



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 56:

Writings of Baha'u'llah in 'Akka, year 1294 A.H.
(1877)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 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
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 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
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‘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
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- 127–129. Letters and utterances in the year 1903 I–III
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- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 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
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Introduction to volume 56

This volume (1294 A.H./1877) is shaped by a palpable shift in outward circumstance: the gradual loosening of confinement in ‘Akka and the community’s transition from the prison-city to new sites of residence and gathering beyond its walls. Several texts register this change not merely as relief from hardship, but as an event laden with providential meaning—an enacted “opening” long intimated in earlier revelations and now read as a sign of divine vindication. One also senses, in more than one place, the alternation between enforced silence and renewed outpouring: the interruption of revelation amidst intense sorrow, followed by fresh effusions of guidance once “the gates of bounty” are again unbarred.

Two items, in particular, anchor the historical moment. BH10991 tersely records the decisive movement outside the prison—on 24 Jamadi al-Awwal 1294, Baha’u’llah leaves the Most Great Prison, first appearing in the Ridvan Garden and then proceeding to the Mansion of Mazra’ih. This transition is given theological depth in BH01860, which frames the departure as the fulfillment of prior divine promise: the “door” of imprisonment is opened “with the key of His Most Great Name,” and the new garden setting is presented as a stage upon which what lay “concealed” in the Books of God becomes manifest. In the same outward register of relocation and expanding correspondence, BH00946 reports the safe arrival of “His Holiness” at the “designated place,” encourages the promotion of the Cause “in all languages,” and attends, with striking concreteness, to the practical burdens of communication, permissions, and the steady circulation of news, persons, and goods among the believers. Alongside this movement into a less restricted environment, the volume repeatedly reasserts a second overarching theme: the fulfillment of prophecies concerning rulers and empires. BH00292 is especially notable for weaving contemporary political upheavals—above all in Istanbul/Constantinople—into a retrospective reading of earlier Tablets, including explicit recollections of Baha’u’llah’s warnings to Napoleon III and their subsequent historical verification.

Beyond these anchors, a handful of items stand out for distinctive content. BH02508 gives a rare, almost procedural clarification of sacred time: it explains the reckoning of abstention and the dating of Ridvan relative to the festival concluding the Fast, and it extends permission for families, should they judge it wise, to come to the Most Holy Court. BH01320 combines administrative permissions (pilgrimage access, travel during Ridvan) with pastoral consolation—addressing bereavement and supplying a brief devotional supplication—while also preserving small but illuminating details of naming and identification within the community. The most polemically charged piece here is BH00373, which denounces the “Siyyid of Qum” (linked to earlier Babi history), warns against credulity and the tyranny of inherited “names,” and buttresses its counsel by explicit appeal to Babi scriptural statements. Finally, the volume also includes more extended moral-theological instruction cast in sweeping, didactic prose—e.g., BH00862 on the purposes of divine law and the primacy of detachment as a formative virtue—material that, while less occasion-specific, helps situate this period’s outward expansion within an inward program of ethical and spiritual consolidation.

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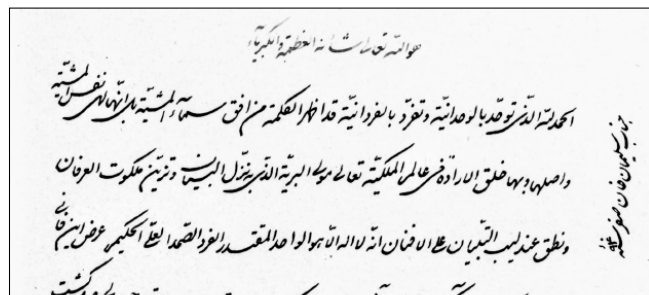
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BH00292

To: Sulayman Khan Tunukabani
Date: 1294-02-01 [1877-Feb-15]



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- 1 هو الله تعالى شأنه العظمة والكبرياء
- 1 He is God, exalted be His glory, the Most Great, the Most Glorious!
- 2 الحمد لله الذي توحّد بالوحدانية و تفرد بالفردانية قد اظهر الكلمة من افق سماء المشية بل انها لمي نفس المشية و اصلها و بها خلق الارادة في عالم الملكيه تعالى مولى البرية الذي به نزل البيان و تزين ملكوت العرفان و نطق عندليب التبيان على الأفنان انه لا اله الا هو الواحد المقدر الفرد الصمد العلي الحكيم
- 2 Praise be to God Who is one in His unity and single in His singleness. He hath manifested the Word from the horizon of the heaven of Will-nay, it is the very Will itself and its essence—and through it He created volition in the world of sovereignty. Exalted be the Lord of creation, through Whom the Bayan was sent down, the Kingdom of Knowledge was adorned, and the Nightingale of Utterance warbled upon the branches. Verily, there is none other God but Him, the One, the Powerful, the Single, the Self-Subsisting, the Most High, the All-Wise.
- 3 عرض اين فاني خدمت سرکار عالی آنکه دو دستخط از آنجناب رسيد و کمال فرح و ابتهاج از سلامتی وجود عالی حاصل گشت اگر در جواب تأخير رفته اميد عفو است چه که قريب سه شهر بل ازید از سماء مشيت ربانيه آیات الله نازل نشده قلم اعلی صامت و بحر بیان ساکن و این عبد هم مانند متحیر باهت متفکر بوده و از کثرت حزن قادر بر عرض کلهئی نبوده تا آنکه در این ایام ابواب فیض الهی مفتوح شد و سماء فضل بانجم بیان مزین گشت و امطار رحمت مجدداً از سحاب مکرم نازل این عبد بتلافي ما فات عنه باین عریضه مصدع گشت و از آنجناب هم اميد عفو است
- 3 This evanescent one submits to your eminence that two letters from you were received, and the utmost joy and delight were obtained from learning of your well-being. If there has been delay in reply, it is hoped you will forgive, as for nearly three months, nay more, the verses of God have not descended from the heaven of the Lord's Will. The Most Exalted Pen has been silent and the ocean of utterance still, and this servant, like one bewildered and astonished, has been lost in thought and, from excess of grief, has been unable to pen a single word—until these days when the gates of divine bounty were opened and the heaven of grace was adorned with the stars of utterance, and the rain of mercy once again poured forth from the clouds of generosity. This servant has therefore ventured to make up for what was lost through this petition, and hopes for forgiveness from you as well.
- 4 اخبار اسلامبول را خواسته بودید بشأنی پریشان و متقلب است که این عبد و امثال او از عهدهء تحریر آن برنمیآید آنچه در سورهء مبارکهء رئیس و کتاب اقدس و الواح اخری از سماء مشيت در بارهء رئیس و امرا و وکلا نازل کلّ از افق غیب بعرضهء ظهور آمد و مع آنکه این سور در دست اکثری موجود است مع ذلک غافل و مخموند
- 4 You had asked about the news from Istanbul - it is in such a state of disorder and upheaval that this servant and others like him are unable to properly describe it. All that was revealed from the heaven of God's Will concerning the chief, princes and deputies in the blessed Surih of Ra'is, the Most Holy Book, and other Tablets has now emerged from the realm of the unseen into the arena of manifestation. Yet despite these Tablets being in many hands, the people remain heedless and unmindful.

Justice is rare indeed. I swear by the Sun of Truth that everything that has appeared in the world was clearly foretold in the revealed Tablets, yet none of the heedless ones turned to the horizon of the mercy of the Lord of the Worlds.

- 5 There is a story from before that is fitting to mention here: When the Manifestation was in the Land of Mystery, known as Adrianople, a special Tablet was revealed from the Supreme Pen addressed to the sovereign of Paris. In that Tablet proper etiquette was observed, and it was then sent to one of his ministers who had expressed loyalty. After some time, a petition arrived from that minister at the Most Holy Court stating that they had taken the blessed Tablet to the Foreign Minister and delivered it to the Emperor, but no response was received from him. Thereafter, another Tablet which forms part of the blessed Surih of Haykal was revealed from the heaven of God's Will, wherein news was given of his abasement, the loss of his entire kingdom, the ruin of that land, turmoil and revolution, and what you have heard. After the revelation of these blessed verses, most were observed to be in utmost bewilderment and astonishment. Indeed, someone mentioned to this servant that the sovereign of Paris was the foremost person in the world, that he ruled over all the earth, held the reins of all kings in his hands, and controlled the management of all the world's affairs - how could such a person be overcome or brought low? Even some of the loved ones were perplexed, for in no way could human minds comprehend it and were incapable of imagining it, until there came to pass exactly what was revealed in the divine verses. Though it is likely that your honor has observed this in Iran, it is mentioned again that it may bring joy and delight to pure hearts. His exalted Word:

- 6 "O King! We have heard the words thou didst utter concerning the decision with regard to war, in answer to the question of the Russian sovereign. Thy Lord, verily, knoweth, is informed of all. Thou didst say: 'I lay sleeping upon my couch, when the cry of the oppressed, who were drowned in the Black Sea, wakened me.' This is what we heard thee say, and, verily, thy Lord is witness unto what I say. We testify that that which wakened thee was not their cry but the promptings of thine own passions, for We tested thee, and found thee to be afar. Arise, and pronounce betwixt men with justice, and be thou of the well-informed. Give ear unto the Voice, and turn thy sight unto the horizon wherein it appeareth. We wish not

انصاف کرباست قسم بافتاب حقیقت که آنچه در ارض ظاهر شد جمیع بر حسب ظاهر ظاهر در الواح نازل مع ذلک احدی از غافلین بافق رحمت رب العالمین توجه ننمود

5 یک حکایتی از قبل واقع شد در این مقام مناسب است که ذکر شود و قتی که مقرر ظهور در ارض سر که موسوم به ادرنه است بود از قلم اعلیٰ لوحی مخصوص ملک پاریس نازل شد و در آن لوح آداب ظاهره ملاحظه شد و بعد فرستاده شد نزد یکی از وزراء او که اظهار خلوص مینمود بعد از مدتی عریضه‌ئی از آن وزیر بساحت اقدس رسید و ذکر نمود لوح مبارک را با وزیر خارجه بردیم و بدست امپراطور دادیم و لکن جوابی از او ظاهر نشد بعد لوح آخر که از اجزاء سوره مبارکه هیکل است از سماء مشیت نازل و در آن لوح مبارک اخبار از ذلت و تمامی ملک و خرابی آن دیار و اغتشاش و انقلاب و ما سمعتم فرمودند و بعد از تزییل آیات مبارکه اکثری در غایت حیرت و تعجب مشاهده میشدند چنانچه شخصی باین عبد ذکر نمود که ملک پاریس اول شخص عالمست و او بر همه جهان حکم مینماید و زمام جمیع ملوک در دست اوست و رتق و فتق جمیع امور عالم در قبضه او چگونه میشود چنین شخصی مغلوب گردد و یا ذلیل شود حتی بعضی از احباب هم متحیر بودند چه که بهیچوجه عقول ناس ادراک نمینمود و از تصور آن عاجز بود تا آنکه واقع شد آنچه در آیات الهی نازل گشت اگرچه احتمال میرود که آنجناب در ایران ملاحظه نموده باشند و لکن مجدداً ذکر میشود که تا سبب بهجت و سرور قلوب صافیه گردد قوله تعالی

6 ان یا ملک انا سمعنا منك كلمة تكلمت بها اذ سئلك ملك الروس عما قضى من حكم الغزاة ان ربك هو العليم الخبير قلت كنت راقداً في المهادر ايقظني نداء العباد الذين ظلموا الى ان غرقوا في البحر الأسود كذلك سمعنا وربك على ما اقول شهيد نشهد بانك ما ايقظك النداء بل الهوى لاننا بلوناك وجدناك في معزل ان اعرف لحن القول و كن من المتفرسين انا ما نحب ان نرجع اليك كلمة سوء حفظاً لمقام الذي اعطيناك في الحيرة الظاهرة انا اخترنا الأدب و جعلناه سجية

to address thee words of condemnation, out of regard for the dignity We conferred upon thee in this mortal life. We have chosen courtesy, and made it the true mark of such as are nigh unto Him. Courtesy is, in truth, a raiment which fitteth all men, whether young or old. Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty. Hadst thou been sincere in thy words, thou wouldst not have cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise. We have proved thee through it, and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Erelong the world and all that thou possessest will perish, and the kingdom will remain unto God, thy Lord and the Lord of thy fathers of old. It behooveth thee not to conduct thine affairs according to the dictates of thy desires. Fear the sighs of the Wrong One, and shield Him from the darts of such as act unjustly. Because of what thou hast done, thy kingdom shall be thrown into confusion, and the empire shall depart from thy hands, as a punishment for that which thou hast wrought. Then wilt thou know how thou hast plainly erred. Commotions shall seize all the people in that land, unless thou arisest to help this Cause, and followest Him Who is the Spirit of God in this straight Path. Hath thy pomp made thee proud? By My life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast to this firm Cord. We see abasement hastening after thee, whilst thou art of those who slumber.”

- 7 These verses were shared with certain Christians before the events occurred and were translated into French and sent. Nevertheless, none responded. If any soul were to observe with an eye of justice, he would instantly proclaim “I believe in God, the Lord of all worlds.” However, eyes are afflicted with the soreness of vain imaginings and ears are blocked with the cotton of ignorance and unawareness. We beseech God, exalted be His glory, to raise up in the assemblage of the world one possessed of true hearing and sight, that he may acquaint all with that which befitteth them and that which they have missed.

- 8 In these days, the affairs of Constantinople and its surroundings are proceeding as was revealed in the divine Tablets, including what was revealed in the Suriy-i-Ra'is, which was revealed at the time of departure from the Land of Mystery [Adrianople], apparently between friend and foe, and which this servant wrote down. He saith:

المقربین انه ثوب یوافق النفوس من کل صغیر و کبیر طوبی لمن جعله طراز هیكله و ویل لمن جعل محروماً من هذا الفضل العظیم لو كنت صاحب الکلمة ما نبذت کتاب الله وراء ظهرک اذ ارسل الیک من لدن عزیز حکیم انا بلوناک به ما وجدناک علی ما ادعیت قم و تدارک ما فات عنک سوف تنفی الدنیا و ما عندک و یتقی الملک لله ربک و رب آبائک الأولین لا ینبغی لک ان تقتصر الأمور علی ما تهوی به هو یک اتق زفرات المظلوم ان احفظه من سهام الظالمین بما فعلت تحتلف الأمور فی مملکتک و تخرج الملک من کفک جزاء عملک اذا تجدد نفسک فی خسران مبین و تأخذ الزلازل کل القبائل فیهاک الا بأن تقوم علی نصره هذا الأمر و تتبع الروح فی هذا السبیل المستقیم أعزک غرک لعمری انه لا یدوم و سوف یزول الا بأن تتسک بهذا الحبل المتین قد نری الذلّة تسعى عن ورائک و انت من الرافدین انتی

7 و همین آیات مبارکه نزد بعضی از مسیحیان قبل از وقوع مایوقع موجود بود و بخط فرسایوی هم ترجمه نموده ارسال داشته بودند معذلک اقبال احدی معلوم نشد اگر نفسی ببصر انصاف ملاحظه نماید فی الحین بکلمه مبارکه آمنت بالله رب العالمین ناطق گردد و لکن ابصار را رمد اوهام و آذان را قطن جهل و نادانی منع نموده از حق جلّ و عزّ میطلبیم که صاحب سمع و بصری در انجمن عالم برانگیزاند تا کلّ را به ما ینبغی لهم و فات عنهم مطلع گرداند

8 و این ایام امورات اسلامبول و اطراف آن از قرار است که در الواح الهیه نازل شده از جمله در سوره رئیس که در حین خروج از ارض سرّ ظاهراً مابین موافق و مخالف نازل شد و این عبد تحریر نمود میفرماید

9 “O Chief! Hear thou the Voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth between earth and heaven, and summoneth all men to the scene of transcendent glory. Neither thy growling, nor the barking of those around thee, nor the combined forces of the world can withhold Him... O Chief! Thou hast committed that which hath caused Muhammad, the Apostle of God, to lament in the most sublime Paradise. The world hath made thee so vain that thou hast turned away from the Face through whose brightness the Concourse on high hath been illumined. Soon thou shalt find thyself in manifest loss! Thou didst conspire with the Persian Ambassador to harm Me, notwithstanding that I had come unto you from the Source of majesty and grandeur with a Revelation that hath solaced the eyes of the favored ones of God. By God! This is the Day whereon the Fire speaketh through all things: ‘The Beloved of the worlds is arrived!’ And before all things there standeth Moses, hearkening to the Word of thy Lord, the Almighty, the All-Knowing. Were We to divest Ourselves of the mortal raiment which We have worn in consideration of your weakness, all that are in the heavens and on earth would offer up their souls for My sake. To this thy Lord Himself doth testify. None, however, can perceive it save those who have detached themselves from all things for love of God, the Almighty, the All-Powerful. Hast thou imagined thou couldst quench the fire which God hath kindled in the horizons? Nay, by Him Who is the Eternal Truth! Rather, by that which thou hast done its flames were fueled, and its blaze shall soon encompass the earth and whatsoever dwelleth therein. Thus hath the decree been issued, and none can withstand the command of those in the heavens and on earth. Soon will the land of Baghdad be changed, and that which is outside it, and it shall pass out of the hands of the King, and commotions shall appear, and the voice of lamentation shall be raised, and corruption shall become manifest on all sides, and affairs shall be disrupted by reason of that which hath befallen these captives at the hands of the hosts of oppression. The established order shall be changed, and conditions shall wax so grievous that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things, and thou shalt behold the people in sore distress.”

10 From these resplendent verses it is clear what hath come to pass and what shall yet come to pass.

11 And similarly in the Most Holy Book was revealed: “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

9 ان يا رئيس اسمع نداء الله الملك المهيمن القيوم
انه ينادى بين الارض والسماء ويدع الكل الى
المنظر الأبهى ولا يمنعه قباعك ولا نباح من
في حولك ولا جنود العالمين الى قوله تعالى
ان يا رئيس قد ارتكبت ما ينوح به محمد رسول
الله في الجنة العليا وغرتك الدنيا على شأن
اعرضت عن الوجه الذي بنوره استضاء الملا
الأعلى فسوف تجد نفسك في خسران مبین و
اتحدت مع رئيس العجم في ضرى بعد الذي
جئتكم من مطلع العظمة والكبرياء بامر به قررت
عيون المقرين تالله هذا يوم فيه تنطق النار فيكل
الأشياء قد اتى محبوب العالمين وعند كلشيء
من الأشياء قام كليم الأمر لاصغاء كلمة ربك
العزیز العلم انا لو نخرج من القميص الذي لبسناه
لضعفكم ليفدين من في السموات و الارض
انفسهم لنفسى وربك يشهد بذلك ولا يسمعه
الا الذين انقطعوا عن كل الوجود حيا لله العزيز
القدير هل ظننت انك تقدر ان تطفىء النار التي
اوقدها الله في الآفاق لا ونفسه الحق لو انت من
العارفين بل بما فعلت زاد لهيبها واشتعالها فسوف
يحيط الأرض ومن عليها كذلك قضى الأمر و
لا يقوم معه حكم من في السموات والأرضين
فسوف تبدل ارض السر وما دونها وتخرج من
يد الملك ويظهر الزلزال ويرفع العويل ويظهر
الفساد في الأقطار وتختلف الأمور بما ورد على
هؤلاء الأسراء من جنود الظالمين ويتغير الحكم و
يشتد الأمر على شأن ينوح الكثيب في الهضاب
وتبكي الأشجار في الجبال ويجري الدم من كل
الأشياء و ترى الناس في اضطراب عظيم انتهى

10 از این آیات مشرقا معلوم و واضحست که چه
شده و چه خواهد شد

11 و همچنين در کتاب اقدس نازل يا ايها النقطة
الواقعة في شاطئ البحرين قد استقر عليك
كرسى الظلم و اشتعلت فيك نار البغضاء على

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 splendor 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. Thus informeth thee the All-Knowing, the All-Wise."

- 12 Likewise in the Surih of Fu'ad, which was revealed at the beginning of arrival at the Most Great Prison, and in the Tablet revealed in Persian specifically for 'Ali Pasha, who was then the Grand Vizier, all future events were clearly revealed in these Tablets. Nevertheless, people remain heedless and veiled, save whom God willeth. Our Lord is the All-Knowing, the All-Informed. Were this servant to mention the mysteries of what is to come from the divine utterances, an extensive book would need to be presented.
- 13 In any case, in these days every day a new opinion appears in the great city and fresh disagreements arise. Until now matters have not settled, and hereafter the affair is in His hands. Turmoil and divergent views have encompassed that land, and no peace is evident.
- 14 By now news of Sultan Murad and [the slain ones] has surely reached your honor, and now Sultan Abdul-Hamid sits upon the exalted Ottoman throne. Due to the severity of these times, the turmoil in the lands, and the clamor of the people, they have said that Sultan Murad's mind has become disturbed. This servant, from what he has heard from the utterances of the Best-Beloved of the worlds, just as no glory shall remain with the people of 'Ayn and Lam though they cling to every means, so too shall personal independence be removed from Mim and Lam. Although we have not been and are not focused on these matters, whatever has flowed from the Supreme Pen shall surely come to pass, as indeed it has. It is most strange that people rejoice in outward positions and such things. In one instance it was revealed from the Supreme Pen that the time will be recognized as the manifestation of maturity and wisdom when independent personal sovereignty remains and no one accepts its burden to bear it. This is the purport of what flowed from the Supreme Pen. Were there to be found penetrating eyes, attentive ears, illumined hearts and pure souls, all would clearly behold the mysteries of what is to come in the divine Tablets.

شأن ناح بها الملاء الأعلى و الذين يطوفون حول كرسى رفيع نرى فيك الجاهل يحكم على العاقل و الظلام يستخر على النور و انتك في غرور مبين أ غرتك زينتك الظاهرة سوف تفتني ورب البرية و تروح البنات و الأرامل و ما فيك من القبائل كذلك ينبئك العلم الخبير انتهى

12 و همچنین در سورهٔ فؤاد که در اول ورود سجن اعظم نازل شده و لوحیکه بلسان پارسی مخصوص عالی پاشا که آن وقت صدر اعظم بود نازل جمیع امورات بعد در الواح مذکوره بکمال وضوح نازل گشته مع ذلک ناس غافل و محتجب مشاهده میشوند الا من شاء الله ربنا العلم الخبير و اگر این عبد بخواهد اسرار ما یکون را از کلمات الهیه ذکر نماید کتاب مفصلی باید معروض دارد

13 باری این ایام هر یوم در مدینهٔ کبیره رأی جدیدی ظاهر میشود و اختلاف تازهئی بمیان میآید تا حين مستقر نشده و البعد الأمر بیده اضطراب و تشتت آراء آن ارض را احاطه نموده و اطمینان مشهود

14 نه حال سلطان مراد و [مقتولین] البته بسمع آنجناب رسیده و حال حضرت سلطان عبدالحمید بر تخت عالی عثمانی جالسند و از سطوت ایام و اضطراب بلاد و وضوای عباد گفته‌اند در عقل حضرت سلطان مراد خللی راه یافته و این بنده آنچه از بیانات محبوب عالمیان اصغا نموده همچنانکه از اهل عین و لام عزتی باقی نخواهد ماند ولو یتسکون بکل الأسباب از ميم و لام هم استقلال شخصیه زایل خواهد شد اگرچه باین امورات ناظر نبوده و نیستیم و لکن آنچه از قلم اعلی جاری شده البته بوقع خواهد رسید چنانچه رسیده و بسیار تعجب است که ناس از مناصب ظاهره و غیرها مسرورند در یکمقام از قلم اعلی نازل که وقتی تصدیق ظهور عقل و بلوغ آن میشود که سلطنت مستقلهٔ شخصیه بماند و احدی ثقل آنرا قبول نکند که حمل نماید این مضمون بیانیست که از قلم اعلی جاری شد ابصار حدیده و آذان واعیه و قلوب منیره و افئدهٔ صافیه اگر یافت شود جمیع اسرار ما یکون را از الواح الهیه بظاهر ظاهر مشاهده مینماید

- 15 As for what you asked about conditions in Iran, all the matters they were intent on implementing have been delayed, and they have also released Jinab-i-Aqa Jamal, upon him be the glory of God. At first they released him several times but he did not accept. Later at their insistence they brought him out of prison and released him, and he went to Burujird. However, news has recently arrived that he is in Hamadan and after Naw-Ruz intends to go again to the Land of Ta. We beseech God to assist all through His revealed wisdom, for the promotion and exaltation of the Word and the manifestation of the Cause have been and are dependent upon it. In any case, these regions are outwardly in turmoil, and the powers are creating much tumult and speaking of war, but perhaps, God willing, war will not break out. He setteth aright affairs as befitteth them and manifesteth whatsoever He willeth through His sovereignty. He, verily, is the Almighty, the All-Powerful.
- اینکه از احوالات ایران خواستید اموراتیکه در صد اجرای آن بودند کلّ در عهده تأخیر مانده و جناب آقا جمال علیه بهاء الله را هم مرخص نمودند اول چند مرتبه مرخص نمودند قبول ننمودند بعد باصرار ایشان را از حبس بیرون آورده مرخص نمودند و ایشان به بروجرد تشریف بردند و لکن این ایام خبر رسیده که در همدان تشریف دارند و بعد از نوروز مجدداً اراده ارض طاء را دارند از حق میطلبیم که کلّ را بحکمت منزله موفق فرماید چه که ترویج و اعلاء کلمه و ظهور امر باو منوط بوده و هست باری این اطراف بر حسب ظاهر مضطربست و دول هم بسیار عربده مینمایند و بحرب ناطقند و لکن شاید انشاء الله حرب بمیان نیاید آنه یصلح الامور علی ما ینبغی و یظهر ما یشاء بسلطانه آنه هو المقتدر القدير
- 16 And as for publishing the treatise you mentioned, the reward for you and those who initiated and caused it rests with God. God willing, all shall attain the fruits of their benevolent deeds. The leaf you sent was presented at the Most Holy Court, however on its first page "tasaluka ila maqam la tara" was seen while in the original manuscript it was "tawasuluka." Exercise utmost care in correcting the treatise.
- و اما در طبع رساله مرقوم فرمودید اجر آنجناب و باعث و یانی علی الله بوده انشاء الله کلّ بثمرات اعمال خیریه فائز خواهند شد و آنورقه هم که ارسال فرمودید بساحت اقدس فائز و لکن در صفحه اول آن تصلک الی مقام لا تری دیده شد و در اصل نسخه توصلک بوده در تصحیح رساله کمال دقت را مبذول دارید
- 17 We beseech God to rend asunder, through His consummate wisdom and effective Will, the veils of vain imaginings of the people of those lands, that they may behold the Truth without veil or covering and attain true recognition. Many souls who claim recognition accept whatever is said, but without true consciousness. Their acceptance differs not from the rejection of others, for both speak without awareness. This servant's statement requires investigation, but time and opportunity for its exposition are now lacking. Whenever God, exalted and glorified be He, wills, it shall, God willing, be explained. I beseech God not to deprive any from the outpourings of the Sea of Revelation which today surgeth between earth and heaven, nor withhold the effulgences of the Sun of grace. Verily He is the All-Bountiful, the Almighty, the Generous.
- از حق میخواهیم که حجاب اوهام اهالی آن اراضی را بحکمت بالغه و مشیت نافذه خرق فرماید تا بحجاب و غطا حق را مشاهده نمایند و عارف شوند بسیار از نفوس که دعوی عرفان مینمایند آنچه مطالب گفته میشود تسلیم میکنند و لکن من غیر شعور و تسلیم آن نفوس با اعراض سایرین فرقی نداشته و ندارد چه که هر دو من غیر شعور تکلم مینمایند این عرض بنده محتاج بتحقیق است و لکن فرصت و مجال بیان آن حال مفقود است دیگر هر وقت حق جلّ و عزّ بخواد انشاء الله عرض میشود از حق میطلبیم که جمیع را از فیوضات بحر ظهور که الیوم مابین سماء و ارض مشهود و موج است محروم نفرماید و اشراقات انوار شمس فضل را منع ننماید آنه هو الفضال المقتدر الکريم
- 18 The two letters enclosed within your letter were presented at the Most Holy Court, and their answers have dawned from
- دو مکتوب که در جوف مکتوب آنجناب بود بساحت اقدس فائز و جواب آن از افق فضل

the horizon of grace and descended from the heaven of bounty. God willing, may they attain the seas deposited within the divine words and drink therefrom without delay or postponement. This servant is greatly astonished that in such days as these, the like of which the eye of creation hath not seen nor the ear of the world heard, most people remain heedless and silent behind their veils. He hath spoken, and His word is the truth: "The eyes were created for this Greatest Vision, and the ears for this Utterance through which the Essence of Knowledge hath spoken - the Word belongeth unto God, the Almighty, the All-Encompassing, the Self-Subsisting."

19 And if you inquire about the Land of the Prison, outwardly it remaineth as before, but inwardly, as the Truth hath spoken, it is turbulent. Each day groups arrive from various directions, with and without permission. We beseech God to assist them in that which beseemeth these days wherein the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the One, the Almighty, the Chosen One."

20 Concerning what you mentioned about the stations of the heart, it was presented. He said that whatever was mentioned before regarding these stations was specific to those days. In these days all must gaze toward the Most Exalted Horizon and witness, without veil or covering, the effulgences of the lights of the Manifestation of God's Cause. And He said: "God willing, may you be assisted in serving the Cause. You are and will remain in Our thoughts." We beseech God not to withhold His favors in all conditions.

21 The Most Great Branch and the Most Mighty Branch - may my spirit be a sacrifice unto the sacred dust of their most glorious footsteps - mention that Most Exalted Being with most wondrous praise and most sublime glorification. Likewise, the denizens of the Tabernacle of Sinlessness and the Afnan of the Blessed Tree - may my spirit be sacrificed for them - as well as those who circle round and the pilgrims, all convey their glorification. And furthermore, may that Most Exalted Being not look upon the negligence of this servant, nor forbid this servant from written remembrances. Your honor is well aware of the details of the affairs and occupations of this servant, and there is no need to submit them again.

22 The preserves that his honor the Khan - upon him be the glory of God - had sent have arrived. They have taken great pains, but the true taste of the honey of divine knowledge that hath appeared from their pure nature hath sufficed and will continue to suffice. This is a honey that hath endured and will endure as long as the names of God endure. Blessed is the soul that

مشرق و از سماء کرم نازل انشاء الله بحور مودعه در کلمات الهیه فائز شوند و از آن من غیر تعطیل و تعویق بیاشامند بسیار این عبد در حیرتست که در مثل چنین ایامی که چشم ابداع ندیده و گوش عالم نشنیده اکثری از خلق بحجبات خود غافل و مخدوند قال و قوله الحق قد خلق البصر للنظر الأكبر والأذان لهذا البيان الذي به ينطق جوهر العرفان الكلمة لله المقتدر المهيمن القيوم

19 و اگر از ارض سخن بخواهید كما فی السابق بر حسب ظاهر ساکن و در باطن علی ما نطق به الحق مضطرب هر یوم جمعی از اطراف با اذن و من غیر اذن وارد نسل الله بأن یوقفهم علی ما ینبئ لهذه الأيام التي فيها ينطق لسان العظمة الملك لله الواحد المقتدر المختار

20 و آنچه در ذکر مراتب قلب مذکور داشتید عرض شد فرمودند آنچه در این مقامات از قبل ذکر شده مخصوص آن ایام بوده این ایام باید کل بافق اعلی ناظر باشند و من غیر ستر و حجاب تجلیات انوار مظهر امر الهی را مشاهده نمایند و فرمودند انشاء الله آنجناب بخدمت امر موفق باشند در نظر هستند و خواهند بود از حق میطلبیم در کل احوال الطاف خود را منع ننماید انتهى

21 حضرت غصن الله الأعظم و حضرت غصن الله الأكبر روحی لتراب اقدام عزهما الفداء بذكر ابداع اعلی و تکبیر امع ابهی آنحضرت را ذا کر و مکبرند و همچنین اهل سراق عصمت و افنان سدره مبارکه روحی لهم الفداء و طائفین و زائرین کل تکبیر میرسانند و عرض دیگر آنکه آنحضرت باهمال این عبد ناظر نباشند اذکار قلبیه را از این عبد منع نفرمایند خود آنجناب از تفصیل امور و اشغال این عبد مطلعند احتیاج بعرض مجدد نیست

22 مرئیاتی که حضرت خان علیه بهاء الله ارسال داشته بودند رسید بسیار زحمت کشیده اند و لکن ذائقه حقیقه بشد معارف الهیه که از فطرت خالصه حضرت ایشان ظاهر کفایت نموده و مینماید و این شهیدست که بدوام اسماء الله باقی

hath attained unto it, and woe unto the heedless ones. And praise be to God, the Lord of all the worlds.

بوده و خواهد بود طوبی نفس فازت به و سحقاً
للعالمین و الحمد لله رب العالمین

BLIB_Or15700.049, BLIB_Or15711.300,
MUH3.301-306, ASAT5.042x

BH02508

To: Muhammad Mustafa Baghdadi

Date: 1294-03-08 [1877-Mar-23]

- 1 He is God, exalted be His station, the Most Great, the Most Glorious
هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who is one in His Essence with His Essence, Who is sanctified in His Self by His Self, Who is holy in His Being for His Being, and Who testifieth that there is none other God but Him. Eyes apprehend Him not, but He apprehendeth all eyes, and He is the All-Subtle, the All-Informed.
الحمد لله الذى توحّد بذاته لذاته و تقدّس بنفسه لنفسه و تنزّه بكنونته لكنونته و شهد أنّه لا اله الا هو كان لا تدركه الأبصار و هو يدرك الأبصار و هو اللطيف الخبير
- 3 This servant hath received your honored letter and perceived from it the fragrance of the garment of love in this Dawn wherein the Lord of all beings speaketh and calleth all to the path of guidance. He is, verily, the Ruler in the beginning and in the return. Concerning what you mentioned about the city - that its essence was taken and its accidents were left, the former in the highest horizon and the latter in the blazing fire - verily those who turned away, fabricated lies and committed oppression shall reap what they have sown, even as their forefathers reaped, a promise from God, the One, the Single, the All-Wise, the All-Hearing, the All-Seeing. We beseech God to assist His loved ones there, for they are brilliant, radiant stars when darkness hath encompassed most of creation. They have their work and others have theirs - the former endureth while the latter perisheth. Blessed is he whom the transient preventeth not from the countenance of the Eternal. We hope that you will convey greetings from this servant to all of them. As for what they mentioned in the news to your honor, remind them of the Tablet of Ra'is, the Most Holy Book, the Tablet of Fu'ad and other Tablets, that what they asked about may become clear to them. He is, verily, the True Informer, the All-Knowing.
و بعد قد فاز الفانى بكتاب حضرتكم العالى و وجد منه عرف قيّص الوداد في هذا الفجر الذى ينطق فيه مولى العباد و يدع الكل الى سبيل الرشاد أنّه هو الحاكم فى المبدء و المآب و ما ذكرتموه فى المدينة أنّه اخذت جواهرها و تركت اعراضها الأولى فى الأفق الأعلى و الأخرى فى نار تلغى أنّ الذين اعرضوا و اقتروا و ظلّوا سوف يحصدون ما زرعوا كما حصّد آبائهم وعداً من الله الواحد الفرد الحكيم السميع البصير نسل الله بأن يوفّق أحبائه فى هناك أنّهم انجم المنيرة الزاهرة اذ احاطت الظلمة اكثر البرية لهم عمل و لدونهم عمل و الأوّل يبقى و الثانى يفنى طوبى لمن لا يمنع الفانى عن طلعة الباقي نرجو من حضرتكم بأن تكبروا من لسان الخادم على جميعهم و أمّا ما ذكروا فى الأخبار لجنابكم ان تذكروهم بلوح الرئيس و الكتاب الأقدس و لوح الفؤاد و الواح اخرى ليظهر لهم ما سئلوا عنه أنّه هو الخبر الصادق العليم
- 4 Regarding what you wrote about abstention and determining the day of Ridvan: The previous day, which was Wednesday
اينکه از امساک و تعيين يوم رضوان مرقوم فرموده بوديد يوم قبل که چهارشنبه و هفتم ۷

the 7th of Rabi'u'l-Avval, was the Festival, and thirty-two days after the Festival is the first of Ridvan. For example, Wednesday 7th Rabi'u'l-Avval is the Festival of fasting, and Saturday 9th Rabi'u'th-Thani in the afternoon is the first of Ridvan. It is reiterated that the beginning of abstention corresponds to the day that your honor wrote about, and the previous day which was Wednesday was the Festival, and thirty-two days after the Festival, which is the first day of the month of Baha - the first of the thirty-two - the thirty-second day in the afternoon is the first of the Festival of Ridvan. I long and hope to attain your presence at that time. The sun of permission hath also shone forth that, should they deem it advisable, they may proceed with their families to the Most Holy Court. The choice resteth with your honor. Upon you be all His most glorious glory.

ربیع الأول است ع بوده و سی و دو ۳۲ یوم بعد
از یوم عید اول رضوان است مثلاً چهارشنبه ۷
ربیع الأول ع صیام و شنبه ۹ ربیع الآخر عصر
آن یوم اول رضوان است مجدد عرض میشود
اول امساک مطابق آن یومبست که آنجناب
مرقوم فرموده اند و یوم قبل که چهارشنبه بوده
ع و سی و دو یوم بعد از ع که روز اول شهر
بها اول سی و دو محسوبست یوم سی و دویم
عصر آن اول ع رضوان است لقای آنحضرت
را در آنحین طالب و آمل شمس اذن هم اشراق
فرموده که مع اهل اگر مصلحت دانند بشرط
اقدس توجه نمایند دیگر اختیار با آنحضرت است
علیکم من کل بهاء ابها

5 The servant, Thursday, 8 Rabi'u'l-Avval 1294

5 خادام پنجشنبه ۸ ربیع الأول سنه ۱۲۹۴

BLIB_Or15727a.018

BH01320

To: Muhammad Mustafa Baghdadi et al., in Beirut

Date: 1294-03-22 [1877-Apr-6]

- 1 He is God, exalted be His station, the Grandeur and the Glory!
- 2 Praise be to God Who uttered a Word, and lo, it appeared in one station in human form. Blessed be the All-Merciful Who caused it to speak in the realm of possibility concerning the mysteries of what is and what shall be. And in another station it appeared in the form of images, and when He breathed into it, all who are in the heavens and earth were thunderstruck, save those who held fast to God, our Lord, the Mighty, the Bestower. And in yet another station it flowed as though it were the water of life. Blessed is he who drew nigh and attained, for he is indeed among the people of the Crimson Ark before God, the Powerful, the Mighty, the Help in Peril.
- 3 My spirit be a sacrifice for your love! The servant has been blessed with the fragrance of your noble letter, through which shone forth the horizon of love and fellowship and by which was illumined the dawning-place of affection and unity. By God! Yea, by God! The heart took wing and the breast was dilated

- 1 هو الله تعالى شأنه العظمة والجلال
- 2 الحمد لله الذي تكلم بكلمة وأنها ظهرت في مقام على هيئة الإنسان تبارك الرحمن الذي انطقه في الامكان بأسرار ما يكون وما كان وفي مقام آخر ظهرت على هيئة الصور ونفخ فيه اذا أنصعق من في السموات والأرض الا من تمسك بالله ربنا العزيز المنان وفي مقام جرت وسالت كأنها روح الحيوان طوبى لمن تقرب وفاز انه من اهل السفينة الحمراء لدى الله المقتدر العزيز المستعان
- 3 روحی لحبکم الفداء قد فاز الخادم بعرف کتابکم الشریف الذي به لاح افق المحبة والوداد وانا مطلع المودة والاتحاد ايم الله ثم يمين الله به طار القلب وانبسط الصدر نسل الله ربنا ورب ما

thereby. We beseech God, our Lord and the Lord of all that is seen and unseen, to grant us at all times that which shall be the cause of the greatest joy in the most luminous horizon. He, verily, is the Powerful, the All-Knowing, the Wise.

4 As for what you mentioned regarding the conditions: as for the first, it was yours before and shall be yours hereafter through God's grace and favor. And what you mentioned regarding the second is undoubtedly true, for the matter of rights is mighty in God's sight.

5 The humble one submits that if it is possible for you to turn with joy and fragrance to the Most Holy Court during Ridvan, this would be most beloved, provided it causes no disruption to the shop's affairs and operations, nor any disturbance to the minds of the owners of goods. In any case, whenever leisure permits, do turn [to the Court].

6 As for your request for permission for the mentioned souls to attain through your letter - the sun of permission has dawned. Give them the glad tidings of this manifest grace. And concerning what you mentioned about Jasim al-Fatla and his son - this was presented before the Countenance, and He spoke, and His word is the truth:

7 O Jasim! Grieve not over anything. Trust in God, the Powerful, the Single, the All-Informed. This is a Day wherein the sea of joy has surged by reason of the advent of Him Who is more compassionate than any tender father, precious son, noble brother, faithful friend, and trusted companion. Verily thy son is in the highest paradise - these are the glad tidings which the Pen of God, the Powerful, the All-Knowing, the Wise, giveth thee. Rejoice thou in the days of God and say:

8 O my God! I beseech Thee by the Name through which the Kingdom of utterance was revealed and the fragrance of the All-Merciful was wafted, to make me content with Thy decree, smiling in Thy days, and jubilant through Thy remembrance and Thy favors. Thou art, verily, the Powerful over what Thou willest. There is no God but Thee, the Mighty, the Inaccessible.

9 The letter from him who is named Muhammad-'Ali has arrived and was presented before the Throne. This is what hath been sent down in response: "O Muhammad-'Ali! We have aided thee aforetime and caused thee to recognize this Horizon whereunto none have turned save they who have quaffed the Kawthar of life from the hands of the favors of their Lord, the All-Forgiving, the All-Bountiful. We taught thee My remembrance and praise, and loosened thy tongue to make mention of this Remembrance through which the limbs of them that

يرى و ما لا يرى بأن يرزقنا في كلّ الأحيان ما يكون سبباً للفرح الأكبر في المنظر الأنور أنه هو المقتدر العليم الحكيم

4 و اما ما ذكرتم في الشرائط اما الاول قد كان لكم من قبل ويكون من بعد بفضل الله وعنايته و ما ذكرتم في الثاني انه حق لا ريب فيه لأن امر الحقوق عظيم عند الله

5 عرض فقير أنكه اگر ميشود که آنحضرت بروح و ريحان در رضوان بساحت اقدس توجه نمایند بسيار محبوبست و اين در صورتیست که نقصی در امر دکان و امورات و اضطرابی در نفوس صاحبان اشیاء واقع نشود در هر صورت هر وقت که بفراغت ممکن شود توجه فرماید

6 و اما ما اردتم الاذن للنفوس المذكورة بوصول كتابكم قد اشرقت شمس الاذن بشرهم بهذا الفضل المشهود و ما ذكرتم في جاسم الفتلة و ابنه قد عرضته لدى الوجه قال و قوله الحق

7 يا جاسم لا تحزن من شيء توكل على الله المقتدر الفرد الخبير هذا يوم فيه ماج بحر الفرح بما اتى من هو اشفق من كل اب شفيق و ابن عزيز و اخ كريم و صاحب وفاق و كل مؤنس امين ان ابنك في الرفيق الأعلى هذا ما يبشرك به قلم الله المقتدر العليم الحكيم ان افرح في أيام الله و

8 قل يا الهى اسئلك بالاسم الذى به ظهر ملكوت البيان و حاج عرف الرحمن ان تجعلنى راضياً بقضائك و باسماً فى أيامك و مسروراً بذكرك و الطافك انك انت المقتدر على ما تشاء لا اله الا انت العزيز المنيع انتهى

9 قد وصل كتاب من ستمى بمحمد قبل على عليه بهاء الله و عرضته لدى العرش و هذا ما نزل في جوابه يا محمد قبل على انا ايدناك من قبل و عرفناك هذا الأفق الذى ما توجه اليه الا الذين شربوا كوثر الحيوان من ايدى الطاف ربهم الغفور الكريم و علمناك ذكرى و ثنائى و فتحنا لسانك بذكر هذا الذكر الذى به ارتعدت فرائض الذين كفروا بالله رب العالمين انا نكون معك في كل الأحوال

have disbelieved in God, the Lord of all worlds, have quaked. We shall be with thee under all conditions and shall aid thee as a token of Our grace. Be thou assured and numbered among the thankful. Blessed art thou for having been faithful to My Covenant, cast away vain imaginings, and embraced this Cause whereby the horizon of certitude hath shone forth by the command of the One Who is the Powerful, the Ancient of Days. Convey My greetings unto thyself and unto those who have turned to God, the Mighty, the All-Praised. The glory be upon you, O My loved ones! We counsel you to remain steadfast in the Great Cause of God, the Lord of all names. Hold fast unto it through this Most Great Name."

- 10 As for what ye mentioned concerning Ibn-i-Badi', upon him be the glory of God, he hath been named 'Inayatu'llah. Thus hath it been sent down from the heaven of the favor of our Lord, the All-Forgiving, the All-Bountiful.
- 11 The blessed Branches - my spirit be a sacrifice for the dust of their footsteps - and then the people of the pavilion of grandeur send their most glorious and resplendent greetings unto your honor and the people of the household.
- 12 The servant 22 Rabi'u'l-Avval 1294
- 13 May I be thy sacrifice! Last week on post day thy letter did not reach this servant; it arrived two days later, hence the delay in reply. In any case, I hope to be forgiven.
- 14 Then, may my spirit be thy sacrifice! After completing this petition, I was honored to receive another letter from thee regarding the names mentioned in thy previous letter. Permission hath been granted from the Dawning-Place of favor concerning them and presented. And concerning Haji Qasim, whatever thy honor deemeth advisable hath been and is acceptable and approved. Whomsoever thy honor deemeth advisable, grant them permission.

و تَوَيْدِكَ فَضلاً مَنْ لَدُنَّا اِنْ اطمئنَّ وَ كُنْ مِنْ الشَّاكِرِينَ طوبى لَكَ بِمَا وَفَيْتَ بِمِثَاقِي وَ نَبَذْتَ الْاَوْهَامَ وَ اخَذْتَ هَذَا الْاَمْرَ الَّذِي بِهِ اشْرَقَ افقُ الْاِيْقَانِ بِاَمْرِ مَنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ كَبِيرٍ مِنْ قَبْلِي عَلَيْكَ وَ عَلَيَّ الَّذِيْنَ اَقْبَلُوا اِلَى اللّٰهِ الْعَزِيزِ الْحَمِيدِ الْبَهَاءِ عَلَيْكُمْ يَا اَحِبَّائِي نَوْصِيْكُمْ بِالْاِسْتِقَامَةِ الْكُبْرَى فِيْ اَمْرِ اللّٰهِ مَالِكِ الْاَسْمَاءِ تَمَسَّكُوا بِهَا بِهَذَا الْاِسْمِ الْعَظِيمِ اَنْتَهَى

10 و اما ما ذكرتم في ابن البديع عليه بهاء الله انه سمي بعناية الله كذلك نزل من سماء عناية ربنا الغفور الكريم

11 اغصان المباركة روجي لتراب قدومهم الفداء ثم اهل سرادق العظمة يكبرون على التكبير و ابهائهم على حضرتكم و اهل البيت

12 خادام ۲۲ ربيع الأول سنة ۱۲۹۴

13 فدايت شوم هفته قبل يوم پوسته نامه آنحضرت بلين عبد نرسيد دو يوم بعد رسيد لذا در جواب تأخير شد در هر حال اميد عفو است

14 ثم روجي لكم الفداء بعد از اتمام اين عريضه بنامه ديگر آنجناب فائز در باره اسامي كه در نامه قبل ذكر فرموده بودند اذن از مطلع عنايت در باره ايشان صادر و عرض شده و در باره جناب حاجي قاسم هم هر قسم آنحضرت مصلحت دانند محبوب و مرضي بوده و هست هر نفسي را كه آنحضرت مصلحت دانند اذن فرمايند

BLIB_Or11097#019, YMM.380x

BH02002

To: Ali Asghar Khan

Date: 1294-04-01 [1877-Apr-15]

- 1 He is God - exalted be His glory, majesty and power!
- 2 Pure praise and the essence of glorification befit the sacred and holy court of the Intended One, Who created all existence with a single word and distinguished man through insight and knowledge above all else. He is the divine seal in the scroll of the world, He is the Most Great and Glorious Talisman, the honored Essence. And the intent of this insight is not the outward sight which other than man also possesses, rather it is that insight which has dawned from the shining lights of the Sun of the word "He comprehendeth all vision." How lofty is the station of man if he attains to its conditions and becomes aware of its degrees!
- 3 There has never been any doubt that all creation was brought into being for the knowledge of the True One. This has been the ultimate purpose behind the creation of the world of being. Today, whosoever attains to this most exalted station and supreme summit is accounted as human in the sight of the All-Merciful; otherwise, he is reckoned among the heedless masses.
- 4 Praise be to the Beloved of the worlds that your honor gazes toward the highest horizon and has drunk from the Most Glorious Kawthar. I beseech God, exalted and mighty be He, to grant your honor a portion of the outpourings of the ocean of bounty at all times. Verily, He is the Hearer, the Answerer.
- 5 Thereafter, it is submitted to His Excellency that this evanescent servant was blessed to read your esteemed letter, and as it was adorned with mention of the Beloved of the worlds, it brought boundless joy and delight. God willing, may this fragrance ever waft and this mention remain eternal and enduring. After this servant became apprised of the contents of your noble letter, I turned to the Most Exalted Station and read it at the Most Glorious Spot. At that very moment, an exalted Tablet specifically for your honor was revealed from the heaven of grace and sent forth. Although in these days, due to the lack of capacity of the time and season, the worth and station of this bounty is not apparent, yet I swear by the Sun of the horizon of unity that a time shall come when its glory and station will
- 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 سازج حمد و جوهر ثنا ساحت قرب قدس حضرت مقصودی را لایق و سزاست که جمیع آفرینش را بکلمه‌ای خلق فرمود و انسان را به بینش و دانش از جمیع ممتاز نمود و اوست طغرای الهی در جریده عالم و اوست طلسم اعظم انغم و جوهر مکرم و مقصود از این بینش بینش ظاهری نه چه که در این بینش غیرانسان هم داخل بلکه آن بینش است که از انوار مشرقه شمس کلمه و هویدرک الأبصار اشراق فرموده چه بلند است مقام انسان اگر بشرایط آن فائز شود و بمراتب آن آگاه گردد
- 3 شکی نبوده و نیست که جمیع خلق از برای معرفت حضرت حق خلق شده‌اند مقصود کلیه از خلق عالم ملکوتی این بوده و الیوم هر نفسی باین مقام بلند اعلی و ذروه علیا فائز شد او از انسان لدی الرحمن محسوبست و من دون آن از هیچ رعاع محسوب
- 4 حمد محبوب عالمیان را که آنجناب باقی اعلی ناظرند و از کوثر ابی آشامیده‌اند از حق جل و عز سائل و آملم که آنجناب را در کل احوال از فیوضات بحر عطا قسمت عنایت فرماید انه لهُ السامع المجیب
- 5 و بعد خدمت حضرت نواب والا عرض میشود که این عبد فانی بزیارت نامه عالی فائز شد و چون با کلیل ذکر محبوب عالمیان مزین بود بهجت و سرور لانهایه دست داد انشاءالله این عرف همیشه در مرور باشد و این ذکر پاینده و باقی بماند و بعد از اطلاع این عبد بما فی کتابکم الشریف توجهت الی المقام الاعلی و قرأته فی المنظر الأبی در همان حین لوح منیع مخصوص آنحضرت از سماء عنایت نازل و ارسال شد اگرچه این ایام نظر بعدم استعداد زمان و وقت قدر و مقام این عنایت ظاهر نه ولكن قسم بآفتاب افق توحید

become evident in the assemblage of the world like the sun - God forgive me for this comparison - a hundred thousand such suns prostrate themselves in that station in utter humility and submission. The Pen has confessed its inability to describe that mighty station.

- 6 God willing, through divine confirmations and heavenly favors, may you be the cup-bearer of the sealed wine and occupied with the mention of God, exalted be His glory. The mention of His Excellency Nawwab Muhammad Azim ud-Din Khal, upon him be the glory of God, shone forth from the horizon of your noble letter, and this servant attained unto it. In the Most Holy Court, mention was made of his honor and the noble ladies referred to. He showed loving-kindness and favor toward all. Were its radiance to shine upon contingent being, the very name of extinction would be erased therefrom. This servant was and is not capable of describing its details. I hope that his honor may ever be ablaze with the fire of divine love and speaking forth the wondrous praise of God.

که وقتی خواهد آمد که شأن و مقام آن در انجمن عالم مثل شمس ظاهر و هویدا گردد استغفرالله عن هذا التشبيه صدهزار مثل این شمس در آئین ساجد و خاشع و خاضعند قد اقر القلم بالعجز عن ذکر ذاک المقام العظیم

6 انشاء الله بتأييدات الهية و عنايات ربانية ساقى رحيق مختوم باشید و بذكر حق تعالى شأنه مشغول ذکر حضرت نواب محمد عظیم الدین خال علیه بهاء الله از افق کتاب عالی مشرق بود و این عبد بآن فائز و در ساحت اقدس ذکر حضرت ایشان و مخدرات مذکوره معروض گشت نسبت بجمع اظهار مرحمت و عنایت فرمودند اگر اشراق آن بر امکان تجلی فرماید هرآینه اسم فنا از آن محو گردد و این عبد قابل عرض تفصیل آن نبوده و نیست امیدوارم که حضرت ایشان در جمیع احوال بنار محبت الهی مشتعل باشند و ببدايع ذکرش ناطق

BLIB_Or15700.224, BLIB_Or15711.308

BH00373

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1294-04-09 [1877-Apr-23]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 All praise be to God Who hath opened the gate of utterance through the Name whereby all creation was shaken, and Who hath adorned the temple of him whom He desired, at times with His name "the Bearer of the Message" and at other times with the name "the Friend." Verily, He is the One Who hath power over whatsoever He willeth. There is none other God but Him, the Exalted above all understanding. Praise be to God Who hath manifested the Book of Dawn in an age wherein the Lord of Names turned towards the most exalted station of Zawra, then seated Himself upon the throne. Thereupon all things spoke, the Dove cooed, the birds of immortality sang, and the nightingales of the supreme Paradise trilled. The Kingdom belongeth unto God, the Creator of heaven. I testify that the Pen is powerless to attain to the description of that Day

1 هو الأقدس الأعظم العلی الأبهی

2 الحمد لله الذي فتح باب البيان بالاسم الذي به اضطرب الامكان و زين هيكلك من اراد تارة باسمه المبلغ وطورا باسم الخليل و انه هو المقتدر على ما يشاء لا اله الا هو المتعالى عن العرفان الحمد لله الذي قد اظهر كتاب الفجر في عصر يوم توجه فيه مالک الأسماء الى اعلى مقام الزوراء ثم استوى على العرش اذ انطلقت الأشياء و هدرت الورقاء و غنت اطيال البقاء و رنت عنادل الجنة العليا الملك لله فاطر السماء اشهد ان القلم لا يقتدر ان يفوز بوصف ذاك اليوم الذي فيه تضوعت نسمة الرحمن بين الأكوان

whereon the fragrance of the All-Merciful was wafted amidst all created things.

- 3 And further: the crown of love hath been adorned with the diadem of your letter, the neck of affection hath been bedecked with the pearls of your praise, the eye of yearning with the collyrium of your remembrance, and the locks of the longing one with the fragrance of your utterance. I beseech the Exalted One to ordain for your honor that which befitteth the heaven of His grace, the ocean of His generosity, and the sun of His favors. Verily, He is the Single One, the Bestower, the Ordainer, the Mighty, the Helper. My spirit be a sacrifice for your love.

- 4 Although this servant is abashed for not having sent a reply to your distinguished letter, yet considering that several successive months passed without any word being revealed from the heaven of divine Will until these special days when certain Afnans - upon them be the glory of the All-Merciful - received and were sent some Tablets, therefore this servant, in utter bewilderment, did not impose upon your honor. Otherwise, God the One beareth witness that both heart and tongue are at all times adorned with the love and mention of your honor. We beseech God, exalted be He, to delight our eyes by beholding your letter and to honor our ears by hearkening to your words. Verily, He is the Almighty, the All-Powerful.

- 5 Thereafter, following the perusal of the letter, having turned towards the Most Holy Court, all that flowed from your honored pen of bounty was presented. His word, exalted be His grandeur: "O thou who bearest My Message and who uttereth My remembrance and praise! For some time the Supreme Pen hath been silent and the rain from the clouds of bounty hath been stayed, for as thou observest, attentive ears are lacking and prepared lands are not to be seen. Although the Sun of Truth is shining with perfect radiance and brilliance, most people are veiled from it by vain imaginings and false traditions. Strange it is that they have not yet understood the Day of God, for had they done so, they would not have occupied themselves with the mention of aught else. He saith: 'The Kingdom on that Day shall be God's,' and likewise He saith: 'And thy Lord shall come with angels rank on rank.' Yet all remain heedless and deprived of this sealed wine. Say: This is a Day wherein none shall be mentioned save God alone. Blessed is he who hath dawned from the horizon of certitude and hath attained unto the presence of God, the Self-Subsisting. One should not be saddened by these matters, for the hand of God is above all human hands. Nothing can frustrate Him, nor can any matter

3 و بعد قد تكلل رأس المحبة باكليل كتابكم و تزین
جید المودّة بلألئ ثنائكم و عین الاشتیاق بكحل
اذكاركم و جعد المشتاق بعرف بیانكم اسئلہ تعالی
بأن یقدّر لحضرتكم ما ینبغی لسماء فضله و بحر
جوده و شمس الطافه انه لھو الفرد المعطى المقدّر
العزیز المستعان روحی لحبكم الفداء

4 اگرچه این عبد از عدم ارسال جواب نامه نامی
آنحضرت منفعل است ولكن نظر بآنکه اشهر
متابعه گذشت و از سماء مشیت الهیه کلمه نئی
نازل نشد تا در این ایام مخصوص بعض افنان
علیهم بهاء الرحمن بعضی الواح نازل و ارسال
شد لذا این عبد از غایت تحیر مزاحم آنحضرت
نگشت والا خدای واحد شاهد که قلب و لسان
در کل احیان بحب و ذکر آنجناب فائز و مزین
است نسل الله تعالی ان یقر ابصارنا بالنظر الی
کتابكم و یشرّف آذاننا باصغاء بیانكم انه لھو المقدر
القدير

5 و بعد از زیارت نامه بساحت اقدس توجّه
نموده و جمیع آنچه از قلم عنایت آنحضرت جاری
گشته عرض شد قوله عزّ کبریائه یا مبلغ
امری و التاطق بذکری و ثنائی مدّتیست که قلم
اعلی ساکن و امطار سحاب عنایت متوقّف چه
که مشاهده مینماید که آذان واعیه مفقود
و اراضی مستعدّه غیر مشهود مع آنکه شمس
حقیقت بکمال نور و ضیا مشرق و لائحت
اکثری از ناس باوهامات و روایات کاذبه از
او محجوبند عجب در اینست که هنوز ادراک
یوم الله را ننموده اند چه اگر مینمودند بذکر غیر
او مشغول نمیگشتند میفرماید الملک یومئذ الله
و همچنین میفرماید و جاء ربک و الملک صفّا
صفّا و مع ذلک کل غافل و از این ریح حق محتوم
محروم قل هذا یوم لا یذکر فیہ الا الله وحده
طوبی لمن اشرق من افق الایقان و ایقن بلقاء
الله المهیمن القیوم از این امور هم نباید محزون
شد چه که ید الله فوق ایادی ناس بوده لا
یمنعه شیء و لا یضره امر انه لھو الامر العلیم
الحکیم انتہی

harm Him. Verily, He is the Commander, the All-Knowing, the All-Wise.” End.

- 6 As regards the Siyyid of Qum concerning whom you had written, there are many details about him and in truth this servant is ashamed to mention them. However, some will be mentioned so that his condition may not remain hidden from some. He it was who spat on the face of Quddus in the presence of the ungodly in the land of Tabarsi, and who struck the face of the Great One [Baha'u'llah], reviled Him, and professed unbelief, saying what he said - all to preserve his own wicked self for a few days. In Iraq and some other lands he is known as Shemr of Qum. In the days when the Sun of Truth was dawning from the horizon of Iraq, this person often associated with this servant and would present himself in the Most Holy Court, asking whether God, exalted be His glory and might, would forgive his transgressions. He was told: “Guard yourself henceforth.” Several times this servant was present when the Ancient Beauty would say to him that two major flaws were observed in him: First, that the control of his tongue was not in his grasp - it would speak according to its desires as it pleased; and second, that his feet would move in the wilderness of error as they willed. Observe his lack of recognition - it is as though he had never seen a word of the Bayan nor attained to a drop from its ocean of meanings.

- 7 Thus did the Primal Point - may the spirit of all else be sacrificed for Him - say to one of the Letters of the Living, after sufficient and healing explanations, these exalted words: “All this is so that on the Day of Manifestation thou mayest not remain veiled by names, but rather look to that by which the names of all things, even the mention of the Prophet, are established, for that is created by what God reveals.”¹ And likewise He says, exalted be His mention: “I have written a gem regarding His mention, which is that He shall not be known through My allusion nor by what is mentioned in the Bayan. Yea, by His glory, that word is greater in God's sight than the worship of all on earth, for the essence of all worship leads to that.”² He continues, exalted and glorified be He: “For He is too glorious and exalted to be known through any but Himself or to be referred to by the allusion of His creatures. I am the first servant to believe in Him and His verses, and I have taken from the virginal gardens of His knowledge the gardens of His words. Yea, by His glory, He is the Truth, there is no God but Him, all stand by His command.” And furthermore He says:

¹BB00551.

²BB00078.

6 اما در باره سید قی که مرقوم فرموده بودید تفصیلات او بسیار است و فی الحقیقه این عبد شرم مینماید از ذکر آن ولكن بعضی از آن عرض میشود تا احوال او نزد بعضی مستور نماند آنه لھو الذی تفل علی وجه القدوس فی محضر المشرکین فی ارض طبریة و لطم علی وجه العظیم و شتمه و اعترف بالکفر و قال ما قال کلّ ذلك حفظاً لنفسه الخلیئة فی ایام معدوده در عراق و بعضی بلاد به شمر قی معروفست و در ایام اشراق شمس حقیقت از افق عراق این شخص با این عبد بسیار مراوده مینمود و در ساحت اقدس عرض مینمود که آیا میشود حقّ جلّ و عزّ از جریرات این عبد درگذرد میفرمودند علیک بحفظ ما بعد چند مرتبه این عبد حاضر بود که جمال قدم باو میفرمودند که دو عیب کلی در تو مشاهده میشود یکی آنکه اختیار لسانت در قبضه تصرف تو نیست یتکلم بالھوی کیف یشاء و دیگری رجلت یتحرک فی هیماء الضلال کیف یرید مشاهده در عدم معرفت آن نفس غافله نمائید گویا کلمهئی از بیان را ندیده و برشی از بحر معانی آن فائز نگشته

7 چنانچه نقطه اولی روح ما سواه [فداہ] بیکی از حروف حی بعد از بیانات شافیه کافیه میفرماید قوله جلّ کبریا ئه کلّ اینها از برای اینست که در یوم ظهور باسماء محتجب ثمانی بلکه نظر کنی بما یقوم به الاسماء من کلّشی حتی ذکر النبی فانّ ذلک یخلق بما یزل الله و همچنین میفرماید قوله عزّ ذکره و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما ذکر فی البیان بلی وعزّته تلک الکلمه عند الله اکبر عن عبادہ ما علی الأرض اذ جوهر کلّ العبادۃ ینتہی الی ذلک الی قوله عزّ و جلّ فانه اجلّ و اعلى من ان یرکب معرفاً بدو نه او مستشیراً باشاره خلقه و اتنی انا اول عبد قد امنت به و بایاته و اخذت من ابکار حدائق جنّۃ عرفانه حدائق کلماته بلی وعزّته هو الحق لا اله الا هو کلّ بأمره قائمون و همچنین میفرماید و انتظروا من یدرکم الله وجهه فانکم ما خلقتم الا للقاءه و هو الذی یخلق کلّشی بأمره

“And await Him Whom God shall make manifest, for you were not created except to meet Him, and He it is Who creates all things by His command. Beware, beware on the day of His manifestation lest thou be veiled by the Vahid of the Bayan, for that Vahid is but a creation before Him, and beware, beware lest thou be veiled by the words revealed in the Bayan, for they are but His own words in the temple of His previous manifestation.”³

ایاک ایاک یوم ظهوره ان تحتجب بالواحد
البیانیه فان ذلك الواحد خلق عنده و ایاک
ایاک ان تحتجب بکلمات ما نزلت فی البیان فانها
کلمات نفسه فی هیکل ظهوره من قبل انتهی

- 8 That Supreme Being observes how exalted is the Cause and its loftiness, while at what level do people comprehend it. He reveals all the Names, and likewise admonishes that ye be not deprived of the mention of the Prophet from the Ancient Beauty. Nevertheless, ye have hearkened to what that heedless one hath said. Should anyone observe these words with the eye of fairness, he would attain unto the lights of the Cause, but the veils of passion have prevented the people from recognizing the Countenance of the Divine Unity.

8 آنحضرت ملاحظه فرمایند که اعظمیت امر و
علو آن بجه مقامست و ناس در چه رتبه واقف
میفرماید باسماء کلاها و همچنین بذکر نبی از جمال
قدم محروم نمائید مع ذلک اصغاف فرموده اید که
آن غافل چه گفته اگر نفسی بدیده انصاف در
این کلمات ملاحظه نماید بانوار امر فائز گردد
ولکن حجاب هوائی ناس را از عرفان طلعه
احدیہ منع نموده

- 9 Most strange it is that despite such emphatic statements and utterances of the Exalted Lord, how the people remain in the corners of ignorance and unawareness. He saith: “Be not veiled from the Bayan and what hath been revealed therein from the Divine Lote Tree.” Yet they cling to fabricated traditions and speak that which their desires command them. They have completely forgotten the explicit statements of the Point of the Bayan - may the spirit of all else be sacrificed for Him - and they quote from this one and that one, saying that His Holiness stated He had not lived in the time of Shaykh Ahmad and had not smoked the water-pipe. It is not known about whom this tradition is and for what purpose. Observe the ignorance of these people - how they hesitate about One Who declares “I am sanctified above any reference to Me, recognition of Me, or mention of Me,” while they cling to one whom they have not seen and have not known. Would that these conditions they mention regarding their imaginary successor were true. I swear by the Sun of the heaven of inner meanings that that person insisted greatly on smoking the water-pipe, to such an extent that one of the members of the household once forbade him from it.

