



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 57:

Writings of Baha'u'llah in 'Akka, year 1295 A.H.
(1878)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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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
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 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
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Introduction to volume 57

This 1295 A.H./1878 collection, written from the Mansion of Mazra'ih outside the Prison City walls, is marked by a distinctive convergence of apocalyptic self-witness, administrative and ethical consolidation, and circumspect pastoral governance under conditions of surveillance and war. Across these Tablets, the voice of revelation repeatedly returns to the same practical imperative: the Cause must be advanced only through wisdom, dignified conduct, and unity—precisely because the surrounding political landscape is unstable and the community's vulnerability (in both 'Akka and Persia) renders imprudence spiritually and socially ruinous. This atmosphere also sharpens the tone of interior discipline: believers are urged to detach from factional slogans and inherited claims, and to enact the life of faith as a visible moral reality—service, integrity, restraint, and concord—rather than as a contest of assertions.

Several items stand out for the particularity of their historical texture and for the way they illuminate evolving communal norms. BH01161 is noteworthy both for its extended theological overture—an almost “cosmic” meditation on the divine Word and the Day of God—and for its candid window onto local conditions: it reports widespread distress “due to the war,” spiritual heedlessness among the population, and a sense that calamity has encompassed the region, in terms explicitly framed as fulfillments of what had been foretold. Closely related in tone, BH01094 and BH00988 combine reassurance to correspondents with pointed counsel about prudence and communal quietude—warning against actions that provoke public clamor—and they frame the present as a time when earlier prophetic intimations (including those associated with the Suriy-i-Ra'is) are becoming visibly legible in events.

Other Tablets are valuable for the concreteness with which they register the internal management of sacred space and communal reputation. BH01484 is especially striking for its vivid, almost topographical evocation of the prison-citadel environment and for its instruction—grounded in “wisdom”—that the residence connected with the Holy Family not become a source of rancor or agitation; the Tablet thus exemplifies how sanctity is guarded not only by principle but by timely discretion in volatile circumstances. A parallel emphasis on public consequences appears in the correspondence around communal communications and circulation: one letter cautions that even authentic revealed texts should not be disseminated in ways that would inflame opposition. The collection also preserves specific evidence of the period's tightening of fiscal practice. In a passage embedded in this year's correspondence, the earlier principle that none should demand Huququ'llah is reiterated—yet it is also reported that, “in view of current affairs,” believers for whom it is binding are now instructed to discharge it; the tension between spiritual voluntariness and urgent circumstance is itself historically revealing.

Finally, BH00619 deserves special notice because it gathers many of the volume's chief motifs into a single communication: the weight of grief and delay under crisis conditions; admonitions about conduct in 'Akka that threaten to bring shame upon the community; renewed calls to teach the Cause; and an explicit summons directed to women believers, tempered by the insistence that initiative must remain within the bounds of praiseworthy action and unity under the laws of the Kitab-i-Aqdas. In that sense, the volume as a whole reads not merely as devotional correspondence from confinement, but as a documentary cross-section of the mid-'Akka moment: revelation articulated as lived governance—protecting the community's cohesion, reputation, and forward motion while interpreting contemporary upheavals through the lens of a Day believed to have already dawned.

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BH01161

*To: Afnan, in China**Date: 1295-01-19 [1878-Jan-23]*

1 In the Name of God, the All-Seeing, the One!

2 Sanctified and holy has been and shall ever be the Sovereign Who illumined the horizon of the world with the lights of the Most Great Luminary and adorned all things with the ornament of His names. He is the true Sovereign Whose Word has dominated all things and Whose Will encompasses the heavens and earth. By His soul-stirring call He manifested absolute nothingness in the garment of being, and through the revelations of the Most Exalted Pen He adorned the kingdom of creation. He is the Quickener of the world, the Illuminator of the world, the Renewer of the world, and the Speaker of the world. Every exalted one has been and shall be lowly before the manifestations of His exaltation, and every lofty one has been and shall be abased before the evidences of His transcendence. The tongue, which is the seat of His mention, is His creation, and by the Word of that Sovereign of the unseen and the seen have all things come from utter nothingness into the realm of being. And the heart, which is the dwelling-place of His knowledge, has come into existence through His Will. Glorified is the Creator above the mention of the created, and glorified is the Lord above the mention of all created things, and glorified is the Beloved above the descriptions of hearts.

3 All the mystics, divines, chosen ones and holy ones are powerless and incapable of comprehending a single word of the Most Exalted Word which has been revealed through the Will of the Sovereign of Names from the Most Exalted Pen—how much less can they comprehend the Manifestation of the Word, the Sovereign of the Word, the Source of the Word, the Promoter of the Word, the Quickener of the Word, and the Mover of the Word. This blessed Word, in one station, is known and mentioned by all names and attributes, and when it appeared, it bowed down and prostrated itself and spoke, saying: "Praise be unto Thee, O Thou Who hast revealed Thy countenance from the horizon of the heaven of Thy Will! I testify that Thou art the Almighty, the All-Compelling, the Self-Subsisting." All the signs of the Hour and the Resurrection are manifested through

1 بنام خداوند بیننده یکتا

2 پاک و مقدس بوده و خواهد بود سلطانی که افق عالم را بانوار نیر اعظم منور فرمود و جمیع اشیاء را بطراز اسماء مزین نمود اوست سلطان حقیقی که کلمه اش مهیمن بر کل بوده و مشیتش محیط بر آسمانها و زمین و بندای جانفزایش نیست محض را در قیص هستی بات ظاهر فرمود و از ظهورات قلم اعلی ملکوت انشاء را مزین نمود اوست محیی عالم و منور عالم و مجدد عالم و مکلم عالم هر رفیعی نزد ظهورات رفعتش خاضع بوده و هر علوی عند شئونات علوش پست بوده و خواهد بود لسان که محل ذکر اوست خلق اوست و بکلمه آن سلطان غیب و شهود از نیستی محض بعالم هستی آمده و قلب که مقرر عرفان اوست باراده او موجود گشته سبحان الخالق عن ذکر المخلوق و سبحان المولی عن ذکر من فی الانشاء سبحان المحبوب عن اوصاف القلوب

3 جمیع عرفا و علما و اصفیا و اولیا از عرفان کلمه علیا که باراده سلطان اسماء از قلم اعلی جاری شده عاجز و قاصرند تا چه رسد بعرفان مظهر کلمه و سلطان کلمه و مبعث کلمه و مروج کلمه و محیی کلمه و محرک کلمه و اینکلمه مبارکه در مقامی بکل اسماء و صفات موسوم و مذکور است و آنها لما ظهرت خضعت و سجدت و نطقت و قالت لک الحمد یا من اظهرت وجهک من افق سماء مشیتک اشهد انک انت المقتدر المهیمن القیوم جمیع اشراف ساعت و قیامت از او ظاهر و باو ثابت و اوست نسمة الله که نفوس مستعدّه از هبوب او و تضوعات او از نوم غفلت بیدار

Him and established in Him. He is the Breath of God through Whose wafting and fragrances prepared souls have awakened from the sleep of heedlessness and perceived the Day of God. He is the Water of Life through Whose bounty dead bodies have attained unto eternal life.

- 4 Should this evanescent servant attempt to expound this station, he would surely find himself powerless; nay, he would behold all existence bewildered in this most exalted station. And were a drop from the ocean of the knowledge of this station to be granted, in view of the supreme wisdom that has been revealed from the Most Exalted Pen and which all have been commanded to observe, there would be no power to make mention thereof save by the command of Him Who is with Him. Verily, He is the Commander, the All-Knowing, the All-Compelling, the Almighty, the Most Powerful, the All-Informed.

- 5 How excellent is the state of the soul that hath inhaled the fragrance of the days of God and stood firm and steadfast in His love. This station is indeed most great, and its greatness is such that the Pen of the world is powerless and incapable of describing it, for this is the Day concerning which all divine Books bear witness and of which all the Prophets have given tidings. By God, the Truth! This is a Day wherein souls have trembled and eyes have been blinded, a Day wherein God hath come in the shadows of light, a Day wherein mankind hath stood before God, the Lord of the visible and the invisible. Blessed is he who hath attained, and woe unto the heedless. And praise be to God, the Lord of the worlds.

- 6 Glorified art Thou, O my God, Lord of the Kingdom and the angelic realm, Creator of the celestial dominion! Thou knowest that this humble one desired that his call be honored by the hearing of my beloved among Thy chosen ones, whom Thou hast chosen for Thy love, established for Thy service, created to hearken unto Thy call, aided to turn toward the horizon of Thy grace, honored with the living waters from the cup of Thy bounty, and made to recognize Thy Day which most of Thy creation hath neglected. Then Thou didst cause him to utter the testimony which Thou hast placed above the kingdom of utterance and of which the understanding of Thy creatures fell short. All this is from Thy grace, Thy generosity, Thy bounty and Thy benevolence. I thank Thee for this through the perpetuity of Thy names and attributes and through the permanence of Thy Most Exalted Word amongst Thy creation. I beseech Thee to protect him in all conditions through Thy

شدند و يوم الله را ادراک نمودند و اوست روح حيوان که اجساد مرده بعنايت او بحيات باقيه فائز گشتند

4 اين عبد فانی اگر بخواهد اين مقام را شرح و بسط دهد البته خود را عاجز مشاهده نمايد بلکه جميع عالم را در اين مقام اعظم متحير بيند و اگر رشي از طمطام عرفان اين مقام عنایت شده باشد نظر بحکمت کبری که از قلم اعلی جاری شده و کل را بآن امر فرموده استطاعت بر ذکر نبوده و نيست الا بأمر من عنده انه هو الأمر العالم المهيم المقتدر العزيز الخبير

5 نيكوست حال نفسيكه نفحات ايام الله را استنشاق نمود و در محبتش ثابت و راسخ بود و اين مقام بسيار عظيم بوده و هست و عظمتش بمقاميست که قلم عالم از ذکر آن عاجز و قاصر بوده چه که اين يومی است که جميع کتب الهی بر آن شاهد و گواهند و جميع انبيا را بآن بشارت داده تالله الحق هذا يوم فيه ارتعدت النفوس و عمت الأبصار و هذا يوم فيه اتى الله فى ظلل من الأنوار و هذا يوم فيه قام الناس لله رب ما يرى و ما لا يرى طوبى لمن فاز و ويل للغافلین و الحمد لله رب العالمين

6 سبحانک اللهم يا اله الملك و الملکوت و خالق الجبروت تعلم بأن هذا الکلیل اراد ان يتشرف ندائه باصغاء محبوبی من اولیائک الذی اخترته لحبیک و اقمته لخدمتک و خلقتة لاصغاء ندائک و ایدته على الاقبال الى افق فضلک و اکرمته رحيق الحيوان من كأس عطائك و جعلته عارفاً بيومک الذی غفل عنه اکثر خلقک ثم انطقته بالشهادة التي جعلتها فوق ملکوت البيان و عجز عنها عرفان بریتک کل ذلك من فضلک و جودک و کرمک و احسانک و اتی اشکرک بذلک بدوام اسمائک و صفاتک و ببقاء کلمتک العلیا بين خلقک و اسئلك بأن تحفظه فی کل الأحوال بقدرتک و سلطانک انک انت المقتدر على ما تشاء لا اله الا انت المهيم القيوم

power and sovereignty. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Protector, the Self-Subsisting.

- 7 My heart, my joy and my soul be a sacrifice for your love! The servant hath attained to hearing the melodies of the nightingales of your praise upon the branches of the Lote-Tree of utterance, and hath been honored by that which flowed from your pen whereby your mention appeared and the sun of your love shone forth from the horizon of certitude. We beseech God to grant me success in hearkening unto your sweetest mention at all times. Verily, He is the Powerful, the All-Bountiful, the Mighty, the Inaccessible.

- 8 If you inquire about the conditions of this land, praise be to God, all are safe and speaking in remembrance of God. However, due to the war that has occurred, the people of these regions are in distress and afflicted with utmost hardship. All ears are heedless of the call of the muezzin, and hearts are empty of the knowledge and love of Truth. In brief, a great calamity hath encompassed the people. This is what the All-Merciful promised in the Tablets.

- 9 To his honor Aqa Mirza 'Abdu'l-Hamid, upon him be the Glory of God, I convey most sublime, most impregnable, most exalted greetings. God willing, may he ever remain and continue to be enkindled with the fire of the love of God and speaking in His remembrance. The circumambulators of the Throne all convey their pure devotion to his honor.

- 10 In the month of Muharram 1295

7 مہجتي و بہجتي و فؤادی لہجکم الفداء قد فاز
الخدام باصغاء نعمات بلابل ثنائکم علی اغصان
سدرة البیان و تشرف بما ترشح من قلبکم الذی بہ
ظہر ذکرکم و اشرقت شمس حبکم من افق الايقان
نسئل اللہ بأن یوفقنی باصغاء ذکرکم الأحلی فی کلّ
الأحیان انہ لہو المقتدر الفضال العزیز المنیع

8 احوال این ارض را بخواہد الحمد للہ جمیع سالم و
بذکر اللہ ناطقند و لکن نظر بحریکہ واقع شدہ
مردم این اطراف در اضطرابند و بکمال عسر
مبتلا آذان کلی از آذان مؤذن غافل و قلوب
از عرفان و محبت حق فارغ باری بلائی عظیمی
خالق را احاطہ نمودہ ہذا ما وعدہ الرحمن فی
الألواح

9 خدمت جناب آقا میرزا عبدالحمید علیہ بہاء اللہ
تکبیر ابدع امنع اعلیٰ معروض میدارم انشاء اللہ
لمیزل و لایزال بنار محبۃ اللہ مشتعل باشند و
بذکرش ناطق طائفان حول عرش جمیع عرض
خلوص محض خدمت آنحضرت معروض
میدارند

10 فی شہر محرم ۱۲۹۵

BLIB_Or11097#043

BH01094

To: *Haji Husayn from Ya, in Yazd*

Date: 1295-01-22 [1878-Jan-26]

- 1 He is God – exalted be His glory, the Greatness and Power!
- 2 Praise sanctified beyond the bounds of time and space, and hallowed above mention of possibility and impossibility, befits that Beloved One Who, through a single call issued from the Source of His Will, adorned all contingent beings with a new

1 هو اللہ تعالیٰ شأنہ العظمتہ والاقتدار

2 حمد مقدّس از حدود زمان و مکان و منزّه از ذکر
امکان و لامکان محبوبی را لایق و سزااست کہ
بیک ندا کہ از مصدر مشیتش ظاہر شد جمیع
امکان بطراز جدید مزین گشت و بآن ندا ندای

creation. Through that call, the voices of all things were raised up, all bore witness to the oneness of His holy Being and became vocal in His remembrance. How lofty is that call, and how short do fall the minds of all created things from recognizing it! By it the mountains passed away as the passing of clouds, the Balance was set up, the Bridge was laid down, and there appeared the Day wherein all people stood before the Lord of all things. By it the Leaf spoke forth, the Rock cried out, the Divine Lote-Tree called aloud, and the Dove of Oneness cooed "The Kingdom is God's this Day, the Lord of what was and what shall be!"

- 3 Thereafter, it is submitted that two letters from you arrived, and due to wisdom and certain matters their reply was delayed. The One True God bears witness that you have been and will continue to be remembered at all times. Your letter was presented before His Presence, and thus did the Tongue of the Beloved speak: "Blessed art thou for having attained unto recognition and for turning towards the Desired One, and for arising to serve His firm and wise Cause. He will assist thee as He assisted thee before, and will ordain for thee that which shall gladden the hearts of those who have turned towards Him. Grieve not over anything, for He will extend His bounty unto thee as He willeth. He, verily, is the All-Powerful, the Almighty."

- 4 God willing, may you be occupied at all times with the mention and praise of the Beloved of all creation. Regarding what you wrote about Jinab-i-'Ayn Ba, it is known that you have been and continue to be engaged, to the extent possible, in serving the Cause and assisting the loved ones of God. We beseech God to send down for you that which shall gladden the hearts of your loved ones and grieve the hearts of your enemies. He, verily, is the All-Powerful, the Almighty.

- 5 As for what you mentioned about the person from India, his circumstances were and are known. Yet how strange that after all that was sent down to him from the heaven of favor, and despite being explicitly commanded to proceed to the house of [initial], he nevertheless delayed and was fearful. It was entirely clear and evident that had even an atom's weight of harm been destined to befall him, such a decree would never have appeared from the horizon of the Cause. As was witnessed, glory be to God, the power of Truth is visible from the horizon of will at all times, yet most are heedless of perceiving it. The wine of vain imaginings hath so seized the people that they cannot distinguish truth from falsehood nor darkness from light, save whom God willeth, the Protector, the Self-Subsisting.

کُلّ اشیاء مرتفع و جمیع بتوحید ذات مقدّس شهادت دادند و بذکرش ناطق گشتند چه بلند است قدر آن ندا و چه قاصر است عقول اهل انشاء از عرفان او و به مرّت الجبال کمر السحاب و وضع المیزان و نصب الصراط و ظهر اليوم الذی فيه قام الناس لرّب الأشیاء و به نطقت الورقة و صاحبت الصخرة و نادت السدرة و هدرت حمامة الأحذية قد اتى اليوم الملك لله ربّ ما كان و ما يكون

3 و بعد عرض میشود دو مکتوب آنجناب رسید و نظر بجمکت و بعضی امور جواب آن تأخیر شد حق واحد شاهد که در جمیع احیان ذکر شما بوده و خواهد بود و مکتوب آنجناب لدى الوجه عرض شد هذا ما نطق به لسان المحبوب طوبی لک بما فزت بالاقبال و التوجه الى المقصود و القيام على خدمة امره المبرم الحكيم انه يوفقك كما وفتك من قبل و قدّر لک ما تفرح به افئدة المقبلين لا تحزن من شيء انه ييسط لک كيف يشاء انه هو المقتدر القدير انتهى

4 انشاء الله در جمیع احیان بذکر و ثناء محبوب امکان مشغول باشید و اینکه در باب جناب ع ب عليه ٩ ٦٦ [بهاء الله] نوشتید معلوم است آنجناب هر قدر ممکن باشد بخدمت امر و زحمت احباء الله مشغول بوده و هستند نسئل الله ان ينزل لک ما تفرح به قلوب احبائک و تکدر به افئدة اعدائک انه هو المقتدر القدير

5 و اینکه در باره هندی مذکور نمودید احوال او معلوم بوده و هست ولكن عجب از این بعد از آنکه آنچه از سماء عنایت باو نازل شد و صریحاً امر فرمودند بتوجه او بمنزل ق مع ذلك اهمال نمودند و خائف بودند و این بسی واضح و مبرهن بود که اگر ذرهئی ضرر او وارد میشد ابداً از افق امر چنین حکمی ظاهر نمیگشت چنانچه مشاهده شد سبحان الله در کلّ احیان قدرت حق از افق اراده مشهود ولكن اکثری از ادراک آن غافل قد اخذ الناس سكر الغرور على شأن لا يعرفون الحق عن الباطل ولا الظلمات عن النور الا من شاء الله المهيمن القيوم

6 Convey My greetings to all the loved ones in that land. God willing, may they all at all times drink from the everlasting fountain of divine knowledge and remain oriented toward the horizon of His Cause. We beseech God to aid them in that whereby their mention shall endure through the perpetuity of His names and attributes. For this world is transient, especially in these days when all atoms cry out: "O ye who have eyes, see! O ye who have ears, hear! O ye who possess hearts and minds, understand!" How many souls in every moment have returned and are returning to dust. Strive ye to achieve such deeds as will cause the persistence of souls and the perpetuation of their mention, for today the mention of every soul in the Book is reckoned among the people of eternity. Blessed are they who possess understanding. These are the days of the manifestation of that which was in the Tablets, and the Suri-i-Ra'is is witness and testimony thereto. God, the Exalted, the Great, hath spoken the truth. We have believed in Him and His Book which distinguisheth between truth and falsehood, light and darkness. And peace and blessings be upon His Beloved, through whom the Night Journey was adorned and every noble station was honored. Praise be to God, the Lord of the worlds.

7 Convey My greetings to Mulla 'Ali-Akbar, upon him be Baha'u'llah's glory. This servant has observed what was mentioned in the letter of Haji Siyyid Javad, upon him be Baha'u'llah's glory. Praise be to God that they have been aided to follow God's command, for all are enjoined to engage in craft, trade and agriculture. However, they must act according to what hath been revealed in the Book - that is, they should send something to their families and inform them. These deeds which all are commanded to perform in God's Book have been and shall ever be the cause of glory and the source of blessing and the manifestation of bounty. God willing, may the True One, exalted be His glory, bestow blessing upon their craft and agriculture. Praise be to God, their mention hath been made in the Most Holy Court.

8 Likewise, I remember Aqa 'Ali-Muhammad. God willing, may he be occupied with the remembrance of the Self-Sufficient, the Most High in all conditions. We beseech Him, exalted be He, to aid him in that which He loveth and is pleased with. Once this servant was present before His countenance, and the Tongue of Grandeur addressed him specifically, saying that if he would act upon what was mentioned, he would surely attain infinite divine favors. We beseech Him, exalted be He, to aid him in this. Verily, He is the Powerful, the Mighty. Glory be upon thee and upon those who have heard and responded and

6 جميع احباب آن ارض را از قول این عبد تکبیر برسانید انشاءالله کل در کلّ حین از سلسلای یزوال معارف الهیه بیاشامند و بافق امر متوجه باشند نسل الله بأن یوفقهم علی ما یتقی به ذکرهم بدوام اسمائه و صفاته چه که دنیا فانی مخصوص این ایام که جمیع ذرات ندا مینمایند ای اهل بصر ببینید و ای اهل سمع بشنوید و ای اصحاب افتده و عقول ادراک نمائید که چه مقدار از نفوس در هر حین بتراب راجع گشته و میشوند جهد نمائید باعمالیکه سبب ابقای نفوس و ابقای اذکار است فائز شوید چه که الیوم ذکر هر نفسی در کتاب مذکور او از اهل بقا محسوبست طوبی للعارفین این ایام ایام ظهور ما فی الألواح است و سوره رئیس شاهد و گواه صدق الله العلیّ العظیم انا امنا به و بکتابه الذی فرق بین الحق و الباطل و النور و الظلمة و الصلوة و السلام علی حبیبه الذی به تزیّن المعراج و تشرف کلّ مقام کریم الحمد لله رب العالمین

7 خدمت جناب ملا علی اکبر علیه ۶۶۹ [بهاء الله] از جانب این عبد تکبیر برسانید آنچه در مکتوب جناب حاجی سید ۱۴ [جواد] علیه ۶۶۹ [بهاء الله] مذکور داشته بود این فانی مشاهده نمود الحمد لله که موفق شدند بامر الهی چه که کل بکسب و تجارت و زراعت مأمورند و لکن باید بما نزل فی الکتاب عامل شوند یعنی از برای اهل چیزی بفرستند و باو خبر بدهند و این اعمال که در کتاب الهی کل بأن مأمورند سبب عزّت و علّت برکت و ظهورات نعمت بوده و خواهد بود انشاءالله حقّ جلّ و عزّ بکسب و زراعت ایشان برکت عنایت فرماید

8 الحمد لله ذکر ایشان در ساحت اقدس مذکور است و همچنین جناب آقا علیمحمد را ذاکرم انشاءالله در کلّ احوال بذکر غنی متعال مشغول باشند و نسئله تعالی بأن یوفقه علی ما یحبّ و یرضی وقتی از اوقات این عبد تلقاء وجه حاضر بود و لسان عظمت مخاطباً الیه ناطق مخصوص باو فرمودند اگر بآنچه ذکر شد عامل شوی البته بعنایات لانهایات الهی فائز خواهی شد نسئله تعالی بأن یوفقه علی ذلک انه هو المقتدر القدیر

attained unto clear certitude. Praise be to God, the Master of the Day of Judgment.

الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ سَمِعُوا وَ اجَابُوا وَ فَازُوا
بِيقِينٍ مَبِينٍ وَ الْحَمْدُ لِلَّهِ مَالِكِ يَوْمِ الدِّينِ

9 22 Muharram 1295

9 فِي ٢٢ مُحَرَّمِ سَنَةِ ١٢٩٥

BLIB_Or11097#041, MAS8.148ax

BH00988

To: Khadijih Baygum wife of the Bab et al.

Date: 1295-02-01 [1878-Feb-4]

- 1 He is the Most Holy, the Most Mighty, the Most Powerful, the Most Exalted, the Most Glorious
- 2 I testify that there is none other God beside Him. He has ever been and will forever be. He spoke when He ascended the throne, and through Him the sincere ones proclaimed that there is none other God beside Him, the Protector, the Self-Subsisting. Then He spoke another word, whereupon the earth and heaven were shaken. Among them were those who, having heard His sweet call, arose from the slumber of vain fancy and, detached from all created things, turned toward the Supreme Horizon. And among them were those who heard the Call yet turned away and joined with the dead, as though they had never found the fragrance of the Beloved nor were stirred by the breeze that wafted from the direction of the throne of their Lord, the All-Merciful. Alas for those who witnessed yet denied, who heard yet remained heedless. By God! They are among the basest of creatures. They have deprived themselves of the water of everlasting life, their ears of the call of the All-Merciful, and their eyes of that which hath shone forth from the horizon of possibility. Praise be to God Who hath made known to us that which appeared in those days and informed us of that which was hidden in His knowledge, from which no thing whatsoever can escape. We beseech Him, exalted be He, to protect us by His sovereignty and to ordain for us that which is best for us. Verily, He is the Almighty, the Most Exalted, the All-Knowing, the All-Informed.
- 3 My spirit be a sacrifice unto your remembrance. This evanescent one hath been blessed by your mention, which was illumined by the lights of this Day and perfumed with the love of God. When I received, opened, read and became acquainted with it, I presented its contents before the Throne, and there

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْمُقْتَدِرُ الْعَلِيُّ الْأَبْنَى

2 اَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَمْ يَزَلْ كَانَ وَ يَكُونُ نَطَقَ
إِذَا اسْتَوَى عَلَى الْعَرْشِ وَ بِهِ نَطَقَ الْمُخْلِصُونَ أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ ثُمَّ نَطَقَ بِكَلِمَةِ أُخْرَى
إِذَا تَزَلَّزَلَتِ الْأَرْضُ وَ السَّمَاءُ مِنْهُمْ مَنْ قَامَ عَنْ
رَقْدِ الْهَوَى بِمَا سَمِعَ نِدَائِهِ الْأَحْلَى وَ تَوَجَّهَ إِلَى الْأَفْقِ
الْأَعْلَى مُنْقَطِعاً عَنِ الْإِنْشَاءِ وَ مِنْهُمْ مَنْ سَمِعَ النِّدَاءَ
وَ اعْرَضَ وَ اتَّصَلَ إِلَى الْمَوْتِ كَأَنَّهُ مَا وَجَدَ عَرَفَ
الْمَحْبُوبَ وَ مَا تَحَرَّكَ مِنَ النَّسْمَةِ الَّتِي سَرَتْ عَنْ
جِهَةِ عَرْشِ رَبِّهِ الرَّحْمَنِ فَوَاحِشِرَةً عَلَى الَّذِينَ شَهِدُوا
وَ انْكُرُوا وَ سَمِعُوا وَ غَفَلُوا تَاللَّهِ أَنَّهُمْ مِنْ أَدْنَى الْخَلْقِ
قَدْ مَنَعُوا أَنْفُسَهُمْ عَنْ كَوْنِ الْحَيَوَانِ وَ آذَانَهُمْ عَنْ
نِدَاءِ الرَّحْمَنِ وَ ابْصَارَهُمْ عَمَّا لَاحَ مِنْ أَفْقِ الْإِمْكَانِ
الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنَا مَا ظَهَرَ فِي تِلْكَ الْأَيَّامِ وَ
أَخْبَرَنَا بِمَا كَانَ مُسْتَوِراً فِي عِلْمِهِ الَّذِي لَا يَعْزُبُ
عَنْهُ عِلْمُ شَيْءٍ مِنَ الْأَشْيَاءِ نَسْتَلْهُ تَعَالَى بِأَنْ يَحْفَظَنَا
بِسُلْطَانِهِ وَ يَكْتُبَ لَنَا مَا هُوَ خَيْرٌ لَنَا أَنَّهُ هُوَ الْمُقْتَدِرُ
الْمُتَعَالَى الْعَلِيمُ الْخَبِيرُ

3 رُوحِي لِذِكْرِكُمُ الْفَدَاءَ قَدْ فَازَ الْفَانِي بِذِكْرِكُمُ الَّذِي كَانَ
مُنَوَّراً بِأَنْوَارِ الْيَوْمِ وَ مَعِطَراً بِحَبِّ اللَّهِ فَلَمَّا أَخَذْتُ وَ
فَتَحْتُ وَ قَرَأْتُ وَ أَطَّلَعْتُ بِهِ عَرَضْتُ مَا فِيهِ لَدَى
الْعَرْشِ وَ ظَهَرَ مِنَ الْمَحْبُوبِ مَا لَا أَقْدِرُ أَنْ أَذْكَرَهُ

appeared from the Beloved that which I am powerless to describe. All things bear witness to His favors unto you and His attention toward you. We beseech Him to send down for you that which will exalt the Cause of God and gladden the hearts of them that are endowed with understanding.

یشهد کلّ شیء بعنایتہ آیاکم و توجّہہ الیکم نسئلہ ان
ینزل لکم ما یرتفع بہ امر اللہ و ما یفرح بہ قلوب
العارفین

- 4 As to what you wrote concerning the sending of Tablets, it is evident that your honor has ever been and will continue to be confirmed in service to the Cause. And regarding what you wrote about the Holy House, it was presented in the Most Holy Court. He spoke, and His Word is the Truth: We have sent down all matters with wisdom, and We have taken their covenant from those who have turned to the Most Exalted Horizon and believed in God, the Single, the One, the All-Knowing. O My Afnan! Hold fast unto them in all conditions. This is that which the All-Merciful hath permitted as a grace from His presence. He, verily, is the Ever-Bestowing, the Ancient.

4 اینکه در باره ارسال الواح مرقوم فرموده بودید
معلوم است آنحضرت لازال بخدمت امر مؤید
بوده و خواهند بود و اینکه در باب بیت مطهر
مرقوم فرمودند در ساحت اقدس عرض شد
قال و قوله الحقّ انا انزلنا الامور کلّها بالحکمة و
اخذنا عهدھا عن الذین توجّھوا الی الأفق الأعلى
و آمنوا باللّٰه الفرد الواحد العليم یا افنانی تمسکوا
بھا فی کلّ الاحوال هذا ما اذن به الرحمن فضلاً
من عنده انه لھو الفضل القدیم

- 5 Any matter which today causeth the people to shun, or which giveth rise to clamor among the multitude, or causes agitation of hearts and perturbation of souls - to engage in such is not permissible. All must abide in the calmness of God and His dignity, serene and assured. I swear by the Subduer of the world that whosoever today ariseth to serve the Cause, though it be less than an atom, and acteth according to that which God hath revealed in the Book, shall assuredly be rewarded for it in this world and in all the worlds of God.

5 امریکہ الیوم سبب اجتناب ناس یا علت ضوضای
خالق و اضطراب قلوب و تزلزل نفوس شود عمل
بآن جایز نہ باید کل بسکون اللہ و وقارہ ساکن
و مطمئن باشند قسم بمسخر عالم کہ ہر نفسی
الیوم بخدمت امر ولو اقلّ من ذرّ باشد و عمل
بما انزلہ اللہ فی الکتاب فائز شد البتہ بمکافات آن
در دنیا و جمیع عوالم فائز خواهد گشت

- 6 The balance of justice hath ever had and shall have two scales: the reward of the righteous and the retribution of the wrongdoers. This is the true polity whereon depend the order of the world, its stability, and the tranquility of the servants. However, today the Eye of Bounty regardeth the beginning, for the All-Loving, the Munificent Truth hath manifested Himself. By My life! The Pen is powerless to describe a single day of this time. Whoso becometh aware of the mysteries of the Books which We have sent down aforetime unto Our Messengers would be astounded and would cry out: "This is the Day whose light illumineth the Concourse on High and the faces of those near unto God!"

6 میزان عدل را دو کفّہ بوده و خواهد بود
مکافات محسنین و مجازات مسیئین اینست
سیاست حقیقی نظم عالم و سکون آن و راحت
عباد بآن معلق بوده و خواهد بود و لکن الیوم
عین فضل باول ناظر چہ کہ حقّ عطوف فضال
بنفسہ ظاہر لعمری لا یقدر القلم ان یقوم بوصف
یومی من اطّلع بأسرار الکتب الّتی انزلناھا من
قبل علی سفرائی لیتحیّر و یصبح و یقول هذا یوم
تور بنورہ الملائ الأعلى و وجوہ المقربین

- 7 Were it not for His grace and other wisdoms, verily those souls who have caused the least harm and injury to the loved ones of God would have been cast into the lowest depths of hell, and the earth would not have borne them for a moment. This applieth to the weak, heedless, and ignorant souls. As for those who arose in utter opposition and who stood against the Dawning-Places of God's love and the Daysprings of His remembrance in this Most Great Revelation with rejection and protest, they have been and shall be seized by the hand of

7 و اگر نظر بفضل و حکمتہای اخری نمیبود ہرآینہ
نفوسیکہ اقلّ من ذرّ سبب اذیت و ضرّ احبّای
الہی شدہ اند باسفل درک جحیم راجع میگشتند و
آتی ارض حمل آن نفوس نمینمود و این در بارہ
نفوس ضعیفہ غافلہ جاہلہ بوده و ہست و الا
نفوسیکہ بکمال عناد برخاستند و بمشارق حب
الہی و مطالع ذکر او در این ظہور اعظم باعراض

power. Verily, thy Lord is the Avenger, the Mighty Wieler of Authority.

واعتراض قیام نمودند بید قدرت اخذ شده و خواهند شد آن ربّک هو المنتقم الآخذ القدير

- 8 From this most exalted station, We make mention of the Most Exalted Leaf and send Our blessings upon her countenance and upon the countenances of those who have believed in God, the Almighty, the All-Compelling, the Self-Subsisting. Know thou that thou hast been beneath the shadow of thy Lord and under the gaze of thy Master, the Mighty, the Well-Beloved. Rejoice thou in what hath been ordained for thee in the Most Glorious Kingdom and in what hath flowed in thy praise from the Most Exalted Pen, through which every hidden matter hath been revealed. Look thou in all circumstances unto wisdom. This is what God hath sent down in His preserved Tablet.

8 انا نذكر الورقة العليا من هذا المقام الأعلى و نكبّر على وجهها و وجوه اللائى آمن بالله المقتدر المهمن القيوم فاعلمى انك قد كنت فى ظل ربك و تحت لحاظ موليك العزيز المحبوب ان افرحى بما قدر لك فى ملكوت الأبهى و ما جرى فى ذكرک من القلم الأعلى الذى به ظهر كلّ امر مكنون ان انظرى فى كلّ الأحوال الى الحكمة هذا ما انزله الله فى لوحه المحفوظ

- 9 Verily, the people are intoxicated with the wine of their own desires to such an extent that they know not what they utter. They speak as their desires command them and purchase with their souls and their wealth the wrath of God, yet today they comprehend not. Grieve thou not over anything. By My life! Thou art within the precincts of My mercy, the pavilion of My protection, and the tabernacle of My exalted glory.

9 انّ الناس قد اخذهم سكر الهوى على شأن لا يشعرون ما يقولون يتكلمون بما يأمرهم هوائهم و يشترّون بأنفسهم و اموالهم غضب الله ولكنّ اليوم هم لا يفقهون لا تحزن من شئ لعمري انت فى جوار رحمتى و سرادق عصمتى و خباء مجدى العزيز المرفوع

- 10 O My Afnan! Whoso speaketh against you shall soon find himself in manifest loss. Erelong shall the tongues of all created things speak forth your praise and your nearness unto God, the Lord of the worlds. We counsel you to preserve that whereunto ye have attained, that there may appear from you that which shall attract the hearts and tranquilize the souls of those who have recognized God. O My Afnan! Behold, then remember what befell My house in Iraq, when people entered it without My permission. Verily, thy Lord is the Oppressed One, despite His sovereignty, and the Ruled One, though His Pen commandeth all who are in the heavens and on earth.

