



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 55:

Writings of Baha'u'llah in 'Akka, year 1293 A.H.
(1876) part II



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

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

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 55

This second Akka-period collection (1293/1876) is preoccupied with the inner work required to sustain the community after the revelation of the *Kitab-i-Aqdas*: the strengthening of certitude in “the Day of God” and the “meeting with God,” the steadying of believers against doubt, faction, and rumor, and the practical cultivation of unity as the indispensable condition for effective teaching and service. Across the volume, the friends are repeatedly urged to treat steadfastness not as a private virtue but as a communal discipline—one that protects the Cause from the corrosive effects of discord and from the “cawing” of detractors, and that enables the believers to translate inward conviction into outward action in the world.

Several items stand out as especially rich or distinctive. BH00217 is the longest and most doctrinally expansive piece in the volume: it offers an extended defense of the Manifestation’s theophanic language (“Divinity,” “Lordship,” etc.) by reading it through earlier scriptural attestations to the Day of God and the promised Presence, while simultaneously treating unity and disciplined interpretation as safeguards against schism (including explicit admonition that divergent readings be referred back to the Source of the Cause). It also weaves in a striking retrospective verification of earlier prophetic warnings addressed to political and religious authorities—linking the community’s trials to a providential reading of history and thereby turning persecution into a ground for assurance and renewed resolve. In a different register, BH00624 (in the voice of Khadim) preserves concrete details of the social world around the correspondence: it corrects a popular Iranian superstition about sneezing interrupting good works, reports on petitions and Tablets dispatched within family networks, and—most notably—touches the intersection of revelation, science, and modernity by recounting questions about the celestial spheres (including a remembered reference to “nineteen planets”) and by pointing ahead to a requested treatise on cosmological matters, while also directing the recipient to a contemporaneous work on civic governance (explicitly connected with *siyasat-i mudun*) - both works authored by Abdu’l-Baha.

Other brief Tablets illuminate the expanding geographical horizon and the diversification of service. BH06448 is noteworthy for aligning professional study and translation with the mission of proclamation: it affirms engagement with medical science and explicitly anticipates rendering the verses into a Western language so that “the people of the West” might be informed—an arresting glimpse of how global address and practical expertise are being integrated into the post-Aqdas ethos. Meanwhile BH06901 records the pilgrimage of a believer traveling from India through Egypt to the prison-city, presenting attainment of presence as a “luminous crown” upon deeds—an understated but important witness to the lived connectivity of the community across regions and to the spiritual economy of visitation during incarceration. Finally, a cluster of shorter notes (e.g., BH08100) explicitly praise faithfulness to the Covenant and place endurance and upright conduct at the center of communal identity, reinforcing—through repetition rather than elaboration—the

volume's governing premise: that unity, steadfastness, and service are the true "infrastructure" of the Cause in this period.

Contents

BHU0077 Words reported in Nabil's narrative	1
BH00217 to the beloved of God	1
BH03448 to Siyyid Ali Akbar, in Nayriz	10
BH04830 to Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan	11
BH04987 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Fars	12
BH01233 to Akhi Ali Akbar, in Kashan	13
BH01147 to Aqa Muhammad Baqir Makhmalbaf, in Kashan	15
BH01477 to Mirza Abdullah Khan Nuri, in Tabriz	18
BH06676 to Dal' Jinab-i-man faza, in Kashan	20
BH06901 to Umm-i-Haram (mother of Gawhar Khanum), in Kashan	21
BH08875 to sister of Haram, in Kashan	21
BH03697 to Muhammad Hasan, in Najafabad	22
BH06031 to Aqa Shahzadih known as Badiyih, in Tihran	23
BH06448 to Dr Muhammad Khan Munajjim, in Tihran	24
BH00624 to Mirza Husayn Munajjimbashi Tafrishi, in Tihran	25
BH06595 to Sahib Sultan, in Tabriz	29
BH09351 to Aqa Abbas in Barfurush	30
BH00240 to Zaynul-Muqarrabin et al.	30
BH00644 to Zaynul-Muqarrabin et al.	39
BH01227 to Mirza Ali Muhammad Yazdi (Varqa)	43
BH05002 to Muhammad-Ali	45
BHU0076 Words spoken to a fellow exile in 'Akka	46
BH01787 to Ibn-i-Abhar	46
BH00363 to Aqa Siyyid Ahmad Afnan, in Yazd	52
BH00418 to Shaykh-Ali Khi	58

BH00435 to Ismi-al-Ha	64
BH00460 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa	69
BH00543 to Dhabih, in Tihran	74
BH00626 to Ustad Abdul-Baqi et al., in Tihran	79
BH00645 to Aqa Siyyid Mirza Afnan son of Afnan Kabir	83
BH00713 to Haji Mirza Ali Akbar Naraqi	87
BH00804 to Aqa Mahmud	90
BH00911 to Ali Akbar Khurasani Qaini	94
BH01039 to Haji Siyyid Muhammad Rida et al., in Egypt	97
BH01054 to Imam	100
BH01122 to Abdu'l-Husayn, in Tihran	103
BH01205 to Aqa Mirza Abdul-Husayn, in Qazvin	105
BH01231 to Muhammad-Ali	108
BH01321 to Mirza Muhammad Ali Kadkhuda, in Qazvin	110
BH01372 to Ismi-al-Ha	113
BH01457 to Aqa Mustafa Alif Shin, in Alif-Shin	115
BH01521 to Mirza Ayyub Tabib	117
BH01504	119
BH01609	121
BH01735	123
BH01812 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa	125
BH02224	127
BH02385 to Mulla Ali Bajistani	129
BH02505 to Siyyid Mihdi Dahaji	130
BH02623	131
BH02668 to Mulla Ali	133
BH02774 to Mulla Muhammad Qa'ini (Nabil-i-Akbar)	134
BH03006 to Husayn, in Isfahan	135
BH03142 to Mashhadi Farajullah	137
BH03546 to Haji Muhammad Baqir Nabil Qazvini, in Tabriz	138
BH03516 to Haji Mulla Mihdi, in Tabriz	139
BH03688 to Haji Siyyid Husayn Khurasani, in Jiddah	140

BH03906 to Muhammad Husayn Khan, in Abadih	141
BH03842 to Mirza Siyyid Ismail Kaf Ra, in Qazvin	142
BH03779 to Mother of Jinab-i-Sulayman Khan, in Tihran	143
BH03789	144
BH04261 to Mulla Muhammad Qa'ini (Nabil-i-Akbar)	145
BH04262	146
BH05037	147
BH05420 to Aqa Muhammad Quli	148
BH05339	149
BH05691	150
BH06279 to Aqa Mirza Taqi	151
BH11793	152
BH06399	152
BH06554	153
BH06711	154
BH06761	155
BH06894	155
BH11806 to Ahmad Mu'allim, in Hisar	156
BH06999 to Ali Akbar	157
BH07024	158
BH11869 to Hasan Mastan Effendi, in Birijik	158
BH07465	159
BH08593 to Haji Muhammad Ismayn Yazdi, in Alexandria	160
BH08100 to Abdur-Rahim	160
BH08115 to Hudhud wife of Ismullahul-Asdaq	161
BH08154	162
BH08229	162
BH08286	163
BH08379	164
BH08409	164
BH08880 to Muhammad brother of emigrant, in H	165
BH08714 to Sister of Ismullah Javad, in Qazvin	166

BH08942 to Muhammad Quli who has attained, in Tihran	166
BH09049 to Aqa Siyyid Barat	167
BH08929 to Azizullah	168
BH08641	168
BH08727	169
BH08788	170
BH09366	170
BH09813 to Ustad Aqa Jan, in Qaf Kaf	171
BH09778	172
BH09972	172
BH10016 to Muhammad Sadiq	173
BH10209 to Aqa Siyyid Yusuf	173
BH10245 to Jabbar	174
BH10158 to Mashhadi Arab Ali	174
BH10226	175
BH10234	175
BH10556 to Aqa Siyyid Mahmud, in Kakin	176
BH10634	176
BH11059	177
Study guide to this volume	179

BH0077

Words reported in Nabil's narrative

Date: After June 1876

Now, praise be to God, the point when all the people of these regions are manifesting their submissiveness unto Us....

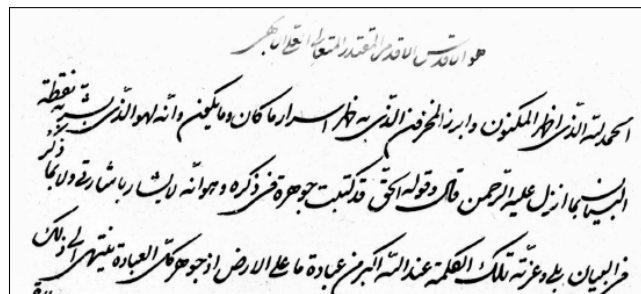
The Ottoman Sultan, without any justification, or reason, arose to oppress Us, and sent Us to the fortress of 'Akká. His imperial farman decreed that none should associate with Us, and that We should become the object of the hatred of every one. The Hand of Divine power, therefore, swiftly avenged Us. It first loosed the winds of destruction upon his two irreplaceable ministers and confidants, Ali and Fu'ad, after which that Hand was stretched out to roll up the panoply of Aziz himself, and to seize him, as He only can seize, Who is the Mighty, the Strong.

GPB.195-196x

BH00217

To: the beloved of God

Date: 1293-07 [1876-Jul]



British Library OR15700

- 1 He is the Most Holy, the Most Great, the Most Ancient, the Most Powerful, the Most Exalted, the Most High, the Most Glorious! 1 هو الأقدس الأعظم الأقدم المقتدر المتعالى العلى الأسمى
- 2 Praise be to God Who hath manifested that which was hidden and revealed that which was treasured up, through which the mysteries of what hath been and what shall be were made clear. He, verily, is the One of Whom the Point of the Bayan gave glad tidings in what the All-Merciful revealed unto Him. He spoke, and His Word is the truth: "I have written an essence in His remembrance, which is that He cannot be indicated by 2 الحمد لله الذى اظهر المكنون و ابرز المخزون الذى به ظهر اسرار ما كان و ما يكون و انه هو الذى بشر به نقطة البيان بما انزل عليه الرحمن قال و قوله الحق قد كتبت جوهرة في ذكره و هو انه لا يشار باشارتى و لا بما ذكر في البيان بلى وعزته تلك الكلمة عند الله اكبر عن عبادة ما على الارض اذ جوهر كل العبادة ينتهى الى ذلك فعلى ما

My indication, nor by what is mentioned in the Bayan. Yea, by His glory, that Word is, in the sight of God, greater than the worship of all that is on earth, inasmuch as the essence of all worship leadeth unto that. Therefore, as thou hast known God, know Him Who God shall make manifest, for He is more glorious and more exalted than to be known through any save Him or to be referred to by the indication of His creatures. I am, verily, the first servant who hath believed in Him and in His verses, and I have taken from the virgin gardens of the paradise of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is none other God but Him; all are upheld by His command.”

- 3 I testify that He, exalted and mighty be He, hath spoken the truth and informed all of Him Who hath ever been sanctified beyond mention and utterance, and exalted above the comprehension of all who dwell within the realm of contingent being. Yea, by His grandeur, every beauteous praise is ashamed to be attributed to Him, and every exalted name blusheth to draw nigh unto the court of His glory. Blessed is he who hath pondered His verses and hath taken from the gardens of His utterance the virgin fruits of His knowledge. He verily witnesseth to that whereunto God hath testified in His Book, and ascendeth unto a station which neither the books of the world nor the intimations of the nations can obscure. He speaketh that which the Spirit hath spoken: There is no God but He, the Dominant, the Self-Subsisting.

- 4 Glorified be He Who hath manifested through His sovereignty that which He promised us in His Book. He spoke, and His Word is the truth: “The Kingdom on that Day shall be God’s.” Minds are perplexed concerning those who have doubted the Day of God and that which hath appeared therein. Yea, by His glory, He hath forewarned of them, speaking the truth: “Are they not in doubt as to the meeting with their Lord? Lo! He encompasseth all things!”

- 5 Glorified be He! The Most Exalted Pen hath not moved to make mention of the Most Mighty, Most Holy, Most Glorious Manifestation save to refer to Divinity, Lordship and the like. And although the Point of the Bayan, exalted and mighty be He, hath spoken as mentioned before - namely, that “He cannot be indicated by My indication, nor by what is mentioned in the Bayan” - yet the transgressors have sought to adduce proof thereby concerning God, the Lord of all that hath been and shall be. Perdition and misery be upon them! They have turned aside and objected to God, and have denied the Day which they were promised in His perspicuous Book - the Day whereon mankind shall stand before the Lord of the worlds.

قد عرفت الله فاعرف من يظهره الله فإنه أجل
و أعلى من ان يكون معروفاً بدونه او مستشيراً
بإشارة خلقه و أتى انا أول عبد قد آمنت به
و بآياته و اخذت من ابكار حدائق جنة عرفانه
حدائق كلماته بلى وعزته هو الحق لا اله الا هو
كل بأمره قائمون

3 اشهد أنه جلّ وعزّ نطق بالحقّ واخبر الكل بالذي
لم يزل كان مقدساً عن الذكر والبيان ومنزهاً عما
يدركه اهل الامكان بلى وعظمته كلّ ثناء جميل
يستحي ان ينسب اليه و كلّ اسم متعال ينجل
من ان يتقرّب الى فناء عزّه طوبى لمن تفكّر في
آياته واخذ من حدائق بيانه ابكار عرفانه أنه يشهد
بما شهد الله في كتابه ويرتقى الى مقام لا تحجبه
كتب العالم ولا اشارات الأمم ينطق بما نطق
الروح لا اله الا هو المهيمن القيوم

4 سبحان الذي اظهر بسلطانه ما وعدنا به في كتابه
قال و قوله الحقّ الملك يومئذ الله قد تحيّرت
العقول عن الذين ارتابوا في يوم الله و ما ظهر
فيه بلى وعزّته أنه اخبر عنهم قال و قوله الحقّ الا
انهم في مرية من لقاء ربهم الا أنه بكلّ شيء محيط

5 سبحان الذي ما تحرّك قلبه الأعلى في ذكر
ظهور الأعزّ الأَمْنَع الأَقْدَس الأَبهى الا على
ذكر الألوهية والربوبية وامثالهما ومع ان نقطة
البيان جلّ وعزّ يقول كما ذكر من قبل و هو
أنه لا يشار بإشارتي ولا بما ذكر في البيان اراد
المعتدون ان يستدلوا به على الله رب ما كان و ما
يكون تباّ لهم و سحقاً لهم انهم اعرضوا واعترضوا
على الله و انكروا اليوم الذي وعدوا به في كتابه
المبين يوم يقوم الناس لرب العالمين تشهد انهم

We testify that they are in evident smoke, and their hearts have been enveloped by the clouds of idle fancy inasmuch as they have turned away from God, the True King, the Certain.

فی دخان مبین و غشت افتدتم غیوم الهوی بما
اعرضوا عن الله الملك الحقّ یقین

6 This is a Day wherein none should be mentioned save God, and the covenant of this Day was taken from the Prophets, the truthful ones, the martyrs and the righteous in the Qur'an and in the holy Books of old. Yet most people understand not, nor do they perceive. Blessed is he who is adorned this Day with the lights of certitude, turning away from those who are in doubt concerning this blessed, mighty, and inevitable Day.

6 هذا يوم لا يذكر فيه الا الله و اخذ عهد هذا اليوم
من النبیین و الصّديقين و الشّهداء و الصّالحين في
الفرقان و في الكتب المقدّسة من قبل ولكنّ
النّاس اكثرهم لا يفقهون و لا يشعرون طوبی
لمن تزین اليوم بأنوار یقین معرضاً عن الذّینهم في
مریة من هذا اليوم المبارک العزیز المحتوم

7 This is a petition from this servant, known as 'Abdu'l-Hadir before the Throne, to those who drink from the choice wine of inner meanings in the Days of God, that all may, through God's might and power, enter the impregnable fortress of steadfastness and certitude, remain protected from the arrows of the people of conjecture, doubt and fancy, and with the utmost love and unity engage in teaching the Cause of God. It is written in Persian that all may understand the purpose of this evanescent servant.

7 این عریضه ایست از این عبد موسوم بعد حاضر
لدى العرش بسوى شاربان رحيق معانی در ایّام
الهی تا جمیع بحول الله و قوّته در حصن محکم
استقامت و ایقان وارد شوند و از سهام اهل
ظنون و شکوک و اوهام محفوظ مانند و با کمال
محبت و اتحاد در تبلیغ امر الله مشغول شوند و
بلسان پارسی عرض می شود تا جمیع مقصود این
خادم فانی را بیابند

8 In all the holy Books mention is made of the Day of God and the appearance of Truth, as some of which has been cited. Should anyone reflect upon what the All-Merciful hath revealed in the Qur'an, he would become aware of the greatness of this blessed Day. Among the verses revealed from the heaven of Will concerning the meeting with God, He says, glorified and exalted be He: "It is God Who hath raised the heavens without pillars thou canst behold; then mounted His throne, and imposed laws on the sun and moon: each travels to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may believe with certainty in the meeting with your Lord."

8 در جمیع کتب مقدّسه ذکر یوم الله و ظهور حقّ
مذکور است چنانچه بعضی از آن ذکر شد و اگر
نفسی در ما انزله الرحمن فی الفرقان تفکر نماید
بر عظمت این روز فیروز مطّلع میشود از جمله
آیاتیکه در لقای الهی از سماء مشیّت نازل شده
میفرماید قوله جلّ و عزّ الله الذی رفع السّموات
بغیر عمد ترونها ثمّ استوی علی العرش و سخر
الشمس و القمر کلّ یجرى لأجل مسمی یدبر
الأمر فیصل الآیات لعلّکم بقاء ربکم توقنون

9 Despite this decisive blessed verse and other verses, most people remain veiled and are seen wandering in the wilderness of doubt and uncertainty. Some of the veiled ones among the Babis have objected as to why the Ancient Beauty - may the spirit of all in the kingdom of Command and Creation be sacrificed for Him - has claimed Divinity. The baseness of these people has reached such a point that the pen is ashamed to mention what they have said.

9 مع این آیه مبارکه محکمه و آیات اخری اکثری
از ناس محتجبند و در میادین شک و ریب
سرگردان مشاهده میشوند چنانچه بعضی از
محتجبین اهل بیان اعتراض نموده اند که چرا
جمال قدم روح من فی ملکوت الأمر و الخلق
فداه ادّعی الوهیّت نموده پست فطرتی این قوم
بمقامی رسیده که قلم حیا میکند از ذکر آنچه
گفته اند

10 In the Book of Isaiah it states that the everlasting God shall come. In the Qur'an it states: "Whose is the Kingdom this Day? God's, the One, the All-Compelling!" And likewise: "And thy Lord shall come with angels rank on rank." And the Primal Point - may the spirit of all else be sacrificed for Him - states: "Verily He speaks in all things: 'There is no

10 در کتاب اشعیا میفرماید اله جاودانی میآید در
فرقان میفرماید لمن الملك اليوم لله الواحد القهار
و همچنین میفرماید و جاء ربک و الملك صفّاً
صفّاً و نقطه اولی روح ما سواه فداه میفرماید انه
ینطق فی کلّ شیء انه لا اله الا انا المهیمن القیوم

God but Me, the Dominant, the Self-Subsisting.” Yet these deluded souls have not attained unto a drop from the ocean of utterance and speak that which no ignorant one has ever spoken.

- 11 This servant is bewildered and amazed at how they have interpreted and understood the utterances of the Exalted One, for in some passages He speaks “Verily I am God, there is no God but Me.” This much is submitted to these gentlemen: that the veiled ones of the Bayan have regressed to the first step, nay lower than that, for the people of the Qur'an accept and believe in the cry “Verily I am God” that was manifested from the Sinaitic Tree. Yet these ignorant people have denied and rejected this blessed word from the Truth Himself. Woe unto them, then woe unto them! Nay, the essence of woe itself seeks refuge in God from their woe and from their ignorance and hatred.

- 12 Today the people of God are souls who have consumed doubt and uncertainty with the fire of certitude and are assured of the Day of God and His meeting. Blessed are they, then blessed are they! By God the Truth, Paradise itself yearns to meet them and circles round them. The Tongue of God has foretold of these doubtful heedless souls, saying: “What! Are they in doubt as to the meeting with their Lord?” Should one possessed of an illumined heart reflect upon these exalted verses revealed from the heaven of Divine Will, he would become aware of the loftiness of this blessed Day and the baseness of the heedless and wayward souls, and would thank God, glorified be His majesty, with both outer and inner tongue for having enabled him to attain this most exalted station, which is the station of certitude in the meeting with God.

- 13 Today the veiled ones among the people of the Bayan are seen to be more heedless than all other peoples. That Countenance of the Divine Purpose, of Whom the Point of the Bayan said “He cannot be indicated by any indication, nor by what is mentioned in the Bayan” - Him they measure against their own fancies, understanding and knowledge. Their own realities curse them, yet they hear not, and all things dissociate themselves from them, yet they perceive not. To that most glorious, most exalted, most impregnable, most holy station - before Whose sacred threshold certitude itself is abashed to be mentioned - what attributions they have made and what differences they have created!

- 14 Harken unto what the Dove of the All-Merciful warbled upon the branches of the Lote-Tree of the Bayan. His word, exalted

مع ذلک نفوس موهومه برشی از بحر بیان فائز
نشده اند و تکلم مینمایند بآنچه هیچ جاهل غافل
بآن تکلم ننوده

11 این عبد متفکر و متحیر است که بیانات حضرت
اعلی را بجه قسم معنی کرده اند و ادراک نموده اند
چه که در بعضی از مواضع بآئنی انا الله لا اله الا
انا ناطقند این قدر خدمت آقایان عرض می شود
که محتجین بیان بقدم اول راجع شده اند بلکه
پست تر از آن چه که اهل فرقان بندای اتی انا الله
که از سدره کلم ظاهر شده قائلند و پذیرفته اند
ولکن این قوم جاهل از نفس حق این کلمه
مبارکه را انکار نموده اند و نپذیرفته اند و یل لهم ثم
ویل لهم بل نفس الویل و کینوته یستعید بالله
عن ویلهم و عما هم علیه من الجهل و البغضاء

12 الیوم اهل الله نفوسی هستند که شک و ریب را
بنار ایقان سوخته اند و بیوم الله و لقای او موقتند
طوبی لهم ثم طوبی لهم تالله الحق ان طوبی یشتاق
لقاتهم و یطوف حولهم لسان الله از این نفوس
غافله مریبه خبر داده چنانچه میفرماید الا انهم
فی مرية من لقاء ربهم اگر صاحب قلب منیر
در این آیات متبینه که از سماء مشیت الهیه نازل
شده تفکر نماید بر علو مقام این یوم مبارک و
پستی نفوس غافله معرضه واقف شود و بلسان
ظاهر و باطن حق جل جلاله را شکر نماید که
او را باین مقام اعلی که مقام ایقان بلقاء الله است
فائز نمود

13 باری الیوم محتجین اهل بیان از جمیع ملل اخری
غافل تر مشاهده می شوند طلعت مقصودی را
که نقطه بیان در حقیقش میفرماید انه لا یشار
بشارتی و لا بما ذکر فی البیان او را باو هام و
ادراک و عرفان خود موازنه مینمایند یلعنهم
حقایقهم و هم لا یسمعون و یتبرء منهم کل
الأشیاء و هم لا یسعون مقام اعز ارفع ارفع
اقدسی را که یقین حیا مینماید که در ساحت
مقدسش مذکور آید چه نسبتها داده اند و چه
اختلافات نموده اند

14 ان اسمعوا ما هدرت به و رقاء الرحمن علی افان
سدره البیان قوله جل و عز فوالذی تفرد بالعز

and mighty is He: "By Him Who is single in majesty and grandeur, Who brought forth all things from nothing after His own pattern - certitude itself is abashed to be certain of Him or to prostrate before Him, and evidence is abashed to point to Him [or to any other]. Dost thou think thou canst know Him, or prove His existence through aught else than Him? Know then with the most decisive certainty and the most conclusive, determined command that He, exalted be His glory, mighty be His might, hallowed be His holiness, magnified be His grandeur, and glorified be His attributes, maketh all things to know Him through His own Self. Who then can know Him through aught else?"

و الجلال و ذریۃ الأشياء لا من شیء بالمثال
يستحي اليقين ان يوقن فيه او يسجد له ويستحي
الدليل ان يدل عليه [غيره] ترى لأعرفتك او
علي دونه تشهد لاستدلال به عليه فاعرف باليقين
الأقطع و الأمر المثبت الأحمم بأنه جلّ اجلاله و
عزّ اعزازه و قدس اقداسه و كبر كبريائه و مجد
شئونه يعرف كل شیء نفسه بنفسه فمن يقدر ان
يعرفه بغيره انتهى

- 15 And likewise they all gave glad-tidings of this most wondrous, most impregnable, most holy, most exalted Revelation, saying - His word, exalted be His glory: "He is the One through Whom, when the Tongue of His eternal holiness speaketh, He createth in a word whatsoever He willeth of prophet, saint, truthful one or pure one. For all that hath been created are signs from His presence and ambassadors from His court. All have declared that there is no God but God and have awaited the One Who would remind you of God's presence. For ye were not created save to attain His presence. He is the One Who createth all things by His command. Beware, beware on the day of His manifestation lest thou be veiled by the Unity of the Bayan, for that Unity was created by Him. Beware, beware lest thou be veiled by the words revealed in the Bayan, for they are His own words in the temple of His previous Manifestation. He is the Sun of Truth, the Point of Oneness, the Countenance of Lordship, the Essence of Divinity, and the Being of Eternity. Were He to take His seat upon the dust, the very atoms of dust would proclaim 'This is the throne whereon the All-Merciful is seated!' If clay should thus glory in being the place of His throne, how then should the possessors of thought glory in God, the One, the Subduer, and seek tidings of God, the One, the Manifester?"

15 و همچنین کل را باین ظهور ابداع مانع اقدس اعلی
بشارت میدهند و میفرمایند قوله جلّ اجلاله هو
الذی اذا يتجلى لسان قدس ازلیته یخلق فی قول
ما یشاء من نبی او ولی او صدیق او نقی اذ کلّ
ما قد خلق کلّ ادلاء من عنده و سفراء من لدنه
کلّ قالوا ان لا اله الا الله و انتظروا من یدکرّم
الله وجهه فانکم ما خلقتم الا للقاءه و هو الذی
یخلق کلّ شیء بأمره ایّاک ایّاک یوم ظهوره
ان تحتجب بالواحد الیائیّه فانّ ذلک الواحد
خلق عنده و ایّاک ایّاک ان تحتجب بکلمات
ما نزلت فی البیان فانها کلمات نفسه فی هیکل
ظهوره من قبل ذلک شمس الحقیقه و وجهه
الأحدیة و طلعة الربوبیة و کینونة الألوهیة و انیة
الأزلیة لو یستقر علی التراب ینادی ذرات التراب
علی أنّ ذلک عرش قد استوی الرحمن علیه فمن
یفترخ الطین یحمل عرشه بذلک الافتخار فکیف
ینبغی اولو الأفكار ان یفتخروا بالله الواحد القهار
و یستنبثون عن الله الواحد الظّهار انتهى

- 16 O ye possessors of illumined hearts! Consider and reflect upon these wondrous and exalted words. He saith that with but a single word from His utterance He createth whatsoever He willeth, whether Prophets, Saints, and the like. He declareth that all have borne and do bear witness to His Divinity, and explicitly affirmeth that all were created for His meeting. Then He warneth lest any soul should be debarred or veiled from the Hidden Treasure and the Concealed Mystery by reason of a single point of the Bayan or aught that hath been revealed therein. And He hath expounded this theme to such an extent as to declare that should that Countenance of the Desired One take His seat upon the dust, the very atoms thereof would

16 ای صاحبان افتده منیره در این کلمات بدیعه
منیعه نظر نمائید و تفکر کنید میفرماید بکلمه‌ئی از
کلمات خود خلق میفرماید آنچه بخواد از نبی
و ولی و امثالهما و میفرماید کلّ شهادة داده و
میدهند بالو هیئت او و صریح میفرماید کلّ خلق
شده اند بجهة لقای او و بعد تحذیر میفرماید که
مباد نفسی بواحد بیان یا آنچه در بیان نازل
شده از ظهور کنز مخزون و غیب مکنون محروم
ماند و یا محتجب گردد و بشأنی این مقام را بسط
داده اند که میفرماید آن طلعة مقصود اگر بر
تراب مستقر شود ذرات آن شهادت میدهد

testify that this is the Throne whereon the All-Merciful hath been established. Yet despite this, the worms of the earth have hesitated concerning the mention of His Lordship and the like, and have clung to their own vain imaginings regarding certain passages of the Bayan, turning away from the Truth, though they have not understood even a single letter thereof, even as the followers of the Qur'an remained deprived of its meanings.

که این مقام عرشست و رحمن بر آن مستوی شده مع ذلک خراطین ارض در ذکر ربوبیت و امثال آن توقف نموده اند و باوهامات خود ببعضی از عبارات بیان متمسک شده اند و از حق اعراض نموده اند مع آن که حرفی از آن را ادراک ننموده اند چنانچه اهل فرقان از معانی فرقان محروم مانده اند

17 And if any soul this day be not assured of this exalted Truth and His meeting, he is deprived of the Kawthar of certitude and is recorded among the doubtful in God's Book. I beseech Him - exalted be His glory, His sovereignty, the splendor of His manifestation and His grandeur - not to withhold His friends from the lofty station of certitude. Verily He hath power over all things. I hope, God willing, that His divine favors may encompass all. How excellent is that which hath been said:

17 و اگر نفسی الیوم بحق منیع و لقای او موقن نباشد از کوثر ایقان محرومست و در کتاب الهی از مرئیین مذکور از حق جلّت عظمت و عظم سلطانه و عزّ ظهوره و کبریائت مسئلت مینمایم که دوستان خود را از مقام بلند ایقان منع نفرماید آنّه علی کثّیء قدیر انشاء الله امیدوارم که عنایات الهیه جمیع را شامل شود

18 Though we have spoken much, yet without The grace of God we are as naught. Without the grace of God and His chosen ones, The angel's page is black, though pure his tongue.

18 نعم ما قال این همه گفتیم لیکن در بسیج بی عنایات خدا هیچ بی عنایات حقّ و خالصان حقّ گر ملک باشد سیاهستش ورق

19 That which is incumbent and obligatory upon all this day is fellowship and unity, for discord hath ever been and shall continue to be the cause of the dissipation of God's Cause, even as hath been revealed in most of the Tablets from the Supreme Pen. Blessed is he who hath found the sweetness of God's utterance and is numbered among the doers.

19 و امریکه الیوم بر کل لازم و واجب است الفت و اتّحاد است چه که اختلاف سبب تضییع امر الله بوده و خواهد بود چنانچه در اکثر الواح از قلم اعلی نازل شده طوبی لمن وجد حلاوة بیان الله و کان من العالمین

20 With utter nothingness, powerlessness and supplication, I entreat all to conduct themselves with one another in perfect love and harmony. Let them not seek to initiate any matter or utter any word that might cause discord. Had certain souls not become the cause of discord heretofore, most of the heedless ones would have turned to the horizon of the Cause. All must fix their gaze upon that which hath been sent down from the heaven of God's Will, and should they fail to comprehend any of the divine verses or differ in their interpretation, they must inquire of the Source of the Cause. Verily He knoweth what He hath revealed in truth, but the people know not. For instance, when someone asked about the blessed Surih of the Temple and other revealed Surihs containing certain addresses, what was their object, He said: "Verily the Addresser and the one addressed are one and the same, and it is My Self, the One Who dominateth the worlds." After this clear, brilliant and manifest statement, it behooveth no one to interpret, expound, or speak contrary to that which God, the Lord of the worlds, hath decreed.

20 خدمت کل بکمال نیستی و عجز و ابتهال عرض مینمایم که در کمال محبت و وداد با یکدیگر سلوک نمایند در صدد آن نباشند که امری احداث شود و یا کلهائی که سبب اختلاف است بمیان آید و اگر تا حال بعضی از نفوس سبب اختلاف نمیشدند اکثر از نفوس غافله باقی امر توجه مینمودند باید کل بآنچه از سماء مشیت الهی نازل شده ناظر باشند و اگر آیهائی از آیات الهی را ادراک ننمایند و یا در معنی آن اختلافی واقع شود باید از مصدر امر سؤال نمایند آنّه یعلم ما انزله بالحقّ و الناس هم لا یعلمون مثلاً شخصی از سوره مبارکه هیکل سؤال نموده که مخاطب آن کیست و همچنین از سور منزله آخری که بعضی خطابات شده فرمودند آن مخاطب و مخاطب واحد و هو نفسی المهیمنة علی العالمین انتهی و بعد هذا البیان المشرق الواضح المنیر لیس لأحد ان یأول او یفسر او یتکلم بغیر ما حکم به الله ربّ العالمین

21 God willing, all must give utterance to that which is the Will of God, and strive with the utmost endeavor in matters that lead to the exaltation of His Cause. People are observed to be heedless and asleep. Those who have drunk of the choice wine of inner meanings must awaken these souls through the divine fragrances. I hope that this word will be accepted by all and that they will act upon it. Whenever the odor of discord is perceived, such grief encompasses this servant that pen and utterance fail to describe it. We beseech God to aid all to do what He loves and is pleased with. The world has never had, nor has it now, any worth, and no one is free from its afflictions and trials except those souls who are occupied with the service of God's Cause. If outwardly any tribulation befalls them, it is the essence of mercy, for it comes upon them in the path of God - this is a station which all those near to God and sincere ones have sought and continue to seek. We beseech God, exalted be His glory, for aid to walk in the path of His good-pleasure and to be detached from all else save Him.

21 انشاء الله بايد كل بما اراده الله ناطق باشند و در کمال جد و جهد در اموري که سبب ارتفاع امر است مشغول گردند ناس غافل و نائم مشاهده ميشوند بايد شاربان رحيق معاني آن نفوس را بنفحات آيات الهيه بيدار نمايند اميدوارم که اينکله نزد کل مقبول شود و بآن عامل گردند در هر حين که رايحه اختلاف استشمام ميشود بشأني اين عبد را حزن احاطه مينمايد که قلم و بيان از ذکر آن عاجز است نسل الله بأن يوفق الكل على ما يحب ويرضى دنيا را اعتباري نبوده و نيست و احدي از بلایا و محن آن فارغ نه مگر نفوسيه بخدمت امر الله مشغولند اگر بر ايشان بر حسب ظاهر بلائي وارد شود آن عين رحمت است چه که في سبيل الله بر او وارد ميشود و اين مقامی است که جميع مقربين و مخلصين طالب آن بوده و هستند از حق جلّ جلاله توفيق ميطلبيم تا در سبيل رضائش سالک شويم و از دوش منقطع گرديم

22 Rejoice, O loved ones of God and His chosen ones! By God, He has ordained for you what He has not ordained for any others. Read what hath been sent down in the Book that ye may be among those who are informed. Soon shall appear what He has promised you in His perspicuous Book. I swear by the Sun of the horizon of sanctification that all the wondrous and sublime favors which He has promised to His loved ones shall be made manifest, even as ye have all witnessed how everything that was revealed by the Divine Pen concerning the transgressors and oppressors has come to pass. Some of these this servant shall mention here, that ye may be convinced that He is the Truth, the Knower of the unseen, and that He is indeed the Powerful One Whom the Pharaohs could not prevent from accomplishing what He purposed. He doeth what He willeth through His sovereignty and ordaineth what He pleaseth.

22 ان افروحا يا احباء الله واصفيائه تالله قد قدر لكم ما لا قدر لاحد دونكم ان اقرؤوا ما نزل في الكتاب لتكونن من المطّلعين و سوف يظهر ما وعدكم به في كتابه المبين قسم بأقتاب افق تقدّيس که آنچه از عنايات بديعه منيعه که احبای خود را بآن وعده فرموده جميع ظاهر خواهد شد چنانچه کل مشاهده نموده ايد که آنچه در باره معتدين و ظالمين از قلم الهی نازل شده جميع ظاهر گشته بعضی را در انتقام اين عبد ذکر مينمايد لتوقنن بآنه هو الحق علام الغيوب و انه هو المقتدر الذي لم يمنعه الفراعنة عما اراد يفعل ما يشاء بسلطانه و يحكم ما يريد

23 Among these is what was revealed in the Surih of Fu'ad at the beginning of imprisonment. His words, exalted be His glory: "Soon will We dismiss the one who was like him and will lay hold on their prince who ruleth the land, and I am the Mighty, the Compelling." What was revealed in this blessed verse came to pass, as most have heard that after the one like him was seized, God, the Mighty, the Powerful, seized the prince. And He seized this prince in such a manner that all souls were astonished. God, the Most High, the Most Great, spoke the truth.

23 از جمله در سوره فؤاد که در اول ورود سخن نازل قوله جلّ کبريائه سوف نعزل الذي كان مثله و نأخذ اميرهم الذي يحكم على البلاد و انا العزيز الجبار آنچه در اين آيه مبارکه نازل ظاهر شد چنانچه اکثري شنیده اند که بعد از اخذ من مثله قد اخذ الله العزيز العزيز المقتدر و بشأني اين امير را اخذ فرمود که جميع نفوس متحير شدند صدق الله العلي العظيم

24 In the blessed Surih of Ra'is, in which He addresses him by the name of Ra'is, He saith—exalted be His glory: “O Ra'is! Thou hast committed that which hath caused Muhammad, the Apostle of God, to lament in the Most Sublime Paradise, and the world hath made thee so heedless that thou hast turned away from the Face through Whose brightness the Concourse on High hath been illumined. Soon shalt thou find thyself in manifest loss.” Until His words—glorified and exalted be He: “Thinkest thou that thou hast the power to quench the fire which God hath kindled in the horizons? Nay, by His own Self, the True One! Wert thou of them that comprehend. Rather, by what thou hast done its flame and heat have been increased. Soon will it encompass the earth and all that dwell therein. Thus hath the decree been issued, and none from all who are in the heavens and earth can withstand it. Soon will the Land of Mystery and what is beside it be changed, and what had been in the grasp of the King will pass out of his hands, and upheavals shall appear, and lamentation will arise, and corruption will become manifest in the lands, and affairs will be disrupted by reason of that which hath befallen these captives at the hands of the hosts of oppression. The dominion will be altered, and so severe will conditions become that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow from all things, and thou shalt behold the people in sore disturbance.”

25 And likewise in the Most Holy Book He saith—exalted be His grandeur: “O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thee, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thy outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament.” The meaning of the “Spot that art situate on the shores of the two seas” is Constantinople, which is situated between the Black Sea and the Mediterranean Sea. Blessed is he who pondereth the verses of God and is of them that are assured.

26 Should this evanescent servant desire to mention the mysteries of what was and what is to come, which have been sent down from the heaven of the Divine Will, verily these pages would not suffice. Many books and volumes would need to be written. The purpose is that the loved ones of God should not fix their gaze upon the varying conditions of these numbered days, but

24 و در سوره مبارکه رئیس که او را باسم رئیس نامیده‌اند میفرماید قوله عزّ اعزازه ان یا رئیس قد ارتکبت ما ینوح به محمد رسول الله فی الجنة العلیا و غرتک الدنیا علی شأن اعرضت عن الوجه الذی بنوره استضاء الملاء الاعلی فسوف تجد نفسك فی خسران مبین الی قوله جلّ و عزّ هل ظننت انک تقدر ان تطفی النار الّتی اوقدها الله فی الآفاق لا ونفسه الحق لو انت من العارفين بل بما فعلت زاد لهیبا و اشتعلها فسوف [یحیط] الأرض و من علیها کذلک قضی الأمر و لا یقوم معه حکم من فی السموات و الارضین فسوف تبدل ارض السّر و ما دونها و تخرج من ید الملک و یظهر الزلزال و یرتفع العویل و یظهر الفساد فی الأفطار و تختلف الأمور بما ورد علی هؤلاء الأسراء من جنود الظالمین و یتغیر الحکم و یشتد الأمر علی شأن ینوح الکثیر فی الهضاب و تبکی الأشجار فی الجبال و یمجرى الدم من کلّ الأشياء و ترى الناس فی اضطراب عظیم انتی آنچه در این آیات منزله مبارکه نازل ظاهر شده چنانچه ملک از ملک خارج و بمقر خود راجع

25 و همچنین در کتاب اقدس میفرماید قوله جلّ کبریاؤه یا ایها النقطة الواقعة فی شاطئ البحرین قد استقر علیک کرسی الظلم و اشتعلت فیک نار البغضاء علی شأن ناح بها الملاء الاعلی و الذین یطوفون حول کرسی رفیع نری فیک الجاهل یحکم علی العاقل و الظلام یفتخر علی النور و انک فی غرور مبین أغرتک زینتک الظاهرة سوف تنفی ورب البریة و تنوح البنات و الأرامل و ما فیک من القبائل کذلک ینبئک العلم الخبیر و مقصود از نقطه واقعه بین بحرین اسلامبول است که بین بحر ایض و بحر اسود واقع شده طوبی لمن تفکر فی آیات الله و کان من الموقنین

26 و اگر این عبد فانی اراده نماید اسرار ما کان و ما یکون که از سماء مشیت الهیه نازل شده ذکر کند البتّه این اوراق کفایت ننماید باید کتب عدیده و دفاتر متعدده نوشت مقصود آنکه احبای الهی ناظر بشئون مختلفه ایام معدوده نباشند و

rather should be focused on and assured of what the Lord, exalted be His glory, hath ordained for them in His infinite worlds. And with the utmost joy and eagerness they should arise to serve His Cause. God willing, it is hoped that through the endeavors of His chosen ones, the banner of differences in all cities will be furled, and the banner of love and unity will be unfurled.

27 In brief, know ye your worth and waste not your time. The Lord of Days is manifest, and any deed performed therein for God's sake shall be the lord of deeds. Blessed is he who hath made his desire to be extinguished in God's desire, and who hath acted according to what was commanded in His mighty and wise Book.

28 And after Mulla Muhammad-'Ali-i-Dahji arrived and all the petitions of the friends which they had submitted to the Most Holy Court were received and presented before the Throne, from the Dawning-Place of Divine bounty expressions of favor were manifested towards all. Blessed is he whose letter attained the presence of the Most Great Vision and whose mention was made before God, the Mighty, the Wise. However, due to God's consummate wisdom, no response to the petitions was outwardly sent. He, verily, is the All-Knowing, the All-Informed. The essential purpose is the mention of assured, devoted, content and well-pleasing souls that occurs at the Most Holy Court. Praise be to God that the authors of the petitions have attained to this most impregnable, most holy, most exalted, most glorious station. They must with utmost joy and gladness occupy themselves with the praise and glorification of the Beloved of the world and the Goal of all nations. God willing, appropriate expressions of favor have been and will be shown to each one. Soon will God exalt those who have believed and make them mighty in the earth, and He will abase those who were proud. He, verily, is the Mighty, the Powerful, and His Cause is the Truth. Were the veil to be lifted by less than a needle's eye, all would soar on the wings of certitude in the atmosphere of longing, would pass beyond self and others, and would act with utmost joy in accordance with what He has commanded.

29 Another matter: Jinab-i-Rafi' has undergone many hardships. According to the command, he should engage in some occupation in that land. Whosoever succeeds in rendering him assistance is beloved before the Throne.

30 Glorified art Thou, O my God and the God of all things, my Adored One and the Adored One of earth and heaven! Thou knowest and seest that in my heart there is naught save love for

بآنچه حق جلّ جلاله از برای ایشان در عوالم ما
لا نهایه خود مقدر فرموده بآن ناظر و مطمئن
باشند و بکمال شوق و اشتیاق بخدمت امر قیام
نمایند انشاءالله امید چنانست که بهمت اولیای
حق بساط اختلاف در جمیع مدن پیچیده شود و
بساط محبت و اتحاد گسترده گردد

27 باری قدر خود را بدانید و وقت را از دست
مدهید سید ایام ظاهر و هر عملیکه در آن الله
ظاهر شود سید اعمال خواهد بود طوبی لمن جعل
مراده فانیاً فی مراد الله و عمل بما امر به فی کتابه
العزيز الحکیم

28 و بعد آنکه جناب ملا محمد علی دهجی وارد و
عرایض دوستان که بساحت اقدس معروض
داشته بودند جمیع رسید و تلقاء عرش عرض
شد نسبت بکل اظهار عنایت از مشرق جود
الهی ظاهر طوبی لمن تشرف بکتابه بالمنظر الأكبر
و ذکر ذکرة لدی الله العزيز الحکیم ولكن نظر
بحکمت بالغه الهی جواب عرایض بر حسب
ظاهر ارسال نشد انه هو العليم الخبير اصل مقصود
ذکر نفوس مطمئنة مقبله راضیه مرضیه است
که در ساحت اقدس بشود الحمد لله صاحبان
عرایض بایستقامت ارفع اعلی فائز شدند
باید بکمال بهجت و فرح بحمد و ثنای محبوب عالم
و مقصود امم مشغول شوند و انشاءالله نسبت بهر
یک علی ما ینبغی اظهار عنایت شده و میشود
سوف یرفع الله الذین آمنوا و یجعلهم اقویاء فی
الأرض و یضع الذین استکبروا انه هو المقتدر
القدیر و نفسه الحق اگر اقل از سم ابره کشف
حجاب شود کل باجنحه ایقان در هوای اشتیاق
طیران نمایند و از خود و غیر خود بگذرند و بآنچه
امر فرموده بکمال انبساط عامل گردند

29 عرض دیگر آنکه جناب رافع مذکور بسیار زحمت
کشیده اند حسب الأمر آنکه در آن دیار مشغول
بشغلی شوند هر نفسی موفق شود که بایشان اعانتی
نماید لدی العرش محبوبست

30 سبحانک یا الهی و الهه الأشیاء و معبودی و معبود
الأرض و السماء تعلم و ترى بأنّ فی قلبی لم
یکن الا حبّک و حبّ اولیائک خالصاً لوجهک

Thee and for Thy loved ones, purely for Thy sake. I beseech Thee by the Ancient King Who is established upon the Most Great Throne that Thou assist them in Thy love and good-pleasure, that they may pray for me in Thy days as I pray for them through Thy bounty and favor. Then answer us, O our God and our Goal, in what we seek through Thy grace and loving-kindness. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Mighty, the Exalted, the All-Knowing, the All-Wise.

استلک بسلطان القدم الذى استقرّ على العرش
الأعظم بأن تؤيدهم على حبك و رضائك و
ان يدعولى فى أيامك و ادعولهم بجودك و
احسانك ثم استجب لنا يا الهنا و مقصودنا ما
اردناه بفضلک و الطافک انت المقتدر
على ما تشاء لا اله الا انت المقتدر المتعالى العليم
الحكيم

31 The servant, in Rajab 1293

31 خادم فى رجب سنة ١٢٩٣

BLIB_Or15700.033, BLIB_Or15711.042,
MAS8.053bx, ASAT5.277.07x, MSHR2.161x,
YMM.464x

BH03448

To: Siyyid Ali Akbar, in Nayriz
Date: 1293-07-12 ? [1876-Aug-3]

1 In the Name of God, the Incomparable, the Most Holy

1 بنام خداوند مقدس بیهمتا

2 The waves of the sea of utterance have become manifest from the Pen of the All-Merciful in the form of these words: Thy letter was presented before the Throne and the essence of love was evident therefrom, and the fragrance of affection was manifest from it. Well is it with thee for having drunk the choice wine of steadfastness from the cup of thy Lord's grace, the All-Knowing, the All-Informed.

2 امواج بحر بیان از قلم رحمن بصورت این کلمات
تجلی فرموده کتابت لدى العرش حاضر و جوهر
حب از آن ظاهر و لطیفه و از آن مشهود هنیئاً
لک بما شربت رحيق الاستقامة من كأس توفيق
ربک العليم الخبير

3 In most of the Tablets mention hath been made of the cawing of the crows and the clamor of the deluded ones, in the days when the Seat of the Divine Throne was in Zawra (Baghdad), and likewise in the Land of Mystery (Adrianople) and the Most Great Prison. We informed the people of that which later came to pass and will yet come to pass.

3 در اکثرى از الواح ذکر ناعقین و ضوضاء
متوهمین نازل ایامیکه مقرر عرش زوراء بوده و
همچنین ارض سر و سجن اعظم ناس را اخبار
دادیم بآنچه از بعد واقع شده و خواهد شد

4 The people of Baha must today be so steadfast and firm in the Cause of God that they should regard all else as non-existent and count it as nothing. All matters have been set forth in detail in the Tablets, such that no excuse remaineth for anyone. Nevertheless, certain souls speak vain words which are but the dregs of the worthless utterances of the dervishes of old, and they glory therein. I swear by the Sun of the horizon of divine

4 باید اليوم اهل بها بشأنى مستقیم و راسخ در امر الله
باشند که ما سواه را معدوم دانند و مفقود شمردند
جميع امور در الواح مفصلاً بیان شده بشأنيکه از
برای احدی عذرى باقى نمانده مع ذلك بعضی
از نفوس بکلمات واهیه که از فضلات کلمات
درویش پوسیده‌های قبل بوده تکلم مینمایند و

unity that such souls have never understood unity, nor have they inhaled the fragrance of the utterance of the All-Merciful.

- 5 However, thou shouldst not be saddened, for such vain imaginings have always existed in the world and will continue to exist, especially in this Revelation wherein countless such things will appear. God protect us and the company of the sincere ones from these people. God willing, may you ever be engaged in mentioning the Truth with the utmost joy and fragrance.
- 6 Convey to the loved ones in that land an exalted greeting from the Wronged One, that all may be occupied with serving the Cause and may strive and endeavor that perchance the heedless servants may drink from the Kawthar of the mercy of the Lord of the worlds and attain to the fruit of their existence. The glory of God rest upon thee and upon them.

بآن افتخار میکنند قسم بآفتاب افق توحید که امثال آن نفوس ابداً توحید را ادراک ننموده‌اند و عرف بیان رحمن را استنشاق نکرده‌اند

5 ولكن آنجناب محزون نباشند چه که امثال آن مزخرفات همیشه در دنیا بوده و خواهد بود مخصوص در این ظهور که لایحیی ظاهر خواهد شد اعاذنا الله و معشر المخلصین من هؤلاء انشاء الله همیشه ایام با کمال روح و ریحان بذکر حق ناطق باشید

6 احبابی آن ارض را از جانب مظلوم تکبیر منیع برسانید تا کل بخدمت امر مشغول باشند و جد و جهد مبذول دارند که شاید عباد غافلین از کوثر رحمت رب العالمین پیاشمند و بثمره وجود خود فائز گردند البهاء علیک و علیهم

BLIB_Or15710.204, BLIB_Or15722.147,
BLIB_Or15730.018b, AVK3.350.15x

BH04830

To: Ismiu'l-Ha (one of the Nurayn-i-Nayyirayn), in Isfahan
Date: 1293-07-12 ? [1876-Aug-3]

- 1 In the name of the Educator of the world!
- 2 Thy letter which thou didst send in the name of Allah-Mihdi was received. And concerning what thou didst mention that the harm inflicted by heedless souls who wander in the wilderness of immorality and who speak according to their desires is greater than the harm of the idolaters - We testify that thou hast spoken the truth, inasmuch as the fabricated utterances of those heedless souls have been and will continue to be the cause of the delay in the appearance of the divine verses of triumph. With such nonsensical utterances no obligation remains for the people.
- 3 By the Most Great Name! If those souls who claim to be of this Cause had acted according to what God hath commanded them, all the earth would now be beheld as a piece of Paradise. Ask thou God to protect His loved ones from the evil of these people and to make their hearts as blocks of iron in His irresistible and wise Cause.

1 باسم مربی عالم

2 مکتوب آنجناب که باسم الله مهدی ارسال داشتید مشاهده شد و اینکه ذکر نموده بودید که ضرر نفوس غافله که در تیه فحشا سائرند و بهوی تکلم مینمایند اعظم است از ضرر مشرکین نشهد آنک نطقت بالحق چه که بیانات مجعوله آن نفوس غافله سبب توقف ظهور آیات نصرتیّه الهیه بوده و خواهد بود با آن بیانات مزخرفه دیگر تکلیف از برای ناس باقی نمی ماند

3 قسم باسم اعظم اگر نفوسی که خود را باین امر نسبت میدهند بما امرهم الله عامل بودند حال جمیع ارض را قطعه‌ئی از فردوس مشاهده مینمودند فاسئل الله بأن یحفظ احبائه من شر هؤلاء و یجعل قلوبهم زیر الحديد فی امره المبرم الحکیم

- 4 Today steadfastness, after the recognition of the Dawning-Place of God's Cause, is accounted as the most great of deeds, for the cawing of the ravens will be raised in every city and land, even as We previously informed all. Verily thy Lord is the All-Knowing, the All-Informed.
- 5 The Pen loveth to make mention of thee at all times. Rejoice thou in this mighty station. Convey greetings from the Wronged One to all the kindred, both male and female, and to all other loved ones of God. Verily the glory be upon you and upon them.

اليوم استقامت بعد از عرفان مطلع امر از اعظم
اعمال محسوب بوده چه که نعیق ناعقین در هر
مدینه و دیار مرتفع خواهد شد چنانچه از قبل
کل را بآن اخبار دادیم ان ربک هو العليم الخبير

ان القلم يحب ان يذكرک في کل الأحيان ان
افرح بهذا المقام العظيم جميع منتسبين را از انانث
و ذکور و سایر احبای الهی را از قبل مظلوم
تکبیر برسانید انما البهاء علیکم و علیهم

BLIB_Or15710.205, BLIB_Or15719.049a,
BLIB_Or15722.148, AVK3.458.19x

BH04987

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Fars*
Date: 1293-07-12 ? [1876-Aug-3]

- 1 He is the One dawning from the horizon of might
- 2 We have manifested the Cause of God to all who are in the kingdoms of command and creation, and made clear His straight path. Among the people are those whom love of the world has prevented from turning to the Lord of Names, and among them are those who have turned to the Most Exalted Horizon, detached from the worlds. He who has turned to the One to Whom the world turns has prospered, and he who has turned away from God, the All-Knowing, the All-Informed, has lost.
- 3 Your letter has come before the Wronged One, and We have read it and found it purified from the mention of any but Me, and adorned with the name of Him through Whom the heavens of religions were cleft asunder, the lands of knowledge were split, and the stars of idle fancies were scattered. Verily your Lord is the Mighty, the Powerful.
- 4 We have answered you with this letter that you might find in it that which will cool your eyes and gladden your heart. By My life! There has been ordained for you that which is not equaled by anything created on earth. Verily your Lord is the Expositor, the All-Wise.
- 5 Say: Glory be to Thee, O my God! Thou seest Thy loved ones among the ungodly from among Thy creation and the

هو المشرق من افق الاقتدار

انا اظهرنا امر الله لمن في ملکوت الامر والخلق و
اوضحنا صراطه المستقیم من الناس من منعه حب
الدنيا عن مالک الأسماء و منهم من توجه الى
الأفق الأعلى منقطعاً عن العالمين قد ربح الذي
اقبل الى مقبل العالم وخسر من اعرض عن الله
العليم الخبير

قد حضر کتابک لدى المظلوم و قرأناه و وجدناه
مطهرًا عن ذکر غیري و مزیناً باسم الذي به
انفطرت سموات الأديان و انشقت اراضی
العرفان و انتشرت کواکب الأوهام ان ربک
هو المقتدر القدير

و اجبتاک بهذا الکتاب لتجد منه ما یقرّ به بصرک
و یفرح به قلبک لعمری قد قدر لک ما لا یعادلہ
ما خلق فی الأرض ان ربک هو المبین الحکیم

قل سبحانک اللهم یا الهی ترى احبتک بین
المشرکین من خلقک و المعتدین من عبادک

transgressors from among Thy servants. I beseech Thee by Thy Name which Thou hast made the cause of the life of the world and the greatest means for the salvation of the nations, that Thou protect us through Thy power and sovereignty and might and dominion. Then set right, O my God, all our affairs and ordain for us what is best for us. I testify that Thou knowest better than we what benefits us, and that Thou art the Mighty, the Exalted, the Most High, the Most Great.

استلک باسمک الذی جعلته علّة حياة العالم و
السبب الأعظم لنجاة الأمم بأن تحفظنا بقدرتک
و سلطانک و قوتک و اقتدارک ثم اصلح یا
الهی امورنا کلّها و قدر لنا ما هو خیر لنا اشهد
انک اعلم منّا بما ینفعنا و انک انت المقتدر
المتعالی العلیّ العظیم

INBA51:329b

BH01233

To: Akhi Ali Akbar, in Kashan

Date: 1293-07-12 [1876-Aug-3]

- 1 He is the Most Holy, the Most Great, the All-Compelling, the Most Mighty, the Most Glorious
- 2 Praise befitteth and beseemeth that Desired One Who, through one blessed Word shining forth from the Dayspring of Divine utterance, hath caused the earth to be changed, the mountains to be crushed, the heaven to be cleft asunder, them that lie in the graves to be raised up, and the seas to overflow. On the one hand, the attraction of the resurrection seized all hearts, and on the other, the intoxication of the wine of recognition so encompassed the souls of them that had turned unto Him that they became unaware of themselves and all else. For the first existence was utterly annihilated in absolute nothingness, that an existence other than this existence might emerge from the realm of the invisible and attain to the exalted station of "Verily, we are God's, and verily, unto Him shall we return." Therefore, whatsoever hath appeared of heedlessness toward outward matters and worldly attachments was and is of no consequence. The Most Truthful One hath said: "The Day whereon man shall flee from his brother."
- 3 God the One is My witness that from the moment this evanescent servant attained unto the wine of inner meaning, the fragrances of longing and desire and the sweet-scented breezes of attraction and ecstasy did so powerfully prevail that pen and tongue are powerless to describe them. How many were the days when, in the wilderness of separation, he was consumed by the fire of remoteness, and how many were the nights

1 هو الأقدس الأعظم المهيمن الأعزّ الأبهی

2 حمد مقصودی را لایق و سزااست که بیک
کلمه مبارکه که از مشرق بیان الهیه اشراق
نموده ارض مبدل و جبال مندک و سماء منشق
و اهل قبور محشور و بحار مسجور مشاهده شد
از یک جهت جذب قیامت قلوب را اخذ نمود
و از جهت دیگر سکر نمر عرفان چنان احاطه
کرد که نفوس مقبله از خود و غیر خود بیخبر
بوده اند چه که هستی اول در نیستی محض فانی
شد تا هستیئی غیر این هستی سر از گریبان
برآرد و بمقام بلند انا لله و انا الیه راجعون فائز
گردد لذا آنچه از عدم مبالات بامور ظاهریه و
انتسابات عالم ملکیه ظاهر شده بآسی نبوده و
نیست اصدق القائلین فرموده یوم یفر المرء من
اخیه

3 خدای واحد شاهد که این عبد فانی از ساعتیکه
برحق معانی فائز شد نفحات شوق و اشتیاق و
فوحات جذب و انجذاب بشأنی غلبه نمود که
قلم و لسان از ذکر آن عاجز است چه مقدار
از ایام در بیدای هجر بنار فراق محترق بوده و
چه مقدار از لیلی که بلهیب اشتیاق خود را

when, aflame with yearning, he beheld himself like unto a fish writhing upon the sand, until the hand of grace, wholly unmerited, drew this evanescent atom to the eternal realm. A world other than this world was witnessed, and utterances sanctified from letters and words were heard. And after recovering from that first intoxication and being honored with the second sobriety, this servant deemed it binding and necessary to make good whatsoever had outwardly been missed by him. For all are commanded to teach God's Cause, that all people may be sanctified from the idolatry of associating partners with God and may acknowledge and confess the oneness of God. And in this station the command "to begin with them that are nearest" must be observed.

- 4 Therefore I submit to that honored brother that which Luqman submitted to his master: In the early dawn, when the breeze of divine favor was wafting, Luqman, kindled by the fire of the love of the All-Merciful, would raise his head from the pillow of rest and, finding his master in the embrace of comfort and sleep, would approach his bedside with utmost courtesy and say: "O master, arise! The gates of trade are open and the Concourse on High and the sanctified souls are engaged in commerce. O master, arise and deprive not thyself of this trade, for eternal pearls are being offered for sale and precious everlasting things are at hand." And when he would find his master showing laziness, he would return to his place and become immersed and lost in contemplation of the wondrous handiwork of God and the mysteries of divine wisdom. And when he would observe that dawn was approaching, he would again turn to his master and say: "O master, arise, for the time draweth to a close. I fear the market-place may close while thou art still asleep. Arise and let not the time slip away, that perchance thou mayest not remain deprived of the outpourings of the All-Merciful in these last hours of the night."

- 5 Now doth this servant submit: O brother, strive that in these divine days thou mayest acquire infinite bounties and be blessed with eternal favors. By the True One Himself, whatsoever is lost by any soul in this day shall be difficult to recover. Both you must raise your hands in supplication and this servant shall lift his hands in hope that perchance we may be illumined by the effulgent rays of the Sun of Truth and remain steadfast in His Cause with complete firmness. Behold the people as dead and turn to the Ever-Living One. Had the people of the earth attained unto a drop from the ocean of life, they would surely have hearkened to the divine

کالحت المتبلبل علی التراب مشاهده نموده تا آنکه ید عنایت من غیر استحقاق این ذره فانی را برعصه باقی کشید عالمی غیر این عالم مشاهده شد و بیاناتی مقدس از حروف و الفاظ اصغا گشت و بعد از افاقه از سکر اول و تشریف بصحو ثانی این عبد واجب و لازم دانسته که آنچه از او بر حسب ظاهر فوت شده آنرا تدارک نماید چه که کل مأمورند بتبلیغ امر الهی تا جمیع ناس از بیگانگی شرک مقدس شده بیگانگی حق مقرر و معترف گردند و در این مقام حکم الأقرب فالأقرب باید ملاحظه شود

- 4 لذا خدمت آن برادر مکرم عرض مینمایم آنچه را لقمان خدمت مولایش عرض نمود در سحرگاهان که نسیم عنایت الهی مرور مینمود لقمان از نار محبت رحمن سر از بالش راحت برمیداشت و مولای خود را هم آغوش راحت و خواب مشاهده مینمود بکمال ادب بر بالین او رفته میفرمود ای مولی برخیز ابواب تجارت مفتوح شده و ملأ اعلی و نفوس مقدسه بتجارت مشغول شده اند ای مولی برخیز و خود را از این تجارت محروم منما چه که لالی باقیه در معرض بیع است و اشیای نفیسه دانه در میان و چون مولای خود را کاهل مشاهده مینمود بجای خود راجع و در بدایع صنع الهیه و اسرار حکمت ربانیه مستغرق و متفکر بود و چون مشاهده مینمود فجر نزدیک شده مجدداً بمولای خود توجه مینمود و میفرمود ای مولی برخیز که آخر وقت است میترسم بساط تجارت منطوی گردد و تو در نوم باشی برخیز و وقت را از دست مده که شاید در این آخر شب از فیوضات رحمانیه محروم نمائی

- 5 حال این عبد عرض مینماید ای برادر جهد نما که شاید در این ایام الهی کسب فیوضات نامتناهیه نمائی و بنعمت باقیه مرزوق شوی و نفسه الحق هرچه الیوم از نفسی فوت شود تدارک آن مشکل است هم تو دست دعا بردار و هم این عبد دست رجا برمیدارد که شاید از اشراقات انوار شمس حقیقت منور شویم و باستقامت تمام بر امرش مستقیم مانیم ناس را مرده مشاهده کن و بزنده پاینده توجه نما اگر اهل ارض برشی از بحر حیوة فائز بودند هراینه ندای الهی را استماع

call and witnessed the light of His countenance. Remember what the All-Merciful hath revealed in the Qur'an: "They have ears with which they hear not, and hearts with which they understand not," unto the end of His exalted Word.

- 6 And it is most evident that the mention which befiteth this most exalted and glorious station cannot flow from the pen of this servant, for the ocean of divine utterance is sanctified and exalted above the expressions of this evanescent one, since it hath neither shore nor end. Therefore, I conclude by saying: There is no God but Him, the Almighty, the Most Exalted, the All-Compelling, the Self-Subsisting. We beseech Him, exalted be He, to assist you and strengthen you in His remembrance and praise, and to protect you from the imaginings of every imager and the whisperings of every tempter who believeth not in God, the Single, the All-Informed.

- 7 And another entreaty: Convey on behalf of this evanescent one greetings and salutations to all the kindred, both brothers and sisters and relations, and remind them with utmost love and kindness that perchance they may be adorned with the ornament of recognition and certitude and may turn unto the Dawning-Place of the Cause of the All-Merciful.

مینمودند و انوار وجه را مشاهده میکردند تذکر
فیما انزلہ الرحمن فی الفرقان لهم آذان لا یسمعون
بہا و لهم قلوب لا یفقهون بہا الی آخر قوله جل
و عز

6 و این بسی واضحست کہ ذکریکہ لایق این مقام اعز
اعلی است از قلم این عبد ظاہر نشود بحر بیان
الہی مقدس و منزہ از تعبیرات این فانی است
چہ کہ او را کران و انتہائی نبودہ و نخواہد بود
لذا اختتم القول بأنہ لا الہ الا هو المقتدر المتعالی
المہیم القیوم و نسئلہ تعالی بأن یوفقم و یؤیدکم
علی ذکرہ و ثنائه و یحفظکم عن اوہام کل متوہم
و وسواس کل ختاس ما آمن باللہ الفرد الخبیر

7 و عرض دیگر جمیع اقربا را از اخوان و اخوات
و منتسبین از لسان فانی تکبیر و سلام برسانید و
بکمال محبت و شفقت ایشان را متذکر دارید کہ
شاید بطراز عرفان و ایقان مزین شوند و بمطلع
امر رحمن توجہ نمایند

INBA22:163,

BLIB_Or11097#012,

ANDA#52 p.23

BH01147

To: Aqa Muhammad Baqir Makhmalbaf, in Kashan

Date: 1293-07-22 [1876-Aug-13]

- 1 He is the Most Holy, the Most Great, the All-Powerful, the Most Exalted, the Most Glorious!
- 2 Exalted is God, the Almighty, the Self-Subsisting, Who hath adorned the world with the Most Great Name, whereby He hath distinguished between the nations, and revealed that which lay hidden in hearts and concealed in breasts, and through which the dwellers of the grave have arisen and the decree of resurrection hath been made manifest. Blessed is he who hath awakened on the Day of God, concerning which the All-Merciful hath given tidings in the Qur'an, saying—and His Word is the truth—"The Day when mankind shall stand before the Lord of the worlds." We bear witness that the

1 هو الأقدس الأعظم المقتدر المتعالی العلیّ الأبی

2 تعالی اللہ المقتدر القیوم الذی زین العالم بالاسم
الأعظم و بہ فصل بین الأمم و اظهر بہ ما کان
مخزوناً فی القلوب و مستوراً فی الصدور و بہ قام
اہل القبور و ظهر حکم النشور طوی لمن انتبه
فی یوم اللہ الذی اخبرہ الرحمن فی الفرقان قال و
قوله الحق یوم یقوم الناس لرب العالمین نشد ان
الیوم قد ظهر بالحق و ینطق فیہ الغیب المکنون
و السر المخزون انہ لا الہ الا انا المہیم القیوم ان

Day hath truly appeared, wherein the Hidden Mystery and the Treasured Secret do speak: "Verily, there is none other God besides Me, the Protector, the Self-Subsisting." They who have heeded the Call and turned to the Supreme Horizon are, before God, the Lord of Names, numbered among the people of Baha, while they who have turned away are but worthless creatures whose names the Pen of God, Creator of the heavens, hath refused to record. We testify that they are among the most lost in the mighty Book.

- 3 Thereafter, the Servant hath heard what befell you in the path of God, and how the fire of tyranny and hatred was kindled in those parts by the swine who have adorned themselves with turbans and robes. Woe unto them! And again, woe unto them! By God's life, their commerce hath yielded no profit, and they have lost both in this world and in the next. Soon shall they behold themselves in the abyss and shall find no helper nor supporter. Do they imagine they can extinguish the fire kindled by the hand of Power and Might? Do they suppose they can put out the light which God hath caused to shine forth from the Supreme Horizon? Nay, by His very Self, the True One! They are impotent, they are the lost, they are the deniers, they are the transgressors. God shall, through His authority, soon cast them down and exalt those who have believed in God and His signs, who have acknowledged His oneness and confessed His singleness. Verily, there is none other God but Him. His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth.

- 4 God willing, drink ye and give others to drink, at all times, of the choice wine of divine knowledge. Consider ye the consummate wisdom of God, for as hath been witnessed and continues to be seen, whatsoever the enemies of God deemed would abase His loved ones hath become the very source of their glory. Thus did certain heedless souls, imagining they could conceal the Divine Light and extinguish the Fire of His Cause, consign the Ancient Beauty to the Most Great Prison. Observe ye now how many consummate wisdoms lay hidden in this matter: that which they deemed would abase the Truth became the source of glory, and what they considered hardship proved to be the essence of ease. This is why He saith that tribulations and trials are as water for the tree of His Cause. Blessed is he who pondereth that which hath appeared from the horizon of God's Will, the Lord of the worlds.

- 5 By the Sun of the horizon of utterance! Every death that hath occurred in the path of God hath been the cause of life to the world, and every destruction wrought in the way of the Friend shall be the cause of the world's construction. God willing, ye

الَّذِينَ سَمِعُوا النِّدَاءَ وَاقْبَلُوا إِلَى الْأَفْقِ الْأَعْلَى أَنَّهُمْ
مِنْ أَهْلِ الْبَهَاءِ لَدَى اللَّهِ مَالِكُ الْأَسْمَاءِ وَالَّذِينَ
اعْرَضُوا أَنَّهُمْ هَمِجَ رَعَاعٍ لَمْ يَتَّخِذُوا عَلَى أَسْمَائِهِمْ
قَلَمَ اللَّهِ فَاطَرِ السَّمَاءِ نَشَهِدُ أَنَّهُمْ مِنَ الْأَخْسَرِينَ فِي
كِتَابِ عَظِيمٍ

3 و بعد قد سمع الخادم ما ورد عليكم في سبيل الله و
ما اشتعل فينا نار البغي والبغضاء من الخنازير
الذين زينوا هياكلهم بالعمائم والرداء تباً لهم ثم
سحقاً لهم لعمر الله ما ربح تجارتهم وخسروا في
الدنيا والآخرة سوف يرون انفسهم في الهاوية و
لا يجدون لها من ناصر ولا من معين هل يظنون
انهم يقدرون على انحام نار اوقدها يد القدرة و
الاقتدار و هل يحسبون انهم يستطيعون ان يطفئوا
نوراً اظهره الله من الأفق الأعلى لا ونفسه الحق
هم العاجزون و هم الخاسرون و هم المعرضون و
هم الباغون سوف يضعهم الله بسلطان من عنده
ويرفع الذين آمنوا بالله وآياته و اقرؤا بوحدانيته و
اعترفوا بفردانيته انه ما من اله الا هو له الخلق و
الأمر يفعل ما يشاء و يحكم ما يريد

4 انشاء الله در كل احيان رحيق عرفان رحمن را
بنوشيد و بنوشانيد ملاحظه در حكمت بالغه
الهيۀ نمائيد چنانچه مشاهده شده و ميشود كه
هر امری را كه اعداء الله سبب و علت ذلت
احبابی او دانسته‌اند همان نفس عزت شده
چنانچه بعضی از نفوس غافله بگان آنكه نور الهی
را مستور و نار امرش را مخمود نمایند جمال قدم
را ببحس اعظم فرستادند حال مشاهده نمائيد
چه مقدار حكمت‌های بالغه در اين فقره مستور
بوده آنچه را ذلت حق دانسته‌اند نفس عزت
شده و هر چه را شدت دانسته‌اند عين رخا
گشته اينست كه ميفرمايد بلايا و رزايای بمنزله
ماء است از برای شجره امر طوبی لمن تفكر فيما
ظهر من افق ارادة الله رب العالمين

5 قسم بآفتاب افق بيان كه هر موتيكه في سبيل
الله واقع شد سبب حيوۀ عالمست و هر خرابی
كه در راه دوست وارد گشت علت عمار عالم

should, through divine grace and heavenly favors, be joyous at all times and occupied with service to His Cause. Convey to all the beloved in that land the greetings of this evanescent servant. Had this servant found the opportunity, he would have written a detailed letter to each of those who are adorned with the ornament of recognition. However, owing to the profusion of divine verses that must be penned, no opportunity hath been found; therefore he seeketh pardon from all.

خواهد بود انشاءالله باید بعنایت الهیه و الطاف ربانیه در کل احوال مسرور باشید و بخدمت امر مشغول جمیع احبابی آن ارض را از قبل این خادم فانی تکبیر برسانید و اگر این عبد مجال میداشت خدمت هر یک از آقایان که بطراز عرفان مزین شده‌اند عریضه مبسوطه عرض مینمود و لکن نظر بکثرت تحریر آیات الهیه مجال نیافته لذا از کل امید عفو است

- 6 And I beseech and implore God, exalted be His glory, that He may adorn all with the raiment of steadfastness and that they may be of those who reckon all save God as nonexistent and void, in such wise that neither the cawing of the crows nor the clamor of the prevaricators may deter them from the straight path, and that they may all attain to the lofty station of "Say: God; then leave them to plunge in vain discourse and trifling." For it hath been observed and continues to be seen that some of the weak ones have been deprived of the True One, glorified be His grandeur, by reason of the golden calf. God protect us and you from the evil of every deceitful detractor.

6 و از حقّ جلّ اجلاله سائل و آملم که جمیع را بطراز استقامت مزین فرماید و از نفوسی باشند که غیر الله را معدوم و مفقود شمردند بشأنی که نفاق ناعقین و وضوای کاذبین ایشان را از صراط مستقیم منع نماید و کل بمقام بلند قل الله ثم درهم فی خوضهم یلعون فائز باشند چه که مشاهده شده و میشود که بعضی از ضغفا بخوار عیالی از حقّ جلّ کبریا نه محروم شده‌اند اعاذنا الله و ایا کم من شرّ کلّ مکار مریب و

- 7 Certain letters of this servant were presented to the Land of Ta, and it was specifically written that copies thereof should be sent to that land, that perchance they might cause the souls who have accepted the Faith to remain steadfast. Today steadfastness is among the greatest of all things in the sight of God. Blessed is he who is adorned with this holy and luminous raiment. Whenever the fragrance of discord is detected, this servant findeth himself bewildered, for this is a day wherein the True One Himself hath appeared from the horizon of manifestation, resplendent and evident, and the effulgences of His revelation have illumined the whole world. Yet despite this, why should accepting souls occupy themselves with mention of this one and that? We beseech God to preserve His loved ones from the evil of every deceiver and the craftiness of every schemer, to enable them to speak His praise and to aid them to serve His Cause. He, verily, is the Almighty, the Responding One.

7 بعضی مکاتیب این عبد بارض طاء معروض داشت و مخصوص نوشته شد که سواد آنها را بآن ارض بفرستند که شاید سبب استقامت نفوس مقبله گردد الیوم استقامت از اعظم امور است عندالله طوبی لمن ترین بهذا الطراز المقدّس المنیر هر هنگام که رایحه اختلافی استشمام میشود این عبد خود را متحیر مشاهده میکند چه که امروز روزیست که نفس حق از افق ظهور ظاهر و باهر است و اشراقات تجلیاتش همه عالم را منور نموده مع ذلک چرا باید نفوس مقبله خود را بذکر این و آن مشغول نمایند نسل الله ان یحفظ احبائه من شرّ کلّ خادع و مکر کلّ ما کر و ینطقهم بذکره و یؤیدهم علی خدمه امره انه هو المقتدر الحیج

- 8 Today all the friends must strive and endeavor that perchance some service may proceed from them that shall endure and persist. I convey greetings to his honor, thy father, upon him be the glory of God. Praise be to God, he hath attained unto divine favors, and thy letter was presented in detail before the Throne, and the Sun of grace hath risen from the horizon of utterance. God willing, may he ever be and continue to be the recipient of divine favors.

8 امروز باید جمیع دوستان جهد و سعی نمایند که شاید خدمتی از ایشان ظاهر شود که باقی و پاینده بماند خدمت جناب ابوی علیه بهاء الله تکبیر میرسانم لله الحمد بعنایات الهی فائزند و مکتوب آنجناب بتفصیل تلقاء عرش عرض شد و شمس فضل از افق بیان مشرق انشاءالله لم یزل و لا یزال بعنایات الهیه فائز باشند

BH01477

To: Mirza Abdullah Khan Nuri, in Tabriz

Date: 1293-07-27 [1876-Aug-18]

1 He is the Most Holy, the Most Great, the Most Powerful, the Most Exalted, the Most Glorious

2 Praise be to God Who hath revealed Himself unto all things through His Name that was sanctified from all words and names. He, verily, is the Most Great Trump, when it was blown amidst the nations, all hearts and souls were shaken, save whom God, the Creator of heaven, did will. He, verily, is the Greatest Sign unto all creation and the Ark of God in the kingdom of creation. Whoso holdeth fast unto it hath attained salvation, and whoso turneth away from it is of them who have disbelieved and transgressed and been deprived of that which was created for them in the hereafter and in this world. Praise be to God Who hath aided whom He willeth unto the Most Sublime Horizon, and brought him nigh unto the Ultimate End, and given him to drink of the Kawthar of immortality from the hand of bounty. He, verily, is the Omnipotent over whatsoever He willeth. Neither the hosts of the world nor the might of nations can prevent Him. He is the One to Whose sovereignty every possessor of knowledge hath testified, and to Whose grandeur and majesty every possessor of power hath submitted, and before Whose loftiness and glory every possessor of greatness hath bowed down, and every possessor of exaltation before His manifestation and majesty. I testify that He hath ever been sanctified beyond all else and glorified above all others, and will continue to be as He hath ever been. There is none other God but Him, the Lord of the Throne on high and of earth below.

3 Thereafter, this evanescent servant hath received your letter from which wafted the fragrance of your love for the Lord of the worlds and the Object of them that are endued with insight, and I understood what was contained therein regarding your being set ablaze with the fire of love and affection, and your turning unto God, the Lord of creation, on the Day of the Mutual Summons. We beseech Him, exalted be He, to give you to drink, at all times, from the Kawthar of everlasting life and to make you among those on whom no fear shall come, nor shall they grieve.

4 It is submitted that Mulla Muhammad-'Ali arrived and this servant was honored with the trace of the Supreme Pen. Praise be to God that through the infinite bounties and the effulgences

1 هو الأقدس الأعظم المقتدر العلى الأبهى

2 الحمد لله الذى تجلّى على الأشياء باسمه الذى كان مقدساً عن الألفاظ والأسماء وأنه هو الصور الأعظم اذا نفخ فيه بين الأمم اضطربت القلوب والنفوس إلا من شاء الله فاطر السماء وأنه لاية الكبرى للورى وسفينة الله فى ملكوت الانشاء من تمسك بها فقد نجى والذى اعرض أنه ممن كفر وطغى ومنع عما خلق له فى الآخرة والأولى والحمد لله الذى ايد من اراد الى الأفق الأعلى وقربه الى الغاية القصوى وسقاه كوثر البقاء من يد العطاء أنه هو المقتدر على ما يشاء لم يمنعه جنود العالم ولا سطوة الأمم أنه هو الذى شهد كل ذى علم بسلطانه وكل ذى قدرة بعظمته وكبريائه وخضع كل ذى علو عند علوه وبهائه وكل ذى سمو عند ظهوره وجلاله اشهد أنه لم يزل كان مقدساً عن دونه ومنزهاً عن سوائه ولا يزال يكون بمثل ما قد كان لا اله الا هو مالك العرش والثرى

3 وبعد قد بلغ الى الخادم الفانى كتابكم الذى سطع منه عرف محبتكم مولى العالمين ومقصود العارفين وعرفت ما فيه من اشتعالكم بنار المحبة والوداد وتوجهكم الى الله مالك الایجاد فى يوم التناد نستله تعالى بأن يسقيكم فى كل الأحيان كوثر الحيوان ويجعلكم من الذين لا خوف عليهم ولا هم يحزنون

4 عرض ميبود جناب ملا محمد على وارد و این بنده باثر قلم على فائز الله الحمد از فیوضات نامتناهیه و اشراقات انوار شمس احدیه بوجه

of the lights of the Sun of Oneness you have turned your face toward the Beloved of the worlds and the Object of all who dwell within the realm of possibility, and you have drunk from the ocean of recognition from which most people are deprived today. Through divine grace, two honors are present and evident in your person, for you are of the light and have attained unto the Light before Whose dawning radiant suns and shining moons were eclipsed. I beseech God, exalted be His glory, that you may, in all divine worlds, circle round the Sun of Truth and attain unto His service. He, verily, is the Hearing, the Answering.

- 5 Regarding what you wrote about conveying expressions of sincerity on your behalf to the service of the Branches of the Divine Lote-Tree - may my spirit and being be sacrificed for the dust of their feet - this was done according to your request, and countless favors and bounties were manifested by each one toward you. Well is it with you! And concerning what you wrote about Mashhadi Sadiq, that he had become sanctified from delusion and turned toward the known Sovereign - I beseech God to keep him steadfast in this most exalted and sublime station. Previously, a Tablet was specifically revealed for him from the heaven of grace, along with some other Tablets, which were sent. God willing, may all attain unto the utterance of the All-Merciful and become enkindled with the fire of the Divine Lote-Tree - an enkindlement that the doubts and imaginings of the people of uncertainty and suspicion shall be powerless to extinguish. Blessed is he who is assured of God's Manifestation and of meeting Him in His days. As for those who doubt, they are the lost, they are the ruined, they are the ungodly.

- 6 Another submission is that whatever was sent with Mulla Muhammad-'Ali has arrived, and previously it was written to Zaynu'l-Muqarrabin - upon him be the glory of God - to begin transcribing the verses of God, and likewise some here were also told and are engaged in transcription. However, since no designated swift-penned scribe can be found here, if it takes somewhat longer there is no harm. The people of the pavilion of chastity have said that this servant should convey their greetings to your honored ladies. God willing, they are occupied beneath the divine shade with wondrous mention and praise.

- 7 The glory be upon you and upon those who are with you among the loved ones of God, the Powerful, the Supreme, the Self-Subsisting.

محبوب عالمیان و مقصود من فی الامکان توجّه نمودید و از بحر عرفان که اکثری الیوم از آن محرومند آشامیدید از فضل الهی دو شرافت در آنحضرت موجود و مشهود است لآنکه من النور و فزت بالنور الذی کسفت عند اشراقه شمس مشرقات و اقر لآلحات از حق جل جلاله سائل و آملم که آنجناب در جمیع عوالم الهی طائف حول شمس حقیقت باشند و بخد متش فائز انه هو السميع المجیب

- 5 و اینکه مرقوم فرموده [بودند] که خدمت اغصان سدره الهیه روحی و ذاتی لتراب اقدامهم الفداء از جانب آنحضرت اظهار خلوص نمایم حسب الفرمایش آنجناب عمل شد و عنایات و الطاف لاتخصی از هر یک نسبت بآنجناب ظاهر گشت هنیئاً لکم و اینکه در باره مشهدی صادق مرقوم فرموده بودند که از موهوم مقدس شده بسلطان معلوم توجّه نمودند از حق میطلبم ایشانرا در ایستقام بلند اعلی مستقیم دارد و از قبل لوحی مخصوص ایشان از سماء عنایت نازل مع بعض الواح اخری ارسال شد انشاءالله کل بیان رحمن فائز شوند و از نار سدره الهیه مشعل گردند اشتعالیکه ظنون و اوهام اهل شک و ریب قادر بر اطفای آن نباشد طوبی لمن کان موقناً بظهور الله و لقائه فی آیامه و الذین فی مرية اولئک هم الخاسرون اولئک هم المالکون اولئک هم المشرکون

- 6 و عرض دیگر آنکه آنچه مع جناب ملا محمد علی ارسال داشتند رسید و از قبل بجناب زین المقربین علیه بهاء الله نوشته شد که شروع در تحریر آیات الله نمایند و همچنین در اینجا هم بعضی گفته شد و در تحریر مشغولند و لکن چون کاتب معین سریع القلم در اینجا یافت نمیشود اگر قدری بطول انجامد بآسی نه اهل سرادق عصمت فرمودند که این عبد از قبل ایشان مخدرات آنجناب را تکبیر برسانم انشاءالله در سایه الهی بیدایع ذکر و ثنا مشغولند

- 7 البهاء علیکم و علی من معکم من احباء الله المقتدر المهیمن القیوم

8 The servant 27 Rajab 1293

8 خادام ۲۷ رجب سنه ۱۲۹۳

INBA19:211b, INBA32:193, BLIB_Or15700.196,
BLIB_Or15711.266**BH06676***To: Dal' Jinab-i-man faza, in Kashan**Date: 1293-07-30 [1876-Aug-21]*

1 He is the Everlasting, the Eternal, the All-Knowing, the All-Wise

1 هو الباقي الدائم العليم الحكيم

2 The Divine Lote-Tree hath called aloud amidst all beings: "Verily, there is none other God besides Me, the All-Knowing, the All-Wise." Among the people are those who have hearkened, and those who have turned away. He who hath hearkened is assuredly among those who have attained, as recorded in a glorious Tablet.

2 قد نطقت السدرة المنتهى بين الورى انه لا اله الا انا العليم الحكيم من الناس من سمع و منهم من اعرض ان الذى سمع انه من الفائزين فى لوح كريم

3 Thou hast been mentioned in the presence of the Throne, and the Wronged One of the horizons doth make mention of thee through this most wondrous, most sweet Tablet which hath streamed forth from the Most Exalted Pen. Verily, He remembereth him who remembereth Him, and turneth unto him who hath turned unto Him. He is, in truth, the Forgiving, the Bountiful.