9 بسیار عجب است که مع این تأکیدات و بیانات
ربّ اعلی چگونگی ناس در زوایای جهل و نادانی
مانده اند میفرماید به بیان و ما نزل فیهِ از سدره
الهیة محتجب نمائید مع ذلک بروایات مجعوله
متمسک شده و تکلم مینمایند به ما یا مرهم
اهوائهم نصّ بیانات نقطه بیان روح ما سواه
فداه را نسیاً منسیاً انگاشته اند و نقلاً عن فلان
و فلان میگویند که حضرت فرموده زمان
شیخ احمد را درک نموده و قلیان هم نکشیده
معلوم نیست که این روایت در باره کیست
و از برای چیست بلادت این قوم را ملاحظه
فرمائید کسی را که میفرماید که مقدّس از
اشاره من و عرفان من و ذکر من است چگونه
در امرش توقّف نموده اند و نفسی را که ندیده
و بآن عارف نشده اند چگونه تشبّث نموده اند
کاش این شرایطی که در باره وصی موهوم
خود ذکر نموده اند صدق بود قسم بآفتاب عزّ
معانی که آنشخص در شرب قلیان کمال اصرار
را داشت بشأنی که یکی از اهل حرم روزی او را
منع نمود

- 10 Alas, what can this servant say! Would that the person who suggested to His Holiness that it would be good to meet the claimants to the Cause had himself acted upon this. For this servant wrote him a letter in the Land of Mystery and strongly

10 باری این عبد چه عرض نماید کاش آنشخص
اینکه با آنحضرت عرض کرد که خوبست شما
مدعیان امر را ملاقات نمائید خود او باین عمل
مینمود چه که این عبد در ارض سر باو مکتوبی

³BB00078.

urged him to come and meet that imagined person, that perchance he might rend asunder the veils and attain to the lights of the dawning Sun. After some time it was heard that he had gone to the Land of Ha. Such souls have never been and will never be freed from their vain imaginings, even though they have witnessed that what they possessed was naught but falsehood and calumny.

- 11 Consider the Shi'ih sect, who counted themselves the most learned, most rightful, most knowledgeable and most pious of all sects, yet after the dawning of the Sun of Revelation it became clear they were the most ignorant of people. Even the Sunnis gained enough understanding from books and traditions to know that the Qa'im - may our souls be sacrificed for Him - would be born, while that sect, despite their extraordinary claims to knowledge, failed to grasp this matter despite its obviousness. The truth of the matter is exactly what shone forth from the horizon of His Holiness's utterance in reply to that heedless one. Had he truly possessed understanding, he would have instantly acknowledged and repented, for this matter is clear and established among the people of the Bayan - that the traditions of Husayn ibn Ruh and his like caused people to remain veiled from the exalted Truth and to arise with utmost tyranny to extinguish the divine light.

- 12 Indeed, you have spoken a word which, should any hearing ear hearken to it, would cause them to turn without hesitation toward the Cause. However, not every soul has been or will be worthy of this choice wine. Those who drink of this Kawthar of recognition are of another essence and another realm. Most of the corruption in this Cause appeared through Siyyid Muhammad Isfahani, who called himself Quddus, though he had absolutely no knowledge of the essence of the Cause, and likewise the aforementioned Siyyid. In short, a few deceitful, heedless, ignorant souls have afflicted people with vain imaginings greater than previous ones, and strange it is that they have still not recognized the Day of God. I testify that they are in grievous doubt and schism.

- 13 The greatness of recognizing the Day of God can be understood from this blessed verse which states: "God is He Who raised the heavens without any pillars that you can see; then He established Himself on the throne and made subject the sun and the moon; each one runs its course for a term appointed; He regulates all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord." Very

نوشتم و بسیار اصرار نمودم که بیا و آنشخص موهوم را ملاقات نما که شاید خرق حجاب نمائی و بانوار شمس مشرقه فائز گردی بعد از مدتی استماع شد که بارض هاء رفته امثال آن نفوس هرگز از اوهامات فارغ نشده و نخواهند شد مع آنکه مشاهده نمود که آنچه در دستشان بوده کذب و افترا بوده

- 11 ملاحظه در حزب شیعه نمائید که خود را اعلم و احق و اعرف و اتقای جمیع احزاب میشمردند و بعد از اشراق شمس ظهور معلوم شد که اجمل ناسند چنانچه اهل سنّه اینقدر از کتب و احادیث اطلاع یافتند که قائم روح ما سواه فداه متولد میشود و آن حزب مع ادعاهای فوق عاده علم باین فقره مع وضوح آن حاصل ننمودند حق مطلب همانست که از افق بیان آنحضرت در جواب آن غافل اشراق نمود اگر فی الحقیقه صاحب درایت بود فی الحین تصدیق مینمود و تائب میگشت چه که این فقره نزد اهل بیان واضح و محقق است که روایات حسین بن روح و امثال او سبب شد که ناس از حق منیع محتجب ماندند و بکمال ظلم بر اطفای نور الهی قیام نمودند

- 12 فی الحقیقه کلهائی فرموده‌اید که هر ذی سمعی اصفا نماید من غیر توقف بشطر امر توجه کند ولیکن هر نفسی قابل این رحیق نبوده و نخواهد بود شارب این کوثر عرفان از عنصر دیگرند و از عالم دیگر و اکثر فسادهای این امر از سید محمد اصفهانی که خود را به قدوس نامیده بود ظاهر شده مع آنکه ابداً از اصل امر اطلاع نداشت و کذلک سید مذکور باری چند نفوس محیله غافله جاهله ناس را باوهاماتی اعظم از اوهامات قبل مبتلا نموده‌اند و عجب در آنست که هنوز یوم الله را ادراک ننموده‌اند اشدّ انهم فی مرية و شقاق

- 13 عظمت عرفان یوم الله از این آیه مبارکه مستفاد میشود که میفرماید الله الذی رفع السموات بغیر عمد ترونها ثم استوی علی العرش و سخر الشمس و القمر کلّ یجری لأجل مسمی یدبر الأمر یفصل الآیات لعلکم بقاء ربکم توقنون بسیار کم مشاهده میشود نفوسیکه از افق ایقان ظاهر شوند و باین مقام

rarely are souls seen who manifest from the horizon of certitude and attain to this station, and whoever attains it erases from the tablet of their knowledge all mention of leadership, nobility, guardianship, successorship, and all above or below these. This station is not and has never been for any ignorant and heedless one. This is the sealed nectar that was hidden in the treasure of the Furqan, and this is the concealed mystery whose fragrance wafted from previous holy books. Blessed is he who found and knew. I testify that he is among the assured ones who have attained, and besides him there is no mention nor portion in the Book of God, the All-Knowing, the All-Wise.

فائز گردند و هر نفسی فائز شد ذکر نقابت و نجابت و ولایت و وصایت و فوق آن و دون آن را از لوح عرفان خود محو مینماید این مقام هر جاهل غافل نبوده و نیست اینست رحیق مختوم که در کز فرقان مستور بوده و اینست سر مکنون که عرف آن از کتب مقدسه قبل متضوع بوده طوبی لمن وجد و عرف اشدّ انه من الموقنین الفائزين و من دونه ليس له ذكر ولا نصيب في كتاب الله العليم الحكيم

- 14 And if you wish to know the conditions in these regions, it is exactly as your honor had written in your previous letter. All that was revealed in the blessed Surih of Ra'is and the Most Holy Book is being witnessed day by day. But where are the penetrating eyes and the attentive ears? We beseech God to grant the people fairness and not deprive them of the ocean of His abundant grace.

14 و اگر احوال این اطراف را خواسته باشید همان قسم است که خود آنحضرت در رقیقه قبل مرقوم داشته اند آنچه در سوره مبارکه رئیس و کتاب اقدس نازل شده بتمامه یوماً فیوماً مشهود شده و میشود و لکن این الأبصار الحدیدة و این الآذن الواعیة از حق میطلبیم ناس را انصاف عنایت فرماید و از بحر فیض فیاض محروم نفرماید

- 15 Regarding the Afnan who ascended unto God, a special Tablet of Visitation was revealed by the Supreme Pen. Though brief, by God's life, it contains mention of what was and what will be. Likewise, several Tablets were revealed specifically for his relatives. We beseech God, exalted be His glory, to grant patience to all and adorn them with the raiment of tranquility and contentment. Your honor may convey these as you deem appropriate.

15 در باره حضرت افنان الّذی صعد الی الله زیارتی مخصوص از قلم اعلی نازل اگرچه مختصر نازل شده و لکن لعمر الله فیه ذکر ما کان و ما یکون و همچنین چند لوحی مخصوص متعلّقین ایشان از حق جل کبریائه میطلبیم کل را صبر عنایت فرماید و بقمیص سکون و رضا مزین نماید آنحضرت هر قسم مصلحت میدانند برسانند

- 16 Convey greetings, glorification, and this servant's mention of nothingness to His Honor Afnan Aqa Aqa Siyyid M, upon him be all the Most Glorious Glory. This depends on your honor's kindness. All those circling round, from the people of the pavilion of infallibility, remember your honor with the most wondrous, most impregnable, most glorious mention and most exalted, most supreme glorification. Likewise, all the loved ones in the prison city, one and all, express their pure devotion to your honor. His Honor the Name of God M.H., upon him be the Most Glorious Glory of God, sends sanctified glorification beyond description and expression. And finally, upon you be every mention, every praise, every loftiness and every glory.

16 عرض سلام و تکبیر و ذکر نیستی این عبد خدمت حضرت افنان آقائی آقا سید م علیه من کل بهاء ابهه منوط بعنایت آنحضرت است جمیع طائفین حول از اهل سرادق عصمت بذکر ابدع امع ابهی و تکبیر ارفع اعلی آنحضرت را ذاکر و مکبرند و همچنین احبای ارض بجن کلاً و طراً عرض خلوص محض خدمت آنحضرت معروض میدارند آقائی جناب اسم الله مه علیه بهاء الله الأبهی تکبیر مقدس از وصف و بیان میرسانند و فی آخر الذکر علیکم من کل ذکر و کل ثناء و کل علو و کل بهاء

- 17 The servant, 19 Rabi'u'th-Thani 1294

17 خادم [فی] ۱۹ ربیع الثانی سنة ۱۲۹۴

18 Another submission: this servant has written three copies of the revealed Tablet of Visitation specifically for the Afnan, upon them be all the Most Glorious Glory. Your honor will send them. Two Tablets were also revealed from the heaven of grace specifically for Nawwab 'Ala'u'd-Din Khan and Nawwab 'Ali Asghar Khan, which were sent along with two letters that this ephemeral one wrote. Likewise, a Tablet was revealed specifically for Aqa Mirza 'Abdu'l-Hamid, upon him be 966 [Baha'u'llah]. One Tablet of Visitation with two Tablets should be sent to China, and two Tablets of Visitation and two Tablets should be sent to the land of Ya and the land of Shin. All these matters depend on your honor's kindness.

19 The Two Most Exalted Branches, may my spirit be a sacrifice unto the dust of their mighty footsteps, glorify your honor with glorification sanctified from the worlds of creation.

18 عرض دیگر آنکه این عبد سه نسخه از زیارت منزله نوشته مخصوص افنان علیهم من کل بهاء ابهه آنحضرت ارسال خواهند فرمود دو لوح هم مخصوص نواب علاءالدین خان و نواب علی اصغر خان از سماء عنایت نازل مع دو مکتوب که این فانی نوشته ارسال شد و همچنین لوحی هم مخصوص جناب آقا میرزا عبدالحمد علیه ۹۶۶ [بهاء الله] یک لوح زیارت مع دو لوح به صین باید ارسال فرمایند و دو لوح زیارت و دو لوح بارض یا و ارض شین باید فرستاده شود جمیع این امور بسته بعنایت آنحضرت است

19 غصنین امنعین روحی لتراب قدوم عزهما الفداء بتکبیر مقدس از عوالم انشاء آنحضرت را مکبرند

BLIB_Or15700.062, BLIB_Or15711.294

BH01203

To: Afnan, in China

Date: 1294-04-19 [1877-May-3]

1 He is God - exalted be His glory, His grandeur and His majesty!

2 Praise be to God Who hath made known unto us His straight path and His mighty command, and taught us the testimony whereby the Sun of unity hath shone forth and the decree of oneness been established. This indeed is the testimony uttered by the Tongue of Grandeur before the creation of the heavens and earth, and before the appearance of promise and threat: that there is none other God but Him. He hath ever been sanctified beyond mention and utterance, and exalted above whatsoever hath appeared in the realm of possibility. He hath manifested Himself and revealed His sovereignty, whereupon the Nightingale of Eternity warbled upon the branches and the Bird of Remembrance sang in the Kingdom of utterance. By God! The promise hath come to pass, and that which was hidden and treasured hath been revealed - that whereby all that was and will be hath been confounded. Praise be to God Who hath caused the branches upon the Tree of Proof to speak forth in praise of His Self and in glorification of His Essence,

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذي عرفنا سبيله المستقيم وامره العظيم و علمنا الشهادة التي بها اشرق نير التوحيد وثبت حكم التفريد و انها هي الشهادة التي نطق بها لسان العظمة قبل خلق السموات و الارض و قبل ظهور الوعد و الوعيد انه لا اله الا هو لم يزل كان مقدساً عن الذكر والبيان ومنزهاً عما ظهر في الامكان قد اظهر نفسه و ابرز سلطانه اذا هدر عندليب البقاء على الأفنان و تغرد طير الذكر فيملكوت البيان تالله قد اتي الوعد و ظهر الغيب المكنون و الكنز المخزون و ما تحير به ما كان و ما يكون و الحمد لله الذي قد انطق الأفنان على دوحة البرهان بثناء نفسه و تنزيه ذاته و انزل لهم ما قررت به العيون

and hath sent down for them that which brings solace to their eyes.

- 3 My spirit be a sacrifice unto your presence! The servant hath been honoured to receive your noble letter time and again, and found in every letter thereof that which brought joy to my breast, gladdened my heart, and increased my attachment and sincerity. We beseech God, exalted be He, to honor me at all times with that which diffuses the fragrance of your love, O Thou Who art our Beloved and the Beloved of all the worlds!

- 4 I submit that your letters have arrived continuously and successively, and I have been blessed to read them. After their arrival, they were presented with other petitions to the Most Holy Court and were submitted into His presence. Then the Tongue of Grandeur spoke, saying - and His Word is the truth: "He hath spoken that which befitteth the days of his Lord, the Almighty, the All-Knowing, the All-Informed. We made mention of him before, and before that before, with praise whose fragrance hath been wafted to all regions and shall endure as long as God, the King, the All-Knowing, the All-Wise, endureth. And We make mention of him at this hour that it may be a treasure for him and an honor for those who have believed in God, the Almighty, the Powerful. As for what he sought of forgiveness from the ocean of his Lord's generosity, verily He hath responded as a bounty from His presence. He is, in truth, the All-Forgiving, the Most Generous. O My Af-nan! We have answered thy prayer before thy request. Be thou assured through the grace of thy Lord, the Bestower, the All-Knowing, the All-Wise."

- 5 Beyond these clear verses, the Most Holy, Most Exalted Tablet was also revealed from the heaven of will and was sent forth. Likewise, the petition that was submitted in the tongue of Aqa Mirza 'Abdu'l-Hamid (upon him be the Glory of God) was presented, and exalted verses were revealed from the heaven of divine favors and were sent forth. God willing, they will be honored to receive it. Another reason for the delay in submitting my petitions was that several months passed during which no verses were revealed from the heaven of divine favor, and this servant was greatly perplexed. When I observed that the Supreme Pen had paused, I did not dare to submit a petition. I hope for your forgiveness. In these days, from the heaven of divine will, exalted Tablets have been revealed, the first of which was a mention revealed concerning the Father of the Community who ascended unto God. God willing, you will be honored to peruse it. Though revealed briefly, verily it is the speech of all things, the expounder of utterance, and the manifestation of proof to all in the realm of possibility.

3 روحی لحضرتکم الفداء قد فاز الخادم بكتابكم الشريف مرة بعد مرة ووجدت من كل حرف ما انشرح به صدري وفرح به قلبي وزاد به شغفي وخلصني نسل الله تعالى بأن يشرفني فيكل الأحيان بما يتصوّع به عرف حبكم محبوبنا ومحبوب العالمين

4 عرض میشود دستخط حضرتعالی متتابعاً مترادفاً واصل و زیارت آن فائز و بعد از ورود مع عرایض معروضه بساحت اقدس حاضر و در پیشگاه حضور عرض شد اذاً نطق لسان العظمة قال و قوله الحق انه تكلم بما ينبغي لأيام ربه المقتدر العليم الخبير انا ذكرناه من قبل و قبل القبل بذكر تصوّع عرفه في الآفاق و يبقى بدوام الله الملك العليم الحكيم و نذكره في هذا الحين ليكون ذخراً له و شرفاً لمن آمن بالله المقتدر القدير و ما اراد الغفران من بحر عطاء ربه انه استجاب فضلاً من عنده انه هو الغفور الكريم يا افناني انا قد استجبنا دعائك قبل سؤالك ان اطمئن بفضل موليك المعطى العليم الحكيم انتهى

5 و علاوه بر این آیات واضحات لوح اقدس هم از سماء مشیت نازل و ارسال گشت و همچنین عریضهائی که بلسان جناب آقا میرزا عبدالحمید علیه ۶۶۹ [بهاء الله] عرض شده بود معروض افتاد و از سماء الطاف الهیه آیات منیعه نازل و ارسال گشت انشاء الله زیارت آن مشرف شوند عرض دیگر سبب تعویق عرض عرایض اینعید آنکه چند شهر گذشت و از سماء عنایت الهیه آیات نازل نگشت و اینعید بسیار متحیر بود و چون مشاهده نمود که قلم اعلی توقف نموده لذا جسارت نشد و عریضه معروض نگشت از آنحضرت امید عفو است تا در این ایام از سماء مشیت الهیه الواح منیعه نازل و اول آن ذکرى بود که در باره ابوالأمة الذی صعد الى الله نازل شد انشاء الله زیارت آن مشرف خواهند شد اگرچه باختصار نازل ولكن انه لمنطق الأشياء و

Exalted is the All-Merciful Who doeth what He willeth and decreeth what He pleaseth. Furthermore, if this servant were to attempt to describe the manifestations of the favors and bounties of the Ancient Beauty towards your honor, these petitions would surely never end. This servant hopes that there will appear from your honor that which you have expressed in your supplications, and may all your deeds be such as will cause God's Cause to spread throughout all lands and His mention among all servants.

مبین البیان و مظهر البرهان لمن فی الامکان تعالی
الرحمن الذی یفعل ما یشاء و یحکم ما یرید

- 6 Moreover, all that was sent to the Most Holy Court—the silk chest, the preserves sent before and after, likewise the tea sent before and after, the cinnamon, the vessels, the broadcloth, and the flower seeds—all were received. In brief, everything mentioned in the blessed letters, both earlier and later, has all arrived. The last four boxes of tea arrived on the day of the New Fast, and were specially prepared in the blessed presence and found acceptable. The flower seeds were planted in a small plot in the name of the True Planter, but in truth, the spiritual seeds of flowers and fragrant herbs were your honor's supplications that were presented in the Most Holy Court, and assuredly their blossoms will appear and their fragrance will be inhaled by those possessed of true spiritual sense. We beseech God to inspire your honor at all times with that which brings joy to the hearts of those near unto Him. Praise be to God, the Lord of the worlds.

6 و دیگر اینعد اگر بخواد ظهورات الطاف و عنایات جمالقدم را نسبت بآنحضرت معروض دارد البته باین عرایض بانتهای رسد اینعد امیدوار است که ظاهرشود از آنحضرت آنچه در مناجات معروض داشته‌اند و یکن اعمال حضرتکم کلها عملاً ینتشر به امر الله فی البلاد و ذکره بین العباد و دیگر آنچه بساحت اقدس ارسال داشتند از صندوق حریر و مریات قبل و بعد و همچنین چای قبل و بعد و دارچین و ظروف و ماهوت و تنجهای گل جمیع رسید مختصر آنکه آنچه در دستخطهای مبارکه بوده از قبل و بعد جمیعاً رسیده و چهار جعبه چای آخر در یوم عید صیام بدیع وارد و مخصوص در حضور مبارک طبع شد و مقبول افتاد و تخم گلها در قطعه صغیره باسم منبت حقیقی زرع شده و لکن فی الحقیقه بذور اوراد و ریاحین معنوی مناجات آنحضرت بود که در ساحت اقدس عرض شد و البته ازهار آن ظاهر خواهد شد و عرفش را صاحبان شمع حقیقی استشمام خواهند نمود نسل الله ان یلهم حضرتکم فیکلّ حین ما یفرح به افئدة المقرّین و الحمد لله رب العالمین

- 7 To Jinab-i-Aqa Mirza 'Abdu'l-Hamid, upon him be the Glory of God, convey the Most Glorious greeting. All the inhabitants of the Prison Land, one and all, offer their utter effacement and nothingness, and greetings too sacred to be mentioned or expressed, to your honor. Upon you be the Glory of God and the glory of those in the heavens, then the glory of all worlds. At all times, sovereignty belongs to God, the Master of the Day of Judgment. The Branches of the Divine Lote-Tree—may my spirit and the spirits of all the worlds be sacrificed for them—convey the essence of praise and glorification to your honor.

7 خدمت جناب آقا میرزا عبدالحمید علیه بهاء الله تکبیر ابهی معروض میدارم ساکنین ارض سجن کلاً و طراً عرض فنا و نیستی و تکبیر مقدس از ذکر و بیان خدمت آنحضرت معروض میدارند علیکم بهاء الله و بهاء من فی السموات ثم بهاء العالمین و فیکلّ حین الأمر لله مالک يوم الدين اغصان سدره الهیة روحی و ارواح العالمین لهم الفداء جوهر ذکر و ثنا بآنحضرت میرسانند

- 8 The servant 19 Rabi'u'th-Thani 1294

8 خادم ۱۹ ربیع الثانی سنه ۱۲۹۴

INBA31:174, BLIB_Or11097#024

BH10991*To: Ismi-al-Ha**Date: 1294-05-24 [1877-Jun-6]*

- 1 All praise be to God Who hath spoken that wherewith He gladdened the servants in the Qur'an... ۱ الحمد لله الذى نطق بما بثر به العباد فى الفرقان ...
- 2 On the twenty-fourth day of the month of Jamadi'ul-Avval 1294, the Ancient Beauty left the Most Great Prison. First, the Ridvan Garden became the dawning-place of the All-Merciful, and afterward the renowned palace of these lands [the mansion of Mazra'ih]... ۲ در يوم بيست و چهارم شهر جمادى الاول سنه ۱۲۹۴ جمال قدم از سجن اعظم بيرون تشریف آوردند و اول بستان منظر رحمن واقع شد و بعد قصر معروف اين اراضى ...

YMM.282x

BH00946*Date: 1294-10-12 [1877-Oct-20]*

- 1 He is God, exalted be His station, the All-Glorious, the All-Powerful. ۱ هو الله تعالى شأنه العظمة والافتدار
- 2 My spirit and my very being be a sacrifice unto Thee. Praise be to the Beloved of the worlds that His Holiness arrived at the designated place in perfect health and with the utmost joy and delight. Well said indeed: "A moon took flight from this city and went to another city, such that from its rising and setting two cities were turned upside down." For the friends in this land were in separation and the friends in that land attained reunion. Every time has its portion and every land has had and will have its share. In all conditions I beseech and hope for His endless favors, that He may gladden and illumine the horizons of the hearts of the beloved ones through His presence. ۲ روحى و كينونتى لك الفداء حمد محبوب عالميان را كه آنحضرت بكمال صحت و روح و ريحان بجلّ معلوم رسيدند نعم ما قال مې پړان شد از اين شهر و سوى شهر دگر شد كه از طلوع و غروبش دو شهر زير و زير شد چه كه دوستان اين ارض بفراق و دوستان آن ارض بوصال هر وقتى را قسمتى است و هر ارضى را نصيبى بوده و خواهد بود از عنايات لانهايه الهى در كل احوال سائل و آملم كه آفاق قلوب احباب را بحضور آنحضرت مسرور و منور فرمايد
- 3 In any case, His letter which was written to this servant was presented to His blessed presence in the mansion. He smiled at its Turkish verses and said that God willing, they should be occupied with the mention of Truth and the promotion of His Cause in all languages and in all directions. ۳ بارى دستخط آنحضرت را كه باين عبد مرقوم فرموده بودند در قصر معلوم بحضور مبارك عرض شد از اشعار تركيه آن تبسم فرمودند و فرمودند انشاء الله بكل لغات و بكل جهات بذكر حق و نصرت امرش مشغول باشند
- 4 در فقره جناب اسم ۶۶ [الله] حا عليه من كل بهاء ابهاه كه مرقوم داشته بوديد بايد بهمين قسم

- 4 Regarding what you wrote about his honor, the Name of God 66, upon him be all His most glorious Beauty, you should likewise convey on behalf of this servant utmost humility, submission, glorification, praise and infinite thanksgiving. A few days ago he specially attained the presence and whatever needed to be done was done on his behalf, and this servant himself has submitted a detailed petition to him which God willing will be sent. Another letter from him addressed to His Holiness arrived after the departure of that Beloved One. Since this servant had permission from His Holiness, it was opened and read. It contained nothing new.
- 5 According to His command, all letters that arrive for His Holiness should be answered and sent, and even to those from whom letters are not received, they should write, for news from this land is the cause and means of growth for the divine saplings. However, beseech God to protect those saplings from the poisonous winds.
- 6 And regarding what was written about his honor Anis, upon him be the Glory of God 69, truly all hearts were gladdened - that is, all souls who are now circling around were moved to praise and thank God with the utmost joy and delight. Although such matters are not and have never been novel for the friends of Truth - they have ever been oppressed - this servant, though confident of his protection, safety and release from prison, nevertheless upon receiving your glad tidings, my spirit nearly took flight from joy at what I heard.
- 7 They said: O Anis! By My life, what befell thee God hath made a source of honor, nobility and glory for thee. Be thou thankful to God for this. Verily He is the Deliverer, the All-Knowing, the All-Wise. Those who judged thee shall soon find themselves in manifest loss. By My life, they followed their passions and are moved by every wind, having neglected what they were commanded in the Books of God, the Manifest, the All-Informed. They wronged thee even as they wronged thy Lord before thee. Lo, they are among the perishing ones. Be thou assured and certain that His mention of thee is the most great victory and shall endure as long as the names of thy Lord, the Forgiving, the Generous.
- 8 The glory be upon thee and upon him who was patient in God, the Lord of the worlds. End.
- 9 Convey greetings and praise to all the friends in that land who are occupied with the remembrance of God for God's sake and
- هم از قول این عبد کمال خضوع و خشوع و تکبیر و ذکر و ثنای ما لانهایه را ابلاغ دارید در چند یوم قبل مخصوصاً بساحت حضور فائز شده و بنیابت ایشان عمل شد آنچه باید بشود و خود این عبد هم خدمت ایشان عریضه مفصلی معروض داشته انشاء الله ارسال میدارد مکتوب دیگر هم از جناب ایشان باسم آنحضرت بوده بعد از تشریف بردن آنجناب وارد چون این عبد از آنحضرت مأذون بوده باز نموده و خوانده شد مطلب تازهئی نداشت
- 5 حسب الامر آنکه جمیع مکاتیب که بآنحضرت میرسد باید جواب نوشته ارسال دارند و بلکه بنفوس هم که مکاتیب ایشان نمیرسد باید بنویسند چه که اخبار این ارض سبب و علت غمونهاست بستانی الهیست ولکن از حق بطلید که آن نهالها را از ریج سموم حفظ فرماید
- 6 و اما در باره جناب انیس علیه ۶۶۹ [بهاء الله] که مرقوم فرمودند فی الحقیقه قلوب کل مسرور یعنی نفوسیکه حال طائف حولند کل بکمال فرح و سرور بحمد و ثنای الهی ناطق گشتند اگرچه امثال این امور از برای اولیای حق تازگی نداشته و ندارد لمیزل مظلوم بوده اند این عبد مع آنکه مطمئن بودم بر حفظ و سلامتی و خروجشان از سجن مع ذلک بعد از بشارت آنحضرت کاد ان یطیر روحی و شوقاً بما اسمعتنی
- 7 فرمودند یا انیس لعمری ما ورد علیک قد جعله الله ذخراً و شرفاً و کرامه لک ان اشکر الله بذلک انه هو المنجی العظیم الحکیم ان الذین حکموا علیک سوف یرون انفسهم فی خسران مبین لعمری انهم اتبعوا الهوی و یحرکهم کل ریج بما غفلوا عما امروا به فی کتب الله المبین الخبیر قد ظلموا علیک کما ظلموا مولاک من قبل الا انهم من الهالکین ان اطمئن ثم ایقن بأن ذکره آتاک هو الفوز الأعظم و یكون باقیاً بدوام اسماء ربک الغفور الکریم
- 8 البهاء علیک و علی من صبر فی الله رب العالمین انتهى

are detached from all else. This servant submits to the spiritual beloved, his honor Aqa Siyyid Yahya, upon him be Baha'u'llah, that if this servant's letters are delayed or if inner sincerity is not outwardly expressed, let them not think that this servant has forgotten. Most times have been spent remembering that honored one, both outwardly and inwardly. God willing, may you remain radiant and luminous like the morning star in the heaven of truth from the horizon of divine love, and be at rest under His protecting shade.

9 جميع دوستان آن ارض را که الله بذکر الله مشغولند و از ما سوی فارغ سلام و تکبیر برسانید خدمت حبيب روحانی جناب آقا سيد يحيى عليه ٩٦٩ [بهاء الله] عرض میدارد که اگر عرایض این عبد در عهده تعویق ماند و یا خلوص باطنی بر حسب ظاهر معروض نگردد همچو ندانند که این عبد فراموش نموده اکثر اوقات بذکر آنجناب در ظاهر و باطن بوده انشاء الله ببقای انجم سماء حقیقی از افق محبت الهی چون ستارهٔ سحری منیر و روشن باشید و در ظل حمایتش مستریخ

- 10 To his honor Haji Husayn, upon him be Baha'u'llah, this evanescent servant expresses sincere devotion and most wondrous praise. God willing, his reply will be sent. Praise be to God Who enabled him to remember Him and serve His Cause. He is verily the Mighty, the Powerful.

10 خدمت جناب حاجی حسین علیه ٩٦٩ [بهاء الله] این عبد فانی عرض خلوص و تکبیر ابدع امنع معروض میدارد انشاء الله جواب ایشان ارسال میگردد الحمد لله الذی وقفه علی ذکره و خدمه امره انه هو المقتدر القدیر

- 11 What else can I say regarding Haji Muhammad Isma'il, upon him be Baha'u'llah, as I feel boundless embarrassment. He has been and will continue to be mentioned in the holy presence, and since his efforts have been borne for God's sake, they have not and will not be forgotten. We beseech God to assist him and grant him what he loves and is pleased with.

11 دیگر چه عرض کنم که از جناب حاجی محمد اسمعیل علیه ٩٦٩ [بهاء الله] نجات لاتخصی حاصلست ذکر ایشان در محضر مبارک بوده و انشاء الله خواهد بود و زحمات ایشان چون الله حمل نموده اند محو نشده و نخواهد شد نسأل الله بأن یوقفه و یرزقه ما یحب و یرضی

- 12 As for the matter of the shawls that they had written about, that honored one did not write details about how they should be sent. Keeping them here is not advisable as they might be lost. That beloved one should write where and how they should be sent. These days his honor Ha, upon him be Baha'u'llah, has sought to buy them, but his honor Amin is not agreeable. The matter is now pending. If they are given to them, that beloved one will be informed, but in any case that honored one should write details about how they should be sent, as they might not pass with his honor Ha. In any case, as commanded, whatever you deem advisable in these matters should be carried out. However it turns out is fine. God willing, may they ever be joyous and at rest under the shade of divine favor, mercy, compassion, grace, gifts and kindness. Upon you be all the glory that has shone forth and appeared from the horizon of God, the Mighty, the Beloved. This servant, on behalf of all the friends in this land, expresses to that honored one limitless devotion, self-effacement and praise.

12 و اما در فقرهٔ شالها مرقوم داشته بودند آنحضرت تفصیل نوشتند که چه قسم باید ارسال شود ماندن در اینجا مصلحت نیست چه که احتمال دارد ضایع شود آنجناب باید بنویسند که بکجا باید ارسال شود و چه قسم ارسال شود در این روزها جناب ها علیه ٩٦٩ [بهاء الله] طالب شده اند که بخزند و لکن جناب امین راضی نیستند حال در توقفت اگر بایشان داده شد بآنجناب نوشته میشود و لکن در هر حال باید آنحضرت تفصیل را مرقوم فرمایند که چگونه باید ارسال شود چه که شاید با جناب ها نگذرد و در هر صورت حسب الامر آنکه آنچه مصلحت میدانید در این امورات معمول دارید هر قسم هم بشود بآسی نیست انشاء الله لمیزل و لا یزال در ظل عنایت و رحمت و شفقت و مکرمت و مواهب و الطاف الهی مسرور و مستریخ باشند علیک کل بهاء اشرق و الاح من افق الله العزیز المحبوب این عبد از جانب جمیع

- 13 Another submission regarding the dye that his honor Haji Siyyid Javad, upon him be Baha'u'llah, had written about: since his honor Haji Mulla 'Ali, upon him be Baha'u'llah, knows good dye, therefore one pound should be obtained and sent. So far no news has been received. And further, that beloved one should obtain and send 4 containers of two pounds of Egyptian red sugar.

- 14 The servant 12 Shawwal 1294

دوستان این ارض خدمت آنحضرت عرض
خلوص و فنا و تکبیر لایحیی معروض میدارد

13 عرض دیگر در باره رنگ از قبل جناب حاجی
سید ۱۴ [جواد] علیه ۹۶۶ [بهاء الله] مرقوم
داشته اند که چون جناب حاجی ملا علی علیه ۹
۶۶ [بهاء الله] رنگ خوب را میشناسند لذا یک
رطل گرفته ارسال دارند تا حال خبری نرسیده و
دیگر آنحبوب ۴ حقه دو رطل شکر قرمز مصری
گرفته ارسال فرمایند

14 خادام ۱۲ شوال ۱۲۹۴

BLIB_Or15736.101c

BH00862

To: Sulayman Khan Tunukabani

Date: 1294-11-01 [1877-Nov-7]

- 1 He is God, exalted be His glory and magnificent His bounty

1 هو الله تعالى شأنه و عظم احسانه

- 2 From time immemorial unto everlasting ages, the essence of praise and the substance of glorification befit that Eternal Lord Who hath illumined the mirrors of the hearts of them that are sincere and devoted with the effulgent rays of the Most Exalted Word. He is sanctified above all mention and utterance, and exalted above the comprehension of all created things. Every praise and glorification that proceedeth from the pen or tongue of the people of the age is bounded by the limitations of contingent being. Exalted, immeasurably exalted, is He above being described by the mention of His creatures or the praise of His servants. Verily, the mention of the world is not worthy of Him, yet since it is by His command, it is acceptable unto Him. Otherwise, how can a drop describe the Ancient Ocean? How can an atom describe the World-illuminating Sun?

2 لم یزل و لایزال جوهر حمد و ساذج ثنا حضرت
لایزالی را سزااست که مرایای قلوب موحدین و
مخلصین را بتجلیات انوار کلمه اولی منور فرمود
اوست مقدس از ذکر و بیان و منزّه عما یدرکه
اهل الامکان هر ذکر و ثنا که از قلم و لسان
اهل زمان ظاهر میشود محدود است بحدودات
امکان تعالی تعالی من ان یوصف بذكر خلقه او
بثناء عباده بلی ذکر عالم نه لایق اوست ولکن
چون بامر اوست مقبول اوست والا قطره کجا
و وصف بحر قدم کجا و ذره کجا و خورشید عالم
کجا

- 3 When the Ocean of God's Primal Will turned towards creation and its adornment, and the refinement of souls and their preparation, He ordained the Supreme Pen as His first interpreter and commanded it to promulgate His laws and ordinances. These laws and ordinances have had and shall have no purpose except the preservation of souls, their comfort, education and advancement to the heights of certitude, which

3 و چون بحر اراده اولیه الهیه توجه بخلق و
آراستگی آن و تهذیب نفوس و آمادگی آن نمود
قلم اعلی را مترجم اول قرار فرمود و بتبلیغ
اوامر و نواهی امر نمود و از این اوامر و نواهی
مقصودی جز حفظ نفوس و آسایش و تربیت
و ارتقای ایشان بمعارج ایقان که سبب و علت
عمار عالم و امنیت آن و ابقاء وجود است نبوده

are the cause and reason for the prosperity of the world, its security and the perpetuation of existence. This is so that the human soul, which is reckoned among the gems of the divine mine, may be adorned with goodly attributes sent down from the heaven of God's Will.

و نخواهد بود تا نفس انسانی که از جواهر معدن الهی محسوبست بصفات حسنه منزوله از سماء مشیت الهیه مزین شود

- 4 Among these commandments hath been and shall be the decree of detachment from all else but Him, for detachment among virtues is as the sun among the stars. It is the true educator and the cause of the training of the peoples of the world. It is the source of sanctification and the dawning-place of purification. Should a soul attain unto this station, his influence pervadeth the world, and the penetration of his remembrance is swifter than lightning through all things, and more potent than the spirit's influence in the body.

4 و از جمله اوامر حکم انقطاع از ماسوايش بوده و خواهد بود چه که انقطاع مابین صفات بمثابة شمس است بین کواکب اوست مرئی حقیقی و سبب تربیت اهل عالم و اوست مبدء تقدیس و مطلع تنزیه اگر نفسی باین مقام فائز شود نفسش در عالم مؤثر و نفوذ ذکرش انفذ از برق در اشیاء و جوهر روح در اعضا

- 5 For me to describe this ocean would be like a feeble sparrow attempting to describe the Divine Kingdom. Exalted, immensely exalted, is His mention above my tongue, His knowledge above my comprehension, and His praise above my pen and utterance. Yet despite the ignorance and unworthiness which this servant doth confess, I testify with absolute certainty that should a single wave arise from this ocean, or should a breeze waft from this paradise, it would perfume the world and endow all who turn unto Him with everlasting life.

5 وصف این بحر از مثل منی بعینه مثل آنست که عصفور کلیل اراده وصف ملکوت الهی نماید تعالی ذکره عن لسانی و عرفانه عن ادراکی و ثنائیه عن قلبی و بیانی ولكن مع جهل و نادانی که این عبد بآن معترفست بیقین مبین شهادت میدهد که اگر موجی از این بحر برخیزد و یا نسیمی از این رضوان مرور نماید عالم را معطر و جمیع مقبلین را بحیوة ابدیه فائز نماید

- 6 It is the cause of the turning of heedless souls, the renewal of ancient creatures, and the enkindling of extinguished hearts. It is the reason for the arising of the seated ones, the cry of the silent ones, and the hastening of those who tarry.

6 و اوست سبب اقبال نفوس غافله و تجدید انفس عتیقه خلقه و اشتعال قلوب محموده و اوست علت قیام قاعدین و صیحه صامتین و سرعت متوقفین

- 7 I beseech the True One, exalted be His glory, with a hundred thousand tongues, that He deprive not the hearts of His loved ones and chosen ones from the radiance of this Sun, and that He may bestow upon all the sweetness of this station. Verily, He is the Almighty, the Most Exalted, the Most High, the Most Great.

7 از حق جلّ جلاله بصد هزار لسان استدعا مینمایم که قلوب احبّاء و اصفیای خود را از اشراق این شمس محروم نفرماید و حلاوت این مقام را بر کل مبذول دارد آنه هو المقتدر المتعالی العلیّ العظیم

- 8 This lowly one submits to your eminence that this servant was blessed with your handwriting, which caused joy and happiness and was the cause of delight and gladness. I beseech God to assist you in His service, His remembrance and His praise as He loves and is pleased with.

8 عرض این فانی خدمت حضرت عالی آنکه این عبد بدستخط آنجناب فائز شد سبب بهجت و سرور و علت ابتهاج و انبساط گردید اسئل الله ان یوفقکم علی خدمته و ذکره و ثنائیه کما یحب و یرضی

- 9 In these days His Honor Haji Mirza Muhammad Husayn Tabib, upon him be 96 [Baha'u'llah], arrived from Tehran. Praise be to God, the loved ones of God and the drinkers of the wine of inner meanings have been engaged in the remembrance and praise of the True One, exalted be His glory, and they are adorned with the ornament of well-being.

9 این آیام جناب حاجی میرزا محمد حسین طبیب علیه ۹۶ [بهاء الله] از طهران تشریف آوردند الحمد لله احیای الهی و شاربان ریحی معانی بذکر و ثنائی حقّی جلّ و عزّ ذاکر بوده اند و بطراز سلامتی مزین

- 10 According to what he mentioned and also the petitions that were with him which had been submitted to the Most Holy Court, they expressed satisfaction with the source of outward authority, namely His Majesty the Sultan, and likewise with his son who is known as the Na'ibu's-Saltanih. Outwardly, after the release of the prisoners, the Na'ibu's-Saltanih summoned some of them several times and conversed with them, treating them with the utmost kindness and affection, to such an extent that when a person from the Land of Ta [Tehran] spoke unfittingly about the friends, he was ordered to be banished. That person went and took refuge in the house of Siyyid Sadiq. Later the friends themselves interceded for him and he was released. The aforementioned person desired to examine some of the revealed Books.
- 10 و از قراریکه ایشان مذکور نمودند و همچنین عراضی که با ایشان بود که بساحت اقدس عرض نموده بودند اظهار رضامندی از مصدر حکم ظاهری بوده یعنی حضرت سلطان و همچنین از ولدشان که بنائب السلطنه معروفست بر حسب ظاهری بعد از خروج محبوسین چند مرتبه نائب السلطنه بعضی را طلبیده و صحبت نموده و بکمال ملاطفت و مهربانی رفتار کرده بشأنیکه شخصی از ارض طاء در حق دوستان کلمه نالایقی گفته حکم بر نفیش شده و آن شخص رفته در خانه سید صادق علیه ما علیه بست نشست بعد خود احباً از او توسط نمودند و مرخص شد و شخص مذکور اراده نموده بعضی از کتب منزله را ملاحظه نماید
- 11 When these matters were mentioned both verbally and in writing, this servant submitted them, but "excellent is what was said: even if all created things become unbelievers..." etc., for what appears from the actions and utterances of the Desired One, may the spirit of all in the world be sacrificed for Him, is other than these matters and is sanctified above comprehension and minds.
- 11 اینفقرات چون لساناً و مکتوباً ذکر شد این عبد عرض نمود ولکن نعم ما قال گر جمله کائنات کافر گردد الی آخر چه که آنچه از اطوار و بیانات حضرت مقصود روح من فی العالمین فداه ظاهر میشود غیر این امور است و مقدس از ادراک و عقول
- 12 Even though in these days He has come forth from the Most Great Prison with the utmost power and first adorned the garden with the ornament of the Greatest View, and then proceeded to a mansion which is more elevated than all the mansions of these lands and is renowned in these realms, nevertheless one day He uttered a word which this servant himself heard, and that word indicated and proved that He preferred the Most Great Prison. In this case, what station do the world's acceptance or rejection have?
- 12 مع آنکه این ایام بکمال اقتدار از سجن اعظم بیرون تشریف آوردند و در اول بستان را بطراز منظر اکبر مزین فرمودند و بعد بقصریکه ارفع از کل قصور این اراضی است و در این ممالک مشهور تشریف بردند مع ذلک یومی از ایام کلمهئی فرمودند که این عبد خود اصغا نمود و آنکله مشعر و مدل بر این است که سجن اعظم را ترجیح دادند در این صورت اقبال عالم و اعراض آن چه مقامی دارد
- 13 If certain evident and manifest matters which are hidden from most were to be submitted, all who are on earth would be astounded. Glory be to Him Who made me know and prevented me. The sea of outward knowledge is visible while people cling to the cord of ignorance, and the sun of grace is shining while most turn away from it. I know not whether they are confused or they are dead.
- 13 اگر بعضی امور واضح و مشهوده که از اکثری مستور است عرض شود جمیع من علی الأرض متحیر شوند سبحان من عرفنی و منعی بحر علم ظاهر و ناس بجبل جهل متمسک و شمس فضل مشرق و اکثری از آن معرض لم ادر هل اشتبه علیهم ام هم میتون
- 14 And if you wish for news of the Land of Purpose [Akka], it is as before, except that strife and contention have caused upheaval and disorder. Some roads have been closed and foods which people need have reached high prices to such an extent that the scent of famine can be perceived. However, in the presence of the True One, exalted be His glory, the friends have had and
- 14 و اگر اخبار ارض مقصود را بخواهید کما فی السابق است مگر آنکه نزاع و جدال سبب انقلاب و اغتشاش شده بعضی از طرق مسدود گشته و مأکولاتی که ناس بآن محتاجند بقیمت اعلی رسیده بشأنیکه رایحه فقط استشمام

have no fear of this matter. Although the people of the city have deserved every kind of affliction, His grace has preceded their deeds, their actions, their existence and their being. Verily He is the One Whose tongue has spoken in the kingdom of His utterance: "Verily I am the Forgiving, the Merciful."

میشود ولكن با وجود حقّ جلّ اجلاله از اینفقره احباب خوفی نداشته و ندارند اگرچه اهل بلد مستوجب هر گونه بلائی بوده و هستند ولكن فضله سبق اعمالهم و افعالهم و وجودهم و کینونتهم انه هو الذي نطق لسانه فيملكوت بيانه اني انا الغفور الرحيم

- 15 The items that were sent arrived, but your honor has taken much trouble in sending them. What is intended and desired has been the turning of one's being to God and the recognition of that which benefits them, and no jewel has been or will be more excellent and lofty than a heart turned toward God. If you take one gem like this gem from its mine, it would be better than all the jewels of the world.

15 اشیائیکه فرستاده بودند رسید ولكن آنحضرت بسیار زحمت کشیده‌اند در ارسال آن آنچه مقصود و مطلوبست اقبال وجود و عرفان بما ینفعهم بوده و هیچ جواهری از قلب مقبل الی الله ارجح و اعلی نبوده و نخواهد بود اگر یک جوهر مثل این جوهر از معدنش اخذ نمائید احسن از جواهر عالم بوده

- 16 After the submission of petitions at the Most Holy Court, perfect grace became manifest from the horizon of bounty, and then He said: "God willing, they must, in the Name of God, rend asunder the veils and barriers of the people, that all may behold the Sun of Divine Utterance from the horizon of proof, and become illumined by its rays. And may the illusory human imaginings of the divines, which are in truth the very essence of veils and the reality of barriers, be effaced and vanish, and the effulgences of the Sun of Certitude be witnessed." End.

16 بعد از عرض عرایض در ساحت اقدس کمال عنایت از افق فضل ظاهر و بعد فرمودند انشاءالله باید باسم الهی سبحات و حجات ناس را شق نمایند تا کل آفتاب بیان را از افق برهان مشاهده کنند و بانوار آن فائز گردند و موهومات بشریه مشایخیه که فی الحقیقه عین سبحات و حقیقت حجات است معدوم و مفقود گردد و تجلیات شمس یقین مشاهده شود

- 17 Dhi'l-Qa'dih 1294.

17 انتهی فی ذیقعدة ۱۲۹۴

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MUH3.306-309, MSHR4.311-312x

BH00538

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

Date: 1294-11-03 ? [1877-Nov-9]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to God Who hath revealed Himself through the light of the gleaming rays dawning from the horizon of utterance upon the Supreme Pen. Then did the Book of Names appear and cry out with the most exalted call between earth and heaven, bearing witness to that which the Tongue of Grandeur hath witnessed in the heaven of eternity - that verily there is

1 هو الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذي تجلّى من انوار بوارق المشرقة من افق البيان على القلم الأعلى اذاً ظهر كتاب الأسماء ونطق بأعلى النداء بين الأرض والسماء وشهد بما شهد لسان العظمة في جبروت البقاء انه لا اله الا هو المهيمن القيوم اذاً اهتزّ اللاهوت و

none other God but Him, the Protector, the Self-Subsisting. Thereupon did the realm of divinity quake and proclaim: "By God the Truth! The gate of meeting hath been opened, and the Beloved hath appeared in His most glorious beauty!" And the realm of might did cry: "Exalted, exalted be He Who hath illumined the horizon of manifestation, through Whom the preserved scroll hath been unrolled and the hidden secret revealed! Blessed are ye, O people of eternity, and happy are ye, O people of creation! Draw nigh through His Most Glorious Name and drink deep of that which giveth life to the spirit throughout the eternity of God, the Creator of heaven."

نادى تالله الحق قد فتح باب اللقاء وظهر المحبوب
بطراز الأبهى ونطق الجبروت تعالى تعالى من انار
به افق الظهور وانتشر الرق المنشور وظهر السر
المستور هنيئاً لكم يا اهل البقاء ومرثياً لكم يا اهل
الانشاء تقرّبوا باسمه الأبهى وتكرّعوا بما يبقى به
الروح بدوام الله فاطر السماء

- 3 And the Kingdom was stirred and all within it, then called out with sweetest melody: "O dwellers of the cities of names and the kingdom of eternity! This is the Day wherein the eyes of the Prophets have been gladdened and the life of the chosen ones made sweet. The tongue hath spoken at the appearance of utterance from the horizon of the words of the Lord of Religions. Blessed are ye, for ye have attained unto the Day promised by the All-Merciful in the books of all religions. This is the Day of God's manifestation without veil or concealment, the Day of God's appearance - verily He hath come upon the clouds!"

3 و تحركت الملكوت ومن فيه ثم نادى بنداأ احلى
يا اهل مدائن الأسماء و ملكوت البقاء هذا يوم
فيه قرّت عيون الأنبياء و طاب عيش الأولياء و
نطق الكلّيل عند ظهورات البيان من افق كلام
مالك الأديان هنيئاً لكم لأنكم فرتم بيوم بشر به
الرحمن فى كتب الأديان هذا يوم ظهور الله من
غير ستر و حجاب و هذا يوم طلوع الله انه قد اتى
على السحاب

- 4 Thus hath the servant of the Ancient Beauty spoken through the wafting breaths of revelation from the paradise of our Lord's will, the All-Knowing, the All-Wise. Praise be to God Who hath created pure, subtle, everlasting and eternal spirits from the breezes that have blown from the right hand of His Will, and made them ready for His days and enabled them to attain His presence when the lights of His countenance shone forth. He hath made their spiritual sustenance the hearkening to His utterance, their bodily growth the reading of His verses, and their hearts' delight the stirring of the winds of His grace.

4 كذلك نطق خادم طلعة القدم بما تحركت
نفحات الوحي من رضوان ارادة ربنا العليم
الحكيم الحمد لله الذى قد خلق الأرواح المجردة
اللطيفة الباقية الأبدية من النسائم التى مرّت عن
يمين المشية و جعلهم مستعدين لأيامه و فائزين
بظهوره عند تشعشعات انوار وجهه و جعل غذاء
ارواحهم اصغاء بيانه و نمو ابدانهم قراءة آياته و
بهجة افتادتهم اهتزاز ارياح الطافه

- 5 Exalted, exalted be He Who created us through His name! Exalted, exalted be He Who manifested us through His sovereignty! Exalted, exalted be He Who caused us to attain unto His power and grandeur! Exalted, exalted be He Who made us speak through His bounty and utterance! By God's life! Every exalted one hath prostrated at His mention, and the name "exalted" hath been thunderstruck by His sovereignty, and its essence hath bowed down at the manifestation of His grandeur. Can mention attain unto Him? Nay, by the Lord of might! Can He be known through the movement of the Pen? Nay, by the Lord of eternity! Can He be bounded by the limitations of understanding? Glory be to Him, glory be to Him, above such utterance!

5 تعالى تعالى من خلقنا باسمه تعالى تعالى من اظهرنا
بسلطانه تعالى تعالى من فازنا بقدرته و كبريائه
تعالى تعالى من انطقنا بجوده و بيانه لعمر الله
اذأ سجد كل متعالى عند ذكره و انصعق اسم
تعالى لسلطانه و خضع كينوته عند ظهور كبريائه
هل يبلغ اليه الأذكار لا و مالک الاقتدار هل
يعرف من حركة القلم لا و مالک القدم هل يحّد
بحدودات العرفان سبجانه سبجانه عن مثل هذا
البيان

- 6 That station whose very air proclaimeth "There is none other God but Him" and whose very dust crieth out "There is none

other God but Him” - how can understanding ever hope to soar into the atmosphere of praise of Him Who created it through a single letter from the kingdom of His utterance? Far be it, far be it, exalted be it, exalted be it above every utterance, above every mention, above every praise! The ocean of utterance hath been stirred by His utterance, and the spheres have paused to hearken to His call.

- 7 We beseech Him by His sovereignty, His power and His might, to give us to drink, at every moment, from the Kawthar of His knowledge which floweth from the heaven of His bounty, to preserve us beneath His shadow, and to make us steadfast in His Cause. Verily He is the Powerful over whatsoever He willeth. There is none other God but Him, the Most Exalted, the Mighty, the Powerful, the Inaccessible.

- 8 O beloved of my heart! I was resting in my place, contemplating the manifestations of my Lord and marveling at the ways of His sovereignty, when one of the loved ones brought your letter. I took it and opened it, and from it wafted the fragrance of your love, your sincerity, and your turning to God, the Lord of the worlds. After perusing its contents, I turned toward the Throne and presented what was therein before His presence. Then the Tongue of Grandeur spoke, saying: “Blessed is he for having recognized the Day of God, for having been stirred by the breezes of Revelation, and for having turned to the Supreme Horizon when the people of creation turned away from it. He hath with God, the Lord of Names, a station which no heart can comprehend, nor mind encompass, nor soul enumerate, nor pen record, nor page contain. How can that which is non-existent describe what it heard from His tongue, when the Kingdom of Utterance is set in motion by but a single letter of His words? I seek forgiveness from Him for all that I have mentioned and written, and for all that I shall mention and write, for this is the Day whereon the ocean of forgiveness hath surged, the heaven of bounty hath been upraised, and the sun of generosity hath shone forth. Blessed are the people who have attained unto this Most Great Bounty and who have taken refuge beneath His most pure hem. We beseech God to assist all to do that which He loveth and pleaseth.”

- 9 My soul be a sacrifice for your love! The distinguished letter adorned by your exalted pen refreshed the tree of existence like the morning breeze and vernal winds. In truth, this evanescent one is incapable and unable to make mention of it. All of it was presented in the Most Holy Court, and supreme favor shone forth from the horizon of His will. Praise be to God that you

6 انّ المقام الذي هو الله ينطق الله لا اله الا هو و ترابه ينادى الله لا اله الا هو كيف يقدر العرفان ان يطير الى هواً ثناءً من خلقه بحرف من ملكوت بيانه تباهى تباهى و تعالى تعالى عن كل بيان و عن كل ذكر و عن كل ثناء قد اضطرب بحر البيان من بيانه و توقفت الأفلاك لاصغاء ندائه

7 اسئله بسلطانه و قدرته و اقتداره بأن يسقينا في كلّ حين كوثر عرفانه الذي فاض من سماء فيضه و يحفظنا في ظلّه و يستقيمنا على امره أنّه هو المقتدر على ما يشاء لا اله الا هو المتعالى العزيز المقتدر المنيع

8 يا محبوب فؤادى قد كنت راقداً في محلى و متفكراً في ظهورات ربّى و متحيراً في شئون سلطانه اذا اتى احد من الأحباء بكتابكم اخذت و فتحت سطعت منه رائحة محبتكم و خلوصكم و اقبالكم الى الله رب العالمين و بعد اطلاعى بما فيه توجهت الى مقام العرش و عرضت ما فيه لدى الوجه اذا نطق لسان العظمة و قال طوبى له بما عرف يوم الله و اخذته نسائم الوحي و توجه الى الأفق الأعلى اذ اعرض عنه اهل الانشاء ان له مقاماً عند الله مالک الأسماء ثم نطق بما لا يقدر الفؤاد ان يدركه و لا العقول ان يجمعه و لا النفوس ان تحصيه و لا الأقلام ان تذكره و لا الأوراق ان تجمله ان الذي يهتز ملكوت البيان من حرف من كلماته كيف يقدر المعدوم ان يذكر ما سمع باذنه من لسانه استغفره استغفره عن كلّ ما ذكرت و كتبت و عن كلّ ما اذكر و اكتب لأنّ هذا يوم توج فيه بحر الغفران و ارتفعت سماء الجود و اشرفت شمس الكرم تعالى الأمم الذين فازوا بهذا الفيض الأكبر و لا ذوا بذيله الأطهر نسئل الله ان يوفق الكل على ما يحب و يرضى

9 نفسى لحبكم الفداء نامء نامى كه باثر قلم على مزین بود شجر وجود را بمثابه نسیم سحرى و ارياح بهارى تازه و حرم نمود فى الحقيقه اين فانی از ذکر آن عاجز و قاصر است و تمام آن در ساحت اقدس عرض شد کمال عنایت از افق اراده ظاهر و مشرق الحمد لله كه آنحضرت در آن ارض

have arisen to serve the Cause in that land and are speaking in divine praise and glorification.

- 10 I beseech the True One, exalted be His glory, to assist you at all times with His special confirmations. I swear by the Beloved of the world that if the heedless, ignorant people were to become aware of even less than a needle's eye of the conditions of this Day, of what hath appeared therein, and of the surging of the ocean of inner meanings that lies before all eyes, they would all cry out in wilderness and prairie, saying: "Verily, He is the One manifest from the Supreme Horizon!" A wondrous talisman hath appeared in the world - before everyone's eyes the ocean surgeth and the sun shineth forth, yet none perceiveth it. From all directions the Herald proclaimeth: "This is the sealed wine - take it and drink!" Nevertheless, hearts remain unaware and ears unconscious, as if the power of sight hath been withheld from eyes and the faculty of hearing forbidden to ears. By God! These conditions proceed from naught but their own deeds. However, one must petition and beseech the True One, exalted be His glory, and those who are today mentioned by His Name and who repose beneath the Tree must arise with their whole being, with all their limbs, heart and tongue, to serve the Cause and, united and in harmony, occupy themselves with the remembrance and praise of God. But this must be done with wisdom, for today in God's sight the observance of wisdom taketh precedence over all deeds. All must hold fast unto it, lest there occur that which would extinguish the divine fire and cause hearts to be troubled. Verily, He is the Compassionate, the Generous.

- 11 Concerning what you wrote about the letter Shin, upon him be what is upon him, and his return to the lowest depths of Sin - this was presented before His presence. He said that all shall return to their places. Verily, He is the Avenger, the Almighty, the All-Knowing, the All-Wise.
- 12 As regards M.Sh., his honor Aqa Siyyid Isma'il Azghandi arrived in the Most Great Prison and presented certain petitions on his behalf to the Most Holy Court. It was stated that he had been the cause of grievous errors, errors that were without parallel or precedent. Nevertheless, in view of the pre-existence of divine mercy and the all-encompassing nature of heavenly grace, if he should wholly turn unto God, there is hope of forgiveness for him. A special prayer was revealed from the Supreme Pen and it was commanded that he should recite it. Should he act in accordance with that which hath shone forth from the horizon of the Command of the Ancient King, the

بخدمت امر قیام نموده‌اند و بذکر و ثنای الهی ناطقند

- 10 از حقّ جلّ و عزّ می‌طلبم که در کلّ حین بتأییدات مخصوصه آنحضرت را مؤید فرماید قسم بمحبوب عالم که اگر ناس غافل جاهل اقلّ از سمّ ابره از شئون این یوم و آنچه در او ظاهر شده و از توجّات بحر معانی که در مقابل کلّ عیون واقع مطلع می‌گشتند جمیع در صحاری و براری بندای آنّه هو الظاهر من الأفق الأعلى ناطق میشدند عجب طلسمی در عالم ظاهر شده در مقابل چشم کلّ بحر در امواج و آفتاب در اشراق و احدى ملتفت نیست از جمیع جهات منادی ندا میکند که اینست ریح مختوم بگیری و بیاشامید مع ذلک افتده بی‌شعور و گوشها بی‌هوش گویا حکم مشاهده از ابصار منع شده و امر اصفا از آذان ممنوع گشته ای والله نیست اینها مگر از اعمال خود آن نفوس ولکن باید از حقّ جلّ و عزّ سائل و آمل شد و احبّایکه الیوم باسم حقّ مذکورند و در ظلّ شجره آرمیده‌اند بتمام جان و ارکان و دل و زبان بخدمت امر قیام نمایند و متفقاً متحداً بذکر و ثنای حقّ مشغول شوند ولکن بحکمت چه که الیوم لدی الله ملاحظه حکمت اسبق اعمالست باید کلّ باو متمسک باشند تا امریکه سبب انجماد نار الهی و اضطراب قلوب است احداث نگرند آنّه هو المشفق الکریم

- 11 اینکه در باره حرف شین علیه ما علیه و رجوع او باسفل سین مرقوم فرموده بودید تلقاء وجه عرض شد فرمودند کلّ بمجلسشان راجع خواهند شد آنّه هو المنتقم الآخذ العلیم الحکیم

- 12 و اما در باره مش جناب آقا سید اسمعیل ازغندی بارض سخن وارد شدند و بعض عرایض از لسان او بساحت اقدس معروض داشتند فرمودند علّت و سبب خطایای کبیره بوده خطایایکه شبه و مثل و نظیر نداشته مع ذلک نظر بسبقت رحمت الهی و احاطه فضل سبحانی اگر بتمامه الی الله راجع شود امید عفو در باره او هست و مخصوص مناجاتی از قلم اعلی نازل و امر فرمودند که قرائت نماید اگر بآنچه از افق امر سلطان قدم مشرق شده عامل

breezes of bounty and generosity will take hold of him. He, verily, is the Reformer of all things and the Forgiver of sins. There is none other God but He, the Forgiving, the Generous.

شود نفحات جود و کرم او را اخذ نماید آنه
لهو مصلح الأمور و غافر الذنوب لا اله الا هو
الغفور الكريم

- 13 As to what you wrote concerning Hadi, these are tidings that have previously issued forth from the ocean of divine knowledge. As hath been stated, the cawing of the crows - meaning the false claimants - shall appear in most lands. I beseech God, exalted be His glory, to adorn His loved ones with the robe of steadfastness, which is the most glorious garment and most excellent ornament in the sight of God, and that they may become so firm that they may regard the consensus of the peoples of the world, the cawing of all nations, the claims of the claimants, and the clamor of the falsifiers as mere nothingness. He, verily, is powerful and mighty over all things.

13 و اینکه در باره هادی مرقوم فرموده بودید
این اخباراتیست که از قبل از بحر علم الهی
ظاهر شده چنانچه فرموده اند نفاق ناعقین که
مدعیان کذب باشند در اکثر بلدان ظاهر خواهد
شد از حق جل و عز میطلبم که دوستان را
بخلعت استقامت که ابری جامه و احسن طراز
است لدی الله مزین فرماید و بشأنی مستقیم شوند
که اجماع اهل عالم و نعیق جمیع امم و ادعای
مدّعیان و وضوای کاذبین را معدوم صرف شمرد
اوست بکشتی قادر و توانا

- 14 Furthermore, the rosewater of his honor Haji arrived. God willing, may they ever be perfumed by the roses growing in the gardens of divine knowledge, and may they partake of the true elixir which is, in truth, the most pure Kawthar, mentioned in one place as the sealed wine, and in other places by different names. The other three bottles were truly outstanding. Upon him and upon their sender be the glory of God and His mercy.

14 و دیگر گلاب جناب حاجی رسید انشاء الله از
اوراد منبته در حدائق عرفان الهیه همیشه معطر
باشند و از جلاب حقیقی که فی الحقیقه کوثر
اطهر است و در مقامی برحق محتوم مذکور و
در مقامی با اسماء اخری مرزوق شوند و سه شیشه
دیگر فی الحقیقه ممتاز بود علیه و علی مرسله بهاء
الله و رحمة

- 15 Another matter: all the petitions sent with Shaykh and Haji Ahmad arrived and attained the Most Holy Court. Replies to all have been revealed, and most of the main points of those petitions have been honored with the response of the Lord of Lords, that this might serve as a testimony for those souls, did they but know and preserve it, that they might remain steadfast. Convey greetings to all from this evanescent one.

15 و عرض دیگر آنچه عرایض با شیخ و حاجی احمد
بود رسید و بساحت اقدس فائز و جواب کل
نازل و اکثری هم رؤس همان عرایض بطراز
جواب ربّ الأرباب فائز شده تا شاهی باشد
از برای آن نفوس لویعرفون و یحفظون لیستقیمون
جمیع را از لسان این فانی معدوم تکبیر ابلاغ
فرمائید

- 16 Another glad tidings is that in these days a special Tablet was revealed from the heaven of the Divine Will and given to Shaykh Salman to deliver to your honor, along with four [unnamed Tablets] which your honor may give to whomever you deem appropriate, as well as one Tablet addressed to the handmaiden of God, and two Most Holy, Most Exalted, Most Pure Tablets specifically for their honors and [the gentlemen], upon them be the glory of God, which were sent by post. God willing, they will attain unto them. Although this year Shaykh was much delayed due to the discord, upheaval, and turmoil in these parts and could not find opportunity to return, God willing he will depart in these two or three days.

16 و بشارت دیگر آنکه در این ایام مخصوص لوحی از
سماء مشیت نازل و بجناب شیخ سلمان داده شد
که بآنحضرت برسانند مع چهار [لوح بی اسم] که
آنجناب بهر که مصلحت دانند بدهند و همچنین
یک لوح که باسم امه الله است و دو لوح امنع
اقدس اطهر مخصوص جنابان و [آقایان] علیهما
بهاء الله از طریق پوسه ارسال شد انشاء الله
بآن فائز شوند اگرچه این سنه جناب شیخ بسیار
معطل شد چه که از بابت اختلاف و انقلاب
و اغتشاش این اطراف مجال رجوع نیافتند و
انشاء الله این دو سه یوم عازمند

- 17 The conveyance of this servant's greetings to his honor Rafi' [Badi'], upon him be 9 66 [the glory of God], is entrusted to

17 عرض تکبیر این عبد خدمت جناب رفیع [بدیع]
علیه ۹ ۶۶ [بهاء الله] منوط بعنایت آنحضرت

your honor's grace, and there is also a Tablet specifically revealed for him from the heaven of favor which is with Shaykh. God willing, he will attain unto it. Glory be upon you, O Afnan of God, then His grandeur, His majesty, His might and His exaltation, [as] the heavens and earth have been illumined by the light of our Lord, the Mighty, the Inaccessible.

است و لوحى هم مخصوص ایشان از سماء عنایت نازل با شیخ است انشاء الله بآن فائز [خواهند] شد البهاء علیکم یا افنان الله ثم عظمته و کبریائه و عزّه و علائه [بما] اشرقت السموات و الأرض بنور ربنا العزیز المنیع

18 The servant, 20 Dhi'l-Qa'dih 1294

18 خادم فی ۲۰ ذی قعدة سنة ۱۲۹۴

INBA31:010, BLIB_Or11097#039

BH00632

To: Jamal Burujirdi

Date: 1294-11-20 [1877-Nov-26]

1 In the name of our Lord, the Most Holy, the Most Inaccessible, the Most Mighty, the Most High, the All-Glorious.

1 بسم ربنا الأقدس الأَمَنع الأعزّ العلیّ الأبهی

2 O thou who art turning unto the Most Glorious Horizon, who art known before the Throne by the praise of God, the Lord of Names, who soarest in the atmosphere of love and faithfulness, who dwellest upon the branch of praise in the Kingdom of creation, and who warblest the remembrance of God on a day wherein the foundations of those endowed with understanding have trembled! Again I renew My words and say: O thou who art imprisoned in the path of God, the Creator of heaven, and who art expelled from cities and homes because thou hast believed in God, the Lord of the Throne and of the dust! O thou who art expectant and vigilant! O thou who art firm and articulate! I testify that thou hast spoken and uttered the truth, and thou hast been wronged by the ignorant ones who claim knowledge and wisdom without clear proof or evidence. Soon shall they behold themselves beneath the earth even as they now see themselves above it. My Lord, the All-Powerful, the All-Knowing, the All-Informed, beareth witness to this. By God's life! The servant is bewildered concerning the people, and strange it is that one who seeth himself as but a leaf among leaves, appearing on the branch one moment and falling the next, should nevertheless be seized with such pride as to deny God, His sovereignty, His Manifestation and His signs. We beseech God in all conditions to assist His servants and not to render them deprived of this Most Great Ocean or heedless of this noble station.