10 يا افنانى من تكلم فيكم سوف يجد نفسه فى خسران عظيم و سوف ينطق السن الكائنات بذكرکم و ثنائکم و تقرّبکم الى الله رب العالمين انا نوصيکم بحفظ ما اتم عليه ليظهر منكم ما تجذب به الأفئدة و تطمئنّ قلوب العارفين يا افنانى انظروا ثم اذكروا ما ورد على بيتى فى العراق دخل فيه قوم من غير اذنى ان ربك هو المظلوم مع سلطانه و المحكوم مع ان قلبه يحكم على من فى السموات و الأرضين

- 11 Send forth the words of thy Lord unto Mine Afnan in the land of Shin that they may rejoice in God's bounty and act in accordance with that which hath been made easy and simple for them. We have revealed in the Tablets the preservation of Mine Afnan and We do preserve them in truth, despite those who have disbelieved in God, the Lord of all worlds. Nevertheless, We bid them to act with wisdom, lest there should arise that which would cause the barking of the ungodly to be raised. Whatsoever hath been and is revealed from the Supreme Pen hath been and is for the good of all. The Sun of Truth hath been the Divine Word, and the education of all is dependent upon it. God willing, may all act with joy and fragrance in accordance with that which hath flowed from the Pen of the Most

11 ان ارسل كلمات ربك الى افنانى فى ارض شين ليفرحوا بنعمة الله و يعملوا بما هو عليهم سهل يسير قد انزلنا فى الألواح حفظ افنانى و نحفظهم بالحق رغماً للذين كفروا بالله رب العالمين مع ذلك نأمرهم بالحكمة لئلا يظهر ما يرتفع به نباح المشركين آنچه از قلم اعلى جارى شده و ميشود خير كل در آن بوده و هست آفتاب حقيقى كلمه الهى بوده و تربيت كل باو منوط انشاء الله جميع بروح و ریحان آنچه از قلم رحمن جارى شده عامل گردند انتهى جميع طائفين عرض خلوص و فنا و نيسى محض و تكبير اعتراف اعلى خدمت آنحضرت معروض ميدارند

Merciful. All the pilgrims present their pure devotion, utter effacement, complete nothingness, and most exalted greetings in service to that Holy Being.

12 In Safar 1295.

12 في صفر ١٢٩٥

BLIB_Or11097#045,

MAS4.370bx,

MAS8.148bx

BH01033

To: Mirza Abdullah Falah from Sad, in Mosul

Date: 1295-02-10? [1878-Feb-13]

1 He is God - exalted be His station of grandeur and power!

1 هو الله تعالى شأنه العظمة والاقترار

2 The heart of this servant present was gladdened by the sight of your letter, rejoiced at your mention, and was expanded by your love. O our Lord, the All-Merciful, the All-Forgiving, the Most Generous! It ascended unto God and was presented before His countenance. This is what was revealed from His presence - verily He is the All-Wise Ruler. His word, exalted be His glory:

2 قد فرح قلب العبد الحاضر بمشاهدة كتابكم واستفرح بذكركم وانبسط من حبكم ربنا الرحمن الغفور الكريم صعدت به الى الله وعرضت تلقاء الوجه هذا ما نزل من لدنه انه هو الحاكم العليم قوله جلّ اجلاله

3 "O Abdullah! Harken unto the call of the Lord of Names, Who speaks throughout creation. Verily, there is none other God but Him, the Protector, the Self-Subsisting. We make mention of God in this station with such remembrance as hath enraptured all created things and struck down every rejected idolater. At the time when We were turning toward the Most Exalted Station and speaking in praise of His Own Self, which holds dominion over all who are in the heavens and on earth, that which thou didst send was presented before the Throne. The face of the Wronged One turned toward thee from this forbidden station, and revealed unto thee this Tablet, from which the fragrance of the Beloved hath been wafted and every scroll that was folded without God's leave, the Mighty, the Loving, hath been spread out. Give thanks that thy letter attained the presence of thy Lord, and be thou of such manner as befitteth this beloved mention. Convey Our greetings to Our loved ones there and give them glad tidings of their exalted station."

3 ان يا عبدالله ان استمع نداء مالك الاسماء الذي ينطق فيما سواه انه لا اله الا هو المهيمن القيوم انا نذكر الله في هذا المقام بذكر انجذبت منه الكائنات وانصعق كل مشرك مردود وفي حين الذي كنا متوجها الى المقام الاعلى وناطقاً بثناء نفسه المهيمنة على من في السموات والارضين اذاً عرض لدى العرش ما ارسلته وتوجه اليك وجه المظلوم من هذا المقام الممنوع ونزل لك هذا اللوح الذي تضوعت منه رايحة المحبوب وانبسط به كل بساط طوى من غير اذن من الله العزيز الودود ان اشكر بما فاز كتابك بمحضر موليك وكن على شأن ينبغي لهذا الذكر المحبوب كبر من لدنا احبائنا في هناك وبشرهم بمقامهم المرفوع انتهى

4 This lowly one submits that after your letter was read in the presence of His countenance and all was presented, these sublime verses were revealed from the Dayspring of favors. God

4 عرض اينفاني انك بعد از قرائت كتاب آنجناب تلقاء وجه حاضر وجميع عرض شد و اين آيات عاليات از مشرق الطاف نازل انشاء الله بان فائز

willing, they will attain unto them and not be disheartened by the delay in response. If Shaykh S has arrived in that land, he has surely mentioned the details. In any case, sending letters was outwardly contrary to wisdom, as these regions were in turmoil due to the ongoing conflict, and the hand of investigation and inquiry was extended in every matter. Verily our Lord is the All-Knowing, the All-Informed. Details about this land have been submitted to His Holiness Zaynu'l-Muqarrabin (may every most glorious splendor rest upon him); they will be informed thereof. And if the Shaykh has arrived in that land, he has surely presented some details of the early events that transpired in this land to the friends, so there is no need for further elaboration. I beseech and implore God, exalted and mighty be He, to ever assist you and aid you in all conditions.

- 5 Concerning what thou didst mention regarding Jinab Aqa Muhammad-'Ali, the servant: this was laid before the Presence of the Beloved of all worlds. He affirmed: He hath spoken the truth. Yet all affairs have taken place, and do take place, in accordance with wisdom and sound expediency. It behoveth the loved ones of God—above all those souls who have attained His presence and have been honoured to serve His Cause—to be well-pleased with the will of God, and to render thanks.

- 6 Consider now how great were the afflictions and trials that befell those who, without leave, set out and directed their steps. In the earliest years, most gave little heed to the prohibition revealed from the heaven of His will, and from every quarter they hastened; yet, through the precedence of mercy, the utmost favour was, outwardly, shown unto them, and, in the tongue of compassion, whatsoever should be spoken concerning obedience to the command of God was spoken. Some hearkened with perfect submission and contentment, and returned; others, however, through their vain imaginings, opened the door of interpretation. They are truly lost who interpret the Book of God without His leave.

- 7 At length there was revealed unto Jinab Zaynu'l-Muqarrabin—upon him be the Glory of God—a passage explicit and unambiguous concerning the tribulation of those who turn thither without permission, and the lack of divine good-pleasure therein. Blessed are they who laid hold upon the cord of patience and clung to the hem of tranquillity. Say unto him, from the tongue of Truth: Render thanks unto the Best-Beloved of the worlds that thou hast been admitted to His presence and hast been privileged to serve Him. Now beseech the Lord—glorified and exalted be He—to confirm thee in

شوند و از تأخیر جواب دلتنگ نه‌باشند اگر جناب شیخ س بآن ارض وارد البتہ تفصیل را ذکر نموده باری ارسال نامه بر حسب ظاهر مغایر و مخالف حکمت بوده چه که این اطراف نظر بخاربه واقعہ مغشوش بوده و ید تفحص و تجسس در هر امری ممدود آن ربنا هو العليم انخیر تفصیل این ارض بمجلی خدمت حضرت زین‌المقربین علیہ من کل بہاء ابہاء عرض شدہ اطلاع خواهند یافت و اگر شیخ بآن ارض وارد شدہ البتہ بعضی از تفصیلات امورات محدثہ اولیہ این ارض را خدمت احباب عرض نموده دیگر احتیاج بتفصیل مجدد نیست از حق جل و عز سائل و آمل کہ آنجناب را ہمیشہ مؤید فرماید و در کل احوال مدد نماید

- 5 اینکہ در بارہ جناب آقا محمد علی خادم مذکور نمودید در ساحت مخدوم عالمیان عرض شد فرمودند قد نطق بالحق ولكن جميع امور نظر بحکمت و مصلحت واقع شدہ و میشود باید احبابی الہی مخصوص نفوسیکہ بلقا فائز شدہ‌اند و بخدمت امر مشرف بہ ما ارادہ اللہ راضی و شاکر باشند

- 6 حال ملاحظہ نمائید نفوسی کہ من غیر اذن توجہ نمودند چہ مقدار شداید و بلا یا بآن نفوس وارد بلی در سنین اولیہ حکم منع از سماء مشیت ظاهر اکثری اعتنا نمودند و از هر طرف توجہ نمودند ولكن نظر بسبق رحمت کمال عنایت نسبت بآن نفوس بر حسب ظاهر ظاهر و بلسان شفقت آنچه باید در اتباع امر اللہ ذکر شود ذکر شد بعضی بکمال تسلیم و رضا اصغا نمودند و راجع شدند و بعضی باوہامات خود باب تأویل گشودند قد خسر الدین یا ولون کتاب اللہ بغیر اذنه

- 7 تا آنکہ بجناب زین‌المقربین علیہ بہاء اللہ نازل شد فقرہ‌ای کہ صریح بود بر ابتلائی متوجہین و عدم رضای حق طوبی از برای نفوسیکہ بحبل صبر تمسک جستند و بذیل سکون تشبث نمودند از لسان حق باو بگو حمد کن محبوب عالم را کہ بلقائ حق فائز شدی و بخدمتش فائز گشتی حال از حق جل و عز بخواه تا ترا مؤید فرماید باموریکہ رضای او در آنست ذکرت لدی العرش

such deeds as are pleasing unto Him. Thy remembrance hath been, and continueth to be, before the Throne; and, God willing, that which accordeth with wisdom shall be done, and shall continue to be done. Glory be upon thee, upon him, and upon all who have been quickened by the remembrance of God, the Lord of all worlds.

بوده و هست و انشاء الله بمقتضای حکمت عمل
شده و خواهد شد الهیاء علیک و علیه و علی
الذین فازوا بذكر الله رب العالمین انتهى

- 8 As to what thou didst write, in the second letter, concerning Mahall al-Barakah: it was likewise submitted, and was accepted. He said: God willing, in every time and season, a new thought, drawn from the well-springs of counsel, should appear—counsel directed unto the well-being, the joy, and the ease of mankind.

8 آنچه در مکتوب ثانی در باب محل البركة
نوشته بودید عرض شد و مقبول افتاد فرمودند
انشاء الله باید در کلّ حین فکر بدیع از امهات
تدبیر مخصوص رفاهیت و سرور و آسایش خلق
ظاهر شود

- 9 In all moments must one's regard be turned toward the whole of creation. That is to say: those who have turned unto God and bear relation to the Truth must set their gaze upon the welfare of all the peoples of the earth. For in this world there have arisen but a handful of rulers—mere heaps of bones—each contemplating his own selfish desires, each considering only his private advantage, heedless, and ever heedless, of the ruin and destruction of the peoples. Even so, after the revelation of that which the All-Merciful sent down in the Lawh-i-Ra'is, each government cried aloud: "We have no concern with killing, pillage, slaughter, and burning—nor have we ever had—so long as no harm toucheth the interests of our dominion." Thus did they set the two contending powers one against the other; and how many souls, men and women, children, cities and villages, were utterly swept away and brought to naught! Had the other kings restrained them, and regarded the good of all, these things would not have come to pass—save that which had been decreed as inevitable in the Book of God, the All-Knowing, the All-Wise.

9 و باید نظر در کلّ احوال جمیع اهل امکان متوجه
باشد یعنی نفوس مقبله که بحق نسبت دارند
نظرشان بر رفاهیت جمیع اهل ارض باشد چند
مشتی استخوان در دنیا ظاهر و هر مشتق نظر
بهوای شخصی خود مصلحت خود را ملاحظه
نموده و در فنا و هلاک خلق باکی نداشته و
ندارند چنانچه بعد از ظهور ما انزاله الرحمن فی
لوح الرئیس هر یک از دول ندا کردند که ما
رجوعی بقتل و غارت و کشتن و سوختن نداشته
و نداریم مادامیکه بمصالح ملکیه ما ضرری وارد
نشود و دولتین محاربتین را بهم انداختند و چه
مقدار از نفوس از ذکور و اناث و اولاد و مدن
و قری که فانی و تمام شدند اگر سایر ملوک
منع مینمودند و خیر کلّ را ملاحظه میکردند
این امورات واقع نمیشد الا ما کان محتوماً فی
کتاب الله العلیم الحکیم

- 10 God willing, Mahall al-Barakah shall remain, between the Houses of Treasury, radiant and illumined, and shall become a dawning-place of trustworthiness, integrity, and good—if the friends act according to that which hath flowed from the Pen of the Most High. Then shall all blessings and bounties surely be directed unto them. Verily He is the Most Bountiful, the Bestower, the Generous.

10 انشاء الله محل البركة مابین بیوت الأموال مشرق
و منیر بماند و مطلع امانت و دیانت و خیر واقع
شود اگر دوستان بآنچه از قلم اعلی نازل عمل
کنند البتّه جمیع برکات و خیرات بایشان توجه
نماید انه هو الفضال المعطى الکرم

- 11 Furthermore, several words of the revealed text were written with changes, for wisdom's sake, and perhaps later the original revelation will reach thee. The loved ones in the Prison City send their greetings to thee and all the friends of God who dwell in that land. The glory be upon thee and thy family.

11 و دیگر کلمات منزله چند کلمه آن بتغییر نوشته شد
لحکمه و شاید از بعد اصل تنزیل بآنجناب برسد
احبابی ارض بجن خدمت آنجناب و جمیع احباء
الله که در آن ارض ساکنند تکبیر میروسانند
الهیاء علیک و علی اهله

12 The servant, on the 19th of Safar 1295

12 خ في ١٩ صفر سنة ١٢٩٥

BLIB_Or11097#042, BLIB_Or15722.154x

BH00209*To: Zaynul-Muqarrabin et al.**Date: 1295-02-19? [1878-Feb-22]*

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

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God Who, when seated upon the Throne of Manifestation, proclaimed: "There is none other God but Me, the Guardian, the Self-Subsisting"; and upon the Throne of Concealment: "There is none other God but Him, the Mighty, the Well-Beloved." When established upon the Seat of Grandeur, He uttered that which caused the sincere ones to soar in the atmosphere of divine knowledge and the near ones to ascend unto the heaven of certitude. Then He spoke another word whereat all who are in earth and heaven were shaken, save those whom God honored and drew unto the Most Exalted Horizon. We testify that there is none other God but Him. He hath ever been sanctified beyond the mention of all created things and exalted above whatsoever the possessors of understanding have uttered. Glory be unto Him! How great is His dominion, how perfect His proof, how manifest His signs, and how evident His testimonies! When He appeared from the horizon of His Most Great Name, the peoples differed by reason of their following the imaginings of those who preceded them. Woe unto them for having cast behind them His Most Exalted Pen and followed the bidding of the workers of iniquity who denied the Lord of the Beginning and the End. Praise be to God Who caused the Pen to speak and taught man what he knew not. Verily He is the One Who ruleth as He pleaseth. At times He withholdeth, and at times He causeth to flow. There is none other God but Him, the Mighty, the All-Knowing.

2 الحمد لله الذي نطق حين استوائه على عرش الظهور أنه لا اله الا انا المهيمن القيوم و على عرش البطون أنه لا اله الا هو العزيز المحبوب و اذا استوى على كرسي الكبرياء نطق بما طار به المخلصون الى هواء العرفان والمقربون الى سماء الايقان ثم نطق بكلمة اخرى اذا اضطرب من في الأرض والسماء الا من كرم الله وجهه و اجذبه الى الأفق الأعلى نشهد أنه لا اله الا هو لم يزل كان مقدساً عن ذكر من في الانشاء ومنزهاً عن كل ما نطق به اولو النبی سبحانه سبحانه ما اعظم سلطانه و اكمل برهانه و اظهر آياته و ابين بيناته الذي اذا ظهر عن افق اسمه الأعظم اختلفت الأمم بما اتبعوا اوهام الذين كانوا قبلهم فتباً لهم بما نبدوا قلبه الأعلى و اخذوا ما امرهم اولوا الفحشاء الذين انكروا رب الآخرة و الأولى الحمد لله الذي انطق القلم و علم الانسان ما لا يعلم و أنه هو الحاكم على ما يشاء مرةً يمسك و طوراً يجرى لا اله الا هو المقتدر العليم

3 The servant hath attained unto your letter which testified to your turning toward the Most Exalted Horizon and your acknowledgment of that which God, the Lord of the Beginning and the End, hath acknowledged. When I read it, I found from it the fragrance of the garment of your love for God, the Creator of earth and heaven. Through it my eyes were cheered, my heart was gladdened, my inner being was delighted, and my breast was dilated. We beseech God to assist me and grant me

3 قد فاز الخادم بكتابكم الذي شهد باقبال حضرتكم الى الأفق الأعلى و اقراركم بما اقرب به الله مالک الآخرة و الأولى اذا قرأته وجدت منه عريف قبص حبكم لله فاطر الأرض والسماء و به قرت عيني و فرح قلبي و ابتهج سرى و انشرح صدرى نستل الله بأن يوفقني و يرزقني هذه النعمة التي

this blessing which strengtheneth both body and spirit. Verily He is the Answerer, the All-Loving. My spirit be a sacrifice for your remembrance.

يقوى به الجسد و الروح أنه هو المجيب العطوف
روحي لذكركم الفداء

- 4 After the first letter dated the 20th of Dhi'l-Qa'dih was presented before the Face and submitted, no response was manifested from the horizon of utterance. Then your second letter dated the first of Dhi'l-Hijjih became a source of boundless joy and was likewise presented before the Face, but no response appeared from the horizon of divine will. Then the third letter dated the 27th of Muharram arrived, and likewise. It was later understood that these delays were due to certain wisdom, as these regions have not been free from disturbances owing to the rebellion and transgression of those who have risen against Islam. We beseech God to aid the true religion and cause it to prevail over all religions. Verily He is the Mighty, the Bestower.

4 بعد از زیارت نامه اول که بتاريخ ۲۰ ذی قعدة بود تلقاء وجه حاضر و عرض شد از افاق بیان جواب اظهار نه و بعد مکتوب ثانی آنحضرت که غره ذی حجه بود مایه فرح لایحصى گشت و همچنین لدی الوجه عرض شد از افاق مشیت جواب ظاهر نه تا آنکه مکتوب ثالث که مورخه ۲۷ محرم بود وارد آنهام کذلک و این تأخیرات بعد معلوم شد که نظر بمصالح چندی بوده چه که این اطراف نظر بیبی و طغیان نفوسیکه بر اسلام قیام نموده اند خالی از اغتشاش نبوده و نیست نسل الله ان بنصر دین الحق و يجعله مهیماً علی الأديان أنه هو العزيز المنان

- 5 In any case, days passed and nights elapsed until one day, the fifteenth of Sha'ban, I was commanded to present myself, and the Beloved ordered me to read your letters once again, and He, may our spirits be a sacrifice for Him, answered one request after another.

5 باری قد قضت الأيام و مضت الليالي الى ان امرت ذات يوم بالحضور و هو فی خامس عشر شعبان و امرنی المحبوب بقراءة کتبکم مرّة اخرى و اجاب روحنا فداه مطلباً بعد مطلب

- 6 O Zaynu'l-Muqarrabin! What thou didst send of the letters hath been received in the Prison, and We have heard what thou didst express in thy petitions. Let nothing grieve thee in the Cause of God. We conduct affairs with wisdom lest that occur which would sadden hearts. By My life! Thou art mentioned in the Prison. Blessed art thou and blessed are those with thee who have followed that which they were commanded by God, the Lord of the worlds. The rosewater which 'Ali-Qabli-Akbar and the son of the martyr who served the Wronged One in the Land of Mystery sent hath been presented before the Face, and likewise other items arrived. We beseech God to assist all in that which He loveth and is pleased with.

6 یا زین المقربین قد حضر فی السجن ما ارسلته من الكتب و سمعنا ما تكلت به فی عراضک ایاک ان یحزنک شیء فی الله انا نجری الأمور بالحكمة لئلا یحدث ما یحزن به القلوب لعمری انک انت المذكور فی السجن طوبی لک و لمن معک من الذین اتبعوا ما امروا به من لدی الله رب العالمین قد حضر لدی الوجه ماء الورد الذی ارسله علی قبل اکبر و ابن الشہید الذی کان یخدم المظلوم فی ارض السیر و کذلک حضر اشیاء اخرى نسل الله بأن یوفق کلک علی ما یحب و یرضی

- 7 As to what thou didst mention concerning Muhammad-Hasan of Ya, blessed is he in his sojourn there. There is no objection to his engaging in some occupation and returning to his home. Convey My greetings to him and give him the glad tidings of My remembrance of him, that he may be among those who rejoice. Say unto him: Thou hast turned, thou hast drawn nigh, and thou hast attained. Give thanks unto God for this great bounty. None should journey to this land, for it is unsettled. We see what others see not. We desire naught but good for the loved ones of God, and they must hold fast unto what is befitting in all conditions. This is what the Wronged

7 و ما ذكرت فی محمد حسن من اهل یاء طوبی له بما توقف فیهاک له بأن یشتغل بأمر من الأمور و ان یرجع الی مقره لا بأس علیه کبر من قبلی علی وجهه و بشره بذکری آیاه لیکون من الفرحین قل له انک اقبلت و توجهت و فزت ان اشکر الله بهذا الفضل العظیم لیس لأحد ان یتوجه الی هذه الأرض لآنها ما سکنت انا نری ما لا یراه المتبصرون انا ما اردنا الا الخیر لأحباء الله و لهم ان یتسکوا بالمعروف فی کل الأحوال هذا ما اختاره المظلوم لأحباء الله العزيز الحمید

One hath chosen for the loved ones of God, the Mighty, the Praiseworthy.

- 8 As to what thou didst mention concerning Javad son of Murad, We have accepted his turning and drawing nigh. Give him glad tidings from Me, that he may rejoice in what the tongue of the Wronged One hath spoken in this remote prison. Blessed is he who hath held fast today unto the ordinances and commandments of God and hath acted according to what is commanded in His wise Book. Say: O My loved ones! Hold fast unto the cord of God's loving-kindness and cling to the hem of His all-encompassing grace. It behooveth you to act in such wise as would sanctify the Cause among the servants. By the life of God! This is manifest good.
- 9 Concerning the two handmaidens from N and J, We beseech God to forgive them and purify them from all that beseemeth them not. Give them the glad tidings that they have been remembered in the prison. Blessed is the soul that hath been mentioned before the Wronged One, and the heart that hath attained His love, the Mighty, the Wondrous.
- 10 As for him whom thou didst forget to mention and acknowledged this in thy later letter, by My life, thine acknowledgment of forgetfulness in this station is the very essence of remembrance. Be thou grateful and among the thankful ones.
- 11 Know thou that the Supreme Pen maketh mention of the Name of God, the Most Truthful, who turned toward the Most Glorious Horizon in the Prison Land by leave of his Lord. He hath another station, when he turned toward Iraq and attained what the near ones attained. He is verily the star that shone forth from the horizon of heaven. This is truly a noble station. Blessed is he who visited him in the Land of Ha, as pronounced by the Pen of his Lord, the Mighty, the Wise.
- 12 The first light that shone from the horizon of eternity and the first fragrance that wafted from the garment of the mercy of the Lord of Names be upon thee, O thou servant who gazeth toward the Supreme Horizon. I testify that thou didst hear the Call and answer thy Ancient Lord, and didst turn toward the Countenance when the servants turned away from it, and didst acknowledge the Day that was mentioned in the Book. Blessed art thou, and again blessed art thou, and blessed is he who turneth unto thee and visiteth thy luminous resting-place. I testify that thou didst drink the Choice Wine sealed from the hands of the bounty of thy Lord, the Self-Subsisting, Who speaketh the truth: There is none other God but Him,
- 8 و ما ذكرت في جواد ابن مراد انا قبلنا توجهه و اقباله بشره من قبلي ليفرح بما تكلم به لسان المظلوم في هذا السجن البعيد طوبى لمن تمسك اليوم بأحكام الله و اوامره و عمل بما امر به في كتابه الحكيم قل يا احبائي تمسكوا بحبل عناية الله و تشبثوا بذيل فضله المحيط و لكم ان تعملوا بما يظهر به تقديس الأمر بين العباد لعمر الله ان هذا لخير مبین
- 9 و ما ذكرت في اماتين من اهل ن و جيم انا نسل الله بأن يغفرهما و يطهرهما عن كل ما لا ينبغي لهما انك بشرهما بما ذكرا في السجن طوبى لنفس ذكرت لدى المظلوم و لقلب فاز بحبه العزيز البديع
- 10 و الذي نسيت ذكره و اعترفت بذلك في كتابك الآخر لعمرى ان اعترافك بنسيانك في هذا المقام عين الذكر ان احمد و كن من الشاكرين
- 11 فاعلم ان القلم الأعلى يذكر اسم الله الأصدق الذي توجه الى الأفق الأبهى في ارض السجن باذن مولاه و له مقاماً آخر اذ توجه الى العراق و فاز بما فاز به المقربون انه هو النجم الذي اشرق من افق السماء ان هذا لمقام كريم طوبى لمن زاره في ارض الهاء بما نطق به قلم ربه العزيز الحكيم
- 12 اول نور انار من افق البقاء و اول عرف توضع من قبص رحمة مالک الأسماء عليك يا ايها العبد الناظر الى الأفق الأعلى اشهد انك سمعت النداء و اجبت موليك القديم و اقبلت الى الوجه اذ اعرض عنه العباد و اعترفت باليوم الذي نزل في الكتاب طوبى لك ثم طوبى لك و لمن اقبل اليك و زار مرقدك المنير اشهد انك شربت الرحيق المختوم من ايدى عطاء ربك المهيمن القيوم الذي ينطق بالحق انه لا اله الا هو المقتدر العزيز الخبير انا ذكرناه في مقامات اخرى انه هو الموقى العليم انتهى

the Mighty, the Powerful, the All-Knowing. We have mentioned him in other stations. He is verily the Faithful, the All-Knowing. Here endeth the passage.

- 13 As to what thou didst write concerning Mulla Ali-Akbar, it was submitted. God willing, may he be occupied at all times with the mention of the Beloved of the worlds, and in whatever land he dwelleth, may he be enabled to serve the Cause with wisdom.
- 14 And in thy second letter was mentioned Mulla Muhammad-'Ali of Dahaj. It is strange that the one mentioned hath not arisen to settle his debt which was guaranteed by thee, despite countless emphases on such matters. We beseech God to enable us to do what profiteth us. Trustworthiness, religious devotion, and truthfulness are deeds whose benefit returneth first to the person himself and then to others. However, it is strongly suspected that he hath not had the means to pay it.
- 15 Concerning what you wrote about the Surahs and Tablets of the Land of Mystery, desist in this matter for now. And concerning what you wrote about the books of one Muhammad from the people of S who was with Aqa Muhammad-Hasan, it was mentioned and They said let them remain with you. And concerning what you wrote about Aqa Rajab-'Ali - may the 966 [Baha'u'llah] be upon him - and what he left behind, these matters must be handled according to divine laws. All those funds do not reach his spouse as given in N and J. Although such funds are not worthy of mention, yet since one must act according to divine laws, it is mentioned. The inheritance must be distributed according to the laws. Now you may use those funds in your possession and offer tea to the friends of that land for the sake of that departed believer and his departed believing wife. God willing, both are immersed in the ocean of divine forgiveness.
- 16 Concerning Aqa Muhammad-Baqir, this is what the Beloved uttered: God willing, may all the loved ones of God be illumined by the lights of His countenance. O Baqir! Give thanks to God that thou wert mentioned before His presence and didst turn to God, the Lord of the worlds. Grieve not over remoteness, for nearness is in His hand - He ordaineth for whomsoever He willeth among His servants. He is the Ordainer, the Wise. The earth hath not found rest. Verily thy Lord is the All-Knowing, the All-Informed. Be patient and say:
- 13 و اینکه در باره جناب ملا علی اکبر مرقوم داشتید عرض شد انشاءالله در کل احوال و احیان بذکر محبوب عالمیان مشغول باشند و در هر ارض که ساکنند موفق شوند بخدمت امر بحکمت
- 14 و در مکتوب ثانی آنحضرت ذکر جناب ملا محمد علی دهجی مرقوم بود عجیبت که جناب مذکور بوفای دین خود که بضمانت آنحضرت واقع شده است قیام ننمودند مع آنکه در امثال این امور لایحیی تأکید شده نسل الله بأن یوفقنا علی ما ینفعنا امانت و دیانت و صداقت از اعمالیست که نفع آن اولاً بخود شخص و بعد بسایر ناس راجعست ولكن ظن قوی در آن میرود که استطاعت ادای آن نداشته‌اند
- 15 و اینکه در باره سور و الواح ارض سر نوشته بودید حال در اینفقره توقف نمائید و اینکه در باره کتب محمد نام من اهل ص که همراه جناب آقا محمد حسن بوده مرقوم [داشتید] عرض شد فرمودند نزد شما باشد و اینکه در باره آقا رجبعلی مرفوع علیه ۶۶۹ [بهاء الله] و ما ترک منه مرقوم داشتید این امور موافق احکام الهی باید عمل شود جمیع آن وجه بضلع او نمیرسید که در ن وج داده‌اند اگرچه امثال این وجوه قابل ذکر نیست ولكن نظر بآنکه باید باحکام الهی عمل نمود ذکر میشود در ترک باید مطابق احکام عمل شود حال آن وجه که نزد آنجنابست تصرف نمایند و یک چای باحبای آن ارض بنیت مؤمن مرفوع و مؤمنه مرفوعه عنایت فرماید انشاءالله هر دو در بحر غفران الهی متغمسند
- 16 و در باره آقا محمد باقر عرض شد هذا ما نطق به لسان المحبوب انشاءالله جمیع احبای الهی بانوار وجه منور باشند یا باقر ان احمد الله بما کنت مذکوراً لدی الوجه و مقبلاً الی الله رب العالمین لا تحزن عنی البعد ان القرب بیده یکتب لمن یشاء من عبادہ انه هو المقدر الحکیم ما سکنت الأرض ان ربک هو العليم الخبير ان اصبر و قل

- 17 Praise be to Thee, O my God, for having given me to drink from the Kawthar of Thy knowledge and enabled me to attain unto Thy mention and praise. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones and trustees, and that which shall profit me in every world of Thy worlds. O Lord! Deprive me not of the outpourings of the rain of Thy mercy, and drive me not from Thy door which Thou hast opened unto all in Thy heaven and on Thine earth. O Lord! Ordain for me a seat of truth near unto Thy mercy and a station of security beneath the shadow of Thy sovereignty and dominion. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Protector, the Self-Subsisting.
- 17 لك الحمد يا الهى بما سقيتني كوثر عرفانك و جعلتني فائزاً بذكرك و ثنائك اسئلك بأن تكتب لى ما قدرته لأصفيائك و امنائك و ما ينفعنى فى كل عالم من عوالمك اى رب لا تحرمنى عن فيوضات امطار رحمتك و لا تطردنى عن بابك الذى فتحته على من فى سمائك و ارضك اى رب قدر لي مقر صدق فى جوار رحمتك و مقر امن فى ظل سلطنتك و حكومتك انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم
- 18 God willing, the friends of God must engage in service to the Cause, and service to the Cause means acting according to what hath been and shall be revealed in God's Book. Today, goodly character, pleasing deeds, and teaching God's Cause with wisdom are essential. O Baqir! God is the All-Seeing, the All-Hearing, and witnesseth all deeds and words. We beseech God to aid thee and all His friends to perform such deeds as shall cause the exaltation of His Cause. He is verily the Powerful, the Mighty. The glory be upon thee and upon those who have attained the recognition of God, the King, the Mighty, the Praiseworthy.
- 18 انشاء الله بايد دوستان الهى بخدمت امر مشغول شوند و خدمت امر عمل بآنچه در كتاب الهى نازل بوده و خواهد بود اليوم اخلاق حسنه و افعال مرضيه و تبليغ امر الهى بالحكمة لازمست اى باقر حق بصير و سميع است و بر اعمال و اقوال كل شاهد و گواه از حق ميطلبم ترا و جميع دوستان خود را مؤيد فرمايد باعماليكه سبب ارتفاع امر شود انه هو المقتدر القدير البهاء عليك و على من فاز بعرفان الله الملك العزيز الحميد
- 19 And concerning what thou didst mention about his brother Ramadan-'Ali, We beseech God to forgive him through His grace, to immerse him in the ocean of His bounty, and to ordain for him that which shall profit him in the Hereafter and in this world. He is verily the Bestower, the Generous. O friends! Be content and thankful with what God hath commanded, for creatures have not been and are not aware of their own affairs and their outcome. God knoweth and He is the All-Knowing, the Wise. With utmost joy and fragrance, occupy yourselves with promoting the Cause of God and act according to what is in the Book. The promotion and service of every soul hath been and shall be according to their capacity. For example, if today someone offers a cup of water to one of God's friends, they have succeeded in serving the Cause according to their capacity and to the measure of their deed. Strive that no matter escape you that would cause eternal regret and endless remorse.
- 19 و ما ذكرت فى اخيه رمضان قبل على نسل الله بأن يغفره فضلاً من عنده و يغمره فى بحر فضله و يقدر له ما ينفعه فى الآخرة و الأولى انه هو المعطى الكريم اى دوستان بآنچه از قبل حق امر شده راضى و شاكر باشيد چه كه خلق عارف بامور خود و عاقبت آن نبوده و نيستند الحق يعلم و هو العليم الحكيم با كمال روح و ريحان بترويج امر الله مشغول شويد و به ما فى الكتاب عامل گرديد بترويج و خدمت هر نفسى بقدر او بوده و خواهد بود مثلاً اگر اليوم نفسى شربه آبى ييكي از دوستان حق بنوشاند او بقدر خود و بمقدار عمل بخدمت امر فائز است جهد نمائيد كه فوت نگردد از شما امريكه سبب تأسف ابدى شود و علت ندامت دائمى گردد
- 20 And concerning what thou hast mentioned about Muhammad-Qabli-'Ali, We bid him as We have bidden Our servants before, and counsel him to fear God, to remember Him, and to act according to what the All-Merciful hath revealed in His mighty and unerring Book. O Muhammad-Qabli-'Ali! He Who loveth
- 20 و اما ما ذكرت فى محمد قبل على انا نأمره بما امرنا العباد من قبل و نوصيه بتقوى الله و ذكره و العمل بما انزله الرحمن فى كتابه المحكم العظيم يا محمد قبل على قد ذكرت من احب الله فى كتابه و نذكرك بما يفرح به قلبك ان اشكر الله الفرد المقتدر العزيز

God hath mentioned thee in His Book, and We make mention of thee with that which will gladden thy heart. Give thanks unto God, the Single, the All-Powerful, the Mighty, the All-Knowing. Hold fast unto the Sure Handle and cling to the hem of God, the Lord of all worlds. Say: Praise be unto Thee, O my God, for having caused me to turn towards Thy most exalted horizon and to set my face toward Thee after all things have perished. I beseech Thee by the sovereignty of Names and by the power wherewith Thou didst create earth and heaven, that Thou leave me not to myself, but cause me to be moved by Thy will. Verily, Thou art the All-Powerful, the Most Exalted, the Single, the One, the All-Knowing, the All-Wise.