3 ذكرت لدى العرش مذکور و مظلوم آفاق باين لوح ابداع احلى که از قلم اعلى جارى شد ترا ذکر مينمايد انه يذکر من ذکره و يقبل الى من اقبل اليه انه هو الغفور الكريم

4 Be thou occupied at all times with the remembrance of the Beloved of all creation. Every remembrance and utterance shall pass away, save that remembrance which ariseth in the heart for God's sake and floweth from the tongue. Such remembrance is as a lamp in the true home that is designated as the divine habitat.

4 در کل احيان بذكر محبوب امكان مشغول باش هر ذکر و بياني فاني خواهد شد مگر ذکرى که لله در قلب خطوط نمايد و از لسان جارى شود آن ذکر بمنزلة سراجست در بيت حقيقى که بوطن الهى موسومست

5 Rejoice thou in the Book of thy Lord. Verily, it shall abide with thee in all conditions and shall bear witness for thee in all the worlds of God, the Single, the One, the Powerful, the Mighty. The glory be upon thee and upon whosoever hath attained unto this exalted station.

5 ان افرحى بكتاب ربك انه يكون معك فى كل الأحوال ويشهد لك فى كل عالم من عوالم الله الفرد الواحد المقتدر القدير البهاء عليك وعلى من فاز بهذا المقام الرفيع

BLIB_Or15719.168c

BH06901

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan
Date: 1293-07-30 [1876-Aug-21]

1 In the Name of the one God!

1 بنام خداوند یگانه

2 Among the latest news from the Prison Land is that his honor 'Ali-Qabli-Naqi, upon him be the glory of God, journeyed from India to Egypt and from there proceeded to the Most Transcendent Scene, residing for a time in the Most Great Prison. Although outwardly, due to prison conditions, things did not pass pleasantly for him, yet inwardly, praise and thanks be to God, he was blessed with the outpourings of the All-Merciful and attained that which is the ultimate goal - the presence of the Beloved of the worlds. This is truly a grace which serves as a luminous crown atop all deeds.

2 از اخبار جدیدۀ ارض سجن آنکه جناب علی قبل نقی علیه بهاء الله از هند به مصر و از آنجا بمنظر اکبر توجه نمودند و مدتی در سجن اعظم ساکن اگرچه بر حسب ظاهر نظر باشرافات سجینه بر ایشان خوش نگذشته ولیکن در باطن الحمد لله و المنة بفیوضات رحمانیه فائز و بلاقای محبوب عالمیان که مقصد کلی است مرزوق و این فضلی است که فی الحقیقه از برای رأس اعمال اکیلی است منیر و روشن

3 Although at present, while this bounty exists, its value remains hidden from the people of the world, yet ere long the loftiness of this station and its exalted nature shall become manifest.

3 اگرچه حال چون این نعمت موجود است قدرش بر اهل عالم مستور ولیکن عنقریب علو این مقام و سمو آن ظاهر خواهد شد

4 Convey greetings from this Wronged One to all the relatives - that is, those relatives who have turned to the Truth and drunk from the cup of recognition. Verily, the glory from God, the Lord of the worlds, be upon you and upon them.

4 جمیع منتسبین را از جانب این مظلوم تکبیر برسانید یعنی منتسبین که بحق اقبال نموده اند و از کأس عرفان نوشیده اند انما البهاء علیک و علیهم من لدی الله رب العالمین

INBA18:219, BLIB_Or15719.168a

BH08875

To: sister of Haram, in Kashan
Date: 1293-07-30 [1876-Aug-21]

He is the Most Holy, the Most Great

هو الأقدس الأعظم

God testifieth that there is none other God but Him and that He Who speaketh is the Most Great Sign among all created things and the Manifestation of God unto all who are in the heavens and on earth. Whoso hath attained unto His days hath attained unto the knowledge of Him Who is the Dawning-Place of His Cause, Who proclaimeth throughout the world that there is none other God but Him, the Help in Peril, the

شهد الله انه لا اله الا هو والذى ينطق الله لآية الكبرى بين الوری و ظهور الله لمن فی السموات و الأرضین من فاز فی ایامه انه قد فاز بعرفان مطلع امره الذى ينطق فی العالم انه لا اله الا هو المهیمن القیوم

Self-Subsisting. Praise be to God that thou hast attained unto the recognition of the True One and hast been blessed with His eternal bounty which, in its primary degree, is His love. I swear by the Sun of Revelation which shineth from the horizon of Sinai that even if thou shouldst offer thanks throughout the duration of the kingdom of earth and heaven, thou couldst not adequately express thy gratitude for this supreme grace. Know thou the value of this bounty and occupy thyself with the praise and glorification of God. Blessed art thou for having turned unto the Desired One and attained unto this mighty outpouring.

الحمد لله بعرفان معروف حقیقی فائز شدید و
بنعمت باقیه که در رتبه اولیه محبت اوست
مرزوق گشتید قسم بآفتاب ظهور که از مشرق
طور طالعست اگر بدوام ملک و ملکوت
شکر نمائی از حق این نعمت عظمی کما ینبغی
برنیائی قدر این فضل را بدان و بحمد و ثنای حق
مشغول باش طوبی لک بما اقبلت الی المقصود
و فزت بهذا الفیض العظیم

BLIB_Or15719.168b

BH03697

To: Muhammad Hasan, in Najafabad

Date: 1293-08 [1876-Aug]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The Supreme Pen proclaims: All souls have been created for the knowledge of God, and throughout all nights and days they waited expectantly for the days of His manifestation. Yet when the lights of the dawn of God's Day shone forth from the horizon of His Will, all remained veiled, nay, turned away, except those who held fast to the cord of God, the Protector, the Self-Subsisting. Each soul clung to vain imaginings and thus remained deprived of the Lord of all beings.
- 3 For instance, knowledge appeared specifically for the recognition of the Known One; nevertheless, the learned of the age have, because of it, remained debarred from the Truth - exalted be His glory and His mighty sovereignty - and are veiled from the Day of God and His presence. In all divine Books and heavenly Scriptures, the people were given glad tidings of the dawning-place of divine revelation and the dayspring of His verses. Yet when the horizon of the world was illumined and made resplendent with the lights of the Sun of the manifestation of the Most Great Name, all arose in denial and rejection. But ere long will they who turned away behold themselves in manifest loss.

1 هو الأقدس الأعظم العلیّ الأبهی

2 قلم اعلی میفرماید جمیع نفوس از برای عرفان
الله خلق شده‌اند و در جمیع لایالی و ایام منتظر
ایام ظهور بودند و چون انوار فجر یوم الله از
افق اراده اشراق نمود کلّ محتجب بلکه معرض
مشاهده شدند الا من تمسک بعروة الله المهیمن
القیوم و هر نفسی باوهای تشبث نموده از مالک
انام محروم مانده

3 مثلاً علم مخصوص عرفان معلوم ظاهر شده
مع ذلک علمای عصر بسبب آن از حقّ جلّ
جلاله و عظمت شوکته ممنوع گشتند و از یوم
الله و لقای او محتجبند در جمیع کتب الهیه و
صحف ربّانیه ناس را بظهور مطلع وحی الهی و
مشرق آیات ربّانی بشارت دادند و چون افق
عالم بانوار شمس ظهور اسم اعظم منور و لائح
گشت کلّ بانکار و اعراض برخاستند و لکن
عنقریب معرضین خود را در خسران مبین
مشاهده نمایند

- 4 Blessed are those souls who in the Day of His manifestation attained unto the knowledge of God and arose to serve Him. Such souls are accounted before God as stars in a wondrous heaven. Blessed are they, then blessed are they!
- طوبی از برای نفوسی است که در یوم ظهور
بعرفان الله فائز شدند و بخدمتش قیام نمودند آن
نفوس لدی الله از انجم سماء بدیع محسوبند طوبی
لهم ثم طوبی لهم
- 5 Your letter was seen in the Most Great Prison and your call was heard. God willing, you will at all times remain steadfast in the remembrance of God and will at every moment drink from the choice wine of recognition.
- کتابت در سجن اعظم مشاهده شد و ندایت اصغا
گشت انشاء الله در کلّ احیان باستقامت تمام
بذکر الله مشغول باشی و در کلّ حین از رحيق
عرفان پیاشمی
- 6 We make mention of all the loved ones of God in this blessed leaf, that all may rejoice in His special favors and engage in serving His Cause in perfect love and unity. Thus have We remembered you and those who have turned to God in that place, and him who wrote your letter. Verily your Lord is the Rememberer, the Rewarder, the Forgiving, the Generous.
- جميع احبّای الهی را در این ورقه مبارکه ذکر
مینمائیم تا کلّ بعنایات مخصوصه مسرور شوند
و در کمال محبت و اتحاد بخدمت امر مشغول
گردند کذلک ذکرناک و ذکرنا الذين اقبلوا الى
الله فی هناك ثم الذی کتب کتابک ان ربّک
لهو الذّاکر المجزی الغفور الکریم

BLIB_Or15710.202, BLIB_Or15719.169b

BH06031

*To: Aqa Shahzadih known as Badiyih, in Tihiran**Date: 1293-08 [1876-Aug]*

- 1 He is the Dawning One from the horizon of 'He doeth what He willeth.'
- هو المشرق من افق يفعل ما يشاء
- 2 Today is the Sovereign of days, and all peoples have been promised this blessed Day in the divine Books. Yet when it dawned from the horizon of God's Will, all remained occupied with their own doubts and fancies in the wilderness of uncertainty and suspicion, and thus were veiled from it. Even as God, exalted be His glory, had forewarned concerning the doubting and heedless souls, His word is supreme: "Ah! they are in doubt concerning the meeting with their Lord!"
- اليوم سلطان أيامست و جميع امم در کتب الهیه
باین یوم مبارک وعده داده شده اند و چون از
افق اراده الله ظاهر شد کلّ در صحراهای شک
و ریب بظنون و اوهام خود مشغول و از آن
محجوب ماندند چنانچه از قبل حقّ جلّ جلاله
از نفوس مریبه غافله اخبار فرموده قوله تعالى
الا أنهم فی مرية من لقاء ربهم
- 3 Whoso in this luminous Day hath quaffed from the Kawthar of divine knowledge hath attained unto the presence of God and is accounted among the people of certitude in the Perspicuous Book, and shall be adorned with the ornament of acceptance throughout all the divine worlds. Praise be to God that that leaf hath attained unto this most exalted, most glorious station. Be thou thankful unto thy Lord for this great bounty.
- هر نفسی درین یوم نورانی از کوثر عرفان الهی
آشامید او بقاء الله فائز و از اهل یقین در کتاب
مبین مذکور است و در جميع عوالم ربّانی بطراز
قبول مزین خواهد بود الحمد لله آن ورقه بمقام
بلند اعلی فائز شد ان اشکری ربّک بهذا الفضل
العظیم

- 4 Thy letter was presented before the Wronged One in the Most Great Prison, and from it wafted the fragrance of love and longing. Be thou patient in separation, for He shall record for thee the reward of attainment unto His presence, shall aid thee through His grace, and shall ordain for thee that whereby thy mention shall endure throughout the kingdom of God, the Mighty, the Wise.

4 کتابت در سخن اعظم نزد مظلوم حاضر و عرف
محبت و اشتیاق از آن ساطع ان اصبری فی الفراق
انه یکتب لک اجر الوصال و یؤیدک بفضل
من عنده و یقدر لک ما یتقی به ذکرک بدوام
ملکوت الله العزیز الحکیم

INBA15:241b, INBA26:243b, BLIB_Or15710.200b,
BLIB_Or15719.168e, PYK.210

BH06448

To: Dr Muhammad Khan Munajjim, in Tihiran

Date: 1293-08 [1876-Aug]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 We have answered you and mentioned you time and again, and now We mention you once more that you may be assured of God's care, the Guardian, the Self-Subsisting. Your letter was seen in the Most Great Presence and the fragrance of your love wafted from it. God willing, you have been and will ever be the recipient of God's special favors.
- 3 Blessed are you, then blessed are you, for having turned in your early days to God, the All-Knowing, the All-Wise, and for having attained that which most of the servants have been deprived of. This indeed is a noble station. The glances of divine favors have been and will be directed toward you.
- 4 As to what you mentioned regarding medical science - excellent is what you have done. He will assist you - be assured and be of the thankful ones. Divine outpourings and heavenly confirmations from the Eternal One have encompassed and continue to encompass you.
- 5 God willing, you will succeed in learning the language mentioned and will translate the verses of God into that language, so that the people of the West may become informed of the Dayspring of Divine Revelation and what hath been sent down from His presence. Glory be upon you and upon those with you.

1 هو الأقدس الأعظم العلیّ الأبهی

2 انا اجبتناک و ذکرناک مرّة بعد مرّة اذاً نذکرک
تارة اخرى لتکون مطمئنّاً بعناية الله المهيمن
القیوم کتبت در منظر اکبر مشاهده شد و
نفحات محبت از آن متضوّع انشاء الله لم یزل و
لا یزال بعناية مخصوصه الهیه فائز باشی

3 طوبی لک ثم طوبی لک بما اقبلت فی اوّل
ایامک الى الله العليم الحکیم و فزت بما منع عنه
اکثر العباد ان هذا المقام کریم لحاظ الطاف الهی
متوجّه شما بوده و خواهد بود

4 و ما ذکرک فی علم الطبّ نعم ما عملت انه یؤیدک
ان اطمئنّ و کن من الشاکرین فیوضات الهیه و
تأییدات غیبیه صمدانیه شامل شما بوده و هست

5 انشاء الله موفق شوی بر تحصیل لسان مذکور و
آیات الهی را بآن لسان ترجمه نمائی تا اهل غرب از
مشرق وحی الهی و ما نزل من عنده مطلع شوند
البهاء علیکم و علی من معکم

INBA18:057, BLIB_Or15710.200a,
BLIB_Or15719.169a

BH00624

To: *Mirza Husayn Munajjim-bashi Tafrishi, in Tihiran*

Date: 1293-08-07 [1876-Aug-28]

1 In the name of God, the Most Holy, the Most Great, the All-Powerful, the Most Exalted, the Most Glorious!

2 Praise be to God Who hath revealed Himself unto all created things through the light that hath shone forth, risen, gleamed and flashed from the horizon of the heaven of His prevailing Will. Thereupon did the Names tremble, all things were drawn forth, and the Dove cooed upon the Ultimate Tree. Verily, there is none other God but Him Who is established upon the Most Great Throne. He, verily, is the Lord of eternity and the Sovereign of nations. He, verily, is the Dawning-Place of God's revelation, the Treasury of God's knowledge, and the Dayspring of God's wisdom. Through Him was the heaven of religions cleft asunder, the earth of idle fancies rent apart, the mountains of vain imaginings swept away, and the sun of knowledge shone forth through His Name, the Self-Subsisting. Exalted be the Possessor of all that was and shall be, Who through a single word caused all who are in the heavens and on earth to swoon away, save those who have cast away all else and held fast to the Sure Handle. These are among the people of Baha between earth and heaven, who dwell in the Crimson Ark. The Concourse on High and the denizens of the Most Exalted Paradise who circle round the Throne every morn and eve pray for them. Praise be to God Who hath made the Word itself the Most Great Trump and the Mightiest Bugle, whereby He hath distinguished between all created things and united those who have detached themselves from all directions, turning toward the Most Sublime Horizon and the Most Exalted, Most Resplendent Station. These are honored servants and upright men who speak not until He hath spoken and who act by His command, whom the blame of the blamer cannot turn aside from the Cause of God, the Protector, the Self-Subsisting.

3 Thereafter, this servant hath been honored to receive your letters time and again, and hath found in every word thereof evidence of your arising to serve God and your steadfastness in His love, after the feet of the learned had slipped, the hearts of the mystics were troubled, and the skin of the divines crept with fear. We beseech Him, exalted be He, to assist you, protect you, and grant you at all times the water of everlasting life, and to make you one who speaks forth His Name amidst

1 هو الأقدس الأعظم المقتدر العليّ الأبهى

2 الحمد لله الذي تجلّى على الممكّات بالنور الذي سطع واشرق ولمع و ابرق من افق سماء مشيئة النافذه اذاً تلجلجت الأسماء و انجذبت الأشياء و هدرت الورقأء على السدرة المنتهى انه لا اله الا هو و الذي استوى على العرش الأعظم انه للملك القدم و مولى الأمم و انه لمشرق وحي الله و مخزن علم الله و مطلع حكمة الله به انفطرت سماء الأديان و انشقت ارض الأوهام و نسفت جبال الظنون و اشرفت شمس المعلوم باسمه القيوم تعالى مالک ما كان و ما يكون الذي بكلمة منه انصعق من في السموات و الأرض الا من نبذ الوری و تمسک بالعروة الوثقى انه من اهل البهآء بين الأرض و السماء و الساکن في السفينة الحمراء يصلين عليه الملاء الاعلى و اهل الجنة العليا الذين يطوفون العرش في كل صباح و مساء و الحمد لله الذي جعل الكلمة بنفسها الصور الأعظم و الناقور الأكبر و بها فصل بين الكائنات و الف بين الذين انقطعوا عن الجهات متوجهين الى الأفق الأعلى و المقام الأسمى الأسنى اولئك عباد مكرمون و اولئك رجال مستقيمون الذين لا يسبقونه بالقول و هم بأمره يعملون و لا تأخذهم لومة لائم في امر الله المهيمن القيوم

3 و بعد قد تشرف الخادم بکابکم مرّة بعد مرّة و وجد من کلّ كلمة منه ما كان مدلاً على قيامکم على خدمة الله و استقامتکم على حبه بعد الذي زلت اقدام العلماء و اضطربت افئدة العرفاء و اقشعرت جلود الفقهاء نسئله تعالى ان يوفقکم و يحفظکم و يرزقکم في کلّ الأحيان کوثر الحيوان

all possibilities. Verily, He is the Almighty over whatsoever He willeth. There is none other God but Him, the Protector, the Mighty, the Beloved.

- 4 This evanescent servant submits that he was repeatedly blessed to see your handwriting and had prepared one petition at the time of the return of the honored beloved, Mulla 'Ali-Akbar, upon him be the Glory of God. That petition was lost, meaning it was submerged in the seas of papers, writings and books gathered in this evanescent servant's place, and until now this servant has not had the opportunity to search for and find it. Therefore, he has newly undertaken to submit this petition. This servant's occupation has reached such a point that he has not a moment's rest. We beseech God to assist me in this most great service. Were it not for God's grace and favor, I would surely be among the impotent ones.

- 5 As to what you wrote concerning his honor the revered Aqa Mirza Siyyid 'Abdu'llah, upon him be the Glory of God, that he intended to present a petition to the Most Holy Court but at that moment a sneeze occurred and for that reason he desisted - the details were presented to the Most Holy Court, that is, the exact words which you wrote from his tongue were presented before His countenance. He spoke, and His word is the truth: "Verily, he is the one who is mentioned in the prison and is under the gaze of his Lord, the Protector, the Forgiving, the Generous. We read his letter before he wrote a single letter. Verily his Lord, the All-Knowing, is the All-Hearing, the All-Seeing. There hath been inscribed upon the tablet of his heart, by the Pen of Divine craftsmanship, the remembrance of God and His love. We have witnessed this and We were among those who read it. Glad-tidings be unto him for having heard the Call and responded to his Lord on a day whereon all in the worlds were thunderstruck save whom God, the Almighty, the Powerful, willed."

- 6 As for the sneeze, in the Most Holy Court such matters are not considered, and the execution of good deeds has never been and is not contingent upon a sneeze or the lack thereof. However, since he acted with wisdom in view, there was and is no harm in it. We have accepted it from him as a token of Our grace and We ordain for him what We desire and We pray for his supreme steadfastness in this most grievous and momentous Cause. Say: Be thou assured of God's grace and mercy, for verily He is the Protector of the sincere ones.

- 7 As to what you wrote regarding the distinguished Leaf, upon her be the Glory of God, especially a Tablet was previously

و يجعلكم ناطقاً باسمه بين الامكان انه هو المقتدر
على ما يشاء لا اله الا هو المهيمن العزيز المحبوب

4 عرض ميشود اين خادم فاني مكرراً بزيارت
دستخط آنجناب فائز شد و يك عريضه هم
معروض داشت در حين مراجعت محبوب
مكرم جناب ملا علي اكبر عليه ٦٦٩ [بهاء
الله] آن عريضه مفقود شد يعنى در بحور اوراق
و تحريات و كتب كه در محل اين عبد فاني
جمع شده غرق شد و تا حين اين خادم فرصت
نمود كه تفحص كند و بيابد لذا مجدداً بعرض
اين عريضه پرداخت اشتغال اين عبد بمقامي
رسيده كه آنى فارغ نيست نسل الله ان يوفقني
على هذه الخدمة العظمى لولا فضل الله و عنايته
لكنت من العاجزين

5 اينكه مرقوم فرموده بودند كه جناب آقاى
معظم آقا ميرزا سيدع ب٦٦ [الله] عليه بهاء الله
اراده فرمودند عريضه بساحت اقدس معروض
دارند و در آنحين عطسه واقع شد و بآنجهت
موقوف داشتند تفصيل بساحت اقدس عرض
شد يعنى نص عباراتي كه از لسان ايشان مرقوم
داشتيد تلقاء وجه معروض افتاد قال و قوله
الحق انه هو المذكور فى السجن و تحت لحاظ
ربه المهيمن الغفور الكريم انا قرئنا كتابه قبل ان
يكتب حرفاً ان ربه العليم هو السميع البصير قد
كتب فى لوح قلبه من قلم الصنع ذكر الله و حبه
انا شاهدناه و كنا قارئين بشرى له بما سمع النداء
واجاب مولاه فى يوم انصعق فيه من فى العالمين
الا من شاء الله المقتدر القدير

6 و اما عطسه در ساحت اقدس اين امور ملحوظ
نه و اجراى امور خيريه بعطسه و دون آن منوط و
مشروط نبوده و نيست ولكن چون ايشان ناظر
الى الحكمة عمل نموده اند باسى نبوده و نيست انا
قبلنا منه فضلاً من عندنا و نقدر له ما اردناه و
ندعو له الاستقامة الكبرى فى هذا الامر الأوعر
الخطير قل ان اطمئن بفضل الله و رحمته انه ولى
المخلصين انتهى

7 و اينكه در باره ورقه بديعه عليها بهاء الله مرقوم
داشتيد مخصوصاً لوحى از قبل باسم ايشان از

revealed in her name from the heaven of divine bounty and was sent, and likewise in these days a Most Holy, Most Exalted Tablet was newly revealed in her name and was sent in the care of his honor Dahji. Her petition was also presented at the Most Holy Court and was accepted. How blessed is she, how fortunate is she! Similarly, a Tablet was also specifically revealed for your honor and the Leaf, your wife, upon her be the Glory of God, and four unnamed Tablets and another Tablet which was in the name of one of the loved ones were sent in the company of the honored beloved, his honor Mulla 'Ali-Akbar, upon him be the Glory of God, to be delivered to your honor. We beseech God to honor you with meeting with and visiting these Tablets.

سما عناية الهی نازل و ارسال شد و همچنین در این ایام لوح اقدس مجدداً باسم ایشان نازل و باسم جناب دهجی ارسال شد و عریضه ایشان هم در ساحت اقدس عرض شد و مقبول افتاد نعیماً لها و هنیئاً لها و همچنین لوحی هم مخصوص آنجناب و ورقه ضلع علیها بهاء الله و چهار لوح من غیر اسم و لوح آخر که باسم یکی از احباب بود بصحابت محبوب مکرم جناب ملا علی اکبر علیه ۶۶۹ [بهاء الله] ارسال شد که بآنجناب برسانند نسل الله ان یشرفکم بقاء الألواح و زیارتها و

- 8 The petition of his honor the son, upon him be the Glory of God, was presented at the Most Holy Court. In truth, he had presented it with the utmost love, attraction, eagerness and longing. The Ancient Beauty, after hearing it, expressed countless tokens of favor and a Tablet was also specifically revealed and sent for him. We beseech God to assist him and aid him and to make in his breath a healing and a mighty influence for curing the ills of hearts and souls, and likewise to make him a translator that he may translate the verses of God. Verily our Lord, the Most Merciful, is the Giver, the Munificent, the Ordainer, the Protector, the Mighty, the Wise.

8 عریضه جناب ابن علیه بهاء الله در ساحت اقدس عرض شد فی الحقیقه بکمال محبت و انجذاب و شوق و اشتیاق معروض داشته اند جمال قدم بعد از استماع اظهار عنایات لاتخصی فرمودند و لوحی هم مخصوص ایشان نازل و ارسال شد نسل الله ان یوقفه و یؤیده و یجعل فی انفسه شفاء و اثراً عظیماً لبرء علی القلوب و النفوس و كذلك یجعله مترجماً لیرجم آیات الله ان ربنا الرحمن هو المعطى الباذل المقدر المهیمن العزیز الحکیم

- 9 With regard to what you had previously written, that someone among the mathematical scholars had inquired of His Holiness concerning the celestial spheres, planets, their movements and influences - this was presented at the Most Holy Court. He - exalted be His mention - said: "O Ha before Sin! If people were not heedless and would turn to the Dawning-Place of divine knowledge with such questions and beyond, verily all hidden knowledge would become manifest and visible. The grace of God is such that He does not cause any soul to despair, but souls have become veils unto themselves and soar on the wings of idle fancies. How many scholars in the Land of Mystery [Adrianople], this land [Akka], and during the sojourn in Iraq asked questions about various branches of knowledge. Answers to all descended from the heaven of divine knowledge in such wise that none could raise objections, yet none of those souls attained the ocean of inner meanings. How many philosophers inquired about the sayings of ancient philosophers, yet after the dawning of the Sun of Wisdom and their acknowledgment of it, remained veiled. By God! My Most Exalted Pen desires only to speak of that which the Point of the Bayan foretold - verily there is no God but Me, the Protector, the Self-Subsisting."

9 اینکه از قبل مرقوم فرموده بودید که شخصی از علمای علم ریاضی از افلاک و سیارات و حرکت و اثر آن از آنحضرت سؤال نموده در ساحت اقدس عرض شد قال عز ذکره یا حا قبل سین اگر ناس غافل بذکر این بیانات و فوق آن بمطلع علم الهی اقبال مینمودند هرآینه جمیع علوم مکنونه بعرضه ظهور و شهود مشاهده میشد عنایت حق بمقامی است که هیچ نفسی را مأیوس نمیفرماید و لکن خود نفوس حجاب خود شده اند و پرهایی اوهام طائرند چه مقدار از علما که در ارض سر و این ارض و توقف در عراق از علوم متفرقه سؤال نمودند جواب کلّ بشأنی که احدی قادر بر اعتراض نبود از سماء علم الهی نازل و لکن احدی از آن نفوس بجر معانی فائز نشد چه مقدار از حکما که از اقوال حکمای قبل سؤال نموده اند و بعد از اشراق شمس حکمت و اذعان بان محتجب مشاهده شده اند لعمر الله ان قلبی الاعلی لا یحب الا ان ینطق بما اخبر به نقطة البیان انه لا اله الا انا المهیمن القیوم انتی

- 10 However, during the days in Iraq, a Tablet was revealed from the heaven of God's Will concerning these matters. This servant will present what is remembered from it. Among other things, in that Tablet nineteen planets were mentioned, and He stated that the full account had not yet been given. What was mentioned therein about the heavens and celestial spheres was different from what people commonly describe. In any case, He commanded the Most Great Branch - may my spirit and being be sacrificed for the most precious dust of His footsteps - to write a commentary on these matters.¹ God willing, it will be sent later, but as He is currently occupied, it has been delayed. The treatise which was previously written concerning the civic governance² is with Mulla 'Ali-Akbar - you will observe it.
- 10 ولكن در آیام توقف در عراق ورقه‌ئی از سماء مشیت در ذکر این مقامات نازل آنچه در نظر این عبد است عرض مینماید از جمله در آن ورقه سیاره عدد نوزده نازل شده بود و فرمودند هنوز تمام ذکر نشده و آنچه از سموات و افلاک در آن ذکر شده بود غیر آن معانی بوده که ناس ذکر مینمودند باری بحضرت غصن الله الأعظم روحی و ذاتی لثراب قدومه الأعرّ فدا امر فرمودند که در این مقامات شرحی مرقوم فرمایند انشاء الله از بعد ارسال میشود چون حال مشغولند تأخیر افتاد و رساله‌ئی که از قبل مرقوم فرموده بودند در سیاست مدن نزد جناب ملا علی اکبر موجود است ملاحظه خواهید فرمود
- 11 God the One is witness that if this servant were to be continuously engaged in mentioning you without interruption or delay, neither pen nor heart would find rest from longing and yearning. It is known that the water of remembrance does not extinguish the fire of love, but rather increases its heat. As for what you mentioned in the Tablet of Ridvan which ascended to God, by your life, by your life, there has been revealed for it from the heaven of your Lord's grace that which will never be erased from the book of possibility. Verily our Lord is the Mighty, the Bestower.
- 11 خدای واحد شاهد است که این عبد اگر من غیر تعطیل و تعویق متصلاً بذكر آنجناب مشغول باشد قلم و قلب از شوق و اشتیاق ساکن نگردد معلومست که ماء ذکر نار محبت را نمخود نسازد بلکه بر حرارت آن بیفزاید و ما ذکرتم فی ورقة الرضوان الّتی صعدت الی الله لعمرک لعمرک قد نزل لها من سماء عناية ربّها ما لا یحو عن دفتر الامکان ان ربّها هو العزیز المنان
- 12 To Jinab-i-Aqa Mirza Fadlu'llah, upon him be the Glory of God, I send countless greetings. God willing, may they be engaged at all times in the remembrance and praise of God with the utmost joy and fragrance. The people of the prison, God willing, do not forget one another. We beseech God to strengthen him and strengthen me in all conditions. Verily He is the Self-Sufficient, the Most High. All the people of the prison send their greetings to them. The Two Most Great Branches - may my spirit and the spirit of all in the worlds be sacrificed for their most pure footsteps - remember you with most wondrous, greatest, most exalted greetings, as do the members of the divine pavilion of infallibility and the Afnan of the divine Lote-Tree - all send their greetings to you. May glory and spirit and remembrance and praise be upon you and those with you.
- 12 خدمت جناب آقا میرزا فضل الله علیه بهاء الله بذكر تکبیر ما لا یحصی مصدع انشاء الله در کلّ احیان بکمال روح و ریحان بذكر و ثناء حق مشغول باشند اهل بجن انشاء الله یکدیگر را فراموش نینمایند نسل الله ان یؤیده و یؤیدنی فی کلّ الأحوال انه هو الغنی المتعال جمیع اهل بجن بایشان تکبیر میرسانند غصنین اعظمین روحی و روح من فی العالمین لقدوم اطهرهما الفداء آنحضرت را بذكر تکبیر ابداع اعظم اعلی ذاکر و مکبرند و همچنین اهل سرادق عصمت ربّانیّه و افنان دوحه صمدانیّه کلّ تکبیر بآنجناب میرسانند انما البهاء و الروح و الذکر و السناء علی حضرتکم و من معکم

13 The servant, 7 Sha'ban 1293

13 خادم ۷ شعبان [سنه ۱۲۹۳]

INBA18:083, BLIB_Or15700.088,
BLIB_Or15711.268, GHA.454a.01x

¹ AB00023.

² AB00004.

BH06595

To: Sahib Sultan, in Tabriz

Date: 1293-08-19 [1876-Sep-9]

- 1 In the name of the one true God 1 بنام خداوند یگنا
- 2 God testifieth that there is none other God but Him. He hath ever been mighty to accomplish whatsoever He hath willed, and shall everlastingly remain supreme over whatsoever He pleaseth. No hosts can withhold Him from His dominion, nor kings from His sovereignty. He doeth as He willeth and ordaineth as He pleaseth. 2 شهد الله أنه لا اله الا هو لم يزل كان مقتدراً على ما اراد و لا يزال يكون مهيمناً على ما يشاء لا يمنع الجنود عن فعله و لا الملوك عن سلطانه يفعل ما يشاء ويحكم ما يريد
- 3 O handmaid of God! Thy mention hath been made in the Most Great Prison, and this blessed Tablet hath been sent down from the heaven of divine favor that thou mayest be engaged in His remembrance and remain steadfast in the path of His love. 3 ای امة الله ذکرت در سجن اعظم مذکور شد و این لوح مبارک از سماء عنایت نازل تا بذکرش مشغول باشی و در صراط حبس مستقیم مانی
- 4 In this day, each of the handmaidens of God who hath drunk from the cup of divine knowledge and hath turned toward the horizon of His Revelation is recorded before God among the denizens of the most exalted Paradise. 4 الیوم هر یک از اماء الله که از کأس عرفان نوشیده اند و بافق ظهور توجه نموده اند از اهل فردوس اعلی لدی الله مذکورند
- 5 Strive thou that the pearls of the love of God may remain preserved within the shell of thy heart, and that the hands of thieves and traitors may be cut off and forbidden from them. This is God's counsel unto His handmaidens. 5 جهد نما تا لآلی محبت الله در صدف قلب محفوظ ماند و دست سارقین و خائنین از آن مقطوع و ممنوع گردد اینست وصیت الهی اماء خود را
- 6 Grieve not over anything, but place thy trust in all matters in God, the Lord of all worlds. Verily, He ordaineth for thee whatsoever He hath decreed in His perspicuous Book. 6 لا تحزنی من شیء توکلی فی کلّ الأمور علی الله رب العالمین انه یقدر لک ما اراد فی کتابه المبین

INBA19:191a, INBA32:174a, BLIB_Or15710.201,
BLIB_Or15719.168d

BH09351*To: Aqa Abbas in Barfurush**Date: 1293-09 [1876-Sep]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 A mention from Our presence unto him who hath attained unto the splendors of the Countenance and placed his trust in God, the Single, the All-Informed. By God! He who hath inhaled the fragrance of the days of God, the lamentations of them that have disbelieved in God, the Lord of all worlds, shall not sadden him. He ariseth amidst mankind and speaketh through the Most Great Name with wisdom and utterance in such wise that the clamor of the heedless shall not silence him.

2 ذكر من لدنا لمن فاز بأنوار الوجه وتوكل على الله الفرد الخبير تالله من وجد عرف أيام الله لا تحزنه اشارات الذين كفروا بالله رب العالمين يقوم بين العالم وينطق بالاسم الأعظم بالحكمة والبيان على شأن لا يصمته ضوضاء الغافلين

3 Blessed is he who hath attained and drunk, and woe unto him who hath turned away and followed his desires - he is assuredly among the abased ones. Be thou thankful unto thy Lord for having remembered thee before the Throne and for the Ancient Beauty having turned toward thee from the direction of His mighty Prison. Hold fast unto that which hath been sent down of the laws from the presence of God, the Single, the All-Knowing, the All-Wise.

3 نعيماً لمن فاز وشرب وويل لمن اعرض واتبع هواه الا انه من الصاغرين ان اشكر ربك بما ذكرت لدى العرش وتوجه اليك وجه القدم من شطر سجنه العظيم تمسك بما نزل من الأحكام من لدى الله الفرد العليم الحكيم

INBA23:114a

BH00240*To: Zaynul-Muqarrabin et al.**Date: 1293-09-03 [1876-Sep-22]*

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

1 هو الله تعالى شأنه العظمة والاقترار

2 The Point hath testified that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. Verily it hath appeared and spoken of the Point which was honored with the Most Great Name, and through it God detailed the knowledge of what hath been and what will be and that which none among the worlds hath discovered. Through it the heaven of Will was raised up and the spheres of Purpose revolved and every wise command was made manifest. I testify that every eloquent tongue is mute in its mention, and every keen eye is prevented from beholding it, and every accomplished scholar

2 قد شهدت النقطة انه لا اله الا هو الفرد الواحد العليم الحكيم وانها لظهرت وحكت عن النقطة التي تشرفت بالاسم الأعظم وبها فصل الله علم ما كان وما يكون وما لا اطلع به احد من العالمين ومنها ارتفعت سماء المشية ودارت افلاك الارادة وظهر كل امر حكيم اشهد ان كل ذي لسان فصيح كليل عند ذكرها وكل ذي بصر حديد منع عن مشاهدتها وكل ذي علم بارع عجز عن

is powerless to know it, and every brilliant mind is veiled from comprehending it. Glorified be He Who created it and made it the beginning of Books and their end, and the source of sciences and their mysteries. I testify that there is none other God but Him. He hath ever been One, Single, Alone, Self-Subsisting, and will ever continue to be as He hath been. There is none other God but Him, the Powerful, the All-Knowing, the All-Informed.

- 3 Then verily this servant at this time doth testify to his shortcoming and heedlessness, and doth confess his sins and errors, for he delayed in responding to the trace of your honored ink which was the dawning-place of love and unity and the source of kindness and affection. But since the servant doth acknowledge what hath passed from him, pardon from your honor is befitting. Verily our Lord, the All-Merciful, He is the Bestower, the Forgiving, the Generous. My soul be a sacrifice for your love! In truth this servant is ashamed of what hath occurred, for some time hath passed since he was honored with your letter, and there was delay in responding. Although confession of shortcoming and heedlessness hath been made, yet the multitude of successive occupations and continuous affairs hath been the cause and reason. Many travelers of every kind have attained the Most Holy Court, and this servant hath been occupied for some time with writing responses to the petitions of souls who had submitted them to the Most Holy Court. In any case, if there hath been any failing, pardon is hoped for, and in the words of the poet: The rest of life I stand ready to make amends.

- 4 When you mentioned the words of the illustrious Sajjad, upon him be the Glory of God, they were presented before the Throne. He spoke: "O Zaynu'l-Muqarrabin! By My life, your goodness ascends unto Us and Our grace descends unto you. Thus has the Beloved testified in His praiseworthy station." Then, exalted be His grandeur, He said: "O Zayn! We complain to thee of those whom vain imaginings have deluded to the point where they speak without God's leave. We testify that they are the children of delusion. They write what becometh them not, they blow upon ashes, yet they perceive it not. They are like unto a water-skin filled with air. They hasten through the wilderness of error, abject."
- 5 The True One, exalted and glorified be He, with perfect bounty and favor hath invited the people to the horizon of guidance, and with the fingers of power and bestowal hath lit the brilliant torches, radiant lights, and illuminating lamps, that all might recognize and find the path of God. Yet some commanding souls, unwittingly following their own desires, are engaged in

عرفانها و کلّ ذی ادراک لمیع احتجب عن ادراکها سبحان من خلقها وجعلها مبدء الكتب و منتهایا و مصدر العلوم و اسرارها اشهد انه لا اله الا هو لم یزل كان فرداً واحداً صمداً ولا یزال یكون بمثل ما قد كان لا اله الا هو المقتدر العليم الخبير

3 ثم انّ هذا العبد في هذا الحين يشهد بتقصيره و غفلته و يعترف بذنبه و خطائه لانه تأخر فيما يلغه من اثر مداد حضرتكم الذي كان مطلع المحبة و الاتحاد و مصدر الشفقة و الوداد ولكن لما يكون العبد معترفاً بما فات عنه ينبغي العفو من حضرتكم ان ربنا الرحمن لهو المعطي الغفور الكريم نفسی لحبكم الفداء في الحقيقة اين عبد نجلست از آنچه واقع شده چه که مدّیست که بکتاب آنحضرت فائز شد و در جواب تأخیر واقع اگرچه اعتراف بر تقصیر و غفلت شده و لكن كثرت مشاغل متابعه و امور مترادفه سبب و علت بوده جمعی از مسافرين از هر قبیل بساحت اقدس فائز و این عبد مدّی بود که بتحریر جواب عرایض نفوس مقبله که بساحت اقدس معروض داشته بودند مشغول بوده باری اگر قصوری رفته امید عفو است و بقول شاعر باقی عمر ایستاده‌ام بغرامت اینکه

4 قول حضرت سجاد علیه بهاء الله را مرقوم فرمودید تلقاء عرش عرض شد فرمودند یا زین‌المقرّبین لعمری خیرک الینا صاعد و فضلنا الیک نازل هذا ما شہد به المحبوب فی مقامه المحمود ثم قال عزّ کبریائه یا زین انا نشکو الیک من الذین غرّتهم الأوهام الی ان تکلّموا بغير ما اذن الله لهم نشهد انهم ابناء الغرور یکتبون ما لا ینبغی لهم ینفخون فی الرماد و لكن لا یشعرون مثلهم کمثل قرۃ ملئت من الأریاح یسرعون فی هیماء الضلال و هم صاغرون

5 حقّ جلّ و عزّ بکمال فضل و عنایت ناس را بافق هدایت دعوت فرموده و مشاغل منیره و انوار مشرقه و مصابیح منوره بانامل قدرت و عطا روشن نموده تا کل سبیل الله را بشناسند و او را بیابند و لكن بعضی از نفوس اماره بهواهای خود بتضییع امر الله من غیر شعور مشغولند و خود را

undermining the Cause of God, counting themselves among the mature and perfect ones. The cawing of the crows, which was revealed in numerous Tablets and about which We gave warning, is in these days raised from certain quarters. Although these are days wherein fellowship, unity, love and accord are beloved, those heedless souls have again become the cause of differences. Say: We seek refuge with the All-Merciful from the evil of those who claim relationship with Him yet do that from which even Satan would disassociate himself. They are indeed among the most lost in the perspicuous Book.

- 6 Your honor should remain vigilant in all conditions and exert utmost effort in educating souls and remaining steadfast in the Cause of God. Today, from whomsoever the fragrance of self is detected, that one is the cause and source of discord. Ask thou God to assist them in that which He loveth and pleaseth, and to make them know themselves lest they transgress their stations and ranks. Verily, He is the Mighty, the Powerful.

- 7 By the True One Himself! This servant, who is as nothing, is bewildered at God's grace and favor, for it is observed that despite knowledge of certain ones' realities, behaviors and utterances, nevertheless from the Most Holy Court wondrous and sublime Tablets are sent to those souls that perchance they might become aware. Yet they understand not, neither do they become mindful.

- 8 Regarding that person from N and J about whom you wrote that he had arrived there and you had counseled him - when this matter was presented before the Most Holy Court, He said: "O Zayn! The effulgences of the Sun of divine bounty have shone upon and encompassed all, and the True One, glorified and exalted be He, hath not deprived anyone of the outpourings of the ocean of bounty. Yet some are heedless, and their carnal desires have become a barrier, thus they remain deprived of the lights of the Sun of Truth. Write to that person that his not being granted a meeting was not due to lack of favor, but rather out of mercy and ultimate kindness, that thou might become aware and speak according to what God hath willed. Say: Hold fast to the cord of thy Lord's favor and say: 'O my God! I beseech Thee by Thy Name which no one hath truly known, to assist me in Thy remembrance and praise and enable me to do what Thou lovest and pleasest. Then I ask Thee to forgive my sins, for I have clung to the hem of Thy Name, the Forgiving, the Generous.' Would that people might become aware of God's bounty, mercy, kindness and favor! Whatever appears is pure bounty, yet most are heedless of it."

از بالغین و کاملین می‌شمردند نفاق ناعقین که در اکثری از الواح نازل شد و بآن اخبار نمودیم در این ایام از بعضی جهات مرتفعست مع آنکه این ایام الفت و اتحاد و محبت و اتفاق محبوبست آن نفوس غافله مجدداً سبب اختلاف شده‌اند قل نعوذ بالرحمن من شر هؤلاء الذین ینسبون انفسهم الیه و یعملون ما یتبرء منه الشیطان الا انهم من الأخسرین فی کتاب مبین

6 آنجناب باید در کل احوال متوجه باشند و در تربیت نفوس و استقامت در امر الله جهد بلیغ مبذول دارند از هر نفسی الیوم رایحه هستی استشمام شود او سبب و علت اختلافست فاسئل الله بأن یؤیدهم علی ما یحب و یرضی و یعرفهم انفسهم لئلا یتجاوزوا عن مقاماتهم و شئوناتهم انه هو المقتدر القدیر انتهی

7 و نفسه الحق این عبد لاشیء در فضل و عنایت حق متحیر است چه که مشاهده میشود مع علم بحقایق بعضی و اطوار و گفتار ایشان مع ذلک از ساحت اقدس الواح منبیه بدیعه بآن نفوس ارسال میشود که شاید متنبه شوند و لکن لا یفقهون و لا یتنبهون

8 و در باره آنشخص از اهل ن و ج که مرقوم فرموده بودید در آنجا وارد شده و آنحضرت او را نصیحت فرموده‌اند در حین عرض عرایض اینفقره بساحت اقدس عرض شد فرمودند یا زین اشراقات انوار شمس فضل الهی بر کل تابیده و احاطه نموده و حق جل و عز احدی را از فیوضات بحر فیض محروم ننوده و لکن بعضی غافلند و شهوات نفسانیّه آن نفوس حایل شده لذا از انوار شمس حقیقت محروم مانده‌اند بآنشخص بنویس که عدم ملاقات از عدم عنایت نبوده بلکه از جهت رحمت و منتبای شفقت بوده که بآن متنبه شوی و بما اراد به الله تکلم نمائی قل تمسک بجبل عنایة ربک و قل یا الهی اسئلک باسمک الذی ما عرفه احد حق العرفان بأن تؤیدنی علی ذکرک و ثنائک و توقفنی علی ما تحب و ترضی ثم اسئلک بأن تغفر لی خطایای و اتی تشبث بذیل اسمک الغفور الکریم ای کاش ناس از فضل و رحمت و شفقت و عنایت حق مطلع میشدند آنچه ظاهر

- میشود محض عنایت است ولکن اکثری از آن غافلند انتہی
- 9 در باره جناب آقا محمد تقی مرقوم فرموده بودند عرض شد قوله جلّ و عزّ طوبیٰ له بما اتبع امر الله و فاز بهذا العمل الرفیع کاش سایر ناس عمل مینمودند بآنچه او عمل نمود اگرچه این ایام حسن اعمال طیبہ کا ینبغی ظاهر نیست ولکن سوف یظهر بالحقّ انه ولی من عمل فی سبيله و اتبع ما امر به فی کتاب مبین کبر من قبل المظلوم علیه و علی الدین فیہناک من احبّاء ربک السميع البصیر انتہی
- 9 Concerning what was written about Aqa Muhammad-Taqi, this was submitted. He, exalted and mighty be His glory, says: "Blessed is he in that he followed God's command and attained this lofty deed. Would that other people had acted as he acted. Although in these days the excellence of good deeds is not apparent as it should be, yet verily it shall be made manifest. Verily He is the protector of whosoever acts in His path and follows what was commanded in the perspicuous Book. The greetings of the Wronged One be upon him and upon those who are there among thy Lord's loved ones, the All-Hearing, the All-Seeing."
- 10 حسب الأمر آنکہ مطالباتیکہ دارند حقوق آنرا عفو فرمودند طوبیٰ له انّ له حسن مقام هر نفسی الیوم باحبّای آن ارض خدمت نماید لدی الوجه محبوب بوده و خواهد بود حقّ لازال عنایتش بآن نفوس متوجّه است تفصیل این ارض مستور است مدّتهاست کہ چیزی لدی العرش حاضر نشد در این ایام از شطرها نوشتہ بودند وجهی موجود شدہ از ساحت اقدس امر شد کہ بآن ارض ارسال دارند انشاء الله بزودی برسد
- 10 As commanded, they have forgiven the rights to whatever claims they have. Blessed is he, for his is a goodly station. Whosoever serves the friends in that land today is and shall be beloved in the presence of the Divine Countenance. God has ever directed His favors toward those souls. The details of this land are concealed. For a long time nothing has been presented before the Throne. In these days they wrote from the direction of Ha that some funds had become available. From the Most Holy Court it was commanded that these be sent to that land. God willing, they will arrive soon.
- 11 در خصوص کتابها مرقوم فرموده بودید معلومست کہ از طرف آنحضرت اہمال شدہ و نمیشود
- 11 Regarding what you wrote about the books, it is known that no neglect has occurred or will occur in your regard.
- 12 اینکہ مرقوم فرموده بودید نفوس موجودہ در آن ارض از مسافرین بعد از استماع آیات الله بکمال فرح و سرور راجع شدند بساحت اقدس عرض شد ہذا ما نطق بہ لسان العظمۃ حمداً لمن وقفہم علی استماع آیاتہ و ایدہم علی العمل فی رضائہ انتہی
- 12 Concerning what you wrote about the souls present in that land from among the travelers who, after hearing the verses of God, returned with the utmost joy and delight - this was submitted to the Most Holy Court. Thus did the Tongue of Grandeur speak: "Praise be to Him Who enabled them to hear His verses and assisted them to act according to His good-pleasure."
- 13 و در باب کتب جناب آقا میرزا عبد الله علیہ بہاء الله مرقوم فرمودید کہ شروع نمودہ اند انشاء الله تمام شدہ و اگر ممکنست در آنجا جلد نمایند ولکن باید جلدش مرغوب باشد
- 13 Regarding the books of Aqa Mirza 'Abdu'llah, upon him be the glory of God, you wrote that they have begun. God willing they will be completed, and if possible they should be bound there, but the binding must be of good quality.
- 14 و در خصوص جناب صفی علیہ بہاء الله مرقوم فرموده بودید کہ مکتوب ایشان آمدہ و این عبد جواب معروض نداشت اینفقہ بسیار بعید بنظر این عبد میآید چہ کہ هر وقت برقیمہ ایشان فائز شد جواب عرض نمودہ شاید نرسیدہ باشد در هر حال امید عفو است خود ایشان مطلعند بر کثرت اشغال این عبد لذا میشود کہ سہو از
- 14 Concerning what you wrote about Jinab-i-Safi, upon him be the glory of God, that his letter had arrived and this servant had not submitted a response - this matter seems very unlikely to this servant, for whenever his missive was received, a response was submitted. Perhaps it did not arrive. In any case, I hope to be forgiven. He himself is aware of this servant's many occupations, thus it is possible the oversight was from

this servant. Praise be to God that mention of him and his relatives has been and continues to be made in the Most Holy Court.

- 15 Regarding what you wrote about Hasan-'Ali Khan-i-'Amu, this was submitted to the Most Holy Court. Thus did the Tongue of Grandeur speak in the Kingdom of Utterance: "O thou who hast turned! Mention was made of thee before the Throne, and He mentioneth thee from this place which hath at times been named the Most Great Prison, at others the Most Sublime Vision, at times the Most Exalted Paradise, and at times the Luminous Spot wherein speaketh the Furthestmost Tree. Verily, there is no God but Him, the Single, the One, the All-Hearing, the All-Seeing. And it hath other names which none can reckon save God, the Counter, the All-Knowing. Give thanks unto God for having attained unto hearing the shrill voice of His Most Exalted Pen and for having turned unto Him when every ungrateful infidel turned away. We made mention of thee when We heard thy call and answered thee when thou didst call upon thy Lord, the All-Knowing, the All-Informed. This is a bounty that shall endure as long as the kingdom and the realm endure, after all who are in the world have perished. Thus doth the Tongue of Revelation inform thee that thou mayest be of the thankful. Trust in Him, then stand firm in the Cause lest the whisperings of every sneaking whisperer and the bellowing of every remote calf cause thee to slip. The glory be upon thee and upon those who have attained unto the blessing of recognition in the days of their Lord, the All-Merciful. We bear witness that they are among those who have attained in a mighty tablet."

- 16 The one true God is witness that this servant at all times beholds himself in manifest burning, inasmuch as today all devoted souls must arise to serve the Cause of God, even as hath been recorded and set down in the divine Tablets. Nevertheless, some have remained heedless of the divine Day and are occupied with spreading their own vain imaginings. Their purpose and aim remaineth unknown. What a pity that in such days as these one should be preoccupied with self and be debarred from that which God hath willed - let alone the state of those who turn away and join partners with God.

- 17 Among other things, last year at one time this evanescent servant turned towards the Divine Throne, and after attaining the Most Great Presence, the station of the Lord of Power, I beheld a book cast upon the ground. Then did the Face of the Intended One turn toward me and say: "Take it up and read it, and respond to it as commanded." This servant

این بنده باشد لله الحمد که ذکر ایشان و متعلقان در ساحت اقدس بوده و هست

15 و در باره جناب حسنعلی خان عمو مرقوم فرمودید در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة في ملكوت البيان يا ايها المقبل قد ذكر ذكرک لدى العرش وانه يذكرك من هذا المقام الذي سمي مرة بالسجن الأعظم و اخرى بالمنظر الأكبر و تارة بالجنة العليا و طورياً بالبقعة النوراء التي فيها تنطق السدرة المنتهى انه لا اله الا هو الفرد الواحد السميع البصير و له اسماء اخرى لا يحصيها احد الا الله المحصى العليم ان احمد الله بما فزت باستماع صرير قلبه الأعلى و اقبلت اليه اذ عرض عنه كل كفار اثم انا ذكرناك اذ سمعنا ندائك و اجبناك اذ دعوت ربك العليم الخبير هذا فضل يبقی بدوام الملك و الملكوت بعد فناء من في العالم كذلك يخبرك لسان الوحي لتكون من الشاكرين توكل عليه ثم استقم على الأمر لئلا يزلک وسواس كل خناس و خوار كل عجل بعيد البهاء عليك و على الذين فازوا بنعمة العرفان في أيام ربهم الرحمن نشهد انهم من الفائزين في لوح عظيم انتهى

16 خدای واحد شاهد است که این عبد در کل حین خود را در احتراق مبین مشاهده مینماید چه که الیوم باید جمیع نفوس مقبله بخدمت امر الله قیام نمایند چنانچه در الواح الهیه مذکور و مسطور است مع ذلك بعضی از یوم الهی غافل و بنشر اوهامات خود مشغول شده اند و معلوم نیست که مقصودشان چیست و مطلب چه حیف است مثل این ایام نفسی بخود مشغول شود و از ما اراده الله ممنوع گردد دیگر تا چه رسد بمعرضین و مشرکین

17 از جمله در سنه قبل وقتی از اوقات این عبد فانی توجه بمقرعرش الهی نمود و بعد از ورود در منظر اکبر مقام مالک قدر رأیت کتاباً ملقاة على الأرض اذا توجه الى وجه المقصود و قال لك ان تأخذه و تقرأه و لك ان تحبیه حسب

picked up that sealed letter and returned to his quarters. After opening it and reading it repeatedly, "then I recalled what the All-Merciful had revealed in the Qur'an when He said, and His word is the truth: 'Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open.'" This verse was read repeatedly, for it was observed that the book of that vile soul's deeds flowed from his own pen and hand and was made manifest on the Day of Judgment, while he himself remained utterly unaware.

- 18 In any case, that letter was from Siyyid-i-Yusif-i-Sidihi, who had written in what he imagined to be the style of verses. This servant wrote a detailed reply to him, as was previously mentioned to your honor that it would be sent. Since no further command was issued from the Most Holy Court, its dispatch was delayed. It was observed that that heedless and veiled one had not attained unto a drop from the ocean of the All-Merciful's knowledge, nor had he inhaled the fragrance of the garment of utterance. He spoke from base desire, turning away from God, the Lord of Names. Among other things, these sublime and resplendent words, which were revealed from the dawning-place of the All-Merciful's will and the dayspring of the All-Glorious's purpose in the Most Great Prison, were written in reply to him. He says, exalted be His might and His grandeur, and glorified be His verses and His evidences:

- 19 "I know not what to mention unto the people of the world in these days wherein justice hath been cast away and tyranny hath been raised up, wherein every group hath clung to the hem of idle fancies and every people hath taken hold of the ropes of the learned's vain imaginings like unto cattle. They have forsaken the most exalted horizon and have taken that which their base desires have commanded them. They turn a deaf ear to hearkening unto the Most Exalted Word and dispute with God, the Lord of Names. They have turned away from the Most Great Ocean in that they have followed every deaf and dumb one, and among them is he who hath sent the croaking of the raven unto the Mighty, the Bestower, and hath offered the buzzing of the fly unto God, the Lord of lords, and among them is he who hath sent a putrid stench unto the Paradise wherefrom wafteth what hath perfumed the earth and heaven, and among them is he who hath sent tar unto the ocean of wisdom and utterance, and brackish water unto the fountain of truth and explanation. They know not their return and their abode, nor do they recognize their destination and their dwelling-place.

الأمر این عبد آثمکتوب را سر بسته برداشت و بمقر خود راجع شد و بعد گشودم و مکرر خوانده شد اداً تذکرت ما انزلہ الرحمن فی الفرقان قال و قوله الحق کلّ انسان الزمانه طائفة فی عنقه نخرج له يوم القيامة کتاباً یلقیه منشوراً و مکرر این آیه تلاوت شد چه که مشاهده شد کتاب سجین آن نفس خبیثه از قلم و ید خود او جاری شد و در یوم قیامت مشهود گشت و خود او بهیچوجه ملتفت نبوده

- 18 باری آثمکتوب از سید یوسف سدهئی بوده و بگمان خود بشأن آیات نوشته و این عبد جواب او را بتفصیل نوشته چنانچه خدمت آنجناب از قبل عرض شد که ارسال میشود و چون مجدّد از ساحت اقدس امری صادر نه لذا در ارسال آن توقّف رفت مشاهده شد آن غافل محجوب بقطرهئی از بحر عرفان رحمن فائز نشده و عرف قیص بیان را استشمام ننوده نطق بالهوی معرضاً عن الله مالک الأسماء از جمله در جواب او اینکلمات عالیات مشرقات که از مشرق مشیت رحمانی و مطلع ارادهء سبحانی در سین اعظم نازل شده بود نوشته شد قوله عتر اعزازه و جل کبریائه و عظمت آیاته و علت بیناته

- 19 لم ادر ما اذكر لأهل العالم فی هذه الأيام التي فيها وضع الانصاف ورفع الاعتساف و تشبث كل حزب بأذيال الأوهام و تمسك كل ملّة بجبال ظنون العلماء كالأنعام قد نبذوا الأفق الأعلى و اخذوا ما امرهم به الهوى يتصامون عن اصغاء الكلمة العليا و يجادلون بالله مالک الأسماء اعرضوا عن البحر الأعظم بما اتبعوا كلّ اخرس ابکم و منهم من ارسل نعیب الغراب الى العزيز الوهاب و اهدى طنین الذیاب الى الله رب الأرباب و منهم من ارسل رائحة دفرأ الى رضوان به تضوّع ما تعطر به الأرض و السماء و منهم من ارسل القطران الى عمان الحكمة و البیان و ماء الأجاج الى معین الحقيقة و التبیان لا یعلمون منقلبهم و متوهم و لا یعرفون مرجعهم و مأویهم

20 “Are they aware of what they write? Do they comprehend what they say? Nay, by the Lord of what was and what shall be! They have stretched forth their necks in hypocrisy and violated the Covenant and Testament. Among them are those who imagine that verses must end with ‘All-Knowing’ or ‘All-Wise’ or with an alif at their end, or with the addition of waw and nun to similar words, supposing these to be words which the All-Merciful has revealed in their hearts. Nay, by God! Rather has Satan inspired their hearts. They who have denied the proof and openly shown their rejection and enmity shall soon join their friends in the fire - and what an evil dwelling place it is! - except they repent and return unto God, the One, the Unconstrained. Shame upon the one who casts aside certain truth and follows obvious delusion.

20 هل يشعرون ما يكتبون أ يفقهون ما يقولون لا ورب ما كان و ما يكون قد تناولت اعناقهم بالنفاق و تناكثوا العهود و الميثاق و منهم من ظن أن الآية تطلق على كلمات تنتهي بالعلم او بالحكيم او باتصال الف في آخرهما او بزيادة الواو و التون على امثالهما و ظن أنها كلمات انزلها الرحمن في صدره لا والله بل اوحى الشيطان في قلبه قد خسر الذين كفروا بالبرهان و تجاهروا بالاعراض و العدوان سوف يلحقون بأوليائهم في النار و انها لبئس القرار الآ بأن يتوبوا و يرجعوا الى الله الواحد المختار تباً لخاسر وضع الحق اليقين و اتبع الوهم المبين

21 “Say: Sully not the pure chalice of recognition, and say not that which the All-Merciful has not permitted you. By God’s life! This is the Day in which the Self-Sufficient, the Most High, has come, more manifest than the sun at high noon. O people of error! Abandon what you possess and turn to God, the Lord of the beginning and the end. Purify your vision and turn to the Most Great Prospect; then shall you see the Light shining amidst the world’s darkness and prevailing over all peoples. Hearken to what should be heard, and listen not to the braying of every ignorant one. Know that God commands you to submit and counsels you to be humble. Beware lest you cast upon the ocean of utterance the allusions of contingent beings or what the followers of religions have spoken. Sanctify your hearts from the veils of allusions and your souls from the shrouds of references. Strive that from you may appear that which will spread the sweet fragrance of amity and diffuse the musk of unity. By God! The knowledge of the world profits you not today, nor will the treasures of earth and heaven enrich you. Reflect upon the world and what has occurred therein. It shows you its evanescence and tells you its tales, not through mention and narrative but through witnessing and revelation. Where are the Caesars and their adorned palaces? Where are the Pharaohs and their lofty pyramids? Where are the Chosroes and their golden raiments? Where are their upraised standards and their spread banners? Take heed, O ye that slumber! Awaken, O ye that sleep!”

21 قل لا تذكروا صافي كأس العرفان و لا تقولوا ما لا اذن لكم الرحمن لعمر الله هذا يوم فيه اتى الغنى المتعال و انه لأظهر من الشمس في وسط الزوال يا اهل الضلال دعوا ما عندكم و توجهوا الى الله مالک المبدء و المال طهروا النظر و توجهوا الى المنظر الأكبر اذا ترون النور مشرقاً في وسط ظلام العالم و مهيمناً على طوائف الأمم ان استمعوا ما ينبغى للاستماع و لا تستمعوا ما ينفع به كل هيج رعا فاعلموا أن الله يأمركم بالخضوع و ينصحكم بالخشوع ايّاكم ان ترسلوا الى بحر البيان اشارات اهل الامكان او ما تكلم به اولوا الأديان قدسوا قلوبكم من حجابات الاشارات و نفوسكم من سبجات الدلالات ان اجهدوا ليظهر منكم ما تنضوي به نعمة طيب الوداد و تسطع رائحة مسك الاتحاد تالله لا تنفكم اليوم علوم الدنيا و لا تغنيكم خزائن الأرض و السماء تفكروا في الدنيا و ما حدث فيها انها تريكم فئاتها و تخبركم اخبارها لا بالذكر و الحكاية بل بالشهود و المكاشفة اين القياصرة و قصورهم المزيّنة و اين الفراعنة و احرامهم المشيّدة و اين الأكاسرة و كسوتهم المذهّبة و اين اعلامهم المرتفعة و الويهم المنتشرة ان انتبهوا يا معشر الرافدين ان استيقظوا يا معشر النائمين انتهى

22 “Consider how heedless the people are. Like Siyyid Yusuf and his like, they make claims to truth while remaining heedless and turning away from the exalted Truth. Shame upon them, and degradation, punishment and grief be upon them! By

22 ملاحظه فرمائيد چه قدر ناس غافلند مثل سيد يوسف و امثال او دعوى حقيقت نمودند و مينمايند و از حق منيع معرض و غافلند تباً لهم و سحقاً و

His mighty and exalted word: People are weak and immature, having drunk the milk of heedlessness from the breast of desire, afflicted with the chronic diseases of ignorance and foolishness. They are utterly remote from the station of humanity and its virtues. Blessed is the physician who heals the sick through My blessed and beloved Name."

نکالاً لهم و حسرةً لهم بقوله جلّ و عزّ ناس
ضعيف و نابالغند و از ندی هوی لب غفلت
آشامیده‌اند و بامراض مزمنه جهل و نادانی
مبتلا گشته‌اند از مقام انسانیت و فضائل آن
بغایت بعیدند طوبی لطیب یشفی المرضى باسمی
المبارک المحبوب انتهی

- 23 This servant is bewildered and contemplative as to whether to present responses to your honor's statements or mention the events of this transient world. This servant is like a leaf moved in every direction by the winds of His will, carried to every quarter. At times some have objected to the mention of divinity, though all are promised it, and at times they are occupied with what their desires teach them. By Thy life! They are in manifest error.

23 این عبد متحیر و متفکر است که جواب
فرمایشات آنحضرت را معروض دارد و یا
حوادث دنیای فانیه را ذکر نماید مثل این عبد
مثل ورقی است که اریاح اراده او را در هر
حین بطرفی حرکت میدهد و بشطری میرد
گاهی بعضی بذکر الوهیت اعتراض نموده‌اند و
حال آنکه کل بآن موعودند و گاهی به ما یعلّمهم
اهوائهم مشغولند لعمرک آنهم فی ضلال مبین

- 24 A petition specifically for all the beloved ones was submitted some time ago and is with Mulla Muhammad-'Ali Dahji, upon him be 9 66 [Baha'u'llah]. God willing it will reach the luminous gaze. From the references in that petition, the deeds and objections of certain ignorant ones will become evident. We beseech God to remove them from all that He abhors and draw them near to what He loves.

24 عریضه‌ئی مخصوص جمیع احباب چندی قبل
عرض شده نزد جناب ملا محمد علی دهجی علیه
۶۶۹ [بهاء الله] است انشاء الله بنظر انور میرسد
از اشارات آن عریضه اعمال و اعتراضات بعضی
جهال معلوم میگردد نسل الله ان یبعدهم عن
کل ما یکرهه و یقرّبهم الی ما یحبّه

- 25 Concerning what was written about the wife, when presented at the Most Holy Court, He spoke - and His word is the truth: "O Zaynu'l-Muqarrabin! Commit thy affair unto God, the Evident Truth. He will cause to flow for thee whatsoever He willeth of matters and will ordain for thee that which is best for thee. Rejoice thou in this and be of the thankful ones."

25 و در باره ضلع مرقوم فرموده بودند در ساحت
اقدس عرض شد قال و قوله الحقّ یا زین‌المقرّبین
فوّض امرک الی الله الحقّ المبین انه یجری لک
من الأمور ما اراد و یقدّر لک ما هو خیر لک
ان افرح بذلک و کن من الشّاکرن انتهی

- 26 Regarding the mother of the wife of Jinab-i-Ismu'llah and the mother of Jinab-i-Nasir, should anyone bring them, there is no objection to it. God hath given permission for this.

26 در باب امّ ضلع جناب اسم الله و امّ جناب ناصر
اگر نفسی بیاورد لا بأس علیه قد اذن الله بذلک

- 27 As to what was written concerning Khalil having written to Jinab-i-Aqa Muhammad Hasan that he should turn towards this direction - permission from the Most Holy Court has not yet been granted. It is not known with what thought Jinab-i-Khalil wrote this. Well is it with Jinab-i-Muhammad-Qabl-Hasan, for he hath committed his affair unto God, the Mighty, the Wise, and hath not been moved by what was written to him. Thus should every sincere and steadfast seeker behave. This servant conveyeth limitless greetings to him.

27 اینکه مرقوم فرموده بودند که خلیل بجناب آقا
محمد حسن نوشته‌اند که توجّه باین شطر نمایند تا
حال اذن از ساحت اقدس حاصل نشده دیگر
معلوم نیست جناب خلیل بچه خیال نوشته‌اند
هنیئاً لجناب محمد قبل حسن لآنه فوّض امره
الی الله العزیز الحکیم و ما تحرّک بما کتب الیه
کذلک ینبغی لکلّ مقبل مستقیم این عبد تکبیر
لانهایه بایشان میرساند

- 28 Regarding what was again asked about the Most Great Festival, and what was written that your honor had taken Friday as the second day and the following Friday as the ninth day - your action is correct and all should follow you in what you

28 و اینکه مجدّد از عید اعظم سؤال شده بود و
مرقوم فرموده بودند که آنجناب یوم جمعه را یوم
ثانی و جمعه دیگر را یوم تاسع گرفته‌اند عمل

have done. For according to this reckoning the first day of the Festival begins on Thursday afternoon when the Throne was established in Ridvan. And what was written that the afternoon of the first day and the second day are counted as one day - this is because work is not permitted therein, and this pertains to the outward aspect of the matter. In any case, the first day of the Festival is the afternoon of the day when the Ancient Beauty entered Ridvan, and that day is included in the count.

29 The letter inquiring about the meanings of verses will also be sent next week, God willing, with the Tablets.

30 Furthermore, this servant presenteth pure devotion and utter nothingness and the Most Glorious, Most Holy, Most Exalted Greeting to all the gentlemen and friends of that land, whether they be the captives of God or [travelers unto] God who have arrived in that land. I beseech your honor's favors to convey these. And likewise this servant concludeth his words with mention of Jinab-i-Ismu'llah-i-Asdaq - upon him be all the most glorious glory and most resplendent light. And I testify that he is indeed the one mentioned before the Throne. Upon him be the mercy of God, the Forgiving, the Generous. And glory be upon you.

31 The servant, 3 Ramadan 1293

32 Your honor's mention and praise were presented in the pure presence of the Branches of the Divine Lote-Tree - may my spirit be a sacrifice unto the dust of their feet - and they remember and greet your honor with the gems of salutations shining forth from the horizon of the Cause.

COC#1015x, LOG#0958x

آنجناب صحیح و لکّل ان یتبعوک فیما عملت چه که اول عید باین قاعده عصر یوم خمیس میشود که مقرر عرش در رضوان واقع شد و اینکه نوشته شد که عصر یوم اول و یوم ثانی یک یوم محسوبست این نظر بآنست که اشتغال در آن جایز نیست و این در ظاهر امر است باری یوم اول عید عصر یومیست که جمال قدم وارد رضوان شده و آن یوم داخل عدد است

29 و ورقهء سؤال از الفاظ آیات هم انشاء الله در هفتهء بعد با [الواح ارسال میشود]

30 عرض دیگر آنکه این عبد خدمت جمیع آقایان و دوستان آن ارض چه اسراء الله و چه [مسافین الی] الله که بآن ارض وارد شده اند عرض خلوص محض و نیستی بات و تکبیر ابداع امنع اقدس ابری معروض میدارد مستدعی از الطاف آنحضرت که ابلاغ فرمایند و کذلک هذا العبد ینتہم الکلام بذکر جناب اسم الله الأصدق علیه من کل بهاء ابهه و کل سناء اسناه و اشهد انه هو المذكور لدى العرش علیه رحمة الله الغفور الکریم و البهاء علیکم

31 خادام مورّخهء ۳ رمضان ۱۲۹۳

32 ذکر و ثنای آنجناب در محضر مطهر اغصان سدرهء الهیه روحی لترات قدومهم الفداء معروض و بجواهر تکبیرات مشرقهء از افق امر آنجناب را مکبر و ذا کردند

BLIB_Or15700.041, BLIB_Or15711.274,
BLIB_Or15722.146x, MSHR2.199x,
YMM.342x

BH00644

To: Zaynul-Muqarrabin et al.

Date: 1293-11-01 [1876-Nov-18]

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 The Most Holy testifies that He has ever been sanctified beyond all sanctification and beyond every mention uttered by the tongues of creation, and the Most Pure affirms that He has ever been, and will ever be, purified from whatsoever the contingent beings may express. He is the One before Whom Unity itself is ashamed to claim association, and the Single One before Whose court the very essence of Uniqueness blushes to be mentioned. Exalted, exalted is He above all mention and praise, and exalted, exalted is He above the attributes of all names. I testify that He was and is sanctified, purified, and exalted above whatsoever can be designated by any name, and shall remain as He has ever been. There is none other God but Him, the Mighty, the Help in Peril.
قد شهد التقديس بأنه لم يزل كان مقدساً عن التقديس وعن كل ذكر تنطق به السن الكائنات و أقر التنزيه بأنه لم يزل ولا يزال كان ويكون منزهاً عما يتفوه به الممكّنات أنه هو الواحد الذي يستحي التوحيد ان ينسب اليه و الفرد الذي يستجمل ذاتية التفريد بأن يذكر في ساحة عزّه تعالى تعالى عن الذكر والثناء و تعالى تعالى عن نعت الأسماء اشهد أنه كان مقدساً منزهاً متعالياً عن كل ما يقع عليه اسم شيء ويكون بمثل ما قد كان لا اله الا هو العزيز المستعان
- 3 My spirit be a sacrifice for your love. The servant has been blessed by the fragrant breezes of the roses of your utterance and has heard the nightingale of praise warbling upon the twigs of the Sadratu'l-Muntaha of your heart. From each of your remembrances I have detected the fragrance of the love of our Beloved and your Beloved. We beseech Him to cause us to ascend at all times to the heaven of greatness, power and glory. He is verily the Single, the One, the Mighty, the Chosen One.
روحي لحبكم الفداء قد فاز الخادم بنفحات اوراد بيانكم و سمع ما تغرد به عندليب الثناء على افنان سدره فؤادكم و وجدت عن كل ذكر من اذكاركم عرف حب محبوبنا و محبوبكم نسله بأن يصعدنا في كل حين الى سماء العظمة و القدرة و الاجلال أنه هو الفرد الواحد العزيز المختار
- 4 Your letter dated the 3rd of Shawwal illumined the heart with the lights of joy and delight. Praise be to God, and we thank Him for this, and we beseech Him not to withhold from my heart your remembrance and your utterance. He is verily the Powerful, the Mighty.
مكتوب آنحضرت كه بتاريخ ۳ شوال بود قلب را بانوار بهجت و سرور منور نمود لله الحمد و نحمده على ذلك و نسله بأن لا يمنع عن فؤادي ذكركم و بيانكم أنه هو المقتدر القدير
- 5 Regarding the books of Aqa Mirza 'Abdu'llah, upon him be the Glory of God, you had written that whatever is completed should be sent. However, they themselves have provided a list, and accordingly have requested one Persian book. Here also Jinab-i-Jud, upon him be the Glory of God, was told and they have written, and the book of prayers is much beloved if its correct version can be found.
در باره كتب جناب آقا ميرزا عبدالله عليه ۹ ۶۶ [بهاء الله] مرقوم داشته بوديد آنچه تمام شد ارسال دارند ولكن خود ايشان سياهه داده اند و از آن قرار خواهش نموده اند يك كتاب پارسي هم در اينجا بجناب جود عليه ۹ ۶۶ [بهاء الله] گفته شد نوشته اند و كتاب مناجات بسيار محبوبست اگر صحيح آن يافت شود
- 6 Concerning Jinab-i-Sa'id, what you had written was submitted to the Most Holy Court. They said: We beseech God to assist him and those in Iraq to observe wisdom, harmony and unity,
در باره جناب سعيد مرقوم داشته بوديد بساحت اقدس عرض شد فرمودند نسل الله ان يوفقه و من في العراق على الحكمة و الألفة

and to confirm them in that which befits the days of their Lord, the All-Knowing, the All-Informed.

- 7 Furthermore, mention of the ascension of the sister of Mihman, upon them both be the Glory of God, was submitted to the Most Holy Court. The blessed tongue spoke these words: Upon her be the Glory of God, His remembrance and His praise. We testify that she turned to God, heard His call and responded with a clear mention, and attained the Day of God and was assured of His presence while most men were in doubt concerning this mighty, exalted station. We have mentioned her with these words that the people of Paradise and those who have believed in God, the Lord of the worlds, might remember her thereby. We testify that she bore every tribulation and affliction in the path of God - with Him is the knowledge of all things in a preserved Book - and that she has ascended and soared to a station where the gloating of enemies cannot reach her, and dwells in the proximity of her Lord's mercy, the Forgiving, the Generous. We console Mihman and mention her as a grace from Us and a mercy from Our presence, that she might thank her Lord, the Giver, the Mighty, the Exalted. End.

- 8 The mention of the souls of the emigrants that you had written was presented at the Holy Court. Blessed be they! In truth, your honor is the cause of blessings to the world, for it was observed that for every soul you have mentioned, divine favor was manifested towards them, even if they were among the most sinful of creation, without any concealment. This station is most exalted. At times it was heard from the Beloved's tongue: "We mention what he mentioned in his book," and such utterances were heard repeatedly: "Blessed art thou, then blessed art thou, then blessed art thou, and blessed is he who loves thee in God."

- 9 Regarding what you wrote about Aqa Hasan from the people of Dahj, what your honor wrote was in accordance with God's command, for without permission there has been and will be no fruit, save for whom God willeth. The petition of Aqa Siyyid 'Ali-Akbar, upon him be Baha'u'llah's glory, also arrived and attained the Most Holy Court. His letter had come before as well, and the Name of God, upon him be all of His most glorious splendor, sent his reply. In these days, the souls who have accepted the Faith should be occupied with service to the Cause. In this land, the teaching of God's Cause has been forbidden; therefore, if the loved ones of God engage in teaching the Cause in Iran with perfect wisdom and with the utmost

و الاتفاق و يؤيدهم على ما ينبغي لأيام ربهم
العليم الخبير

7 و دیگر ذکر صعود اخت میهمان علیهما بهاء الله در ساحت اقدس عرض شد لسان مبارک باینکلمات ناطق علیها بهاء الله و ذکره و ثنائه تشهد انها اقبلت الى الله و سمعت ندائه و اجابت بذكر مبين و فازت بيوم الله و ايقنت بلفائه اذ كان اكثر الرجال في مرة عن هذا المقام العزيز المنيع انا ذكرناها بهذه الكلمات لذكرها بها اهل الفردوس و الذين آمنوا بالله رب العالمين تشهد انها حملت في سبيل الله كل محنة و بلاء عنده علم كلشي في كتاب حفيظ و انها قد صعدت و طارت مقام لا تأخذها شماتة الأعداء و سكنت في جوار رحمة ربها الغفور الكريم انا نعر الميهمان و نذكرها فضلاً من لدنا و رحمة من عندنا لتشكر ربها المعطي العزيز المنيع انتهى

8 ذکر نفوس مهاجرین هم که مرقوم فرموده بودید در ساحت قدس معروض شد هنیئاً لهم فی الحقیقه آنحضرت سبب خیرات عالمند چه که مشاهده شد که هر نفسی را که آنجناب ذکر فرموده‌اند عنایت الهی در باره او ولو اذنب خلق بوده من غیر ستر مشاهده شد و ایستقام بسیار عالیست بعض اوقات از لسان محبوب اصغرا شد انا نذكر ما ذكره في كتابه و از این بیانات مکرراً استماع شد طوبی لحضرتک ثم طوبی لحضرتک ثم طوبی لحضرتک و لمن يحبک فی الله

9 در باره جناب آقا حسن من اهل دهج مرقوم فرموده بودید آنچه آنحضرت فرموده‌اند موافق امر الله بوده چه که بی اذن ثمری نداشته و نخواهد داشت الا لمن شاء الله عریضه جناب آقا سید علی اکبر علیه ۹۶۶ [بهاء الله] هم رسید و بساحت اقدس فائز شد و از قبل هم مکتوب ایشان آمد و جناب اسم الله علیه من کل بهاء ابهاه جواب ایشانرا فرستادند این ایام باید نفوس مقبله بخدمت امر مشغول باشند در این ارض تبلیغ امر الله نهی شده لذا اگر احبای الهی بکمال حکمت و روح و ریحان تبلیغ امر در ایران مشغول شوند

joy and fragrance, it has been and will be beloved. Convey greetings on behalf of this servant to Aqa Hasan, upon him be the glory of God. We beseech God that His friends may ever succeed in serving the Cause and following God's command.

محبوب بوده و خواهد بود از قول این عبد تکبیر
بجناب آقا حسن علیه بهاء الله برسانید انشاء الله از
حق میطلبیم که لمیزل و لایزال دوستان بخدمت
امر و اتباع امر الله موفق شوند

- 10 Multiple letters from Nazir, upon him be the glory of God, have arrived here. Praise be to God, he is well. I hope that he will always be assisted and confirmed in God's Cause. If anyone is traveling to those parts, convey greetings on behalf of this servant to him and to the friends of God in that land.

10 مکتوب جناب ناظر علیه ۹ ۶۶ [بهاء الله]
متعدد بانجا رسید الحمد لله سالمند امیدوارم که
همیشه ایشان موفق و مؤید بر امر الله باشند اگر
نفسی آنجهات عازمست تکبیر از جانب این عبد
بایشان و دوستان الهی در آن ارض برسانید

- 11 Regarding what you mentioned about Jinab-i-Ustad Husayn, travel to this land has not been and is not advisable. If he remains occupied there with Aqa Nasru'llah in the utmost joy and fragrance, it would be most beloved. He was mentioned at the Most Holy Court. Praise be to God, he has attained God's favors. Convey greetings to him on behalf of this servant as well.

11 و اینکه ذکر جناب استاد حسین فرموده بودید
توجه باین ارض مصلحت نبوده و نیست اگر با
آقا نصرالله بکمال روح و ریحان در همانجا مشغول
باشند بسیار محبوبست ذکر ایشان در ساحت
اقدس شد الحمد لله بعنایات حق فائز شدند از
جانب این عبد هم تکبیر بایشان برسانید

- 12 Regarding what was written about Jinab-i-Sasun, upon him be the glory of God, several months ago Jinab-i-Muhammad Mustafa, upon him be God's Most Glorious Glory, sent a letter to the Most Holy Court, and that letter came before the blessed gaze. They said: "Indeed he is from Sasun. God has praised him with the mystery of what was revealed in the Books of old," to the end of His exalted Words. The details are that Muhammad Mustafa had written a letter to this servant with a page between its leaves, and the aforementioned gentleman did not know whose page it was. After it was presented to the Most Holy Presence, They said this writing was from Sasun, and some verses were revealed from the blessed tongue concerning him. Likewise, mention of him was revealed in a Tablet to one of the emigrants of Iraq. We beseech God to assist him in serving His Cause and to confirm him in that by which his mention shall endure throughout the duration of the earthly and heavenly kingdoms. This much I submit, that mention of him has repeatedly been heard from the blessed tongue. Blessed is he.

12 و اینکه در باره جناب ساسون علیه ۹ ۶۶ [بهاء
الله] مرقوم شده بود چند شهر قبل جناب محمد
مصطفی علیه ۹ ۶۶ [بهاء الله] الابهی مکتوبی
بساحت اقدس ارسال داشت و آنمکتوب بنظر
مبارک رسید فرمودند انه من ساسون قد اثنی الله
فیه بسر ما نزل فی الکتب من قبل الی آخر قوله
تعالی تفصیل آنکه جناب محمد مصطفی مکتوبی
باین عبد نوشته بودند و ورقهائی مابین آن بود و
جناب مذکور ندانسته بودند که ورقه از کیست
بعد از عرض بحضور امع اقدس فرمودند این
کتاب از ساسونست و بعضی آیات در باره او
از لسان مبارک جاری شد و همچنین در لوح
یکی از ماهرین عراق ذکر ایشان نازل شد نسل
الله ان یوقفه علی خدمه امره ویؤیده علی ما یتقی
به ذکره بدوام الملک و الملكوت اینقدر عرض
میکنم که ذکر ایشان مکرراً از لسان مبارک اصغا
شده طوبی له

- 13 Regarding what you wrote about Haji Muhammad-Baqir from the people of N-J, it was presented. This is what was revealed in response:

13 در باره جناب حاجی محمد باقر از اهل نج
مرقوم داشتید عرض شد هذا ما نزل فی الجواب

- 14 He is the All-Knowing Expositor

14 هو المبین العلیم

- 15 There has appeared before Our presence a letter from one whom God has loved and made to be among the successful ones in a mighty Book. Therein was thy mention, wherefore have We made mention of thee, and the Most Exalted Pen

15 قد حضر لدی الوجه کتاب من الذی احبه الله
وجعله من الفائزین فی کتاب عظیم و کان فیه
ذکرک لذا ذکرناک و تحرک علی اسمک القلم

hath moved at thy name in this manifest Prison. Rejoice thou at My mention of thee, then give thanks unto thy Lord, the Mighty, the Inaccessible. He verily forgiveth whomsoever He willeth in truth, even as He forgave thee through His grace. He is indeed the All-Bountiful, the Generous. We counsel thee to be steadfast in this Cause, for through it the feet of them that have attained have slipped. Turn not unto the world and its affairs. In all matters place thy trust in God, the Single One, the All-Informed. Wert thou to know the station of My mention of thee, such joy would seize thee that neither the turning away of the servants nor the utterances of the deniers would grieve thee. Hold thou fast unto the handle of grace, detached from those who have denied the Day of Judgment. We make mention of those who have believed, and We send Our greetings upon their faces from this far-distant spot. We give glad tidings unto her who hath believed in God through this Remembrance, which nothing created on earth can equal. To this testifieth every knowing, discerning one. The glory be upon thee and upon her and upon those who are with you, from God, the Single One, the All-Informed.

الأعلى في هذا السجن المبين ان افرح بذكرى
اياك ثم اشكر ربك العزيز المنيع انه يغفر لمن
يشاء بالحق كما غفر لك بالفضل انه هو المعطي
الكريم انا نوصيك بالاستقامة في هذا الامر لأن
بها زلت اقدام البالغين لا تلتفت الى الدنيا و
شؤوناتها توكل في كل الامور على الله الفرد الخبير
لو تعرف مقام ذكرى اياك ليأخذك السرور
على شأن لا يحزنك اعراض العباد ولا اذكار
المنكرين تمسك بعروة الفضل منقطعاً عن الذين
كفروا بيوم الدين انا نذكر الذين آمنوا فيهنالك و
نكبر على وجوههم من هذا المقام البعيد انا نبشر
التي آمنت بالله بهذا الذكر الذي لا يعادله ما خلق
في الأرض يشهد بذلك كل عارف بصير البهاء
عليك وعليها وعلى من معكم من لدى الله الفرد
الخبير انتهى

16 As for what thou didst write concerning Mashhadi 'Ali, it was presented. The word of forgiveness was revealed concerning him, however coming to this land is not permitted. He verily loveth the obedient ones.

16 و آنچه در باره مشهدي علی مرقوم داشته بودید
عرض شد کلمه غفران در باره او نازل و لكن
توجه باین ارض جایز نه انه يحب المطيعين

17 Concerning thy mention of Aqa Muhammad Isma'il, it was presented before the Most Holy Court and divine favors encompassed his condition.