2 یا ایها المتوجّه الى الأفق الأبهی و المعروف لدى العرش یثاء الله مالک الأسماء و الطائر فی هواء المحبة و الوفاء و الساکن علی غصن الثناء فیملکوت الانشاء و المغرّد بذكر الله فی يوم فيه ارتعدت فرائض اولی النبی ثم اجدد الکلام و اقول یا ایها المسجون فی سبیل الله فاطر السماء و المطرود عن المدن و الدیار بما آمنت بالله ربّ العرش و الثری و یا ایها المتوجّه الرّاقب و یا ایها المتشبّث الناطق اشهد انک تکلمت و نطقت بالحق و ظلّمک الجهلاء الذین یدعون العلم و العرفان من دون یبنة و برهان سوف یرون انفسهم تحت الأرض کما یرون الیوم فوقها یشهد بذلك ربّی المقتدر العلیم الخبیر لعمر الله انّ العبد متحیر فی العباد و العجب من الذی یری نفسه کورقة من الأوراق یطلع من الغصن فی السّاعة و تسقط اخرى و مع ذلك کیف یأخذه الغرور علی شأن ینکر الله و سلطانه و ظهوره و آیاته نسل الله فی کلّ الأحوال بأنّ یؤید عباده و لا یجعلهم محرومین عن هذا البحر الأعظم و الغافلین من هذا المقام الکریم

- 3 Thereafter, this servant attained unto thy letter. Praise be to God Who hath preserved thee and delivered thee from the wrongdoing people, and fulfilled what He promised thee in His firm and mighty Book. The oppressor hath been and shall continue to be the ignorant divines. Soon shall they find themselves in evident torment.
- 3 و بعد عرض میشود این عبد بکتاب حضرت عالی فائز نحمد الله الذی حفظک و نجاتک من القوم الظالمین و وفی بما وعدک فی کتابه المحکم المتین ظالم علمای جاهل بوده و خواهند بود سوف یرون انفسهم فی عذاب مبین
- 4 And whereas you had written that some had desired to meet with His Holiness, and His Holiness, in view of not having permission, had not granted this - this evanescent servant bears witness that His Holiness has always been commanded in these matters. That honored one was created for the service of God's Cause and was made to speak specifically in His praise. However, He has made these matters contingent upon wisdom, and this has been and will continue to be due to previous mercy and comprehensive grace, lest any matter arise that might cause fear in weak hearts. The strong have ever gazed and will ever gaze toward the highest horizon. The manifestations of might, expressions of supremacy, and appearances of retribution have not and will not prevent those blessed, tranquil, content and approved souls. However, in consideration of the ocean of divine bounty and the heaven of divine generosity, He has commanded the people to wisdom so that no harm might befall anyone. May my spirit and your spirit and the spirits of all in the realms of creation be a sacrifice for His bounty.
- 4 و اینکه مرقوم فرموده بودید بعضی اراده ملاقات با آنحضرت نموده اند و آنحضرت نظر بعدم اذن اجابت نفرموده اند این خادم فانی شهادت میدهد که آنحضرت همیشه باین امور مأمور بوده اند آنجناب از برای خدمت امر الهی خلق شده اند و مخصوص ثنائش ناطق گشته اند و لکن این امور را معلق بحکمت فرموده اند و انهم نظر برحمت سابقه و عنایت منبسطه بوده و خواهد بود که مباد امری احداث شود و سبب خوف قلوب ضعیفه گردد اقویا لم یزل و لایزال بافی اعلی ناظرند شئون سبطیه و ظهورات غلبه و بروزات انتقامیه آن نفوس مطمئنه مبارکه راضیه مرضیه را منع ننوده و نخواهد نمود و لکن نظر بجز فضل الهی و سماء کرم سبحانی ناس را بحکمت امر فرموده تا باحدی ضرری واقع نشود روحک و روحی و روح من فی ممالک الابداع لفضله القداء
- 5 After the arrival of that letter, this servant attained the Most Holy Presence and submitted the details, that is, presented that very letter in its entirety before the Throne. He said: "O My Name Jamal! If a person be in the East while you are in the West, and if that person desires to attain unto the knowledge of God, it is incumbent upon you, if you are able, to journey to that land and bestow upon that person, according to their capacity and receptivity, the life-giving waters.
- 5 بعد از وصول آن نامه این عبد بساحت اقدس فائز و تفصیل را معروض داشت یعنی همان مکتوب را بعینه تماماً تلقاء عرش عرض نمود فرمودند یا اسمی الجمال اگر نفسی در مشرق زمین باشد و آنجناب در مغرب و اراده نماید بعرفان الله فائز گردد بر آنجناب حتم است مع استطاعت که بآن ارض توجیه نماید و ریحق حیوان را بقدر استعداد و قابلیت او بر او مبذول دارد
- 6 O Jamal! If you were to reflect upon the verses sent down from the heaven of grace, you would testify that whatsoever the Truth, exalted and glorified be He, has commanded and continues to command has been and will be for the good of His servants. You must certainly teach the Cause and occupy yourself with service. Do not deprive the seekers of the ocean of guidance, but give according to measure. The best fruit attributed to the Tree of the Bayan is this blessed word: bestow the seeds of wisdom in good soil according to measure. God willing, you will ignite all through the heat of the fire of God's Word and summon them to the Most Holy Court. The Supreme Pen has given countless counsels before and continues
- 6 ای جمال اگر در آیات منزله از سماء فضل تفکر نمائی شهادت میدهی که حق جل و عز بآنچه امر فرموده و میفرماید همان مصلحت عباد بوده و خواهد بود البته باید تبلیغ امر نمائی و بخدمت مشغول گردی طالبان بحر هدایت را محروم ننمائی و لکن باندازه عطا نمائید بهترین ثمری که بشجره بیان منسوبست اینکلمه مبارکه است تنجهای حکمت را در اراضی طیبه باندازه و مقدار مبذول دارید انشاء الله بحرارت نار کلمه الهیه جمیع را مشتعل نمائی و بشطر اقدس دعوت کنی از قبل قلم اعلی و صیای لاتحصى فرموده

to do so now. O Jamal! Associate with all the people of the earth with paternal affection, and likewise nurture all from the breast of wisdom. In no circumstance remove your eyes from wisdom, for it has been and will continue to be the cause of the exaltation of the Cause, the source of tranquility amidst agitation, strength for hearts, and assurance for souls.

و حال هم میفرماید ای جمال بشفقت پدری با جمیع اهل ارض معاشر باش و همچنین از ندی حکمت جمیع را تربیت نما در هیچ حالی از احوال از حکمت چشم بردار اوست سبب اعلاى امر و علت سکون اضطراب و قوه قلوب و اطمینان نفوس بوده و خواهد بود

- 7 O My Name! Be confident in My grace and favor. You have been mentioned in the presence of the Wronged One. He verily has aided you, nurtured you, protected you, and delivered you. Give thanks to God for this bounty which has sprung forth from the ocean of generosity and grace. He is verily the Teacher, the Manifest, the All-Wise, the All-Informed. Remember when you stood before the Throne and witnessed with your own eyes the favor of your Lord, and heard His sweetest call and wondrous mention. You have a station with your Lord - be thankful and among those who rejoice."

7 یا اسمی ان اطمئن بفضلی و عنایتی قد کنت مذکوراً لدى المظلوم انه آیدک و رباک و حفظک و نجاتک ان اشکر الله بهذا الفضل الذى نرث من بحر الجود و الکرم انه هو المعلم المبین الحکیم الخیر ان اذکر اذ کنت قائماً لدى العرش و شهدت عنایة ربک بعینک و سمعت ندائه الأهل و ذکره البدیع ان لک مقاماً عند ربک ان اشکر و کن من الفرحين انتهى

- 8 Furthermore, if you wish for news of this land, the Ancient Beauty has left the Most Great Prison and established His throne in the garden, and afterward in the mansion known to a hundred thousand tongues and a hundred thousand centuries. This evanescent servant offers thanks and praise, for his prayer was answered and his deed was not lost, although it is observed that the Ancient Beauty Himself prefers the prison more. This is a matter that no one knows except Him, and verily He is the All-Knowing, the All-Informed.

8 دیگر اگر از اخبار این ارض بخواهید جمال قدم از بنج اعظم خارج و مقر عرش بستان واقع شد و بعد از آن قصر معروف بصد هزار لسان و صد هزار قرن این خادم فانی شکر و حمد مینماید چه که دعایش باجابت مقرون شد و عملش ضایع نگشت اگرچه مشاهده میشود که خود جمال قدم میل مبارکشان بسجن بیشتر است هذا امر لا يعرفه احد الا هو و انه هو العلم الخیر

- 9 And as to what you wrote concerning consultation, He said that this matter has always been and will always be beloved, but in matters that accord with wisdom. The purpose of mentioning this is that the fundamental divine law should be known, otherwise these matters are clear and need not be mentioned. All that has befallen you in the path of God is remembered before God, and none has the right to object to what you have done, for the entire matter is in the hand of God, your Lord, the Mighty, the Wise.

9 و اینکه در باب مشاورت مرقوم داشتید عرض شد فرمودند این فقره لمزل و لایزال محبوب بوده ولكن در اموریکه موافق حکمت باشد و مقصود از این ذکر آنکه اصل حکم الهی معلوم شود والا یترا تب معلوم است احتیاج بذکر نبوده و نیست و آنچه در سبیل الهی بر شما وارد شده کل لدى الله مذکور است و لیس لأحد ان یعترض علیک فیما فعلت لأن الأمر کلّه بید الله ربک المقتدر الحکیم

- 10 And regarding what you wrote about turning towards this land with permission, He said you have already attained this blessing three times and it was accepted before God. Further journeys to this land are not permitted, for it is in turmoil, and the hidden turmoil which has been revealed in most tablets remains concealed. This is a land whose surface appears calm while its interior is turbulent. You must be content and grateful with what has been and is commanded, for therein lies the wisdom. End.

10 و اینکه مرقوم فرموده بودید که باین ارض باذن توجه نمائید فرمودند سه مرتبه فائز شده اید و لدى الله هم مقبول افتاد دیگر توجه باین ارض جایز نه چه که منقلب است و انقلاب سری آن که در اکثری از الواح نازل شده مستور است هذه ارض ظاهرها ساکنه و باطنها مضطربة باید بآنچه امر شده و میشود راضی و شاکر باشید چه که مصلحت در آنست انتهى

- 11 This servant begs that you not forget this one and always remember him with goodly mention. Convey greetings to all the loved ones of God who are honored to be in your presence. And concerning what you wrote about Javad, upon him be the Glory of God, it was presented at the Most Holy Court. He said that he spoke truthfully, and indeed his presence in that land was with effect and fruit. I beseech God to strengthen him in all conditions. We testify that he has arisen to serve the Cause of his Lord, the Mighty, the Wise. Wherever he may be, he is under the gaze of divine favor. The Glory be upon him, his wife, his son, and those who are with him. And further, regarding what you mentioned about Aqa Siyyid J, upon him be the Glory of God, this too was presented. He said special favors have been bestowed upon him. We beseech God to assist him and grant him what is best for him. Verily, He is the Mighty, the Generous.

11 استدعای این عبد آنکه این بنده را فراموش نفرماید و بذکر جمیل همیشه مذکور دارند احباب الهی که خدمت آنجناب مشرفند جمیع را تکبیر برسانید و در باره جناب جواد علیه بهاء الله مرقوم داشته بودید در ساحت اقدس عرض شد فرمودند براسستی تکلم نموده و فی الحقیقه وجود او در آن ارض با اثر و ثمر بوده فاسئل الله بأن یؤیده فی کل الأحوال نشهد انه قام فی خدمه امر ربّه العزیز الحکیم در هر محل که هست تحت لحاظ عنایت است البهاء علیه و علی ضلعه و ابنه و الذین معه و دیگر ذکر جناب آقا سید ج علیه ۹۶ [بهاء الله] فرموده بودید آنها عرض شد فرمودند عنایت مخصوصه نسبت بایشان شده نسئل الله بأن یوفقه و یرزقه ما هو خیر له انه هو العزیز الکریم

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MAS8.020cx

BH00408

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1294-11-22 [1877-Nov-28]

- 1 He is the Most Holy, the Most Great, the Most Mighty, the Most Exalted, the Most Glorious!
- 2 Praise be unto Him Who is sanctified above all mention and thought, the Ever-Living Lord of all, Who hath illumined the horizon of proof on the Day of Resurrection with the Sun of utterance, and Who hath, through the breaths of His Most Exalted Word, conferred new life upon all within creation. He hath adorned the heavens of wisdom and inner meaning with the stars of the utterances of them who are nigh unto Him and sincere in their love. He is the One Incomparable in power, the One Peerless Expounder, the One Unique Proclaimer. From the Primal Point He hath caused countless books to appear, and through His perfect might hath made a single word the cause of life and death, and the manifestation of all that is recorded and concealed. Nevertheless, how can this unworthy servant be fitted to plumb the depths of this ocean, or to tread

1 هو الأقدس الأعظم الأعزّ العلیّ الأبهی

2 حمد مقدّس از ذکر و فکر حضرت مقصود لایزالی را سزااست که افق برهانرا در یوم قیام بنیر بیان روشن و منور فرمود و از نفحات کلمه علیا من فی الانشاء را بحیات جدید مشرف نمود آسمانهای حکمت و معانی را بانجم بیانات مقربین و مخلصین مزین فرمود اوست قادر یگا و مبین یگا و منادی یگا جمیع کتب لایحصى را از نقطه اولی ظاهر فرمود و بقدرت کامله خود کلمه واحده را علت و سبب حیات و موت و ظهور ما هو المستور و المستور نمود مع ذلک کجا این عبد نالایق قابل اینکه در این بحر تغمس نماید و یا در این بساط وارد شود و یا در این مقام توقف نماید

upon this carpet, or to tarry in this station? Glory be unto Him, glory be unto Him, above all that hath been or shall be presented or mentioned! I seek His forgiveness for my praise and glorification of Him, and for all that my heart hath comprehended or my soul hath known.

سبحانه سبحانه عن كل ما عرضت و اعرض و
ذكرت و اذكر و استغفره عن ذكرى و ثنائى و عن
كل ما ادرکه فؤادى و عرفه سرى

- 3 By Thy life, O Beloved of my heart! Whensoever I consider my existence, my rising up and my sitting down, my movement and my stillness, my sleep and my wakefulness, my attention and my thoughts and my mention, I am abashed and ashamed, and I say with my inner and outer tongue: I seek Thy forgiveness, I seek Thy forgiveness, O God of the worlds, and I turn in repentance unto Thee, O Thou Goal of them that know Thee!

3 لعمرک یا محبوب قلبی کل ما التفت الی وجودی
و قیامی و قعودی و حرکتی و سکونی و نومی
و یقظتی و توجهی و فکری و ذکرى استجی و
انجل و اقول بلسان سرى و ظاهری استغفرک
استغفرک یا اله العالمین و اتوب الیک یا مقصود
العارفین

- 4 I had intended in my own mind to compose an oration, that I might adorn the opening of this petition with praise and glorification of the Lord of Unity. Suddenly I became aware that a grave matter had arisen, namely, my attention to my own mention, my self, and my existence. I seek God's forgiveness for this and turn unto Him in repentance.

4 بخيال خود خطبه عرض نمودم و مقصود آنکه
اول عریضه را بذکر و ثنائى مالک احدیه مزین
کنم بکمرتبه ملتفت شدم که خطب عظیم بمیان
آمد و هو التفاتى بذکرى و نفسى و وجودى
استغفر الله عن ذلک و اتوب الیه

- 5 Glory be unto Thee, O God of existence and Lord of the seen and unseen! Thou beholdest me powerless before the surging oceans of Thy knowledge and the billowing seas of Thy grace, abject before the manifestations of Thy might and majesty, impotent before the evidences of Thy strength and power, incapable of soaring in the atmosphere of Thy remembrance, and heedless of understanding that which Thou hast sent down in Thy scrolls and books. How can the blind behold the lightning flashes of the Sun of Thy manifestation? How can the deaf hear the melodies of the Dove of Thy oneness? How can the dumb speak when Thy verses descend from the heaven of Thy Will? By Thy glory! The signs of Thy power have so encompassed me that I am powerless to do aught, and I behold my essence and being unable even to mention inability, let alone aught else. Yet since Thou hast made the mention of Thyself the sustenance of my soul, Thy praise and prayers unto Thee the nourishment of my spirit, and the elixir of Thy utterance the cause of my survival, therefore do I remember Thee through what Thou hast taught me and made known unto me. I beseech Thee, O Creator of the heavens and Lord of all names, to assist me to serve Thy chosen ones and Thy loved ones, unto whom Thy countenance hath turned from the horizon of Thy grace. Thou art He Who hath ever been powerful over Thy Cause and dominant over all that dwell in Thy heaven and earth.

5 سبحانک یا اله الوجود و مربی الغیب و الشهود
ترانى کليلاً عند تموجات البحر معارفک و
تهيجات بحور عوارفک و ذليلاً عند ظهورات
عزک و مجدک و عاجزاً لدى شئونات قوتک و
قدرتک و قاصراً عن الطيران فى هواء ذکرک و
غافلاً عن عرفان ما انزلته فى صفحك و کتبيک
كيف يرى الأعمى بوارق شمس ظهورک و
يسمع الأصم نغمات ورقاء احديتک و ينطق
الأبكم عند نزول آياتک من سماء مشيتک
فوعزتک قد احاطتني آثار قدرتک على شأن
لا اقدر على شيء و اشاهد نفسى و کينونتى
تعجز عن ذکر العجز و دونه ولكن لما جعلت
مائدة نفسى ذکر نفسک و غذاء روحى ثنائک
و مناجاتک و بقاء ذاتى من رحيق بيانک لذا
اذکرک بما علمتني و عرفتني اسئلك يا فاطر
السماء و مالک الأسماء بأن تؤيدنى على خدمة
اصفيائک و اوليائک الذين توجه اليهم وجهک
من افق عنايتک انک انت الذى لم تزل كنت
مقتدراً على امرک و مهيمناً على من فى سمائك
و ارضک

- 6 O my Lord! Thou seest me, despite my powerlessness, poverty, and the extinction of my being, desiring to make mention of

6 ای رب ترانى مع عجزى و افتقارى و فنا
کينونتى اريد ان اذكر من جعلته مبلغاً فى

him whom Thou hast made a teacher in Thy Book and immortalized in the paradise of Thy remembrance, and whom Thou hast named 'the Friend' in Thy Tablets—Tablets of which a single letter cannot be equaled by all that exist in the kingdom of creation. O my Lord! I beseech Thee by Thy hidden knowledge and Thy treasured, concealed secrets to grant me success in mentioning him in the court of Thy glory and in loving him throughout the endurance of Thy kingdom and Thy dominion. Verily, Thou art the Answerer of whosoever calleth upon Thee and the Helper of whosoever implores Thee. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

- 7 My being is a sacrifice to Thy remembrance, and my soul a ransom for Thy Cause. Time and again hath this evanescent one been blessed with the traces of Thy pen. God knoweth that the spheres of my love have been set in motion by their fragrance, and the cities of my affection have been perfumed by their sweet savors. From each letter have I drunk the Kawthar of meeting Thee and the choice wine of attaining Thy presence. I beseech God to perpetuate this bounty which is far beyond my station and rank. He, verily, is the Answerer, the Mighty, the Best-Beloved.

- 8 This evanescent servant hath repeatedly been blessed with the receipt of your esteemed letter. Regarding what you wrote about having sent the revealed Tablets, it is evident that your honor hath ever been and continue to be occupied with service to the Cause of God. O beloved of my heart! The heedlessness and lack of capacity of the servants hath reached such a degree that for some time the ocean of utterance hath been stilled, and only occasionally do its drops appear. In one of the Tablets revealed to one of the friends in the land of Shin, He saith words to this effect: The face of the world is turning toward irreligiosity, and this condition shall persist thus for some time, increasing day by day until its appointed time which hath been set down in the Book of God. And when that time is fulfilled, the Cause of God shall be raised up despite the opposition of the servants. Thus hath it been decreed aforetime by the All-Knowing, the All-Wise.

- 9 It is evident that were people ready, the clouds of mercy would not be withheld, the sun of bounty would not remain concealed, and the ocean of inner meanings would not be stilled. Yes, the people are ignorant and heedless of that which today shineth forth from the horizon of God's will. I swear by the Sun of the horizon of Revelation that were they to become aware of but a drop from the waves of the Most Great Ocean, they would become detached from all that they possess. The veils of selfish

کتابک و مخلصاً فی جنّة ذکرک و سمّیتہ بالخلیل
فی الواحک الّتی لا یعادل بحرف منها من فی
ملکوت الانشاء ای ربّ استلک معلومک
المکنونة و اسرارک المکنومة المخزونة بأن توقفتنی
علی ذکره فی ساحة عزّک و حبه بدوام ملکوتک
و جبروتک انک انت مجیب من دعاک و معین
من ناجاک لا اله الا انت المقتدر العليم الحکیم
و بعد

7 نفسی لذكرک الفداء و روحی لقیامک الفداء قد
فاز الفانی بأثار قلمک مرّة بعد مرّة علم الله قد
تحرّکت افلاک محبّتی من عرفها و تعطّرت مدائن
حیّ من نفحاتها و شربت من کلّ حرف کوثر
لقائکم و رحيق وصالکم اسئل الله بأن یدیم هذا
الفضل الّذی کان فوق شأنی و مقامی انه لهو
المجیب العزيز المحبوب

8 این عبد فانی بزیارت دستخطّ عالی مکرراً فائز شد
اینکه مرقوم فرموده بودند الواح منزله را ارسال
داشته‌اند معلومت آنحضرت همیشه بخدمت امر
الله مشغول بوده و هستند یا محبوب فزادی غفلت
و عدم استعداد عباد بمقامی رسیده که مدتهاست
بحر بیان ساکن و بر سبیل اتفاق رشحات آن ظاهر
در یکی از الواح که بارض شین مخصوص یکی
از احباب نازل شده میفرمایند مضمون این بیان
که وجه عالم بلامذهبی متوجه و مدتها اینفقره
بهمن نحو خواهد ماند و یوماً فیوماً در ازدیاد الی
ان ینتهی میقاته الّذی نزل فی کتاب الله و اذا
قضی المیقات یرتفع امر الله رغماً لأنف العباد و
کذلک قضی من قبل من لدن علیم حکیم

9 معلومت اگر ناس مستعدّ بودند سخاب رحمت
ممنوع نمیشد و شمس عنایت مستور نمی ماند و بحر
معانی را سکون اخذ نمی کرد بلی ناس جاهل و
غافلند از آنچه الیوم از افق اراده الهی مشرق و
لأحسّ قسم بآفتاب افق ظهور که اگر برشی
از امواج بحر اعظم اطلاع یابد از کلّ ما عندهم
فارغ و آزاد شوند حجاب هواهای نفسانیّه بشأنی

desires have become so thick and dense that their rending is most difficult save by the finger of the power of our Lord, the Mighty, the Powerful.

- 10 Regarding what you wrote about the condition of the friends being good, provided their pettiness allows it - at this they smiled greatly. Thus did the Tongue of Grandeur speak: O Khalil! If souls who have accepted the Faith were to act upon the divine counsels and revealed deeds, surely all creation would cry out in the wilderness of detachment, after hearing the call, "Here am I, O my God, here am I!" Man becomes proud through his garment and transgresses through his pettiness, save whom God willeth. Were words moderate and matched by deeds, they would surely become the cause of the salvation of the world and the preservation of nations. In one instance the Supreme Pen hath revealed that utterance should be adorned with the nature of mother's milk and fatherly affection, that the children of the world might thereby be educated and reach maturity. Should one speaking go beyond the comprehension of the hearer, he hath departed from justice. I beseech the True One to make all accepting souls aware of the degrees of wisdom revealed in the Book. He, verily, is the Ordainer, the All-Wise.

- 11 O thou who art a herald! I have left the Most Great Prison, and We have made the Ridvan Our throne's seat, then this lofty mansion [Mazra'ih]. God hath fulfilled what He revealed on His first arrival in the land of the Prison, and kept His promise in the Book. He, verily, is the Fulfiller, the All-Informed. The land hath been honored by the advent of the Most Great Sea - exalted be God, the King, the Mighty, the All-Knowing. We love to make mention of thee after We had restrained the Pen from remembrance and utterance. Thus doth the All-Merciful give thee glad tidings that thou mayest be of those who rejoice.

- 12 Grieve not at anything, for He is with thee. Soon shall pass away that wherein the heedless take delight. The leaf springeth from the tree and cleaveth unto it, moveth upon it and smileth at its rustling, drawing hearts by its ways - all this thou beholdest in the morning, yet in the evening thou seest it fallen, yellowed, upon the ground. Thy Lord, verily, is the All-Explaining, the Mighty, the Praiseworthy. By thy life! That wherein the most exalted servants rejoice was as naught to those who have turned towards the Countenance, for they see nothing but they perceive its passing away and God's decree standing over it. Thy Lord, verily, is the All-Knowing, the All-Wise. Rejoice thou in My remembrance, My manifestation, My effulgence, My call, My favors and My bounties which have encompassed the worlds. Thy letter hath

غلیظ و ضخیم که خرق آن بسیار مشکل الا باصبع
قدرة ربنا المقتدر القدير

- 10 و اینکه مرقوم فرموده بودید که حالات احباً
خوبست چنانچه اصغریه ایشان بگذارد در عرض
اینفقره بسیار تبسم فرمودند هذا ما نطق به لسان
العظمة یا خلیل اگر نفوس مقبله بنصایح الهیه و
اعمال منزله عامل و فائز میشدند البتہ جمیع بریہ
در بریہ انقطاع بعد از ارتفاع ندا به لیبیک اللهم
لیبیک ناطق میگشتند ان الانسان یتکبر ببردیہ و
یتجاوز بأصغریه الا من شاء الله اگر گفتار معتدل
بود و بکردار مطابق البتہ سبب نجات عالم و حفظ
امم میشد در یک مقام از قلم اعلی نازل که باید
بیان بطبیعت لبن مادری و شفقت پدری مزین
باشد تا اطفال دنیا بآن تربیت شوند و ببلوغ فائز
گردند اگر شخص متکلم فوق ادراک سامع تکلم
نماید از عدل خارج شده از حق میطلب جمیع
نفوس مقبله را بمراتب حکمت منزله در کتاب
مطلع فرماید انه هو المقضی الحکیم

- 11 یا مبلّی قد خرجت من السّجن الأعظم و جعلنا
الرضوان مقرّ العرش ثمّ هذا القصر الرّفیع قد قضی
الله ما انزله فی اوّل وروده فی ارض السّجن و
وفی بما وعد فی الکتاب انه هو الموقی الخبیر قد
تشرف البر بقدوم البحر الأعظم تعالی الله الملک
العزیز العلیم انا نحبّ ان نذکرک بعد الذی امسکنا
القلم عن الذکر و البیان کذلک یشترک الرحمن
لتکون من الفرحین

- 12 لا تحزن من شیء انه معک فسوف یفنی ما تفرح
به قلوب العافلین ان الورقة تنبت من السّدره و
تمسک بها و تتحرک علیها و تبسم من هزیزها و
تجذب القلوب من اطوارها کلّ ذلک شاهد فی
البکور و فی العشی تراها ساقطة مصفرة علی وجه
الأرض ان ربک هو المبین العزیز الحمید لعمرک
ما یفرح به اعلی العباد قد کان معدوماً عند الدّین
توجّهوا الی الوجه لأنهم ما یرون شیئاً الا و قد
یرون فنائها و قضاء الله قائماً علیها ان ربک هو
العالم الحکیم ان افرح بذکری و ظهوری و اشراقی
و ندائی و الطافی و مواهبی الّتی احاطت العالمین

come before Us. We have seen it, read it, and made mention of thee in this Perspicuous Tablet. We have found from it the fragrance of thy sincerity, thy longing, and thy turning toward God, the Goal of all seekers. By God's life! He hath ordained for thee that which shall gladden the eyes of the sincere ones.

- 13 Concerning the Siyyid - upon him be what is upon him - they had written; from His Holiness's first writing the nature of it became clear. Such heedless souls assuredly were not and are not capable of movement in the arena of His Holiness's utterance. How blessed is the word that His Holiness spoke: "Leave them in their vain discourse, nay rather in their playground sporting." The people have been and remain greatly veiled, have not become aware of the ascents of witness, and have not attained to the ladder of knowledge. They have not yet comprehended a drop from the divine utterances. The very claim of the Bab's station by His Holiness - may the spirit of all else be sacrificed for Him - was indicative of and manifested the condition of the people. In one instance He even denied Himself the station of specific Babhood, for all were lost in the valley of conjecture and fancy, unable to comprehend the effulgences of the Sun of Certainty, save whom God willeth.

- 14 In every utterance that appeared from the Dayspring of the All-Merciful's will, most were concerning the mention of certain souls of the past, and had the people been capable, naught but mention of the Sun of Truth and the Spiritual Heaven would have flowed from His Holiness's tongue and pen, as can be understood from certain blessed verses. Yea, meat is harmful to the suckling. Glory be to Him Who giveth to everything its due right. A word concerning Husayn ibn Ruh appeared from the horizon of His Holiness's Pen: "Blessed art thou, then joy be to thee, through the everlasting names and attributes of God, in that ye have known him from before." Between these people and these souls, one must at all times hold fast to "Not all that is known should be uttered." Praise be to the Goal of all worlds Who raised the banner of "the Day when mankind shall stand before the Lord of the worlds" and caused "the Kingdom on that Day shall be God's" to appear from the Dayspring of creation. He, verily, is the Powerful, the Transcendent, the Mighty, the Wise.

- 15 As regards the matter of the esteemed Sarkar Khan, they had sent certain items which arrived in this land with great difficulty, for at the customs house in Alexandria they opened the items and valued them according to their own discretion, collecting substantial duties. Likewise at the customs house in Haifa they opened them again, saying the declaration did not

قد حضر کتابک شاهدناه و قرآنه و ذکرناک بهذا اللوح المبين قد وجدنا منه عرف خلوصک و اشتیاقک و توجّھک الى الله مقصود القاصدين لعمر الله قد قدر لک ما تقر به عيون المخلصين انتهى

- 13 در باره سید علیہ ما علیہ مرقوم فرموده بودند از دستخط اول آنحضرت کیفیت معلوم شد امثال آن نفوس غافله البتہ در مضمار بیان آنحضرت قادر بر حرکت نبوده و نیستند چه مبارک کلمهائی که آنحضرت فرموده اند درهم فی خوضهم بل فی حوضهم بلعبون خالق بسیار محتجب بوده و هستند بمعارج شہود واقف نشده اند و بمرقاة عرفان فائز نگشته اند هنوز ریشی از بیانات الهی را ادراک ننموده اند همین ادعای بابت حضرت اعلی روح ما سوا فداہ مدلل و مظهر شئون ناس بوده و هست در یک مقام بابت مخصوصه را هم از خود نفی فرموده اند چه کہ کلّ در وادی ظنون و اوہام واقف و قادر بر ادراک اشراقات آفتاب یقین نہ الا من شاء الله

- 14 در هر بیان که از مشرق ارادہ رحمن ظاهر اکثری در ذکر بعضی از نفوس قبل بوده و اگر خالق مستعد بودند جز ذکر آفتاب حقیقی و سماء معنوی از لسان و قلم آنحضرت جاری نمیشد چنانچه از بعضی از آیات مبارکه مستفاد میشود بلی رضیع را لحم مضر است سبحان من يعطی کلّ ذی حقّ حقّہ کلمهائی در باره حسین بن روح از افق قلم آنحضرت ظاهر ہنئاً لحضرتک ثمّ مرئاً بدوام اسماء الله و صفاته بما عرفتموه من قبل ما بین این مردم و این نفوس شخص انسانی باید در کلّ احوال بہ لا کلّ ما یعلم یقال متمسک باشد حمد مقصود عالمیان را کہ علم یوم یقوم الناس لربّ العالمین را مرتفع فرمود و الملک یومئذ لله از مشرق ابداع ظاهر شد آنہ لہو المقتدر المتعالی العزیز الحکیم

- 15 اما در فقرہ سرکار خان عظیم الشان ایشان بعضی اشیاء ارسال داشتند بزحمت زیادی وارد این ارض شد چه کہ در گمرک اسکندریہ اشیاء را باز کردند و بمیل خودشان قیمت نمودند و گمرک زیادی اخذ کردند و همچنین در گمرک حیفا ہم باز نمودند گفتند نوشته شما با این نوشته

match these goods, whereupon they collected duties once more from his honor M.H., upon him be 96 [Baha'u'llah's] Most Glorious Beauty. Furthermore, after arrival here some items did not match the inventory, and besides this, in this place only carnelian rings are used. What more can this servant say? I beseech God to assist all to that which He loves and is pleased with.

مطابق نیست لذا مجدداً از جناب م ه علیه ۹۶
[بهاء الله] الابهی گمرک اخذ نمودند و بعد از
ورود باینجا بعض اشیاء هم مطابق سیاهه نرسیده
و از این گذشته در اینجیل جز انگشتر عقیق
استعمال نمیشود دیگر این عبد چه عرض نماید
از حق میطلبم جمیع را به ما یحب و یرضی موفق
فرماید

- 16 And regarding what was written about them, it was conveyed. These words issued forth from the Source of Utterance - exalted be His glory: "Those souls who turn toward different regions must act according to what hath been revealed in the Book, be detached from all who dwell on earth, and in each of their members, organs, limbs, veins, features and strands of hair perceive a heart, and that heart must be turned toward God. At no time should they let go of wisdom, for verily it is the mightiest foundation from God, the Lord of the worlds." However, whatsoever your honor hath done was truly the essence of wisdom and is acceptable before God, and this servant sayeth: "O my God! Make his affairs prosper."

16 و آنچه هم در باره ایشان مرقوم فرموده بودند
عرض شد اینکمه از مصدر بیان ظاهر قوله عرّ
اجلاله باید نفوسیکه باطراف توجه مینمایند به ما
نزل فی الکتاب عامل باشند و منقطع از کل من
فی الأرض و در هر یک از ارکان و اعضا و
جوارح و عروق و اساری و شعرات خود قلبی
مشاهده کنند و آن قلب الی الله متوجه باشد و در
هیچ موقعی حکمت را از دست ندهند و آنها لاهی
الأس الأعظم من لدی الله رب العالمین اتی
ولکن آنچه آنحضرت عمل فرموده اند فی الحقیقه
از جوهر حکمت بوده و عندالله مقبول و هذا
العبد یقول هیئ له یا الهی من امره رشداً

- 17 Concerning his honor Aqa Mirza 'Ali-Naqi, upon him be the Glory of God and His mercy, about whom you had written - the aforementioned soul hath ascended unto God. Since in his final days he attained the honor of the presence, the word of forgiveness was revealed concerning him from the Dayspring of the Cause. Those who circle round the Throne, one and all, convey their most hallowed greetings to your honor.

17 و در باره جناب آقا میرزا علی نقی علیه بهاء الله
و رحمته مرقوم فرموده بودند جناب مزبور الی
الله صعود نمودند چون در آخر ایام بشرف لقا
فائز شد کلمه غفران از مطلع امر در باره ایشان
ظاهر طائفین حول عرش فرداً فرداً تکبیر مقدس
از بیان خدمت آنحضرت معروض میدارند

- 18 The servant 22 Dhi'l-Qa'dih 1294

18 خادم ۲۲ ذی قعدة سنه ۱۲۹۴

- 19 This servant hath written a letter to them which your honor may peruse. The two Most Great Branches - may my spirit and all God hath given me be a sacrifice for Their majesty - and the Afnans of the Blessed Tree offer their most sublime and impregnable greetings to your honor.

19 مکتوبی این عبد بابشان نوشته آنحضرت ملاحظه
فرمایند غصنین اعظمین روحی و ما اعطانی
الله لقدوم عرّهما الفداء و افنان سدره مبارکه
بتکبیرات مقدسه ممتعه آنحضرت را مکبرند

- 20 May I be a sacrifice for you - the letter from his honor the Afnan of China, upon him be every most glorious glory, arrived with the items. God willing, in the next post a petition will be submitted to their presence.

20 فدایت شوم دستخط حضرت افنان صین علیه
من کل بهاء ابهه مع اشیاء رسید انشاء الله در
پوسته بعد عریضه خدمت ایشان عرض میشود

BLIB_Or11097#037,

MAS8.145x,

ASAT2.012x

BH01831

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1294-11-22 [1877-Nov-28]

- 1 He is God, exalted be His glory, the Most Great, the Most High!
- 2 Praise be to God Who caused the Mount to speak forth that there is none other God but Him, the God of Moses and Aaron, and caused the solid rock in the hand of His Beloved to speak forth that there is none other God but Him, the God of all worlds, and caused the mountains to speak forth His mighty remembrance and the seas His surging, prevailing, swift Name, and the trees that there is none other God but Him, the Mighty, the Wondrous. He it is Who gave the world the glad-tidings of the Day wherein the sun shall rise from its setting, and the mountains shall pass away with passing upon passing, and every soul shall be weighed with weighing upon weighing, wherein feet shall slip and mankind be confounded and the hearts of the possessors of understanding be thunderstruck and the limbs of all servants tremble, that His supreme sovereignty might be made manifest therein, even as He informed His servants in the Book that erreth not nor forgetteth. The Kingdom on that Day shall be God's - my spirit be a sacrifice for your remembrance.
- 3 The servant hath been honored by that which hath trickled from the cloud of your ink, and joy and gladness have seized him in such wise as no mention can contain. He, verily, is the All-Knowing, the Unconstrained. As to what ye mentioned regarding the City and what Shaykh Muhammad and he who is imprisoned - upon them both be the glory of God - have composed in verse, what they composed and wrote hath been read before the Countenance and there hath shone forth from the horizon of grace that which the Pen is powerless to describe. We beseech God to assist them both to remember and praise Him, and to spread abroad from them that which shall perfume the horizons. He, verily, is the Lord of the Day of Mutual Disillusion.
- 4 After hearkening to this remembrance and utterance, the Tongue of the Beloved spoke and said: "O Mustafa! Befitting on this day for all the loved ones of God in that land is the mighty veil and beautiful patience. Should any of the people of Zawra' learn or discover that My letter or word hath come unto it, they would make of it a cause of corruption, and perchance what appeareth therefrom would return to the root of the Tree. It behooveth every soul to preserve it and arise

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذي انطق الطور بأنه لا اله الا هو اله موسى و هارون و انطق الصخرة الصماء في يد حبيبه انه لا اله الا هو اله العالمين و انطق الجبال بذكره العظيم و البحار باسمه الموج المهيمن السريع و الأشجار بأنه لا اله الا هو العزيز البديع و انه لهو الذي بشر العالم باليوم الذي فيه تطلع الشمس عن مغربها و تمر الجبال مراً مراً و يوزن كل نفس رزناً رزناً و فيه تزل الأقدام و تضطرب الأنام و تصعق قلوب اولى الأبواب و ترتعد فرائض العباد ليظهر فيه سلطنته الكبرى كما اخبر بها عباده في كتاب لا يضل ولا ينسى الملك يومئذ لله

3 روحى لذكركم الفداء قد تشرف الخادم بما ترتفع من سحاب مدادكم و اخذه الفرح و الابتهاج على شأن لا تحويه الأذكار انه لهو العليم المختار و اما ما ذكرتم في المدينة و ما انشده جناب الشيخ محمد و جناب المسجون عليهما بهاء الله قد قرئت ما انشأ و انشدا لدى الوجه و اشرق من افق الفضل ما يعجز عن ذكره القلم نسئل الله بأن يوفقهما على ذكره و ثنائه و ينشر منهما ما يتعطر به الآفاق انه مالک يوم الطلاق

4 و بعد اصغاء الذكر و البيان تكلم لسان المحبوب و قال يا مصطفى ينبغي اليوم السرّ الجليل و الصبر الجميل لجميع احباء الله في الديار لويعرف و يطلع احد من اهل الزوراء بأن يأتي اليها كافي او كلمة من عندى ليجعلونها علّة الفساد و لعل يرجع ما يظهر منه الى اصل الشجرة و وجب على كل

to serve it and conceal it from every objector and violator of the Covenant.”

- 5 As for what thou mentioned regarding the name of Sasun - upon him be 96 [Baha'u'llah] - verily he is remembered before the Countenance, and it behooveth Moses to speak truthfully at first saying “I have nothing and what is in my hand belongeth to none other than myself.” By these words he shall deliver himself from all afflictions and turn unto the Mighty, the Beloved.

- 6 As for what Fayzullah Bey wrote to his father, it hath been presented before the Countenance. He - may my spirit be sacrificed for Him - said: “This is contrary to what God hath revealed in the Book. It behooveth everyone who hath turned to the Supreme Horizon and attained the Most Pure Sealed Choice Wine to hold fast unto wisdom and speak that whereby servants draw nigh, not that whereby they fall thunderstruck upon the dust. Blessed is he who was prevented from sending his letter to his father, and blessed is he who held fast unto wisdom and acted according to what was commanded from before God, the Lord of the worlds. We have mentioned Fayzullah - We beseech God to assist him and grant him that which shall profit him. He, verily, is the Powerful, the Wise.”

- 7 It is submitted that in all circumstances the concealment of the Cause is necessary, for if the people of Iraq become aware in any way that news from the Most Holy Court reaches anywhere, they will surely complain to the great city and this will become a cause of corruption. Your honor should write in such a way that the friends in that land should understand as though no news reaches from the Most Holy Court. In any case, the concealment of this matter is necessary.

- 8 May the Glory be upon your honor and the people of the household and upon the loved ones of God in that place.

- 9 The servant 22 Dhi'l-Qa'dih 1294

نفس حفظها و القيام بخدمتها و سترها عن كل
معرض هناك

5 و اما ما ذكرت اسم الساسون عليه ٩٦ ٩ [بهاء
الله] انه هو المذكور لدى الوجه و ينبغي لموسى ان
يتكلم بالصدق فى الاول يقول ليس عندى شئ و
ما فى يدي مالكة غيري بهذه الكلمة يخلص نفسه
عن كل البلايا و يتوجه الى العزيز المحبوب انتهى

6 و اما ما كتبه جناب فيض الله بيك لأبيه قد
عرضته لدى الوجه قال روحى فداء هذا مخالف
ما انزله الله فى الكتاب ينبغي لكل من توجه الى
الأفق الأعلى و فاز بالرحيق المختوم الأصفى ان
يتمسك بالحكمة و يتكلم بما يتقرب به العباد لا
بما ينصعق على التراب طوبى لمن منع عن ارسال
كتابه لأبيه و طوبى لمن تمسك بالحكمة و عمل بما
امر من لدى الله رب العالمين انا ذكرنا فيض الله
نسئل الله بأن يوفقه و يرزقه ما ينفعه انه هو المقتدر
الحكيم انتهى

7 عرض میشود در هر حال ستر امر لازمست چه
اگر اهل عراق فى الجملة مطلع شوند بر اینکه از
ساحت اقدس اخبار بجائی میرود البتّه به مدینه
کبیره شکایت نمایند و این سبب فساد میشود باید
آنحضرت طریقی مرقوم دارند که دوستان آن
ارض همچو بدانند که از ساحت اقدس خبری
نمیرسد باری در هر حال ستر این امر لازمست

8 انما البهاء على حضرتكم و اهل البيت و على احباء
الله فى هناك

9 خادم ٢٢ ذى القعدة سنه ١٢٩٤

BLIB_Or15727a.019

BH01378

To: Muhammad Mustafa Baghdadi

Date: 1294-12-11 [1877-Dec-17]

- 1 He is God, exalted be His glory! Majesty and grandeur belong unto Him. 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who hath spoken and caused all things to speak in praise of Him Who was wronged throughout all regions. He, verily, is the Single One, the One, the Unique, the Self-Subsisting, Whom none of His servants can comprehend and none of His creatures can describe. He, verily, is sanctified above all mention. My spirit be a sacrifice for the fragrances of Thy love. 2 الحمد لله الذي نطق وانطق كلشيء بثناء من كان مظلوماً في الآفاق وأنه هو الفرد الواحد الأحد الصمد الذي لم يدركه احد من عبادہ و لم يصفه احد من خلقه أنه هو المقدس عن الأذكار وحي لنفحات حبكم الفداء
- 3 I have been honored by the first ornament of your letter, which was adorned with praise of God, the Sovereign of all peoples and the Manifestor of causes. Joy seized me in such wise that tongues are powerless to describe. For this we praise our Lord, the All-Merciful, Who created us by a word from His presence, made us among His loved ones, caused us to speak His praise, taught us the path of His guidance, and instructed us in that which profiteth us in all His worlds. There is no God but Him, the Mighty, the All-Praised. 3 قد تشرفت بطراز الأول من كتابكم الذي كان مزيناً بثناء الله مالک الملل و مظهر العلل و اخذني السّرور على شأن تكلّ عنه السن البیان بذلك نحمد ربنا الرحمن الذي خلقنا بكلمة من عنده و جعلنا من احبائه و انطقنا بثنائه و عرفنا سبيل هدايته و علمنا ما ينفعنا في كلّ عالم من عوالمه لا اله الا هو العزيز الحميد
- 4 It is submitted that regarding what you wrote about Sasoon, upon him be 9 66 [Baha'u'llah], this servant was likewise perplexed as to what thought prompted this mention. The Holy Land is much disturbed these days, as Jinab-i-Ism-i-Ha has incurred a debt of one thousand liras and has nothing to show for it, and this sum belongs to the poor Khawaja and his partner. In such circumstances, it is evident what has happened and what will happen. We beseech God to assist us in that which will exalt His mention among His creation and His Cause among His servants. Indeed, this matter has been and continues to be a source of great humiliation, although it remains concealed for now. But after people become aware of it, it is unknown what will transpire. He, verily, is the All-Knowing, the All-Informed. 4 عرض میشود در باره ساسون علیه ۹ ۶۶ [بهاء الله] که مرقوم فرموده بودید فی الحقیقه این عبد هم متحیر شد که بجه خیال این ذکر را نموده ارض اقدس این ایام بسیار منقلب است چه که جناب اسم ها مبلغ هزار ۱۰۰۰ لیره مدیون شده اند و در مقابل هیچ ندارند و این وجه هم مال خواجه مسکین و شریک اوست دیگر در اینصورت معلوم است که چه وارد شده و میشود نسل الله ان یوفّقنا علی ما یرفع به ذکره بین خلقه و امره بین عبادہ فی الحقیقه ایفقره بسیار سبب ذلت شده و میشود اگرچه تا حال مستور است ولكن بعد از اطلاع ناس معلوم نیست که چه میشود آنه هو العليم الخبير
- 5 A letter was observed from the honored Surur, Aqa Mirza Muhammad-'Ali, upon him be 9 66 [Baha'u'llah], which he had written to Aqa Muhammad-Rida, mentioning his hardships. Since all these matters have been endured for God's sake, God willing, they are sweeter than honey to his taste. This servant was present before the Face when instructions 5 از جناب سرور مکرم آقا میرزا محمد علی علیه ۹ ۶۶ [بهاء الله] مکتوبی ملاحظه شد که بجناب آقا محمد رضا نوشته بودند و ذکر شداید خود را فرموده بودند جمیع این امور چون الله وارد شده انشاء الله در مذاق ایشان از غسل شیرین تراست

were given to send a telegram for them to come by steamer on Friday. Had they departed, it would have been most excellent, as the steamer arrived in Haifa in perfect comfort. However, according to their letter, the telegram arrived late and they were not properly informed that the steamer would arrive in Haifa. In any case, all that has occurred is for the best.

این عبد تلقاء وجه حاضر بود امر فرمودند که تلغراف زده شود که در واپور یوم جمعه بیایند و اگر روانه شده بودند بسیار خوب بود چه که واپور بکمال راحت به حیفا آمد و لکن از قرار مکتوب ایشان تلغراف دیر رسیده بود و درست هم مطلع نبودند که واپور به حیفا وارد میشود باری کلّ ما وقع خیر

- 6 The conveying of greetings from this servant to him and his son, upon them both be the glory of the All-Merciful, depends upon your grace. Furthermore, it was repeatedly heard from the blessed Tongue that you should be informed to strive as much as possible to keep matters concealed, meaning it is preferable that the friends in Iraq know as little as possible about the affairs of the Prison. For if it becomes known among people that news of the Holy Land reaches those dwelling in Iraq, it has been and will be harmful. Let them consider this matter in whatever way is wise. The glory be upon you and those with you, and upon the two who arrived unto you, and upon the loved ones of God in those parts.

6 عرض تکبیر از جانب این بنده خدمت ایشان و ابن ایشان علیهما بهاء الرحمن معلّق بعنایت آنحضرت است و عرض دیگر آنکه مکرراً از لسان مبارک اصغاشد که بشما عرض شود که بقدر مقدور در ستر امر سعی نمایند یعنی هرچه احباب عراق از امور بختن مطلع نباشند احبّ است چه که اگر مابین ناس نشر کند که اخبار ارض اقدس بنفوس ساکنه در عراق میرسد مضر بوده و خواهد بود بهر نحو مصلحت باشد در این فقره توجه نمایند البهاء علی حضرتکم و من معکم و علی اللّذان وردا علیکم و علی احبّاء الله فییناک

- 7 The servant 11 Dhi'l-Hijjih 1294

7 خادم ۱۱ ذی حجه ۱۲۹۴

- 8 Then, may my spirit be sacrificed for you. Your second letter, from which wafted the fragrance of inner meanings, this evanescent servant was blessed to receive. Praise be to God for having opened the gates of the heaven of His bounty with the water of His Cause and made His chosen loved ones the bearers of this resplendent Kawthar.

8 ثمّ روحی لکم الفداء کتّاب ثانی آنحضرت که عرف معانی از بیانات آن ساطع بود این خادم فانی بزیارت آن فائز لله الحمد بما فتح ابواب سماء عنایت بهاء امره و جعل احبّائه المصطفین ساقی هذا الکوثر المنیر

- 9 The matters written were observed. Regarding His Holiness Mirza, his deliverance remains in that same word which shone forth from the Dayspring of utterance. Regarding His Holiness Amin Effendi, upon him be 9 [Baha], the Most Glorious, praise be to God that most often his mention has been made in the Most Great Scene and the face of favor has been turned toward him. Regarding what was written about His Excellency the aforementioned Pasha, may God assist him, no news has been received from him for some time, therefore sending a letter was not permitted. In any case, divine favor has been and is with him, and its effects, whenever they appear, will be manifested in the visible world. What is incumbent upon him is to hold fast to wisdom and also to visit His Excellency the Pasha. His affairs will proceed in a manner that will gladden his inner heart and rejoice his soul. Convey to him the most wondrous, most impregnable, most holy greetings from this

9 مطالب مرقومه ملاحظه شد در باب جناب میرزا خلاصی ایشان در همان کلمه است که از مطلع کلمه مشرق گشت در باب جناب امین افندی علیه من کلّ ۹ [بهاء] اباه حمد خدا را که اکثر احیان ذکر ایشان در منظر اکبر بوده و وجه عنایت بایشان متوجه و در فقره که نوشته بودند در باب جناب پاشای مذکور وقفه الله تعالی مدتیست که خبری از ایشان نرسیده لذا ارسال مکتوب جایز نبود در هر حال عنایت الهی با ایشان بوده و هست و اثر آن هر وقت باشد در عالم ظاهر خواهد شد آنچه بر ایشان هست اینست که بحکمت متمسک باشند و نزد جناب پاشا هم بروند امورات ایشان علی مایرضی به فؤاده و یفرح به قلبه جاری خواهد شد تکبیر ابدع امع اقدس

evanescent one. Glory be upon him from his Lord, the Mighty, the Inaccessible.

از جانب این فانی بایشان ابلاغ نمائید البهاء علیه
من لدن ربّه العزیز المنیع

BLIB_Or15727a.017c

BH04865

To: *Siyyid Muhammad, in Abadih*

Date: 1294 [1876-1877]

- 1 He is the One with power over whatsoever He willeth! 1 هو المقتدر على ما يشاء
- 2 In His Name, the All-Encompassing, the Ruler of all worlds! 2 باسمه المهيمن على العالمين
- 3 O My loved ones! Harken unto My call and arise to aid My Cause and exalt My Word, through which the hearts of the mystics have been set ablaze and the backs of the idolaters have been broken. Grieve not at anything. Remember your Lord, the All-Merciful, in such wise that the limbs of those who have disbelieved in God, the Lord of all worlds, may quake with fear. 3 يا احبابي ان اسمعوا ندائي و قوموا على نصرة امري و ارتفاع كلمتي التي بها اشتعلت قلوب العرفاء و انكسر ظهر المشركين لا تحزنوا من شيء ان اذكروا ربكم الرحمن على شأن ترتعد به اركان الذين كفروا بالله رب العالمين
- 4 Hold fast to the cord of wisdom in all conditions. We have, indeed, enjoined this upon all in Our mighty and wondrous Book. Beware lest the affairs of the world hold you back or the clamor of the nations veil you. Draw nigh unto God, then aid His mighty and impregnable Cause. We were walking in the mansion which God hath made the Most Great Scene on this Day that was promised in the Tablets of God, the All-Knowing, the All-Informed. We have turned toward thee from this Spot and revealed unto thee that which hath caused the hearts of the mystics to soar. Beware, beware lest the hosts of the world frighten thee or the whisperings of Satan hold thee back. Cling to the hem of thy Lord's favors and say: O God of existence and Lord of the seen and unseen! Thou beholdest the Best Beloved of the world among the peoples and hearest the cry of His heart and the sighing of His soul at what hath befallen Him from those who claimed to know Him and to follow His Cause. 4 تمسكوا ببجل الحكمة في كل الأحوال انا امرنا الكل بها في كتابنا العزيز البديع اياكم ان تمنعكم شؤونات العالم او يحجبكم ضوضاء الأمم تقرّبوا الى الله ثم انصروا امره العزيز المنيع انا كما ماشياً في القصر الذي جعله الله المنظر الأكبر في هذا اليوم الذي كان موعوداً في صحف الله العليم الخبير و توجهنا اليك من هذا المقام و نزلنا لك ما طارت به افئدة العارفين اياك اياك ان تخوفك جنود العالم او تمنعك وساوس الشياطين تشبث بذيل الطاف ربك و قل يا الله الوجود و مالک الغيب و الشهود ترى محبوب العالم بين الأمم و تسمع ضجيج قلبه و حنين فؤاده فيما ورد عليه من الذين ادعوا عرفان نفسه و اتباع امره
- 5 O my Lord! Thou art the All-Hearing and Thou art He from Whose knowledge nothing escapeth. I beseech Thee by Thy Name through which Thou didst subdue the cities of knowledge and didst reveal the treasures of the seen and unseen, that 5 اي رب انت السميع و انت الذي لا يعزب عن علمك من شيء اسئلك باسمك الذي به سخرت مدائن العلوم و اظهرت كنوز الغيب و الشهود

Thou protect me and make me detached from those who have disbelieved in Thy Great Name.

بأن تحفظني و تجعلني منقطعاً عن الذين كفروا
باسمك العظيم

BLIB_Or15730.029f

BH04892

To: Hasan, in Sarvistan

Date: 1294 [1876-1877]

- 1 He is the Most High, the All-Powerful, the Most Holy, the Most Mighty, the Most Glorious
- 2 Hearken unto the call of the Wronged One. He calleth thee from this exalted Station, and His hair and His limbs and His members all testify that there is none other God but Him, the All-Compelling, the Self-Subsisting. Bear thou witness even as God hath borne witness, then know that this is the Day of God whereof the Tongue of God, the Sovereign, the Mighty, the Beloved, hath spoken.
- 3 He hath said, and His Word is the truth: "On the day when thy Lord cometh, or certain of the signs of thy Lord," and in another place: "The Kingdom on that Day shall be God's," and in yet another place: "The Day when mankind shall stand before the Lord of the worlds." All this hath the All-Merciful revealed in the Qur'an. And now the Ancient Lord speaketh the truth, and the Sovereign of the Kingdom proclaimeth in the kingdom of creation, through His Most Glorious Name, that there is none other God but Him, the Mighty, the Loving.
- 4 Bear thou witness even as God hath borne witness, and say: O my Lord! Praise be to Thee for having caused me to draw nigh unto the shore of the ocean of Thy bounty and to turn toward the lights of Thy countenance, after most of Thy creatures turned away therefrom. I beseech Thee, O my Lord, by Thy Name through which Thou didst subdue the world, to make me steadfast in Thy Cause and firm in Thy love in such wise that neither the tyranny of the Pharaohs among Thy creatures nor the clamor of such as have disbelieved in Thy signs and Thy testimony shall deter me. I implore Thee by the power that hath encompassed all created things and by the Will that hath prevailed over all contingent beings to assist me to make mention of Thee and to serve Thy Cause. Thou, verily, art

1 هو المتعالى المقتدر الأقدس الأعزّ الأبهى

2 يا حسن ان استمع نداء المظلوم أنه يناديك من هذا المقام المرفوع و يشهد شعراته و اركانه و جوارحه أنه لا اله الا هو المهيمن القيوم ان اشهد كما شهد الله ثم اعلم بأن هذا يوم الله قد اخبر به لسان الله الملك العزيز المحبوب

3 قال و قوله الحق يوم يأتي ربك او بعض آيات ربك و في مقام آخر الملك يومئذ لله و في مقام آخر يوم يقوم الناس لرب العالمين كل ذلك ما انزله الرحمن في الفرقان و اذا الرب القديم ينطق بالحق و مالك الملكوت ينادى في ملكوت الانشاء باسمه الأبهى انه لا اله الا هو العزيز الودود

4 ان اشهد كما شهد الله و قل اى رب لك الحمد بما جعلتنى مقبلاً الى شاطئ بحر عطائك و متوجهاً الى انوار وجهك بعد الذى اعرض عنه اكثر خلقك اى رب اسئلك باسمك الذى به سخرت العالم بأن تجعلنى ثابتاً على امرك و راسخاً فى حبك على شأن لا تمنعنى سطوة الفراعنة من خلقك و لا ضوضاء الذين كفروا بأياتك و حجتك اسئلك بالقدرة التى احاطت الكائنات و بالمشية التى غلبت الممكنات بأن تؤيدنى على ذكرك و خدمة امرك انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

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powerful to do as Thou pleasest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

BH05764

To: Nasrullah Khan, in Sirkan

Date: 1294 [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأبهى
- 2 Glorified is He Who hath sent down the Book in truth and made it the supreme Balance between the nations and the Most Great Sign unto all mankind. Blessed is he who hath clung unto it, and woe unto the heedless ones.
سبحان الذى نزل الكتاب بالحق و جعله القسطاس الأعظم بين الأمم و الآيه الكبرى للورى نعيماً لمن تمسك به و ويل للغافلين
- 3 The darkness of vain imaginings hath encompassed most of the peoples. Blessed is he who hath been illumined by this Light through which the world hath been enlightened and the Most Great Name hath proclaimed: "There is none other God but Me, the Mighty, the All-Praised."
قد اخذت ظلمة الأوهام اكثر الأنام طوبى لمن استضاء بهذا النور الذى به تنور العالم و نطق الاسم الأعظم انه لا اله الا انا العزيز الحميد
- 4 Arise to make mention of God and to praise Him, then render thanks unto Him for having been mentioned by My Most Exalted Pen, through which God hath quickened every mouldering bone. Hold fast unto the Sure Handle and cling to the hem of the bounty of thy Lord, the All-Bountiful.
قم على ذكر الله و ثنائه ثم اشكروه بما ذكرت من قلبى الأعلى الذى به احى الله كل عظم رميم تمسك بالعروة الوثقى و تشبث بذيل عناية ربك الكريم
- 5 We have made mention of thee as a token of Our grace, that thou mayest remember the Wronged One Who hath been made a captive in the hands of the oppressors. Seize thou these days and glorify thy Lord with praise at morn and eventide.
انا ذكرناك فضلاً من لدنا لتذكر المظلوم الذى كان اسيراً بأيدي الظالمين ان اغتنم هذه الأيام و سبح بحمد ربك فى الاشراق و الاصيل
- 6 Soon shall all that is on earth perish, and sovereignty and might shall endure unto God and His chosen ones who have believed in God in this Revelation whereby the Trumpet hath been sounded and the mountains have passed away, and trembling hath seized all who are in the heavens and on earth, save those whom thy Lord, the Almighty, the All-Powerful, hath willed.
سوف يفنى ما على الأرض و يبقى الملك و العزة لله و اصفياه الذين آمنوا بالله فى هذا الظهور الذى به نفخ فى الصور و مرت الجبال و اخذ الاضطراب من فى السموات و الأرض الا من شاء ربك المقتدر القدير
- 7 Glory be upon thee and upon those who have turned towards the Countenance in the days of thy Lord, the Self-Subsisting, the All-Knowing, the All-Wise.
البهاء عليك و على من اقبل الى الوجه فى أيام ربك المهيمن العلم الحكيم

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BH05714

Date: 1294 [1876-1877]

- 1 He is the All-Powerful, the All-Knowing, the All-Wise
هو المقتدر العليم الحكيم
- 2 Blessed is He Who hath shone forth from the horizon of Revelation with a sovereignty that the powers of the world have failed to withstand. He speaketh amongst the nations: verily there is none other God but Him, the Guardian, the Self-Subsisting.
تبارك الذى اشرق من افق الظهور بسلطان ما منعه قوة العالم ينطق بين الأمم انه لا اله الا هو المهيمن القيوم
- 3 Say: He, verily, is the One Who speaketh the truth and commandeth the people to that which profiteth them in this world and the next, yet most of the people know not. He hath commanded all to observe piety and that which will lead them to the ultimate goal, but they have turned away and objected, having followed every heedless and rejected one.
قل انه هو الذى ينطق بالحق ويأمر الناس بما ينفعهم فى الدنيا والآخرة ولكن القوم اكثرهم لا يعرفون انه امر الكل بالتقوى وبما يبلغهم الى الغاية القصوى وهم اعرضوا واعتضوا بما اتبعوا كل غافل مردود
- 4 We show them the Most Great Vision, yet they turn away from it, and We give them glad tidings of the Day they were promised in the Qur'an, yet they pay no heed. Say: This is the Day of which the Qur'an did aforetime give tidings through His words "On that Day shall sovereignty belong to God, the Mighty, the Well-Beloved." Say: This is the Day whereon mankind hath risen before God, the Lord of all that was and shall be. Verily those whom We behold in doubt are in a torment that shall not be turned back.
انا نريهم المنظر الأكبر وهم عنه معرضون ونبشّرهم بلقاء يوم وعدوا به فى الفرقان وهم لا يلتفتون قل هذا يوم اخبر به الفرقان من قبل بقوله الملك يومئذ لله العزيز المحبوب قل هذا يوم قام فيه الناس لله رب ما كان وما يكون ان الذين نرئهم فى مرية انهم فى عذاب غير مردود
- 5 Hold fast unto this Most Great Tablet, then recite it unto those who have turned to the horizon of Revelation and have faced the Countenance after the passing away of all things. They, verily, are the people of Baha amidst earth and heaven, upon whom the angels near unto God do send their blessings. Glory be upon thee and upon him who hath arisen to serve the Cause on this promised Day.
تمسك بهذا اللوح الأعظم ثم اقرأه على الذين اقبلوا الى افق الوحي وتوجهوا الى الوجه بعد فناء الأشياء الا انهم اهل البهاء بين الأرض والسماء يصلّون عليهم ملائكة مقربون البهاء عليك وعلى من قام على خدمة الأمر فى هذا اليوم الموعود

BLIB_Or15730.025a

BH06060

*To: Siyyid Muhammad**Date: 1294 [1876-1877]*

- 1 He is the Speaker after the silence of the world
هو التّاطق بعد صمت العالم 1
- 2 O Muhammad! Hearken to the call of the Single, the One! He called thee aforetime with a call whereby the believers took flight, the ungodly were thunderstruck, and the sincere hastened to the dawning-place of thy Lord's Most Exalted Beauty, and then the near ones to a station wherefrom all mention and names were cut off. Thus doth the Pen speak in this Most Great Station which God hath sanctified from all that the possessors of understanding conceive, for it hath been illumined by the lights of thy Lord's countenance, perfumed with the fragrances of revelation, and adorned with the ornament of thy Lord's throne, the Mighty, the Wise.
ان يا محمد ان استمع نداء الفرد الأحد أنّه ناداك من قبل ببناء به طار الموحّدون و انصعق المشركون و سرع المخلصون الى مشرق جمال ربك الأعلى ثمّ المقربون الى مقام انقطع عنه الأذكار و الأسماء كذلك ينطق القلم في هذا المقام الأعظم الذي جعله الله مقدساً عن كلّ ما يتفكر اولو النّبي لانه كان منوراً بأنوار وجه ربك و معطراً بنفحات الوحي و مزيناً بطراز عرش ربك العزيز الحكيم 2
- 3 We give thee glad tidings of thy Lord's favors, that thou mayest be of the thankful. Thy letter hath been read before the throne, and God hath forgiven those whose names thou didst mention. Verily thy Lord is the Forgiving, the Generous.
انا نبشرك بعنايات ربك لتكون من الشّاكرين قد قراء كتابك لدي العرش و غفر الله الذين ذكرت اسمائهم ان ربك هو الغفور الكريم 3
- 4 Blessed art thou and thy brother and those who are with you, and those who have ascended in the love of God, the Lord of the worlds. The fragrances of thy Lord's revelation have encompassed them and the mercy of thy Ancient Master hath embraced them. Thus have We mentioned thee as a bounty from Our presence, that thou mayest give thanks and be of the steadfast.
طوبى لك و لأخيك و لمن معكم و الذين صعدوا في حبّ الله ربّ العالمين قد احاطتهم نفحات وحي ربك و شملتهم رحمة مولائك القديم كذلك ذكرناك فضلاً من لدنا لتحمد و لتكون من الرّاسخين 4
- 5 By the life of God! My Cause is great, great indeed. Soon shall there be manifested that which the Most Exalted Pen hath stirred in this noble station. The glory be upon you from the presence of One powerful.
لعمري انّ امرى عظيم عظيم سوف يظهر ما تحرّك به القلم الأعلى في هذا المقام الكريم البهّاء عليكم من لدن مقتدر 5

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BH06741*To: Aqa Mirza Ataullah Tabib Sirajul-Hukama**Date: 1294 [1876-1877]*

1 In the Name of God, the Powerful

1 بنام خداوند توانا

2 Your letter has attained unto the Most Great Horizon and been honored with the gaze of the Lord of Destiny, and from it were inhaled the sweet fragrances of love. Yea, today the friends of God who have forsaken all who are in creation for His path and held fast to the cord of His love must diffuse the fragrance of faith to such a degree that all the world may perceive it, nay rather that the inhabitants of the graves may attain through that musk-laden breeze to life everlasting.