العليم تمسك بالعروة الوثقى وتثبت بذيل الله رب العالمين قل لك الحمد يا الهى بما جعلتنى مقبلاً الى افقك الأعلى و متوجّهاً اليك بعد فناء الأشياء اسئلك بسلطان الأسماء وبالقدرة التى بها خلقت الأرض والسماء بأن لا تدعنى بنفسى ثم اجعلنى متحرّكاً بارادتك انك انت المقتدر المتعالى الفرد الواحد العليم الحكيم

- 21 And concerning what thou hast mentioned about Mihman, blessed is she for having attained unto this wondrous name, and blessed is she for having shown steadfastness in the Cause of God, the Master of the Day of Judgment. In the path of God she hath borne hardships and hath, to the extent possible, been engaged in service to the Cause. God willing, she was and ever shall be adorned with the ornament of divine love and embellished with the greatest steadfastness. Her mention hath been and will continue to be before the Wronged One. We beseech God to aid her and those who are with her in that which He loveth and is pleased with.

21 و ما ذكرت فى ميممان طوبى لها بما فازت بهذا الاسم البديع ثم طوبى لها بما فازت بالاستقامة فى امر الله مالک يوم الدين فى سبيل الله حمل شدايد نمودند و بقدر امکان بخدمت امر مشغول بودند انشاء الله لمهزل و لايزال بطراز محبت الهى مزین باشند و باستقامت كبرى مطوّز ذکرشان نزد مظلوم بوده و خواهد بود نسل الله بأن يوفّقها و الذين معها على ما يحبّ ويرضى انتهى

- 22 Furthermore, the sublime Tablet which thou didst receive from Mulla Muhammad-'Ali and dispatch as commanded hath arrived.

22 و عرض ديگر لوح منيع که از جناب ملا محمد على اخذ نموديد و حسب الامر ارسال داشتيد رسيد

- 23 Regarding the Book of Prayers thou didst write about, it shall certainly be corrected. The friends may inquire about any passage that cometh to thy notice.

23 و در باره کتاب مناجات مرقوم داشتيد البته صحيح شود احبست هر مقام که بنظر آنجناب رسيده سؤال فرمايد

- 24 Concerning the books of Aqa Mirza 'Abdu'llah, upon him be 966 [Baha'u'llah], let them send the corrected copy of the Book of Verses, and likewise the Book of Prayers after correction. A Persian copy hath also been started here.

24 و در باره کتب جناب آقا ميرزا عبدالله عليه ٩٦٦ [بهاء الله] کتاب آيات که صحيح شده نوشته ارسال دارند و همچنين کتاب مناجات بعد از تصحيح يك نسخه فارسى هم در اینجا شروع شده

- 25 As for what thou didst write about Haji Ghulam and Haji 'Abdu'llah, their mention was submitted before His presence. A kind word concerning them was uttered from the Source of utterance. Return to Iran would be preferable. God willing, wherever they may be, may they be engaged in remembrance of the Beloved of the worlds with the utmost joy and delight.

25 و اينکه در باره حاجى غلام و حاجى عبدالله مرقوم داشتيد ذکر ایشان لدى الوجه عرض شد کلمه خير در باره ایشان از مصدر کلمه ظاهر رجوع به ايران احب بوده انشاء الله در هر جا هستند با کمال روح و ریحان بذکر محبوب عالميان مشغول باشند

- 26 Furthermore, most people are deprived of the chosen ones of God and are engaged in the utmost deceit, trickery and guile. Among them is Husayn, known as Sukhtih, who hath made plans to travel to and from Cyprus, and surely cometh and

26 و عرض ديگر آنکه اکثري از خلق از اصفياى حضرت حق محروم و بکمال حيله و تزوير و خدعه مشغول از جمله حسين معروف به سوخته بنای

goeth by that route. The friends of God must avoid him, for often they become the cause of discord among the friends. One named Taqi came to this land and later was dismissed and departed. Afterwards it became known that in Aleppo the aforementioned Sukhtih had deceived him and taken him to Cyprus. We beseech God to open the eyes of those who walk in the wilderness of fancy and error. By the life of God! They are in manifest remoteness and grievous sin.

عبور و مرور به قبرص گذاشته و البته از آن طریق آمد و رفت مینماید بر احبای الهی اجتناب لازمست چه که بسا میشود سبب یک فتنهئی میشوند در مابین دوستان تقی نامی باین ارض آمد و بعد مرخص شد و رفت بعد معلوم شد در حلب سوخته مذکور او را فریب داده با خود به قبرص برده نسل الله ان یفتح ابصار الذین یمشون فی هیماء الوهم والضلال لعمر الله انهم فی بعد مبین و ذنب عظیم

- 27 Furthermore, convey greetings from this evanescent one to the friends in that land, and mention to Ismu'llah Safi, upon him be the Glory of God, that his letter was received, causing the utmost joy and gladness. God willing, may you be occupied with the remembrance of God in all conditions. This servant hath never forgotten that person in special occasions, and regarding the matter thou didst mention, God willing, it hath by now arrived.

27 عرض دیگر آنکه دوستان آن ارض را از قبل این فانی تکبیر برسانید و خدمت جناب اسم الله صفی علیه بهاء الله ذکر نمائید که مکتوب شما رسید کمال فرح و سرور از آن حاصل انشاء الله در کل احوال بذکر الله مشغول باشید این عبد لازال در مواقع مخصوصه آنجناب را فراموش ننموده و فقرهئی که ذکر فرموده بودید انشاء الله تا حال رسیده

- 28 In relating recent news, they have taken possession of the Land of Mystery and its surroundings. All that the All-Merciful had revealed in the Tablets has come to pass. Surely the Tablet to Ra'is is before His blessed eyes. In any case, in those regions, blood was shed beneath every tree, and the cries and lamentations of the servants, of widows and others, rose up from the hills and mountains, cities and villages. Verily the Pen is powerless to describe what transpired therein. The Tablet to Ra'is indeed informed us of what would occur there. After news of the Bishop's arrival in Adrianople, a prayer was revealed from the Most Holy Court, and He commanded the friends to recite it, saying "This, despite My knowledge that successors are like their predecessors." This is what was revealed from the Most Exalted Pen:

28 از اخبار جدید عرض کنم ارض سر و ما حولها را تصرف نمودند قد ظهر کلّ ما انزله الرحمن فی الألواح البتّه لوح رئیس نظر مبارک هست باری در انصفحات تحت هر شجره خون ریخت و صیحه و ضجیح عباد از ارامل و غیره از اتلال و جبال و مدن و قری مرتفع شد انّ القلم لا یقتدر ان یقوم بوصف ما ورد فیها انّ لوح الرّیس اخبرنا بما حدث فیها بعد از خبر ورود مسقف به ادرنه از ساحت اقدس مناجاتی صادر شد و امر فرمودند اصحاب بخوانند و فرمودند هذا مع علی بأنّ الخلف شبه السلف هذه صورة ما صدر من القلم الأعلى

- 29 He is the One Who has power over whatsoever He willeth, in His Name, the All-Subduing over all names.

29 هو المقتدر علی ما یشاء باسمه المهیمن علی الاسماء

- 30 O My God, the All-Merciful and the All-Powerful over creation! I beseech Thee by Thy Self to protect the Sultan. Then I beseech Thee not to regard him and the transgressions of his predecessors in sovereignty, but rather to behold the ocean of Thy bounty, the heaven of Thy grace, and the sun of Thy favors. O Lord! Ward off from him the hands of evil with the Hand which Thou hast made to be above the hands of all Thy creatures. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

30 یا الهی الرحمن و المقتدر علی الامکان استلک بنفسک بأن تحفظ السّلطان ثمّ استلک بأن لا تنظر الیه و جریرات من سبقه فی الملک بل الی بحر جودک و سماء فضلیک و شمس الطافک ای ربّ کفّ عنه اکفّ السوء بالید الّتی جعلتها فوق ایدای خلقک انک انت المقتدر المتعالی العلیم الحکیم انتهى

31 From these blessed words it can be understood that relief will come to the Sultan, but this will be after great losses that have occurred and will occur. Furthermore, regarding that which was forbidden from the Most Holy Court, and which was repeatedly and successively forbidden to the people through healing utterances, manifest verses and clear words - as that honored one can testify - most did not succeed in hearkening to the divine call and were not adorned with the ornament of acceptance and deeds, until a word was revealed to his honor from the Source of Command. It appears its purport was that since they did not heed the divine command, they would be prevented in other ways. God, the Exalted, the Great, has spoken truth. In any case, more than one hundred and fifty souls are now residing in this land and were in the utmost joy and comfort, but now ease has been transformed into hardship.

32 Among the matters that have occurred in this land is that Jinab-i-Ha has incurred debts exceeding two thousand tumans - two thousand tumans belonging to the merchant partner, and a considerable sum from the poor merchant himself. It is evident that this amount was given with trust in God. The aforementioned personage has thoughtlessly taken on this burden. I have briefly mentioned this; if I were to detail the debts and recent occurrences of this city, you would surely become saddened. Verily our Lord, the All-Merciful, is the Concealer, the All-Wise. Your honor is not aware of what people are now saying and what is befalling the Cause. Jinab-i-Salman has become aware of some details, that is, before the spread of news about the aforementioned person who was in this land. In any case, from outward appearances this land has become very constricted, as wheat has risen from eight tumans per kharvar to twelve tumans, and likewise other items. We beseech God to assist His servants to hearken unto His Cause and to trust in Him, to deliver us from the promptings of self and passion, and to enable us to achieve that which will profit us in the Hereafter and in this world. Verily He is the Ruler over whatsoever He willeth. I swear by the Most Great Name, had they hearkened to that which was sent down from the heaven of bounty, all would have attained perfect outward and inward blessings. Now the debts of Aqa 'Abdu'l-Ahad and other debts have reached four thousand tumans. This is a brief account of the situation in this land. For some time now nothing has been received from the government for the friends, and we praise God for this, although it was not worthy, and the government itself is now in great difficulties.

31 از این کلمات مبارکات چنین مستفاد میگردد که فرجی از برای سلطان میشود ولیکن این بعد از خسران عظیم است که وارد شده و میشود عرض دیگر آنکه آنچه از ساحت اقدس ذکر منع شد و متواتراً متوالیاً بیانات شافیه و آیات ظاهره و کلمات واضحه خلق را منع فرمودند بشهادت آنجناب اکثری باصغاء ندای الهی فائز نشدند و بطراز قبول و عمل مزین نگشتند تا آنکه از مصدر امر از قبل کلهائی بانحضرت نازل همچو بنظر میآید که مضمون آن این بوده چون امر الهی را نشنیدند بقسمهای دیگر ممنوع خواهند شد صدق الله العلیّ العظیم باری زیاده از صد و پنجاه نفس الآن در این ارض ساکن و در کمال بهجت و راحت بودند ولیکن الآن قد انقلب الیسر بالعسر

32 از جمله اموری که در این ارض واقع شده آنکه جناب هاء علیه ۹۶ [بهاء الله] زیاده از دوهزار تومان مدیون مانده اند دوهزار تومان مال شریک خواجه و مبلغ زیادی هم از خود خواجه مسکین گرفته و این معلومست که باطمینان حق این وجه را داده اند جناب مذکور از بی فکری این وجه را بر عاتق خود گذارده این عبد مختصر عرض نمودم اگر تفصیل ایندینه و امورات محدثه را عرض کنم البته محزون خواهید شد ان ربنا الرحمن هو السّار الحکیم آنحضرت مطلع نیستند که حال ناس چه میگویند و چه بر امر وارد میشود جناب سلمان بر بعض تفصیل مطلع شده یعنی قبل از شیاع مقدمه جناب مذکور که در این ارض بوده اند باری از جهات ظاهره هم این ارض بسیار تنگ شده چه که گندم از خرواری هشت تومان بدوازده تومان رسیده و همچنین اشیاء اخری نسل الله ان یؤید عبادہ علی اصغاء امره و التّوکل علیه و یخلصنا عن شئون النفس و الهوی و یوفقنا علی ما نرجو به فی الآخرة و الأولى آنه هو الحاکم علی ما یشاء قسم باسم اعظم اگر بآنچه از سماء عنایت نازل اصفا مینمودند کل بکمال نعمت ظاهره و باطنه فائز میگشتند حال دیون آقا عبدالأحد و سایر دیون مبلغ چهارهزار تومان شده اینست مجملی از وضع این ارض که عرض شد و مدّتیست که از دولت هم باحبا

- چیزی نمیرسد و نحمد الله بذلک مع آنکه قابل نبوده و حال خود دولت هم بسیار مبتلاست
- 33 Another matter: For some time after the arrival of your honor's letter and its presentation before the Most Holy Court, no response appeared from the horizon of the Cause, as was mentioned. After some time, the command was issued to present your honor's letter at the Most Holy Court. After a second presentation, an answer was revealed, but then for several months it was not sent due to wisdom's requirements, just as specifically for certain souls who were in that land at that time and whom your honor mentioned, divine verses were revealed from the horizon of grace, but there was such delay that some of those souls arrived at the Prison City without permission. These delays were due to the requirements of wisdom and expediency. A letter also arrived from Jinab-i-Aqa Mirza Muhammad. Its answer has been delayed until now. This ephemeral one conveys greetings to him. May God willing, he be assisted and confirmed in all conditions. I beseech God, exalted be His glory, to open unto him the gates of joy and gladness, blessing and bounty, and expansion.
- عرض دیگر آنکه مدتی بعد از ورود دستخط آنحضرت و عرض در ساحت اقدس از افق امر جوابی ظاهر نه چنانچه عرض شد و بعد از چندی امر صادر مکتوب آنجناب را در ساحت اقدس معروض دارم بعد از عرض ثانی جواب نازل و بعد هم چند شهر نظر بعدم مصلحت ارسال نشد چنانچه مخصوص بعض نفوس که در آن اوقات در آن ارض بودند و آنحضرت ذکر نمودند آیات الهیه از افق عنایت نازل ولکن اینقدر تأخیر شد که بعضی از آن نفوس من غیر اذن بارض سین وارد و این تأخیرات نظر بمقتضیات مصلحت و حکمت بوده مکتوبی هم از جناب آقا میرزا محمد علیه ۶۶ ۹ [بهاء الله] رسید جواب آنهم تا حال تأخیر افتاد این فانی عرض تکبیر خدمت ایشان میرساند انشاء الله در کل احوال مؤید و موفق باشند از حق جل و عز میطلبم که ابواب بهجت و سرور و برکت و نعمت و بسط بر ایشان مفتوح فرماید
- 34 Another matter: It was previously written that fifty tumans would be sent to that land. They have written that it was given to Haji Ahmad to deliver upon his return from Mecca. They should write the details of this.
- عرض دیگر مبلغ پنجاه تومان از قبل نوشته شد که بآن ارض ارسال دارند نوشته اند که بحاجی احمد داده شده که در مراجعت از مکه برساند تفصیل آنرا مرقوم دارند
- 35 Regarding the mother of Aqa Muhammad Hasan, the situation of this land has been repeatedly explained. It is not at all advisable for her to come to this land, now or ever. Let her occupy herself with some matter there until later what is required becomes clear. Whatever is necessary will be done later, if God should will it.
- در باب والدۀ آقا محمد حسن تفصیل این ارض مکرراً عرض شده ابداً توجه باین ارض مصلحت نبوده و نیست حال در آنجا مشغول بامری شوند تا بعد چه اقتضا نماید آنچه مقتضی باشد لو شاء الله از بعد عمل خواهد شد
- 36 Convey greetings and praise to the gentlemen and friends of that land, contingent upon that Holiness's favor. The circum-ambulators and dwellers of the Most Holy Land, especially in service to that Holiness and all the loved ones, offer infinite greetings. Glory be upon Your Holiness and upon them.
- ابلاغ تکبیر و ثنا خدمت آقایان و دوستان آن ارض منوط بعنایت آنحضرت است طائفان و عاکفان ارض اقدس مخصوص خدمت آنحضرت و جمیع احباً تکبیر ما لا نهایه معروض میدارند البهاء علی حضرتک و علیهم
- 37 The servant, on 19 Safar 1295.
- خادم [فی] ۱۹ صفر ۱۲۹۵
- 38 The Branches of the Blessed Tree - may my spirit and all that my Lord hath bestowed upon me be a sacrifice for their glory - convey most mighty, most impregnable, most holy greetings to that Holiness and all the inhabitants of that land. The people of the pavilion of divine infallibility have especially commanded
- اغصان سدره مبارکه روحی و ما اعطانی ربی لفناء عزهم الفداء تکبیر اعترام اقدس بآنحضرت و جمیع ساکنین آن ارض میرسانند اهل سرادق عصمت ربانیه مخصوص در این

at this time that I should convey greetings on their behalf to that honor, and to the honor of the Name of God, the Chosen One, and to the honored guest.

حين فرمودند كه از قبل ايشان تكبير بآنجناب و جناب اسم الله الصفي و جناب ميهمان برسائيم

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BH01347

To: Muhammad Hasan son of martyr, in Mosul

Date: 1295-02-19 [1878-Feb-22]

- 1 He is God-exalted be His glory, the Most Great, the Most High!
- 2 All praise be to God, Who warbleth the melody of utterance, Who standeth alone in His bounty, and Who hath chosen man from among all created things to sing His praise. He it is by Whose command the Supreme Pen was moved to write, where-upon all the denizens of the kingdom of creation were thunderstruck by its shrill cry, save those whom God preserved through His sovereignty and delivered through His power. He it is through Whom the sincere ones hastened to the Kawthar of meeting, while the idolaters remained in their lowly station; through Whom the bird of mystical understanding soared in the atmosphere of certitude, and the hearts of the people of Paradise were attracted. Exalted be the All-Merciful Who hath taught me that He cannot be described by my mention nor characterized by the traces of my pen. Rather, all that proceedeth from me is but heedlessness upon heedlessness, and sin upon sin. Yet despite my knowledge, conviction and certitude of this, I bear witness that through His remembrance the heavens and earth were perfumed, and through His praise the fragrance of love was diffused throughout the kingdoms of command and creation. Exalted, exalted be His measure! Exalted, exalted be His power! Exalted, exalted be His sovereignty! Exalted, exalted be His might! Exalted, exalted be His glory! Exalted, exalted be His command! Exalted, exalted be His remembrance! Exalted, exalted be His praise!
- 3 I testify that He hath not been described by any description, though His attributes have been inscribed by the Pen of Creation upon the tablets of all created things. And I testify that He hath not been mentioned, though His mention hath been raised up from all things between earth and heaven. How can

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذي تغرد بالبيان وتوحّد بالاحسان واختار الانسان لثنائه بين الامكان انه هو الذي بأمره نفخ في القلم الأعلى اذا انصعق من صريه اهل ملكوت الانشاء الا من حفظه الله بسلطانه وانتقذه بقدرته وانه هو الذي به سرع الموحدون الى كوثر اللقاء والمشركون الى مقرهم الأدنى وبه طار طير العرفان في هواء الايقان وانجذبت افئدة اهل الجنان تعالى الرحمن الذي عرفني بأنه لا يوصف بذكرى ولا ينعت بأثر قلبي بل كل ما يظهر مني انه لغفلة فوق غفلة و ذنب فوق كل ذنب مع علمي بذلك و يقيني بذلك و ايقاني بذلك اشاهد بأنّ بذكره تعطّرت السموات والأرض و بثنائه تضوعت رائحة المحبة بين ملكوت الأمر و الخلق تعالى قدره تعالى عزّه تعالى شأنه تعالى امره تعالى ذكره تعالى تعالى شانه

3 اشهد انه لم يوصف بذكر مع ان وصفه قد رقم من قلم الصنع على الواح وجود الأشياء كلها و اشهد بأنه لم يذكر ولو ارتفع ذكره من كلشيء بين الأرض والسماء هل يقدر قلم الجهل ان يوصف

the pen of ignorance describe that Knowledge at Whose manifestation all seas of knowledge were obliterated, and before Whose exaltation the exaltation of every existing and known thing hath prostrated itself? I seek His forgiveness at all times and in all conditions for what I have said and say, for what hath occurred to my mind, for what my tongue hath uttered, and for what my limbs have committed. He is verily the Forgiver, the Kind, the Generous.

4 Thereafter, thy letter was heard with loving-kindness and affection, and since it bore witness to and was indicative of praise for the Beloved of the seen and unseen, it brought the utmost joy. God willing, thou shalt ever be occupied with the remembrance of God and renowned throughout the earth for thy love of God. After the letter was read, at a certain time it was presented in detail at the Most Holy Court, whereupon He spoke—and His word is the truth:

5 “O Hasan! We make mention of thee when thou wert in the Land of Mystery, circling round the will of thy Lord and acting in accordance with that which thou wert commanded by God, the Lord of the worlds. Thou art he who attained unto the presence of thy Lord and quaffed the choice wine from the hands of the bounty of thy Ancient Lord. Rejoice thou in this Most Great Remembrance, and proclaim on My behalf unto those who are with thee, and give them the glad tidings of that grace to which every tongue hath testified and which every discerning mystic hath mentioned. That which thou didst send aforetime hath been presented before the Throne, as well as in these days. Verily thy Lord is the All-Knowing, the All-Informed. He shall assist thee under all conditions and hath recorded thy name with the Supreme Pen as among those who circled round about Him and arose to serve Him. He is verily the All-Bountiful, the Bestower, the Generous.”

6 Concerning Ustad Husayn you wrote that he has intended, with the permission of the Beloved of the world, to turn towards the Most Holy Court. This much is submitted: the trials in this land have exceeded all bounds and all the loved ones of God have been afflicted with the utmost hardship. Therefore the friends must occupy themselves with service to the Cause. If in these divine days a cherished deed becomes manifest from any soul, the decree of attainment unto His presence will be issued from the Supreme Pen for him. This servant repeatedly heard these words from the tongue of Grandeur. God willing, may he be successful in serving the Cause. This servant mentioned him in the presence of His Countenance. We beseech Him, exalted be He, to aid us and him to serve Him, to obey

العلم الذى عند ظهوره تحت بحور العلوم و عند علوه سجد علو كل موجود و معلوم استغفره فى كل الأحوال و فى كل الأحيان عما قلت و اقول و عما خطير ببالي و تفوه به لسانى و ارتكبت به جوارحى انه هو الغافر العطوف الكريم

4 و بعد نامه آنجناب باذن محبت و وداد شنیده شد و چون حاکی و مشعر بر ثنائى محبوب غیب و شهود بود نهایت خوشوقتی حاصل انشاء الله آنجناب لازال بذكر الله مشغول باشند و بحب الله مابین ارض مشهور بعد از قرائت مکتوب وقتى از اوقات در ساحت اقدس بتفصیل معروض گشت

5 قال و قوله الحق يا حسن انا نذكر اذ كنت فى ارض السر طائفاً حول ارادة موليك و عاملاً بما امرت به من لدى الله رب العالمين انت الذى فرت باللقاء و شربت الرحيق من ايدى عطاء ربك القديم ان افرح بهذا الذكر الأعظم و كبر من قبل على وجه من معك و بشرهم بالنعاية التى شهد بها كل لسان و نطق بذكرها كل عارف بصير قد حضر لدى العرش ما ارسلته من قبل و فيهذه الأيام ان ربك هو العلم الخبير انه يوفقك فى كل الأحوال و كتب اسمك من القلم الأعلى من الذين طافوا حوله و قاموا على خدمته انه هو الفضل المعطى الكريم انتهى

6 در باره استاد حسین نوشته بودید که اراده نموده باذن محبوب عالم بساحت اقدس توجه نماید اینقدر عرض میشود که بلایای این ارض زیاده از حد شده جمیع احبای الهی بکمال عسر مبتلا شده اند لذا باید دوستان بخدمت امر مشغول باشند اگر در ایام الهی امر محبوبی از نفسی ظاهر شود حکم لقا از برای او از قلم اعلی جاری میشود و این بیان را مکرراً این عبد از لسان عظمت اصغا نمود انشاء الله او بخدمت امر موفق شود ذکرش را این عید لدى الوجه معروض داشت نسله تعالى ان یوفقنا و آياه على خدمته و طاعته و ما یرتفع به امره المبرم الحکیم

Him, and to do that which will exalt His wise and irrevocable Cause.

- 7 Concerning Jinab-i-Aqa Mirza Habibullah that you wrote about, it was submitted in the Most Holy Court. He expressed favor, and we beseech God to aid him as He aided him before. In truth, that family has rendered many services, especially Jinab-i-Aqa Muhammad-Sadiq and his other brother who was occupied in service in Iraq. He said that souls who have attained to this station must walk among people with the utmost sanctity and detachment so that their station may be made manifest in both the Supreme Kingdom and in the world of creation. Convey greetings to all the friends on behalf of this evanescent one.

- 8 Concerning Jinab-i-Ustad Ali-Akbar they wrote, God willing may he ever be and continue to be gladdened by divine favors and occupied with His mention and praise. We beseech Him, exalted be He, to answer my prayer on their behalf and their prayers on my behalf. Verily He is the Protector of the lowly, and praise be to God, the Lord of all worlds.

- 9 Safar 1295

7 در باره جناب آقا میرزا حبیب الله نوشته بودید در ساحت اقدس عرض شد اظهار عنایت فرمودند نسئل الله ان یوفقه کما وفقه من قبل فی الحقیقه آن خانواده بسیار خدمت نموده اند مخصوص جناب آقا محمد صادق و اخوی دیگر ایشان که در عراق بخدمت مشغول بود فرمودند نفوسیکه باین مقام فائز شده اند باید در مابین ناس بکمال تقدیس و تنزیه مشی نمایند تا مقام ایشان در ملکوت اعلی و ناسوت انشاء هر دو ظاهر شود جمیع احباب را از قبل این فانی سلام برسانید

8 در باره جناب استاد علی اکبر نوشته بودند انشاء الله لمزل و لایزال بعنایات الهی مسرور باشند و بذکر و ثنایش مشغول نسئلہ تعالی بأن یتجیب دعائی فی حقهم و دعائهم فی حقّی انه ولی الخاضعین و الحمد لله رب العالمین

9 فی صفر ۱۲۹۵

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BH01484

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz
Date: 1295-02-19 [1878-Feb-22]

- 1 He is the Most Holy, the Most Great, the Most Powerful, the Most Exalted, the Most Glorious
- 2 The essence of praise, assuming the form of servants, calleth out in the wilderness of longing: "O God of the unseen and the seen, and Educator of existence! I beseech Thee by Thy Name that standeth over all things, and is the Ever-Living over all names, and speaketh in the heaven of beginning, and appeareth in the kingdom of creation, and shineth from the horizon of eternity, and is supreme over all who are in earth and heaven, that Thou protect Thy Afnan who have arisen to serve Thee, and have acknowledged Thy oneness, and confessed Thy singleness, and have submitted to the manifestations of Thy Cause, and have hastened to the horizon of Thy knowledge,

1 هو الأقدس الأعظم المقتدر العلیّ الأبهی

2 جوهر الحمد علی هیئة من العباد ینادی فی بریة الاستیاق یا اله الغیب و الشهود و مربی الوجود استلک باسمک القائم علی الأشياء و القیوم علی الاسماء و الناطقی فی جبروت البداء و الظاهر فی ملکوت الانشاء و المشرق من افق البقاء و المهیمن علی من فی الأرض و السماء بأن تحفظ افنانک الذین قاموا علی خدمتک و اعترفوا بوحدانیتک و اقروا بفردانیتک و خضعوا لدی ظهورات امرک و سرعوا الی افق عرفانک و اقبلوا الی وجهک و نادوا فی بداء سلطنتک

and have turned to Thy countenance, and have cried out in the desert of Thy sovereignty: 'Thou, verily Thou, O Lord of the worlds! Thou, verily Thou, O God of the mystics! Thou, verily Thou, O Goal of all who seek! Thou, verily Thou, O Thou by Whose Name the heavens and earths were established!'

انت انت يا مولى العالمين انت انت يا اله العارفين
انت انت يا مقصود القاصدين انت انت يا من
باسمك استقرت السموات والأرضون

- 3 Even as the call of Thy chosen ones hath been raised in this wilderness which hath been illumined by the sun of Thy remembrance and hath gleamed with the light of Thy countenance. Those whom Thou didst send to herald Thy Manifestation have spoken and cried out, saying: 'Here am I, here am I, O God of the world! Here am I, here am I, O Light of eternity and Sovereign of nations!' We praise Thee for having fulfilled what Thou didst reveal in Thy Tablets and adorned therewith the pages of Thy glory. Thou art He Who hath ever been powerful over whatsoever Thou willest. There is no God but Thee, the Single, the One, the All-Knowing. My spirit be a sacrifice for the essence of Thy love!"

3 كما ارتفع نداء اصفيائك في هذا البدياء الذى انار
من شمس ذكرى و لاح من نور وجهك الذين
ارسلتهم لبشارة ظهورك نطقوا و صاحوا و قالوا
ليبك ليبك يا اله العالم ليبك ليبك يا نور القدم
و سلطان الأمم نحمدك بما وفيت ما انزلته في
الواحدك و زينت به صحائف مجدك انت الذى
لم تزل كنت مقتدراً على ما تشاء لا اله الا انت
الفرد الواحد العليم روى لساذج جبكم الفداء

- 4 The handwritten missive of his honor Aqa Siyyid Mirza - upon him be all the most glorious Glory - was received, and they had enclosed your honor's letter within it. Its contents were submitted to the Most Holy Court. An answer hath been revealed from the heaven of divine Will to both him and you. His mighty and glorious Word:

4 دستخط آقائى جناب آقا سيد ميرزا عليه من كل
بهاء ابهاه رسيد و مراسله آنحضرت را هم در
طى آن ارسال داشتند مطلب آن بساحت اقدس
عرض شد جواب از سماء مشيت الهى بايشان و
شما هر دو نازل قوله عز كبرياته

- 5 "O My Afnan! Thy call hath attained to the hearing of thy Lord, and thy letter hath been honored in the Most Great Scene, this Castle which God hath made the seat of His mighty Throne. This is a place where the sea is seen on its right, and the mountain and land on its left, and before it are gardens wherein are trees bearing citrus fruits blazing like spheres of fire, and flowers like the stars of heaven. Thus doth the Most Exalted Pen make mention that thou mayest be of those who rejoice.

5 يا افنانى قد فاز ندائك باصغاء ربك و تشرف
كتابك في المنظر الأكبر هذا القصر الذى جعله
الله مقر عرشه العظيم هذا مقام يرى عن يمينه
البحر و عن يساره الجبل و البر و عن امامه بسايتين
فيها اشجار و عليها مرجات مشتعلات ككرات النار
و ازهار كنجوم السماء كذلك يذكر القلم الأعلى
لتكون من الفرحين

- 6 What thou didst send to My Afnan in the land of Ha hath been presented before the Face, and the servant in attendance before the Throne hath read it. We have revealed these verses unto thee as a favor from Our presence. Rejoice thou and be of the thankful. We have mentioned thee and do mention thee in truth. Be thou assured of thy Lord's favor. He will assist thee in that which shall profit thee in the Hereafter and in this world. There is no God but He, the Powerful, the Exalted, the All-Knowing, the All-Wise.

6 قد حضر لدى الوجه ما ارسلته الى افنانى فى ارض
هآء و قرأه عبد الحاضر لدى العرش انزلنا لك
هذه الآيات فضلاً من لدنا عليك ان افرح و كن
من الشاكرين انا ذكرناك و نذكرك بالحق ان
اطمئن بفضل موليك انه يؤيدك على ما ينفعك
فى الآخرة و الأولى لا اله الا هو المقتدر المتعالى
العليم الحكيم

- 7 We have commanded you to observe wisdom. Blessed is he who holdeth fast unto it and acteth according to what hath been ordained by One Who is All-Knowing. O My Afnan! Grieve not over anything. He is with thee and knoweth thy condition

7 انا امرناكم بالحكمة طوبى لمن تمسك بها و عمل
بما امر من لدن امر عليم يا افنانى لا تحزن من

and will send down for thee that which shall gladden thy heart. He, verily, is the True One, the Faithful.

شیء الله معك و يعلم ما انت عليه و ينزل لك ما يفرح به قلبك انه هو الصادق الأمين

- 8 By thy life! Were the kingdom receptive, We would have manifested that which would cause kings to arise at the door like fearful, penitent servants. Convey My greetings to the Most Exalted Leaf and say: Rejoice! He is with thee under all conditions. Thy Lord, verily, is the Near, the Hearing One. Dwell thou in a house that doth not compromise your station. By My life! The people are in manifest error. Be patient until the time cometh unto thee. Thus doth the Most Exalted Pen counsel thee from this exalted station. Glory be upon you and upon those who have believed, and upon those women who have believed in the Single One, the All-Informed."

8 لعمرک لو کان الملك قابلاً لأظهرنا ما يقوم به الملوک لدى الباب کمملوک خائف منیب کبر من قبلی علی الورقة العليا قل ان افرحی انه معک فی کل الأحوال ان ربک هو القرب السميع ان اسکنی فی بیت لا یمس شأنکم لعمری ان الناس فی ضلال مبين ان اصبری الی ان یأتیک الوقت کذلک یعظک القلم الأعلى من هذا المقام المنیع البهاء علیکم و علی الذین آمنوا و علی اللائی آمن بالفرد الخیر انتهى

- 9 God willing, after perusing this you shall attain infinite joy. If today the dwelling of the Most Pure Consort - upon Her be all glory and exaltation - in the true house would cause clamor among the servants and become the cause of rancor and hatred, residence therein is not permitted, according to the wisdom which God hath revealed in the Book, until God bringeth about His appointed time. In any case, observance of wisdom is necessary and obligatory, and if in these days, due to wisdom and expediency, the residence of the Consort and Afnan in that house is not feasible, its door must remain closed and no one is permitted to dwell therein. Glory be upon you in the beginning and the end.

9 انشاء الله بعد از ملاحظه بسرور ما لا نہایه فائز خواهید شد اگر الیوم توقف حرم اطهر علی حضرتها من کل بهاء و من کل علاء در بیت حقیقی سبب ضوضاء عباد و علت غل و بغضا شود سکون در آن جایز نه لحکمة الی انزلها الله فی الکتاب الی ان یأتی الله بوقته در هر صورت ملاحظه حکمت لازم و واجب و اگر این ایام نظر بحکمت و مصلحت سکون حرم و افنان در آن بیت متعذر باشد باید باب آن بسته باشد و احدی جایز نه که در آن ساکن شود البهاء علیکم فی المبدء و المنتهى

- 10 The servant 19 Safar 1295

10 خادام فی ۱۹ صفر ۱۲۹۵

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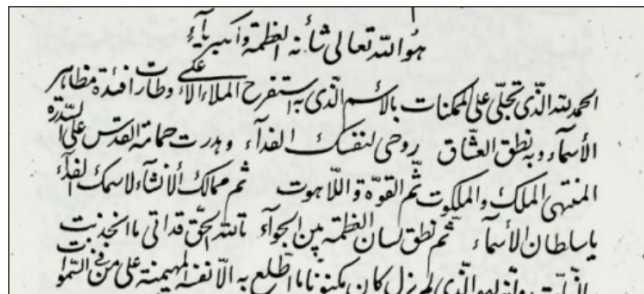
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BH00619

To: Mirza Ali Muhammad Yazdi (Varqa), in Tabriz

Date: 1295-05-19 [1878-May-21]



- 1 He is God, exalted be His station, the Most Great, the Most Glorious
- 2 Praise be to God Who hath revealed Himself unto all created things through that Name whereby the Concourse on High

1 هو الله تعالى شأنه العظمة والكبرياء

rejoiced, the hearts of the Manifestations of Names took flight, and through which the lovers uttered "My spirit be a sacrifice unto Thee," and the Dove of Holiness warbled upon the Divine Lote-Tree. The Kingdom and the Realm of Might, then the realms of divine power and sovereignty, then all the kingdoms of creation be a sacrifice unto Thy Name, O King of Names! Then the Tongue of Grandeur spoke between the heavens: "By God, the Truth! That which hath come is that by which all atoms were attracted, and verily He is the One Who was forever hidden, none being aware of Him save His Own Self, the One Who dominates all who are in the heavens and the earth."

- 3 Praise be to God Who hath made tribulation the key to His exalted Paradise, whereby those who followed their desires fled while the people of Baha drew nigh, those who cast away this world and took hold of that which would profit them in the Hereafter and in this life. Exalted be our Lord, the All-Bountiful, and exalted be His all-pervading grace, and exalted be that whereby He is remembered, described, and praised. Verily, He is the Single One Who was sanctified above all others, and the Expositor Who was elevated above all utterance. We testify that the Kingdom of Utterance circles round Him and prostrates itself at His call and submits at the appearance of His proof. We testify that there is no God but Him, the Almighty, the Most High, the Most Great.