17 و اینکه ذکر آقا محمد اسمعیل نموده بودید در ساحت
اقدس عرض شد و عنایات الهیه شامل حال
ایشان شد

18 Regarding what thou didst write about Jinab-i-Aqa Habibullah, it was presented, and the newborn was also mentioned by the name Jamil in the Most Holy Court.

18 در باب جناب آقا حبیب الله نوشته بودید عرض
شد و مولود هم باسم جمیل در ساحت اقدس
مذکور

19 This servant beseeches thy favors to convey this evanescent one's greetings to all the friends in that land. This servant is ashamed before all that he does not submit individual petitions. God is witness and knoweth that the failure to submit petitions is due to the abundance of occupation and the writing of verses. It is hoped that all will forgive. Verily our Lord is the Pardoning, the Forgiving. And glory be upon thy presence and upon them, throughout the duration of the Kingdom and the Realm of Might.

19 مستدعی از الطاف آنحضرت که تکبیر این فانی
را بجمع دوستان آن ارض برسانید این عبد
خدمت جمیع نجل است که مخصوص عریضه
عرض ننمایم حق شاهد و عالم است که عدم
عرض عریضه کثرت اشتغال و تحریر آیاتست
امید که کلی عفو فرمایند ان ربنا هو العفو
الغفور و البهاء علی حضرتک و علیهم بدوام
الملک و المملکوت

20 The servant, 7 Dhi'l-Qa'dih 1293

20 خادم ۷ ذی قعدة سنه ۱۲۹۳

BLIB_Or15700.092, BLIB_Or15711.290

BH01227

To: Mirza Ali Muhammad Yazdi (Varga)

Date: 1293-11-09 [1876-Nov-26]

1 He is the Most Inaccessible, the Most Holy, the Most Manifest, the Most Exalted, the Most Glorious

1 هو الأَمَنع الأَقْدَس الأَظْهَر العَلَى الأَبْهَى

2 Praise be to God, Who is sanctified beyond all names and exalted above whatsoever the people of creation make mention of, and transcendent beyond whatsoever the dwellers of the cities of eternity might describe. Exalted is He, unto Whose loftiness and elevation every exalted one hath testified, unto Whose inaccessibility and majesty every one possessed of grandeur hath borne witness, unto Whose sovereign might and power every possessor of strength hath attested, unto Whose holy sanctity every sanctified one hath testified, and unto Whose sublime transcendence every one possessed of abstraction hath borne witness. This is in that station wherein His sovereignty is established upon the throne of names and the sun of His manifestation shineth forth upon the world of creation.

2 الحمد لله المقدّس عن الأسماء و المنزّه عمّا يذكر به اهل الانشاء و المتعالى عمّا يصفه اهل مدائن البقاء تعالى الذى شهد كلّ ذى علو بعلوه و ارتفاعه و كلّ ذى سمو بامتناعه و اجلاله و كلّ ذى قدرة بسلطان عظمته و اقتداره و كلّ ذى تقدّيس بعزّ تقدّيسه و كلّ ذى تنزيه بجلال تنزيهه و هذا فى مقام الذى يستوى سلطانه على عرش الأسماء و يتجلى شمس ظهوره على عالم الانشاء

3 Otherwise, how far, how far is that station wherein the very reality of all mention is powerless to soar in the atmosphere of His remembrance, and the very essence of all description lieth wingless and cast down in the desert of His attributes. How remote are names from that Presence wherein praise is abashed to be attributed to His court, and transcendence is ashamed to fall within the realm of His indication. Exalted, immeasurably exalted, is He above whatsoever those who remember might mention of Him, or those who describe might attribute to Him, or those who profess His unity might affirm of Him, or those who know might comprehend of Him. He hath spoken with the tongue of His grandeur in the kingdom of His Own Self - glorified and exalted be He above what they describe.

3 وَاَلَا اَيْنَ اَيْنَ و المَاقَامُ الَّذِى حَقِيقَةُ الأَذْكَارِ عَاجِزَةٌ عَنِ الصُّعُودِ فِى هَوَاءِ ذِكْرِهِ وَ كَيُنُونَةُ الأَوْصَافِ مُقَطَّوعُ الجَنَاحِ مَطْرُوحَةٌ فِى بَيْدَاءِ نَعْتِهِ اَيْنَ مَقَامُ الأَسْمَاءِ وَ المَحْضَرُ الَّذِى نَجَلَ التَّسْبِيحُ مِنْ اِنْ يَنْسَبُ اِلَى سَاحَتِهِ وَ يَسْتَحِى التَّنْزِيهِ اِنْ يَقَعُ فِى مَقَامِ اِشَارَتِهِ تَعَالَى تَعَالَى عَمَّا ذَكَرَهُ الذَّاكِرُونَ وَ وَصَفَهُ الوَاصِفُونَ وَ وَحَدَّهُ المُوَحِّدُونَ وَ عَرَفَهُ العَارِفُونَ قَدْ نَطَقَ بِلِسَانِ عَظَمَتِهِ فِى مُلْكُوتِ نَفْسِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَصِفُون

4 My soul be a sacrifice for your love. The brief exalted letter, wherein were folded and concealed infinite worlds of love and affection, and which was sent by way of Hadba, reached this servant. I was honored to behold it. Praise be to God that you are blessed with health and that the sun of the love of God shineth bright and resplendent from the horizon of your luminous heart.

4 نَفْسِى لِحُبِّكُمْ الفِدَاءَ دَسْتُخَطَّ مُخْتَصَرٌ عَالِى كَه عَوَالِمِ نَامَتَايَ حُبِّتْ وَ وِدَادِ دُرِّ او مَطْوِىٍّ وَ مَكْنُونِ بُوْدِ وَ اَزْ طَرِيقِ حَدْبَا اَرْسَالَ دَاشْتَه بُوْدَنْدِ اَيْنَ عَبْدِ بِمُشَاهَدَهءِ اَنْ فَاثَرْ گُشتِ حَمْدِ خُدا رَا كَه بِنَعْمَتِ صَحَّتْ [فَاثَرْ نَد] وَ شَمْسِ مَحَبَّةِ اللهِ اَزْ افَقِ قَلْبِ مُنِيرِ طَالَعِ وَ مُشْرِقِ

5 Although the veils of the heedless and the allusions of the ignorant form a barrier, praise be to the Beloved of all horizons that the piercing glances of the steadfast and upright souls have burned away the veils of light, and the effulgences and

5 اِگَرْ چَه سُبْحَاتِ غَافِلِينَ وَ اِشَارَاتِ جَاهِلِينَ حَايِلِ اسْتِ وَلَكِنْ حَمْدِ مُحْبُوبِ آفاقِ رَا كَه بَوَارِقِ ابْصَارِ حَدِيدَهءِ نَفُوسِ ثَابِتَهءِ مُسْتَقِيمَه پَرْدَهءِ هَاىِ نُوْرِ رَا سُوخْتَه وَ اِشْرَاقَاتِ وَ تَجَلِّيَّاتِ شَمْسِ ظُهُورِ عَالَمِ رَا

revelations of the Sun of Manifestation have encompassed the world, to such extent that any sightless one, should he so desire, may behold the brilliant lights of the horizon of Revelation without any veil or barrier. Should any soul remain deprived this day, it is due to his own veiling and lack of search, in that he hath not wished to receive sustenance from the infinite ocean of divine bounties. Otherwise, this Most Great Revelation hath appeared in such wise that not the least occasion for hesitation remaineth for the peoples of the world.

6 In any case, were this servant to attempt to make mention of these stations, this letter might not arrive, as the travelers are about to depart this very moment. You had written that two petitions from this servant had arrived. Let that beloved one know that whenever anyone has been departing, this servant has taken the trouble [to write]; there was no negligence whatsoever in this matter. Thus far, this servant has submitted more than ten petitions. I know not whether they have failed to reach that beloved one or if something else has occurred.

7 The circumstances of the Most Great Prison remain as before - outwardly, to all appearances, calm, but inwardly, as God hath said, in a state of upheaval and revolution. Likewise, travelers continuously, successively, and repeatedly arrive from all directions each day without permission. This servant is ashamed to mention this. I know not how they interpret all these firm and decisive verses that have been sent down from the heaven of God's Command forbidding this matter. We beseech Him, exalted be He, to grant us success and remind us not to treat God's Cause as a plaything and to be among His servants who act according to His command.

8 One of the emanations of the inner turmoil of this land was that two sons of Jinab-i-Ustad Baqir-i-Najjar - upon him and upon them be the glory of God - ascended to the Most Exalted Horizon due to the explosion of the steam-powered mill they had set up for grinding flour. At that time, once again a great commotion arose. In truth, the commotion which had been foretold upon first arrival at the Most Great Prison, and which manifested after several years, was renewed in that same manner on that day.

9 This servant became certain that the Ancient Beauty had continually stated that the turmoil of this land had not yet subsided and its inner state was still in motion. This was God's promise and it came to pass. After the incident occurred, it was repeatedly heard that the agitation of this land had not yet subsided. It became clear that more was yet to manifest, even though at present perfect ease and comfort is evident for

احاطه نموده بشأنی که هر بی‌بصری اگر اراده نماید من غیر ستر و حجاب انوار ساطعه افق ظهور را مشاهده کند اگر نفسی الیوم محروم ماند این از احتجاب و عدم طلب خود او بوده که نخواسته از بحر فیوضات نامتناهی الهی مرزوق گردد و الا این ظهور اعظم نه بشأنی ظاهر است که اقل من آن مجال توقف از برای اهل عالم باقی ماند

6 باری این عبد اگر بخواهد ذکر این مقامات نماید شاید که این عریضه نرسد چه که مسافرین همین حین عازمند مرقوم فرموده بودند که دو عریضه از این عبد رسیده اینقدر آنجبوب بدانند که هر نفسی عازم شده این عبد زحمت داده بهیچوجه در این فقره قصور نشد تا حال زیاده از ده عریضه این عبد معروض داشته نمیدانم بآنجبوب نرسیده یا قسم دیگر شده

7 و تفصیلات ارض سخن کما فی السابقی باقی ظاهر آن بر حسب ظاهر ساکن و باطن آن کما قال الله در حرکت و انقلاب و همچنین مسافرین متتابعاً مترادفاً متوالیاً از جمیع جهات در هر یوم من غیر اذن وارد این عبد نخلت میرد که عرض نماید نمیدانم اینقدر آیات محکمه مبرمه که از سماء امر الهی در نهی این فقره نازل شده چه حمل مینمایند که من غیر اذن توجّه میکنند نسبت به تعالی بآن یوقتنا و یذکرنا بآن لا نأخذ امر الله لهواً و لعباً و نکون من عبادہ الذینهم بأمره یعملون

8 یکی از اشراقات حرکت باطنیه این ارض آنکه دو ابن جناب استاد باقر نجار علیه و علیهما بهاء الله بانفطار واپور نار که بجهت آرد ترتیب داده بودند بافق اعلی صعود نمودند در آن مرّة اخری ضوضاء کبری ظاهر فی الحقیقه ضوضائی که در اول ورود سخن اعظم اخبار بآن فرموده بودند و بعد از سنین معدوده ظاهر گشت همان قسم آن یوم در آن یوم تجدید شد

9 این عبد یقین نمود اینکه جمال قدم لازال میفرمودند که هنوز انقلاب این ارض ساکن نشده و باطن آن در حرکت است وعده الهی این بوده و منقضى شد بعد از وقوع حادثه مکرر اصغا شد که هنوز اضطراب این ارض ساکن نشده معلوم شد که از بعد باید ظاهر شود

the loved ones in the prison-city, and the officials show the utmost friendship and affection. Nevertheless, He states that it has not yet subsided. Verily He is the All-Knowing of what has appeared and what shall appear, and He is indeed the Triumphant, the Powerful, the Mighty, the Omnipotent.

- 10 I beseech your honor to convey to all the friends and nobles of that land, as well as all those connected to your honor, on behalf of this evanescent servant, sublime [and glorious] greetings and expressions of pure sincerity. Glory be upon your honor, upon those with you, and upon those who have believed in God, the Protecting, the Self-Subsisting. The servant. 9 Dhi'l-Qa'dih 1293.

مع آنکه حال کمال راحت و رفاهیت از برای احبای ارض بجن مشهود است و مأمورین هم کمال دوستی و محبت اظهار مینمایند مع ذلک میفرمایند هنوز ساکن نشده آنه لھو العلیم بما ظھر ویظھر و آنه لھو الغالب المقتدر العزیز القدير

10 مستدعی از آنحضرت که جمیع دوستان و آقایان آن ارض را و همچنین جمیع منتسبین آنحضرت را از جانب این عبد فانی تکبیر بدیع [منیع] و عرض خلوص محض ابلاغ نمایند البهاء علی حضرتک و علی من معکم و علی الذین آمنوا بالله المهیمن القیوم خادماً ۹ ذی قعدہ سنہ ۱۲۹۳

INBA19:261, INBA32:234

BH05002

To: Muhammad-Ali

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great
- 2 O Muhammad-'Ali! Great is the blessedness awaiting thee, inasmuch as thou hast adorned thine heart with the ornament of the love of thy Lord, the All-Glorious, the All-Praised. He that hath attained this station in this day, all good shall be his.
- 3 Pay thou no heed to the humiliation to which the loved ones of God have in this Day been subjected.
- 4 This humiliation is the pride and glory of all temporal honor and worldly elevation. What greater honor can be imagined than the honor conferred by the Tongue of the Ancient of Days when He calleth to remembrance His loved ones in His Most Great Prison? The day is approaching when the intervening clouds will have been completely dissipated, when the light of the words, "All honor belongeth unto God and unto them that love Him," will have appeared, as manifest as the sun, above the horizon of the Will of the Almighty.
- 5 All men, be they high or low, have sought and are still seeking so great an honor.

1 بسم الله الأقدس الأعظم

2 ای محمد قبل علی طوبی لک بما زینت قلبک بطراز حب ربک العزیز الحمید هر نفسی که الیوم باین مقام فایز شد کل خیر باو متوجّه

3 ناظر باین مباش که احبای الهی در این ایام بذلت ظاهره مبتلا شده‌اند

4 این ذلت نغز عزّتها است کدام عزّت است اعظم از آنکه لسان قدم در بجن اعظم بذکر احبای خود مشغول شود زود است که سیّاب مانعه خرق شود و شمس کلبهء مشرقهء العزّة لله و لأحبائه از افق سماء مشیت مشرق و طالع گردد

5 جمیع ناس از وضع و شریف طالب این مقام بوده و هستند

- 6 All, however, have, as soon as the Sun of Truth shed its radiance upon the world, have deprived of its benefits, and have been shut out as by a veil from its glory, except them that have clung to the cord of the unfailing providence of the one true God, and have with complete detachment from all else but Him turned their faces towards His holy court.
- 7 Render thanks unto Him Who is the Desire of all worlds for having invested thee with such high honor. Ere long the world and all that is therein shall be as a thing forgotten, and all honor shall belong to the loved ones of thy Lord, the All-Glorious, the Most Bountiful.

6 ولكن بعد از اشراق شمس حقیقت کل ممنوع
و محتجب مگر نفوسی که بجبل عنایت حق
متمسک شده‌اند و منقطعاً عما سواه بشرط
احدی توجّه نموده‌اند

7 حمد کن مقصود امکان را که باین شرافت
کبری فایز شدی عنقریب دنیا و آنچه در او
است مفقود و بیتی العزّة لأحبّاء ربّک العزیز
الکریم

BLIB_Or03116.086r.12, BLIB_Or11096#127,
BLIB_Or15710.212a, GWBP#140 p.196

GWB#140

BHU0076

Words spoken to a fellow exile in 'Akka

To: Words spoken to a fellow exile in 'Akka

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

MSBR.059-060x, GPB.195x

BH01787

To: Ibn-i-Abhar

Date: 1293? [1875-1876]

- 1 He is the Most Powerful, the Most High, the Most Holy, the Most Exalted, the Most Glorious
- 2 Praise be to God Who hath illumined the world through the light that shone forth from the horizon of His Most Great Name, whereupon the nations were shaken - among them were those who died and returned to nothingness, those who fell thunderstruck upon the dusty earth, and those whom the light drew unto the Supreme Horizon, the Blessed Spot wherein the

1 هو المقتدر المتعالی المقدّس العلیّ الأبهی

2 الحمد لله الذی نورّ العالم من النور الذی اشرق
من افق اسمه الأعظم اذاً اضطربت الأمم منهم
من مات و رجع الى الفناء و منهم من انصعق
على الأرض الغبراء و منهم من اجتذبه النور الى

Lote-Tree of the Utmost Boundary proclaimeth that there is none other God but the Lord of the First and the Last.

- 3 And praise be to God Who hath adorned all things with the ornament of the Point appearing beneath the letter B and hath composed them with the letter H, whereupon the Dove cooed and the Cock of Paradise crowed and the Dove of Utterance warbled upon the branch of eternity that there is none other God but Him, and that He is verily the Hidden Treasure and the Concealed Name whereby the Sacred Texts and Tablets have been adorned, and He is verily the Fire of God unto whoso turneth away and transgresseth, and the Light of God unto whoso draweth nigh and is guided, and through Him God distinguisheth between the righteous and the wicked, and through Him the Hands of Bounty have circulated the Kawthar of immortality. Blessed is he who casteth away vain desire and drinketh therefrom in the name of his Lord, the Most Glorious, and woe unto him who denieth and disbelieveth in God, the Lord of Names and Creator of earth and heaven.

- 4 Thereafter, the servant received your letter which was adorned with the remembrance and praise of God, and perfumed with the fragrance that wafted from the garment of your sincerity towards His sovereignty and presence. We beseech God to draw you near unto Him at all times and cause you to speak that which will attract the followers of all religions. He is verily the Omnipotent, the Exalted, the Mighty, the Helper.

- 5 Your letter was received. Praise be to God, the fragrance of love for the Beloved of the worlds emanated therefrom, and what was mentioned concerning the acceptance, harmony and unity of the friends brought the utmost joy, for today all have been created for the knowledge of God and unity and harmony in His Cause. Blessed are they, for theirs is a goodly return. And concerning the tribulations that were mentioned, though outwardly they caused grief and sorrow, yet as they were borne for the sake of God, they were and shall ever be light upon light. The world is transient, as is evident in its constant change and transformation, and this very change is a tablet whereon its evanescence hath been inscribed by the Pen of Power. O blessed are they who possess insight! Ere long shall the carpet of tyranny be rolled up as it was before, and the carpet bearing the fruits of the deeds of the sincere ones shall be spread forth. By the life of God! Were this station to be elaborated, all the hearts of the people of the world would circle round the loved ones circling round the Truth. We beseech God to open the eyes and cause them to be gladdened by beholding that which hath dawned, shone forth, gleamed and flashed from the Horizon of which the Sovereign of horizons was to all creation.

الأفق الأعلى البقعة المباركة التي تنطق فيها السّدرة المنتهى أنه لا إله إلا ربّ الآخرة والأولى

3 و الحمد لله الذى زين الأشياء بطراز النقطة الظاهرة تحت الباء و ركبها بالهاء اذا هدرت الورقاء و دلغ ديك السناء و غرّدت حمامة البيان على غصن البقاء أنه لا إله إلا هو و أنه هو الكنز المخزون و الاسم المكنون الذى به زينت الزبر و الألواح و أنه لنار الله لمن اعرض و طغى و نور الله لمن اقبل و هدى و به فصل الله بين الأخيار و الأشرار و به ادارت ايدى العطاء كوثر البقاء طوبى لمن نبذ الهوى و شرب منه باسم ربه الأبهى و ويل لمن انكر و كفر بالله مالک الأسماء و فاطر الارض و السماء

4 و بعد قد بلغ الخادم كتابكم الذى كان مزيناً بذكر الله و ثنائه و معطراً بالعرف الذى كان متضوعاً من قيص خلوصكم لسلطانه و حضرته نستل الله بأن يقربكم اليه فيكلّ الأحيان و ينطقكم بما يجتذب به اهل الأديان أنه هو المقتدر المتعالى العزيز المستعان

5 مكنوب آجناب واصل الحمد لله عرف محبت محبوب عالميان از آن ساطع و آنچه از اقبال و اتفاق و اتحاد احباً ذكر نموده بودند كمال فرح روى داد چه كه اليوم كل مخصوص عرفان الله و اتحاد و اتفاق در امرش خلق شده اند طوبى لهم ان لهم حسن مآب و آنچه از بلايای وارده مرقوم داشتند اگرچه بظاهر سبب حزن و اندوه شد ولكن چون لوجه الله وارد شده نور على نور بوده و خواهد بود دنيا فانست چنانچه مشاهده ميشود در كل دقائق در تغيير و تبديل است و همین تغيير لوحى است كه در او فناى آن از قلم قدرت ثبت شده يا طوبى للمتصيرين عنقريب بساط ظلم پيچيده شود چنانچه از قبل شده و بساط نتایج اعمال مخلصين گسترده گردد اگر اين مقام تفصيل داده شود لعمر الله جميع قلوب اهل عالم طائف حول احبای حول حق گردند نستل الله ان يفتح الأبصار و يقرها بالنظر الى ما طلع و

اشرق ولمع و ابرق من الأفق الذي كان سلطان
الآفاق لمن في الابداع

- 6 O spiritual brother! The heedless and ignorant have been prevented from the immortal divine Kingdom. The spiritual physicians must, through measures of wisdom and utterance, educate them and, with the utmost love and kindness, give them to drink of the Kawthar of inner meanings. This Kawthar appeareth with different manifestations in every station - in one station it is wine, a delight to those who drink; in another station it is milk whose taste changeth not; in another station it is purified honey. These four stations were revealed aforetime, but from the Pen of our Lord, the Most Glorious, they have been revealed according to the number of the Greatest Name. Glad tidings to them that drink! Blessed are they that drink! Happy are they that drink!

6 ای برادر روحانی ناسرا غفلت و نادانی از ملکوت باقی الهی منع نموده باید حدّاق اطّباء معنوی بتدابیر حکمت و بیان ایشان را تربیت نمایند و بکمال محبت و شفقت کوثر معانی را بنوشانند و این کوثر در هر مقامی بظهوری ظاهر در مقامی نمر لذة للشاربین و در مقامی لبن لم یتغیر طعمه و در مقامی ماء غیر آسن و در مقامی عسل مصفّی و این مقامات اربعه از قبل نازل ولكن از قلم ربّنا الاهی بعدد اسم اعظم نازل گشته یا بشری للشاربین و یا طوبی للشاربین و هنیئاً للشاربین

- 7 And regarding what had been written about turning towards the land of Za [Yazd], associating with the friends of that land, and inviting certain capable souls to the divine direction - this matter was and is most pleasing. Blessed is thy heart for having intended to serve God, blessed are thy feet for having hastened to the land of Za to teach God's Cause, blessed is thy tongue for having spoken in remembrance of God, and blessed is thy face for having turned toward the loved ones purely for the sake of God. And blessed are those souls who have drunk from the Kawthar of love and recognition and turned toward the horizon of the All-Merciful.

7 و اینکه مرقوم فرموده بودند بارض زاء توجه نمودند و با احبّای آن ارض مجالست فرمودند و بعضی از نفوس قابله را بشطر احدیه دعوت نمودند این فقره بسیار محبوب بوده و هست طوبی لقلبک بما قصد خدمة الله و لرجلک بما سرع الی ارض الزاء لتبلیغ امر الله و للسانک بما نطق بذكر الله و لوجهک بما توجه الی الاحباء خالصاً لوجه الله و طوبی از برای نفوسیکه از کوثر محبت و عرفان آشامیده اند و بافق رحمن توجه نمودند

- 8 Some who have taken gods for themselves other than God have not been and are not aware of the foundation of the Cause, and through the vain imaginings of heedless souls remain afflicted and bewildered in the valley of error. If they were to become aware of the detailed circumstances of the one whom they have taken as their object of worship, by the Sun of the horizon of sanctity, they would flee a hundred thousand leagues and cry out "Would that I had not taken so and so as a friend!" and raise their voices in lamentation. Beseech ye God that He may, God willing, quicken all the dead through the living waters of knowledge and utterance in this Day which is the Lord of Days. Blessed are those souls who, through mention of thee, have shattered the idol of fancy with the arm of certitude and have joined themselves to the Lord of the Day of Judgment. Upon them be the glory of God and His mercy. God willing, may they remain firm and steadfast, for most people are observed to be like dried delicate leaves, moved by every wind. Where are the pure hearts? Where are the attentive ears? Where are the penetrating eyes? For if today a soul were to reflect upon that

8 بعضی که من دون الله از برای خود اله اخذ نموده اند بر اصل امر مطلع نبوده و نیستند و بتوهمات نفوس غافله در وادی ضلالت مبتلا و حیران مانده اند اگر بر تفصیل امورات نفسیکه او را معبود دانسته اند مطلع شوند قسم بافتاب افق تقدیس که صدهزار فرسنگ فرار نمایند و بندای یا لیتنا ما اتخذت فلاناً خلیلاً ناطق گردند و صیحه زند از حق بطلبید انشاء الله جمیع مردگان را از کوثر حیوان معارف و بیان در این یوم که سید ایام است زنده فرماید طوبی از برای نفوسیکه بذكر آنجناب صنم و هم را بعضد یقین شکستند و بمالک یوم الدین پیوستند علیه بهاء الله و رحمته انشاء الله ثابت و مستقیم بمانند چه که اکثری از ناس بمثل اوراق رقیقه یابسه مشاهده میشوند و بهر ریخی حرکت مینمایند این القلوب الصافیه و این الآذان الواعیه و این الأبصار الحدیده چه

which hath appeared from the Dayspring of God's Command, he would observe all the world to be as nothing and would hold fast to the Most Firm Handle in such wise that none would be able to detach him.

اگر نفسی الیوم در آنچه از مشرق امر الهی ظاهر شد تفکر نماید جمیع عالم را معدوم مشاهده کند و بعروء و تقی تمسک نماید بشأنی که جمیع قادر بر فصل نباشند

- 9 As to what was written about certain friends considering the recent disturbance in that land to have been caused by thy presence - thy presence was never the cause of that disturbance; rather, it was caused by something else. Our Lord, the Powerful, the Manifest, the All-Knowing, the All-Informed, beareth witness to this. All the people of that land among the friends of God should rejoice in thy deeds. The names of the souls and handmaidens who accepted the Faith, which were mentioned in thy letter, were presented at the Most Holy Court. Blessed are they, inasmuch as their names were mentioned in the Spot which God hath made the Seat of His Throne, the Dawning-Place of His Revelation, and the Dayspring of His Manifestation and sovereignty amongst all worlds. All have attained divine favors, for there is nothing greater than for a soul to be mentioned before the Throne. Were they to become aware of the greatness and nobility of this station, they would surely perish from joy and delight. A Tablet hath been revealed from the heaven of divine Will specifically for all the friends of that land, and through a bounty the oppressed ones of that land have been honored in that Tablet with that which, by God, nothing in creation can equal. We thank our Lord, the All-Merciful, for the gift which hath appeared and shone forth from the horizon of His grace, the All-Encompassing, the Mighty, the Wondrous.

9 و اینکه نوشته بودید که بعضی از دوستان فتنه حادثه در آن ارض را سبب و علت ذهاب آنجناب دانسته اند ابداً وجود آنجناب سبب آن فتنه نبوده بلکه سبب امری دیگر بوده قد شهد بذلک ربنا المقدر المبین العلیم الخبیر باید جمیع اهل آن ارض از احبای الهی مسرور باشند بعمل آنجناب و اسامی نفوس مقبله و اماء مقبلات که در مکتوب آنجناب بود بساحت اقدس معروضی شد طوبی لهم و لمن بما ذکرک اسمائهم و اسمائهن فی المقام الذی جعله الله مقرر عرشه و مشرق وحیه و مطلع ظهوره و سلطانه بین العالمین کلّ بعنایات الهی فائز شدند چه که هیچ امری اعظم از آن نیست که ذکر نفسی تلقاء عرش مذکور آید اگر بعظمت این مقام و شرافت آن مطلع شوند هرآینه از بهجت و سرور هلاک گردند و لوحی از سماء مشیت الهیه مخصوص جمیع احبای آن ارض نازل و بعنایتی مظلومین آن ارض در آن لوح مفتخر گشته اند که تالله لا یعادلها ما فی الامکان انا نشکر ربنا الرحمن بالموهبة الّتی ظهرت و لاحت من افق فضله المهیمن العزیز البدیع

- 10 As to your question concerning the ascendancy of the Cause of God, verily it hath an appointed time in the Book of God. However, these days have been and are more excellent, inasmuch as the tyranny of the oppressors and the denial of the divines and the objections and protests of the ignorant serve as a sieve - that which is pure enters in while impurities are prevented from entry. We must appreciate the value of these days. The love, fellowship and spiritual knowledge of these days possess another sweetness and another spirit. In the days of the ascendancy of the Cause and its outward dominion, every rejected soul will claim belief, even as is witnessed in these days when the fragrance of glory hath wafted over certain lands and some of the deceitful and dishonest have claimed love and faith while acting upon their selfish desires and speaking thereof, to such extent that they have regarded the divine commandments as child's play and have spoken that which God hath not permitted. We beseech God to assist all to do that which He

10 و اینکه از حین ارتفاع امر الله سؤال نموده بودید انّ له وقت مخصوص فی کتاب الله ولكن این ایام افضل بوده و هست چه که ظلم ظالمین و انکار علما و اعراض و اعتراض جهلا بمنزله مصفی است آنچه خالص است وارد میشود و [اجرام] از دخول ممنوع قدر این ایام را باید بدانیم محبت و الفت و عرفان این ایام را لذت دیگر و روح دیگر است در ایام ارتفاع امر و غلبه ظاهره هر نفس مردوده فی ادعای ایمان مینماید چنانچه مشاهده میشود در این ایام که فی الجمله رایحه عزّ در بعض بلدان مرور نموده بعضی از ما کرین و خادعین ادعای محبت و ایمان نموده و بهوای نفسانیه عامل و ناطقند چنانچه اوامر الهیه را لعب صبیان انگاشته اند و به غیر ما اذن الله تکلم نموده اند نسئل الله بأن یؤید الکلم

loveth and which pleaseth Him. All must observe and act according to that which hath been revealed in the divine Tablets. Whosoever speaketh contrary to this is not of the Truth. He is quit of those who spread corruption in the earth and who consume the wealth of the people and who commit that which hath been forbidden in the Scriptures and Tablets.

- 11 However, you must not be saddened by the abasement of these days. This very abasement shall become glory. Soon will the Cause of God prevail over all. None can frustrate His Purpose and none can prevent His Judgment. He doeth what He wil- leth through His sovereignty and ordaineth what He pleaseth through His power. Were one to observe carefully today, he would perceive the Sun of the Cause at its zenith, despite all rulers being opposed, all divines turning away, all kings out- wardly united against it, all news flowing continuously by land and sea, and all ranks arrayed in opposition. Yet God, exalted be His glory, though alone in the Most Great Prison, hath man- ifested Himself in such wise as cannot be surpassed. Exalted, exalted be His dominion! Exalted, exalted be His power! Ex- alted, exalted be His grandeur! Had the friends of God acted in accordance with that which they were commanded, you would now witness most lands adorned with the banners of faith and recognition. We beseech God to assist His loved ones to ac- complish that which they have been commanded.

- 12 As to what you had written regarding whether sacrificing one's life in the love of God is more beloved than teaching His Cause with wisdom and utterance - by the life of God, the latter is better. For after the martyrdom of Badi' - upon him be all the most glorious glory - all were commanded to exercise wisdom. Those like yourself must engage in teaching the Cause with the utmost wisdom, that perchance those who have strayed may find the divine path of truth and attain to the holy station of nearness, which is the goal of all who are in the heavens and on earth. Martyrdom in the path of the Beloved is considered among the most excellent of deeds - in truth it has had and will have no peer or likeness. However, if it should occur of itself, it is beloved. All matters depend upon acceptance by the Truth, and the Truth has commanded all to exercise wisdom. If one acts with wisdom and no corruption or reprehensible deeds that would harm the Cause of God issue from him, and then he drinks the cup of martyrdom through the arising of tribula- tion - this station has been and is the most exalted of stations, and in truth this station is the king of stations. Neither can utterance describe it nor the pen record it. It is strange that certain souls become disturbed and shaken at such times. The

على ما يحبّ ويرضى آنچه در الواح الهیه نازل باید کلّ بآن ناظر باشند و بآن عامل هر نفسی بغیر آن تکلم نمایند از حقّ نبوده و نیست انه بریء من الذین یفسدون فی الأرض و یا کون اموال الناس و یرتکون ما نهوا عنه فی الزّیر والألواح

- 11 ولكن آنجناب محزون نباشند از ذلّت وارده این ایام همین ذلّت نفس عزّت خواهد شد زود است که امر الله مهیم بر کلّ ظاهر شود لا رادّ لأمره و لا مانع لحکمه یفعل بسلطانه ما یشاء و یحکم بقدرته ما یرید اگر نفسی الیوم درست مشاهده نماید شمس امر را در قطب زوال ملاحظه کند مع آنکه جمیع امرا مخالف و جمیع علما معرض و جمیع ملوک بر حسب ظاهر متحد و جمیع اخبار برآ و بحرّاً متصل و جمیع صفوف منتظم حقّ جلّ جلاله در سجن اعظم مع وحدته بشأنی ظاهر که فوق آن ممکن نه تعالی تعالی سلطانه تعالی تعالی اقتداره تعالی تعالی کبریائه و اگر دوستان حقّ بآنچه مأمور بودند عمل مینمودند حال مشاهده مینمودید که اکثر بلدان باعلام ایمان و عرفان مزین بودند از حقّ میطلبیم که دوستانرا تأیید فرماید بر آنچه بآن مأمورند

- 12 و اینکه مرقوم داشته بودید که در محبة الله انفاق جان محبوب تر است یا ذکر حقّ بحکمت و بیان لعمر الله ان الثانی لخیر چه که بعد از شهادت جناب بدیع علیه من کلّ بهاء ابهاه کلّ را بحکمت امر فرمودند باید امثال آنجناب بکمال حکمت بتبلیغ امر مشغول باشند که شاید گمراهان سبیل حقیقی الهی را بیابند و بمقام قدس قرب که مرجع من فی السموات و الأرض است فائز گردند شهادت در سبیل محبوب از افضل الأعمال محسوب فی الحقیقه شبه و ندی نداشته و نخواهد داشت ولیکن اگر خود واقع شود محبوب است جمیع امور معلق بقبول حقّ است و حقّ کلّ را بحکمت امر فرموده اگر نفسی بآن ناظر و عامل گردد و از او فساد و اعمال شنیعه که سبب تضییع امر الله است ظاهر نشود و بعد بحدوث فتنه فی شربت شهادت پیاشامد این مقام اعلیٰ المقام بوده و هست و فی الحقیقه این مقام سلطان مقامهاست لا یقدر

essential thing is that one should act according to what God has commanded. After attaining to this station, whatever occurs has been and will be beloved. You and all the friends must hold fast to the cord of wisdom in all conditions, for most are weak - at the mere rising of clamor they are seen to become disturbed, fearful and veiled. "His mercy hath preceded all created things."

البیان آن یصفه و لا القلم ان یکتبه عجب است از بعض نفوس که در چنین احوال مضطرب و متزلزل میشوند اصل این است که انسان به ما امره الله عامل گردد بعد از فوز باین مقام آنچه واقع شود محبوب بوده و خواهد بود باید آنجناب و جمیع احباب در کل احوال بحبل حکمت متمسک باشند چه که اکثری ضعیفند بجز در ارتفاع ضوضاء مضطرب و خائف و محتجب مشاهده میشوند قد سبقت رحمته ربنا العالمین

- 13 As to what you wrote concerning the poetry of Shaykh Baha'i, this servant testifies that the mysteries now revealed between heaven and earth, which you have come to know, were not known or understood by a hundred thousand like the late Shaykh and far beyond that number. As you have observed, what imaginings the eminent divines have embodied regarding the appearance of the Qa'im, and how many delicate pages they have blackened with the mention of vain conjectures that neither nourish nor profit! They have written numerous books about this matter yet have not understood a single word of it. Strange that some among the people of the Bayan, like the owl that dwells in the land of Qaf, are still veiled by the utterances of old imaginings and dwell in the grave of ignorance and unknowing.

13 و اینکه در اشعار شیخ بهائی مرقوم داشته بودید این عبد شهادت میدهد که اسراریکه الیوم در وسط آسمان و زمین کشف شده و آنجناب بر آن مطلع گشته صد هزار مثل شیخ مرحوم و فوق فوق آن بآن عارف نبوده و مطلع نگشته چنانچه مشاهده نموده‌اید که علمای اعلام چه اوهاماتی در ظهور قائم مجسم نموده‌اند و چه مقدار از اوراق لطیفه ممرده را بذکر ظنونات لایسمنه لایغنیه سیاه نموده‌اند کتب متعدده در این مقام نوشته‌اند و کلمه‌ای از آرا ادراک نموده‌اند عجب در این است که بعضی از اهل بیان مثل های هاویه که در ارض قاف ساکنست باوهامات اذکار قبل هنوز محتجب و در قبر جهل و نادانی ساکن است

- 14 They must engage in teaching the Cause with perfect joy and fragrance, wisdom and utterance, as indeed praise be to God they have done. Know this much: your turning toward the land of Za and your mention there have been accepted before the Throne. This suffices you, by the Lord of the worlds. Strive that the loved ones of God may act and speak in accordance with praiseworthy character, goodly deeds and pure words. I beseech the True One, exalted be His grandeur, to assist you in all conditions. You are among those souls who have been and are mentioned before the Throne, and a Tablet has been sent down from the heaven of favor specifically for you, and likewise a Tablet specifically for the honored mother - upon her be the glory of God. God willing, they will attain to visiting them.

14 باید بکمال روح و ریحان و حکمت و بیان مشغول بتبلیغ امر باشند چنانچه الحمد لله بوده‌اند اینقدر بدانید توجه شما بارض زاء و ذکر شما در آن ارض لدی العرش مقبول افتاده هذا یکفیک و رب العالمین جهد ثمائیة تا احبای الهی باخلاق مرضیه و اعمال حسنه و کلمات طیبه عامل و ناطق گردند از حق جل کبریائه میطلبم که آنجناب را در کل احوال تأیید فرماید شما از نفوسی محسوسید که لدی العرش مذکور بوده و هستید و لوحی از سماء عنایت مخصوص آنجناب و هم چنین لوحی مخصوص مخدّره امّ علیها بهاء الله نازل و ارسال شد انشاءالله بزیارت آن فائز شوند

- 15 As to what was written about the hardship of the loved ones of God - yes, the entire world and especially the right and the loved ones of the right have been created for this, and this is a matter to which all the Messengers and all the Books bear witness. Nevertheless, the heedless and ignorant people have, through manifest tyranny, imprisoned the Self of Truth in this mighty fortress. Assuredly, in this imprisonment and

15 و اینکه از عسر احبای الهی مرقوم داشته بودند بلی جمیع عالم مخصوص حق و احبای حق خلق شده و این امریست که کل رسل و جمیع کتب بر آن گواهند مع ذلک خلق جاهل غافل نفس حق را بظلم مبین در این حصن متین حبس

in the appearance of hardship and tribulations lie hidden the consummate divine wisdom. All divine favors, celestial powers, and lordly riches are directed towards the loved ones of God, though due to the absence of outward means they have not yet been made manifest. Soon they shall be made manifest. In the blessed and exalted Tablets that have been sent down from the heaven of the Lord's Will, the cause and reason for the straitened circumstances of the loved ones have been mentioned, therefore there is no need for this servant to elaborate. However, this much I will say: the good of all lies in this poverty and hardship. If the loved ones were to become aware of what has been ordained especially for them, by God, they would pay no attention to the world and its hardships, intensity, and tribulations. It is but a passing shadow; its carpet shall be rolled up, and there shall remain what God, the All-Knowing, the All-Wise, has ordained for them. And this outward hardship shall, God willing, be transformed into ease, and severe tribulation into tranquility. Verily, He is the Ordainer, the All-Knowing.

نموده‌اند و البته در این حبس و ظهور عسر و شدائد حکمت‌های بالغه الهیه مستور است جمیع عنایات الهیه و قوت صمدانیه و غنای ربانیه متوجه احبای الهی است نظر بعدم اسباب ظاهر نشده عنقریب ظاهر خواهد شد و در الواح مبارکه منیعه که از سماء مشیت ربانیه نازل شده علت و سبب ضیق و تنگی احباب در آن مذکور دیگر احتیاج بعرض این بنده نیست ولکن اینقدر عرض میکنم که خیر کل در این فقر و عسر است اگر احباً بر آنچه مخصوص ایشان مقدر شده مطلع شوند تالله لا یلتفتون الی الدنیا و عسرها و شدتها و مکارها آنها ظل زایل سیطوی بساطها و یقی ما قدر لهم من لدی الله العلیم الحکیم و این عسر ظاهره هم انشاء الله بیسر مبدل خواهد شد و شدت بر خا و اضطراب باطمینان آنه هو المقدر العلیم

- 16 Convey greetings from this evanescent servant to all the loved ones of God and say: Today is the day wherein you must, with the utmost joy and gladness, and in spite of all the world, drink repeatedly from the cups of the love of the Ancient King and be occupied with the remembrance of God. Know ye the value of these days, and like the nightingales of the garden of inner meanings, sing with perfect yearning and longing in this divine springtime. And in every gathering and assembly where the divine mention is circulated, forget not this evanescent servant. The glory be upon you and upon the loved ones of God in that place.

16 جمیع احبای الهی را از جانب این خادم فانی تکبیر برسانید و بگوئید الیوم یومیسست که باید بکمال سرور و ابتهاج رغماً لأنف العالم از کؤوس محبت مالک قدم پی در پی بیاشامید و بذکر الله مشغول باشید قدر این ایام را بدانید و چون عنادل بستان معانی بکمال شوق و اشتیاق در این ربیع الهی برانید و در هر مجلس و مجمع که [گوش] ذکر الهی بدور آید این خادم فانی را فراموش ننمائید آتما البهاء علیک و علی احباء الله فی هناک

BRL_DA#181, MAS1.068x, MAS1.069x,
PYB#024 p.01x, YIA.046-051

BH00363

To: Aqa Siyyid Ahmad Afnan, in Yazd
Date: 1293? [1875-1876]

- 1 In the Name of God, the Speaker, the All-Healing, the Glorious
2 Praise be to God Who is one in the sovereignty of His oneness and single in the dominion of His singleness, Who is sanctified

1 باسم الله الناطق الشافی الجلیل
2 الحمد لله الذی توحد بسلطان وحدانیه و تفرّد بملیک فردانیه الذی کان مقدساً عن اعلی ذکر

above the most exalted mention of all contingent beings and holy beyond the most glorious description of all created things, and exalted above every pure mention and every essence of description. The near ones have acknowledged their shortcoming in that which beseemeth His sovereignty, and the sincere ones have confessed their powerlessness in that which befitteth the court of His glory. He hath ever been single and alone, and will forever continue to be even as He hath always been. Through His prevailing Will, He hath established the edifice of His Cause upon the foundation of exposition and the elements of explanation, and hath created for it guardians and protectors to preserve it from every heedless betrayer and ignorant speaker - they who transgress not what God hath revealed in the Book and who speak naught except that which He hath permitted them in the final abode. I bear witness that they are the Hands of His Cause amidst all creation and the Lamps of His guidance between earth and heaven. They are they who stand at His gate and drive away such as are unworthy to enter His court. There is no God but Him, the Ruler, the Commander, the All-Knowing, the All-Informed.

- 3 Glorified art Thou, O my God! Grief hath seized me to such a degree that it cannot be described in words, when I behold the Dayspring of Thy Name, the All-Merciful, confined in the prison of contingent being. By Thy might! Hearts should be transformed into blood, tears should flow from the eyes of Thy chosen ones, livers should be consumed with fire, and its flames should appear from the veins of Thy loved ones. How could it be otherwise, when the Hidden Treasure and the Concealed Mystery hath been wronged among the rebellious ones of Thy creation and the insolent ones among Thy creatures?

- 4 I beseech Thee, O Lord of the worlds, by the Most Great Name, which when read to the mountains, they were humbled, and to the rocks, they were cleft asunder, and to the seas, they surged, and to the graves, they were opened, and to the stars, they were scattered, and to the hearts, they were attracted, and to the necks, they were bowed, and to the idols, they were shattered—to rend asunder the veils that have prevented eyes from turning toward Thy most exalted horizon and beholding Thy most glorious vision. O Lord! Aid Thy creation and Thy creatures to stand firm in Thy love and to follow what hath been sent down in Thy Tablets. Strengthen their hearts to remember Thee in Thy days, then cause them to hear, at all times, Thy most sweet call which hath been raised betwixt earth and heaven, lest they be troubled by the doings of the Pharaohs and the gestures of the tyrants who have become renowned among Thy servants for knowledge, grace, wisdom and justice.

الممكّات و منزهاً عن اهبى وصف الكائنات و متعالياً عن كلّ ساذج ذكر و جوهر وصف قد اقرّ المقربون بالقصور عما ينبغى لسلطانه و اعترف المخلصون بالعجز عما يليق لساحة عزّه لم يزل كان فرداً واحداً و لا يزال يكون بمثل ما قد كان قد بنى بمشيئته النافذة بيت امره على اسّ البيان و اسطقس التّبيان و خلق له حفاظاً و حراساً ليحفظوه عن كلّ خائن غافل و متكلم جاهل و هم الذين لا يتجاوزون عما انزله الله في الكتاب و لا يتكلمون الا بما اذن لهم في المآب اشهد انهم ابادى امره في الورى و مصابيح هدايته بين الأرض و السّماء و هم القائمون لدى بابه و يطردون من لم يكن اهلاً للدخول الى فناءه لا اله الا هو الحاكم الأمر العليم الخبير

3 سبحانهك اللهم يا الهى قد اخذتني الأحزان علي شأن لا يذكر بالبيان بما ارى مشرق اسمك الرحمن في سجن الامكان فوعزّتك ينبغى ان ينقلب القلوب بالدماء و يجري من عيون اصفيائك و يبذل الأبدان بالنار و يظهر لهيبها من عروق احبائك كيف لا و قد كان كنز المخزون و السرّ المكنون مظلوماً بين عصاة خلقك و طغاة بريتك

4 استلّك يا مولى العالم بالاسم الأعظم الذى اذا قرء على الجبال انخسعت و على الأجار انفجرت و على البحار تموجت و على القبور انتشرت و على الكواكب انتشرت و على القلوب انجذبت و على الأعناق انخفضت و على الأصنام انكسرت بأن تحرق الأجباب التي منعت الأبصار عن التوجّه الى افقك الأعلى و النظر الى منظرك الأبهى اى ربّ ايدّ خلقك و بريتك على الاستقامة على حبك و الاقتداء بما نزل في الواحك و قوّلهم لذكرك في ايامك ثم اسمعهم في كلّ الأحيان ندائك الأهلّى الذى ارتفع بين الأرض و السّماء لئلا تكدرهم شئون الفراعنة و اشارات الجبابرة الذين اشتهروا بين عبادك بالعلم و الفضل و الحكمة و العدل

5 I testify concerning them, O my God, even as Thou hast testified in Thy Book, that they are the ignorant ones, they are the oppressors, they are the heedless ones, they are the deniers, they are the rejecters, they are the ungodly, and they are the ones who turn aside. Through them the blood of Thy chosen ones was shed, the hearts of Thy loved ones were consumed, the breasts of Thy messengers were constricted, the crystal waters of Thy knowledge were muddled, and the hem of Thy robe was soiled. O Lord! Forsake them through Thy sovereignty and power, then seize them through the King of Thy punishment and might, although I am certain that the stars of their glory have set and the planets of their exaltation have declined, even as I have seen how Thy Most Exalted Pen hath brought them low in Thy Tablets, and the hands of Thy justice have stripped them of what Thou hadst bestowed upon them through Thy bounty. They wallow in their vain imaginings and think themselves knowing, they turn away from their Creator yet fancy themselves drawing nigh. Nay, verily, nay! Far be it, far be it! They are a people through whom the veil of sanctity hath been rent asunder, and through whom the countenance of humanity hath been altered. I beseech Thee, O Creator of the heavens, by the sovereignty of the Names, to protect Thy loved ones from these people and to make known to Thy servants what lieth within their hearts and breasts, and what their mouths utter, that they may become aware of their schemes and avoid their evil. Verily, Thou art powerful over what Thou wilt. There is no God but Thee, the Inspirer, the All-Knowing.

6 Then I beseech Thee, O Cleaver of the dawn and Sender of the winds, to make known to some of Thy loved ones their station and condition, lest they transgress what hath been ordained in Thy Book and decreed in Thy Tablets, that they may know themselves and speak what beseemeth them. Then grant them the sweetness of the cup of servitude in Thy path, and the delight of poverty at the manifestation of Thy wealth, and of powerlessness at the appearance of Thy might. By Thy glory, O my God! If they were to drink of this pure wine, they would hold fast to the cord of servitude, free from all investigation. And I, O my God, beseech Thee not to withhold me from this sweet flowing fountain, nor to turn me away from this path. Then I beseech Thee to reveal to all servants the nobility of this most exalted station and the excellence of this most sublime summit. Verily, Thou art the Powerful, the Supreme, the Mighty, the All-Knowing.

7 May my soul be a sacrifice for your steadfastness! This servant attained to the perusal of your letter which was addressed to His Holiness, Ismu'llah Mihdi - upon him be all the most glorious Glory of God. On one hand it brought boundless joy, for

5 اشهد لهم يا الهى كما شهدت لهم فى كتابك بأنهم هم الجاهلون وأنهم هم الظالمون وأنهم هم الغافلون وأنهم هم الجاحدون وأنهم هم المنكرون وأنهم هم المشركون وأنهم هم المعرضون بهم سفكت دمآء اصفيائك واحترقت قلوب اوليائك وضاعت صدور سفرائك وتكدرت زلال عرفائك وتغيرت اذيال رداك اى رب فأخذهم بسلطانك وقدرتك ثم اخذهم بملك قهرك وقوتك ولو اناى اكون موقناً بأن النجم عزهم قد غربت وكواكب علوهم افلت بما رأيت انزلهم قلبك الأعلى فى الواحك وعزتهم ابادى عدلك عما اعطيتهم بجودك يخوضون فى اوهامهم ويحسبون أنهم عالمون ويعرضون عن بارئهم ويظنون أنهم مقبولون كلاً ثم كلاً حاشا ثم حاشا هم قوم بهم هتكت ستر الحرمه وبهم تغيرت وجوه البرية اسئلك يا فاطر السماء بسلطان الأسماء بأن تحفظ احبتك من هؤلاء وتعرف عبادك ما فى قلوبهم وصدورهم وما يتفوه به افواههم ليطالعو بمكرهم ويجتنبوا عن شرهم انك انت المقتدر على ما تشاء لا اله الا انت الملهم العليم

6 ثم اسئلك يا فائق الأصباح ومرسل الأرياح بأن تعرف بعض احبائك مقامهم وشأنهم لئلا يتجاوزوا عما حدد فى كتابك وقدر فى الواحك ويعرفن انفسهم ويتكلمن بما ينبغى لهم ثم ارزقهم حلاوة كأس العبودية فى سبيلك ولذة الافتقار عند ظهور غنائك والعجز عند يروز اقتدارك وعزتك يا الهى لو شربوا هذا الرحيق ليمسكوا بجبل عبوديتك فارغين عن التحقيق واناى الهى اسئلك بأن لا تمنعنى عن هذا السلسيل ولا تطردنى من هذا السبيل ثم اسئلك بأن تظهر للعباد شرف هذا المقام الأعلى وفضل هذه الذروة العليا انك انت المقتدر المهيمن العزيز العليم

7 نفسى لاستقامتكم الفداء مراسله آنحضرت كه بنام نامى حضرت اسم الله مهدى عليه من كل بهاء ابهه بود اين بنده بزيارت آن فائز شد از

the sweet fragrance of the love of the Beloved of the worlds wafted from it. On the other hand it caused infinite sadness, for it was observed that some of the loved ones of God utter words which in themselves prevent the manifestation of divine assistance and cause discord among the people, and in truth lead to the frustration of God's Cause among all else.

جهتی سرور بی اندازه دست داد چه که نفعه
محبت محبوب عالمان از او ساطع بود و همچنین
حزن لایناهیه چه که مشاهده شد که بعضی از
احبابی الهی بکلماتی تکلم مینمایند که آن کلمات
بنفسها سبب توقف ظهور نصرت است و علت
اختلاف خلق و فی الحقیقه سبب تضییع امر الله
فیما سواه

- 8 Today those who claim relationship with the Truth must be set ablaze with the fire of the Divine Word and speak such utterances among people as would attract their hearts and souls, so that all may turn to the horizon of certitude through the light of utterance and the fire of the love of the All-Merciful. They must not speak words that extinguish souls and disturb hearts. From the unprofitable and useless utterances which some unconsciously make, no obligation remains for anyone.

8 اليوم باید نفسیکه خود را بحق نسبت میدهند
بنار کلمه الهیه مشتعل باشند و بیاناتی مابین
خلق ناطق گردند که سبب انجذاب قلوب و
افتدای ناس گردد تا کل از نور بیان و نار محبت
رحمن باقی ایقان توجه نمایند نه آنکه بکلماتی تکلم
کنند که سبب اتحاد نفوس و اضطراب قلوب
گردد و از بیانات لایسمنه لایغنیه که بعضی
من غیر شعور بآن تکلم مینمایند تکلیف از برای
احدی باقی نماند

- 9 I swear by the Sun of the horizon of inner meanings that if the loved ones of God had acted according to what hath flowed from the Most Exalted Pen, all would have turned to the Most Glorious Horizon or returned to the fire. Strange it is that some who consider themselves soaring in the atmosphere of divine knowledge have not yet attained to even the outer meaning of the divine words, nay rather, have not even inhaled their fragrance. For example, at the beginning of Ridvan He says, exalted and glorified be His Word: "We have manifested Ourselves through all names unto all things." The purpose of this blessed word is that all things today have attained to the manifestation of the Lord of Names. Similar and even loftier utterances have been revealed in the divine scriptures, tablets and books, and their meanings and purposes have been explained in Persian and Arabic in numerous tablets from the Pen of Command. Blessed is he who hath recognized the intention of God and hath held fast unto it, detached from every barking one who knoweth not what he saith and every braying one who comprehendeth not what he uttereth. After the rending of veils and clouds and the shattering of the idols of vain imaginings, they have begun speaking ancient words anew.

9 قسم بآفتاب افق معانی که اگر احبابی الهی بآنچه
از قلم اعلی جاری شده عامل میشدند کل باقی
ایبی توجه مینمودند یا بنیران راجع میگشتند
عجب است که بعضی که خود را در هوای
عرفان طائر میدانند هنوز بظاهر کلمات الهیه فائز
نشده اند بلکه بوی آنرا استنشاق نکرده اند مثلاً در
اول ورود رضوان میفرمایند قوله جل و عزّ انا
تَجَلَّیْنَا بِکُلِّ الْأَسْمَاءِ عَلٰی کُلِّ الْأَشْیَاءِ مقصود از
این کلمه مبارکه آنکه کلّ اشیاء الیوم بتجلی مولی
الاسماء فائز شدند امثال این بیان و فوق آن در
زیر و صحف و کتب الهی نازل و معانی و مقصود
از آن بلسان پارسی و عربی در الواح عدیده از
قلم امر بیان شده طوبی لمن عرف مراد الله و
تمسک به منقطعاً عن کلّ ناعق لا یشرع ما یقول
و ناهق لا یفقه ما قال بعد از خرق حجابات و
سیحات و کسر اصنام اوهام تازه بکلمات عتیقه
ناطق شده اند

- 10 On one occasion this servant was present in the Most Holy Court and the Countenance of the Beloved turned toward me and spoke in Persian saying: "Once We went to certain lands for hunting until We reached a place where We observed a dervish preparing food. We asked him what he was doing. He stated 'I am cooking God, I am cooking with God, I am cooking for God.' We observed how far that poor one was from the

10 وقتی از اوقات در ساحت اقدس این عبد حاضر
و توجه الی وجه المحبوب و به پارسی فرمودند
وقتی باسم صید توجه ببعضی اراضی نمودیم تا
بحلی رسیدیم ملاحظه شد درویشی غذائی ترتیب
میداد از او پرسیدیم چه میکنی مذکور داشت
خدا میپزم هم با خدا میپزم از برای خدا میپزم

stream of the knowledge of the Lord of the Worlds. Then We paused and spoke to him with utmost kindness and counsel until the rays of the Sun of Truth dawned from the horizon of his heart. He arose in apology, and he had a companion who walked naked among the people uttering the same words, and both attained to the lights of the dawn of inner meanings to such extent that the next day they ran barefoot alongside the mount, even though that land had many thorns, and they would not accept the offer to ride."

مشاهده شد آن مسکین چه قدر از شریعه عرفان رب العالمین دور است و بعد توقف نمودیم و با کمال شفقت و نصیحت با او تکلم نمودیم تا آنکه اشعه آفتاب حقیقت از افق قلبش ظاهر و مشرق شد بمعدرت قیام نمود و او یک رفیقی داشت برهنه مابین ناس مثنی مینمود و بهمان کلمات ناطق بود و هر دو بانوار فجر معانی فائز شدند بقسمیکه یوم بعد با پای برهنه در رکاب میدویدند مع آنکه آن ارض خارستان زیاد بود و آنچه گفته شد سوار شوند قبول نمودند

- 11 I beseech God, exalted and mighty be He, to protect His loved ones from the evil of harmful utterances, that all may speak that which God hath permitted and engage in service to His Cause. In the Most Holy Book and most of the Tablets He hath clearly and with perfect proofs set forth the obligations of His loved ones. His Word, mighty be His grandeur: "The Revelations have ended..." Similarly, in a Tablet revealed from the heaven of the All-Merciful's Will addressed to Nabil-i-'Ali of Qa'in, He has fully expounded the obligations of the people. Likewise, during the days when Baghdad was the seat of the All-Merciful's throne, He warned the friends in numerous Tablets about the braying of calves, birds of darkness, croaking of ravens and the like. Similarly, in Constantinople and this land, these utterances were revealed in certain Tablets, and assuredly these matters will occur in most cities. We beseech God to assist His loved ones to remain steadfast in His Cause and to act in accordance with what they have been commanded in His Book.

11 از حق جل و عزّ میطلبم احبای خود را از شرّ بیانات مضرّه حفظ فرماید تا کلّ بما اذن الله ناطق گردند و بخدمت امر مشغول شوند در کتاب اقدس و اکثری از الواح تکلیف احبای خود را بیانات واضح و براهین کامله فرموده اند قوله عزّ کبریاّه قد انتهى الظهور [۰۰۰] و همچنین لوحیکه باسم جناب نبیل قبل علی از اهل قائن از سماء مشیت رحمانی نازل شده مفصلاً در آن لوح تکلیف ناس را بیان فرموده اند و همچنین در آیامیکه زوراء مقرر عرش رحمانی بود در الواح متعدده احباب را اخبار فرمودند بندای عجل و طيور ظلمانی و نعاق ناعقین و امثال آن و همچنین در ارض سرّ و این ارض در بعض الواح این بیانات نازل و البته هم در اکثر مدن این امور واقع خواهد شد نسئل الله بأن یوفق احبائه علی الاستقامه علی امره و العمل بما امروا به فی کتابه

- 12 There are some who are observed to be occupied with the mention of God and are speaking and remembering His praise to the utmost possible degree, yet they make that very mention and praise a snare for people. After they have captured the hearts of the weak, they cling to certain divine verses, both Persian and Arabic, that have been sent down from the heaven of God's Will, interpreting these verses according to their own desires and thereby establishing a station for themselves, becoming the cause of people's deviation and discord.

12 و بعضی از نفوس مشاهده میشوند که بذکر حق مشغولند و بکمال ما یمکن فی الابداع در ثنائی حق ناطق و ذا کنند و لکن همان ذکر و ثناء را دام ناس قرار داده و میدهند و بعد از آنکه قلوب ضعیفا را صید نمودند متمسک ببعض آیات الهیه از پارسی و عربی که از سماء مشیت نازل شده میشوند و آن آیات را بهوای خود معنی مینمایند و بان از برای خود شأنی ثابت میکنند و سبب اضلال و اختلاف ناس میگردند

- 13 Today, should anyone be designated by all the Most Beautiful Names, yet utter a word other than pure servitude, he would be accounted before God as one of the lost. Do they not reflect that if a new claimant to truth should appear each day, all divine ordinances and heavenly commands would be suspended and delayed? We hope that some of the friends who speak

13 الیوم اگر نفسی بجمع اسماء حسنی نامیده شده باشد و بغیر عبودیه صرفه بکلمهئی نطق نماید لدی الحق از اهل خسران محسوبست آیا تفکر نمینمایند که اگر هر روز حقی ظاهر شود جمیع احکام الهیه و اوامر ربّانیّه معطل و معوق خواهد ماند

according to their desires will show mercy upon themselves and others and not allow God's Cause to be lost among the people.

امیدواریم که بعضی از احباب که بهوی تکلم میکنند بر خود و سایر ناس رحم نمایند و امر الله را مابین ناس ضایع نگذارند

- 14 In the Most Holy Book He says, exalted and mighty be His Word: "Let not your deeds be as snares wherewith to trap the object of your aspiration." That is, do not make your deeds a trap to achieve your own desires, as is now observed among various sects where some appear with the utmost piety, remembrance and deeds, while their purpose is to achieve the desires they have concealed in their hearts. God protect us and you! Indeed, the sorrows that come from the friends have a more severe effect than what has appeared and appears from the idolators. We beseech God to protect His loved ones from both groups.

14 در کتاب اقدس میفرماید قوله جلّ و عزّ لا تجعلوا الأعمال شرك الآمال یعنی اعمال را دام قرار مدهید از برای حصول آمال خود چنانچه حال در احزاب مختلفه مشاهده میشود بعضی بکمال زهد و اذکار و اعمال ظاهر میشوند و مقصودشان حصول آمالست که در صدور پنهان نموده اند اعاذنا الله و ایاکم فی الحقیقه احزانی که از احباب وارد میشود اشد تأثیر است از آنچه از مشرکین ظاهر شده و میشود نسل الله بأن یحفظ احبائه منهم و منهم

- 15 Today, each of the friends of God who are spread throughout His lands should be as a lamp for the guidance of the people, should walk among the servants with perfect wisdom, and should speak of the divine knowledge that has been revealed in the Book, so that all may be sustained by the living waters and may recognize the Dawning-Place of the Cause. After the martyrdom of the Most Great Branch, upon him be the most glorious of all glory, strife, contention and matters that cause the agitation of the heedless have been forbidden. The details of wisdom and the propagation of the Cause have been revealed fully in the Tablets and are available in most lands. I beseech God to assist all and enable them to attain His good-pleasure, which is the greatest of all deeds.

15 الیوم باید هر یک از دوستان حقّ که در دیار الله منتشرند بمنزله مصباحی باشند از برای هدایت خلق و بکمال حکمت مابین عباد مشی نمایند و بمعارف الهیه که در کتاب نازل شده ناطق باشند تا کل بسلسیل حیوان مرزوق شوند و بمطلع امر عارف گردند نزاع و جدال و اموراتیکه سبب هیجان غافلین است بعد از شهادت حضرت بدیع علیه من کل بهاء ابهاه نهی شده و تفصیل حکمت و تبلیغ امر مفصلاً در الواح نازل شده و در اکثری از بلدان موجود است از خدا میطلبم که کل را مؤید فرماید و برضای خود که اعظم اعمالست فائز گرداند

- 16 Every day a new call is raised and a commotion appears. In the previous year, two persons appeared in Rasht claiming truth, and a number of the beloved, who possessed no knowledge of the fundamental nature of the Cause, gathered around those two souls and became the source of dissension, until such time as a petition was submitted to the Most Holy Threshold, whereupon, following the issuance of the divine response, they returned unto the Most Exalted Horizon. God hath forgiven them as a token of His grace. Verily, He is the Forgiving, the Bountiful, and His Self is the Truth. Should they find the sweetness of the Kawthar of servitude and become aware of this most exalted station, they would cling to it with such tenacity that all the peoples of the world would be powerless to separate them from it. However, they are heedless of the root of the Cause and unaware of the majesty of God and His sovereignty. If, today, any one of the loved ones should utter

16 هر روز ندائی مرتفعست و ضوضائی برپا در سنه قبل دو نفس در رشت ظاهر شدند و ادعای حقیقت نمودند و جمعی از احباب که از اصل امر اطلاع نداشتند حول آن دو نفس جمع شدند و سبب اختلاف گشتند تا آنکه عریضه بساحت اقدس آمد بعد از صدور جواب بافق اعلی راجع گشتند قد غفرهم الله فضلاً من عنده انه هو الغفور الکریم ونفسه الحق اگر لذت کوثر عبودیت را بیابند و بر این مقام اعلی مطلع شوند بآن متمسک گردند تمسکی که اهل عالم نتواند ایشان را از آن فصل نماید و لکن از اصل امر غافلند و از عظمت الله و سلطانه یخبر اگر الیوم نفسی از احباب بکمهائی که مخالف رضای الهی است تکلم نماید باید اهل بها او را نصیحت

a word that is contrary to the good-pleasure of God, the people of Baha should counsel him, that perchance through their loving admonition he might become aware. Otherwise, none should draw nigh unto him. This is what our All-Knowing Lord hath decreed in His mighty Book.

- 17 To each of the Afnan, upon them be all the most glorious splendor of God, I convey expressions of utter nothingness and complete effacement, and the Most Sublime, Most Holy, Most Glorious salutation. To his honor Shaykh Sadiq, upon him be the glory of God, I convey salutations and say that God willing, they may be enkindled at all times with the fire of God and illumine the peoples of the world with the lights of the utterance of God. Likewise, I have been and am mindful of and send greetings to the other gentlemen and friends. Glory be upon you and those who are with you.

ADMS#138x

نمائند شاید بنصالح مشفقانه متنبّه شود والاّ ليس لأحد ان يتقرّب اليه هذا ما حكم به ربنا العليم في كتابه العظيم

17 خدمت هر يك از افنان عليهم من كلّ بهاء ابهاه عرض نيستی و فناء محض و تكبير ابدع امنع اعلى معروض ميدارم خدمت جناب شيخ صادق عليه بهاء الله تكبير معروض ميدارم و عرض ميكنم كه انشاءالله در كلّ احيان بنار الله مشتعل باشند و بانوار بيان الله اهل عالم را منور نمايند و همچنين ساير آقايان و دوستان را ذاكر و مكبر بوده و هستم البهاء على حضرتكم و الذين معكم

BLIB_Or11097#015, NLAI_BH4.065-074, AVK4.422x, AVK4.424x, AVK4.425x, MAS8.138ax, MAS8.138bx, ASAT3.243x, MYD.012x

BH00418

To: *Shaykh-Ali Khi*

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God Who has dawned forth with the sovereignty of Names upon all created things, whereupon all beings were attracted, all possibilities were set in motion, the free were uplifted, the trees swayed, the flowers smiled, the seas were stirred, and the stones spoke forth.
- 3 Verily, there is no God but Him, the Single, the One, Who has ever been sanctified above what is mentioned in creation and Who will ever be exalted above what the peoples of earth and heaven utter. He has encompassed all things through His Name, the All-Subduing over all who are in the heavens and earths.

1 هو الأقدس الأعظم العلى الأسمى

2 الحمد لله الذى تجلّى بسلطان الأسماء على من فى الانشاء اذا انجذبت الكائنات و تحركت الممكنات و تطاول الأحرار و تمايلت الأنجار و ابتسمت الأزهار و تهبجت البحار و نطقت الأحجار

3 انه لا اله الا هو الفرد الواحد الذى لم يزل كان مقدساً عما ذكر فى الانشاء و لا يزال يكون منزهاً عما نطق به اهل الأرض و السماء قد احاط الموجودات باسمه المهيمن على من فى السموات و الأرضين

4 و الحمد لله الذى ستر عيوب العباد اذ كان مستوياً على عرش اسمه الستار

- 4 And praise be to God Who has concealed the faults of His servants while being seated upon the throne of His Name, the Concealer.
- 5 Exalted be the Unconstrained One through Whom the greatest veil was rent asunder and from the highest horizon shone forth the Sun of His Most Glorious Beauty, whereupon the face of heaven beamed with joy, the furthest limit drew near, and the Divine Lote-Tree spoke forth: "Verily, there is no God but Him." Verily, He is the Self-Subsisting One Whom the veils of creation have not hindered nor the conditions of the Cause obscured. He doeth what He willeth in His dominion. There is no God but Him, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.
- 6 The letter from your honor reached this evanescent servant, and as it expressed your love for the Beloved of all worlds, it brought boundless joy and limitless delight. God willing, may you ever be engaged in the praise and glorification of the Lord of all creation, and occupied with fostering love among the friends. After reading the letter, it was observed that your honor, like the noble recording angels, had written numerous tablets mentioning certain souls. However, according to previous accounts, the recording angels are charged with recording both good and evil deeds, while your honor has recorded only the misdeeds of each one. This matter caused great astonishment.
- 7 O my brother, what I say, I say for God's sake. If the True One, exalted be His glory, were to deal with this evanescent servant and other friends with justice, and were to bring forth the balance of justice, none would find refuge or escape. However, as these are the days of the Most Great Manifestation, He has dealt and continues to deal with all through His greatest bounty. In truth, were anyone to observe with the eye of fairness, they would see their very existence, being, mention and praise as a grievous error, let alone their unworthy and rejected deeds and words. Therefore, this servant and your honor must hold fast to the cord of God's favor and beseech Him with utmost humility and supplication to protect all the friends from the promptings of self and passion, and to direct them to the highest horizon.
- 8 It is known that all created things are prone to error and ever shall be, but today, as the Sun of generosity is shining and the ocean of mercy is surging, God's gaze is fixed upon the goodly deeds of souls who have turned to Him. This is naught but His grace and generosity toward His servants, and His mercy and bounty toward His loved ones.
- 5 تعالی المختار الّذى به انشقّ الحجاب الأكبر واشرق من الأفق الأعلى شمس جماله الأبهى اذا تهلّل وجه السماء وتقرّب الأقصى ونطقت السّدره المنتهى أنّه لا اله الا هو أنّه هو القيوم الّذى لم تمنعه حجاب الخلق ولا تحجبه شئون الامر يفعل فى الملك ما يشاء لا اله الا هو المقتدر المتعالى العليم الحكيم
- 6 و بعد مكتوب آنجناب باين خادم فاني رسيد و چون مشعر بود بر محبت آنجناب محبوب عالميان را فرح بي انداز و ابتهاج لايحصى دست داد انشاء الله در كلّ احيان بذكر و ثناء مالک امکان ناطق باشيد و بالفت مابين احباب مشغول بعد از قرائت مکتوب مشاهده شد که آنجناب بمثل کرام الکاتبين الواح متعدده در ذکر بعضی از نفوس نوشته اند و لكن از قرار روايات قبل کرام الکاتبين باعمال حسنه و سيئه هر دو مأمورند آنجناب سيئات هر يك را مرقوم داشته اند اين فقره بسيار مايه تحير شد
- 7 ای برادر من آنچه ميگويم لله ميگويم اگر حقّ جلّ و عزّ باين عبد فاني و ساير دوستان بعدل عمل فرمايد و قسطاس عدل بميان آيد از برای احدى ملجأى و مفرّی نخواهد بود و لكن چون ايام ظهور اعظمست لذا بفضل اکبر معامله فرموده و ميفرمايد فى الحقيقه اگر نفسى بدیده انصاف مشاهده کند هستی و وجود و ذکر و ثناء خود را خطای عظيم مشاهده نمايد تا چه رسد باعمال و اقوال نالایقه مردوده لذا بايد اين عبد و آنجناب بجبل عنایت حق متمسک شويم و از او بکمال تضرّع و ابتهاج طلب نمائيم تا جميع احباب را از شئونات نفس و هوى حفظ نمايد و بافق اعلى متوجه فرمايد
- 8 معلومست ممکن جايز الخطاء بوده و هست و لكن اليوم چون آفتاب کرم مشرق و بحر رحمت در امواج لذا لحاظ الله باعمال طيبه نفوس مقبله متوجه است ليس هذا الا من

فضله و جوده علی عبادہ و رحمته و کرمه علی
احبابہ

- 9 One day, Jesus son of Mary - may my spirit be sacrificed for Him - was walking with several of His disciples when they came upon a dead dog. They expressed disgust, saying they detected a foul odor. That Source of compassion and mercy said, "How white are its teeth!" Observe now how He concealed the fault - may my spirit be sacrificed for His loving-kindness. This was solely to teach His companions that all should fix their gaze upon the good deeds of others and conceal one another's faults. We bear witness that He is verily the All-Knowing, the Wise Teacher.
- 9 عیسی بن مریم روحی له الفداء یومی از ایام با جمعی از حواریین مشی میفرمودند تا آنکه بسگ مردهئی رسیدند اظهار تنفر نمودند و مذکور داشتند رایحهء کریه از این استشمام میشود آن ممکن شفقت و مرحمت فرمودند دندانهای بسیار سفید است حال ملاحظه نمائید چگونه ستر عیب فرمودند روحی لعنایتہ الفداء و این نبود مگر از برای تعلیم همراهان تا نظر کل بر اعمال حسنهء ناس متوجّه باشد و عیوب یکدیگر را مستور دارند نشهد انه هو المعلم العليم الحکیم
- 10 Perfect infallibility has been and shall ever be confined to God, exalted be His glory. None has had or shall have a share of this most pure fountain, and assuredly all but God have been and shall ever be prone to error.
- 10 عصمت کبری مخصوص حقّ جلّ و عزّ بوده و خواهد بود احدی را از این کوثر اطهر نصیبی نبوده و نیست و جز حقّ البتّه کل جایز الخطا بوده و هستند
- 11 As to the esteemed Mirza Muhammad Husayn, the physician, upon him be the Glory of God, concerning whom mention was made, this servant now relates one of his good deeds, which was thus: At a time when all the people of Iraq had risen in opposition and protest, and were occupied in the streets and bazaars with beating and abusing the friends of God, some of the friends along with the aforementioned physician were taken to the seat of government. At that time, he conversed with an interpreter of one of the foreign powers. After some dispute, the interpreter said, "Who are you to speak to me in such a manner face to face?" The honored physician replied, "And who are you?" He answered, "I am the government's interpreter." The honored physician then declared, "And I am the interpreter of the people!" Indeed, in that gathering where all the opponents from among the notables of the realm were present, and likewise the rulers were assembled, he nonetheless spoke with perfect steadfastness, strength and power. This incident shall never be effaced from the tablet of the world, for he spoke for the exaltation of the Word of God, and neither the might of the state nor the clamor of the people could deter him from the love of God.
- 11 اما جناب میرزا محمد حسین طبیب علیه بهاء الله که ذکر فرموده بودند حال این عبد یک حسنهء او را ذکر مینماید و آن این بوده وقتیکه جمیع اهل عراق بر اعراض و اعتراض قیام نمودند و در معابر و اسواق بضرب و شتم احبابی الهی مشغول بودند بعضی احباب را با جناب طبیب مذکور بمقرّ حکومت بردند در آن اثنا با مترجم یکی از دول مکالمه نمود بعد از معارضه مترجم گفت تو چکارهئی که با من بالمواجهه این قسم تکلم مینمائی جناب طبیب ذکر نمودند تو چکارهئی او مذکور نمود من مترجم دولتّم جناب طبیب هم مذکور نمودند من هم مترجم ملتّم باری در آن مجلس که جمیع مخالفین از اعزّهء مملکت حاضر بودند و همچنین حکام مجتمع مع ذلک ایشان بکمال استقامت و قوّت و قدرت تکلم نمودند و هرگز اینفقره از لوح عالم محو نخواهد شد چه که لأجل ارتفاع کلمه الله تکلم نموده و سطوت دولت و وضواء ملتّم او را از محبة الله منع ننموده
- 12 And afterward, you have surely heard how they took him and the friends as captives from Iraq and sent them to Mosul. Now the divine gaze is fixed upon this deed of his, which transcends all deeds, for which there descended from the Kingdom
- 12 و بعد البتّه شنیده‌اید چگونه ایشان و احباب را از عراق اسیر کردند و به موصل فرستادند حال لحاظ الهی باین عمل او که فوق اعمالست ناظر است که از ملکوت فضل مخصوص ایشان نازل شد آنچه شنیده‌اید و دیده‌اید

of Grace that which you have heard and seen specifically for him.

- 13 In brief, I state this much: Do not imagine that even an atom of anyone's deeds remains concealed. I swear by the Day-star of the horizon of utterance that all the deeds, actions and words of people are evident and manifest in the Most Holy Court. This is the Day wherein all secrets shall be searched out, and it is the Day concerning which He says: "If it be the weight of a mustard seed and though it be in a rock, or in the heavens, or in the earth, God will bring it forth." And likewise He says: "Every man's fate We have fastened on his neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open." No matter has been or shall be hidden, but since the Sun of grace is shining and the ocean of bounty is surging, He therefore regards with utmost kindness and mercy His loved ones who have borne hardships in His path and migrated from land to land due to the oppression of the ungodly. "God blots out or confirms what He pleases, and with Him is the Mother of the Book."

13 باری اینقدر عرض میکنم که هیچ گان نکنید که ذره‌ئی از اعمال نفسی مستور باشد قسم بنیر افق بیان که جمیع اعمال و افعال و اقوال ناس در ساحت اقدس مشهود و واضحست الیوم یوم تبلی السرائر است و یوم‌یست که میفرماید آنها ان تک مثقال ذره من خردل فتکن فی صخره او فی السموات او فی الأرض یأت بها الله و همچنین میفرماید کل انسان الزمانه طائرہ فی عنقه نخرج له یوم القیامہ کتاباً یلقیه منشوراً هیچ امری مستور نبوده و نیست و لکن چون آفتاب کرم مشرقست و بحر جود در امواج لذا بدوستان خود که در سبیلش حمل شدائد نموده‌اند و از دیار بدیار از ظلم مشرکین هجرت کرده‌اند بکمال شفقت و رأفت ملاحظه میفرماید یمح الله ما یشاء و یثبت و عنده ام الکتاب

- 14 Reflect upon the essence of this Revelation. God has done and will do whatsoever He willeth. If today He should bar an entire world from the ocean of nearness, and establish an ignorant one upon the throne of proximity, none has been or shall be entitled to object. These matters are found in former traditions which state: "Whoso says 'why' or 'wherefore' has indeed denied God and His verses." And if a soul should be mindful of this station and comprehend it, he would pass beyond self and others in the path of God, and would observe himself in perfect contentment and submission. The goodness of one's end remains hidden, none knoweth it save God, the Single, the All-Informed.

14 شما در اصل ظهور تفکر فرمائید حقّ یفعل ما یشاء بوده و خواهد بود اگر الیوم عالمی را از بحر قرب منع فرماید و جاهلی را بر سریر قرب مستقرّ فرماید بر احدی نبوده و نیست که اعتراض نماید و اینفقرات در احادیث قبل است که میفرماید من قال لم و بم فقد کفر بالله و آیاته و اگر نفسی باین مقام ناظر باشد و ادراک نماید از خود و غیر در سبیل الهی بگذرد و بکمال رضا و تسلیم خود را مشاهده نماید حسن عاقبت مستور است لا یعلمه الا الله الفرد الخبیر

- 15 Concerning what you mentioned about Nabil, from the first appearance of the Most Great Luminary from the horizon of the world, he hearkened unto the Call of God and arose to serve His Cause. Thus, after the Word was exalted and the Cry was raised, he, all alone, turned from the Land of Ta to the Land of Kha, summoning all people to the Truth. What tribulations and hardships descended upon him! Nevertheless, night and day, in both prose and verse, he continued to extol the praises of the Truth and promote His Cause. Such a person will surely be the object of God's loving providence, and the rain-clouds of His generosity will assuredly encompass him. Despite such evident services and arduous deeds which he bore in the path of the Beloved of the worlds, should any error proceed from him, divine forgiveness will surely embrace him. The intention he harbored regarding Muhammad-Qabli-'Ali was indeed an

15 در باره جناب نبیل مذکور داشتید از اول ظهور نیر اعظم از افق عالم نداء الله را اصغا نموده و بر خدمت امرش قیام نمود چنانچه بعد از اعلاء کلمه و ارتفاع صیحه فرداً واحداً از ارض طاء بارض خاء توجه نمودند و جمیع ناس را بحق دعوت کردند و چه مقدار بلایا و شداید که بر ایشان وارد شد مع ذلک لیلاً و نهراً بثنای حق و تبلیغ امرش نظماً و نثراً ناطق بودند البتّه چنین شخصی محلّ لحاظ عنایت حقّ خواهد بود و امطار سخاب مکرمت او را اخذ خواهد فرمود و مع این خدمات واضحّه و اعمال شاقّه که در سبیل محبوب عالمیان حمل نموده اگر خطائی از ایشان ظاهر شود البتّه عفو الهی شامل او خواهد

error, for in all divine Tablets and heavenly Books, contention, disputation, sedition, corruption and the shedding of blood have been forbidden. He himself acknowledged his error, for after becoming aware of his mistake, he expressed remorse and sought forgiveness. Verily thy Lord is the All-Forgiving, the All-Bountiful.

- 16 All the beloved are commanded today to associate with one another in fellowship, unity, humility and lowliness. Blessed is he who acteth according to that which he is bidden, and woe unto the heedless. I present one word that hath shone forth from the Dayspring of the Divine mouth, that all may become aware of God's all-encompassing grace. His word, exalted be His glory, is: "Glory is not his who loveth his country, but glory is his who loveth the world." Behold now how His all-embracing mercy hath encompassed all. And in another instance He saith, exalted be His glory: "Blessed is he who ariseth for the service of all mankind."

- 17 In the Most Holy Book, all have been given permission to associate with the various peoples of the world in the utmost joy and radiance for the purpose of delivering God's Word, for if they were to avoid them, none would become aware of the Cause of God or attain unto the supreme horizon.

- 18 O brother, what shall I say? Beseech ye God to bestow attentive ears upon mankind and grant them illumined hearts, that all may taste the sweetness of the utterance of the All-Merciful. Most people are heedless, wandering in the wilderness of ignorance, and even those who, by their own admission, have drunk the wine of inner meanings from the hand of divine bounty have not attained, as they should, to obedience to divine commands. Thus in most Tablets, they have forbidden turning towards the Most Great Prison, and this matter hath been revealed from the Supreme Pen to such an extent that none can reckon it. Nevertheless, most have turned and continue to turn without permission. Had we acted according to that which hath proceeded from the Pen of the Ancient of Days, we would surely have beheld all the world oriented towards the horizon of the Cause. We must supplicate night and day, beseeching God to enable all to be obedient. Were the people of the contingent world to become aware of what hath appeared in these days, all would sacrifice their lives and possessions and arise to serve the Cause. But what profit is there when all are veiled by their own imaginings and cling to the idols of their desires?

شد قصیدیکه در باره جناب محمد قبل علی نموده بود این فقره فی الحقیقه خطا بود چه که در جمیع الواح الهیه و کتب صمدانیه نبی از معارضه و مجادله و فتنه و فساد و سفک دماء شده و خود او هم اقرار بر خطا نموده چنانچه بعد از اطلاع بر خطای خود اظهار ندامت نموده و طلب عفو کرده آن ربّک لهُو الغفور الکریم

- 16 کَلَّ احباب الیوم بالفت و اتحاد و خضوع و خشوع با یکدیگر مأمورند طوبی لمن عمل بما امر به و ویل للغافلین یک کلمه که از مشرق فم رحمانیه اشراق نموده عرض میکنم تا جمیع بر عنایت محیظه الهیه اطلاع یابند قوله عزّ کبریائه لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم انتهی حال مشاهده کنید چگونه رحمت منبسطه کل را احاطه فرموده و در مقام دیگر میفرماید قوله عزّ کبریائه طوبی لمن اصبح قائماً علی خدمة الأنام انتهی

- 17 و در کتاب اقدس جمیع را اذن فرموده اند که با طوائف مختلفه عالم بکمال روح و ریحان معاشرت نمایند لأجل القای کلمه الله چه اگر اجتناب نمایند احدی از امر الله اطلاع نیابد و بافق اعلی فائز نشود

- 18 ای برادر چه عرض کنم از حقّ بخواید آذان واعیه بخلق عنایت فرماید و قلوب منیره عطا نماید تا جمیع حلاوت بیان رحمن را بیابند ناس اکثری غافل و در بیدای جهالت سرگردان و نفوسی هم که باقرار خود صهبای معانی را از ید عطای الهی نوشیده اند علی ما ینبغی باطاعت اوامر الهیه فائز نشده اند چنانچه در اکثری از الواح توجه به سجن اعظم را منع فرموده اند و بشأنی این فقره از قلم اعلی نازل که احدی احصای آن نتواند نمود مع ذلک اکثری من غیر اذن توجه نموده و مینمایند اگر بآنچه از قلم قدم جاری شده عامل میشدیم هرآینه جمیع عالم را بافق امر متوجه مشاهده مینمودیم باید شب و روز تضرّع نمائیم و از حقّ مسئلت کنیم جمیع را مؤید بر اطاعت فرماید اگر اهل امکان مطلع شوند بما ظهور فی هذه الاّیام کل از جان و مال درگذرند و بخدمت امر قیام نمایند ولکن چه فائده که کل باوهم خود

We beseech Him, exalted be He, to assist mankind to recognize Him and not to deprive them of His days. Verily, He is the Almighty, the All-Powerful.

محبوبند و باصنام هوی متمسک نسله تعالی بآن
یؤید الخلق علی عرفانه و لا یجعلهم محرومین عن
ایامه انه لهو المقتدر القدير

- 19 And regarding what you wrote about Khan, his praiseworthy attributes have not been and are not hidden. What bounty could be greater than that, praise be to God, they have turned with perfect steadfastness and assurance to the Dawning-Place of Divine Revelation? However, it is incumbent upon the loved ones to conduct themselves in such a way as not to cause his sadness. God does not suffer the work of the doers to perish. This evanescent servant's counsel to you is that you strive to the extent possible to harmonize hearts and unite souls, so that no one may detect the slightest scent of discord among the loved ones, and all may be seen united upon God's all-encompassing Word.