2 نگاہت در منظر اکبر بلحاظ مالک قدر فائز و نفحات حبّ از آن استشمام شد بی‌ایوم باید از دوستان الهی که از من فی‌الامکان در سبیلش گذشته‌اند و بحبل محبتش [تمسک جستند] رایحه‌ای ایمان بشأنی متضوع باشد که جمیع عالم آنرا بیابند بلکه اهل قبور از آن نفحه مسکیه بحیات ابدیه فائز شوند

3 Say: O loved ones of God! Today is the day of burning ardor, today is the day of turning to God, today is the day of mention and praise, today is the day of supreme gladness and greatest joy. All must, in perfect unity, sanctity and detachment, occupy themselves with the remembrance of God, and manifest such warmth in the love of God that the cold-hearted of the world may be set ablaze. This is not difficult for God to accomplish.

3 بگو ای احبّای الهی امروز روز اشتعالست و امروز روز توجّه [است] و امروز روز ذکر و ثناست و امروز روز فرح اعظم و سرور اکبر است باید جمیع با کمال اتحاد و تقدیس و تنزیه بذکر حق مشغول باشید و بحرارت محبة الله بشأنی ظاهر شوید که افسرده‌های عالم مشتعل شوند لیس هذا علی الله بعزیز

4 Strive ye to serve the Cause with the wisdom that hath been revealed in the Tablets. By the life of God! This is a Day that hath no peer or likeness. Act ye therein according to that which We have revealed in the perspicuous Book. Praise be to God, the Lord of all worlds.

4 جهد نمائید در خدمت امر بحکمتیکه در الواح نازل شده لعمر الله هذا یوم لیس له شبه و لا مثل ان اعملوا فیه ما انزلناه فی کتاب [مبین] الحمد لله ربّ العالمین

BLIB_Or15730.025e, AQA6#281 p.274,

VAA.205-205b, AKHA_106BE #04 p.002

BH06914*To: Mulla Muhammad Husayn, in Abadih**Date: 1294 [1876-1877]*

In the name of the one God.

بنام خداوند یگا

Today the friends of God must be engaged in teaching the Cause of God with perfect wisdom. If a soul remains deprived of this most great bounty and supreme gift in this day, they will not succeed in making up for it, except for whom thy Lord

الیوم باید احبّای الهی بکمال حکمت بتبلیغ امر الله مشغول باشند اگر نفسی الیوم از این موهبت کبری و عطیه عظمی محروم ماند بتدارک آن

willeth. The Supreme Pen hath at all times counseled His loved ones to praiseworthy character and goodly deeds, and hath informed all of the Most Holy Book which hath been sent down from the sacred Kingdom. Blessed is he who holdeth fast unto it and woe unto those who remain veiled from it. That soul must at all times exert their utmost endeavor, according to their capacity, in the exaltation of the Word of God. The world and whatsoever is witnessed therein hath been and will be evanescent. That which endureth and lasteth is a deed which appeareth from a soul in the path of God. Beseech ye God that He may enable all the friends and loved ones to accomplish that which is His good-pleasure. And God speaketh the truth and guideth to the way.

موفق نشود الا من شاء ربك قلم اعلى در كل
احيان احبائي خود را باخلاق مرضيه و اعمال
حسنه وصيت فرموده و جميع را بكتاب اقدس
که از ملکوت مقدس نازل شده اخبار نموده
طوبى لمن تمسک به و ويل للمحتجبين
باید آنجناب در كل اوان بقدر مقدور در ارتفاع
کلمه الهی سعی بلیغ مبدول دارند دنیا و آنچه
در او مشهود است فانی بوده و خواهد بود آنچه
باقی و دائم است عملی است که فی سبیل الله از
نفسی ظاهر شود از حق بطلبید جميع دوستان و
محبان را موفق بدارد در آنچه رضای او در آن
است و الله يقول الحق و يهدي السبيل

BLIB_Or15730.024d

BH07234

To: Abdu'l-Husayn Khan, in Sirkan

Date: 1294 [1876-1877]

- 1 He is the All-Powerful, the Most Exalted, the Mighty, the Great
- 2 This is a Book which We have sent down in truth unto him who hath inhaled the fragrance of the Beloved as it wafted between the heavens and the earth, that it might draw him unto a station wherein neither the opposition of the world nor the conditions of the heedless can hold him back.
- 3 We have remembered those who have turned towards the Most Exalted Horizon, and have sent down for them that whereby their mention shall endure in the Kingdom of thy Lord, the Mighty, the Inaccessible.
- 4 We have commanded the people to observe wisdom and utterance, and that which profiteth mankind, yet the people remain behind an obvious veil. By God! Had they known, they would have hastened with their own eyes, but they have been veiled by that which they followed of their own desires in this Blessed and Wondrous Day. Soon shall they find themselves in manifest grief and great loss.

- 1 هو المقتدر المتعالی العزیز العظیم
- 2 کتاب انزلناه بالحق لمن وجد عرف المحبوب اذ
فاح بین السموات والأرضین لیجذبه الی مقام لا
یمنعه اعراض العالم ولا تحجبه شئون الغافلین
- 3 انا ذکرنا الذینهم اقبلوا الی الأفق الأعلى و انزلنا
لهم ما یتقی به ذکرهم فی ملکوت ربک العزیز
المنیع
- 4 انا امرنا الناس بالحکمة و البیان و ما ینتفع به
الناس ولكن القوم فی حجاب مبین تالله لو عرفوا
سرعوا بعیونهم ولكن احتجبوا بما اتبعوا اهوائهم
فی هذا الیوم المبارک البدیع سوف یجدون انفسهم
فی حسرة و خسران عظیم

- 5 Blessed art thou for having turned unto the Desired One and believed in God when every stubborn doubter turned away from Him. Pay no heed to the people and their deeds. Place thy trust in all things in God, the Lord of the worlds. Thus have We remembered thee and sent down for thee that which gladdeneth thy heart, that thou mayest be of the thankful ones.

5 نعيمًا لك بما اقبلت الى المقصود و آمنت بالله
اذ اعرض عنه كل جبار مريب لا تلتفت الى
الناس واعمالهم توكل في كل الأمور على الله رب
العالمين كذلك ذكرناك و نزلنا لك ما يفرح به
قلبك لتكون من الشاكرين

BLIB_Or15730.024e

BH07277

To: Asad

Date: 1294 [1876-1877]

- 1 In the Name of God, the All-Hearing, the All-Knowing!
- 2 Your letter attained to the lights of the Throne and in the Most Great Prison was honored to come before the gaze of the Ancient King. God willing, may you be occupied at all times with the remembrance of the Beloved of all creation.
- 3 That which is necessary today has been and will be to act according to the divine ordinances. One must summon the people to the highest horizon with the utmost wisdom and to act according to what hath been sent down in the Book.
- 4 Give thanks unto God for that the countenance of the Ancient One hath turned toward thee from this forbidden place. It behooveth everyone to remember that which We have revealed in the Tablets and to hold fast unto the cord of steadfastness on this Day wherein the All-Merciful hath come with manifest sovereignty.
- 5 Verily the sincere ones are certain of the meeting with their Lord while the idolaters are in grievous doubt. Remember what We have revealed in the Qur'an and in other Books. Verily thy Lord is the All-Knowing, the All-Informed Teacher.
- 6 Grieve thou not over anything. Put thy trust in Him, then remember Him. Verily He will aid thee to remember Him. Thy Lord is verily the Almighty, the All-Powerful.
- 7 Thus have We adorned thy letter with the Most Wondrous, Most Sweet remembrance that thou mayest be among the thankful ones.

1 بنام خداوند شنونده دانا

2 مکتوبت بانوار عرش فائز و در سجن اعظم بلحاظ
مالک قدم مشرف گشت انشاء الله در کل
احیان بذكر محبوب امکان مشغول باشی

3 آنچه الیوم لازم است عمل باحکام الهیه بوده و
خواهد بود باید بکمال حکمت ناس را بافق اعلی
دعوت نمود و بعمل ما نزل فی الکتاب

4 ان اشکر الله بما توجه الیک وجه القدم من هذا
المقام الممنوع ینبغی لکل نفس ان یتذکر بما انزلناه
فی الألواح و یتمسک بحبل الاستقامة فی هذا الیوم
الذی اتی فیہ الرحمن بسلطان مبین

5 انّ المخلصین موقنون بقاء ربهم و المشرکین فی
رب عظیم تذکر فیما انزلناه فی الفرقان و فی کتب
اخری ان ربک هو المعلم العظیم الخبیر

6 لا تحزن من شیء توکل علیه ثم اذکره انه یتوکل
على ذکره ان ربک هو المقتدر القدير

7 كذلك زینا کتابک بذكر الأبدع الأملی لتكون
من الشاكرين

BLIB_Or15710.262a, BLIB_Or15730.026h

BH07134*Date: 1294 [1876-1877]*

He is the Ever-Abiding, the Everlasting, the Life-Giving, the Mighty, the All-Wise

God beareth witness that there is none other God but Him, the Protector, the Self-Subsisting. God beareth witness that there is none other God but Me, the Protector, the Self-Subsisting. The Bayan was sent down to manifest My station and establish My Cause, yet the people understand not. They have clung to their desires and held fast to the hem of tyranny. We testify that they know not. The proof of God hath appeared, yet they see not. The horizon of power hath been illumined through this Most Great Name, yet the people perceive not. Say: Ponder, O people, on the Revelation of God and His sovereignty and His greatness and His power. Then judge with fairness and be not of those who have disbelieved in God, the Mighty, the Beloved. Rejoice in what hath been sent down unto thee in this Tablet, then recite it at all times. By My life, through it thou shalt find the fragrance of the Garment wafting from this exalted Station. Glory be upon thee and upon whoso holdeth fast to the laws and cleaveth to the hem of God, the Lord of what was and what shall be.

هو الباقي الدائم المحيي العزيز الحكيم

شهد الله أنه لا اله الا هو المهيمن القيوم شهد الله أنه لا اله الا انا المهيمن القيوم قد نزل البيان لاطهار شأنى و اثبات امرى ولكن القوم لا يفقهون أنهم تشبثوا باهوائهم وتمسكوا باذيال البغى نشهد أنهم لا يعرفون

قد ظهرت حجة الله و هم لا ينظرون قد انار افق الاقتدار بهذا الاسم الأعظم ولكن القوم لا يشعرون قل تفكروا يا قوم فى ظهور الله و سلطانه و عظمته و اقتداره ثم انصفوا و لا تكونن من الذين كفروا بالله العزيز المحبوب ان افرح بما نزل لك هذا اللوح ثم اقرأه فى الليالى و الأيام لعمرى منه تجد رائحة القميص التى تمر من هذا المقام المرفوع البهاء عليك و على من تمسك بالأحكام و تشبث بذيل الله رب ما كان و ما يكون

BLIB_Or15730.024b

BH07200*Date: 1294 [1876-1877]*

- 1 He is the All-Powerful, the Most Exalted, the Mighty, the Beloved!
- 2 The divine fragrances of the All-Merciful have wafted through all creation, and those who are sincere are in manifest ecstasy. The fragrance of the garment hath been diffused, yet the people remain in heedlessness and mighty veils.
- 3 Blessed is he who hath cast aside what the people possess and taken what hath been sent down from God, the Lord of all worlds. We make mention of him who hath turned towards the Most Exalted Horizon, and give him the glad-tidings of a

1 هو المقتدر المتعالى العزيز المحبوب

2 قد فاحت نفحة الرحمن فى الامكان و المخلصون فى وله مبين قد تصوعت رائحة القميص ولكن القوم فى غفلة و احتجاب عظيم

3 طوبى لمن نبذ ما عند الناس و اخذ ما نزل من لدى الله رب العالمين انا نذكر من توجه الى الأفق الأعلى و نبشره بمقام كريم الذى سعى فى الفرقان

noble station - that which in the Qur'an was named the Praised Station, and in another place the Remote Mosque. He, verily, is the All-Knowing Interpreter.

- 4 Give thanks unto God for having turned unto the Desired One and recognized that which most of the servants have failed to recognize. This, verily, is a great bounty. Grieve not over this world. Rather, rejoice in this Tablet through which the breeze of God hath wafted over the world and illumined the faces of those who have turned towards Him.

- 5 We give glad-tidings to those who have believed in God when there came to them the Manifestation of His Essence, Who proclaimeth: "Verily, there is no God but Me, the Forgiving, the Generous." Say: Hold fast unto steadfastness, for the wolf howleth and the people are in manifest doubt.

بالمقام المحمود و في مقام آخر بالمسجد الأقصى أنّه
هو المفسّر العليم

4 ان اشكر الله بما اقبلت الى المقصود و عرفت ما
لم يعرفه اكثر العباد انّ هذا الفضل كبير لا تحزن
من الدنيا ان افرح بهذا اللوح الذي به سرت نسمة
الله في العالم و استضاءت وجوه المقبلين

5 انا نبشّر الذين آمنوا بالله اذ اتتهم مطلع ذاته الذي
ينطق انه لا اله الا انا الغفور الكريم قل تمسكوا
بالاستقامة لأنّ الذئب يعوى و الناس في ريب
مبين

INBA51:364b, BLIB_Or15730.023e,
LHKM3.175

BH07571

To: *Shaykh Sadiq, in Yazd*

Date: 1294 [1876-1877]

He is the Most Holy, the Most Great

What you have submitted hath been mentioned. All the details and whatsoever hath befallen you have been and are witnessed before the Throne. Verily thy Lord is the Truth, the Knower of things unseen. The Most Exalted Pen hath, for some years, turned towards that person. This is the most great bounty. It behooveth whosoever hath attained thereunto to thank God, his Lord, as long as the kingdom and the realm of heaven endureth. Every matter hath been and will be perishable save the mention that hath flowed from the Pen of the Most Great Name. This will endure as long as God's names and attributes endure. Be not grieved at what hath befallen thee in the path of God, thy Lord and the Lord of the heavens and earths. It behooveth one like thee to thank Him in hardship and tribulation. By My life! Soon shall all things pass away, and the sincere ones shall find themselves in an exalted station. We beseech God to assist thee to remember Him with wisdom and

هو الأقدس الأعظم

آنچه معروض داشتید مذکور آمد جمیع تفصیل و
آنچه بر شما وارد شده لدى العرش مشهود بوده و
هست ان ربك هو الحق علام الغيوب قلم اعلى
در سنين معدوده بآنجناب توجه نموده اينست
فضل اعظم ينبغي لمن فاز به يشكر الله ربه بدوام
الملك و الملكوت

هر امری فانی بوده و خواهد بود مگر ذکرى که
از قلم اسم اعظم جاری شده او بقاء اسماء الله
و صفاته باقى بوده و خواهد بود لا تحزن عما ورد
عليک فى سبيل الله ربک و رب السموات و
الأرضين ينبغي لمثلک ان يشکره فى البأساء و
الضراء لعمري سوف يفتنى كل شيء و المخلصون
يرون انفسهم فى مقام كريم نسل الله ان يوفقک
على ذکره بالحكمة و البيان و يؤيدک على ما نزل
فى کتاب مبين

BLIB_Or15710.255a, BLIB_Or15730.023d

utterance, and to confirm thee in that which hath been sent down in a perspicuous Book.

BH07762

To: *Asadu'llah*

Date: 1294 [1876-1877]

- | | | |
|---|--|--|
| 1 | He is the Most Holy, the Most Great! | 1 هو الأقدس الأعظم |
| 2 | What thou hast written in praise of God, the Lord of the seen and the unseen, the Lord of the throne and the dust, and the Master of the hereafter and of the first life, hath been read before the Throne. Blessed is the tongue that hath spoken His praise, and the face that hath turned toward the horizon of His Cause, and the hand that hath taken hold of His perspicuous Book. | 2 قد قرء لدى العرش ما اثبت به الله رب ما يرى وما لا يرى و رب العرش و الثرى و مالک الآخرة و الأولى طوبى للسان نطق بذكره و لوجه توجهه الى افق امره و ليد اخذت كتابه المبين |
| 3 | We counsel thee and those who have believed to show forth supreme steadfastness. Observe that which My Most Exalted Pen hath enjoined upon you, and be not of the heedless ones. | 3 أنا نوصيك و الذين آمنوا بالاستقامة الكبرى ان احفظوا ما وصاكم به قلبى الأعلى و لا تكونن من الغافلين |
| 4 | Blessed art thou for having heard the call of thy Lord and responded to thy Ancient Master. Render thanks unto God for having aided thee to acknowledge this Cause, from which every stubborn oppressor hath turned away. Hold fast unto the cord of thy Lord's loving-kindness, and take firm hold of His pure and resplendent hem. | 4 طوبى لك بما سمعت نداء ربك و اجبت موليك القديم ان احمد الله بما ايدك على الاقرار على هذا الأمر الذى اعرض عنه جبار عنيد تمسك بجبل عناية ربك و تشبث بذيله الطاهر المنير |
| 5 | Act according to what thou hast been commanded in the Book; verily it shall profit thee in both this world and the next. Thy Lord, verily, is the All-Informed, the All-Knowing. | 5 ان اعمل بما امرت به فى الكتاب أنه ينفعك فى الآخرة و الأولى ان ربك هو المبين الخبير |
| 6 | Glory be upon thee and upon him who hath attained unto this mighty Remembrance. | 6 البهاء عليك و على من فاز بهذا الذكر العظيم |

BLIB_Or15730.026a

BH08219*To: Haram al-Ha', in Isfahan**Date: 1294 [1876-1877]*

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

My remembrance be upon My maidservant who believed in God when she heard His sweetest call, who turned to Him and attained to His wise remembrance. We perceive from you the fragrance of your love for your Lord, the Forgiving, the Generous. Give thanks, inasmuch as thou hast been mentioned before the Throne time and again. He verily remembereth whomsoever turneth unto God. He is indeed the One Who informeth, the All-Knowing. We have witnessed thy face turn toward the Most Exalted Horizon when the earth shone with the light of thy Lord, the Protector, the Holy, the Mighty, the Inaccessible. Blessed art thou for having remained steadfast in thy love for thy Lord, and for having occupied thyself with His remembrance, His praise and His service. He is verily the All-Seeing, the All-Informed. We behold thee and hear from thee that wherewith thou dost praise thy Lord. We give thee glad tidings of the bounty of thy Lord, the Mighty, the Beauteous. The glory of God rest upon thee and upon those who are with thee, from God, the Lord of all worlds.

هو الأعظم الأقدس العليّ الأبهى

ذكرى امتى التى آمنت بالله اذ سمعت ندائه الاحلى
واقبلت وفازت بذكره الحكيم انا نجد منكم عرف
حبكم ربكم الغفور الكريم ان اشكرى بما ذكرت
لدى العرش مرّة بعد مرّة انه يذكر من اقبل الله
انه هو المخبرى العليم

قد رأينا تقلّب وجهك الى الافق الأعلى اذ
اشرقت الأرض بنور ربها المهيمن المقدّس العزيز
المنيع طوبى لك بما استقمت على حبّ مولاك
واشغلت بذكره وثنائه [وخدمته] انه هو
البصير الخبير انا نراك ونسمع منك ما تثنى
به مولاك ونشرك بفضل ربك العزيز الجميل
البهاء عليك وعلى الآلئى معك من لدى الله
رب العالمين

BLIB_Or15730.028e

BH08317*To: Mirza Abdu'llah, in Shiraz**Date: 1294 [1876-1877]*

He is the Expositor, the Mighty, the Powerful, the Great!

The vibration of the Word of God hath so seized all things that the leaves on the trees have been set in motion, yet the people understand not. We have adorned the heaven of utterance with the stars of Our Lord's will, the Mighty, the Wise. Among the people are those who walk in perplexity and grief, and among them are those whom joy hath so seized that they have detached themselves from all things seen and unseen. They walk upon the earth with the dignity and tranquility of God, such

هو المبينّ المقتدر العزيز العظيم

قد اخذ اهتزاز كلمة الله كلّ الأشياء على شأن
تحركت الأوراق على الأشجار ولكنّ الناس هم
لا يفقهون قد زينا سماء البيان بانجم ارادة ربكم
العزيز الحكيم من الناس من يمشى فى حيرة وهم
ومنهم من اخذه السرور على شأن انقطع عن كلّ
شاهد ومشهود

that the hosts of those who have denied God, the Lord of the seen and unseen, cannot hinder them. Thy mention hath been made before the Wronged One while He was in this forbidden place, and He hath revealed for thee that whereby thy remembrance shall endure throughout the kingdom of earth and heaven. Be thou steadfast in the Cause, for the clamorer raiseth his clamor throughout the land. This is what We had previously informed the servants. Verily thy Lord is the All-Knowing, the All-Informed.

أَنَّهُ يَمْشِي عَلَى الْأَرْضِ بِوَقَارِ اللَّهِ وَ سَكِينَتِ عَلَى شَأْنٍ لَا تَمْنَعُهُ جُنُودُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْغَيْبِ وَ الشُّهُودِ قَدْ ذَكَرَ ذَكَرَكَ لَدَى الْمَظْلُومِ إِذْ كَانَ فِي هَذَا الْمَقَامِ الْمَنْعُوعِ وَ انْزَلَ لَكَ مَا يَبْقَى بِهِ ذَكَرَكَ بِدَوَامِ الْمُلْكِ وَ الْمُلْكُوتِ إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ لِأَنَّ النَّاعِقِيَّ يَنْعِقُ فِي الْبِلَادِ هَذَا مَا أَخْبَرْنَا بِهِ الْعِبَادَ مِنْ قَبْلِ أَنْ رَبِّكَ هُوَ الْعَلِيمُ الْخَبِيرُ

BLIB_Or15730.029e

BH08073

To: Muhammad Khan, in Sirkan

Date: 1294 [1876-1877]

He is the Rememberer, the Manifest, the Speaker, the Trust-worthy!

We sent forth 'Ali in truth to bring glad tidings to mankind of this Most Great Revelation, by which all who are in the heavens and on earth were thunderstruck, save whom thy Lord did choose, the All-Knowing, the All-Informed. The pillars of the divines were shaken by this Youth, and the limbs of the peoples trembled at this Great Name.

He spoke, while seated upon the Throne: "There is no God but Me, the Most High, the Mighty, the Inaccessible."

Blessed art thou for having drunk the choice wine of everlasting life from the hands of the bounty of thy Lord, the Most Glorious, and for having heard this most sweet call which hath been raised from this Prison, which God hath made the Supreme Horizon amidst mankind and the Seat of the Throne, despite those who knew God's bounty then denied it by following every remote divine.

Give thanks unto God for having been mentioned at the Most Sublime Horizon, this noble station.

هُوَ الذَّاكِرُ الظَّاهِرُ الْبَاطِنُ الْأَمِينُ
أَنَا أَرْسَلْنَا عَلِيًّا بِالْحَقِّ لِيُبَشِّرَ النَّاسَ بِهَذَا الظَّاهِرِ الْأَعْظَمِ الَّذِي بِهِ انْصَعَقَ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ إِلَّا مَنْ شَاءَ رَبِّكَ الْعَلِيمُ الْخَبِيرُ قَدْ تَزَعَزَعَتْ أَرْكَانُ الْعُلَمَاءِ مِنْ هَذَا الْفَتَى وَ ارْتَعَدَتْ فُرَائِصُ الْأُمَمِ مِنْ هَذَا الْأَسْمِ الْعَظِيمِ أَنَّهُ نَطَقَ إِذْ كَانَ مُسْتَوِيًّا عَلَى الْعَرْشِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُتَعَالَى الْعَزِيزُ الْمُنِيعُ طُوبَى لَكَ بِمَا شَرِبْتَ رَحِيقَ الْبَقَاءِ مِنْ إِيَادِي فَضِيلِ رَبِّكَ الْأَبْهَى وَ سَمِعْتَ هَذَا النَّدَاءَ الْأَحْلَى الَّذِي ارْتَفَعَ مِنْ شَطْرِ هَذَا السِّجْنِ الَّذِي جَعَلَهُ اللَّهُ الْمَنْظَرُ الْأَكْبَرُ بَيْنَ الْبَشَرِ وَ مَقَرَّ الْعَرْشِ رَغْمًا لِلَّذِينَ عَرَفُوا نِعْمَةَ اللَّهِ ثُمَّ أَنْكَرُوهَا بِمَا اتَّبَعُوا كُلَّ عَالَمٍ بَعِيدٍ أَنْ اشْكُرَ اللَّهُ بِمَا كُنْتَ مَذْكُورًا فِي الْأَفْقِ الْأَعْلَى هَذَا الْمَقَامِ الْكَرِيمِ

BLIB_Or15730.024c

BH08128*To: Aqa Siyyid Ali Zargar in Isfahan**Date: 1294 [1876-1877]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O 'Ali! The Pen of God hath made mention of thee in recent years. God willing, thou must succeed in accomplishing such a deed as will cause thy remembrance to endure in the divine Kingdom. Fear not, neither be thou grieved by anyone. Act with wisdom, for verily He will protect thee in truth. Thy Lord is, in truth, the All-Protecting, the Almighty.

2 ای علی قلم الهی در سنین معدوده تورا ذکر نموده
انشاء الله باید بعملی موفق شوی که سبب و علت
ابقای ذکرت در ملکوت الهی شود لا تخف و
لا تحزن من احد ان اعمال بالحکمة انه یحفظک
بالحق ان ربک هو الحفاظ القدير

3 In this Day, should any soul manifest a deed purely for the sake of God, it is better than the deeds of a thousand years. Thus doth the All-Merciful teach thee that thou mayest be among them that know.

3 از هر نفسی الیوم عملی خالصاً لوجه الله ظاهر
شود آن افضل است از اعمال الف سنه کذلک
یعلّمک الرحمن لتکون من العارفين

4 The drops from the ocean of forgiveness have ever been and shall continue to be directed towards the friends. However, all must fix their gaze upon the divine commandments and act in accordance with that which they have been bidden. Thus doth the Most Great Announcement inform you. Verily, He is the All-Knowing, the All-Informed.

4 رشحات بحر غفران در کلّ اوان متوجّه دوستان
بوده و خواهد بود ولکن باید کلّ باحکام الهیه
ناظر باشند و بآنچه مأمورند عامل گردند کذلک
ینبئکم النبأ الأعظم انه هو المبين الخبير

5 Grieve not at separation, for He ordaineth for whomsoever He willeth the reward of attaining His presence. Verily thy Lord is the Almighty, the All-Powerful.

5 لا تحزن عن البعد انه یقدر لمن اراد اجر لقاءه انّ
ربک هو المقتدر القدير

BLIB_Or15710.257c, BLIB_Or15730.027g

BH08118*To: Abdul Husayn**Date: 1294 [1876-1877]*

In the name of the one God!

بنام خداوند یگنا

O Husayn! We heard thy call and thy petition was read before the Throne. God willing, through the outpourings of the clouds of divine favor and the drops from the ocean of heavenly bounty, thou shalt remain steadfast in the Cause of God.

ای حسین ندایت را شنیدیم و عریضهات لدی
العرش قرائت شد انشاء الله از فیوضات سبحان
عنایت الهی و رشحات بحر فضل صمدانی بر امر
الله مستقیم بمائی چه که هر شیء ثمین قیمتی را
دزدان در پی محبت الهی از جمیع جواهر ارض

For every precious and valuable thing has its thieves lying in wait. The love of God is more desirable and valuable than all

the jewels of the earth, such that all the pearls of the world's seas and precious stones and mines, both known and unknown, cannot and will never compare with it.

This unique gem, which is the love of God, must be preserved from thieves and traitors through His Most Great Name. For in most lands, clamor has been raised and the croaking of the ravens has become manifest and evident. God willing, may all be preserved from the craft and deception of the satans of the earth.

مرغوب تر و با قیمت تر است چنانچه جمیع لآلی
بحر عالم و اجار کریمه و معادن مشهوده و غیر
مشهوده با آن مقابلی ننموده و نخواهد نمود این
جوهر یگا را که محبت حق است از دست
سارقین و خائنین باسم مبین حفظ نمائید چه که
در اکثری از بلاد ضوضاء مرتفع و نفاق ناعقین
ظاهر و مشهود انشاء الله کلّ از مکر و خدعه
شیاطین ارض محفوظ بمانند

BLIB_Or15710.257a, BLIB_Or15730.028b

BH08333

To: *Hasan-Ali*

Date: 1294 [1876-1877]

1 He is the Most Great, the Most Glorious!

1 هو الأعظم الأبهی

2 Your letter hath come before Our face, and We have answered you with that whereby your remembrance shall endure throughout the eternity of God, the Lord of the worlds. Blessed are ye for having turned towards the Most Glorious Horizon and believed in God, the Single One, the All-Informed. We have read the letter and have sent down these verses which are incomparable with whatsoever existeth in the heavens and earths. Ye must at all times render thanks unto the Best-Beloved of the worlds, that He hath enabled you to turn towards Him and aided you to mention and praise Him. How many souls are today veiled from the Truth and deprived of this most exalted station! Praise be to God that ye have attained thereunto and have drunk from the sealed wine. At all times beseech ye God for steadfastness. Verily He ordaineth for you whatsoever ye have desired from Him and guardeth you from those who have denied God, the Mighty, the Wise.

2 قد حضر کتابکامدی الوجه واجبناکما بمانقی به
ذکرکامبدوام الله رب العالمین طوبی لکما بما اقبلتما
الی الأفق الأبهی و آمنتما بالله الفرد الخیر قد
قرأنا الکتاب و انزلنا هذه الآيات التي لا یعادها
ما فی السموات و الأرضین باید در کلّ احیان
محبوب عالمیان را شکر نمائید که موفق فرمود شما
را بر اقبال و مؤید نمود بر ذکر و ثنایش چه مقدار
از نفوس که الیوم از حق محتجبند و از این
مقام اعظم محروم الحمد لله شما بآن فائز شدید
و از ریح مختوم آشامیدید از حق در کلّ حین
استقامت بطلبید انه یقدر لکم ما اردتم منه و
یحفظکم من الذین کفروا بالله العزیز الحکیم

BLIB_Or15710.258b, BLIB_Or15730.023b

BH08133*To: Raqiyyih va Hamidih**Date: 1294 [1876-1877]*

In the Name of the Lord of all worlds!

O handmaidens of God! Mention of you hath been made before the Throne and this Tablet hath been revealed in response. May ye be occupied at all times with the remembrance of the Beloved of all worlds. The call of those men and women who have turned unto Him hath been and continues to be heard. Not an atom escapeth His knowledge - verily He is the All-Knowing, the All-Encompassing. And this very Tablet beareth witness that the grace of God hath encompassed and will continue to encompass His loved ones. Blessed are ye both, for ye have attained unto that which most men have failed to attain. How many were the souls who claimed knowledge of God yet remained deprived of this exalted and glorious Cause. Well is it with you both and with whosoever hath attained unto this Cause, before which all who are in the heavens and on earth have bowed down in submission. Be not grieved at anything, for that which shall profit you hath been ordained for you. Verily, He is the Ordainer, the All-Wise.

بنام خداوند عالمیان

ای کنیزان الهی ذکر شما لدى العرش مذکور و این لوح مسطور در جواب نازل انشاء الله در کلّ احیان بذکر محبوب عالمیان مشغول باشید ندای مقبلین و مقبلات در کلّ حین اصغاً شده و میشود لا یعزب عن علمه من شیء انه هو العليم المحيط

و همین لوح شهادت میدهد که عنایت حقّ شامل احبّای او بوده و خواهد بود طوبی لکما بما فرتما بما لا فاز به اکثر الرجال چه مقدار از عباد که دعوی عرفان مینمودند و از حقّ منیع محروم ماندند نعیماً لکما و لمن فاز بهذا الأمر الذی خضع له من فی السموات و الأرض لا تحزنا من شیء قد قدر لکما ما ینفعکما انه هو المقدر الحکیم

BLIB_Or15730.025b

BH08789*To: Mirza Abdul-Karim Khan, in Shiraz**Date: 1294 [1876-1877]*

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

A mention from Us to him who desires to drink the living waters from the hands of his Lord's bounty, the All-Merciful, and to be numbered among those who have attained. We have heard mention of thy remembrance and thy turning unto Him, and have sent down for thee the verses and dispatched them unto thee, that thou mayest be of the thankful. Be thou grateful to God for having aided thee to recognize Him and to hear His most sweet call when He appeared between earth and heaven and spoke forth the Most Exalted Word, that men

هو الأقدس الأعظم العلیّ الأبهی

ذکر من لدنا لمن اراد ان يشرب رحيق الحيوان من ايدى عطاء ربّه الرحمن ويكون من الفائزين انا سمعنا ذکرك و توجهک و نزلنا لک الآيات و ارسلناها اليک لتكون من الشاکرين

ان اشکر الله بما ايدک علی العرفان و اسمع ندائه الأهل اذ ظهر بين الأرض و السماء و نطق بالکلمة العليا لعلّ الناس يكوننّ من العارفين من الناس من سمع و ما اجاب و منهم من سرع الى

might become among those who are endowed with true understanding. Among the people are those who heard but answered not, and among them are those who hastened unto the Dawning-Place of Revelation with manifest humility. Blessed art thou for having turned thy face unto thy Lord after the turning away of all who are on earth, save those whom God did rescue through His grace from His presence. He, verily, is the Ever-Forgiving, the Most Generous.

مطلع الوحى بخضوع مبین طوبی لک بما اقبلت
الى وجه ربک بعد اعراض من على الأرض
الا من انقذه الله بفضل من عنده انه هو الغفور
الکریم

INBA51:092a,

BLIB_Or15730.029c,

KB_620:085-085

BH09039

To: Ali Akbar muqallib bi-Sabir, in Shiraz

Date: 1294 [1876-1877]

1 In the Name of the One Friend!

1 بنام دوست یگا

2 Consider the grace and favor of God, and reflect upon it, that perchance thou mayest become aware of a drop from the ocean of generosity. Despite having bestowed sublime and wondrous Tablets, He hath once again adorned the beginning of thy letter with the crown of a new mention. Be thou grateful and say: Praise be unto Thee, O Beloved of them that know! Be not grieved by the events that have transpired, for they flow according to what hath been ordained in the Book. They who are today turned toward the Most Exalted Horizon and have attained the recognition of the Lord of Names are accounted before God as the most wealthy among His servants. Hold fast unto the cord of kinship with God, and cleave unto Him and seek His mediation. In childhood this verse was heard: "When I have Thee I have all; naught else do I need."

2 ملاحظه کن فضل و عنایت الهی را و در آن
تفکر نما که شاید برشخی از بحر کرم مطلع شوی
مع آنکه الواح منیعۀ بدیعۀ عنایت فرموده مجدداً
رأس کتابت را با کلیل ذکر جدید مزین فرموده
ان اشکر و قل لک الحمد یا محبوب العارفین از
امورات وارده محزون مباش انها تجری علی ما
قدر فی الکتاب نفوسیکه الیوم بافق اعلی متوجهند
و بعرفان مالک اسماء فائز از اغنی العباد لدی
الله مذکورند جبل نسبت را بحق محکم کن و باو
متمسک و متوسل باش در طفولیت این شعر
استماع شد چون تو دارم همه دارم دگرم هیچ
نباید

BLIB_Or15730.026b

BH08898*To: followers of Baha'u'llah**Date: 1294 [1876-1877]*

In the Name of the One Forgiving God!

The pens of earth are powerless to describe divine forgiveness, and the tongues of the peoples of the world have been and will forever be unable to recount His all-encompassing grace. The glances of His favors have been directed toward His loved ones. Be assured of the grace of your Ancient Lord.

The names of all were mentioned in the Most Great Scene, and for each one the Sun of Favors has dawned from the horizon of divine providence. All must be thankful for this supreme grace and infinite bounty. The breezes of forgiveness have wafted upon you from the paradise of the mercy of your Lord, the Most Merciful, the Compassionate.

However, all must observe the divine ordinances. By My life! They will benefit you and will bring you to a station that cannot be described in words. Glory be upon you and upon those who have believed in God, the Mighty, the Helper.

بنام آمرزنده یگا

عفو الهی را اقلام ارض از عهدهء وصف بر نیاید و عنایت محیطه اش را لسان اهل عالم از ذکر عاجز و قاصر بوده و خواهد بود لحاظ الطافش متوجه احبایش بوده ان اطمئنوا بفضل مولیکم القدیم اسامی کل در منظر اکبر مذکور آمد و نسبت بهر یک شمس الطاف از افق عنایت ربانی مشرق جمیع باید باین عنایت کبری و فضل لایحصى شاکر باشید قد مرت علیکم نفحات الغفران من رضوان رحمة ربکم الرحمن الرحیم ولكن باید جمیع باحکام الهیه ناظر باشید لعمری انھا تنفعکم و تبّلغکم الی مقام لا ی ذکر بالبیان البهاء علیکم و علی من آمن بالله العزیز المستعان

BLIB_Or15710.256a, BLIB_Or15730.027d

BH09220*To: Mirza Husayn, in Shiraz**Date: 1294 [1876-1877]*

¹ He is the Most High, the All-Powerful, the Most Glorious

² Hearken unto the Call. By God, this is a Call through which the atoms of dust were stirred by reason of the fragrant breaths of the revelation of thy Lord, the Most High, the Great. When the Tongue of Revelation speaketh, all things speak there-with and proclaim that there is none other God but Him, the Speaker, the All-Knowing, the All-Wise. Give thanks unto God for having turned toward thee the countenance of the Ancient One from this noble horizon. Hold thou fast unto the sure handle and put thy trust in God, the Lord of all worlds. Verily He remembereth whoso hath turned unto Him and feedeth whoso hath set his face toward His luminous horizon. By God,

¹ هو العلیّ المقتدر الأبی

² ان استمع النداء تالله هذا نداء به تحرکت ذرات التراب بما اخذتها نفحات وحی ربک العلیّ العظیم اذا تکلم لسان الوحی تتکلم به الأشياء کلها و تنطق انه لا اله الا هو المتکلم العليم الحکیم ان اشکر الله بما توجه الیک وجه القدم من هذا المنظر الکرم تمسک بالعروة الوثقی و توکل علی الله رب العالمین انه ی ذکر من اقبل الیه و یطعم من توجه الی افقه المنیر تالله قد نزلت المائدة ولكن الناس اکثرهم

the heavenly table hath been sent down, yet most of the people are heedless. Take it in the name of thy Lord and say: Praise be unto Thee, O God of all who are in the heavens and on earth.

من الغافلين خذها باسم ربك و قل لك الحمد يا
اله من في السموات والأرضين

INBA51:092b, BLIB_Or15730.029d,
KB_620:085-086

BH09412

To: Amatullah Khanum

Date: 1294 [1876-1877]

He is the Mighty, the Wondrous!

The Pen testifies that there is none other God but Me, the Protector, the Self-Subsisting. The Tongue testifies that there is none other God but Me, the Mighty, the Beloved. God bears witness to that which My Tongue has testified, that there is none other God but Me, the Mighty, the Invincible.

O My handmaiden! Harken unto My call from the horizon of My loving-kindness - verily it guides thee to My straight path. By My life! Whoso attains to hearing My call with true hearing, the hosts of the world shall not prevent him, nor shall the might of the oppressors frighten him.

Thus has the Pen spoken while the Ancient Beauty was reclining in this exalted castle. The glory be upon thee and upon every handmaiden who has heard, turned unto, and answered her Lord, the Mighty, the Bountiful.

هو العزيز البديع

شهد القلم أنه لا اله الا انا المهيمن القيوم و شهد
اللسان أنه لا اله الا انا العزيز المحبوب شهد الله
بما شهد لسانى أنه لا اله الا انا العزيز المنيع يا
امتى ان استمعى ندائى من افق عنايتى أنه يهديك
الى صراطى المستقيم لعمرى من فاز باصغاء ندائى
حق الاصغاء أنه لا تمنعه جنود العالم ولا تخوفه
سطوة الظالمين كذلك نطق القلم اذ كان جمال
القدم متكاً فى هذا القصر الرفيع البهاء عليك و
على كل امة سمعت واقبلت واجابت موليا العزيز
الكريم

INBA51:359, BLIB_Or15730.029b,
LHKM3.173b

BH09414*To: Amatullah Khanum**Date: 1294 [1876-1877]*

He is the Most Holy, the Most Great!

God testifieth that there is none other God but He, the Sovereign, the Self-Subsisting. His is the power and grandeur, and His is the bounty and the Word whereby all who are in the heavens and on earth were thunderstruck, save those whom the hand of His grace, the Mighty, the Powerful, did rescue.

We have remembered every servant who hath turned towards My supreme horizon and every handmaiden who hath won mention of the name of her Lord, the Mighty, the Wise. Be thou thankful and praise thy Lord for having been remembered before the Wronged One whilst He was in this glorious station.

My mercy hath preceded all created things and My grace hath encompassed the worlds. Place thy trust in God in all matters. Verily He is the Hearer, the Answerer.

Glory be upon those handmaidens who have heard and turned towards God, the Mighty, the Praised.

هو الأقدس الأعظم

شهد الله أنه لا اله الا هو المهيمن القيوم له القدرة والعظمة وله الجود والكلمة قد نطق بها اذا انصعق من في السموات والأرض الا من انقذه يد فضله المقتدر القدير انا ذكرنا كل عبد اقبل الى افقى الأعلى وكل امة فازت بذكر اسم ربها العزيز الحكيم ان اشكرى ثم احمدي ربك بما كنت مذكورة لدى المظلوم اذ كان في هذا المقام الكريم قد سبقت رحمتي الكائنات وفضلى العالمين توكل على الله في كل الأمور انه هو السامع المجيب البهاء على اللأئى سمعن واقبلن الى الله العزيز الحميد

INBA51:364a, BLIB_Or15730.029a

BH09315*To: Baqir**Date: 1294 [1876-1877]*

In the Name of the Beloved of the World!

Know thou with certainty that God, exalted and glorified be He, hath singled out receptive souls for His wondrous favor, and the fruits of their acceptance will soon be made manifest in the earth. Place thy trust in Him in all matters. Verily He ordaineth for His loved ones that which profiteth them. He is indeed the All-Forgiving, the All-Bountiful.

In this Day steadfastness is greatly beloved, as is acting in accordance with what We have revealed in the Book. Blessed art thou for having praised the Wronged One, against Whom

بنام محبوب عالم

بيقين بدان كه حق جلّ وعزّ نفوس مقبله را بعنايت بديعه خود مخصوص فرموده و ثمرات اقبال ايشان عنقریب در ارض ظاهر خواهد شد توكل عليه في كل الأمور انه يقدر لأحباته ما ينفعهم انه هو الغفور الكريم اليوم استقامت بسيار محبوب است و هم چنین عمل بما انزلناه في الكتاب طوبى لك بما اثبت المظلوم الذى اعترض عليه عباد غافلون انا نقدر لمن توجه خالصاً لوجه الله

heedless servants have risen up. We ordain for whosoever hath turned purely for the sake of God that which shall cause his mention to endure throughout the Kingdom of God, the All-Knowing, the All-Wise.

The glory be upon thee and upon whosoever uttereth mention of My Name, the Exile, the Unique One. And praise be to God, the Mighty, the All-Praised.

ما يبقى به ذكره بدوام ملكوت الله العليم الحكيم
البهاء عليك و على من ينطق بذكر اسمي الغريب
الفريد و الحمد لله العزيز الحميد

BLIB_Or15710.258a, BLIB_Or15730.027a

BH09623

To: mother of Haji Muhammad Tahir Malmiri

Date: 1294 [1876-1877]

- 1 He is the All-Powerful, the Most Exalted, the All-Knowing, the All-Informed
- 2 O mother of 'Ali! We have mentioned thee time after time, and this is yet another time, that thou mayest give thanks unto thy Lord, the Holy, the Mighty, the Loving. Be thou thankful that God hath aided thee in a Cause which He hath placed above the hearts of the idolaters. When We were seated upon the throne and speaking forth the verses of His own Self, at that time did My Glorious and Wondrous Pen turn towards thee and thy children, and We made mention of thee in this Tablet whereby the Concourse on High were gladdened and all things were moved with joy through this Wise Remembrance. The glory be upon thee and upon them and upon those who have attained, and stood firm, and drunk, and heard, and responded on this Day which was promised in the Books of Heaven and inscribed in My Preserved Tablet.

1 هو المقتدر المتعالى العليم الخبير

2 يا أم على قد ذكرناك مرّة بعد مرّة و هذه مرّة
اخرى لتشكرى ربك المقدس العزيز الودود ان
اشكرى بما ايدك الله على امر جعله الله فوق افئدة
المشركين كما مستوياً على العرش و ناطقاً بآيات
نفسه اذا توجه اليك و الى ابنائك قلى العزيز
البدیع و ذكرناك بهذا اللوح الذى به استفرح
الملا الأعلى و اهتزت الأشياء بما اخذها الفرح
من هذا الذكر الحكيم البهاء عليك و عليهم و على
الذين فازوا و استقاموا و شربوا و سمعوا و اجابوا
فى هذا اليوم الذى كان موعوداً فى كتب السماء
و مذكوراً فى لوحى المحفوظ

BLIB_Or15730.030b

BH09998*To: Haji Ali, in Abadih**Date: 1294 [1876-1877]*

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
- 2 From the Most Great Prison the glance of the favor of the Lord of Eternity hath been and will continue to be directed towards His loved ones. O Ali, the Most Exalted Pen counseleth thee and the other souls who have turned towards Him to be steadfast and to engage in that which will, in this Day, cause the exaltation of the Word of God. If those who claim to love God had acted in accordance with that which hath been revealed from the Most Exalted Pen, assuredly most of the peoples of the earth would have turned towards the Most Glorious Horizon. Blessed is he who hath arisen to act in such wise that the fragrance of sanctity hath been wafted therefrom throughout the world. We testify that he is among the faithful and the sincere ones.

1 هو الأقدس العليّ الأبهي

2 لحاظ عنایت مالک قدم از سجن اعظم باحبای
خود متوجه بوده و خواهد بود ای علی قلم اعلی
تو و سایر مقبلین را وصیت میفرماید باستقامت و
بآنچه که الیوم سبب اعلاء کلمه الله است اگر
مدعیان محبت الهی بآنچه از قلم اعلی جاری شده
عامل میشدند هرآینه اکثر اهل ارض بافق ابهی
توجه مینمودند طوبی لمن قام علی عمل به تضوع
عرف التقدیس بین العالم نشهد انه من الفائزین
المخلصین

BLIB_Or15730.026g

BH10002*To: Unknown, in Isfahan**Date: 1294 [1876-1877]*

- 1 He is the All-Knowing, the All-Speaking
- 2 The Wronged One of the horizons declares: Your call was heard and your letter was seen. God willing, may you attain to the lofty station of steadfastness, for false claimants have appeared and will appear in certain lands. Today two matters are most great before the Divine Throne: steadfastness and acting according to what the All-Merciful has revealed in the Book. God willing, may all attain to these two and shine forth bright and luminous from the horizon of steadfastness like the morning star. We convey greetings to all the handmaidens of God and counsel them with what has been mentioned, that perchance in the days of God they may act according to His Command and attain to His good-pleasure.

1 اوست داننده گویا

2 مظلوم آفاق میفرماید ندایت شنیده شد و کتابت
دیده انشاء الله برتبه بلند استقامت فائز شوی چه
که مدعیان کذب در بعضی از بلاد ظاهر شده
و خواهند شد الیوم دو امر لدی العرش بسیار
عظیم است استقامت و عمل بما انزله الرحمن فی
الکتاب انشاء الله جمیع باین دو فائز شوند و از افق
استقامت چون ستاره سحری منیر و روشن گردند
جمیع اماء الله را تکبیر میرسانیم و بآنچه ذکر شده
وصیت مینمائیم که شاید در ایام الهی بامرش
عامل شوند و برضایش فائز

BLIB_Or15722.168b, BLIB_Or15730.028d

BH10391*To: Aqa Mashhadi Haydar, in Isfahan**Date: 1294 [1876-1877]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Divine Call is raised in all times, and the Supreme Pen speaks in every moment. This Pen has been and will ever be the Will of God, exalted and glorified be He, and it declares: O ye who have turned towards God! Today is the day of certitude and deeds, not the day of conjecture and doubt. The friends of God must act upon the commandments revealed in the Book of God with perfect steadfastness and assurance. Glory be unto him who follows that which the All-Merciful hath revealed in the Tablets. Thus hath the Tongue spoken in the Kingdom of Utterance that ye may be among those who act.

2 ندای الهی در جمیع احوال مرتفعست و قلم اعلی در کلّ اوان ناطق و این قلم در مقامی اراده حقّ جلّ و عزّ بوده و هست و میفرماید ای مقبلین الیوم یوم یقین و عمل است نه یوم ظنّ و ریب باید دوستان حقّ بکمال استقامت و اطمینان باحکام منزوله در کتاب الهی عامل شوند البهائم لمن اتبع ما انزله الرحمن فی الألواح کذلک نطق اللسان فی ملکوت البیان لتکون من العاملين

INBA23:171b, BLIB_Or15710.260d,
BLIB_Or15730.027c, KHMI.027

BH10201*To: Fatimih Baygum, in Isfahan**Date: 1294 [1876-1877]*

1 In the Name of the One Friend!

1 بنام دوست یگانه

2 O maidservant of God! Your letter was received before the Wronged One. God willing, through divine grace and the All-Merciful's bounty, mayest thou be forever and always oriented toward the horizon of grace and dwelling beneath the shade of the Divine Lote Tree. The eye of God's loving-kindness is turned toward His loved ones, and He counseleth all to such deeds, actions and utterances as will cause the exaltation of God's Cause, and whose very performance will testify to their sanctity and detachment from whatsoever is contrary to the Book of God. Ask thy Lord to aid all to achieve that which He loveth and approveth.

2 ای امة الله نامهات لدى المظلوم حاضر انشاء الله بعناية الهی و فضل رحمانی لم یزل و لا یزال بافق فضل متوجه باشی و در ظلّ سدره ساکن لحاظ عنایت الهی باحبای خود متوجه و جمیع را وصیت میفرماید بافعال و اعمال و اقوالیکه سبب ارتقاء امر الله شود و نفس عمل شهادت دهد بر تقدیس و تنزیه او از آنچه مخالف است بکتاب الله فاستل ربک بأن یوفق کلّ علی ما یحب و یرضی

INBA23:173a, BLIB_Or15730.028c,
AQA6#297 p.291a, KHMI.036

BH10233*To: Hasan-Ali, in Isfahan**Date: 1294 [1876-1877]*

In the Name of God, the All-Knowing, the All-Powerful!

We gave the glad tidings of this blessed Day to all men aforetime, yet when it dawned from the horizon of God's Will, most of the servants were found heedless and turned away. Blessed is the soul that hath recognized and inhaled the fragrant breathings of the days of its Lord, the Almighty, the All-Powerful.

God willing, the reward of attaining His presence shall be recorded in the Book for His loved ones - that is, for those souls who with perfect steadfastness have turned toward the Most Exalted Horizon.

Grieve not at the distance, for between Us stand heedless servants. Ask God to remove the veil. Verily, He is the Almighty, the Powerful, the All-Wise.

بنام خداوند عالم توانا

جميع را از قبل باين يوم مبارك بشارت داديم
و چون از افق ارادهء حق ظاهر شد اكثري از
عباد معرض و غافل مشاهده شدند طوري لنفس
عرفت و وجدت نفحات ايام ربها المقتدر القدير
انشاء الله اجر لقا از براي دوستان يعنى نفوسيكه
بكمال استقامت بافق اعلى متوجهند در كتاب ثبت
ميشود لا تحزن عن البعد قد حال بيننا عباد
مغلون فاسئل الله بأن يرفع الحجاب انه هو المقتدر
العزيز الحكيم

INBA23:171c, BLIB_Or15710.261b,
BLIB_Or15730.025d, AQA6#282 p.275a,
KHMI.078

BH10382*To: Mulla Muhammad Baqir Hai, in Najafabad**Date: 1294 [1876-1877]*

1 In the Name of the Beloved of the world

2 Thy letter was present before the Throne and attained the notice of the Lord of Names. As a bounty, We adorned its beginning with divine, sublime and wondrous verses, that thou mayest know with certainty that He remembers whoso remembereth Him, and turneth unto whoso turneth unto Him, and directeth His attention unto whoso hath set his face toward His shining horizon.

3 Convey My greetings to all the friends in that land. Today all must fix their gaze upon the divine ordinances and act in accordance with whatsoever hath been revealed in the Most Holy Book. This will profit you in all the worlds of your Lord, the Almighty, the All-Powerful.

1 بنام محبوب امكان

2 كتابت لى العرش حاضر و بلحاظ مالك اسماء
فائز و محض فضل رأس آتزا بايات منيعهء بديعهء
الهيّه مزين نموديم تا ييقين بدانى انه يذكر من ذكره
و يقبل الى من اقبل اليه و يتوجه الى من توجه
الى افقه المنير

3 جميع دوستان آن ارض را تكبير برسان بايد اليوم
كل باحكام الهى ناظر باشيد و بآنچه در كتاب
اقدس نازل شده عامل گرديد انه ينفعم فى كل
عالم من عوالم ربكم المقتدر القدير

BLIB_Or15710.260b, BLIB_Or15730.023c

BH10567*To: Magh va Shirin va Bigum**Date: 1294 [1876-1877]*

He is the Most Holy, the Most Great!

Praise be to the Best-Beloved of the worlds, that ye have attained unto His recognition and turned towards the horizon of His Cause. Know ye the value of this bounty and be ye engaged at all times in His mention and praise.

Your call was heard purely through His grace, and an answer was revealed from the horizon of the Prison, that ye might inhale from its words the fragrance of the divine Raiment and remain steadfast in His Cause. He, verily, is the Counselor, the All-Knowing, the All-Informed.

هو الأقدس الأعظم

حمد محبوب عالمیان را که بعرفانش فائز شدید و
 بافق امرش توجه نمودید قدر این نعمت را بدانید
 و در کلّ حین بذکر و ثنای الهی مشغول باشید
 ندای شما محض فضل شنیده شد و جواب از افق
 سجن نازل تا رایحه قیص رحمانی را از کلماتش
 بیابید و بر امرش مستقیم مانید آنه لهُ الناصح العليم
 الخبير

INBA51:103a,

BLIB_Or15730.025c,

KB_620:096a

BH10790*To: Fatimih Baygum, in Isfahan**Date: 1294 [1876-1877]*

In the name of the kind Friend!

O maid-servant of God! May you act, at all times, according to that which hath been commanded from the presence of the Most Merciful, and remain turned toward the horizon of His grace.

Seek steadfastness from God, for verily the satans lie in ambush for the servants with utmost craftiness and ever have done so.

Say: O my God! Protect me beneath the shadow of Thy supreme loving-kindness. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

بنام دوست مهربان

ای کنیز خدا انشاءالله در کلّ احوال بما امرت
 به من لدی الرحمن عامل باشی و بافق فضلش
 ناظر از حق استقامت بطلب چه که شیاطین
 بکمال مکر در کمین عیاد بوده و هستند قولي ان
 احفظنی یا الهی فی ظلّ عنایتک الکبری انک
 انت المقتدر العليم الحکیم

INBA23:174b,

BLIB_Or15710.263a,

BLIB_Or15730.026f, AQA6#296 p.290b,

KHMI.035

BH10785*To: Habibih Sultan, in Isfahan**Date: 1294 [1876-1877]*

In the Name of God, the Most Holy, the Most Great!

We have heard your call, and the Ancient Countenance has been and will continue to be turned from the Most Great Prison toward His loved ones. We beseech God to enable all to act according to His love and good-pleasure.

Give thanks unto thy Lord for having remembered thee as a bounty from Him. Verily, He is the All-Bountiful, the All-Knowing, the All-Informed.

بسم الله الأقدس الأعظم

ای امه‌الله ندایت را شنیدیم و وجه قدم از بجن
اعظم باحبای خود متوجه بوده و خواهد بود
از حق میطلبیم کل را بعمل فی حبه و رضائه
موفق فرماید ان اشکری ربک بما ذکرک فضلاً
من عنده انه هو الفضل العليم الخبير

INBA23:171a, BLIB_Or15710.260c,
BLIB_Or15730.027b, AQA6#228 p.126

BH10860*To: Husayn Ali son of Ali Nur, in Isfahan**Date: 1294 [1876-1877]*

¹ In the Name of God, the All-Knowing, the All-Informed!

² The Supreme Pen hath repeatedly and successively remembered 'Ali-i-Marfu'. Blessed is he in that he hath heard and turned unto God, and hath attained and rendered thanks unto his Lord, the All-Forgiving, the All-Bountiful. In all conditions fix your gaze upon the Self-Sufficing Lord and hold fast unto the cord of His grace and cling to the hem of His bounty. Verily He is the One Who hath power over whatsoever He willeth. There is none other God but Him, the Most Exalted, the All-Knowing, the All-Wise.

¹ بنام خداوند علم خبير

² قلم اعلى متتابعاً مترادفاً على مرفوع را ذکر نموده
طوبی له بما سمع و اقبل و بلغ و شكر ربه الغفور
الکریم در جمیع احوال بغنی متعال ناظر باشید و
بجمل عنایتش متمسک و بذیل فضلش متمسک
انه هو المقتدر على ما يشاء لا اله الا هو المتعالی
العلم الحکیم

INBA23:175a, BLIB_Or15710.262b,
BLIB_Or15730.027e, AQA6#285 p.277a

BH10996*To: Abu'l-Hasan, in Isfahan**Date: 1294 [1876-1877]*

1 In the Name of the One God!

1 بنام خداوند یگنا

2 Today the friends of God must act in accordance with that which hath been sent down from the heaven of His everlasting Command. Blessed is he who hath attained unto that which he hath been commanded in the Mighty Book. We have heard thy call, and have adorned the head of thy letter with these sublime words: Be thou thankful unto thy Lord, the Bestower, the Bountiful.

2 اليوم باید دوستان الهی بآنچه از سماء امر لایزال نازل شده عامل شوند طوبی لمن فاز بما امر به فی کتاب عظیم ندایت را شنیدیم و باین کلمات عالیات رأس کتابت را مزین نمودیم ان اشکر ربک المعطى الکریم

BLIB_Or15710.260a, BLIB_Or15730.026e

BH11131*To: Husayn Ali son of Ali Nur, in Isfahan**Date: 1294 [1876-1877]*

1 In the Name of the one God

1 بنام خداوند یگانه

2 The Ancient Countenance from the Most Great Prison hath turned and continueth to turn toward His loved ones. Blessed is he who hath arisen to serve the Cause and hath done that which he was bidden in the Book of God, the Lord of the worlds. We have heard thy call and have answered thee with this Tablet that thou mayest give thanks unto thy Lord, the All-Bountiful, the Most Generous.

2 وجه قدم از سجن اعظم باحبایش توجّه نموده و مینماید طوبی لمن قام علی خدمة الأمر و عمل بما امر به فی کتاب الله رب العالمین قد سمعنا ندائک و اجبتناک بهذا اللوح لتشکر ربک الفیاض الکریم

INBA23:175b, BLIB_Or15710.259a,
BLIB_Or15730.027f, AQA6#294 p.289b,
KHMI.076

BH11083*To: Mulla Abbas, in Isfahan**Date: 1294 [1876-1877]*

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 Well is it with thee, for thy letter hath attained unto the presence of the Throne, as the Wronged One walketh and uttereth the verses of God, the Lord of all worlds. We make mention of thee as a token of Our grace, that thou mayest give thanks unto thy Lord, the All-Forgiving, the All-Bountiful. Wert thou to know, thou wouldst soar upon the wings of longing by virtue of thy having been mentioned by this wondrous Pen.

2 طوبى لك بما حضر كتابك لدى العرش اذ
يمشى المظلوم و ينطق بآيات الله رب العالمين
انا ذكرناك فضلاً من لدنا لتشكر ربك الغفور
الكريم لو تعرف لتطير من الشوق بما ذكرت من
هذا القلم البديع

INBA23:174a, BLIB_Or15730.026c

BH10998*To: Mulla Baqir, in Isfahan**Date: 1294 [1876-1877]*

1 He is the Most Exalted, the Most Glorious

1 هو العلىّ الأسمى

2 The Most Exalted Pen proclaims: There is none other God but Me, the All-Compelling, the Self-Subsisting. Bear thou witness to that which God hath testified in this blessed Tablet. Blessed art thou for having been remembered in the Most Great Prison by this Beloved Pen. The glory rest upon thee and upon whosoever hath heard the call and responded to his Lord, the Mighty, the All-Loving.

2 انّ القلم الأعلى ينطق انه لا اله الا انا المهيمن
القيوم ان اشهد بما شهد الله في هذا اللوح المبروك
طوبى لك بما ذكرت في السجن الأعظم من هذا
القلم المحبوب البهاء عليك و على من سمع النداء
و اجاب موليه العزيز الودود

BLIB_Or15730.026d

BH11373*Date: 1294 [1877]*

Among other things, let them consider the blessed Surih of the Temple, some portions of which were sent from the Land of Mystery to Iraq, while other parts were dispatched after arrival in the Most Great Prison...

از جمله در سوره مبارکه هیکل که بعض آن
از ارض سر بعراق رفته و بعضی اجزاء بعد از
ورود سجن اعظم ارسال شده ملاحظه فرمایند
الط

ASAT5.277.11x

BH00316*Lawh-i-Jawhar-i-Hamd I**Date: 1294 ? [1876-1877]*

1 He is the Most Great Name, the All-Evident, the All-Knowing, the All-Informed!

1 هو الاسم الأعظم المبين العليم الخبير

2 The essence of praise and the pure crystal of glorification be-
seemeth the hallowed court of that Beloved One Who hath
ever been sanctified beyond the loftiest description of all cre-
ated things and Who shall forever remain exalted above the
most sublime mention of all beings. His sanctified Being tran-
scendeth the understanding of the wise, the comprehension of
the learned, and whatsoever the people of utterance speak. He
hath been from all eternity a hidden Mystery and a treasured
Secret. None hath known Him, and no soul hath fathomed His
reality. Thus hath it been aforetime, and thus shall it be ever-
more. There is none other God but He, Who speaketh from the
blessed Tree upon the elevated Mount in the holy and single
Spot: "Verily, I am God; there is none other God but Me."

2 جوهر حمد و سازج ثنا بساط قدس حضرت
محبوبی را لایق و سزااست که لمیزل مقدس
از اعلی وصف ممکات بوده و لایزال منزّه از
ابهی ذکر کائنات خواهد بود ذات مقدسش
متعالیست از عرفان عرفا و ادراک علما و ما
یتکلم به اهل الانشاء قد کان فی ازل الازال
غیباً مکنوناً و کنزاً مخزوناً ما عرفه احد و ما
اطلعت به نفس کذلک کان من قبل و یكون
من بعد لا اله الا هو الناطق فی الشجرة المباركة
على الطور المرتفع فی البقعة المقدسة الاحدية اتی
انا الله لا اله الا انا

3 Though the tongues of creation have, from time immemorial,
spoken His praise and uttered His glorious mention, We testify
that He hath never been described, mentioned, or praised. For
whatsoever can be conceived or contemplated in creation hath
been and shall ever be His handiwork. Exalted, immeasurably
exalted, is He above being described by aught else, and sanc-
tified, immeasurably sanctified, is He above being praised by
other than Himself or being mentioned by any save Him. And
when that Ancient Ocean desired to be known, He created the
heavens and the earth through the blessed and primal Word

3 مع آنکه السن خلاق از اول لا اول بوصفش
ناطق و بدایع اذکارش متکلم نشهد انه ما وصف
و ما ذکر و مانعت چه که آنچه در ابداع تعقل
شود و بتفکر آید خلق او بوده و خواهد بود تعالی
تعالی من ان یوصف بدونه و تعالی تعالی من ان
ینعت بغيره او یذكر بسواه و چون آن بحر قدم
مستور دوست داشت که شناخته شود خلق
فیمود خلق سموات و ارض را بکلمه مبارکه
اولیه که از مشرق مشیت مالک احديه اشراق

which shone forth from the dayspring of the Will of the Lord of Oneness. This Word hath in one place been referred to as "Be and it is," yet in the sight of them that have quaffed from the Kawthar of utterance and sought the Yemen of knowledge, that Word hath been and shall ever be the Manifestation itself. He, in His own Essence, is sanctified above manifestation, appearance, ascent, descent, mention, utterance, knowledge, witnessing and vision. No vision can encompass Him, but He encompasseth all vision, and He is the Subtle, the All-Informed. And if it be said that the Will is itself the Manifestation and that a word hath appeared from it, this is the truth in which there is no doubt.

فرمود و اینکله در مقامی به کاف و نون ذکر شده ولیکن نزد شاربان کوثر بیان و قاصدان ین عرفان آن کلمه نفس ظهور بوده و خواهد بود و او بذاته مقدس از ظهور و بروز و صعود و نزول و ذکر و بیان و عرفان و شهود و عیان لا تدرکه الأبصار و هو یدرک الأبصار و هو اللطیف الخبیر و اگر گفته شود مشیت نفس ظهور است و کلمه ئی از او ظاهر شده حق لا ریب فیه

- 4 Blessed are they who have purified their ears from the sayings of the peoples of the world, for unpurified ears were not and will never be worthy of hearkening unto the Word of God. As is evident, He Who conversed with God calleth out in the Most Great Name amongst the nations with the most exalted call, yet souls remain veiled from Him and deprived of the sweetness of divine utterance. They have ears but hear not therewith, and hearts but understand not therewith.

4 طوبی از برای نفوسی است که آذان خود را از کلمات اهل عالم مقدس و پاک نموده اند چه که آذان غیر مقدسه لایق اصغاء کلمه الله نبوده و نخواهد بود چنانچه مشاهده میشود مکلم کلیم باسم اعظم مابین امم باعلی النداء ندا میفرماید مع ذلک نفوس از او محتجبند و از حلاوت بیان الهی محروم هم آذان لا یسمعون بها و لهم قلوب لا یفقهون بها

- 5 This blessed Primal Word hath been designated by all the goodly names. He is the Straight Path and the Mighty News. He is the Dawning-Place of God's Cause and the Dayspring of His divine revelation. He is the Sure Handle and the Supreme Horizon. He is the Manifestation of God amidst all else beside Him.