- 4 My soul be a sacrifice for Thy love! Two letters which had shone forth from the horizon of your love brought joy to this evanescent one's heart. However, as they conveyed news of the tribulations that had befallen you, and the successive afflictions and cascading calamities, such grief overcame me that its description is impossible for this helpless pen, nay, for the pen of any lover to convey. We beseech God to grant you success and to assist you in all conditions, and to ordain for you that which is best for you. Verily, He is the Almighty, the All-Powerful. Although mention of your tribulations caused countless sorrows, yet, as it hath been said:

- 5 Every calamity in Thy good-pleasure is joy, And every sorrow in Thy love is gladness, Every tribulation in Thy love is comfort, And every hardship in Thy days is ease.

- 6 Every poison in aid of Thy Cause is healing balm, and every bitterness in service to Thee is surpassing honey. By God! Not an atom of what hath befallen that honored one hath been, or shall ever be, effaced from the page of creation. Blessed art thou for having drunk the cup of tribulation in love of thy Lord, the Lord of all names. God willing, through divine

2 الحمد لله الذي تجلّى على الممكّات بالاسم الذي به استفرح الملأ الأعلى و طارت افئدة مظاهر الأسماء وبه نطق العشاق روجي لنفسك الفداء و هدرت حمامة القدس على السدرة المنتهى الملك والملكوت ثم القوة واللاهوت ثم ممالك الانشاء لاسمك الفداء يا سلطان الأسماء ثم نطق لسان العظمة بين الجوّاء تالله الحقّ قد اتى ما انجذبت به الذرّات و أنّه هو الذي لم يزل كان مكنوناً ما اطلع به الا نفسه المهيمنة على من في السموات و الارضين

3 الحمد لله الذي قد جعل البلاء مفتاحاً لجنته العليا و بذلك فرّ من كان من اهل الهوى و اقبل اهل البهائم الذين نبذوا الدنيا و اخذوا ما ينفعهم في الآخرة و الأولى تعالى ربنا الكريم و تعالى فضله العميم و تعالى ما يذكر به و ما يوصف به و ما ينعت به أنّه هو الفرد الذي كان مقدساً عن الأفراد و المبين الذي كان منزهاً عن البيان نشهد أنّ ملكوت البيان يطوف حوله و يسجد عند نداءه و يخضع عند ظهور برهانه نشهد أنّه لا اله الا هو المقتدر العليّ العظيم

4 نفسى لحبك الفداء دو مكتوب كه از افق محبت آنجناب اشراق نموده بود فرح بخش خاطر فانی گردید ولكن چون مشعر بر بلايای وارده و رزايای متتابعه و مصائب متنازله بود بشأنی حزن روی نمود كه ذكر آن از قلم اين عاجز بل از قلم هر محبّي محال بوده و خواهد بود نسل الله بأن يوفقكم و يؤيدكم في كلّ الأحوال و يقدر لكم ما هو خير لكم أنّه هو المقتدر القدير اگرچه ذكر بلايای آنجناب سبب احزان لا تحصى شد ولكن

5 عزّ من قال كلّ مصيبة في رضاك سرور و كلّ حزن في هواك فرح و كلّ بلاء في حبّك راحة و كلّ شدّة في أيامك رخاء

6 و كلّ سمّ في نصرة امرک درياق و كلّ مرّ في خدمتک شهد فائق لعمرالله ذرهئى از آنچه بر آنجناب وارد شده از صفحه ابداع محو نشده و نخواهد شد هنيئاً لک بما شربت کأس البلاء في حبّ ربّک مالک الأسماء انشاء الله

bounties thou shalt soon become the dayspring of the mention of all creation and the source of universal affairs. Verily He is the One Who ordaineth what He pleaseth for whomsoever He willeth. He, verily, is the Single One, the All-Informed. This servant hath felt the utmost regret, for he was not able to respond to that honored one. This was not due to any neglect or lassitude on the part of this servant, but rather owing to the absence of messengers. In these days, as the beloved and most cherished ones, his honor Aqa Mirza Haydar-'Ali and his honor Aqa Mirza Muhammad-Husayn, upon them be the Most Glorious Beauty of God, were preparing to depart, this petition was boldly presented. God willing, in all conditions ye shall occupy yourselves with wisdom and utterance in making mention of the Goal of the world's peoples, that perchance the heedless, lifeless souls may turn unto the water of life.

- 7 Here is another account concerning events in this land - strange and wondrous happenings have occurred there which will surely reach your blessed hearing. In all Tablets, Scriptures, Books and Holy Writings, all the friends have been commanded to manifest religiosity, trustworthiness, truthfulness, high endeavor, justice and fairness - as all the divine friends can bear witness to what has been stated. Nevertheless, certain matters have transpired which this servant is ashamed to mention - the luminous hem has been sullied. Although the resolution of these matters depends upon a Word from God, this servant's sorrow stems from the fact that such souls should appear with perfect trustworthiness, religiosity and truthfulness among the people, so that all may be illumined by the rays of the suns of detachment. For those souls who are truly gazing toward the Most Exalted Horizon today and have reached the supreme heights are the dawning-places of goodly attributes, the rising-points of pure deeds, and the sources of actions that are pleasing and acceptable. We beseech God to aid us in what He loves and is pleased with.

- 8 Every morning and evening, night and day, the Supreme Pen, with perfect kindness, mercy, compassion and bounty, summons these servants to that which is best for them. Nevertheless, most remain heedless and occupied with their own desires. In any case, these matters too are among the conditions of imprisonment. For once this servant heard from the Most Holy Tongue saying that although God, exalted be His glory and greatness, transformed the prison land and opened its gate, yet at times certain events occur therein so that the mention of prison and its signs may not be erased. Verily in this are signs for those who understand. I testify that all that was uttered by the Tongue of Grandeur appears in truth and none can gainsend it.

بعنايات الهیه عنقریب مطلع ذکر بریه و مصدر امور کلیّه خواهید بود آنه هو الذی یقدر لمن یشاء ما یشاء آنه هو الفرد الخیر و این عبد کمال تأسف را داشته چه که موفق بجواب آنجناب نشد و این نه از اهمال و کسالت این عبد بوده بلکه از عدم وجود قاصدین شده در این ایام چون محبوبین اعزّین جناب آقا میرزا حیدر علی و جناب آقا میرزا محمد حسین علیهما بهاء الله الأبهی عازم بودند بعرض این عریضه جسارت رفت انشاءالله در کلّ احوال بحکمت و بیان بذکر مقصود عالمان ذاکر یاشید که شاید نفوس غافله میته بجز حیوان توجه نمایند

- 7 دیگر از احوالات این ارض بخواید امورات عجیبه غریبه در آن حادث شده البته بسمع مبارک خواهد رسید در جمیع الواح و صحف و زیر و کتب جمیع احباب را بدیانت و امانت و صداقت و علوّ همت و عدل و انصاف امر فرمودند چنانچه جمیع احبای الهی بر آنچه عرض شد شاهد و گواهند مع ذلک اموری احداث شده که این عبد از ذکر آن حیا مینماید قد تکدر ذیل المنیر اگرچه رفع این امور بکلمه من عند الله معلق است ولکن حزن این عبد از آنست که باید امثال این نفوس بکمال امانت و دیانت و صداقت مابین ارض ظاهر شوند تا جمیع از تجلیات شمس انقطاع منور گردند چه که نفوسیکه الیوم فی الحقیقه بافی ناظرند و بذروه علیا واصل مطالع صفات حسنه و مشارق اعمال طیبیه و مصادر افعال راضیه مرضیه اند نسل الله بأن یوقننا علی ما یحب و یرضی

- 8 در جمیع صباح و مساء و لیالی و انهار قلم اعلی بکمال رأفت و رحمت و شفقت و عنایت این عباد را بآنچه خیر است از برای خود ایشان دعوت مینماید مع ذلک اکثری غافل و بهوهای خود مشغول باری این امور هم از شرایط سجن است چه که وقتی این عبد از لسان اقدس استماع نمود که فرمودند اگرچه حق جلّ جلاله و عظم کبریائه ارض سجن را مبدل فرمود و یاب آنرا مفتوح نمود ولکن گاهی احداثاتی در آن یافت میشود تا ذکر سجن و اشارات آن محو نشود آن فی

9 In the days when the Surih of Ra'is was revealed, mention was made of the Sublime State and what it did and what would befall it. Many were bewildered as to how this would come to pass. God, the Most High, the Most Great, spoke truth. Now in these days one should recite that blessed Surih to gain insight into the power and greatness of God's Cause, and all will testify that verily He is the Powerful, the All-Knowing, the All-Informed, the Wise.

10 Likewise with the Tablet of Paris - no one could conceive how such a momentous matter would come to pass. Indeed, someone mentioned to this servant that it was inconceivable that someone like Napoleon would be deposed or come to an end. But days had not passed before the Sun of God's Word shone forth and all that was revealed in the verses appeared word for word, letter for letter, and all witnessed it. Nevertheless, most again appear heedless and sleeping - nay, dead. And this servant is in all conditions forbidden from mentioning certain hidden matters. Were He to command me to reveal them, all would surely testify that there is no God but Him, the Powerful, the Most High, the Mighty, the All-Knowing.

11 Another submission: Although this servant delayed sending petitions due to the absence of couriers, it has also been some time since news has come from you, even though letters now arrive directly by post from all parts of Iran. God willing, contrary to before, both this servant shall cause trouble and you shall be the cause of joy.

12 Another supplication is that you should convey greetings on behalf of this ephemeral one to the loved ones of God—those souls who have drunk from the ocean of love and are gazing toward and turned to the horizon of grace—and make mention that today is the day of the remembrance of God, and today is the day of service and assistance. Time must not be lost, and the purpose of service and assistance is the mention of Truth through wisdom and utterance, that perchance the scattered letters of the world may be gathered together in the temple of a single word, and that word may become the cause of the completion and adornment of the Book of Creation.

ذلك لآيات للعارفين اشهد كل ما نطق به لسان
العظمة يظهر بالحق ولا مرد له

9 آیامیکه سوره رئیس نازل شد ذکر دولت علیه و
ما فعل و ما یرد علیه مشاهده گشت جمعی متحیر
که این چگونه واقع میشود صدق الله العلی العظیم
حال این آیام باید سوره مبارکه را تلاوت نمود
تا بر قدرت و عظمت امر الهی اطلاع حاصل
شود و کل شهادت دهند بآنکه هو المقتدر العالم
الخبیر الحکیم

10 و همچنین لوح پاریس که ابداً نفسی ادراک
نمینمود که امر باین بزرگی چگونه ظاهر میشود
چنانچه شخصی بخود این عبد ذکر نمود که هرگز
گمان نمیرودم مثل ناپلیون معزول شود و یا تمام
گردد آیامی نگذشت مگر آنکه آفتاب کلمه الهی
اشراق نمود و آنچه در آیات نازل کلمه بکلمه
و حرف بحرف ظاهر شد و جمیع را مشاهده
نمودند مع ذلک باز اکثری غافل و نائم بلکه
میت ملاحظه میشوند و این عبد هم در کل
احوال ممنوع است از ذکر بعضی امورات مستوره
لو یا مرنی بکشفها ليشهدن الكل انه لا اله الا هو
المقتدر المتعالی العزیز العليم

11 عرض دیگر آنکه اگرچه این عبد نظر بعدم وجود
قاصدین در ارسال عرایض تأخیر نمود ولیکن
آنجانب هم مدتهاست که خبری از ایشان نرسیده
مع آنکه حال از جمیع بلاد ایران رأساً مکتوب
با پوسته میآید انشاء الله بعدها بر خلاف سابق
هم بنده سبب زحمت شوم و هم آنحضرت علت
سرور

12 عرض دیگر آنکه خدمت احبای الهی یعنی
نفوسیکه از بحر محبت نوشیده اند و بافق عنایت
ناظر و متوجهند از قول این فانی تکبیر برسانید
و ذکر نمائید امروز روز ذکر الهی است و امروز
روز خدمت و نصرة است وقت را از دست
نباید داد و مقصود از خدمت و نصرة ذکر حق
است بحکمت و بیان که شاید حروفات متفرقه
عالم بر هیکل کلمه واحدہ مجتمع شوند و آنکلمه
سبب تمامیت و تزیین کتب ابداع گردد

13 Say: O leaves of the Divine Lote-Tree! The ear is attentive that it may hear, from the blowing of the winds of the divine days, the sound of your movement and vibration. And let it not be imagined that by movement and vibration is meant conflict, corruption and contention. Nay, by His very Self, the Truth! This Revelation is different from other revelations, and these days are different from other days. God willing, the mature, holy, and steadfast souls should appear in such wise that all the world may partake of the sweet fountains of their love and affection. And since these fountains flow in the name of Truth, from their murmur should be heard the soul-entrancing call "Verily, He is the Beloved of all worlds." We beseech God that He may confirm today those who drink the choice wine of understanding, that they may invite all people to the Truth and not become the cause of division and discord, and that they may act according to that which hath been revealed in the Most Holy Book from the Supreme Pen. May they pass beyond self-seeing, which is in truth the source of nothingness and duality, and occupy themselves with the mention of Him Who alone exists, so that the ungodly may find no opportunity for aversion and objection.

14 O my masters! Today discord hath been and will be the cause of harm to the Cause of God. Set aside your selves and take hold of God alone. Thus doth your Best-Beloved, the Most Glorious, command you. To this testifieth this servant and those who have acknowledged and recognized that He is God, the Powerful, the Single, the One, the Mighty, the Praiseworthy.

15 Furthermore, all the pilgrims and assembled souls who have come from various directions are all occupied with your mention. In truth, they convey greetings from the depths of their hearts. Verily, He is the All-Witnessing, the All-Knowing. Glory and majesty be upon your honor and upon those with you and those who have attained and become assured of the meeting with their Lord, the Mighty, [the Impregnable]. The servant. On the 19th of Jamadiyu'l-Avval.

13 بگوئید ای اوراق سدره گوش مترصد است که از هبوب اریاح ایام الهی صدای حرکت و اهتزاز شما را اصفا نماید و مقصود از حرکت و اهتزاز گجان نزود که نزاع و فساد و جدالست لا ونفسه الحق این ظهور غیر ظهوراتست و این ایام غیر ایام باید انشاء الله نفوس مستقیمه مقدسه بالغه بشائی ظاهر باشند که جمیع عالم از چشمه های شیرین محبت ایشان و مودت ایشان قسمت برند و این چشمه ها چون باسم حق جاری شده باید از خیر آن ندای جانفزای آنه محبوب العالمین استماع شود از حق میطلبیم که شاریان رحیق عرفان را الیوم مؤید فرماید تا جمیع ناس را بحق دعوت نمایند و سبب تشیت و اختلاف نشوند و آنچه در کتاب اقدس از قلم اعلی جاری شده بان عامل گردند از خود بینی که فی الحقیقه مایه نیستی و دوئی است بگذرند و بذکر هست مطلق مشغول شوند تا مشرکین مجال اعراض و اعتراض نیابند

14 ای آقایان من الیوم اختلاف سبب ضرر امر الله بوده و خواهد بود ضعوا انفسکم و خذوا الله وحده کذلک امرکم محبوبکم الاهی یشهد بذلک هذا العبد و الذین اقرؤا و اعترفوا بانه هو الله المقتدر الفرد الواحد العزيز الحمید

15 و دیگر آنکه جمیع طائفین و نفوس مجتمعه که هر کدام از شطری آمده اند طراً بذکر آنجناب مشغولند فی الحقیقه از صمیم قلب تکبیر میرسانند آنه هو الشهد العلیم البهاء ثم الکبریاء علی حضرتکم و من معکم و الذین فازوا و ايقنوا بقاء ربهم العزيز المنیع [خادم فی ۱۹ جمادی الأولى]

INBA19:264, INBA32:237

BH00302

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

Date: 1295-06-01 [1878-Jun-2]

1 He is the Most Exalted, the All-Knowing, the All-Informed

1 هو المتعالى العليم الخبير

2 Exalted is this Day wherein the horizon of utterance hath been illumined, wherein the All-Merciful hath established Himself upon the throne of grandeur and bounty, and hath spoken throughout all creation that whereby the sincere ones were attracted, the believers soared, and those near unto God did speak, saying: "There is none other God but Him." He hath ever been sanctified above all similitudes, and will ever be even as He hath always been. There is none other God but Him, the Mighty, the Most High.

2 تبارك اليوم الذى فيه انار افق البيان و استوى الرحمن على عرش العظمة و الاحسان و نطق فى الامكان بما انجذب به المخلصون و طار به الموحدون و نطق به المقربون انه لا اله الا هو لم يزل كان مقدساً عن الأمثال و لا يزال يكون بمثل ما قد كان لا اله الا هو العزيز المتعال

3 This is the Day wherein the Most Great Name hath appeared and the world hath been illumined thereby. Blessed is he who hath turned unto Him and hath drunk the cup of tribulations in His path and of sorrows in His love. He is indeed among those who have attained unto His knowledge and soared in the atmosphere of His nearness. The Concurrence on High shall pray for him, and the Kingdom of Names shall seek blessings through him. Joy upon joy unto him who hath been clothed with the garment of tribulation in the path of God, the Lord of all names. Blessed, then blessed is he who hath been seized, prevented, imprisoned and tried in the love of God, the Creator of earth and heaven.

3 هذا يوم فيه ظهر الاسم الأعظم و استضاء به العالم طوبى لمن اقبل اليه و شرب كأس البلايا فى سبيله و الرزايا فى حبه انه ممن فاز بعرفانه و طار فيهباء قربه يصلين عليه الملائكة الأعلى و يستبركن به ملكوت السمآء نعيماً ثم نعيماً لمن تردى برداء البلاء فى سبيل الله مالک السمآء طوبى ثم طوبى لمن أخذ و منع و سجن و بلى فى حب الله فاطر الأرض و السمآء

4 By the life of God! The essences of existence address him from the lofty chambers of words, and the realities of names remember him in the palaces of remembrance and attributes. God knoweth that all things praise him, and through him do the servants draw nigh unto God, the Revealer of verses. Would that this servant could have been with the loved ones of God when they entered into prison and tasted the cup of tribulation through that which the hands of the people of discord had wrought. God shall soon seize them with a mighty retribution from His presence, and shall adorn the temples of His loved ones with an ornament that shall not fade, and a glory that shall not perish, and a beauty that no veil of creation can conceal, and a light that the darkness of those who have turned away from the Most Sublime Horizon cannot obscure. Thus doth God reward the sincere ones among His servants, the believers among His creation, and the faithful among His chosen ones. He, verily, is the One with power over whatsoever He

4 لعمر الله يخاطبه جواهر الوجود فى غرفات الكلمات و يذكره حقائق السمآء فى قصور الأذكار و الصفات علم الله يثنى عليه كل الأشياء و يستقرن به العباد الى الله منزل الآيات يا ليت كان الخادم مع احباء الله اذ دخلوا فى السجن و ذاقوا كأس البلاء بما اكتسبت ابادى اهل التفاف فسوف يأخذهم الله بقهر من عنده و يزین هياكل اوليائه بطراز لا يبلى و عز لا يفنى و جمال لا يستره غطاء الانشاء و نور لا تحجبه ظلمات من اعرض عن الأفق الأعلى كذلك يجزى الله المخلصين من عبادته و الموحدین من خلقه و المخلصين من اصفياه انه هو المقتدر على ما تشاء لا اله الا هو العزيز المحبوب

pleaseth. There is none other God but Him, the Mighty, the Beloved.

- 5 O beloved of My heart! How can My feeble pen recount one who hath drunk the wine of revelation from the hand of the bounty of his Lord and hath borne hardships in His path? By Thy life! I acknowledge My powerlessness and inadequacy to properly praise that which thou hast attained in the love of God, thy Lord and My Lord and the Lord of all worlds. Yet I rejoice in making mention of thee, for thereby do I see myself ranked among those who make mention of God's chosen ones and His loved ones, God's friends and His faithful ones.
- 6 Then I submit that after hearing the praise of your honor, the Beloved of the world, and recognizing what the dove of your pen warbled in remembrance of God, the Lord of Eternity, I found my house spacious, my heart expansive, my breast dilated, and my inner being soaring to the ultimate goal and Most Glorious Horizon. I presented what was in your letter, whereupon the face of the Beloved turned toward me and spoke that which attracted all hearts. Exalted, exalted is His utterance above His servants' description of it! It was as though I saw the Kingdom of Utterance circling around that which proceeded from the tongue of His grandeur, and the essence of the unseen and the visible hastening at that which the mouth of His power pronounced.
- 7 He said, exalted be His glory: "O 'Ali-Akbar! We make mention of thee from the direction of My Most Great Horizon, that thou mayest hear My call and find thyself in great joy. By My life! I was with you when you entered the prison. Blessed are ye, then blessed are ye, for having borne tribulations in My path and afflictions for the exaltation of My Word and the advancement of My Cause. Thy Lord is indeed the All-Seeing. Blessed are they who have entered the fortress of My knowledge, soared in the atmosphere of My love, drunk the choice wine of My revelation, and been seized by the intoxication of the wine of My utterance to such extent that they have detached themselves from all else save Me, turned toward My face, advanced toward the horizon of My grace, held fast to the cord of My favor, and clung to the hem of My generosity.
- 8 These are they whose names the tongues of the world mention and before whose names all nations bow down. To this beareth witness the tongue of My grandeur, the kingdom of My utterance, and this Pen which raceth in the arena of knowledge - and I am the All-Informed. Verily, those who have attained imprisonment have attained mention by My Most Exalted Pen,
- يا حبيب فؤادی کیف یقدر ان یذكر قلبی الکلیل
من شرب رحيق الوحى من يد عطاء ربّه و
حمل الشّدائد فى سبيله لعمرک اتی اکون معترفاً
بعجزی و قصورى عن اداء ذکر ما انت عليه
فى حبّ الله مولاک و مولای و مولی العالمین
ولکن استفرح بذكری لأنّ به اری نفسی واقعاً
بین صفوف الذّین یذکرون اصفیاء الله و احبائه و
اولیاء الله و اودائه و
- بعد عرض میشود که بعد از اصغاء ثناء
حضرتک محبوب العالم و عرفان ما تغرّد به
حمامة قلبک فى ذکر الله مالک القدم اذاً
وجدت بیتی رحيباً و قلبی وسیعاً و صدری
منشرحاً و فؤادی طائراً الى المقصد الأقصى و
المنظر الأبهی حضرت و عرضت ما فى کتابکم
اذاً توجه الى وجه المحبوب و نطق بما انجذبت
به القلوب تعالى تعالى بیانه من ان یصفه عباده
کأنت رأیت بأن ملکوت البیان یطوف حول ما
یخرج من لسان عظمته و کینونة الغیب و الشهود
تهرول عند ما یتفوّه به فم اقتداره
- قال جلّ کبريائه یا علی قبل اکبر انا نذکرک من
شطر منظرى اکبر لتسمع ندائی و تجد نفسک
فى فرح عظیم لعمری قد کنت معکم اذ دخلتم فى
السّجن طوبی لکم ثم طوبی لکم بما حملتم البلیا
فى سبیل و الرّزایا فى اعلاء کلمتی و ارتفاع امری
انّ ربّک لهو البصیر طوبی للذّین دخلوا حصن
عرفانی و طاروا فى هواء حبی و شربوا رحيق
وحی و اخذهم سکر نمر بیانی على شأن انقطعوا
عن سوائی و توجهوا الى وجهی و اقبلوا الى افق
فضلی و تمسکوا بجبل عنایتی و تشبّثوا بذیل کرمی
- انهم من الذّین یذکرهم السن العالم و یخضع
لأسمائهم کلّ الأمم یشهد بذلك لسان عظمتی و
ملکوت بیانی و هذا القلم الذّی یستّ فى مضمار
العرفان و انا الخبیر انّ الذّین فازوا بالسّجن قد
فازوا بذكر قلبی الأعلى و الله لأعزّ الأشياء لعمر
الله لا یعادل به ما خلق بین الأرض و السّماء

and this is more precious than all that hath been created between earth and heaven. By the life of God! Nothing can equal it. Blessed, then blessed is he who hath been adorned with the ornament of steadfastness. He is among the most exalted of creation in the Book of God. Thy Lord is indeed the All-Knowing.

طوبى ثم طوبى لمن تشرف بطراز الاستقامة انه
من اعلی الخلق فى كتاب الله ان ربك هو العليم

- 9 Convey My Glory upon their faces and say: Blessed be your faces for having turned toward the Face of God, and your hearts for having drawn nigh unto the Ultimate Goal, and your souls for having advanced toward the Most Exalted Horizon. Ye have drunk the cup of tribulations in My path; drink ye today from the hand of My bounty My Most Glorious Wine and My Purest Kawthar, that I may say: Pleasant and wholesome be it unto you in the Kingdom of Creation. Thus doth God make mention of you with the most excellent mention. He is indeed the All-Bountiful. Rejoice ye in My Name and drink ye in My remembrance. We have turned toward you and glorify your faces from this beautiful station.

9 كبر من قبل على وجوههم قل طوبى لوجوهكم بما
توجهت الى وجه الله وقلوبكم بما تقربت الى الغاية
القصى و لنفوسكم بما اقبلت الى الأفق الأعلى
قد ذقم فى سبيل كأس البلايا ان اشربوا اليوم
من يد عطائي رحيق الأبهى و كوثرى الأصفى
لأقول هنيئاً لكم و مريئاً لكم فى ملكوت الانشاء
كذلك يذكركم الله بأحسن الذكر انه هو الكريم ان
افرحوا باسمى ثم اشربوا بذكرى انا توجهنا اليكم و
نكبر على وجوهكم من هذا المقام الجميل

- 10 We were saddened by your grief, and We rejoice at this time in that God mentioneth you by His own Self, as a recompense for what ye have wrought in His straight path. Were My loved ones to taste the sweetness of tribulations in My path, they would offer gifts in My name to Mine enemies as a reward for what they have done unto them, for through them they have attained this station wherein the Ancient Beauty maketh mention of them in this Great Prison. They have purchased for themselves a station in the Fire, while for you is a station at My Most Great Horizon. Exalted is He whom the harm of the world and the oppression of the nations harm not His loved ones. Glad tidings, then, to the soul that hath recognized that which My mighty tongue hath uttered."

10 قد كنت محزوناً بحزنكم و نفرح فى هذا الحين بما
يذكركم الله بنفسه جزاء ما عملتم فى سبيله المستقيم
لو يجدون احبائى لذة البلايا فى سبيل ليقدموا
الهديا باسمى لأعدائى جزاء ما عملوا بهم لأن بهم
بلغوا هذا المقام الذى يذكرهم جمال القدم فى هذا
السجن العظيم قد اشتروا لأنفسهم مقاماً فى السقر
و لكم مقاماً فى منظرى الأكبر تعالى من لا يضر
محبيه ضرّ العالم و ظلم الأمم فىا بشرى لنفس
عرفت ما نطق به لسانى العزيز انتهى

- 11 O joy of My heart! Behold the divine favors. I swear by the Sun of the horizon of utterance that were all the people of the realm of possibility to ponder these revealed verses and contemplate the tenderness, compassion and favor of God - exalted be His glory - all would assuredly turn to the ocean of generosity and fix their gaze upon the horizon of grace. What benefit is there when the intoxication of passion hath seized all who are in creation, save those preserved by the hand of the power of our Lord, the Mighty, the Powerful.

11 يا بهجة قلبى مشاهدۀ عنایات الهیۀ نمائید قسم
بأفتاب افق بیان اگر جمیع اهل امکان در این
آیات مزولۀ تفکر نماید و در رأفت و شفقت و
عنایت حق جل کبریائۀ تعقل کنند هراینه جمیع
بجر کرم توجّه نماید و بافق فضل ناظر گردند چه
فایده که سکر هوی من فى الانشاء را اخذ نموده
الا من حفظته يد قدرة ربنا المقتدر القدير

- 12 As to what was written concerning the Greatest Holy Leaf, the Holy Sister, upon her be all the most glorious glory of God, it was presented to the Most Holy Court. According to His command: whosoever wishes to pay the Huququ'llah, and from such payment some portion reaches her, it is acceptable before God to the extent of sufficiency and payment of debt. However,

12 اینکه در بارۀ ورقۀ کبری حضرت اخت علیها
من کل بهاء اباه نوشته [بودند] بساحت اقدس
عرض شد حسب الامر آنکه هر نفسى بخواهد
حقوق الله را ادا نماید و از آن وجه بايشان برسد
بقدر کفاف و ادای دين لدى الحق مقبول است

it is not permissible to demand the Huquq from anyone. Ask God to assist the loved ones in paying the Huququ'llah, for this matter has been and will continue to be the cause of the purification of wealth, its preservation, and divine bounties and blessings.

- 13 Regarding the mention of the names of the loved ones of God, namely those souls who entered prison for the love of God, the servant bears witness to what the All-Merciful has revealed concerning them, which suffices the world and causes the tongues of nations to speak their praise and glorification. At one time, mention of these souls was heard from the Tongue of Grandeur. He mentioned each one with supreme kindness and then said: Ask God that they may preserve this most exalted station and greatest bounty for the sake of His truth and love for Him, and that they may not be disturbed by the imaginings of the servants. They should, with the utmost effort and endeavor, keep their gaze fixed upon this most sublime and exalted station, and at all times be engaged in divine thanksgiving.

- 14 Concerning what was written about Jinab-i-Aqa Mir Abdul-Baqi and two others, upon them be the glory of God, it was presented to the Most Holy Court. He said: Blessed are they, and theirs is the most splendid station in the Book of their Lord, the Mighty, the Wise. We have adorned those who were touched by tribulation in the path of God, the Lord of Names, with that which shall eternalize their remembrance in the Kingdom of God, the Lord of the worlds. Say: Be patient as your Lord was patient, and verily He is with you and will aid you as He pleaseth. There is none other God but He, the Mighty, the Powerful. Upon them be the glory of God and His mercy. Thus doth the Beloved of the world remember you in this manifest Prison. It behooveth you today to ask your Lord, the All-Merciful, to treasure up what ye have wrought in His path and to preserve you in your present state. By My life! This is indeed the greatest favor, to which the Lord of Destiny beareth witness. Blessed is every hearing and seeing one.

- 15 In truth, after the details about the prisoners were presented before the Most Holy Court, perfect grace was manifested concerning them, as is evident from the revealed verses. Blessed are they, and God willing, they shall soon attain deliverance, though in reality they have already attained the greatest deliverance, having been imprisoned in the path of God.

- 16 According to His command, all the loved ones of God must conduct themselves with utmost calm and dignity, hold fast in all conditions to the cord of wisdom, and with the utmost

ولكن مطالبه نمودن حقوق از نفسی جایز نه از حق بخواهید احباً را مؤید فرماید بر ادای حق الله چه که اینفقره سبب پاکی مال و حفظ آن و خیرات و برکات بوده و خواهد بود انتهى

- 13 و اینکه ذکر اسامی احبّاء الله [فرمودند] یعنی نفسیکه لمحبه الله وارد سخن شدند یشهد الخادم ما انزله الرحمن فی حقهم لیکفی العالم وینطق السن الأمم علی ذکرهم و ثنائهم وقتی از اوقات ذکر آن نفوس از لسان عظمت اصغا شد بعنایت کبری ذکر هر یک را فرمودند و بعد فرمودند از حق بخواهید که اینتقام اعلی و نعمت کبری را باسم حق و محبت او حفظ نمایند و از توهمات عباد مضطرب نشوند باید بکمال سعی و اجتهاد اینتقام ارفع اعلی را ناظر باشند و در کلّ حین بشکر الهی ناطق

- 14 اینکه در باره جناب آقا میر عبدالباقی و دو نفر دیگر علیهم بهاء الله مرقوم [داشتند] بساحت اقدس عرض شد فرمودند طوبی لهم ولهم المقام الأسنى فی کتاب ربهم العزیز الحکیم انا زینا الدین مستهم البأساء فی سبیل الله مالک الأسماء بما یتقی به ذکرهم فی ملکوت الله رب العالمین قل ان اصبروا کما صبر مولاکم وانه معکم وینصرکم کیف یشاء لا اله الا هو المقتدر القدر علیهم بهاء الله ورحمته کذلک یدکرکم محبوب العالم فی هذا السجن المبین ما ینبغی لکم الیوم ان تسألوا ربکم الرحمن بأن یکثر لکم ما علمتم فی سبيله و یحفظکم علی ما انتم علیه لعمری هذا فضل الأكبر یشهد بذلك مالک القدر طوبی لکلّ سامع بصیر انتهى

- 15 باری بعد از عرض تفصیل مسجونین در ساحت اقدس کمال عنایت در باره ایشان ظاهر چنانچه از آیات منزله مستفاد میشود هنیئاً لهم و انشاء الله عنقرب نجات خواهند یافت اگرچه فی الحقیقه در نجات کبری هستند چه که فی سبیل الله واقع شده

- 16 حسب الأمر آنکه جمیع احبّای الهی باید بکمال سکون و وقار حرکت کنند و در جمیع احوال بحبل حکمت متمسک باشند و بمنتهای روح و

joy and fragrance quicken the people of the world with the living waters. And He revealed in the verses sent down words to this effect: that if the loved ones were to taste the sweetness of tribulations in the path of God, they would surely offer gifts to those who enabled them to attain this supreme bounty. Now it is evident that the intention was to demonstrate the exalted nature of this station and the sublimity of this rank. Should anyone literally present gifts now, they would surely have departed from wisdom, as this would cause agitation, commotion and clamor.

- 17 Say: O friends! The Tongue of the All-Merciful commands you to hold fast to that which will cause joy, delight and tranquility among the servants. In most Tablets it hath been revealed that the children of the age must be nourished with milk that is mild and delicate until they attain maturity, for surely they cannot bear heavy food. He remindeth them of that which profiteth them, and He is the best of rememberers. And glory be upon you and upon those who have turned and have attained to the hearing of the verses of God, the Lord of all worlds.

- 18 O Ali! Once again My Most Exalted Pen speaketh and counseleth His loved ones to unity in the Cause of God. By My life! Through it are opened the gates of goodly things. Thy Lord is verily the All-Explaining, the All-Knowing. Blessed is he who setteth this Word before his eyes. We bear witness that he is of them that have attained.

- 19 Although divine favors have been manifested towards these souls in the revealed verses to such a degree that nothing higher can be imagined, after your visitation they too will testify to what was presented. Nevertheless, at the time of the revelation of verses, a word was heard from the Tongue of Grandeur indicating that Tablets would be specifically revealed for those souls, even if but a single verse. Blessed are they for having attained the grace of their Lord while most people are deprived of this most holy, most mighty, most great, most wondrous and most glorious bounty.