19 و اینکه در باره جناب خان نوشته بودید
اوصاف حمیده ایشان مستور نبوده و نیست
کدام فضل اعظم از آنست که الحمد لله بمشرق
وحی الهی بکمال استقامت و اطمینان اقبال
نموده اند و لکن بر احباب لازمست که قسمی
حرکت نمایند که سبب حزن ایشان نشوند لا
یضیع عند الله عمل العالمین وصیت این عبد
فانی بآنجناب آنکه بقدر امکان در صدد تألیف
قلوب و اتحاد نفوس مشغول شوند تا احدی
رایحه اختلاف از احبا استشمام ننماید و کل
را بر کلمه جامعه الهیه متحد مشاهده نمایند

- 20 A Tablet has been specifically revealed and sent to you - God willing, you will attain to its perusal. Likewise, the three Tablets that were requested have been revealed from the heaven of the Divine Will out of pure bounty and grace, for in the days when the Seat of the Throne was in the Land of Mystery, a Tablet was revealed from the heaven of favor whose purport was this: should all who dwell on earth beseech the True One, exalted be His glory, for sublime and wondrous Tablets, tablets would be revealed from the heaven of grace specifically for each one. May my soul be a sacrifice for His bounty!

20 لوحی مخصوص آنجناب نازل و ارسال شد
انشاء الله بزیارت آن فائز شوید و همچنین سه
لوحی که خواسته بودند محض جود و کرم از
سماء مشیت نازل چه که ایامیکه مقرر عرش
در ارض سر بود لوحی از سماء عنایت نازل
مضمون آن این بود که اگر از حق جل جلاله
جمع من فی العالم الواح منیعه بدیعه طلب نمایند
مخصوص کل از سماء فضل نازل میشود نفسی
لفضله الفداء

- 21 O my brother! Today is the day when we must all turn to ourselves and arise to perform good and pleasing deeds through divine grace. Let us close our eyes to others' faults. Today is the day of deeds. Ask God that He may enable all to conform to His good-pleasure, that all may arise and succeed, in utmost sanctity and detachment, to perform such deeds as will cause the elevation of His Cause. Verily He guides whom He pleases to His straight path.

21 ای برادر من امروز روزیست که کل باید
بخود متوجه شویم و بعنایت الهیه باعمال حسنه
مرضیه قیام نمائیم چشم از عیوب غیر پوشیم
امروز روز عمل است از خدا بخواهید که
جمع را برضای خود موفق فرماید تا کل بکمال
تقدیس و تنزیه باعمالیکه سبب ارتفاع امر است
قیام نمایند و موفق شوند انه لیدی من یشاء الی
صراطه المستقیم

- 22 I convey greetings to all the friends and remember them all before the Throne. We beseech God to enable us and them to do what befits these days wherein the Tree exclaims: "There is no God but He, the All-Knowing, the All-Wise." And praise be to God, the Lord of the worlds.

22 جمیع دوستان را تکبیر میرسانم و کل را لدی
العرش ذاکرم نسل الله ان یوفقنا و ایاهم علی
ما ینبغی لهذه الايام التي فيها تنطق السدره انه لا
اله الا هو العليم الحکیم و الحمد لله رب العالمین

BLIB_Or11097#005, NLAI_BH4.080-088,
AVK3.420.14x, GHA.269x, MAS8.127x,
ASAT5.313x

BH00435

To: *Ismi-al-Ha*

Date: 1293? [1875-1876]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

2 Praise be to God Who hath revealed Himself unto all who are in creation through the manifestation of His Most Exalted Pen, and hath deposited within the realities of all things the sign of His unity, that none should be veiled from the Sovereign of Names Who hath appeared through His Most Great and Most Glorious Name, and that no soul should be debarred from beholding the Light that shineth from the horizon of eternity. Whereupon the Manifestations of unity in the realm of divinity were attracted, and the realities of detachment in the realm of might hastened forth, and the essences of oneness in the kingdom of heaven were stirred, and the embodiments of limitation in the world of man were thunderstruck - among them were those who were thunderstruck and recovered, and those who were thunderstruck and returned to nothingness. Exalted is the Lord of Names and Creator of the heavens, through Whom agitation seized the dwellers of the cities of names, and transformation appeared in that Beginning which is itself the ultimate End.

3 Praise be to God Who hath manifested Himself unto all created things through His Name which He hath sanctified above all names and attributes. Thereupon the essential realities were exalted, and the inherent qualities shone forth, and the pure substances were confounded, and the eternal realities turned towards Him, and the divine identities drew nigh. Verily, He is as He is - He cannot be described by unity, for the manifestations of this name were created by His command and brought into being by the movement of His Pen; nor can He be characterized by holiness, for the dawning-places of this name were realized through the outpourings of the ocean of His bounty and are moved by Him; nor can He be known by sanctity, for the daysprings of this name are but servants at the gate of the city of His Cause and prostrate themselves at the dawning of the lights of His glory. Exalted, exalted is He above being known through aught else but Himself or being described by any other than Him.

4 All that is bounded by the limits of creation is created within His dominion and is as nothing before the manifestations of His sovereignty and power. When He desired to make Himself

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله الذى تجلّى على من فى الانشاء بظهور آثار قلبه الأعلى و اودع فى حقائق الأشياء آية التوحيد لئلا يحتجب احد عن سلطان الأسماء الذى ظهر باسمه الأعظم الأبهى و لئلا تمنع نفس عن مشاهدة النور المشرق من افق البقاء اذا انجذبت مظاهر التوحيد فى عالم اللاهوت و سرعت حقائق التجريد فى عالم الجبروت و اهتزت جواهر التفريد فى عالم الملكوت و انصعقت كينونات التحديد فى عالم الناسوت منهم من انصعق و افاق و منهم من انصعق و رجع الى الفناء تعالى مالک الأسماء و فاطر السماء الذى به اخذ الاضطراب سكان مدائن الأسماء و ظهر الانقلاب فى المبدء الذى هو نفس المآب

3 و الحمد لله الذى تجلّى على الكائنات باسمه الذى جعله مقدساً عن الأسماء و الصفات اذا استعلت الجوهريات و اشرفت الذاتيات و تلجلجت الساذجيات و توجهت الأزليات و تقربت الهويات و انه على ما هو عليه لا يذكر بالأحدية لأن مظاهر هذا الاسم قد خلقت بأمره و ذوت بحرمة قلبه و لا ينعت بالسبوحية لأن مطالع هذا الاسم قد تحققت من ترشحات يتم جوده و يحرك منه و لا يعرف بالقدوسية لأن مشارق هذا الاسم خدام لدى باب مدينة امره و سبحان لدى اشراق انوار عزّه تعالى تعالى من ان يعرف بدونه او ينعت بغيره

4 كلّ ما تحدّد بحدود الابداع انه خلق فى ملكه و مفقود عند ظهورات سلطنته و اقتداره فلما احب عرفان نفسه خلق الموجودات بمشيئته النافذة و

known, He created all things through His pervading Will and all beings through His all-encompassing Purpose, and called all to the Dayspring of His signs and the Dawning-Place of His evidences. Among them were those who hastened and turned towards Him, those who drew back and returned, and those who drew near and then withdrew. Blessed is he who hath drunk the choice wine of steadfastness in the days of God and remained firm in the Cause in such wise that the manifestations of denial, who waxed proud and clung to idols, could not hinder him.

5 We bear witness that there is none other God but Him. From time immemorial the court of His holiness hath been sanctified above all likenesses and similitudes, and the heaven of His nearness hath been exalted above all peers and utterances. There is none other God but Him, the Self-Sufficient, the Most High.

6 My spirit be a sacrifice for your love! The servant hath been blessed by the words that shone forth from the horizon of your heart, which is adorned with the ornament of love for our Beloved and the Beloved of the world, our Goal and the Goal of all nations, and found therein what a loved one findeth from his beloved. I have thanked God for this, and beseech Him to honor us continually with your sublime letters, for through them hearts are gladdened and eyes are consoled. Yet the servant is perplexed by those who rise at one moment and fall at another - in the morning they claim faith in God, and in the evening they deny the Lord of Names, as if they were yellowed, withered leaves moved by their own desires. By the life of God! They are a people who neither understand nor perceive. We beseech God to preserve all from the whisperings of Satan and draw them nigh unto Him. Verily, He is the Powerful, the Mighty, the Bestower.

7 The letter from your honor which was addressed to His Holiness the Name of God - upon him be all the most glorious Glory of God - reached me and I was privileged to peruse it. Regarding what you had written about Mirza Ahmad-i-Kirmani, this servant deemed it necessary to present a detailed account so that your honor and other friends who have drunk from the Kawthar of the knowledge of divine grace from the hands of the All-Merciful may become informed and remain protected from the mischief and denial of the corruptors and atheists. In God do I place my trust and from Him do I seek assistance in all conditions.

8 Several years ago, on one of those days when His Holiness Amin - upon him be the Glory of God - was present before the Blessed Beauty, He addressed him saying that a foul and repugnant odor was being perceived from the direction of the land of Kaf

الكائنات بارادته المحيطة و دعا الكل الى مطلع آياته ومشرق بيناته منهم من سرع وتوجه ومنهم من تقهقر ورجع ومنهم من تقرب ثم تبعد طوبى لمن شرب رحيق الاستقامة في ايام الله واستقر على الامر على شأن ما منعه مظاهر الانكار الذين استكبروا وتمسكوا بالأصنام

5 نشهد انه لا اله الا هو لم يزل كان ساحة قدسه مقدساً عن المثل والأمثال وفناء انسه منزهاً عن الأشباه والأقوال لا اله الا هو الغنى المتعال

6 روحى لحبكم الفداء قد فاز الخادم بالكلبات التى اشرفت من افق قلبكم المزين بطراز محبة محبوبنا و محبوب العالم و مقصودنا و مقصود الأمم و وجدت منه ما يجد الحبيب من الحبيب شكرت الله بذلك و نسلته بأن يشرفنا متابعاً بمراسلاتكم المنيرة لأن بها تسر القلوب و تقر العيون ولكن تحير الخادم من الذين يعلون مرة و يسفلون اخرى فى الاشراق يدعون الايمان بالله و فى الاصيل يكفرون بالملك الأسماء كأنهم اوراق مصفرة يابسة تحركهم اهوائهم لعمر الله انهم قوم لا يفقهون و لا يشعرون نسل الله بأن يحفظ الكل من وساوس الشيطان و يقربهم اليه انه هو المقتدر العزيز المنان

7 مكتوب آنجناب كه باسم آقائى جناب اسم الله م عليه [من] كل بهاء ابهاء [بود] رسيد و اين بنده بملاحظه آن فائز شد و اينكه در باره ميرزا احمد كرماني مرقوم فرموده بوديد اين عبد لازم دانست كه تفصيل او را معروض دارد تا آنحضرت و ساير دوستان كه كوثر عنايت عرفان را از ايامى عطاء رحمن آشاميده اند مطلع شوند و از شيطنت و نكرامى مغلين و ملحدين محفوظ مانند على الله اتكل و به استعين فى كل الأحوال

8 چند سنه قبل يومى از ايام جناب امين عليه بهاء الله تلقاء وجه حاضر بودند مخاطباً له فرمودند رايحه منتنه كريبه از سمت ارض كاف و

and Ra (Kirman). From this sun of utterance which dawned from the dawning-place of the Mouth of the Will of the Lord of Religions, this servant understood that some contrary matter must appear from that land, yet I remained perplexed as to what would manifest and through whom it would arise.

راء استشمام میشود از شمس این بیان که از مشرق فم مشیت مالک ادیان اشراق نمود این عبد مطلع شد که باید امر مغایری از آن ارض ظاهر شود و لکن متحیر بودم که چه ظاهر شود و از که احداث گردد

- 9 Likewise, in the Most Holy Book, verses of the same import were revealed from the heaven of Will. His exalted Word states: "O Land of Kaf and Ra! We, verily, see in thee what is not pleasing to God, and We observe from thee that which none besides God, the All-Knowing, the All-Informed, can perceive. And We find that which secretly passes through thee. With Us is the knowledge of all things recorded in a clear Tablet."

9 و همچنین در کتاب اقدس هم همین مضمون آیاتی از سماء مشیت نازل قوله عز کبریا ان یا ارض الکاف و الرء انا نراک علی ما لا یحیه الله و نری منک ما لا اطلع به احد الا الله العلیم الخبیر و نجد ما یمر منک فی سر السر عندنا علم کلشیء فی لوح مبین انتهى

- 10 Should one meditate upon these verses revealed from the heaven of Divine Unity, one would observe how the knowledge of God encompasses all things - not an atom's weight in the heavens or on earth escapes His knowledge. He is verily the Expositor, the All-Knowing, the All-Informed. From these verses and blessed utterance it can be understood that besides the aforementioned unknown and imaginary person, other souls must also appear from that land. However, the Supreme Pen gives glad-tidings to that land, saying: Be not grieved by these unknown souls, for soon there shall appear within thee souls who will recognize the truth, who will sacrifice all who are in the world in His path of love, who will speak of Him and arise to serve Him. He is verily the Informed One, the All-Knowing, the All-Wise.

10 اگر نفسی در این آیات منزله از سماء احدیه تفکر نماید مشاهده میکند که چگونه علم حق محیط است بر کلشیء لا یعزب عن علمه من شیء انه لهُو المبین العلیم الخبیر و از این آیات و بیان مبارک همچو مستفاد میشود که غیر از نفس مذکوره مجهوله موهومه نفوس دیگر هم باید از آن ارض ظاهر شوند و لکن قلم اعلی آن ارض را بشارت میدهد و میفرماید محزون مباش از این نفوس مجهوله زود است که ظاهر میشود در تو نفوسیکه بحق عارف شوند و از من فی العالم در سبیل محبتش بگذرند و باو ناطق گردند و بخدمتش قیام نمایند انه لهُو الخبیر العلیم الحکیم

- 11 In any case, after some time two petitions arrived consecutively from Mirza Ahmad, one from the direction of Ha and another from a different direction. In his petitions he had expressed limitless humility and contrition. He had also written a letter to this servant. Subsequently, a Tablet was revealed concerning him from the horizon of the Pen of Divine Providence. They commanded: "Send this Tablet and write your own reply to him as well, mentioning in your letter the account of the foul odor that was perceived from that land, and likewise the verses from the Most Holy Book." From this statement this servant understood that some contrary matter must appear from him, yet great perplexity overtook this servant, for this person had expressed utmost servitude and submission in his petitions both before and after, and had likewise shown perfect sincerity and love toward this servant who is absolute nothingness. The blessed Tablet was, outwardly, indicative of bounty and favor, yet this servant, in compliance with the divine command, penned a response thereto and mentioned the aforementioned matters therein.

11 باری بعد از چندی دو عریضه از میرزا احمد متتابعاً رسید یکی از شطرها و دیگری از شطر آخر و در عریض خود اظهار عجز و انکسار لایحیی نموده بود و همچنین مکتوبی باین عبد نوشته بود بعد لوحی از افق قلم عنایت الهی در باره او نازل فرمودند این لوح را بفرست و خودت هم جواب او را بنویس و تفصیل رایحه منته که از آن ارض استشمام شد و همچنین آیات کتاب اقدس را در مکتوبت ذکر نما از این بیان این عبد ملتفت شد که باید امر مغایری از او ظاهر شود و لکن بسیار تحیر این عبد را اخذ نمود چه که این شخص در عریض خود از قبل و بعد بسیار اظهار عبودیت و خضوع نموده بود و همچنین نسبت باین عبد که لاشیء محض است کمال خلوص و محبت را اظهار داشته بود لوح مبارک بر حسب ظاهر مشعر بر عنایت بود

- 12 After its arrival, he paid no heed to it. When his honor Ismullah M.H. went to the land of K.R., he claimed that some previously revealed tablets addressed to others had been revealed specifically for him. Among these was a Persian passage revealed in the Land of Mystery, wherein all the addresses in that tablet were to Ahmad. He claimed "This Ahmad is me." Then when his honor Ismullah made certain statements, he submitted "What if I too become great under the shadow of Truth?" Later when his honor Dhabih, upon him be the Glory of God, arrived in that land and saw this servant's letter, he told him "You are the one intended by these statements." A complete estrangement occurred between them to such an extent that his honor Dhabih avoided and shunned him. His honor Dhabih wrote the details to this servant. After rejecting his honor Dhabih, he appeared in a different light, as you have written. However, he is not steadfast on any path. Every soul acts according to its own manner and returns to its origin.

- 13 Now observe how inconstant, faithless and unstable some souls are. Shame upon those who believed then disbelieved, drew near then withdrew. These are servants who incline with every wind and are moved by every fancy, supposing themselves to be guided. Nay, by the Lord of the Throne and earth! They worship their desires but know it not. Strange that after beholding the ocean of meanings and its waves, and witnessing the Sun of utterance and its effulgence, one should be deprived thereof and cling to vain desire which is utter nothingness. Indeed not every eye is capable of beholding the true Sun, nor is every soul worthy of immersion in the ocean of meanings. Every kind seeks its own kind, and every branch will return to its root.

- 14 In previous tablets the Supreme Pen forewarned all of the cawing of the ravens. These ravens are of two kinds: One kind claims belief at first then arises in complete rejection; the other kind makes claims and speaks without divine permission. These are tidings that have flowed from the divine Pen and will surely come to pass. If his honor Amin has reached your

ولكن این عبد حسب الأمر جواب آنرا نوشت
و مطالب مذکوره را در آن ذکر نمود

12 بعد از وصول او ملتفت نشد و قتیکه جناب اسم الله مه بارض کاف و راء تشریف بردند بعضی از الواح قبل را که باسمى دیگران بود گفته بود مخصوص من نازل شده از جمله فقرات است فارسیه که در ارض سر نازل شده و جمیع خطابها در آن لوح باسم احمد است گفته بود این احمد منم بعد جناب اسم الله بعضی فرمایشات فرموده بودند او معروض داشت که چه میشود من هم در سایه حق بزرگ شوم تا آنکه جناب ذبیح علیه بهاء الله بآن ارض تشریف بردند جناب ذبیح مکتوب بنده را مشاهده نمودند و باو گفته بودند مقصود از این بیانات توئی مابین ایشان کدورت کلیه واقع شد بشأنیکه جناب ذبیح از او دوری نمودند و احتراز جستند و تفصیل را جناب ذبیح باین عبد نوشتند بعد از طرد جناب ذبیح او را بلون دیگر ظاهر شد چنانچه آنجناب مرقوم فرموده اند ولکن او هیچ صراطی مستقیم نیست کل انسان بعمل علی شاکته و یرجع الی اصله

13 حال مشاهده فرمائید بعضی از نفوس چه مقدار متلون و بی وفا و بی ثبوتند بحقاً للذین آمنوا ثم كفروا و تقرّبوا ثم تبعدوا اولئك عباد یمیلون بكلّ ریح و یتحرّکون بكلّ وهم و یحسبون انهم مهتدون لا وربّ العرش و الثری انهم یعبدون الهوی ولکن لا یعلمون عجب است از اینکه انسان بعد از مشاهده بحر معانی و امواج آن و ملاحظه شمس بیان و اشراقات آن از آن محروم شود و محض هوی نفسیه لاشیء محض بوده بآن تمسک جوید بلی هر بصری قابل مشاهده آفتاب حقیقی نبوده و نخواهد بود و هر نفسی لایق تغمس در بحر معانی نه هر جنسی طالب جنس خود بوده و هر فرعی راجع باصل خود خواهد بود

14 در الواح قبل قلم اعلی کل را اخبار فرموده بنعاق ناعقین و این ناعقین دو قسمند قسمی در اوّل ادعای ایمان نمایند و بعد بکمال اعراض قیام کنند و قسمی بدعوی برخیزند و بغیر ما اذن الله تکلم نمایند و این خبرهایست که از قلم الهی جاری

presence, inquire from him the details of what was submitted, for in those days both this servant and he were bewildered as to what would emerge from the land of K.R. By God the Truth, the heart nearly melted, for in these days the like of which has never appeared in creation, when all atoms proclaim that there is no God but Him, such souls who know not whence they came or whither they go cling to their own fancies, remain deprived of the Dayspring of certitude and the clear Book, and busy themselves with corruption and opposition. Fie upon them and upon those who hear their words, follow their desires, are moved by their passions and what their devils command them. These are dried leaves moved by the winds of passion.

شده و البته واقع خواهد شد اگر جناب امین خدمت آنجناب رسیدند تفصیل آنچه عرض شد از ایشان جویا شوید چه که در آن ایام این بنده و او هر دو متحیر بودیم که از ارض کاف و راه چه ظاهر شود تالله الحق کاد القلب ان یذوب چه که در این ایام که شبه آن در ابداع ظاهر نشده و جمیع ذرات بآنه لا اله الا هو ناطقند امثال نفوسیکه نمیدانند از یکجا آمده‌اند و بکجا راجعند باوهامات خود تثبیت نموده از مشرق یقین و کتاب مبین محروم مانده‌اند و بفساد و عناد مشغول گشته‌اند اف لهم وللذين یسمعون اقوالهم و یتبعون اهوائهم و یتحرکون بأهوائهم و بما یأمرهم به شیاطینهم اولئک اوراق یابسة یحرکهم اریاح الهوائیة کیف شئت و ارادت

- 15 This servant is astonished by those who, through heeding the foolish utterances of imaginary beings, remain deprived of the path of Divine unity. As to the baseness, degradation and paucity of understanding of mankind, this suffices - that for years they were worshippers of idols and even now exist upon the earth yet remain unaware; they worship the calf and perceive not; they follow Baal and know not; they bow before Al-Lat and comprehend not; they cleave to false gods and remember not. I swear by the Sun of Revelation that if people would reflect even less than that upon what hath been manifested and what hath dawned from the horizon of the world, they would pass beyond all else but God and turn towards that luminous horizon which is sanctified above mention and utterance. We beseech God to purify and sanctify the earth from the breaths of malicious souls and from the dark dust of vain imaginings. Verily He is the One Who hath power over whatsoever He willeth. There is no God but Him, the Mighty, the Generous.

15 بسیار این عبد متعجب است از اشخاصیکه باقوال سخیفه آن نفوس موهومه از صراط احدیه محروم میمانند در پستی و دنائت و قلة عقل انام این کافیهست که سالها عبده اصنام بودند و حال هم در ارض موجودند و هنوز شاعر نشده‌اند یعدون العجل و لا یشعرون و یتبعون البعل و لا یعرفون و یسجدون للآلات و لا یفقهون و یعکفون علی الطاغوت و لا یتذکرون قسم بافتاب ظهور که اگر ناس اقل من آن تفکر نمایند در آنچه ظاهر شده و از افق عالم طالع گشته از جمیع ما سوی الله درگذرند و باقی منیر که مقدس از ذکر و بیانست توجه کنند از حق میطلبیم که ارض را از انفس انفس خبیثه و غبار اوهام کدره تیره مطهر و مقدس فرماید انه هو المقتدر علی ما یشاء لا اله الا هو العزیز الکریم

- 16 The request is that you convey greetings to the loved ones of that land on behalf of this evanescent one and say: O loved ones of the All-Merciful! It behooveth you to be as firmly-fixed mountains, as bright lamps, as shining lights, as fruit-bearing trees, as life-giving springs, and as penetrating vision in the Cause of God, the Lord of creation. Be ye in such wise in God's path that the hosts of the world terrify you not, nor the gathering of nations, that the intimations of the learned grieve you not, nor the mentions of the mystics veil you. Hold fast to the firm and mighty cord.

16 استدعا آنکه احبای آن ارض را از قول این فانی تکبیر برسانید و بفرمائید یا احباء الرحمن ینبغی لکم ان تكونوا کالجبال الراسخة والسرّج المضيئة و الانوار المشرقة و الأشجار المثمرة و العیون [الحیة] و الأبصار الحدیدة فی امر الله مولی البریة و کونوا فی الله علی شأن لا تخوفکم جنود العالم و لا اجتماع الأمم و لا تحزنکم اشارات العلماء و لا تحجبکم اذکار العرفاء تمسکوا بالحلل المحکم المتین

- 17 In brief, whatsoever hath been revealed in the divine Tablets concerning steadfastness and its stations - the purpose is that all the loved ones throughout the horizons should become the very essence of steadfastness, and from all of them this most exalted station and most glorious rank should become manifest. Now it is observed that certain souls are like grass of the earth - a slight breeze scattereth them and their roots. We beseech God to protect His loved ones, to grant them the wine of steadfastness, and to adorn them with this most holy, most impregnable, most luminous ornament.

17 باری آنچه از استقامت و مقامات آن در الواح الهیه نازل شده مقصود آنکه جمیع احبّا آفاق استقامت گردند و از کل این مقام ارفع اعلی و رتبه بلند اسنی ظاهر شود حال مشاهده میشود بعضی از نفوس مثل حشیش ارضند و از ریج جزئیّه خفیفه او و اصلش پراکنده شود نسل الله بأن یحفظ محبّه و یرزقهم ریح الاستقامه و یرزیم بهذا الطراز الأقدس الأمنع المنیر

BLIB_Or11097#001, NLAI_BH4.105-113,
AVK4.421cx, YMM.421x

BH00460

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*
Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, majesty and grandeur
- 2 Praise be to God! Through the grace of the Lord of Destiny, some days ago Mulla 'Ali-Akbar, upon him be the glory of God, was moved by the divine verses to journey in that direction, and now Aba Badi', upon him be the glory of God, is preparing to depart. Therefore, this evanescent servant is once again troubling you with this petition. The previous travelers have not yet departed. Mulla Muhammad-'Ali has arrived with several souls. We beseech God to assist these messengers and emigrants in that which will today cause the exaltation of the Word of God, that in every city and land they enter they may become the cause of the awakening of souls and the unity and fellowship of hearts, and that people may truly find from them the fragrance of divine attributes. Each must be a breath of life unto the bodies of men and drops from the ocean of God's love for the inhabitants of all lands. Verily such souls have always been and are few, as hath been aforetime declared - they are like the red elixir, and the red elixir is rare to find. The former tradition which states "the sincere are in grave danger" bears witness to this statement. However, since the grace of this day is without peer or likeness, this servant hopes that all the loved ones and friends of God may attain to that which is intended and neither act nor speak contrary to that which God desires. May all be enkindled with the fire of His remembrance and gaze toward the horizon of His Cause.

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله بعنايت مالک قدریوم قبل جناب ملا علی اکبر علیه بهاء الله بنفحات آیات الهیه متوجه انصوب گشتند و حال جناب ابا بدیع علیه بهاء الله عازمند لذا مجدداً این خادم فانی باین عریضه مصدعست هنوز مسافرن قبل زفته اند جناب ملا محمد علی مع نفوس معدوده وارد از حق میطلبیم که قاصدان و مهاجران را تأیید فرماید بر آنچه الیوم سبب ارتفاع کلمه الله است و در هر مدینه و دیار که وارد میشوند سبب تذکر نفوس و الفت و اتحاد قلوب شوند و فی الحقیقه ناس از ایشان عرف اخلاق الله را بیابند باید هریک نفحه حیوة باشند از برای اجساد ناس و رشحات بحر محبت الهی باشند از برای اهل بلاد و البته امثال این نفوس قلیل بوده و هستند چنانچه از قبل فرموده اند مثل اکسیر احمد و اکسیر احمد کمابست و روایت قبل که میفرماید و المخلصون فی خطر عظیم شاهد اینمقالست و لکن نظر بآنکه عنایت امروز را مثل و مانند نبوده و نیست این عبد امیدوار است که جمیع احبّا و دوستان حق به ما هو المقصود فائز شوند و به غیر ما اراد الله

- عامل نشوند و تکلم ننمایند کل بنار ذکرش مشتعل باشند و بافق امرش ناظر
- 3 اگرچه این عبد مع جناب ملا علی اکبر علیه بهاء الله مکتوب مفصل معروض داشت ولکن چون هر نفسی عازم میشود اشتیاق قلبی بر آن میدارد که مرّۀ بعد مرّۀ و کرّۀ بعد کرّۀ مزاحم شوم
- 4 عرایضیکه با جناب ملا محمد علی بود رسید انشاء الله جواب بهمراهی خود او ارسال میشود
- 5 یومی از ایّام فرمودند جناب ناظر علیه بهاء الله باید از عهده خرابیهای رفیق همراه برآیند چه که سنین معدودات لدی العرش بود و ابداً او را لأجل تبلیغ امر الله بشطری نفرستادیم شما سبب شدید و او را مخصوص تعمیر و آبادانی بردید و از قرار معلوم خرابی و ویرانی دست داد بسیار عجبت که بعضی از نفوس مع نصایح الهیه و مواعظ ربّانیه و شفقت و عنایت مشرقه لائحہ قسمی رفتار نمایند که سبب حزن قلوب مقبله گردد و یا علت اتحاد نفوس مشتعل شود ولکن باید احبای الهی ناظر بافق امر و ما یظهر من عنده باشند لا بما یظهر من غیره چه که عصمت طرازست مخصوص حق و از برای سایرین سهو و خطا و نسیان بوده باید دوستان از یکدیگر اغماض نمایند و ناظر بعفو حق باشند و در باره یکدیگر دعا کنند انه هو الغفور الکریم جمیع دوستان و آقایان آن اطراف را از قبل این فانی تکبیر برسانند انشاء الله کل بنار محبت الهی مشتعل باشند و بقمیص استقامت مزین و بانوار وجه رحمن منور
- 6 دستخط جناب حبیب روحانی ملا مصطفی که در جواب مکتوب این فانی مرقوم داشتند رسید و سبب فرح و انبساط گشت نسل الله بأن یوفق حضرت علی القیام لخدمته و نصره امره و ذکره بین خلقه و یجعل من الذین قالوا الله ربّنا ثم استقاموا انه هو المقتدر القدیر
- 7 و همان دستخط تلقاء وجه عرض شد اظهار عنایت فرمودند هنیئاً له ثم مرثیاً له
- 3 Although this servant submitted a detailed letter with Mulla 'Ali-Akbar, upon him be the glory of God, yet whenever anyone prepares to depart, the heart's longing compels one to intrude again and again.
- 4 The petitions that were sent with Mulla Muhammad-'Ali arrived. God willing, the reply will be sent with him personally.
- 5 One day it was stated that Jinab-i-Nazir, upon him be the glory of God, must make amends for the damages caused by his companion, for he had been at the Sacred Threshold for several years and We had never sent him anywhere to teach God's Cause. You were the cause of taking him specifically for development and cultivation, and apparently destruction and ruin resulted. It is most strange that certain souls, despite divine counsels, heavenly exhortations and manifest loving-kindness and favor, should conduct themselves in such a manner as to cause grief to devoted hearts or the extinction of enkindled souls. However, the loved ones of God must fix their gaze upon the horizon of His Cause and what appears from Him, not upon what appears from others, for infallibility is an ornament reserved for God alone, while error, mistake and forgetfulness have been and are the lot of all others. The friends must overlook one another's faults, be mindful of God's forgiveness, and pray for each other. Verily He is the All-Forgiving, the All-Bountiful. Convey greetings from this evanescent one to all the friends and masters in those parts. God willing, may all be set ablaze with the fire of divine love, adorned with the garment of steadfastness, and illumined by the lights of the countenance of the All-Merciful.
- 6 The letter of the spiritual friend Mulla Mustafa written in reply to this evanescent one's letter was received and caused joy and delight. We beseech God to assist him to arise to serve Him, to aid His Cause, and to mention Him among His creatures, and to make him among those who said "God is our Lord" and then remained steadfast. Verily He is the All-Powerful, the Almighty.
- 7 And that same blessed handwriting was submitted before His presence. He was graciously pleased to manifest loving-kindness, and said: "Happy is he therewith; yea, wholesome is it for him."

- 8 After the completion of the petition, the affection of this servant's heart constrained him once again to occupy the fragrant remembrance of that Most Exalted One with words which, in truth, are the reflecting mirror of the being of this lowly one; and to lay before Him, on this occasion, the reply to the letters of Jinab-i-Mulla Muhammad-'Ali—for they have said, "In delay are perils." Wherefore it is submitted: diverse letters from Jinab 'A. B. N., upon him be the glory of God, have reached this servant. Praise be to God! Like unto Khalil, he hath shattered the idols of vain imaginings and turned his face toward the horizon of certitude. Joyful tidings unto him for that which he hath attained: the pure wine of meanings and utterance in the days of the All-Merciful. He hath beheld the rays of the lights of the dawn of Revelation, and hath turned toward Him.
- 9 I beseech God to grant him success in all conditions, and to ordain for him that whereby the eyes of them that know may be refreshed. Verily He is the All-Powerful, the Almighty.
- 10 His letters were all presented before the Most Holy Court. However, after the passage about the mare, the Beloved of the World smiled and spoke, and His word is truth: "Verily he has spoken truthfully." And after ten minutes the Countenance of the Intended One turned to the servant and said: "It should be returned to its owner." Give him the glad tidings that his letter caused the Ancient Beauty to smile. Blessed is he, again blessed is he.
- 11 The multiple letters which you wrote from your first arrival in that land until the end all reached this servant. Praise be to God that in all conditions you are occupied with the remembrance and praise of the Truth. Regarding those souls who in these days have turned towards the Most Holy Court, exalted Tablets have been revealed from the heaven of mighty oneness and sent - deliver them, but in all conditions, as commanded, be mindful of wisdom. For in accordance with divine grace and what was revealed at the beginning of this Revelation, mention of every soul that has been or will be made before His presence causes a Tablet to be revealed from the heaven of Will. Verily He is the All-Bountiful, the Mighty, the Powerful.
- 12 This evanescent servant submits that if some friends have not outwardly been blessed with a Tablet, they should not be saddened by this, for the entire world was created so that they might be mentioned in the Most Holy Court. As the Point of the Bayan - may the spirit of all else be sacrificed for Him -
- 8 بعد از اتمام عریضه محبت قلبیه این عبد را بر آن داشت که مجدداً خاطر عاطر آنحضرت را بکلماتیکه فی الحقیقه مرآت حاکیه وجود این فانیست مشغول نماید و جواب مراسلات جناب ملا محمد علی در این کوه عرض شود چه که گفته اند فی التأخیر آفات لذا عرض میشود دستخطهای متعدده جناب عب ن علیه بهاء الله باین عبد فانی رسید الحمد لله خلیل آسا اصنام اوهام را شکستند و بافی یقین توجه نمودند هیتاً لحضرت بهما فاز برحق المعانی و البیان فی ایام الرحمن و رأى اشعة انوار فجر الظهور و اقبل اليه
- 9 استل الله بأن يوفقته في كل الأحوال و يقدر له ما تقر به عين العارفين أنه هو المقتدر القدير
- 10 مكاتيب ايشان بتمامه در ساحت اقدس عرض شد ولكن بعد از فقره کوه مادیان قد تبسم محبوب العالم قال و قوله الحق أنه قد نطق بالصدق و بعد از عشر دقائق قد توجه وجه المقصود الى الخادم و قال ينبغي ان يرجع الى صاحبه فرمودند باید بصاحبش رد شود انتی بشارت بایشان بدهید که مکتوبشان سبب تبسم جمال قدم شد طوبی له ثم طوبی له
- 11 و دستخطهای متعدده آنحضرت که از اول ورود در آن ارض الی آخر مرقوم فرمودید این خادم بتمام آن فائز الحمد لله که در جمیع احوال بذکر و ثنای حق مشغولید در یاره نفوسیکه در این ایام بساحت اقدس توجه نموده اند الواح منیعه از سماء عز احذیه نازل و ارسال شد برسانید ولكن در کل احوال حسب الأمر آنکه بحکمت ناظر باشید چه که نظر بفضل الهی و ما نزل فی اول هذا الظهور ذکر هر نفسی تلقاء وجه شده و یا بشود از سماء مشیت لوح نازل انه هو الفضل المقتدر القدير
- 12 این خادم فانی عرض مینماید که اگر بعضی از دوستان بر حسب ظاهر بلوح فائز نشده اند از این فقره محزون نباشند چه که جمیع عالم خلق شده از برای آنکه ذکرشان در ساحت اقدس بشود چنانچه نقطه بیان روح ما سواه فداه میفرماید

has said: all exist so that they might be mentioned once in His presence. And now, praise be to God, through God's infinite grace all the loved ones are mentioned in His presence. Were they to become aware of the fruits of this matter alone, such joy and delight would seize them all that they would transcend all who are in the kingdom and with a hundred thousand tongues give thanks to the Exalted Truth.

- 13 Every deed in this Day is mighty, for this is the Day of which God gave tidings aforetime in His exalted Word: "The Kingdom on that Day shall be God's" and likewise in another place: "Whose is the Kingdom this Day? God's, the One, the All-Compelling." For today is the Day of God's manifestation and the Day wherein "the earth shall be shaken with a terrible shaking, and thy Lord shall come and the angels rank on rank," and this is the Day of which He says: "The Day of Sorting Out! And what will explain to thee what is the Day of Sorting Out? Woe on that Day to the rejecters!" And in ten places the Supreme Pen repeatedly declares: "Woe on that Day to the rejecters!"

- 14 Present to the beloved, that is Mulla Mustafa, upon him be the Glory of God, on behalf of this servant, that despite the greatness of this Day and despite its being mentioned explicitly and without interpretation in all the divine Books from time immemorial until the Qur'an, this most impregnable, most holy, most great Day, yet none has perceived it. The people of the Qur'an, who in truth are nourished at the breast of ignorance, have not attained maturity - nay, would that in their infancy they had been nourished with the milk of fairness. But strange it is that the people of the Bayan, despite their claims of knowledge and certitude, have turned away from the words "Verily I am God" and have chosen to dwell in the lowest depths of hellfire. I know not how they interpret the words of Truth which say "The Day mankind shall stand before the Lord of the worlds," and then He says "Woe on that Day to the deniers who deny the Day of Judgment! And none denies it except every sinful transgressor." Likewise He says in the well-known sermon "Await ye the speaking of Moses from the Tree upon the Mount."

- 15 Were the verses of previous Books to be mentioned, this letter would become a voluminous tome. In brief, this evanescent servant bears witness that none has inhaled the fragrance of the paradise of inner meanings which lies concealed in the Qur'an by the command of the All-Merciful, save those who in this Day have detached themselves from all else but God and have

که کل از برای آنست که یک مرتبه در ساحت او ذکر شود و حال الحمد لله از فضل نامتناهی الهی جمیع احباً در ساحتش مذکورند و اگر بفره همین فقره مطلع شوند کل را جذب سرور و ابتهاج بشأنی اخذ نمایند که از من فی الملک بگذرند و بصد هزار لسان حق منیع را شکر نمایند

- 13 هر عملی در این یوم عظیمست چه که این یوم نیست که خبر داده حق از آن بقوله تعالی من قبل الملک یومئذ لله و کذلک فی مقام آخر لمن الملک الیوم لله الواحد القهار چه که الیوم یوم ظهور الله است و یومی است که فیه دکت الأرض دکا و دکا و جاء ربک و الملک صفاً صفاً و این یوم نیست که میفرماید لیوم الفصل و ما ادریک ما یوم الفصل ویل یومئذ للمکذبین و در ده مقام قلم اعلی مکرراً میفرماید ویل یومئذ للمکذبین

- 14 خدمت جناب محبوب اعنی ملا مصطفی علیه بهاء الله از قول این عبد ذکر نمائید که مع عظمت این یوم و مع آنکه در جمیع کتب الهیه از قبل قبل الی ان ینتهی الی الفرقان ذکر این یوم امنع اقدس اعظم تصریحاً من غیر تأویل بوده مع ذلک احدی ملتفت نشده اهل فرقان که فی الحقیقه از ندی جهل مرزوقند ببلوغ نرسیده اند که سهل است ای کاش در این طفولیت بلبن انصاف موقف میشدند و لکن عجب از اهل بیانست که آن نفوس مع ادعای عرفان و ایقان از کلمه آتی انا الله اعراض نموده و در اسفل نیران مقرر گزیده اند نمیدانم قول حق را که میفرماید یوم یقوم الناس لرب العالمین چه تفسیر نموده اند و بعد میفرماید ویل یومئذ للمکذبین الذین یکذبون بیوم الدین و ما یکذب به الا کل معتد اثم و همچنین میفرماید در خطبه معروفه فتوقعوا ظهور مکلم موسی من الشجرة علی الطور

- 15 و اگر بیانات کتب قبل ذکر شود این نامه کتابی جیم گردد باری شهادت میدهد این خادم فانی که احدی رایحه رضوان معانی را که در فرقان بامر رحمن مستور گشته نیافته الا الذین انقطعوا الیوم عما سوی الله و اجابوا کل ما سمعوا من

responded to all they heard from the Tree which hath encompassed the worlds. God willing, they and you and the other friends must endeavor with complete determination to educate the immature through wisdom and utterance. At this moment this servant is bewildered at what he was mentioning and where it led, for such mentions were not intended in this letter, yet the sun of the word "I have known God through the changing of determined resolves" thus shed its rays. The Command is in God's hands - He doeth what He willeth and ordaineth what He pleaseth.

16 Furthermore, the petition of Aqa Mirza 'Abdu'llah, upon him be the Glory of God, and his wife and son attained the Most Holy Court, and from the heaven of the Divine Will a most mighty Tablet was specifically revealed and sent for each one. And in the Tablet to his wife, mention was made by the Supreme Pen of pure progeny. God willing, they have and will attain unto this. Likewise they have written to this servant. I beseech and hope from the Truth that He may assist them in matters that will cause their mention in the infinite divine worlds.

17 And regarding what you wrote about Haji Mirza Shafi' and his son - what was done is acceptable, but it increaseth naught save loss for the wrongdoers. And since in this Day mercy hath encompassed all and it is the Day when "the earth shall be changed into another earth," perchance the earth of heedless souls may, through the rains of divine mercy, yield the ears of wisdom and knowledge.

18 And regarding the passage of the Tablet of His Holiness the Most Great Branch - may my spirit be a sacrifice for the dust of His most precious footsteps - you wrote that it would be desirable to have it in Persian. After that Tablet, He wrote a special treatise in the Persian tongue for the people of Iran who have not yet attained to the Kawthar of recognition. It is most beneficial, and His purpose in that treatise was to prevent people from following the ignorant and to observe matters with their own eyes and ears. And in truth, if properly considered, that blessed treatise has been and is beneficial for all humanity, even though outwardly no mention is made therein of the wondrous, radiant, and resplendent new matters. Yet every person of discernment can inhale from its inner meaning the fragrance of the Divine days, and every person of insight can observe the lights of the spiritual Sun. That treatise is in the possession of the emigrants. God willing, it will reach your attention. The intention was that a copy should first be

السَّدرَةُ الَّتِي احاطت العالمين انشاء الله بايد ايشان و آنجناب و ساير دوستان بهمت تمام بتريت نابالغين بحکمت و بيان مشغول باشند در اين حين خود اين عبد متحير است که چه ذکر مينمود و بکجا منتهی شد مع آنکه در اين عريضه ذکر اينگونه اذکار مقصود نبود و لکن شمس کلمهء عرف الله بفسخ العزائم اينگونه اشراق نمود الأمر بيد الله يفعل ما يشاء و يحکم ما يريد

16 و عرض ديگر آنکه عريضهء جناب آقا ميرزا عبد الله عليه بهاء الله و ضلع و ابن ايشان بساحت اقدس فائز و مخصوص هر يك از سماء مشيت لوح امنع نازل و ارسال شد و در لوح ضلع از قلم اعلى ذكر ذريهء طيبه شده انشاء الله بآن فائز هستند و خواهند شد و همچنين باين عبد هم مرقوم فرموده اند از حق سائل و آملم که ايشان را موفق فرمايد بر اموري که سبب ذكر ايشان در عوالم لا يتناهيه الهيه گردد

17 و اينکه در بارهء حاجي ميرزا شفيع و ابن او مرقوم فرموديد آنچه عمل شد مقبولست و لکن لا يزيد الظالمين الا خساراً و از آنجا نيکه اليوم رحمت کل را احاطه کرده و يوم تبدل الارض غير الارض است شايد اراضي نفوس غافله از امطار رحمت ربانيه بسنبلات حکمت و عرفان فائز شوند

18 و در فقرهء لوح حضرت غصن الله الاعظم روحی لثراب قدمه الأعرار فدا مرقوم داشتيد که محبوبست فارسی شود بعد از آن لوح مخصوص رسالهائی مرقوم فرمودند بلسان پارسی از برای اهل ايران که هنوز بکوثر عرفان فائز نشده اند بسيار نافعست و مقصودشان از آن رساله آنکه ناس را از متابعت جهلا منع نمايند و بچشم و گوش خود در امور ملاحظه کنند و في الحقيقة اگر درست ملاحظه شود از برای کل بشر آن رسالهء مبارکه نافع بوده و هست مع آنکه ظاهراً از امور بديعهء مشرقهء لامعه در آن ذکر نشده و لکن هر ذی شئی از باطن آن عرف ايام الهی را استنشاق نمايد و هر ذی بصری انوار شمس معنوی را ملاحظه کند و آن رساله نزد مهاجرين موجود است انشاء الله بنظر آنجناب ميرسد و مقصود آن بود که یک نسخهء آن اول خدمت

sent to your presence, but due to the press of duties and the absence of scribes, it was delayed.

- 19 And regarding what you wrote about a house being purchased - God willing it is blessed. We beseech God to exalt His remembrance therein in truth. Verily, He is the Guardian of those who remember Him. It is most desirable that in every land a place be designated so that it may become a means of comfort for visitors. God willing, may the pen of that spiritual beloved one always remember the friends and the sincere ones. The Glory be upon you and upon those who are there, from God, our Lord and your Lord.

آنجناب ارسال شود ولکن از کثرت اشغال و عدم حضور کتاب تعویق افتاد

19 و اینکه مرقوم داشتید که بیتی ابتیاع شده انشاء الله مبارکست نسبت الله ان یرفع فيه ذکره بالحق انه ولی الذاکرن بسیار محبوبست در هر ارضی محلی معین شود تا سبب آسایش واردین گردد انشاء الله همیشه اوقات قلم آنحبيب روحانی دوستان و مخلصان را یاد نماید البهاء علیک و علی الذین فیهناک من لدی الله مولینا و مولیک

BLIB_Or11097#013, BRL_DA#294,
KSH11.045, AYI2.381x, ASAT4.414x

BH00543

To: Dhabih, in Tihiran

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most High, the Most Glorious
- 2 Praise be to God Who is glorified with such majesty that before it hath bowed the majesty of the mighty ones, the dominion of the great ones, the power of the strong ones, the authority of princes, the necks of pharaohs among men of creation, and the rulers who show pride before God, Creator of heaven!
- 3 And praise be to God Who is unified with such oneness that before its dawning the highest unity of beings and the most glorious singularity of all possible things vanish into nothingness.
- 4 The truly unified one is he who acknowledgeth his nothingness and the nothingness of his unification at the dawning of the Sun of Unity from the Most Exalted Horizon. The true mystic is he who confesseth his powerlessness and the powerlessness of his mystical knowledge to attain unto the station whence appeared the light of mystical knowledge from God, the Lord of the Throne on high and of earth below. Verily, he who hath not attained unto this confession is among the most ignorant of the ignorant, even though he be learned in all the sciences of the world.

1 هو الأقدس الأعظم العلیّ الأعلى الأبهی

2 الحمد لله الذی یعظم بعظمة خضعت لها عظمة العظماء و شوكة الکبراء وقوة الأقویاء و اقتدار الأمراء و اعناق الفراغه من اهل الانشاء و رقاب القیاصرة الذین استکبروا علی الله فاطر السماء

3 و الحمد لله الذی توحد بتوحید انعدم عند اشراقه اعلی توحید الکائنات و ابهی تفرد الممکات

4 انّ الموحّد من اعترف بفنائیه و فناء توحیده عند اشراق شمس التّوحید من الأفق الأعلى و العارف من اعترف بقصوره و قصور عرفانه عن البلوغ الى مقام منه ظهر نور العرفان من لدی الله مالک العرش و الثری انّ الذی لم یفزع بهذا الاقرار انه من اجهل الجاهلاء و لو یكون علماً بعلوم الوری

- 5 Blessed is he who today, at the appearance of the Most Great Name, the Most Glorious, hath attained unto the greatest steadfastness and held fast unto the Sure Handle which hath appeared and shone forth among the servants by the command of God, Creator of all things.
- 6 I magnify and give peace unto those whose feet have not slipped because of the intimations of the learned, whose hearts have not been troubled by the veils of the mystics, whose eyes have not been prevented from beholding the Most Glorious Horizon, and whose ears have not been kept from hearkening unto the Call of God which hath been raised betwixt earth and heaven. I testify that these are the true believers, these are the sincere ones, these are the near ones, these are the successful ones, these are the mindful ones, and these are they who have held fast unto the Crimson Ark. Upon them be the glory of God in the hereafter and in the former life.
- 7 Thereafter, this servant hath been honored to receive thy noble letters time and again, and from them I learned of thy mention of the Lord of all beings and thy rising to serve God, the Lord of the visible and invisible. When I became acquainted with them and their contents, I turned and drew nigh until I entered the Most Exalted Paradise, the seat of the throne of our Lord, the Most High, the Most Glorious, and I presented all that thou hadst mentioned and related from beginning to end. Thereupon the Tongue of Grandeur spoke that which I am unable to mention, nay rather, all the pens of the world and tongues of the nations are powerless to describe it. Verily our Lord, the Most Merciful, He is the All-Knowing, the All-Encompassing, the All-Informed.
- 8 Your noble missives from past and present have arrived. Were I to say they brought fresh joy and boundless delight, I would be stating the obvious, and find myself abashed. As for this servant's condition, he is occupied with writing day and night, and finds not even enough opportunity to gladden or sadden the true friends and those who drink of the spiritual wine with any mention. Therefore, at all times I cling to the cord of grace and universal forgiveness, so that if I do not trouble some with mention of myself, they may not interpret it as lack of love, but rather adorn my negligence and shortcoming with the ornament of forgiveness.
- 9 In truth, in these days the pen is ashamed and the paper is mortified by what it must record, for it is observed that souls who for years claimed the highest stations of mystical knowledge and certitude were barred by a mere croak from the melodies of the Dove of the Cause, and by a single bray were deprived of
- طوبى لمن فاز اليوم عند ظهور الاسم الأعظم
الأبهى بالاستقامة الكبرى وتمسك بالعروة
الوثقى التى ظهرت و لاحت بين العباد بأمر الله
خالق الأشياء
- 6 و اكبر و اسلم على الذى ما زلت اقدامهم من
اشارات العلماء و ما اضطربت قلوبهم من حجاب
العرفاء و ما منعت ابصارهم عن النظر الى الأفق
الأبهى و آذانهم عن اصغاء نداء الله الذى ارتفع
بين الأرض و السماء اشهد انهم هم المؤمنون و
انهم هم المخلصون و انهم هم المقربون و انهم هم
الفائزون و انهم هم الذاكرون و هم الذين تمسكوا
بالسفينة الحمراء عليهم بهاء الله فى الآخرة و الأولى
- 7 و بعد قد فاز الخادم بمراسلاتكم الشريفة مرّة بعد
اخرى و عرفت منها ذكركم مولى الورى و قيامكم
على خدمة الله ربّ ما يرى و ما لا يرى فلما اطلعت
بها و بما فيها توجهت و اقبلت الى ان دخلت
الفردوس الأعلى مقر عرش ربنا العلى الأبهى و
عرضت كلّ ما ذكرته و قصصه من الابتداء الى
الانتهاء اذا تكلم لسان العظمة بما لا اقدر ان اذكره
بل يعجز عن ذكره اقلام العالم و السن الأمم انّ
ربنا الرحمن هو العالم المحيط الخبير
- 8 دستخطهای عالی از قبل و بعد رسید اگر عرض
کنم مایه فرح تازه و بهجت بی اندازه شد اظهار
بدیهی نموده ام و خود را بجل مشاهده مینمایم و
اگر احوال این عبد را بخواید لیلاً و نهراً بتحریر
مشغول است و اینقدر مجال نمییابد که دوستان
حقیقی و شاربان ریح معنوی را بذکری مسرور
و یا محزون نماید لذا در كلّ احيان بجل عنایت و
عفو جمیع متمسکم که اگر بعضی را باذکار خود
زحمت ندهم حمل بر عدم محبت نفرماید و غفلت
و قصور این عبد را بطراز عفو مزین نماید
- 9 و فى الحقیقه این ایام قلم بجل و قرطاس منفعل
است از آنچه ذکر نماید چه که مشاهده میشود
نفوسیکه سالها ادعای اعلی مراتب عرفان و ایتقان
مینمودند بنحیثی از تغنیات و رقاء امر ممنوع شدند

the warbling of the Doves of the Bayan. In such case, what can the pen write, what can the tongue utter, and what can the tablet bear? In most of the divine Tablets, from the Pen of the Lord's Will, the stations of steadfastness and the loftiness of its rank were revealed. I swear by the Sun of the horizon of inner meanings that this evanescent servant had imagined that after the divine loved ones heard and hearkened to the verses that flowed from the Supreme Pen concerning steadfastness and its stations, none would slip, and neither the knowledge of the learned, nor the mysticism of the mystics, nor the eloquence of men of letters, nor ancient tales and latter-day stories would deprive them from the straight path which today is manifest and evident through the Most Great Name.

و بنهیقی از تغرّات حمامات بیان محروم ماندند
در اینصورت قلم چه تحریر نماید و لسان چه تکلم
کند و لوح چه حمل نماید در اکثر الواح الهیه
از قلم اراده ربّانیّه مراتب استقامت و علو مقام
آن نازل قسم بآفتاب افق معانی که این عبد فانی
چنان تصوّر مینمود که بعد از استماع و اصغای
احیای الهی آیاتی را که در شأن استقامت و
مقامات آن از قلم اعلی جاری شده احدی نلغزد و
علوم علما و عرفان عرفا و فصاحت ادبا و قصص
اولی و حکایات اخری او را از صراط مستقیم که
الیوم باسم اعظم حقّ ظاهر و هویداست محروم
نمایند

- 10 Nevertheless, it is observed that some friends, through satanic whisperings, remained far from the ultimate goal and the furthestmost Lote-Tree. In such case, there is no inclination for this servant to occupy himself with mention that might serve to remind the servants. By God's life! The dried grass of the earth is observed to be more steadfast than such beings. A person whose numerous petitions reached the Most Holy Court, and in all those petitions expressed servitude, evanescence and nothingness, and likewise to this servant who is utter nothingness – nevertheless, after your honor's arrival in the land of Kirman, he observed that his verbal ornamentations had no luster and no station was forthcoming for him. Therefore, after believing, he turned away and clung to Satan, that perchance he might obtain some leadership from that quarter. Say: By the very breath of the All-Merciful, he neither fattens nor enriches you, O heedless, remote and rejected one!

10 معذلک مشاهده میشود بعضی از دوستان
بوساوس شیطان از غایة القصوی و سدره
المنتبی بعید ماندند در اینصورت اقبال نیست تا
بذکریکه سبب تذکر عباد گردد این عبد اشتغال
نماید لعمرالله حشیش یابس ارض از امثال
آنوجودات ثابت تر مشاهده میشود شخصیکه
عرایض متعدده او بساحت اقدس رسیده و
در جمیع آن عرایض اظهار عبودیت و فنا و
نیستی نموده و همچنین باین عبد که لاشیء محض
است معذلک بعد از ورود آنجناب بارض
کرمان ملاحظه نمود که مزخرفات قولیه اش
رونتی ندارد و شأنی از برایش حاصل نمیشود
لذا بعد از ایمان اعراض نمود و بشیطان تمسک
جست که شاید از جانب او ریاستی اخذ نماید
قل و نفس الرحمن انه لا یسمیک و لا یغنیک یا
ایها الغافل البعید المردود

- 11 And according to what was mentioned, he deceived Siyyid Abdul-Baqi of Kashan. Wonder of all wonders! Yet the wonder lies not in the calf and its lowing, but rather in those who follow it with evident delusion. At the time of the dawning of the Sun of the horizons from Iraq and the establishment of the Throne in the Land of Mystery and arrival in the Most Great Prison, the Supreme Pen continually informed the people about the croaking of the croakers, the claims of the claimants, the whisperings of satans, and the deceptions of the doubtful ones. Nevertheless, at the caw of the crow of the fig tree they passed beyond the Perspicuous Book and slipped from the straight path.

11 و از قراریکه مذکور شد سید عبدالباقی کاشی را
فریب داده العجب کلّ العجب و لیس العجب
فی العجل و خواره بل العجب من الذین یتبعونه
بوهم مبین در حین اشراق نیز آفاق از عراق و
استقرار عرش در ارض سرّ و ورود در سجن
اعظم متصلاً قلم اعلی ناس را بنعاق ناعقین و
ادّاعای مدّعی و وساوس شیاطین و خدع مریین
اخبار فرمود معذلک بنعیب غراب التین از
کتاب مبین گذشتند و از صراط مستقیم لغزیدند

- 12 One day, when the horizons of Zawra were illumined by the Most Great Light in the dawn of divine days, He said to this

12 وقتی از ایام که بادیهای زوراء بنیر ظهور اعظم
در فجر ایام الهی منور بود روزی باین عبد

servant: When the Son of Imran returned from Sinai and saw the people worshipping the calf, he said: "O my people! I dwelt among you for years, and every day I appeared with compelling divine commands and with manifest signs and clear evidences. Nevertheless, I observed you lingering in the valleys of doubt and uncertainty. How is it that after me you have passed by the Most Exalted Horizon at the lowing of a calf – that is, at the voice of a mere calf – and have clung to it?" Such is the condition of these people.

- 13 In any case, should you meet the aforementioned Mir, remind him, that perchance he may drink from the cup of steadfastness and regard all save the Friend as non-existent and null. This too was due to his previous love. Verily, He is the Manifestation of Proof and the Guide to the Way.

- 14 It behooveth your honor to engage with the utmost diligence and effort in reminding souls, that perchance they may remain protected from the tempestuous winds of the selfish desires of the idolatrous souls. Most astonishing of all is the discord that hath arisen in that land. Your honor is well aware that harm from discord between the loved ones of God reverteth to the root of the Blessed Tree itself. It is more harmful than any harm and more grievous than any grievousness. At all times they must strive with the utmost endeavor to unite and harmonize souls. This discord hath caused some of God's loved ones to become objects of people's ridicule, and the harm of this matter hath been and is beyond measure. Where are the detached ones? Where are the fair-minded? Where are those who behold the glory of God, detached from their own glory, who move by God's will, detached from their own wills? And where are those who speak for God's sake, who walk in His path, and who act in ways that exalt His Cause, pure in motive? These are indeed among the triumphant, the strivers, the steadfast, the unified, and the sincere ones.

- 15 God willing, we hope that henceforth they will be seen as an unbroken circle, regarding the good of all as the good of each and the good of each as the good of all. This servant knoweth not what to say. Where are the souls that bow down before the face of God? Where are the hearts that are humble before God's command? Whoso truly attaineth unto the fragrance of these days, naught but humility and submissiveness will be manifest from him, for exaltation of station and loftiness of rank have been and shall be manifested through humility before God. From the first mention until this moment, observe

فرمودند ابن عمران وقتی که از طور مراجعت نمود و قوم را از عبدهء عجل مشاهده کرد فرمود ای قوم من چندین سال در میان شما بودم و هر روز بامر مبرم الهی بآیاتی ظاهر و بیناتی باهر معذلک شما را در عقبه های شک و ریب مشاهده مینمودم چه شد که بعد از من بخوار عجل یعنی بصوت گوساله ای از افق اعلی گذشتید و باو تمسک جستید اینست شأن این خلق

- 13 باری اگر میر مذکور را ملاقات فرمودید متذکر نمائید شاید از کأس استقامت مرزوق شود و غیروست را معدوم و مفقود شمرد و اینهم نظر بحسب سابقه ایشان بود آنه هو مظهر الدلیل و مهدی السبیل

- 14 بر آنجناب لازم که بکمال جد و جهد بتذکر نفوس مشغول باشند که شاید از اریاح عاصفهء نفسانیّه انفس مشرکه محفوظ مانند عجب تر از کل اختلافی که در آن ارض احداث شد خود آنجناب مطلعند که ضرر اختلاف مابین احبای الهی باصل شجرهء مبارکه راجع میشود آنه اضر من کل مضر و انکر من کل منکر باید در جمیع احیان بکمال سعی و اجتهاد در اتحاد و اتفاق نفوس مشغول باشند و این اختلاف سبب شده که بعضی احبای الهی محل استهزای ناس واقع شده اند و ضرر این فقره لایحیی بوده و هست این المنقطعین و این المنصفین و این الذین ينظرون شأن الله منقطعین عن شؤونهم و يتحركون بارادة الله منقطعین عن اراداتهم و این الذین يتكلمون لله و يسلكون اليه و يعملون بما يرتفع به امره خالصین لوجهه الا انهم من الفائزين المجاهدين القائمين الموحدين المخلصين

- 15 انشاء الله امیدواریم از بعد مثل حلقهء مفرغه مشاهده شوند خیر کل را خیر بعض دانند و خیر بعض را خیر کل شمرند این عبد نمیداند چه عرض کند این النفوس الخاضعة لوجه الله و این القلوب الخاشعة لأمر الله هر نفسی که فی الحقیقه بعرف این ایام فائز شود جز خضوع و خشوع از او ظاهر نگردد چه که علو مقام و سمو رتبه از خضوع فی الله ظاهر شده و خواهد شد از ذکر اول تا این حین مشاهده نمائید هر علوی از خضوع ظاهر و هر سموی از خشوع هویدا گشت

how every exaltation hath appeared through humility and every loftiness through submissiveness. Say: Recognize this, O people of vision! Say: Recognize this, O people of understanding!

- 16 The loved ones must observe one another with the eye of affection and deal with each other according to the conditions of love. In all circumstances they must be mindful of divine ordinances, for that which is good for all hath been sent down from the heaven of God's Will. We beseech God to assist all to do that which He loveth and approveth.
- 17 His honor Aqa Jamal, upon him be 96 [Baha], arose for a mighty cause, supposing it to be in support of the truth. There is no doubt that from this matter no harm will come to the root of the Tree; rather, it will cause the elevation of God's Cause amongst the people. Nevertheless, since it was contrary to the wisdom revealed in the Tablets, the Most Exalted Pen hesitated to accept it, for all are commanded today to observe wisdom, and no blame attacheth to those souls who did not follow in this matter. However, they must not utter unseemly words about such a soul. In these matters they must be silent and patient, for the Cause is in God's hands - He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. From time immemorial until eternity, the greatest bounty and salvation of peoples hath been in following the divine commands. To this testifieth every atom and, beyond them, every seeing tongue. But harm afflicteth the very root of the Tree. Say: O loved ones of God and His chosen ones, avoid it! Say: O friends of God and His cherished ones, avoid it! Hold fast unto unity - this is better for you, did ye but know it. In all conditions they must be vigilant over the Cause of God.
- 18 And convey to all who drink from the cup of steadfastness, on behalf of this evanescent servant, the Most Glorious and Most Exalted Greeting. And whenever those who are united and in harmony gather together and the cups of the wine of the knowledge of the All-Merciful are passed round, let them pour a drop upon the earth in remembrance of this unknown one. Glory be upon you and upon them throughout the everlasting dominion of God, the Lord of all the worlds.

قل ان اعرفوا يا اولى الأبصار قل ان اعرفوا يا
اولى الأبواب

16 باید احباً بنظر محبت در یکدیگر مشاهده نمایند و
بشرایط محبت با یکدیگر معامله و مراوده کنند و
در کل احوال باحکام الهیه ناظر باشند چه که
آنچه خیر کل است از سماء مشیت نازل شده
نسل الله بأن یوفق کلک علی ما یحب و یرضی

17 جناب آقا جمال علیه ۹۶ [بهاء الله] بامر
عظیمی قیام نمودند و همه گان فرمودند که آن
نصیرت حق است و شکی نیست که از این فقره
ضرری باصل شجره وارد نه بلکه سبب ارتفاع
امر الهی است مابین ناس مع ذلک چون مخالف
حکمت منزله در الواح بود قلم اعلی در قبولش
توقف فرمود چه که کل الیوم بحکمت مأمورند
و بر نفوسیکه در این فقره متابعت نکردند بآسی
نیست و لکن نباید در باره چنین نفسی سخن
نالایق ذکر نمایند باید در ایتمقامات ساکت و صابر
باشند چه که امر پید الله است بفعل ما یشاء و
یحکم ما یرید لمزل و لایزال فیض اعظم و نجاه
امم در متابعت اوامر الهی بوده یشهد بذلک
کل الذرات و عن ورائها کل لسان بصیر اما ضرر
اختلاف باصل شجره وارد است قل ان اجتنبوا
یا احباء الله و اصفیائه قل ان اجتنبوا یا اولیاء
الله و اودائه تمسکوا بالاتحاد هذا خیر لکم ان انتم
تعلمون در جمیع احوال مراقب امر الله باشند

18 و جمیع شاربان کأس استقامت را از جانب این
عبد فانی تکبیر امنع ارفع برسانند و در هر هنگام
که متحدين و متفقین جمع شوند و کؤوب باده
عرفان رحمن بدور آید قطره‌ئی بیاد این گمنام بر
خاک ریزند البهاء علیکم و علیهم بدوام ملک الله
رب العالمین

BLIB_Or15700.072, BLIB_Or15711.007

BH00626

To: *Ustad Abdul-Baqi et al., in Tihiran*

Date: 1293? [1875-1876]

- 1 In the Name of Him Who is Sacred, Exalted, Inaccessible, Forgiving, and Generous 1 بِسْمِ الْمَقْدَسِ الْمُتَعَالَى الْمُنْتَعِ الْغُفُورِ الْكَرِيمِ
- 2 Praise be to God Who has strengthened His loved ones through tribulation and elevated their station through the manifestation of trials in the kingdom of creation, that He might test those who claim belief and who confess with their tongues His singleness and oneness. Verily, He is the Almighty, the Helper. And praise be to God Who has made His firm Cause the supreme touchstone whereby He distinguishes between the pure in heart and the wicked, according to His exalted Word: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?" Nay, nay! This is a Day wherein the secrets of hearts are tried and that which is hidden in the breasts is revealed, even as was revealed to the Beloved of the Ascension: "Though it be of the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth." This is a Day wherein the faces of the idolaters are blackened and the faces of those who have turned to the horizon of certitude in the days of the All-Merciful are made white. 2 الْحَمْدُ لِلَّهِ الَّذِي عَزَّزَ أَحِبَّائَهُ بِالْبَلَاءِ وَرَفَعَ قُدْرَهُمْ يَظْهَرُ الْقَضَاءُ فِي مَلَكُوتِ الْإِنشَاءِ لِيَلْبُوا الَّذِينَ يَدْعُونَ الْإِيمَانَ وَيَعْتَرِفُونَ بِاللَّسَانِ بِفِرْدَانِيَّتِهِ وَوَحْدَانِيَّتِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْمُسْتَعَانُ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ أَمْرَهُ الْمُبْرَمَ الْحَكْمَ الْأَعْظَمَ وَبِهِ فَصَّلَ بَيْنَ الْأَصْفِيَاءِ وَالْأَشْقِيَاءِ بِقَوْلِهِ تَعَالَى أَوْ حَسَبَ الَّذِينَ آمَنُوا إِنْ يَتْرَكُوا إِنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ كَلَّا ثُمَّ كَلَّا هَذَا يَوْمٌ فِيهِ تَبْلَى سِرَائِرُ الْقُلُوبِ وَيُظْهَرُ مَا سَتَرَ فِي الصُّدُورِ كَمَا تَزِلُّ لَحْيِبِ الْمَعْرَاجِ أَنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ وَهَذَا يَوْمٌ فِيهِ اسْوَدَّتْ وَجُوهُ الْمُشْرِكِينَ وَابْيَضَّتْ وَجُوهُ الْمُقْبِلِينَ الَّذِينَ أَقْبَلُوا إِلَى أَفْقِ الْإِيْقَانِ فِي أَيَّامِ الرَّحْمَنِ
- 3 And praise be to God Who has caused the Most Great Trump to appear and has breathed into it through My Most Glorious Name. Thereupon, those who dwell in the cities of names and the people of the kingdom of creation were thunderstruck. Some remained unconscious, while others, having recovered, turned toward the Lord of the Day of Separation. Blessed is he who has today held fast to God and has not broken the Covenant. He is indeed of the people of this Horizon which God has made the Sovereign of horizons and the Dawning-Place of all splendors. 3 وَالْحَمْدُ لِلَّهِ الَّذِي قَدْ أَظْهَرَ الصُّورَ الْأَعْظَمَ وَنَفَخَ فِيهِ بِاسْمِي الْأَعْظَمِ إِذَا أَنْصَعَقَ مِنْ فِي مَدَائِنِ الْأَسْمَاءِ وَاهْلُ مَلَكُوتِ الْإِنشَاءِ مِنْهُمْ مَنْ أَنْصَعَقَ وَمَا أَفَاقَ وَمِنْهُمْ مَنْ أَفَاقَ وَتَوَجَّهَ إِلَى مَالِكِ يَوْمِ الطَّلَاقِ طُوبَى لِمَنْ تَمَسَّكَ الْيَوْمَ بِاللَّهِ وَمَا نَقَضَ الْمِيثَاقَ أَنَّهُ مِنْ أَهْلِ هَذَا الْأَفْقِ الَّذِي جَعَلَهُ اللَّهُ سُلْطَانَ الْأَفَاقِ وَمُشْرِقَ كُلِّ الْأَشْرَاقِ
- 4 Praise be to God, to Whom the essence of unity bears witness by being sanctified from it, and the reality of glorification by being exalted above it. He is indeed the One Who cannot be mentioned by numbers nor counted among quantities. He is unified in His Own Self with a unity unknown to His servants, and is sanctified in His Own Being with a sanctification that the people of all lands shall never attain. 4 وَالْحَمْدُ لِلَّهِ الَّذِي شَهِدَ لَهُ كَيْنُونَةُ التَّوْحِيدِ بِتَقْدِيرِهِ عَنْهَا وَذَاتِيَّةُ التَّحْمِيدِ بِتَنْزِيهِهِ مِنْهَا وَأَنَّهُ هُوَ الْوَاحِدُ الَّذِي لَا يَذْكُرُ بِالْأَحَادِ وَلَا يَعُدُّ بِالْأَعْدَادِ قَدْ تَوَحَّدَ بِذَاتِهِ بِالتَّوْحِيدِ الَّذِي مَا عَرَفَهُ الْعِبَادُ وَتَفَرَّدَ بِكَيْنُونَتِهِ بِالتَّفَرُّدِ الَّذِي لَنْ يَصِلَ إِلَيْهِ أَهْلُ الْبِلَادِ
- 5 When He desired to distinguish between the nations, He spoke between the worlds through His Most Great Name. 5 فَلَمَّا أَرَادَ أَنْ يَفْصَلَ بَيْنَ الْأُمَمِ نَطَقَ بَيْنَ الْعَالَمِ بِاسْمِهِ الْأَعْظَمِ إِذَا انْجَذَبَتْ الْأَنْوَارُ إِلَى مَطْلَعِهَا وَالْآيَاتُ

Thereupon the lights were drawn to their source, the signs to their dawning-place, the evidences to their fountainhead, the evil ones to their abode and destination, and the wicked to their origin. Thereby appeared the greatest distinction among mankind. Some turned to God, detached from all else, hastened to the horizon of unity, and drank from the hands of their Lord's bounty the water of sanctification. Others turned away from the All-Merciful and faced toward Satan by virtue of what they had previously earned. And still others acknowledged God and then denied Him, retreating until they reached their origin in the abyss of wrath—a station which God has deprived of the breezes of His days and the fragrances of His garment. We testify that such a one is a yellowed, dried leaf moved by the wind however it wills. There is no God but Him, the Self-Sufficient, the Most High.

- 6 Praise be to God Who has adorned the heads of His chosen ones with the crown of hardship and tribulation, and has embellished their temples with the ornament of trials in the path of His Name that is sanctified above all names. He has made the prison a prisoner for those who have denied God, the Lord of the Throne and earth and of the supreme Paradise, while making it the most exalted Paradise for the people of Baha who have remained firm upon the Crimson Ark with such steadfastness that neither the allusions of the limiting ones nor the arguments of the followers of blind imitation could cause them to slip. By God's life! They are servants whom calamities cannot prevent from God, the Revealer of verses. The Concourse on High and the denizens of the Kingdom of eternity pray for them. My soul be a sacrifice for their steadfastness! They are the ones through whom the horizon of certitude has been illumined, the countenance of faith has beamed with joy, and assurance has appeared in all existence. By God! They are the steadfast ones whom neither slumber nor sleep overtakes, nor are they veiled by any barrier or measure. Their feet are like iron and their tongues are as swords wherewith they vindicate God amidst the concourse of creation. Upon them be the glory of God in the first and the last. There is no God but He, the One, the Most Exalted, the Mighty, the Bestower.

- 7 And now, O loved ones of the All-Merciful! By God, your imprisonment hath grieved Me, your tribulations have weakened Me, and the burning of your hearts hath consumed Me. All this hath, from one perspective, saddened Me, yet from another, that which hath befallen you hath brought Me joy - a joy which no earthly happiness can match - for adversity hath touched you in His path, and tribulation hath seized you for His love and remembrance. He who is adorned with the ornament of justice speaketh and saith: "Would that I had been

الى مشرقها و البينات الى مصدرها و الاشرار الى مقربها و مرجعها و الفجار الى مبدئها و به ظهر التفصيل الأكبر بين البشر منهم من اقبل الى الله منقطعاً عما سواه و سرع الى افق التوحيد و شرب من ايدى عطاء ربه كوثر التقديس و منهم من اعرض عن الرحمن و اقبل الى الشيطان بما اكتسبت من قبل و منهم من اعترف بالله ثم انكره و تفهقر الى ان اتصل بأصله في هاوية القهر المقام الذي جعله الله محروماً عن نسمات ايامه و ممنوعاً عن نفحات قيصره نشهد انه ورقة مصفرة يابسة جركها الهواء كيف شاء و اراد لا اله الا هو الغنى المتعال

6 الحمد لله الذي زين رؤوس الأصفياء باكلیل البأساء و الضراء و طرز هياكلهم بطراز البلاء في سبيل اسمه المقدس عن الأسماء و جعل السجن سجناً لمن كفر بالله رب العرش و الثرى و الفردوس الأعلى لأهل البهائم الذين استقروا على الفلك الحمراء باستقامة ما زلتهم اشارات اهل التحديد و لا دلالات اصحاب التقليد لعمر الله انهم عباد لا تتمتعهم المثالات عن الله منزل الآيات يصلين عليهم الملاء الأعلى و اهل جبروت البقاء نفسى لاستقامتهم الفداء هم الذين بهم اثار افق الايقان و تهلل وجه الايمان و ظهر الاطمينان في الامكان تالله انهم هم القائمون لا تأخذهم سنة و لا نعاس و لا يعترهم حجاب و لا قياس ان ارجلهم كالحديد و السنهم كالسيف ينصرون الله به بين ملاء الانشاء عليهم بهاء الله في الآخرة و الأولى لا اله الا هو الفرد المتعالى العزيز المنان

7 و بعد يا احباء الرحمن تالله قد احزننى سجنكم و اضنانى بلائكم و ذابنى احتراق قلوبكم كل ذلك من جهة و اخرى قد سرنى ما ورد عليكم بسرور لا يقابله سرور العالم لأن البأساء مستكم في سبيله و الضراء اخذتكم لحبه و ذكره و الذى فاز بطراز الانصاف ينطق و يقول ياليتنى كنت مع احباء

with the loved ones of God, and that there had befallen me what hath befallen them in the love of God, the Creator of earth and heaven!"

- 8 I address you in Persian that all the friends of God may hear the petition of this evanescent servant and not be saddened by what hath befallen them in the path of the Beloved of the worlds. Blessed is the state of one who is today adorned with the coloring of God. God, exalted be His glory and magnified be His grandeur, hath chosen imprisonment, and whosoever is afflicted thereby must in truth give thanks to the true Ordainer, for it hath befallen him for the sake of God what befell the very Self of God. This form of imprisonment is today more beloved than all that hath been created on earth and is truly sanctified above all the forms with which people are afflicted. For instance, the mystics are today veiled from the Purpose of the worlds by their mysticism, and likewise the learned are deprived of the Known One by their learning, and some are heedless of the Creator of earth and heaven due to names, wandering in the wilderness of error and delusion. Give thanks to the Beloved of the world that ye have drunk from the cup of tribulations in His path and quaffed from the chalice of trials. Blessed are ye, again blessed are ye! Yours is a goodly reward from God, the Mighty, the All-Bountiful. Through your sorrows joy appeareth in the world, and through your grief surgeth the ocean of gladness amidst the peoples.

- 9 Nevertheless, I beseech God, exalted and mighty be He, to aid this servant and you to preserve what He hath bestowed, that we may all walk with utmost eagerness and yearning in the path of harmony and unity, and hold fast to the firm cord of divine wisdom that hath been sent down in the heavenly tablets. Let us implore with complete humility that He may keep these servants firm and steadfast in His love and Cause, for this is the Day whereon secrets are tried, and the commanding self is aflame, as we have seen and heard that certain souls who considered themselves to be of the Kingdom of certitude and were outwardly adorned with the ornament of faith, and who in their own estimation had attained the highest degree of knowledge and displayed the utmost humility and submissiveness in their petitions to the Most Holy Court, and likewise in their letters to this servant - nevertheless, due to a vain imagination, transgressed the firm commandment of God and became occupied with their own desires. May God protect us and you from the evil of such people and from their deceit and craftiness. These matters have been mentioned so that all the friends who are gazing toward the All-Merciful may not fall

الله و ورد علیّ ما ورد علیهم فی حبّ الله فاطر الارض و السماء

8 بلسان پارسی عرض میشود تا جمیع دوستان الهی عرض این خادم فانی را بشنوند و از آنچه بر ایشان در سبیل محبوب عالمیان وارد شده مکدر نباشند نیکوست حال نفسیکه الیوم بصیغ الله مزین است حقّ جلّ جلاله و عظم کبریائت سبحان اختیار فرموده و هر نفسی بآن مبتلا شد فی الحقیقه باید مقدر حقیقی را شکر نماید چه که لأجل حقّ ورد علیه ما ورد علی نفس الحقّ این لون سبحان الیوم احبّ است از آنچه در ارض خلق شده و فی الحقیقه مقدّس از جمیع لونها است که جمیع ناس بآن مبتلا شده اند مثلاً عرفا الیوم بلون عرفان از مقصود عالمیان محتجب مانده اند و همچنین علما بلون علوم از معلوم محروم گشته اند و بعضی بالوان اسماء از فاطر ارض و سماء غافل و در پیدای حیرت و ضلال سالک و سایرند حمد کنید محبوب عالم را که در سبیلش از کأس بلایا نوشیدید و از کوب رزایا آشامیدید طوبی لکم ثمّ طوبی لکم انّ لکم حسن مآب من لدی الله العزیز الوهاب بأحزانکم یظهر الفرح فی العالم و بهومکم یتوجّج بحر السّرور بین الأمم

9 ولكن از حقّ جلّ و عزّ میطلبم که این عبد و شما را موفق فرماید بر حفظ آنچه عطا فرموده تا کلّ بکمال شوق و اشتیاق در سبیل وفاق و اتفاق مثنیّ نمائیم و بجبل محکم حکمت الهیه که در الواح ربّانیّه نازل شده متمسک باشیم و بکمال ابتهال استدعا نمائیم که این عباد را بر محبت و امر خود ثابت و مستقیم دارد چه که الیوم یوم تبلی السرائر است و نفس اماره مشتعل چنانچه دیده ایم و شنیده ایم که بعضی از نفوس که خود را از اهل ملکوت ایقان محسوب مینمودند و در ظاهر بطراز ایمان مزین بودند و بجان خود باعلی درجه عرفان ارتقا جسته و بکمال خضوع و خشوع عرایضشان بساحت اقدس میرسید و همچنین مکاتیبشان باین عبد مع ذلک بوهمی از امر محکم الهی تجاوز نمودند و بهوای خود مشغول گشتند اعاذنا الله و ایاکم من شرّ هؤلاء و مکرهم و خدعهم این مطالب عرض شد تا جمیع دوستان

prey to the snares of certain crafty souls. Verily He is the Protector, He is the Guide, and He is the Forgiving, the Generous.

که بشطر رحمن ناظرند بدام بعضی از نفوس محيله
مبتلا نشوند آنه لھو الحافظ آنه لھو المھادی و آنه لھو
الغفور الکریم

- 10 O imprisoned brother, that is, his honor Aqa Abdul-Baqi! God willing, may you ever be manifest with steadfastness and be adorned with trials in the path of Truth. Your letter arrived and brought the utmost joy, and all that was written therein became known, and the names that were sent arrived. Your mention and that of the other prisoners is continually remembered before the Throne. Blessed are you for having attained to this most exalted, most impregnable, most holy, most mighty, wondrous and invincible station. Convey on behalf of this evanescent servant sublime greetings to all the friends and say: Blessed are you for having attained the wine of tribulation in the path of God, the Lord of Names; and blessed are you for having turned to the Face in the Kingdom of Creation; then blessed are you for having outstripped all creation in recognizing God, the King of the Kingdom of eternity, and for being with His Name, Jamal, morning and evening. By the Truth itself, were I to repeat the word 'blessed' unto the end that hath no end, it would still be little compared to the enkindling of your hearts in the love of God, our Lord and the Lord of the heavens and earths. And praise be to God, the Lord of the worlds.

10 ای برادر مسجون یعنی جناب آقا عبدالباقی
انشاء الله همیشه باستقامت ظاهر باشی و در
سبیل حق ببلايا مزین مکتوب آنجناب رسید و
کمال مسرت از آن حاصل و آنچه در او مرقوم
داشتند معلوم شد و آنچه اسم فرستادند واصل
گشت و ذکر شما و سایر مسجونین لدی العرش
متصلاً مذکور طوبی لكم بما فزتم بهذا المقام
الأرفع الأرفع الأقدس الأعزّ البديع المنیع از
جانب این خادم فانی بجمیع دوستان تکبیر منیع
برسان و بگو طوبی لكم بما فزتم برحق البلاء فی
سبیل الله مالک الأسماء و طوبی لكم بما اقبلتم
الی الوجه فی ملکوت الانشاء ثم طوبی لكم
بما سبقتم الخلق فی عرفان الله مالک ملکوت
البقاء و أنستم مع اسمه الجمال فی الغدو و الاصل
ونفسه الحق لو اکرر کلمه طوبی الی آخر الذی لا
آخر له لیكون قليلاً عند اشتعال قلوبکم فی محبة
الله ربنا و رب السموات و الأرضین و الحمد لله
رب العالمین

- 11 The servant

11 خادم

- 12 And concerning what you wrote about his honor Aqa Siyyid Hasan, the special deputy of the Most Holy Branch - may my spirit be a sacrifice for the dust of His footsteps - that he had sent a dagger: it arrived. Convey greetings on behalf of this evanescent servant to him and to Muhammad Beg who were mentioned in your letter. God willing, may all attain to divine bounties and remain steadfast in His Cause. Today steadfastness is beloved. Consider Mir Abdul-Baqi: he attained the honor of faith and dwelt beneath the shadow of the Countenance, then through the buzzing of a fly became deprived of the cooing of the Dove. We beseech God to grant him success in returning and to preserve His loved ones from the evil of those who have denied God, the Lord of the seen and unseen. Let all the friends in the Land of Ta study this letter, and likewise send a copy thereof to the Land of Kaf, and convey greetings on my behalf to the friends in that land. Upon them be the glory of God, and upon them be the fragrances of God

12 و اینکه نوشته بودید که جناب آقا سید حسن
نایب مخصوص حضرت غصن الله روحی لثراب
قدومه الفداء خنجر فرستاده اند رسید خدمت
ایشان و جناب محمد بیک که ذکرشان در
مکتوب آنجناب بود از جانب این عبد فانی تکبیر
برسانید انشاء الله کل بعنایات الهیه فائز باشند و
بر امرش مستقیم الیوم استقامت محبوبست نظر
بمیر عبدالباقی نمائید بشرف ایمان فائز شد و در
ظل وجه ساکن و بعد بطنین ذبابی از هدیر ورقا
محروم گشت نسئل الله ان یوفقه علی الرجوع و
یحفظ احبائه من شر الذین کفروا بالله مالک
الغیب و الشهود این مکتوب را جمیع احباب
ارض طا ملاحظه نمایند و همچنین صورت آن
را بارض کاف ارسال دارید و تکبیر از جانب
این عبد خدمت احبابی آن ارض برسانید علیهم
بهاء الله و علیهم نفحات الله و رحمته السابقة علی
العالمین و الحمد لله رب العالمین

BLIB_Or11097#002

and His mercy which hath preceded all worlds. And praise be to God, the Lord of the worlds.