5 و این کلمه مبارکه اولیه بجمع اسماء حسنی نامیده شده اوست صراط مستقیم و نبأ عظیم و اوست مشرق امر الهی و مطلع وحی صمدانی و اوست عروة الوثقی و افق اعلی و اوست ظهور الله بین ما سواه

- 6 All that which creation hath heard and become enabled to know and comprehend hath been taken from that Source of divine wisdom and that Dayspring of celestial knowledge. For had that Primal Manifestation and that all-embracing Divine Word not spoken concerning the oneness of the Ancient Being and the Most Great Sea and His knowledge, none would have attained unto the recognition of that sanctified Being Who is the Cause and Purpose of creation. He is the Most Great Gate and the Most Straight Path, the Primal Point and the Most Exalted Word, the Divine Lote-Tree and the Ultimate End. Were it not for Him, no one would have known God and none would have become aware of Him. All the knowledge of those who know, the understanding of the sincere ones, the remembrances of those near unto God, and the descriptions of those who describe, return unto this station. For the recognition of His Self is the recognition of God, His commandments are God's commandments, His utterance is God's utterance, and His word is the Word of God. Whoso turneth away from Him hath turned away from God, and whoso turneth unto Him

6 و جمیع آنچه خلق اصغا نموده اند و عرفان و ادراک آن فائز گشته اند از آن منبع حکمت ربّانی و مطلع علوم صمدانی اخذ نموده اند چه اگر آن ظهور اولیه و کلمه جامعیه الهیه بتوحید ذات قدم و بحر اعظم و عرفان او تکلم نمی فرمود احدی بمعرفت آن ذات مقدس که علت و سبب آفرینش است فائز نمی شد اوست باب اعظم و صراط اقوم و درّه اولی و کلمه علیا و سدره منتهی و غایت قصوی لولاه ما عرف الله احد و ما اطلع به نفس و جمیع عرفان عارفین و ادراک مخلصین و اذکار مقربین و اوصاف و اصفین باین مقام راجع است چه که عرفان نفس ظهور عرفان الله بوده و اوامر او امر الله و بیانش بیان الله و کلماتش کلمه الله من اعرض عنه فقد اعرض عن الله من اقبل الیه فقد اقبل الی الله لا یقبل من احد علم و عمل الا بحبه و رضائه

hath turned unto God. No one's knowledge and deeds are accepted save through His love and good-pleasure, His command and will. He is the Manifestation of 'He doeth whatsoever He willeth' in the kingdom of creation, and He is the fulfillment of that which the All-Merciful hath sent down in the Qur'an: "On the day when thy Lord shall come, or some of the signs of thy Lord."

7 By God the Truth! The morn hath truly dawned and the night hath departed, and this is God's remembrance unto mankind. This is the day wherein sight is dazzled and the moon is eclipsed, and man hath no refuge or rest save for him who hath laid hold on God's cord, the Lord of Destiny. This is the day whereon the Spirit and the angels stand arrayed; none shall speak save him whom the All-Merciful permitteth. This is the day whereon the unbeliever shall say "Would that I were dust!"

8 This Most Great, Most Exalted Manifestation and Most Sublime, Most Glorious Appearance hath appeared in every age and epoch under a different name. He is the Sun of Truth which shineth forth from the horizon of grace. Through His appearance the Hidden Treasure is revealed, meaning His manifestation is itself the manifestation of God amongst His servants. For were He not to appear, that Hidden Treasure would remain concealed forever and none would inhale the fragrance of His knowledge or attain unto the oneness of His sacred Being. Through Him doth He try all the peoples of the earth. His word, exalted is He: "Do men think when they say 'We believe' they shall be left unchallenged?" He is the true Balance between creation, and by Him are all the peoples of the earth brought to account. He is the Eye of God and the Ear of God and the Tongue of God and the Manifestation of God.

9 Whenever the fragrance of God perfumed the world and the breeze of God wafted and the Sun of Truth dawned from the horizon of grace, all people rose up in rejection and protest, and with the utmost effort and striving attempted to extinguish the light of God, as is recorded in the books and as most have witnessed, except for those souls who shut their eyes to all else but God and turned to the Kawthar of the knowledge of the All-Merciful. These indeed are honored servants, these indeed are sincere servants, these indeed are humble servants who speak not until He hath spoken and who act by His command. The rejecters and protesters each cling to the cord of their vain imaginings and turn away from the Sovereign of the throne of "He doeth whatsoever He willeth." Some are deprived of the Most Great Announcement through mention of prophethood,

و امره و ارادته اوست مظهر يفعل ما يشاء در ملكوت انشاء و اوست مصداق ما انزله الرحمن في الفرقان يوم يأتي ربك او بعض آيات ربك

7 تالله الحق ان الصبح اسفر والليل ادير وهذا ذكر الله للبشر وهذا يوم فيه برق البصر وخسف القمر وليس للانسان مفراً ولا مستقراً الا لمن تمسك بحبل الله مالک القدر وهذا يوم فيه قام الروح والملائكة صفّاً لا يتكلمون الا من اذن له الرحمن وهذا يوم يقول الكافري ليتني كنت تراباً

8 و این ظهور اعظم اعلی و طلوع الطف ابهی در هر عصر و عهد باسمی ظاهر و اوست شمس حقیقت که از افق عنایت اشراق میفرماید بظهور او کنز مخزون ظاهر یعنی ظهور او نفس ظهور الله است مابین عباد چه اگر او ظاهر نمی شد لم یزل ولا یزال آن کنز مکنون بود و عرف عرفانش را احدی استشمام نمی نمود و بتوحید ذات مقدسش نفسی فائز نمی گشت باو امتحان میفرماید جمیع اهل ارض را قوله تعالی الم ا حسب الناس ان یترکوا ان یقولوا آمناً و هم لا یفتنون و اوست میزان حق مابین خلق و باو حساب جمیع اهل ارض می شود و اوست عین الله و اذن الله و لسان الله و مظهر الله

9 و در هر هنگام که عرف الله عالم را معطر نمود و نسمة الله مرور کرد و آفتاب حقیقت از افق عنایت مشرق شد جمیع ناس بر اعراض و اعتراض قیام نمودند و بکمال جدّ و اجتهاد در اطفاء نور الله کوشیدند چنانچه در کتب مسطور است و اکثری دیده اند مگر نفوسیکه چشم از ما سوی الله پوشیدند و بکوثر عرفان رحمن توجه نمودند انهم عباد مکرمون و انهم عباد مخلصون و انهم عباد خاضعون لا یسبقونه بالقول و هم بأمره یعملون و معرضین و معترضین هریک بحبل و همی متمسک و از سلطان سریر فعل ما یشاء معرض بعضی بذکر نبوت از نبأ اعظم محروم گشته اند و بعضی بذکر ولایت از ولایت الله ممنوع مانده اند

some remain barred from the dominion of God through mention of successorship, and some are veiled from the Dawning Place of God's Cause through mention of divinity.

- 10 As can be observed, the followers of the Torah and Gospel and some of the peoples who possess a Book remain far from the river of life and the outpourings of the All-Merciful through mention of prophethood and divinity and what they possess. "Thinkest thou that most of them hear or understand? They are but as the cattle - nay, more misguided still."⁴ Most wondrous of all is he who said that He Who appeared had claimed divinity for Himself and thereby disbelieved in God, the Protector, the Self-Subsisting. Say: O thou that art dumb, hast thou not heard the call of God from the upraised Tree upon the luminous spot that there is no God but Him? Reflect and be not of those who hear but understand not. Say: All names are but creation in His kingdom and He is sanctified above them, would ye but perceive. All names are within His mighty grasp and all things were created by His command. Blessed is he who reflects upon the handiwork of God and witnesses what His Essence hath witnessed unto His Essence - that there is no God but Him, the Powerful, the Exalted, the Mighty, the Loving.

- 11 O people! Ponder the words of God, then judge with fairness concerning Him Who hath appeared with the truth and Who calleth the sovereign and the subject unto God, the Lord of what was and what shall be. Cast aside what ye possess of images and likenesses and suspicions and idle fancies, and turn with your hearts to the Truth, the Knower of all that is hidden. By God! Neither your ornaments, nor the knowledge of your learned ones, nor the wisdom of your mystics shall profit you. Cast aside what ye possess and take what hath been given you from before God, the Possessor of the Unseen and the Seen. Unto him who heareth, it shall be to his benefit, and unto him who heareth not, it shall be to his detriment. He is indeed self-sufficient from all eternity. To this testify all atoms, would ye but hear. Whoso is for God, God shall be for him, and whoso turneth away shall have no portion of this sealed nectar.

- 12 Although the blessed Sermon of Tanjih, which has dawned from the horizon of the heaven of absolute guardianship, was expounded in the most wondrous Persian tongue - since from the Persian utterances which, by divine permission, have flowed from the Pen of Truth, the meaning of the aforementioned sermon can be largely understood - blessed are they who gaze with penetrating eyes upon the revealed words and reflect thereon. Assuredly will the virgin mysteries of divine

و حزبی بذکر الوهیت از مطلع امر الهی محتجب گشته‌اند

10 چنانچه مشاهده می‌شود امت توریة و انجیل و بعضی از ملل که صاحب کتابد بذکر نبوت و الوهیت و ما عندهم از بحر حیوان و فیوضات رحمن دور مانده‌اند آن‌ها تحسب آن اکثرهم یسمعون او یعقلون ان هم الا کالأنعام بل هم اضل سبیلاً العجب کل العجب من الذی قال ان من ظهر قد ادعی الألوهیة فی نفسه و بذلک کفر بالله المهیمن القیوم قل یا ایها الأبکم [اما] سمعت نداء الله من الشجرة المرتفعة علی البقعة النوراء انه لا اله الا هو تفکر و لا تکن من الذین یسمعون و لا یعقلون قل کل الأسماء خلق فی ملکه و انه مقدس عنها لو انتم تشعرون کل الأسماء فی قبضة قدرته و کل الأشياء خلقت بأمره طوبی لمن یتفکر فی صنع الله و یشهد بما شهد لذاته بذاته انه لا اله الا هو المقتدر المتعالی العزیز الودود

11 یا قوم تفکروا فی کلمات الله ثم انصفوا فیمن ظهر بالحق و یدع المالك و المملوک الى الله رب ما کان و ما یتوکلون و ما یتوکلون من الصور و الأمثال و الظنون و الأوهام و توجهوا بالقلوب الى الحق علام الغیوب تالله لا یغنیکم زخارفکم و لا علوم علمائکم و لا عرفان عرفائکم دعوا ما عندهم و خذوا ما اوتیتهم به من لدی الله مالک الغیب و الشهود من سمع فلها و من لم یسمع فلیها انه لغنی فی ازل الازال یشهد بذلک کل الذرات لو انتم تسمعون من کان لله کان الله له و من اعرض لیس له نصیب من هذا الریحق المختوم

12 اگرچه خطبه مبارکه طتنجیه که از افق سماء ولایت مطلقه اشراق نموده بلسان ابدع پارسی شرح شده چه که بیانات پارسیه که باذن الهی از قلم حقیقی ظاهر گشته از اکثری معنی خطبه مذکوره مستفاد میشود طوبی از برای نفوسیکه با بصر حدیده در کلمات منزله نظر نمایند و تفکر کنند البته ابکار معارف الهیه

⁴Qur'an 25:44.

knowledge, secluded in the mansions of the comprehensive words of the Lord, be reflected in the mirrors of their hearts, and they shall attain unto that which is intended. Blessed are they who behold, blessed are they who perceive, and happy are they who attain!

- 13 The intention of His Holiness (may the spirit of all else be sacrificed for His sake) in mentioning the sermon was this blessed word wherein He says: "Expect ye the Speaker of Moses to appear from the Tree upon the Mount." This word is as the pivot around which revolve the millstones of wisdom and utterance. Through this word He gave glad tidings of the Manifestation of God to all the peoples of the world. Should anyone deny this station, he hath denied the Truth itself. In those days He spoke inwardly, and now He speaketh outwardly. Yet weak eyes afflicted with the ophthalmia of vain imaginings perceive it not, and ears that hear not are not blessed with hearkening to the words of the Lord of all beings.

- 14 Today the Speaker of Moses hath appeared and proclaimeth "Verily I am God," and regarding this station He said to Kumayl ibn Ziyad an-Nakha'i: "Extinguish the lamp, for the morn hath dawned" - meaning, extinguish the lamp of doubt and questioning, for verily the dawn of truth hath appeared. It is clear and evident that after the rising of the Sun of Truth, to question concerning It would be vain, like one who, after the appearance of the sun, should ask "Where is the sun?" and "Where can it be found?" This station appeareth and shall appear after the dissolution of vain imaginings and the rending of the veils. This is the station wherein He saith: "His proof is His signs, and His being is His revelation." This is the station of "He is He" that is mentioned in the noble tradition. This utterance is confirmed by the word of God, exalted be His glory, which saith: "Say: 'God!' then leave them to their vain discourse."

- 15 Should anyone reflect purely for the sake of God upon that which hath been mentioned, and look with the eye of fairness, he will become detached from the world and all that dwell therein, and will turn with his whole being to the lights of the divine countenance. The verses of the Qur'an and the traditions handed down concerning the mention of this station are numerous. For the sake of brevity, we have confined ourselves to this much. Verily, He guideth whom He willeth unto the straight path.

- 16 His word, exalted is He: "God is He Who raised the heavens without pillars that ye can see; then He established Himself upon the throne of authority, and subjected the sun and the

که در قصور کلمات جامعه ربّانیه معتکفند بر مرآت قلوب آن نفوس تجلّی نمایند و بآنچه مقصود است فائز گردند طوبی للناظرین طوبی للمتفرّسين و هنیئاً للفائزين

- 13 و مقصود آنحضرت روح ما سواه فداه از ذکر خطبه این کلمه مبارکه بوده که می فرماید فتوقّعوا ظهور مکّم موسی من الشجرة علی الطور و این کلمه بمنزله قطب است بدور حولها ریح الحکمة و البیان و باین کلمه جمیع اهل عالم را بظهور الله بشارت داده اند و اگر نفسی این مقام را انکار نماید حقّ را انکار نموده در آن ایام باطناً تکّم میفرمود و حال ظاهراً ناطق است ولیکن اعین ضعیفه که برمد اوهم مبتلا گشته ادراک ننمایند و آذان غیر واعیه باصغای کلمات مالک انام فائز نشوند

- 14 الیوم مکّم موسی ظاهر و به اتّی انا الله ناطق و در ذکر این مقام به کلیل ابن زیاد نخعی می فرماید اطف السراج فقد طلع الصبح یعنی چراغ و هم سؤال را خاموش کن بتحقیق که صبح حقیقت طالع شده و این واضح و مبرهن است که بعد از اشراق شمس حقیقت سؤال از او لغو بوده و مثل آنست که بعد از اشراق آفتاب نفسی سؤال نماید که آفتاب کو و نجاست و این مقام بعد از محو موهومات و کشف سبجات ظاهر شده و می شود و در این مقام است که می فرماید دلیله آیاته و ظهوره اثباته و این است مقام هو هو که در حدیث شریف مذکور است و مؤید این بیان قول حق جل جلاله است که میفرماید قل الله ثمّ ذرهم فی خوضهم یلعبون

- 15 و اگر نفسی خالصاً لوجه الله در آنچه ذکر شده تفکر نماید و بطرف انصاف ناظر باشد از عالم و عالمیان فارغ شود و بتمام توجّه بانوار وجه الهی توجّه نماید و آیات فرقایّه و احادیث مأثوره در ذکر این مقام بسیار است نظر باختصار باین مقدار کفایت رفت آنه لهدی من یشاء الی صراط مستقیم

- 16 قوله تعالى الذی رفع السموات بغیر عمد ترونها ثمّ استوی علی العرش و سخر الشمس و القمر کلّ

moon; each one runneth unto an appointed term; He ordereth all things. He showeth His signs distinctly, that ye may be assured of the meeting with your Lord."

- 17 There hath been and there is no doubt that the Ancient Essence, with Its attribute of absolute invisibility, hath been and ever shall be sanctified from manifestation and appearance, and none shall attain unto It save during the days of the appearance of the Divine Manifestations and the Fountainhead of heavenly knowledge. Whosoever hath attained unto Him hath attained unto the meeting with God. And today, when the Sun of Truth is at its zenith and the river of reunion is flowing and surging forth, most are seen to be deprived thereof, wandering thirsty and bewildered in the wilderness of error.

- 18 Some among the people who have not drunk from the Kawthar of divine knowledge and remain heedless of the ocean of inner meanings have interpreted the divine presence mentioned in the blessed verse as meaning His revelation on the Day of Resurrection. But the discerning sage perceives that what they have said is mere fancy, for they have neither understood the Resurrection nor grasped its meaning. The Resurrection is the arising of the Manifestation of God Himself to establish His Cause. He is the Self-Subsisting, the All-Compelling, the Guardian over all that is in the heavens and on earth.

- 19 O people of the earth! In truth I say, this Day has no equal nor likeness. This is the Day of pure deeds, the Day of revelation and divine presence. Strive that ye may receive a portion of God's infinite bounties, and be not among those of whom He says: "They behold the grace of God, yet they deny it." Know ye this much: that the Hidden Mystery has not been, nor will be, revealed save through the Manifestation of His Cause. For were it not for the Divine Manifestations and the Daysprings of His Revelation giving tidings of the treasured Mystery, no one would ever be aware of it. To this testifies every mystic who has ascended the steps of justice to the kingdom of utterance.

- 20 It is most evident that this Wronged One in prison has had and has no desire of His own, but speaks by God's Will and moves by His Purpose. He summons all to truth and, despite countless afflictions, grievous calamities, the oppression of the oppressors, and the chains of the captors, has not been and will not be hindered. Through God's grace, He continually guides the people of creation to the Most Exalted Horizon. All that has been mentioned and continues to be mentioned is according to the capacity of the people, else the ocean of utterance has [...] which none has comprehended save God,

يجرى لأجل مسمى يدبر الأمر يفصل الآيات
لعلهم بقاء ربهم يؤمنون

17 شکی نبوده و نیست که ذات قدم با وصف
غیبیت مقدس از ظهور و بروز بوده و احدی
بآن فائز نشود مگر در ایام ظهور مظاهر الهی و
منبع علوم ربانی هر نفسی باو فائز شد بقاء الله
فائز شده و اليوم که شمس حقیقت در قطب
زوال مشرق است و کوثر وصال جاری و ساری
اکثری از آن محروم و لب تشنه در تیه ضلالت
متحیر و سرگردان مشاهده می شوند

18 و بعضی از ناس که از کوثر عرفان نیاشامیده اند
و از بحر معانی غافل لقای الهی را که در
آیه مبارکه مذکور است بقلای تجلی او در
یوم قیامت تفسیر نموده اند و عالم بصیر مشاهده
می نماید که آنچه گفته اند بوهیم صرف بوده چه
که ابداً قیامت را ادراک ننموده اند و معنی آنرا
نیافته اند و قیامت قیام مظهر نفس الله است بر
امر او است قائم و قیوم و مہیمن بر آنچه در
آسمانها و زمین است

19 ای اهل ارض براسستی میگویم امروز را شبی
نبوده و نیست امروز روز عمل خالص است و
امروز روز مکاشفه و لقا است جهد نمائید تا از
فیوضات نامتناهیة الهیہ قسمت یباید و نباشید از
نفوسیکہ میفرماید یرون نعمۃ الله ثم ینکرونها اینقدر
بدانید که غیب مکنون ظاهر نشده و نمی شود مگر
بمظهر ظهور چه اگر مظاهر ظهور الهیہ و مشارق
وحی ربانیہ از کنز مخزون اخبار نمی دادند احدی
مطلع نبود یشهد بذلک کل عارف ارتقی بمرقاۃ
الانصاف الی ملکوت البیان

20 این بسی واضح است که اینمظلوم مسجون ارادهئی
از خود نداشته و ندارد بلکه بمشیۃ الله ناطق
و بارادہ او متحرک و جمیع را بحق می خواند
و مع بلایای لاتخصی و رزایای کبری و ظلم
ظالمین و غلّ مغلّین ممنوع نشده و بفضل الله
نخواهد شد در کلّ احیان اهل امکانرا بافق اعلی
دلالت می نماید و آنچه که ذکر شده و می شود
علی قدر استعدادات خلق بوده والا بحر بیان
را [...] که ما اطلع بها الا الله العليم الخبير

the All-Knowing, the All-Informed. Were worthy souls to be found, a drop from that ocean would be bestowed. Now it remains concealed and treasured in the divine repository of knowledge and veiled in the heaven of God's Will. O servants! Harken unto the counsel of the faithful counselor and in these fleeting days acquire eternal blessings. The world is and has ever been transient. Set not your hearts upon it, and deprive not yourselves of that which is with God because of it. Be not among those of whom He says: "When they see a sign they turn away and say: 'This is continuous sorcery.'" And likewise He says: "Thou seest the people therein prostrate, as if they were hollow trunks of palm trees."

- 21 I conclude with that to which God Himself has testified: There is no God but Him, and He Who has appeared speaks by My command and calls the people purely for My sake, and strengthens them through My Name and reminds them through My remembrance. He has borne hardships in My path and accepted imprisonment for the exaltation of My Cause. Whosoever turns to Him has turned to My Face, and whosoever has heard from Him has heard from Me, and whosoever attains His presence has attained My presence, and whosoever acknowledges Him has acknowledged My sovereignty, and whosoever has seen Him has seen Me, and whosoever denies Him has denied Me, and whosoever turns away from Him has turned away from Me and disbelieved in My proof and disputed My signs and warred against My sovereignty and denied My favor and associated partners with My Self, the All-Compelling over the worlds. Glory be unto those who have turned to the Countenance and have testified to that which God has testified. These are the lamps of guidance among creation. Upon them pray the Concourse on High and the people of this exalted and glorious station. Praise be to God, the Lord of the visible and invisible, and the Lord of all the worlds.

HURQ.BH75x

اگر نفوس لایقه مشاهده می شد رشتی از آن بحر افاضه می گشت حال در خزانه علوم الهی مکنون و مخزون است و در سماء مشیت مستور ای عباد بشنوید نصیحت ناصح مشفق را و در این ایام فانیه کسب نعم باقیه نمائید دنیا فانی بوده و هست باو دل مبندید و بسبب او از ما عند الله خود را محروم ننمائید و نباشید از نفوسیه میفرماید ان یروا آیه عرضوا ویقولوا سحر مستمر و همچنین میفرماید قتری القوم فیها صرعی کأنهم اعجاز نخل خاویه

21 و اختتم القول بما شهد الله أنه لا اله الا هو والذي ظهر أنه ينطق بأمرى ويدع الناس خالصاً لوجهى و يؤيدهم باسمى و يذكرهم بذكرى و أنه حمل الشدايد فى سبيلى و قبل السجن لارتفاع امرى من اقبل اليه فقد اقبل الى وجهى و من سمع منه فقد سمع منى و من فاز بقاءه فقد فاز بقاءى و من اقرب به فقد اقرب لسلطانى و الذى رآه فقد رآنى و الذى انكره فقد انكرنى و الذى اعرض عنه فقد اعرض عنى و كفر ببرهانى و جادل بآياتى و حارب لسلطانى و انكر نعمتى و اشرك بنفسى المهيمنة على العالمين انما البهاء على الذين اقبلوا الى الوجه و شهدوا بما شهد الله اولئك سرج الهداية بين البرية يصلين عليهم الملاء الأعلى و اهل هذا المقام العزيز المنيع الحمد لله رب ما يرى و ما لا يرى و رب العالمين

INBA35:161b, BLIB_Or15730.007c,
AADA.033-034x, YMM.283x

BH00230

To: Muhammad et al., in Tihiran

Date: 1294 ? [1876-1877]

- 1 He is the Speaker in the Kingdom of Remembrance and Utterance!
- 2 The Command belongeth unto God Who stayed His Most Exalted Pen for certain known months due to the darkening of the horizon of trustworthiness by that which the hands of creation had wrought. When the time was fulfilled and the appointed hour came, He moved it with the fingers of power that it might course through the realms of remembrance and utterance and race in the field of knowledge and wisdom. Blessed be the All-Merciful Who both restraineth and releaseth; when He restraineth it the Concourse on High lamenteth, and when He releaseth it all who dwell in the kingdoms of eternity are stirred, the branches of the Lote-Tree beyond which there is no passing sway, and the boughs of the trees in the cities of names stretch forth. Verily it is the Horseman of Remembrance Whom neither the cawing of the wicked nor the braying of the evil ones can hinder. He gallops and courses, calling out in the most exalted voice between earth and heaven, for God hath made Him a spirit unto the Concourse on High and a light unto the kingdom of creation. He is indeed the Ornament whereby the world hath been adorned and the fragrance of the garment hath been diffused amongst the peoples. I beseech the Lord of Eternity to acquaint His servants with the excellence of this Day for which no likeness hath been ordained in creation and no peer in invention.
- 3 I glorify and pray for those who have turned their faces unto God, the Creator of heaven, whose hearts have faced the Most Exalted Horizon, whose tongues have spoken in remembrance of God, the Sovereign of Names, and whose breasts have been dilated by the breezes of this Day which God hath made the Dawning-Place of His Name whereby the back of idols was broken and the pillars of vain imaginings were made to tremble. There is no God but He, the Powerful, the Mighty, the All-Knowing.
- 4 And further: this servant hath attained unto your letter and found therein that which made me joyous, for it was adorned with the remembrance of God and His praise, and embellished with that which beseemeth you in His days. When the fragrance of love seized me from the waftings of your ink, I ascended and appeared before God, the Lord of creation, and

1 هو الناطق في ملكوت الذكر والبيان

2 الأمر لله الذي امسك قلبه الأعلى في اشهر معلومات بما اظلم افق الأمانة بما اكتسبت ايدي اهل الانشاء فلما قضت المدة وتم الميقات حركه بأنامل الاقتدار ليحول في مضمار الذكر والبيان ويستن في ميدان العلم والعرفان تبارك الرحمن الذي امسك واطلق واذا امسك ناح به الملاء الأعلى واذا اطلق اهتز من في ممالك البقاء و تميلت افنان سدره المنتهى و تطاولت اغصان اشجار مدائن الأسماء انه هو الفارس الذكر الذي لا يمنعه نفاق الفجار ولا نهاق الأشرار يركض و يحول و ينادى بأعلى النداء بين الأرض و السماء بما جعله الله روحاً للملاء الأعلى و نوراً للملكوت الانشاء انه هو الطراز الذي به تزين العالم و تضوعت نفحة القميص بين الأمم اسئل مالک القدم بأن يعرف العباد فضل هذا اليوم الذي ما قدر له شبيه في الابداع و لا نظير في الاختراع

3 و اكبر و اصلي على الذين توجهت وجوههم الى الله فاطر السماء و اقبلت قلوبهم الى الأفق الأعلى و نطق السهم بذكر الله مالک الأسماء و انشرفت صدورهم من نفحات هذا اليوم الذي جعله الله مطلعاً لاسمه الذي به انكسر ظهر الأصنام و تزلزلت اركان الأوهام لا اله الا هو المقتدر العزيز العلام

4 و بعد قد فاز الخادم بكتابكم و وجدت منه ما جعلني مسروراً لأنه كان مزيناً بذكر الله و ثنائه و مطرزاً بما ينبغي لكم في أيامه فلما اخذني عرف الوداد من نفحات مدادكم صعدت و حضرت بين يدي الله مالک الابداع و عرضت ما فيه

presented what was therein. Then the Tongue of Grandeur spoke, glorified be His majesty: "O Asad! We were walking in the House when the servant in attendance before the Throne appeared with thy letter and presented it before the Face. When it was complete We sent down the answer from the heaven of Will and Power that thou mightest be thankful and be of them that attain. My Most Exalted Pen beareth witness that thou didst turn, didst hear, wast present, didst recognize, didst see, and didst attain unto the presence of God, and He is the Witness. Behold then remember when We caused thee to hear My call, showed thee My countenance, and made thee witness My beauty, and I am the Beautiful One. Do the affairs of the world grieve thee after thou hast reached the shore of the ocean of joy while I am the Sorrowful One? Thou art he who hath drunk the choice wine of reunion from the hand of thy Lord's bounty and hast attained unto the most great gladness. Thy Lord is indeed the Great One. Give thanks unto God for having aided thee and granted thee His presence. He is indeed the One promised in the books of old. Thy Lord is verily the All-Knowing. Be thou a servant unto the Cause of thy Lord. By the life of God, this is better for thee than all that is on earth. Thus doth My Pen teach thee and I am the All-Informed. He hath ordained for thee through His grace that which will gladden thy heart. Thy Lord is verily the All-Bountiful."

- 5 Your words have been heard, and all that flowed from the Pen in praise of the Lord of Names was observed. God willing, ye shall speak forth the mention of Truth with consummate wisdom and utterance in all conditions, and be occupied in His service. Praise be to God, through the wondrous favors of God thou hast attained the Most Holy Court, and the Supreme Pen hath voiced such loving-kindness as shall endure throughout the kingdoms of earth and heaven. Keep it ever before thine eyes and preserve it as thou wouldst thy very life. At this hour service to the Cause is most essential and is the most excellent of all deeds. God willing, thou hast been and shalt continue to be assisted therein. Verily He seeth and heareth, and He is the Manifest Truth.

- 6 As to what thou didst write concerning His honor Mirza 'Ali-Akbar, upon him be the Glory of God, after his circumstances were presented, the Sun of loving-kindness rose above the horizon of grace. He - exalted be His glory - saith: O 'Ali! Blessed art thou in that thou hast heard the rustling of the Divine Lote-Tree and the flowing of the Water of Life in the Kingdom of Creation. Hold fast unto the Sure Handle and say: Praise be unto Thee, O Lord of Names, for having made me to know Thee and to hear Thy voice, and for honoring me with Thy recognition after most of Thy creatures remained heedless

إذا نطق لسان العظمة قال جلّ كبريائه يا اسد
أنا كما ماشياً في البيت إذا حضر العبد الحاضر
لدى العرش بكائك وعرضه لدى الوجه فلما تم
انزلنا الجواب من سماء المشية والاعتقاد لتشكر
تكون من الفائزين يشهد قلبى الأعلى بأنك اقبلت
وسمعت وحضرت وعرفت ورأيت وفزت
بلقاء الله وانه هو الشهيد ان انظر ثم اذكر اذ
اسمعناك ندائى واريناك منظرى واشهدناك
جمالى وانا الجميل هل تحزنك شئون العالم بعد
الذى وردت شاطئ بحر السرور وانا الحزين انت
الذى شربت رحيق الوصال من يد عطاء ربك و
فزت بالفرح الأعظم ان ربك هو العظيم ان اشكر
الله بما ايدك ورزقك لقائه انه هو الموعود في
كتب القبل ان ربك هو العلم كن خادماً لأمر
موليك لعمر الله انه خير لك عما على الأرض
كلها كذلك يعلمك قلبى وانا الخبير قد قدر
لك بفضل ما يفرح به قلبك ان ربك هو الكريم

5 ندای شما اصغاشد و آنچه در ثنای مالک اسما
از قلم جاری جمیع مشهود آمد انشاء الله در جمیع
احوال بکمال حکمت و بیان بذکر حق ناطق باشید
و بخندمتش مشغول الحمد لله از بدایع الطاف الهی
بساحت اقدس فائز شدی و قلم اعلیٰ بعنایتی ناطق
که ذکر آن بدوام ملک و ملکوت باقی خواهد
بود در لیلای و ایام بآن ناظر باشید و چون جان
محفوظش دارید حال خدمت امر بسیار لازم
و افضل اعمال است انشاء الله بآن موفق شده
و میشوید انه یری و یسمع و انه هو الحق المبین
انتهی

6 و اینکه در باره جناب آقا میرزا علی اکبر
علیه بهاء الله مرقوم داشتید بعد از عرض
احوال ایشان شمس عنایت از افق فضل مشرق
قال جلّ کبريائه یا علی نعیماً لک بما سمعت
حقیف سدرۃ المنتهی و خیر کوثر الحیوان فی
ملکوت الانشاء تمسک بالعروة الوثقی و قل
لک الحمد یا مالک الاسماء بما عرفتنی و اسمعتنی
و شرفتنی بعرفانک بعد الذی غفل عنه اکثر
خلقک استلک یا مالک الملوک و المهیمن علی

thereof. I beseech Thee, O King of Kings and Ruler of the realms above, to make me attracted to Thy verses, detached from all else but Thee, and celebrating Thy praise amidst Thy servants with that wisdom which Thou hast commanded me in Thy Book. Verily Thou art the Almighty over whatsoever Thou wilt through Thy name, the All-Powerful.

الجبروت بأن تجعلني منجذباً بآياتك و منقطعاً
عن دونك و ذاكراً بشانك بين عبادك بالحكمة
التي امرتني بها في كتابك أنك انت المقتدر على
ما تشاء باسمك القدير

- 7 Render thanks unto God that thou hast been mentioned in the Most Great Prison, and thy Lord, the Ancient One, Who proclaimeth with the most exalted Voice, hath made mention of thee, saying: There is none other God but Him, the Speaker, and I am the All-Hearing.

7 ان اشكر الله بما ذكرت في السجن الأعظم و
ذكرك موليك القديم الذي ينطق بأعلى النداء
انه لا اله الا هو الناطق و انا السميع انتهى

- 8 And the names of the friends that were mentioned in thy letter were presented one by one, and He showed loving-kindness toward them all. His word, exalted be His majesty: O Asad! The One, the Single, mentioneth thee with verses from which fountains of wisdom have gushed forth among all creatures, that thou mayest rejoice and thank thy All-Knowing Lord. O 'Ali-Qabli-Naqi! Thou hast been mentioned before the Throne and this is yet another time. Say: O Lord of Names! Praise be unto Thee for having made me to know Thee, honored me and mentioned me. I beseech Thee to make me steadfast in Thy love in such wise that the allusions of those who have disbelieved in Thee shall not cause me to slip when Thou didst come unto them from the heaven of Command with manifest sovereignty.

8 و اسامي آقايان كه در كتاب آنجناب مذكور بود
واحداً واحداً عرض شد و نسبت بكل اظهار
عنایت فرمودند قوله جل جلاله ان يا اسد يذكرك
الفرد الأحد بآيات انفجرت منها ينابيع الحكمة بين
البرية لتفرح و تشكر ربك العليم يا علي قبل نقى
قد ذكرت لدى العرش و هذه مرة اخرى قل يا
مالك الأسماء لك الحمد بما عرفتني و شرفتنى و
ذكرتنى اسئلك بأن تجعلني ثابتاً على حبك على
شأن لا تزلني اشارات الذين كفروا بك اذ اتيتهم
من سماء الأمر بسلطان مبين

- 9 O Muhammad! Hearken unto that which the Wronged One calleth unto thee, making mention of thee from this noble station. Give thanks for having drunk from the Kawthar of utterance while most of those on earth turned away therefrom. Say: O my God, the All-Merciful! I beseech Thee to assist me in that which will exalt Thy mention and cause my mention to endure throughout the kingdom of Thy mighty dominion.

9 يا محمد ان اسمع ما يناديك به المظلوم و يذكرك
في هذا المقام الكريم ان اشكر بما شربت كوثر
البيان اذ اعرض عنه اكثر من في الامكان قل
يا الهى الرحمن اسئلك بأن تؤيدنى على ما يرفع به
ذكرك و يبقى به ذكرى بدوام ملكوتك المنيع

- 10 O My Name beginning with J! The face of thy Lord hath turned toward thee from this spot which God hath adorned with the ornament of His Most Great Name, whereby the nations were shaken except such as thy Lord, the Almighty, willed. Be thou firm, then steadfast, in such wise that every weak one may gain strength thereby, every remote one draw nigh, every sorrowful one be gladdened, and every doubtful soul attain certitude. We have mentioned thee time and again that thou mayest arise to serve the Cause and make mention of thy Praiseworthy Lord.

10 ان يا اسمي الجيم قد توجه اليك وجه ربك من
هذا المقام الذي زينته الله بطراز اسم الأعظم الذي
به اضطرب الأمم الا من شاء ربك القدير كن
راسخاً ثم ثابتاً على شأن يستقوى بهما كل ضعيف و
يستقرب كل بعيد ويستفرح كل حزين ويستيقن
كل عبد مريب انا ذكرناك مرة بعد مرة لتقوم
على خدمة الأمر و تذكر ربك الحميد

- 11 O Abu-Turab! The All-Bountiful maketh mention of thee. By God! How sweet is your mention and your call, and how glorious is your Lord's hearing of you! Be ye thankful unto God for having made you to be among those who have attained.

11 يا ابا تراب يذكرك الوهاب لعمر الله ما احلى ذكركم
و ندائكم و ما ابهى اصغاء ربكم السميع لكم ان
تشكروا الله بما جعلكم من الفائزين

- 12 O Hasan! We make mention of thee out of Our grace. Hearken and say: Praise be unto Thee, O Lord of Names, for having honored me, aided me, and bestowed upon me that which most of Thy creatures have neglected. Verily Thou art the Forgiving, the Merciful.
- 13 We make mention of him who hath been named Ayyub, that he may rejoice and be of them that render thanks. Thou art he that hath turned and drawn nigh and attained. To this My swift-moving Pen beareth witness. Remember when thou wert in the presence of the Throne and didst hear the call of the Wronged One, and wert of them that attained.
- 14 O My Most Exalted Pen! Make mention of him who hath been named Muhammad, who hath turned toward My Most Glorious Horizon and desired to drink the choice wine of immortality from the hand of the bounty of his Lord, the Gracious. By the life of God! Shouldst thou drink thereof in My Name, thou wouldst find the sweetness of all blessings and be seized with such intoxication from the wine of divine knowledge that thou wouldst abandon all who dwell on earth and make mention of thy Lord in such wise as to attract every heedless and remote one. We counsel thee to manifest the greater steadfastness, for the Cause is mighty, mighty indeed. Rejoice in that the Wronged One maketh mention of thee from the Most Great Prison and turneth toward thee from this remote spot.
- 15 O Yusuf! Hearken unto that which thy Lord, the Most Glorious, calleth unto thee from the Most Exalted Horizon, that His call may bring thee to such a station that thou shalt abandon all humanity and behold thyself in manifest joy. Blessed art thou for having heard and turned and made mention of thy Lord when every doubting opposer turned away. Hold fast to the cord of thy Lord's bounty and say: I beseech Thee by Thy Self to make me steadfast in Thy Cause, seeking refuge in Thy presence and clinging to the hem of Thy luminous robe. Thus have We made mention of thee that thou mayest become aware of the favors of thy Lord and be of them that are firmly established.
- 16 We make mention at this hour of him who hath been named 'Abdu'l-Husayn, that the rapture of the breezes of revelation may seize him on this Day whereon the Ancient King hath been established upon the Most Great Throne and proclaimeth: There is none other God but Me, the Wondrous. All the treasures of earth cannot equal that wherewith thou hast been mentioned before the Face. To this beareth witness My Most Exalted Pen and that which hath been sent down in My Preserved Tablet. Make mention of thy Lord at all times and say:
- يا حسن انا نذكرک فضلاً من لدنا ان استمع و قل
لک الثناء يا مالک السماء بما شرفتنی و ايدتنی
و رزقتنی ما غفل عنه اکثر خلقک و انک انت
الغفور الرحيم
- انا نذكر من سمي بايوب ليفرح و يكون من
الشاکرين انت الذي وجهت و اقبلت و فزت
يشهد بذلك قلبي السريع ان اذكر اذ كنت
لدى العرش و سمعت نداء المظلوم و كنت من
الفائزين
- يا قلبي الاعلى ان اذكر من سمي بمحمد الذي اقبل
الى افقى الاهبي و اراد ان يشرب رحيق البقاء
من يد عطاء ربه الكريم لعمر الله لو تشرب منه
باسمي لتجد لذة النعماء كلها و يأخذك سكر
نعم العرفان على شأن تدع من في الامكان عن
ورائک و تذكر ربك على شأن يجذب به کل
غافل بعيد انا نوصيك بالاستقامة الكبرى لأن
الأمر عظيم عظيم ان افرح بما يذكرك المظلوم في
السجن الأعظم و توجه اليک من هذا المقر البعيد
- يا يوسف ان استمع ما يناديك به ربك الاهبي
من الأفق الأعلى ليلبغك النداء الى مقام تدع
الورى عن ورائک و تشهد نفسك في سرور مبين
طوبى لك بما سمعت و اقبلت و ذكرت ربك
اذ اعرض عنه کل معرض مريب تمسک بحبل
عطاء ربك و قل اسئلك بنفسک بأن تجعلني
مستقيماً على امرک و لا نداءً بحضرتک و متشبثاً
بذيلک المنير كذلك ذکرناک لتطلع بالطفاف
ربک و تكون من الراشدين
- انا نذكر في هذا الحين من سمي بعبدالحسين ليأخذه
جذب نفحات الوحي في هذا اليوم الذي فيه
استقر مالک القدم على العرش الأعظم و ينطق
أنه لا اله الا انا البديع لا يعادل بما ذكرت به
لدى الوجه خزائن الأرض كلها يشهد بذلك
قلبي الاعلى و ما نزل في لوحى الحفيظ ان اذكر
موليك في كل الأحيان و قل

- 17 O God of all existence! I beseech Thee by Thy Name, the All-Subduing Lord of Names, to make me steadfast in Thy religion, firm in Thy love, and speaking in Thy beauteous praise. I testify that through Thee the ocean of knowledge hath surged and the fragrance of the garment hath wafted among all religions, and that Thou art He through Whose Name the heaven of utterance hath been raised up and through Whose remembrance the books of the All-Merciful have been honored. There is none other God but Thee, the Most High.
- 18 The All-Praised maketh mention of His beloved servant, that all who possess the sense of smell may perceive the fragrance of the bounties of their Gracious Lord. O beloved! We make mention of thee from the precincts of this Prison. Verily thy Lord is the Merciful. Harken unto the verses of thy Lord and take them with the power bestowed by God and say:
- 19 Praise be unto Thee, O God of the worlds! I beseech Thee by Thy power and Thy sovereignty and Thy majesty and Thy glory to make me one of those who have cast away the world through Thy Name, O Lord of the Ancient Days! Verily Thou art the Omnipotent over whatsoever Thou willest. Thou takest and Thou givest, and Thou art, verily, the Most Exalted, the Mighty, the Inaccessible.
- 20 As to what thou didst write concerning Aqa Muhammad Big, He saith—and His Word is the truth—in these days, due to differences and upheavals and the fires of war, turning toward the Prison is not permitted. Say: O friends of the Friend! He commandeth that today all the loved ones should fix their gaze upon the horizon of unity and soar in the atmosphere of remembrance and utterance. That is, they should, in perfect unity and harmony, occupy themselves with teaching the Cause with wisdom. This hath been and shall ever be the greatest of rewards in the sight of God. Verily, He inscribeth the recompense of attainment for whomsoever He willeth. He is, in truth, the Omnipotent, the All-Powerful.
- 21 And likewise regarding Aqa 'Ali-'Askar about whom you wrote, it was specifically mentioned before Him, and He said: "May God reward him with the most excellent of rewards and ordain for him that which shall profit him in the world to come and in this world. Verily He is the Lord of the Throne on high and of earth below. There is none other God but Him, the All-Hearing, the All-Seeing."
- 22 Concerning the prisoners whom you mentioned, it was presented before His countenance and He said: "They must not grieve over what hath befallen them in the love of God and His Cause. That which hath come upon them hath come upon
- 17 يا اله الامكان اسئلك باسمك المهيمن على
الاسماء بأن تجعلني راسخاً في دينك و مستقيماً
على حبك و ناطقاً بذكرك الجميل اشهد ان بك
ماج بحر العرفان و هاج عرف القميص بين
الأديان و انتك انت الذي باسمك ارتفعت سماء
البيان و بذكرك تشرفت كتب الرحمن لا اله الا
انت الرفيع
- 18 ان الحميد يذكر عبده الحبيب ليجد كل ذبثم عرف
عنايات ربه الكريم يا حبيب انا نذكرك من شطر
هذا السجن ان ربك هو الرحمن ان استمع آيات
ربك و خذها بقوة من لدى الله و قل
- 19 لك الحمد يا اله العالمين اسئلك بقدرتك و
سلطانك و عظمتك و اجلالك بأن تجعلني
من الذين نبذوا العالم باسمك يا مالک القدم
انتك انت المقتدر على ما تشاء تأخذ و تعطى و
انتك انت المتعالى العزيز المنيع انتهى
- 20 اينكه در باره جناب آقا محمد بيك مرقوم
داشتيد عرض شد قال و قوله الحق اين ايام
نظري باختلافات و انقلابات و نيران حروب
توجه بشطر سخن جايز نه بگو ايدوستان حضرت
دوست مي فرمايد اليوم بايد جميع احبا بافق اتحاد
ناظر باشند و در هواي ذكر و بيان طيران كنند
يعنى بايد بكامل اتحاد و يگانگي بتبليغ امر بحكمت
مشغول شوند اين اعظم ثوابت عندالله بوده و
خواهد بود انه يكتب اجر اللقاء لمن اراد انه هو
المقتدر القدير انتهى
- 21 و همچنين جناب آقا على عسکر که مرقوم داشتيد
مخصوصاً عرض شد فرمودند جزاه الله احسن
الجزاء و يقدر له ما ينفعه في الآخرة و الأولى و
انه مالک العرش و الثرى لا اله الا هو السامع
البصير انتهى
- 22 ذكر مسجونين که فرموديد تلقاء وجه عرض شد
فرمودند ليس لهم ان يحزنوا فيما ورد عليهم في
حب الله و امره قد ورد علينا ما ورد عليهم ان

Us. Thy Lord is verily the All-Informed, the All-Knowing. They who have been imprisoned in the path of God - God will assuredly assist them through His grace and will make their remembrance to endure forever in His Mighty Book. Thus have We made mention of them in the Book of him who was named 'Ali-Akbar, who attained the presence of God, the Lord of all worlds. Say: Rejoice in God's remembrance of you. Verily, He loveth those who have borne tribulations in His path. He is, in truth, the Mighty, the Generous."

23 God willing, His infinite bounties shall encompass their condition.

24 As for what you wrote concerning Manakji Sahib, his petition arrived from the Land of Sad, but it is not permissible for anyone to know who the sender was. It arrived quickly, and the answer was revealed from the heaven of God's will in those same days, but its dispatch was delayed due to wisdom. Likewise regarding the petitions of this servant which had been presented to some of the friends. When the petition of the Sahib was presented before the Throne, His Holiness the Most Great Branch - may my spirit be a sacrifice for the dust of His footsteps - was present, and He was commanded to write the answer to the petition. He wrote the response, but it was not sent because in those days some Christians had risen against the Muslims and were engaged in creating mischief with the utmost craftiness and deceit, and letters were being examined by the government lest correspondence from the mischief-makers be sent abroad. For this reason and others the letter was not sent, until this time when the Sun of Permission rose and shone forth from the horizon of grace, and his answer was dispatched. God willing, may they attain unto its meanings.

25 O true brother and sincere friend! Beseech ye the one true God, exalted be His glory, that souls may hearken with attentive ears, and with enlightened hearts and sanctified spirits regard the divine utterances. His honor hath inquired about certain matters, among them the differences between religions. This is a subject which, were it to be revealed in detail, would surely cause upheaval among some, for most people have not drunk from the stream of the Bayan and comprehend not the meanings of what hath been sent down from the presence of the All-Merciful, nor are they aware. Most of the servants are perplexed by the differences between religions, whereas these differences have been and shall continue to be the cause of the education of souls and their advancement. For divine laws are

رَبِّكَ لَهُ الْخَبَرُ الْعَلِيمُ إِنَّ الَّذِينَ حَبَسُوا فِي سَبِيلِ اللَّهِ سَوْفَ يَنْصُرُهُمُ اللَّهُ فَضْلاً مِنْ عِنْدِهِ وَيَجْعَلُ ذِكْرَهُمْ مُخَلِّدًا فِي كِتَابِهِ الْعَظِيمِ وَكَذَلِكَ ذَكَرْنَاهُمْ فِي كِتَابٍ مِنْ سَمِيِّ بَعْلَى قَبْلَ أَكْبَرِ الَّذِي فَازَ بِمَنْظَرِ اللَّهِ رَبِّ الْعَالَمِينَ قُلْ إِنْ أَفْرَحُوا بِذِكْرِ اللَّهِ إِيَّاكُمْ أَنَّهُ يُحِبُّ مَنْ حَمَلَ الشَّدَائِدَ فِي سَبِيلِهِ أَنَّهُ لَهُ الْعَزِيزُ الْكَرِيمُ

23 انتہی انشاء اللہ عنایات لایتناہیہ شامل حال ایشان خواهد شد

24 و اما در باره مانکجی صاحب که مرقوم داشته بودید عریضه ایشان از طرف ارض صاد رسید و لکن جایز نیست احدی اسم مرسل را بداند که کیست و زود هم رسید و جواب هم از سماء مشیت همان ایام نازل و لکن نظر بحکمت ارسال آن تعویق افتاد و همچنین عریض این عبد که خدمت بعضی آقایان عرض شده بود و در حین ورود عریضه صاحب که تلقاء عرش عرض شد حضرت غصن ۶۶ [الله] الاکبر روحی لثراب قدومه الفداء حضور داشتند بایشان امر فرمودند که جواب عریضه را بنویس ایشانهم جواب مرقوم فرمودند و اینکه ارسال نشد نظر بان بوده که در آن ایام چون بعضی از نصاری بر مسلمین قیام نمودند و بکمال مکر و حیلہ بفساد اشتغال داشتند و در مکاتیب از طرف حکومت تفحص میشد که مباد از مفسدین مکتوبی باطراف برود باین جهت و جهات اخری ارسال نشد تا در این کره شمس اذن از افق فضل مشرق و طالع و جواب ایشان ارسال شد انشاء الله بمعانی آن فائز شوند

25 ای برادر حقیقی و دوست واقعی از حق جلّ جلاله بطلبید که نفوس باذان واعیه و صدور منشرحه و نفوس زکیه بکلمات الهیه ناظر شوند جناب صاحب بعضی از مطالب سؤال نموده اند از جمله از اختلاف مذاهب و این مطلبی است اگر بتفصیل نازل شود البته سبب انقلاب بعضی خواهد شد چه که اکثری از مردمان از شریعه بیان نیاشامیده اند و بمعانی ما نزل من لدی الرحمن برنمیخورند و ملتفت نیستند و اکثری از عباد در اختلاف شرایع متحیرند و حال آنکه این اختلافات سبب و علت تربیت نفوس و ترقی آن بوده و خواهد بود چه که

revealed according to the requirements of the time, age and epoch. Consider, for example, the differences between hours, and observe the variations between seasons. If a person of insight reflects even briefly, he will assuredly know that these differences have been and continue to be the cause of the unity of the servants and the preservation of all who dwell in the lands.

- 26 It was formerly said: "Travel is a portion of hell." Now if it be said: "Travel is a portion of paradise," there would be no harm in this, for the means have changed, as can be observed today when a traveler sits in utmost comfort in a carriage and proceeds whithersoever he willeth. A person of insight perceiveth no contradiction between these two statements. Likewise, His honor hath mentioned religious beliefs and inquired which is preferred today. Though this question was not answered explicitly, implicitly all answers were sent down from the heaven of the All-Merciful's will. God willing, may they comprehend their realities and become aware of the meanings enshrined within the chambers of words. That which is best and most acceptable today is that which is in truth the educator of the world, the illuminator of the world, and the quickener of the world. The utterances of truth have been such that were any fair-minded person to consider this very Tablet, he would testify that it is the sovereign of utterance and the king of books, comprehending all meanings. The answers to all these questions which he hath asked have already been sent down. God knoweth that nothing remaineth that hath not been revealed in the Book. All matters and affairs have been sent down from the heaven of will - that which sufficeth all and leadeth them to perfect tranquility.

- 27 We beseech God to assist the people to comprehend that which is intended. Convey My greetings to His honor and mention that God willing, he should become illumined with the lights of divine love and attain His good-pleasure. When they attained the honor of presence in Iraq, God willing, may they be blessed with its trace and fruit. Verily He is the Manifestor of whatsoever He willeth through His sovereignty, and He is indeed the All-Powerful Manifestor.

- 28 This servant sent a copy of the Blessed Tablet revealed in honor of the Sahib, written in clear script, so that any of the friends who wish to make a copy may do so, allowing the original to remain preserved and reach its owner. While writing this petition, this thought occurred: let the friends in that land

بمقتضای وقت و زمان و عصر احکام الهیه نازل شده مثلاً در اختلافات ساعات ملاحظه نمائید و در اختلافات فصول مشاهده فرمائید اگر نفس بصیر فی الجمله تفکر نماید یقین میداند که این اختلافات سبب اتحاد عباد و علت حفظ من فی البلاد بوده و هست

- 26 از قبل فرموده السّفر قطعة من السّقر حال اگر گفته شود السّفر قطعة من الجنّة باسی نبوده و نیست چه که اسباب تغییر کرده چنانچه مشاهده میشود که حال مسافر بکمال راحت در کالسکه مینشیند و بهر سمت که اراده نماید میروند در این دو قول شخص بصیر هیچ مخالفت مشاهده نمینماید و همچنین سرکار صاحب بیانات مذاهب را نموده اند و استفسار فرموده اند که کدام الیوم محبوب است و این مسئله بر حسب ظاهر صراحة جواب آن نوشته نشد و لکن تلویحاً جمیع اجوبه ایشان از سماء مشیت رحمن نازل و ارسال شد انشاء الله بحقایق آن پی برند و بهیچکلی معانی ساکنه در غرف کلمات آگاه شوند الیوم بهتر و مقبول تر که فی الحقیقه مربی عالم و منور عالم و محیی عالم است و بیانات [حق] بوده چنانچه اگر شخص منصفی همین لوح صاحب را ملاحظه کند اعتراف مینماید که سلطان بیان و ملیک کتب است و جامع کلّ معانی است و همین سوالات که ایشان فرموده اند از قبل جواب کلّ نازل علم الله ما بقی من شیء الا و قد نزل فی الکتاب در جمیع مطالب و امور از سماء مشیت نازل شده آنچه که جمیع را کفایت نماید و بکمال آسایش برساند

- 27 از حقّ میطلبیم ناس را مؤید فرماید بادرک ما هو المقصود خدمت سرکار صاحب از قول این عبد سلام برسانید و مذکور دارید انشاء الله باید بانوار محبت الهی منور شوید و رضایش فائز و چون در عراق بشرف حضور فائز شدند انشاء الله به اثر و ثمر آن مرزوق گردند آنه مظهر ما یشاء بسلطانه و انه هو المظهر القدیر

- 28 این عبد یک نسخه از لوح مبارک که باسم جناب صاحب نازل بخطّ نسق نوشته ارسال داشت که هر یک از دوستان بخواهد سواد بردارد از آن بردارد تا اصل محفوظ بماند و بدست صاحبش برسد در حین تحریر این عریضه اینفقره

strive diligently so that the Sahib may become aware of the essential matter - namely, that the purpose of God, exalted be His glory, was not and is not conflict and strife, and God forbid, reprehensible acts and rejected deeds, the shedding of blood, plunder and seizure of people's property. If they truly become aware of these matters and grasp the intent of what was revealed in the Book, they might then convey certain words to some souls that would bring assurance, and the noble ones and princes would comprehend this station and know that Truth is sanctified and exalted above all deficiencies.

بنظر آمد که دوستان آن ارض جدّ و جهد نمایند تا جناب صاحب بر اصل مطلب مطلع شوند یعنی آگاه شوند بر اینکه مقصود حقّ جلّ جلاله نزاع و جدال و نعوذ بالله اعمال شنیعه و افعال مردوده و سفک دماء و نهب و اخذ اموال ناس نبوده و نیست اگر فی الحقیقه بر این امور مطلع شوند و مقصود از ما نزل فی الکتاب را بیابند اینقدر میشود که بر بعضی از نفوس کلماتی القا نمایند که سبب اطمینان شود و اعتراف و امر ادراک اینتقام نمایند و بدانند که حق از جمیع نقایص مقدّس و مبرّاست

- 29 This Cause is as evident and clear as the sun, its path manifest and its way straight. If they would ponder this comprehensive word that has flowed from the dawning-place of the Divine Pen, they would testify to the loftiness of God's Cause and its exaltation. He, exalted be His glory, has said: "Glory is not his who loves his country, but glory is his who loves the world." How far between the people and what they say, and the station of God's Cause, the All-Protecting, the Self-Subsisting! God willing, you should remind the servants with utmost gentleness and wisdom, and exert the utmost effort and striving to unite the loved ones in that land. God knows this is what brings joy to all things. Verily our Lord, the All-Merciful, has counseled His loved ones in most tablets regarding love and unity, for through these the banners of victory are raised and the horizon of the Cause becomes luminous.

29 این امر مثل شمس مشهود و واضحست و طریق آن ظاهر و سبیل آن مستقیم اگر در اینکلمه جامعیه که از مشرق قلم ربّانیّه جاری شده تفکّر نمایند بر علو امر الله و سمو آن شهادت میدهند قال جلّ اجلاله لیس الفخر لمن یحب الوطن بل لمن یحب العالم انتهی این الناس و ما یقولون و این مقام امر الله المهیمن القیوم انشاء الله باید آنجناب بکمال ملایمت و حکمت عباد را متذکر نمایند و کمال سعی و جهد در اتحاد احبای آن ارض مبذول دارند علم الله هذا ما یفرح به کلّ الاشیاء ان ربنا الرحمن وصی فی اکثر الألواح احبائه بالحبّة و الاتحاد لأنّ بها ترتفع رایات النصر و یلوح افق الأمر و

- 30 After your petitions were presented at the Most Holy Court and what the All-Merciful revealed in response, this servant was again summoned and He said: "O servant present! Write to the loved ones that the Supreme Pen has never paid attention to the mention of the elixir and the knowledge thereof, nor will it ever do so. Some souls asked questions about certain statements of philosophers and others. It was observed that if an answer were not revealed, it might cause delusions. Therefore it was revealed from the Dawning-Place of Divine knowledge, and We forbade all from engaging in it. Blessed is he who has heard God's command and restrained himself from passion. By the Sun of the horizon of knowledge! Today the greatest elixir and the essence of the world is the Word of God. Say: O friends, cast this greatest elixir upon the existence of nations in the name of the Lord of Eternity, that they might be transformed and attain to the station of the knowledge of God." And in this regard, brilliant, illuminating, and manifest utterances have flowed from the Supreme Pen and were sent to

30 بعد از عرض عرایض آنجناب در ساحت اقدس و ما انزله الرحمن فی الجواب مجدداً این عبد را احضار فرمودند و فرمودند یا عبد حاضر بنویس باحباب که قلم اعلی ابداء التفاتی بذکر اکسیر و ذکر علم آن نداشته و نخواهد داشت بعضی از نفوس از بعضی اقوال حکما و غیرهم سؤال نمودند مشاهده شد اگر جواب نازل نشود شاید سبب توهمات شود لذا از مطلع علم ربّانی نازل شد و کلّ را از عمل بآن نهی فرمودیم طوبی لمن سمع امر الله و نهی نفسه عن الهوی قسم بافتاب افق علم که الیوم اکسیر اعظم و جوهر عالم کلمه الله است بگوای دوستان این اکسیر اعظم را باسم مالک قدم بر وجود امم القا نمایند شاید تقلیب شوند و بمقام عرفان الله فائز گردند و در اینتقام بیانات مشرقه منیره لائحّه از قلم اعلی جاری و از قبل

all regions before and after. Blessed is he who has heard the command of God, the All-Protecting, the Self-Subsisting.

و بعد باطراف ارسال شد نعیماً لمن سمع امر الله
المهيمن القيوم

- 31 O Asad! Blessed are they who gather together for the love of God and His Cause, and who reflect and meditate upon the affairs of His loved ones. Give them the glad-tidings from Me of My loving-kindness, My bounty and My mercy which have preceded all things. That which thou didst mention regarding the Mashriqu'l-Adhkar was accepted before the Throne, and likewise what thou didst mention concerning the blessed spot. Verily, We make mention of those who have gathered and who gather together to serve God, that they may rejoice and be numbered among the thankful. Upon them be My glory, My remembrance and My praise. Verily thy Lord is the Mighty, the Wise. God hath forgiven those for whom thou didst seek forgiveness. By My life! At this moment when these words have issued forth from the mouth of the Will of thy Lord, the ocean of forgiveness hath surged and the fragrance of the garment of thy Lord, the Merciful, hath been diffused. Verily, He is the All-Bountiful, the Generous.

31 يا اسد طوبى للذين اجتمعوا لحب الله و امره و
يتفكرون و يتدبرون في امور احبائه بشرهم من
قبلي بعنايتي و فضلي و رحمتي التي سبقت كلشيء
انچه در مشرق اذكاء ذكر نمودی لدى العرش
مقبول افتاد و هم چنین ما ذكرت في محل البركة انا
نذكر الذين اجتمعوا و يجتمعون لخدمة الله ليفرحوا
و يكونون من الشاكرين عليهم بهائي و ذكرى و
ثأني ان ربك هو المقتدر الحكيم قد غفر الله
الذين اردت غفرانهم لعمري في هذا الحين الذي
ظهرت هذه الكلمة من فم ارادة ربك لماج بحر
الغفران و هاج عرف قيص رحمة ربك الرحمن
انه هو الفضال الكريم انتهى

- 32 I beseech thee to convey to the loved ones in that land, who have drunk from the Kawthar of divine love and are adorned with the luminous robe of steadfastness, sublime greetings on behalf of this evanescent servant, and make mention to each one of this servant's utter nothingness and evanescence. God, exalted be His glory, is witness that this evanescent servant is occupied most times with their remembrance. Verily, He is the All-Informed, the All-Knowing. The Glory be upon thee and upon them and upon those who have remained faithful to God's Covenant and His Testament, and who have stood firm in the Cause on this Most Great, Most Mighty Day. And praise be to God, the Lord of the worlds.

32 استدعا از آنجناب آنکه احبای آن ارض را که
از کوثر محبت الهی نوشیده اند و بقمیص منیر
استقامت مزینند از جانب این خادم فانی تکبیر
بدیع برسانید و فنا و نیستی این عبد را نزد هر یک
مذکور دارید حق جلّ جلاله شاهد و گواهد
که این بنده فانی در اکثر اوقات بذکر ایشان
مشغول است انه هو الخیر العليم البهاء عليك
و عليهم و علی الذين وفوا بميثاق الله و عهده و
استقاموا علی الامر في هذا اليوم الأعظم العظيم
و الحمد لله رب العالمين

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BH00906

To: Aqa Siyyid Mirza Afnan

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High, the Most Glorious
- 2 Praise be to God Who hath sent down the verses and manifested the evidences and illumined the world through His Name, the One that dominateth all names and attributes. Exalted is He Who hath, with the hand of grace, proffered the Kawthar of life and summoned unto it the peoples of creation. He, verily, is the Truth Who spoke before creation itself: "There is none other God but Him, the Protector, the Self-Subsisting." And praise be to God through Whom the horizon of utterance was illumined and the nightingale of divine knowledge warbled upon the branch of exposition: "There is none other God but Him, the Mighty, the Beloved." Exalted is He Who hath caused all things to speak His praise and remembrance, and taught His sincere ones the ways of His favours and His near ones the paths of His knowledge. Glorified, glorified be this Day wherein the Greatest Veil was rent asunder by the Most Great Finger, and the banner "The Kingdom is God's, the Mighty, the Loving" was raised aloft. Praise be to God Who hath sent down the everlasting feast from the heaven of His bounty, illumined the horizon of proof with His evidences, and adorned the heaven of His Cause with the manifestations of His signs. Exalted, exalted be His all-encompassing grace; exalted, exalted be His mercy that hath preceded existence and His loving-kindness that hath embraced all the worlds.
- 3 The servant hath indeed perceived the fragrance of the garment from your letter, which spoke what God had spoken and testified to that which the Beloved had testified. This is a Day wherein mankind hath stood before the countenance of their Lord, the Mighty, the Wise. When I perceived its sweet-scented breeze and read its words and recognized what was therein, I was present before the Throne at a certain hour, and all that was contained therein was presented before His Face. Thereupon the Tongue of Grandeur spoke, saying: "Blessed are My Afnan who have held fast to the cord of My loving-kindness, clung to the hem of My bounty, immersed themselves in the ocean of My remembrance, adorned themselves with the robe of steadfastness in My Cause, attained the choice wine of My utterance, hastened in the arenas of My gifts, and spoke that which My chosen ones spoke in the wilderness of My reunion:

1 هو الأقدس الأعظم المتعالى العلى الأسمى

2 الحمد لله الذى انزل الآيات و اظهر البينات و نور العالم باسمه المهيمن على الأسماء و الصفات تعالى من ادار كوثر الحيوان بيد الفضل و دعا اليه اهل الامكان انه هو الحق الذى نطق قبل الخلق انه لا اله الا هو المهيمن القيوم و الحمد لله الذى به انار افق البيان و نطق عندليب العرفان على غصن التبيان انه لا اله الا هو العزيز المحبوب تعالى من انطق كلشيء بذكره و ثنائه و علم المخلصين سبل الطافه و المقربين مناج عرفانه تباهى تباهى هذا اليوم الذى فيه خرق الحجاب الأكبر بالاصبع الأعظم و ارتفعت راية الملك لله العزيز الودود الحمد لله الذى انزل المائدة الباقية من سماء عطائه و نور افق البرهان بيناته و زين سماء الأمر بظهورات آياته تعالى تعالى فضله المحيط تعالى كرمه الذى سبق الوجود و رحمته التى احاطت العالمين

3 قد وجد الخادم عرف القميص من كتابكم الذى كان ناطقاً بما نطق الله و شهد بما شهد المحبوب هذا يوم قد قام الناس امام وجه ربهم العزيز الحكيم فلما وجدت نفحاته و قرأت كلماته و عرفت ما فيه حضرت لدى العرش فى وقت من الأوقات و عرضت كل ما فيه لدى الوجه اذا نطق لسان العظمة و قال طوبى لأفنانى الذين تمسكوا بجبل عنايتي و تشبثوا بذيل فضلى و تسبحوا فى بحر ذكرى و تزينوا برداء الاستقامة على امرى و فازوا برحيق بيانى و سرعوا فى ميادين مواهبى و نطقوا بما نطق اصفيايى فى برية وصالى لبيك يا الهى و سعديك يا محبوبى كذلك يذكر القلم الأعلى فى هذا المقام

'Here am I, O my God, here am I, O my Beloved!'" Thus doth the Supreme Pen make mention in this Most Exalted Station, wherein all things therein testify that there is none other God but Him, the Mighty, the Wise.

- 4 My spirit be a sacrifice for your remembrance! Praise be to God, this evanescent servant hath been bountifully blessed with the rains of your love, affection and kindness with utmost joy, delight, gladness and elation. God willing, may these winds be ever-blowing and these rains ever-falling.

- 5 Concerning what was written about the prisoners in the land of Ta, his eminence Haji Mirza Muhammad Husayn, the physician - upon him be the glory of God - who was one of them, attained the Most Holy Presence, and according to what he related, the son of His Majesty the Sovereign, the Heir to the Throne, showed the utmost kindness and care towards those souls, such that all the loved ones expressed their satisfaction. However, the friends of God who are truly immersed in the ocean of divine love and who observe the world with spiritual vision are certainly neither mindful of these matters nor have they ever been. They have had and have no desire save God's good-pleasure. Soon these few days shall pass and they shall enter the eternal Kingdom. Assuredly, imprisonment in God's path is sweeter than the favours of the people of the world. What bounty is greater than being oppressed, and what station more glorious than utter evanescence? In the presence of the radiant lights of His Revelation, every hardship and tribulation in His path hath been and shall ever be beloved. May God assist all to achieve that which is pleasing unto Him. This is the ultimate hope of those who hope and the ultimate aim of those who seek.