- 20 Say: Another entreaty is that unto all the friends - that is, those souls who are inebriated with the wine of divine remembrance and content in the remembrance of the Beloved - convey from this evanescent one a wondrous and sublime greeting, and say to them: This is the Day for which all the Prophets and Messengers have waited, and from the Truth, exalted and glorified be He, have sought to attain its presence and yearned for it. This is the Day wherein God hath come, this is the Day wherein the Furqan hath spoken: "The Kingdom on that Day

ریحان اهل امکانرا از ریح حق حیوان زنده نمایند و فرمودند در آیات منزله این مضمون نازل که اگر احباً لذت بلایای فی سبیل الله را بیابند هرآینه تقدیم هدایا نمایند از برای کسانی که ایشانرا باین فیض اعظم فائز نمودند حال این معلومست که مقصود اظهار علو این مقام و سمو این رتبه بوده حال اگر نفسی بر حسب ظاهر تقدیم هدایا نماید البته از حکمت خارج شده چه که این سبب تحریک و ضوضا و نفاق خواهد شد

- 17 بگو ای دوستان لسان رحمن میفرماید متمسک شوید باموری که سبب بهجت و سرور و سکون عباد گردد در اکثری از الواح نازل که اطفال روزگار را باید بلبن که رقیق و لطیف است تربیت نمود تا ببلوغ فائز شوند البته غذای ثقیل را حمل نتوانند نمود آنکه یذکرهم بما ینفعهم و آنکه هو خیر الذاکرین و البهائم علیکم و علی الذین توجهوا و فازوا باستماع آیات الله رب العالمین

- 18 یا علی مرّة اخری ینطق قلبی الأعلی و یوصی احبائه بالاتحاد فی امر الله لعمری به تفتح ابواب الخیرات ان ربک هو المبین العلم طوبی لمن یجعل هذه الکلمة نصب عینیه نشهد انه من الفائزین انتهى

- 19 نفوس مذکوره اگرچه الطاف الهیه نسبت بابشان در آیات منزله بشائی ظاهر که فوق آن متصور نیست بعد از زیارت آنجناب هم شهادت میدهند بآنچه عرض شد ولیکن مع ذلک حین تنزیل آیات کلهئی از لسان عظمت شنیده شد که مشعر بود بر اینکه مخصوص آن نفوس الواح منیعیه هم نازل میشود ولو بیک آیه باشد طوبی لهم بما فازوا بعناية ربهم اذ کان الناس اکثرهم محرومین عن هذا الفضل الأقدس الأعزّ الأعظم البدیع المنیع

- 20 عرض دیگر آنکه جمیع دوستان یعنی نفوسیکه از باده ذکر الهی مستند و بیاد دوست خرسند از قبل این فانی تکبیر بدیع منبع برسانید و بفرمائید امروز روزیست که همه نبیین و مرسلین منتظر آن بوده اند و از حق جل و عز ملاقات آنرا سائل و آمل هذا يوم فيه جاء الله و هذا يوم فيه نطق الفرقان الملك يومئذ لله و اینست آن یومیکه بذکر آن جمیع کتب مزین شده باید احبای الهی

shall be God's." This is that Day by whose mention all the sacred Books have been adorned. The loved ones of God must remain steadfast and firm in God's Cause with perfect unity, oneness and singleness of purpose.

- 21 He hath said: Write to his honor 'Ali-Akbar, upon him be 96 [Baha'u'llah], that today the souls who have accepted the Faith must be given to drink, cup after cup, from the chalice of recognition, and be nurtured by the wondrous and glorious heavenly food, that they may become steadfast and firm in the Cause of God to such degree that none among the peoples of the world would be able to alter or change them. The people are weak, and certain unprofitable and useless utterances of the people of the Furqan remain in their minds and hearts. Therefore they may give ear to certain vain imaginings. Say: The matter is not as such. Were that which is hidden from you to be unveiled, ye would abandon the world and whatsoever words and allusions are therein, and would hold fast unto the Word that hath encompassed the world. O friends! Purify and sanctify your hearts from vain imaginings and mention of the past, that ye may perchance become illumined with wondrous lights. Reflect and ponder upon that which they have said and that which hath come to pass. In this way ye shall become aware of the falsity of the narrators who arose in the first generation.

- 22 By God's life! Then shall ye behold the sun of certitude rising from the horizons of your hearts and the moon of assurance shining from the heavens of your being, and ye shall find yourselves at a station that none other than you can attain, and ye shall see all others among the Concourse of the Bayan at the lowest of stations. Say: O My loved ones! Leave them to their vain imaginings and to that which their lying tongues utter. By God's life! This is a Day wherein that which they possess is not mentioned. The Supreme Pen and the Tongue of God in the kingdom of creation bear witness to this. He, verily, is the Expositor, the All-Informed.

- 23 God willing, the loved ones of the Beloved of the worlds must reflect upon these passages and other passages that have streamed forth from the Pen of Revelation. In this way, they shall behold all souls - that is, those who have been deprived and forbidden from the true wine - as mere nothingness and utter non-existence. By the Beloved's right! The hearing soul shall witness from the words of these ungodly, rebellious, false, and imaginary souls the power of Truth, how after the rending of imaginary veils they have again become afflicted with other vain imaginings. By the Most Great Name! They have not understood aught of the Day of God and have not

با کمال اتحاد و یگانگی بر امر الله ثابت و مستقیم باشند

21 فرمودند بنویس بجناب علی قبل اکبر علیه ۶۶۹ [بهاء الله] که امروز باید نفوس مقبله را از کأس عرفان پی در پی نوشاند و بمائده بدیعه منیعه تربیت نمود تا در امر الله مستقیم و ثابت شوند بقسمیکه احدی از اهل عالم قادر بر تغییر و تبدیل آن نباشد ناس ضعیفند و بعضی حرفهای لایسمه و لایغنیه اهل فرقان در گوش و جان ایشان باقی مانده لذا بعضی موهومات را شاید اصفا نمایند قل لیس الامر کذلک لو [یکشف] لکم ما ستر عنکم لتدعون الدنيا و ما فیها من الکلمات و الاشارات و تتسکون بالکلمه التي احاطت العالم ای دوستان از اوهامات و ذکر قبل قلب را طاهر و مقدس نمائید شاید بانوار بدیعه فائز و منور گردید تفکر و تدبر نمائید در آنچه گفته‌اند و در آنچه واقع شده در اینصورت بر کذب روایات که در طبقه اول قائم بوده‌اند مطلع و واقف شوید

22 لعمر الله اذا ترون شمس الاطمینان مشرقة من آفاق قلوبکم و قر الايقان لاثخاً من سموات وجودکم و تجدون انفسکم علی مقام لا يبلغه غیرکم و ترون ما دونکم من ملأ البیان فی اسفل المقام قل یا احبائی دعوهم بأوهامهم و بما [تنطق] به السنتهم الکذبة لعمر الله هذا یوم لا یذکر فیہ ما عندهم یشهد بذلک القلم الأعلی و لسان الله فیملکوت الانشاء انه هو المبین الخبیر

23 انشاء الله باید دوستان محبوب عالمیان در این فقرات و فقرات دیگر که از قلم وحی جاری و نازل شده تفکر نمایند در اینصورت جمیع نفوس را یعنی آنانکه از حقیق حقیقی محروم و ممنوع شده‌اند معدوم صرف و مفقود بحت مشاهده کنند و حقّ المحبوب انسان سمیع از کلمات نفوس مشرکه طاغیه کاذبه موهومه قدرت حق را مشاهده نماید که چگونه بعد از خرق حجاب موهومه مجدداً باوهامات دیگر مبتلا شده‌اند قسم باسم اعظم که از یوم الله چیزی

drunk a drop from the divine ocean of utterance. Leave them to their vain discourse wherein they sport.

- 24 However, the loved ones must be trained until they regard a hundred thousand such imaginary souls as non-existent and evanescent. They have newly intended a new well and wish to proceed to Jabulqa. Say: Establish ye also a holy precinct and occasionally issue forth numerous epistles therefrom. Say: Well done to your understanding and perception, that ye have still not comprehended that which ye possessed, and that which you took pride in was not mentioned before God. A few arose and took the reins of the hapless people, and how many falsehoods and vain imaginings were spread by those souls who counted themselves as leaders of the people and chiefs of the earth. Were one to be fair, one would observe that these lying souls were the cause of the martyrdom of the Primal Point, may the spirit of all else be sacrificed for Him. Would that I were permitted by God to express and mention that which is hidden from them and from most people. The Command is in His hands; He commands and forbids, and He shall not be asked of His doings, and He is the Questioner, the Mighty, the Powerful.

- 25 Now observe that which was mentioned - all the people of the Bayan are aware of it, yet one cannot clearly mention this station, for they are seen to be disturbed and shaken. Now observe the power of vain imaginings, how it hath encompassed and seized these imaginary souls. Say: if ye were to busy yourselves with the construction of a cellar, it would be far better, for as someone hath said, what follows must conform to what precedes. There is no doubt that the imaginary conformeth with imagination through imagination. Woe unto them and unto those who follow them! The All-Merciful hath testified that this is a wondrous Cause which God hath made sanctified above similitudes and comparisons, and above before and after, and verily He is the Originator of the heavens and the earth. Blessed are they who understand. In any case, that honored one must speak with the utmost wisdom, for there are certain statements which, though clear and manifest as the sun, would cause the hearts to be disturbed were one to utter them. The mysteries of inner meanings and utterance cannot be mentioned among the manifestations of the animal kingdom. God willing, whatever strength and power ye possess shall be expended in wisdom and utterance in service to the Cause of the All-Merciful.

BRL_HUQUQ#088x, COC#1144x

ادراک ننوده‌اند و از بحر بیان الهی قطره‌ئی
نیاشامیده‌اند ذرهم فی خوضهم یلعون

- 24 ولکن باید احباب را تربیت نمود تا صد هزار
مثل آن نفوس موهومه را معدوم و فانی
ملاحظه نمایند تازه اراده بئر جدید نموده‌اند
و به جابلقا می‌خواهند تشریف ببرند بگو یک
ناحیه مقدسه‌ئی هم تشکیل بنمائید و گاه‌گاه
هم توافیق متعدده از آنجا اظهار نمائید بگو آفرین
بر ادراک و شعور شما که هنوز نفهمیدید که
آنچه در دست داشتید و بآن افتخار مینمودید
عندالله مذکور نبوده معدودی برخاستند و زمام
ناس بیچاره را اخذ نمودند و چه قدر مجعولات و
موهومات از آن نفوس که خود را رؤسای قوم
و نقبای ارض می‌شمردند منتشر شده اگر نفسی
منصف باشد مشاهده مینماید که سبب شهادت
نقطه اولی روح ما سواه فداه آن نفوس کذبه
بوده‌اند یا لیت کنت مأذوناً من الله و عرضت
و ذکرتم ما هو المستور عنهم و عن اکثر الناس
الأمر بیده یأمر و یمنع و لا یسأل عما یفعل و هو
السائل المقتدر القدير

- 25 حال مشاهده نمائید آنچه عرض شد کلّ اهل
بیان بآن مطلع مع ذلک نمیتوان اینقام را واضح
ذکر نمود چه که مضطرب و متزلزل مشاهده
میشوند حال قوت اوهام را ملاحظه فرمائید
که نفوس موهومه را چگونه احاطه و اخذ
نموده بفرمائید اگر در تعمیر سردابی هم مشغول
میشدید بسیار خوب بود چه که بقول شخصی
باید مابعد به ماقبل مطابق باشد لا شک فی
ذلک انّ الموهوم یطابق الوهم بالوهم فویل لهم
و لمن اتبعهم قد شهد الرحمن بأنّ هذا امر بدیع
قد جعله الله مقدساً عن المثل و الأمثال و عن
القبل و البعد و انه هو بدع السموات و الأرض
طوبی للعارفين باری باید آنحضرت بکمال حکمت
تکلم فرمایند چه که بعضی از بیانات هست که
مثل شمس واضح و لا تخ و مشرقست مع ذلک
اگر انسان بآن تفوه نماید سبب اضطراب قلوب
گردد اسرار معانی و بیان را نمیتوان مابین مظاهر
حیوان ذکر نمود انشاءالله آنچه سعی و قوه هست

بحکمت و بیان در خدمت امر رحمن مبدول
دارید

INBA07:052, BLIB_Or11097#030,
BRL_DA#269, BRL_HUQUQP#088x

BH02583

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1295-06-01 [1878-Jun-2]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God Who created the Point through the Will which none has comprehended save God, the Lord of all creation. Then He turned toward it with the gaze of grandeur, whereupon it was differentiated and there appeared from it the Book of Names in the Kingdom of creation. Then He turned toward it with the sovereignty of power and might, whereupon the treasures of divine knowledge were revealed among the followers of all religions and the Kawthar of life flowed throughout all contingent being. Blessed, then blessed is he who turned, drew near, partook and drank in the name of our Lord, the All-Merciful. And when it stirred within itself, there appeared from nothingness the mysteries of existence, successively, continuously, and manifestly, through the appearance of what was intended by the Desired One, He Who oversees all that witness and is witnessed. Glorified be He Who gave speech to the tongueless, healed the sick, and made known to every hearing ear what He desired in His precious and mighty Day.
- 3 The glory which has shone forth from the horizon of grace and the praise which has dawned from the heaven of justice - and the first light whereby the niche of existence was illumined and the lamps of the unseen and the seen were lit - be upon His Afnans, His chosen ones, His loved ones and His friends. We beseech God to assist them, strengthen them and make them steadfast in their current state, for this is what will maintain their vibrancy upon the Divine Lote-Tree, their attachment to it, their clinging to its root, and their nearness to it in all conditions. Verily He is the Self-Sufficient, the Most High.

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله الذى خلق النقطة من المشية التى ما أطلع بها احد الا الله مالک البرية ثم توجه اليها بلحاظ العظمة اذا فصلت وظهر منها كتاب الاسماء فى ملكوت الانشاء ثم توجه اليها بسلطان القدرة والقوة اذا ظهرت كنوز العرفان بين اهل الأديان وفاض كوثر الحيوان فى الامكان نعيماً ثم نعيماً لمن توجه و تقرب واخذ وشرب باسم ربنا الرحمن وانها تحركت فى نفسها اذا ظهرت من العدم اسرار الوجود وتتابعاً وترادفاً وتظاهراً بظهور ما اراده المقصود والمهيمن على كل شاهد ومشهود سبحانه من انطق الكليل وبرئى العليل وعرف كل سميع ما اراد فى يومه العزيز الجليل

3 البهاء الذى اشرق من افق الفضل والثناء الذى لاح من سماء العدل واول نور به استضاءت مشكوة الوجود ونورت مصابيح الغيب والشهود على افئانه واصفيائه واحبائه واولادته ونسل الله بأن يوفقهم ويؤيدهم ويثبتهم على ما هم عليه لأن هذا ما يبقى به اهتزازهم على السدرة وتمسكهم بها وتشبثهم بأصلها وتقربهم اليها فى كل الأحوال انه هو الغنى المتعال

4 نفسى لطراز حبكم الفداء قد تجدّد هذا العتيق بذكر جميلكم ربنا العزيز الجليل وتكرّع هذا العطشان

- 4 My soul be a sacrifice for the adornment of your love. This ancient one has been renewed through your beautiful remembrance, our mighty and majestic Lord, and this thirsty one has drunk from the Salsabil of your love, O God, the Beloved of all worlds. When you attained and recognized, it was presented before the Face, whereupon the tongue of the Beloved spoke what appeared from the horizon of bounty that which none in creation can adequately praise. He spoke, and His word is the truth: "Blessed is he who has arisen to serve the Cause in such wise that neither what was created between earth [and heaven] moved him, nor what was uttered by the tongues of the wicked caused him to slip. Verily We love Our Afnan and make mention of them in a manner that will adorn them with My ornament. Verily He is the Forgiving, the Bestower, the Giver, the Mighty, the Generous."
- 5 From His Honor the Teacher, upon whom be all the Glory of God, the Most Glorious: Although outwardly I have not heard mention of them, which would be a source of joy and delight, in every state this servant is gladdened by their remembrance and adorned with their love. We beseech God to strengthen me in this, for verily He is the Helper, the Mighty, the All-Knowing.
- 6 In Jumada II, 1295

من سلسبیل حبکم الله محبوب العالمین فلما فزت و
عرفت عرضت لدى الوجه اذا تكلم لسان المحبوب
بما ظهر من افق العطاء ما لا يقدر ان يثنيه اهل
الانشاء قال وقوله الحق طوبى لمن قام على خدمة
الأمر على شأن ما حركه عما خلق بين الأرض و
ما زله ما تنفوه به السن الأشقياء انا نحب افنانى و
نذكرهم بما يزينهم بطراى انه هو الغفور الوهاب
المعطى العزيز الكريم

5 انتهى از حضرت مبلغ عليه من كل بهاء ابهاء ذكر
ایشان كه مايه بهجت و سرور است بر حسب
ظاهر اصغا نشد در هر حالت این عبد بیاد ایشان
مسرور و بحبت ایشان مزین نسل الله بأن يؤيدنى
على ذلك انه هو المؤيد العزيز العليم

6 فى جمادى الثانى سنة ١٢٩٥

BLIB_Or11097#048

BH01796

To: Muhammad Mustafa Baghdadi
Date: 1295-07-01 [1878-Jul-1]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 Praise be to God Who, when He desires to open the First Treasury wherein were deposited the mysteries that were manifest from His Most Hidden Name, the Most Glorious, arises and speaks forth the Most Great Word. Then appears that which had not appeared in creation. Among the people are those who, having caught the fragrance, turn towards Him, detached from the world, and those who deny and disbelieve in God, the Most High, the Most Great. Exalted, exalted is He towards Whose atmosphere of love every sincere one soars, towards Whose ocean of beauty every seeker turns, towards Whose horizon

1 هو الله تعالى شأنه العظمة والاقدار

2 الحمد لله الذى اذا اراد ان يفتح الخزينة الأولى
التي اودعت فيها الأسرار التي كانت ظاهرة من
اسمه المخزون الأبهى اذا قام ونطق بالكلمة العليا
اذا ظهر ما لا ظهر في الابداع من الناس من
وجد العرف وتوجه اليه منقطعاً عن العالم ومنهم
من اعرض وكفر بالله العلي العظيم تعالى تعالى
من طار كل مخلص في هواء حبه [و] توجه كل
قاصد الى بحر جماله وكل طالب الى افق رضائه و

of good-pleasure every searcher advances, and towards Whose Throne every humble one directs himself by His leave. Then exalted, exalted is He Whom all else fails to know and whose inadequacy to know His Essence all confess. He is the One remembered Who is not remembered by any rememberer's remembrance, the Beloved Who is not described by any lover's description, the Adored One Who is not characterized by any adorer's attribute. Were I to say that the Living Waters tell of His utterance, this would be manifest unbelief, and were I to say that light derives from the lights of His countenance, this would be denied by every knowing sage. The Tongue of Grandeur has testified to this, as has His Most Exalted Pen, at eventide and at dawn.

كَلِّ خَاضِعٍ إِلَى مَقَرِّ عَرْشِهِ بِأَذْنِهِ ثُمَّ تَعَالَى تَعَالَى مِنْ عِزِّهِ عَنْ عَرَفَانِهِ مَا دُونَهُ وَأَقْرَبُ بَقْصُورِهِ مَنْ أَرَادَ عَرَفَانَ ذَاتِهِ أَنَّهُ هُوَ الْمَذْكُورُ الَّذِي لَا يَذْكُرُ يَذْكُرُ ذَاكَ وَالْمُحِبُّونَ الَّذِي لَا يُوصَفُ بِوَصْفٍ مُحِبٍّ وَالْمُعْشُوقُ الَّذِي لَا يَنْتَعِبُ بِنَعْتِ عَاشِقٍ لَوْ أَقُولُ أَنَّ كَوْثَرَ الْحَيَوَانِ يَحْكِي عَنْ بَيَانِهِ أَنَّ هَذَا الْكَفَرُ وَضَاحٌ وَلَوْ أَقُولُ أَنَّ النَّوْرَ يَقْتَبِسُ مِنْ أَنْوَارِ وَجْهِهِ هَذَا مَا يَنْكَرُهُ كُلُّ عَارِفٍ عَالِمٍ قَدْ شَهِدَ بِذَلِكَ لِسَانُ الْعِظَمَةِ ثُمَّ قَلْبُهُ الْأَعْلَى فِي الْعَشِيِّ وَالْأَشْرَاقِ

- 3 Furthermore, my spirit be a sacrifice for you, O beloved of my heart, mentioned by my pen, my heart and my tongue! I bear witness that I have suffered loss upon loss, and what loss can compare with the loss of the letter Ha as he claims, or the loss of any in creation? For I was lying upon my bed, afflicted with what had weakened me for numbered days. I knew not nor was I aware when the fragrances of your pen and the perfume of your love reached me. When I was granted healing, I heard and took and read and praised God, the Lord of the seen and unseen, and the Lord of all worlds. You know that I have loved to hear at all times your call and whatsoever proceeds from you in the love of God, our Lord and your Lord, our Master and the Master of all worlds. I beseech Him, exalted be He, to enable me to hearken unto your call, your mention, your description and your praise, O Beloved of the mystics! When I attained your most pure letter, I turned to the Most Great Scene and presented it before the Throne. He spoke, and His word is the truth: "Blessed is he, then blessed is he, in that he has occupied himself with the remembrance of God in all conditions and has spoken His praise among the servants. My tongue bears witness to this, even as My mighty, exalted Pen bore witness before."

3 و بَعْدَ رُوحِي لَكَ الْفِدَاءُ يَا مُحِبُّوبَ فُؤَادِي وَ الْمَذْكُورَ مِنْ قَلْبِي وَ قَلْبِي وَ لِسَانِي أَشْهَدُ بِأَنِّي قَدْ خَسِرْتُ مَرَّةً بَعْدَ مَرَّةٍ وَأَيَّ خَسَارَةٍ لَا تَقَابِلُهَا خَسَارَةُ اسْمِ الْهَاءِ كَمَا يَدَّعِيهِ وَلَا خَسَارَةَ مَنْ فِي الْإِنْشَاءِ لَأَنِّي كُنْتُ نَائِمًا عَلَى الْفَرَّاشِ بِمَا اعْتَرَانِي مَا أَضْنَانِي فِي أَيَّامٍ مَعْدُودَاتٍ مَا عَرَفْتُ وَمَا أَطْلَعْتُ بِمَا جَاءَتْنِي نَفَحَاتُ قَلَمِكُمْ وَعَرَفْتُ حَبْلَكُمْ فَلَمَّا فَزْتُ بِالْشِّفَاءِ سَمِعْتُ وَأَخَذْتُ وَقَرَأْتُ وَحَمَدْتُ اللَّهَ رَبَّ مَا يَرَى وَمَا لَا يَرَى وَرَبَّ الْعَالَمِينَ وَأَنْتَ تَعْلَمُ بِأَنِّي أَحْبَبْتُ أَنْ أَسْمَعَ فِي كُلِّ حِينٍ نِدَائَكُمْ وَمَا يَظْهَرُ مِنْكُمْ فِي حُبِّ اللَّهِ رَبَّنَا وَرَبِّكُمْ وَمَوْلَانَا وَمَوْلَى الْعَالَمِينَ وَاسْتَلْهُ تَعَالَى بِأَنْ يُوقِفَنِي بِاصْغَاءِ نِدَائِكُمْ وَذِكْرِكُمْ وَوَصْفِكُمْ وَثَنَائِكُمْ مُحِبُّوبِ الْعَارِفِينَ فَلَمَّا فَزْتُ بِكَتَابِكُمُ الْأَطْهَرَ تَوَجَّهْتُ إِلَى الْمَنْظَرِ الْأَكْبَرِ وَعَرْضْتُهُ تَلَقَّاءَ الْعَرْشِ قَالَ وَقَوْلُهُ الْحَقُّ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ بِمَا اشْتَغَلَ بِذِكْرِ اللَّهِ فِي كُلِّ الْأَحْوَالِ وَ نَطَقَ بِنَائِهِ بَيْنَ الْعِبَادِ يَشْهَدُ بِذَلِكَ لِسَانِي كَمَا شَهِدَ مِنْ قَبْلِ قَلْبِي الْعَزِيزِ الْمُنِيعِ أَنْتَهَى

- 4 And concerning what you mentioned about the people of Iraq, I presented both the verse sent by him and the prose that flowed from your pen in remembrance of God's loved ones there. The Tongue of Grandeur spoke: "We make mention of them, but it behooveth not that mention from this quarter be sent to them, for the people are in great waywardness. We act in accordance with wisdom." Thus hath it been sent down from One mighty, wise. Blessed is he who hath spoken the praise of God and composed in His remembrance that which gladdeneth the Concourse on High and those who circle round this exalted station. We have counseled them with wisdom. By My life! Whoso holdeth fast unto it, God will preserve him through a

4 وَمَا ذَكَّرْتُمْ فِي أَهْلِ الْعِرَاقِ قَدْ عَرَضْتُ نَظْمًا مِنْ أَرْسَلَهُ وَالنَّثْرَ الَّذِي جَرَى مِنْ قَلَمِكُمْ فِي ذِكْرِ أَحِبَّاءِ اللَّهِ فِيهِنَاكَ قَدْ نَطَقَ لِسَانُ الْعِظَمَةِ أَنَّا نَذْكُرُهُمْ وَلَكِنْ لَا يَنْبَغِي أَنْ يُرْسَلَ إِلَيْهِمْ ذِكْرٌ مِنْ هَذَا الشَّطْرِ لِأَنَّ النَّاسَ فِي طَغْيَانٍ عَظِيمٍ أَنَّا نَعْمَلُ بِمَا يُوَافِقُ الْحِكْمَةَ كَذَلِكَ نَزَلَ مِنْ لَدُنْ عَزِيزٍ حَكِيمٍ طُوبَى لِمَنْ نَطَقَ بِثَنَاءِ اللَّهِ وَانْشَأَ فِي ذِكْرِهِ مَا يَسْتَفْرِحُ بِهِ الْمَلَأُ الْأَعْلَى وَالدِّينُ يَتَهَلَّلُونَ فِيهِذَا الْمَقَامِ الْمُنِيعِ أَنَّا

sovereignty from His presence. He is, verily, the Almighty, the All-Powerful.

- 5 And concerning what you wrote about the dervish and what befell him, We beseech God to grant him double what was taken from him through deception and intrigue, and to adorn the servants with the raiment of justice and fairness. I hope that you will convey greetings from this evanescent one to him and to those whom you find upon a straight path. And praise be to God, the Lord of the worlds.

- 6 The servant 1st of Rajab 1295

وصيّنهم بالحكمة لعمرى من يتمسك بها يحفظه
الله بسلطان من عنده أنه هو المقتدر القدير انتهى

5 و ما كتبتم في الدرويش و ما ورد عليه نسل
الله بأن يعطيه ضعف ما اخذوا منه بالخدع
و الدسائس و يزيّن العباد بقميص العدل و
الانصاف ارجو من حضرتكم بأن تبلغوا التكبير
من قبل الفانى عليه و على الذين تجدهم على
صراط مستقيم والحمد لله رب العالمين

- 6 خادم غره رجب سنه ١٢٩٥

BLIB_Or15727a.002

BH02193

To: *Ismi-al-Ha*

Date: 1295-07-10 [1878-Jul-10]

- 1 He is the One Who has power over whatsoever He willeth through His word "Be" and it is!
- 2 The evanescent servant cries out before the face of the world and mentions what his ear has been blessed to hear of what the Tongue of Grandeur and Glory has spoken. He said - and His word is the truth: By God! The horizon of trustworthiness has darkened, the countenance of friendship has changed, and the hem of faithfulness between earth and heaven has been sullied. That which is unworthy of God's Cause, His days, His grandeur and His glory has appeared in this land which was named the Crimson Spot among the Concourse of Names and under this heaven from My Most Exalted Pen. We beseech Him, exalted be He, to set right what we have neglected regarding Him, to forgive what we have wrought in His presence, and to ordain for us justice and that whereby His Cause and sovereignty may be uplifted among His servants.
- 3 O beloved of my heart! Though sorrows have taken hold and the hearts of the pure ones in God's lands and countries have been troubled by what has occurred in the prison land, yet we thank the Beloved that the world has been honored with the Most Great Joy, and verily He is the One seated upon the throne before the face of the nations. There is no God but Him, the Mighty, the Bestower.

- 1 هو المقتدر على ما يشاء بقوله كن فيكون

2 انّ الخادم الفانى يصيح امام وجه العالم و يذكر
ما فاز به اذنه باصغاء ما تكلم به لسان العظمة
و الاجلال قال و قوله الحق تالله قد اظلم افق
الأمانة و تغير وجه الصداقة و تغبر ذيل الوفاء بين
الأرض و السماء و ظهر ما لا ينبغي لأمر الله
و أيامه و عظمت و اجلاله في هذه الأرض التي
سميت بالبقة الحمراء بين ملأ الأسماء و بسماء هذه
السماء من قلبى الأعلى نسئله تعالى بأن يصلح ما
فرطنا في جنبه و يكفر عنا ما عملنا في جواره و
يقدر لنا العدل و ما يرتفع به امره و سلطانه بين
العباد

3 يا محبوب فؤادى ولو انّ الأحران اخذت مواقعها
و تكدرت بما ورد في ارض السجين قلوب
الأصفياء في ديار الله و بلاده ولكن نشكر
المحبيب بأن يكون العالم مشرفاً بالفرح الأعظم و
أنه هو المستوى على العرش امام وجه الأمم لا
اله الا هو العزيز الوهاب

- 4 This is a petition from the evanescent one to him who has dawned from the horizon of Sad for the love of God, our Lord and the Lord of the sincere ones, informing him of what the Ancient Beauty has commanded me in this station. He said - and His sweetest utterance is: O My Name Ha! No one should proceed to the land of Kha and inform its people of matters that have occurred in this White Land whose atoms proclaim that there is no God but Him, the Mighty, the Loving. According to the command, I am to inform your honor that no one should specifically proceed to the land of Kha regarding occurred matters. If anyone has proceeded or taken anything, let him send it to the direction of the Intended One and definitely return it to its owner, and likewise that person himself should abandon the journey and return. This is what the Beloved of the Worlds has decreed.
- 4 هذه عريضة من الفاني الى من اشرق من افق الصاد لحب الله مولينا و مولى المخلصين و اخبره بما امرني به جمال القدم في هذا المقام قال و قوله الأهل يا اسمي الحاء ليس لأحد ان يتوجه الى ارض الخاء و يخبر اهلها من الأمور المحدثه في هذه الأرض البيضاء التي تنطق ذراتها انه لا اله الا هو العزيز الودود حسب الأمر فرمودند بأنحضرت اخبار دهم كه احدى مخصوص امور حادثه بارض خاء توجه نمايد و اگر كسى توجه نموده و يا چیزی اخذ کرده باشد ليرسله الى شطر المقصود البته بصاحبش رد نمايد و همچنين خود آنشخص ترك عزيمت كند و مراجعت نمايد هذا ما حكم به محبوب العالمين
- 5 And whatever has been given in the lands of Ta and Kaf - if they have sent it, the matter is finished, otherwise let it remain with your honor and send the names of those souls to the Most Holy Court. Verily He is the Ruler over what He willeth. There is no God but Him, the Mighty, the Wise.
- 5 و آنچه در ارض طاء و كاف داده اند اگر ارسال داشته اند قد قضی الامر و الا نزد آنحضرت باشد و اسامی آن نفوس را بساحت اقدس ارسال فرمایند انه هو الحاكم على ما يشاء لا اله الا هو العزيز الحكيم
- 6 May my soul be a sacrifice for your love and a sacrifice for your steadfastness. Everything beareth witness that you have not fallen short in God's Cause, His service, His remembrance, His praise, His assistance and the exaltation of His mighty Cause. Now there is no opportunity to submit more. God willing, in a few days this servant's petition will reach your honor. I beseech and hope from the True One, glorified and mighty be He, that you may be blessed in all times with wondrous and sublime fragrances. Glory, nay all glory, be upon your honor and upon those who love you and upon those who have believed in God, the Single, the All-Informed.
- 6 نفسی لحبكم الفداء و لقيامكم الفداء يشهد كل شيء بأنك ما قصرت في امر الله و خدمته و ذكره و ثنائه و نصرته و اعلاء امره العظيم حال مجال بیش از این نه كه عرض شود انشاء الله چند روز بعد عريضه اين عبد خدمت آنحضرت ميرسد از حق جل و عز سائل و آملم در كل احيان بنفحات بديعه منيعه فائز باشيد البهاء بل كل البهاء على حضرتك و الذين يحبونك و على الذين آمنوا بالله الفرد الخبير
- 7 On 10 Rajab 1295.
- 7 في ١٠ رجب سنة ١٢٩٥

BLIB_Or11097#049, MAS8.149x

BH00396

To: Zaynul-Muqarrabin

Date: 1295-07-17 [1878-Jul-17]

1 He is God, Exalted is He is Might and Power

2 Blessed is this day whereon God's reed-pen hath moved within the field of remembrance and utterance, and His Most Exalted Pen in the arena of wisdom and exposition. Praise be unto Him, and the spirit of the Spirit unto His favors, for He hath caused us to hear that which the chosen ones and the saints died in their yearning to hear, and hath taught us that which none among the peoples of creation had known. Exalted, exalted be His grace through which existence hath been adorned with the raiment of attainment! Exalted, exalted be His generosity through which the sincere ones have been immersed in the ocean of meeting!

3 By God! The Pen confesseth its powerlessness and the tongue its extinction. There is none possessed of being save he hath confessed his limitation, nor any wielder of authority save in his bewilderment and inability to reach. Exalted, exalted be He Whom if thou describest, thou limitest, and if thou leavest undescribed, thou fallest short of that which thou art commanded. Therefore it behoveth us to hold fast unto that which we have been commanded in His perspicuous Book. He hath said - and His Word is the truth - "Remember Me" and in another place "Thank Me." Were it not for the permission from the direction of His favor, who could soar in the atmosphere of His praise and who could draw nigh unto the ocean of His remembrance? Every atom testifieth that He is God, there is none other God but Him. He hath ever been sanctified above all things and will ever continue to be as He hath been. There is none other God but He, the Mighty, the Bestower.

4 And further: the servant was enraptured by your nightingale of utterance which called out upon the branches of love and affection, and attained unto hearing that which warbled with spirit and fragrance. God knoweth that whatsoever appeareth from you is indeed joy for the hearts and delight for the souls. When I attained and visited, I turned toward the Dayspring of Revelation and presented it before the Beloved. Then the tongue of grace spoke and uttered with justice: "O My Name Zayn! Harken unto the call from the direction of the Most Great Spirit. Verily, there is none other God but He, the All-Knowing, the All-Wise. Verily, those who desired grace and forgiveness from the heaven of the bounty of their Lord, the

1 هو الله تعالى شأنه العظمة والاقترار

2 تبارك اليوم الذي تستق فيه يراعة الله في ميدان الذكر والبيان وقلبه الأعلى في مضمار الحكمة والتبيان حمداً له وروح الروح لألطافه أنه قد اسمعنا ما مات في حسرة اصغائه الأصفياء والأولياء وعرفنا ما لا عرفه احد من اهل الانشاء تعالى تعالى فضله الذي به تزين الوجود بقميص الوصال تعالى تعالى كرمه الذي به تغمس المخلصون في بحر اللقاء

3 ايم الله ان القلم يعترف بعجزه واللسان بفنائه ليس من ذى وجود الا وقد اعترف بقصوره ولا من ذى سلطان الا بحيرته وعدم بلوغه تعالى تعالى من اذا وصفته حدته واذا تركته قصرت عما امرت به لذا ينبغي بأن نتمسك بما امرنا في محكم كتابه قال وقوله الحق اذكروني وفي مقام اشكروني لو لا الاذن من شطر عنايته من يقدر ان يطير فيهواء ثنائه ومن يقتدر ان يتقرب الى بحر ذكره يشهد كل ذرة بأنه هو الله لا اله الا هو لم يزل كان مقدساً عن الأشياء ولا يزال يكون بمثل ما قد كان لا اله الا هو العزيز المنان

4 و بعد قد طار الخادم من عندليب بيانكم الذي نادى على افنان الحبة والوداد وفاز باستماع ما تغرد بالروح والريحان علم الله ما يظهر من عندكم انه هو الفرح للقلوب والهبة للنفوس فلما فزت وزرت توجهت الى مشرق الوحي وعرضت بين يدي المحبوب اذا تكلم لسان الفضل ونطق بالعدل ان يا اسمي الزاء ان استمع النداء من شطر البقاء انه لا اله الا هو العليم الحكيم ان الذين ارادوا الفضل والغفران من سماء عطاء ربهم

All-Forgiving, the All-Generous - say: We have heard your call and forgiven those who sought His forgiveness. Verily their Lord, the All-Merciful, is the Bestower, the Compassionate. Give glad-tidings unto Muhammad with the remembrance of his Lord, that he may praise through these verses which have been sent down from the heaven of the bounty of his Lord, the Mighty, the Praiseworthy. Say: O people! Hold fast unto that which ye have been commanded in the Book and adorn yourselves with the virtues which We have commanded all to observe in a clear Tablet. Verily, he who acteth in accordance with that which God hath commanded him is of the people of Baha - to this beareth witness the Concourse on High - and he who casteth it behind him is among the heedless."