BH00645

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Inaccessible, the Most Mighty, the Most Exalted, the Most Glorious
 1 هو الأقدس الأَمع الأعظم العلى الأبهى
- 2 Praise be to God Who hath strengthened His Afnan with such might as can be altered neither by the cawing of the divines, nor the clamor of princes, nor the braying of the ignorant, nor the croaking of those who have disbelieved in God, the Lord of Names. And praise be to God Who hath aided His chosen ones with such aid as shall not pass away throughout the dominion of earth and heaven - they through whom the suns of faith have shone forth and the horizons of certitude have been illumined, through whom the sign of unity appeared in creation and the token of detachment amidst all peoples, through whom every unifier became unified, every submissive one submitted, every prostrate one prostrated, every learned one learned, every knower knew, every rememberer remembered, every speaker spoke, and every glorifier glorified his Lord, the Creator of earth and heaven.
 2 الحمد لله الذى عزز افنانه بعز لا يبدله نعاق العلماء ولا ضوضاء الأمراء ولا نهيق الجهلاء ولا نعيب الذين كفروا بالله مالك الأسماء والحمد لله الذى نصر اصفياه بنصر لا يزول بدوام الملك والملوك الذين بهم اشرفت شموس الايمان و انارت آفاق الايقان وبهم ظهرت آية التوحيد فى الامكان و علامة التجريد بين الأنام وبهم توحّد كلّ موحدّ وخضع كلّ خاضع وسجد كلّ ساجد وعلم كلّ عالم وعرف كلّ عارف وذكر كلّ ذاكر ونطق كلّ ناطق وسبح كلّ مسبح ربّه فاطر الأرض والسّماء
- 3 And praise be to God Who hath favored all created things with the manifestation of His Most Great, Most Exalted Name, whereupon all names were transformed, the hearts of the wretched were disturbed, the hearts of the near ones were assured, the Concourse on High rejoiced, and the dwellers of the cities of eternity were gladdened. Glorified be He Who hath distinguished between all things through His Most Exalted Word, whereby He hath taken the essences of existence and left behind the accidents at the stations of allusions and limitations. Verily, He is the One Worshipped, the Educator of the seen and unseen. There is no God but Him, the Almighty, the Glorious, the All-Loving.
 3 والحمد لله الذى منّ على من فى الانشاء بظهور اسمه الأعظم الأعلى اذا انقلبَت الأسماء واضطربت افئدة الأشقياء و اطمئنّت قلوب الأولياء واستبشر الملأ الأعلى واستفرح اهل مدائن البقاء سبحان من فصل بالكلمة العليا بين الأشياء و بها اخذ جواهر الوجود وتركى الأعراض فى مقامات الاشارات والحدود انه لهو المعبود ومرتبى الغيب والشهود لا اله الا هو المقتدر العزيز الودود
- 4 May my spirit be sacrificed for you! What can this heedless servant mention that would be worthy of your hearing, and
 4 روحى لكم الفداء اين عبد غافل چه ذكر نمايد كه لايق اصغاء آنحضرت باشد و اين جاهل چه معروض دارد كه قابل توجه آنمحبوب گردد

what can this ignorant one present that would merit the attention of that Beloved One? For mere nothingness to show a trace of existence is a grievous sin, and for utter non-existence to claim being is a great error. I seek forgiveness from God for what I have said and say, have mentioned and mention, have described and describe, and for how I have moved and move, have spoken and speak, have acted and act. For in truth, when this servant observes himself with fairness, he has not seen and does not see himself worthy of anything, and all words and mentions are seen as evanescent and non-existent before the rising of the sun of meanings, and all lofty attributes and exalted names stand perplexed in their own station, ever beseeching and hoping that the True One, exalted be His glory, will not remove from them the garment of acceptance. Indeed Unity itself, despite its lofty station and exalted rank, declares:

- 5 O my Lord! Thou art He Who chose me, distinguished me, elevated me, empowered me, and magnified me to a station where Thou didst speak through me and caused all things to speak in remembrance of me. But by Thy glory, O Beloved of the world and Goal of the nations, I ever cling to the hem of the robe of Thy bounty and grace, lest Thou shouldst withhold from me this most exalted station and this most resplendent, lofty rank. For shouldst Thou abase me, cast me out, and elevate mine adversary in my stead, Thou art indeed able to do this and powerful over it, and none can prevent Thee from exercising Thy sovereignty and will. I have testified and do testify at all times that nothing can prevent Thee from exercising Thy power, might, authority and choice.

- 6 Here is something that occurs to me to mention, and the true purpose is to prove the nothingness and effacement of this ephemeral one and engagement in remembrance of that Beloved. In this case there would be no harm in elaboration and detail. Once the Ancient Beauty journeyed to the land of Taff [Karbila], and in those days the Cause was very well concealed, such that no one had any knowledge of it. In that land a group had gathered who occupied themselves day and night with expressions of divine unity, counting themselves among the believers. However, their concept of unity was in reality the source of misbelief and the origin of multiplicity.

- 7 Were this servant to explain this matter in detail, the discourse would exceed moderation. In any case, these souls did not turn to the Most Holy Court - that is, they did not attain the honor of His presence. However, Jinab-i-Ismu'llah Haji Siyyid Javad (may the Most Glorious Beauty of God rest upon him),

از نیست محض اثر هستی ذنبی است کبیر و از مفقود بحت دعوی وجود خطائست عظیم استغفر الله العظیم عما قلت و اقول و ذکر و اذکر و وصفت و اصف و عما تحرکت و اتحرک و تکلمت و اتکلم و عملت و اعلم چه که فی الحقیقه این عبد وقتیکه بانصاف در خود ملاحظه مینماید خود را قابل هیچ ندیده و نمی بیند و جمیع الفاظ و اذکار نزد طلوع شمس معانی فانی و معدوم مشاهده میشود و کل صفات عالی و اسماء متعالیه در مقام خود متحیرند و از حق جلّ جلاله در کلّ حین سائل و آمل که قیص قبول را از ایشان اخذ نفرماید

- 5 انّ التّوحید مع علوّ مقامه و سموّ شأنه یقول ای ربّ انت الذی اخترتني و خصّصتني و رفعتني و عزّزتنی و عظمتنی الی مقام نطق بی و انطقت کلّ شیء بذکری ولكن وعزّتک یا محبوب العالم و مقصود الأمم انی اکون متشبّثاً بأذیال رداء جودک و کرمک لئلاّ تمنعنی عن هذا المقام الأعلى و هذه الرّتبة العالیة الأزهی لأنّک لو تمنعنی و تطردنی و ترفع ضدّی لتکون قادراً بذلک و مقتدرّاً علی ذلک و لیس احد ان یمنعک عن سلطانک و ارادتک و انی شهدت و اشهد فی کلّ الأحيان بأن لا یمنعک شیء من قدرتک و اقتدارک و نفوذک و اختیارک

- 6 یکفقره در این مقام بنظر این حقیر آمد عرض میشود و مقصود فی الحقیقه اثبات فنا و نیستی این فانیست و اشتغال بذکر آنحبيب در اینصورت در اطناب و تطویل باسی نخواهد بود وقتی جمال قدم بارض طف تشریف بردند و در آن ایام اصل امر بسیار مستور بود بشأنیکه احدی اطلاع نداشت و در آن ارض جمعی مجتمع شده بودند و در لیلی و ایام باذکار توحید مشغول بودند و خود را موحد میشمردند و لکن توحیدیکه فی الحقیقه مطلع شرک بود و مبدء کثرات

- 7 اگر این عبد بخواهد اینمقام را بتفصیل ذکر نماید بسط کلام از اعتدال تجاوز مینماید باری آن نفوس مذکوره بساحت اقدس توجّه ننمودند یعنی بشرف حضور فائز نگشتند و لکن جناب اسم الله

who resided in that land, would continuously attain His presence and was also part of that group. Yet endless love for the Beloved of the worlds was evident from him, such that despite that group's prohibition, he was not deterred and would attain His presence most of the time. Finally, one day He said: "O Javad! Despite these people claiming to love and counting themselves among this company, how is it they have not observed the customary courtesies and have not inquired after Us?" Then the Euphrates of utterance flowed from the Source of divine wisdom in such wise that the hearing ear perceived the glorification and sanctification of God, exalted be His glory, from all things. Until one day Jinab-i-Ismu'llah brought with him a person known as Shaykh Sultan. The Ancient Beauty said: "O Shaykh! This unity with whose mention you occupy yourselves night and day, and because of which you consider yourselves rich and independent - if God, exalted be His grandeur, were to erase this unity or roll up its carpet and place it under the throne, what then would you have and with what remembrance would you occupy yourselves?" And at this point such utterances were revealed from the Dayspring of divine knowledge that both Jinab-i-Ismu'llah and the aforementioned Shaykh were set ablaze by the heat of His words. In brief, after some time that entire group attained to true unity. In the words of the author of the Mathnavi: "The withered fish fell into the sea, the lost caravan found the path of guidance."

8 In this case, the mention and thought of this servant and the highest stations of the Bayan in these days have been and will be utter nothingness. The people are heedless and ignorant, unaware of the greatness of the Cause, roaming in the valley of ignorance and perceiving not, hastening in the wilderness of error and knowing not, walking in the desert of wrath and understanding not. Observe ye the person whose name is Ahmad. Despite having submitted several petitions to the Most Holy Court and likewise to this servant, and despite his show of faith, certitude, knowledge and steadfastness, the tempestuous winds of vain desire returned him to the lowest depths of the fire. Now the station of steadfastness that hath been revealed in the Tablets of God becomes evident. In numerous passages this verse hath been revealed from the Divine Pen: "Verily this Day is great, great, and the Cause is great, great."

9 I swear by the Sun of Beauty that hath risen from the horizon of glory that were a soul to truly comprehend the loftiness of this Revelation and that which hath been manifested in its days, he

حاجی سید جواد علیه بهاء الله الاهی که در آن ارض ساکن بودند بر سبیل استقرار بحضور فائز میشدند و ایشان هم داخل آن مجمع بودند و لکن محبت لایهایه بجهوب عالمیان از ایشان ظاهر میشد چنانچه مع منع آن جماعت ایشانرا ممنوع نشدند و در اکثر اوقات فائز بودند بالأخره یومی از ایام فرمودند یا جواد حضرات مع آنکه ادعای محبت مینمایند و خود را از این طایفه میشمردند چه شد که بآداب متداوله عمل ننمودند و احوالی از ما نپرسیدند بعد فرات بیان از منبع حکمت الهی جاری بشأنیکه اذن واعیه از کل اشیاء اصغای تسبیح و تقدیس حق جلّ جلاله مینمود تا آنکه جناب اسم ۶۶ [الله] جود یومی از ایام نفسیکه موسوم به شیخ سلطان بود با خود آورد جمال قدم فرمودند یا شیخ این توحیدیکه شب و روز بذکر آن مشغولید و خود را بسبب آن غنی و مستغنی مشاهده نمودید اگر حق جلّ کبریا به این توحید را محور نماید و یا بساط او را بیچد و در زیر مسند گذارد دیگر شما چه دارید و بجه ذکر مشغول میشوید و در این مقام بیاناتی از مطلع علم الهی ظاهر که جناب اسم الله و شیخ مذکور هر دو بحارارت بیان مشتعل شدند مختصر آنکه بعد از چندی آن مجمع باجمعهم بتوحید حقیقی فائز گشتند بقول صاحب مثنوی ماهی پژمرده در بحر افتاد کاروان گم شده زد بر رشاد

8 در اینصورت ذکر و فکر این عبد و اعلی مقامات بیان در این ایام لا شئی محض بوده و خواهد بود ناس غافل و جاهل و از عظمت امر پیغبری واد الجهل یرتعون و لا یسعون و فی هیماء الضلال یسعون و لا یعرفون و فی مفازة القهر یسلکون و لا یفقهون مشاهده نمائید نفسیکه اسمش احمد است مع آنکه چندین عریضه بساحت اقدس معروض داشته و همچنین باین عبد و مع اظهار ایمان و ایقان و عرفان و استقامت ریج عاصفه هوائیه او را باسفل درکات نیران راجع نمود حال شأن استقامت که در الواح الله نازل شده معلوم میشود در مقامات متعدده این فقره از قلم الهیه نازل آنّ الیوم عظیم عظیم و الأمر عظیم عظیم

9 قسم بآفتاب جمال که از افق جلال طالعست که اگر نفسی فی الحقیقه مطلع شود بر علو ظهور

would regard the world and all therein as non-existent and as naught, and all the world would be powerless to prevent him. How many base and worthless souls are observed who have yet to distinguish between the croak of the raven and the cooing of the dove! We beseech God to open their eyes and draw them nigh unto Him through His grace upon them. Verily He hath ever been self-sufficient in His sufficiency and independent of those who believed then disbelieved, who turned towards Him then turned away, through His exalted Word uttered aforetime: "O ye people! Ye are poor in your need of God, and God is the Self-Sufficient, the All-Praised." I conclude with "There is no power nor strength save in God."

و ما ظهر في أيامه عالم و عالميان را معدوم و مفقود شمرد و جميع عالم قادر بر منع آن نباشند چه قدر نفوس پست فطرت و بی پایه مشاهده میشوند هنوز نعیب غراب و هدیر ورقا را از هم امتیاز نداده اند نسئل الله ان يفتح ابصارهم و يقرّبهم اليه فضلاً من عنده عليهم انه لم يزل كان غنياً بغناؤه و مستغنياً عن الذين آمنوا ثم كفروا و اقبلوا ثم اعرضوا بقوله تعالى من قبل يا ايها الناس انتم الفقراء الى الله و الله هو الغنيّ الحميد اختم القول بلا حول و لا قوة الا بالله

- 10 Regarding the sum mentioned, according to His command that amount should reach Zaynu'l-Muqarrabin, upon him be the Most Glorious Beauty, in Hadba' that he may distribute it among the captives of that land. The sooner this matter is accomplished, the more beloved it is in the sight of God and His loved ones. Other details of affairs will be mentioned by Ismu'llah Mihdi, upon him be the Most Glorious of all Glory. This servant is ashamed before all the friends due to excessive writing, for he hath not and will never be able to make mention of them as befitfeth. From all he hopeth for pardon.

10 در باره آن وجه که مرقوم فرموده بودند حسب الأمر آنکه عدد ن بجناب زين الموقرين عليه بهاء الله الأبهى در حدباء برسد که ایشان ما بین اسراء آن ارض قسمت نمایند و این فقره هر چه تعجیل شود لدی الله و اولیائے محبوبست دیگر تفصیل امور را جناب اسم الله مهدی علیه من کلّ بهاء ابهاء مذکور میدارند و این عبد از کثرت تحریر خدمت جمیع آقایان نجل است چه که از عهده ذکرشان علی ما ینبغی بر نیامده و نخواهد آمد از جمیع امید عفو است

- 11 This servant hath submitted a letter to Ismu'llah Ha', upon him be the Glory of God, which will come to your notice. It would be very good if a copy thereof, after thorough correction, be sent to the land of Sh and Y, for some people are weak and have no understanding of matters - at the mere hearing of a croak they are seen to waver. Where are the mighty hearts? Where are the powerful souls? Where are the steadfast feet? Where are the firm and well-grounded souls? Where is he who said "Say: God - then leave them to their vain discourse"? "Verily we are God's and unto Him shall we return." It would also be well-pleasing if a copy of this petition be sent to those regions, that perchance the people may take heed.

11 مکتوبی این عبد بجناب اسم الله حاء علیه بهاء الله معروض داشته بنظر آنحضرت خواهد رسید اگر صورت آن بارض ش و یاء بعد از تصحیح کامل فرستاده شود بسیار خوبست چه که ناس بعضی ضعیفند و اطلاع بر امری ندارند بجز استماع نعیبی متزلزل مشاهده میشوند این الأفئدة القویة و این القلوب القادرة و این الأرجل المستقیمة و این النفوس الثابتة الرأسخة این من قال الله و ذر الناس فی خوضهم یلعون انا لله و انا الیه راجعون و صورت این عریضه هم اگر بآن اطراف ارسال شود محبوبست لعل الناس هم یتذکرون

BLIB_Or15700.080, BLIB_Or15711.003,
NLAI_BH4.113-117, MSHR5.056-057x

BH00713

To: *Haji Mirza Ali Akbar Naraqi*

Date: 1293? [1875-1876]

- 1 He is God—exalted be His station, the All-Glorious, the All-Powerful, the Most Great. 1 هو الله تعالى شأنه العظمة والقدرة والكبرياء
- 2 I call God to witness—and His angels, His Prophets, His chosen ones, His saints, His loved ones, His well-wishers, and His dear companions—that the revelation of verses from God, the Lord of Names and Attributes, hath reached such a degree that the sincere are powerless to number them, and the writers unable to set them down. They descend at morn and at eventide, in the watches of the night and at the ends of the day. And I, with my own infirmity and the infirmity of all beneath me in committing them to writing—how can I busy myself with aught else, or contend with the loved ones of God by words of mine which neither avail nor bear fruit? By the life of God! My heart hath yearned to make mention of the loved ones of God; yet I find no leisure to speak of them in a remembrance that would truly reflect my state and befit my lowly self. Wherefore, in every condition, I beg of them forgiveness, that God, out of His grace, may forgive them likewise. Verily He is the Pardoning, the All-Forgiving. 2 اشهد الله وملائكته وانبيائه واصفيائه واوليائه و احبائه و اودائه بأن تنزيل الآيات من الله مالك الأسماء والصفات بلغ الى مقام عجز المخلصون عن احصائها والكاتبون عن تحريرها وانها تنزل في الصباح والمساء وفي آتاء الليل و اطراف النهار واتي مع عجزى وعجز ما دونى عن تحريرها كيف اقدر ان اشتغل الى شئ آخر و ازاحم احباء الله بكلماتى التى لا تغنى ولا تثمر لعمر الله ان قلبى كان مشتاقاً بذكر احباء الله ولكن لن اجد الفرصة لأذكرهم بذكرى الذى يحكى عنى ويليق لنفسى لذا اطلب منهم العفو فى كل الأحوال ليعف الله عنهم فضلاً من عنده انه هو العفو الغفور
- 3 At all times my heart, my tongue, and my pen long to commemorate the friends and the noble ones; yet this frail servant is occupied with such a matter that he findeth not the opportunity, even to hearken unto his own remembrance, to set down a single word. Therefore, should delay occur in reply, or an interruption ensue, forgiveness is hoped for. 3 هميشه اوقات قلب و لسان و قلم مشتاقست بذكر دوستان و آقايان ولكن اين عبد فاني بشأنى مشغولست كه فرصت استماع ذكرى او تحرير كلمهئى نمييابد لذا اگر در جواب تأخيرى شود و يا تعطيلى رود اميد عفو است
- 4 Thy letters have arrived one after another; and, as they were adorned with the ornament of the mention of the Lord of Names, great joy and expansion were vouchsafed. Yet from the circumstances that have befallen thee, deep sorrow appeared. Nevertheless, if in truth one consider it, whatsoever befalleth for the sake of God, in the Cause of God, in the path of God, and for the good-pleasure of God, is, and ever shall be, an abiding bounty; for no deed hath been, nor is, without recompense and requital, and the reward of goodly acts is recorded in the Book of God, and shall endure throughout the continuance of His Kingdom and His dominion. Therefore shouldst thou not be grieved by the things that have come upon thee. 4 مكاتيب آنجناب بي درپي وارد و چون بطراز ذكر مالك اسماء مزين بود كمال بهجت و انبساط دست داد ولكن از امورات وارده بر آنجناب حزن شديد روى نمود اگرچه فى الحقيقه ملاحظه شود آنچه لوجه الله و فى امر الله و فى سبيل الله و فى رضا الله وارد شود نعمت باقيه بوده و خواهد بود چه كه هيچ عملى بى مكافات و بى مجازات نبوده و نيست و مكافات اعمال طيبه در كتاب الهى ثبت شده و بدوام ملك و ملكوت باقى خواهد ماند لذا آنجناب بايد از امورات وارده محزون نباشند
- 5 Your petitions were presented in the Most Holy Court, and this is what the Tongue of Grandeur spoke forth: 5 عرايض آنجناب در ساحت اقدس عرض شد هذا ما تكلم به لسان العظمة

- 6 O Ali-Akbar! When thou didst stand before the Throne in that luminous Presence, the Kingdom of divine utterance enjoined upon thee wisdom, that in all thine affairs thou shouldst have regard unto it, and that every soul should act, without sedition or clamour, in accordance with that which hath been made manifest from the Source of the Divine Will, that the servants may attain unto that which He hath purposed.
- 7 Wisdom is a substance, attracting by its very essence the remote to the seat of nearness, and drawing the stranger to his homeland. They whose hearts are set upon the vanities of the world and who are beguiled by transitory stations shall never be awakened nor roused from the sleep of heedlessness save by means known unto God alone. The wisdom mentioned in the Books and Tablets hath ever been, and shall remain, the very foundation of this Foundation. Verily, thy Lord is the All-Knowing, the All-Informed.
- 8 Should the hand of power draw aside the veil from this station, and that which is with God be made manifest, all would bear witness that whatsoever hath flowed from the Supreme Pen is indeed the well-beloved and the guide unto the desired goal. Thy letter hath been read in the presence of the Countenance, and We have answered thee with these words, through which the Sun of the knowledge of thy Lord hath shone forth. Blessed is the people that knoweth! None attaineth unto it save the sincere. End.
- 9 Concerning what you wrote about teaching the Cause, we beseech God to confirm you in this mighty matter. O My beloved! The heart of this evanescent one is aflame like a blazing fire, for we observe that the Truth is manifest, the Kingdom of utterance is resplendent, and the Day of God is witnessed; yet souls who purely for the sake of God remind people and call them to the truth are as rare as the philosopher's stone. How many lands have remained without cultivation and tillage, how many lands were tilled and cultivated but remained without water, and how many lands whose harvest time has come but there was no harvester to harvest them! Yet through the wonders of divine favors and the manifestations of the compassion of the All-Merciful, there is hope that souls will appear with heavenly characteristics and engage in teaching the Cause of God and educating all who dwell on earth.
- 10 That which causes and effects the attraction of hearts and purification of souls has been detachment from all save God. Blessed is the soul who becomes intoxicated with the choice wine of divine utterance and speaks the mention of the Friend
- 6 ای علی اکبر هنگامیکه تلقاء عرش در منظر انور حاضر بودی ملکوت بیان الهی ترا بحکمت امر فرمود باید در کل احوال بآن ناظر باشی و هر نفسی بآنچه از مبدء مشیت ظاهر شده عامل شود من غیر فتنه و ضوضاء عباد بآنچه اراده نموده فائز گردد
- 7 حکمت جوهریست جذّاب هر بعیدی را بمقرّ قرب جذب نماید و هر غریبی را بوطن کشاند نفوسیکه بزخارف دنیا دل بسته‌اند و بمناصب فانیه مغرور گشته‌اند متنبّه نشوند و از خواب غفلت بیدار نگردند مگر باسباییکه حق بآن عالم است و حکمت مذکوره در کتب و الواح اس این اساس بوده و هست آن ربّک هو العلیم الخبیر
- 8 اگر دست قدرت حجاب اینقام را بردارد و ما عند الله مشهود شود کل شهادت دهند که آنچه از قلم اعلی جاری شد همان محبوب و موصل بمطلوبست قد قرء کتابک لدی الوجه و اجنبناک بهذه الکلمات الّتی بها اشرقت شمس علم ربّک طوبی لقوم یعلمون و ما یفوز به الا المخلصون انتی
- 9 و آنچه از تبلیغ امر مرقوم نموده بودید نسل الله ان یوفّقکم علی هذا الأمر العظیم ای حبیب من قلب این فانی بمنایه نار مشتعل است چه که مشاهده میشود حق ظاهر و ملکوت بیان باهر و یوم الله مشهود و معذلک نفوسیکه خالصاً لوجه الله ناس را متذکّر نمایند و بحق بخوانند مثل اکسیر احمر که باب مشاهده میشوند کم من ارض بات من غیر زرع و حرث و کم من ارض زرع و حرث و بات من غیر ماء و کم من ارض اتی وقت حصاها و لم یکن من حاصد لیحصدها ولكن از بدایع الطاف الهیه و ظهورات عواطف رحمانیه امید هست که نفوسی باخلاق ملکوتیه ظاهر شوند و بتبلیغ امر الله و تربیت من فی العالم مشغول گردند
- 10 آنچه‌ی که سبب و علّت جذب قلوب و تطهیر نفوس است انقطاع از ما سوی الله بوده طوبی از برای نفسیکه از ریحیق بیان الهی سرمست شد و در انجمن عالم بذکر دوست ناطق گشت این

in the assemblage of the world. This intoxication increases consciousness and brings existence into non-existence. There is no end to the explanation of this station. He, verily, is the Expositor, the All-Knowing, the All-Wise.

- 11 In all circumstances, the friends of God and the drinkers of the spiritual wine must observe wisdom and hold fast to what God hath revealed in the Book. Convey My greetings to the friends and loved ones in the land of Ta, and likewise to those who have been imprisoned in the path of God. Blessed are they! The world has had and has no worth, and all deeds shall become non-existent and perish except the deeds of those souls who have arisen for the sake of God - the traces of such deeds shall never be erased from the book of creation.

- 12 Hereafter they must observe the utmost vigilance lest anything contrary to wisdom should appear, for this matter has been revealed in most of the Tablets, and that which has flowed from the Most Exalted Pen has been and shall ever be productive and the source of fruits. God willing, be occupied at all times with serving the Cause and hold fast to that which the Intended One hath desired.

- 13 The names of the friends of God that were mentioned in your letter were all presented before the Presence. Blessed are they that their names were mentioned in the Most Great Scene, then joy be unto them for they shall have a goodly return. God willing, may they remain steadfast in the Cause of God, for this matter is most mighty, not like some who are moved by every wind, follow every breeze, and are drawn to every call. Convey to all, on behalf of this evanescent servant, sublime greetings. We beseech God to adorn them with the garments of steadfastness and cause them to speak His praise among all creatures. Verily, He is the Almighty, the All-Powerful.

- 14 Convey My greetings to the honored son of the servant, Aqa Muhammad-Taqi. God willing, may they ever be successful in transcribing the verses of God, for there is no deed more beloved than this. The specimens of writing which they had requested were presented to the Most Great Branch - may my spirit be a sacrifice for the dust of His most pure footsteps. He said: "You yourself are witness and can testify that due to the abundance of divine Tablets to be transcribed, there is absolutely no time or opportunity available." And truly it is as He has stated, for even when He repairs to the outskirts of the city for recreation, the Tablets accompany Him and He remains occupied with them there also.

مستی بر شعور بیفزاید و هستی در نیستی آورد
شرح ایقان را پایانی نه آنه هو المبین العلیم الحکیم

11 در هر حال باید دوستان الهی و شاربان رحیق
روحانی بحکمت ناظر باشند و بما انزله الله فی
الکتاب متمسک دوستان و محبوبان ارض طا
را از قبل این فانی تکبیر برسانید و همچنین
مظلومانیکه فی سبیل الله بسجن مبتلا گشته اند
هنیئاً لهم دنیا را اعتباری نبوده و نیست و جمیع
اعمال معدوم و فانی خواهد شد مگر اعمال
نفوسیکه لوجه الله بآن قیام نموده اند آثار آن
اعمال از دفتر ابداع محو نخواهد شد

12 باید از بعد کمال مواظبت ملحوظ دارند تا امریکه
مغایر حکمت است ظاهر نشود چه که در اکثر
الواح اینفقره نازل و آنچه از قلم اعلی جاری شده
آن مؤثر و مطلع انمار بوده و خواهد بود انشاء الله
در جمیع احوال بخدمت امر مشغول باشید و بما
اراد به المقصود متمسک

13 اسامی دوستان الهی که در ورقه آنجناب مذکور
بود کل لدی الوجه عرض شد طوبی لهم بما
ذکرت اسمائهم فی المنظر الأكبر ثم هنیئاً لهم انّ
لهم حسن مآب انشاء الله بر امر الله مستقیم باشند
چه که اینفقره بسیار عظیمست نه مثل بعضی
که بهر ریخی متحرکند و بهر هوای متبع و بهر
نعیتی متوجه خدمت جمیع از قول این خادم فانی
تکبیر منبع برسانید نسل الله ان یزینهم بأثواب
الاستقامة و ينطقهم بثنائه بین البریة انه هو المقتدر
القدير

14 مخدوم زاده مکرم آقا محمد تقی را تکبیر برسانید
انشاء الله بتحریر آیات الله همیشه موفق باشند
امری محبوب تر از آن نیست خطوطیکه خواسته
بودند خدمت حضرت غصن الله الأكبر روحی
لتراب مقدمه الأطهر فدا عرض شد فرمودند تو
خود شاهد و گواهی که از کثرت تحریر الواح
الهیة فرصت بالمره مفقود و غیر مشهود است و
فی الحقیقه همین است که فرمودند چه که اگر
گاهی هم بر سبیل تفرج بیرون شهر تشریف
ببرند الواح همراهست و در آنجا هم مشغول
میشوند

- 15 Observe how continually petitions arrive from all cities, lands, and from the various regions of this land. The transcription of the Divine Revelation is specifically assigned to this servant, while the transcription of Tablets is entrusted to the Greater Branch - may my spirit be sacrificed for the movement of His pen. In truth, it is through God's power that we manage to accomplish even this much, otherwise it would appear extremely difficult in outward terms. We beseech Him for assistance in all conditions, for verily He is the Gracious Helper.
- 16 This servant's complete submission is that your honor should be engaged, with the utmost effort and attention, in fostering love and unity among the souls. The discord that occurred in that land has truly been a cause of the wastage of God's Cause. The friends were saddened by it while the enemies were gladdened. This matter is most grievous in the sight of God. Under all conditions, all must hold fast to the cord of unity, in such wise that no one should detect the slightest trace of discord among the loved ones of God.
- 17 Today, which is the Lord of Days and the King of all times and seasons, the radiance of the All-Merciful should be witnessed in the countenances of those who believe in God.
- 18 In any case, this matter of discord caused universal grief and darkened the world. God willing, this fire of discord shall be extinguished by the heavenly stream of love and unity, so that all may attain to that which God has willed. The Glory be upon you.
- مشاهده کنید حال از جمیع بلدان و از اراضها و از اطراف این ارض متصلاً عرایض میرسد تحریر تنزیل مخصوص است باین عبد و تحریر الواح بحضرت غصن الله الأكبر روحی لحركة قلبه الفداء فی الحقیقه از قدرت حق است که فی الجمله از عهده برمیآیم والا بر حسب ظاهر بسیار مشکل بنظر [میآید] نسئله التآیید فی کل الأحوال انه لهُ المؤید الکریم
- عرض کلیه این عبد آنکه باید آنجناب بکمال سعی و اهتمام در الفت و اتحاد نفوس مشغول باشند اختلافیکه در آن ارض واقع شد فی الحقیقه سبب تضییع امر الله بوده دوستان از آن محزون شدند و دشمنان از آن مسرور گشتند اینفقره لدی الله بسیار عظیمست در هر حال باید جمیع بحبل اتحاد متمسک باشند بشأنیکه احدی رایحه اختلاف از احبای الهی استنشام ننماید
- الیوم که سید ایام و سلطان ازمان و اوقات است باید از وجوه مؤمنین بالله نضره رحمن مشاهده شود
- باری فقره اختلاف سبب حزن کلی شد و عالم را تیره نمود انشاء الله این نار اختلاف بکوثر محبت و اتحاد فانی و معدوم شود تا کل بما اراده الله فائز گردند البهاء علیکم

BRL_ATBH#20x

BLIB_Or11097#009, BRL_DA#270,
AVK3.114.12x, MAS8.137bx, AYT2.380x

BH00804

*To: Aqa Mahmud**Date: 1293? [1875-1876]*

- 1 He is the Most Holy, the Most Great, the All-Powerful, the Most Exalted, the All-Glorious!
- 2 How sweet was that fragrance when it wafted! Blessed was the moment when this evanescent servant attained unto the perusal of that spiritual friend's letter, which was adorned with the ornament of the love of God. Nothing today hath been or
- هو الأقدس الأعظم المقتدر العلی الأبهی
- حبذا ذاک الشذا حین هبت مبارک وقتی این خادم فانی بزیارت کاتب آنحبیب روحانی که بطراز محبة الله مزین بود فائز شد هیچ شیء الیوم سبب و علت بهجت قلب نبوده و نخواهد بود

shall be the cause of the heart's joy save the sweet-scented perfumes of Divine love, and no matter shall bring comfort save turning unto Him and abiding beneath the shade of the Tree of His grace. In the Hidden Words He saith, the essence of which is this: Though thou traverse all the regions of earth and heaven, thou shalt find no rest save in the shelter of My mercy. In such wise, the joy and comfort of the friends of Truth lie in their occupation with His remembrance and their firm adherence to the cord of His love.

- 3 Thy letter brought such joy as this servant is powerless to describe. In truth, the delight of these servants lieth in the fragrance of the Merciful's love which we inhale from one another. Woe unto them that have cast behind their backs this praiseworthy station and have taken that which was forbidden them in the Book of God, the Mighty, the Loving. O spiritual friend! Observe the baseness of the nature of the heedless souls: though the dawn of inner meanings hath broken, and the winds of the springtime of the Merciful's bounty have blown, and the fragrances from the garden of divine knowledge have been diffused, most men are occupied with inhaling foul odors and following vain imaginings. Destruction and remoteness be upon them!

- 4 This servant, in the days when the verses were being revealed and written down before the Throne, observed that mention of steadfastness, its stations and its nobility, was revealed more abundantly than other themes. And this servant was perplexed, for he had not supposed that after this Most Great Revelation, by whose rays the very embodiment of steadfastness had been adorned and the head of certitude crowned with a wondrous new diadem, anyone would be seized with perturbation, or that doubt would overtake any soul after attaining unto certitude. He had beheld those who had drunk the wine of God's love to be as firm and immovable as mountains, and had observed the people of God to be as a solid structure. Never had he imagined that a soul would become heedless of the Sun and cling to the shadow, or that after beholding the light one would turn unto darkness - until in these days some of the mysteries of the frequent revelation of verses concerning steadfastness became clear and evident. Thus hath the buzzing of flies, nay less than that, prevented some from the Lord of Lords and caused them to slip from the straight path.

- 5 By my Lord! Every kind seeketh union with its kind, and every branch returneth to its root. As mentioned, a certain one

مگر تَضَوَّعاتِ نَفحاتِ مَحَبَّتِ الهیّه و هیچ امری علّتِ رَاحتِ نخواهد شد مگر تَوَجُّه باو و استقرار در ظلّ سدرهٔ عنایت او در کلمات مکنونه میفرماید که مضمون آن اینست اگر در اقطار ارض و سماء سیر نمائی رَاحت را نخواهی یافت مگر در ظلّ رَحمتِ من در اینصورت بهجت و رَاحتِ دوستانِ حقّ در وقتی است که بذکر او مشغول باشند و بحبلِ مَحَبَّتِش متمسک

3 باری مکتوب آنجناب بشأنی بهجت بخشید که این عبد از ذکرش عاجز است فی الحقیقه سرور این عباد در نَفحاتِ مَحَبَّةِ الرَّحمن است که از یکدیگر استنشام مینمائیم ویل للذین نبذوا هذا المقام المحمود و اخذوا ما نهوا عنه فی کتاب الله العزیز الودود ای حبیب روحانی ملاحظه در پستی فطرت نفوس غافله نمائید مع آنکه جُفر معانی دمیده و اریاح ربیع عنایتِ رحمانی وزیده و نَفحاتِ بستانِ معارف متضوّع گشته اکثری باستنشام اریاحِ منتنه مشغول و بنفوسِ موهومه متّبع تبّاً لهم و سحقاً لهم

4 این عبد در احیان تنزیل آیات که تلقاء عرش تحریر مینمود مشاهده مینمود که ذکر استقامت و مقامات آن و شرافت آن بیشتر از مقامات دیگر نازل میشود و این عبد متحیر بود چه که گمان نمینمود که بعد از این ظهور اعظم که از اشعهٔ آن هیکل استقامت مزین شده و رأس یقین باکلیل بدیع جدید فائز گشته احدی را اضطراب دست دهد و یا شکی بعد از اطمینان اخذ نماید و شاربانِ رَحیقِ مَحَبَّةِ الله را مثل جبالِ راسخ و ثابت و ساکن مشاهده مینمود و حزبِ الله را کانه بنیانِ مرصوص ملاحظه میکرد و هرگز گمان نمینمود نفسی از شمس غافل شود و بظلّ متمسک گردد و یا بعد از مشاهدهٔ نور بظلمت توجّه نماید تا در این ایام بعضی اسرار کثرت تنزیل آیات در شأن استقامت معلوم و واضح گشت چنانچه ظنّین ذباب بل احقر از آن بعضی را از ربّ الأرباب منع نموده و از صراطِ مستقیم لغزانده

5 ای وربّی کلّ جنس یتّصل الی جنسه و کلّ فرع یرجع الی اصله چنانچه مذکور شد نفسی از ارض کاف در ارض طا بوساوس مفقودی از

from the land of Kaf, through the whisperings of one now perished, hath in the land of Ta strayed from the extended path and been deprived of the Lord of existence. Lost indeed are the seeker and the sought, the rememberer and the remembered, the hoper and the hoped-for, the commander and the commanded. One is utterly amazed at such a being's lack of faithfulness and steadfastness - nay, the very essence of amazement beholdeth itself amazed. However, in view of the supreme compassion and mighty favor which all are commanded to show today, one must strive with the utmost endeavor to reform souls, that perchance doubting hearts may be illumined with the lights of certitude and troubled souls adorned with the ornament of assurance. Therefore it behoveth that honored one, to the extent of his power, to be engaged in service to the Cause and remind the deluded souls, for the people are weak and ill, and have ever been in need of a skilled physician. We beseech God to heal them and open their eyes, their ears, and the doors of their hearts. Verily, He is the All-Powerful, the Almighty.

صراط ممدود گذشته و از مالک وجود محروم شده قد خسر الطالب و المطلوب و الذاکر و المذکور و الآمل و المأمول و الأمر و المأمور انسان بسیار متحیر است از عدم وفا و استقامت چنین وجود و امثال آن بل کینونة تحیر خود را متحیر مشاهده مینماید ولیکن نظر بشفقت کبری و عنایت عظمی که کلّ الیوم بآن مأمورند باید بکمال سعی و اجتهاد در اصلاح نفوس مشغول شد که شاید قلوب مرئیة بانوار یقین منور شود و نفوس مضطربه بطراز اطمینان مزین گردد لذا بر آنجناب لازم که بقدر قوه بخدمت امر مشغول باشند و نفوس موهومه را متذکر دارند چه که خلق ضعیف و مریضند و محتاج طیب حاذق بوده و هستند نسل الله بآن بشفیه و یفتح ابصارهم و آذانهم و ابواب قلوبهم انه هو المقتدر القدير

- 6 This servant at all times beseeches and hopes that the True One, exalted be His glory, may bestow upon all from His generous hand the wine of steadfastness, that they may not be deprived by foul winds from the fragrant musk of divine knowledge, nor by turbid waters from the ocean of life. Verily, He is the Bestower, and He is the Ordainer, the All-Knowing, the All-Informed.

6 از حقّ جلّ جلاله این عبد در کلّ احوال سائل و آمل است که جمیع را از ید عطا ریح استقامت عطا فرماید تا باریاح منتنه از تضوعات مسک عرفان ممنوع نگردند و بماء کدره از بحر حیوان محروم نشوند انه هو المعطی و انه هو المقتدر العليم الخبير

- 7 Another matter which has caused boundless grief is the discord in that land. By God, it darkens the heart of joy and gladness and sullies the hem of might and delight. Discord among the loved ones is a fire that consumes good deeds and actions. Today the glory of God's Cause lies in the unity and harmony of those who seek the Ka'bah of divine knowledge, and this matter has become the cause of grief to the Ancient Beauty, for it exalts the word of unity yet wastes the Cause through discord. To this testifies every fair-minded and discerning one. You must strive with utmost determination that the sun of unity may dawn from the horizons of hearts, and that the flames of discord may be quenched by the waters of remembrance and utterance.

7 و امر دیگر که سبب حزن لاینهایه شد اختلاف آن ارض است تالله به یکدر قلب البهجة و السرور و تغیر ذیل العزّ و الحبور اختلاف بین احباب ناریست که اعمال و افعال حسنه را محترق مینماید الیوم عزّت امر الله در اتحاد و اتفاق قاصدان کعبه عرفان بوده و اینفقره سبب حزن جمال قدم گشته چه که سبب اعلاء کلمه اتحاد است و سبب تضییع امر اختلاف یشهد بذلک کلّ منصف بصیر باید بکمال همت جهد نمائید تا شمس اتفاق از آفاق قلوب مشرق گردد و جذوات نار اختلاف بمیاء ذکر و بیان مخمود و منطفی شود

- 8 Furthermore, your letter was presented at the Most Holy Court, and its horizon was adorned with the crown of verses and sent forth. God willing, they will attain unto it and write their news daily, for the mention of a beloved by a beloved is counted among the sweet delights of the eternal Paradise. Convey the Most Glorious, Most Wondrous greetings to Haji Mirza Kamalu'd-Din, upon him be the glory of God and His mercy.

8 عرض دیگر آنکه عریضه آنجناب در ساحت اقدس عرض شد و افق آن با کلیل آیات مزین گشت و ارسال شد انشاء الله بان فائز شوند و همه روزه احوالات را مرقوم دارند چه که ذکر حبیب حبیب را از نعماء لذیذه جنت باقیه محسوسست خدمت حضرت حاجی میرزا

This time this servant had no opportunity to write anything to him, as he is occupied day and night with the recording of verses. I hope for his pardon. Convey wondrous greetings to the friends of that land, and I beseech God to make them so steadfast in the Cause of the All-Merciful that they will see the loftiness of earth's mountains and their weight as more insignificant and lighter than a fly's wing, and that they may not be deprived by any deceit or stratagem from the Lord of all causes. We beseech God to protect all through His grace and give them to drink of the Kawthar of steadfastness. Verily, He is the Lord of Oneness and the Master of creation. There is no God but Him, the Mighty, the Praiseworthy.

کمال الدین علیه بهاء الله و رحمته تکبیر ابداع امنع
برسانید این مرتبه این عبد مجال نیافت که خدمت
ایشان چیزی معروض دارد چه که شب و روز
تحریر آیات مشغولست از ایشان امید عفو است
دوستان آن ارض را تکبیر بدیع برسانید و از
حق میطلبم ایشانرا بر امر رحمن بشأنی مستقیم
دارد که علو جبال ارض و ثقل آن را احقر و
اخف از پر مگس مشاهده نمایند و بهیچ مکر
و حیل از مالک علی محروم نمانند نسل الله
بأن یحفظ الکلی فضل من عنده و یستقیم کوثر
الاستقامة انه مالک الأحدیة و مولی البریه لا
اله الا هو العزیز الحمید

- 9 All who circle the Throne of the All-Merciful and dwell near the mercy of the Lord send their greetings. If you would send a copy of this letter to the land of Kaf, it would be most beloved, that all may become aware of steadfastness and its stations.

9 جمیع طائفان عرش رحمانی و ساکنان جوار
رحمت ربانی تکبیر میرسانند و سواد این مکتوب
را اگر بارض کاف ارسال فرمائید بسیار
محبوبست تا جمیع بر استقامت و مقامات آن
مطلع گردند

- 10 Again it is submitted that if you meet Mir 'Abdu'l-Baqi, tell him to consider the Tablet that was previously revealed specifically for him, that perchance he may be reminded or fear. This servant mentions some verses of that blessed Tablet. His exalted Word:

10 مجدّد عرض عرض میشود اگر میر عبدالباقی
را ملاقات نمودید بفرمائید لوحیکه از قبل
مخصوص او نازل شده ملاحظه کند لعلّ یتذکر
او یخشی بعض آیات آن لوح مبارک را این عبد
ذکر مینماید قوله تعالی

- 11 Stand thou firm in the Cause in such wise that neither the veils of the people of creation prevent thee, nor the doubts of any uncertain learned one disturb thee. By God, he who has recognized the One to be recognized is the knower, and he who has turned to the Known One, he indeed is the true learned one whom God has made to be among the letters of the Book... Verily, he who has believed is among the companions of guidance amidst humanity, and he who has turned away is among the people of tyranny before thy Lord, the Mighty, the All-Knowing.

11 ان استقم علی الأمر علی شأن لا تمنع حجاب
اهل الانشاء و لا تضطربک اوهام کلّ عالم
مرتاب تالله من عرف المعروف هو العارف و من
اقبل الی المعلوم انه هو العالم الحقّ الذی جعله الله
من احرف الکتاب الی قوله جلّ و عزّ ان الذی
آمن انه من اصحاب الهدی بین الوری و الذی
اعرض انه من اهل الطاغوت عند ربک العزیز
العلام

- 12 Say: Given these conclusive divine exhortations and verses of transcendent, eternal glory, how is it that you have passed by the Source of knowledge on the word of an ignorant one, and have turned away from the breezes of revelation, drawn to the exhalations of error? We beseech God to guide him and make him steadfast in the Cause of God. This is the most glorious, most exalted, most sublime station. Until one succeeds in rending asunder the veils of majesty, it is difficult to attain to this station, save whom God willeth.

12 بفرمائید مع این خطابات محکم الهی و آیات عزّ
صمدانی چه شد که بقول جاهلی از منبع علم
گذشتی و بنفحه طاغوت از نفحات وحی چشم
پوشیدی از حق میطلبم او را هدایت فرماید و
بر امر الله مستقیم دارد اینست مقام اعظم اجلّ
اعلی و تا نفسی بکشف سبحات جلال موفق

نشود مشکل است باین مقام فائز گردد الا من شاء
الله

BLIB_Or15700.104, BLIB_Or15711.016

BH00911

To: Ali Akbar Khurasani Qaini

Date: 1293? [1875-1876]

- 1 He is Most Holy, Most Ancient, Most Great, Most Powerful, Most Exalted, Most Glorious 1 هو الأقدس الأقدم الأعظم المقتدر العلیّ الأبهی
- 2 The essence of praise and glory befiteth Him alone Whom the mystics, possessed of the secrets of reality and utterance, have found themselves powerless to know, and before Whose absolute Being they have confessed their utter nothingness. I testify that He hath been sanctified beyond both eternity and perpetuity, how much more beyond all creation and extinction. For the eternity that can be described by tongue or characterized by utterance is not, and never shall be, worthy of Him. Hearts and minds are bewildered in comprehending even a single one of His signs - how much more bewildered must they be in knowing His Essence, which transcendeth all mention and description. 2 جوهر حمد و ثنا معروفی را لایق و سزااست که عارفان اسرار حقایق و بیان از عرفان ذات مقدّسش خود را عاجز مشاهده نموده‌اند و نزد هستی مطلقش اعتراف بر نیستی محض نموده‌اند اشهد انه كان مقدساً عن القدم و البقاء فكيف الحدوث و الفناء چه که قدمیکه موصوف بلسان و منعت بیان است لایق او نبوده و نخواهد بود قد تحیرت الأفئدة و العقول عن عرفان آیه من آیاته فكيف عرفان ذاته المتعالی عن الأذکار و الأوصاف
- 3 He hath created the whole world through His Primal Word, and all do acknowledge and confess this truth. Yet none hath ever understood that Word, let alone its Creator and Source. For if it be claimed that this Word is like unto words that flow from the tongue, this would be sheer injustice and pure fabrication, since such words are subject to extinction while the Word of God is sanctified therefrom. And if it be said that it is of the words that flow from the pen, this too is bounded by contingent limitations, while the Divine Word is exalted above such constraints. 3 جميع عالم را از کلمه مبارکه اولیه خلق فرموده و کلّ باین فقره معترف و مقررند و مع ذلك احدی عارف بآنکله نشده تا چه برسد به موجد آن و خالق آن چه اگر گفته شود اینکله مثل کلماتیست که از لسان جاری میشود این ظلمی است صرف و افکیست محض چه که آنکله را نفاد اخذ مینماید و کلمه الله مقدّس از آن و اگر گفته شود که از کلماتیست که از قلم جاری میشود آنهم محدود است بحدودات امکانیه و کلمه الهیه منزّه از آن
- 4 This evanescent servant beareth witness that this Word hath never been subject to extinction or annihilation, nor hath it been confined by expressions and meanings. None knoweth it save the All-Knowing, the All-Informed. When the powerlessness of all to know His Word is established, who then could possess the strength and ability to soar in the heavens of knowing the King of the Word? All contingent being hath 4 این خادم فانی شهادت میدهد که اینکله را نفاد و فنا اخذ ننوده و به الفاظ و معانی محدود نگشته لا يعرفها احد الا العليم الخبير چون ثابت شد عجز کلّ از عرفان کلمه او دیگر که را قدرت و یارای آن که در هوای عرفان سلطان کلمه طیران نماید قد شهد الامکان بعجزه و فثائه و

testified to its impotence and extinction, and knowledge itself hath confessed its inadequacy and inability. Exalted, immeasurably exalted is He above whatsoever is mentioned in the realm of contingent being! Exalted, immeasurably exalted is He above whatsoever is defined by utterance! We beseech Him, exalted be He, to grant us success in speaking that which He hath permitted us and in acting according to what He hath commanded us in His firm, transcendent, impregnable, mighty and inaccessible Book.

- 5 Your letter addressed to this evanescent servant was received. Praised and thanked be God that you are occupied with the mention and glorification of God. As for what you mentioned regarding Ibn Sh J, God willing, he hath been and shall continue to be victorious. We beseech God to aid him in all conditions to champion His Cause through wisdom and utterance.

- 6 Regarding what you wrote about the association of certain companions with them - this matter is certainly outside of wisdom, for if such souls become too well known, they will no longer be able to serve the Cause as they should. All the loved ones of God and those who drink from the wine of inner meanings must reflect on this matter. Today all are commanded to observe wisdom, as the divine Books and heavenly Tablets bear witness. Therefore, they must at all times keep their gaze fixed on wisdom and hold fast to it. Observe how throughout the history of the Cause, whenever wisdom was lacking, it led to the extinguishing of souls, the perturbation of hearts, and the avoidance of the people of the earth. Divine mercy has taken precedence and His grace has encompassed all.

- 7 Today those who are adorned with the ornament of faith must strive with the utmost effort to engage in matters that draw people near and guide the deniers and the doubtful to the horizon of certitude with utmost kindness and love. Most people are heedless of the Truth and unaware of the surging oceans of generosity and bounty. Their suppositions and desires have prevented them from the Most Exalted Horizon. They know not what has appeared in the world, for they are afflicted with the diseases of ignorance. The maladies of the people of the world must be cured through the breaths of holy, pure, and detached souls. O my brother, such souls have been and will be rare to find. However, I beseech God, exalted be His glory, to raise up souls in every land who will arise to serve His Cause as befitting and who will detach themselves from self and all else in the path of His love. Had the loved ones of God acted upon the compassionate divine counsels until now, the earth would

اعترف العلم بقصوره و امتناعه تعالى تعالى عما ذكر
في الامكان و تعالى تعالى عما حدّد بالبيان نسئله
تعالى بأن يوفقنا على التكلم بما اذن لنا و العمل بما
امرنا في كتابه المحكم المتعالى الممتع العزيز المنيع

- 5 عرض میشود مکتوب آنجناب که باین خادم
فانی نوشته بودند رسید الحمد لله و الله که آنجناب
بذکر و ثنای الهی مشغولند و آنچه در باره جناب
ابن ش ج ذکر نمودند انشاء الله منصور بوده و
خواهند بود نسئل الله بأن یوفقہ فی کلّ الأحوال
على نصره امره بالحكمة و البیان

- 6 اینکه از مرادوه بعضی اصحاب بابشان نوشته
بودید البتہ این فقره از حکمت خارج است چه
که امثال آن نفوس اگر زیاد معروف شوند دیگر
خدمت امر علی ما ینبغی از ایشان بر نیاید جمیع
احبابی الهی و شاربان رحیق معانی باید در این
فقره ملاحظه نمایند الیوم کلّ بحکمت مأمورند
چنانچه کتب الهیہ و الواح ربّانیہ شاهد و گواه
این مقال است لذا باید در کلّ حین بحکمت
ناظر باشند و بأن متمسک مشاهده نمایند آنچه
از اول امر تا حین بی حکمتی ظاهر شده سبب
انحطاد نفوس و اضطراب قلوب و اجتناب اهل
ارض گشته رحمت الهی سبقت گرفته و فضلش
احاطه نموده

- 7 باید الیوم نفوسیکه بطراز ایمان مزینند بکمال جدّ
و جهد باموریکه سبب تقریب عباد است تشبّث
نمایند و بمنتهای رأفت و محبت منکرین و متوهمین
را بافق یقین هدایت کنند اکثری از خلق از حق
غافلند و از تموجات ابجر جود و کرم بیخبر ظنون
و هوی ایشان را از افق اعلی منع نموده نمیدانند
در عالم چه ظاهر شده چه که بامراض جهالت
و نادانی مبتلا گشته اند و باید از انقاس نفوس
مقدسہ صافیہ منقطعہ رفع امراض اهل عالم
شود ای برادر من امثال چنین نفوس کرباب
بوده و خواهند بود لکن از حق جلّ جلاله
سائل و آلم که در هر بلد نفوسی ظاهر فرماید
تا بما ینبغی بر خدمت امرش قیام نمایند و در
سبیل محبتش از خود و عالمیان بگذرند و اگر

surely have been transformed. I beseech Him, exalted be He, to raise up in every land those who will voice His praise and act according to what is commanded in His Book, and who will hold fast to His good-pleasure, which He has made the ultimate goal for all humanity. Verily He has power over whatsoever He willeth. None can stay His dominion, none can repel His sovereignty, and none can turn back His decisive, firm, and mighty command.

- 8 Furthermore, the loved ones of God must today be manifestations of divine wealth and independence. In this way, their words will prove effective in hearts. Among all breezes, the breeze of detachment and independence is like the spring winds that cause human fruits to appear in the contingent world. Blessed is he who attains to this glorious and exalted station. The Supreme Pen has at all times commanded His loved ones to that which exalts the Cause of God, but few are found who act accordingly. Convey sublime greetings from this evanescent one to all the friends of God in those regions and say: These are the days of service and the days of love. God willing, all must drink from the Kawthar of affection in complete unity. Discord causes the dissipation of God's Cause while unity causes its exaltation. He has said, and His word is the truth: "Adorn your temples with the ornament of humility, your hearts with the ornament of love and unity, and your tongues with His glorious and beautiful remembrance." And the details of your letter were at one time presented before the Most Holy Court. His exalted Word:

- 9 O 'Ali-Akbar! We have enjoined upon all men that which beseemeth the Days of God. Some have accepted and acted upon that which was commanded, and others have cast it behind their backs. Blessed are they that have acted accordingly. It behooveth every soul to hold fast unto that which hath been sent down in the Tablets from the presence of One Who is All-Knowing, All-Informed. He hath desired naught for Himself, but hath summoned all to that which shall profit them both in this world and in the next. To this testifieth the Tongue of Grandeur in His Most Great Prison. Glorified be they who have fulfilled the Covenant of God and stood firm in His wondrous Cause. We make mention of those who have adorned themselves with the raiment of steadfastness amidst all creation. These are the people of Baha in the kingdom of creation. Upon them rest My glory and My mercy that hath encompassed all worlds. Give thanks unto God for having been

تا حال احبای الهی بنصایح مشفقانه ربانی عمل مینمودند البته ارض غیر این ارض مشاهده میشد اسئله تعالی بأن يظهر فی کل ارض من ينطق بثائته و يعمل بما امر فی کتابه و يتمسک برضائه الذی جعله الغایة القصوی للوری انه هو المقتدر علی ما یشاء لا مانع لحکومته ولا دافع لسلطانه ولا مرد لأمره المبرم المحکم المتین

- 8 و دیگر باید احبای حقّ الیوم مظاهر غنا و استغنائی حقّ باشند در اینصورت کلمه ایشان در قلوب مؤثر واقع شود نسیم انقطاع و استغنا مابین نسایم و اریاح بمثابه اریاح ربیع است مابین اریاح و سبب و علت ظهور اثمار انسانیست در امکان طوبی لمن فاز بهذا المقام المحبوب العزیز الرفیع قلم اعلی در کل احوال احبای خود را به ما یرتفع به امر الله امر فرموده ولكن عاملین قلیلین مشاهده میشوند جمیع دوستان حقّ که در آن اطرافند از قبل این فانی تکبیر منبع برسانید و بگوئید ایام ایام خدمت است و ایام ایام محبت باید انشاء الله کلّ بکال اتحاد از کوثر وداد بیاشامند اختلاف سبب تضییع امر الله و اتحاد سبب علو آن قال و قوله الحق زینوا هیاء کلکم بطراز الخضوع و قلوبکم بطراز المحبة و الاتحاد و لسانکم بذکره العزیز الجمیل و تفصیل مکتوب آنجناب وقتی از اوقات در ساحت اقدس عرض شد

- 9 قوله تعالی یا علی قبل اکبر انا وصینا العباد بما ینبغی لایام الله منهم من اخذ و عمل بما امر به و منهم من نبذ عن ورائه طوبی للعاملین ینبغی لكل نفس ان يتمسک بما نزل فی الألواح من لدن علیم خبیر انه ما اراد لنفسه من شیء و دعا الكل بما ینفعهم فی الدنیا و الآخرة یشهد بذلک لسان العظمة فی سجنه العظیم البهاء علی الذین وفوا بميثاق الله و استقاموا علی امره البدیع انا نذكر الذین تزینوا برداء الاستقامة بین البریة اولئک اهل البهاء فی ملکوت الانشاء علیم بهائی و رحمتی الی سبقت العالمین ان احمد الله بما ذكرت لدی العرش و جرى اسمک من لسان المظلوم فی هذا المقام الکرم انتهى

mentioned before His Throne, and for having thy name flow from the tongue of the Wronged One in this glorious station.

- 10 God willing, may you be occupied at all times with the remembrance of the Self-Sufficing Lord and be gladdened by His love. The glory shining forth from the Dayspring of Glory be upon the people of Baha.

10 انشاء الله در كل احوال بذكر غنى متعال مشغول
باشيد و بحيش مسرور البهاء من مطلع البهاء على
اهل البهاء

BLIB_Or15700.114, BLIB_Or15711.026

BH01039

To: Haji Siyyid Muhammad Rida et al., in Egypt

Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, majesty and power!
- 2 Praise be to God Who is unique in His utterance, sanctified from all sight, and holy beyond what is mentioned in the realm of possibility. He is indeed the Single One Whom the Manifestations of uniqueness have not known, and the One before Whose praise the Dawning-places of unity stand powerless. He has ever been, in the loftiness of His station and the exaltation of His glory, beyond the understanding of all else. He it is Who sent forth the Messengers and revealed the Books that His servants might know His mighty Message and His straight Path. Among the people are those who have turned towards Him and found the fragrances of the days of His Manifestation, and among them are those who turned away, following those in the graves. We beseech Him, exalted be He, to aid all to turn unto Him and to cling to His pure, holy and luminous robe.
- 3 Thereafter, your letter, which was penned with the ink of love and affection, brought joy to our heart. Praise be to God that you and your kindred are enkindled with the fire of the Divine Word and have attained the recognition of the Manifestation of Divine Unity. We beseech God, exalted be His glory, that He deprive not His loved ones of the Most Great Ocean. He is indeed the Powerful, the Mighty.
- 4 At a specific time your letters were presented before the Most Holy Court, and answers descended from the heaven of grace. However, due to the volume of correspondence and other matters, this servant has not found the opportunity to write to

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى تفرّد بالبيان و تنزه عن العيان و
تقدّس عمّا ذكر في الامكان انه هو الفرد الذى ما
عرفه مظاهر التفريد و الواحد الذى عجز عن ثنائه
مطالع التوحيد قد كان لم يزل في علو مقامه و
سمو شأنه منقطعاً عن عرفان دونه انه هو الذى
ارسل الرسل و انزل الكتب ليعرف العباد نبأه
العظيم و صراطه المستقيم من الناس من اقبل و
وجد نفحات ايام الظهور و منهم من اعرض بما
اتبع اهل القبور اسئله تعالى بأن يوفّق الكل على
التوجه اليه و التثبت بذيله الطاهر المقدّس المنير

3 و بعد مكتوب آنجناب كه از قلم محبت و مداد
مودّت مرقوم گشته بود مايهء فرح قلب گرديد
الحمد لله آنجناب و منتسبين شان بنار كلمهء الهيه
مشتعل و عرفان مظهر احديه فائزند از حق جل
جلاله سائل و آملیم كه احبای خود را از بحر
اعظم محروم نفرمايد انه هو المقتدر القدير

4 و در وقت مخصوصى عرايض آنجناب در ساحت
اقدس عرض شد و از سماء عنايت جواب نازل
ولكن نظر بكثرت تحرير و امور اخرى اين عبد
مجال نيافت كه خدمت آنجناب معروض دارد

you, as each day travelers arrive bearing letters from many believers, and this servant is occupied day and night writing countless replies. God willing, you should not be saddened by this delay in response and will accept this servant's apology.

چه که در هر یوم مسافری وارد مع عرایض
جمعی از مؤمنین و این عبد لیلًا و نهارًا بتحریر
اجوبهء لاتخصیه مشغول انشاءالله باید آنجناب
از تأخیر جواب مکدر نباشند و عذر این عبد را
پذیرند

- 5 Regarding your intention to turn towards the Most Holy Court, it was presented, and He said: "It is most evident and clear that those who drink from the cups of recognition ever seek and yearn for the presence of the All-Merciful, for in truth He is the Cause of creation, the reason for existence, the Ultimate Goal and the Most Remote Mosque. However, as the decree of wisdom has descended from the heaven of the Divine Unity, all friends must observe it and act according to its requirements. He ordaineth for whomsoever He willeth the reward of attaining His presence. He is indeed the Wise, the Just, the Single One, the All-Informed. Blessed is he who acteth according to that which he hath been commanded. We testify that he is among the successful ones."

5 اینکه ارادهء توجه بشطر اقدس نمودید عرض
شد فرمودند این بسی واضح و مبرهن است
که شاربان کؤوس عرفان در کلّ احیان
لقای حضرت رحمن را طالب و آملند چه که
فی الحقیقه اوست علة خلق و سبب آفرینش و
غایة قصوی و مسجد اقصی و لکن چون حکم
حکمت از سماء احدیت نازل جمیع دوستان باید
بآن ناظر باشند و بمقتضای آن عمل نمایند آنه
یکتب لمن یشاء اجر اللقاء آنه هو الحکم العدل
الفرد الخیر طوبی لمن عمل بما امر به نشهد آنه
من الفائزین انتهی

- 6 Regarding what you wrote about the newborn child belonging to you and Aqa Siyyid Muhammad, it was presented before the Most Holy Court. He said: "Today these names are beloved before the Throne: Diya, Badi', Husayn, and 'Ali. You and your brother may choose whichever one you desire." And concerning what you wrote about the matter of marriage, this matter was conducted in the Most Holy Court in the presence of holy spirits, divine temples, and a group of pilgrims and residents. The Tongue of Grandeur specifically spoke regarding this matter.

6 و اینکه در بارهء مولود جدید متعلق بآنجناب و
جناب آقا سید محمد مرقوم داشته بودید بساحت
اقدس عرض شد فرمودند الیوم این اسامی لدی
العرش محبوبست ضیا و بدیع و حسین و علی
هر کدام را آنجناب و جناب اخوی بخواهند
موسوم نمایند و دیگر در امر تزویج مرقوم فرموده
بودید اینفقره در ساحت اقدس در حضور ارواح
مقدسه و هیاکل احدیه و جمعی از مہاجرین و
مجاورین مجری شد و مخصوص لسان عظمت در
این فقره نطق فرمود

- 7 Furthermore, the timing of the wedding celebration is left to your discretion. Whenever it takes place will be good and acceptable in the sight of God. Delay in these matters is not permissible. Moreover, They have stated that sending tablets to that land is not advisable at present and would be unwise, which is why few are being sent. Nevertheless, the face of divine favor remains turned toward the friends of that land, and the intention of all is witnessed before God, and deeds done for God's sake are acceptable to Him. No soul appears among the sincere except that it is witnessed before God. Praise be to God, all have been and are beneath the Lote Tree of the Utmost Boundary. They must at all times beseech God not to be deprived of this supreme bounty, this greatest gift, and this imperishable sustenance, and to remain firm and steadfast in all conditions. Alas, a hundred thousand times alas, that people remain heedless and veiled from the grace of these days. All have been created specifically for the Days of God and

7 دیگر امر زفاف بسته برآی آنجنابست هر وقت
بشود نیکوست و عندالله مقبول است تعویق این
امور جایز نیست و دیگر فرمودند ارسال الواح
بآن ارض حال مصلحت نه و از حکمت خارج
است اینست که قلیل ارسال میشود و الا وجه
عنایت باحباب آن ارض متوجه است و نیت
کل لدی الله مشهود و عمل فی الله عندالله
مقبول نفسی از مخلصین ظاهر نمیشود مگر آنکه
عندالله مشهود و واضحست الحمد لله کل در ظلّ
سدرهء منتهی بوده و هستند باید از حق در
کلّ حین سائل شوند که از این نعمت عظمی
و عطیهء کبری و مائدهء لایفنی محروم نمانند و
در جمیع احوال ثابت و مستقیم مانند صدهزار
دریغ و افسوس که ناس غافل از فضل این
ایام محبوب و بیخبرند جمیع مخصوص ایام الله

His meeting, yet today all remain wandering in the wilderness of idle fancies. Observe, then remember what the All-Merciful has revealed in the Qur'an: "The Day when mankind will stand before the Lord of the Worlds." Blessed is the soul that today has attained the wine of certitude and, through divine power and might, has become distinguished from the people of doubt, uncertainty, conjecture and fancy. Blessed be the assured ones, and woe to the doubters. Those who doubt meeting their Lord are, by God's life, among the heedless, the veiled, and the abased.

و لقاء او خلق شده اند و مع ذلک اليوم کل در تيه او هام سرگردان مانده اند انظر ثم اذكر ما انزله الرحمن فی الفرقان يوم يقوم الناس لرب العالمين طوبی از برای نفسیکه اليوم بر حقیق ایقان فائز شد و بقوت و قدرت الهی از اهل ریب و شک و وهم و ظن ممتاز گشت طوبی للموقنین و ویل للمربیین ان الذینهم فی مرية عن لقاء ربهم لعمر الله انهم من الغافلين و من المحتجین و من الصاغرين انتهى و

- 8 The petition of Aqa Siyyid Kazim achieved presence before the Throne. His words, exalted be His glory: "O Kazim! We have heard your call and what you composed in praise of your Ancient Lord. We beseech God the Exalted to grant you success and ordain for you what benefits you. He is indeed the All-Knowing, the All-Wise. We have read your verse and prose - thank God for this and be among the joyous ones. He indeed hears the call of whoever turns to Him. He is the Protector of the doers of good."

8 عریضه جناب آقا سید کاظم تلقاء عرش فائز قوله عز اعزازه یا کاظم انا سمعنا نداءک و ما انشأته فی مدح مولیک القدیم نسل الله تعالى بأن یوفقک و یقدر لک ما ینفعک انه هو العليم الحکیم قد قرأنا نظمک و نثرک ان اشکر الله بذلک و کن من الفرحین انه یسمع نداء من توجه الیه انه ولی المحسنین انتهى

- 9 Likewise, the petition of Aqa Siyyid Ahmad was presented before the Throne, and the Sun of Grace rose from the horizon of bounty specifically for him. God willing, may all hold fast to the cord of servitude and cling to the hem of divine favor.

9 و همچنین عریضه جناب آقا سید احمد تلقاء عرش حاضر و شمس عنایت از افق فضل مخصوص ایشان مشرق فرمودند انشاء الله جمیع بحبل عبودیت متمسک باشند و بذیل عنایت متشبث انتهى

- 10 Convey greetings and praise on behalf of this ephemeral one to all the friends of that land, and likewise to the honored brothers, the children of our master, and the nephew Muhammad-Husayn. Praise be to God, all are mentioned in the Most Holy Court.

10 جمیع احبابی آن ارض را از قبل این فانی سلام و تکبیر برسانید و همچنین اخوان گرام و مخدوم زاده ها و همشیره زاده جناب محمد قبل حسین الحمد لله کل در ساحت اقدس مذکورند

- 11 As commanded, I am to write to you that in these days it is incumbent and obligatory upon all the friends to conduct themselves with the utmost wisdom among the people. No one should do anything that would cause tumult and commotion among the servants. You and the other friends must exert mighty effort and strenuous endeavor in this matter. The glory of God be upon you and upon your mother and your family from God, the Lord of the worlds, and praise be to God, the Object of the knowers.

11 حسب الأمر آنکه بآنجناب بنویسم که این ایام بر کل احباب لازم و واجب است که بکمال حکمت مابین خلق رفتار نمایند از احدی امری صادر نشود که سبب و علت غوغا و ضوضای عباد گردد در این فقره آنجناب و سایر احباب باید سعی منیع و جهد بلیغ مبذول دارند البهاء علیک و علی امک و اهلک من لدی الله رب العالمین و الحمد لله مقصود العارفين

BLIB_Or11097#017, AVK3.062.04x

BH01054

To: Imam

Date: 1293? [1875-1876]

- 1 In the name of God, He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to God Who hath subdued the world through the Most Great Name, through which the All-Merciful revealed Himself unto the son of Imran on the Sinai of utterance and caused him to hear the sweetest call from the Tree of Eternity, that verily there is none other God but Him, the Mighty, the Wise. Through it were the hearts and souls enkindled with the fire of longing, and every yearning one hastened to the ocean of nearness and reunion, and every seeker was drawn to the Supreme Horizon, and every one who turned did turn his face toward God, the Mighty, the Inaccessible. Blessed is he who hath clung unto it, detached from those who disbelieved in God and denied His presence after having been promised it by the tongue of the Prophets and Messengers. I testify that they are in doubt concerning the meeting with their Lord, and I bear witness that they are among the most lost in the perspicuous Book.
- 3 Praise be to God Who hath manifested what He promised us and made us to be among those who have attained to hearing His call and have turned toward the Dayspring of His Revelation and have spoken His beauteous praise. This is the Day wherein hath appeared that which was treasured from all eternity and concealed within God's knowledge. By God! The eyes were created for this Day, and the ears to hearken unto the rustling of His Most Exalted Pen, and the tongue for His sweetest praise, and the heart for the love of God, the Lord of all worlds.
- 4 Thereafter, thy letter reached this evanescent servant. I read it and found therein the fragrance of thy love for our Lord, the Lord of the heavens and earths. We beseech God to strengthen thee and those who are there and who have turned to the Ultimate Goal and the White Pearl, and who have held fast to the Sure Handle, and who have turned their hearts to God, the Master of the Last and the First. We ask Him, exalted be He, to preserve them that there may appear from them that which beseemeth this blessed Day wherein the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the One, the Single, the Powerful, the All-Knowing, the All-Informed.

1 هو الأقدس الأعظم العلى الأسمى

2 الحمد لله الذى سخر العالم بالاسم الأعظم الذى به تجلّى الرحمن على ابن عمران فى سيناء البيان و اسمعه نداء الأمل من سدره البقاء أنه لا اله الا هو العزيز الحكيم و به اشتعلت الأفئدة و القلوب بنار الاشتياق و سرع كلّ مشتاق الى بحر القرب و الوصال و انجذب كلّ مقبل الى الأفق الأعلى و كلّ متوجه الى وجه الله العزيز المنيع طوبى لمن تمسك به منقطعاً عن الذين كفروا بالله و انكروا لقائه بعد الذى وعدوا به بلسان التبيين و المرسلين اشهد انهم فى مربة من لقاء ربهم و اشهد انهم من الأخسرين فى كتاب مبين

3 و الحمد لله الذى اظهر ما وعدنا به و جعلنا من الذين فازوا باصغاء نداءه و اقبلوا الى مشرق وحيه و نطقوا بثناء الجليل هذا يوم فيه ظهر ما كان مخزوناً فى ازل الازال و مكنوناً فى علم الله تالله انّ البصر قد خلق لهذا اليوم و السمع لاصغاء صرير قلبه الأعلى و اللسان لثناء الأمل و القلب لحب الله رب العالمين

4 و بعد قد بلغ كتابكم الى هذا الخادم الفانى قرأته و وجدت منه نفحات حبكم ربنا و رب السموات و الأرضين نسل الله ان يؤيدكم و الذين فيهنالك و اقبلوا الى الغاية القصوى و الدرة البيضاء و تمسكوا بالعروة الوثقى و توجهوا بقلوبهم الى الله مالك الآخرة و الأولى و نسله تعالى بأن يحفظهم ليظهر منهم ما ينبغى لهذا اليوم المبارك الذى فيه ينطق لسان العظمة الملك لله الواحد الفرد المقتدر العليم الخبير

- 5 God willing, may you be enkindled at all times with the fire of the Tree of divine knowledge and be gladdened by His remembrance. That which is in truth everlasting and enduring hath been and shall ever be the love of God and steadfastness in His Cause. Praise be to God that thou art occupied with service to His Cause. Whoso is for God, God shall be for him, and assuredly in all times shall divine confirmations encompass the conditions of those accepted souls who in these days have turned toward the Supreme Horizon.
- 6 Mulla Muhammad-Shafi', upon him be the Glory of God, wrote a letter to this servant and forwarded the names of those who have, through divine grace and heavenly confirmations, attained unto the wine of meanings. All the names were presented at the Most Holy and Most Exalted Court, and from the Dawning-Place of generosity and grace, loving kindness was shown to each one, one after another. Praise be to God for this, for the Point of the Bayan, may the spirit of all else be sacrificed for His sake, hath said that all things exist that they may be mentioned in His presence. Blessed are those mentioned souls whose names were remembered before the Divine Throne and who have all attained unto the remembrance of God. God willing, it is hoped that specially for each one of them wondrous and exalted Tablets will hereafter be revealed from the heaven of God's Will and sent forth.
- 7 Since a letter was previously submitted to Mulla Muhammad-Shafi', this time, due to the extensive writing of the verses of God, there was no opportunity to trouble him again. At a time when this servant was present in the Most Holy Court, He commanded: "Write to the Imam, upon him be the Glory of God." His word, exalted be His majesty: "O Imam! Give thanks unto God for having attained unto His presence and for having drunk the Kawthar of reunion from the hand of the bounty of thy Lord, the Munificent Bestower. We make mention of thee even as We mentioned thee before, and We counsel thee to observe wisdom, lest that occur which would disturb the hearts of those who have turned towards God."
- 8 In all circumstances, he and the assured souls must be mindful of wisdom, lest the barking of dogs be raised. All are commanded today to observe wisdom. Verily thy Lord is the All-Knowing, the All-Wise. The Wronged One hath, from this forbidden place, turned His face towards those who have turned to God in thy region, that they may rejoice and give thanks unto their Lord, the All-Hearing, the All-Seeing. Convey greetings from God to all and remind them of God's bounties, that they may be gladdened thereby.
- 5 انشاء الله در کل احیان بنار سدره عرفان مشتعل باشید و بذکرش مسرور آنچه فی الحقیقه باقی و دائم است حب الله و استقامت بر آن بوده و خواهد بود الحمد لله که آنجناب بخدمت امر مشغولید من کان لله کان الله له و البته در کل احیان تأییدات الهی شامل احوال نفوس مقبله که در این ایام باقی اعلی توجّه نموده اند خواهد شد
- 6 جناب ملا محمد شفیع علیه بهاء الله مکتوبی باین عبد مرقوم فرموده اند و اسامی نفوسیکه بعنایت الهی و توفیقات صمدانی برحق معانی فائز شده اند فرستاده اند اسامی کل در ساحت اقدس امنع اعلی عرض شد و نسبت بکلّ واحداً بعد واحد اظهار عنایت از مطلع جود و فضل مشرق و ظاهر الحمد لله علی ذلک چه که نقطه بیان روح ما سواه فداه میفرماید کلّ از برای آنست که در ساحت او ذکر شود طوبی از برای نفوس مذکور که اسامی ایشان لدی العرش مذکور شد و کلّ بذکر الله فائز گشتند انشاء الله امید است که مخصوص کلّ از بعد از سماء مشیت الهی الواح بدیعه منیعه نازل شود و ارسال گردد
- 7 و چون از قبل خدمت جناب ملا محمد شفیع مکتوب عرض شد لذا این کرّه نظر بکثرت تحریر آیات الله مجال نیافت که مجدّد مصدّع شود وقتی از اوقات در ساحت اقدس این عبد حاضر بود فرمودند که بجناب امام علیه بهاء الله بنویس قوله جلّ اجلاله یا امام ان احمد الله بما فزت باللقاء و شربت کوثر الوصال من ید عطاء ربک المعطى الکريم انا نذکرک کما ذکرناک من قبل و نصیك بالحکمة لئلا یحدث ما تضطرب به افئدة المقلین
- 8 در هر حال باید آنجناب و نفوس موقنه بحکمت ناظر باشند تا نباح کلاب مرتفع نشود جمیع الیوم مأمورند بحکمت ان ربک هو العلم الحکیم قد توجّه وجه المظلوم من هذا المقام المنوع الی الذین اقبلوا الی الله فیهاک لیفرحن و یشکرن ربهم السميع البصیر جمیع را از قبل حق تکبیر برسانید و بعنایات الهیه متذکر و مسرور دارید انتهى

- 9 This servant further submitteth that I convey greetings to Mulla 'Abdu'l-Ghani and the other true friends, and as commanded, the passages they had written were presented at the Most Holy Court and were accepted. Blessed is he, again blessed is he, and blessed are they who have attained unto the knowledge of God and His love, which was the cause of creation. I beseech God, exalted be His glory, to adorn all the loved ones of that land with the ornament of steadfastness and, through His perfect power, to make each one shine like a brilliant lamp, that they all may become the cause of guidance for those who wander in the wilderness of error. Verily, He hath power over all things.
- 9 عرض دیگر این عبد آنکه خدمت جناب ملا عبدالغنی و سایر دوستان حقیقی تکبیر میرسانم و حسب الفرمایش ایشان فقراتیکه نوشته بودند در ساحت اقدس عرض شد و مقبول افتاد طوبی له ثم طوبی له و للذین فازوا بعرفان الله و حبه الذی کان علّة الخلق از حقّ جلّ جلاله میطلبم که جمیع احبای آن ارض را بطراز استقامت مزین فرماید و هریک را مثل سراج منیر بقدرت کامله خود منور گرداند تا جمیع سبب هدایت نفوسیکه در پیدای ضلالت متحیرند گردند آنّه علی کلشیء قدیر
- 10 And concerning what was written about Fathu'llah, upon him be the Glory of God, regarding his intention to journey to the desired land, it was presented at the Most Holy and Most Exalted Court. He said that since the Imam had attained unto the presence, in these days it is not advisable for anyone to outwardly turn towards the desired quarter. He ordaineth for whomsoever He willeth the reward of those who have attained unto His presence, beheld His countenance, and heard His call. Verily thy Lord is the Almighty, the All-Powerful. Say unto Fath: Be patient, for thy Lord shall grant thee the reward of those who have drunk the wine of reunion. Be steadfast in the Cause and give thanks unto thy Lord, the All-Forgiving, the All-Bountiful.
- 10 و اینکه در باره جناب فتح الله علیه بهاء الله مرقوم فرموده بودند که اراده توجّه بارض مقصود دارند در ساحت اقدس امنع عرض شد فرمودند جناب امام بلقا فائز شده اند و این ایام مصلحت نیست احدی بشطر مقصود بر حسب ظاهر توجّه نماید آنّه یقدر لمن اراد اجر من فاز بلقائه و زار طلعت و سمع ندائه ان ربک لهو المقتدر القدير قل للفتح ان اصبر ان ربک يعطیک اجر من شرب رحيق الوصال ان استقم على الامر و اشکر ربک الغفور الکریم انتهى
- 11 And this evanescent servant conveyeth infinite greetings unto him. Furthermore, Aqa Mirza Ja'far-Quli intendeth to journey in that direction, but since his affairs were not in order these days, it has been delayed. God willing, he will later journey to that quarter. The Glory be upon you and upon those who have believed in God, the Single, the All-Compelling, the Self-Subsisting.
- 11 و این عبد فانی خدمت ایشان تکبیر ما لا نهایه میرسانم و دیگر آنکه جناب آقا میرزا جعفر قلی اراده توجّه بآنسمت دارند و لکن چون این ایام اموراتشان منتظم نبود تأخیر افتاد انشاء الله از بعد بآنشطر توجّه میکنند البهاء علی حضرتک و علی الذین آمنوا بالله الفرد المهيمن القيوم

BLIB_Or15700.138, BLIB_Or15711.263

BH01122

To: Abdu'l-Husayn, in Tihiran

Date: 1293? [1875-1876]

- 1 In His Name, the Most Holy, the Most Great, the Most Exalted, the Most Wondrous, the Most High, the Most Glorious! 1 هو الأقدس الأعظم الأرفع الأبدع العلى الأبهى
- 2 Praise be to God Who hath shone forth with the lights of Beauty upon His Name, the Beloved. Thereupon appeared Paradise anew with all therein of trees and fruits and flowers and rivers and mansions and chambers, and all the countenances therein spoke that which the Tongue of the Revealer of Verses had spoken: verily there is no God but Him, and He Who speaketh is indeed the Wronged One in all regions amidst the people of dissension. 2 والحمد لله الذى تجلّى بأنوار الجمال على اسمه المحبوب اذاً ظهر الفردوس بدعاً وما فيه من الأشجار والأثمار والأزهار والأنهار والقصور والغرفات ومن فيهن من الطلعات كلهن نطقن بما تكلم به لسان منزل الآيات انه لا اله الا هو والذى ينطق انه هو المظلوم فى الآفاق بين اهل الشقاق
- 3 And praise be to God Who hath shone forth with the lights of Glory upon His Name, the Dearly-Beloved. Thereupon appeared the Garden of Immortality and all other gardens beneath it, and therein was created that which the pens are powerless to describe. And everything therein testified to that which God hath testified: verily there is no God but Him, and He Who speaketh is indeed the Hidden Treasure and the Concealed Mystery. Whoso attaineth unto Him hath attained unto the presence of God, and whoso turneth away from Him hath turned away from God, the Lord of the Day of Mutual Divorce. 3 والحمد لله الذى تجلّى بأنوار الباء على اسمه الحبيب اذاً ظهرت جنة الخلد وما دونها من الجنان وخلق فيها ما عجز عن ذكره الأقلام وشهد كل ما فيها بما شهد الله انه لا اله الا هو والذى ينطق انه هو الكنز المخزون والسر المكنون من فاز به قد فاز بقاء الله ومن اعرض عنه اعرض عن الله مالک يوم الطلاق
- 4 And praise be to God Who hath uttered a Word whereby the world was attracted and the peoples were gathered together, and through another Word the names were separated and the greatest differentiation appeared among men. Exalted is God, the Lord of Destiny, through Whom appeared the Most Luminous, Most Pure Prospect, the station whereby the horizons were illumined. We testify that there is no God but Him. He hath ever been sanctified beyond all conjectures and imaginings, and He will ever continue to be what He hath always been. All things testify to His grandeur and His sovereignty, and every mention testifieth to His loftiness and His exaltation, except those who have clung to the frailest of houses and turned away from the House of God, the Manifest, the Speaking One amidst the world, through Whom hath appeared the Dawning-Place of Divine Unity and the Dayspring of this Efulgence. 4 والحمد لله الذى نطق بكلمة وبها انجذب العالم واجتمع الأمم وبكلمة اخرى انفصلت الأسماء وظهر به التفصيل الأكبر بين البشر تعالى الله مالک القدر الذى به ظهر المنظر الأنور الأطهر المقام الذى به انارت الآفاق نشهد انه لا اله الا هو لم يزل كان مقدساً عن الظنون والأوهام ولا يزال يكون بمثل ما قد كان يشهد كل شيء بعظمته وسلطانه وكل ذكر بعلوه وارتفاعه الا الذين تمسكوا بأوهن البيوت واعرضوا عن بيت الله الظاهر الناطق بين العالم الذى به ظهر مطلع التوحيد ومشرق هذا الاشراق
- 5 And furthermore, your letter addressed to this servant arrived, but it caused sadness as it mentioned discord among the friends, even though these are days of fellowship and harmony. 5 و بعد مكتوب آنجناب که باسم این خادم بود رسید ولكن سبب حزن شد چه که بذكر اختلاف احباب مرقوم گشته بود مع آنکه این

O my brother! The Supreme Pen has commanded all to love, affection, fellowship and unity, for unity has been the cause of the exaltation of the Cause while discord leads to its dissipation. I beseech Him, exalted and mighty be His glory, to enable all to inhale the fragrance of the revealed words, for if today all who are on earth were to discover the fragrance of the words of the Lord of Names which have flowed from the Supreme Pen, all would arise with their souls to serve Him, would move according to His will, and would breathe by His desire.

ایام ایام الفت و ایتلافست ای برادر من قلم
اعلی جمیع را بحبّت و وداد و الفت و اتّحاد امر
فرموده چه که اتّحاد سبب ارتفاع امر بوده و
اختلاف سبب تضییع آن از حقّ جلّ و عزّ
مسئلت مینمایم جمیع را بعرف کلمات منزله
فائز فرماید چه اگر ایوم جمیع من علی الأرض
عرف کلمات مالک اسماء را که از قلم اعلی
جاری شده بیابند کلّ بجان بخندمتش قیام نمایند
و باراده اش متحرّک شوند و بمشیتش متنفس
گردند

- 6 In these days which are in truth the source of all days, and in this age which is the king of ages, the friends of the All-Merciful should strive with the utmost joy and fragrance to attain lofty stations and enduring ranks, for the world is seen to be as a shadow that exists one moment and is gone the next. The upright souls who have turned to God should hold fast to the cord of His grace and exert their utmost effort that perchance some service may be rendered by them for God's sake, the effects of which will remain and endure in the world. If one would awaken even slightly and reflect upon the changes in the world, everything that exists therein, even while appearing to exist, testifies to its own transience and extinction. Blessed are they of insight who today have not been deprived by any veil from the Most Great Vision and who day and night are occupied with uniting hearts and bringing souls together.