- 6 Another supplication of this evanescent servant to your honor is that if you write to the Afnans - upon them be all the most glorious Glory - kindly convey on behalf of this servant to each one of them expressions of utter effacement and complete nothingness. This is the utmost bounty from your honor. And another petition is that the Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their feet - and likewise the Afnans of the Divine Lote-Tree, all offer the Most Glorious Greatest Greeting to your honor. And regarding what you had written about Khan and the items he sent, it was submitted to the Most Holy Court, and likewise the letter they had written to this servant. A Tablet was revealed from the heaven of Divine Will in response to a petition from one of the deputies there and was sent, and likewise a Tablet specifically for Aqa Mirza Husayn who is with them. God willing, along with this servant's letter, through your honor's kindness

الأعلى الذي يشهد كل ما فيه أنه لا إله إلا هو
العزیز الحکیم

4 روحی لذكرکم الفداء الحمد لله این عبد فانی از امطار
محبت و مودت و عنایت آنحضرت بکمال بهجت
و سرور و فرح و انبساط مرزوق شد انشاءالله
این اریاح همیشه در هبوب و این امطار همیشه
در نزول مشاهده شود

5 آنچه در باره محبوسین ارض طاء مرقوم فرموده
بودند جناب حاجی میرزا محمد حسین طیب
علیه ۹۶ [بهاء الله] که یکی از ایشان بود
بساحت اقدس فائز و از قراریکه ذکر مینمودند
ابن حضرت سلطان نایب السلطنه کمال ملاطفت
و مهربانی در حق حضرات نموده اند بقسمی
که همه احباب اظهار رضایت نموده اند و لکن
دوستان حق که فی الحقیقه در بحر محبت الهی
متغمسند و بصر معنوی در دنیا ناظر البته
ملفت این امور نبوده و نیستند اراده ای جز
رضای حق نداشته و ندارند و عنقریب این دو
روزه بگذرد و بملکوت باقی درآید و البته حبس
فی سبیل الله خوشتر از الطاف اهل عالمست
کدام نعمت اعظم از مظلومیت و کدام مقام
اعز از فانی صرفست نزد تشعشات انوار ظهور
هر شدت و بلائی در سبیلش محبوب بوده و
خواهد بود انشاءالله حق جمیع را مؤید فرماید
بر آنچه رضای او در اوست اینست منتهی امل
آملین و منتهی مقصد قاصدین

6 و دیگر استدعای این عبد فانی خدمت آنحضرت
آنکه اگر بحضرات افنان علیم من کل بهاء ابهاه
چیزی مرقوم میدارند از جانب این عبد خدمت
هر یک از ایشان عرض فانی محض و نیستی
بات ابلاغ نمایند و این منتهی فضل است از
نزد آنحضرت و عرض دیگر آنکه اغصان شجره
مبارکه روحی و ذاتی لترات اقدام الفداء و
همچنین افنان سدره الهیه کل بتکبیر امع ابی
آنحضرت را مکبرند و اینکه در باره جناب خان
و اشیاء مرسله ایشان مرقوم فرموده بودید در
ساحت اقدس عرض شد و همچنین مکتوبیکه
باین عبد نوشته بودند یک لوح از سماء مشیت
الهی در جواب عریضه یکی از نواب های آنجا
نازل و ارسال شد و همچنین لوحی هم مخصوص

it will reach them. As for the details of their items, they were mentioned in the petition submitted to the honored Teacher - upon him be all the most glorious Glory - and likewise a brief mention appears in Khan's own letter which will come to your honor's notice. The Glory be upon you, then Grandeur, Might and Majesty be upon you.

آقا میرزا حسین که همراه ایشانست انشاءالله مع مکتوب این عبد بعنایت آنحضرت بایشان خواهد رسید و اما تفصیل اشیای ایشان در عریضه‌ئی که خدمت جناب مبلغ علیه من کلّ بهاء ابهاه معروض [۰۰۰] ذکر شده و همچنین مختصری در مکتوب خود جناب خان بنظر آنحضرت میرسد و مطلع میشوند البهاء علیکم ثمّ الکبریاء و العزّ و العظمة علیکم

7 The servant, in the year 1294.

7 خادام فی سنة ۱۲۹۴

8 Another submission is that his honor Haji Mirza Muhammad Taqi - upon him be all the most glorious Glory - wrote a letter to this servant and sent some funds as your honor has written, and they appointed this servant as agent to take whatever is deemed advisable and present it at the Most Holy Court. Therefore this servant obtained some wheat specifically for the Household and pilgrim house. If your honor can send the funds in cash to pay for that wheat it would be preferable, otherwise whatever your honor deems advisable may be done, since in these days all items have increased in price due to the war - for example wheat has reached eight tumans per Persian kharvar and increases daily - and likewise regarding the other funds that were mentioned.

8 عرض دیگر آنکه جناب آقائی حاجی میرزا محمد تقی علیه من کلّ بهاء ابهاه دستخطی باین عبد مرقوم فرموده‌اند و وجهی ارسال داشته‌اند چنانچه خود آنحضرت مرقوم فرموده‌اند و این عبد را وکیل نموده‌اند که آنچه مصلحت بداند اخذ نموده در ساحت اقدس اظهار دارد لذا این عبد گندمی مخصوص حرم و مسافرخانه گرفته اگر آنحضرت بتوانند آن وجه را نقد بفرستند که بوجه آن گندم داده شود اولی است والا هرچه را آنحضرت مصلحت بدانند معمول دارند چونکه این ایام جمیع اشیاء بواسطه جنگ ترقی نموده مثلاً گندم بحساب خروار عجم هشت تومان شده و هر یوم هم در تزايد است و همچنین آن وجه دیگر را که مرقوم داشته‌اند

9 Another submission is that several letters were written in response to the blessed letters of the friends of God - upon them be the Glory of God - and were sent; the sooner they arrive the better.

9 عرض دیگر آنکه چند مکتوب در جواب دستخطهای مبارکه اولیای حق علیهم بهاء الله عرض شده ارسال شد هرچه زود برسد اولی است

10 May my spirit be sacrificed for you - this matter had been overlooked and since its submission was necessary it is hereby submitted: The vases that were sent last were very well received. They said although the Most Great Prison was not and is not a place for using such items, yet since their craftsmanship was refined and perfect, We accepted them, and these bear no resemblance whatsoever to the previous vases. End quote. And they were not given to the intended person for whom these items had been specifically requested. And in truth, since this was glad tidings, it was therefore submitted.

10 روحی فداک اینفقره از نظر رفته بود و چون عرضش لازم بود لذا عرض میشود گلدانها که در آخر ارسال فرموده [بودند] بسیار مقبول افتاد فرمودند اگرچه سجن اعظم مقام استعمال این اشیاء نبوده و نیست ولکن چون صنعتش لطیف و کامل است قبول نمودیم و این بهیچوجه شباهتی بگلدانهای سابق نداشته و ندارد انتی و بشخص معهود که مخصوص او این اشیاء طلب شده بود داده نشد و فی الحقیقه چون این بشارتی بود لذا عرض شد

11 The servant.

11 خادام

BH00923

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High!
- 2 The Supreme Pen hath trembled by reason of this most grievous calamity which hath saddened the Wronged One whilst in this remote spot. By God! Through it were all created things disturbed, and the Divine Lote-Tree did cry out from the all-glorious horizon: "Grief be to God, the Sovereign Lord, the Almighty, the All-Knowing, the All-Wise!"
- 3 O Pen of the Most Ancient Being! Make mention of him who turned towards the Most Great Prison, who circled round the Throne, and who sacrificed himself for God, the Lord of all worlds. He is now in the All-Glorious Horizon and the Supreme Companion, and was named Mihdi in the kingdom of creation - he who heard the Call when it was raised betwixt earth and heaven, who turned unto the Countenance, and who took hold of the Book with the power of God, the Sovereign Lord, the Mighty, the All-Praised.
- 4 He ascended unto God as a stranger and was buried in His vicinity, whereupon the Ocean of Pre-existence shed upon him that which the creatures are powerless to describe. To this beareth witness the Tongue of God, the Sovereign Lord, the Mighty, the Wondrous. He quaffed the choice wine of life when it was unsealed by the hand of his Lord, the All-Merciful, and turned unto the Self-Subsisting when mankind was in great turmoil. He adorned himself with the raiment of certitude when people were in manifest doubt, and attained unto the Day of God, witnessed the Resurrection and its mysteries, and heard the call of the Wronged One from the horizon of His name, the Self-Subsisting. There is none other God but He, the Almighty, the All-Knowing, the All-Wise.
- 5 We bear witness that he stood firm in the Cause when earthquakes seized all the tribes of the earth, and he witnessed, acknowledged, confessed and was assured of the Word whereby the backs of those who disbelieved in God, the Lord of all worlds, were broken. By God! He bore a Word which the dwellers of the heavens and earth were powerless to bear, save whom God willeth - the Lord of the seen and the unseen, and the Lord of this noble station.
- 1 هو الأقدس الأعظم العلى الأعلى
- 2 قد ارتعد ظهر القلم الأعلى من هذه المصيبة الكبرى التي تذكر بها المظلوم اذ كان في هذا المقام البعيد تالله بها تكدت حقائق الأشياء و نطقت السدرة المنتهى من الأفق الأبهى الحزن لله الملك المقتدر العليم الخبير
- 3 ان يا قلم القدم ان اذكر من توجه الى السجن الأعظم و طاف حول العرش و فدى نفسه لله رب العالمين انه لبالمنظر الأبهى و الرفيق الأعلى و سمي بالمهدي في ملكوت الانشاء الذي سمع النداء اذ ارتفع بين الأرض و السماء و توجه الى الوجه و اخذ الكتاب بقوة الله الملك العزيز الحميد
- 4 انه صعد غربياً الى الله و دفن في جواره اذاً رشح عليه بحر القدم ما عجز عن ذكره الخلائق يشهد بذلك لسان الله الملك العزيز البديع انه شرب رحيق الحيوان اذ فك بيد قدرة ربه الرحمن و اقبل الى القيوم اذ كان الناس في اضطراب عظيم انه تزين بقميص الايقان اذ كان الناس في ريب مبين و فاز بيوم الله و شاهد القيام و اسراره و سمع نداء المظلوم من افق اسمه القيوم انه لا اله الا هو المقتدر العليم الخبير
- 5 نشهد انه قد استقام على الأمر اذ اخذ الزلازل قبائل الأرض كلها و شهد و اعترف و اقر و ايقن بالكلمة التي بها انكسر ظهر الذين كفروا بالله رب العالمين تالله انه قد حمل كلمة عجزت عن حملها سكان السموات و الأرضين الا من شاء الله رب ما يرى و ما لا يرى و رب هذا المقام الكريم

- 6 We have sanctified him, purified him, and cleansed him with the waters of the Kawthar of his Lord's mercy, the All-Forgiving, the All-Generous. By the life of God! None among the people recognized him except whom God pleased. Thus doth the Tongue of Grandeur make clear as a token of His grace. He, verily, is the All-Bountiful, the Ancient of Days.
- 7 Soon shall the Beloved of the world present Himself before his resting-place, and with Him shall appear the Concourse on High and the denizens of Paradise - exalted, exalted be His most great favor; exalted, exalted be His all-pervading generosity. We visit him from this spot at this very moment and say:
- 8 Upon thee be the fragrances of thy Lord the All-Merciful's utterance and the sweet-scented breezes of thy Lord the Mighty, the Peerless's mercy. By the life of God, verily He was alive in the Kingdom of God - He heareth and seeth, yet most of the people are heedless. [By God!] He hath adorned himself with the garment of immortality. And he who lamenteth for him hath not discovered the hidden, concealed, and treasured mysteries. Soon shall he behold his most exalted station and cry out: "Blessed art thou, O thou who hast believed in Him through Whom the Tongue of Grandeur hath spoken between earth and heaven, and the Spirit, the Faithful One, hath cried out: 'Praise be to God, the One, the Almighty, the All-Powerful!'" Whoso seeth him in his station is bewildered and thunderstruck by the effulgent rays of that luminous station.
- 9 By God! The people of Baha are not grieved by the assault of calamities nor by the hosts of the oppressors. They testify that death is truth and it draweth them nigh unto a station ordained for them by the Ordainer, the Ancient. Know ye, O people of Baha, that My grief is caused by the lamentation of My loved ones and the cry of My chosen ones; otherwise, by the life of God, We observe and rejoice in that the beloved hath ascended unto his Beloved, the Mighty, the Praiseworthy. Were the veil to be lifted, assuredly the hearts and souls would take flight unto the Supreme Companion. To this testifieth everyone who hath found the fragrance of the mysteries of his Lord, the Concealer, the Manifest, the Mighty, the Impregnable. We have not mentioned him because of his relation to Us, but because of his turning unto the horizon of Revelation and his facing the Countenance after the passing away of all things. Blessed is he who draweth nigh unto his dust and standeth at his grave and uttereth that which the Lote-Tree of the End hath spoken at this moment wherein the Wronged One walketh and the tongue speaketh and the Pen moveth by His decisive,
- 6 أَنَا قَدَّسْنَاهُ وَزَهَّنَاهُ وَطَهَّرْنَاهُ مِنْ بَحَارِ كَوْثَرِ رَحْمَةِ رَبِّهِ الْغَفُورِ الْكَرِيمِ لِعَمْرِ اللَّهِ مَا عَرَفَهُ النَّاسُ إِذْ كَانَ بَيْنَهُمْ إِلَّا مِنْ شَاءَ اللَّهِ كَذَلِكَ تَبَيَّنَ لِسَانُ الْعِظَمَةِ فَضْلًا مِنْ عِنْدِهِ أَنَّهُ هُوَ الْفَضَّلُ الْقَدِيمُ
- 7 سَوْفَ يَحْضُرُ إِمَامَ رَمْسِهِ مَحْبُوبِ الْعَالَمِ وَ سَيَحْضُرُ مَعَهُ الْمَلَأُ الْأَعْلَى وَ أَهْلُ الْجَنَّةِ الَّذِي تَعَالَى تَعَالَى فَضْلُهُ الْأَعْظَمُ تَعَالَى تَعَالَى كَرَمِهِ الْعَمِيمِ أَنَا نَزُورُهُ مِنْ هَذَا الْمَقَامِ وَ فِي هَذَا الْحِينِ وَ نَقُولُ
- 8 عَلَيْكَ نَفَحَاتُ بَيَانِ رَبِّكَ الرَّحْمَنِ وَ فُوحَاتُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْفَرِيدِ لِعَمْرِ اللَّهِ أَنَّهُ كَانَ حَيًّا فِي مَلَكُوتِ اللَّهِ يَسْمَعُ وَ يَرَى وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ [تَاللَّهِ] أَنَّهُ تَزَيَّنَ بِقَمِيصِ الْبَقَاءِ وَ الَّذِي نَاحَ فِيهِ أَنَّهُ مَا أَطْلَعَ بِالْأَسْرَارِ الْمَكْتُومَةِ الْمُسْتَوْرَةِ الْمَكُونَةِ سَوْفَ يَرَى مَقَامَهُ الْأَعْلَى وَ يَصِيحُ هَتِئَنًا لَكَ يَا مَنْ آمَنْتَ بِالَّذِي بِهِ نَطَقَ لِسَانُ الْكِبَرِيَاءِ بَيْنَ الْأَرْضِ وَ السَّمَاءِ وَ صَاحَ رُوحُ الْأَمِينِ الذِّكْرُ لِلَّهِ الْفَرْدِ الْمُقْتَدِرِ الْقَدِيرِ مِنْ يَرَاهُ فِي مَقَامِهِ يَتَحَيَّرُ وَ يَنْصَعِقُ مِنْ بَوَارِقِ ذَلِكَ الْمَقَامِ الْمُنِيرِ
- 9 تَاللَّهِ أَهْلُ الْبَهَاءِ لَا تَحْزَنُهُمْ سَطْوَةُ الْبِلَاءِ وَ لَا جُنُودُ الظَّالِمِينَ وَ يَشْهَدُونَ بِأَنَّ الْمَوْتَ حَقٌّ وَ يَقْرَبُهُمْ إِلَى مَقَامٍ قَدَّرَ لَهُمْ مِنْ لَدُنْ مُقَدَّرٍ قَدِيرٍ فَاعْلَمُوا يَا أَهْلَ الْبَهَاءِ أَنَّ حَزَنِي بِضَجِيجِ أَحِبَّائِي وَ صَرِيحِ أَوْلِيَائِي وَ مِنْ دُونِ ذَلِكَ لِعَمْرِ اللَّهِ أَنَا نَرَى وَ تَفْرَحُ بِمَا صَعَدَ الْحَبِيبُ إِلَى مَحْبُوبِهِ الْعَزِيزِ الْحَمِيدِ لَوْ نَكْشَفَ الْغَطَاءَ لِيَطِيرُنَ الْأَفئِدَةُ وَ الْقُلُوبُ إِلَى الرَّفِيقِ الْأَعْلَى يَشْهَدُ بِذَلِكَ كُلٌّ مِنْ وَجَدَ عَرَفَ اسْرَارَ رَبِّهِ السَّتَّارِ الْمُبِينِ الْعَزِيزِ الْمُنِيعِ أَنَا مَا ذَكَرْنَاهُ لِنَسْبَتِهِ إِلَيْنَا بَلْ لِاقْبَالِهِ إِلَى أَفْقِ الْوَحْيِ وَ تَوَجُّهِهِ إِلَى الْوَجْهِ بَعْدَ فَنَاءِ الْأَشْيَاءِ طَوْبِي لِمَنْ تَقَرَّبَ إِلَى تَرَبِّهِ وَ قَامَ عِنْدَ قَبْرِهِ وَ نَطَقَ بِمَا نَطَقَتْ السَّدْرَةُ الْمُنْتَهَى فِي هَذَا الْحِينِ الَّذِي يَمْشِي الْمَظْلُومُ وَ يَنْطِقُ اللِّسَانُ وَ يَتَحَرَّكُ الْقَلَمُ بِأَمْرِهِ الْمُبْرَمِ الْحَكِيمِ طَوْبِي لَهُ ثُمَّ طَوْبِي لَهُ وَ لِأُمَّةٍ الَّتِي صَبَرَتْ وَ رَضِيَتْ بِمَا قَضَى مِنْ لَدُنْ مُقْضَى خَيْرٍ

wise command. Blessed is he, and blessed is the handmaiden who hath shown patience and been content with what hath been ordained by the Ordainer, the All-Informed.

- 10 Verily the Tongue of the Ancient turneth toward the horizon of Thy grace and the heaven of Thy bounty and the ocean of Thy bestowal. Then remember his brother who was named 'Ali before Naqi, through that which floweth from the ocean of generosity, that the hearts of those whom sorrows have overtaken in this calamity may be gladdened - this calamity which hath caused the people of the pavilion of sinlessness to wail in this spot whereon the throne of God, the Lord of the worlds, hath been established. O My handmaidens! Be not grieved by the calamities of the world - they shall pass away and not endure. Rejoice in God's decree, for verily He commandeth what is right and acteth accordingly, as a grace from His presence. He is, verily, the Forgiving, the Merciful.

- 11 We testify that he turned from the Land of Ha to the Ultimate Goal and the Most Glorious Horizon, and attained the presence of the Countenance, and heard the call of his Lord, the Most Exalted, with manifest joy. Blessed is he in that he acknowledged and confessed that which most of creation denied, and ascended unto God when the fragrance of his Lord's love, the Bestower, the Mighty, the Dear, the All-Encompassing, was diffused from his heart. This journey, which he achieved in his final days, profiteth him. By the life of God, this is a deed that adorneth every glorious tablet. We have forgiven him and adorned him with the ornament of his Lord's tender mercy, the Forgiving, the Merciful. Joy be unto him who remembereth him purely for the sake of God. He is of those who have attained unto the command of their Lord, the Commander, the Bestower, the Generous. We beseech God to assist the handmaiden and those with her, and to adorn her once again with the ornament of patience. Verily, He is the Ruler over whatsoever He willeth.

- 12 O Leaf! Grieve not. We counsel thee to manifest beautiful patience. By God! He who hath drunk of My sealed wine grieveth not for any calamities save what hath befallen the Beloved through that which the hands of the oppressors have wrought, and verily in the greatest grief He calleth out with the loudest cry between earth and heaven unto God, the Creator of all things, in such wise that neither the hosts of the earth in their ranks, nor the multitudes which cause the limbs of the mighty to quake, could hinder Him, and through which every powerful and great one hath appeared. Were We to complain of anything, We would complain of Our life amidst My servants, yet We rejoice in Our concealment and Our manifestation from

10 أنّ لسان القدم توجّه الى افق فضلك و سماء جودك و بحر عطائك ثم اذكر اخاه الذي سمى بعلي قبل نقى بما ترشح من بحر الكرم لتفرح به قلوب الذين اخذتهم الأحران في هذه المصيبة التي بها ناحت اهل سرادق العصمة في هذا المقر الذي استقر فيه عرش الله رب العالمين يا امائي لا تحزن من مصائب الدنيا انها تنفي ولا تدوم ان افرح بقضاء الله انه يأمر بالمعروف ويعمل به فضلاً من عنده انه هو الغفور الرحيم

11 نشهد انه توجّه من ارض الهاء الى الغاية القصوى والافق الأبهى وحضر تلقاء الوجه و سمع نداء ربه العلى الأعلى بفرح مبين طوبى له بما اقر و اعترف ما انكره اكثر الخلق و صعد الى الله اذ توضع من قلبه عرف محبة ربه الوهاب المقتدر العزيز المحيط و ما ينفعه هذه السفر الذي فاز في آخر ايامه لعمر الله هذا عمل يتزين به كل لوح منيع انا غفرناه و زيناه بطراز عناية ربه الغفور الرحيم نعيماً لمن ذكره خالصاً لوجه الله انه ممن فاز بأمر ربه الأمر المعطي الكريم نسأل الله بأن يوفق أمة و من معها و يزينها بطراز الصبر مرة اخرى انه هو الحاكم على ما يريد

12 يا ايّها الورقة لا تحزني انا نوصيك بالصبر الجميل ان الذي شرب رحيق المختوم تالله لا يحزن من المصائب كلها الا بما ورد على المحبوب بما اكتسبت ايدي الظالمين و انه في الحزن الأكبر يدع البشر بأعلى النداء بين الأرض و السماء الى الله خالق الأشياء على شأن لا تمنعه صفوف الجنود و لا كثرة الألوف التي بها ترتعد فرائص الأشداء و ظهر كل قوى عظيم انا لو نريد ان نشكو من شيء لنشكو من حيوتى بين عبادى و نفرح بغيبتي و ظهورى من افقى و طلوعى في عالم من عوالمى و استقرارى على عرش باطنى

Mine horizon, and My dawning in one of My worlds, and My establishment upon Mine inner throne. Thus doth your Lord, the Ancient, the Everlasting, inform you. Then We make mention of the Leaf whose letter hath been presented before the Throne. Verily We make mention of her and her mother, even as We mentioned them in bygone years, as a grace from Our presence. He, verily, is the All-Bountiful, the Most Generous. We bear witness that they both have attained unto turning towards God and drawing nigh unto Him, the Beloved of those who know. O Ocean of Utterance! Be still in thy place, for the people would be thunderstruck by thy waves. Take heed lest thou sprinkle upon them beyond their capacity to understand, and be forbearing with them. Verily, Thou art the Clement, the All-Wise.

كذلك اخبركم ربكم الباقي القديم ثم نذكر الورقة
التي حضر كتابها لدى العرش انا نذكرها و امها كما
ذكرناهما في سنين معدودات فضلاً من لدنا انه
لهو الفضل الكريم نشهد انهما فازتا بالاقبال و
التوجه الى الله محبوب العارفين ان يا بحر البيان
ان اسكن في مقامك لأن الناس ينصعقون من
امواجك اياك ان ترشح عليهم فوق عرفانهم و
له معهم انك انت الحليم الرشيد

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BH00966

To: *Mirza Muhammad Taqi Afnan*

Date: 1294 ? [1876-1877]

- 1 In the Name of Our Lord, the Most Powerful, the Most High, the Most Holy, the Most Exalted, the Most Glorious
- 2 All praise, sanctified from peer and likeness, befitteth the Eternal, the Ever-Abiding, the Beloved Who perisheth not, Who, through the sovereignty of His Will and the potency of His Purpose, hath made this mansion the Most Great Scene of Revelation and the Seat of His Throne, and Who, through the movement of the Most Exalted Pen, hath summoned all creation unto the most sublime horizon. He hath bestowed upon all the worlds a drop from the ocean of His knowledge; some turned towards Him while others turned away, forsaking eternal stations through their attachment to ephemeral things. At all times the cooing of the doves of remembrance and utterance is raised, yet most are deprived thereof. They have clung to conjectural divines and are thus barred from the ocean of certitude. Exalted, exalted be His dominion! Exalted, exalted be His proof! Exalted, exalted be His command! Exalted, exalted be His glory above description through letters and words, or attribution through that which the peoples of earth and heaven can comprehend!

1 بسم ربنا المقتدر المتعالى المقدس العلى الأسمى

2 حمد مقدس از قرین و مثال لمیزل و لایزال محبوب
بیزوالی را سزاست که بسطان اراده و نفوذ
مشیتش این قصر را منظر اکبر و مقر عرش
فرمود و بحرکت قلم اعلی اهل انشا را بافق ابی
دعوت نمود شبندی از دریای معرفتش بر عالمیان
مبدول داشت برخی اقبال و گروهی اعراض
نمودند و بحبت اشیاى فانیه از مقامات باقیه
چشم پوشیدند در هر حین تغردات حمامات ذکر و
بیان مرتفع و لکن اکثری از آن محرومند بعلمای
ظنون تشبث جسته اند و از بحر یقین ممنوع شده اند
تعالی تعالی سلطانه تعالی تعالی برهانه تعالی تعالی
امرہ تعالی تعالی شأنه من ان یوصف بالحروف
و الکلمات او ینعت بما ادركه اهل الأرضین و
السموات

- 3 The most perfect and complete antidote hath appeared through the blessing of the Most Great Name, yet most are afflicted with the diseases of ignorance and folly. The Water of Life surgeth before the faces of men, and the Sun of Grace shineth resplendent above their heads, yet all remain veiled save whom our Lord, the All-Forgiving, the All-Bountiful, willeth. By God! Were the servants to attain unto a drop from the Most Great Ocean, surely a hundred thousand worlds and whatsoever hath been created therein would not withhold them from the Most Sublime Horizon.
- 3 دریاى اکل اتم بمبارکى اسم اعظم مشهود ولكن اکثرى بامراض جهل و نادانى مبتلا بحر حیوان امام وجوه ناس در امواج و شمس فضل فوق رؤوس مشرق ولكن کل محتجب الا من شاء ربنا الغفور الکریم لعمرالله اگر عباد برشخى از بحر اعظم فائز میشدند هرآینه صد هزار عالم و ما خلق فيه ایشان را از افق اعلى منع نمیمود
- 4 This servant is feeble and the degrees of exposition are beyond reckoning, yet withal he is commanded to silence. The decree belongeth unto God, the One, the All-Powerful, the All-Compelling, the All-Hearing, the All-Seeing, the All-Knowing, the All-Informed. I testify that there is none other God but Him. He hath ever been and shall ever be. None hath known Him save to the extent permitted. He is the Expositor, the Mighty, the All-Forgiving.
- 4 این عبد کلیل و مراتب بیان فوق احصا و مع ذلک بسکوت هم مأمور الحکم لله الواحد المقندر المهیمن السميع البصیر العالم الخیر اشهد انه لا اله الا هو لم یزل کان و یكون لم یعرفه احد الا على قدر مقدور انه هو المبین العزیز الغفور
- 5 My spirit be a sacrifice for your acceptance, and my soul be a ransom for your steadfastness! The servant hath attained unto that from which wafted the sweet savours of the remembrance of the Beloved - your letter which testified to that whereunto God testified before the creation of the heavens and the earth, that there is none other God but Him. The sweetness of your mention seized me in such wise as can neither be described by the pen nor by the tongue, for it was adorned with the praise of God, the Lord of all worlds. When I succeeded in opening and reading it, I turned toward the Seat of the Throne and presented all that was therein before His Presence. Thereupon the Tongue of Grandeur - my spirit be a sacrifice for His utterance - spoke, and His sweetest of sayings was:
- 5 روحى لاقبالکم الفداء و نفسى لاستقامتکم الفداء قد فاز الخادم بما فاحت منه نفحات ذکر المحبوب و هو کتابکم الذى شهد بما شهد الله قبل خلق السموات و الأرض بانه لا اله الا هو و اخذتنى حلاوة ذکرکم على شأن لا یذكر بالقلم و لا باللسان لانه کان مزیناً بثناء الله رب العالمین و اذا فزت و فتحت و قرأت توجهت الى مقر العرش و عرضت کل ما فيه تلقاء الوجه اذا نطق لسان العظمة و روحى لنطقه الفداء و قال و قوله الأحلى
- 6 "O servant in attendance! He hath testified to that whereunto God hath testified, and hath recognized the Revelation of God and His sovereignty, after which most of the mystics and eloquent ones remained veiled therefrom, and hath known the Day wherein the Truth shall arise and speak amongst creation. Soon shall the world and all that is therein perish, and his testimony unto God, the Lord of the Mighty Throne, shall endure." Here ended His words.
- 6 یا عبد الحاضر انه شهد بما شهد الله و عرف ظهور الله و سلطانه بعد الذى احتجب عنه اکثر العرفاء و البلغاء و عرف اليوم الذى فيه یقوم الحق و ینطق بین الخلق سوف تنفی الدنيا و ما فيها و یتقی شهادته لله رب العرش العظیم انتهى
- 7 At this point such utterances were revealed as this servant was and ever shall be utterly powerless to recount them all. Such words shone forth from the Dawning-Place of utterance that were even a fraction less than a hair's breadth of their light to be shed upon the earth, all would be freed and sanctified from their limited spans and would in all conditions turn unto the Ultimate Goal. This much glad-tidings do I give unto that
- 7 در این مقام بیاناتی فرمودند که این عبد از ذکر جمیع آن البتہ عاجز بوده و خواهد بود کلماتی از مشرق بیان اشراق فرمود که اگر اقل من شعر انوار او در ارض تجلی فرماید کل از آجال محدوده فارغ و مقدس شوند و بمنتهی الآمال در کل احوال توجه نمایند اینقدر بشارت میدهم

honoured person, that his mention was accepted in the Most Holy Court.

- 8 You wrote that you occasionally associate with officials for the purpose of attending to outward affairs. This was presented before His presence, and He said: "This matter is most praiseworthy. In the Kitab-i-Aqdas, all are permitted to associate with different groups, and association with rulers and officials is permissible for several beneficial purposes. Through such association, oftentimes an oppressed one may find deliverance, or a prisoner may be freed, and perchance words may be spoken that cause awakening. Association with such persons is a hundred thousand times preferable to association with the heedless divines and theologians. Nevertheless, association with the divines has also been permitted, that perchance someone may become mindful or gain fear of God. Even as the Most Great Branch - may our souls be a sacrifice for all else beside Him - associates daily with rulers, officials and divines, and continuously maintains relations with people of every kind. Beyond these considerations, all have been commanded to pursue a trade or profession, and this station necessitates association with various classes of people."

8 آنحضرت را که ذکرشان در ساحت اقدس مقبول افتاد و اینکه مرقوم فرموده بودید که گاهی آمد و شد با دیوانبانان لأجل مصلحت امور ظاهر میفرمائید تلقاء وجه معروض شد فرمودند ایفقره بسیار محبوبست در کتاب اقدس کلّ بمعشرت با احزاب مختلفه اذن داده شده‌اند و معاشرت با امرا و حکام بمصالحی چند جایز است چه بسا میشود از معاشرت مظلومی نجات مییابد و یا فقیری از حبس آزاد میشود و شاید هم در وقتی از اوقات کله‌ئی گفته شود که سبب تنبّه گردد و معاشرت با آن نفوس صدهزار مرتبه از معاشرت با علمای غافل و مغل اولی و احسن است معذلک معاشرت با علما را هم اذن فرموده‌اند و لعلّ للحکمه یتذکر احد او یحشی چنانچه حضرت غصن اعظم روح ما سواه فداه در کلّ یوم با امرا و حکام و علما معاشرند و متصلاً از هر قبیل خدمت ایشان مراوده مینمایند و از این مراتب گذشته کلّ را بکسب امر فرموده‌اند و ایتمقام معاشرت اصناف مختلفه را لازم دارد

- 9 Similarly, in another instance He said: "Write to them that We have given you permission for association and the pursuit of your claims. The people of God must associate with all in the utmost spirit of joy and fragrance, that perchance those lost in the valley of error may attain the lights of guidance. Jesus, son of Mary, associated with tax collectors, and most people objected. He said: I have come to associate with sinners that they might become aware and turn from falsehood to truth. Association, kindness and the like are among the attributes of wisdom which all are commanded to manifest. We beseech God to assist Me in loving you and mentioning you in the presence of God, the Powerful, the Supreme, the Mighty, the Great, and to protect the believers from the braying of every brayer, the croaking of every croaker, the barking of every denier, and the howling of every heedless one. Verily He is the Protector, the Powerful, the Mighty, the Invincible."

9 و همچنین در مقام دیگر فرمودند بنویس بایشان که شما را بمعشرت و اخذ مطالبات اذن دادیم باید اهل الله بکمال روح و ریحان با کلّ معاشر باشند که شاید گمگشتگان وادی ضلالت یانوار هدایت فائز گردند عیسی بن مریم با عشارین معاشرت میفرمودند و اکثری از ناس اعتراض نمودند فرمودند که من آمده‌ام که با خطاکاران معاشرت نمایم که شاید متنبّه شوند و از باطل بحق راجع گردند و معاشرت و ملاطف و امثال آن از شئون حکمت است که کلّ بآن مأمورند نسئل الله بأن یوققنی علی حبکم و ذکرکم فی منظر الله المقتدر المهیمن العزیز العظیم و یحفظ الذین آمنوا عن نهیق کلّ ناهق و نعیق کلّ ناعق و قیاع کل منکر و نباح کل غافل انه لهُ الحافظ المقتدر العزیز المنیع

- 10 In the years when the Throne was established in Arabic Iraq, at the end of those days when He intended to migrate, He warned the people in most Tablets about the birds of darkness and the clamor of the croakers. Likewise in the Land of Mystery, and

10 در سنینه که مقرّ عرش عراق عرب بود در آخر ایام که اراده هجرت فرمودند در اکثری از الواح ناس را اخبار فرمودند بطیور ظلمانی و ضوضاء ناعقین و همچنین در ارض سرّ و

also in the Most Great Prison, He specifically stated that the people must again be warned so they might be preserved from such souls. And now in some lands the barking of dogs is raised, and this servant is astonished how people remain veiled from the Supreme Horizon and are deprived of the truth by the words of those who cannot distinguish between right and left. Fie upon them and their understanding and what their hands have wrought! We take refuge with God from the evil of these heedless, deceitful croakers.

- 11 Under all conditions, praise be to God, the Lord of the Worlds. And the glory be upon you and those with you and those who love you, from God, the Mighty, the Beautiful.

همچنین در چنین اعظم که مخصوص فرمودند
که مجدداً باید ناس را اخبار نمود تا از امثال
آن نفوس محفوظ مانند و حال در بعضی بلاد
نباح کلاب مرتفع است و این عبد متعجب
که چگونه میشود که ناس از افق اعلی محتجب
میمانند و بکلمات نفوسیکه مابین یمین و یسار
تمیز نمیدهند از حق ممنوع میگردند اف لهم و
لشعورهم و بما اکتسبت ایدیهیم نعوذ بالله من
شر هؤلاء الغافلين الماکرين الناعقين

11 و فی کلّ الأحوال الحمد لله ربّ العالمین و البهاء
علی حضرتکم و من معکم و علی من یحبکم من لدی
الله العزیز الجمیل

BLIB_Or15700.130, BLIB_Or15711.310,
AQA6#250 p.236

BH01206

To: Sulayman Khan Tunukabani

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God Who hath spoken of the oneness of His Being and caused all things to speak forth His remembrance and praise. Though He hath been described by every tongue, characterized by every utterance, and mentioned by every heart, we testify that He is the Hidden Mystery Who hath never been described throughout all eternity past nor shall ever be mentioned throughout all eternity to come. Exalted be His might and power, exalted be His station and knowledge. The Supreme Pen hath spoken forth in the kingdom of creation, whereupon the dwellers of the cities of names were thunderstruck - some were awakened by the breeze of revelation while others returned to the abyss of divine wrath. I pray and glorify those who have inhaled the fragrance of His days and have attained unto His good-pleasure. They are among the people of Baha. Upon them be the glory of God, the Lord of Names and Creator of earth and heaven.
- 3 Furthermore, your two missives, adorned with the mention of God, were the cause of the heart's rejoicing. God willing, may

1 هو الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذی نطق بتوحید ذاته و انطق الأشياء
بذكره و ثنائه و مع انه وصف بكلّ لسان و نعت
بكلّ بیان و ذکر بكلّ فؤاد نشهد انه هو الغیب
المکنون الذی لم یوصف فی ازل الآزال و لا یذكر
فی ابد الآباد تعالی عزّه و اقتداره و تعالی شأنه و
عرفانه قد انطق القلم الأعلی فی ملکوت الانشاء
إذا انصعق اهل مدائن الأسماء منهم من افاق من
نسمة الوحی و منهم من رجع الی هاویة القهر و
اصلی و اکبر علی الذین وجدوا عرف ایامه و
فازوا برضائه أنهم من اهل البهاء علیهم بهاء الله
مالک الأسماء و فاطر الأرض و السماء

3 و بعد دو مراسله آنجناب که بذكر الله مزین
بود سبب و علت انبساط قلب گردید انشاء الله

you ever remain occupied with the remembrance of the Desired One of the world, and be mentioned in His presence. Regarding what you wrote about the souls in that land who have been set ablaze by the divine fire and have turned toward the Most Exalted Horizon - we beseech God to make them firm and steadfast, for steadfastness is among the most mighty of matters. It hath often been observed that certain souls have turned toward the Cause through one word, yet become veiled through another. Verily He guideth whom He willeth unto the straight path. God willing, your efforts have not been and shall not be in vain. Every soul must arise to serve the Cause for the sake of God and speak with wisdom for His sake. The effect thereof resteth with God, exalted be His glory. He giveth to whomsoever He willeth whatsoever He pleaseth, and ordaineth for whomsoever He desireth whatsoever He desireth.

- 4 The letter from Nawwab Muhammad 'Azimu'd-Din Khan addressed to this evanescent servant was received. That same letter was presented in the Most Holy Court, and magnificent and wondrous Tablets were revealed and sent specifically for him and the souls mentioned therein. God willing, may they attain unto them and be enkindled by the divine fire. This evanescent servant hath also, according to his poverty and lowliness, addressed a letter to them. We beseech God to aid them, draw them nigh, and give them to drink of the sealed wine through His Name, the Mighty, the Manifest, the Hidden.

- 5 Every seed that is sown for the sake of God and falls upon good soil will assuredly, by God's leave, the Revealer of verses, yield boundless good. We beseech God to make your endeavors and efforts yield universal fruits, that all may attain unto the Source and be illumined by the lights of His countenance.

- 6 If you inquire about conditions in this land, praise be to God, it is peaceful. In these days, a number of travelers have, in accordance with the command, set out for their homelands. This servant hath been occupied with writing day and night, and therefore had not the opportunity to send the great mystical circle that was requested. However, two small circles were written and sent. In any case, the shortcomings of this servant must be overlooked and forgiven. Several people have recently arrived at the Most Great Scene from Iran, but there was no news worthy of mention. However, divergent views have not yet attained unto the blessing of unity and concord. The princes are at variance and the divines are in open conflict. They have lost, those who have turned away from God

لهمزل و لا يزال بذکر مقصود عالم مشغول باشید و لدی الوجه مذکور اینکه در باره نفوس آن ارض مرقوم داشتند که بنار شجره الهیه مشتعل گشته اند و باقی اعلی توجه نموده اند از حق میطلبیم ایشانرا ثابت و مستقیم بدارد چه که استقامت از اعظم امور است بسیار دیده شد که بعضی از عباد بکلهئی اقبال نمودند و بکلهء اخری محتجب گشتند آنه لهدی من یشاء الی صراط مستقیم انشاء الله زحمت آنجناب هدر نرفته و نخواهد رفت هر نفسی لله باید قیام بر خدمت امر نماید و لوجه الله بحکمت تکلم کند دیگر تأثیر آن با حق جل کبریا نه بوده و هست يعطی من یشاء ما یشاء و يقدر لمن اراد

- 4 دستخط جناب نواب محمد عظیم الدین خان که باسم این بنده فانی بود رسید همان مکتوب در ساحت اقدس عرض شد مخصوص ایشان و نفوس مذکوره الواح منیعہ بدیعہ نازل و ارسال شد انشاء الله بآن فائز شوند و بنار موقده ربانیہ مشتعل گردند و این عبد فانی هم علی قدر فقری و مسکنی مکتوبی خدمت ایشان معروض داشت نسل الله ان يؤيدهم و يقربهم و يستقيم رحيق المختوم باسمه العزيز المشهود المكنون

- 5 هر [بذری] که لوجه الله زرع شود و در ارض طیبه واقع گردد البتہ خیرات لانهایات باذن الله منزل الآیات از آن ظاهر شود از حق میطلبیم که جهد و سعی آنجناب را مظهر ثمرات کلیه فرماید تا کل بمبداء فائز شوند و بانوار وجه منور گردند

- 6 اگر احوال این ارض را بخواهید الحمد لله ساکن است و جمعی از مسافرن این ایام حسب الامر قصد اوطان خود نموده اند و این عبد لیلاً و نهراً بتحریر مشغول باین جهت مجال نشد که دائره منیعہ کبیره که خواسته بودند ارسال شود و لکن دو دائره صغیره نوشته ارسال شد در هر حال از قصورات این عبد باید اغماض شود و عفو شامل آن گردد چند نفر هم از ایران تازه بمنظر اکبر وارد و اخباریکه قابل عرض باشد نبود و لکن هنوز آرای متشتته بفوز اجتماع و اتحاد فائز نشده امرا مختلف و علما متجاهر قد

and His authority and followed their own idle fancies and vain imaginings.

- 7 The honored Aqa Jamal, upon him be the glory of God, is in prison, and his petitions have repeatedly reached the Most Holy Court. God will soon deliver him through truth. He is verily the Mighty, the Powerful. According to reports, he is respected in prison. When his messenger came to the Most Holy and Most Exalted Presence and requested Aqa Jamal's release from prison, He said: "If he leaves, does he have a house to dwell in?" The messenger replied: "No." He said: "Indeed, his place is in prison." In truth, whatever occurs for the sake of God is beloved to the soul and the heart's desire. What blessing is greater than tribulations that occur in the path of the Beloved? People are asleep; when they die they awaken. Which house hath not been seized by ruin? Which garden hath not lost its splendor to autumn winds? Blessed is the structure not followed by a destroyer. The house that is not seized by extinction and remains protected from the vicissitudes of time is a deed performed for God's sake. We beseech God to aid us in that which He loveth and approveth.

- 8 The very events of the world and its changes are a tablet whereon its extinction hath been inscribed by a manifest pen. Blessed is he who hath cast it aside, blessed is he who hath forsaken it to serve God and manifest His decisive and wise Cause. The world is that which preventeth men from turning toward God, not what heedless servants have understood it to be. Thus hath it been sent down from the Pen of our Most Glorious Lord in a preserved tablet.

خسر الذين اعرضوا عن الله و سلطانه و اتبعوا ما عندهم من الظنون و الأوهام

7 جناب آقا جمال عليه بهاء الله در سجن تشریف دارند و عرایض ایشان متعدهً بساحت اقدس رسیده و از قرار مذکور در سجن محترمند قاصدی از جانب ایشان بساحت اقدس وارد وقتیکه بحضور اقدس فائز شد استدعای مرخصی آقا جمال را نمود که از سجن فارغ شود فرمودند اگر بیرون بیاید خانه دارد که در آن ساکن شود عرض نمود لا فرمودند نعم مقامه فی السجن فی الحقیقه هر امری که الله واقع شود محبوب جان است و مقصود روان کدام نعمت اعظم است از بلائی که در سبیل محبوب واقع شود [الناس] نیام اذا ماتوا انتبهوا کدام بیت است که او را خراب اخذ نمود و کدام بستان است که اریاح خریف روتق آرا نبرد طوبی لبان لا یعقبه من هادم بیتی که آرا فنا اخذ ننماید و از حوادث ایام محفوظ ماند عملی است که الله ظاهر شود نسل الله بأن یوفقنا علی ما یحب و یرضی

8 نفس حوادث دنیا و تغییرات آن لوحی است که براو فنای او از قلم جلی ثبت شده طوبی لمن نبذها طوبی لمن ترکها لخدمة الله و اظهار امره المبرم الحکیم ان الدنيا ما يمنع الناس عن التوجه الى الله لا ما عرفه عباد غافلون کذلک نزل من قلم ربنا الابهی فی لوح محفوظ

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BH01275

To: *Shaykh Ahmad Salmasi al., in Salonika*

Date: 1294 ? [1876-1877]

- 1 He is God, exalted be His glory, majesty and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God Who hath caused all things to speak forth that there is none other God but Him. He hath ever been sanctified above all contingent things and exalted beyond all created beings. Through His all-conquering power He hath created whatsoever He hath willed, and through His pervading Will hath manifested that whereby His servants may ascend. He hath no likeness in creation nor any equal in invention. He doeth as He willeth. He is indeed the One, the Single, the All-Knowing, the All-Wise. 2 الحمد لله الذى انطق كلشئ، انه لا اله الا هو لم يزل كان مقدساً عن الممكّات و متعالياً عن الموجودات قد خلق بقدرته الغالبة ما اراد و ظهر بمشيئته النافذة ما يرتقى به العباد ليس له شبه فى الابداع و لا ندّ فى الاختراع يفعل ما يشاء انه هو الفرد الواحد العليم الحكيم
- 3 And now, the servant hath been honored with your letter which telleth of your ascent and progress, your acceptance and love, your affection and your humility and submissiveness before God, the Lord of what was and what shall be. We beseech the Exalted One to assist you in all conditions and cause you to speak that which shall benefit the servants through wisdom and utterance. He is verily the Mighty, the Bestower. 3 و بعد قد فاز الخادم بكتابكم الذى يحكى عن صعودكم و ارتقائكم و اقبالكم و محبتكم و مودتكم و خضوعكم و خشوعكم لله ربّ ما كان و ما يكون نسئله تعالى بأن يوفّقكم فى كلّ الأحوال و ينطقكم بما ينفع به العباد بالحكمة و البيان انه هو العزيز المنان
- 4 Your petition reached the Most Holy Court and was presented in its entirety. He said: "We have heard your call time and again, and have answered you before and before that, and in this manifest hour. Give thanks unto God for having caused thee to recognize the Dawning-Place of His Cause, Who speaketh in His name amongst the worlds. Convey My greetings to My loved ones who have turned towards God, the All-Knowing, the All-Wise. We beseech God to assist them and grant them the wine of steadfastness. He is verily the Powerful, the Almighty. It behooveth you to remember God in the watches of the night and the ends of the day, at dawn and at eventide. God verily heareth and seeth. He is indeed the All-Encompassing, the All-Hearing, the All-Seeing." 4 عريضه آنجناب بساحت اقدس فائز و تمامه عرض شد فرمودند انا سمعنا نداك مرّة بعد مرّة واجبتاك من قبل و قبل القبل و فى هذا الحين المبين فاشكر الله بما عرّفك مطلع امره الذى ينطق باسمه بين العالمين كبر من قبل احبائى الذين توجهوا الى الله العليم الحكيم نسل الله بأن يوفّقهم و يرزقهم رحيق الاستقامة انه هو المقتدر القدير و لكم ان تذكروا الله فى آناء الليل و اطراف النهار و فى البكور و الاصيل ان الله يسمع و يرى انه هو المحيط السميع البصير انتهى
- 5 Furthermore, He bade me convey to you that you should give the friends of God to drink of the Kawthar of tranquility and the Tasnim of patience and forbearance. Let them not be saddened by the lack of permission to come hither. He verily commandeth them that which profiteth them. Whosoever hath turned to the Most Exalted Horizon and accepted the Ultimate Truth is accounted among those souls whose mention hath been revealed in God's Book, both past and future. 5 و ديگر فرمودند خدمت شما ذکر نمايم كه دوستان الهى را از كوثر سكون و تسنيم صبر و اضطبار بنوشايد از عدم اذن باين سمت محزون نباشند انه يأمرهم بما ينفعهم هر نفسى بافق اعلى توجه نمود و بحق مطلق اقبال كرد او از نفوسى محسوبست كه ذكرشان در كتاب الهى از قبل و بعد نازل شده بايد در كمال فرح و سرور و استقامت تمام بذكر حقّ و خدمت امر مشغول باشيد امورات

Ye should, with utmost joy and gladness and complete steadfastness, occupy yourselves with the remembrance of God and service to His Cause. The affairs in these lands are not in order, and some measure of upheaval is apparent from external sources. All must today fix their gaze upon the horizon of God's good-pleasure and soar in the atmosphere of wisdom. Praise be to God that the names of the loved ones of that land are mentioned in the Most Holy Court, and His favors are manifest towards each one. Likewise, the petitions of those souls were presented in their entirety before His presence. We beseech God, exalted be He, to aid us and them to that which He loveth and is pleased with.

- 6 O thou who hast turned towards God! Thy letter hath come before the Wronged One, and We have heard what thou didst mention therein. We beseech God to assist thee in all conditions and to enable thee to make mention of this beauteous Remembrance. We heard thy call aforesaid and made mention of thee in such wise as to gladden the hearts of the sincere ones. Grieve thou not over anything, but put thy trust in God. Verily, He is with His believing servants. All that thou beholdest shall perish, but that which this exiled Prisoner hath uttered shall endure unto thee. Whatsoever proceedeth today from the Source of the Cause hath been and shall continue to be for the benefit of the loved ones of God. All must be content and thankful with whatsoever the Beloved hath willed. All must be mindful of wisdom. No one should utter words that may cause clamor, perturbation and the turning away of souls, for most people are weak and are unaware of the cups of divine bounty and the lights of the celestial suns. The steadfast and mighty souls must, with the utmost wisdom and utterance, draw these weak ones to the immortal heaven. Whosoever today gazeth with complete certitude and assurance towards the horizon of the All-Merciful is accounted among those who have attained the court of nearness and reunion. All must attain the highest station of joy and delight through hearkening unto this goodly word.

- 7 And likewise was presented the petition of Karbala'i Muhammad. He said: We love him who loveth God and who hath testified to that which God hath testified concerning His Own Self by His Own Self, that there is none other God but Him, the Protector, the Self-Subsisting. O Muhammad! Hold fast unto the Sure Handle and cleave unto the hem of the bounty of thy Lord, the Mighty, the Loving. Be thou content with what hath been ordained for thee. Verily, He knoweth what thou knowest not. He is the Truth, the Knower of the unseen. Grieve not over separation, for He recordeth for whomsoever He willeth the reward of one who hath drunk the Kawthar of

این اراضی مرتب نیست و فی الجمله انقلاب هم از جهات خارجه ظاهر است جمیع باید الیوم بافق رضا ناظر باشند و در هوای حکمت طیران نمایند الحمد لله که اسامی احبای آن ارض در ساحت اقدس مذکور و نسبت بهر یک اظهار عنایت مشهود و همچنین عرایض آن نفوس بتامه تلقاء وجه عرض شد نسل الله تعالی بأن یوفقنا و ایاهم علی ما یحب و یرضی

6 و دیگر آنکه عریضه جناب مشهدی فرج الله علیه بهاء الله عرض شد فرمودند یا ایها المقبل قد حضر کتابک لدی المظلوم و سمعنا ما ذكرت فيه و نسل الله بأن یوفقک فی کل الأحوال و یجعلک مؤیداً علی ذکر هذا الذکر الجمیل قد سمعنا ندائک من قبل و ذکرناک بما استفرحت به افئدة المخلصین لا تحزن من شیء توکل علی الله انه مع عباده الموقنین سیفنی ما تراه و یتقی لک ما نطق به هذا المسجون الغریب آنچه الیوم از مصدر امر ظاهر میشود همان مصلحت احبای الهی بوده و خواهد بود باید کل بما اراد المحبوب راضی و شاکر باشند و باید کل بحکمت ناظر باشند سخنی که سبب ضوضا و اضطراب و اعراض نفوسست از احدی ظاهر نشود چه که ناس اکثری ضعیفند و از کؤوس عنایات الهیه و انوار شمس ربانیه بیخبرند باید نفوس مطمئنه قویه بکمال حکمت و بیان آن نفوس ضعیفه را بسماء باقیه کشانند و هر نفسی الیوم بکمال اطمینان و ایقان بافق رحمن ناظر است او از اهل بساط قرب و وصال محسوبست باید جمیع باصغاء این کلمه طیبه باعلی مقام سرور و فرح فائز گردند انتہی

7 و همچنین عریضه کربلائی محمد فائز شد فرمودند انا نحب من احب الله و شهد بما شهد الله لذاته بذاته انه لا اله الا هو المهیمن القیوم یا محمد تمسک بالعروة الوثقی و تشبث بذیل عنایة ربک العزیز الودود کن راضیاً بما قدر لک انه یعلم ما لا تعلم انه لهُ الحق علام الغیوب لا تحزن من البعد انه یتب لمن اراد اجر من شرب کوثر الوصال من ید عنایة ربه العزیز المحبوب ینبغی لک بأن تفرح

reunion from the hand of the bounty of his Lord, the Mighty, the Beloved. It behoveth thee to rejoice in My remembrance of thee and to thank God, the Lord of what was and what shall be.

- 8 Mention was also made in the Most Holy Presence of Isma'il Aqa and Haji Ibrahim. God willing, may all be engaged in the remembrance of the true Friend in the utmost joy and gladness, and this servant, with faltering tongue, conveyeth greetings to all. The Glory be upon thee and upon them.

بذکری آياک و تشکر الله ربّ ما کان و ما يكون

8 و ذکر جناب اسمعیل آقا و حاجی ابراهیم هم در ساحت اقدس عرض شد انشاء الله باید جمیع در کمال فرح و انبساط بذکر دوست حقیقی مشغول باشند و این عبد بلسان کلیل عرض تکبیر خدمت کل میرساند الباء علیک و علیهم

BLIB_Or11097#020

BH01602

To: 'Ali

Date: 1294 ? [1876-1877]

- 1 He is the Ever-Abiding, the Eternal, the All-Wise Teacher

1 هو الباقي الدائم المعلم الحكيم

- 2 Praise be to God Who hath manifested Himself through His Name, the Letter B, upon the sea of H, whereupon light appeared and spread across the face of the water. Verily He is the Point that cannot be described by the descriptions of the people of creation. Then that holy, primal, eternal Point manifested itself upon the Tablet. Then another point appeared, and verily it was the Primal Will, through which God created all that was and will be, and all that appeared before and will appear unto the end that hath no end. And verily He is the One with power over whatsoever He willeth. His mysteries cannot be known, His signs cannot be comprehended, and His evidences cannot be described. He hath created the Supreme Pen and caused it to speak between earth and heaven. Blessed is he who is attracted by His most sweet call and hath turned toward the Lord of Names. Verily He is the Most Great Remembrance and the Ancient Sign, speaking from this most exalted and resplendent station, and this most luminous and most glorious spot, that there is no God but Him, the Powerful, the Exalted, the Mighty, the Great.

2 الحمد لله الذي تجلّى باسمه الباء على بحر الهاء اذا ظهر نور و تقبّب على وجه الماء و انه هو النقطة التي لا توصف باوصاف اهل الانشاء ثم تجلّت تلك النقطة المقدسة الاولى الابدية على اللوح ثم ظهرت نقطة اخرى و انها هي المشية الاولى خلق الله بها كل ما كان و ما يكون و ما ظهر من قبل و يظهر الى الآخر الذي لا تأخذه النهاية و انه هو المقتدر على ما يشاء لا تعرف اسراره و لا تدرك آياته و لا توصف بيناته قد خلق القلم الأعلى و انطقه بين الأرض و السماء طوبى لمن انجذب بنداؤه الأحلى و توجه الى مالک الأسماء و انه هو الذكر الأعظم و آية القدم ينطق في هذا المقام الأسمى الأسنى و هذا المقرّ الأنور الأبهى انه لا اله الا هو المقتدر المتعالی العزيز العظيم

- 3 O 'Ali! We were in the bath when the servant arrived with thy letter and read it at the door. We found from it the fragrance of thy love, thy sincerity, thy submissiveness and thy humility before God, the Lord of the worlds. Blessed art thou

3 ان يا علی قد تکّأ فی الحمام اذا حضر الخادم بکتابک و قرأه لدى الباب انا وجدنا منه عرف حبک و خلوصک و خضوعک و خشوعک لله رب العالمین نعیماً لک بما فزت بقاء الله اذ کان

in having attained the presence of God when He was in the land of K. By the life of God, this is indeed a manifest bounty. Thou wert present, heard, saw and drank the sealed wine from the hands of thy Lord's bounty, the All-Compelling, the Self-Subsisting. Ask God to grant thee success and aid thee to serve this Wronged One, even as He aided thee before. Verily He is the Powerful, the Exalted, the Mighty, the Beloved.

- 4 When the Wronged One was in the bath, the servant arrived at the door with thy letter and presented all before His presence. O 'Ali! The gaze of favor hath been directed toward thee. Were it not for Him, that which appeared from thee would not have appeared. And regarding what thou didst write about the weakness of the servants and the heedlessness of the negligent souls toward the exalted Truth - the truth is with thee. Yea, the face of the world is turned toward irreligion. In all years, nay in all months, nay in all days, it is far from faith, knowledge and certitude, clinging to doubts and vain imaginings. And for a time it shall continue thus, even as its duration hath been revealed and recorded in God's Book.

- 5 But be not grieved, for the effulgences of the Sun of Truth shall absorb the excessive moisture of nature and shall gather together the scattered letters. This matter is not particular to this age, but hath been thus from before, as a drop from the drops concealed in the ocean of divine knowledge hath been revealed in the holy Tablet of Wisdom. Blessed is he who hath beheld and read and said: "Praise be to Thee, O Thou Who art the Explainer to the worlds!" After the passing of the duration mentioned in the Book, suddenly shall the Cause of God be raised up and all souls shall turn toward it. Verily thy Lord is the True Informer, the Speaking One, the Truthful, the Trustworthy.

- 6 Thou must at all times be occupied with serving the Cause and summon the loved ones to the most great steadfastness, for barking and howling have been and are being raised from every quarter, as We informed thee when We were dawning from the horizon of Iraq and established upon the throne in the Land of Mystery and in this noble spot. In these days the Ancient Beauty hath gone forth from the Most Great Prison, and the place of His manifestation was first in the garden and then in the palace known in this land. And while walking, again the servant presented himself before His presence with pen and ink and made mention of thee. Therefore the Kingdom of Utterance spoke forth with these wondrous and sublime words: The Glory be upon thee and upon those who are with thee among them who have believed and turned their shining faces

فی ارض الکاف لعمر الله انّ هذا لفضل مبين قد حضرت و سمعت و رأيت و شربت الرحيق المختوم من ايدى عطاء ربك المهيمن القيوم فاسأل الله بأن يوفقك و يؤيدك على خدمة هذا المظلوم كما وفقك من قبل انه هو المقتدر المتعالى العزيز المحبوب

4 هنگامیکه مظلوم در حمام بود عبد حاضر با کتاب آنجناب لدى الباب حاضر و جمیع را تلقاء وجه معروض داشت ای علی طرف عنایت بآنجناب متوجه بوده لوله ما ظهر منک ما ظهر و اینکه در ضعف عباد و عدم توجه نفوس غافله بحق منیع نوشته بودید الحق معک بلی وجه عالم بر لا مذهبی متوجه در کل سنین بل در کل شهور بل در کل ایام از ایمان و عرفان و ایقان بعید و بظنون و اوهام متمسک و تا مدتی باین نحو خواهد بود چنانچه میقات آن در کتاب الهی نازل و ثبت شده

5 ولكن محزون مباش چه که اشراقات شمس حقیقت رطوبات زایدۀ طبیعت را جذب خواهد فرمود و تشتیات حروف را جمع خواهد نمود و این فقره نه مخصوص باین عصر است بلکه از قبل هم چنین بوده چنانچه رشی از رشحات مستوره در بحر علم الهی در لوح مقدس حکمت نازل شده طوبی لمن نظر و قرء و قال لک الحمد یا مبین العالمین بعد از انقضاء مدت مذکوره در کتاب بغتۀ امر الله مرتفع و جمیع نفوس باو متوجه ان ربک هو الخیر الصادق المتکلم الناطق الامین

6 باید آنجناب در کل احوال بخدمت امر مشغول باشند و احباب را باستقامت کبری دعوت نمایند چه که نباح و قباق از هر محلی مرتفع شده و میشود که خبرناکم به اذ تکما مشرقاً من افق العراق و مسقراً علی العرش فی ارض السرّ و فی هذا المقام الکریم این ایام جمال قدم از سجن اعظم خارج و مقرر تجلی اولاً در بستان و بعد در قصر معروف این بلاد واقع و در حین مشی مجدداً عبد حاضر تلقاء وجه مع خامه و مداد حاضر و از آنجناب ذکر نمود لذا ملکوت بیان باین کلمات منبعه بدیعه ناطق البهاء علیک و علی من معک من الذین آمنوا و توجهوا

toward the Most Exalted Horizon, this station that is mighty, holy, powerful and wondrous.

بوجههم البيضاء الى الأفق الأعلى هذا المقام
المتنع المقدس العزيز البديع

BLIB_Or15730.014

BH01860

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1294 ? [1876-1877]

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

1 هو الله تعالى شأنه العظمة والافتدادر

2 Praise be to God Who ordained imprisonment for Himself through a wisdom known to none save His Own Self, the One Who dominates earth and heaven. Then He opened its door with the key of His Most Great Name and went forth before all peoples until the Throne was established in this garden, for which God had ordained that which pens are powerless to describe. He, verily, is the Fulfiller of what He promised aforetime in His Tablets, and hath manifested that which lay concealed in God's Books throughout the ages. He it is Who at one time spoke with the tongue of grandeur and glory, and at another time caused His Most Exalted Pen to speak, and there flowed from it that which caused hearts to be troubled and livers to be rent asunder. Blessed is he who is steadfast and firm, and who is radiant and joyous, who heard the call from the Most Exalted Kingdom and turned towards it in the name of his Lord, the Most Glorious, and who was so transported by the rapture of that call that the hosts of creation could not hold him back. Blessed is He Who stretched forth His hand from the bosom of power and delivered whomsoever He willed through His sovereign might which pervades the horizons.

2 الحمد لله الذي قدر لنفسه السجن بالحكمة التي ما
أطلع بها إلا نفسه المهيمنة على الأرض والسماء
ثم فتح بابه بمفتاح اسمه الأعظم وخرج منه امام
الأمم الى ان استقر العرش في هذا البستان الذي
قدر الله له ما [تعجز] عن ذكره الأقلام انه هو
الموقى بما وعد في الواحه من قبل واطهر ما كان
مستوراً في كتب الله في مذ الأعصار انه هو الذي
مرة نطق بلسان العظمة والاجلال وطوراً انطق
قلبه الأعلى وجرى منه ما اضطرب به القلوب
وتقطعت به الأكباد طوبى لثابت مستقيم ولباسم
باهج سميع النداء من الملكوت الأعلى وتوجه اليه
باسم ربه الأبهى واخذه جذب النداء على شأن
ما منعه جنود الانشاء تبارك الذي اخرج يده
من جيب الافتدادر وانقذ من اراد بسلطانه المقتدر
على الآفاق

3 And now, I have received your pen's trace and heard what your letter expressed. God knows your words brought me joy, and I gave thanks to God for this, and turned to the Dawning-Place of the Countenance and presented what was therein. Then the Tongue of Grandeur spoke, saying - and His word is sanctified above the praise of all created things: "We have mentioned him and do mention him as a bounty from God, the All-Knowing, the All-Wise, and We ordain what he desires. He, verily, is the Ordainer, the All-Wise. O My physician! Make mention of My station and My tribulation and what hath befallen Me at the

3 وبعد قد فزت بأثر قلمكم وسمعت ما نطق به كتابكم
علم الله قد سرتني كلماتكم وشكرت الله بذلك و
توجهت الى مشرق الوجه وعرضت ما فيه اذاً
نطق لسان العظمة قال وقوله مقدس عن ثناء
البرية انا ذكرناه ونذكره فضلاً من لدى الله العليم
الحكيم ونقدر ما اراد انه هو المقدر الحكيم طيبى
ان اذكر مقامى وبلائى وما ورد على من عبادى
ان ربك هو المعلم الخبير

hands of My servants. Thy Lord, verily, is the Instructor, the All-Informed."