الغفور الكريم قل انا سمعنا نداءكم و غفرنا الذين ارادوا غفرانه ان ربهم الرحمن هو المعطي الرحيم بشر المحمّد بذكر ربّه ليحمد بهذه الآيات التي نزلت من سماء عطاء ربّه العزيز الحميد قل يا قوم تمسكوا بما امرتم به في الكتاب و زينوا انفسكم بالأخلاق التي امرنا الكلّ بها في لوح مبين ان الذي عمل بما امره الله أنّه من اهل البهّاء يشهد بذلك الملأ الأعلى و الذي نبذه أنّه من الغافلين

- 5 As for what thou didst mention concerning him who arrived from the people of Ha and Nun, We have accepted that which thou didst command him. Blessed art thou for having prevented him from turning toward this exalted station. O My Name Zayn! By God! We love Our loved ones - We hear and see their condition, to this all things bear witness, but the people are in a mighty veil. We have commanded them with that which profiteth them, and We write for whomsoever thy Lord desireth that which the treasures of the heavens and earth cannot equal. The Most Exalted Pen hath not moved upon anything except there was good in it for the servants. Verily thy Lord is the Expositor, the All-Knowing.

5 و ما ذكرت في الذي ورد من اهل الهاء و النون انا قبلنا ما امرته به طوبى لك بما منعتك عن التوجّه الى هذا المقام المنيع يا اسمى الزين تالله انا نحب احبائنا نسمع و نرى ما هم عليه يشهد بذلك كلّ الأشياء ولكنّ القوم في حجاب عظيم و امرناهم بما ينفعهم و نكتب لمن اراد ربك ما لا تعادله خزان السموات و الأرضين ما تحرّك القلم الأعلى على شيء الا و كان فيه خير للعباد ان ربك هو المبينّ العليم

- 6 As for what you mentioned concerning my name, the letter Ha, by My life, he hath accomplished that which hath amazed the Concourse on High. We have answered his request before his supplication and mention. Verily thy Lord is He Who ordaineth, the Most Exalted, the Mighty, the Beauteous. Thy Lord sayeth: excellent is what he hath written for thee, and excellent is what thou hast written for him. We have heard and We are among those who bear witness. We bid him observe the Greater Wisdom. The first thing enjoined upon him is to protect himself - to this every fair-minded and discerning one beareth witness. Give thanks unto God for having aided both thee and him, and granted you both that which hath been denied to all on earth save those whom the All-Knowing, the All-Wise hath willed.

6 و اما ما ذكرت في اسمي الحاء لعمرى أنّه عمل ما تحرّره الملأ الأعلى انا استجبنا له ما اراد قبل دعائه و ذكره ان ربك هو المقضى المتعالى العزيز الجميل ان ربك يقول نعم ما كتبه لك و نعم ما كتبته له انا سمعنا و كنّا من الشاهدين انا نأمره بالحكمة الكبرى ان اول شيء فرض عليه حفظ نفسه يشهد بذلك كلّ منصف بصير ان اشكر الله بما وفقك و آياه و رزقك ما منع عنه من على الأرض الا من اراد العليم الحكيم انتهى

- 7 Regarding what you wrote about the practice of seeking guidance, it is not within this servant's purview. Ask Jinab-i-Aqa Jamal himself, upon him be the Glory of God. And what was sent from the books with the beloved Jinab-i-Tabib, upon him be all Glory most glorious, has arrived.

7 در باره استخاره مرقوم فرموده بودید در نظر این عبد نیست از خود جناب آقا جمال علیه بهاء الله سؤال نمائید و آنچه از کتب با جناب محبوبی جناب طیب علیه من کلّ ۹ [بهاء] ابهاه بود رسید

- 8 And concerning what was written about the guest, upon her be the Glory of God, I conveyed her greetings to the people of the pavilion of grandeur. God willing, may they always be engaged in mentioning the Beloved with utmost joy. Convey this servant's greetings to Jinab-i-Safi and her, upon them both be the Glory of God. And what they have arranged regarding the funds has been accepted in His presence.
- 9 Regarding what you wrote about Aqa 'Abdu'l-Ghaffar, it was submitted before His presence. He said: "May he be blessed with God's infinite bounties and remain firm in a cause from which many men have slipped. Today the wine of steadfastness is desired. Blessed are they who drink thereof, blessed are they who drink thereof!"
- 10 God willing, may all be engaged in service, remembrance, praise and attentiveness with pure hearts, radiant faces, expanded breasts, sanctified souls, humble temples, prostrate foreheads, remembering tongues, and attentive ears. Verily We have mentioned the Most Truthful One when thy letter was presented before the Wronged One in this exalted station.
- 11 Concerning what you wrote about the funds that Jinab-i-Ism-i-N and Jinab-i-Ism-i-'Ayn, upon them be the Glory of God, have sent, and that you have used some for your debts and bestowed some upon others - this servant submitted this before His presence. He said: "Excellent is what he hath done with it. We had given him permission for this beforehand. Verily We are the Ruler."
- 12 Regarding the book, if a trustworthy, intelligent and experienced person is found, send it. And concerning what you wrote about the mentioned one, would that non-consultation had sufficed. Verily our Lord, the Most Merciful, is the Concealer, the Generous.
- 13 And concerning what you wrote about His Holiness Ism-i-Ha, upon him be all Glory most glorious, having sent a letter to the land of H.M. with the intention of opening a way for news from the Most Holy Land to arrive quickly - blessed is he and well is it with him. In truth, His Holiness has been and continues to be the guardian of all matters related to the Truth, and his is the excellence of both beginning and end.
- 14 As thou didst write regarding Muhammad-Baqir of the people of Nur, who with Asadu'llah had beseeched that their names be mentioned in the Most Holy Court - praise be to God, they
- 8 و اینکه در باره میهمان علیها بهاء الله مرقوم داشته بودند عرض تکبیر ایشان را خدمت اهل سرادق عظمت معروض داشتم انشاء الله همیشه بکمال سرور بذکر محبوب مشغول باشند عرض تکبیر این عبد را خدمت جناب صفی و ایشان علیهما بهاء الله برسانید و آنچه در باره وجه آنحضرت معمول فرموده اند لدی الوجه مقبول است
- 9 و اینکه در باره آقا عبدالغفار مرقوم فرموده بودید تلقاء وجه عرض شد فرمودند انشاء الله بعنايات لا تخصیه الهیه فائز باشند و بر امر مبرمیکه اکثری از رجال از آن لغزیدند ثابت بمانند امروز ریحی استقامت مطلوبست هنیئاً للشاربین هنیئاً للشاربین
- 10 انشاء الله کلّ با قلوب صافیه و وجوه منیره و صدور منشرحه و نفوس زکیه و هیاه کل خاضعه و جباه ساجده و السن ذا کره و آذان واعیه بخدمت و ذکر و ثنا و اصغا مشغول باشند انا قد ذکرنا الأصدق اذ عرض کتابک لدی المظلوم فی هذا المقام الرفیع انتهی
- 11 و اینکه مرقوم فرموده بودند وجهی جناب اسم ن و جناب اسم ع علیهما بهاء الله ارسال نموده اند و آنجناب قدری را بمصرف دیون خود رسانده اند و هم بعضی عنایت فرموده اند این عبد تلقاء وجه عرض نمود فرمودند نعم ما عمل به انا اذنآه من قبل بذلک انا کما حاکمین انتهی
- 12 و در باره کتاب اگر آدم امین ذکی مجرب گیر آمد بفرسیتد و آنچه در ذکر مذکور مرقوم داشتید کاش بعدم مشاوره کفایت میکرد ان ربنا الرحمن لهو الستار الکرم
- 13 و اینکه مرقوم فرموده بودید که حضرت اسم حاء علیه من کلّ ۹ [بهاء] ابهاه دستخطی به ارض هم ارسال داشته اند و مقصودشان اینکه سبیلی مفتوح شود و اخبار ارض اقدس زود برسد نعیماً له و طوبی له فی الحقیقه آنحضرت جمیع امورات را که منتسب بحقیقت نگهبان بوده و هستند و له حسن المبدء و المآب
- 14 و اینکه مرقوم فرموده بودید جناب آقا محمد باقر از اهل نر مع جناب آقا اسدالله مستدعی بوده اند

attained to this most exalted and sublime station. At the first hour of this night, this evanescent one attained the Most Holy Presence and mentioned them. This is what the Tongue of Knowledge spoke in the Kingdom of Utterance: "O Ornament of the Near Ones! The servant in attendance hath made mention of them both, and We have turned toward them from this Station and have sent down for them that which caused the light to shine forth and the fragrance of the Revelation to be diffused, that they may give thanks unto their Lord and be assured through the grace of God, the Mighty, the Beloved. Make mention of them on behalf of the Wronged One and give them the glad-tidings of the lights of the Sun of the bounty of their Lord, the Almighty, the Self-Subsisting. We beseech God to preserve them and aid them to serve His Cause and draw them nigh in all conditions unto His praiseworthy station. Verily We hear the call of him who hath sought his Lord and We answer him even as We answered the sincere ones before. Thy Lord is, in truth, the Mighty, the Loving."

- 15 And regarding what thou didst write about Darvish Baqir who hath ascended unto God, and thy request for forgiveness – it was mentioned, and a wondrous and exalted bounty was directed towards him. Blessed is he! As for what he hath willed and what is known, carry it out according to the command. Blessed is he who assisteth the House of Blessing. We beseech God to grant him success and bestow upon him the good of this world and the next.
- 16 Likewise mention was made of Haji Ghulam-'Ali. The Beloved saith: "Blessed is he in that he heard the Call and entered not the Prison-land without permission from this Wronged One, the Peerless. We make mention of him and pronounce Our greetings upon his face from this distant Station."
- 17 That which Our servant Rida composed after Nabil, and which his sister recited, hath been presented before the Throne. Verily We were listening. We love Our loved ones and make mention of them in truth. Thy Lord is verily the All-Gentle, the All-Forgiving, the Merciful. Then know thou that Our servant who was present made mention of him who was named Muhammad. We had previously mentioned him in such wise that his remembrance would endure throughout the kingdom. The Tablets of the All-Merciful and this exalted Book bear witness to this. Convey My greetings unto him and give him the glad-tidings of this beauteous mention.
- 18 As for what thou didst mention regarding Mahmud from the land of Ha and Mim, We have made mention of him as a bounty from Our presence. It behooveth him to place his trust in God in all matters and to hold fast unto the Sure Handle, lest the

که اسمشان در ساحت اقدس معروض شود لله الحمد بایستقام بلند اعلیٰ فائز شدند و در این لیل در ساعت اوّل آن بساحت اقدس این فانی حاضر شد و ذکرشانرا معروض داشت هذا ما تکلم به لسان العلم فی ملکوت البیان یا زین المقربین قد ذکر العبد الحاضر ذکرهما وتوجّهنا الیهما من هذا المقام وتزلنا لهما ما سطع به النور و فاح عرف الظهور لیشکرا ربهما و یطمئنّا بفضل الله المقتدر العزیز المحبوب ان اذکرهما من قبل المظلوم و یشرهما بأنوار شمس عنایة ربهما المهیمن القیوم نسئل الله ان یحفظهما و یؤیدهما علی خدمة امره و یقرّبهما فی کلّ الأحوال الی مقامه المحمود انا نسمع نداء من اراد ربّه و نجیبه کما اجبنا المخلصین من قبل ان ربک هو العزیز الودود انتهی

15 و اینکه در باره درویش باقر الّذی صعد الی الله مرقوم فرمودید و طلب مغفرت نمودید عرض شد عنایت بدیعۀ منیعۀ متوجّه ایشان شد طوبی له و اما آنچه وصیت نمود و معلومست حسب الامر مجری دارید طوبی لمن کان معیناً لیبیت البرکة نسئل الله بأن یوفقه و یرزقه خیر الدنیا و الآخرة

16 و همچنین ذکر حاجی غلامعلی شده بود عرض شد قال المحبوب طوبی له بما سمع النداء و ما دخل ارض السجن بغیر اذن من هذا المظلوم الفرید انا نذکره و نکبر علی وجهه من هذا المقام البعید

17 و قد حضر لدى العرش ما انشأه عبدنا الرضا بعد نبیل و انشدته اخته انا کما سامعین انا نحّب احبائنا و نذکرهم بالحق ان ربک هو اللطیف الغفور الرحیم ثم اعلم قد ذکر عبدنا الحاضر من سنی محمد انا ذکرناه من قبل بما یتقی به ذکره بدوام الملك يشهد بذلك الواح الرحمن و هذا الکتاب المنیع کبر من قبلی علی وجهه و بشره بهذا الذکر الجمیل

18 و ما ذكرت فی محمود من ارض الهاء و المیم قد ذکرناه فضلاً من لدنا ینبغی له ان یتوکل علی الله فی کلّ الامور و یتمسک بالعروة الوثقی لئلا تزلّه

intimations of the opposers cause him to slip. Say: Blessed is he who hath on this day attained unto the living waters which God causeth to flow by the fingers of grace and bounty between the heavens and the earth. The world hath been illumined by the lights of His countenance, yet the people are sleeping.

19 And concerning him who desired to come to the Prison, then returned and died – O Zayn, observe and then remember when We sent down unto thee regarding that. Thy Lord is verily the All-Knowing, the All-Informed. We informed thee that the people heeded not God's prohibition and command, and He would prevent them in another way. He is verily the Mighty, the Powerful. We have forgiven him as a bounty from Our presence. It behooveth thee to give thanks and say: "Praise be unto Thee, O Lord of the worlds!"

20 As for what remained of the inheritance, let the sugar and tea be used.

21 As for what you mentioned concerning Aqa Muhammad-Qasim and his father and brother, upon them be the glory of God, it was presented at the Most Holy Court. He said: "Verily We have heard their call and continue to hear it, and We love them and make mention of them in Our Luminous Book. They must follow that which they have been commanded. He, verily, inscribeth for whomsoever desireth it the reward of attaining His presence, time and again. He is, in truth, the Mighty, the All-Bestowing. Say: Be not grieved at separation. By the life of God! We love Our loved ones and make mention of them as being near, though they be in a place far distant. Convey My greetings unto them and counsel them with wisdom and that which beseemeth it. By My life! Whoso hath attained unto it hath attained unto a mighty good."

22 And as for what thou didst mention concerning 'Ali-Qabli-Akbar, We love to make mention of those whom thou hast mentioned in thy letter, even were they to number as many as the raindrops or the leaves on the trees. Thy Lord, verily, is the All-Explaining, the All-Knowing. We make mention at this hour of him who is named 'Ali-Qabli-Akbar, that he may rejoice with the Most Great Joy in the days of his Lord and be of them that have attained. Say: Blessed art thou for having refrained when thou didst hear the command of God. This, verily, is a manifest deed. We have accepted thy work and thy devotion, and make mention of thee on this night wherein the Ancient Beauty hath established Himself upon the Most Great Throne and revealeth verses in such wise that none can transcribe them save him who writeth by My leave, the Mighty, the Wondrous. Be thou steadfast in the Cause. Beware lest

اشارات المعرضين قل طوبى لمن فاز اليوم بماء الحيوان الذي يديره الله بأنامل الفضل والعطاء بين السموات والأرضين قد انار العالم من انوار الوجه ولكن القوم من الراقدين

19 وما ذكرت في الذي اراد شطر السجن ثم رجع و مات يا زين فانظر ثم اذكر اذ نزلنا اليك في ذلك ان ربك هو العليم الخبير انا اخبرناك بان القوم ما سمعوا نهي الله و امره و انه يمنهم بقسم آخر انه هو المقتدر القدير انا غفرناه فضلاً من عندنا عليك ان اشكر و قل لك الحمد يا مولى العالمين انتهى

20 و اما در باره تركه آنچه ماند قند و چای گرفته صرف شود

21 و در باب آقا محمد قاسم و ابوی و اخوی او عليهم بهاء الله ذكر نمودید در ساحت اقدس عرض شد فرمودند انا سمعنا ندائهم و نسمع و نحبهم و نذكرهم في كتابنا المنير و لهم ان يتبعوا ما امروا به انه يكتب لمن اراد اجر لقائه مرة بعد مرة انه هو العزيز الوهاب قل لا تحزنوا عن الفراق لعمر الله انا نحب احبائنا و نذكرهم بالقرب ولو انهم في مكان بعيد كبر من قبلي على وجوههم و نوصيهم بالحكمة و ما ينبغي لها لعمرى من فاز بها قد فاز بخير عظيم

22 و اما ما ذكرت في علي قبل اكبر انا نحب ان نذكر الذين ذكرته في كتابك ولو يكون بعدد الأمطار او الأوراق ان ربك هو المبين العليم انا نذكر في الحين من سمي بعلي قبل اكبر ليفرح بالفرح الأعظم في أيام ربه و يكون من الفائزين قل طوبى لك بما منعت اذ سمعت امر الله ان هذا لعمل مبين انا قبلنا عملك و توجهك و ذكرناك في هذا الليل الذي فيه استقر جمال القدم على العرش الأعظم و ينزل الآيات على شأن لا يقدر ان يكتبها الا من يكتب باذن العزيز البديع ان استقم على الأمر اياك ان تحجبك شئون العالم او تحزنك اشارات الغافلين كن على امر ربك

the affairs of the world veil thee or the intimations of the heedless sadden thee. Be thou as firm as the immovable mountain upon the earth. Thus doth command thee He Who maketh mention of thee at this hour.

کالجبل الراسخ على الأرض كذلك يأمرک من
يذكرک في هذا الحين

23 The response to the petition of Aqa Muhammad-Ibrahim was sent. God willing, he will attain unto it.

23 انتهى جواب عريضه آقا محمد ابراهيم ارسال شد
انشاء الله بان فائز شود

24 Likewise, a Tablet hath been revealed from the heaven of the Divine Will specifically for the mother of Aqa Muhammad-Hasan and hath been sent. Read it unto her that she may perchance behold divine love and be not saddened by anything. By thy life, O Beloved of my heart! If a soul were to truly reflect upon this Tablet, he would witness God's love for the weak and the widows.

24 و همچنين لوحى از سماء مشيت مخصوص والده آقا محمد حسن نازل و ارسال شد از برای او قرائت نمائيد که شايد محبت الهيه را مشاهده نمايد و [از هيچ] چيز محزون نباشد لعمرك يا محبوب فؤادى اگر نفسى در اين لوح فى الحقيقه تفكر نمايد حب الله را نسبت بضعفا و ارامل مشاهده مينمايد

25 As can be inferred from the blessed verses, while pilgrimage to the Most Holy Court is not permitted, they have the choice to either remain in that land or return to the Land of Ta.

25 بارى توجه بشطر اقدس چنانچه از آيات مبارکه [مستفاد] ميشود جايز نه ولكن مخيرند در توقف در آن ارض و رجوع به ارض طاء

26 Furthermore, the petitions from among the Jewish people reached the Most Holy Court, and in response to each one, exalted words were revealed from the heaven of God's Will and sent forth. God willing, may they attain unto their meaning and act accordingly.

26 و عرض ديگر آنکه عرايض ملا کليم بساحت اقدس فائز و در جواب هريک از سماء مشيت کلمات عاليات نازل و ارسال شد انشاء الله بمعنى آن فائز شوند و بان عامل گردند

27 Regarding the inquiry about the day of Naw-Ruz and the first day of the Festival, thy reckoning was correct and in accordance with reality.

27 و اينکه از يوم تحويل و اول عيد سوال شده بود عمل آنجناب صحيح بوده و مطابق واقع

28 This servant beseecheth the favors of that Beloved One that thou mayest convey to all the friends in that land, both those who were previously captives of God and those who have arrived subsequently, one and all, the most wondrous, most holy, most exalted, supreme mention and the most elevated, most mighty, most glorious greetings from this evanescent one. All glory, all glory be upon thee and thy family.

28 مستدعى از الطاف آنمحبوب آنکه جميع دوستان آن ارض چه اسراء الله که از قبل بوده اند و چه نفوسيه بعد وارد شده اند کلاً و طراً واحداً بعد واحد از قبل اين فاني ذکر ابدع امنع اقدس اعلى و تکبير ارفع اعز ابهى برسانيد البهاء کل البهاء على حضرتک و على اهله

29 The servant 19 Rajab 1295

29 خادم فى ۱۹ رجب ۱۲۹۵

30 One more submission: This servant hath written a letter to Nabil the traveler, that is, Haji Muhammad-Baqir. Please deliver it to him.

30 عرض ديگر اين عبد مکتوبى بجناب نبيل مسافر اعنى حاجى محمد باقر فى هم نوشته برسانيد

31 The page of verses was also sent.

31 ورقه آيات هم ارسال شد

BLIB_Or11097#026, AVK3.003.11x

BH01674

To: Mirza Abdullah Falah from Sad et al., in Mosul
Date: 1295-07-19 [1878-Jul-19]

- 1 He is God, exalted be His glory, the Greatness and Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who has established Himself upon the throne once in the Ridvan, and again in the garden, and at times in the mansion which was the Greatest Scene by virtue of the One Who is the Lord of Power having turned towards it, and once He established Himself upon the seat of His Most Glorious Name amidst the Concourse on High, and at times upon the crimson spot which was designated in the Book of God as the heaven of this heaven. Exalted, exalted be His all-encompassing power, exalted, exalted be His pervading Will, and exalted be His dominion that exercises sovereignty over all things, and exalted be His Name, the All-Powerful over all names. I bear witness with my feeble tongue to that which the Supreme Pen has testified in the Kingdom of Utterance that there is none other God but Him, the Mighty, the Gracious.
الحمد لله الذي استوى على العرش مرة في الرضوان و اخرى في البستان و طوراً في القصر الذي كان المنظر الأكبر بما توجه اليه مالک القدر و مرة استوى على كرسي اسمه الأبهى بين الملاء الأعلى و تارة على البقعة الحمراء التي كانت موسومة في كتاب الله بسماء هذه السماء تعالت قدرته المحيطة تعالت مشيته النافذة و تعالى سلطانه المهيم على الأشياء و تعالى اسمه المقتدر على الأسماء اشهد بلساني الكليل بما شهد [به] القلم الأعلى في ملكوت البيان انه لا اله الا هو العزيز المنان
- 3 And furthermore, you had written that after the arrival of the blessed Tablets, gatherings were held for several days during the afternoon hours and the friends were engaged in the remembrance of God. These matters were presented in detail at the Most Holy Court. He said: "Blessed are they who have fulfilled the Covenant of God and His Testament, and blessed are they who have taken the choice wine of utterance and drunk it in His Name, the All-Merciful. God willing, the beloved friends and seekers of the Ka'bah of the Intended One should at all times be enabled to partake of the Kawthar of divine knowledge and be confirmed in the remembrance of Truth which is, in reality, the water of life for the body of contingent beings. Verily, He is the Confirmer, the All-Wise."
و بعد اينکه نوشته بوديد بعد از ورود الواح مبارکه ايام متعدده در وقت عصر انعقاد مجلس ميشد و احباً بذكر الهى مشغول ميگشتند بتفصيل اين مراتب در ساحت اقدس معروض شد فرمودند طوبى للذين وفوا بعهد الله و ميثاقه و طوبى للذين اخذوا رحيق البيان و شربوا باسمه الرحمن انشاء الله بايد احبابى محبوب و قاصدان كعبه مقصود در كل حين و حان بكوثر عرفان فائز باشند و بذكر حق كه فى الحقيقه روح حيوان از براى جسد امكان است مؤيد شوند انه هو المؤيد الحكيم انتهى
- 4 I beseech and implore God, exalted and mighty be He, to confirm you at every moment with a fresh confirmation so that you may entirely occupy yourself night and day in praise of the Beloved of the worlds.
از حق جلّ و عزّ سائل و آملم كه آنجناب را در هر آن بتأيد جديدى مؤيد فرمايد تا بتمامه در ليلى و ايام به ثنائى محبوب عالميان ناطق باشيد
- 5 Regarding what was mentioned about Safi, upon him be 966 [Baha'u'llah], his mention has always been and continues to be at the Most Holy Court. In truth, he attained the most exalted station, for he took and drank the most pure and luminous choice wine from the hand of the Sovereign of the unseen and the seen. The Truth Himself called him and he responded, and this is a station whose mention shall never be erased from
اينكه در باره جناب صفى عليه ٩٦٦ [بهاء الله] ذكر نموده بودند ذكر ايشان هميشه در ساحت اقدس بوده و هست فى الحقيقه بمقام اعلى فائز شدند چه كه رحيق اطهر انور را از يد سلطان غيب و شهود گرفته آشاميدند خود نفس حق ايشانرا ندا فرمود و اجابت نمودند و اين مقاميست كه ذكر آن از لوح ابداع محو نخواهد شد طوبى

the Tablet of Creation. Blessed is he, again blessed is he, and blessed is she who dwelt in the sanctuary of God for successive years and was named "Guest" by the All-Merciful. In any case, their mention has been and continues to be in the divine pavilion of infallibility and among the people of the divine sanctuary. A hundred thousand thanks that they have reached this degree and attained this station. Convey these details that were mentioned on behalf of this evanescent one to them.

- 6 And regarding what was written about the Blessed Place, it was presented. This is what the Beloved uttered: "God willing, may the Truth, exalted be His glory, not withhold His blessing from it and may He enable the friends to preserve, support and serve it. Verily, He is the Ordainer, the All-Wise."

- 7 And regarding the mention that was made of Master Husayn the Coppersmith, it was presented before His presence. He said: "O Husayn! We have accepted thy turning if thou wilt be of the steadfast. He writes for whomsoever He willeth the reward of attaining His presence. Verily, He is the Powerful. Verily, He seeth and knoweth and He is the All-Informed. Verily, he who turneth toward God, verily he turneth toward Him and He commandeth him that which profiteth him and verily He is the All-Knowing. If thou wert to ponder and look with the eye of the heart upon what hath been revealed for thee, thou wouldst find therein that whereby thou wouldst soar in the atmosphere of thy Lord's will, the Sanctified, the Powerful, the Speaker, the Transcendent, the Mighty, the Inaccessible."

- 8 With expressions of praise, glory and splendor, I present my greetings to all the friends. Please convey mention of this evanescent one's annihilation and sincerity to all. And further, this servant conveys on behalf of all the friends of this land greetings and praise to you and all the beloved ones. The glory of God and the praise of all atoms be upon you and your family.

- 9 The servant 19 Rajab 1295

له ثم طوبى له و طوبى للتي كانت في حرم الله في سنين متواليات و سميت بميمانه لدي الرحمن باري ذكرشان در سرادق عصمت الهيه و اهل حرم ربانيه بوده و هست صدهزار شكر كه بايخترتبه واصلند و بايختمام فائز همين تفصيل كه ذكر شد از قول اينفاني نزد ايشان ذكر نماييد

6 و اينكه در باب محل البركه نوشته بودند عرض شد هذا ما تكلم به لسان المحبوب انشاء الله حق جل جلاله بركت خود را از او منع نفرمايد و احبا را بر حفظ و اعانت و خدمت آن موفق دارد انه هو المقضى الحكيم انتهى

7 و اينكه ذكر جناب استاد حسين صفار شده بود لدى الوجه عرض شد فرمودند يا حسين انا قبلنا توجهك لو تكون من المستقيمين انه يكتب لمن يشاء اجر لقاءه انه هو القدير انه يرى و يعلم و انه هو الخبير ان الذي يتوجه الى الله انه يتوجه اليه و يأمره بما ينفعه و انه هو العليم لو تفكر و تنظر فيما نزل لك ببصر القلب لتجد منه ما تطير به في هواء ارادة ربك المقدس المقتدر المتكلم المتعالى العزيز المنيع انتهى

8 خدمت جميع دوستان بعرض تكبير و ثنا و بها مصدعم آنجناب ذكر فنا و خلوص اين فاني را بجمع ابلاغ فرمائيد و ديگر اين عبد از قبل جميع دوستان اين ارض خدمت آنجناب و جميع احباب ثنا و تكبير ميرسانم البهاء من الله و من السن كل الذرات عليكم و على اهله

9 خادم ۱۹ رجب سنه ۱۲۹۵

BLIB_Or11097#028

BH00194

To: Shaykh Kazim Samandar et al., in Qazvin

Date: 1295-08-17? [1878-Aug-16]

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

2 Exalted is He Who hath caused the Pen to speak, taught the nations, and revealed what He desired of the mysteries of eternity, whereby the sincere ones rejoice and the steadfast ones soar. Exalted is He Who hath caused gladness through the Most Great Joy and hath turned with the most pure heart toward the Most Sublime Vision, the Station wherein the Lord of Destiny proclaimeth that there is none other God but Him, the Omnipotent, the Most Exalted, the All-Knowing, the All-Wise.

3 Again, exalted, exalted is He Who hath opened the gates of heaven with the key of His Most Glorious Name and hath made known unto all that which shone forth and glittered, dawned and illumined, gleamed and radiated. He is verily the Hidden Mystery though He walketh among His servants, and He is verily the Treasured Secret even as He speaketh throughout His lands. He is the Speaker in His silence and the Silent One when He uttereth the Most Exalted Word amongst creation. Can fancy comprehend Him? Nay, by the Lord of all beings! Can hearts know Him? Nay, by the Sovereign of existence! Can tongues describe Him? Nay, by His Name, the All-Bountiful! When the Supreme Pen desireth to move in the arena of His praise, it is overwhelmed and bewildered, and when the Tablet desireth to bear His wondrous mention, it is transformed and convulsed. Were it not for His confirmation, the Pen would swoon away for all eternity in both the kingdom of earth and heaven, and were it not for His sustaining power, hearts would be annihilated by the force of the call of the Lord of the realms of might. Exalted, exalted is He Who hath, through His grace, caused the springs of wisdom to gush forth amidst all creation. Blessed is he who hath attained to hearing its flow and hath drunk of its nectar. He is of those whose hearts have been illumined by the lights of the Countenance that hath shone forth from the horizon of eternity after the passing of all things. Exalted is this praiseworthy Station, this Most Great and blessed Spot. I beseech Him, exalted be He, to make known unto all that which hath appeared in creation. He is verily the Lord of invention. There is none other God but Him, the Mighty, the All-Knowing.

1 هو الأقدس الأعظم المتعالى العلى الأبهى

2 تعالى من انطق القلم و علم الأمم و اظهر ما اراد من اسرار القدم ليفرحن بها المخلصون و يطيرن بها الموحدون تعالى من استفرح بالفرح الأعظم و توجه بالقلب الأطهر الى المنظر الأكبر المقام الذى ينادى فيه مالک القدر انه لا اله الا هو المقتدر المتعالى العليم الحكيم

3 ثم تعالى تعالى من فتح ابواب السماء بمفتاح اسمه الأبهى و عرف الكل ما يرق و استبرق و اشرق و استشرق و انار و استنار انه هو الغيب المكنون مع انه يمشى بين عباده و انه هو السر المخزون اذ كان ينطق فى بلاده و هو الناطق حين صمته و الصامت اذ نطق بين الورى بالكلمة العليا هل تدركه الأوهام لا و مالک الأنام و هل تعرفه القلوب لا و سلطان الوجود و هل يصفه اللسان لا و اسمه المنان ان القلم الأعلى اذا اراد ان يحول فى ميدان ثنائه ينقلب و يتغير و اللوح اذا اراد ان يحل ذكره البديع ليتغير و يضطرب انه لو لم يؤيد القلم لينصعق بدوام الملك و الملكوت و لو لم يؤيد القلوب لتتعدم من سطوة نداء مالک الجبروت تعالى تعالى من فجر منه بفضله ينابيع الحكمة بين البرية طوى لمن فاز باصغاء صريه و شرب من رحيقه انه من [الذين] تنورت قلوبهم من انوار الوجه المشرق من افق البقاء بعد فناء الأشياء تعالى هذا المقام المحمود و هذا المقر الأعظم المبروك استله تعالى بأن يعرف الكل ما ظهر فى الابداع انه لملك الاختراع لا اله الا هو العزيز العلام

4 The servant hath attained unto the traces of your ink, which bore witness to your love and sincerity towards God, our Lord and the Lord of the worlds, our Creator and the Creator of all nations. After long periods of time, the bird of faithfulness brought glad tidings through your distinguished letter. I immediately took it, opened it, read it, and turned towards the Dawning-Place of Revelation, presenting its contents before His Presence. Thereupon the Tongue of Grandeur spoke - may my spirit and the spirit of all in the realm of earth and heaven be a sacrifice for His utterance - and His sweetest words were these:

5 O Samandar! This Wronged One hath heard thy call from this Most Great Prison, and remembereth thee with that which hath caused the fragrance of utterance to waft among all things possible, the perfume of the garment amidst the concourse of holiness, and the sweet-scents of revelation between the heavens and the earth. Blessed is he who hath found the fragrance of God in His days and hath spoken that which His Most Exalted Pen hath spoken. There is none other God but He, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

6 Blessed art thou for having heard, having turned, having drawn nigh, having entered the precincts of the Throne, and having heard that which none have heard save whom thy Lord, the Almighty, hath willed. Make mention of the Wronged One amongst the servants. Say: By God! He hath desired naught for Himself. He hath chosen tribulation that ye might draw nigh unto the Most Sublime Horizon. All things bear witness to this, yet most of the people are heedless. We mentioned thee before, and this is yet another time, that thou mayest thank thy Lord, the Lord of all beings, and arise to celebrate His Most Glorious Name. He, verily, is the All-Knowing Teacher. Hold fast unto the cord of remembrance in the kingdom of creation and say: O peoples of earth and heaven! By God, that which was hidden from time immemorial hath appeared. Behold ye, that ye may know your Lord, the Almighty, the All-Knowing, the All-Wise. Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the All-Informed. We have heard that which thou didst call upon God in thy letter which thou didst send to the servant who standeth before the Throne. Thy Lord is, verily, the Faithful Witness.

7 O My Most Exalted Pen! Make mention of him who circumambulated around Thy Throne and was named Nabil-i-'Ali, then bear witness that he circumambulated the Most Great Scene and heard the call of the Lord of Destiny from this exalted Prison. O Muhammad-'Ali! Harken unto the call of the Prisoner. He remembereth thee from this praiseworthy station

4 قد فاز الخادم بأثر مدادكم الذي كان حاكياً من حبكم و خلوصكم لله ربنا ورب العالم و موجدنا و موجد الأمم عرض اين عبد فاني خدمت آنحبيب روحاني آنكه بعد از عهدها و مدتها طير وفا بنامه نامي آنجناب بشارت داد فوراً اخذت و فضضت و قرأت و توجهت الى مشرق الوحي و عرضت ما فيه لدى الوجه اذاً نطق لسان العظمة روجي و روح من في الملك و الملكوت لنطقه الفداء قال و قوله الأحي

5 ان يا سمندر قد سمع ندائك هذا المظلوم في هذا السجن الأعظم و يذكرك بما فاح به عرف البيان بين الامكان و رائحة القميص بين ملاء التقديس و نفحات الوحي بين السموات و الأرضين نعيماً لمن وجد عرف الله في أيامه و نطق بما نطق قلبه الأعلى انه لا اله الا هو المقتدر المهيمن العليم الحكيم

6 طوبى لك بما سمعت و توجهت و اقبلت و دخلت مقر العرش و سمعت ما لا سمعه العباد الا من شاء ربك القدير ان اذكر المظلوم بين العباد قل تالله انه ما اراد لنفسه من شيء قد اختار البلاء لتقربكم الى الأفق الأعلى يشهد بذلك كل الأشياء ولكن الناس اكثرهم من الغافلين قد ذكرناك يوم القبل و هذه مرة اخرى لتشكر ربك مالك الوري و تقوم على ذكر اسمه الأبهى انه هو المعلم العليم تمسك بجبل الذكر في ملكوت الانشاء و قل يا اهل الأرض و السماء تالله قد ظهر ما كان مكنوناً في ازل الأزال ان انظروا لتعرفوا ربكم المقتدر العليم الحكيم ان افرح بذكرى اياك ثم اشكر ربك الخبير انا سمعنا ما ناديت به الله في كتابك الذي ارسلته الى العبد الحاضر لدى العرش ان ربك هو الشاهد الأمين

7 ان يا قلبي الأعلى ان اذكر من طاف حول عرشك و سمي بنبل قبل على ثم اشهد له بأنه طاف المنظر الأكبر و سمع نداء مالك القدر من هذا السجن المنيع ان يا محمد قبل على ان استمع نداء المسجون انه يذكرك من هذا المقام المحمود

at a time when sorrows have encompassed Him. Thy Lord is, verily, the All-Remembering, the All-Knowing. Grieve not at anything. Rejoice in My remembrance, My loving-kindness, My mercy, and My grace which have preceded all creation, for I am the Merciful.