6 در این ایام که فی الحقیقه مطالع ایام است و این
عصر که سلطان اعصار است باید احبای رحمن
بکمال روح و ریحان در تحصیل مقامات عالیّه و
مراتب باقیه جهد نمایند چه که دنیا مثابه سایه
مشاهده میشود که در ساعتی موجود است و
ساعت اخری مفقود باید نفوس مستقیمه مقبله
بجلب عنایت حق متمسک باشند و تمام سعی را
مبذول دارند که شاید خدمتی از آن نفوس لله
ظاهر شود و اثرش در عالم باقی و دائم ماند اگر
نفسی فی الجمله متنبّه شود و در تغییرات عالم تفکر
نماید جمیع آنچه در او موجود است در حینیکه او
را موجود و مشهود مبینند فنا و نیستی او شهادت
میدهد طوبی از برای صاحبان بصر که ایوم بهیچ
سدی از منظر اکبر محروم نشدند و لیلاً و نهاراً
در تألیف قلوب و اتّحاد نفوس مشغولند

- 7 Man's life passes like the winds, and this passing is hidden from sight and heart. Blessed is the soul who has burned away the veils of heedlessness with the fire of remembrance and has gazed upon things with the eye of insight. People are heedless and unaware of the radiant lights and diffused fragrances of these days. By the Educator of existence and the Sovereign of the seen and unseen! Were they to become aware and conscious, they would renounce themselves and all the worlds in the path of the Friend and would act according to that which God has willed.

7 عمر انسان مثل اریاح در مرور است و این
مرور از بصر و قلب مستور طوبی از برای
نفسیکه حجاب غفلت را بنار ذکر بسوخت و
بدیده بصیرت در اشیا نظر نمود ناس غافلند و
از انوار مشرقه و نفحات ساطعه این ایام مطلع
نیستند قسم بمرئی وجود و سلطان غیب و شهود
که اگر مطلع شوند و آگاه گردند از خود و
عالمیان در سبیل دوست بگذرند و به ما اراد
الله عامل گردند

- 8 God willing, you will gird up the loins of service and occupy yourself according to your capacity with uniting hearts. Man is prone to error, for the Most Great Infallibility belongs exclusively to God Himself. We should pray for one another that the Truth, exalted be His grandeur, may preserve all and shelter them beneath the shadow of His grace. Say to the friends that today is the day of steadfastness, for the manifestations of

8 انشاء الله آنجناب کمر خدمت را محکم بندند و بقدر
قوه و وسع در تألیف قلوب مشغول شوند انسان
جایز الخطاست چه که عصمت کبری مخصوص
نفس حقّ بوده باید در حقّ یکدیگر دعا کنیم تا
حقّ منبع جلت عظمته کلّ را حفظ فرماید و در
ظلّ عنایت خود ساکن نماید بگو بدوستان که

doubt and uncertainty lie in wait at all times. Hold fast unto God and consider all else as non-existent and void, and be not troubled or saddened by certain matters, for no one has been or ever will be able to change the appointed time and determined hour. With the utmost joy and gladness drink from the cups of mystical knowledge in the name of the Beloved of all creation. Verily He is with you under all conditions and aids you through the agencies of the heavens and the earth. He is indeed the Almighty, the Powerful.

امروز روز استقامت است چه که مظاهر شک و ریب در کلّ حین در کمینند بحق متمسک باشید و مادونش را معدوم و مفقود شمیرید و از بعض امور مضطرب و محزون نباشید چه که احدی قادر بر تغییر اجل محتوم و حین معلوم نبوده و نخواهد بود بکمال مسرت و بهجت از کؤوس عرفان باسم محبوب امکان بیاشامید آنه معکم فی کلّ الأحوال و یدکم بأسباب السموات و الأرض آنه هو المقتدر القدير

- 9 We beseech God that He may strengthen you to engage in His praise and glorification and service to His Cause. Mention was made of you before the Divine Throne, and a most holy and exalted Tablet was revealed and sent down from the heaven of God's will. God willing, you shall attain unto it. We supplicate God that He may enable all to love and please Him, and to remain steadfast in His Cause - the Cause whereby hearts have been perturbed and feet have slipped. And praise be to God, the All-Powerful, the Mighty, the All-Knowing.

9 از حقّ میطلبیم که آنجناب را مؤید فرماید به ذکر و ثنا و خدمت امرش ذکر شما لدى العرش معروض شد و لوح امنع اقدس از سماء مشیت الهی نازل و ارسال شد انشاءالله بآن فائز شوید نستل الله بأن یوفق کلّ علی حبه و رضائه و بالاستقامه علی امره الذی به اضطربت القلوب و زلت الأقدام و الحمد لله المقتدر العزیز العلام

BLIB_Or15700.164, BLIB_Or15711.038

BH01205

To: Aqa Mirza Abdul-Husayn, in Qazvin

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 Praise be to God Who hath spoken the Most Exalted Word whereby the veils of names were rent asunder. Thereupon arose the clamor of the divines who opposed God, the Creator of heaven. We testify that they were thunderstruck when the Greatest Trump was sounded from the presence of God, the Lord of destiny. We testify that they were as dead when the Greatest Manifestation appeared, the sun was darkened and the moon was eclipsed. We testify that they were abased when the most luminous horizon dawned and the Hidden Countenance shone forth. We testify that they were bewildered when the Sovereign of Names came and was made manifest to all created things through His most beautiful names and most exalted attributes. Glorified be the Lord of nations Who hath appeared with the Greatest Name. He is indeed the Ever-Living

1 هو الأقدس الأعظم الأبهی

2 الحمد لله الذی نطق بالكلمة العلیا و بها انشق حجاب الأسماء اذاً ارتفع ضوضاء العلماء و اعترضوا علی الله فاطر السماء نشهد انهم هم المنصعون اذاً نفخ فی الصور الأكبر من لدی الله مالک القدر نشهد انهم هم المیتون اذ ظهر منظر الأكبر و کسفت الشمس و خسف القمر نشهد انهم هم الصاغرون اذ طلع افق الأنور و لمع وجه مستتر نشهد انهم هم الهائمون اذ اتی سلطان الأسماء و تجلّی علی من فی الانشاء بأسمائه الحسنی و صفاته العلیا تعالی مولی الأمم الذی ظهر بالاسم الأعظم آنه هو الحی

Who dieth not and the All-Powerful from Whom nothing escapeth. Within His grasp is the dominion of the kingdom of the heavens and the earth.

الَّذِي لَا يَمُوتُ وَالْمُقْتَدِرُ الَّذِي لَا يَفُوتُ عَنْهُ شَيْءٌ
فِي قَبْضَتِهِ مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضَيْنِ

- 3 Thereafter, the Servant received your letter from which wafted the fragrance of love and affection. We beseech God to assist you, to strengthen you, and to ordain for you the reward of those who attained His presence. He is verily the Powerful, the All-Giving, the Generous.

3 و بعد قد وصل الى الخادم كتابكم الذي فاح منه
عرف المحبة والوداد نستل الله بأن يوفقك و
يؤيدك ويقدر لكم اجر من تشرف ببقائه انه هو
المقتدر المعطي الكريم

- 4 Regarding what you wrote about hardship having overtaken the friends of God and that communication between them has been cut off - this servant's expectation of the friends of Truth is that in such times they should occupy themselves with the remembrance of the Lord of Names and Attributes. This is a day wherein all must associate with utmost eagerness and longing, and speak in remembrance of God. However, they must observe wisdom and conduct themselves such that no matter might arise to cause sedition, for in most of the divine Tablets the commandment of wisdom hath been revealed and all have been bidden to observe it. Blessed are they that act accordingly.

4 اينكه مرقوم فرموده بوديد عسر احبای الهی
را اخذ نموده و بانجهت مراوده مابین ایشان
مقطوع شده توقع این عبد از دوستان حق آنکه
در چنین اوقات بذكر مالک اسماء و صفات
مشغول باشند امروز روزیست که کل باید
بکمال شوق و اشتیاق مراوده نمایند و بذكر الله
ناطق باشند ولكن [بحکمت] ناظر باشند و رفتار
نمایند که مباد امری احداث شود و سبب فتنه
گردد چه که در اکثری از الواح الهیه حکم
حکمت نازل و جمیع را بآن امر فرمودند طوبی
للعاملین

- 5 Say: Be not grieved by hardship and what hath befallen you. Soon shall ye behold ease from God, the Powerful, the All-Knowing, the All-Wise. God willing, divine invisible assistance hath encompassed and will continue to encompass the friends.

5 قل لا تحزنوا من العسر و ما ورد علیکم سوف
ترون اليسر من لدی الله المقتدر العليم الحکیم
انشاء الله اعانت غیبیه الهیه شامل حال دوستان
بوده و خواهد بود

- 6 As to your question regarding those souls who have harmed the people of truth or caused their death - whether such souls shall have any portion in God's infinite worlds or shall be deprived: These souls are of two kinds. If they witnessed reprehensible deeds from the friends of God while being unaware of the Manifestation of God's Cause, there is hope for their salvation. However, if someone commits such reprehensible acts against the friends of God purely out of passion and rejection of truth, such a one was never and will never be worthy of divine favors, and shall remain deprived and tormented in all the divine worlds.

6 و اینکه سؤال نموده بودید از اینکه نفوسیکه باهل
حق اذیت نموده اند و یا سبب قتل ایشان شده اند
آیا از برای آن نفوس در عوالم ما لا نهیاء الهی
نصبی مقدر خواهد شد یا آنکه محروم خواهند بود
آن نفوس دو قسمند اگر از احبای الهی اعمال
شنیعه مشاهده نموده اند و از ظهور [امر الله] هم
اطلاع نداشته اند از برای ایشان امید نجات بوده
و اگر محض هوی و اعراض از حق چنین اعمال
شنیعه از نفسی نسبت باحبای الهی ظاهر شود ابداً
لایق عنايات الهی نبوده و نیست و در کل عوالم
الهی محروم و معذب بوده و خواهد بود

- 7 Regarding your request for the Hidden Words in Arabic and Persian - consider the manifold occupations of this servant. The land of Qaf is but one province; observe how many divine Tablets and letters from this servant reach that land yearly, all of which this servant must write. Likewise for the lands of Ta, Ya, Za, Sad, Kaf, Ta, the lands of Kha, India, and other regions too numerous to mention. Divine verses are sent to all these realms in like manner. In such circumstances, you yourself can

7 و اینکه کلمات مکنونه عربی و فارسی را
خواسته بودند شما تفکر در کثرت اشتغال این
عبد بفرمائید از جمله ولایات یکی ارض قاف
است ملاحظه نمائید در سنه چه مقدار از الواح
الهیه و عرایض این عبد بآن ارض وارد میشود
جمیع را این عبد باید تحریر نماید و همچنین ارض
طاء و یاء و زاء و صاد و ک و تاء و اراضی

testify that I have had and have no time, and were it not for divine assistance, this servant could never have fulfilled this service. I praise Him for enabling me to serve Him despite my unworthiness.

خاء و اراضی هند و همچنین دیار آخری که اگر
اسامی کل ذکر شود مایه معطی خواهد بود در
جمع این ممالک بهمان قسم آیات الهیه ارسال
میشود در اینصورت خود آنجناب شهادت
میدهند که مجالی نداشته و ندارم و اگر توفیق
الهیّه شامل نبود ابداً این عبد از عهده این
خدمت برنمیآمد احمد علی ما و قتی علی خدمته
من دون استحقاق

- 8 Some friends should not be saddened by delays in correspondence, for nothing has been neglected within my capacity. However, divine verses and heavenly rains are descending in such measure that pen, ink and tablet are powerless to describe. Nevertheless, if any shortcoming occurs it is due to lack of time, and I hope for forgiveness from all.

8 بعضی از دوستان از این عبد در تعویق عرایض
نباید محزون شوند چه که بقدر وسع اهمال نشده
و نمیشود و لکن آیات الهیه و امطار عزّ صمدانیه
بشائی جاری و نازل که قلم و مداد و لوح از ذکر
آن عاجز است معذک از عدم فرصت است
اگر قصوری واقع شود و از کلّ امید عفو بوده
و هست

- 9 Your petition was presented to the Most Holy Court, and its beginning was honored with divine verses. God willing, it shall reach you. All that was written on the back of the letter from the handmaiden of God was presented in its entirety before His presence. He said that God, glorified and exalted be He, hath mentioned and continueth to mention His friends among His male and female servants, and His glance of favor is directed toward them. Whatever divine wisdom requireth shall surely come to pass. They should not be grieved by separation. He ordaineth what He willeth for whom He willeth and recordeth for such a one the reward of attaining His presence. He is verily the Forgiving, the Merciful.

9 عریضهائی که بساحت اقدس معروض داشتید
عرض شد و صدر آن بآیات الهی مشرف و
فائز گشت انشاء الله بآن جناب میرسد و آنچه
در ظهر مکتوب از لسان امة الله مرقوم داشتید
بتمامه در پیشگاه حضور معروض گشت فرمودند
حقّ جل و عزّ دوستان خود را از عباد و اماء
ذکر نموده و مینماید و لحاظ عنایت متوجه ایشان
هست و آنچه حکمت الهیه اقتضا نماید البته معمول
خواهد شد نباید از فراق محزون باشند آنه یقدر
لمن یشاء ما یشاء و یکتب له اجر لقاءه آنه هو
الغفور الرحیم انتی

- 10 Today all must observe the divine ordinances and act according to what hath been revealed therein. They must avoid any matter that causeth corruption and discord among the loved ones. All are commanded to wisdom and unity. Blessed are they who attain and act accordingly.

10 باید الیوم جمع باحکام الهیه ناظر باشند و آنچه
در آن نازل عامل گردند هر امریکه سبب فساد
و اختلاف احباب است از آن اجتناب نمایند
کلّ به حکمت و اتحاد مأمورند طوبی للفائزین و
للعاملین

- 11 Verily, glory and radiance be upon you and upon the loved ones of God in that land.

11 انما التّکبیر و البهاء علیک و علی احباء الله فی
هناک

BLIB_Or15700.155, BLIB_Or15711.030

BH01231

*To: Muhammad-Ali**Date: 1293? [1875-1876]*

1 In the Name of the Compassionate, the All-Merciful Lord!

1 باسم پروردگار رحیم مهربان

2 O Muhammad-Qabli-'Ali, hearken unto the call of the faithful Beloved, Who calleth from the Most Glorious Horizon, saying: O My servant and son of My handmaiden! We have hearkened unto thy call and heard thy whispered prayer. At all times hath the glance of loving-kindness been directed toward them that have turned unto Him, and ever shall it be thus. No soul hath arisen to befriend another save that he hath entered the precincts of the true Friend.

2 ای محمد قبل علی بشنو ندای محبوب باوفا را که از شطراپی ندا میفرماید و میفرماید ای بنده من و پسر کنیز من ندایت را اصغا نمودیم و نجوایت را شنیدیم در کلّ اوان طرف عنایت بمتوجهین ناظر بوده و خواهد بود نفسی از نفسی بدوستی برنیامد مگر آنکه بساحت دوست حقیقی وارد شد

3 O Muhammad-Qabli-'Ali! If thou shouldst inhale the sweet-scented breezes wafting from the direction of the mercy of the Lord of creation, thou wouldst, with all thy heart and soul, utter these words and cry out among the servants in My Name: O servants! I swear by the Beauty of the Beloved that this is the mercy that hath encompassed all created things, and this is the Day wherein the divine bounty hath embraced all beings.

3 ای محمد قبل علی اگر رواج عطریّه که از شطرحمت مالک بریه مرور مینماید استشمام کنی بتمام جان و روان باین کلمه ناطق شوی و مابین عباد باسم صبیحه زنی یا عباد قسم بجمال محبوب اینست رحمتی که همه ممکنات را احاطه نموده و اینست یومی که در آن فضل الهی جمیع کائنات را فرا گرفته

4 O 'Ali! The fountain of My mercy floweth and the heart of My loving-kindness burneth, for never hath the Friend desired that His loved ones be overtaken by sorrow or touched by grief. When My Name, the All-Merciful, heard a word from My loved ones contrary to My good-pleasure, He returned to His place sorrowful and grief-stricken. And My Name, the Concealer, whenever He beheld someone engaged in exposing another's faults, returned to the Most Holy Court in utmost sadness, lamenting and bewailing. And My Name, the All-Forgiving, when He witnessed any transgression from My friends, cried out and fell unconscious to the earth. The angels of the Divine Command bore Him to the Supreme Horizon.

4 ای علی عین رحمت در جریان است و قلب شفقتم در احتراق چه که لازال دوست نداشته که احبایش را حزنی اخذ نماید و یا همی مس کند اگر اسم رحانم مغایر رضا حرفی از احبایم استماع نمود مهموماً مغموماً بجلّ خود راجع شد و اسم ستارم هر زمان مشاهده نمود نفسی بهتکی مشغول است بکمال احزان بمقرّ اقدس بازگشت و بصبیحه و ندبه مشغول و اسم غفارم اگر دُنبی از دوستانم مشاهده نمود صبیحه زد و مدهوش برارض اوفتاد ملائکه امریه بمنظر اکبر حملش نمودند

5 By My Life! O Nabil-Qabli-'Ali! The burning of Baha's heart is greater than thine, and His lamentation more intense. Whenever an act of rebellion from any soul was made manifest in the Most Holy Court, the Ancient Beauty, out of shame, desired to veil His countenance, for He hath ever gazed upon faithfulness and acted in accordance with its requirements.

5 و نفسی الحقّ یا نبیل قبل علی احتراق قلب بها از تو بیشتر است و ناله او عظیمتر هر حین که اظهار عصیان از نفسی در ساحت اقدس شده هیکل قدم از حیا اراده ستر جمال خود نموده چه که لازال ناظر یوفا بوده و عامل بشرایط آن

6 When thy words were mentioned before the Divine Countenance, the ocean of My faithfulness surged, and the breezes of My forgiveness wafted, and the Tree of My loving-kindness was stirred, and the heaven of My bounty revolved. I swear

6 چون کلمات تلقاء وجه مذکور شد قد تموج بحر وفائی و مرت نسمات غفرانی و اهتزت سدره عنایتی و دارت سماء فضلی قسم بافتاب افق

by the Sun of the eternal horizon that I am saddened by thy sadness and grieved by thy grief. Thy sigh hath penetrated the Most Glorious Pavilion and reached the Most Holy, Most Exalted Court. Thy cry was heard and thy lamentation reached the ears of the Ancient Lord. Blessed art thou, then blessed art thou! Thy confession appeared in a wondrous form before the Chosen One in His retreat, and thine acknowledgment shone forth with an exalted adorning in the presence of the All-Forgiving. Thou dost acknowledge and I am the Acknowledger; thou dost confess and I am the Confessor, for I acknowledge thy services and the hardships thou hast endured in My path. All atoms bear witness to My love for thee.

7 O 'Ali! This call of thine is most beloved. Write, speak, and summon the people to the direction of the Lord of the worlds with such fervor and attraction as shall set them all ablaze. Say:

8 O my God, my Beloved, my Mover, my Attractor, the One Who calls in my heart and the Beloved of my inmost being! Praise be unto Thee for having caused me to turn to Thy countenance, to be enkindled with Thy remembrance, to call out Thy Name, and to voice Thy praise. O my Lord! O my Lord! Were heedlessness not to exist, how would the standards of Thy mercy be raised and the banners of Thy generosity be unfurled? And were error not to be declared, how would it be known that Thou art the Concealer, the Forgiver, the All-Knowing, the All-Wise? My soul be a sacrifice for the heedlessness of those who are heedless of Thee, for through it pass the breezes of mercy of Thy name, the All-Merciful, the Most Compassionate. My being be a sacrifice for the sin of those who sin against Thee, for through it the winds of Thy grace and the fragrant musk of Thy favors are made known. My essence be a sacrifice for the disobedience of those who disobey Thee, for through it the sun of Thy gifts has shone forth from the horizon of Thy bounty and the rains of Thy generosity have descended upon the realities of Thy creation.

9 O my Lord! I am he who has acknowledged every transgression and confessed to that which none in all creation has confessed. I have hastened to the shore of Thy forgiveness and dwelt beneath the shade of the pavilions of Thy generosity. I beseech Thee, O Lord of Eternity and Sovereign of the worlds, to manifest through me that which will cause spirits to soar in the atmosphere of Thy love and souls to wing their flight in the heaven of Thy intimate companionship. Then ordain for me, through Thy sovereignty, such power as shall cause all created things to turn toward the Dayspring of Thy Manifestation and the Dawning-Place of Thy Revelation. O my Lord! Make me

باقی که از حزن محزونم و از همت مهموم آمت
از سرادق ایهی نفوذ نمود و بمقرّ امنع اقدس
اعلی فائز شد نالهات استماع گشت و نوحهات
بسمع مالک قدم رسید طوبی لک ثم طوبی
لک اقرارت در ممکن مختار بهیکل بدیع ظاهر
و اعترافت در منظر غفار بطراز منبع باهر انت
تعترف و انا المعترف و انت تقرّ و انا المقرّ چه که
اعتراف مینمایم بخدمات تو و شدتهای وارده بر
تو که در سبیل حمل نمودی یشهد بحجی ایّاک
کل الذرات

7 ای علی این ندایت بسیار محبوب است بنویس
و بگو و بخوان ناس را بشطر پروردگار عالمیان
بجرات و جذبی که جمیع را مشتعل نماید قل

8 یا الهی و محبوبی و محرّکی و مجذبی و المنادی فی
قلبی و محبوب سری لک الحمد بما جعلتنی مقبلاً
الی وجهک و مشتعلاً بذکرک و منادياً باسمک
و ناطقاً بثنائک ای ربّ ای ربّ ان لم تظهر
الغفلة من این نصبت اعلام رحمتک و رفعت
رایات کرمک و ان لم یعلن الخطاء کیف یعلم
بأنّک انت السّار الغفار العليم الحکیم نفسی لغفلة
غافلک الفداء بما مرّت عن ورائها نسّمات رحمة
اسمک الرحمن الرّحیم ذاتی لذنب مذنبیک الفداء
بما عرفت به ارباح فضلک و تضوّعات مسک
الطافک کینوتی لعصیان عاصیک الفداء لأنّ به
اشرقت شمس مواهبک من افق عطائک و نزلت
امطار جودک علی حقایق خلقتک

9 ای ربّ انا الذی اقررت بکلّ العصیان و
اعترفت بما لا اعترف به اهل الامکان سرعت
الی شاطئ غفرانک و سکنت فی ظلّ خيام
مکرمتک اسألك یا مالک القدم و المهيمن
علی العالم بأنّ تظهر منی ما تطیر به الأرواح فی
هواء حبّک و النفوس فی فضاء انسک ثم قدر
لی قوّة بسلطانک لأقلب بها الممکات الی مطلع
ظهورک و مشرق وحیک ای ربّ فاجعلنی
بکلی فانیاً فی رضائک و قائماً علی خدمتک لأنّی

wholly annihilated in Thy good-pleasure and steadfast in Thy service, for I love life only that I might circle round the pavilion of Thy Cause and the tabernacles of Thy grandeur. Thou seest me, O my God, detached from all save Thee and humble before Thee. Do with me as befitteth Thee and beseemeth Thy majesty and well becometh Thy court.

- 10 O Ali! Thou hast been and art favored by the grace of the Lord of the Worlds. Through His might and power, arise to assist His Cause and exalt His remembrance amongst His servants. Be not grieved that thou possessest not outward learning and penmanship. The doors of all bounties are within the grasp of God's power; He hath opened them and will continue to open them to the faces of His servants. God willing, may this sweet fragrance waft at all times from the direction of thy heart throughout the world in such wise that its fruits become manifest in every land. He is powerful over all things. Verily, He is the Almighty, the Most Powerful, the All-Compelling.

BSW#04.31x, GWB#142x

احبّ الحيوۃ لأطوف حول سراقق امرک و
خیام عظمتک ترانی یا الهی منقطعاً الیک و
خاضعاً لیدیک فافعل بی ما انت اهله و ینبغی
لجلالک و یلیق لحضرتک

10 ای علی بعنایت ربّ العالمین فائز بوده و هستی
بحول و قوۃ او بایست مابین عباد بر نصرت
امرش و اعلائی ذکرش محزون مباش از اینکه
صاحب علوم ظاهره و خطّ نیستی ابواب
فیوضات کل در قبضه قدرت حقّ است
بر وجه عباد گشوده و میگشاید انشاءالله این
نفعه لطیفه در کل اوان از شطر قلبت در عالم
مرور نماید بشأنی که ثمرات آن در کلّ دیار
ظاهر شود او است مقتدر بر هر شیء آنه هو
المقتدر العزیز القدیر

INBA35:035, INBA74:097, BLIB_Or03116.106r,
BLIB_Or11096#033, BLIB_Or15710.208,
BLIB_Or15722.151, BRL_DA#767,
GWPB#142 p.198x, ADM1#010 p.031x,
AVK3.178.13x, RSB.090, MAS4.110,
ASAT5.167x, ADH1.029x

BH01321

To: Mirza Muhammad Ali Kadkhuda, in Qazvin

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God Who is one in His grandeur and power, Who is peerless in His glory and authority. He doeth what He willeth through His sovereignty, and none in the kingdom of creation can prevent Him from that which He desireth. He giveth to drink unto them that have recognized His oneness from the Kawthar of bounty, and unto the sincere that which causeth them to turn toward the Most Exalted Horizon. These are servants who speak not except by His leave, and breathe not except by His permission. They recite the verses of God and seek their meanings from their Revealer Who speaketh betwixt

1 هو الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذی توحد بالعظمة و الاقتدار و تفرّد
بالعزّة و الاختیار یفعل بسلطانه ما یشاء و لا
یمنعه عما اراد من فی ملکوت الانشاء یسقی
الموحّدين کوثر العطاء و المخلصین ما یجعلهم
متوجّهین الی الأفق الأعلى اولئک عباد لا
یتکلمون الا بأمره و لا یتنفّسون الا باذنه یقرؤون
آیات الله و یستلون معانیها عن منزلها الذی ینطق
بین الأرض و السماء انه لا اله الا هو العليم

earth and heaven. Verily, there is no God but Him, the All-Knowing, the All-Wise. How excellent is he who hath found the fragrance of that which God hath willed and hath followed that which He hath ordained in His perspicuous Book.

- 3 This evanescent servant submitteth that may you ever be blessed through divine favors and heavenly bounties, and may you at all times partake and share with others the Kawthar of the recognition of the Lord of all worlds. Whatsoever appeareth today in the path of God hath been and shall forever be. By Him Who hath caused all things to speak His praise and hath subjected all souls to His sovereignty, every word that is uttered today by any tongue for the love of God shall appear in a wondrous form in the divine Kingdom, enduring throughout the sovereignty of God - manifest, resplendent, speaking and present. Blessed is he who hath attained unto the chalice of sincerity in the days of God and hath arisen to that whereby His Cause is exalted and that which is in His mighty, glorious and wondrous Book is made manifest.

- 4 One night when this evanescent servant was present in the Most Holy Court, He said: Write to K.D. - upon him be the Glory of God - that today your duty is to guide all people to love and unity, and with the utmost diligence to remove through kindly counsel from among the friends such matters and utterances as cause division. For division hath ever been and shall ever be the cause of disgrace, while unity is the source of exaltation. Hold fast unto that which the Wronged One commandeth thee from this mighty prison. Verily He remembereth thee as He hath remembered thee before. Thou hast a station with thy Lord - preserve it and be of the thankful ones. You have always been remembered in the presence of the Wronged One and, God willing, shall continue to be so. The glance of His loving-kindness hath been directed toward you. You must occupy yourself with utmost determination in serving the Cause so that all may soar on the wings of unity in the heaven of the love of the Lord of creation. And should there arise any difference regarding the meaning of any of the divine utterances or verses that have been sent down, inquire so that the purpose may become clear to all.

- 5 This evanescent servant submitteth that your responsibilities have now increased, for permission hath been granted to Aqa Muhammad Javad to proceed to that quarter. In truth, in that land you and Jinab-i-Samandar must be engaged in the promotion of the Cause of God with perfect fellowship and unity, with such steadfastness that none among the peoples of the world shall be able to prevent it. For this is the day of service, this is the day of remembrance and praise, this is

الحکیم حبّذا لمن وجد عرف ما اراده الله و اتبع ما امر به في كتاب مبين

3 عرض این خادم فانی خدمت آنحضرت آنکه انشاء الله لمیزل و لایزال بعنایات الهیه و فیوضات رحمانیه فائز باشید و در کلّ حین از کوثر عرفان ربّ العالمین بنوشید و بنوشانید آنچه الیوم فی سبیل الله ظاهر شود باقی بوده و خواهد بود فوالذی انطلق کلشیء بثنائه و اخضع النفوس لسلطانہ هر ذکریکه الیوم از لسانی حبّا لله ظاهر شود آن ذکر بهیکل بدیع در ملکوت الهی بدوام ملک ظاهر و باهر و ناطق و موجود است طوبی لمن فاز بقدر الخلوص فی ایام الله و قام علی ما یرتفع به امره و یرتفع به ما فی کتابه المحکم العزیز البدیع

4 در شبی از شبها این عبد فانی در ساحت اقدس حاضر بود فرمودند بجناب کد علیه بهاء الله بنویس الیوم تکلیف آنجناب آنکه جمیع ناس را بمحبت و اتحاد دلالت نمائید و در کمال جدّ و جهد امور و اقوالیکه سبب اختلافست بنصایح مشفقانه از مابین احباب محو نمائید چه که لمیزل و لایزال اختلاف سبب انتهاک بوده و اتحاد علت ارتفاع تمسک بما یأمرک به المظلوم فی هذا السجن العظیم انه یذکرک کما ذکرک ان لک مقاماً عند ربک ان احفظ و کن من الشاکرین همیشه لدی المظلوم مذکور بوده اید و انشاء الله خواهید بود لحاظ عنایت متوجه شما بوده باید بتمام همت بخدمت امر مشغول باشید تا جمیع باجنحهء اتحاد در سماء محبت مالک ایجاد طیران نمایند و اگر ذکر از اذکار و یا آیاتی از آیات منزله الهیه در معنی آن اختلافی واقع شود سؤال نمائید تا بر جمیع مقصود واضح شود

5 انتی عرض این خادم فانی آنکه حال تکلیف آنجناب زیاده شده چه که جناب آقا محمد جواد را اذن عنایت شده باین شطر توجه نمایند فی الحقیقه در آن ارض شماست و جناب سمندر باید بکمال الفت و اتحاد بنصرت امر الله مشغول باشید باستقامتیکه احدی از اهل عالم قادر بر منع آن نباشد چه که امروز روز خدمت است

the day of deeds in the path of God. Assuredly any word that appeareth today for the sake of God and His love shall influence hearts and cause all to be set ablaze. God willing, I hope that the light of unity may shine forth in that land and all may occupy themselves with the remembrance of God upon the carpet of love, fellowship, affection and unity. The very unity of the friends of God hath been and shall ever be the cause of guiding mankind.

- 6 If you wish news of this land, although all regions are disturbed and shaken, as has been detailed in the blessed Surih of Ra'is and elsewhere, yet this land is outwardly tranquil at present. Although it has been said that the land of prison has not yet become tranquil, and within its mystery lies concealed a disturbance - its knowledge is with God, the All-Knowing, the All-Informed. All the friends in this land send their greetings, and request that on behalf of this evanescent one you convey my greetings to those who drink from the Kawthar of inner meanings who reside in that land. This time there was no opportunity to write anything to Jinab-i-Samandar, upon him be 966 [Baha'u'llah], as the work of writing has reached such a point that this servant is occupied day and night. God willing, he and his brother must forgive me.

- 7 In closing, we beseech God to grant you success and assist you in serving His Cause, and to protect you from those who have turned away from His sovereignty and disputed His verses. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the All-Hearing, the Answerer. The Glory be upon you and upon His loved ones in that place, both young and old.

و امروز روز ذکر و ثناست و امروز روز عمل فی سبیل الله است و البته کلهائی که لوجه الله و محبتہ الیوم ظاهر شود او در قلوب مؤثر خواهد بود و سبب اشتعال کل خواهد شد انشاء الله امیدوارم که نور اتحاد در آن ارض مشرق شود و کل در بساط محبت و وداد و الفت و اتحاد بذکر الله مشغول شوند نفس اتحاد دوستان حق سبب هدایت خلق بوده و خواهد بود

6 اگر اخبار این ارض را بخواهید اگرچه جمیع اطراف مضطرب و متزلزل است چنانچه تفصیل آن در سوره مبارکه رئیس و غیر آن نازل شده و لکن این ارض حال بر حسب ظاهر ساکن اگرچه فرموده اند ارض سخن هنوز ساکن نشده و در سر آن اضطرابی مستور است آن علمه عند الله العلیم الخبیر جمیع دوستان این ارض تکبیر می‌رسانند و استدعا آنکه از قول این فانی خدمت شاربان کوثر معانی که در آن ارض ساکنند تکبیر این عبد را برسانید اینترتبه فرصت نشد که خدمت جناب سمندر علیه ۹۶۶ [بهاء الله] چیزی عرض کنم چه که شغل تحریر بمقامی رسیده که لیل و نهاراً این عبد مشغول است انشاء الله ایشان و جناب اخوی ایشان باید عفو بفرمایند

7 فی آخر القول نسل الله بأن یوفقکم و یؤیدکم علی خدمۃ امره و یحفظکم عن الذین اعرضوا عن سلطانه و جادلوا بآياته انه هو المقتدر علی ما یشاء لا اله الا هو السميع المجیب البهاء علیکم و علی احبائه فیهاک من کل صغیر و کبیر

BLIB_Or11097#016, MAS8.140ax

BH01372*To: Ismi-al-Ha**Date: 1293? [1875-1876]*

- 1 In the Name of Him Who is the Most Holy, the Most Exalted, the Most Sacred, the Most Glorious! 1 بِسْمِهِ الْمَقْدَسِ الْمَنْزَعِ الْأَقْدَسِ الْأَبْنِيِّ
- 2 Praise be to God Who hath manifested in the kingdom whatsoever He desired and decreed for His servants in the hereafter that which draweth them nigh unto the Kingdom of Guidance, in such wise that neither the might of the mighty nor the power of princes could frustrate it. He raised His call from the Prison of 'Akka and summoned all creation unto His most sublime horizon. Among the people some attained, and others turned away from this supreme gift. 2 الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ فِي الْمُلْكِ مَا أَرَادَ وَحَكَمَ عَلَى الْعِبَادِ فِي الْمَعَادِ مَا يَقْرَبُهُمْ إِلَى مَلَكُوتِ الرَّشَادِ عَلَى شَأْنٍ مَا عَجَزَ قُوَّةُ الْأَقْوِيَاءِ وَلَا قُدْرَةُ الْأُمَرَاءِ نَطَقَ بِأَعْلَى النَّدَاءِ فِي سَجْنِ عَكَّاءَ وَدَعَا مَنْ فِي الْإِنْشَاءِ إِلَى أَفْقِهِ الْأَعْلَى مِنَ النَّاسِ مَنْ فَازَ وَمَنْهُمْ مَنْ أَعْرَضَ عَنْ هَذِهِ الْمَوْهَبَةِ الْكُبْرَى
- 3 Exalted is God, the Lord of all beings, above the acceptance of those who have turned towards Him and the rejection of those who have turned away. The faith of all created things profiteth Him not, nor doth the denial of all existence harm Him. He hath ever been, through His name the Self-Sufficient, independent of the worlds, and through His name the Sovereign, supreme over all nations. Every possessor of dominion is possessed before His presence, and every man of learning is ignorant before the manifestations of His knowledge. Eyes are dazzled by the effulgent splendors of His countenance, and vision is bewildered before the dawning rays of the Sun of His Cause. Every possessor of knowledge hath confessed his powerlessness to know Him, and every possessor of understanding his perplexity in comprehending His Essence. 3 تَعَالَى اللَّهُ مَوْلَى الْوَرَى عَنْ أَقْبَالِ الَّذِينَ أَقْبَلُوا وَعَنْ أَعْرَاضِ الَّذِينَ أَعْرَضُوا لَا يَنْفَعُهُ إِيمَانُ الْمَمْكُوتَاتِ وَلَا يَضُرُّهُ أَعْرَاضُ الْكَائِنَاتِ لَمْ يَزَلْ كَانَ بِاسْمِهِ الْغَنَى غَنِيًّا عَنِ الْعَالَمِ وَبِاسْمِهِ السُّلْطَانُ مَهِيْمًا عَلَى الْأُمَمِ كُلِّ مَالِكٍ مَمْلُوكٍ عِنْدَ حَضْرَتِهِ وَكُلِّ عَالَمٍ جَاهِلٍ عِنْدَ ظُهُورَاتِ عَلَيْهِ قَدْ شَاخَصَتْ الْأَبْصَارُ عِنْدَ بَوَارِقِ أَنْوَارِ وَجْهِهِ وَسَكَّرَتْ الْأَنْظَارُ لَدَى شَوَارِقِ شَمْسِ أَمْرِهِ قَدْ شَهِدَ كُلُّ ذِي عِلْمٍ بِالْعَجْزِ عَنْ عِرْفَانِهِ وَكُلُّ ذِي إِدْرَاكِ بِالتَّحِيرِ فِي إِدْرَاكِ ذَاتِهِ
- 4 I bear witness that there is none other God but Him. He hath distinguished between the worlds through His Most Great Name, and made those who have turned to the horizon of Revelation to become the dawning-places of love and concord and the daysprings of mercy and unity. He then chose from among them servants whom He raised up to champion His Cause and exalt His Word throughout creation, sheltering them beneath His loving care and causing them to abide under the shadow of His bounty. These are they who have aided His Cause under all conditions. Upon them rest the Glory of God, the Self-Subsisting. 4 أَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ قَدْ فَصَّلَ بَيْنَ الْعَالَمِ بِاسْمِهِ الْأَعْظَمِ وَجَعَلَ الَّذِينَ أَقْبَلُوا إِلَى أَفْقِ الْوَحْيِ مَشَارِقَ الْحَبِّ وَالْوُدَادِ وَمَطَالِعَ الرَّحْمَةِ وَالْإِتِّحَادِ ثُمَّ اصْطَفَى مِنْهُمْ عِبَادًا أَقَامَهُمْ فِي الْإِنْشَاءِ لِنَصْرَةِ أَمْرِهِ وَاعْلَاءِ كَلِمَتِهِ وَأَوْيَهُمْ تَحْتَ لِحَاطِ عَنَانِيهِ وَاسْكَنْهُمْ فِي ظِلِّ فَضْلِهِ أَوْلَتْكَ نَصْرُوا أَمْرَهُ فِي كُلِّ الْأَحْوَالِ عَلَيْهِمْ ٦٦ [بِهَاءِ اللَّهِ] الْغَنَى الْمُتَعَالَى
- 5 My spirit be a sacrifice for your standing firm in the Cause of the Self-Subsisting Lord of the heavens and earth. Though this servant hath repeatedly [undertaken that which] hath caused you trouble, several things have prompted this ephemeral pen 5 رُوحِي لِقِيَامِكُمْ عَلَى أَمْرِ قِيَوْمِ السَّمَوَاتِ وَالْأَرْضِ وَبَعْدَ أَنَّهُ إِنْ عَبْدٌ خَادِمٌ بِكَرَّاتٍ وَمَرَّاتٍ [بِأَمْرِيكَ] سَبَبَ زَحْمَتِ أَنْجَنَابِ اسْتِ قِيَامِ نَمُودِهِ وَلَكِنْ چَند چیز سَبَبِ وَ عَلَتْ حَرَكَتِ

to move and emboldened it. First is the intoxication of that blessed Countenance - may the Glory of God rest upon Him - with the wine of oneness, for in truth the heart by its nature and the pen by its character have regarded and continue to regard the mention of your honor as a blessing, and it is evident to those possessed of insight that whosoever in this day ariseth to serve God's Cause is mentioned before the Divine Throne and in the presence of the Concourse on High. After establishing this station, though mention by this servant neither nourishes nor enriches, yet as the purpose is to express sincerity, God willing it shall not cause trouble but rather shall prove acceptable.

- 6 Another reason is the burning of this ephemeral one's heart, for he observes that while the Sun of loving-kindness is shining, the ocean of mercy is manifest, and the heaven of grace is raised high, most people remain heedless thereof and persist in hypocrisy, regarding mercy as vengeance and glory as abasement. With a hundred thousand deceits and schemes they have sought and continue to seek to harm the Lord of all causes. However, in His hand is the kingdom of all things; He will cause to flow whatsoever He willeth, and the word "God will perfect His light though the unbelievers are averse" hath been and shall remain fulfilled, despite them and those who cleave to idols. Each morn and eve they witness some souls pass away and observe the instability and faithlessness of the world, yet these unaware people remain submerged to their throats in the clay of hopes and desires. We beseech our Lord, the All-Merciful, to deliver them through His grace and save them from this overwhelming calamity, to cause them to hear His sweetest call and to behold His most sublime horizon. Verily He is the Almighty in both the beginning and the end.

- 7 So it was that in these days, as Shaykh Salman was preparing to attain the presence of His Holiness, this brief attempt was made. The petitions which had been with him were sent beforehand, and after a delay of two years, whatsoever reached the Most Holy Court received its answer from the heaven of grace. This time most of the petitions were adorned with the crown of mention by the Lord of Names, that it might serve as a testimony for those souls - that is to say, above the petitions was inscribed a gracious reply. Though much delayed, yet the authors thereof, whether living or dead, have attained to the traces of God, for it hath been repeatedly heard from the Tongue of Grandeur that the living and the dead among the loved ones have one and the same station at the Most Holy Court. Well is it with them! And for some, even though the

قلم این فانی و جسارت اوست اولاً سرمستی طلعت حسنیّه علیّه ۶۶۹ [بهاء الله] از باده احدیه که فی الحقیقه قلب من حیث الطبیعة و قلم بالفطرة ذکر آنحضرت را غنیمت دانسته و میداند و نزد اولی الأبصار معلوم است که هر نفسی الیوم بر امر الله قیام نموده اوست مذکور لدی العرش و عند الملأ الأعلى بعد از ثبوت ایستقام دیگر ذکر این عبد اگرچه لایسمن و لایغنی است و لکن چون مقصود اظهار خلوص است انشاء الله سبب زحمت نخواهد بود بلکه مقبول واقع خواهد شد

- 6 و سبب دیگر احتراق قلب این فانی است چه که مشاهده مینماید مع آنکه آفتاب شفقت طالع و بحر رحمت ظاهر و سماء عنایت مرتفع اکثری از ناس از آن غافل و بنفاق قائم رحمت را نعمت دانسته اند و عزّت را نکبت شمرده اند بصدهزار مکر و حیل در ضرّ مالک علل بوده و هستند و لکن ید بیده ملکوت کثیّ، آنچه اراده فرماید جاری خواهد نمود و کلهء ابی الله الا ان یتّم نوره محقّق بوده و خواهد بود رغماً لأنفهم و انف الدّین تمسکوا بالأصنام در هر صبح و شام مشاهده مینمایند که جمعی رحلت میکنند و اضطراب و عدم ثبوت و وفای دنیا را مشاهده مینمایند مع ذلک تا حلق این خلق بی شعور در طین آمال و امانی فرو رفته اند نسئل ربّنا الرّحمن ان ینقذهم بفضلہ و یجیهم من هذه الذّاهیه الدّهماء و یسمعهم ندائهم الأحملى و یریهم افقه الأعلى انه هو المقتدر فی الآخرة و الأولى

- 7 باری در این ایام چون شیخ سلمان عازم حضور آنحضرت بود باین مختصر جسارت رفت و عرایض که با او بوده از قبل فرستاده بود و مدت دو سنه میشود که تأخیر افتاد آنچه بساحت اقدس رسید جواب آن از سماء عنایت نازل و این کره اکثری از عرایض با کلیل ذکر مالک اسما مزین شد تا شهادتی باشد از برای آن نفوس یعنی فوق عرایض جواب عنایت شد و مرقوم گشت اگرچه بسیار تأخیر شد و لکن صاحبان آن حیاً و میّتاً باثر الله فائزند چه که مکرراً از لسان عظمت اصغا شده که حیّ و میّت از احبّ در ساحت اقدس یک

beginning of their petitions was adorned with divine verses, a separate Tablet was also specifically revealed for them. God willing, his honor Shaykh will be enabled to deliver them, for most had sent petitions from various regions. Verily our Lord, the All-Merciful, is the One Who causeth to reach, the All-Knowing, the All-Wise.

حکم دارند طوبی لهم و بعضی هم مع آنکه صدر
عرایضشان بآیات الهیه مزین شد لوح علیحده
هم مخصوص ایشان نازل انشاء الله جناب شیخ
موفق بابلاغ شوند چه که اکثری از اطراف
عرایض فرستاده بودند ان ربنا الرحمن هو المبلغ
العلم الحکیم

BLIB_Or15700.095, BLIB_Or15711.286

BH01457

To: Aqa Mustafa Alif Shin, in Alif-Shin

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious, the Most Splendid
- 2 Praise be to God Who hath sent down from the heaven of eternity the rains of generosity that the hearts of the people of the world might be verdant thereby, that they might arise from the graves of nothingness and speak forth the Most Great Name, whereby the horizon of utterance hath shone forth and that which was hidden and concealed from the eyes of all creation hath been made manifest.
- 3 Exalted is the All-Merciful Who hath sent down the Book and commanded all to show humility, submissiveness and supplication. He, verily, is the Ruler from time immemorial. There is none other God but Him, the Self-Sufficient, the Most High.
- 4 And praise be to God Who hath chosen for Himself glory and grandeur and hath forbidden all from drawing nigh unto this most exalted station. Blessed is he who hath acted according to that which God, the Lord of Names, hath commanded, and woe betide him who hath followed his desires and turned away from that which God, the Source of power and majesty, hath ordained.
- 5 And now, thy letter was received and thy lamentation was heard from its words. This servant, the attendant, was greatly astonished by such unseemly matters, for today all are commanded to show humility, submissiveness, love, fellowship, affection and unity. It is strange that Jinab-i-Nabil should have become the cause of thy sorrow. This much I say: that the Truth hath loved and continues to love His loved ones, and

1 هو الأقدس الأعظم الأرفع العلی الأبی

2 الحمد لله الذی انزل من سماء القدم امطار الکرم
لیخضر به قلوب اهل العالم و يقومون عن قبور
العدم و ينطقن بالاسم الأعظم الذی به لاح افق
البیان و ظهر ما هو المکنون المستور عن اعین اهل
الامکان

3 تعالی الرحمن الذی انزل الکتاب و امر الک
بالخضوع و الخشوع و الابتال انه هو الحاکم فی
ازل الازال لا اله الا هو الغنی المتعال

4 و الحمد لله الذی اختار لنفسه العزة و الکبریا و
منع الک عن التقرّب بهذا المقام الأسنى طوبی
لمن عمل بما امر من لدی الله مالک الأسماء و
ویل لمن اتبع الهوى و اعرض عما امر به من
لدى الله مطلع القدرة و الاجلال

5 و بعد کاتب آنجناب مشاهده شد و حنین آنجناب
از کلمات آن استماع گشت این عبد خادم بسیار
تعجب نمود از اینگونه امور نالایقه چه که الیوم
کل بخضوع و خشوع و محبت و وداد و الفت و
اتحاد مأمورند عجبست از جناب نبیل که سب
حزن شما گردیده اینقدر عرض میکنم که حق

whosoever today acteth according to that which hath been revealed in the Tablets shall surely receive an even greater measure of His favoring grace, both now and in the future. And know ye this much: this servant was greatly saddened by thy letter.

- 6 This is a day wherein all must fix their gaze upon the horizon of God's Cause and partake of the wine of inner meanings which hath been prepared in the special wine-cellar of the Lord, drinking and offering it to others in the Most Great Name, the All-Glorious. It is a pity that in these days, souls who have accepted the Cause and who gaze toward the Most Exalted Horizon should be occupied with themselves. In all conditions they must speak such words and perform such deeds as will cause the exaltation of God's Cause and bring assurance to the hearts and souls. The Truth, exalted and glorified be He, hath never been and will never be pleased with such matters. Be thou assured of the grace of our Lord, the All-Merciful, then beseech Him to enable me and thee to remember and praise Him, and to cleanse us from that which beseemeth us not, and to protect us from those who have wronged during the days of God and believed not in God even after He came with manifest sovereignty.

- 7 In any case, be not grieved by such matters. If anger appeareth from one of the loved ones, fix thy gaze upon the Sun of loving-kindness of the Truth which dawneth from the horizon of grace, and if withdrawal is observed from one of the friends, be not saddened thereby but look to the expansiveness of the Truth. I swear by His holy Being that were the entire world to appear before Him, He would regard all with the glance of favor and adorn them all with the ornament of His grace. And as for Jinab-i-Nabil, forgive him from thy heart, for man is prone to error. We all fix our eyes upon God's pardon, grace and forgiveness. Though from Jinab-i-Nabil an undesirable action occurred regarding thee, yet he had formerly endured numerous afflictions in the path of the Beloved of the world. Therefore we must pray for one another and seek forgiveness. Today the heaven of grace is raised high and the ocean of mercy is surging. We must all beseech the peerless King to adorn all with the garment of forgiveness. Know ye this much: the Truth Himself knoweth and is aware of all that transpireth. Be thou assured and be of the thankful ones.

احبابی خود را دوست داشته و دارد و هر نفسی
الیوم بما نزل فی الألواح عامل البتہ نظر عنایت باو
بیشتر بوده و خواهد بود و اینقدر بدانید از کثابت
این عبد بسیار محزون شد

6 امروز روزیست که کل باید بافق امر الهی ناظر
باشند و صہبای معانی که در خمخانہ مخصوص
ربانی مہیا شدہ باسم اعظم سبحانی بنوشند و
بنوشاند حیف است در این ایام نفوس مقبلہ
کہ بافق اعلی ناظرند بخود ناظر باشند باید در
کل احوال بکلماتیکہ سبب علو امر الله و اعمالیکہ
علت اطمینان قلوب و نفوسست عامل و ناطق
شوند هرگز حق جل و عزّ پانگونہ امور راضی
نبودہ و نخواہد بود ان اطمئن بفضل ربنا الرحمن
ثم اسئلہ بأن یوقتی و ایاک علی ذکرہ و ثنائہ و
یطہرنا عما لا ینبغی لنا و یحفظنا عن الذین ظلموا
فی ایام الله و ما آمنوا بالله بعد الذی اتی بالحق
بسلطان مبین

7 باری از اینگونه امور محزون مباشید اگر از یکی
از احباب غضب ظاهر شود بشمس شفقت حق
ناظر باشید کہ از افق عنایت طالعست و اگر
از یکی از دوستان انقباض ملاحظہ شود از
آن مکدر نباشید بانبساط حق ناظر باشید قسم
بذات مقدّسش اگر جمیع عالم در محضرش حاضر
شوند کل را بلحاظ عنایت ملاحظہ فرماید و
جمیع را بطراز مکرمت مزین نماید و جناب نبیل
را ہم از قلب عفو نمائید چہ کہ انسان جایز
انخطاست جمیع چشم بعفو و کرم و بخشش الهی
داریم اگر از جناب نبیل در فقرہء آتجناب امری
مکروه واقع شدہ ولكن از قبل در سبیل محبوب
عالم بلایای کثیرہ حمل نمودہ لذا باید در حق
یکدیگر دعا نمائیم و طلب عفو کنیم الیوم سماء کرم
مرتفعست و بحر رحمت در امواج باید کل از
سلطان بیروزال مسئلت نمائیم تا جمیع را بخلع غفران
مزین فرماید اینقدر بدانید حق خود عالمست و
بر آنچه وارد میشود آگاہ ان اطمئن و کن من
الشاکرین

8 و در وقتی از اوقات این عبد بساحت اقدس
فائز و در ظاهر مضمون مکتوب را معروض

- 8 At one time this servant attained the presence of His Most Holy Court and outwardly presented the contents of the letter. He showed favor and this blessed word shone forth and appeared from the Source of the Lord's Command. His exalted Word: "We have commanded all to act with goodliness. Blessed is he who holdeth fast unto it and is of them that act." Though harm befell thee, yet that harm became the cause of divine favor, even as thy mention was made at the Throne and the expression of favor shone forth and appeared from the Dayspring of mercy and loving-kindness. We thank our Lord, the All-Knowing, the All-Informed, and we praise Him in all conditions. He, verily, is the Compassionate, the Generous. Convey greetings on behalf of this evanescent one to all the friends in that land, and the Glory be upon you, O loved ones of God.

داشت اظهار عنایت فرمودند و اینکلمه مبارکه از مصدر امر ربّانیه مشرق و ظاهر قوله تعالی انا امرنا الكلّ بالمعروف طوبی لمن تمسک به و کان من العالمین اتّیّی اگرچه بر آنجناب ضرّ وارد شد ولیکن آن ضرّ سبب عنایت الهی گشت چنانچه ذکر شما لدی العرش مذکور آمد و اظهار عنایت از مطلع رحمت و شفقت لایح و ظاهر گشت انا نشکر ربنا العلم الخبیر و نحمده فی کلّ الأحوال انه لهو المشفق الکریم جمیع دوستان آن ارض را از قبل این فانی تکبیر برسانید و البهاء علیکم یا احبّاء الله

BLIB_Or11097#004, MAS8.159x

BH01521

To: *Mirza Ayyub Tabib*
Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Powerful, the Most Exalted, the Most Glorious
- 2 Pure praise and the essence of glorification befit my Beloved, Who hath ever been sanctified beyond the understanding of the mystics and the descriptions of the learned, and will ever remain exalted above the comprehension of whatsoever beareth a name among all names. All tongues speak His praise and all existence is turned towards His direction; nevertheless, He hath been and will ever be beyond mention and beyond sight, for whatsoever proceedeth from the tongue of creation and is encompassed by the understanding of His servants is contingent, while the Ancient Being hath been and will ever be sanctified beyond renewal and contingency, and exalted beyond allusion and limitation. Through pure bounty and grace He hath been made manifest through the Most Great Name, that all may be illumined by the effulgences of the lights of His Revelation and attain unto the cup of His presence, which hath been interpreted as the meeting with God. We should praise the Truth, exalted be His glory, with a hundred thousand tongues, for He hath accepted the confession, acknowledgment, mention

1 هو الأقدس الأعظم المقدر العلیّ الأبیّ

2 سازج حمد و جوهر ثنا محبوی را سزااست که لمیزال مقدّس بوده از عرفان عرفا و اوصاف علما و لایزال منزّه خواهد بود از ادراک مایطلق علیه اسم من الأسماء جمیع السن بذکرش ناطق و جمیع وجود بشرطش متوجّه مع ذلک غیر مذکور و غیر مشهود بوده و خواهد بود چه که آنچه از لسان خلق ظاهر شود و بادراک عیاد محصور گردد حادث است و ذات قدم مقدّس از تجدد و حدوث و منزّه از اشاره و حدود بوده و خواهد بود محض جود و کرم باسم اعظم ظاهر تا کلّ باشراقات انوار ظهورش منور گردند و به کأس حضور که بقاء الله تعبیر شده فائز شوند باید بصد هزار لسان حق جلّ جلاله را شاکر شویم که اقرار و اعتراف و ذکر و ثنای عباد خود را قبول فرموده و الا فی الحقیقه هر ناطقی کلّیل مشاهده میشود و هر عالمی جاهل لا تعرفه الأفكار و لا

and praise of His servants; otherwise, in truth, every speaker is observed to be speechless and every learned one ignorant. Thoughts cannot know Him, eyes cannot perceive Him, and mention cannot reach Him. He is, verily, the Sanctified, the Exalted, the Inaccessible, the All-Knowing, the All-Informed.

تدریکه الأبصار و لا تبلغه الأذکار أنه هو المقدّس
المنزه الممتنع العلم الخبیر

- 3 Thereafter, this evanescent servant, by virtue of the deputyship bestowed, hath acted at the beginning of each month—that is to say, in each month he hath attained, in thy stead, the presence of the Beloved of the worlds. We beseech God, exalted and mighty be He, to strengthen thee at all times. He is, verily, the Powerful, the Almighty.

3 و بعد این خادم فانی بوکالتی که داشته در رأس
هر شهر عمل نموده یعنی در هر شهر عوض آنجناب
بزیارت محبوب عالمیان فائز شده از حقّ جلّ و
عزّ مستدعیم که در کلّ احیان آنجناب را مؤیّد
فرماید آنّه هو المقتدر القدير

- 4 The letter thou didst address to this servant arrived, and its perusal brought the utmost joy. As to what thou hadst written, that “this insignificant atom who was known for patience hath now fallen into such a state that I constantly beseech patience from the Source of grandeur and majesty”—this matter was mentioned in the presence of the Beloved, Who smiled and said: “Praise be to God that thou hast been blessed with divine favors and hast drunk from the Kawthar of meeting. This is a bounty that hath had and shall have no like or equal, for how many were the servants who hoped and yearned to be honored and blessed with this supreme bounty in the Days of God. Yet when the horizon of darkness was illumined by the morning star and the herald of the promised Day appeared, all remained occupied with their own desires and were veiled from the lights of the Sun of Revelation, save those whom thy Lord did choose.” Know thou the worth of this station and preserve it in the treasury of thy heart.

4 و مکتوبیکه باسم این عبد مرقوم داشتند واصل
شد و کمال بهجت از مشاهده آن حاصل گشت
و اینکه مرقوم داشته بودید که این ذره ببقدر
که مشهور بصبر بوده ام الحال بحالتی افتاده ام که
لازال از مصدر عظمت و جلال مستدعی صبرم
این فقره تلقاء وجه محبوب عرض شد متبسّم
فرمودند الحمد لله بنایات الهی فائز گشتی و از
کوثر لقا آشامیدی و این فضلی است که مثل
و شبه نداشته و نخواهد داشت چه بسیار از
عباد آمل و راجی بودند که باین فیض اعظم
در ایام الله مفتخر و فائز گردند و چون افق
ظلمت از ستاره سحری منور شد و طلعه یوم
موعود ظاهر گشت کل بهوای خود مشغول
و از انوار شمس ظهور محتجب ماندند الا من
شاء ربّیک قدر این مقام را بدان و در خزانه قلب
حفظش نما

- 5 God willing, may ye ever be enkindled with the fire of divine love and sustained by the fruits of the tree of patience and resignation. In any case, do not abandon your former ways. If your intimacy with Him hath diminished, He, in view of the former fellowship, will not withdraw His hand from you. Ye should, God willing, be occupied with the utmost joy and fragrance in the remembrance and praise of God, and likewise hold fast to one of the outward professions. It hath been heard that thou hast chosen seclusion. Today is the day of healing and medicine. God willing, treat the chronic diseases of heedless souls with the medicine of divine knowledge, and outward healing is not incompatible with inward healing. Praise be to God, thou art confirmed through divine confirmations.

5 انتمی انشاء الله همیشه بنار محبت الهیه مشتعّل
باشید و از اثمار شجره صبر و اصطبار مرزوق
باری در هر حال شیوه قدیم را از دست
ندهید اگر انس شما باو کم شده او نظر بالفت
قدیم دست از شما بر نخواهد داشت باید انشاء الله
بکمال روح و ریحان بذكر الله و ثنائش مشغول
باشید و همچنین بامری از امور ظاهره متمسک
از قراریکه مسموع شد آنجناب انزوا اختیار
فرموده اند امروز روز معالجه و طبابت است
انشاء الله بمعجون عرفان الهی امراض مزمنه
نفوس غافله را معالجه نمائید و معالجه ظاهره
هم با معالجه باطنیه منافات نداشته الحمد لله
بتوفیقات ربّانیه موفقید

- 6 Convey greetings to the friends in that land. We beseech God to preserve the friends of that land from discord, for the harm of discord is beyond reckoning. Although in most divine

6 دوستان آن ارض را تکبیر برسانید از حقّ میطلبیم
احبای آن ارض را از اختلاف حفظ فرماید

Tablets the command of love and unity hath been revealed and sent down from the Supreme Pen, nevertheless in some lands they have clung to vain imaginings and have become the cause of discord. However, it is hoped that the friends of that land will be engaged in the remembrance of the Lord of creation with the utmost love and unity, all gazing unto the supreme horizon and acting in accordance with that which hath been revealed in the Tablets, not regarding every speaker as truthful, and clinging to such deeds and actions and character as will cause the upliftment of God's Cause and manifest true humanity. Blessed is he who walketh this straight path. And praise be to God, the Lord of the worlds.

چه که اختلاف ضررش لایحیی بوده مع آنکه در اکثر الواح الهی از قلم اعلی حکم و داد و اتحاد جاری و نازل مع ذلک در بعضی از بلاد باوهاماتی تشبث نموده و سبب اختلاف شده اند ولیکن امید چنانست که احباب آن ارض بکمال محبت و اتحاد بذکر مالک ایجاد ذاکر باشند و کل بافق اعلی ناظر و بآنچه در الواح نازلست عامل گردند هر ناطقی را صادق ندانند و باعمال و افعال و اخلاقیکه سبب ارتقاع امر الله و علت ظهور انسانیت است متشبث شوند طوبی لمن سلک هذا المسلك المستقیم و الحمد لله رب العالمین

BLIB_Or11097#011

BH01504

Date: 1293? [1875-1876]

- 1 In the Name of our Lord, the Most Exalted, the Most Impregnable, the Most Holy, the Most High, the Most Glorious!
- 2 Praise be to God Who hath manifested Himself in the horizons, at one time through His Name, the Best-Beloved, whereupon the hearts of His lovers were set ablaze with longing for His presence, and at another time through His Name, the Self-Subsisting, whereupon the veils of fancy were consumed and knowledge was confounded. Through Him the near ones arose to celebrate His praise and remembrance, and through Him every one that standeth hath stood firm, every speaker hath spoken, and every seeker hath turned unto Him. Exalted is the All-Merciful Who hath manifested Himself unto all creation through all His names, as a token of His grace. He is verily the Omnipotent Who hath ever been in the heights of glory, might, and majesty, and will ever continue to be what He hath been. There is none other God but Him, the Self-Sufficient, the Most High.
- 3 O beloved! I have received thy letter, and this evanescent servant became aware of it at a time when my heart was burning, mine eyes were weeping, and my tongue was crying out at seeing the people heedless of the Living Waters and turning away from the remembrance of the All-Merciful, through Whom the

1 بِسْمِ رَبِّنا المتعالی الامنع الاقدس العلی الابهی

2 الحمد لله الذی تجلی فی الآفاق مرّة باسمه المحبوب اذا اشتعلت افئدة العشاق شوقاً للقائه وطوراً باسمه القيوم اذا احترقت حجابات الموهوم واضطربت العلوم وبه قام المقربون علی ذکره وثنائه واستقام به کل قائم ونطق کل ناطق واقبل کل مقبل تعالی الرحمن الذی نجی علی الامکان بکل اسمائه فضلاً من عنده انه هو المقتدر الذی لم یزل کان فی علو الرفعة والعزة والجلال ولا یزال یكون بمثل ما قد کان لا اله الا هو الغنی المتعال

3 ان یا حبیب قد فزت بکتابک واطلع الخادم الفانی فی حین کان قلبی محترقاً و عینی متذرفاً ولسانی صارخاً بما اری الخلق غافلاً عن البحر الحيوان و معرضاً عن ذکر الرحمن الذی به ظهر

Hidden was revealed and the Treasured Secret was disclosed. I know not by what countenance they who have turned away from the Face of God, after all else hath perished, can yet turn, and how long they shall wait. Woe and destruction be upon them for what they have earned for themselves on this Day which God hath sanctified above all other days.

المكنون و برز الغيب المخزون لم ادر ان الذين اعرضوا عن وجه الله بعد فناء ما سواه بأي وجه يتوجهون و الى متى ينتظرون تباً لهم و سحقاً لهم بما اكتبسوا لأنفسهم في يوم جعله الله مقدساً عن الأيام

4 In truth, it is a source of a hundred thousand wonderments that while the ocean of divine favors is surging, the Sun of inner meanings is shining, and the heaven of bounty is raised high, all remain veiled, occupied with their own idle fancies and rejoicing therein. They have cast aside the Most Pure Wine and have taken the murky dregs. They drink thereof and perceive not.

4 في الحقيقة صدهزار عجبست مع آنکه بحر الطاف در امواج و شمس معانی مشرق و سماء عنایت مرتفع کل محتجب ماندهاند و باوهم خود مشغول و بآن مسرورند قد نبدوا الرّحیق الأطهر و اخذوا الصّديد الأغبر يشربون منه و لا يشعرون

5 In such a state as hath been mentioned, this evanescent servant attained unto thy luminous letter. Verily, the sweet fragrances of divine love were inhaled therefrom, perfuming the nostrils of the soul. I beseech God, exalted and glorified be He, to confirm thee at all times that thou mayest be engaged in the service of the Cause of God.

5 در چنین حالتیکه عرض شد این عبد فانی بکتاب نورانی آنجیب فائز گشت فی الحقیقه تضووعات محبت الهی از آن استشمام شد و دماغ جان را معطر نمود از حقّ جلّ و علا سائل و آلم که در کلّ اوقات آنجناب را مؤید فرماید تا بخدمت امر الله مشغول باشید

6 Regarding what thou didst write concerning the deputy of the maternal uncle of his honor the Emigrant - upon them both be the Glory of God - it brought the utmost joy and delight. God willing, may they ever drink from the ocean of divine bounty and be engaged in His remembrance, that the ears of true divine knowledge may sprout forth from their hearts. Convey my greetings unto them on behalf of this evanescent one. Likewise, regarding his honor Aqa 'Ali-Akbar, God willing, he will soon turn with the utmost devotion.

6 اینکه در باره نایب خال جناب مہاجر علیہما بہاء الله مرقوم داشته بودند کمال فرح و انبساط روی داد انشاء الله در کلّ احوال از بحر عنایت الهی بیاشامند و بذکرش ناطق باشند تا سنبلات معارف معروف حقیقی از صدرشان انبات نمایند از قبل این فانی خدمت ایشان تکبیر برسانید و همچنین در فقره جناب آقا علی اکبر انشاء الله عنقریب بکمال اقبال توجه خواهند نمود

7 O beloved of my soul! There hath never been and will never be any refuge, shelter, protector or asylum for anyone. Ere long thou shalt witness how all will turn toward the horizon of divine bounty. Most people are unaware and know not what matter hath appeared in the world. How many of the divines and worshippers who were in complete rejection last year, and this year their petitions of return, supplication and repentance have reached the Most Holy Court! Were all who are on earth to gather together in the hour when verses are sent down from the heaven of the Will of our Lord, the All-Bountiful, they would surely confess their impotence, shortcoming, and ignorance, and the power of God, the Supreme, the Self-Subsisting - let alone any other station.

7 ای حبیب جان مہرب و مفرّ و عاصم و مناص از برای احدی نیوده و نیست عنقریب مشاہدہ میفرمائید کہ کلّ بافق عنایت توجہ نمایند اکثری از ناس مطلع نیستند و نمیدانند چہ امری در عالم ظاہر است چہ مقدار از علما و عباد کہ در سنہ قبل در کمال اعراض بودند و در این سنہ عرایض رجوع و تضرع و انابہشان بساحت اقدس فائز شد لو یجتمعن من علی الأرض فی ساعۃ واحدہ فی حین الذی ینزل الآیات من سماء مشیة ربنا الوہاب لیعترفن بعجزهم و قصورهم و جہلهم و قدرۃ الله المہيمن القیوم تا چہ رسد بمقام دیگر

8 باری در وقت مناسبی این عبد فانی بساحت اقدس فائز و مکتوب آنجیب روحانی را و

- 8 In any case, at an appropriate time this evanescent servant attained the Most Holy Presence and presented thy spiritual letter and its contents. From the horizon of grace, bounties were observed in person concerning thee and the souls mentioned therein. Previously also, a Most Holy, Most Exalted Tablet was revealed specifically for thee and sent through Jinab-i-Amin - upon him be the Glory of God. God willing, thou wilt attain unto it. Likewise, thy other letter which thou hadst written through his honor the Khan - upon him be the Glory of God - arrived and brought the utmost joy. The response thou hadst mentioned therein was also presented. The lips of the Beloved smiled, and the Tongue of Grandeur spoke, saying: "Blessed is he for what he hath attained. It behooveth him to thank his Lord, the Bestower, the Generous, at all times." His honor the Name of God M.H. - upon him be the Glory of God - mentioned thee in the Most Holy Presence. Blessed art thou for this supreme attainment.

آنچه در او بود معروض داشت و از افق فضل نسبت بآنجناب و نفوس مذکوره در آن عنایت محبوب بالمشافهه مشاهده شد و از قبل هم لوح امانع اقدس مخصوص آنجناب نازل بتوسط جناب امین علیه ۹۶۶ [بهاء الله] ارسال شد انشاء الله بآن فائز شوند و همچنین مکتوب دیگر آنجناب که از قبل جناب خان علیه ۹۶۶ [بهاء الله] مرقوم داشته بودید رسید و کمال فرح روی داد و جوابی هم که در آنجا ذکر فرموده بودید معروض گشت قد ابسم ثغر المحبوب نطق لسان العظمة و قال طوبی له بما فاز ینبغی له ان یشکر فی کلّ حین ربّه المعطى الکریم جناب اسم الله م ه علیه ۹۶۶ [بهاء الله] ذکر شما را در ساحت اقدس نمودند طوبی لک بهذا الفوز العظیم

BLIB_Or15700.192, BLIB_Or15711.284

BH01609

Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, the Most Great, the Most High
- 2 Praise befitteth my Beloved Who, through a single drop from the ocean of His knowledge, bestowed the garment of existence upon all creation. And this drop is none other than the Primal Word which, at the time when the Ancient Beauty was established upon the Most Great Throne, He uttered. It is the Sun of Truth through whose rays the realm of hearts and souls hath been illumined. It is the True Cup-bearer Who, from time immemorial and unto all eternity, hath bestowed and continues to bestow the choice wine of inner meanings upon the world of humanity. How blessed is the one whom earthly doubts have not held back from the divine horizon, and whom the murky troubles of the material realm have not deprived of the spirituality of the worlds of oneness. I beseech God, exalted and glorified be He, that He withhold not from the people of the earth the effulgences of the Sun of grace, and that He guide them all to the supreme horizon. Verily He is the Almighty, the All-Knowing, the All-Wise.

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد محبوبی را لایق و سزااست که بیک قطره از بحر عرفانش جمیع آفرینش را خلعت وجود بخشید و این قطره همان کلمه اولیه است که در حین استوای جمال قدم بر عرش اعظم بآن تکلم فرمود و اوست شمس حقیقت که عالم افتده و قلوب از انوارش منور گشت و اوست ساقی حقیقی که لم یزل و لایزال رحیق معانی بر عالم انسانی عطا فرموده و میفرماید نیکوست حال نفسیکه شبهات امکانیه او را از افق الهیه منع نمود و بکدورات عالم ملکیه از روحانیت عوالم احادیّه محروم نگشت از حقّ جلّ و عزّ سائلم که اشراقات انوار شمس فضل را از اهل ارض منع نفرماید و جمیع را بافق اعلی هدایت فرماید انه هو المقتدر العلیم الحکیم

- 3 And then, it is submitted that your letter, from which wafted the fragrance of love, was received. In truth it brought joy to the heart and gladness to the soul. God willing, may you ever abide beneath the shade of the bounty of the Self-Sufficing Lord, and with the utmost effort and endeavor be occupied in spreading His mention with perfect wisdom. As to your expression of inability to adequately praise and glorify God - this very admission of powerlessness is itself a perfect praise and an acceptable mention. Praise be to God that you have been confirmed in acceptance and certitude of a Cause at whose mere mention most of the earth's peoples have been thunderstruck. This is a blessing whose bounty none but God, exalted be His glory, hath reckoned or ever shall reckon. Were the pen to gallop in the arena of this theme, surely the clamor of all would be raised from every direction.
- و بعد عرض میشود کتاب آنجناب که نفعه محبت از آن متضوع بود واصل فی الحقیقه مایه فرح دل و ابتهاج قلب گردید انشاءالله لمزل و لایزال در ظل عنایت غنی متعال باشید و بکمال جد و جهد در انتشار ذکرش بحکمت تمام مشغول اینکه اظهار بر عجز خود از حمد و ستایش الهی نمودید همین اظهار عجز ستایشی است کامل و ذکرست مقبول الحمد لله که آنجناب موفق شدید باقیال و ابقان و امریکه اکثر اهل ارض از ذکرش منصعق گشتند این نعمتی است که غیر حق جل کبریائه احصای فضل آنرا ننموده و نخواهد نمود و اگر کمیت قلم در مضمار این بیان جولان نماید البته ضوضای کل از کل جهات مرتفع گردد
- 4 After your letter was read in the Most Holy Presence, that which was written was submitted. He spoke, and His word is the truth: "We beseech God to assist him, to strengthen him, and to grant him the good of this world and the next. Verily He is the Protector of the doers of good." That which at this point was manifested from the Dayspring of bounty - this servant is powerless to set it down.
- و بعد از مطالعه مکتوب آنجناب بساحت اقدس توجه نموده آنچه مسطور عرض شد قال و قوله الحق نسئل الله ان یوفقه و یزیده و یرزقه خیر الدنیا و الآخرة انه ولی المحسنین انتهی آنچه در این مقام از مطلع عنایت ظاهر شد این عبد از تحریر آن عاجز است
- 5 Regarding what you had mentioned about Haji Abdullah, that you had appointed him as representative to submit a petition - this matter was presented. He said: "We have heard mention of him and recognized his turning to the Supreme Horizon. Verily He is the Forgiving, the Generous. Convey greetings from the Wronged One to him and say: Blessed art thou in that the breeze of grace hath wafted over thee in this wondrous Day. Place thy trust in God in all matters and say: O my God! Enable me to do what Thou lovest and approvest. Verily Thou art the Almighty, the Powerful."
- اینکه در باره جناب حاجی عبدالله مذکور داشته بودید که آنجناب را وکیل نموده که عریضه معروض دارید اینفقره عرض شد فرمودند انا سمعنا ذکره و عرفنا توجهه الی الأفق الأعلى انه هو الغفور الکریم کبر من قبل المظلوم علی وجهه و قل طوبی لک بما مرّت علیک نسمة الفضل فی هذا الیوم البدیع توکل فی کلّ الأمور علی الله و قل یا الهی وفقنی علی ما تحب و ترضی انک انت المقتدر القدير
- 6 From this servant also convey greetings to him. God willing, we hope that with perfect steadfastness he may drink of the choice wine of recognition at all times. And if you meet Haji Abdullah, convey greetings to him from this servant as well. He was mentioned in the Most Holy Presence. From what is understood, certain souls have caused him difficulty. In any case, he is commanded to wisdom - he must act with wisdom. Trust in any soul is not permitted. Since the decree of wisdom hath been revealed in the Tablets beyond counting, all must look to it. And God willing, we hope that the hardships they have borne in the path of God may lead them to its fruits.
- از قول این عبد هم خدمت ایشان تکبیر برسانید انشاءالله امیدواریم که بکمال استقامت از ریح عرفان در کل احوال بیاشامند جناب حاجی عبدالله را هم اگر ملاقات نمودید از قول این عبد تکبیر برسانید ذکرشان در ساحت اقدس بوده از قراریکه معلوم میشود بعضی از نفوس سبب زحمت ایشان شده اند در هر حال ایشان مأمور بحکمتند باید بحکمت عمل فرمایند اطمینان از هر نفسی جایز نه چون حکم حکمت در الواح فوق احصا نازل شده باید جمیع بآن ناظر باشند و انشاءالله امیدواریم زحمتیکه در سبیل حق کشیده اند بثمرات آن فائز شوند

7 Furthermore, you had mentioned Haji Muhammad Ali as well as Aqa Abdullah. All the names mentioned in your letter were presented in the Most Holy Presence. Convey greetings from this servant to all of them. And further, as per your deputization in the manner you had written, this servant attained the honor of visiting it, and whatever you had written was presented in the Most Holy Presence. He said: "God willing, they have been and shall be the recipients of divine bounties. Sufficient for him is what the Tongue of the Wronged One hath spoken in this exalted station."

7 و دیگر آنکه ذکر جناب حاجی محمد علی را نموده بودید و همچنین جناب آقا عبدالله ذکر اسامی مذکوره در کتاب آنجناب کل در ساحت اقدس معروض گشت از قول این عبد خدمت جمیع تکبیر برسانید و دیگر حسب الوکاله آنجناب بقسمیکه مرقوم داشته بودید این عبد زیارت آن فائز شد و آنچه نوشته بودید در ساحت اقدس عرض شد فرمودند انشاء الله بعنایات الهیه فائز بوده و خواهند بود یکفیه ما تکلم به لسان المظلوم فی هذا المقام المنیع انتهى

BLIB_Or11097#018

BH01735

Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, the Lord of grandeur and power
- 2 God brought forth the people of the world from utter nothingness into the realm of being specifically for the recognition of His sacred Essence. There is and has been no doubt that recognition of the unknowable and exalted Essence is impossible except through recognition of the Dawning Places of His Revelation and the Daysprings of His Cause, for that sacred Essence has ever been and will forever be sanctified above manifestation, appearance, mention, recognition, description and praise. Since the door of recognition of that Ancient Being was closed, He, out of pure grace, manifested the Dawning Place of verses and the Dayspring of evidences, that all might attain unto His knowledge, which is identical with the knowledge of God. He is the Manifestation of God amidst creation, for His commandments are the commandments of God and His word is the Word of God. He is the Dawning Place of all the most beautiful names and the Manifestation of the most exalted attributes. Whosoever attains unto Him attains unto all good, and whosoever turns away from Him is counted among those who have turned away from God.
- 3 All creation has hoped and yearned to attain the presence of the Manifestation of Revelation, which is identical with attaining the presence of God. Yet when the divine Morn dawned and the Most Great Light rose above the horizon of the world,

1 هو الله تعالى شأنه العظمة والاقدار

2 مالک قدم اهل عالم را مخصوص عرفان ذات مقدّسش از عدم و نیستی بحت بعالم شهود و هستی آورد و شکی نبوده و نیست که عرفان غیب منیع حاصل نشود مگر بعرفان مشارق وحی و مطالع امر او چه که آن ذات مقدّس لم یزل و لا یزال مقدّس از ظهور و بروز و ذکر و عرفان و وصف و ثنا بوده چون باب عرفان آن ذات قدم مسدود بود محض فضل مطلع آیات و مشرق بیناتش را ظاهر فرمود تا کل بمعرفت او که عین معرفه الله است فائز شوند و اوست ظهور الله مابین خلق چه که اوامر اوامر الله بوده و کلمه اش کلمه الله و اوست مطلع جمیع اسماء حسنی و مظهر صفات علیا هر نفسی باو فائز بکل خیر فائز و هر نفسی از او معرض او از معرضین بالله بوده

3 و جمیع خلق راجی و آمل بوده اند که بلقاء مظهر ظهور که عین لقاء الله است فائز گردند و چون صبح الهی دمید و نیر اعظم از افق عالم طالع

all remained veiled and turned away, save whom thy Lord willed. Through one blessed word that shone forth from the Dayspring of the mouth of the All-Merciful, the measure of all people's deeds became clear and evident, and through that same word a distinction was drawn between the righteous and the wicked, and between the people of Paradise and of the Fire. Yet most are unaware and have not yet awakened from the slumber of heedlessness. They remain content with this transient world and are deprived of the everlasting bounty.

- 4 Blessed art thou, then blessed art thou, for having believed in God when most of creation turned away from Him. Be grateful and say: Praise be unto Thee, O God of the worlds. Praise be to God that through the grace of the All-Merciful thou hast drunk from the living waters and turned toward the supreme horizon. Know thou the value of this bounty. All that is in the world shall perish and pass away, while this most exalted and glorious station shall endure for thee eternally. Rejoice thou in My remembrance of thee. By God! All the treasures of earth cannot equal it. Blessed are they that understand.

- 5 Say: Glory be unto Thee, O God, Lord of existence and Sovereign of the seen and unseen! Thou seest me turning toward the horizon of Thy manifestation and clinging to the hem of Thy bounty. I beseech Thee, O Beloved of the worlds and Lord of the nations, by Thy Name through which the spirit of life was breathed into all possibility, to assist me to be steadfast in Thy Cause in such wise that the imaginings of the idolaters among Thy creatures shall not hinder me. Then make me to be among them that have arisen to serve Thee and aid Thy Cause, and ordain for me the good of this world and the next through Thy generosity and grace. Verily Thou art He Who hath ever been powerful through Thy will and supreme through Thy purpose. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

- 6 Thy letter was presented before the Countenance and the fragrance of thy sincerity for the sake of God was inhaled therefrom. The servant in attendance in the Most Great Presence read it with utmost joy and delight, and all the Concurrence on High hearkened unto it. Blessed art thou, O thou who gazeth upon the Countenance and speaketh in remembrance of thy Lord, the All-Merciful, the Compassionate. Every word of thy letter is better in the sight of God than what the divines of the age have written throughout their lives regarding what they imagine to be God's laws, for those souls did not attain unto the knowledge of God which is the essential purpose, but rather arose in rejection and opposition. But thy letter found acceptance with God. This is the most great reward that hath

کل محتجب و معرض الا من شاء ربک پیک کلمه مبارکه که از مشرق فم رحمانیه طالع شد میزان اعمال کل خلق واضح و لائح گشت و مابین اخیار و اشرار و اهل جنت و نار بهمان کلمه تفصیل شد ولکن اکثری شاعر نیستند و هنوز از نوم غفلت بهوش نیامده اند بدنای فانیه قناعت نموده اند و از نعمت باقیه محروم مانده اند

4 طوبی لک ثم طوبی لک بما آمنت بالله اذ اعرض عنه اکثر الخلق ان اشکر و قل لک الحمد یا اله العالمین الحمد لله بعنايت رحمن از کوثر حیوان آشامیدی و باقی اعلی توجه نمودی قدر این نعمت را بدان جمیع ما فی العالم فانی و هالک خواهد شد و این مقام بلند اعلی از برای شما باقی و دائم خواهد ماند ان افرح بذکری ایاک تالله لا تعادله کنوز الأرض کلها طوبی للعارفین

5 قل سبحانک اللهم یا اله الوجود و مالک الغیب و الشهود ترانی متوجهاً الى افق ظهورک و متشبهاً بذیل عطائک استلک یا محبوب العالم و مولی الأمم باسمک الذی به نفخ روح الحیوان فی الامکان بأن تؤیّدنی علی الاستقامة علی امرک علی شأن لا تمنعنی اوهام المشرکین من خلقک ثم اجعلنی من الذین قاموا علی خدمتک و نصرتک و قدرلی خیر الدنیا و الآخرة بجودک و کرمک انک انت الذی لم تزل کنت مقتدرأً بارادتک و مہیماً بمشیتک لا اله الا انت المقتدر العلیم الحکیم

6 کتابت لدى الوجه حاضر و نفحات خلوص آنجناب لوجه الله از آن استشمام گشت و بکمال روح و ریحان عبد حاضر در منظر اکبر قرائت نمود و جمیع ملأ اعلی استماع نمودند هنیئاً لک یا ایها الناظر الی الوجه و یا ایها الناطق بذکر ربک الرحمن الرحیم و هر کلمه ای از کتابت لدى الله احسن است از آنچه علای عصر در تمام عمر بگان خود احکام الله نوشته اند چه که آن نفوس عرفان الله که اصل مقصود است فائز نگشتند بلکه باعراض و اعتراض قیام نمودند و کتاب آنجناب لدى الله مقبول افتاد اینست اجر

flowed from the Pen. Know thou this and be of the thankful ones.

اعظم که از قلم جاری شد ان اعرف و کن
من الشاکرین

BLIB_Or15719.055b

BH01812

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

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praised be He Who has favored man with utterance and made him the dayspring of exposition in the contingent world. Exalted be the All-Merciful Who adorned him with reason and through it manifested justice, that He might complete His favor upon His servants. Blessed is he who has turned away from desire and held fast to that which was commanded by God, the Lord of all beings and the Sovereign of the hereafter and of the first life, Who adorned the world with His Most Great Name and made it a straight balance among the nations. Verily He is the One Whom God made utterance a gift unto Himself and a leaf from among the leaves of the paradise of His remembrance and utterance, and Who testified to His sanctification above the indication of every indicator, the knowledge of every knower, the utterance of every utterer and the description of every describer. Yea, by His might, this is the truth - whoso holdeth fast unto it shall live, and whoso turneth away from it is accounted among the most lost in the perspicuous Book.
- 3 And now, the servant's eye hath been gladdened by your letter, and from it he found the fragrance of your love, your faithfulness, your sincerity and your arising to serve the Cause of God, our Beloved and the Beloved of the heavens and earths. I beseech God to preserve you and grant you the good of the hereafter and this world, and to assist you at all times to say as one hath said: "Speak Persian though Arabic is more pleasing."
- 4 It is submitted that the messenger arrived and attained the presence of the Desired One, but his coming was without permission. Glory be to God! Despite your constant writing that you prevent the friends from turning towards the Most Holy Court so that none might move without God's leave, nevertheless groups arrive each day and after returning speak as they

1 هو الأقدس الأعظم العلی الأبهی

2 سبحان الذی فضل الانسان بالبيان وجعله مطلع
التبيان في الامكان تعالى الرحمن الذی زينته بالعقل
وبه اظهر العدل ليتم نعمته على عباده طوبى لمن
اعرض عن الهوى وتمسك بما امر به من لدى
الله مولى الورى ومالك الآخرة والأولى الذی
زين العالم باسمه الأعظم وجعله قسطاساً مستقيماً
بين الأمم وانه هو الذى جعل الله البيان هدية
لنفسه وورقة من اوراق جنة ذكره وبيانه و
شهد بتقدسه عن اشارة كل مشير وعرفان كل
عارف وبيان كل مبين ووصف كل واصف
بلى وعزته هذا هو الحق من تمسك به فقد يحيى
ومن اعرض عنه انه من الأخسرین في كتاب
مبين

3 و بعد قد قرت عين الخادم بکتابکم و وجد منه
عرف حبکم و وفائکم و خلوصکم و قيامکم لخدمة
امر الله محبوبنا و محبوب السموات والأرضين
واسئل الله بأن يحفظکم و يرزقکم خير الآخرة و
الأولى و يؤيدکم في كل حين على قول من قال
پارسی گو گرچه تازی خوشتر است

4 عرض میشود قاصد وارد و بلقاي مقصود فائز
ولكن توجهشان من غير اذن بود سبحان الله مع
آنکه آنجناب متصلاً مرقوم میفرمایند که احباً
را از توجه بشطر اقدس منع مینمایند تا احدی
بغير اذن الله حرکت ننماید مع ذلک در هر يوم

wish and say what they desire, save whom God willeth. There is no doubt that some souls upon returning relate and report according to their own desires, and this matter has been and is a cause of harm which none comprehend save the wise ones. That which the Truth, glorified and exalted be He, has ever commanded the loved ones to do and will continue to command them to do, has been for the good of all, but none hear it save the sincere ones. If a soul truly looks to God's consummate wisdom in what He commands, he will certainly not move contrary to God's will, with complete contentment and submission. The people know not their own good, and most do not accept from the wise counselor. We beseech Him, exalted be He, to assist all to do what He loves and is pleased with.