- 4 For numbered years the Ancient Beauty and Most Great Name dwelt in the prison-house, sometimes in the most dilapidated of dwellings and at times in a more habitable abode. Yet always we passed our days and nights in a single room, the door of which was usually locked, until the Ancient Beauty, through the blessing of the Most Great Name, opened the prison door, as We had previously announced in the blessed Tablets. After arriving at the garden and renowned mansion, which afforded some relief, news arrived from the prison-land that on several occasions the very prison itself had been dearer and more precious than what came after. Yes, the effulgences of the prison have been and will continue to be, even though We changed it for the utmost comfort and delight, and today people of insight behold it as a spacious, vast, wondrous and impregnable station.
- 5 Regarding what they wrote about the Place of Blessing, it was said that God willing their request would be carried out. O beloved of my heart! Truly those souls who have been the cause of this will surely attain their reward. I beseech God to assist all the friends in benevolent undertakings, so that from each and every one of the divine friends may appear a deed that will ensure the perpetuation of their remembrance and exalt the Cause of the Beloved One. Verily, He is the Answerer, the All-Bountiful.
- 6 In this land many different and contrary matters have appeared. In view of the gathering and heedlessness of some, from the beginning it was such that divine blessings rained down from the heaven of bounty at all times upon all, but later due to certain matters it was withheld, until we see what God wills and ordains thereafter. He, verily, is the Ordainer, the All-Knowing.
- 7 The request is that you convey wondrous greetings on behalf of this evanescent nothingness to all the friends.
- 4 سنین معدودات جمال قدم و اسم اعظم در بیت سجن ساکن گاهی در انحراب بیوت و هنگامی در بیت معمور و لکن همیشه لیالی و ایام در بیت واحد بسر میبردیم و اکثر اوقات باب بیت هم مسدود تا آنکه جمال قدم بمبارکی اسم اعظم باب سجن را مفتوح فرمود چنانچه از قبل در الواح مبارکه بآن اخبار داده بودیم و بعد از ورود بستان و قصر معروف که فی الجمله تفرجی حاصل شد اخباری از ارض سجن رسید که چندین مرتبه نفس سجن احب و اعز بوده از آنچه بعد وارد شده بلی اشراقات سجن بوده و خواهد بود ولو انا بدلناه بمنتی الروح و الریحان و الیوم یشاهده اهل البصر مقاماً وسیعاً رَحِیباً بدیعاً منیعاً انتی
- 5 و اینکه در باب محل البرکة مرقوم فرمودند فرمودند انشاءالله بموجب طلب ایشان عمل میشود یا حبیب قلبی فی الحقیقه نفوسیکه سبب آن شده اند البتہ باجر خود فائز خواهند شد از حق میطلب جمیع احباب را بر امورات خیریه تأیید فرماید تا از همه احبای الهی فرداً فرداً عملی ظاهر شود که سبب ابقای ذکر ایشان و اعزاز امر محبوب گردد انه هو المحیب الکریم
- 6 در این ارض بسیار امورات مختلفه مغایره ظاهر شده نظر بجمعیت و عدم مبالات بعضی از اول بقسمی بود که برکت الهی از سماء عطا در کلّ حین بر جمیع نازل و بعد نظر ببعضی امور منع شد تا بعد حق چه خواهد و چه مقدر فرماید انه هو المقدر العلیم
- 7 استدعا آنکه خدمت جمیع احباب از قول این فانی لاشیء تکبیر بدیع برسانید

BLIB_Or11097#027

BH02885

To: Baha'is of Zargan

Date: 1294 ? [1876-1877]

- 1 In the Name of the One God, the All-Seeing, the All-Knowing
بنام یگانه خداوند بیننده دانا
- 2 The Most Exalted Pen proclaims from the Most Glorious Horizon: O people of Za! God willing, may you be blessed with the sweet fragrances of the favors of the Lord of Days, and at all times be engaged in the remembrance of the Beloved of all creation. The glance of mercy is at this moment directed towards you, that perchance you may count this most great bounty as a precious gift and arise to accomplish that which is befitting and worthy in this Day. We have mentioned you before, and this is yet another time, a grace from God, the Lord of the Beginning and the End. Strive that you may not be deprived of the outpourings of the clouds of divine mercy. Speak for the sake of God and fix your gaze upon God.
قلم اعلی در افق ابری میفرماید ای اهل زا انشاء الله بنفحات عنایات مالک ایام فائز باشید و در کلّ احیان بذکر محبوب امکان مشغول لحاظ رحمت در این حین بشما متوجه که شاید این فضل اعظم را غنیمت شمارید و بآنچه الیوم لایق و سزاوار است قیام نمائید انا ذکرناکم من قبل و هذه مرّة اخرى فضلاً من لدی الله مالک الآخرة والأولى جهد نمائید تا از فیوضات سخاوت رحمت رحمانی محروم نمائید الله بگوئید و الی الله ناظر باشید
- 3 How many souls have this year returned to dust while veiled from their Purpose - they neither recognized the Truth nor even attempted to know Him. Woe unto them and unto those who clung to them, turning away from God, the Lord of all worlds. All the companions and loved ones of that land must hold fast with perfect certitude and assurance to the cord of the favor of the Beloved of the worlds, in such wise that all the world would be powerless to prevent them. Blessed are they that hold fast, and joy be to them that stand firm.
چه مقدار از نفوس که در این سنه بتراب راجع شدند در حالتیکه از مقصود محتجب بودند حق را نشناختند بلکه اراده عرفان او را هم ننمودند تبّاً لهم ولّذین تمسکوا بهم معرضین عن الله ربّ العالمین باید جمیع اصحاب و احباب آن ارض بکمال ایقان و اطمینان بحبل عنایت محبوب عالمیان متمسک شوند بشأنیکه جمیع عالم قادر بر منع نباشد طوبی للمتمسکین و نعیماً للمستقیمین
- 4 In all conditions you must be mindful of wisdom, for all creatures have been commanded to observe wisdom in the divine Tablets. Blessed is the soul that has believed and acted according to that which it was commanded by the All-Knowing, the All-Wise. O My loved ones! Hold fast to that which will exalt the Cause of God, then shun that which you have been forbidden in the Book of your Lord, the Evident, the All-Informed. Be not grieved at anything, for He is with you and ordains for you that which will profit you in this world and the next. He, verily, is the Almighty, the All-Powerful.
و در کلّ احوال باید بحکمت ناظر باشید چه که جمیع بریه در الواح الهیه بحکمت مأمورند طوبی لنفس امنت و عملت بما امرت به من لدن علیم حکیم یا احبائی تمسکوا بما یرتفع به امر الله ثمّ اجتنبوا ما نهیم عنه فی کتاب ربکم المبین الخیر لا تحزنوا من شیء انه معکم و یقدر لکم ما ینفعکم فی الدنیا و الآخرة انه هو المقتدر القدیر
- 5 God willing, you must illumine hearts with the lights of divine remembrance and engage in teaching the Cause through word and deed. The world has never had, nor has it now, any constancy. Soon will this spread be rolled up by the hand of power, save the spread of deeds of souls who act for God's sake and speak for God's sake. By My life! Theirs shall be a goodly end.
انشاء الله باید قلوب را بانوار ذکر الهی منور نمائید و بتبلیغ امر قولاً و فعلاً مشغول گردید دنیا را وفائی نبوده و نیست زود است که این بساط پید قدرت پیچیده شود مگر بساط اعمال نفوسیکه الله عاملند و الله ناطق لعمری انّ لهم حسن مآب

- 6 Give thanks to God for having attained unto this Tablet and for the face of your Lord's favor, the All-Forgiving, the All-Bountiful, being turned towards you. And glory be upon you and upon whosoever has heard the call and responded to his Ancient Lord. And praise be to God, the Lord of all worlds.

6 ان اشكر الله بما فزتم بهذا اللوح وتوجه اليكم وجه
عناية ربكم الغفور الكريم والبهاء عليكم وعلى من
سمع النداء واجاب مولاه القديم والحمد لله رب
العالمين

BLIB_Or15730.010

BH02999

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1294 ? [1876-1877]

- 1 He is God, exalted be His glory, the Grandeur and Majesty
- 2 Your letter sent from M has reached this servant. When I broke its seal, the fragrance of your love for our Most Exalted Lord enveloped me. As I read it, I was consumed by the expressions of your eagerness, yearning and attraction to what was sent to you of the words of our Lord, the All-Possessing, the Self-Subsisting.
- 3 Weeping overtook me and I presented myself before the Throne, and appeared before His countenance. Then the Tongue of Grandeur and Majesty spoke in such manner that I was unable to record or write it, and remained powerless to set down what the Tongue of Power had uttered. I returned to my place and spent the night remembering and praising you, for I saw you that night sitting with me as we shared stories until morning.
- 4 I ascended to the Most Exalted Horizon and stood before the Throne. Then the Desired One addressed me and other verses were revealed with the speed of a torrent rushing down from mountains or lightning flashing from clouds - nay, even faster. I was unable to record them. By your life! The wine of verses so intoxicated me that my fingers were prevented from moving and my heart from comprehending what was revealed from the heaven of utterance of our All-Knowing, All-Informed Lord. It was as though I had become a piece of fire as I gazed toward the direction of the Throne like one overcome with bewilderment.

1 هو الله تعالى شأنه العظمة والكبرياء

2 قد تشرف الخادم بكتابكم الذي ارسلته من الميم
فلما فتحت ختمه اخذني نفحة محبتكم ربنا الأعلى
فلما قرأت احرقني ما فيه من اظهار شوقكم و
اشتياقكم وجذبكم فيما ارسل اليك من كلمات
ربنا المهيمن القيوم

3 اخذني البكاء وحضرت به لدى العرش و
عرضت تلقاء الوجه وتكلم لسان العظمة و
الكبرياء على شأن لم استطع ان اثبته او اكتبه
وبقيت عاجزاً عن تحرير ما نطق به لسان القوة
رجعت الى محلي وبتت مع ذكرى حضرتك و
ثنائي لنفسك لأنني رأيت جنابك في تلك الليلة
جالساً معي قصصت لك وقصصت لي الى ان
اصبحت و

4 صعدت الى المقر الأعلى وقت لدى العرش اذا
خاطبني المقصود ونزلت آيات اخرى على سرعة
كالسيل النازل عن الجبال او كالبرق الظاهر من
الغمام بل اسرع ايضاً عجزت عن تحريرها لعمرك
سكر نهم الآيات اخذني على شأن منعت اناملتي
عن الحركة وقلبي عن التفقه ما نزل من جبروت
بيان ربنا العليم الخبير كأني صرت قطعة من النار
و كنت ناظراً الى شطر العرش نظر من بات في
حيرة

5 Exalted is our Self-Subsisting Lord Who has appeared with a sovereignty none has known save His own Self, the Mighty, the Beloved. Would that the people of the world could know what has appeared in creation, and would that the servants could recognize what I witnessed of the signs of my Lord, the All-Possessing, the Omnipotent over what was and what will be. It is submitted that the details were as described.

6 After that beloved one's return from Egypt to Beirut, the Most Great Branch - may my spirit be a sacrifice for the dust of His most precious footsteps - summoned you by telegraph, but it did not reach you. Now time is short and there is no opportunity for more, otherwise my remembrance of you and description of my condition would never end. God willing, I must in the future attain to your wondrous mention. We beseech God to make you one who attracts hearts and minds, and who brings joy to souls and breasts. And glory be upon you.

5 تعالی ربنا القیوم الذی ظهر بسلطان ما عرفه الا نفسه العزيز المحبوب يا ليت اطلع اهل العالم بما ظهر في الامكان ويا ليت عرف العباد ما رأيت من آیات ربی المهيمن المقتدر على ما كان و ما يكون عرض میشود تفصیل از قراری شد که عرض شد

6 و بعد از مراجعت آنخوب از مصر به بیروت حضرت غصن الله الأعظم روحی لثراب مقدمه الأعرّ فدا بتوسط سیّاله برقیه شما را احضار فرمودند ولكن بآنجناب نرسید حال وقت ضیق فرصت عرض بیش از این نه والا لا ينقطع ذكری مع حضرتک و شرح حالی ایاک انشاء الله از بعد باید باذکار بدیع آنخوب فائز شوم نسل الله بأن يجعل حضرتک مجذب الأفئدة والعقول و مشرح القلوب و الصدور و البهآ علیک

BLIB_Or11097#022

BH03206

To: Mulla Abdullah Fadil Zargani (Rafi), in Fars

Date: 1294 ? [1876-1877]

1 He is the Most Holy, the Most Great, the Manifest, the Incomparable

2 O Rafi'-i-Badi', upon whom be the Glory of God! God, the Exalted One, declares: The dawn of meanings has risen and the horizon of knowledge is resplendent and brilliant with the rays of the Sun of utterance. At all times one must remind the people of the realm of possibility through the essence of utterance. I swear by the Sun of the horizon of grace that the drops of the ocean of utterance are more beneficial to the people of the earth than the effulgences of the sun and the spring rains. However, some utterances have caused and continue to cause the extinction of the fire of divine love, as has been heard and continues to be heard from some who have claimed knowledge and unity. We beseech God to cause people to attain unto hearing ears that they may distinguish the utterances of the Sun of Truth from all else and attain their purpose.

1 هو الأقدس الأعظم المبين الفريد

2 جناب رفیع بدیع حق منیع میفرماید فجر معانی طالع و افق عرفان از تشعشعات شمس بیان مشرق و لامع باید در کل احیان بجوهر بیان اهل امکان را متذکر نمود قسم بآفتاب افق فضل که رشحات بحر بیان از برای اهل ارض انفع است از اشراقات شمس و امطار سخاب ربیع ولكن بعضی از بیانات سبب اتحاد نار محبت رحمانی شده و میشود چنانچه از بعضی که دعوی عرفان و توحید نموده اند اصغا شده و میشود از حق میطلبیم ناس را باذان واعیه فائز فرماید تا بیانات شمس حقیقت را از دوش تمیز دهند و بمقصود فائز گردند

3 O Rafi'! God willing, may you be aided through divine bounties to utter words that will cause the enkindling of receptive souls and accepting hearts. God willing, may the Almighty and Exalted One grant unto those who expound a motherly nature and fatherly compassion, that the children of time may be educated and attain unto hearing and sight. You must arise, through God's might and power, to serve the Cause with perfect steadfastness, for the cawing of the ravens and the clamor of the deluded ones have been and continue to be raised from every direction, as was revealed aforetime in the Tablets from the heaven of divine Will. Verily thy Lord is He Who overshadoweth all who are in earth and heaven, and He is verily the All-Knowing, the All-Informed.

3 ای رفیع انشاءالله از فیوضات رحمانی بیاناتی مؤید شوید که سبب اشتعال نفوس مستعدّه و قلوب مقبله گردد انشاءالله حقّ جل و عزّ بیان مبینین را طبیعت لبنی و شفقت پدری عنایت فرماید تا اطفال دهر تربیت شوند و دارای سمع و بصر گردند باید آنجناب بحول الله و قوته با کمال استقامت در خدمت امر قیام نمایند چه که نفاق ناعقین و ضوضاء متوهمین از هر جهتی مرتفع شده و میشود چنانچه در الواح قبل از سماء مشیت الهی نازل شد آن ربّک هو المهیمن علی من فی الأرض و السّماء وانه هو العلیم الخبیر

4 Give thanks unto God for having been mentioned before the Throne, for He hath turned toward thee from this Spot and maketh mention of thee through that which is the spirit of life unto the body of creation. Thy Lord is verily the Clear One, the Generous. We have heard how thou hast praised the Wronged One in various writings. He is verily the All-Hearing, the All-Seeing. We make mention of thee and respond to thee with that which shall cause thy mention to endure in the Kingdom of thy Lord, the Almighty, the All-Powerful. Glory be upon thee and upon him who hath heard and responded, then stood firm in this momentous, mighty Cause.

4 ان اشکر الله بما کنت مذکوراً لدى العرش و انه توجه الیک من هذا المقام و یذکرک بما کان روح الحیوان لجسد الامکان ان ربّک هو المبین الکریم قد سمعنا ما اثنیت به المظلوم فی کتب شتی انه هو السّميع البصیر و ذکرناک و اجبناک بما یتقی به ذکرک فی ملکوت ربّک المقتدر القدر البهاء علیک و علی من سمع و اجاب ثم استقام علی هذا الامر الخطیر العظیم

INBA51:135b,

BLIB_Or15730.013,

KB_620:128-129

BH03511

To: Khadijih Baygum wife of the Bab, in Fars

Date: 1294 ? [1876-1877]

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

1 هو الأقدس الأعظم العلیّ الأبهی

2 Blessed art thou, O My leaf, and blessed art thou in that thou hast attained unto My Beauty, and drunk of the Kawthar of My presence, and quaffed from the Tasnim of My reunion, and soared in the atmosphere of My love, and hearkened unto My melodies and My songs, and witnessed My establishment upon the throne of My utterance, and My speech amongst My servants, and My dawning in the kingdom of My Cause. Give thanks for that which thou hast attained from the ocean of

2 طوبی لک یا ورقتی و طوبی لک بما فزت بجالی و شربت کوثر لقائی و تجرعت من تسنیم و صالی و طرت فی هواّ حیّ و سمعت نغماتی و تغنیاتی و رأیت استوائی علی عرش بیانی و نطقی بین عبادی و اشرافی فی ملکوت امری ان احمدی بما فزت به من بحر جودی و سماء عطائی ثم اعلیّ انا سمعنا ندائک و عرفنا ما انت علیه فی حبّ

My bounty and the heaven of My bestowal. Know thou that We have heard thy call and recognized the depth of thy love for thy Lord, and have answered thee with this utterance whereby the light of oneness hath shone forth and the horizon of grace hath illumined all created things, and the dove of remembrance hath warbled upon the branches of the divine Lote-Tree. Verily, there is none other God but Me, the All-Knowing, the All-Informed.

- 3 Rejoice in what God hath ordained for thee in all His worlds. By the life of God! This is better than all that hath been created in the heavens and earth, yet most men understand not. Thou wert mentioned before the Throne, as attested by that which hath been sent down from the Supreme Pen and by that which the Tongue of Grandeur hath spoken in its glorious station. Let not earthly affairs grieve thee. Rejoice in My remembrance of thee and My turning towards thee from this forbidden spot. Remember thy Lord, the Wronged One, Who throughout His days was in the hands of such as were heedless of the Witness and the Witnessed. Thus have We remembered thee while being outside the prison, through the sovereignty of thy Lord, the Mighty, the Glorious, the All-Loving.

- 4 The Glory rest upon thee and upon those handmaidens who have turned with their hearts to the Most Sublime Horizon and remained steadfast in the Cause in such wise that the croaking of every rejected liar hath failed to deter them. O My leaf! Convey My glorification to the faces of My handmaidens who have attained unto this promised Day and have witnessed that which We witnessed aforetime. Dominion on that Day belongeth unto God, the Possessor of the Unseen and the Seen.

موليك واجبناك بهذا البيان الذى به سطع نور
الأحديّة و انار افق الفضل بين البريّة وتغرّدت
حمامة الذّكر على اغصان السدرة الالهية أنّه لا اله
الا انا المبينّ العليم

3 ان افرحى بما قدّر الله لك فى كلّ عالم من عوالمه
لعمر الله أنّه خير عمّا خلق فى السّموات والأرض
ولكنّ النّاس اكثرهم لا يفقهون أنّك كنت
مذكورة لدى العرش يشهد بذلك ما نزل من
القلم الأعلى و ما نطق به لسان العظمة فى مقامه
المحمود أيّاك ان تحزنك شؤونات الأرض ان
افرحى بذكرى أيّاك و توجهى اليك من هذا
المقرّ المنوع ان اذكرى ربّك المظلوم الذى كان
فى أيامه كلّها بين ايادى الدّين غفلوا عن الشّاهد
و المشهود كذلك ذكرناك اذ كنّا خارجاً عن
السّجن بسلطان ربّك المقتدر العزيز الودود

4 البهآ عليك و على اللآئى توجّهن بقلوبهنّ الى
الأفق الأعلى الأبهى و استقمن على الأمر على
شأن ما منعتنّ نعاق كلّ كاذب مردود يا ورققى
كبرى من قلبى على وجوه امائى اللآئى فزن بهذا
اليوم الموعود و شهدن بما شهدنا من قبل الملك
يومئذ لله مالک الغيب و الشّهود

INBA51:258, BLIB_Or15730.017a,
KB_620:251-252

BH03506

To: Aqa Muhammad Husayn Sarraf Shirazi

Date: 1294 ? [1876-1877]

- 1 He is the Most Powerful, the Most Exalted, the All-Knowing, the All-Wise
- 2 Say: Glory be to Thee, O Thou Who hast, through the movement of Thy most august pen, subdued the concourse of Thy creation, and manifested the pearls of the ocean of Thy wisdom

1 هو المقتدر المتعالى العليم الحكيم

2 قل سبحانك يا من سنّرت ملأ الانشاء من حركة
قلبك الأعلى و اظهرت لآئى بحر العرفان اذ نطق
لسانك بين الأرض و السّمآء اشهد أنّ قدرتك

through the words which Thy tongue hath spoken before all who are in heaven and on earth. I testify that Thy might hath encompassed the whole universe, and Thy mercy surpassed all created things. The powers of the earth have never prevailed against Thee, nor hath the tumult of the nations frustrated Thy purpose. Thou hast revealed in Thy realm whatsoever Thou hadst desired through the power of Thy sovereignty, and hast ordained all things according to the good pleasure of Thy will. From eternity Thou hast inhabited the loftiest heights of Thy dominion and of Thine unfettered sovereignty, and wilt unto eternity continue to abide in the inaccessible retreats of Thy majesty and glory.

- 3 I implore Thee, by Thy Name through which the fragrance of the raiment of Thy presence was wafted, and the gentle winds of Thy bountiful grace passed over all created things, to graciously assist me, at all times and under all conditions, to serve Thy Cause, and to enable me to remember Thee and to extol Thy virtues. Let, then, Thine almighty arms enfold me, O my God, and ordain for me what beseemeth Thy bounty in every world of Thy worlds.

- 4 Thou beholdest, O my Lord, how I have set myself towards the ocean of Thy grace and the adored sanctuary of Thy favors. Deny me not, I pray Thee, the drops which are sprinkled from the ocean of Thy gifts; neither do Thou withhold from me the outpourings of the clouds of Thy tender mercies. I am he, O my God, that hath clung to the resplendent hem of Thy robe, and taken hold on Thy strong cord that none can sever. I testify that Thou hast created me, and nourished me, and brought me up, and fed me, and sustained me, that I may recognize Him Who is the Day-Spring of Thy signs, and the Revealer of Thy clear tokens. I offer unto Thee, therefore, most high praise, O Lord my God, that Thou hast suffered me to attain unto this most sublime station and this most august seat. Thou, truly, art the Great Giver, the Almighty, the All-Bountiful, the Ever-Forgiving, the Most Generous.

- 5 Illumine mine eyes, O my Lord, with the splendors of the horizon of Thy Revelation, and brighten my heart with the effulgence of the Day-Star of Thy knowledge and wisdom, that I may set myself wholly towards Thy face, and be rid of all attachment to any one except Thee, in such wise that the changes and chances of the world will be powerless to hinder me from recognizing Him Who is the Manifestation of Thine own Self, and the Revealer of Thy signs, and the Day-Spring of Thy Revelation, and the Repository of Thy Cause.

احاطت الكائنات ورحمتك سبقت الممكنات ما
عجزك سطوة اهل العالم و ما منعك ضوضاء
الأمم اظهرت في الملك ما اردته بسلطانك و
حكمت بما تعلق به مشيتك انك كنت لم تزل
في علو القدرة والاستقلال و لا تزال في سمو
العظمة و الاجلال

3 اسئلك باسمك الذي به تضوَّت نفحات قيص
وصلك و مرّت على هياكل الوجود ارياح
جودك و فضلك بأن تجعلني في كلّ الأحوال
مؤيداً لخدمة امرك و موقفاً على ذكرك و ثنائك
ثم احفظني يا الهى بذراعى قدرتك و قدرلى ما
ينبغي لجودك في كلّ عالم من عوالمك

4 اى ربّ ترانى مقبلاً الى بحر فضلك و كعبة
عطائك اسئلك بأن لا تجعلنى محروماً عن
ترشحات بحر جودك و لا ممنوعاً عن امطار
سحاب مرحمتك انا الذى يا الهى تشبّثت بذيلك
المنير و تمسكت بجبلك المحكم المتين اشهد انك
خلقتنى و رزقتنى و ربّيتنى و اطعمتني و اغذيتني
لعرفان مطلع آياتك و مظهر بيناتك فأحمدك
اللهم يا الهى بما جعلتنى فائزاً بهذا المقام الأعلى و
هذه الرتبة العليا انك انت المعطى المقدر البازل
الغفور الكريم

5 اى ربّ نور بصرى بأنوار افق ظهورك و قلبى
بتشعشات شمس علمك و حكمتك لأكون
بكلّ متوجّهاً الى وجهك و منقطعاً عن دونك
بحيث لا تمنعني الشؤونات عن عرفان مظهر
نفسك و مطلع آياتك و مشرق وحيك و
مصدر امرك

- 6 Thou art, verily, the Almighty, the Protector, the All-Glorious, the All-Wise.

PM#139

6 أَنْتَ اَلْمُقْتَدِرُ الْمُهَيْمِنُ الْمُتَعَالَى الْعَزِيزُ الْحَكِيمُ

BLIB_Or15730.016e, PMP#139

BH04269

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

Date: 1294 ? [1876-1877]

- 1 In the Name of the one God! Your letter hath reached the Most Great Prison and appeared before Our presence, and that which was inscribed therein was heard. Blessed art thou for having attained unto the recognition of God and His service, and for having turned to the horizon of certitude while the people were in evident doubt.
- 2 At all times ye must remind the people of that city of the divine verses with perfect wisdom, that perchance the darkness of the vain imaginings of heedless souls may not prevent the friends from the splendors of the rays of the Sun of Truth. The wolf howleth and the dog barketh, while the Truth speaketh between earth and heaven that there is none other God but Me, the Self-Subsisting, the Eternal. Say: We have seized those who transgressed against Us, and We shall soon seize those who disbelieved and turned away from God, the Mighty, the Beloved.
- 3 Convey to all the friends in that land greetings from God, and counsel them all with consummate wisdom. Today they must conduct themselves with perfect unity, fellowship and wisdom, and in all circumstances speak in remembrance of the Beloved of all creation. Say: Be not grieved at anything, for verily your Lord, the All-Merciful, is the Restrainer, the Expander, the Ordainer, the Almighty, the Most Mighty, the All-Wise.
- 4 Blessed are ye, O my Afnan, for having heard and turned towards and recognized and remained steadfast in this Cause, whereby the limbs of the learned were made to quake and the pillars of the divines were shaken and every lofty mountain was scattered. He will assist you in that whereunto ye are engaged. He, verily, is the Mighty, the Generous. The glory be upon
- 1 بنام خداوند یکتا کتاب آنجناب در سجن اعظم
تلقاء وجه حاضر و آنچه در او مسطور اصغاً شد
طوبی لک بما فزت بعرفان الله و خدمته و اقبلت
الى افق اليقين اذ كان الناس فى ريب مبین
- 2 در جميع احوال باید اهل آن مدینه را بآیات الهیه
بکمال حکمت متذکر دارید که شاید ظلمت اوهام
نفوس غافله دوستان را از اشراقات انوار شمس
حقیقت منع نماید الذنب یعوی و الکلب ینبح و
الحق ینطق بین السموات و الأرض انه لا اله الا
انا المهیمن القیوم قل انا اخذنا الذین بغوا علینا
و سوف نأخذ الذین کفروا و اعرضوا عن الله
العزیز المحبوب
- 3 جميع دوستان آن ارض را از قبل حق تکبیر
برسانید و کلّ را بحکمت بالغه وصیت نمائید الیوم
باید بکمال اتحاد و وداد و حکمت رفتار نمایند و
در جميع احوال بذكر محبوب امکان ناطق باشند
قل لا تحزنوا من شیء ان ربکم الرحمن هو القابض
الباسط المقدّر المقتدر العزیز الحکیم
- 4 طوبی لکم یا افنانی بما سمعتم و توجهتم و اقبلتم و
استقمتم علی هذا الأمر الذی به ارتعدت فرائص
العلماء و اضطربت ارکان الفقهاء و نسف کلّ
جبل رفیع انه یوققکم علی ما انتم علیه انه هو العزیز
الکریم البهاء علیکم و علی من معکم و علی من یحبکم
خالصاً لوجه الله رب العالمین

INBA51:336, BLIB_Or15730.021e

you and upon those with you and upon those who love you purely for the sake of God, the Lord of the worlds.

BH04452

To: *Siyyid Mihdi Dahaji*

Date: 1294 ? [1876-1877]

- 1 In the Name of God, He who is God, exalted be His glory, the Greatness and the Power. My spirit be a sacrifice for you. Your blessed letter, adorned with the two wings of joy and gladness, arrived at this lowest station which is the abode of this ephemeral one, and from there ascended to the most exalted station, a station above which no height exists and which is sanctified from mention and description. After it was presented in the Most Holy Court, it was stated: "In all conditions there has not been and will not be any loss for that honored one. When loss occurs, gain shall soon appear - thus has spoken the Tongue of Revelation in this forbidden station." God willing, may you be joyful in all conditions and occupied with the remembrance of the Truth. End.
- 2 And further, the letter of the honored Name of Ha, upon him be all the most glorious Glory, arrived and was presented. Perfect kindness was manifest and evident regarding him. This servant also wished to present a petition to his honor, but since for some time no Tablets have been sent from the Most Holy Court in any direction, and likewise divine verses have been suspended, meaning they are not being revealed outwardly, this servant has also delayed in sending petitions until such time as may be deemed appropriate.
- 3 And further, mention was made of the friends in your letter and was presented. Kindness was expressed toward all. This servant conveys greetings to all. This petition is presented very briefly because that honored one is coming, and since the decree of nearness is established, extensive submission would be presumptuous. The Glory be upon you.

1 هو الله تعالى شأنه العظمة والاقتدار روى لكم الفداء نامه مباركہ آنحضرت كه مزین بجناحين فرح و سرور بود بأدنى المقام كه مقرر فانیست وارد و از آنجا صعود نموده بأعلى المقام بر مقامیكه كل علو دون آن واقع و مقدس از ذكر و بیانست وارد بعد از عرض در ساحت اقدس فرمودند در كل احوال از برای آنجناب خسران نبوده و نخواهد بود اذا خسر ربح سوف يظهر ما تكلم به لسان الوحی فی هذا المقام الممنوع انشاء الله در كل احوال مسرور باشند و بذكر حق مشغول انتهى

2 و دیگر مکتوب جناب اسم حاء علیه من كل بهاء ابهاء رسید و عرض شد کمال عنایت در باره ایشان مشرق و ظاهر این عبد هم دوست داشته كه عریضه خدمت ایشان معروض دارد ولكن نظر بانكه از ساحت اقدس مدتیست الواح بجہتی ارسال نشده و همچنین آیات الهیہ توقف نموده یعنی بر حسب ظاهر نازل نمیشود این عبد هم در ارسال عریضه توقف نموده تا چه وقت مقتضی عرض شود

3 و دیگر ذكر دوستان كه در نامه آنحضرت بود عرض شد نسبت بكل اظهار عنایت فرمودند این عبد خدمت جمیع تكبیر میرساند این عریضه بسیار مختصر عرض شد جهت كلیه آنكه آنحضرت تشریف میآورند چون حكم قرب ثابت است عرض زیاد مایه جسارت البهاء علیكم

BLIB_Or11097#021

BH04823

*To: Sadiq, in Sarvistan**Date: 1294 ? [1876-1877]*

- 1 In the Name of God, the All-Knowing, the One! 1 بنام خداوند داننده یگا
- 2 Multiple letters from you were presented at the Most Holy Court and attained the lights of His presence. Praise be to God that you have attained the enduring heavenly bounty which is the recognition of the King of Oneness. In truth, this is the fruit of the tree of existence. God willing, may all the trees of human temples attain and be adorned with this true fruit. 2 کتب متعدده از آنجناب در ساحت اقدس حاضر و بانوار وجه فائز الحمد لله بنعمت باقیه سماءیه که معرفت سلطان احدیه است فائز شدی و فی الحقیقه ثمر شجر وجود اینست انشاء الله جمیع اشجار هیاکل انسانی باین ثمر حقیقی فائز شوند و مزین گردند
- 3 However, today you must fix your gaze upon the Manifestation and what proceeds from Him, detached and freed from aught else. What you have expressed regarding the correspondence of numbers, letters and words was noted, but it would have been better if the time you spent on these matters had been spent on teaching the Cause of God with wisdom and utterance. At all times, beseech the Beloved of the worlds to assist you in serving His Cause. There has been and is no grace greater than this. 3 ولکن الیوم باید آنجناب بظهور و ما یظهر منه ناظر باشند و از دوش فارغ و منقطع آنچه در تطابق اعداد و حروف و کلمات اظهار نمودید ملاحظه شد ولکن اگر آنچه اوقات که در این فقرات صرف نموده اید در تبلیغ امر الله بحکمت و بیان صرف میشد اولی بود در جمیع اوان از محبوب عالمیان بخواهید که شما را بر خدمت امرش مؤید فرماید هیچ فضلی اعظم از آن نبوده و نیست
- 4 Whosoever today quickens the dead of contingent being with the outpourings of the ocean of divine knowledge is accounted before God among those who draw nigh and his name is inscribed in the Preserved Tablet. Blessed is he who attains to this exalted station. 4 هر نفسی الیوم مرده های امکانرا از رشحات بحر عرفان الهی زنده نماید او لدی الله از مقررین محسوب و در کتاب محفوظ اسمش مسطور طوبی لمن فاز بهذا المقام المنیع
- 5 God willing, you will present proofs for the servants through the divine verses and heavenly manifestations that have shone forth from the Dawning-Place of Revelation. Verily, He is with whosoever speaks in His Name and makes mention of Him among His creation. He is, in truth, the All-Knowing, the All-Informed. 5 انشاء الله بآیات الهیه و ظهورات صمدانیه که از مشرق وحی ظاهر شده از برای عباد استدلال نمائی آنه مع من ینطق باسمه و یدکره بین خلقه آنه هو العلم الخبیر
- 6 Give thanks unto God for having aided you to turn towards the Supreme Horizon and for having answered you through this wondrous Tablet. 6 ان اشکر الله بما ایدک علی الاقبال الی الأفق الأعلى و اجابک بهذا اللوح البدیع

BLIB_Or15710.253, BLIB_Or15730.016d

BH04859

To: *Mahdi al-Fath-Abadi*

Date: 1294 ? [1876-1877]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 Every soul that in this Most Great Revelation hath turned unto the Most Exalted Horizon and hath attained unto the splendors of the Sun of Truth - divine mercy shall encompass both that soul and its parents. This is the supreme bounty that hath been and shall continue to be specially designated for this Revelation. Be thou grateful therefore and be of them that remember.

2 هر نفسی در این ظهور اعظم بافق اعلی توجّه نمود و باشرافات انوار شمس حقیقت فائز گشت رحمت الهی او و والدین او را احاطه نماید و این فضل اکبر مخصوص این ظهور بوده و خواهد بود ان اشکر و کن من الذاکرین

3 And whatsoever virtuous deeds have been revealed in the Holy Tablets from the Divine Pen - the benefit thereof shall return both to the doer and to the one for whom it was done. By the life of God! Those souls who have ascended to the Supreme Companion with steadfastness - they witness and are aware. Were We to expound this station, the mountain would soar in its longing to attain the presence of the Causer of causes. Thy Lord is verily the Expounder, the All-Knowing.

3 و آنچه اعمال خیریه که در الواح مقدسه از قلم الهی نازل شده نفع آن بعمل و للذی عمل له راجع بوده و خواهد بود لعمر الله نفوسیکه باستقامت برفیق اعلی صعود نمودند آن نفوس ناظر و مطلقند لو تفصل هذا المقام لیطیر الجبل شوقاً للقاء مالک العلل ان ربک هو المبین العليم

4 The names of the souls mentioned are present before the Throne, and the splendors of the Sun of Divine Providence are directed toward all. Blessed are those souls who in His days took and drank the choice wine of divine love from the hand of favor. This is the most exalted station and the most glorious bounty.

4 اسماء نفوس مذکوره لدى العرش حاضر و اشراقات آفتاب عنایت الهی بر کلی متوجّه طوبی از برای آن نفوس که ریحیح محبت الهی را از ید عنایت در ایامش گرفته و آشامیدند اینست مقام اعلی و فضل ابهی

5 However, all must beseech God - exalted and glorified be He - for steadfastness with perfect humility and supplication. The glory of God rest upon thee and upon them and upon thy wife, from God, thy Lord and the Lord of all that is seen and unseen and the Lord of all worlds.

5 ولكن باید کل بکمال خضوع و ابتهال از حقّ جلّ و عزّ استقامت بطلبند البهاء علیک و علیهم و علی ضلعک من لدی الله ربک و ربّ ما یری و ما لا یری و رب العالمین

6 We, from this station, send Our glorification upon the faces of those who have turned unto God and have acknowledged the permanence of His countenance after the passing of all things. Thy Lord is verily the Judge, the Speaker, the Hearer, the All-Knowing, the All-Wise.

6 انا نکبر من هذا المقام علی وجوه الذین توجّهوا الی الله و اعترفوا ببقائه وجهه بعد فناء کلّ شیء ان ربک هو الحالکم الناطق السّامع العليم الحکیم

INBA84:206b, BLIB_Or15730.020c

BH05209

*To: Ha, in Isfahan**Date: 1294 ? [1876-1877]*

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious
- 2 O Ha! Harken to the call of the Wronged One. Verily, there is no God but Him, the Forgiving, the Generous. That which [...] hath appeared and the matter hath been decreed from before God, the Lord of all worlds. The Wronged One hath emerged from the prison of Akka, whereupon the Kingdom of Names was stirred and every stone cried out: "God hath fulfilled what He promised in the Book. He, verily, is the Expositor, the All-Informed." The garden hath been honored and all creation hath been perfumed by the fragrance that hath wafted from the garment of thy Lord's loving-kindness, the Mighty, the Praiseworthy.
- 3 We have heard thy call and turned toward thee from this noble horizon. Blessed art thou and blessed is he who hath loved thee and hearkened to thy word concerning this firm and wise Cause. We bear witness that thou hast turned toward the Most Exalted Horizon and aided thy Lord, the Lord of Names, and remained steadfast in the Cause when the feet of the mystics slipped. We verily send Our greetings upon thee and upon thy family and those in thy household. By My life! We behold you in manifest sincerity. Ask thou God to enable them that have believed to attain unto that which He hath enabled thee to attain. Thy Lord is verily the Bestower, the Mighty, the Invincible.
- 4 Convey My greetings to My loved ones who have remained faithful to My Covenant and have taken hold of My laws with manifest authority. Upon thee and upon those with thee be the glory of God, the Lord of the heavens and of the earth. Praise be to God, the Lord of all worlds.

1 هو الأقدس الأعظم العلى الأبهى

2 يا حاء ان استمع نداء المظلوم أنه لا اله الا هو الغفور الكريم قد ظهر ما [...] وقضى الامر من لدى الله رب العالمين قد خرج المظلوم من سجن عكاء اذا اهتز ملكوت الأسماء وصاح كل حصاة قد وفي الله بما وعد في الكتاب انه هو المبين الخبير قد تشرف البستان وتعطر الامكان من العرف الذى هاج من قيص عناية ربك العزيز الحميد

3 يا سين انا سمعنا ندائك وتوجهنا اليك من هذا المنظر الكريم طوبى لك و لمن احبك و سمع قولك فى هذا الأمر المبرم الحكيم نشهد انك توجهت الى الأفق الأعلى ونصرت ربك مالك الأسماء و كنت مستقيماً على الأمر اذ زلت اقدام العارفين انا نكبر عليك و على اهلك و من فى بيتك لعمري انا نراكم فى خلوص مبین فاسأل الله بأن يوفق الذين آمنوا على ما وفقك به ان ربك هو المعطى العزيز المنيع

4 كبر من قبل احبائى الذين وفوا بميثاقى واخذوا احكامى بسلطان مبین البهاء عليك و على من معك من لدى الله رب السموات والأرضين الحمد لله رب العالمين عبارت بين [...] در متن لوح موجود نیست

BLIB_Or15730.011b

BH05198

*To: Fatimih**Date: 1294 ? [1876-1877]*

- 1 He is the Most Holy, the Most Great
هو الأقدس الأعظم 1
- 2 O My handmaiden! O My handmaiden! Again I say, O My handmaiden! O My handmaiden! We love to address thee with this word, by the everlastingness of My Kingdom and My Dominion, and the permanence of My names and attributes.
يا امتی یا امتی ثم اقول یا امتی یا امتی نحب ان نخطبک بهذه الكلمة بدوام ملکوتی و جبروتی و بقاء اسمائی و صفاتی 2
- 3 Grieve not over anything or anyone. By the life of God, I am with thee, I am thy companion, thy protector and thy helper. I have mentioned thee before with that which hath perfumed the world, and I mention thee now with that which shall waft the fragrances of the Beloved until a day which none except God, the All-Knowing, the All-Informed, can reckon.
لا تحزنی من شیء و من احد اتی معک لعمر الله اتی مؤنسک و حافظک و معینک قد ذکرک من قبل بما تعطر به العالم و اذکرک فی هذا الحین بما تثر به نفحات المحبوب الی یوم لا یحصیه الا الله العلیم الخبیر 3
- 4 The Supreme Pen calleth out at all times and giveth the gladtidings of boundless favors to the friends. O My handmaiden! O My leaf! Rejoice thou in My mention of thee and My turning towards thee. This is a station that cannot be equaled by the heavens and earths.
قلم اعلى در کلّ احيان ندا میفرماید و دوستان را بعنايات لانهايه بشارت میدهد یا امتی یا ورقتی ان افرحی بذکری ایاک و توجّهی الیک ان هذا شأن لا یعادلّه السموات و الارضون 4
- 5 Love for you and respect for you has been and is obligatory upon every soul, and if the present souls show negligence, assuredly souls shall appear from behind the pavilion of divine Will who shall act according to what hath been revealed from the Supreme Pen, detached from all idle fancies, for verily He knoweth best His servants and He is the Truth, the Knower of the unseen.
بر هر نفسی حبّ شما و احترام شما لازم بوده و هست و اگر نفوس موجوده اهمال نمایند البتّه نفوسی از خلف سراقق اراده الهیه ظاهر شوند و بآنچه از قلم اعلى نازل شده منقطعاً عن الأوهام عامل گردند چه که آنّه هو اعلم من عباده و آنّه لهو الحقّ عالم الغیوب 5
- 6 Convey on behalf of this Wronged One sublime greetings to the handmaidens of that land, and whatsoever hath been ordained in the heaven of favor shall surely come to pass. Glory be upon thee, then glory be upon thee and upon those who are with thee.
اماء آن ارض را از قبل این مظلوم تکبیر منیع برسانید و آنچه در سماء عنایت مقدّر شده البتّه بظهور خواهد رسید البهّاء علیک ثمّ البهّاء علیک و علی من معک 6

BLIB_Or15730.022b

BH05313*To: Ha qabl Sin, in Isfahan**Date: 1294 ? [1876-1877]*

1 In the Name of the One All-Knowing!

1 بنام داننده یگانه

2 May you, at all times, be blessed through the favors of the Intended One of all worlds and be engaged in His remembrance, for whatsoever exists and is visible shall assuredly perish and vanish, except for those souls who have been adorned with the ornament of life through the divine call, who act for the sake of God and who fix their gaze upon His Cause. The deeds and actions of such souls have endured and shall endure for as long as the kingdom of earth and heaven endure.

2 انشاء الله در کلّ احيان بعنايات مقصود عالميان فائز باشيد و بذكرش ذاكر چه كه آنچه موجود و مشهود است البته فانی و مفقود خواهد شد مگر نفوسيكه از ندای الهی بطراز زندگی مزین شده اند و لوجه الله عاملند و بامر الله ناظر اعمال و افعال این نفوس بدوام ملک و ملکوت باقی بوده و خواهد بود

3 Grieve not over this world. Rather, rejoice in what hath been ordained for thee by the Supreme Pen in a clear Book. Preserve it as thou wouldst preserve thine eyes. Thy Lord, verily, is the All-Knowing, the All-Wise.

3 لا تحزن عن الدنيا ان افرح بما قدر لك من القلم الأعلى في كتاب مبين ان احفظه كما تحفظ عينيك ان ربك هو العليم الحكيم

4 Praise be to God that thou hast been mentioned time after time, and again and again, from this luminous Horizon. By the life of God! This is a station that nothing on earth can equal. We beseech God to preserve it. He, verily, is the All-Bountiful, the Ancient of Days.

4 ان احمد الله بما ذكرت مرّة بعد مرّة و كرة بعد كرة فهذا المنظر المنير لعمر الله هذا مقام لا يعادله شيء في الأرض نسل الله بأن يحفظه انه هو الفضل القديم

5 We implore God to assist thee in His remembrance and praise, and to enable thee to achieve that whereby thy remembrance, thy turning unto Him, thy devotion, thy sincerity and thy steadfastness in the Cause of God, the Lord of all worlds, shall endure.

5 از حقّ میطلبیم آجناب را مؤید فرماید بذكر و ثنائش و موفق نماید علی ما یبقی به ذکرک و توجّهک و اقبالک و خلوصک و استقامتک لله رب العالمین

6 Thy letter hath come before the Wronged One, and from it We have inhaled the fragrance of thy love. We have answered thee with this clear Tablet. Glory be upon thee and upon thy brothers and thy family and those who are with thee among such as have believed in God, the One, the Mighty, the Great.

6 قد حضر کتابک لدى المظلوم و وجدنا منه عرف حبّک و اجنناک بهذا اللوح المبين البهاء عليك و علی اخوانک و اهلک و من معک ممن آمن بالله الواحد العزيز العظيم

BLIB_Or15730.011c

BH05511*To: Haydar Beg, in Zanjan**Date: 1294 ? [1876-1877]*

- 1 In the Name of the one true God! بنام خداوند یگّا 1
- 2 Your letter hath been adorned with the lights of the Most Great Countenance. God willing, may you be blessed in all conditions with the favors of the Best-Beloved of the worlds. نگایت بانوار منظر اکبر مزین شد انشاء الله در کل احوال بعنايات محبوب عالميان فائز باشید 2
- 3 Blessed are ye for having borne in the path of God that which none but you have borne, save those whose names have been inscribed in the Book of God, the Mighty, the Wise. Be not grieved by that which hath befallen you, for it hath befallen you in the path of God and for the exaltation of His Word. Today all must hold fast to the cord of steadfastness, and this matter is accounted among the most mighty of deeds before God. طوبی لكم بما حملتم في سبيل الله ما لا حملة دونكم الا الذين نزلت اسمائهم في كتاب الله العزيز الحكيم از آنچه وارد شده محزون مباشید چه که در سبیل حق و اعلاء کلمه الله وارد شده آنچه وارد شد اليوم باید کل بجبل استقامت متمسک باشند و اینفقره از اعظم اعمال لدى الله محسوبست 3
- 4 Verily, We love every patient poor one, every generous rich one, every humble elder, and every modest ruler. By My life! I love the poor and am with them and hear their cry. He, verily, is the All-Accepting, the All-Hearing, the All-Forgiving, the All-Bountiful. انا نحب كل فقير صابر و كل غني منفق و كل كبير خاضع و كل امير متواضع لعمرى انى احب الفقراء و اكون معهم و اسمع ندائهم انه هو المقبل السامع الغفور الكريم 4
- 5 Today all are beheld on a single plane. Blessed is the soul that hath turned to God with perfect steadfastness and manifest certitude. Such a one is like the morning star among other stars. Poverty and wealth are not considered in this station. Blessed is the soul that hath believed and remained steadfast and held fast to that which was sent down in My Manifest Tablet. اليوم كل در صقع واحد مشاهده میشوند طوبی از برای نفسی است که بکمال استقامت و یقین مبین الى الله توجه نمود او بمنزله ستاره صبحگاهيست مابين انجم دیگر فقر و غنا در اینمقام ملحوظ نبوده و نيست طوبی لنفس آمنت و استقامت و تمسکت بما نزل في لوحى المبین 5
- 6 The names of all these souls are present before the Throne. Glad tidings unto them for having attained unto the mention of their names! Give them the glad tidings of My remembrance of them. He, verily, is the Bearer of Glad-Tidings, the Mighty, the Wise. اسامی نفوس مذکوره کل لدى العرش حاضر نعيماً لهم بما فازت اسمائهم بشرهم بذكرى اياهم انه هو المبشر العزيز الحكيم 6

BLIB_Or15730.022a

BH05779

To: Aqa Siyyid 'Ali, in Fathabad

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
 1 هو الأقدس الأعظم العلى الأبهى
- 2 God testifieth that there is none other God but Him, the One Who hath power over whatsoever He willeth. He sendeth down by His sovereignty that which is the water of life unto all possibility and the sign of eternity amongst the nations and the dawning-place of names in the kingdom of creation. Blessed is he who hath heard and accepted and believed and remained steadfast in this Cause whereby the Most Great Trump hath been sounded and all who are in the heavens and earth were thunderstruck, save those whom thy Lord, the Almighty, the All-Powerful, hath willed.
 2 شهد الله أنه لا اله الا هو المقتدر على ما يشاء ينزل بسلطانه ما يكون ماء الحيوان للامكان و آية القدم بين الأمم و مطلع الأسماء فيملكوت الانشاء طوبى لمن سمع و قبل و آمن و استقام على هذا الأمر الذى به نفخ فى الصور الأكبر و انصعق من فى السموات و الأرض الا من شاء ربك المقتدر القدير
- 3 In the Persian tongue, hearken unto the divine utterance. By the Sun of inner meanings, this utterance hath been and shall be the water of life for the sincere ones. Blessed is the soul that hath taken and drunk in His Name, the All-Knowing, the All-Informed.
 3 بلسان پارسی بیان الهی را بشنوقسم بافتاب معانی که این بیان از برای مخلصین کوثر حیوان بوده و خواهد بود طوبی لنفس اخذت و شربت باسمه العلم الخبیر
- 4 Thy call was heard and this wondrous and transcendent Tablet was revealed in reply, that it might testify that thou hast truly turned towards the Truth. Thy petition reached the Most Holy Court and attained the Most Great Presence, and thou wert adorned with the ornament of forgiveness. God willing, thou must strive that perchance thou mayest lead a dead one to the realm of life, or make fresh and verdant a withered one through the waters of divine knowledge. This is the counsel of the Most Glorious Countenance which hath flowed from the Most Exalted Pen. Blessed are they that act.
 4 ندایت اصغا شد و این لوح بدیع منبع در جواب نازل تا شهادت دهد بر اینکه بحق اقبال نمودی و عریضهات بساحت اقدس رسید و بمنظر اکبر فائز شد و بطراز غفران مزین گشتی انشاء الله باید جهد نمائی که شاید مردهئی را بعرضه حیات کشانی و یا پژمردهئی را از ماء معرفت الهی تازه و خرم نمائی اینست وصیت طلعت ابهی که از قلم اعلی جاری شد طوبی للعاملین

INBA84:207, BLIB_Or15730.022c

BH06288

To: Abu al-Hasan, in M N Sh

Date: 1294 ? [1876-1877]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Tongue of Grandeur in the Most Great Prison speaks these decisive words, that perchance the fragrance of divine utterances may enable all the peoples of the world to attain unto eternal life. Blessed is he who has sought the Beloved with his heart, and he who, athirst, has turned to the Kawthar of his Lord's mercy, the Ever-Flowing, the Bestowing, the Mighty, and he who has hearkened to the call of the Desired One and has said: "Here am I, O Beloved of the worlds!"

2 لسان قدم در سجن اعظم باینکلمات محکمت ناطق که شاید عرف بیانات الهیه جمیع اهل عالم را بحیات باقیه فائز نماید طوبی لقاصد قصد المحبوب بقلبه و لذی ظمأ توجه الی فرات رحمة ربه الفیاض المعطى القدير و لطالب سمع نداء المطلوب و قال لییک یا محبوب العالمین

3 Praise be to God that through God's infinite bounty thou hast drunk from the Sealed Wine from which most of the people of the world are debarred. In the first station and primary rank, it was and ever shall be the wine of the love of God and the knowledge of Him. Praise be to God thou hast attained unto it. Strive thou that outward means may not prevent thee from this most exalted station and most sublime horizon.

3 الحمد لله از فضل نامتناهی الهی از رحیق مختوم که اکثر اهل عالم از آن محرومند آشامیدی و در مقام اول و رتبه اولیه رحیق محبت حق و عرفان او بوده و خواهد بود الحمد لله بآن فائز شدی جهد نما تا اسباب ظاهره ترا از این مقام ابی و افق اعلى منع ننماید

4 I swear by the Sun of the horizon of Truth that all that exists in the world cannot equal a single word that flows today from the Most Exalted Pen. Thy letter was present before the Throne and the fragrance of love was inhaled from it. Hold thou fast unto the cord of thy Lord's loving-kindness under all conditions. Verily He beholds whosoever turns unto Him and ordains for him what is best for him in this world and the next. Verily thy Lord is the All-Hearing, the Ordainer, the Mighty, the Generous.

4 قسم بآفتاب افق حقیقت که جمیع آنچه در عالمست معادله نمینماید بذکریکه از قلم اعلى الیوم جاریست کتابت لدی العرش حاضر و نفحات حب از آن استشمام شد تمسک بمجبل عنایة ربک فی کلّ الأحوال انه ینظر من توجه الیه و یقدر ما هو خیر له فی الدنیا و الآخرة ان ربک هو السامع المقدر العزیز الکریم

BLIB_Or15730.020d

BH06021*To: Shaykh Rida Son Of Shaykh Ali, in Shiraz**Date: 1294 ? [1876-1877]*

- 1 In the name of the peerless Lord! Praise be to God - the Sun of bounty is manifest, the Ocean of grace is evident, and the Heaven of providence is elevated. Nevertheless, most people are observed to be veiled and heedless. Indeed, not every ear is worthy to hearken to the divine call, and not every face has been or will be worthy to turn [towards Him], save souls that are assured, content, and well-pleasing. These souls have ever been and shall ever be recipients of divine favors and are mentioned in the presence of the Throne.
- بنام خداوند بیمانند الحمد لله شمس جود مشرق و بحر فضل ظاهر و سماء عنایت مرتفع مع ذلک اکثری از ناس محبوب و غافل مشاهده میشوند بلی هر گوشه لایق اصغاء نداء الهی نه و هر وجهی قابل توجه نبوده و نخواهد بود مگر نفوس مطمئنہ راضیہ مرضیہ و این نفوس لم یزل و لا یزال بعنايات الهی فائزند و در ساحت عرش مذکور
- 2 Verily, be not grieved by anything, trust in God, thy Lord, in all matters, then be assured through the grace of thy Master. He remembereth thee as He remembered thee before. Bear thou witness at all times to that which God hath testified - that there is none other God but Him, the Protector, the Self-Subsisting.
- آنک لا تحزن من شیء توکل علی الله ربک فی کل الأمور ثم اطمئن بفضل مولیک انه یدکرک کما ذکرک من قبل ان اشهد فی کلّ حین بما شهد الله انه لا اله الا هو المهيمن القيوم
- 3 Praise be to God that thou hast inhaled the fragrance of the divine Shirt and turned towards the true Ka'bih. This is the King of deeds and the Sovereign of actions. Thou shouldst in all conditions be grateful to the exalted Truth that He adorned thee with the ornament of His love and caused thee to attain unto the horizon of His knowledge. And assuredly He will ordain whatsoever is required by wisdom and grace. Verily He is the Ordainer of all things and He is the All-Knowing, the All-Wise.
- الحمد لله عرف قیص ربّانی را استنشاق نمودی و بکعبه حقیقی توجه کردی اینست سلطان اعمال و ملیک افعال باید در کلّ احوال حقّ منیع را شاگرد باشی که شما را بطراز محبتش مزین فرمود و بافق عرفانش فائز نمود و البته آنچه مقتضای حکمت و فضل است جاری خواهد فرمود انه لمقدر الأمور و انه هو العليم الحكيم

BLIB_Or15710.255b, BLIB_Or15730.011a

BH06277*Date: 1294 ? [1876-1877]*

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- هو الله تعالى شأنه العظمة و الاقتدار
- 2 کتاب من لدی المظلوم الی الذی اقبل الی الوجه اذ اعرض عنه الذین تمسکوا بالأوهام و نبذوا احکام الله عن ورائهم و كانوا من الخاسرين

- 2 This is a Book from the Wronged One to him who has turned towards the Countenance when those who clung to vain imaginings turned away from it, cast the laws of God behind their backs, and were accounted among the lost.
- 3 We have broken the seal of the Choice Wine - among the people are those who turned towards it and drank, and those who turned away and showed pride before God, the Almighty, the All-Knowing, the All-Wise. Verily, he who has attained to the recognition of the Dawning-Place of his Lord's signs is among those who are nigh unto God in a clear Book. God has ordained for him and his like that which shall preserve their remembrance throughout the duration of His mighty and impregnable Kingdom.
- 4 We summoned the people unto God, the Lord of Names, and made known to them His most exalted horizon. They turned away from Us until they cast Us into this mighty and impregnable Prison. For this We give thanks unto God and make mention of Him in such wise that neither the hosts of the world nor the clamor of nations can prevent Us. Verily, He is the Ruler over whatsoever He willeth through His Name, the Dominant over all worlds.
- 5 Give thanks unto God for this Tablet from which thou dost inhale the fragrance of the garment of grace. Verily, He is the Ever-Forgiving, the Most Generous. Thus has the Dove of Utterance cooed upon the branches of the Tree of Divine Knowledge. Blessed is he who hath heard and is among those who have turned unto God.

3 قد فككتنا ختم الرّحيق من النّاس من اقبل وشرب
و منهم من اعرض واستكبر على الله المهيم
العليم الحكيم انّ الذي فاز بعرفان مطلع آيات ربّه
انه من المقرّين في كتاب مبين قد قدر الله له و
لأمثاله ما يبقى به ذكرهم بدوام ملكوته الممتنع
المنيع

4 انا دعونا النّاس الى الله مالك الأسماء و
عرّفناهم افقه الأعلى انهم أعرضوا منّا الى ان
ادخلونا في هذا السّجن المحكم المتين انا نشكر الله
بذلك و نذكره على شأن لا تمنعنا جنود العالم
ولا ضوضاء الأمم انه هو الحاكم على ما يشاء
باسمه المهيم على العالمين

5 ان اشكر الله بهذا الكتاب الذي تجد منه عرف
قبص الفضل انه هو الغفور الكريم كذلك
هدرت ورقاء البيان على افنان سدره العرفان
طوبى لمن سمع و كان من المقبلين

BLIB_Or15730.018a

BH06304

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great! This is a mention from Us to him who hath turned toward the Supreme Horizon and believed in God, the Almighty, the Self-Subsisting. We make mention of him as We mentioned him before, that he may ascend by the steps of divine good-pleasure unto God, the Mighty, the Beloved. We have heard thy cry and have answered thee through this Tablet, well-preserved. Make mention of thy Ancient Lord through that which hath enabled thee

1 هو الأقدس الأعظم هذا ذكر من لدنا لمن توجه
الى الأفق الأعلى وآمن بالله المهيم القيوم نذكره
كما ذكرناه من قبل ليكون مرتقياً بمرقاة الرّضاء الى
الله العزيز المحبوب قد سمعنا ندائك واجبتناك
بهذا اللوح المسطور ان اذكر موليك القديم بما
أيّدك على عرفان نفسه و عرّفك هذا المقام

to recognize His Self and hath acquainted thee with this praise-worthy station. All things have been sent down from My Most Exalted Pen. Blessed are the people who recognize.

- 2 This is the Day whereof We gave you tidings in the Qur'an through Our true utterance: "The Kingdom on that Day shall be God's, the Lord of what was and what shall be." Verily He speaketh naught except that which beseemeth these days. Thy Lord is, in truth, the All-Knowing, the Knower of the unseen. We have indeed detailed all things aforetime in Our Preserved Tablet. Blessed art thou for having been faithful to God's Covenant on a Day wherein every heedless one remained veiled therefrom.

- 3 We have heard the cry of thy mother, thy sister and thy brother, and have made mention of them through this Pen whereby the sealed choice Wine was unsealed. Give them glad-tidings from Me and remind them of the loving-kindness of their Lord, the Mighty, the All-Loving. We pronounce Our glorification upon thee even as thou didst glorify Him Who stood before the Throne and writeth down the verses of God, the Almighty, the Self-Subsisting.

الحمود قد نزل كل شيء من قلبي الأبهى طوبى
لقوم يعرفون هذا

2 يوم بشرناكم به في الفرقان بقولنا الحق الملك يومئذ
لله رب ما كان وما يكون انه لا ينطق الا بما
ينبغي في تلك الايام ان ربك هو الحق علام
الغيوب وقد فصلنا من قبل تفصيل كل شيء في
لوحننا المحفوظ طوبى لك بما وفيت بميثاق الله في
يوم اعرض عنه كل غافل محبوب

3 قد سمعنا نداء امك واختك واخيك وذكرناهم
بهذا القلم الذي به فك الرقيق المختوم بشهرهم من
قبلي وذكّرهم بعناية ربهم العزيز الودود انا نكبر
عليك بما كبرت على وجهه من قام لدى العرش
ويحرر آيات الله المهيمن القيوم

BLIB_Or15730.021d

BH06654

To: *Mirza Haydar 'Ali Ardistani*

Date: 1294 ? [1876-1877]

- 1 In the Name of God, the All-Knowing, the All-Wise!

1 بنام خداوند عالم دانا

- 2 Your book has arrived at a place whose mention is sanctified above all mention, whose description is sanctified above all description, whose outward appearance is sanctified above [veils], and all that is attributed to it is holy, pure, exalted and glorified. By the life of God! This is a station wherein neither before nor after is mentioned, and verily what was mentioned before has returned to before. I do not wish to interpret or mention it.

2 قد حضر كتابك في مقرر قد كان ذكره مقدساً عن
الأذكار وصفه مقدساً عن الأوصاف وظاهره
مقدساً عن [الغيوب] وكل ما ينسب اليه قد
كان مقدساً منزهاً متعالياً متعظماً لعمر الله هذا
مقام لا يذكر فيه القبل ولا البعد وان ما ذكر من
قبل قد رجع الى القبل وانا لا نحب ان نفسره
ونذكره

- 3 My Most Exalted Pen speaketh naught except that which hath been pronounced with truth between the heavens and the earth. This is a Day of which We informed you beforehand - the Day when mankind shall stand before the Lord of the worlds. In

3 ان قلبي الأعلى لا يذكر الا ما نطق بالحق بين
السموات والأرضين هذا يوم اخبرنا به من قبل
يوم يقوم الناس لرب العالمين لا ينبغي ان نذكر في
هذه الايام الا ما نزل من قلبه العزيز البديع

these days it behooveth us to mention naught save that which hath been revealed from His wondrous and mighty Pen.

- 4 O Haydar! Thou art among those who have attained the presence of their Lord. Remember when thou didst turn thy face in certain years unto God, the Lord of all worlds. We have made mention of thee in a Tablet which none hath comprehended save the All-Knowing, the All-Informed. [The Glory] be upon thee and upon him who hath mentioned God through thy tongue, and upon him who was named Yusuf by God, the Mighty, the Wise.

4 يا حيدر انك من الذين فازوا بقاء ربهم تذكراذ
كنت متوجهاً في سنين معدودات الى الله رب
العالمين انا ذكرناك في لوح ما اطلع به الا العليم
الخبير [البهاء] عليك وعلى من ذكر الله بلسانك
وعلى من سمى يوسف من لدى الله العزيز الحكيم

BLIB_Or15730.021a

BH06659

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The Wronged One hath heard thy testimony and beholdeth thee in thy condition. He is, verily, the All-Hearing, the All-Seeing. Blessed art thou for having acknowledged God and His signs, and for having uttered that which God had testified before His creation. Verily, there is none other God but Him, the Protector, the Mighty, the All-Wise.
- 3 Say: O my God! I beseech Thee by the Name through which, when the veil was rent asunder, they that have recognized Thy unity soared in the atmosphere of Thy nearness, and the sincere hastened to the shores of the ocean of Thy bounty, to make me in all conditions to gaze toward the horizon of Thy Revelation and to speak Thy praise amidst Thy creatures in such wise that neither the opposition of the heedless nor the imaginings of the doubters may hold me back.
- 4 Then I beseech Thee, O my God, to grant me, through Thy grace and bounty, the Kawthar of steadfastness, that I may remain steadfast in Thy Cause and turn away from those who, following their idle fancies, claim that which Thou hast not permitted unto them, nay, hast forbidden them in Thy decisive and mighty Book.
- 5 Furthermore I beseech Thee, O my God, to protect me from the harm of the enemies of Thy Self and to grant me that which

1 هو الأقدس الأعظم العلى الأبهى

2 قد سمع المظلوم شهادتك ويراك فيما انت عليه
انه هو السميع البصير طوبى لك بما اعترفت بالله
وآياته ونطقت بما شهد الله قبل خلقه انه لا اله
الا هو المهيمن العزيز الحكيم

3 قل يا الهى اسئلك بالاسم الذى اذا كشف
الحجاب طار الموحدون فى هواء قربك و سرع
المخلصون الى شاطئ بحر عطائك بأن تجعلنى فى
كل الأحوال ناظراً الى افق وحيك و ناطقاً
بثنائك بين خلقك على شأن لا يمنعنى اعراض
المغلين ولا اوهام المرييين

4 ثم اسئلك يا الهى بأن ترزقنى كوثر الاستقامة
بجودك و فضلك لأكون مستقيماً على امرك
ومعرضاً عن دونك الذين يدعون بأهوائهم ما لا
اذنت لهم بل منعتهم عنه فى كتابك المحكم المتين

5 ثم اسئلك يا الهى بأن تحفظنى من شر اعداى
نفسك و ترزقنى ما ينفعنى فى كل عالم من

shall profit me in every world of Thy worlds. Thou art, verily, powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the All-Wise.

عالمك انتك انت المقتدر على ما تشاء لا اله الا انت العزيز الحكيم

INBA51:272, BLIB_Or15730.016a,
KB_620:265-266, ADM1#022 p.056x

BH07331

To: Aqa Muhammad Ali father of Abdul-Baqi, in Kashan

Date: 1294 ? [1876-1877]

- 1 O my God and my King!

بسمي الأقدم الأعظم يا الهى و سلطانى
- 2 This is a day wherein the vibration of Thy Most Glorious Name hath seized all who are in earth and heaven, and through it the veil was rent asunder and the pearls of Thy mysteries that were hidden within the shell of Thy protection and the sea of Thy knowledge were revealed.

هذا يوم فيه اخذ اهتزاز اسمك الأبهى من فى الأرض و السماء و به كشف الغطاء و ظهرت لآلى اسرارك التى كانت مكنونة فى صدف حفظك و بحر علمك
- 3 I beseech Thee, O Light of hearts and Enchanter of breasts, to ordain for every soul that which befitteth Thy grandeur and Thy generosity and is worthy of Thy sovereignty and Thy bounty.

استلک يا نور القلوب و وله الصدور بأن تقدّر لكل نفس ما ينبغى لعظمتک و کرمک و يليق لسلطانک و جودک
- 4 O Lord! Withhold not Thy chosen ones from drawing nigh unto the Dayspring of Thy Cause and the Dawning-Place of Thy laws. Then inscribe for them from the Most Exalted Pen that which will vouchsafe unto them Thy presence and the visitation of Thy Beauty.

ای رب لا تمنع اصفيائك عن التّقرّب الى مشرق امرک و مطلع احکامک ثم اکتب لهم من القلم الأعلى ما يرزقهم لقائک و زیارة جمالک
- 5 O Lord! They are poor and Thou art in truth the All-Possessing; they are weak and Thou art in justice the All-Powerful; they are athirst in their separation and with Thee is the Kawthar of life, O Thou Who art the Lord of all existence.

ای رب هم فقراء و انت الغنى بالحقّ و هم ضعفاء و انت القوى بالعدل و هم فى ظمأ الفراق و عندک کوثر الحیوان یا مالک الامکان
- 6 Thou art He Who hath ever been exalted in grandeur and glory, and elevated in loftiness and majesty. Thou art, verily, the All-Compelling, the Self-Subsisting.

و انتک انت الذى لم تزل کنت فى علو العظمة و الجلال و سمو الرّفعة و الاجلال و انتک انت المهيمن القيوم

BLIB_Or15696.002a, BLIB_Or15734.2.034b

BH06985

To: Hasan, in Najafabad

Date: 1294 ? [1876-1877]

He is the Most Holy, the Most Exalted

O Hasan! God willing, mayest thou be confirmed by divine bestowals. Be not grieved at what hath befallen the friends of God through the tyranny of the people. Consider the Manifestations of God Who have appeared from the horizon of the divine Command in bygone ages, and Who manifested themselves in the arena of the world to guide these veiled people. All souls today curse and revile the oppressors of the past, while they themselves are engaged in acts even more grievous. Woe unto them and unto their deeds! Soon shall the Sun of Power shine forth from the horizon of God's Will and illumine the whole world with the lights of justice. A hundred thousand worlds cannot compare with a single drop of the choice wine of divine love. Whosoever hath attained unto it hath not and will never pay heed to the world and all that dwell therein. Seize thou the days of thy Lord and be of them that remember Him. No harm hath ever befallen or shall ever befall the people of truth except that they shall surely receive its recompense from God.