حين الذي احاطته الأحزان ان ربك هو الدّاكر
العليم لا تحزن من شيء ان افرح بذكرى وعنايتي
ورحمتي وفضلي الذي سبق العالم وانا الرحيم

- 8 We make mention of Our servant Al-Baqi, who hath believed in God, the Lord of the worlds. Say: Blessed art thou for having been faithful to God's Covenant and His Testament, and for having believed in Him when every doubting misbeliever denied Him. Soar in the atmosphere of joy for the Lord of Revelation remembereth thee from the direction of His mighty Prison. By God's life! The conditions of the world have not troubled Me, nor the ranks of the enemies, but sorrows have seized Me on account of that which the hands of those who have committed what was unseemly for the days of God have wrought. Thy Lord is, verily, the All-Knowing, the All-Seeing. Be thou assured of thy Lord's grace. He heareth the call of whosoever calleth upon Him and turneth unto whosoever hath turned unto His luminous countenance. Give thanks unto God for having caused thee to hear His call and for having acquainted thee with that whereof most of the servants are heedless. Thy Lord is, verily, the Helper, the Succourer.

8 انا نذكر عبدنا الباقي الذي آمن بالله رب العالمين
قل طوبى لك بما وفيت بميثاق الله وعهده
وآمنت به اذ كفر كل مشرك مريب طر في
هواء السرور بما يذكرك مالك الظهور من شطر
سجنه العظيم لعمر الله ما كدرتني شئون الدنيا
ولا صفوف الأعداء ولكن اخذتني الأحزان بما
اكتسبت ايدي الذين ارتكبوا ما لا ينبغي لأيام
الله ان ربك هو العالم البصير ان اطمئن بفضل
موليك انه يسمع نداء من يناديه ويتوجه الى من
توجه الى وجهه المنير ان اشكر الله بما اسمعك ندائه
وعرفك ما غفل عنه اكثر العباد ان ربك هو
الناصر المعين

- 9 O My loved ones who have soared in the atmosphere of My love and quaffed the choice wine of My favor and turned their faces toward My countenance after the turning away of My creatures and My people! Give them glad-tidings from Me and proclaim unto their faces from thy Lord, the All-Wise. Say: O My loved ones! Be united in My Cause and gather around My Word. This is My counsel and My command, and among the wondrous expressions of My novel wisdom. Blessed is he who hath attained unto that which the All-Merciful hath revealed in the Book; he is of them that have attained unto all good in a mighty tablet.

9 وما ذكرت في احبائي الذين طاروا في هواء حبي
وشربوا رحيق عنايتي وتوجهوا الى وجهي بعد
اعراض خلقي وبريتي بشرهم من قبلي وكبر على
وجوههم من لدن ربك الحكيم قل يا احبائي ان
اتحدوا في امري ثم اجتمعوا على كلمتي ان هذا
وصيتي وامري ومن بدائع حكمي البديع طوبى
لمن فاز بما انزله الرحمن في الكتاب انه ممن فاز بكل
الخير في لوح عظيم

- 10 Were ye to become aware of what befalleth Me of sorrows, ye would abandon the world entirely and would act in accordance with that which ye have been bidden by your Lord, the All-Bountiful.

10 لو اطلعتم على ما انا عليه من الأحزان لتركتم الدنيا
بأسرها وعلمتم بما امرتم به من لدن ربكم الكريم

- 11 We make mention of him who hath uttered praise of his Lord among others, and the All-Merciful hath testified that he is among them that have believed in God, the Single, the All-Informed. We have mentioned him once by his most noble name and at other times by another name. He, verily, is the Ruler over what He willeth. O Ashraf! The Most Exalted Pen giveth thee glad tidings of that which hath been ordained for thee in the Most Glorious Kingdom. Be steadfast and say: Praise be unto Thee, O Lord of the mystics. We have made

11 انا نذكر من نطق بثناء مولاه فيما سواه وشهد له
الرحمن بأنه ممن آمن بالله الفرد الخبير انا ذكرناه
مرة باسمه الأشرف وطوراً باسم آخراته هو الحاكم
على ما يريد ان يا اشرف يبشرك القلم الأعلى بما
قدرك فيملكوت الأبهى ان استقم وقل لك
الحمد يا مولى العارفين انا ذكرناك وذكرك فضلاً
من لدنا وانا العزيز الحميد

mention of thee and do mention thee as a favor from Us, and I am the Mighty, the Praiseworthy.

- 12 O Husayn-i-Qaf! Harken unto that which the Lord of the world calleth thee, while imprisoned in the prison of the nations who turned away when the Ocean of Meeting surged and who denied that which the All-Merciful had testified to in His wondrous Day. Be steadfast in this Most Great Cause and hold fast unto His [firm] cord. Reflect upon God's grace and His favors. Verily, He maketh mention of His loved ones from this exalted station. Say: This is a station which hath been mentioned by the Most Beautiful Names in the Book of God, the Creator of heaven - at times named the Most Great Prison, at others the Most Exalted Station and the Supreme Paradise, and yet again the Heaven of this Heaven. Thy Lord, verily, is the Powerful over whatsoever He pleaseth. There is none other God but He, the Mighty, the Powerful.

- 13 Then We make mention of him who was named Muhammad-i-Baqir, that he may rejoice in the glad-tidings of his Lord and hold fast unto the cord of God, the Protector, the Self-Subsisting. O Nabil-i-Baqir! Rejoice in that the Lord of creation maketh mention of thee from this station which hath been honored by God, the Lord of the seen and the unseen. We have called the servants unto the supreme horizon, yet they turned away from that which would profit them and turned unto that which every vain imaginer commanded them. Blessed art thou for having hearkened unto the verses of thy Lord and having received from the hand of bounty My choice sealed wine. Drink thereof once in My Name and again in remembrance of Me, the Mighty, the Beloved. Blessed art thou for having held fast unto the Book of God and dwelt beneath His extended shadow. Thus doth the Most Exalted Pen make mention of thee amidst the concourse of creation. By the life of God! Through it thy mention shall endure throughout the permanence of the Kingdom.

- 14 Make mention of him who was named Isma'il. Say: O Siyyid! Give thanks unto God that the Wronged One hath uttered thy name in this Prison which hath become renowned throughout the world and which God hath made the seat of His mighty throne. The Wronged One calleth thee unto God and counseleth thee to manifest supreme steadfastness. Follow thou and be of them that hold fast. Grieve not over anything. By the life of God! All that causeth the hearts of men to be troubled shall pass away. It behooveth everyone who hath turned unto the supreme horizon to rejoice in that which hath been ordained for him in a perspicuous Book. When thou hearest the crowing of the crow, be not disturbed. Put thy trust in

12 ان يا حسين قبل قاف (قل) ان استمع ما يناديك به مولى العالم اذ كان مسجوناً في سجن الأمم الذين اعرضوا اذ ماج بحر اللقاء و انكروا ما شهد به الرحمن في يومه البديع كن مستقيماً على هذا الأمر الأعظم و متمسكاً بحبله [المتين] تفكر في فضل الله و الطافه انه يذكر احبائه من هذا المقام الرفيع قل هذا مقام قد ذكر بالاسماء الحسنی في كتاب الله فاطر السماء مرة سبى بالسجن الأعظم و اخرى بالمقام الأعلى و الجنة العليا ثم في مقام بسماء هذه السماء ان ربك هو المقتدر على ما يشاء لا اله الا هو العزيز القدير

13 ثم نذكر من سبى بمحمد قبل باقر ليكون مستبشراً ببشارات ربه و متمسكاً بحبل الله المهيمن القيوم ان يا نبيل قبل باقر ان افرح بما يذكرك مالك الوجود من هذا المقام الذي تشرف بالله رب الغيب و الشهود انا دعونا العباد الى الأفق الأعلى و انهم اعرضوا عما ينفعهم و اقبلوا الى ما امرهم به كل مغل موهوم طوبى لك بما فزت باصغاء آيات ربك و اخذت من يد العطاء رحيق الخنوم ان اشرب منه تارة باسنى و طورا بذكرى العزيز المحبوب نعيماً لك بما تمسكت بكتاب الله و سكنت في ظله الممدود كذلك يذكرك القلم الأعلى بين ملاء الانشاء لعمر الله به يبقى ذكرك بدوام الملكوت

14 ان اذكر من سبى باسمعيل قل يا سيد ان احمد الله بما نطق باسمك المظلوم في هذا السجن الذي اشتهر بين العالم و جعله الله مقراً لعرشه العظيم ان المظلوم يدعوك الى الله و يوصيك بالاستقامة الكبرى ان اتبع و كن من المتمسكين لا تحزن من شيء لعمر الله سيفنى كل ما يتكدر به قلوب العباد ينبغي اليوم لكل من اقبل الى الأفق الأعلى بأن يفرح بما قدر له في كتاب مبين اذا سمعت نعيق ناعق لا تضطرب توكل على الفرد الخبير اياك

the One, the All-Informed. Beware lest anything prevent thee from the remembrance of God and His praise. Thus doth My Most Exalted Pen counsel thee from this remote station.

- 15 We make mention of him who is named by Ha before Jim (Haji Aqa Baba), who turned towards the Dayspring of the Revelation of his Lord, the Mighty, the Bestower. He is among those who turned and drew nigh until he entered the seat of the Wronged One in this Prison, which God hath made the Dawning-place of sorrows. Remember when thou wert present before the Countenance and didst hear the call of the Wronged One and didst behold the Hidden Beauty Who shone forth from the horizon of the Vesture with a sovereignty before which necks have bowed low. We make mention of thee as a favor from Us, that thou mayest arise to serve thy Lord and speak forth His remembrance which hath encompassed all lands. Rejoice thou in My remembrance, then drink the Kawthar of My loving-kindness from the hand of My bounty. Thus doth the Lord of all beings command thee. Convey My greetings unto the faces of My servants in those parts who have cast aside all else but Me and have taken what came to them from the heaven of My grace and the horizon of My mercy and the Dayspring of My bounty which hath encompassed all regions.

- 16 We make mention of Javad (from Ishtihard) who was mentioned in thy letter. Give him the glad-tidings of My remembrance and My grace and My loving-kindness, and say: We made mention of thee before and this is yet another time. Thy Lord is verily the All-Remembering, the All-Knowing. Give thanks for having been remembered before the Wronged One, and for that which hath been sent down for thee that shall not perish, through the eternity of My Most Beautiful Names. Thy Lord is verily the All-Bountiful. Be thou of such character as becometh the Cause of thy Lord. Thus doth the Prisoner command thee and counsel thee from this far-distant spot. Convey My greetings unto the faces of My loved ones in thy land and give them the glad-tidings of My manifest grace. Say: We hear and We see, and I am the Hearing, the Answering. Say: Act ye according to what ye have been commanded in the Book of God. Thus doth the Lord of Creation command you from this firm Stronghold.

- 17 And We make mention of him who is named Muhammad (Ishtihard). By God! Were he to inhale the fragrance of My verses, he would soar in the atmosphere of longing and would summon the servants to the Covenant of their Lord, the All-Knowing. O Muhammad! Be thou steadfast in the Cause of God in such wise that all beings would bear witness thereto. Thy Lord commandeth thee with that which shall profit thee in the Hereafter

ان يمنعك شيء عن ذكر الله و ثنائه كذلك
يوصيك قلبي الأعلى من هذا المقام البعيد

15 انا نذكر من سمي بالحاء قبل الجيم (حاجي آقا بابا) الذي توجه الى مشرق وحى ربه العزيز الوهاب انه ممن اقبل و توجه الى ان دخل مقر المظلوم في هذا السجن الذي جعله الله مطلع الأحران ان اذكر اذ كنت حاضراً لدى الوجه و سمعت نداء المظلوم و رأيت جمال المكنون الذي اشرق من افق القميص بسلطان ذلت له الأعناق انا ذكرناك فضلاً من لدنا لتكون قائماً على خدمة موليك و ناطقاً بذكره الذي احاط البلاد ان افرح بذكرى ثم اشرب كوثر عنايتي من يد عطائي كذلك يأمرك مولى الأنام كبر من قبلي على وجوه عبادي فينالك الذين نبدوا سوائى و اخذوا ما اتيتهم من سماء فضلى و افق رحمتي و مطلع عطائي الذي احاط الآفاق

16 انا نذكر الجواد (من اشتهايد) الذي كان مذكوراً في كتابك بشره بذكرى و فضلى و عنايتي و قل انا ذكرناك من قبل و هذه مرة اخرى ان ربك هو الذي اكره العليم ان اشكر بما ذكرت لدى المظلوم و نزل لك ما لا يأخذه الفناء بدوام اسمائى الحسنى ان ربك هو الكريم كن على شأن ينبغي لأمر موليك كذلك يأمرك المسجون و ينصحك من هذا المقام البعيد كبر من قبلي على وجوه احبائي في ارضك و بشرهم بفضلى المبين قل انا نسمع و نرى و انا السميع المجيب قل ان اعملوا بما امرتم به في كتاب الله كذلك يأمركم مالک الابداع من شطر هذا الحصن المتين

17 و نذكر من سمي بمحمد (اشتهايد) تالله لو يجد عرف آياتي ليطير في هواء الاشتيق و يدع العباد الى ميثاق ربهم العليم ان يا محمد ان استقم على امر الله على شأن يشهد به كل الورى ان ربك يأمركم بما ينفعك في الآخرة و الأولى انه هو الفضل القديم

and in this world. He is verily the All-Bountiful, the Ancient of Days.

- 18 Then hearken unto what the Lord of the worlds calleth out to thee and maketh mention of him who is named Hasan (Mash-hadi) who drew nigh and turned towards the horizon of his Lord's Cause, the Most Holy, the All-Knowing, the All-Wise. O Hasan! We have heard thy call and have answered thee with that by which the Concourse on High and they that circle round the Throne of thy Lord, the Most Great, were attracted. Blessed art thou for having taken the choice wine of life in the name of thy Lord, the All-Merciful, and drunk thereof despite those who disbelieved when there came unto them the Dayspring of Revelation with manifest sovereignty. Guard thou this most exalted station as thou wouldst guard thine eyes. Thy Lord is verily the Commander, the All-Knowing. We make mention of thee and all who have newly entered the City of Reunion, and We give them glad-tidings of this Day whereby the Scriptures of God, the Lord of all worlds, have been adorned. Blessed are they for having turned towards and drawn nigh until they entered the stronghold of divine knowledge in the days of their Lord, the All-Merciful. We say: Happy are they, and all things proclaim that which the Tongue of Grandeur hath uttered in this noble station. When ye have attained unto the sweet fragrances of God's verses, arise and say:

- 19 Praise and thanksgiving be unto Thee, O Lord of existence and Sovereign of the seen and unseen! We beseech Thee by Thy Name through which the sincere ones hastened to the ocean of Thy reunion and the near ones to the seat of Thy nearness and Thy presence, to make us in all conditions be looking unto Thee and speaking Thy praise. Then write down for us, O Lord of Names, by Thy Most Exalted Pen, that which Thou hast written for Thy trusted ones and chosen ones who have drunk the Kawthar of Thy bounty and the choice wine of Thy bestowals. Thou art verily the Omnipotent over what Thou wilt, and Thou art verily the Truth, the Bestower, the Forgiving, the Kind, the Generous.

- 20 Verily We make mention of Our servant Nasir, that he may rejoice in the verses of God, the Sovereign Lord, the All-Informed. O Nasir! Thy remembrance hath been mentioned before the Throne, and there hath been sent down for thee that which draweth the hearts of the sincere. Remember when thou didst turn thy face toward My countenance and didst traverse paths by land and sea until thou didst arrive at the Most Great Prison and enter beneath the canopy of My grandeur and the pavilion of My loving-kindness, and didst drink the choice wine

18 ثم استمع ما يناديك به مولى العالم ويذكر من سمي بحسن (مشهدى) الذى تقرب و اقبل الى افق امر ربه المقدس العليم الحكيم يا حسن انا سمعنا ندائك و اجبتناك بما انجذب به الملاء الاعلى و الذين طافوا عرش ربهم العظيم نعيماً لك بما اخذت رحيق الحيوان باسم ربك الرحمن و شربت منه رغماً للذين كفروا اذ جاءهم مطلع الوحي بسطان مبين ان احفظ هذا المقام الاعلى كما تحفظ عينيك ان ربك هو الامر العليم انا نذكرك و كل من دخل بدعاً في مدينة الوصال و نبشروهم بهذا اليوم الذى به تزيت صحف الله رب العالمين طوبى لهم بما توجهوا و تقربوا الى ان دخلوا حصن العرفان في ايام ربهم الرحمن انا نقول هنئاً لهم و يقول الاشياء كلها بما نطق به لسان العظمة في هذا المقام الكريم

19 اذا فزتم بنفحات آيات الله قوموا و قولوا لك الحمد و الثناء يا مالک الوجود و سلطان الغيب و الشهود نسئلك باسمك الذى به سرع الموحدون الى بحر وصالك و المقربون مقر قربك و لقاءك بأن تجعلنا فى كل الاحوال ناظرين اليك و ناظرين بشائك ثم اكتب لنا يا مالک الاسماء من قلبك الاعلى ما كتبت له لأمنائك و اصفياك الذين شربوا كوثر عطائك و رحيق مواهبك انك انت المقتدر على ما تشاء و انك انت الحق المعطى الغفور العطوف الكريم

20 انا نذكر عبدنا النصير ليفرح بآيات الله الملك الخبير يا نصير قد ذكر ذكرى لدى العرش و نزل لك ما انجذب به قلوب المخلصين ان اذكر اذ توجهت الى وجهي و قطعت سبل البر و البحر الى ان وردت السجن الأعظم و دخلت فى خباء عظمى و فسطاط عنايتي و شربت رحيق آياتي و سمعت ندائى و عرفت ظهورى و سلطنتى و كبريائى كذلك يختص الله من يشاء بفضل من

of My verses, and didst hear My call, and didst recognize My Revelation and My sovereignty and My majesty. Thus doth God single out whom He willeth through His grace, and I am verily the All-Bountiful, the Most Generous. Can this remembrance be equaled by what the kings possess? Nay, by the Lord of Lords! The Pen of God, the Mighty, the All-Knowing, beareth witness to this. Rejoice thou in My Most Great Remembrance and say: I have turned toward Thee, O Lord of all nations. I beseech Thee by Thy Self not to deny me the Kawthar of Thy bounty nor to withhold from me the fragrances of Thy days. I testify that this Day is Thy Day and this Revelation Thy Revelation, and that Thou art the Almighty, the Exalted, the All-Knowing, the All-Wise.

- 21 What else can this servant say or submit? Divine favors, like torrential rains, are flowing and streaming from the heaven of His Will in such wise that none hath ever been capable of describing them as they deserve. For every soul mentioned in thy letter, whether addressed to this servant or to Jud (upon him be 966 [Baha'u'llah]), wondrous and sublime verses have been sent down from the heaven of grace, as thou canst observe. All must reflect upon the tenderness, mercy and generosity of the True One—exalted be His remembrance, exalted be His Name, and exalted be His attributes—and with a hundred thousand tongues, hearts and souls thank the Beloved of the worlds. God willing, thou shouldst deliver or read to each person that which hath been specifically revealed for them. However, wisdom must be observed in all things, for if the divine verses were to be widely circulated among the people, it would surely give rise to hatred and opposition.

- 22 Regarding what thou didst mention about the trading goods, it was submitted before His presence and He commanded that, as before, they should continue trading with them and have permission to dispose of them. He hath said—sweet are His words: “O Samandar! We have accepted what thou didst send and have returned it to thee that thou mayest profit thereby among the servants and follow what the All-Merciful hath revealed in the Book.”

- 23 O beloved of My heart! Thou and the trustworthy and sincere souls bear witness how much wealth was brought to this land and was refused, and after supplication and entreaty only what was necessary was accepted. Furthermore, after the revelation of the Book of God and the establishment of divine rights, He specifically commanded that none should demand the Huququ'llah. This depends on the good pleasure of the

عنده و انا الفضل الكريم هل يعادل بهذا الذكر ما عند الملوك لا و مالک الملوك يشهد بذلك قلم الله العزيز العليم ان افرح بذكري الأعظم و قل قد اقبلت اليك يا مالک الأمم اسئلك بنفسك بأن لا تجعلني محروماً عن كوثر عطائك و مأیوساً عن نفحات أيامک اشهد ان هذا اليوم يومک و الظهور ظهورک و انک انت المقتدر المتعالی العليم الحكيم انتهى

- 21 دیگر این عبد چه عرض نماید و چه معروض دارد عنایات الهیه بمثابه غیوث هاطله از سماء مشیت جاری و ساری بشأنیکه احدی قادر بر وصف او کما هو حقّه نبوده و نیست مخصوص هر نفسیکه ذکرشان در مراسله آنجناب چه باسم این عبد و چه باسم جناب جود علیه ۶۶۹ [بهاء الله] بود آیات بدیعۀ منیعۀ از سماء فضل نازل چنانچه زیارت مینمائید باید جمیع در شفقت و رحمت و مکرمت حقّ تعالی ذکره و تعالی اسمۀ و تعالی وصفه تفکر نمایند و بصد هزار لسان و قلب و قوّاد محبوب عالمیانرا شاکر شوند انشاء الله باید آنجناب آنچه مخصوص هر نفسی نازل شده باو برسانند و یا قرائت نمایند و لکن باید در جمیع جهات حکمت را ملاحظه داشته باشند چه که اگر ارسال آیات الهیه مابین بریه انتشار یابد البتّه سبب بغضا شود و بر عناد قیام نمایند

- 22 و اینکه در باره مال التجاره ذکر نمودید تلقاء وجه عرض شد فرمودند کما فی السابق بتجارت آن مشغول باشند و اذن تصرف هم در آن دارند قال و قوله الأهلّی یا سمندر قد قبلنا ما ارسلته و ارجعناه اليک لتتصرف به بین العباد و تتبع ما انزله الرحمن فی الکتاب انتهى

- 23 ای حبیب قوّاد شما و نفوس امینه صادقه گواهند که چه مقدار از مال باین ارض وارد شد و قبول نفرمودند و بعد از عجز و ابتهال بقدر ضرورت اخذ شد و از آن گذشته بعد از ظهور کتاب الهی و تحدید حقوق ربّانی مخصوص امر فرمودند احدی مطالبه حقوق الله ننماید این بسته برضای خود نفوسست یعنی نفوس مطیعۀ

souls themselves—that is, the obedient, believing, devoted souls who pay the Huququ'llah with perfect submission and contentment. And now the situation has become such that He has specifically commanded that whoever has Huququ'llah with them should pay them. Thus it is evident what has transpired and what has become manifest.

- 24 Concerning what you wrote about the fixed contributions, all was presented before the Throne, and they will most assuredly dispatch them with utmost diligence to wherever they were sent. We beseech God to guide all to His straight path. O beloved of My soul! The Day of God hath appeared - this Day which hath been named by the tongue of all the Messengers as the Day of God. Nevertheless, these deluded people remain occupied with previous mention, heedless and deprived of the Truth, glorified and exalted be He. Beseech God to grant fairness and bestow sight. Say: On the Day of God none is mentioned save the Truth, the Self-Sufficient, the Most High, despite those who have clung to the imaginary Qa'im, the fabricated successorship, and the false caliphate. Woe unto them! Again woe unto them! Would that they were aware of matters. By the Truth itself, they walk in the darkness of idle fancies and comprehend not.

- 25 Furthermore, regarding the letter of His Excellency 'Ali-Qabli-Akbar, upon him be 96 [Baha'u'llah], which was sent in the name of His Excellency Jud, upon him be Baha'u'llah - this servant was blessed to behold it, and truth was with His Excellency, for much time had passed and the sending of correspondence was neither expedient nor wise. However, a few days ago, a detailed petition that had been written some time ago was dispatched, as were other petitions to the honored and revered gentlemen, upon them be Baha'u'llah. This servant beseeches the Truth, glorified and exalted be He, to aid him at all times in mentioning the sincere ones and those near unto God. Verily, He is the Answerer, the Generous. The reply to the gentlemen's letters has never been and will never be delayed, unless some impediment arises or some excuse presents itself.

- 26 And concerning what His Honor Mulla 'Ali-Akbar (upon him be 966 [Baha'u'llah]) wrote about Siyyid Baqir Isfahani, who is the brother of Mirza Murtada entitled Sadru'l-'Ulama - this deluded one has been trained by Siyyid Muhammad Isfahani. The trainer and the trained are both in the depths of hell. This person was in Karbila and is a most deluded man. He never had and does not have any understanding or awareness, and he was never and is not at all informed about this Cause.

مؤمنه مقبله که بکمال تسلیم و رضا حقوق الله را ادا نمایند و حال قسمی شده که مخصوصاً امر فرمودند هر نفسی حقوق الهی نزد او باشد ادا نماید دیگر معلومست چه واقع گشته و چه ظاهر شده

- 24 و اینکه در باب وجوه مقررہ نوشته بودید کلّ تلقاء عرش عرض شد و البتہ بحجّی که ارسال شد بکمال جدّ و سعی ارسال خواهند داشت از حقّ میطلبیم که جمیع را بر صراط خود مستقیم فرماید ای حبیب جانی یوم الله ظاهر و این یوم نیست که بلسان کلّ مرسلین بیوم الله نامیده شده معذلک این خلق موهوم بذکر قبل مشغول و از حقّ جلّ و عزّ غافل و محروم از خدا بنخواهید که انصاف عطا نماید و بصر کرم فرماید قل لا یذکر فی یوم الله الا الحقّ الغنی المتعال رغماً لأنف الذین تمسکوا بالقائم الموهوم و بالوصایة المجعلوة و بالخلافة الکذبة تبّاً لهم ثمّ تبّاً لهم کاش بر امورات مطلع بودند و بنفسه الحقّ یمشون فی ظلمات الظنون و لا یعرفون

- 25 عرض دیگر آنکه دستخطّ جناب علی قبل اکبر علیه ۶۶۹ [بهاء الله] که باسم جناب جود بهاء الله علیه ارسال داشته بودند این عبد بمشاهده آن فائز و حقّ با جناب ایشان بوده چه که مدتها گذشت و ارسال مراسلات مصلحت نبود و مخالف حکمت بود ولیکن چند یوم قبل عریضه مفصل که مدتها بود عرض شده بود ارسال گشت و همچنین عریض اخری خدمت آقایان معظم مکرم علیهم بهاء الله این عبد از حقّ جلّ و عزّ مسئلت مینماید که در کلّ احیان او را مؤید فرماید بر ذکر مخلصین و مقربین آنه لهُو المحیب الکریم جواب دستخطّ آقایان هرگز تأخیر نشده و نمیشود مگر مانعی حایل شود و یا عذری بهم رسد

- 26 و اینکه جناب ملا علی اکبر علیه ۶۶۹ [بهاء الله] از سید باقر اصفهانی که برادر میرزا مرتضی که ملقب به صدرالعلماست نوشته بودند این موهوم مربای سید محمد اصفهانست المربی و المربی فی اسفل الجحیم این شخص در کربلا بوده بسیار آدم موهومی است ابداً ادراک و

Whatever he says he has heard from that malicious one and deluded souls, and he speaks without comprehension. He had gone to the Holy Land to acquire religious knowledge hoping to become a mujtahid and plunder the people, but he did not succeed and returned. This is his story.

شعور نداشته و ندارد و از این امر هم ابداً مطلع نبوده و نیست و آنچه میگوید از آنجیب و نفوس موهومه شنیده و من غیر شعور تکلم مینماید رفته بود باراضی مقدسه بجهت تحصیل علوم که شاید مجتهد شود و بغارت ناس پردازد ولکن نشده برگشت اینست تفصیل او

- 27 God willing, His Honor 'Ali-Qabli-Akbar (upon him from all glory its most glorious) must bring the dead to life through divine fragrances and bring the unconscious to awareness, and must at all times be engaged with utmost effort in teaching the Cause of the Creator of existence, and strengthen weak souls through the Ancient Name, that they may attain to such a station where they behold the light of certitude and assurance and attain recognition of the Day of God and what beseemeth it. For most people now know not what is happening. The people of the Bayan who have turned away from the Countenance of the All-Merciful are in truth observed to be like the people of the Furqan. Without any change or alteration they cling to matters that those false souls cling to. They know not what they say or to whom they turn.

27 انشاء الله باید جناب علی قبل اکبر علیه من کل بهاء ابهه بنفحات الهیه مردگانرا زنده نماید و مدھوشانرا بشعور آرد و در کلّ حین بکمال اجتهاد در تبلیغ امر مالک ایجاد مشغول باشند و نفوس ضعیفه را باسم قدیر قوت بخشند تا بمقامی وارد شوند که نور یقین و اطمینان را مشاهده نمایند و بعرفان یوم الله و ما یلیق له فائز گردند چه که اکثری حال نمیدانند چه خبر است اهل بیان که از طلعه رحمن معرضند فی الحقیقه مثل اهل فرقان مشاهده میشوند من غیر تغیر و تبدیل متمسکند باموریکه آن نفوس مجعوله بآن متمسکند نمیدانند که چه میگویند و بکه مقبلند

- 28 Say: By the Sun of the horizon of inner meanings, this Day hath no likeness or comparison. The Ancient Beauty and the Most Great Name speaks that wherewith the Point of the Bayan gave glad tidings to all creation. To this testifieth every just and knowing one. Those who have turned away today have indeed denied God and His verses. To this testifieth all that was revealed in the Bayan, but the people are in evident veils. This is not a day for anyone to cling to a word or hold fast to a former mention. This is a wondrous Day, the Sun of wonders is risen, the Sea of wonders surgeth, and that which hath appeared therein cannot be compared with what appeared before. Were it otherwise, all that was foretold would be meaningless and vain.

28 بگو قسم بآفتاب افق معانی که این یوم را مثل و شبه نبوده و نیست ينطق جمال القدم و الاسم الأعظم بما بشر به نقطة البیان من فی الامکان یشهد بذلک کلّ منصف علیم أنّ الذین اعرضوا الیوم انهم کفروا بالله و آیاته یشهد بذلک کلّ ما نزل فی البیان ولکنّ القوم فی حجاب مبین امروز روزی نیست که کسی بکلهئی متمسک شود یا بذکر قبل متشبث امروز روز بدیع است و آفتاب بدع مشرق و بحر بدع موج و ما ظهر فیه لا یقاس بما ظهر من قبل اگر بغیر این باشد جمیع آنچه بآن اخبار داده شده بی معنی و لغو میشود

- 29 Say: O heedless ones! Is it permitted that on the Day of God ye should occupy yourselves with mention of aught else but Him and cling to former traditions? Nay, by the Self of God Who dominateth all the worlds! This is a Day wherein all must turn to the Dawning-Place of Revelation and speak of what appeareth from His presence. Whoso acteth contrary to what God hath commanded, he is assuredly among the perishing ones. To this testifieth all things and behind them the Lord of Names Who speaketh between the heavens and earth.

29 بگو ای بخیران آیا جایز است که در یوم الله بذکر دوش مشغول شوید و بروایات قبل متمسک گردید لا ونفس الله المهيمنة على العالمين امروز روزیست که کلّ باید بمشرق ظهور توجه نمایند و بما یظهر من عنده ناطق من عمل بغیر ما امر به من لدی الله انه من الهالکین یشهد بذلک کلّ الأشياء و عن ورائها مالک الأسماء الذی ينطق بین السموات و الأرضین

- 30 I end these words at this point and say: Praise be unto Thee, O God of the worlds.

30 اختم الکلام فیهذا المقام و اقول لک الحمد یا اله العالمین

31 Another submission is that you should convey sublime and wondrous greetings from this servant to all the friends in that land and say: I hope, God willing, that you will drink from one sea and gather upon a single point. O friends! Today is the day of remembrance and praise, and today is the day of service and obedience. Strive to succeed in that which will cause the perpetuation of name and mention and spirit and soul. You made no mention of the son of Janab-i-Abhar, upon him and upon his father and mother be the Most Glorious Glory of God, and likewise of the relatives of Janab-i-Mulla 'Abdu'r-Rahim, upon him and them be the Glory of God, although mention was made of Janab-i-Mulla 'Abdu'r-Razzaq, upon him be the Glory of God, in the letter of Ism-i-Jud. In any case, the purpose is that it be known and certain to the friends of God that they have been and are mentioned in the Most Holy Court. This is of His great bounty. What else can I say and in what tongue can I express it? Indeed, whatever I might say in mention of Janab-i-Nabil-i-Qabil-i-'Ali, upon him be His most glorious splendor, would be insufficient. This is a station where both mention and its absence are bewildered. I beseech and hope from God, exalted and mighty be He, that He will, at all times, give him to drink of the sealed wine and waft unto him the fragrances of the stirred garment. Verily He is the Merciful Giver. Indeed the tongue falls short in mentioning the loved ones of God.

32 I remember all with utmost sincerity; none have been nor will be forgotten. The mention of submission of sincerity to the drinkers of the wine of divine knowledge depends on your attention, grace and bounty. The Glory be upon you and upon them and upon all who have attained unto the Straight Path of God. And praise be to God, the Lord of the worlds.

COC#1149x

31 عرض دیگر آنکه جمیع دوستان آن ارض را از قبل خادم تکبیر بدیع منبع برسانید و بگوئید انشاء الله امیدوارم که از یک بحر بیاشامید و بر نقطه واحد جمع شوید ای دوستان امروز روز ذکر و ثناست و امروز روز خدمت و طاعت است جهد نمائید بامری موفق شوید که سبب ابقاء اسم و ذکر و جان و روان گردد از ابن جناب ابهر علیه و علی ایبه و امه بهاء الله الاهی ذکری نفرمودید و همچنین از متعلقان جناب ملا عبدالرحیم علیه و علیهم بهاء الله اگرچه ذکر جناب ملا عبدالرزاق علیه بهاء الله در مراسله جناب اسم جود بوده باری مقصود آنکه خدمت دوستان الهی معلوم و محقق باشد که ذکرشان در ساحت اقدس بوده و هست هذا من فضله العظیم دیگر چه عرض نمایم و بچه لسان اظهار دارم ذکر جناب نبیل قبل علی علیه من کل بهاء ابها را فی الحقیقه آنچه عرض نمایم کم است اینقامیست که ذکر و ترک هر دو متحیر است از حق جل و عز سائل و آملم که در کل حین ایشانرا از رحیق مختوم بنوشاند و از نفعات قیص مهروز دارد انه هو المعطی الرحیم

32 فی الحقیقه لسان کلیل است در ذکر احبای الهی کل را بکمال خلوص ذاکرم کل از نظر نرفته و نمیروند ذکر عرض خلوص خدمت شاربان رحیق عرفان بسته بتوجه و فضل و مکرم [آنجنابست] البهاء علیک و علیهم و علی کل من فاز بصراط الله المستقیم و الحمد لله رب العالمین

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BH00329

To: *Haji Siyyid Ali Akbar from Dahaj et al.*

Date: 1295-08-17 [1878-Aug-16]

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

2 Praise be to God Who hath raised up the heaven of utterance and adorned it with brilliant stars, and illumined its horizon with the Sun of the remembrance of the Most Great Name, whereby the world was illumined. When the air stirred and the heaven moved, the ocean of knowledge surged and the Ark of God sailed thereon through His Most Glorious Name. Blessed is he who clung unto it and embarked upon it through the Name whereby the veils were rent asunder and the coverings were torn away. Glorified be He Who hath revealed what He desired through His exalted Word and hath spoken and caused all things to speak. Verily His Word is the path of truth and the balance of justice, whereby the lovers were attracted and soared in the atmosphere of longing, and whereby the sincere ones arose to promote the Cause of God between earth and heaven, and bore in His love such tribulations as none can reckon save God, the Lord of all names. Through it were opened the gates of the treasures of heaven and the Kingdom of Names was revealed. Through it the Trump was blown and the Call was raised amidst the concourse of creation. Through it the mountains of idle fancies were scattered and the heavens of vain imaginings were cleft asunder and the earth of knowledge were split among the peoples.