- 5 If you wish news of the Most Great Prison, it remains in the same condition that you observed. No new matter has arisen, and the affairs of the rebellious city were submitted before. That which the All-Merciful revealed in the Tablets has come to pass. His honor Mulla Ali-Akbar, upon him be 966 [Baha'u'llah], previously set out and a detailed petition was submitted to that Beloved One, and likewise his honor Abu-Badi, upon him be the Glory of God, with a detailed petition. I beseech the True One, glorified and exalted be He, to make all the loved ones of that land steadfast in His Cause and to adorn all with the ornament of love and unity, that the fragrance of discord may be utterly cut off and they may engage in teaching God's Cause with perfect wisdom and sanctity. This is the matter that has been and will be the cause of the exaltation of God's Word and the turning of souls to the supreme horizon. Blessed is he who acts according to what was commanded, and woe to the heedless ones.

- 6 The Glory be upon you and upon those with you who have spoken the truth and followed His clear and straight path. And praise be to God, the Lord of the worlds.

جمعی وارد میشوند و بعد از رجوع یتکلمون بما
یشاؤون و یقولون ما یریدون الا من شاء الله شکی
نبوده و نیست که بعضی از نفوس در مراجعت
بما نشستی به انفسهم حکایت مینمایند و روایت
میکنند و اینفقره سبب ضرر بوده و هست لا
یعقله الا العاقلون آنچه لمیزل و لایزال حق جل
و عزرا حبا را بآن امر نموده مصلحت کل در
آن آن بوده ولكن لا یسمعه الا المخلصون اگر
نفسی فی الحقیقه ناظر بحکمت بالغه الهیه باشد در
آنچه امر میفرماید البته بکمال رضا و تسلیم من غیر
اراده الله حرکت ننماید خلق مصلحت خود
را نمیدانند و اکثری هم از ناصح علیم نمی پذیرند
نسئله تعالی بأن یوفق الكل علی ما یحب و یرضی

5 اگر از اخبار سجن اعظم بخواهید بر همان حالست
که مشاهده فرمودید تازه امری حادث نشده و
امورات حادثه مدینهء لویه از قبل عرض شد
قد ظهر ما انزله الرحمن فی الألواح جناب ملا علی
اکبر علیه ۶۶۹ [بهاء الله] از قبل عازم شدند و
عریضهء مفصل خدمت آنحیوب عرض شد و
همچنین جناب ابا بدیع علیه بهاء الله مع عریضهء
مفصل از حق جل و عزرا میطلب جمیع احبابی آن
ارض را بر امرش مستقیم فرماید و کل را بطراز
وداد و اتحاد مزین نماید تا رائحهء اختلاف بالمره
منقطع شود و بکمال حکمت و تقدیس بتبلیغ امر
الله مشغول شوند اینست امریکه سبب ارتفاع
کلمه الله و اقبال نفوس بافی اعلی بوده و خواهد
بود طوبی لمن عمل بما امر و ویل للغافلین

6 البهآء علیکم و علی من معکم من الذین نطقوا بالحق
و سلکوا سبيله الواضح المستقیم و الحمد لله رب
العالمین

BLIB_Or15700.219, BLIB_Or15711.040,
MSHR2.293x

BH02224

Date: 1293? [1875-1876]

In the name of the Wise Speaker

In these days the Supreme Pen speaketh in the Persian tongue, that the birds soaring in the heaven of divine knowledge may find the utterance of the All-Merciful, and attain unto that which is intendedâ€”perchance they may be preserved from the mischief of the insistent self, may discern the faithful from the treacherous, and distinguish the one who turneth toward God from him who standeth exposed and averse.

Certain erring and deceitful souls have sought to withhold men from the commandments of God and to guide them unto His prohibitions; and yet they ascribe themselves unto the Truth. Verily He is quit of them. The Tongue of Grandeur beareth witness thereto, and beyond it all the Tablets, and beyond them every evening and every morning.

Some have regarded it as lawful to infringe on the integrity of the substance of their neighbor, and have made light of the injunction of God as prescribed in His Book.

Evil fall upon them, and the chastisement of God, the All-Powerful, the Almighty, afflict them! By Him Who shineth above the Day Spring of sanctity! If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. We have formerly referred to this subject in passages revealed in the Arabic tongue, in a language of exquisite beauty.

God is Our witness! Whoever hath tasted the sweetness of those words will never consent to transgress the bounds which God hath fixed, neither will he turn his gaze towards any one except his Well-Beloved. Such a man will, with his inner eye, readily recognize how altogether vain and fleeting are the things of this world, and will set his affections on things above.

Say: Be ashamed, O ye that call yourselves the lovers of the Ancient Beauty! Be ye admonished by the tribulation He hath suffered, by the burden of anguish He hath carried for the sake of God. Let your eyes be opened. To what purpose hath He labored, if the manifold trials He hath endured are, in the end, to result in such contemptible professions, and such wretched conduct? Every robber, every worker of iniquity, hath, in the

بنام گویندهء دانا

قلم اعلیٰ این ایام بلسان پارسی تکلم میفرماید تا طایران هوای عرفان بیان رحمن را بیابند و بآنچه مقصود است فایز گردند که شاید از شرور نفوس آماره محفوظ مانند و امین را از خائن بشناسند و مقبل را از معرض تمیز دهند

بعضی از نفوس ضالّه کاذبه ناس را از اوامر الهی منع نمایند و بنواهی دلالت کنند و مع ذلک خود را بحق نسبت میدهند آنه بریء منهم یشهد بذلک لسان العظمه و عن ورائه کلّ الألواح و عن ورائها کلّ مساء و صباح

بعضی اموال ناس را حلال دانسته و حکم کتاب را سهل شمرده

علیم دائرة السوء و عذاب الله المقتدر القدير قسم بآفتاب افق تقدیس که اگر جمیع عالم از ذهب و فضّه شود نفسی که فی الحقیقه بملکوت ایمان ارتقا جسته ابداً بآن توجه نماید تا چه رسد باخذ آن و این مقام بلسان عربی احلی و لغات فصیحی از قبل نازل

لعمري الله اگر نفسی حلاوت آن را بیابد ابداً بغير ما اذن الله عمل نماید و بغير دوست ناظر نشود فنای عالم را بعین بصیرت مشاهده نماید و قلبش بعالم بقا متصل گردد

بگو ای مدعیان محبت از جمال قدم شرم نمائید و از زحمات و مشقّاتی که در سبیل الهی حمل نموده پند گیرید و متنبّه شوید اگر مقصود این اعمال سخیفه و افعال باطله بوده حمل این زحمات بجهت شده هر سارق و فاسقی باین اعمال و اقوال شما قبل از ظهور عامل بوده

براستی میگویم ندای احلی را بشنوید و خود را از آرایش نفس و هوای مقدّس دارید الیوم ساکنین بساط احدیه و مستقرّین سرر عتر صمدانیه اگر قوت لایموت نداشته باشند بمال یهود دست دراز نکنند تا چه رسد بغير حق ظاهر شده

days prior to My Revelation, uttered these same words, and performed these same deeds.

Verily I say: Incline your ears to My sweet voice, and sanctify yourselves from the defilement of your evil passions and corrupt desires. They who dwell within the tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands and seize unlawfully the property of their neighbor, however vile and worthless he may be.

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindliness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Say: Have mercy on yourselves and on your fellowmen, and suffer not the Cause of God - a Cause which is immeasurably exalted above the inmost essence of sanctity - to be sullied with the stain of your idle fancies, your unseemly and corrupt imaginations.

We beseech God to grant them success to return, and to strengthen them in the service of His Cause, in the remembrance of that which hath been sent down in His Book, and in acting according to what their Eternal Lord hath willed.

Thou shouldst carefully ponder this Tablet, and make known unto the people that which hath descended from the heaven of His Will, that the loved ones of the True One may be preserved from the whisperings of ignorant souls and may fix their gaze upon the horizon of sanctity. Blessed art thou, and blessed are they that have believed in God, the Single, the All-Aware.

BSW#05.52x, GWB#137x, COC#2041x, ADJ.023-024x, TRBP.003-004, ADMS#066x

که ناس را بصدق و صفا و دیانت و امانت و تسلیم و رضا و رفق و مدارا و حکمت و تقی دعوت نماید و باثواب اخلاق مرضیه و اعمال مقدسه کل را مزین فرماید

بگو بر خود و ناس رحم نمائید و امر الهی را که مقدس از جوهر تقدیس است بظنون و اوهام نجسه نالائقه نیالائید نسأل الله بأن یوفقهم علی الرجوع و یؤیدهم علی خدمة امره و ذکر ما نزل فی کتابه و العمل بما اراد مولاهم القدیم

آن جناب باید این لوح را درست ملاحظه نمایند و بآنچه از سماء مشیت نازل ناس را اخبار دهند تا احبای حق از وساوس نفوس جاهله محفوظ مانند و بافق تقدیس ناظر گردند طوبی لک و للذین آمنوا بالله الفرد الخبیر

INBA15:312, INBA35:170b, INBA26:316, BLIB_Or07852.092, BLIB_Or15719.149c, BN_suppl.1753.100-102, BRL_DA#662, GWBP#137 p.190x, LHKM3.372, UAB.047ex, MAS8.007bx, HYB.020

BH02385

To: Mulla Ali Bajistani

Date: 1293? [1875-1876]

1 In the Name of the one true God

1 بنام خداوند یگانه

2 It is most clear and evident that from the beginning this wronged and lonely one had no thought for himself, for had he been concerned with self-preservation or other stations, he would never have accepted the countless afflictions, calamities and trials. Every person of insight beareth witness that we summoned the people, for the sake of God alone, to the Dawning-Place of God's Cause and the Dayspring of His divine revelation. This most great bounty the leaders of nations have counted as sin and error, and have visited upon us that which the pen is powerless to recount. We shall be patient in God as we have been patient, and shall thank Him in all conditions.

2 این بسی واضح و معلومست که این مظلوم غریب از اول امر از برای خود خیالی نداشته چه اگر در خیال حفظ خود و یا مقامات دیگر بوده هرگز حمل شداید و بلایا و محن لایحسی را قبول نمینمود هر صاحب بصری شهادت میدهد که ناس را لوجه الله بمطلع امر الهی و مشرق وحی صمدانی دعوت نمودیم و این فضل اعظم را رؤسای امم ذنب و خطا شمردند و وارد نموده اند آنچه را که قلم از ذکر آن عاجز است نصبر فی الله کما صبرنا و نشکره فی کلّ الأحوال

3 Now the hearts that have attained to the love of God and that gaze toward the horizon of His grace must strive with utmost joy and radiance, with mighty and sublime effort, to raise up the Word of the Lord of Religions. Through virtuous conduct, deeds, kindness and conciliation they must draw the people of the world to the City of the All-Merciful. The one who today claims to love God must be distinguished from all others in every aspect. Mere acceptance of the Cause and acknowledgment of the truth is not and hath never been sufficient, even as all people today make such claims, yet the Tongue of Grandeur beareth witness to their lies, calumnies, pride, heedlessness and treachery.

3 حال باید قلوبیکه بحبّه الله فائز و بافق عنایت محبوب ناظرند بکمال روح و ریحان در ارتفاع کلمهء مالک ادیان سعی و جهد منیع نمایند باخلاق و اعمال و رفق و مدارا اهل امکانرا بمدینهء رحمن کشانند باید مدعی محبت الهی الیوم بجمع شوون از دوش ممتاز باشد قبول امر و اعتراف بحق محض ادعا نبوده و نیست چنانچه جمیع ناس الیوم مدعی این مقامند و لکن لسان العظمته یشهد بکذبهم و اقترائهم و غرورهم و غفلتهم و خیانتهم

4 O friends! Act purely for God's sake and speak solely for His sake. A word that ascendeth from the heaven of the heart and shineth forth from the horizon of the tongue for the sake of God will assuredly have effect. Be not heedless of the influence of deeds. By the life of God! Were a soul to become aware of the effects of good and evil words and deeds, he would never incline to any wrong, and naught but pure good and absolute virtue would proceed from him. Fear not the might of ignorant divines, and be not gladdened by worldly wealth. Soon shall God's irrevocable decree seize both and bring them to naught. God willing, ye must be the dawning-places of divine counsels among mankind, that through your advice the heedless may turn to the ocean of certitude and the manifest horizon.

4 ای دوستان خالصاً لله حرکت نمائید و لوجه الله تکلم کنید کلمهءی که الله از سماء قلب حرکت نماید و از افق لسان اشراق کند البته مؤثر خواهد بود از تأثیرات اعمال غافل نباشید لعمر الله اگر نفسی بتأثیرات اعمال و اقوال طیبیه و خبیثه مطلع شود ابداً بهیچ مکروهی التفات ننماید و جز خیر محض و معروف صرف از او ظاهر نشود از سطوت علمای جاهل خائف نباشید و از ثروت دنیا مسرور نگردید زود است قضای مبرم الهی هر دو را اخذ نماید و فانی سازد انشاء الله باید مطالع نصایح الهیه باشید مابین بریه تا غافلین از نصح شما بحر یقین و افق مبین توجه نمایند

- 5 We have sent down this Tablet unto thee that thou mayest remind the loved ones of its contents and give thanks to thy Lord, the All-Knowing, the All-Informed. We have heard thy call and perceived the fragrance of thy love. He is the All-Powerful, the All-Encompassing. Grieve not over anything. Trust in God, the Lord of all worlds. He is with thee and ordaineth for thee that which shall profit thee in this world and the next. There is none other God but Him, the Most High, the Most Great. The glory rest upon thee and upon whomsoever hath turned to God, detached from all who are in the heavens and the earth. And praise be to God, the Lord of all worlds.

ADMS#311

5 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ أَنَا نَزَّلْنَا لَكَ هَذَا اللَّوْحَ
لِنَذْكُرَ الْأَحْبَابَ بِمَا فِيهِ وَتَشْكُرَ رَبَّكَ الْعَلِيمَ الْخَبِيرَ
أَنَا سَمِعْنَا نِدَائَكَ وَوَجَدْنَا عَرَفَ حَبِّكَ أَنَّهُ لهُوَ
الْمُقْتَدِرُ الْمَحِيطُ أَنْ لَا تَحْزَنَ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ
رَبِّ الْعَالَمِينَ إِنَّهُ مَعَكَ وَيَقْدِرُ لَكَ مَا يَنْفَعُكَ فِي
الْآخِرَةِ وَالْأُولَى لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ الْبَهَاءُ
عَلَيْكَ وَعَلَى مَنْ أَقْبَلَ إِلَى اللَّهِ مُنْقَطِعاً عَنْ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA35:156, BLIB_Or15719.055a,
DWNP_v4#07 p.037-038, MAS8.049a,
MAS8.160bx, AYI2.162x, AYI2.379x,
PYB#110 p.03x

BH02505

To: *Siyyid Mihdi Dahaji*

Date: 1293? [1875-1876]

- 1 He is the All-Knowing, the All-Wise!
- 2 I bear witness by My Most Exalted Pen, My Most Glorious Countenance, My Most Sweet Utterance, and all that is attributed to God, the Lord of Names, that I have never rejected thee for a single moment, nor have My care and kindness towards thee ever changed, nor hath My heart and soul ever been troubled by thee. When thou didst call upon Me, We answered thee with breathes that quickened all bodies, and when thou didst turn to Me, I turned to thee with love and affection. My grace hath preceded thee and My mercy hath encompassed thee. Bear thou witness to that which God Himself hath testified in this perspicuous Book.
- 3 O Mihdi! Thou art he who hath ever been favored with God's loving-kindness, and the gaze of God's grace hath ever been and still is directed towards thee. How is it that at times thou art confused? While thou wert in Iraq, the breezes of divine revelation continuously and without pause or delay wafted over thee. Then, by God's leave, thou didst turn towards the Land of Mystery and attained the waters of reunion and meeting. Then by His permission thou didst return, and again and again thou didst attain the Most Holy Court. The Sun of God's favors shone upon thee in such wise that in truth the people

1 هو العليم الحكيم

2 أشهد قلبي الأعلى ومنظري الأبهي وبياني الأحلى
وكل ما ينسب إلى الله مالك الأسماء بأنني ما
طردتك في آن من الأوان وما تغيرت عنايتي و
الطافي وما تكدر منك قلبي وفؤادي إذا ناديتني
اجيبناك بنفحات قامت بها الأجساد وإذا أقبلت
إلى أقبلت إليك بالمحبة والوداد قد سبقك فضلي
واحاطتك رحمتي إن أشهد بما شهد الله في هذا
الكتاب المبين

3 اسمي مهدى كسى كه لازال بعناية الله فائز بوده
تو بودی و همیشه طرف عنایت حق بتو متوجه
بوده و هست چگونه است که گاهی بر شما
مشبه میشد تا در عراق بودی متصلاً من غیر
تعطیل و تعویق نفحات وحی الهی بر تو مرور نمود
و بعد بشطر ارض سر باذن حق توجه نمودی و
بکوشش و وصال فائز گشتی و باذن او مراجعت
نمودی و همچنين مرّة بعد مرّة بساحت اقدس
فائز گشتی و شمس الطاف حق بشأني بر شما

of the earth have been and shall ever be powerless to recount it. The Tablets revealed and in thy possession bear witness to this.

- 4 Despite this ocean of God's favors, this Sun of bounty and this heaven of generosity, why hast thou become despondent, and by what proof hast thou attributed to thyself a lack of divine favors? Most times, both day and night, thou hast been and art remembered. Nevertheless, signs of vexation and sorrow are manifest from thee. Reflect and speak with fairness. By My life! Then thou wilt say: "I repent, O my God, for what I wrote. I testify that Thou art my Companion and Friend, my Purpose and my Beloved. Thou hast not severed from me the cord of Thy loving-kindness, nor withheld from me the wonders of Thy grace. Thou hast raised me up, caused me to know Thee, made me to hear and to speak, and honored me in such wise that all created things are powerless to describe it. There is no God but Thee, the All-Bountiful, the All-Generous."
- 5 It would be most regrettable if these days should pass in vexation and sorrow. Either thou must present a sound and direct proof for that which thou hast mentioned and establish it, or thou must say a thousand times "I turn unto Thee in repentance, O Most Merciful of the merciful!" And if thou shouldst transgress beyond these two alternatives - that is, if thou shouldst fail to meet either condition - then I must needs execute upon thee the divine punishment. And peace, mercy and glory be upon thee.

اشراق فرمود که فی الحقیقه از ذکر آن اهل ارض عاجز بوده و خواهند بود و الواح منزله که نزد شما است شاهد و گواه است

4 مع بحر الطاف حق و شمس فضل و سماء مکرمتش از چه مأیوس شدی و بچه برهان نسبت عدم الطاف حق بخود دادی در اکثر اوقات لیلاً و نهراً مذکور بوده و هستی مع ذلک آثار کدورت و احزان از شما ظاهر و لایح است تفکر نمائید و بانصاف تکلم کنید لعمری اداً تقول ندمت یا الهی عما کتبت اشهد انک انت مونی و انیسی و مقصودی و محبوبی و ما قطعت عنی جبل عنایتک و ما منعت عنی بدایع فضلک قد رفعتنی و عرفتنی و اسمعتنی و انطقنی و اکرمتنی علی شأن عجزت عن ذکره الکائنات لا اله الا انت الفضال الکریم

5 بسیار حیف است که این ایام بکدورت و احزان بگذرد یا باید دلیل صحیح مستقیم از برای آنچه ذکر نمودی بیان کنی و ثابت نمائی و یا باید هزار مرتبه تبت الیک یا ارحم الراحمین بگوئید و اگر از این دو تجاوز نمائید یعنی از عهده برنیائید باید حد الهی را بر شما جاری کنم و الصلوة و الرحمة و البهاء علیک

BLIB_Or15738.098, YIK.335-336

BH02623

Date: 1293? [1875-1876]

- 1 In the Name of the Desire of the world
- 2 We have commanded the seekers of the Kaaba of the All-Merciful to teach, and We have detailed the ways of teaching in numerous Tablets, that all may hold fast to that which God hath commanded and occupy themselves with quickening dead souls. Nevertheless, it is observed that some have strayed from the straight path of wisdom, which is the foundation of God's Holy City. For instance, they give meat instead of milk to the infant, and poison instead of healing to the sick.

1 بنام مقصود عالمیان

2 قاصدان کعبه رحمن را امر بتبلیغ نمودیم و سبل تبلیغ را هم در الواح متعدده تفصیل دادیم تا کل به ما امر به الله متمسک و باحیای نفوس میته مشغول شوند مع ذلک مشاهده میشود بعضی از صراط مستقیم حکمت که اس اساس مدینه

- 3 Say: O ye who are turned toward the horizon of guidance! Ye are the spiritual physicians and true healers. Ye must consider the requirements of the times, the days and the souls. How can one who is disturbed by mention of divine authority be capable of bearing mention of divinity? Souls who considered themselves among the mighty ones and learned of the Bayan were struck down by mention of divinity - how much more so those souls who were raised in the Dispensation of the Furqan and were afflicted for centuries at the hands of the divines of idle fancy. Waste not the seeds of divine wisdom on barren ground. Speak according to the capacity of each soul - all things have their measure with Him.
- 4 The seeking child must be nourished with the milk of praise-worthy character and goodly deeds, and afterward with the sweet fruits of divine authority and the like, until reaching the stage of maturity. At such time, if sustained by mention of divinity and lordship, no harm shall come. It is most clear that every soul has been and will be a seeker after the knowledge of God, and the cause of rejection, objection, heedlessness and ignorance has been the vain imaginings with which they were formerly raised. The rending of these imaginings is most difficult, save through the measures of sanctified and perfect souls.
- 5 The mercy of God hath preceded, as is observed in how His Sacred Being conducts Himself with the utmost kindness, mercy and compassion toward His servants. All must walk in His footsteps, make mention of the Desired One according to the measure of seeking, and bestow the pure water of the Kawthar of knowledge according to the measure of thirst. Verily We have created souls in diverse stages.
- 6 God willing, through divine grace and the outpourings of the cloud of heavenly mercy, thou shalt be engaged in service to the Cause and remind the friends of God of what hath been revealed in this Tablet from the Supreme Pen, that all may partake of the Kawthar of utterance and rejoice in that which the tongue of the All-Merciful hath spoken. We have made mention of thee that thou mayest remind the people through the Tablet of thy Lord. He is, verily, the Reminder, the All-Knowing.

الهیّه است انحراف جسته‌اند مثلاً رضیع را بجای
لبن لحم میدهند و مریض را بجای تریاق زهر

3 بگو ای متوجّهان افق هدایت شما اطباءى معنوی
و حکمای حقیقی هستید باید بمقتضیات اوقات و
ایام و نفوس ناظر باشید نفسیکه از ذکر ولایت
مضطرب میشود چگونه قابل حمل ذکر الوهیت
است نفسیکه خود را از اقویا و علمای اهل
بیان میدانستند از ذکر الوهیت منصعق گشتند تا
چه رسد بنفوسیکه در کور فرقان تربیت شده‌اند
و در دست علمای اوهام قرن‌ها مبتلا بوده‌اند
حیّه‌های حکمت ربّانیه را در اراضی جزوه ضایع
نمائید باندازه هر نفسی تکلم کنید کلّ شیء عنده
بمقدار

4 باید طفل طلب را بلبن اخلاق مرضیه و اعمال
طیبه تربیت نمائید و بعد بفواکه طیبه و ولایت
و امثال آن تا بحد رشد و بلوغ رسد در اینوقت
اگر باطمعّه اذکار الوهیت و ربوبیت مرزوق
شود بآسی نخواهد بود این بسی واضحست که هر
نفسی طالب عرفان حق بوده و خواهد بود و
سبب اعراض و اعتراض و غفلت و جهالت
اوهاماتی بوده که از قبل بآن تربیت یافته‌اند و
خرق این اوهام بسیار مشکل است مگر بتدایر
انفس مقدسه کامله

5 رحمت حقّ سبقت داشته چنانچه مشاهده میشود
ذات مقدّسش در کمال رأفت و رحمت و شفقت
با عباد سلوک میفرماید کل باید بر اثر قدم او
مثنی نمایند و قدر طلب ذکر مطلوب کنند و
بمقدار عطش صافی کوثر عرفان را مبدول دارند
اَنَا خَلَقْنَا النَّفُوسَ اطْوَاراً

6 انشاء الله بعنایت الهی و فیوضات سبحان رحمت
ربّانی بخدمت امر مشغول باشی و دوستان حقّ
را بآنچه در این لوح از قلم اعلی نازل شده متذکر
داری تا جمیع از کوثر بیان قسمت برند و به ما
تکلم به لسان الرحمن مسرور شوند اَنَا ذَکْرُنَاکَ
لَتَذَکُرَ النَّاسُ بِلُوحِ رَبِّکَ اِنَّهُ هُوَ الْمَذْکُورُ الْعَلِیمُ

INBA35:155, BLIB_Or15719.053c,
BLIB_Or15722.203, MAS8.123x

BH02668

To: Mulla Ali

Date: 1293? [1875-1876]

- 1 He is God, exalted be His station, the Grandeur and the Power
 2 Praise be to God Who hath rent asunder the veil from before the face of the mysteries and revealed the Hidden Treasure through His Name, the Self-Subsisting, Who stood sovereign over all names by the leave of God, the Creator of earth and heaven. He, verily, ruleth over whatsoever He willeth. To this testifieth that which was created by the Word of God, the Lord of creation.
 3 O 'Ali! This is a Day wherein the Call hath been raised between earth and heaven. It behooveth thee to leave behind the world and all that is therein, and to turn toward the wilderness of detachment in the name of the Lord of creation, crying out and proclaiming: "Here am I, here am I, O Thou Desire of the worlds! Here am I, here am I, O Thou Who art wronged amidst the peoples! I testify that Thou hast arisen to establish the Cause of God and His remembrance, and hast summoned the servants unto His straight path."
 4 O 'Ali! Fix thy gaze upon this word which, like unto the sun, hath dawned from the horizon of the heaven of God's Tablet. Verily it will guide thee and suffice thee, by His Self, the All-Knowing, the All-Informed. This word was previously revealed through one of the Manifestations of the Cause, but at this time it hath appeared adorned with a wondrous and clear ornament. He said: "O Lord, how can I reach Thee?" He replied: "Cast thyself aside, then come." The meaning is this: abandon thyself and turn to the Truth. The intention of this blessed word is not mere outward turning, but rather detachment from all that hath been seen and heard, and thereafter to observe and hearken with the eye and ear of truth and fairness. By the life of God! Then shalt thou behold the ocean before thy face and the Lote-Tree of utterance at thy right hand. Thus doth the All-Knowing teach thee.
 5 O 'Ali! Consider what they said concerning the Qa'im for twelve hundred years, and most of those who related and narrated traditions were among the divines. Nevertheless, not a single word thereof was adorned with the ornament of truth, as became evident on the Day of His manifestation. Thy Lord, verily, is the All-Hearing, the All-Seeing. This is not a day
- 1 هو الله تعالى شأنه العظمة والاقترار
 2 الحمد لله الذي كشف الستار عن وجه الأسرار و أظهر الكنز المكنون المخزون باسمه القيوم الذي كان قائماً على الأسماء باذن الله فاطر الأرض و السماء أنه هو الحاكم على ما يشاء يشهد بذلك ما خلق من كلمة الله مالک الانشاء
 3 يا عليّ هذا يوم فيه ارتفع النداء بين الأرض و السماء ينبغي لك ان تدع الدنيا و ما فيها عن ورائك و تتوجه الى برية الانقطاع باسم مالک الابداع و تصيح و تنادي ليبيك ليبيك يا مقصود العالمين ليبيك ليبيك يا ايها المظلوم بين ايادي الأمم اشهد أنك قتت على امر الله و ذكره و دعوت العباد الى صراطه المستقيم
 4 اي علىّ باين كلمه که بمثابة شمس از افق سماء لوح الهی مشرق است ناظر باش انها تهديک و تکفيک و نفسه العليم الخبير و اين كلمه از يکی از مظاهر امر از قبل ظاهر و لكن در اين حين بطراز بدیع مبين ظاهر قال يا ربّ كيف الوصول اليک قال التی نفسک ثمّ تعال معنی آن اينست خود را بگذار و بحق توجه آر و مقصود از اين كلمه مبارکه توجه ظاهر نيست بلکه مقصود انقطاع است از آنچه ديده و شنیده شد و بعد بسمع و بصر حقيقت و انصاف مشاهده و اصغافاً لعمركم الله اذا ترى البحر امام وجهک و سدرۃ البيان عن يمينک كذلك يعلّک العليم
 5 اي علي هزار و دوست سنه مشاهده کن که در قائم چه گفتند و اکثري از قائلين و روات احاديث از علما بوده مع ذلك كلمه اي از آن بطراز صدق فائز نبود چنانچه در يوم ظهور ظاهر شد ان ربک هو السامع البصير امروز روزی نيست که آنجناب خود را بگفته ها مشغول نمايد چه که افق اراده مشرق و لايح است و نفس

for thee to occupy thyself with sayings, for the horizon of divine purpose hath become manifest and evident, and the Word itself is established upon the throne of utterance. Blessed is he who hath found the fragrance of the All-Merciful and hath turned toward Him with an expanding breast and penetrating vision. God willing, we beseech Him not to deprive you and His loved ones of the wine of inner meanings in this divine Day. He, verily, is the Almighty, the All-Powerful.

کلمه بر عرش بیان مستوی طوبی لمن وجد عرف
الرحمن و اقبل اليه بصدر رحیب و بصر حدید
انشاء الله از حق بخواید که شما و دوستان را
در این یوم الهی از ریح معانی محروم نفرماید
انه هو المقتدر القدير

BLIB_Or15710.277, BLIB_Or15715.113a

BH02774

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious
- 2 May my spirit be a sacrifice for Thy love. This petition, omitting preliminaries, presents the essential matters to your presence, as I have had and have absolutely no time due to the abundance of writings, therefore I hope for forgiveness. A detailed petition was also sent previously which God willing has reached the luminous presence. I place my trust in God and through Him shall be elevated.
- 3 Regarding what you had written about sending multiple letters - all were received. And regarding those souls who attained the presence of your honor and the Land of Ta and elsewhere, whose names you had mentioned - all were presented at the Most Holy, Most Exalted, Most Mighty Court and Tablets were specifically revealed and sent for all. Praise be to God, the divine favors are manifestly evident in utmost brilliance and appearance.
- 4 Regarding what was written about the discord in the Land of Qaf, this servant is bewildered as to what souls are maintaining discord, when any person of understanding perceives this much - that discord is the cause of wasting the Cause of God and the reason for the abasement of the loved ones. We beseech God to make known to them what befits them in these days and benefits them in the hereafter and the former life. It seems some have made discord a change of taste. God willing, we

1 هو الأقدس الأعظم العلی الأبهی

2 روحی لحبک الفداء ابن عریضه محذوف المقدمه
اصل مطالب خدمت آنحضرت معروض میشود
چه که ابدأ فرصت نداشته و ندارم از کثرت
تحریرات لذا امید عفو است و از قبل هم
عریضه مفصل ارسال شد انشاء الله بحضور
انور رسیده علی الله اتکل و

3 به ستعلی اینکه مرقوم فرموده بودید مکاتیب
متعدده ارسال فرموده اند جمیع رسید و نفوسیکه
خدمت آنجناب و ارض تا و غیره رسیدند و ذکر
اسامی ایشان را فرموده بودید جمیع در ساحت
اقدس امع اعتر عرض شد و مخصوص کل
الواح نازل و ارسال گشت الحمد لله عنایات
الهیة بکمال بروز و ظهور مشهود

4 اینکه در اختلاف ارض قاف مرقوم فرموده
بودند این عبد متحیر است که چه نفوس را
بر اختلاف میدارد و حال آنکه هر نفسیکه
صاحب درایت است اینقدر ادراک مینماید
که اختلاف سبب تضییع امر الله است و علت
ذلت احباً نسل الله ان یعرفهم ما ینبغی لهم
فی هذه الايام و ینفعهم فی الآخرة و الأولى
گویا بعضی اختلاف را تغییر ذائقه قرار داده اند

hope that all will rend asunder the veils and unite in perfect fellowship and harmony upon the Divine Word.

انشاء الله اميدواريم كه كلّ كشف سبحات
نمايند و در كمال الفت و اتّحاد بر كلبه الهيه
متفق شوند

- 5 And regarding what you had written about not falling short in teaching the Cause of God to the extent possible in every place and station - it is evident that from one such as your honor there has not been and will not be any neglect in proclaiming the Cause of God and serving the Cause. God willing, utmost effort must be exerted in removing discord between the loved ones and acting with wisdom, so that all the divine friends may be enabled and adorned with the ornament of fellowship and wise action.

5 و اينكه مرقوم داشته بوديد در هر محل و
مقام بقدر قوه در تبليغ امر الله كوتاهي نشده
معلومست كه از مثل آنحضرت در اظهار امر
الله و خدمت امر اهمال نزفته و نخواهد رفت
انشاء الله بايد در رفع اختلاف بين احباب و
عمل بحكمت كمال سعي را مبذول فرمايند تا
جميع دوستان الهى بطراز الفت و عمل بحكمت
موفق و مزين شوند

- 6 And regarding what was written about the Siyyid, upon him be what is upon him - it is evident to all: for every light there is darkness. God will soon seize him with a mighty force from His presence and prevent him from what he intended and make him a lesson to observers.

6 و اينكه در فقره سيّد عليه ما عليه مرقوم داشتند
معلومست لكّل نور ظلمة سوف ياخذ الله بقهر
من عنده و يمنعه عما اراد و يجعله عبرة للناظرين

- 7 All those circumambulating send greetings. By thy life! If thou wert not before mine eyes, thou wouldst be in my heart and soul which is better for thee. Be thou happy with that and be of the thankful ones.

7 جميع طائفين عرض تكبير ميرسانند لعمرك لو
لم تكن مقابلة عيني لكنت في قلبي وفؤادي ما هو
خير لك ان افرح بذلك و كن من الشاكرين
انتهى

BLIB_Or15700.249, BLIB_Or15711.273

BH03006

To: Husayn, in Isfahan

Date: 1293? [1875-1876]

- 1 In the Name of God, the Powerful, the Mighty!
- 2 The Most Exalted Pen is, at all times, occupied with the remembrance of the Lord of Names, and the Divine Lote-Tree doth, in every moment, proclaim: "Verily, I am the Beloved." Blessed is the ear that heareth. Every hearing that hath attained unto this station hath been and shall ever be a trust from the Lord, and is accounted before God as being among those endowed with hearing and sight. If, in this day, any soul faileth to hearken unto the Call of God, he shall not be considered among those possessed of hearing before the Divine Throne, and if he attaineth not unto the knowledge of God, which is the cause and purpose of creation, he shall not be

1 بنام خداوند قادر توانا

2 قلم اعلی در كلّ احيان بذکر مالک اسماء مشغول
وسدره الهیه در كلّ اوان بندای اتی انا المحبوب
ناطق طوبی لأذن سمعت هر سمعی باین مقام فائز
شد او از ودیعه ربّانیه بوده و خواهد بود و
عند الله از اهل سمع و بصر مذکور اگر الیوم نفسی
باصغاء نداء الله فائز نشود لدی العرش از اهل
سمع محسوب نه و اگر عرفان الله كه سبب و
علت آفرینش است عارف نشود از اهل حیوة
لدی الله نبوده و نیست بلکه از میتین لدی العرش
مذکور

numbered among the living before God, but rather shall be recorded as one of the dead before His Throne.

- 3 Well is it with the one whom the idle fancies and vain imaginings of this evanescent world have not debarred from the Dayspring of the loving-kindness of the All-Merciful and the Dawning-Place of the Light of Oneness. Every person possessed of understanding and wisdom testifieth to the transience of the world and all that is therein; nevertheless, they cling to it and turn away from the Truth, having exchanged the everlasting divine bounty for fleeting benefits that are limited to numbered days, as thou dost witness.

3 نیکو است حال نفسیکه اوهام و ظنون دنیای
فانیه او را از مشرق عنایت رحمانیه و مطلع
نور احدیه منع ننماید هر ذی عقل و درایتی
شهادت میدهد بر فنای دنیا و مافیها مع ذلک
بآن متمسکند و از حقّ معرض نعمت باقیه
ربّانیه را بنعم فانیه که محدود بآیام معدوده
است تبدیل نموده اند چنانچه مشاهده مینمائید

- 4 Blessed art thou for having turned towards the horizon of Revelation, and for having heard the Call of God and responded to thy Lord, the Mighty, the Bountiful. We are with thee and perceive from thee the fragrance of My love, and We behold thee in whatsoever thou art engaged concerning the Cause of God, thy Lord and the Lord of all worlds. Thy letter hath come and been read before the Throne. He is, in truth, the All-Hearing, the All-Knowing. Praise be to God that thou art mentioned before the Throne through His bounty. Although this supreme bounty is now, due to divine wisdom, concealed, yet ere long its manifestations shall become visible and evident in the world. He is, verily, the Informer, the All-Knowing.

4 طوبی لک بما اقبلت الی افق الوحی و سمعت
نداء الله و اجبت مولیک العزیز الکریم انا معک
و نجد منک عرف محبتی و نراک بما انت علیه
من امر الله ربّک و ربّ العالمین قد حضر کتّابک
و قرء لدی العرش انه هو السامع العلیم الحمد لله
از عنایت حقّ لدی العرش مذکورید اگرچه این
عنایت کبری حال نظر بحکمت الهیه مستور است
ولکن زود است که ظهورش در عالم ظاهر و
باهر شود انه هو الخیر الخیر

- 5 Say: O loved ones! Be not disturbed or saddened by the oppression of the oppressors. Fix your gaze upon wisdom and act in accordance with the counsels of the compassionate Lord of Oneness. In such case, should harm befall you, verily He is the Beloved and the Beloved of all worlds. We complain of those who approach the Prison without leave from Us. We beseech God to aid them to hearken unto that which they have been commanded by God, the Mighty, the Praiseworthy. The Glory be upon thee and upon those who have attained unto the days of God, the Lord of all worlds.

5 بگو ای احبّاء از ظلم ظالمان مضطرب و محزون
مباشید بحکمت ناظر باشید و بنصایح مشفقّه
مالک احدیه عامل در اینصورت اگر ضرری
واقع شود انه هو المحبوب و محبوب العالمین انا
نشکو من الذین یتوجّهون الی السجن من دون
اذن من عندنا نسلّ الله بأن یوقفهم علی اصغاء
ما امروا به من لدی الله العزیز الحمید البهاء علیک
و علی من فاز بآیام الله ربّ العالمین

BLIB_Or15710.195, BLIB_Or15719.064a

BH03142

To: *Mashhadi Farajullah*

Date: 1293? [1875-1876]

1 He is the Most Holy, the Most Great, the Most Exalted, the Most High

1 هو الأقدس الأعظم العلى الأعلى

2 This is a mention from the Wronged One to those who have turned towards the Most Exalted Horizon and have drunk the Kawthar of divine knowledge from the hands of the bounty of their Lord, the Forgiving, the Generous. The world hath been adorned with the lights of the Ancient of Days, yet most of the people are heedless. Vain imaginings have prevented them from recognizing God and the Dawning-Place of His Revelation - verily they are among the lost. Blessed is he who hath recognized the One to be recognized, and the seeker who hath held fast unto the Sought One, Who proclaimeth: "There is none other God but Him, the Mighty, the Praiseworthy."

2 هذا ذكر من لدى المظلوم الى الذين توجهوا الى الأفق الأعلى و شربوا كوثر العرفان من ايدى عطاء ربهم الغفور الكريم قد اصبحت العالم مزينا بأنوار القدم ولكن الناس اكثرهم من الغافلين قد منعهم الأوهام عن عرفان الله و مشرق وحيه الا انهم من الخاسرين طوبى لعارف عرف المعروف و لطالب تمسك بالمطلوب الذى ينطق انه لا اله الا هو العزيز الحميد

3 Verily, He Who calleth all unto God hath been imprisoned in this mighty fortress. We make mention in the Persian tongue that all may attain their goal. How many were the mystics and divines who were occupied day and night in the remembrance of the Lord of Names, yet when the Sun of Revelation shone forth from the horizon of the heaven of God's Will, all were found to have paused, nay rather to have become veiled, save whom thy Lord willed.

3 ان الذى يدعو الكل الى الله قد جعلوه مسجوناً فى هذا الحصن المتين بلسان پارسى ذكر ميشود تا كل بمقصود فائز شوند چه مقدار از عرفا و علما كه شب و روز بذكر مالك اسماء مشغول بودند و چون شمس ظهور از افق سماء مشيت الهى اشراق نمود كل متوقف بل محتجب مشاهده شدند الا من شاء ربك

4 Say: O friends! Today ye must be engaged in the remembrance of the Beloved of the worlds with the utmost joy and fragrance. The world hath never had, nor will it ever have, any constancy. Strive ye that ye may be adorned with everlasting ornaments and drink from the Kawthar of oneness. The eye was created for this day, and the ear came into being to hearken unto the call of the Dawning-Place of divine favor. The call of Truth is raised at all times. Blessed is the ear that hath heard, and the faces that have turned, and the tongues that have confessed and acknowledged that which God, the Powerful, the All-Knowing, the All-Wise, hath testified.

4 بگو ايدوستان اليوم بايد بكمال روح و ريحان بذكر محبوب عالميان مشغول باشيد دنيا را وفايى نبوده و نيست جهد كنيد تا بطراز باقيه مزين شويد و از كوثر احديه بياشاميد چشم از براى امروز خلق شده و آذان از براى اصغاي ندائى مطلع عنايت الهى موجود گشته ندائى حق در كل حين مرتفع است طوبى لأذن سمعت و لوجوه توجهت و لألسن اقرت و اعترفت بما شهد به الله المقتدر العليم الحكيم

5 Thy letter was seen and thy call was heard. God willing, thou shalt at all times be the recipient of the infinite divine bounties and remain turned towards the Most Exalted Horizon. Convey greetings from the tongue of this Wronged One to all the friends in that land who have drunk from the wine of divine knowledge and are gazing towards the Most Exalted Horizon. Their mention hath been made in the presence of this Prisoner.

5 كتابت مشاهده شد و ندايت استماع گشت انشاء الله در كل اوقات بفيوضات نامتناهيه الهيه فائز باشى و بافق اعلى متوجه جميع دوستان آن ارض كه از رحيق عرفان نوشيده اند و بافق اعلى ناظرند از لسان اين مظلوم تكبير برسانيد ذكرشان نزد اين مسجون مذكور است

- 6 His honor Shaykh Ahmad, upon him be the glory of God, was in this land for some time and made mention of each one in the presence of this Countenance. We beseech God to aid him to remember and praise Him, and to assist him in that which He loveth and is pleased with. Verily, He is the Powerful, the Supreme, the All-Knowing, the All-Informed.

6 جناب شيخ احمد عليه بهاء الله چندی در این ارض بوده و ذکر هر یک را تلقاء وجه نموده نسل الله بأن یوفقہ علی ذکرہ و ثنائہ و یؤیدہ علی ما یحب و یرضی انه لہو المقتدر المتعالی العلیم الخبیر

INBA41:359b,

BLIB_Or15710.264,

BLIB_Or15719.170a

BH03546

To: *Haji Muhammad Baqir Nabil Qazvini, in Tabriz*

Date: 1293? [1875-1876]

- 1 In the Name of God, the All-Knowing, the All-Powerful
- 2 Thy call hath reached the ears of the Wronged One of the world in the Most Great Prison. Blessed art thou for having turned unto the Qiblih of creation, and We behold thee steadfast in the Cause of God, the Lord of the worlds. We beseech God to aid thee to preserve that which hath been bestowed upon thee.
- 3 Today the station of steadfast souls is not known. By the life of God! It shall soon be made manifest through the truth from the presence of the Mighty, the Ancient.
- 4 The servant in attendance before the Countenance was present, and he presented the letter thou hadst sent to him, and he acted according to thy testament. This word dawned from the heaven of thy love: "O my God! I have cast away what is with me in hope of what is with Thee." Praise be to God that thou wert assisted to utter this exalted word and send it to the Most Holy Court. We have repeated this word which thy tongue did speak. Verily thy Lord is the All-Remembering, the All-Knowing. God willing, the fruit of this word shall appear for thee and thou shalt attain unto it. Verily thy Lord is the All-Informed, and He is the Speaker, the All-Seeing.
- 5 Say: Glory be unto Thee! Thou seest me turning unto Thee, detached from all else save Thee, and Thou hearest my lamentation and my cry, and Thou witnesseth what condition I am in through my love for Thee and for Thy chosen ones and Thy pure ones. I beseech Thee by Thy Most Great Name to open before my face the door of Thy glory and providence. All my

1 بنام خداوند دانای توانا

2 ندایت باصغای مظلوم عالم در سخن اعظم فائز شد نعیماً لک بما اقبلت الی قبلۃ الوجود و نراک مستقیماً فی امر الله رب العالمین از حق میطلبیم آنجناب را بر حفظ بآنچه باو عطا شده مؤید فرماید

3 امروز شأن نفوس مستقیمه معلوم نیست لعمر الله سوف یظهر بالحق من لدن مقتدر قدیر

4 عبد حاضر لدى الوجه حاضر و مکتوبیکہ باو ارسال داشته بودید معروض داشت و وصیت آنجناب را عمل نمود و اینکمه از افق سماء محبت آنجناب مشرق بود یا الهی قد نبذت ما عندی رجاء ما عندک الحمد لله باینکمه علیا موفق شدید و بساحت اقدس ارسال داشتید قد کررنا هذه الکلمة التي نطق به لسانک ان ربک هو الذاکر العلیم انشاء الله ثمر اینکمه از برای آنجناب ظاهر میشود و بأن فائز میشوند ان ربک هو الخبیر و انه لہو الناطق البصیر

5 قل سبحانک ترانی متوجّهاً الیک منقطعاً عن دونک و تسمع ضجیجی و صریحی و تشاهد ما انا علیہ فی حبک و حبّ اولیائک و اصفیائک اسئلک بأن تفتح علی وجهی بمفتاح اسمک الأعظم باب عزّتک و عنایتک یشهد کلّ

limbs, members, organs and veins testify to Thy power and Thy sovereignty. There is no God but Thee, the Almighty, the Exalted, the Mighty, the Powerful.

- 6 O my Lord! Aid me to perform a deed whereby Thy Cause may be exalted and whereby my remembrance may endure in Thy Kingdom and Thy Dominion. O my Lord! I am the poor one who hath clung to Thy All-Bountiful Name. Write down for me from Thy Most Exalted Pen that which shall profit me in the hereafter and in this world. Verily Thou art the Possessor of the throne and the dust. There is no God but Thee, the Forgiving, the Bountiful.

اركانى و اعضائى و جوارحى و عروقى بقدرتك و سلطنتك لا اله الا انت المقتدر المتعالى العزيز القدير

6 اى ربّ وفقنى على عمل يرتفع به امرى و يبقى به ذكرى فى ملكوتك و جبروتك اى ربّ انا المسكين قد تشبّث باسمك الكريم فاكتب لى من قلبك الاعلى ما ينفعنى فى الآخرة و الأولى انك انت مالك العرش و الثرى لا اله الا انت الغفور الكريم

INBA41:207,

BLIB_Or15719.071b,

ALIB.folder18p501a

BH03516

To: Haji Mulla Mihdi, in Tabriz

Date: 1293? [1875-1876]

- 1 In the Name of God, the Powerful, the Mighty
- 2 The Herald of God hath proclaimed from the right hand of the Throne: They that have on this day attained unto that which the Beloved hath desired - these are they who have truly prospered. And they that have turned towards the Most Exalted Horizon and have detached themselves from all else but Him - these are they who are sincere.
- 3 God willing, may you be ever joyous and prosperous through divine bestowals. It behooveth one such as you to exert the utmost effort to foster love and unity among the loved ones of God, and by the lamp of wisdom and utterance to guide all who dwell on earth to the straight path and manifest horizon. The sweet waters of life are present and visible, yet the people, heedless, turn to and occupy themselves with putrid waters. Vain imaginings have so deceived them that they have doubted the appearance of God and His presence, after He hath appeared in truth from this luminous station. Behold their paucity of understanding: they invoke the Names morning and evening, yet deny Him Who created them. These are indeed among the lowly ones.
- 4 Blessed is he who hath cast away what he possessed and hath made his desire that which God, the Lord of the worlds, hath desired. Remind the people of this Most Great Name, that they

1 بنام خداوند قادر توانا

2 قد اذن مؤذن الله عن يمين العرش ان الذين فازوا اليوم بما اراده المحبوب اولئك هم الفائزون و الذين توجهوا الى الافق الاعلى و انتطعوا عما بين الورى اولئك هم المخلصون

3 انشاء الله در كل احوال بعنايات الهية مسرور و فائز باشيد بر مثل آنجناب لازم كه كمال جدّ و جهد را بر الفت و اتحاد احبائى الهى مبذول داريد و بسراج حكمت و بيان من فى الامكان را بسبيل مستقيم و افق مبين هدايت نمائيد بجز عذب حيوان موجود و مشهود ولكن ناس غافل بماية منتنه متوجه و مشغول قد غرّتهم الأوهام على شأن ارتابوا فى ظهور الله و لقائه بعد الذى ظهر بالحق فى هذا المقام المير فانظر فى قلّة عقولهم يدعون الأسماء فى الصّباح و المساء و ينكرون الذى خلقها بالحق الا انهم من الصّاغرين

4 طوبى لمن نبذ ما عنده و جعل مراده ما اراد الله ربّ العالمين ذكرّ الناس بهذا الاسم الأعظم

may become aware and turn unto God, the Peerless, the All-Informed. We have remembered thee over successive years and have sent thee the fragrance of the garment from this luminous Scene.

- 5 As to what thou didst mention regarding the new life - such matters have ever been beloved before the Throne. He verily blesseth you in whatsoever ye have desired for His good-pleasure. He is the Protector of whosoever hath loved Him. There is none other God but He, the Mighty, the Generous.
- 6 Grieve not over anything. Rejoice with the most great joy and place thy trust in the Mighty, the Praiseworthy. Turn ye both unto the Most Great Scene, the Spot of God, the Powerful, the Transcendent, the All-Knowing, the All-Encompassing. Thus have We given you both leave, as a mercy from Our presence. Thy Lord is verily the Mighty, the Great.
- 7 Glory be upon thee and upon them that have believed in God and have turned unto His Face, the Mighty, the Wondrous.

لِيَتَّبِعَنَّ وَيَتَوَجَّهَنَّ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ أَنَا ذِكْرُنَاكَ
فِي سَنِينَ مَتَوَالِيَاتٍ وَارْسَلْنَا إِلَيْكَ عَرَفَ الْقَمِيصِ
مِنْ هَذَا الْمَنْظَرِ الْمُنِيرِ

5 اینکه در عیش جدید ذکر نمودید این امور لازال
لدى العرش محبوب بوده آنه یبارک علیکم فیما
اردتموه فی رضائه آنه ولی من والاه لا اله الا هو
العزيز الكريم

6 لا تحزن من شيء ان افرح بالفرح الأعظم وتوكل
على العزيز الحميد توجهها الى المنظر الأكبر شطر الله
المقتدر المتعالی العليم المحيط كذلك اذننا كما رحمة
من لدنا ان ربك هو العزيز العظيم

7 البهاء عليك و على الذين آمنوا بالله و توجهوا الى
وجهه العزيز البديع

INBA19:051, INBA32:049, INBA32:339,
BLIB_Or15710.199a, BLIB_Or15719.173c

BH03688

To: Haji Siyyid Husayn Khurasani, in Jiddah
Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, majesty and power
- 2 Your letter was received before the Wronged One, and We found from it the fragrance of your love for God, the Lord of the worlds. We beseech God to assist you in that which He loves and is pleased with, and to send down upon you from the heaven of His bounty that which will cause your mention to endure in His Kingdom for as long as His names and attributes endure. Verily He is powerful over what He wills. There is no God but Him, the All-Knowing, the All-Wise.
- 3 God willing, may you be blessed with divine confirmations and in all times be gazing toward the horizon of grace. Whatever is witnessed in this world has been and will be non-existent in the eyes of those endowed with vision, for its evanescence is clear and evident - none denies it save every heedless and remote soul. Therefore, those souls who have drunk from the choice wine of

1 هو الله تعالى شأنه العظمة والاقدار

2 قد حضر كتابك لدى المظلوم ووجدنا منه عرف
حبك لله رب العالمين نستل الله ان يوفقك على
ما يحب ويرضى وينزل عليك من سماء عطائه
ما يجعل ذكرك باقياً في ملكوته بدوام اسمائه و
صفاته آنه هو المقتدر على ما يشاء لا اله الا هو
العليم الحكيم

3 انشاء الله بعنايات الهيّه فائز باشيد و در كل احيان
باقى فضل ناظر آنچه در دنيا مشهود نزد اهل بصر
مفقود بوده و خواهد بود چه كه فناى آن واضح و
مبرهنست لا يتكره الا كل غافل بعيد لذا نفوسيكه
از حريق حبهت الهى آشاميده اند و از كوثر عرفان
قسمت برده اند در كل احوال باو متوجهند و

divine love and partaken of the Kawthar of recognition are in all conditions turned toward Him and holding fast to the hem of His generosity, for that which is everlasting and enduring has been and will be the love of God and His recognition. Blessed are those souls who have attained to this exalted and most glorious station and become detached and free from all else but God. Assuredly for such souls in every world of the divine worlds a portion and share is ordained. Blessed is he who has drunk the choice wine of inner meanings and acted according to what was commanded by God, the All-Knowing, the All-Informed.

بذیل کرمش متشبث چه که آنچه باقی و دائمست
محبة الله و عرفان او بوده و خواهد بود طوبی از
برای نفوسیکه با بمقام بلند اعلیٰ فائز گشته‌اند و از
ما سوی الله فارغ و آزاد شده‌اند البته از برای آن
نفوس در هر عالمی از عوالم الهی نصیب و قسمتی
مقدّر است هنیئاً لمن شرب رحيق المعانی و عمل
بما امر به من لدی الله العليم الخبير

- 4 Regarding what was written about Haji Ali Qazvini, your reward is with God, exalted be His glory. God willing, through God's infinite bounties they will attain the reward for that. And regarding what was written about that deceased one's inheritance, let it be sent to Alexandria to the honorable Aqa Siyyid Yahya. May God bring about through this a reward and good for him. Verily He is the Guardian of the doers of good.

4 و اینکه در باره حاجی علی قزوینی نوشته بودند
اجر شما با حق جلّ جلاله است انشاء الله از
عنايات نامتناهيه الهيه باجر آن فائز خواهند شد
و اینکه در باره ترکّه آمرحوم نوشته بودند
بفرستند در اسکندریه نزد جناب آقا سید یحیی
لعلّ الله يحدث بذلك اجراً و له خيراً انه ولیّ
المحسنين

BLIB_Or15719.077a

BH03906

To: Muhammad Husayn Khan, in Abadih

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious.
- 2 The Tongue of Divine Revelation in the Kingdom of Utterance speaks this blessed word: This is the Day which all books and scriptures have testified to its appearance, and all peoples, nay the heavens and earths and hills and mountains and waters and seas - all were given glad tidings of this luminous Day. For this Day among all days has been attributed to God, exalted be His glory and might. Blessed is the one who has recognized it and has attained to the outpourings of the seas of knowledge of the All-Bountiful Lord. By My life! He is among those whom the Concourse on High remember, and those who circle round the Throne at eventide and at dawn.
- 3 God willing, you must in all conditions speak in remembrance and praise of God, and hold fast to the cord of this mighty

1 هو الأقدس الأعظم العلیّ الأبهی

2 لسان وحی رحمن در ملکوت بیان باین کلمه
مبارکه ناطق امروز روزیست که جمیع کتب و
صحف بظهورش گواهی داده‌اند و جمیع امم بلکه
آسمانها و زمینها و اتلال و جبال و میاه و بحار
کل را باین یوم منیر بشارت داده‌اند چه که این
یوم مابین ایام بحق جلّ و عزّ نسبت داده شده
مبارک نفسیکه بآن عارف شد و بفیوضات بحار
عرفان حضرت فیاض فائز گشت لعمری انه
تمن یدکره الملائه الاعلیٰ و الذین یطوفن العرش فی
العشی و الاشرار

3 انشاء الله باید در کلّ احوال بذکر الله و ثنائیه ناطق
باشید و بمجبل این امر عظیم متمسک انه مع عبادہ

Cause. Verily He is with His servants who remember Him. We make mention of him who mentions his Lord, and We turn from this remote spot toward him who has drawn nigh unto God and turned to His shining countenance.

الذّاكرين انا نذكر من ذكر ربّه و نتوجّه من هذا الشّطر البعيد الى من تقرب الى الله و توجه الى وجهه المنير

- 4 If one observes with the eye of insight, he testifies that God's remembrance of His loved ones is greater than all else - it is like a tree whose roots are fixed in the earth of certitude and whose branches reach into the heaven of meanings and utterance, yielding its fruits throughout the duration of the kingdom and the realm of spirit. Blessed is he who attains unto it, and woe to the heedless.

4 اگر نفسی بدیده بصیرت ملاحظه نماید شهادت میدهد که ذکر الهی احبای خود را اعظمست از کلّ شیء کأنه شجر اصله ثابت فی ارض الايقان و فرعه فی سماء المعانی و البیان و یؤتی اثماره بدوام الملك و الملکوت طوبی لمن فاز به و ویل للغافلین

- 5 Rejoice thou in My remembrance of thee and glorify God, the King, the Mighty, the Beautiful. To all those souls in that land who have turned to the Most Exalted Horizon and have been illumined by the lights of the Sun of Truth, convey to all of them the greetings from this Wronged One and gladden them with divine favors. Blessed are they, for theirs is a goodly end.

5 ان افرح بذکری ایاک و سبح بحمد الله الملك العزيز الجمیل نفوسیکه در آن ارض بافی اعلیٰ توجه نموده اند و بانوار شمس حقیقت منور گشته اند جمیع را از قبل این مظلوم تکبیر برسانید وبالطاف الهیه مسرور دارید طوبی لهم ان لهم حسن مآب

- 6 The Glory be upon you.

6 البهاء علیکم

BLIB_Or15719.173a

BH03842

To: Mirza Siyyid Ismail Kaf Ra, in Qazvin

Date: 1293? [1875-1876]

- 1 In the Name of God, the All-Knowing
- 2 The springtime of divine knowledge has appeared through the blessing of God's Most Great Name, and the leaves of inner realities are manifest, yet those with true vision are rare, save for the souls who have attained the choice wine of inner meanings and become possessed of true insight.
- 3 The True One, exalted be His grandeur, gave glad tidings of His Day to all servants, as mentioned and recorded in most divine Books, Scriptures and Psalms. Yet when the Dawning Place of divine Will appeared and shone forth with the Sun of Manifestation, all were found heedless and turned away, except whom God, your Lord and the Lord of the worlds, willed. Blessed is the soul who in these days has drunk from the ocean

1 بنام خداوند دانا

2 ربیع عرفان بمبارکی اسم اعظم الهی ظاهر و اوراد حقایق مشهود ولكن اهل بصر مفقود مگر نفوسیکه بر حقیق معانی فائز شدند و صاحب بصر حقیقی گشتند

3 حقّ جلّ کبریاؤه جمیع عباد را بیوم خود بشارت داده چنانچه در اکثر کتب و صحف و زیر الهی ذکر آن مرقوم و مسطور است ولكن چون مشرق مشیت الهی بافتاب ظهور ظاهر و لائح شد کل غافل و معرض مشاهده شدند الا من شاء الله ربّک و ربّ العالمین طوبی از برای نفسی است که در این ایام از بحر عرفان مالک امکان نوشید و قسمت برد

of recognition of the Lord of all possibilities and received their portion.

- 4 By the Sun of the horizon of knowledge! Whosoever remains deprived of recognition of this triumphant Day, the regret thereof shall endure for them throughout the duration of the kingdom and the heavenly realm.
- 5 We have heard your call and have answered you with this noble Tablet. All things shall perish, but there shall remain for you what the All-Merciful has sent down in the Tablet. Preserve it and be of the thankful ones. In all conditions, beseech the True One, exalted and mighty be He, to keep all steadfast in this mighty Cause.
- 6 Observe the heedless people who have forsaken God's everlasting blessings and become attached to transient ornaments whose transformation, change and extinction they witness at every moment. Blessed is the powerful one who has shattered the idols of vain imaginings, and blessed is the one who has cast away what perishes and turned toward God, the Everlasting, the All-Knowing, the All-Wise.
- 7 Praise be to God, the Lord of the worlds.

4 قسم بآفتاب افق دانائی که هر نفسی از عرفان
این روز فیروز محروم ماند حسرت آن بدوام
ملک و ملکوت از برای او باقی بوده و خواهد
بود

5 انا سمعنا ندائك اجبناک بهذا اللوح الکرم
سوف یفنی کلشیء و یتقی لک ما انزلہ الرحمن
فی اللوح ان احفظه و کن من الشاکرین در
کل احوال از حق جل و عزّ مسئلت نما که
کل را بر این امر عظیم مستقیم بدارد

6 ملاحظه در ناس غافل کن که نعم باقیه الهیه را
گذاشته اند و بزخارف فانیه که در هر آن تغیر و
تبدیل و فناى او را مشاهده میکنند مبتلا شده اند
طوبی لقادر کسر اصنام الأوهام و لمقبل نبذ ما
یفنی و توجه الى الله الباقي العليم الحکیم

7 الحمد لله رب العالمین

BLIB_Or15719.071c

BH03779

To: Mother of Jinab-i-Sulayman Khan, in Tihiran
Date: 1293? [1875-1876]

- 1 In the Name of the one God
- 2 Praise be to God that the horizon of the world is illumined by the Sun of the Most Great Name, and the sweet fragrance of His garment is diffused and wafted among His servants. Blessed is the eye that has been cleansed from the ophthalmia of desire and beheld the lights of the Sun of Truth in this divine Day. And happy the state of one who has been freed from the cold of the world and has inhaled the fragrance of His garment.
- 3 God willing, may you forever and always drink from the Kawthar of the love of the Immortal Beloved and remain

1 بنام خداوند یگا

2 الحمد لله افق عالم بآفتاب اسم اعظم منور است و
بوی خوش قیص ما بین عباد منتشر و متضوع
طوبی از برای چشمیکه بمبارکی اسم محبوب از
رمد هوی پاک شد و انوار آفتاب حقیقی را در
یوم الهی مشاهده نمود و نیکوست حال کسیکه از
زکام دنیا فارغ شد و رائحه قیص را استشمام
نمود

3 انشاء الله لمیزل و لایزال از کوثر محبت محبوب
بیزوال بیاشامید و بذکرش که سرمایه بهجت و
سرور است مشغول باشید

occupied with His remembrance, which is the source of joy and delight.

- 4 Rafi' arrived and stayed some days in the Most Great Prison, after which We bade him return so that he might convey to that honored lady news of this land.
- 5 Regarding the Khan, upon him be the glory of God, there has never been and is not now any cause for concern. Praise be to God, he journeys in perfect comfort in the divine realm and speaks His praise. In these days We have commanded this servant who is present to write to him in detail about your affairs, and God willing news of him will soon reach you.
- 6 The delay until now has been due to divine destiny. Verily He is the Ruler over whatsoever He willeth; neither the will of those on earth nor the might of any remote tyrant can prevent Him. And that no news has reached you from this land until now has been due to the conflicts and disturbances in these parts. God willing, news will arrive hereafter.
- 7 Convey to all those related to the Khan, upon him be the glory of God, greetings from this Wronged One. The glory be upon him and upon you and upon his son and upon those who have believed in God, the Protector, the Self-Subsisting.

4 رافع رسید و ایامی چند در سجن اعظم توقف نموده و بعد امر برگزیدم نمودیم تا اخبار این ارض را بآن مخدّره محترمه برساند

5 در باره جناب خان علیه بهاء الله بهیچوجه تشویشی نبوده و نیست الحمد لله بکمال راحت در دیار الهی سیر مینمایند و بذکرش ناطقند این ایام بعید حاضر امر نمودیم تفصیل امورات شما را بایشان بنویسد و انشاء الله بزودی خبر ایشان بشما خواهد رسید

6 اینکه تا بحال تأخیر شد بسبب قضایای ربّانیّه بوده آنّه هو الحاکم علی ما یشاء لا یمنعه ارادة من علی الأرض و لا سطوة کلّ ظالم بعید و اینکه تا حال از این ارض هم بشما خبری نرسید نظر باختلافات و اغتشاشات این اطراف بوده انشاء الله از بعد خبر میرسد

7 جمیع منتسبین جناب خان علیه بهاء الله را از قبل این مظلوم تکبیر برسانید البهاء علیه و علیک و علی ابنه و علی الذین آمنوا بالله المهیمن القیوم

BLIB_Or15710.265

BH03789

Date: 1293? [1875-1876]

- 1 He is the Most Ancient, the Most Great
- 2 Today the fire of the Divine Lote-Tree is ablaze and the light of oneness is shining and manifest from the horizon of the Lord's will. How blessed is the soul that has perceived the straight path through that light and has attained to divine love through the heat of that fire. Whosoever today turns toward the true Kaaba is reckoned among the gems of existence before the Worshipped One, and others are counted as turning away.
- 3 Verily I say, today is the day of remembrance and praise, the day of goodly words and pleasing deeds. Strive that perchance ye may attain to God's enduring bounty. The most excellent

1 هو الأقدم الأعظم

2 امروز نار سدره رحمانیه مشتعل و نور احدیه از افق اراده ربّانیّه مشرق و لائح نیکوست حال نفسی که بآن نور سبیل مستقیم را ادراک نمود و بحرارت آن نار بحیث الهی فائز گشت هر نفسی الیوم بکعبه حقیقی اقبال نمود او از جواهر وجود نزد معبود مذکورست و دون او از اعراض محسوب

3 براسستی میگویم امروز روز ذکر و ثناست و روز کلمه طیبه و اعمال مرضیه است جهد نمائید که

of deeds today is steadfastness, for the cawers and the liars and the infidels have appeared and will appear in every land, even as was revealed aforetime by the Supreme Pen. Blessed are they that know and blessed are they who drink the wine of steadfastness in this mighty Cause.

شاید بنعمت باقیة الهیة فائز شوید و افضل اعمال
الیوم استقامتست چه که ناعقین و کاذبین و
ملحدین در هر ارضی ظاهر شده و خواهند شد
چنانچه از قلم اعلی از قبل جاری شده طوبی
للعارفين و طوبی لمن شرب رحيق الاستقامة فی
هذا الأمر العظیم و

- 4 The cawers are souls who speak without divine permission and who deviate from the straight path of servitude. God willing, all the friends must at all times speak in remembrance of the Beloved of the worlds and hold fast to the strong cord of steadfastness. This is the most great bounty, to which this trustworthy Pen doth testify.

4 ناعقین نفوسی هستند که بغیر ما اذن الله لهم
تکلم مینمایند و از سبیل مستقیم عبودیت منحرف
میشوند انشاء الله باید جمیع دوستان در کل احیان
بذکر محبوب عالمیان ناطق باشند و بجبل محکم
استقامت متمسک اینست فضل اعظم یشهد له
هذا القلم الأمين

- 5 Give thanks unto God for having attained unto this Tablet and for being mentioned before the Wronged One in this mighty prison. The loved ones of that land who have drunk from the Kawthar of recognition and who gaze toward the horizon of the Cause are all remembered in the Most Holy Court. He, verily, is the All-Knowing, the Remembering, the All-Wise.

5 ان اشکر الله بما فزت بهذا اللوح و ذكرت لدى
المظلوم فی هذا السجن المتین احبای آن ارض
که از کوثر عرفان نوشیده اند و باقی امر ناظرند
جمیع در ساحت اقدس مذکورند انه هو العالم
الذاکر العلیم الحکیم

BLIB_Or15719.173b

BH04261

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: 1293? [1875-1876]

- 1 In the name of the one true God
- 2 The Supreme Pen beareth witness to thy exile and grief and afflictions in the path of God, the Lord of all worlds. This testimony shall remain an everlasting treasure and shall never be erased from the ledger of the world.
- 3 O thou who art a stranger in My lands and a captive in My path! Thou art that bird which, through the tyranny of the oppressors, hath been left without shelter and hath taken no nest. Blessed art thou for having drunk the cup of tribulation for My Name's sake and borne hardship and adversity for love of Me, the Mighty One.

1 بنام خداوند یگانه

2 قلم اعلی شهادت میدهد بغربت و کربت و بلایای
تو فی سبیل الله رب العالمین و این شهادت کنز
باقی خواهد بود و از دفتر عالم محو نخواهد شد

3 یا ایها الغریب فی دیاری و الأسیر فی سبیل توئی
آن طیریکه از ظلم ظالمین بی محلّ مانده و وکر اخذ
نموده طوبی لک بما شربت کأس البلاء لاسمی
و حملت البأساء و الضراء لحیّ العزیز

- 4 Though outwardly thy whereabouts be unknown, yet from the Supreme Pen thou hast been and wilt continue to be remembered time and again. Sublime and wondrous Tablets were sent specially for thee, and mention was made, by the Supreme Pen, of every soul that was mentioned in thy previous letters.
- 5 Thou shouldst not be saddened by what hath befallen thee, but shouldst occupy thyself with utmost determination in serving the Cause. Thou must speak such words as will kindle the souls, through divine assistance. Verily He seeth thee and is with thee. Thy Lord is indeed the All-Seeing.
- 6 These transient conditions and illusory things shall soon be witnessed to be non-existent and evanescent. However, that which hath befallen thee in the path of Truth and that which thou hast manifested in the way of the Friend shall assuredly be mentioned and witnessed in the assemblage of the world.
- 7 Send detailed accounts of thy circumstances to the Most Holy Court at all times. Verily He loveth to hear from thee and have thee hear from Him. He is, in truth, the Mighty, the All-Praiseworthy.
- 4 اگرچه بر حسب ظاهر محلّ آنجناب معلوم نه
ولکن از قلم اعلیٰ مذکور بوده و خواهی بود
مرّة بعد مرّة الواح منیعہ بدیعہ مخصوص آنجناب
ارسال شد و ذکر هر نفسی که در رسائل آنجناب
از قبل بود بذکر قلم اعلیٰ فائز گشت
- 5 باید از آنچه وارد شد محزون نباشید و بکمال همت
بخدمت امر مشغول باشید و باید باعانت الهی
بکلماتیکه سبب اشتعال نفوس است تکلم نمائید
آنه یراک و یکون معک ان ربک هو البصیر
- 6 این شؤونات فانیه و اشیاء موهومه عنقریب
معدوم و فانی مشاهده شود و لکن آنچه بر
آنجناب در سبیل حق وارد شده و آنچه در راه
دوست اظهار نموده البته در انجمن عالم مذکور و
مشهود خواهد بود
- 7 در جمیع اوقات تفصیل خود را بساحت اقدس
ارسال دارید آنه یحب ان یسمع منک و تسمع
منه آنه هو العزیز الحمید

BLIB_Or15719.072a, ALIB.folder18p501c,
KHS13.007

BH04262

Date: 1293? [1875-1876]

- 1 In the Name of the peerless Lord
- 2 The Most Exalted Pen counsels His loved ones regarding two matters: First, wisdom, so that no harm may befall anyone and weak souls not be kept back from the shore of the sea of oneness; and second, unity and concord, for great harm befalls the Cause of God from discord - shun it and be among the steadfast. Today every soul must hold fast to that which will cause the exaltation of the Word of God. Blessed are they that act.
- 3 Until now, whatsoever hath been revealed from the Most Exalted Pen for the reformation of the world and the removal of corruption hath not been accepted, as evidenced by one who
- 1 بنام خداوند بیماند
- 2 قلم اعلیٰ وصیت میفرماید احبّای خود را بدو
امر اوّل حکمت تا بر احدی ضرری واقع نشود و
نفوس ضعیفه از شاطی بحر احدیه ممنوع نگردند
و ثانی اتحاد و اتفاق چه که از اختلاف ضرر
عظیم بر امر الله وارد ان اجتنبوا عنه و کونوا
من الثابتین الیوم هر نفسی باید بآنچه سبب ارتفاع
کلمة الله است متمسک شود طوبی للعاملین
- 3 تا حال آنچه سبب اصلاح عالم و رفع فساد از
قلم اعلیٰ جاری شد مقبول نیفتاد چنانچه شخصی
مدتها لدی العرش بوده و بیانات مظلوم امکان

dwelt for some time before the Divine Throne and heard with his own ears the counsels and exhortations of the Wronged One of the world, yet after being dismissed from the Most Holy Court [...] and spoke contrary to the divine command. I swear by the Sun of the horizon of the Cause that contention, corruption, conflict and whatsoever disturbeth hearts have ever been rejected and condemned by this Wronged One, as attested by what hath been sent down in the Tablets from the Pen of God, the All-Knowing, the All-Informed.

- 4 God willing, you must remind the loved ones of the All-Merciful of this Tablet, that perchance they may hold fast to what God hath ordained and not defile the ears created to hear the call of God with the words of any speaker. Let them fix their gaze upon the horizon of the Cause and upon what is revealed from His presence, for verily He sufficeth all, and He is the Commander, the All-Knowing.
- 5 The glory be upon thee and upon those who follow the laws and commandments of God that shine forth from this wondrous horizon.

را در نصایح و مواعظ بگوش خود استماع نموده و بعد از مرخصی از شطر اقدس [...] و بغیر امر الهی تکلم نموده قسم بآفتاب افق امر که نزد این مظلوم نزاع و فساد و جدال و ما تضطرب به القلوب لازال مطرود و مردود بوده یشهد بذلك ما نزل فی الألواح من قلم الله العليم الخبير

- 4 انشاء الله باید احبای رحمن را باین لوح متذکر دارید که شاید بما حکم به الله تمسک جویند و سمعیکه از برای استماع نداء الله خلق شده بقول هر قائلی نیالایند بافق امر ناظر باشند و بما ینزل من عنده انه یکنفی الکّل و انه لهو الامر العليم
- 5 البهاء علیک و علی الذین یتبعون احکام الله و اوامره المشرقة من هذا الأفق البديع

BLIB_Or15719.158a

BH05037

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A remembrance from Us to one who desires to drink from the Kawthar of life in this Day wherein heedlessness hath overtaken the dwellers of earth - to this beareth witness the Supreme Pen and then the honored servants.
- 3 The Trusted One hath appeared before Our presence and desired to send down unto thee from the heaven of thy Lord's bounty that which will cause the roses of inner meanings and utterance to grow in the paradise of the hearts of those who have forsaken the world, turning unto the Most Great Name, which calleth out at all times: "The Kingdom belongeth unto God, the Powerful, the Mighty, the Beloved!"
- 4 The honored Amin made mention of you, wherefore the Wronged One of the horizons from the precincts of the Most

- 1 هو الأقدس الأعظم العلیّ الأبهی
- 2 ذکر من لدنا لمن اراد ان یشرب کوثر الحیوان فی هذا الیوم الذی فیہ اخذت الغفلة سکان الأرض یشهد بذلك القلم الأعلى ثم عباد المکرمون
- 3 قد حضر الأمين لدى الوجه و اراد ان ینزل لک من سماء عطاء ربک ما تنبت به اوراد المعانی و البیان فی رضوان قلوب الذین نبذوا العالم مقبلین الى الاسم الأعظم الذی ینادی فی کلّ الأحيان الملك لله المقتدر العزیز المحبوب
- 4 جناب امین از شما ذکر نمود لذا مظلوم آفاق از شطر سخن اعظم باین کلماتیکه سبب و علت

Great Prison hath voiced these words which are the cause and source of life to all in the kingdom, that perchance you may drink the Kawthar of divine love from the hidden springs within the divine words and may engage in the remembrance of God with perfect sincerity and assurance.

- 5 The days are fleeting and that which is with Him endureth. You must, God willing, fix your gaze in all conditions upon the Supreme Horizon and hold fast to the cord of His favors. This is that which profiteth all who are on earth and remaineth firm and steadfast throughout the eternity of God.
- 6 Hold fast unto what We have counseled thee, then abandon whatsoever diverteth thee from God, and say: "I have turned my face unto Thee, O Lord of Lords, and have sought the Ka'bah of existence through Thy blessed, hallowed, mighty and wise Name."

حیات من فی الملک ناطق که شاید آنجناب
کوثر محبت الهی را از عیون مستوره در کلمات
الهیہ بیاشامند و بکمال خلوص و اطمینان بذكر الله
مشغول شوند

5 ایام فانی و ما عنده هو الباقي انشاء الله باید
در کل احوال بافق اعلی ناظر باشید و بحبل
الطافش متمسک اینست آنچه نفع میبخشد من
علی الأرض را و باقی و ثابتست بدوام الله

6 تمسک بما نصحناک ثمّ دع ما يشغلك عن
الله عن ورائک و قل توجهت الیک یا مالک
الملوک و قصدت کعبه الوجود باسمک المبارک
المقدس العزیز الحکیم

BLIB_Or15719.081a

BH05420

To: Aqa Muhammad Quli

Date: 1293? [1875-1876]

He is the All-Knowing, the All-Wise

God testifieth that there is none other God but Him, and whoso hath attained unto recognition in the days of the All-Merciful, he is of the people of the Most Sublime Vision in the sight of God, the Lord of destiny. Blessed is he who hath attained unto this most exalted, most wondrous, and impregnable station.

O Muhammad-Qabli! Bear thou witness unto that whereunto God did bear witness ere the creation of all things, then render thanks unto Him for having aided thee and guided thee unto a straight path. Praise be to God that thou hast attained unto the recognition of truth after the veiling of creation. Keep thou this precious pearl, through the blessing of the Manifest Name, preserved within the treasury of thy heart, for the souls prone to evil have ever been and still are lying in wait for accepted souls. In all conditions fix thy gaze upon the Truth. Verily He will aid thee and protect thee and ordain for thee that which shall bring solace to all eyes. Whoso in this Day holdeth fast unto the Ark of God, the waves shall not drown him, and his

هو العليم الحکیم

شهد الله أنه لا اله الا هو و الذي فاز بالعرفان في
ايام الرحمن أنه من اهل المنظر الأكبر لدى الله
مالک القدر طوبى للذى فاز بهذا المقام الأرفع
الأبدع المنيع

ان یا محمد قبل قلّی ان اشهد بما شهد الله قبل خلق
الأشیاء ثمّ اشکره بما ایدک و هداک الى صراط
مستقیم الحمد لله بعرفان حقّ بعد از احتجاب خلق
فائز شدی این درّ ثمن را بمبارکی اسم مبین در
خزانه قلب محفوظ دار چه که نفوس اماره در
صدد نفوس مقبله بوده و هستند در جمیع احوال
بحق ناظر یاش أنه یؤیدک و یحفظک و یقدر
لک ما تقر به العیون من تمسک الیوم بسفینة
الله أنه لا تغرقه الأمواج و ان له مقاماً عند ربّه
المهیمن القیوم

shall be a station with his Lord, the Self-Subsisting, the All-Compelling.

Make mention of God both morn and eve, that perchance the slumbering ones may be awakened. Thou didst attain unto the Most Great Prison and enter the presence of the Wronged One whilst He was confined in an impregnable fortress. Convey My greetings unto the loved ones of God and gladden them all through God's loving-kindness. Verily We make mention of them even as We have mentioned them, and it behooveth them to hold fast unto that which they have been commanded in a preserved Book.

ان اذكر الله في كلّ صباح و مساء لعلّ ينتبه
به الرّاقدون قد توجّهت الى السّجن الأعظم و
حضرت لدى المظلوم اذ كان في حصن ممنوع
احبّاي الهى را از قبل اين مظلوم تكبير برسانيد
و جميع را بعناية الله مسرور داريد انا نذكرهم كما
ذكرناهم

و ينبغي لهم ان يتسكوا بما امروا به في كتاب
محفوظ

BLIB_Or15710.203a, BLIB_Or15719.080a

BH05339

Date: 1293? [1875-1876]

- 1 In the Name of the Sovereign of Names 1 بنام سلطان اسماء
- 2 The ocean of inner meanings hath appeared from the fountain of the Pen of the All-Merciful, clothed in these consummate words of wisdom. 2 بحر معانی از معین قلم رحمانی بقمیص این الفاظ حکمتیه بالغه ظاهر
- 3 O people of certitude! Soar in the atmosphere of the love of the All-Merciful. Strive that ye may be distinguished from others, in such wise that all creation may witness in you the lights of the Kingdom and the signs of the denizens of the Realm of Might. 3 ای اهل ایقان در هوای محبت رحمن طیران نمائید جهد کنید تا از دون خود ممتاز باشید بشأنیکه جمیع خلق انوار ملکوت و آثار اهل جبروت از شما مشاهده نمایند
- 4 All people share in words, but it is through goodly deeds and praiseworthy character that the people of truth are distinguished from others. Blessed are they who, after recognizing the Self-Sufficient, the Most High, have held fast unto deeds. The fragrance of pure deeds pervadeth and penetrateth, and influenceth the hearts and minds of men. 4 در اقوال جمیع ناس شریکند ولكن باعمال حسنه و اخلاق مرضیه اهل حق از دونش ممتازند طوبی از برای نفوسیکه بعد از عرفان غنی متعال باعمال تمسک جسته اند عرف عمل خالص ساری و نافذست و در افتده و قلوب ناس مؤثر
- 5 Aid ye the All-Merciful through goodly words and righteous deeds. Thus have ye been commanded in the Tablets from the presence of One All-Knowing, All-Informed. How many souls have been deprived of reaching the shore of the sea of oneness through observing the unseemly deeds of some. 5 ان انصروا الرحمن بالكلمة الطيبة والأعمال الحسنة كذلك امرتم في الألواح من لدن علیم خبیر چه بسیار از نفوس که از مشاهده اعمال نالایقه بعضی از شاطی بحر احدیه محروم مانده اند
- 6 Today, they who have recognized God must strive mightily to educate heedless souls, that all may attain unto that which 6 باید الیوم معترفین بالله در تربیت نفوس غافله جهد بلغ مبذول دارند تا جمیع بما اراد الله فائز

God desireth and may arise to aid the Cause through tongue, heart and deeds. Read thou this Tablet unto them who have believed in God, that they may hold fast unto that which hath been revealed therein and act according to that which they have been commanded by God, the All-Knowing, the All-Wise.

شوند و بلسان و قلب و اعمال بنصرت حقّ
مشغول باشند ان اقرأ هذا اللوح على الذين آمنوا
بالله ليتمسكّن بما نزل فيه ويعملنّ بما امروا به
من لدى الله العليم الحكيم

BLIB_Or15719.052c

BH05691

Date: 1293? [1875-1876]

- 1 He is God, exalted be His glory, the Most Great, the Most Glorious
هو الله تعالى شأنه العظمة والكبرياء 1
- 2 O friends! God willing, may you be content through the grace of the All-Merciful with divine decrees and joyful in His commandments. Today is the day of deeds, not words. It is most clear and evident that this Wronged One has been and will continue to be mindful of the loved ones of God, and desires to meet with all. However, affairs proceed according to the wisdom that has been revealed in the divine Books.
ای دوستان انشاء الله بعنايت رحمن بقضایای
الهیّه راضی باشید و باوامرش مسرور الیوم یوم
اعمالست نه اقوال این بسی واضح و مبرهنست که
این مظلوم ناظر باحبای الهی بوده و خواهد بود
و ملاقات جمیع را طالب ولكن نظر بحکمتیکه
حکم آن در کتب الهیه نازل شده امور جاری
میشود 2
- 3 Be not distressed, and know with certainty that His grace has ever encompassed and will continue to encompass assured and tranquil souls who have turned to Him. All good lies in what He has willed and ordained, for He is the All-Knowing and is aware of what benefits His friends. He is, verily, the All-Knowing, the All-Wise.
دلنگ مباشد و یقین بدانید که لمیزل و لایزال
عنایتش نفوس مقبله مطمئنّه را احاطه نموده و
خواهد نمود کلّ الخیر فیما یرید و اراد چه که
اوست عالم و مصلحت دوستان خود را میداند
آنّه هو العلیم الحکیم 3
- 4 We beseech God to aid you to achieve that which pleases Him. There has been and will be no station higher than submission. Hold fast unto it, O ye who put your trust in God, the Forgiving, the Bountiful.
از حقّ میطلبیم که شما را موفق فرماید بآنچه
رضایش در آنست هیچ مقامی فوق تسلیم نبوده
و نخواهد بود تمسکوا به متوکلین علی الله الغفور
الکریم 4
- 5 He ordains for whomsoever He wishes the reward of nearness and meeting. How many who were near were kept back, and how many who were remote attained! Verily, He is the All-Bountiful, the Giver, the Bestower, the Mighty, the Powerful.
آنّه یکتب لمن اراد اجر القرب و اللقّاء کم من
قرب منع و کم من بعید فاز آنّه هو الفیاض
المعطی الباذل المقتدر القدير 5
- 6 Glory be upon you and upon those who have held fast to the cord of godliness whereby the Cause of God has been exalted throughout all ages. To this testifies every discerning soul.