هو الأقدس الأعلى

ای حسن انشاء الله بعنايات الهی فایز باشی محزون
مباش از آنچه بر دوستان حق از ظلم خلق وارد
شده تفکر نما در مظاهر الهیه که در قرون ماضیه
از آفاق امریه ظاهر شده اند و از برای هدایت این
خلق محتجب بعرصه عالم جلوه نموده اند نفوس
موجوده الیوم جمیع ظالمین را لعن و سب مینمایند
و خود باعظم از آن مشغولند تباً لهم و لأعمالهم
زود است که شمس اقتدار از افق اراده الهی
مشرق شود و جمیع عالم را بانوار عدل منور فرماید
صد هزار عالم مقابله نمینماید بقطره ای از رحیق
محبت الهی هر نفسی بآن فائز شد اعتنا بعالم و
عالمیان نداشته و نخواهد داشت ان اغتم ایام
ربک و کن من الذاکرین هیچ ضرری بر اهل
حق وارد نشده و نمیشود مگر آنکه البتّه بمکافات
آن من عند الله فائز خواهد شد

BLIB_Or15710.259b, BLIB_Or15730.021c

BH07184

To: Mirza Baqir, in Qumishih

Date: 1294 ? [1876-1877]

1 He is the Most Holy, the Most Great!

2 Your letter has come into the presence of your Lord, the All-Knowing, the All-Informed, and We have answered you as the Lord of Eternity emerged from the Most Great Prison and established His throne in an exalted place. Blessed art thou for having attained unto the praise and mention of God, and for having drunk from His utterance the Kawthar and Salsabil.

3 Beseech God to protect those who have turned towards the Most Exalted Horizon from those who speak according to their

1 هو الأقدس الأعظم

2 قد حضر کتابک و توجه الیه لحاظ ربک العليم
الخبير و اجبتاک اذ خرج مالک القدم من
السجن الأعظم و استقر العرش فی موضع رفیع
طوبی لک بما فزت بثناء الله و ذکره و شربت
من بیانه الکوثر و السلسبیل

3 فاسئل الله بأن یحفظ الذین اقبلوا الی افق الاعلی
من الذین یتکلمون بأهوائهم الا انهم من الصاغرين

own desires - verily, they are among the abased ones. The crier has cried out, and will soon cry out in the cities of God, the Powerful, the All-Knowing, the All-Wise. This is what We foretold you before. Verily thy Lord is the All-Knowing, the All-Encompassing.

قد نعى النّاعق و سوف ينعى فى مدن الله المقتدر
العليم الحكيم هذا ما اخبرناكم به من قبل ان ربك
هو العليم المحيط

- 4 Remind those who are heedless with wisdom and utterance, that they might forsake what they possess, turning unto God, the Lord of all worlds. Be thou steadfast in the Cause through God's might and power. Verily, He is with His servants who are firm.

4 ذكّر الذين غفلوا بالحكمة و البيان لعلّ يدعون ما
عندهم متوجهين الى الله رب العالمين ان استقم
على الأمر بحول الله وقوته انه مع عباده الراغبين

- 5 Thus have We adorned the horizon of thy letter with the sun of the mention of thy Lord's name, the Mighty, the Great. Rejoice thou in this and say: Praise be unto Thee, O Thou Who art the Wronged One of the world, and thanksgiving be unto Thee, O Thou Who art the Lonely Stranger.

5 كذلك زينّا افق كتابك بشمس ذكر اسم ربك
العزیز العظيم ان افرح بذلك و قل لك الحمد يا
مظلوم العالم و لك الشكر يا ايها الغريب الفريد

BLIB_Or15730.012b

BH07441

Date: 1294 ? [1876-1877]

- 1 He is the One sanctified above mention of what has been and what shall be. The Self-Subsisting testifies that He Who speaks in this prison is, verily, the One Who has power over whatsoever He willeth. By His Will hath He created the kingdom of creation and whatsoever hath been created in the heavens. He is, verily, the Almighty, the All-Powerful.

1 هو المقدّس عن ذكر ما كان و ما يكون يشهد
القيوم بأنّ الذى ينطق فى هذا القصر انه هو
المقتدر على ما يشاء قد خلق بارادة من عنده
ملكوت الانشاء و ما خلق فى السماء انه هو
المقتدر القدير

- 2 The Most Exalted Horizon beareth witness that He is the Lord of Names, Who speaketh the truth that there is none other God but Him, the All-Knowing, the All-Wise. The Book speaketh the truth and testifieth to that which the Ancient Beauty hath testified in the Most Great Prison and in this exalted station, that there is none other God but Him, Who hath power over all things. He doeth what He willeth through His sovereignty and ordaineth what He pleaseth.

2 قد شهد الأفق الأعلى بأنّه هو مولى الأسماء ينطق
بالحقّ بأنّه لا اله الا هو العليم الحكيم و الكتاب
ينطق بالحقّ ويشهد بما شهد جمال القدم فى السجن
الأعظم و فى هذا المقام الرفيع انه لا اله الا هو
المقتدر على ما يشاء يفعل بسلطانه ما يشاء و يحكم
ما يريد

- 3 Rejoice within thyself that the face of the Wronged One hath turned toward thee from this luminous horizon. He calleth unto all who are in creation and remindeth them with a reminder whereby the Concourse on High and they who circle round the mighty Throne have been entranced.

3 ان افرح فى نفسك بما توجه اليك وجه المظلوم
من هذا الأفق المبين انه ينادى من فى الانشاء و
يذكرهم بذكره انجذب الملائة الأعلى و الذين طافوا
حول العرش العظيم

- 4 Let not the utterances of those who have disbelieved in God, the All-Knowing, the All-Informed, grieve thee. Put thy trust in Him, then make mention of Him with a truthful and faithful tongue.

4 يَاكَ ان تحزنك مقالات الذين كفروا بالله
العليم الخبير توكل عليه ثم اذكره بلسان صادق امين

BLIB_Or15730.015c

BH07820

To: *Ismaynil-Azamayn, in Shiraz*

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 A Book from Our presence to him who hath attained unto God, the Protector, the Self-Subsisting. Blessed art thou for having visited the House and the Lord of every exalted House. By My life! We perceive the fragrances of the Hijaz which are diffused from that praised Station. We call to mind the Day whereon the Sun of Batha rose above that conspicuous horizon, and the servants opposed Him through their idle fancies and vain imaginings.
- 3 Blessed art thou for having entered the Prison after thy return from the frequented House, and for having heard the call of the Wronged One and drunk the choice wine of reunion from the cup of thy Lord's bounty, the Protector, the Self-Subsisting. Rejoice thou in what hath been mentioned by the Pen of the Imprisoned One, and put thy trust in God in all things.
- 4 From this Station We send Our greetings to those who have turned with illumined faces unto God, the Mighty, the Loving. May the glory rest upon them and upon thee and upon thy brother who hath attained unto the Manifest, the Hidden Name.

1 هو الأقدس الأعظم العلى الأعلى

2 كتاب من لدنا لمن فاز بالله المهيمن القيوم طوبى
لك بما زرت البيت و صاحب كل بيت مرفوع
لعمري انا نجد نفحات الحجاز التي تضيوت من
ذاك المقام المحمود انا نذكر اليوم الذي فيه
اشرقت شمس البطحاء من ذاك الأفق المشهود
و اعترض عليه العباد بما عندهم من الأوهام و
الظنون

3 طوبى لك بما دخلت السجن بعد رجوعك من
البيت المعمور و سمعت نداء المظلوم و شربت
رحيق الوصال من كأس عطاء ربك المهيمن
القيوم ان افرح بما ذكرت من قلم المسجون و توكل
على الله في كل الأمور

4 انا نكبر من هذا المقام على الذين توجهوا بوجوه
نوراء الى الله العزيز الودود انا البهاء عليهم و
عليك و على اخيك الذي فاز بالاسم الظاهر
المكنون

INBA84:160b, INBA84:091b, INBA84:031b

BH07624*Date: 1294 ? [1876-1877]*

He is the Most Holy, the Most Great, the Most Exalted

A remembrance from Us to one who hath turned his face toward his Lord and drawn nigh unto God, the Help in Peril, the Self-Subsisting. O Most Exalted Pen! Make mention of them who have turned toward the Most Great Sea and drunk therefrom, through this Name whereby the Concourse on High and the Station [...] have been blessed. We love to make mention of everyone who hath turned toward God, the Lord of the seen and unseen. The horizons have been filled with the signs of your Lord, the Mighty, the All-Bestowing, yet the people hear not. The Most Exalted Pen moveth morning and evening, yet the people know not. At all times doth the Tongue of Grandeur speak, yet all beings perceive not. They have taken the vain imagining and cast aside the Self-Subsisting. To this doth the Sovereign of Utterance bear witness in this Forbidden Station. Blessed is he who hath renounced the world, turning his face toward the Most Great Name, Who heareth and seeth in this Exalted Station.

هو الأقدس الأعظم الأعلى

ذكر من لدنا لمن توجه الى وجه مولاه و اقبل به
الله المهيمن القيوم ان يا قلم الأعلى ان اذكر الذين
اقبلوا الى البحر الأعظم و شربوا منه بهذا الاسم
الذي به استبرك الملاء الأعلى و المقام [...] انا
نحب ان نذكر كل من توجه الى الله مالك الغيب
و الشهود

قد ملئت الآفاق من آيات ربكم العزيز الوهاب
ولكن القوم لا يسمعون يتحرك القلم الأعلى في
كل صباح و مساء ولكن الناس لا يعرفون و في
كل الأحيان ينطق لسان القدم ولكن الامكان
لا يشعرون و اتخذوا الموهوم و وضعوا القيوم يشهد
بذلك سلطان البيان في هذا المقام الممنوع نعيماً
لمن نبذ العالم متوجهاً الى الاسم الأعظم الذي
يسمع و يرى في هذا المقام المرفوع عبارت داخل
[] در متن لوح موجود نیست

BLIB_Or15730.015a

BH08918*To: Mulla Muhammad Husayn, in Abadih**Date: 1294 ? [1876-1877]*¹ He is the Most Holy, the Most Great

² I began by God's command and returned unto Him, and verily He doth at this moment call thee and make mention of thee in this manifest prison. Whosoever today hath turned unto the Most Glorious Horizon hath attained unto the knowledge of God and is accounted among those endowed with certitude in the perspicuous Book. Blessed is he who hath attained unto this most exalted, this glorious station. Hold fast unto the commandments of God, then act according to that which hath

¹ هو الأقدس الأعظم

² قد بدئت بأمر من الله و رجعت اليه و الله هو
في الحين يناديك و يذكرك في هذا السجن المبين
هر نفسى اليوم بافق ابيه توجه نمود او يعرفان الله
فائز و از اهل يقين در كتاب مبين مذكور است
طوبى لمن فاز بهذا المقام الأعظم الرفيع تمسك
بأحكام الله ثم اعمل بما نزل في كتاب الله رب

been sent down in the Book of God, the Lord of all worlds. Verily it shall profit thee in this world and in every world of the worlds of thy Lord, the All-Knowing, the All-Informed.

العالمين أنه ينفعك في الدنيا و في كلّ عالم من
عوالم ربك العليم الخبير

BLIB_Or15730.019g, AQA6#301 p.294b

BH08793

To: Javad Muhajir Ustad Qasim, in Isfahan

Date: 1294 ? [1876-1877]

- 1 He is the Most Holy, the Most Great. 1 هو الأقدس الأعظم
- 2 A remembrance from Us to him who hath believed in God, the One, the All-Informed. 2 ذكر من لدنا لمن آمن بالله الفرد الخبير
- 3 Thou didst attain the presence in the Most Great Prison and didst hear the call of the Wronged One, at one time that there is none other God but Him, and at another that He is, verily, the Almighty, the Most Exalted, the Most Great. 3 أنك حضرت في السجن الأعظم و سمعت نداء المظلوم مرة أنه لا اله الا هو و طوراً أنه هو المقتدر العلي العظيم
- 4 We counsel thee to be steadfast. Hold thou fast unto it in the name of thy Lord, the All-Knowing, the All-Wise. 4 أنا نوصيك بالاستقامة تمسك بها باسم ربك العليم الحكيم
- 5 Thou wert in the presence of the Countenance for numbered months. Beware lest anything cause thee to forget that which thou didst hear and witness in this perspicuous Spot. Hold fast unto God in all conditions and put thy trust in Him. He is, verily, the Forgiving, the Bountiful. 5 كنت لدى الوجه في اشهر معدودات اياك ان يغفلك شيء عما سمعت و رأيت في هذا المقر المبين تمسك بالله في كلّ الأحوال و توكل عليه أنه هو الغفور الكريم
- 6 We send from this Spot Our greetings upon thy mother and thy wife, then upon those who have believed in God, the Lord of the worlds. Give thanks unto God for having aided thee to attain His presence and to hear the wondrous remembrance of Him in this forbidden stronghold. 6 أنا نكبر من هذا المقام على أمك و ضلعك ثم الذين آمنوا بالله رب العالمين ان اشكر الله بما أيدك على الحضور و اسمعك بدائع ذكره في هذا الحصن المنوع

INBA23:131a

BH08797*To: Hasan**Date: 1294 ? [1876-1877]*

He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious

A mention from Us to one who has drunk the wine of reunion and turned to the horizon from which the world was illumined, and every thing proclaimed: "There is no God but Me, the All-Compelling, the All-Knowing, the All-Wise." Thy letter hath come before Us time and again, and on each occasion the servant in attendance before the Throne hath read it. Verily thy Lord is the All-Explaining, the All-Knowing. We have witnessed thy turning unto Us, and perceived the fragrance of thy love, and beheld thy humility and submissiveness before God, the Lord of all worlds. O Hasan! Blessed art thou, inasmuch as neither the vain imaginings of the divines nor the doubts of those who have turned away from God when He came unto them with a manifest sovereignty have prevented thee. O Hasan! Hearken thou unto the Call again and again from this most exalted Station and this most sublime Place: "Verily there is no God but Me, the Mighty, the Generous."

هو الأقدس الأعزّ العلىّ الأبهى

ذكر من لدنا لمن شرب رحيق الوصال و اقبل الى
افق منه انار العالم و نطق كلّ شيء أنّه لا اله الا
انا المهيمن العليم الحكيم قد حضر كتابك مرّة بعد
مرّة وفي كلّ مرّة قرئه العبد الحاضر لدى العرش
أنّ ربك هو المبين العليم

و شهدنا اقبالك و وجدنا عريف حبك و رأينا
خضوعك و خشوعك لله رب العالمين يا حسن
طوبى لك بما ما منعتك اوهاهم العلماء ولا ظنون
الذين اعرضوا عن الله اذ اتهم بسلطان مبين يا
حسن ان استمع النداء مرّة بعد اخرى من هذا
المقام الأعلى و المقام الأسنى أنّه لا اله الا انا
العزیز الکریم

BLIB_Or15730.017b

BH09045*To: Zahra Sultan**Date: 1294 ? [1876-1877]*

¹ In the Name of the Beloved of the Worlds!

¹ بنام محبوب عالمیان

² Your call was heard and the fire of your love in the path of God was witnessed. Praise be to God that you have attained to this station, which is the most exalted of stations. God willing, you will remain steadfast, for false claimants have appeared and will appear in most lands. This is what the Supreme Pen foretold aforetime. He, verily, is the All-Knowing, the All-Informed.

² ندایت شنیده شد و اشتعال نار محبتت فی سبیل
الله مشاهده گشت الحمد لله بایستقام که اعظم
مقامات است فائز شدی انشاءالله مستقیم مانی
چه که مدعیان کذبہ در اکثری از بلاد ظاهر
شده و میشوند هذا ما اخبر به القلم الأعلى من
قبل أنّه هو العليم الخبير

- 3 Be thankful that the Wronged One heard your call and answered you in truth. He, verily, is the All-Forgiving, the All-Bountiful.
- 4 We counsel you and those women who have believed in God to show forth the Most Great Steadfastness and to act in accordance with what We have sent down in the Most Holy Book. By the life of God! It is verily a perspicuous Book.
- 5 As for your desire to attain Our presence, this land and its surroundings are observed to be in turmoil and upheaval. Therefore, beseech God to ordain for you the reward of attaining His presence. Verily, thy Lord is the All-Powerful, the Almighty.
- 3 ان اشكرى بما سمع المظلوم ندائك و اجابك
بالحق انه هو الغفور الكريم
- 4 نوصيك و اللآئى آمن بالله بالاستقامة الكبرى و
العمل بما انزلناه فى الكتاب الأقدس لعمر الله انه
لكتاب مبين
- 5 اينكه اراده حضور نمودى اين ارض و اطراف
آن مضطرب و منقلب مشاهده ميشود فاستلى الله
بأن يكتب لك اجر لقاءه ان ربك هو المقتدر
القدير

BLIB_Or15722.168a, BLIB_Or15730.016b

BH09368

*To: Ali Askar, in Najafabad**Date: 1294 ? [1876-1877]*

- 1 He is the One Who speaks in His mighty and wondrous Kingdom
- 2 Glorified be He Who speaks the truth and commands the people to the Most Great Uprightness. By God's life! My Cause is mighty, mighty indeed. Whoso attains unto it is of the Course on High and the companions of My Crimson Ark, by which the Books have been adorned. Yet the people are in evident doubt. The verses pass them by while they remain heedless thereof. Blessed is he who turns to God, detached from all that was and shall be.
- 3 O My loved ones! Drink ye from the Kawthar of steadfastness from the hand of the bounty of your Lord, the Mighty, the Beloved. We love those who have turned to the Countenance and We make mention of them in such wise as shall cause their remembrance to endure in a preserved Tablet.
- 1 هو الناطق فى ملكوته العزيز البديع
- 2 سبحان الذى ينطق بالحق و يأمر الناس
بالاستقامة الكبرى لعمر الله ان امرى عظيم
عظيم من فاز به انه من الملاء الأعلى و اصحاب
سفينة الحمراء التى تزينت بها الكتب ولكن
القوم فى ريب مبين قد تمر عليهم الآيات و هم
عنها غافلون طوبى لمن توجه الى الله منقطعاً عما
كان و ما يكون
- 3 يا احبائى ان اشربوا كوثر الاستقامة من يد عطاء
ربكم العزيز المحبوب انا نحب الذين اقبلوا الى الوجه
و نذكرهم بما يبقى به ذكرهم فى لوح محفوظ

BLIB_Or15730.015d

BH09548*To: Muhammad Rida**Date: 1294 ? [1876-1877]*

1 In the Name of the All-Knowing God!

2 Thy letter reached the Divine Throne and was illumined by the lights of His countenance. In truth, every soul hath this day quaffed from the wine of the love of the Best-Beloved of the worlds. His breath hath been and shall ever be like the spring rain unto the peoples of the earth, nay rather, more beneficial still. Praise thou the Best-Beloved of the world that thou hast attained unto this most exalted station and turned thyself unto the Most Glorious Horizon, and art honored by this Most Great Remembrance which is the Water of Life for the peoples of the world. We beseech God to aid thee to serve His Cause and to ordain for thee the reward of those who have attained His presence in this Day which was promised to the servants in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds."

1 بنام عالم دانا

2 گشت اليوم هر نفسی فی الحقیقه از ریحی محبت محبوب عالمیان آشامید نفس او از برای اهل ارض بمثابه باران بهاری بوده و خواهد بود بل انفع حمد کن محبوب عالم را که بمقام بلند اعلیٰ فائز شدی و بافق ابهی توجه نمودی و باین ذکر اعظم که کوثر حیوانست از برای اهل عالم مفتخر گشتی از حق میطلبیم ترا موفق فرماید بخدمت امرش و مقدر نماید از برای تو اجر من فاز باللقاء فی هذا اليوم الذی بشر به العباد فی الفرقان يوم يقوم الناس لرب العالمین

BLIB_Or15730.019h

BH09510*Date: 1294 ? [1876-1877]*

1 He is the Herald in the Kingdom of Utterance

2 Say: Glory be to Thee, O Fashioner of the heavens, and Sovereign over all names, and Almighty over all things! I beseech Thee by Thy Name through which the horizon of Revelation hath shone forth and that which was inscribed on an outstretched parchment hath appeared, to cause me to know the Dawning-Place of Thy verses and the Dayspring of Thy clear tokens. O my Lord! I am he who hath turned toward the ocean of Thy Most Great Name, by which most of the peoples have lamented. I beseech Thee not to withhold me from the heaven of Thy grace and the sun of Thy bounty and the ocean of Thy bestowals. Open Thou mine eyes to behold the lights of Thy countenance and mine ears to hearken unto the cooing of the Dove of Thy Cause. Then loose Thou my

1 هو المنادی فی ملکوت البیان

2 قل سبحانک یا فاطر السمآء و المہمن علی الأسمآء و المقتدر علی الأشياء استلک باسمک الذی به لاح افق الظہور و ظهر ما هو المسطور فی رق منشور بأن تعرفنی مطلع آیاتک و مشرق بیناتک ای رب انا الذی توجہت الی بحر اسمک الأعظم الذی به ناح اکثر الأمم استلک بأن لا تخیننی من سمآء فضلک و شمس جودک و بحر عطائک ان افح بصری لمشاهدة انوار وجهک و اذنی لاصغاء تغنیات حمامة امرک ثم

tongue to make mention of Thee and to praise Thee. O my Lord! I am the poor one, and Thou art the All-Powerful, the Self-Sufficient, the Bountiful, the Generous.

اطلق لسانی لذکرک و ثنائک ای ربّ انا الفقیر
و انتک انت المقتدر الغنی المعطى الکرم

BLIB_Or15730.048c

BH10027

To: Haydar 'Ali, in Abadih

Date: 1294 ? [1876-1877]

1 In the Name of the One God

1 بنام خداوند یگّا

2 Whosoever today hath drunk from the ocean of inner meanings, he hath been and shall be the recipient of all good. The souls who have accepted must hold fast to the divine Tablets and act according to whatsoever hath flowed from the Most Exalted Pen in the Most Holy Book. This is a bounty whereunto nothing in the heavens and earth can be compared. Blessed are they that act! Blessed are they that comprehend! Blessed, and again blessed, are they who remain steadfast, whom neither the cawing of every cawer, nor the might of every oppressor, nor the injustice of every transgressor, nor the braying of any learned one who hath followed his idle fancies and turned away from God, the Lord of all worlds, can deter.

2 هر نفسی الیوم از بحر معانی آشامید او بکلّ خیر
فائز بوده و خواهد بود و باید نفوس مقبله بالواح
الهیّه متمسک باشند و آنچه از قلم اعلی در کتاب
اقدس جاری شده عامل گردند اینست فضلیکه
معادله نمینماید باو آنچه در آسمانها و زمین است
طوبی للعالمین طوبی للعارفین طوبی ثمّ طوبی
للمستقیمین الذین لا یمنعهم نفاق کلّ ناعق و
سطوة کلّ ظالم و ظلم کلّ فاجر و نهیق کلّ عالم
تمسک بهواه معرضاً عن الله ربّ العالمین

BLIB_Or15730.020e

BH09986

To: Ali-Naqi, in Isfahan

Date: 1294 ? [1876-1877]

In His Name, the One Who rules over all names!

بسمه المهیمن علی الأسماء

This is a Book from Us to people who understand. Verily it beareth witness to that which God did testify before the creation of all things - that there is none other God but Him, the Truth, the Knower of things unseen.

کتاب من لدنا لقوم یفقهون انه یشهد بما شهد الله
قبل خلق الأشياء انه لا اله الا هو الحق علام
الغیوب قد نزلنا الآیات و اظهرنا العلامات ولكن
القوم اکثرهم لا یعلمون نسئل الله بأن یؤید الذین
غفلوا الیوم و یقرّبهم الی هذا المقام الممنوع انا

We have sent down the verses and manifested the signs, but most of the people know not. We beseech God to assist those who are heedless today and draw them nigh unto this forbidden station. Verily We, in the prison, summon all unto God - to this do honored servants bear witness.

فِي السَّجْنِ نَدْعُ الْكُلَّ إِلَى اللَّهِ يَشْهَدُ بِذَلِكَ عِبَادُ
مَكْرُمُونَ أَنْتَ إِذَا فَزْتَ بِهَذَا اللَّوْحِ أَنْ أَشْكُرَ رَبِّي
وَقُلْ لَكَ الْحَمْدُ يَا إِلَهَ الْوُجُودِ وَرَبِّي الْغَيْبِ وَ
الشَّهَادَةِ

INBA23:130a

When thou attainest unto this Tablet, render thanks unto thy Lord and say: Praise be unto Thee, O God of existence and Educator of the seen and the unseen!

BH09811

To: Aqa Mashhadi Haydar, in Isfahan

Date: 1294 ? [1876-1877]

He is the Most Holy, the Most Great.

All have been created for the meeting with God, and all have been and are allotted this most exalted station. However, the veils of creation have become an obstacle between the Ever-Flowing Grace and His loved ones. Yet this matter pertains to the outward. Inwardly, whosoever today attains to the divine commandments and holds fast to the Most Holy Book which hath been sent down from the holy Kingdom is accounted before God as one of those who have attained His presence, for He will surely not deprive His servants from the ocean of grace when they seek it with longing. Verily, He is the Almighty, the All-Powerful.

BH09892*To: Muhammad Ismail, in Isfahan**Date: 1294 ? [1876-1877]*

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

2 God testifieth that there is none other God but Him. He giveth life and causeth death, then giveth life again through His grace, as He pleaseth. He, verily, is the Almighty, the All-Powerful. He quickeneth whom He willeth with the waters of the Bayan, and giveth to drink whom He desireth from His luminous wine. Verily, there is none other God but Him. His is the creation and the command. He assisteth whom He willeth with authority from His presence. He, verily, is the Single, the One, the All-Informed. Hold ye fast, O people, unto the cord of unity, and be not of them that have joined partners with God, the Mighty, the All-Knowing. May the glory rest upon thee and upon them that have believed in God, the Lord of the worlds.

1 هو العليم الحكيم

2 شهد الله أنه لا اله الا هو يحيي ويميت ثم يحيي بفضل الله كيف يشاء أنه هو المقتدر القدير يحيي من يشاء بماء البيان ويسقي من اراد من رحيقه المنير أنه ما من اله الا هو له الخلق والأمر يؤيد من يشاء بسلطان من عنده أنه هو الفرد الواحد انخبير تمسكوا يا قوم بحبل التوحيد ولا تكونن من الذينهم اشركوا بالله العزيز العليم انما البهاء عليك وعلى من آمن بالله رب العالمين

INBA23:130c

BH09830*To: Ali Muhammad akh 'Ali Naqi Khan Muhajir, in Isfahan**Date: 1294 ? [1876-1877]*

1 He is the Most Holy, the Most Great

2 A remembrance from Us to whoever hath heard and turned and attained unto the Sealed Wine. How many servants were kept back from the Most Great Sea through following those who disbelieved in God, the Protector, the Self-Subsisting! And how many servants turned and drank the Water of Life from the hands of the bounty of their Lord, the Mighty, the Beloved! Say: O people, hearken unto the cooing of the Dove and what this Wronged One speaketh. He hath been imprisoned for the love of God and His Cause. Woe unto him who hath transgressed against Him on this manifest Day! The glory be upon the people of glory who have believed in God, the Lord of what was and what shall be.

1 هو الأقدس الأعظم

2 ذكر من لدنا لمن سمع وا قبل و فاز بالرحيق المختوم كم من عبد منع عن البحر الأعظم بما اتبع الذين كفروا بالله المهيمن القیوم و كم من عبد اقبل و شرب رحيق الحيوان من ايدى عطاء ربه العزيز المحبوب قل يا قوم ان استمعوا هدير الورقاء و ما ينطق به هذا المظلوم أنه قد سجن لحب الله وامره ويل لمن اعتدى عليه في هذا اليوم المشهود انما البهاء على اهل البهاء الذين آمنوا بالله رب ما كان و ما يكون

INBA23:131b

BH10042*To: Baygum Sultan daughter of Ammih, in Kashan**Date: 1294 ? [1876-1877]*

O God of Names and Creator of earth and heaven!

I beseech Thee by the hearts that have been set ablaze with the fire of Thy love, and by the breasts that have been dilated through Thy verses, and by the faces that have turned toward Thy face, and by the tongues that have responded to Thy sweetest call when it was raised betwixt earth and heaven, to ordain for me from the ocean of Thy bounty that which befiteth Thy generosity, then send down upon me from the heaven of Thy grace that which will make me steadfast in Thy Cause and regardful in all conditions of the horizon of Thy good-pleasure.

Verily, Thou art the Potent over whatsoever Thou willest, and verily, Thou art the All-Compelling, the Self-Subsisting.

هو الأقدس الأبى

يا اله الأسماء و فاطر الأرض و السماء اسئلك بالقلوب التي اشتعلت من نار حبك و بالصدور التي انشرفت من آياتك و بالوجوه التي توجهت الى وجهك و باللسن التي اجابت ندائك الأهل اذ ارتفع بين الأرض و السماء بأن تقدر لي من بحر عطائك ما ينبغي لكرمك ثم انزل علي من سماء فضلك ما يجعلني مستقيمة على امرك و ناظرة في كل الأحوال الى افق رضائك أنك انت المقتدر على ما تشاء و أنك انت المهيمن القيوم

BLIB_Or15697.151b

BH09991*To: Nabil Qabl-i-Ali, in Najafabad**Date: 1294 ? [1876-1877]*

In the Name of God, the All-Knowing!

Your letter has been honored with the gaze of the Lord of Eternity's loving-kindness in the Most Great Prison. Be thou thankful unto thy Lord for this great bounty.

Blessed is the soul that hath this day acted in accordance with the divine ordinances and hath lived with utmost contentment in the Kingdom of Creation.

From thy letter were wafted the fragrances of submission and contentment; therefore from the Most Exalted Pen these radiant words have been revealed and made manifest, that thou mayest in all nights be occupied with the praise and glorification of the Sovereign of Days and the Lord of all mankind.

بنام خداوند دانا

نگاشت در سجن اعظم بلحاظ عنایت مالک قدم فائز شد ان اشکر ربک بهذا الفضل العظیم طوبی از برای نفسی است که الیوم باحکام الهی عامل شد و بکمال رضا در ملکوت انشاء زندگانی نمود از مکتوبت نفحات تسلیم و رضا استنشاق شد لذا از قلم اعلی این کلمات مشرقه ظاهر و لائح گشت تا در جمیع لیالی بحمد و ثنای سلطان ایام و مالک انام مشغول باشی قد قبل ما ارسلته ان اشکر الله بذلك انه هو الفضل الکرم

BLIB_Or15710.261a, BLIB_Or15730.021b

That which thou didst send hath been accepted. Be thou grateful to God for this. Verily He is the All-Bountiful, the All-Generous.

BH09979

To: Wife of Shaykh Kazim Samandar, in Qazvin

Date: 1294 ? [1876-1877]

He is the Most Glorious, the Most Glorious

The Book of God, in the likeness of a human temple, crieth aloud in the Kingdom of utterance, and calleth upon its Lord, the All-Merciful, saying: "O God of sovereignty and dominion, and Ruler over the realm of celestial might!"

I beseech Thee by Thy Name through which, when mentioned, the hearts of them that are possessed with longing are set ablaze and the souls of them that are nigh unto Thee hasten unto the ocean of Thy reunion and Thy presence on the Day of the Covenant, to aid Thy male and female servants to stand firm in Thy Cause, and to ordain for them that which befitteth the ocean of Thy bounty.

Verily, Thou art the Powerful over whatsoever Thou willest. Nothing in all creation can withhold Thee, and Thou art, in truth, the All-Bountiful, the Most Generous.

هو البهىّ الأبهى

كُتِبَ اللهُ عَلَى هَيْئَةِ الْإِنْسَانِ يَنَادِي فِي مَلَكُوتِ
الْبَيَانِ وَيَدْعُو رَبَّهُ الرَّحْمَنَ وَيَقُولُ يَا إِلَهَ الْمَلِكِ وَ
الْمَلَكُوتِ وَالْحَاكِمِ عَلَى الْجَبَرُوتِ اسْتَطْلِكَ بِاسْمِكَ
الَّذِي إِذَا ذَكَرَ احْتَرَقَتْ قُلُوبُ الْعُشَّاقِ وَ سُرِعَتْ
اِفْتِدَاءُ الْمُقَرَّبِينَ إِلَى بَحْرِ وَصْلِكَ وَلِقَائِكَ فِي يَوْمِ
الْمِيثَاقِ بِأَنْ تُؤَيِّدَ عِبَادَكَ وَأَمَائِكَ عَلَى الْاِسْتِقَامَةِ
عَلَى أَمْرِكَ ثُمَّ قَدَّرَ لَهُمْ وَلَهْنٌ مَا يَنْبَغِي لِبَحْرِ
فَضْلِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا يَمْنَعُكَ
شَيْءٌ فِي الْمَلِكِ وَأَنْتَ أَنْتَ الْمُعْطَى الْكَرِيمِ

BLIB_Or15697.151c

BH10019

To: Abu'l-Qasim Saatsaz Shirazi

Date: 1294 ? [1876-1877]

In the Name of the All-Loving God!

The fragrances of thy love are diffused. God willing, mayest thou be and continue to be the recipient of this divine bounty and heavenly gift.

بِإِسْمِ خَدَاوَنَدِ مَهْرِيَّانِ

نَفْحَاتِ مَحَبَّتِ آجَنَابِ مَتَضَوِّعِ انْشَاءِ اللَّهِ لَمْ يَزَلْ وَ
لَا يَزَالُ بَايِنِ نِعْمَتِ رَحْمَانِي وَ عَطِيَّهِ رَبَّانِي فَائِزِ

We have heard thy call and read thy letter. Thereupon the Most Exalted Pen was moved to that which will gladden thy heart. This is indeed a great favor.

At all times thou shouldst be engaged in the remembrance of God with spirit and joy. Verily He aids whosoever turns towards Him, even as He aided thee to turn to His luminous horizon.

Be thou thankful to God for this, then beseech Him to protect thee and those who have believed from the cawing of every cawer and the oppression of every oppressor. Verily He is the All-Bountiful, the Protector, the Mighty, the All-Wise.

باشید انا سمعنا ندائك و قرأنا كتابك اذا تحركت
القلم الأعلى بما يفرح به قلبك ان هذا لفضل
عظيم باید در جمیع احیان بروج و ریحان بذکر حق
مشغول باشید انه یؤید من اقبل الیه کما یدک علی
الاقبال الی افقه المنیر ان اشکر الله بذلک ثم اسئله
بأن یحفظک و الذین آمنوا من نعیق کل ناعق و
ظلم کل ظالم انه هو الفضل الحافظ العزیز الحکیم

INBA51:279a, BLIB_Or15710.254,
BLIB_Or15730.012a, KB_620:272-272

BH09993

To: *Dal' Jinab-i-Khan*

Date: 1294 ? [1876-1877]

In the Name of the One Friend!

Your letter has repeatedly arrived in the Most Great Prison and has been honored to attain the glance of the Beloved of the worlds. God willing, may you drink the wine of steadfastness from the hand of the favor of the Invisible and Manifest God at all times, and be engaged in His remembrance with utmost joy and delight.

A prayer:

Glorified art Thou, O God of the world and Educator of the nations! I beseech Thee by Thy Name which Thou hast made sanctified above the mention of those who make mention and the knowledge of the knowers, that Thou protect me beneath the shadow of Thy greatest mercy and cause me in all conditions to be turned toward the Most Exalted Horizon. There is no God but Thee, the Most High, the Most Glorious, the Lord of the last and the first.

بنام دوست یگا
گلبت مرّة بعد مرّة در سجن اعظم وارد و
بلحاظ عنایت محبوب عالمیان فائز انشاء الله رحیق
استقامت را از ید عنایت اله غیب و شهود در
کلّ حین بیاشامید و بکمال فرح و سرور بذکرش
مشغول باشید قوی

سبحانک یا اله العالم و مربی الأمم اسئلك
باسمک الذی جعلته مقدساً عن ذکر الذاکرین
و عرفان العارفین بأن تحفظنی فی ظلّ رحمتک
الکبری و تجعلنی فی کلّ الأحوال ناظرة الی
الأفق الأعلى لا اله الا انت العلیّ الأبهی و مالک
الآخرة و الأولى

BLIB_Or15730.018c

BH09754*To: Shaban-Ali**Date: 1294 ? [1876-1877]*

He is the Most Mighty, the Most High!

The Tongue of Grandeur proclaimeth and saith: O God of the world and Lord of eternity! I beseech Thee by the fire wherewith the hearts of Thy chosen ones were set ablaze in Thy days, and by the light whereby the faces of Thy creation were illumined, and by the Name which Thou hast made the balance of Thy Cause and the path of Thy sovereignty amongst Thy creatures, that Thou mayest open, through the key of Thy craftsmanship, unto every atom a door leading to Thy presence and a way unto the ocean of Thy reunion.

Verily, Thou art the All-Powerful Whom neither the clamor of Thy servants nor the conditions of Thine enemies can frustrate. Thou takest and Thou givest, and Thou art indeed the Taker, the Mighty, the Most High, the All-Glorious.

هو الأعزّ الأعلى

انّ لسان العظمة بين البرية ينادي ويقول يا اله العالم و مالک القدم اسئلك بالنار التي اشتعلت بها قلوب اصفيائك في ايامك و بالتور الذي به استضاءت وجوه خلقك و بالاسم الذي جعلته ميزان امرک و صراط سلطنتک بين بریتک بأن تفتح بمفتاح صنعک لكل ذرة باباً الى لقائك و سبيلاً الى بحر وصالک انک انت المقتدر الذي لا يعجزک ضوضاء عبادک و لا تمنعک شؤونات اعدائك تأخذ و تعطى و انک انت الآخذ المقتدر المتعالی العزيز الكريم

BLIB_Or15697.154a

BH09860*Date: 1294 ? [1876-1877]*

¹ He is the Most Holy, the Most Great

² Glorified art Thou, O God of Names and Creator of all things! I beseech Thee by the Fire whereby Thou didst guide Moses and didst make it to cry out in Thy Name and to speak forth Thy command, to ordain for Thy handmaidens that which will draw them nigh unto the ocean of Thy reunion. Then ordain for them what Thou lovest and art pleased with. Verily, Thou art the One Who hath power over whatsoever Thou willest. All things bear witness to Thy sovereignty and might, Thy grandeur and authority. I beseech Thee not to disappoint him who hath turned toward Thee, nor to drive away him who hath hastened to the heaven of Thy grace, nor to withhold from him who hath sought the Kawthar of life from the hand

¹ هو الأقدس الأعظم

² سبحانه يا اله الأسماء و خالق الأشياء اسئلك بالنار التي هديت الکليم بها و جعلتها منادية باسمک و ناطقة بأمرک بأن تقدّر لامائك ما يقربهنّ الى بحر وصالک ثمّ قدر لهنّ ما تحبّ و ترضى انک انت المقتدر على ما تشاء يشهد کلّ شيء بسلطنتک و اقتدارک و عظمتک و اختیارك اسئلك بأن لا تخيب من اقبل اليک و لا تطرد من سرع الى سماء فضلک و لا تمنع من اراد کوثر الحيوان من يد عطائك انک انت المقتدر الغفور العطوف

BLIB_Or15697.151a

of Thy bounty. Verily, Thou art the All-Powerful, the Forgiver, the Kind.

BH10503

To: Wife of Shaykh Kazim Samandar, in Qazvin

Date: 1294 ? [1876-1877]

- 1 In My Name that prevaieth over all names
- 2 It behoveth every community that hath responded to My call, that hath turned unto Mine horizon, and directed its face toward the Qiblih of My loving-kindness, to beseech God at eventide and at dawn, and to say:
- 3 "O Lord of the lovers! I beseech Thee by Thy Name wherewith Thou hast taken the covenant of Thine own Self from all Thy servants in Thy Books, Thy Scrolls, and Thy Tablets, to make me, in all conditions, wholly immersed in the ocean of Thy love, uttering Thy praise, and turned toward the Qiblih of Thy bestowals. Verily Thou art the All-Powerful, the Most Exalted, the Forgiving, the Bountiful."

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
 2 يَنْبَغِي لِكُلِّ أُمَّةٍ أَجَابَتْ نِدَائِي وَأَقْبَلَتْ إِلَى افْتِيٍّ وَتَوَجَّهَتْ إِلَى شَطْرِ عَنَابِي أَنْ تَدْعُو اللَّهَ فِي الْعِشِيِّ وَالْأَشْرَاقِ وَتَقُولَ
 3 يَا مَوْلَى الْعِشَاقِ اسْتَلِكْ بِاسْمِكَ الَّذِي أَخَذْتَ عَهْدَ نَفْسِهِ عَنْ كُلِّ عِبَادِكَ فِي كِتَابِكَ وَصَحْفِكَ وَالْوَاحِكِ أَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ مَتَغَمَّسَةً فِي بَحْرِ حَبِّكَ وَنَاطِقَةً بِثَنَائِكَ وَتَوَجَّهَةً إِلَى شَطْرِ عَطَائِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْغَفُورُ الْكَرِيمُ

BLIB_Or15697.155a

BH10267

To: Turab Khan, in Sarkan

Date: 1294 ? [1876-1877]

- 1 He is the Most High, the All-Compelling, the All-Knowing, the All-Wise!
- 2 Glorified be He Who hath sent down the verses and manifested the clear proofs, whilst the people were in grievous error. We have, through a sovereignty from Us and a power from Our presence, rent asunder the veils, and verily We are the Almighty, the All-Knowing, the All-Wise. We have guided the people to the Most Great Path - among them are those

1 هُوَ الْمُتَعَالَى الْمُهَيْمِنُ الْعَلِيمُ الْحَكِيمُ
 2 سُبْحَانَ الَّذِي أَنْزَلَ الْآيَاتِ وَأَظْهَرَ الْبَيِّنَاتِ إِذْ كَانَ النَّاسُ فِي وَهْمٍ عَظِيمٍ قَدْ خَرَقْنَا الْأَحْجَابَ بِسُلْطَانٍ مِنْ عِنْدِنَا وَقُدْرَةٍ مِنْ لَدُنَّا وَإِنَّا الْمُقْتَدِرُونَ الْعَلِيمُ الْحَكِيمُ قَدْ هَدَيْنَا النَّاسَ إِلَى الصِّرَاطِ الْأَعْظَمِ مِنْهُمْ مَنْ أَقْبَلَ وَمِنْهُمْ مَنْ أَعْرَضَ طُوبَى لِمَنْ تَابَ

who have turned towards it and those who have turned away. Blessed, then blessed are they who have turned towards it, who have cast the world behind their backs and have directed their hearts unto God, the Lord of all worlds. Be thou thankful that thou hast been mentioned by the Most Exalted Pen, and that this shining Countenance hath turned unto thee.

للمقبلين الذين نبذوا العالم عن وراءهم و توجهوا
بقلوبهم الى الله رب العالمين ان اشكر بما ذكرت
من القلم الأعلى وتوجه اليك هذا الوجه المنير

BLIB_Or15730.015b

BH10147

To: *Amatu'llah*

Date: 1294 ? [1876-1877]

1 In the Name of the All-Seeing, the All-Hearing!

1 بنام بیننده شنوا

2 Praise be to God that thou hast quaffed from the hand of divine bounty the wine of mystic knowledge and hast been illumined by the lights of the Sun of Revelation. May thou remain steadfast, forever and ever, in His love and be vocal in His remembrance. The Supreme Pen hath ordained for thee that which will gladden thy heart. Be thankful unto thy Lord for this great favor. We have heard thy call and have answered thee through Our grace. He, verily, is the All-Bountiful, the Most Generous. Make mention of thy Lord. Verily, He will assist thee and be with thee in the worlds of thy Lord. He, verily, is the True Informer, the All-Wise.

2 الحمد لله رحیق عرفان را از ید عطای الهی
آشامیدی و بانوار شمس ظهور منور شدی
انشاء الله لم یزل ولا یزال بر حبش مستقیم باشی
وبذکرش ناطق قد قدر لک من القلم الأعلى ما
یفرح به قلبک ان اشکری ربک بهذا الفضل
العظیم انا سمعنا ندائک و اجبتناک فضلاً من
لداً انه هو الفضل الکرم ان اذکری ربک انه
ینفعک و یكون معک فی عوالم ربک انه هو
المخبر الصادق الحکیم

BLIB_Or15730.016c

BH10423

Date: 1294 ? [1876-1877]

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهی

2 O my God and the God of all created things, my Beloved and the Beloved of all who dwell on earth and in heaven! I beseech Thee by the oneness which Thou hast made the garment of Thy Self, and by the eternity which Thou hast made the ornament

2 یا الهی و اله من فی الانشاء و محبوبی و محبوب
من فی الأرض و السماء اسئلك بالأحدیة التي
جعلتها قميص نفسك و بالأبدیة التي جعلتها طراز
هیكلک بأن تأخذ باسمک المعطى كأساً من

of Thy temple, that Thou mayest, through Thy Name the All-Giving, take up a chalice of the water of life and, through Thy Name the All-Bountiful, pass it round among all contingent beings. Verily Thou art He Who hath named Thyself the All-Merciful. This Name of Thine requireth the manifestations of Thy favors upon Thy creation and the evidences of Thy bounties unto Thy creatures. O Lord! Deal with them according to Thy generosity and grace. Verily, Thou art the Almighty, the Most Exalted, the Most High, the Most Great.

رحیق الحیوان وادر باسمک الکریم بین الامکان
انک انت الذی سمیت نفسك بالرحمن ینبغی
لاسمک هذا ظهورات عنایتک علی خلقک و
بروزات الطافک علی بریتک ای رب عاملهم
بجودک و فضلک انک انت المقتدر المتعالی
العلی العظیم

BLIB_Or15697.154b

BH10643

To: Aqa Muhammad Sahhaf, in Isfahan

Date: 1294 ? [1876-1877]

In the Name of the one true God!

Thy letter hath been received before the Throne and thou hast attained unto the sweet-scented breezes of the garment of reunion. Thy call hath been heard, and this abasement which thou hast confessed is in truth the essence of glory. God willing, thou shalt drink continuously from the choice wine of divine grace and bestow it upon the servants.

I testify that thou hast believed in God and drunk of the sealed nectar, which is My love, the cherished and hidden. Hold thou fast unto it and be of them that are steadfast, firm-rooted, unwavering, and triumphant, for the clamorous ones stand behind My servants who have turned unto God, the Lord of all worlds.

بنام خداوند یگا

کتابت لدى العرش حاضر و بنفحات قیص
وصال فائز ندایت شنیده شد و این ذلتی که بآن
اعتراف نمودی حقیقت عزّت است انشاءالله
از سلسال فضل الهی متتابعاً بیاشامی و بر عباد
مبذول داری اشهد انک آمنت بالله و شربت
الرحیق المختوم و هو حیّ العزیز المکنون تمسک
به و کن من المستقیمین الراسخین الثابتین الفائزين
لأنّ النّاعقین عن وراء عبادى الذّین اقبلوا الى
الله ربّ العالمین

BLIB_Or15710.256b, BLIB_Or15730.020b

BH10531*To: Muhammad Sharif, in Shiraz**Date: 1294 ? [1876-1877]*

1 In the Name of the Peerless, One God

1 بنام یگانه خداوند بیمانند

2 Today both the light and the fire are manifest, and both the call of the All-Merciful and of Satan are raised. How lofty is the station of the one who hath fixed his gaze upon the Most Glorious Horizon and hath detached himself from all else but God. He is assuredly among the sincere ones in the perspicuous Book. Praise be to God that the glance of divine favor hath turned to thy letter and hath mentioned thee in this Most Glorious Remembrance. Know thou this and be not of the heedless ones.

2 اليوم نور و نار هر دو مشهود و ندای رحمن و شیطان هر دو مرتفع چه بلند است مقام نفسی که بافق ابدی ناظر شد و از ما سوی الله منقطع گشت آنه من المخلصین فی کتاب مبین الحمد لله لحاظ عنایت الهی بگایت توجه نمود و باین ذکر ابدی ترا ذکر فرمود ان اعرف و لا تکن من الغافلین

INBA84:125a, INBA84:063a, INBA84:006a.02,

BLIB_Or15730.019c

BH10560*To: Muhammad Karim**Date: 1294 ? [1876-1877]*

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

هو العليم الخبير

The ocean of meanings hath, in most times, out of pure bounty and grace, sprinkled its drops upon that honored one, and Tablets sublime and wondrous have been specifically revealed. And this is a bounty that shall abide with you throughout all worlds.

بحر معانی در اکثری از اوقات محض جود و فضل بآنجناب ترشح نموده الواح منیعہ بدیعہ مخصوصاً نازل شده و این فضلی است که در جمیع عوالم با شما خواهد بود و ص العباد فی هناک من قبلی بالاستقامۃ الکبری علی هذا الأمر الذی به اضطربت افئدة اولی النبی و البهائم علیک و علی من ذکر الله بلسان محبیه و قاصدیه انه هو السميع المجیب

Counsel the servants there, on My behalf, to show forth the greatest steadfastness in this Cause whereby the hearts of the people of insight have been sorely troubled.

And the glory be upon thee and upon whosoever hath remembered God with the tongue of His loved ones and seekers. Verily, He is the Hearer, the Answerer.

BLIB_Or15730.019i

BH10548*To: Prisoner in Nayriz**Date: 1294 ? [1876-1877]*

1 In the Name of the Beloved of the World!

2 O handmaiden of God! Your call was heard and your letter attained unto the presence of the Throne. Be thankful unto your Lord for this manifest bounty. Today it is incumbent upon all to act according to the divine ordinances and to remain oriented toward the Most Exalted Horizon. The most exalted station belongeth to the one who heareth the divine call with the ear of the soul. Such a one, in life and in death, circleth round about. This is the most great bounty and the supreme favor. Blessed is he who hath attained thereunto and is of those who are certain.

1 بنام محبوب عالم

2 ای امة الله ندایت اصغا شد و کتابت لدى العرش
فائز گشت ان اشکری ربک بهذا الفضل المبين
اليوم بر کل لازم است باحكام الهی عامل باشند
و بافق اعلی ناظر مقام اعلی از برای نفسی است
که ندای الهی را بگوش جان استماع نمود او در
حیوة و ممات طائف حول است اینست فضل
اعظم و عنایت کبری طوبی لمن فاز به و کان
من الموقنين

INBA51:370a,

BLIB_Or15730.019b,

LHKM3.350

BH10783*To: wife of Siyyid Ali Zargar, in Isfahan**Date: 1294 ? [1876-1877]*

In the Name of the one true God!

Thy petition hath been received at the Most Holy Court, and its opening is adorned with the crown of the remembrance of the Lord of Names. God willing, thou shalt in all conditions be occupied with the remembrance and praise of God.

And concerning thy question about the dream - none hath the right to test God. We shall interpret it for thee as a bounty from Us, and shall reveal unto thee what We showed thee. Be thou assured and be of those who render thanks.

بنام خداوند یگنا

ای امة الله عریضهات بساحت اقدس فائز و
رأس آن باکلیل ذکر مالک اسماء مزین انشاء الله
در جمیع احوال بذکر و ثنای حق مشغول باشی و
اینکه از رؤیا سؤال نمودی لیس لأحد ان یجرب
الحق انا نعبره لك فضلاً من عندنا ونظهر لك
ما اریناک ان اطمئنی و کونی من الشاکرات

BLIB_Or15710.263b, BLIB_Or15730.023a

BH10852*To: Abu al-Hasan, in Shiraz**Date: 1294 ? [1876-1877]*

1 He is the One, the Single

1 هو الواحد الأحد

2 Thou hast remembered thy Lord time after time, and hast been mentioned by the Supreme Pen again and again. Act according to what We have enjoined upon thee in the Book, then safeguard the Cause of thy Lord. Verily this will profit thee in this world and the next. By My life! Through it God will grant thee from His bounty what thou hast desired, and will ordain for thee the good of this world and the next. He, verily, is the True Speaker, the All-Seeing.

2 قد ذكرت ربك مرة بعد مرة وذكرت من القلم
الأعلى كرامة بعد كرامة ان اعمل ما وصيناك في
الكتاب ثم احفظ امر مولئك انه ينفعك في الدنيا
والآخرة لعمري به يرزقك الله ما اردته من فضله
ويقدر لك خير الدنيا والآخرة انه هو المتكلم
الصادق البصير

BLIB_Or15730.019a

BH10782*To: Um fzl Allah, in Shiraz**Date: 1294 ? [1876-1877]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O handmaiden of God! The Sun of divine favors has shone upon you and the effulgences of the lights of the Eternal have appeared in your heart. For had you not been blessed with the lights of the Sun of Truth, you would not have been successful in recognition. Now strive that the pearl of His love remain preserved in the treasure of the heart. And none attains to this station except through following that which has appeared from the Dayspring of the Cause. The glory be upon you and upon your son.

2 ای امة الله شمس عنایت الهی بر تو اشراق نمود
و اشراقات انوار صمدانی در قلبت ظاهر چه اگر
بانوار شمس حقیقت فائز نمیگشتی بعرفان موفق
نمیشدی حال جهد نما تا لؤلؤ محبتش در کنز
قلب محفوظ ماند و بایستقام احدی فائز نمیشود
مگر بتابعیت آنچه از مطلع امر ظاهر شده البهاء
علیک و علی ابنک

BLIB_Or15730.019e

BH11233*To: Muhammad Husayn Khan, in Abadih**Date: 1294 ? [1876-1877]*

1 In the Name of the One True Friend!

1 بنام دوست یگنا

2 O Husayn! Thy call hath been heard, and the Face of the Wronged One hath turned toward thee from the Most Great Prison. This is of the supreme bounty of the Lord of the worlds. Act thou according to what hath been sent down in My Most Holy Book. By My life! It shall profit thee. Verily thy Lord is the All-Knowing, the All-Informed.

2 ای حسین ندایت شنیده شد و طرف مظلوم از شطرسین اعظم بتو توجه نمود این از فضل بزرگ پروردگار عالمیانست ان اعمال بما نزل فی کتابی الأقدس لعمری انه ینفعک ان ربک هو العليم الخبير

BLIB_Or15730.019f, BRL_DA#324

BH11237*To: Amatu'llah**Date: 1294 ? [1876-1877]*

1 In the Name of the One Friend

1 بنام دوست یگانه

2 O handmaiden of God! Your call was heard and you have attained the Most Great Bounty which is the recognition of the Lord of Eternity. Now strive to act according to His ordinances which have been sent down from the Holy Pen in the Most Holy Book. By the life of God! Verily it is the Perspicuous Book.

2 ای کنیز الهی ندایت اصغا شد و بفیض اعظم که عرفان مالک قدم است فائز گشتی حال جهد نما تا باحکامش که در کتاب اقدس از قلم مقدس نازل شده عامل شوی لعمر الله انه لکتاب مبین

INBA84:125b, INBA84:063b, INBA84:005b,

BLIB_Or15730.019d

Study guide to this volume

The year 1877 marks one of the most significant transitions in Baha'u'llah's life. After nine years of confinement in **Akka**—first in the military barracks, then in the cramped quarters of the prison-city—He departed on 24 Jamadi al-Awwal 1294 A.H., first to the garden of Ridvan outside the city walls, and then to the Mansion of Mazra'ih, a spacious residence several kilometers inland. This transition is narrated in the tablets of this volume with a characteristic double movement: outward relief registered as providential fulfillment (the prison door was opened “with the key of His Most Great Name”), and inward acknowledgment that the prison itself had become “dearer and more precious” than what came after. The volume gathers the pastoral, administrative, and doctrinal material of this transitional year—including a major tablet on detachment as the “sun among the stars” of virtue, letters registering the loosening of correspondence and pilgrimage, and a retrospective theological reading of contemporary political upheavals as the fulfillment of warnings issued years before. Together these texts show a Cause emerging from the most acute phase of its imprisonment into a widened but still provisional freedom, and a prisoner who, even in a mansion, preferred the prison.

The Opening of the Prison: Providential Transition and Sacred Geography

Key Passages

Praise be to God Who ordained imprisonment for Himself through a wisdom known to none save His Own Self, the One Who dominates earth and heaven. Then He opened its door with the key of His Most Great Name and went forth before all peoples until the Throne was established in this garden, for which God had ordained that which pens are powerless to describe. He, verily, is the Fulfiller of what He promised aforetime in His Tablets, and hath manifested that which lay concealed in God's Books throughout the ages. — BH01860

For numbered years the Ancient Beauty and Most Great Name dwelt in the prison-house, sometimes in the most dilapidated of dwellings and at times in a more habitable abode. Yet always we passed our days and nights in a single room, the door of which was usually locked, until the Ancient Beauty, through the blessing of the Most Great Name, opened the prison door, as We had previously announced in the blessed Tablets. After arriving at the garden and renowned mansion, which afforded some relief, news

arrived from the prison-land that on several occasions the very prison itself had been dearer and more precious than what came after. — BH01860

He hath made their spiritual sustenance the hearkening to His utterance, their bodily growth the reading of His verses, and their hearts' delight the stirring of the winds of His grace. — BH00538

Context for Study

BH01860 is among the most personally immediate documents in this volume, recording the departure from the prison city in the language of providential fulfillment. The framing is remarkable: Baha'u'llah describes God as having “ordained imprisonment for Himself”—not as an external punishment inflicted by the Ottoman state but as an act of divine will carrying a “wisdom known to none save His Own Self.” This is consistent with the theology of tribulation visible throughout the **Akka** period: imprisonment is not an interruption of the divine plan but its instrument. The opening of the prison door “with the key of His Most Great Name” transforms the departure into a sacramental event—the name of God as literal opening agent. The subsequent report that news arrived from **Akka** that “the very prison itself had been dearer and more precious than what came after” is among the most surprising observations in the corpus. It suggests that the restrictions of the prison had a spiritual value—perhaps the intensity of revelation, perhaps the purity of the community's focus—that the relative comfort of the mansion could not fully replace. Students may compare this inversion with Paul's account of having “learned to be content in whatever state I am” (Philippians 4:11), with the Desert Fathers' deliberate embrace of austerity, and with Gandhi's account of prison as a purification. BH00538's description of divine revelation as spiritual sustenance, bodily growth, and hearts' delight provides the experiential framework: the souls “made ready for His days” find in His utterance all the nourishment life requires, regardless of outward circumstance.

Questions for Reflection

1. Baha'u'llah describes imprisonment as something God “ordained for Himself.” What does it mean to speak of a divine purpose in suffering that “none can know save His Own Self”? Compare with Job's experience of inexplicable suffering, with the Christian doctrine of the kenosis (self-emptying of Christ), and with the Sufi understanding of *bala* (divine trial) as a form of intimacy.
2. The observation that the prison “had been dearer and more precious” than the subsequent mansion is spiritually paradoxical. What does it suggest about the relationship between outward constraint and inward freedom in religious life? How does this compare with the Stoic account of inner freedom under external constraint (Epictetus, who was himself a slave)?
3. The departure from prison is described as fulfilling what had been “previously announced in the blessed Tablets.” How does a community use prior prophetic statements to interpret present events? What are the risks of this kind of retrospective reading, and what are its spiritual benefits?

4. BH00538 describes the souls prepared for this Day as finding in divine utterance their “sustenance,” “growth,” and “delight”—covering the body, mind, and heart. What theory of human wholeness is embedded in this triadic description?
5. The description of the garden of Ridvan as the Throne of God established in a specific physical place is a form of sacred geography—the sanctification of particular locations through divine presence. Compare with the Hebrew theology of the Holy Land, with the Sufi concept of sacred places (*maqamat*) of divine descent, and with the Catholic theology of pilgrimage shrines.

Detachment as the Sun among the Stars: The Highest of Virtues

Key Passages

When the Ocean of God's Primal Will turned towards creation and its adornment, and the refinement of souls and their preparation, He ordained the Supreme Pen as His first interpreter and commanded it to promulgate His laws and ordinances. These laws and ordinances have had and shall have no purpose except the preservation of souls, their comfort, education and advancement to the heights of certitude, which are the cause and reason for the prosperity of the world, its security and the perpetuation of existence.
— BH00862

Among these commandments hath been and shall be the decree of detachment from all else but Him, for detachment among virtues is as the sun among the stars. It is the true educator and the cause of the training of the peoples of the world. It is the source of sanctification and the dawning-place of purification. Should a soul attain unto this station, his influence pervadeth the world, and the penetration of his remembrance is swifter than lightning through all things, and more potent than the spirit's influence in the body.
— BH00862

Soon will this spread be rolled up by the hand of power, save the spread of deeds of souls who act for God's sake and speak for God's sake. By My life! Theirs shall be a goodly end.
— BH02885

Context for Study

The *Lawh* recorded as BH00862 offers one of the most precise accounts in this period of the relationship between divine law and human perfection. The opening statement—that all God's laws have “no purpose except the preservation of souls, their comfort, education and advancement to the heights of certitude”—is a programmatic claim about the teleology of legislation: law is not punitive or merely regulatory but developmental. It is a curriculum for the human soul. Within this curriculum, detachment occupies the supreme position—“as the sun among the stars.” The cosmic metaphor is chosen deliberately: just as the sun's light overpowers all other lights, detachment as a virtue generates an influence that “pervades the world” and moves “swifter than lightning.” The social claim embedded in this is significant: a genuinely detached soul—one whose action is entirely for God's sake rather than for personal gain, reputation, or security—exercises an influence

disproportionate to any outward means available. This is a theory of social change grounded in spiritual physics rather than political strategy. The closing observation in BH02885—that only “the deeds of souls who act for God’s sake” will endure when “this spread is rolled up”—applies the same principle temporally: worldly goods, power, and reputation are transient, while genuinely selfless action participates in the permanence of the divine. Students may compare this with the Sermon on the Mount’s beatitude of “the pure in heart” who shall see God, with the Sufi doctrine of *ikhlas* (sincerity of intention as the condition of genuine spiritual action), with the Hindu teaching on *nishkama karma* (action without attachment to results), and with Kant’s insistence that only action from duty (rather than from inclination or interest) has genuine moral worth.

Questions for Reflection

1. Divine law is described as having “no purpose except the preservation of souls, their comfort, education and advancement.” How does this teleological account of legislation relate to the punitive, deterrent, and social-control functions that secular legal theory assigns to law? Is the Baha’i account of law’s purpose compatible with these, or does it represent a different framework?
2. Detachment is claimed to give a soul an influence that “pervades the world” and moves “swifter than lightning.” This is an empirical claim as much as a spiritual one. Is it borne out in religious history? What examples of genuinely selfless action having disproportionate influence can you identify?
3. The comparison of detachment to the sun “among the stars” of virtue is hierarchical. Does this mean other virtues are less important, or does it mean they all depend on detachment as their ground? How does this compare with the Pauline claim that without love (*agapē*) all other virtues are worthless?
4. The Hindu concept of *nishkama karma* (desireless action) from the *Bhagavad Gita* has striking parallels with Baha’u’llah’s account of acting “for God’s sake.” Compare and contrast these two frameworks: are they ultimately the same teaching in different vocabularies, or are there genuine doctrinal differences?
5. What would a community look like if all its members genuinely acted from detachment rather than from personal interest or social approval? Is this a realistic aspiration, or an eschatological ideal? How does it relate to institutional structures that inevitably involve power and accountability?

Prophecy Fulfilled: Political Upheaval and the Vindication of Earlier Warnings

Key Passages

We summoned the people unto God, the Lord of Names, and made known to them His most exalted horizon. They turned away from Us until they cast Us into this mighty and impregnable Prison. For this We give thanks unto God and make mention of Him in such wise that neither the hosts of the world nor the clamor of nations can prevent Us.
— BH06277

He hath said, and His Word is the truth: "On the day when thy Lord cometh, or certain of the signs of thy Lord..." and in another place: "The Kingdom on that Day shall be God's," and in yet another place: "The Day when mankind shall stand before the Lord of the worlds." All this hath the All-Merciful revealed in the Qur'an. And now the Ancient Lord speaketh the truth, and the Sovereign of the Kingdom proclaimeth...that there is none other God but Him, the Mighty, the Loving. — BH04892

In all conditions you must be mindful of wisdom, for all creatures have been commanded to observe wisdom in the divine Tablets. Blessed is the soul that has believed and acted according to that which it was commanded by the All-Knowing, the All-Wise...The world has never had, nor has it now, any constancy. Soon will this spread be rolled up by the hand of power, save the spread of deeds of souls who act for God's sake. — BH02885

Context for Study

Several tablets of 1877 weave contemporary political upheavals—particularly the turbulence around Constantinople and the Ottoman Empire during the crisis of 1876–1878 (the Russo-Ottoman War, the constitutional revolt, the deposition of Sultan 'Abdu'l-'Aziz)—into a retrospective theological reading of Baha'u'llah's earlier prophetic warnings. The logic is consistent with a broader hermeneutic visible from the *Kitab-i-Aqdas* onward: divine utterance precedes and predicts historical events, and the events, when they come, serve as "verification" of the Manifestation's authority. The passage in BH04892 gathers Qur'anic prophecies about the "Day of God" and presents their present fulfillment as testimony to the truth of both the Qur'an and Baha'u'llah's own revelation. The sustained witness in BH06277—"For this We give thanks unto God"—inverts the logic of persecution: imprisonment becomes an occasion for gratitude, not complaint, because it testifies to the authenticity of the prophetic vocation. Students may compare this retrospective prophetic hermeneutic with Luke's account of Jesus in Luke 24:25–27 ("beginning with Moses and all the Prophets, he explained what was said in all the Scriptures concerning himself"), with the Islamic tradition of *mu'jizat* (miracles as verification of prophetic authority), and with the modern scholarly analysis of "prediction after the fact" in apocalyptic literature.

Questions for Reflection

1. The pattern of reading political upheavals as the fulfillment of prior prophetic warnings is a characteristic feature of prophetic religion. What distinguishes a genuine prophetic reading of events from the confirmation bias that would find verification of any prediction in any sufficiently catastrophic event?
2. "For this We give thanks unto God"—expressing gratitude for imprisonment—inverts ordinary evaluative categories. What spiritual discipline makes this inversion possible? Compare with Stoic *amor fati* (love of fate) and with Paul's "all things work together for good to them that love God" (Romans 8:28).
3. Baha'u'llah's warnings to Napoleon III, addressed in the *Aqdas* and referenced throughout this period, are presented as fulfilled prophecy in Napoleon's fall. What should a critical historian make of this claim? How does the Baha'i community's reading of this event compare with the way other religious communities have read historical catastrophes as divine judgment?

4. The counsel to observe wisdom “in all conditions” is paired with the reminder that the world has “no constancy.” How does impermanence function as a spiritual teaching in this context? Compare with the Buddhist doctrine of *anicca* (impermanence) and with the Hebrew Qohelet’s declaration that “all is vanity.”
5. How does the identification of the Manifestation with the “Day of God” promised in the Qur’an function as a claim about inter-religious continuity? What does it assert about the relationship between Islam and the Baha’i Faith, and how does it compare with Christianity’s claim to fulfill Hebrew prophecy?

A Guiding Question for the Whole Volume

Volume 56 captures a hinge moment: the release from nine years of imprisonment, the establishment of a new residence outside **Akka** with its garden and mansion, and the observation—striking in its sincerity—that the prison itself had been “dearer and more precious” than the ease that followed. Against this transition, the tablets teach that the highest virtue is detachment (“swifter than lightning” in its influence), that divine law aims entirely at the development of souls, and that the upheavals of contemporary politics are the fulfillment of prior divine warning.

A guiding question for the whole volume might therefore be: **When the prison door opens and a new, more spacious life becomes available, and yet the prisoner reports that the prison itself was “dearer,” what does this reversal reveal about the relationship between outward freedom and inward liberation—and what does it demand of a community that claims to follow such a teacher?**