6
 البهاء عليكم و على من تمسك بجبل التقوى الذى
 به ارتفع امر الله فى كل الأعصار يشهد بذلك
 كل عالم بصير

BLIB_Or15719.080b

BH06279

To: Aqa Mirza Taqi

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Great, the Most Glorious
 1 هو الأقدس الأعظم الأبهى
- 2 A Book sent down in truth for whosoever hath turned to God, the Protector, the Self-Subsisting, and hath quaffed the sealed wine when the Self-Subsisting came with the Kingdom of God, the Mighty, the Beloved.
 2 كتاب نزل بالحق لمن اقبل الى الله المهيمن القيوم
 وشرب الرحيق المختوم اذ اتى القيوم بملكوت
 الله العزيز المحبوب
- 3 We counsel Our loved ones with that whereby the Cause of God and His sovereignty may be exalted. Beware lest ye abandon that which ye have been commanded by God, the Mighty, the All-Loving.
 3 انا نوصى احبائنا بما يرتفع به امر الله و سلطانه
 اياكم ان تدعوا ما امرتم به من لدى الله العزيز
 الودود
- 4 Say: Take ye what ye have been commanded and follow not those who have cast the laws of God behind their backs and followed every ignorant one who is rejected. Say: The path of God hath appeared - hasten ye unto it and be not of them that tarry.
 4 قل خذوا ما امرتم به و لا تتبعوا الذين نبذوا
 احكام الله ورائهم و اتبعوا كل جاهل مردود قل
 قد ظهر صراط الله ان اسرعوا اليه و لا تكونوا
 من المتوقفين
- 5 We have ordained that hearts should turn towards Him - know ye this and be not of those who turn their feet toward this praiseworthy Station. Indeed He hath not permitted them to do so, lest there arise a clamor among the people. He, verily, is the Truth, the Knower of things unseen.
 5 انا قدردنا التوجه بالقلوب ان اعرفوا و لا تكونوا
 من الذين توجهوا بأرجلهم الى هذا المقام المحمود
 انه ما اذن لهم لئلا يرتفع ضوضاء العباد انه هو
 الحق علام الغيوب
- 6 We make mention of everyone who desireth to turn towards this forbidden quarter, and We ordain for whomsoever We please the reward of attaining His presence. He, verily, is the Ruler over whatsoever He willeth through His word "Be" and it is.
 6 انا نذكر كل من اراد ان يتوجه الى هذا الشطر
 الممنوع و نقدر لمن نشاء اجر اللقاء انه هو الحاكم
 على ما يشاء بقوله كن فيكون
- 7 Thus hath the Tongue of Revelation spoken verses whereby are enraptured all who are in the heavens and on earth. He, verily, is the Almighty over what hath been and what shall be.
 7 كذلك نطق لسان الوحي بآيات يجذب بها من
 فى السموات و الأرض انه هو المقتدر على ما كان
 و ما يكون

INBA23:067b

BH11793*Date: 1293? [1875-1876]*

This is one of the nights of the Fast, and during it the Tongue of Grandeur and Glory proclaimed: There is no God beside Me, the Omnipotent Protector, the Self-Subsisting. We, verily, have commanded all to observe the Fast in these days as a bounty on Our part, but the people remain unaware, except for those who have attained unto the purpose of God as revealed in His laws and have comprehended His wisdom that pervadeth all things visible and invisible.

Say: By God! His Law is a fortress unto you, could ye but understand. Verily, He hath no purpose therein save to benefit the souls of His servants, but, alas, the generality of mankind remain heedless thereof. Cling ye to the cord of God's laws, and follow not those who have turned away from the Book, for verily they have opposed God, the Mighty, the Beloved....

BRL_IOPF#1.14x

BH06399*Date: 1293? [1875-1876]*

- 1 In the name of God, the Almighty. The names mentioned were present in the Most Holy Court, and the Euphrates of merciful bounty flowed from the Divine Pen. Blessed are you for having attained to the remembrance of your Lord and for having been mentioned by My Most Exalted Pen in this impregnable Tablet.

1 بنام خداوند توانا اسامی مذکوره در ساحت
اقدس حاضر و فرات رحمت رحمانی از قلم الهی
جاری طوبی لکم بما فرتم بذكر ربکم و ذکرتم من
قلبی الأعلى فی هذا اللوح المنیع

- 2 God willing, you and all the loved ones of that land will gather together in perfect love and unity upon the single Divine Word, and with the utmost joy and fragrance will drink from the pure fountain of the water of knowledge. He asks Himself of Himself to make you successful in His remembrance and to aid you in the service of His Cause, and to grant you that which will benefit you in the hereafter and in this world. Verily, He is the Mighty, the Helper.

2 انشاء الله شما و جمیع احبای آن ارض با کمال
وداد و اتحاد بر کلمهء واحدهء الهیه جمع شوید
و بکمال روح و ریحان از صافی کوثر عرفان
بیاشامید یسئل نفسه من نفسه بأن یوفقکم علی
ذکره و یؤیدکم علی خدمه امره و یرزقکم ما ینفعکم
فی الآخرة و الأولى انه هو العزیز المستعان

- 3 Today all the loved ones must strive for unity of hearts so that all may speak with one word and move with one motion. The Glory be upon you. 3 جميع احباب اليوم باید در اتحاد قلوب جهد نمایند تا کلّ بیک کلمه ناطق باشند و بیک حرکت متحرک البهآء علیکم
- 4 O thou who art eager! Eagerness in this station is praiseworthy, but the ungodly have become a barrier between the Truth and creation. Verily, He remembers the one who desires to attain His presence and ordains for him the reward of attainment. Verily, He is the One with power over whatsoever He willeth. There is no God but Him, the Mighty, the Praiseworthy. 4 ای طماع طمع در این مقام محبوبست ولكن مشرکین بین حق و خلق حائل شده اند آنه یذکر من اراد لقائه و یقدر له اجر الوصال آنه هو المقتدر علی ما یشاء لا اله الا هو العزیز الحمید

INBA19:407a, BLIB_Or15719.057a

BH06554

Date: 1293? [1875-1876]

- 1 In the Name of God, the Compassionate! 1 بنام خداوند بخشنده
- 2 The spirit of all deeds is the good-pleasure of God, for if one should perform all good deeds, yet from them the fragrance of God's good-pleasure be not inhaled, those deeds will yield neither fruit nor effect nor result. None shall attain unto this most great bounty save through praiseworthy character and goodly deeds, for these matters are the cause of the order of the world and the preservation of nations and will conduce to the exaltation of the Word of God. 2 روح اعمال رضای الهی بوده چه اگر نفسی بجمع اعمال حسنه عامل شود و عرف رضای حق از آن استنشاق نگردد آن اعمال را ثمر و اثر و حاصلی نبوده و نخواهد بود و احدی باین فوز اعظم فائز نخواهد شد مگر باخلاق مرضیه و اعمال حسنه چه که این امور سبب نظم عالم و حفظ امم و علت ارتفاع کلمه الله خواهد بود
- 3 Therefore it is incumbent upon all to remind heedless souls, with utmost kindness and compassion, of that which will profit them, that all may be immersed in the ocean of God's good-pleasure. Your honor must strive with the utmost diligence to refine souls and promote unity and concord. Every service rendered today for the sake of God will endure and remain forever. We make mention of thee from Our Most Great Prison that thou mayest remind the people of this Day the like of which hath not appeared in creation. The Glory be upon thee and upon whomsoever hath turned unto God, the Lord of all mankind. 3 لذا بر کلّ لازم که نفوس غافله را بکمال رأفت و شفقت بما ینفعهم متذکر دارند تا جمیع بجز رضای الهی فائز شوند باید آنجناب با کمال جدّ و جهد در تهذیب نفوس و اتحاد و اتّفاق مشغول باشند هر خدمتی اليوم لوجه الله ظاهر شود باقی و دائم خواهد بود انا ذکرناک فی سجننا الأعظم لتذکر الناس بهذا اليوم الذی ما ظهر شبهه فی الابداع البهآء علیک و علی من توجه الی الله مولی الأنام

BLIB_Or15719.052b

BH06711*Date: 1293? [1875-1876]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
هو الأقدس الأعظم العلى الأعلى 1
- 2 This is a Book which the All-Merciful hath sent down unto those who dwell in the Kingdom of the Bayan, that the breaths of revelation might draw them unto God, the Protector, the Self-Subsisting. Verily, He is the Quickener of the world and the Dayspring of lights unto those who have cast away their desires and turned towards God, the Lord of all that was and shall be.
كتاب انزله الرحمن لمن في ملكوت البيان لتجذبهم 2
نفحات الوحي الى الله المهيمن القيوم انه لمحيي العالم و مطلع الأنوار للذين نبذوا الهوى و اقبلوا الى الله رب ما كان و ما يكون
- 3 Blessed are ye, O people of Baha, inasmuch as ye have quaffed the wine of reunion and have turned towards the countenance through which all that was and shall be hath been illumined. Turn ye not unto the world and its affairs, nor grieve on account of those who have wronged you. Turn with radiant hearts unto God, the Creator of heaven.
طوبى لكم يا اهل البهاء بما شربتم رحيق الوصال 3
و توجهتم الى وجه انار به ما كان و ما يكون لا تلتفتوا الى الدنيا و شؤوناتها و لا تحزنوا عن الذين ظلموا ان اقبلوا بقلوب نوراء الى الله فاطر السماء
- 4 By God the Truth! The world and all that ye behold this day shall perish, and ye shall find yourselves in the Kingdom of your Lord, the Most Exalted, the Mighty, the Inaccessible. Take ye the chalice of detachment in the name of the Lord of creation, then drink therefrom once in My Name, the Mighty, and again in My Name, the Most Exalted, the All-Powerful, the All-Encompassing.
تالله الحق ستفنى الدنيا و ما ترونه اليوم و ترون انفسكم في ملكوت ربكم المتعالى العزيز المنيع 4
خذوا قدح الانقطاع باسم مالک الاختراع ثم اشربوا منه مرة باسمى العزيز ثم تارة باسمى المتعالى المقتدر المحيط
- 5 Thus hath moved the Most Exalted Pen, and the countenance of the Beloved hath turned toward those who have laid hold on the cord of God, the Firm, the Impregnable. Rejoice ye in My days and speak forth My beauteous praise. Thus hath your Lord commanded you in most of the Tablets. Hold fast unto it and be ye of them that are steadfast.
كذلك تحرك قلبى الأعلى و توجه وجه المحبوب 5
الى الذين تمسكوا بجبل الله المحكم المتين ان افرحوا في ايامى ثم انطقوا بذكرى الجميل كذلك امركم مولئكم في اكثر الألواح تمسكوا به و كونوا من الراسخين

BLIB_Or15719.171b

BH06761*Date: 1293? [1875-1876]*

1 In the name of the one true God!

بنام خداوند یگانه 1

2 The divine Call is raised at all times and the heavenly Pen is in motion during the hours of day and night. I swear by the Sun of inner meanings that if one possessed of hearing were truly to hearken to that Call, or if one possessed of sight were to contemplate the traces of the divine Pen, he would surely find himself detached and freed from the world and all who dwell therein, and would arise through wisdom and utterance to serve the Cause of the Beloved of all creation. This is a station whose fruits shall never cease and shall endure forever in God's celestial Kingdom. Hold fast unto it and be among the helpers.

2 ندای الهی در کلّ حین مرتفع و قلم ربّانی در ساعات لیل و نهار متحرّک قسم بافتاب معانی اگر صاحب گوشى آن ندا را حقیقهً اصغاً نماید و یا صاحب بصرى در اثر قلم الهی تفکّر کند البتّه از عالم و عالمیان خود را فارغ و منقطع بیند و بحکمت و بیان بخدمت امر محبوب امکان مشغول شود این مقامیست که ثمرات آن هرگز منقطع نشود و لازال در ملکوت الهی باقی و ثابت ماند تمسّک به و کن من الناصرین

3 The wise one is he who expends his precious life in pursuit of that which endureth, and the most ignorant of people is he who occupies himself with transient and unworthy matters.

3 عاقل آن است که عمر گرانبهایه را صرف امور باقیه نماید و اجهل ناس آنکه بامور فانیّه غیر لایقه مشغول گردد

4 This Tablet hath been revealed in Persian so that thou mayest share it with all and that all may discover what is recorded therein. Arise to serve thy Lord in such wise that nothing that transpireth on earth may deter thee. Then thank Him for having remembered thee in the prison and revealed unto thee this perspicuous Tablet.

4 بلسان پارسی این لوح نازل تا جمیع را بآن آگاه نمائی و آنچه در او مذکور است جمیع بیابند قم على خدمة مولیک على شأن لا یمنعک ما یحدث فی الأرض ثم اشکره بما ذکرک فی السّجن و نزل لک هذا اللّوح المبین

BLIB_Or15719.154c

BH06894*Date: 1293? [1875-1876]*

In the name of God, the One

بنام خداوند یگانه

The oneness of God, exalted and mighty be He, is sanctified above the geometry of letters. He has been and ever will be established upon the throne of unity, and His oneness is purified from all numbers. In all things are manifest the signs of His revelation, yet He is sanctified and exalted above all things and the attributes of all creation. Before absolute Being, all things are utter nothingness and will be complete extinction.

یگانه حقّ جلّ و عزّ مقدّس از هندسیّات حروفات بوده لمیزل و لایزال بر عرش وحدانیّت مستقرّ و واحدیتش منزّه از اعداد بوده در کلّ شیء آثار تجلّی او ظاهر و او از کلّ شیء و اوصاف من فی الابداع مقدّس و مبرّی نزد هستی مطلق کلّ اشیاء نیست محض بوده و

Whatever is mentioned or remains unmentioned, He is other than that. Words have no access to His most holy court, and meanings, despite their loftiness, have no mention upon His sacred carpet. However, out of pure grace and perfect generosity, He has permitted His servants to engage in His remembrance and praise, so that all may attain to what God has willed. Blessed are those souls who speak what has been revealed in the Tablets, not what is of their own. God willing, you must in all conditions hold fast to the cord of grace and remind the people of what has been revealed in this Tablet.

فانی بخت خواهد بود آنچه گفته شود و یا
بذکر نیاید او غیر آن بوده الفاظ را در ساحت
اقدسش راهی نه و معانی را مع علوها در بساط
مقدسش ذکر می نه

ولکن نظر بفضل بخت و کرم بات اذن فرموده
عباد را که بذکر و ثنائش مشغول شوند تا کلّ
بما اراده الله فائز گردند طوبی از برای نفوسیکه
متکلمند بما نزل فی الألواح لا بما عندهم انشاء الله
باید در کلّ احوال بحبل عنایت متمسک باشی و
ناس را بآنچه در این لوح نازل شده متذکر داری

BLIB_Or15719.050b

BH11806

To: Ahmad Mu'allim, in Hisar

Date: 1293? [1875-1876]

- 1 In the Name of Him Who prevaieth over the worlds! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ
- 2 While encompassed by tribulations, We summoned all humanity unto God, the Lord of the First and the Last. To this beareth witness the faithful servants of God. And when We manifested the Cause, the hearts of the mighty were seized with trembling, and the foundations of princes were shaken. Yet the people remain dead, shrouded in the veils of their own selves. 2 أَنَا فِي مَجْهَوَةِ الْبَلَاءِ دَعَوْنَا أَهْلَ الْإِنشَاءِ إِلَى
اللَّهِ مَالِكِ الْآخِرَةِ وَالْأُولَى يَشْهَدُ بِذَلِكَ عِبَادُ
مَخْلُصُونَ وَ إِذَا أَظْهَرْنَا الْأَمْرَ اضْطَرَبَتْ أَفْتَدَةُ
الْأَقْوِيَاءِ وَ تَزَلَزَلَتْ أَرْكَانُ الْأُمَرَاءِ وَلَكِنَّ الْقَوْمَ
فِي حِجَابَاتِ أَنْفُسِهِمْ مَيِّتُونَ
- 3 There hath befallen Us that which hath befallen no one else - at this did hearts lament and eyes shed tears. None can reckon Our trials save God, the All-Knowing, the One privy to all mysteries. Most of My days have been spent in the prisons of the land, yet in all conditions We remained thankful and content with whatsoever came upon Us in the path of God, the All-Compelling, the Self-Subsisting. 3 قَدْ وَرَدَ عَلَيْنَا مَا لَا وَرَدَ عَلَى أَحَدٍ بِذَلِكَ نَاحَتِ
الْقُلُوبِ وَ تَذَرَفَتْ الْعَيُونَ لَنْ يَحْصِيَ أَحَدٌ بِلَايَا
الْأَلْحَقِّ عِلَامَ الْغُيُوبِ قَدْ قَضَتْ أَيَّامِي أَكْثَرَهَا
فِي سِجُونِ الْبِلَادِ وَ كُنَّا شَاكِرًا فِي كُلِّ الْأَحْوَالِ وَ
رَاضِيًا بِمَا وَرَدَ عَلَيْنَا فِي سَبِيلِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ
- 4 How many a dawn hath broken and heard My voice, how many an eventide hath found Me speaking in remembrance of God, the Almighty, the All-Loving, and how many a night found Me not asleep but rather lamenting My pain and trials and what had befallen Me in this forbidden path. 4 كَمْ مِنْ فَجْرِ طَلَعَ وَ سَمِعَ نِدَائِي وَ كَمْ مِنْ أَصِيلٍ
وَجَدَنِي نَاطِقًا بِذِكْرِ اللَّهِ الْعَزِيزِ الْوَدُودِ وَ كَمْ مِنْ لَيْلٍ
مَا أَدْرَكَنِي نَائِمًا بَلْ نَاحٍ لَضُرِّي وَ بِلَائِي وَ مَا وَرَدَ
عَلَيَّ فِيهِذَا السَّبِيلِ الْمَنْعُوعِ

- 5 It behooveth everyone who hath believed in God to follow his Lord in such wise that neither the veils of men nor the hosts of the heedless shall deter him.

5 ينبغي لكل من آمن بالله ان يتبع مولاه على شأن
لا تمنعه حجاب العباد ولا تخوفه جنود غافلون

BRL_DA#121

BH06999

To: *Ali Akbar*

Date: 1293? [1875-1876]

In the Name of God, the Powerful, the Mighty!

This is a letter from the Wronged One of the horizons to 'Ali-Qabli-Akbar, that he may be gladdened through the divine bestowals and heavenly outpourings, and that he may occupy himself with the mention of God—glorified be His might and exalted be His dominion—with the utmost yearning and eagerness. God willing, may you be at all times gazing toward the Most Exalted Horizon and turned toward the Dayspring of God's Cause. This is a Day wherein all the friends must arise to serve the Cause, and whosoever adorneth himself with praiseworthy attributes and acteth in accordance with the divine ordinances hath, in truth, arisen to serve and assist the Cause and is accounted before God as one of the people of the Most Great Scene. Give thanks unto thy Lord for having been mentioned before and at this time wherein the Prisoner proclaimeth that there is none other God but Him, the Almighty, the All-Knowing, the All-Wise. Put thy trust in God in all matters, then stand firm in this Cause whereby feet have slipped and souls have been perturbed. Glory be upon thee and upon them that have believed in God, the Mighty, the Well-Beloved.

بنام خداوند قادر توانا

این نامه ایست از مظلوم آفاق به علی قبل اکبر
تا بعنایات الهیه و فیوضات ربانیه مسرور شود و
بکمال شوق و اشتیاق بذکر حق جل قدره و عظم
سلطانه مشغول گردد انشاء الله در کل احوال
بافق اعلی ناظر باشی و بمطلع امر الهی متوجه

الیوم یوم نیست که جمیع دوستان باید بخدمت امر
قیام نمایند و هر نفسی بصفات مرضیه مزین شد
و باحکام الهیه عمل نمود او فی الحقیقه قیام بر
خدمت و نصرت امر نموده و از اهل منظر اکبر
لدی الله محسوبست ان اشکر ربک بما ذکرته من
قبل و فی هذا الحین الذی ینطق فیہ المسجون انه
لا اله الا هو المقتدر العلیم الحکیم توکل علی الله
فی کل الامور ثم استقم علی هذا الامر الذی به
زلت الاقدام واضطربت النفوس البهائم علیک و
علی من آمن بالله العزیز المحبوب

BLIB_Or15719.170b

BH07024*Date: 1293? [1875-1876]*

In the Name of the All-Powerful One!

In most of the Tablets We have commanded all the friends to unity and harmony, for from a collective body another effect becomes manifest and a special influence becomes evident. Observe the letters: individually these servants comprehend nothing from them and find no definite meaning therein, but after their combination and the appearance of words their meaning becomes clear and manifest, and the influence and effect that appears after their combination was concealed before. Therefore must the loved ones of God gather at the wellspring of divine love, and that collective body will have a perfect effect in the world. Follow that which ye have been commanded by the All-Knowing, the All-Wise. Discord and division have been the cause and reason for the delay of the Manifestation of God. All must gird up the loins of service and remove estrangements and differences from among themselves. This is the counsel of the Sincere, the All-Knowing. Praise be to God, the Lord of the Worlds.

بنام عالم توانا

جميع دوستان را با اتحاد و اتفاق در اکثري از الواح امر نموديم چه که از هيئت اجتماعيه اثر ديگر ظاهر و نفوذ مخصوص باهر مشاهده در حروف نمائيد از افراد آن عباد چيزي ادراک نمينمايند و معنی قطعی از آن نميبانند ولکن بعد از ترکیب و ظهور کلمات معنی آن واضح و آشکار ميشود و

اثر و نفوذیکه بعد از ترکیب از او ظاهر میگردد قبل از آن مستور بوده لذا باید احبای الهی بر شریعه محبت ربانی مجتمع شوند و آن هیئت اجتماعیه را در عالم اثر کامل خواهد بود ان اتبعوا بما امرتم به من لدن علیم حکیم اختلاف و تفریق سبب و علت تعویق ظهور الله بوده جميع باید کمر خدمت محکم بندند و کدورات و اختلافات را از مابین خود بردارند اينست وصيت ناصح علیم الحمد لله رب العالمين

BLIB_Or15719.050c

BH11869*To: Hasan Mastan Effendi, in Birijik**Date: 1293? [1875-1876]*

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

Glory be to Thee, O my God and the God of all who dwell in existence, both the unseen and the manifest! I testify before Thee and before those who inhabit the kingdom of Thy creation that I am Thy servant and the son of Thy servant. I have believed in Thee and in Thy signs and in Thy Prophets and in Thy Messengers. I bear witness that Thou art God, there is no God but Thee. Thou hast ever been powerful over all things and sovereign over earth and heaven, and Thou wilt ever continue to be as Thou hast been from time immemorial.

هو الله المقتدر العليم الحكيم

سبحانک اللهم يا الهی و اله من فی الوجود من الغیب و الشهود اشهدک و من فی ملکوت انشاءک بأننی عبدک و ابن عبدک قد آمنت بک و بآیاتک و بأنبیائک و بسفرائک اشهد انک انت الله لا اله الا انت لم تزل کنت مقتدراً علی الأشياء و مهیماً علی الأرض و السماء و لا تزال تكون بمثل ما کنت فی ازل الازل انک انت المقتدر الغنی المتعال

Verily Thou art the All-Powerful, the Self-Sufficient, the Most Exalted.

O my God and my Lord! I beseech Thee by the heaven of Thy Will and the ocean of Thy Purpose to make me in all conditions turned towards Thee and steadfast in Thy love. O Lord! Thou art the Master and I am the servant. I ask Thee to assist me in serving Thee and enable me to remember Thee and praise Thee. Verily Thou art powerful over whatsoever Thou wilt in the kingdom of creation and command. There is no God but Thee, the Mighty, the Generous.

یا الهی و سیدی اسئلك بسماء مشیتک و بحر
ارادتک بأن تجعلنی فی کلّ الأحوال ناظراً الیک
و مستقیماً علی حبک ای ربّ انت المولی و انا
العبد اسئلك بأن تؤیّدنی علی خدمتک و توقّفنی
علی ذکرک و ثنائک انک انت المقتدر علی ما
نشأ فی ملکوت الأمر و الخلق
لا اله الا انت العزیز الکریم

BRL_DA#559

BH07465

Date: 1293? [1875-1876]

In the Name of the One God

Praise be to God that thou hast attained unto the recognition of God and turned thy face toward the Dawning-Place of Revelation, and in the Most Great Prison thou wert honored to attain His presence, which is the greatest of divine bounties, and thou didst hearken unto the call of the Blessed Tree of Oneness, and for a number of years didst dwell beneath the shadow of the favors of the Desired One of the world and round about Him. If thou wouldst ponder on these special favors, by God thou wouldst arise and say: "Praise be unto Thee, O Beloved of the world," and when thou sittest thou wouldst say: "Thanks be unto Thee, O Desire of the nations," and when thou walkest thou wouldst say: "Glory be unto Thee, O Lord of Names," and when thou sleepest thou wouldst say: "All praise be unto Thee, O Creator of the heavens." At all times implore and supplicate the True One, exalted be His glory and might, that in all conditions and circumstances thou mayest be adorned with these aforementioned bounties. Grieve thou not over anything, for verily He is with whosoever desireth Him. He, verily, is the All-Powerful, the Almighty.

بنام خداوند یگّا

الحمد لله بعرفان الله فائز شدی و بمشرق وحی توجّه
نمودی و در سین اعظم بلقا که اعظم نعمای
الهی است مشرف گشتی و ندای سدره مبارکه
احدیّه را استماع نمودی و در سنین معدوده در
ظلّ عنایات مقصود عالم و حول او بسر بردی
اگر تفکّر در این عنایات مخصوصه ثنائی تالله تقوم
و تقول لک الحمد یا محبوب العالم و اذا تقعد
تقول لک الشکر یا مقصود الأمم و اذا تمشی
تقول لک البهاء یا مالک الاسماء و اذا تنام
تقول لک الثناء یا فاطر السماء از حقّ جلّ و
عزّ در کلّ حین سائل و آمل باش که در جمیع
احوال و شئونات باین عنایات مذکوره فائز و
مزین باشی لا تحزن من شیّ انه مع من قصده انه
لهو المقتدر القدیر

BLIB_Or15719.170c

BH08593*To: Haji Muhammad Ismayn Yazdi, in Alexandria**Date: 1293? [1875-1876]*

- 1 In the Name of Him Who is the Most Holy, the Most Great, the Most Knowing, the Most High, the Most Exalted!
- 2 O Muhammad! We have heard thy call, and the cry of thy heart, and the yearning of thy soul in thy love for thy Lord, unto Whom is thy return and thy final abode. The servant who is present hath come and read what thou hast spoken and called out and whispered and praised - the One Who is the Goal of all who are in the heavens and on earth. We have taken account of the fire of thy longing and the light of thy turning unto God, the Lord of all worlds. His bounty toward thee is great. Be thou assured and grieve not.
- 3 By the True One! This is the Most Great Day of Joy, wherein the Lord of Eternity doth speak: "Rejoice and be glad, O My loved ones! That which none save the All-Knowing, the All-Informed hath comprehended hath been ordained for you."
- 4 Give thanks unto thy Lord for this Tablet from which thou dost inhale the fragrance of My good-pleasure, the Mighty, the Inaccessible. Then preserve it in My Name, the All-Encompassing, the All-Powerful, the Mighty, the Wondrous.

1 هو الأقدس الأعظم الأعلّم العلى الأعلى

2 يا محمد قد سمعنا نداءك و ضجيج قلبك و حنين
فؤادك في حبّ موليك الذى اليه منقلبك و
مثنويك قد حضر عبد الحاضر و قرأ ما تكلمت
و ناديت و ناجيت و اثنت مقصود من في
السموات و الأرضين و احصينا نار اشتياقك
و نور توجهك الى الله رب العالمين انّ فضله
عليك عظيم ان اطمئنّ و لا تكن محزوناً

3 تالله الحقّ هذا يوم الفرح الأعظم و فيه ينطق
مالك القدم ان افرحوا ثمّ استبشروا يا احبائي
قد قدر لكم ما لا اطلع به الاّ العليم الخبير

4 ان اشكر ربك بهذا الكتاب الذى تجد منه عرف
رضائي العزيز المنيع ثمّ احفظه باسمي المهيم
المقتدر العزيز البديع

BLIB_Or15719.171a

BH08100*To: Abdur-Rahim**Date: 1293? [1875-1876]*

He is the Mighty, the Wise

God willing, may you ever abide beneath the shade of the blessed divine Lote-Tree and remain steadfast in His Cause. The heedlessness of the people hath reached such a pass that after searching far and wide, they have imprisoned the Purpose of the world, and they perceive it not. Blessed art thou for having turned to God in the early days of thy life. We beseech Him, exalted be He, to assist thee to remain steadfast in His love and to bestow upon thee in His service that which shall

هو العزيز الحكيم

انشاء الله هميشه ايام در ظلّ سدره مبارك
الهي ساكن باشي و بر امرش مستقيم غفلت ناس
بمقامي رسیده كه مقصد عالم را بعد از طلب و
آمال در اقصى البلاد حبس نموده اند و شاعر
نيستند طوبى لك بما اقبلت الى الله في اول
ايامك نستله تعالى بأن يوفقك على الاستقامة

cause thy remembrance to endure in His kingdom. Verily thy Lord is the Powerful, the Mighty. Exert thy utmost effort that thou mayest be adorned with such deeds and character as will cause the elevation of God's Cause. Not hidden from His knowledge is the deed of any one, nor shall he who hath grasped His holy and luminous hem be forgotten. Glory be unto those who have been faithful to God's Covenant and followed that which they were bidden by the All-Knowing, the All-Informed.

على حبه ويرزقك في خدمته ما يبقى به ذكرك
في ملكوته ان ربك هو المقتدر القدير
كمال جهد را مبذول دار تا باعمال و اخلاقيه
سبب ارتفاع امر الله است مزین شوی لا يعزب
عن علمه عمل احد ولا ينسى من تمسك بذيله
المقدس المنير البهاء على الذين وفوا بميثاق الله و
اتبعوا ما امروا به من لدن عليم خبير

BLIB_Or15710.203b, BLIB_Or15719.076d

BH08115

To: Hudhud wife of Ismullahul-Asdaq

Date: 1293? [1875-1876]

In the name of the One Beloved Friend

O handmaid of God! Your cry has reached the Most Great Throne, and the Lord of Eternity has heard it and says: Seek assistance from God, exalted be His glory, at all times, and ask for steadfastness, for His Cause is mighty - none can bear it save those who have cast away the world and have partaken of the wine of detachment from the hands of His mercy that has preceded all worlds.

Be engaged in His remembrance with utmost joy and delight, and be gladdened by His love. His grace has been made manifest to such a degree that although He is afflicted in the hands of the ungodly and imprisoned in this Most Great Prison, He has not forgotten His servants and handmaidens, and calls all to His grace and mercy and summons them to the highest horizon.

Verily He is the Forgiving, the Generous; verily He is the All-Bountiful, the Ancient of Days. There is none other God but Him, the King, the Truth, the Manifest.

بنام دوست یگانه
ای امة الله ندايت بساحت عرش اعظم رسيد و
مالك قدم آرا شنيد و ميفرمايد از حق جل
جلاله در كل حين استمداد نما و استقامت بخواه
چه كه امرش عظيم است لا يحمله الا الذين نذوا
العالم و اخذوا رحيق الانقطاع من ايدى رحمته
التي سبقت العالمين باكمال فرح و انبساط بذكرش
ذاكر باش و بحبش مسرور فضلش بمرتبه ئي ظاهر
شده كه مع آنكه در دست مشركين مبتلا و در
اين سجين اعظم مسجونست عباد و اماء خود را
فراموش ننوده و كل را بفضل و رحمت خود
ميخواند و بافقي اعلى دعوت ميفرمايد انه هو
الغفور الكريم انه هو الفضل القديم لا اله الا
هو الملك الحق المبين

INBA18:356, BLIB_Or15719.062c

BH08154*Date: 1293? [1875-1876]*

He is the Ever-Abiding Who passeth not away!

Blessed is He Who hath sent down the Book and made it a proof from His presence unto all who are in the heavens and on earth. Verily it is the Fountain of Life unto all who are in the realm of creation, and the Sign of the Ancient of Days amidst the peoples, and the Ocean of Knowledge for all, whether young or old. Work ye according to God's ordinances and His ways, and be not of the transgressors. Those who abandon the commandments of God - they are of the heedless. He hath created creation for His knowledge and commanded them with that which draweth them nigh unto God, the Lord of all worlds. The first is not realized except through the second, as testifieth His preserved Tablet. Blessed is he who hath been mentioned this Day by the Most Exalted Pen; he is of them who have attained unto all good in the days of God, the King, the All-Knowing, the All-Informed. Give thanks unto God that thou hast found the fragrance of the Garment and turned unto Him, when every heedless and remote one turned away.

هو الباقي بلا زوال

تبارك الذي انزل الكتاب وجعله حجة من عنده
لمن في السموات والأرضين أنه لكوثر الحيوان
لمن في الامكان وآية القدم بين الأمم وبحر العلم
لكل صغير وكبير ان اعملوا حدود الله وسننه و
لا تكونن من المتجاوزين

ان الذين يتركون اوامر الله اولئك من الغافلين
انه خلق الخلق لعرفانه و امرهم بما يقربهم الى
الله رب العالمين لا يتحقق الاول الا بالثاني يشهد
بذلك من عنده لوح حفيظ طوي لمن ذكر اليوم
من القلم الاعلى انه ممن فاز بكل الخير في ايام
الله الملك العليم الخبير ان اشكر الله بما وجدت
عرف القميص وتوجهت اليه اذ اعرض عنه
كل غافل بعيد

BLIB_Or15730.156c

BH08229*Date: 1293? [1875-1876]*

1 He is the Most Inaccessible, the Most Holy, the Most Great!

1 هو الأمنع الأقدس الأعظم

2 Glorified is He Who hath sent down the Book in truth and made it a proof for all who are in the heavens and on earth. Verily He it is Who speaketh at this moment: "There is none other God but Me, the All-Knowing, the All-Wise." Verily this is the Preserved Tablet and the Hidden Secret and the Concealed Mystery and the Source of Eternity for all who are in the heavens and on earth.

2 سبحانه الذي انزل الكتاب بالحق وجعله برهاناً
لمن في السموات والأرضين أنه هو الذي ينطق
في الحين أنه لا اله الا انا العليم الحكيم أنه هو
اللوح المحفوظ والسر المستور والغيب المكنون و
مطلع القدم لمن في السموات والأرضين

3 Rejoice, O people, in the appearance of God and His sovereignty! He hath appeared in truth and come with an evidence that none can deny save those who have disbelieved

3 ان افرحوا يا قوم بظهور الله و سلطانه أنه قد
ظهر بالحق و اتي بحجة لا ينكرها الا الذين كفروا
بالله في ازل الازال يشهد بذلك لسان الله العزيز

in God from all eternity. To this testifieth the Tongue of God, the Mighty, the Beauteous. Say: Verily the Mother Book calleth unto you on the Day of Return, and verily it is this Exile, this Prisoner. Beware lest ye regard the before and after. Rather, look to the days of your Lord, the Manifest, the Mighty, the Generous. Thus hath the Cock of the Throne crowed before the Face with the verses of God, the Lord of all worlds.

الجميل قل انّ أمّ الكتاب يناديكم في يوم المآب و
انه لهذا المسجون الغريب ايّاكم ان تنظروا القبل
والبعد ان انظروا ايّام ربكم الظاهر العزيز الكريم
كذلك دلّح ديك العرش تلقاء الوجه بآيات الله
رب العالمين

BLIB_Or15730.156b

BH08286

Date: 1293? [1875-1876]

1 He is the Most Holy, the Most Great, the Most Glorious

1 هو الأقدس الأعظم الأكرم

2 God testifieth that verily He is He and there is none other God but Him. And He Who speaketh with truth is verily the Ocean of My Will and the Heaven of My Purpose and the Rain of My Grace and the Sun of My Loving-kindness and the Repository of My Revelation and the Dayspring of My Inspiration and the Dawning-Place of My Cause and the Treasury of My Knowledge and the Source of My Salsabil and the Fountain of My Kawthar.

2 شهد الله انه هو هو ولا اله الا هو والذي ينطق
بالحق انه لبحر مشيقي وسماء ارادتي وامطار
فضلي وشمس عنايتي ومكن وحبي ومشرق
الهامي ومطلع امري ومخزن علمي ومنبع تسنيمي
ومعين كوثرى

3 Whoso hath known Him hath known Me and whoso hath denied Him hath denied Me from time immemorial. To this beareth witness My Messengers and My Chosen Ones whom We sent to give glad tidings unto My servants of this Day wherein the Trumpet hath sounded and the Bugle hath been blown and the Cock hath crowed and the Dove hath cooed that there is none other God but Him, the Manifest, the Commanding, the All-Knowing, the All-Wise. Thy letter hath indeed reached this Most Great Prison and We have answered thee with this perspicuous Book. Take it with strength from Our presence, then give thanks unto thy Lord, the Forgiving, the Bountiful.

3 من عرفه قد عرفني ومن انكره قد انكرني في
ازل الازال يشهد بذلك سفرائي واصفيائي
الذين ارسلناهم ليشترع عبادي بهذا اليوم الذي
فيه نادى الصور ونطق الناقور ودلّح الديك
وهدرت الورقاء انه لا اله الا هو المبين الامر
العليم الحكيم قد فاز كتابك بهذا السجن الأعظم
واجبتك بهذا الكتاب المبين خذه بقوة من لدنا
ثم اشكر ربك الغفور الكريم

BLIB_Or15719.066b

BH08379

Date: 1293? [1875-1876]

1 In the Name of the Merciful Lord

1 بنام خداوند مهربان

2 The Most Exalted Pen in the hours of nights and days counsels with loving advice all who are on earth, yet all remain heedless save those whom thy Lord willeth. Not every soul hath been or shall be worthy of the Kawthar of inner meanings and receptive to the choice wine of divine love, as is evident when, despite the dawning of the Sun of bounty from the horizon of the world, most remain veiled from it. O people of Baha! By the Lord of Names I swear, a station hath been ordained for you the like of which no one hath understood or shall understand. This station requireth guardians and protectors, and these have been and shall ever be goodly deeds and virtuous character. Say: O friends! Know ye the value of the days of the All-Merciful and act according to that which ye have been commanded in the Book. Verily, He is the Protector of them that act and the Guardian of the sincere ones. Praise be to God, the Lord of the worlds.

2 قلم اعلی در ساعات لیالی و ایام بنصایح مشفقانه من علی الأرض را متذکر میفرماید و لکن کلّ غافل الا من شاء ربّک هر نفسی لایق کوثر معانی و قابل رحیق محبت الهی نبوده و نیست چنانچه مشاهده میشود مع اشراق شمس کرم از افق عالم اکثری از او محتجبند ای اهل بها قسم بمالک اسماء مقامی از برای شما مقدّر شده که شبه آن را احدی ادراک ننموده و ننماید این مقام را حراس و حفاظ لازم و آن اعمال طیبه و اخلاقی حسنه بوده و خواهد بود بگوای دوستان قدر ایام رحمن را بدانید و بما امرتم به فی الکتاب عامل شوید انه ولیّ العالمین و ولیّ المخلصین الحمد لله ربّ العالمین

BLIB_Or15719.051c

BH08409

Date: 1293? [1875-1876]

1 He is the Most Holy, the Most Exalted, the Most Glorious

1 هو الأقدس الأعلى الأبهی

2 A Book from Us unto him who hath believed in God, the Lord of the worlds, and hath heard the Call when it was raised in truth, and hath turned unto the Most Sublime Horizon when it shone forth with this resplendent Light. Verily doth the Desired One make mention of thee in these days which We have specially ordained for Our Most Great and Most Glorious Name, and which have been designated in the Tablets of thy Lord, the Almighty, the All-Powerful, as the Days of Ha.

2 کتاب من لدنا لمن آمن بالله ربّ العالمین و سمع النداء اذ ارتفع بالحق و اقبل الى الأفق الأعلى اذ ظهر بهذا النور المنیر انّ المقصود یذکرک فی هذه الأيام التي خصصناها لاسمنا العلی العظیم و انها سمیت بأیام الهاء فی الواح ربّک المقتدر القدير

3 Rejoice thou in this supreme bounty, then make mention of this Wronged One, the Lonely One. Let not the affairs of men grieve thee. Remember thou the Truth with such remembrance as shall awaken the hearts of them that slumber.

3 ان افرح بهذا الفضل الأكبر ثم اذكر هذا المظلوم الفريد ایاک ان تحزنک شؤونات الخلق ان اذكر الحق بذكر تنتبه به افتدة الرّاقدين

- 4 Say: The Desired One is come and the Sovereign Lord of all worlds is made manifest. He, verily, is the One promised in the Books of God aforetime. Turn ye unto Him and be not of the heedless ones.
- 5 Say: Beware lest the clamor of the divines prevent you from turning unto the Most Sublime Horizon. Leave them to their vain imaginings, then turn ye unto the Dawning-Place of the revelation of your Lord, the All-Knowing, the All-Informed.

4 قل قد اتى المقصود و ظهر سلطان العالمين انه لهُو الموعود في كتب الله من قبل توجهوا اليه و لا تكونن من الغافلين

5 قل اياكم ان يمنعكم ضوضاء العلماء عن التوجه الى الاق الاعلى دعوهم بأهوائهم ثم اقبلوا الى مطلع وحي ربكم العليم الخبير

INBA19:068, INBA32:063b

BH08880

To: Muhammad brother of emigrant, in H

Date: 1293? [1875-1876]

- 1 He is the Most Holy, the Most Exalted, the Most Great
- 2 God testifieth that there is none other God but Him. He giveth life and causeth death, then causeth death and giveth life. Verily He is the Ever-Living Who dieth not. Within His grasp is the dominion of creation and command. He, verily, is the Protector, the Self-Subsisting.
- 3 Verily he who hath attained unto the lights of the Countenance is among those who have attained the presence of God upon His throne - to this do honored servants bear witness. How many a servant awaited the days of God and His appearance, yet when He appeared, denied God, the Mighty, the Loving.
- 4 O loved ones of the All-Merciful! Arise amidst the peoples of the world and make mention of your Lord, the Mighty, the Beloved. Beware lest the oppression of them that oppress prevent you. Soon will God cause them and what they possess to perish. Verily He is the Truth, the Knower of things unseen.
- 5 Know ye the value of these days, then make mention of your Lord, the Lord of all mankind, with such remembrance as will cause hearts to soar.

1 الأقدس الأَمع الأعظم

2 شهد الله انه لا اله الا هو يحيي و يميت ثم يميت و يحيي انه هو حي لا يموت بيده ملكوت الأمر و الخلق انه هو المهيمن القيوم

3 ان الذي فاز بأنوار الوجه انه ممن زار الله على عرشه يشهد بذلك عباد مكرمون كم من عبد انتظر ايام الله و ظهوره و اذا ظهر كفر بالله العزيز الودود

4 يا احباء الرحمن قوموا بين ملا الامكان ثم اذكروا ربكم العزيز المحبوب اياكم ان يمنعكم ظلم الدين يظلمون اليوم سوف يفنيهم الله و ما عندهم انه هو الحق علام الغيوب

5 ان اعرفوا قدر تلك الايام ثم اذكروا ربكم مولى الأنام بذكر تطير به القلوب

BLIB_Or15730.156a

BH08714

To: Sister of Ismullah Javad, in Qazvin

Date: 1293? [1875-1876]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O handmaiden of God! Thy mention hath been made before the Throne and this Tablet hath been sent down from the heaven of favor that thy heart and vision may be illumined by beholding it. If thou wouldst reflect a little, thou wouldst testify with complete certitude that no greater bounty than this bounty hath existed or shall ever exist in creation. Be thou thankful unto thy Lord for having remembered thee in this mighty Prison. Grieve not over anything. Place thy trust in God in all matters. Soon shall the world and that which causeth the hearts of servants to be saddened pass away, and sovereignty and dominion shall remain with God, the Protector, the Self-Subsisting. Glory be upon thee and upon those who have drunk the choice wine of life in the name of God, the Mighty, the Loving.

2 ای امة الله ذكرت لدى العرش مذکور آمد و این لوح از سماء عنایت نازل تا قلب و بصرت بمشاهده آن منور گردد اگر قدری تفکر نمائی یقین کامل شهادت میدهی که فضلی اعظم از این فضل در ابداع نبوده و نخواهد بود ان اشکری ربک بما ذکرک فی هذا السجن العظیم لا تحزنی من شیء توکل علی الله فی کلّ الأمور سوف تنفی دنیا و ما تحزن به قلوب العباد و یبقی الملك و الملکوت لله المهیمن القیوم البهاء علیک و علی اللّائی شربن ریحق الحیوان باسم الله العزیز الودود

BLIB_Or15719.165c

BH08942

To: Muhammad Quli who has attained, in Tihiran

Date: 1293? [1875-1876]

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

1 هو الأمر الحافظ العليم الخبير

2 The Lord of the nations hath spoken in the Most Great Prison: He is, verily, none other than God, the Protector, the Self-Subsisting. At all times He calleth those within the realm of creation unto God, the Lord of what was and what shall be.

2 قد نطق مولی الأمم فی السجن الأعظم انه لا اله الا هو المهیمن القیوم فیکلّ الاحیان یدعو من فی الامکان الى الله ربّ ما کان و ما یکون

3 Among the people are those who have hearkened to His most sweet call and turned toward the Supreme Horizon, and among them are those who have turned away and denied God, the Mighty, the Loving. The ocean of bounty hath surged and the door of reunion hath been opened, yet the people remain

3 من الناس من سمع ندائه الأعلی و توجه الى الأفق الأعلی و منهم من اعرض و کفر بالله العزیز الودود قد تموج بحر الرخاء و فتح باب اللقاء ولكن القوم عنه معرضون قد نبذوا ما کان باقیاً لهم و اخذوا ما یفنی الا انهم لا یفقهون

heedless thereof. They have cast away that which would endure and have taken that which perisheth. Verily, they do not understand.

- 4 By God! Had they perceived the fragrance of My raiment, they would have hastened to the stronghold of My loving-kindness and turned toward My beloved countenance.
- 5 Give thanks unto God for having been mentioned in the presence of the Wronged One, and for this Forbidden Tablet having been revealed for thee.

4 تالّله لو وجدوا عرف قیصی لسرعوا الى حصن
عنایتی و توجّهوا الى وجهی المحبوب

5 ان اشكر الله بما ذكرت لدى المظلوم و نزل لك
هذا اللوح المنوع

INBA18:554

BH09049

To: Aqa Siyyid Barat

Date: 1293? [1875-1876]

- 1 In the name of the Sovereign of all creation!
- 2 Blessed is the state of those souls who have received their writ of freedom from the Dayspring of God's Cause and remained protected from the fire of ignorance and misbelief. All people were awaiting the days of God, yet when the Sun of Revelation shone forth from the horizon of the heaven of divine will, all were heedless of Him and occupied with and turned to other than Him, except for those souls who heard the divine call with the ear of the heart and turned toward His horizon.
- 3 Today is the day of service, today is the day of pure deeds. All the friends must, through the grace of the All-Merciful, occupy themselves with guiding others through goodly deeds, pleasing conduct, and healing words. He is verily the Protector of those who do good. Praise be to God, the Lord of the worlds.

1 بنام سلطان امکان

2 نیکوست حال نفوسیکه برات آزادی از مطلع امر
الهی اخذ نموده اند و از نار جهل و شرک محفوظ
مانده اند جمیع ناس منتظر [ایام] الله بوده اند و
چون شمس ظهور از افق سماء مشیت الهی اشراق
فرمود کل از او غافل و بغیر او مشغول و متوجه
مگر نفوسیکه ندای ربّانی را بسمع فؤاد شنیده اند
و بافتش توجه نموده اند

3 الیوم یوم خدمت است الیوم یوم عمل خالص
است باید جمیع دوستان بعنایت رحمن باعمال
حسنه و اخلاق مرضیه و بیانات شافیه بهدایت
عباد مشغول شوند انه ولی المحسنین الحمد لله رب
العالمین

BLIB_Or15719.153c, AQA5#091 p.106b,

AHB_122BE #07 p.260, AKHA_132BE

#01 p.a

BH08929*To: Azizullah**Date: 1293? [1875-1876]*

He is the One Who has sovereignty over what has been and what will be.

We have heard your call and recognized your turning towards Us. We beseech God to assist you in that which He loves and is pleased with. Verily He is the All-Bountiful, the All-Knowing, the All-Wise.

Today all must fix their gaze upon the divine commandments and be content and grateful with utmost joy and delight in whatever He has ordained. The ultimate purpose has been and is the recognition of God. Whosoever has attained unto this and acted according to His commandments has attained unto all good.

Praise be to the Ancient Lord Who has adorned thee with the ornament of His recognition and guided thee to the Kaaba of His Beauty. If thou wert to render thanks until the Day that has no end, it would not equal this supreme gift and mighty favor. Say: Praise be to God, the Lord of the worlds.

هو المهيمن على ما كان و ما يكون

قد سمعنا ندائك و عرفنا توجهك نستل الله بأن
يؤيدك على ما يحب ويرضى أنه هو الفضل العليم
الحكيم باید اليوم كل بشر او امر الهية ناظر باشند
و آنچه حکم فرموده بکمال سرور و ابتهاج راضی
و شاکر اصل مقصود معرفه الله بوده و هست
هر نفسی بأن فائز شد و باو امرش عمل نمود او
بکل خیر فائز گشته حمد کن مالک قدم را که
بطراز عرفانش ترا مزین نمود و بکعبه جمالش
هدایت فرمود اگر الی اليوم الذی لا آخر له شکر
نمائی معادله باین عطیه کبری و نعمت عظمی
نخواهد نمود قل الحمد لله رب العالمین

BLIB_Or15719.067b, MSBH7.460-461

BH08641*Date: 1293? [1875-1876]*

1 In the Name of the One Friend

2 Praise be to God that thou hast attained to the recognition of the All-Merciful and hast drunk from the Living Waters which are His love. How many were the great ones and the learned who for nights and days yearned and longed for such a day, yet attained it not, while thou hast attained, arrived, beheld and heard. Know thou the station of this great bounty and occupy thyself with the remembrance of the Peerless Friend. The world and all that is therein shall pass away, and what shall endure for thee is that which the Tongue of Grandeur hath spoken, as a grace from His presence. Verily, He is the Ancient Bestower. We beseech Him, exalted be He, to assist

1 بنام دوست یگا

2 الحمد لله بعرفان رحمن فائز شدی و از کوثر حیوان
که حب اوست آشامیدی چه مقدار از بزرگان
و دانایان که شبها و روزها همیشه روزی را رجا
مینمودند و آرزو داشتند و باو فائز نشدند و تو
فائز شدی رسیدی و دیدی و شنیدی مقام این
نعمت بزرگ را بدان و بذکر دوست یگا مشغول
باش لا یبقی العالم و ما فیہ و ما یبقی لک ما نطق
به لسان العظمة فضلاً من عنده أنه هو الفضل
القدیم نستله تعالی بأن یوفق احبائه علی حبه و

His loved ones to love Him and to please Him, and to ordain for them that which shall profit them and preserve them. Verily, He is the Generous, the Beneficent. Praise be to God, the Goal of all who have known Him.

رضائه و یقدّر لهم ما ینفعهم و یحفظهم أنّه هو
الجواد الکریم الحمد لله مقصود العارفین

BLIB_Or15719.071a

BH08727

Date: 1293? [1875-1876]

¹ He is the Speaker, the Expositor, the All-Knowing!

¹ هو المتکلم المبین العليم

² O friends! It is the springtime of the All-Merciful, and the breezes of divine favor are wafting and diffusing. Strive ye, that through these spiritual breezes ye may cause the withered trees of humanity to become verdant and flourishing, that they may be adorned with the fruits of divine knowledge and the blossoms of heavenly and conclusive wisdom. The withered trees are fit only to be cut down, while the nurtured trees are the ornament of gardens and orchards. God willing, through the grace of God, may ye become so engaged in serving the Cause that mention of it shall endure in the Book of God as long as the kingdom of earth and heaven shall last. Verily, He aids whoever aids Him and regards whoever turns toward Him. There is no God but Him, the Single One, the All-Informed. Glory be upon thee and upon those who have cast away what they possessed and taken what they were commanded in a perspicuous Tablet.

² ای دوستان ربیع رحمانیست و نسایم عنایت الهی جاری و ساری جهد نمائید تا اشجار یابسهء انسانی را از این نسایم روحانی سبز و خرم کنید تا باثمار معارف الهیه و اوراد حکم بالغهء ربّانیّه مزین شوند اشجار یابسه لایق قطعست و اشجار مریبه زینت حدائق و بساتین انشاءالله بعنایة الله چنان بخدمت امر مشغول شوید که ذکرش در کتاب الهی بدوام ملک و ملکوت باقی و ثابت ماند انه ینصر من نصره و ینظر من توجه الیه لا اله الا هو الفرد الخبیر البهاء علیک و علی الذین نبذوا ما عندهم و اخذوا ما امروا به فی لوح مبین

BLIB_Or15719.154b, AQA7#481 p.303a,
PYB#233 p.03

BH08788*Date: 1293? [1875-1876]*

He is the Most Holy, the Most Great, the Most Exalted

A remembrance from Us to those who have turned towards the Throne of God, the Help in Peril, the Self-Subsisting. Say: Verily the Throne is My Temple whereon the All-Merciful is seated. Rejoice ye at this and be of them that are thankful. Say: This is the heaven of the Cause from whose horizon hath shone forth the Sun of Utterance. Blessed be God Who hath spoken the truth and caused every thing to speak forth in this wondrous Day. Say: This indeed is the Most Great Ocean and its fishes are the sciences. Well is it with people who understand. Harken, O people, unto the Call of God, and arise from the slumber of heedlessness, turning towards His manifest horizon. Thus hath the Tongue of Grandeur spoken. He who hath heard hath attained unto all good, and he who hath been deprived is verily of the people of the graves. The glory be upon thee and upon those who have turned to the Qiblih of the horizons and believed in God, the Mighty, the Beloved.

هو الأقدس الأعظم الأعلى

ذَكَرَ مِنْ لَدُنَّا لِلَّذِينَ تَوَجَّهُوا إِلَى عَرْشِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ إِنَّ الْعَرْشَ هَيْكَلِي وَاسْتَوَى الرَّحْمَنُ عَلَيْهِ أَنْ أَفْرَحُوا بِذَلِكَ وَكُنُوا مِنَ الشَّاكِرِينَ قُلْ هَذِهِ لِسَمَاءِ الْأَمْرِ اشْرَقَتْ مِنْ أَفْقِهَا شَمْسُ الْبَيَانِ تَبَارَكَ اللَّهُ الَّذِي نَطَقَ بِالْحَقِّ وَانْطَقَ كُلُّ شَيْءٍ فِي هَذَا الْيَوْمِ الْبَدِيعِ

قُلْ إِنَّ هَذَا الْبَحْرَ الْأَعْظَمَ وَالْعُلُومَ هُوَ حَيْثَانَهُ طُوبَى لِقَوْمٍ يَفْقَهُونَ أَنْ اسْتَمَعُوا يَا قَوْمَ نَدَاءِ اللَّهِ وَاقُومُوا عَنْ رَقْدِ الْغَفْلَةِ مُتَوَجِّهِينَ إِلَى أَفْقِهِ الْمَشْهُودِ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ أَنَّ الَّذِي سَمِعَ فَازَ بِكُلِّ الْخَيْرِ وَالَّذِي مَنَعَ أَنَّهُ مِنْ أَهْلِ الْقُبُورِ الْبَهَاءِ عَلَيْكَ وَعَلَى الَّذِينَ أَقْبَلُوا إِلَى قُبْلَةِ الْأَفَاقِ وَآمَنُوا بِاللَّهِ الْعَزِيزِ الْمَحْبُوبِ

BLIB_Or15719.167c

BH09366*Date: 1293? [1875-1876]*

1 He is the Most Holy, the Most Great

2 Glorified be He Who hath sent down the verses in truth and Who speaketh, verily there is no God but Him, the Almighty, the Self-Subsisting. Blessed art thou, O my handmaiden, for having turned unto the Dawning-Place of Revelation and recognized thy Lord. This, verily, is a manifest bounty. That which thou didst send hath been honored and adorned with the Most Great Vision on the night wherein was born the Hidden Mystery. Know thou the value of this bounty, then rejoice in such wise that neither the affairs of the world nor the veils of the nations shall sadden thee. Thus doth the Lord of Eternity make mention of thee. He, verily, is the Almighty, the Mighty,

1 هو الأقدس الأعظم

2 سُبْحَانَ الَّذِي أَنْزَلَ الْآيَاتِ بِالْحَقِّ وَيَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ طُوبَى لَكَ يَا أَمَّتِي بِمَا أَقْبَلْتَ إِلَى مَطْلَعِ الْوَحْيِ وَعَرَفْتَ مَوْلَاكَ أَنَّ هَذَا الْفَضْلَ مَشْهُودٌ قَدْ تَشَرَّفَ مَا أَرْسَلْتَهُ وَتَزَيَّنَ بِالْمَنْظَرِ الْأَكْبَرِ فِي لَيْلَةٍ فِيهَا وَلَدَ الْغَيْبِ الْمَكْنُونُ أَنْ أَعْرِفِي قَدْرَ هَذَا الْفَضْلِ ثُمَّ أَفْرَحِي عَلَى شَأْنٍ لَا تَتَكَدَّرُ شُؤُونَاتِ الْعَالَمِ وَلَا حِجَابَاتِ الْأُمَمِ كَذَلِكَ يَذْكُرُكَ مَالِكُ الْقَدَمِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمَحْبُوبُ لَا تَحْزَنِي مِنْ

the Beloved. Be not grieved at anything. In all matters place thy trust in the Lord of Revelation. He will verily deliver thee through the truth. He, verily, is the Truth, the Knower of things unseen.

شیء توکلی فی کلّ الأمور علی مالک الظهور أنّه
ینجیک بالحقّ أنّه هو الحقّ علام الغیوب

INBA23:072b

BH09813

To: Ustad Aqa Jan, in Qaf Kaf

Date: 1293? [1875-1876]

In the name of the All-Merciful God!

We have enjoined steadfastness upon all people; nevertheless, some of the companions, upon merely witnessing reprehensible deeds from those who have attributed themselves to the Truth, have withdrawn from the Truth, exalted and mighty be He, and have remained deprived of the pure, flowing waters of the days of God.

This, despite the fact that in every age, at the dawning of the light of divine unity, there have been both the faithful and the unfaithful. Blessed is the state of those souls who today fix their gaze upon the Supreme Horizon and are detached from all else beneath it.

God willing, may you be adorned with the ornament of steadfastness and occupied with His remembrance. Verily, He is the Single One, the All-Knowing, the All-Informed.

بنام خداوند مهربان

جميع ناس را باستقامت امر نمودیم مع ذلك
بعضی از اصحاب بجزّد مشاهده اعمال مردوده
از نفوسیکه خود را بحق نسبت داده اند از حق
جل و عزّ دوری جسته اند و از زلال سلسال
ایام الله محروم مانده اند مع آنکه در هر عصری
حین اشراق نور احدیه موافق و منافق هر دو
بوده اند نیکوست حال نفوسیکه الیوم بافق اعلی
ناظرند و از مادونش منقطع انشاء الله بطراز
استقامت مزین باشید و بذکرش مشغول أنّه هو
الفرد العلم الخبیر

BLIB_Or15719.152a, AQA5#075 p.092a,
ANDA#73 p.04

BH09778*Date: 1293? [1875-1876]*

In the Name of the Beloved of the Worlds!

I pray that ye may at all times drink of the wine of inner meanings from the chalice of the All-Merciful's bounty. Though this wine hath appeared in the vesture of words, yet it is sanctified above all words. Indeed, the very essence of meaning boweth down before it in humility and submission, confessing its inability to attain unto it.

I swear by the Most Great Name that whosoever drinketh thereof shall be freed from the idle fancies and vain imaginings of men, and, detached from all else, shall turn his face toward the Most Exalted Horizon.

Know ye the value of these days and regard this station as mighty indeed. Blessed art thou for having attained, and woe unto them that turn away.

بنام محبوب عالمیان

انشاء الله رحيق معانی را از کأس عنایت رحمانی
در کلّ حین بیاشامید این رحيق اگرچه بقمیص
لفظ ظاهر شده ولكن مقدّس از الفاظ بوده
بلکه جوهر معنی نزدش خاضع و خاشع و مقرّ
و معترف بر عدم بلوغ بآن قسم باسم اعظم هر
نفسی از آن آشامید از ظنون و اوهام ناس فارغ
و مقدّس شد و منقطعاً عن الكلّ بافی اعلیّ توجه
نمود قدر این ایّام را بدانید و قدر این مقام را
عظیم شمردید طوبی لک بما فزت و ویل للمعرضین

BLIB_Or15719.051a

BH09972*Date: 1293? [1875-1876]*

¹ In the Name of the Holy, the All-Knowing, the All-Wise!

² The Supreme Pen, out of pure grace and bounty, summons all servants at all times to the Most Glorious Horizon, and whosoever attains to this most exalted station and supreme rank, He counsels them to praiseworthy character, goodly deeds and commendable conduct. However, while some of the loved ones have attained to that which God desired, others have fallen short. You should remind all the loved ones of the divine counsels that have been revealed in the Sacred Books in this Most Great Revelation, that all may be adorned with the ornament of His favor and become the cause of remembrance among the peoples of the world.

¹ بنام مقدّس علیم حکیم

² قلم اعلی در کلّ احوان محض فضل و کرم جمیع
عباد را بافی اهی دعوت مینماید و هر نفسی
باین مقام اعلی و رتبه اولی فائز شد او را باخلاق
مرضیه و اعمال حسنه و آداب محموده وصیت
فرموده ولكن بعضی از احباب بما اراد الله فائز
و بعضی قاصر انشاء الله باید جمیع احبّاء را بوصایای
الهیّه که در کتب منزله در این ظهور اعظم نازل
شده متذکر دارید تا کلّ بطراز عنایت مزین شوند
و سبب تذکر من فی العالم گردند

BLIB_Or15719.051b

BH10016*To: Muhammad Sadiq**Date: 1293? [1875-1876]*

1 He is God, the Exalted, the Great

1 هو الله العلیّ العظیم

2 We testify that there is no God but Him. He hath ever been sanctified beyond mention by created things and will forever remain as He hath been. He hath sent the Messengers and revealed the Books as a grace from His presence. Verily, He is the Generous, the Bountiful.

2 نشهد أنه لا اله الا هو لم يزل كان مقدساً عن ذكر الموجودات و لا يزال يكون بمثل ما قد كان قد ارسل الرسل و انزل الكتب فضلاً من عنده انه لهو الجواد الكريم

3 To continue: thy call was heard and the yearning of thy heart was made manifest. Praise be to God that thou hast drunk from the Kawthar of divine love and attained unto the lights of recognition. Know thou the value of this blessing and in all times be occupied with the remembrance of the Beloved of all creation, and beseech God that thou mayest remain firm in His Cause and be enkindled with the fire of His love.

3 و بعد ندایت اصغاشد و حنین قلبت مشهود آمد الحمد لله از کوثر محبت الهی آشامیدی و بانوار عرفان فائز گشتی قدر این نعمت را بدان و در کلّ احیان بذکر محبوب امکان مشغول باش و از حقّ بخواه بر امرش ثابت مانی و بنار حبش مشتعل باشی

BLIB_Or15719.067a

BH10209*To: Aqa Siyyid Yusuf**Date: 1293? [1875-1876]*

1 In the name of the Beloved of all horizons!

1 باسم محبوب آفاق

2 O friends! Every precious and desirable thing hath thieves in pursuit of it. Therefore, you must preserve with the utmost effort and striving the pearls of divine love—which are the most excellent, delicate and beautiful jewels of the world—within the treasuries of your hearts. Verily I say, thieves lie in ambush, waiting to seize their opportunity and engage in plunder. All must hold fast to the True Protector, that they may remain safe from the evil of the commanding self. And God speaks the truth: verily He is the All-Knowing, the All-Wise.

2 ای دوستان هر چیز مرغوب قیمتی را سارقان از عقب بوده باید لای محبت الهی را که افضل و الطف و احسن جواهرات عالمست بکمال جدّ و جهد در خزائن قلوب محفوظ دارید براسستی میگویم دزدان در کمین گاه مترصدند تا فرصت یابند و بغارت مشغول گردند باید جمیع بحافظ حقیقی متمسک شوند تا از شرور انفس اماره محفوظ مانند و الله يقول الحقّ انه لهو المبین الحکیم

BLIB_Or15719.152e, AQA5#020 p.025a,
HDQI.008a, ANDA#01 p.000b

BH10245*To: Jabbar**Date: 1293? [1875-1876]*

1 In the Name of God, the One, the All-Compelling!

2 Praise be to the Beloved of the world Who hath enabled thee to attain His recognition. How many are the divines who considered themselves the leaders and guides of the people, yet today are deprived of the recognition of Truth and remain lost and wandering in the wilderness of error. And how many are the souls who deemed themselves ignorant, yet today have attained to the highest horizon of knowledge, inasmuch as the purpose of knowledge hath ever been and still is the recognition of God. Praise be to the Beloved Who hath enabled thee to attain to this bounty.

1 بنام خداوند یگا

2 حمد کن محبوب عالم را که ترا بعرفان خود فائز فرمود چه مقدار از علما که خود را مقتدی و پیشوای خلق می‌شمردند الیوم از عرفان حق محرومند و در بادیه‌های ضلالت گمراه و سرگردان مانده‌اند و چه مقدار از نفوس که خود را جاهل میدانستند الیوم باعلی افق علم فائزند چه که مقصود از علم عرفان الله بوده و هست حمد کن محبوب را که ترا باین فضل فائز فرمود

BLIB_Or15719.153b, AQA5#079 p.095,
PYB#222 p.03

BH10158*To: Mashhadi Arab Ali**Date: 1293? [1875-1876]*

1 In the name of the true Friend!

2 Today all who are on earth are obligated to follow the divine commandments, for these are the cause of order in the world and tranquility among the nations. God willing, may all attain to that which God has willed and act according to what He has decreed.

3 The world has never had, nor will ever have, any constancy. Strive that in these fleeting days you may acquire eternal pearls. Pure and holy deeds will assuredly be preserved in the book of divine preservation. Blessed is the soul that has attained to this station.

1 بنام دوست حقیقی

2 الیوم کلّ من علی الأرض مکلفند بمتابعت اوامر الهی چه که اوست سبب نظم عالم و علت آسایش امم انشاءالله باید جمیع به ما اراد الله فائز شوند و بآنچه حکم فرموده عامل گردند

3 دنیا را وفائی نبوده و نیست جهد نمائید تا در این ایام فانیه کسب لالی باقیه نمائید عمل پاک و مقدس البتّه در کتاب حفظ الهی محفوظ خواهد ماند طوبی از برای نفسیکه باین مقام فائز شد

BLIB_Or15719.153a, AQA5#083 p.099,
AKHA_132BE #05 pa

BH10226*Date: 1293? [1875-1876]*

In the Name of God, the Almighty.

After recognition of the Dawning-Place of Divine Revelation and the Dayspring of the Commands of the Self-Subsisting, steadfastness has been among the greatest of deeds. The souls who have turned towards God must be so firm that should all the peoples of the earth wish to remove them from the ocean of nearness, they would find themselves powerless to do so. How excellent is the state of that soul who has drunk from the cup of steadfastness and attained this most great bounty - such a one is among those drawn nigh unto God.

O friends! Strive that ye may guide those who are lost in the valleys of idle fancies to the horizon of certitude. Verily, He is the Counselor, the All-Knowing.

بنام خداوند توانا

بعد از عرفان مطلع وحی الهی و مشرق اوامر
صمدانی استقامت از اعظم اعمال بوده باید نفوس
مقبله بشأنی مستقیم باشند که جمیع اهل ارض
اگر بخواهند ایشان را از بحر قرب دور نمایند خود
را عاجز مشاهده کنند نیکوست حال نفسی که از
کأس استقامت آشامید و باین فیض اعظم فائز
شد اوست از مقرّبین ای دوستان جهد نمائید تا
گگشتگان وادی اوهام را بافق یقین کشانید آنه
لهو الناصح العلیم

BLIB_Or15719.152c, AQA5#070 p.087a,
AYI2.073, AHB_123BE #06 p.154,
AKHA_131BE #18 p.a, AKHA_132BE
#18 p.a, ANDA#73 p.04

BH10234*Date: 1293? [1875-1876]*

¹ In the Name of Him Who is the Goal of all worlds!

² The whole world hath been created for the knowledge of Him Who is the Ancient of Days, yet when the divine tests came to pass, most of mankind remained deprived, save those souls who detached themselves from all things possible and turned with perfect certitude to the most exalted horizon. Know ye the value of this lofty and glorious station, and occupy yourselves with the remembrance and praise of the Sacred Divine Being. If ye recognize the worth of this bounty, ye shall never observe yourselves to be sorrowful, and shall, at all times, soar on the wings of certitude in the atmosphere of the love of the All-Merciful.

¹ بنام مقصود عالمیان

² جمیع عالم از برای عرفان مالک قدم خلق
شده‌اند و چون امتحان الهی بمیان آمد اکثری
از ناس محروم ماندند مگر نفوسیکه از ما فی
الامکان گذشتند و بکمال ایقان بافق اعلی توجه
نمودند قدر این مقام بلند ارجمند را بدانید و بذکر و
ثنای ذات مقدّس الهی مشغول باشید اگر قدر
این فضل را بدانید هرگز خود را محزون مشاهده
نمائید و در کلّ احیان پیرایقان در هوای محبت
رحمن طیران نمائید

BLIB_Or15719.152f

BH10556*To: Aqa Siyyid Mahmud, in Kakin**Date: 1293? [1875-1876]*

1 In the name of the Educator of the world

2 The hands of divine bounty have nurtured all mankind, and, through the tongue of the Manifestations of His own Self, have announced unto all who dwell in the worlds the glad-tidings of the appearance of the Most Great Name. Yet when the light of divinity shone forth from the horizon of Oneness, all were occupied with their own vain desires and remained afar from Him—save those souls who drank deep of the choice wine of inner meanings from the hand of divine bounty. We bear witness that these are, indeed, the victors. Please God, may ye drink of the sealed wine of steadfastness and be mindful of the Dayspring of His loving-kindness.

1 باسم مربّی عالم

2 یادی عطای الهی کل را تربیت نموده و بلسان
مظاهر نفس خود جمیع من فی العالم را بظهور
اسم اعظم بشارت داده و چون نور الهیه از افق
احدیّه طالع کل بهواهای خود مشغول و از او
دور مگر نفوسیکه صهبای معانی را از ید فضل
الهی آشامیدند نشهد انهم هم الفائزون انشاءالله
از ریحی استقامت پیاشامید و بذکر مطلع عنایت
ذاکر باشید

BLIB_Or15719.152b, AQA5#021 p.025b,
AYI2.074

BH10634*Date: 1293? [1875-1876]*

1 In the Name of the Peerless Lord!

2 The Most Exalted Pen in these days mostly speaks in the Persian tongue so that all may attain to the purpose of God. This is naught but through the grace of the Sovereign of existence and the Lord of the seen and unseen. Praise be to God that you have attained unto the recognition of the Dawning-Place of divine verses. Now strive that you may adorn your temples with the ornament of His holy commandments. This is the divine counsel that hath shone forth from the Dayspring of His celestial revelation. Blessed are they that have attained!

1 بنام خداوند بیماند

2 قلم اعلی این ایام در اکثر اوقات بلسان پارسی تکلم
میفرماید تا کل بمراد الله فائز شوند این نیست
مگر از فضل سلطان وجود و مالک غیب و
شهود الحمد لله بعرفان مطلع آیات الهی فائز شدید
حال جهد نمائید تا هیاکل خود را بطراز اوامر
مقدسه اش مزین نمائید اینست وصیت الهی که
از مشرق وحی صمدانی اشراق نمود طوبی للفائزین

BLIB_Or15719.152d

BH11059*Date: 1293? [1875-1876]*¹ He is the Most Holy, above all mention and description¹ هو المقدّس عن الذّكر والبيان² This is a mention from the Wronged One to those who have believed in God, the Protector, the Self-Subsisting, that the joy of My Most Great Remembrance may possess them and draw them nigh unto the Mighty, the Beloved. We counsel you, O My loved ones, to fear God and to follow what hath been sent down in His preserved Book. Verily, it is the Most Holy Book...² ذكر من لدى المظلوم الى الذين آمنوا بالله المهيمن
القيوم ليأخذهم فرح ذكرى الأعظم ويقربهم الى
العزیز المحبوب نوصيكم يا احبائي بتقوى الله واتباع
ما نزل في كتابه المحفوظ وانه لكتاب الأقدس ...

ASAT1.167x

Study guide to this volume

The second volume from 1876 marks a significant expansion of horizon. While the previous volume corrected the community's misguided zeal through insistence on wisdom and nonviolence, this volume engages the deeper theological controversy that threatened to fragment the Baha'i community from within: the objection, raised by some Azali Babis and others, to Baha'u'llah's use of the language of Divinity and Lordship in reference to Himself. The longest and most doctrinally rich tablet in the volume—BH00217—mounts a comprehensive defense of theophanic language by marshaling the Hebrew Bible, the Qur'an, and the Bab's own writings, and frames the controversy as a failure of certitude: those who object have not attained the "Kawthar of certitude" and remain "in doubt concerning the Day of God and His meeting." Alongside this theological center, the volume opens outward toward the world in ways unusual for this period: a believer is blessed for studying medicine and encouraged to translate Baha'u'llah's verses into "the language of the West" so that "the people of the West may become informed"; and a secretary's report reveals that nineteen planets were mentioned in an earlier tablet on cosmology—a rare glimpse of the cosmic scope that divine knowledge encompasses. The volume governs itself by a single discipline: unity, fellowship, and steadfastness are the true "infrastructure" of the Cause, without which theological clarity and global proclamation alike remain ineffective.

The Defense of Theophanic Language: Divinity, Lordship, and the Day of God

Key Passages

The Most Exalted Pen hath not moved to make mention of the Most Mighty, Most Holy, Most Glorious Manifestation save to refer to Divinity, Lordship and the like...the veiled ones among the people of the Bayan have objected as to why the Ancient Beauty has claimed Divinity. The baseness of these people has reached such a point that the pen is ashamed to mention what they have said...In the Book of Isaiah it states that the everlasting God shall come. In the Qur'an it states: "Whose is the Kingdom this Day? God's, the One, the All-Compelling!" And likewise: "And thy Lord shall come with angels rank on rank."
— BH00217

This is a Day wherein none should be mentioned save God, and the covenant of this Day was taken from the Prophets, the truthful ones, the martyrs and the righteous in the Qur'an and in the holy Books of old. Yet most people understand not, nor do they perceive. Blessed is he who is adorned this Day with the lights of certitude, turning

away from those who are in doubt concerning this blessed, mighty, and inevitable Day.
— BH00217

He hath created the whole world through His Primal Word, and all do acknowledge and confess this truth. Yet none hath ever understood that Word, let alone its Creator and Source. For if it be claimed that this Word is like unto words that flow from the tongue, this would be sheer injustice and pure fabrication, since such words are subject to extinction while the Word of God is sanctified therefrom. — BH00911

Context for Study

The theological controversy addressed in BH00217 is one of the most consequential in the early Baha'i period. Baha'u'llah's use of the language of Divinity and Lordship—saying “I am God,” claiming to be the “Day of God,” speaking in the person of God in many tablets—was interpreted by Azali opponents as either blasphemous self-deification or as evidence that He was making claims incompatible with Islamic monotheism. The defensive argument in BH00217 has several layers. First, the precedent: the Qur'an itself speaks of “thy Lord” coming “with angels rank on rank,” and the Hebrew Bible announces that “the everlasting God shall come.” These are not human claims but scriptural promises, and Baha'u'llah's theophanic language is their fulfillment. Second, the Bab's own testimony: the Point of the Bayan explicitly acknowledged a Being who “cannot be indicated by My indication” and yet speaks with divine authority. Third, the theological anthropology: the Manifestation occupies a unique station that is neither God in essence (the Essence remains utterly transcendent) nor a mere human being; He is the “Dawning-Place” through which divine Names and attributes are manifest in creation. This is a precise theological claim, analogous to but distinct from Christian Christology (especially the Chalcedonian formula of two natures in one person), from the Sufi concept of the *insan al-kamil* (perfect human as the locus of divine self-manifestation), and from the Shi'i theology of the Imam as the “face of God” (*wajh Allah*). The insistence that doubt about the Day of God's theophanic character represents a failure of certitude rather than of information places this as much in the category of spiritual discernment as of doctrinal argument.

Questions for Reflection

1. Baha'u'llah's theophanic language—saying “I am God” and referring to Himself with divine titles—has parallels in Jewish Wisdom literature (Proverbs 8, where Wisdom speaks in the first person about her pre-existence), in the Gospel of John (“Before Abraham was, I am”), and in certain Sufi texts. What distinguishes these precedents from blasphemy, and how does the same logic apply to Baha'u'llah's claims?
2. The Bab's testimony that the Promised One “cannot be indicated by My indication, nor by what is mentioned in the Bayan” is invoked as the strongest possible precedent for Baha'u'llah's transcendent station. What does it mean for a prophetic figure to testify to a successor who exceeds all categories his own revelation can supply?
3. BH00911's definition of the divine Word as “sanctified from any property or substance” and therefore beyond the limitations of ordinary speech resonates with the Christian tradition of negative theology (*via negativa*). How does the Baha'i doctrine of the divine Word compare

with the Johannine *Logos*, with the Neoplatonic *One* that exceeds all predication, and with the Buddhist *dharmakaya*?

4. The Azali objection to theophanic language is described as a failure of certitude rather than a legitimate theological inquiry. Is this dismissal too sharp? What distinguishes a spiritually motivated demand for clarity from a theologically motivated objection to divine claims?
5. How does the Baha'i resolution of theophanic language—the Manifestation as the Dawning-Place, not the Essence of God—compare with the Christian resolution of Christological controversy in the first four ecumenical councils? What problems does each solution address, and what new problems does each create?

Unity, Certitude, and the Referral of Disputes to the Source

Key Passages

That which is incumbent and obligatory upon all this day is fellowship and unity, for discord hath ever been and shall continue to be the cause of the dissipation of God's Cause...All must fix their gaze upon that which hath been sent down from the heaven of God's Will, and should they fail to comprehend any of the divine verses or differ in their interpretation, they must inquire of the Source of the Cause. Verily He knoweth what He hath revealed in truth, but the people know not. — BH00217

In all the holy Books mention is made of the Day of God and the appearance of Truth...Yet most people remain veiled and are seen wandering in the wilderness of doubt and uncertainty. Today the people of God are souls who have consumed doubt and uncertainty with the fire of certitude and are assured of the Day of God and His meeting. Blessed are they, then blessed are they! By God the Truth, Paradise itself yearns to meet them. — BH00217

In these days which are in truth the source of all days, and in this age which is the king of ages, the friends of the All-Merciful should strive with the utmost joy and fragrance to attain lofty stations and enduring ranks, for the world is seen to be as a shadow that exists one moment and is gone the next. The upright souls who have turned to God should hold fast to the cord of His grace and exert their utmost effort that perchance some service may be rendered by them for God's sake, the effects of which will remain and endure in the world. — BH01122

Context for Study

The prescription in BH00217 for managing interpretive disagreement is procedurally precise: divergent readings of the divine verses should be referred to the “Source of the Cause”—Baha'u'llah Himself, or the appointed interpreter after His passing. This is a foundational principle of Baha'i hermeneutics, and it addresses a real danger visible throughout this volume: the proliferation of personal interpretations, oral rumors, and community debates that generate discord and weaken the Cause. The doctrine is complemented by the existential counsel of BH01122: the world is “a shadow

that exists one moment and is gone the next,” and the only deeds that matter are those “whose effects will remain and endure.” This is a deliberate inversion of worldly accounting: temporal success (power, wealth, reputation) is transient, while service rendered for God’s sake participates in permanence. The coupling of certitude (about the Day of God) with fellowship (with all those who have turned toward God) creates the communal climate in which effective service becomes possible. Students may compare this prescription for managing interpretive disagreement with the early Christian practice of appealing to bishops for resolution (later formalized in councils), with the Islamic principle of *ijma‘* (consensus of the community) as a source of law, and with the Quaker practice of “testing of the spirit” in which the community discerns together whether an individual’s inspiration is genuine.

Questions for Reflection

1. The principle of referring interpretive disagreements to the “Source of the Cause” is both a theological and an institutional principle. After Baha’u’llah’s passing, this function was transferred to ‘Abdu’l-Baha, then to Shoghi Effendi, and then to the Universal House of Justice. What are the strengths and risks of this model of centralized interpretation? Compare with the Catholic doctrine of papal infallibility and with Protestant insistence on the perspicuity of scripture.
2. Certitude is described here as a spiritual achievement (“consuming doubt and uncertainty with the fire of certitude”) that Paradise itself “yearns to meet.” How does this understanding of certitude differ from the modern epistemological value of critical doubt? Is there a way to hold both?
3. The world is described as “a shadow that exists one moment and is gone the next.” What does this characterization imply about the value of engagement with worldly affairs—science, politics, culture? Is this world-renouncing or simply world-reordering?
4. “Service rendered for God’s sake, whose effects will remain and endure in the world”—what makes deeds permanent rather than transient? What is the relationship between spiritual motivation and lasting social impact?
5. How does BH00217’s description of those who “have consumed doubt and uncertainty with the fire of certitude” compare with William James’s account of religious conversion in the *Varieties of Religious Experience*—specifically his analysis of the passage from divided to unified selfhood?

Global Proclamation: Medicine, Language, and the People of the West

Key Passages

As to what you mentioned regarding medical science—excellent is what you have done. He will assist you—be assured and be of the thankful ones. Divine outpourings and heavenly confirmations from the Eternal One have encompassed and continue to encompass you. God willing, you will succeed in learning the language mentioned and

will translate the verses of God into that language, so that the people of the West may become informed of the Dayspring of Divine Revelation and what hath been sent down from His presence. — BH06448

Among other things, in that Tablet nineteen planets were mentioned, and He stated that the full account had not yet been given. What was mentioned therein about the heavens and celestial spheres was different from what people commonly describe. — BH00624

For instance, knowledge appeared specifically for the recognition of the Known One; nevertheless, the learned of the age have, because of it, remained debarred from the Truth...Yet when the horizon of the world was illumined and made resplendent with the lights of the Sun of the manifestation of the Most Great Name, all arose in denial and rejection. — BH03697

Context for Study

BH06448 is one of the most historically arresting tablets in the volume: Baha'u'llah explicitly blesses a believer for studying medicine and encourages him to translate the divine verses into “the language mentioned” (almost certainly French or another European language) so that “the people of the West may become informed.” In 1876, the Baha'i community was almost entirely Persian and Arab. The vision of a global proclamation reaching the peoples of Europe and the Americas was not yet realized—Baha'u'llah would not leave **Akka** until 1877, would never travel to the West, and Western recognition of the Baha'i Faith would not arrive in earnest until 'Abdu'l-Baha's 1911–1913 Western tours. Yet in this tablet from 1876, the direction of travel is already clear: the Faith is not a Persian or Middle Eastern phenomenon but a universal disclosure. The coupling of medicine (a modern scientific discipline) with the mission of translation (a communicative and cultural task) suggests a vision of the Baha'i community's social role that integrates scientific competence with proclamation—not as separate spheres but as aspects of a single service. The cosmological reference in BH00624 to “nineteen planets”—different from what people commonly describe—is tantalizing. Whether Baha'u'llah was referring to a numerical symbolism (nineteen is the number of unity in Babi cosmology) or to an actual astronomical claim that anticipated later discoveries remains an open question. What is clear is that divine knowledge is portrayed as encompassing physical reality in a way that the scientific establishment of 1876 had not yet fully mapped.

Questions for Reflection

1. Baha'u'llah blesses the study of medicine as a form of service and links it to the broader mission of informing the peoples of the West. What theory of the relationship between professional expertise and religious mission does this tablet embody? How does it compare with the Islamic tradition of *fard kifaya* (communal obligation) to pursue beneficial sciences?
2. The encouragement to translate divine verses into Western languages in 1876—when the Baha'i community was entirely Middle Eastern—is a remarkable act of anticipatory faith. What does it reveal about Baha'u'llah's understanding of the scope and trajectory of the Cause? How does prophetic vision of future geographical reach compare with analogous

moments in the history of other religions (Paul's vision of a Macedonian man calling him to Greece in Acts 16, or the Japanese Buddhist mission to the West)?

3. BH03697 observes that knowledge, which appeared specifically for recognition of the Known One, has instead become the barrier that keeps the learned from the Truth. This is a paradox at the heart of religious epistemology. How does religious knowledge function differently from scientific or philosophical knowledge in its relationship to its ultimate object?
4. The reference to nineteen planets "different from what people commonly describe" in 1876 raises questions about the relationship between Baha'u'llah's knowledge claims and modern cosmology. How should Baha'i communities navigate the interpretation of such statements in an era of highly developed astronomical science?
5. How does BH01122's description of the world as "a shadow" relate to the encouragement to study medicine and translate verses—both deeply engaged with worldly reality? Is there a tension between world-renouncing metaphysics and world-affirming service, or does the Baha'i framework resolve it?

A Guiding Question for the Whole Volume

Volume 55 opens with a comprehensive defense of theophanic language directed at those who objected that Baha'u'llah could not have spoken with divine authority. It closes with a glimpse of a young believer studying medicine and preparing to translate divine verses for the peoples of the West. Between these two poles lies a single discipline: certitude in the Day of God, fellowship with all who have turned toward God, and the referral of every interpretive dispute to the Source of the Cause.

A guiding question for the whole volume might therefore be: **When a Manifestation of God defends His use of theophanic language against the objections of those who deny His Day while simultaneously directing a physician to inform the peoples of the West, what understanding of divine disclosure—at once cosmic, immediate, and globally directed—is at work, and what kind of certitude, unity, and competence must the community cultivate in order to embody it?**