3 At times thou seest it flowing like water in the valleys, and at other times blazing like fire upon the heights. Through it were the hearts of the wretched consumed and the Concourse on High made glad. Can the Pen ever exhaust Its praise? Nay, by the Lord of Names! Can paper ever contain It? Nay, by the Creator of heaven! Verily, It is that through which the names and all things were manifested. There is nothing but that it hath withered at Its appearance and manifestation. Through It the fragrance of God was wafted throughout creation, the dwellers in the graves were stirred, and the Day of Resurrection came to pass. Exalted, exalted be He Who revealed It and created It and made It the source and educator of all things. Exalted, exalted be He Who hath made Himself known and taught His servants what He desired. He is, verily, the Almighty, the Glorious, the All-Bountiful.

1 هو الأقدس الأعظم العلى الأسمى

2 الحمد لله الذى رفع سماء البيان و زينها بأنجم دريات و نور افقها بشمس ذكر الاسم الأعظم الذى به استضاء العالم فلما تموج الهواء و تحركت السماء ماج بحر العرفان و سرت عليها فلك الله باسمه الأسمى طوبى لمن تمسك بها و ركب عليها بالاسم الذى به انشقت السبحات و خرقت الحجابات سبحان من اظهر ما اراد بكلمته العليا و نطق و انطق الأشياء و ما نطق به انه هو صراط الحق و ميزان العدل و به انجذب العشاق و طاروا فى هواء الاشتياق و به قام المخلصون على امر الله بين الأرض و السماء و حملوا فى حبه من البلايا ما لا يحصىها الا الله مالك الأسماء و به فتحت ابواب خزائن السماء و ظهر ملكوت الأسماء و به نفخ فى الصور و ارتفع النداء بين ملائكة الانشاء و به نسفت جبال الأوهام و انفطرت سموات الظنون و انشقت اراضى العلوم بين الأنام

3 مرة تراه سائلاً كالماء على الوهاد و طوراً مشتعلاً كالنار على الأوتاد و به احترقت افئدة الأشقياء و استفرج الملاء الأعلى هل ينتهى من القلم ذكره لا و سلطان الأسماء و هل يقدر القرطاس ان يحمله لا و فاطر السماء انه هو الذى به ظهرت الأسماء و كل الأشياء ما من شئ الا و قد ذوت بظهوره و بروزه و به فاح عرف الله فيما سواه و اهتز اهل القبور و قام يوم النشور تعالى تعالى من اظهره و خلقه و جعله مبدء الأشياء و مربياً تعالى تعالى من عرف نفسه و علم العباد ما اراد انه هو المقتدر العزيز الوهاب

- 4 And further: the servant hath attained to that which flowed from your pen that moved in praise and glorification of God and in describing His attributes and names. When I opened it and read it and became aware of its contents, I turned toward the heaven of the Cause and presented what was presented before the Throne. Thereupon the Tongue of Grandeur spoke that whereby the world was gladdened and the mouldering bones were quickened. He—glorified and exalted be He—spoke:
- 5 O Ali! We were seated upon the throne in the Most Great Prison when the servant who is present before Us entered with thy letter and made known its contents - and verily We are the Hearing, the Answering One. We have heard thy call and recognized the depth of thy love for thy Lord. Remember when thou didst turn toward the Prison and stand before its gate, hearing the call of the Wronged One Who spoke from the most exalted station that there is no God but Him, the Mighty, the Praiseworthy. O Ali! Harken unto what the ungodly say in this Most Great Revelation whereby the limbs of all nations have trembled. Thy Lord is verily the Expositor of Truth, and He is the All-Knowing. They say He hath claimed Divinity - a claim that beseemeth no one among His servants. Thus have their hearts hardened and their souls deceived them. Thus do We recount unto thee the utterances of the heedless ones, and We are the All-Informed, the All-Aware.
- 6 Say: By God! This is God's Day wherein none is mentioned save Him. He is verily the One Who speaketh in the Most Great Prison and calleth betwixt earth and heaven. No Prophet there was who did not herald this Day to all creation, and no Book exists but was adorned with this Most Great Name. Say: None is mentioned on this Day save God, His names, and that which hath appeared from Him. Thus hath the Command been sent down in all the Tablets, yet most of the people are heedless. Say: This is the Wondrous One through Whom the horizon of creation was illumined and through Whose Word was manifested that which lay hidden in the treasures of God's protection, the Mighty, the Powerful. Say: Were He to speak other than what He hath spoken, then ye might have cause to object. Say: Reflect and be not among the opposers. Say: This is He Who hath come from the heaven of grandeur with manifest sovereignty and hath called all to God in such wise that neither ranks nor hosts nor the protestations of the ungodly could deter Him.
- 7 And those among the people of the Bayan who denied the All-Merciful forgot all they were promised, speaking as spoke
- 4 وبعد قد فاز الخادم بما ظهر من قلبكم الذي تحرك على ذكر الله و ثباته ونعت الله واسمائه فلما فتحت و قرأت و اطلعت توجهت الى سماء الامر و عرضت ما عرضته تلقاء العرش اذا نطق لسان العظمة بما انبسط به العالم و اهتزت به الرمم
- 5 قال جلّ و عزّ يا علي قد كُنا مستويّاً على العرش في السجن الأعظم اذا دخل العبد الحاضر لدى الوجه بكابك و عرض ما فيه و انا السميع الجيب قد سمعنا ندائك و عرفنا ما انت عليه في حب مولاك ان اذكر اذ توجهت الى السجن وقت لدى الباب و سمعت نداء المظلوم الذي نطق في اعلى المقام انه لا اله الا هو العزيز الحميد ان يا علي ان استمع ما يقولون المشركون في هذا الظهور الأعظم الذي به ارتعدت فرائص الأمم ان ربك هو المبين بالحق و انه هو العليم قالوا انه ادعى الألوهية و هذا ما لا ينبغي ان يعترف به احد من العباد كذلك قست قلوبهم و سولت لهم انفسهم و كذلك نقص لك ما تكلم به الغافلون و انا المخبر الخبير
- 6 قل تالله هذا يوم الله لا يذكر فيه الا هو و انه هو الناطق في السجن الأعظم و المنادي بين الأرض و السماء ما من نبي الا و بشر العباد بهذا اليوم و ما من كتاب الا و قد طرز بهذا الاسم العظيم قل لا يذكر في اليوم الا الله و اسمائه و ما ظهر من عنده كذلك نزل الامر في كل الألواح ولكن القوم اكثرهم من الغافلين قل هذا هو البديع الذي به انار افق الابداع و ظهر بكمته ما كان مستوراً في كائن عصمة الله المقتدر القدير قل انه لو ينطق بغير ما نطق اذا ينبغي ان تعترضوا عليه قل تفكروا و لا تكونن من المعرضين قل هذا هو الذي اتى من سماء العظمة بسلطان مبين و دعا الكل الى الله على شأن ما منعت الصفوف و لا الجنود و لا مقالات المشركين
- 7 و من ملأ البيان الذين كفروا بالرحمن غفلوا عن كل ما وعدوا به اذا يتكلمون بما تكلم به اهل

the people of the Furqan before them. Say: Woe unto them and unto you, O company of doubters! They followed vain imaginings as did their forebears. Thus doth the Tongue of Grandeur speak the truth. Be thou thankful and say: Praise be unto Thee, O God of all worlds! Blessed is he who hath cast behind him vain imaginings and stood firm in this Cause whereby the feet of the mystics have slipped. Say: Fear ye God and follow not your idle fancies. Follow Him Who hath come unto you with a proof that neither the heavens nor the earth can withstand.

- 8 Grieve thou not over anything. Verily He heareth and seeth, and We are the All-Seeing. We have remembered thee time and again, and this is yet another time. When thou dost inhale the fragrance of thy Lord's verses, arise and say: Praise be unto Thee, O Creator of the heavens! Glory be unto Thee, O Thou in Whose grasp lieth the reins of all worlds! I praise Thee and thank Thee for having caused me to turn toward Thy most exalted horizon and to recognize Thy Beauty after every remote misbeliever had turned away therefrom, for having shown me Thy countenance after the passing away of all things, for having made me hear Thy most sweet call, for having enabled me to attain unto the ocean of Thy Most Great Name, and for having given me to drink, through Thy bountiful hands, the water of everlasting life. Every limb of my body testifieth to Thy grace, Thy bestowal, Thy generosity and Thy gifts, and verily Thou art the Generous Giver. O my God! Thou seest that mine eyes are turned toward the horizon of Thy favor and mine ears are attentive to hear Thy call. O Lord! The yearning one's longing and rapture never cease, nor doth his love and ardor ever cool. I beseech Thee by Thine own Self to make me in all conditions enraptured by Thy verses, delighting in the fragrances of Thy raiment, clinging to Thy robe, and speaking Thy praise amongst Thy creatures. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 9 O Akbar! The Lord of Destiny calls thee from the direction of His Most Great Scene, as a token of His grace upon thee, that thou mayest be of the thankful ones. From this Most Holy Station We send greetings to the faces of those who have turned to the countenance of God and responded when the Call was raised between earth and heaven, and followed that which the All-Merciful hath revealed in a preserved Tablet. We make mention of them and give them glad tidings of that which hath been ordained for them in the Kingdom of God, the Lord of all worlds. Say: Beware lest the world prevent you from the Creator of heaven. Leave the people to their vain imaginings and take what hath come to you from God, the Mighty, the Great. He loveth him who loveth Him, and remembereth him

الفرقان قل ويل لهم و لكم يا معشر المرييين قد اتبعوا الأوهام كما اتبع آباءهم كذلك ينطق لسان العظمة بالحق ان اشكر و قل لك الحمد يا اله العالمين طوبى لقوى نبذ الأوهام عن ورائه و استقام على هذا الأمر الذى به زلت اقدام العارفين قل خافوا الله و لا تتبعوا أهوائكم ان اتبعوا من اتاكم ببرهان لا يقوم معه السموات و الأرضون

8 أنك لا تحزن من شيء أنه يسمع و يرى و انا البصير قد ذكرناك مرة بعد مرة و هذه كره اخرى اذا وجدت نفحات آيات ربك قم و قل لك الثناء يا فاطر السماء و لك البهاء يا من فى قبضتك زمام العالمين احمك و اشكر كما جعلتنى مقبلاً الى افقك الأعلى و عرّفتنى جمالك بعد الذى اعرض عنه كل مشرك بعيد و اريتنى وجهك بعد فناء الأشياء و اسمعتنى ندائك الأمل و جعلتنى فائزاً بجزر اسمك الأعظم و سقيتنى بأبداى العطاء كثر البقاء يشهد كل جوارحى بفضلك و عطائك و جودك و مواهبك و أنك انت المعطى الكريم فى الهى ترى بأن عيني متوجهة الى افق عنايتك و اذن مترصدة لاصغاء ندائك اى رب ان المشتاق لا ينتهى شوقه و انجذابه و لا يبرد حبه و ناره اسئلك بنفسك بأن تجعلنى فى كل الأحوال منجذباً بآياتك و متلذذاً بنفحات قبضك و متشبعاً بذيلك و ناطقاً بثناءك بين خلقك أنك انت المقتدر المتعالى العليم الحكيم

9 ان يا اكبر ان مالک القدر يناديك من شطر منظره الأكبر فضلاً من عنده عليك لتكون من الشاكرين انا نكبر من هذا المقام الأقدس على وجوه الذين توجهوا الى وجه الله و اجابوا اذ ارتفع النداء بين الأرض و السماء و اتبعوا ما انزله الرحمن فى لوح حفيظ انا نذكرهم و نبشرهم بما قدر لهم فى ملكوت الله رب العالمين قل اياكم ان تمنعكم الدنيا عن فاطر السماء دعوا الناس بأوهامهم و خذوا ما اتاكم من لدى الله العزيز العظيم أنه يحب من يحبه و يذكر من ذكره و يرى

who remembereth Him, and beholdeth him who standeth firm in His remembrance and the service of His Cause. He, verily, is the All-Hearing, the All-Wise.

من كان قائماً على ذكره و خدمة امره أنه هو
السميع الحكيم

- 10 At the end of the Tablet We make mention of him who is named Rida, who hath turned to the Face and believed in God, the Single, the One, the Powerful. Convey My greetings to him and give him the glad tidings of that which hath been sent down for him from God, the Ancient Revealer. We then make mention of the handmaidens who have turned, drawn nigh, recognized, and drunk of My luminous wine. Blessed are they in that they have fulfilled God's Covenant and His Testament, and remained steadfast in this wondrous Cause. The glory be upon thee, upon thy family, and upon those who have believed in God and held fast to His wise Book.

10 في آخر اللوح نذكر من سمي بالرضا الذي توجه
الى الوجه و آمن بالله الفرد الواحد القدير كبر
على وجهه من قبلي و بشره بما نزل له من لدى
الله المنزل القديم ثم نذكر الاماء اللاتي توجهن و
اقبلن و عرفن و شرين رحيتي المنير طوبى لهن
بما وفين بميثاق الله و عهده و استقمن على هذا
الأمر البديع البهاء عليك و على اهلك و على
الذين آمنوا بالله و تمسكوا بكتابه الحكيم انتهى

- 11 The verses sent down from the heaven of divine Will bear witness to the special favors that have been and continue to be directed toward you. Regarding what you wrote about this servant being remiss in sending letters - yes, indeed there was a delay, but this was neither due to laxity and indolence, nor, God forbid, from any lack of sincerity. God is aware and bears witness that your mention and love have been and will remain in heart and tongue.

11 آيات منزله از سماء مشيت الهي شاهد و
گواهست بر عنايات مخصوصه كه متوجه
آنجناب بوده و هست اينكه مرقوم فرموده بوديد
اين عبد در ارسال عرايض اهمال نمود بلي
في الحقيقة بتأخير افتاد ولكن اين نه از سستی و
تکاسل و يا نعوذ بالله از عدم خلوص واقع شده
حق آگاه شاهد و گواهست كه ذكر و حب
آنجناب در قلب و لسان بوده و خواهد بود

- 12 And concerning what you wrote about circumambulating the Temple of Unity on your behalf - at the time of the revelation of verses, praise be to God, this evanescent servant attained this bounty and performed the visitation and circumambulation on your behalf.

12 و اينكه مرقوم داشتيد بنيابت آنجناب هيكل
احديه را طواف نمايم در حين نزول آيات الحمد
لله خادم فاني باين فوز فائز شد و بنيابت آنجناب
زائر و طائف

- 13 And regarding what you wrote about the loved ones of Qamsar who have arisen to serve the Cause - this was presented before the Most Great Scene. This is what was revealed for them from God, the Lord of all worlds:

13 و اينكه در باره احبائي قصر مرقوم داشتيد كه
بخدمت امر قيام نموده اند در منظر اكبر عرض
شد هذا ما نزل لهم من لدى الله رب العالمين

- 14 O My loved ones in that place! Harken unto My sweetest call which hath been raised from this luminous Spot. Verily, there is no God but Him, the All-Knowing, the All-Wise. The glance of the Wronged One hath been directed towards you from this known Station. He, verily, is the Hearing, the Responding One. Blessed are ye for having believed and turned toward the Supreme Horizon, after the servants turned away save whom God, the Single, the All-Informed, willed. Hold fast to the cord of unity, then make mention of your Lord, the All-Merciful, with joy and fragrance. Thus doth command you the All-Knowing Commander. We have seen you and heard your call and have answered you with these verses through which the fragrance of utterance hath been wafted throughout all possibilities. He, verily, is the Mighty, the Praiseworthy. By

14 يا احبائي فيناك ان استمعوا ندائي الأهل الذي
ارتفع من هذه البقعة النوراء أنه لا اله الا هو
العليم الحكيم قد توجه اليكم لحاظ المظلوم من هذا
المقام المعلوم أنه هو السامع المجيب طوبى لكم بما
آمنتم و اقبلتم الى الأفق الأعلى بعد الذي اعرض
عنه العباد الا من شاء الله الفرد الخبير تمسكوا
بجبل الاتحاد ثم اذكروا ربكم الرحمن بالروح و
الريحان كذلك يأمركم الأمر العليم انا رأيناكم
و سمعنا ندائكم و اجبناكم بهذه الآيات التي بها
فاحت رائحة البيان في الامكان أنه هو العزيز الحميد
لعمر الله قد قدر لكم في ملكوتي الأبهى ما لا

God's life! There hath been ordained for you in My Most Glorious Kingdom that which the pen cannot describe, yet most of the people know not. Rejoice in My Name, then drink the water of life through My wondrous remembrance. We counsel you to show forth supreme steadfastness and to observe that which God hath revealed from the Supreme Pen in the Crimson Tablet. He commandeth you that which shall profit you in the Hereafter and in this world. To this beareth witness the Lord of creation in His mighty prison. Be gladdened by My remembrance of you. All the treasures of the heavens and earth cannot equal it. Harken unto him who is among you and remindeth you of the remembrance of God, the Mighty, the Beautiful.

يقوم القلم بوصفه ولكنّ النَّاسَ اكثَرُهم لا يعرفون ان افرحوا باسمي ثم اشربوا كوثر الحيوان بذكرى البديع نوصيكم بالاستقامة الكبرى و بما انزله الله من القلم الأعلى في الصحيفة الحمراء انه يأمركم بما ينفعكم في الآخرة والأولى يشهد بذلك مالك الورى في سجنه العظيم ان ابشروا بذكرى اياكم انه لا تعادله كنوز السموات والأرضين ان استمعوا ممن كان بينكم ويذكركم بذكر الله العزيز الجليل

- 15 O My Most Exalted Pen! Turn towards the Land of Kaf and make mention of them who have soared in the atmosphere of Thy nearness and have attained the recognition of Him Who caused thee to speak with truth. Verily thy Lord is the Bestower, the Generous. Blessed are ye for having attained and recognized the Wronged One when every heedless and remote one turned away from Him. The world and all that is therein shall perish, and there shall endure for you that which the All-Merciful hath revealed in His perspicuous Book. God hath testified to your acceptance and your faith. Rejoice then in this Most Great Remembrance, and drink of My luminous wine. Guard your stations with supreme steadfastness lest the allusions of them who have disbelieved in the Lord of all worlds cause you to slip. The glory be upon you and upon them who have laid hold of God's Book with His strength and have acted according to that which they were bidden by their Lord, the All-Wise.

15 يا قلبى الأعلى توجه الى ارض الكاف ثم اذكر الذين طاروا في هواء قربك و فازوا بعرفان من انطقك بالحق ان ربك هو المعطى الكريم طوبى لكم بما فزتم و عرفتم المظلوم اذ اعرض عنه كل غافل بعيد ستغنى الدنيا و ما فيها و يبقى لكم ما انزله الرحمن في كتابه المبين قد شهد الله باقبالكم و ايمانكم ان افرحوا بهذا الذكر الأعظم ثم اشربوا من رحيق المنير ان احفظوا شئونناكم بالاستقامة الكبرى لئلا تزلكم اشارات الذين كفروا رب العالمين الهاء عليكم و على الذين اخذوا كتاب الله بقوة من عنده و عملوا بما امروا به من لدن ربهم الحكيم

- 16 The names mentioned in your letter were brought before the Most Great Presence. Praise be to the Beloved of the worlds that they were adorned with the ornament of His love and attained His recognition. They took and drank the wine of immortality from the hand of bounty. Happy are they and those who have attained this noble station. Wherever ye attain unto a divine Tablet, ye should deliver what is inscribed therein to its people or send it to them, and convey to each one specifically a wondrous and sublime greeting from God.

16 اسامى مذكوره که در کتاب آنجناب بود در منظر اكبر مذکور آمد حمد محبوب عالميان را که بطراز حبش مزین شدند و بعرفانش فائز رحيق بقا را از يد عطا اخذ نمودند و آشاميدند هنيئاً لهم وللذين فازوا بهذا المقام الكريم در هر محل که بلوح الهى فائز شويد بايد آنچه در او مسطور باهلهش برسانيد و يا ارسال داريد و هريك را مخصوصاً از قبل حق تكبير بديع منيع برسانيد

- 17 And concerning what ye wrote about the steadfast women, the submissive ones, the believing women, and the confined ones of that land - this was presented at the Divine Throne. Wondrous and sublime verses were revealed from the heaven of God's Will specifically for each one, and the glance of mercy was directed towards each. Blessed are they for having attained the recognition of God and the service of His firm and wise

17 و اينکه در باره قانات و خاضعات و مؤمنات و قاصرات آن ارض نوشته بوديد لدى العرش معروض گشت مخصوص هريك آيات بديعه منيعه از سماء مشيت الهيه نازل و لحاظ مرحمت بهر يك متوجه طوبى لمن بما فزن بعرفان الله و خدمة امره المبرم الحكيم نزد هر عاقل و واضح و

Cause. It is clear and evident to every person of understanding that whatsoever is in this world has been and will be mutable and transient. Soon all that is visible shall vanish, and that which shall endure forever is the mention that floweth from the Most Exalted Pen specifically for each of the servants and handmaidens. Blessed are they who have attained this most exalted station. By God's life! Were We to fully describe this station, all the peoples of the world would turn to the most exalted horizon and engage in service to the Cause with the utmost joy and fragrance. Thus doth the Truth speak with truth and make mention of that which gladdeneth the hearts of the sincere ones and the minds of them who are firmly established.

مبهرن است که آنچه در دنیاست متغیر و فانی بوده و خواهد بود عنقریب آنچه مشهود مفقود خواهد شد و امریکه دائم و باقی خواهد ماند ذکرى است که از قلم اعلی مخصوص هر یک از عباد و اماء جاری شود طوبی از برای نفوسیکه باین مقام اعلی فائزند لعمر الله اگر این مقام را بتمامه ذکر نمائیم جمیع اهل عالم بافق اعلی توجه نمایند و بمنتهای روح و ریحان بخدمت امر مشغول شوند کذلک یطق الحق بالحق و یذکر ما تفرح به قلوب المخلصین و افئدة الراستخین

- 18 Beseech ye God, and let them beseech, that they may remain firm and steadfast in the Cause of God. Say: O handmaidens of God! Be thankful that your mention was presented before the Throne and that your deeds were for God's sake and were accepted in the Most Holy Court. God willing, may ye be blessed at all times with the fragrances of divine verses and be gladdened by His remembrance.

18 از حق بخواهید و بخوانند که بر امر الله ثابت و مستقیم بمانند بگوای اماء الله شکر نمائید که ذکران لدی العرش معروض گشت و عملتان لله بوده و در ساحت اقدس مقبول آمده انشاء الله بنفحات آیات الهی در کلّ حین فائز باشید و بذکرش مسرور انتهی

- 19 And concerning what ye wrote about the word of forgiveness regarding the late Haji Mulla 'Ali-Akbar - this was presented before the Throne. This is what was sent down from the Kingdom of Utterance from God, the Mighty, the Bestower.

19 و اینکه در فقره کلمه غفران در باره مرحوم حاجی ملا علی اکبر نوشته بودید لدی العرش معروض افتاد هذا ما نزل من ملکوت البیان من لدی الله العزیز المنان

- 20 O My handmaiden! We give thee glad tidings of thy Lord's grace and make mention of that which will rejoice thy heart and the hearts of those women who have believed in God, the Mighty, the Bestower. Know thou that God hath forgiven him through His grace, purified him and caused him to ascend unto the Most Exalted Companion. Verily thy Lord's grace hath encompassed all created things. Thus doth God change whatsoever He willeth and ordain for whomsoever He pleaseth whatsoever He desireth. Nothing can frustrate Him and no affair can defeat Him. He doeth what He willeth through His power and ordaineth through His sovereignty what He desireth. Give thanks and make mention through these verses which have been sent down from the heaven of thy Lord's mercy, the Mighty, the All-Knowing. The glory be upon thee and upon those women who have perceived the fragrance of the garment in the days of God, have turned toward the horizon of Revelation and have hearkened unto the call of God, the Lord of Religions.

20 ان یا امتی انا نبشّرک بفضل ربّک و تذکرک بما یفرح به قلبک و قلوب اللّائی آمن بالله العزیز الوهاب ثم اعلی بأن الله غفره فضلاً من عنده و طهره و اصعده الى الرفیق الاعلی ان فضل ربّک احاط الکائنات کذلک یدل الله ما یشاء و یقدر لمن اراد ما اراد لا یمنعه شیء و لا یعجزه امر یفعل بقدرته ما یشاء و یحکم بسلطانه ما یرید ان احمدی ثم اذکری بهذه الآیات الّتی نزلت من سماء رحمة ربّک العزیز العلام البهاء علیک و علی اللّائی وجدن رائحة القميص فی ایام الله و اقبلن الى افق الوحی و سمعن نداء الله مالک الأديان

- 21 Furthermore, regarding the matters which His Holiness the Name of God "Ha" - upon him be all the most glorious glory

21 عرض دیگر آنکه امریکه حضرت اسم الله حاء علیه من کلّ بهاء اباه و علیه من کلّ ثناء اثناه بأن قیام فرمودند در آن خصوص حسب الأمر

and upon him be all the most excellent praise - hath undertaken, this servant hath briefly submitted according to the Most Holy, Most Exalted Command. Undoubtedly they will inform your honor thereof and it should be carried out accordingly.

- 22 Moreover, regarding the mother of the sacred household - upon her be the glory of God - who resideth in the Land of Kaf, let them emphasize strongly that the souls dwelling in that land should show her respect, for truly she hath endured manifold afflictions in the path of God. Blessed is she for what she hath patiently endured in the path of our Lord and the Lord of the worlds. Now she remaineth in a foreign land and with utmost distress she is patient and grateful. We beseech God to assist her and grant her what beseemeth His abounding grace, and to assist those who honor and revere her for the love of God, the Mighty, the Wise. If possible, convey glad tidings to her on behalf of this evanescent one, for mention is made of her at the Divine Throne and the glance of favor is directed towards her. Blessed is she and blessed her patience, her gratitude, her generosity and her turning unto God, the One, the Peerless.

- 23 This evanescent one entreateth your honor to convey most glorious, most sublime, most exalted greetings on behalf of this servant to the friends and notables of every land. Furthermore, the friends of the Prison Land and those who circle round it all remember your honor with most excellent remembrances and salutations. The glory of God be upon your honor and your family and upon all the loved ones of God, and praise be to God, the Lord of the worlds.

- 24 The servant 17 Sha'ban 1295

اقدس اعلى مختصرى اين عبد معروض داشت
البته بآنجناب خواهند اخبار داد بايد از آن قرار
معمول شود

22 و ديگر اينكه در باره والده حرم عليها بهاء
الله كه در ارض كاف تشریف دارند تأكيد
بليغ نمايند كه نفوس ساكنه آن ارض احترام
ايشان را منظور دارند چه كه فى الحقيقه مصائب
متعدده در سبيل حق بر ايشان وارد شده طوبى
لها بما صبرت فيما ورد عليها فى سبيل ربنا و
رب العالمين و حال در وطن غريب مانده اند
و با كمال پريشاني صابر و شاكردن نسل الله بأن
يوفقها ويرزقها ما ينبغى لفضله العميم و يوفق الذين
يعزروها و يوقروها حباً لله العزيز الحكيم از قول اين
فاني اگر ممكن شود بايشان بشارت بفرستيد چه
كه ذكرشان لدى العرش مذكور است و لحاظ
عنایت بايشان متوجه طوبى لها و لصبرها و شكرها
و انفاقها و اقبالها الى الله الواحد الفريد

23 استدعاى اين فاني از آنحضرت آنكه دوستان و
آقاىيان هر ديار را از قبل اين عبد خادم تكبير
ابدى ارفع اعلى برسانيد و ديگر دوستان ارض
سجن و طائفين كل آنحضرت را بابت اذكار ذاكر
و مكبرند البهاء من الله على حضرتكم و اهلكم و
على احبائى الله اجمعين و الحمد لله رب العالمين

24 خادم فى ۱۷ شعبان سنة ۱۲۹۵

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RAHA.204x, OOL.B193

BH00255

To: *Baha'is of Naraq et al.*

Date: 1295-09-02? [1878-Aug-30]

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

2 Praise be to God Who is unique in utterance and peerless in explanation, Who is magnificent in majesty and transcendent in glory, Who hath shone forth through the influence of His Most Exalted Pen upon all who dwell in the kingdom of creation. Then were all created things thrown into commotion and all contingent beings were stirred by the fragrances that wafted from His Pen as it raced across the field of wisdom and knowledge. Glorified be He Who moved it, and glorified be He Who gave it speech, and glorified be He Who made it known, and glorified be He Who taught it the knowledge of what hath been and what shall be. Verily, He is the One through Whom the ocean of life surged in the realm of possibility and through Whom the Dove of the Cause warbled upon the branches. There is none other God but Him. He hath ever been sanctified above all names and shall ever remain exalted above whatsoever the people of creation utter. Whosoever claimeth to know Him is gainsaid by the tongues of all created things. All things testify to His grandeur and His sovereignty. Exalted, immensely exalted, is His Cause that hath encompassed the kingdom of earth and heaven, and His sovereignty that hath dominated all who dwell in the realms of divine might. We praise Him for having illumined for us the horizon of Revelation and for having manifested that which lay hidden in His preserved Tablet, and for having caused His loved ones to turn toward the Most Sublime Horizon and to drink of His most glorious wine, whereby what was hidden hath appeared and what was treasured hath been revealed. Exalted be His Hidden Name, Who hath come with the truth with the sovereignty of grandeur and power, and through Whom was established that which lay concealed within the scrolls of God, the Omnipotent, the Mighty, the Unconstrained.

3 And furthermore, how pleased was the servant's eye to behold thy letter, and how gladdened was his heart to perceive the fragrance of thy words. We beseech God to assist thee and those with thee, and to strengthen thee and them to remain steadfast in this Cause whereby the mountains of learning were scattered, the heaven of vain imaginings was cleft asunder, the suns of idle fancies were darkened, and the moons of knowledge were

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله الذى توحد بالبيان وتفرد بالتبيان وتعظم بالجلال وتعالى بالاجلال الذى تجلّى بأثر قلبه الأعلى على من فى ملكوت الانشاء اذا تلجلجت الكائنات وتحركت الممكّات من النفحات التى تضوّعت من قلبه الرّاكض فى ميدان الحكمة والعرفان سبحان من حرّكه وسبحان من انطقه وسبحان من عرفه وسبحان من علمه علم ما كان وما يكون والله الذى به ماج بحر الحيوان فى الامكان ونطق حمامة الأمر على الأفنان انه لا اله الا هو لم يزل كان مقدساً عن الأسماء ولا يزال يكون منزهاً عما يتكلّم به اهل الانشاء من يدعى عرفانه تكذّبه السن الموجودات يشهد كلشئ بعظمته وسلطانه تعالى تعالى امره الذى احاط الملك والملكوت وسلطانه الذى غلب من فى الجبروت نحمده على ما نور لنا افق الظهور واظهر ما هو المستور فى لوحه المسطور وجعل احبائه متوجّهين الى الأفق الأعلى والشاربين من رحيقه الأبهى الذى به ظهر ما هو المكنون وبرز ما هو المخزون تعالى اسمه المكنون الذى اتى بالحق بسلطان [العظمة] والاقتدار وبه ثبت ما هو المكنون فى صحائف الله المقتدر العزيز المختار

3 و بعد قد قرّرت عين الخادم بما رأت كتابك و فرح قلبه بما وجد عرف بيانك نسئل الله ان يوفقك والذين معك ويؤيدك و آياهم على الاستقامة على هذا الأمر الذى به نسفت جبال العلوم وانفطرت سماء الموهوم وكسفت شمس الظنون وخسفت اقدار العرفان لعمر الله قد نطق لسان العظمة على هذه الكلمة مرّة بعد مرّة وكرة

eclipsed. By God's life! The Tongue of Grandeur hath repeatedly and continually spoken this word, saying - and His word is the truth: "By My life, the Cause is mighty, mighty indeed!" And when the land of Syria was honored by the footsteps of the Lord of all beings, and perceived the fragrance of inspiration, and attained the Water of Life after being consumed by the fire of separation and awaiting the days of reunion, He then declared - and His word is the truth: "We have named this prison the Most Great Prison." Were anyone to reflect upon that which hath shone forth from the horizon of utterance, he would find a drop from the ocean that lieth concealed within the words of his Lord, the Most Exalted, the Mighty, the All-Forgiving, and would recognize the greatness of the Cause, its sovereignty, its loftiness, its power, its dominion and its glory, and would be numbered among those who are firm, steadfast and certain.

4 At this moment when the servant was occupied with penning this letter, the Mighty, the All-Bestowing summoned me and said: "O My servant in attendance! Take up the pen by My command and write to him who hath been named Kamal: O Kamal! Ponder upon the people of the Bayan and hearken unto what they say regarding this Remembrance at Whose appearance the Most Great Remembrance bowed down in submission and that which was recorded in the scrolls and books was fulfilled.

5 By God's life! They are in dissension and hypocrisy, to which thy Lord, the All-Knowing, the All-Wise, doth testify. Among them are those who have claimed that He hath claimed Divinity. Say: Yea, by my Lord! This is the Day of God and He hath come, with the angels rank upon rank. The Qur'an foretold this in His words 'The Kingdom on that Day shall be God's,' and in this hour He verily speaketh the truth: 'There is no God but Me, the Almighty, the Most Exalted, the All-Forgiving, the All-Bountiful.' Say: Fear God and follow not your idle fancies. Follow that which ye have been commanded by God, the Lord of all worlds. Say: By God! The Lord hath come and these are His signs. Have ye not heard what We revealed aforetime: 'On the day when thy Lord cometh, or some of the signs of thy Lord'? Be fair then, and be not of the heedless. Say: He is indeed the One foretold by the Revealer of the Bayan, Who said - and His word is the truth: 'He hath ever been, and will ever continue to proclaim: Verily, I am God, there is no God but Me. O My creation! Worship ye Me!'

6 O Kamal! We desired to raise them to the kingdom of utterance and the heaven of certitude, yet they retreated until they

بعد كَرَّة قال و قوله الحقّ لعمرى انّ الأمر عظيم عظيم و اذا تشرف بر الشّام بقدوم مالک الأنام و وجد عرف الإلهام و فاز بكوثر الحيوان بعد الذی احترق بنار الفراق و كان منتظراً أيام الوصال اذا قال و قوله الحقّ انا سَمِينا هذا السّجن بالسّجن الأعظم لو يتفكر احد فيما اشرق من افق البيان ليجد رشحاً من طمطم البحر المستور في كلمات ربّه المتعالی العزيز الغفور و يطّلع بعظمة الأمر و سلطانه و علوه و اقتداره و سلطنته و كبريائه و يكون من الراشخين الثّابتين الموقنين

4 فیهذا الحین الذی کان الخادم مشغولاً بتحریر هذا الکتاب احضرنی العزیز الوهاب و قال یا عبدی الحاضر خذ القلم بأمری ثم اکتب لمن سَمی بالکمال یا کمال تفکّر فی اهل البیان ثم استمع ما یقولون فی هذا الذکر الذی عند ظهوره خضع الذکر الأكبر و تمّ ما کان مسطوراً فی الصّحائف و الزّبر

5 لعمر الله انهم فی شقاق و نفاق یشهد بذلك لسان ربّک العليم الحکیم منهم من قال انه ادعى الألوهية قل ای وربّي هذا يوم الله و انه قد اتى و الملك صفّاً صفّاً و اخبر به الفرقان بقوله الملك يومئذ لله و انه فیهذا الحین ينطق بالحق لا اله الا انا المقتدر المتعالی الغفور الکریم قل اتقوا الله و لا تبغوا هواکم ان اتبعوا ما امرتم به من لدی الله ربّ العالمین قل تالله قد اتى الربّ و هذه آیاته اما سمعتم ما انزلناه من قبل يوم یأتی ربّک او بعض آیات ربّک فأنصفوا و لا تكوننّ من الغافلين قل انه هو الذی اخبر به منزل البیان قال و قوله الحقّ انه لم یزل و لا یزال ينطق انی انا الله لا اله الا انا ان یا خلقی ایای فاعبدون

6 ان یا کمال انا اردنا ان نصعدهم الى ملکوت البیان و جبروت الايقان انهم تهقروا الى ان

returned to their abode in the nethermost fire. They have followed the people of the Qur'an after having rejected it, and have clung to the mention of the Caliphate and its sister after We had desired to sanctify hearts from that which had veiled and hindered them. Thus do We recount unto thee that thou mayest be among those who are possessed of understanding. Say: Nothing shall profit you this Day, though ye should cling to all the things in heaven and earth, except that ye repent and return unto God, the Mighty, the Most Praiseworthy.

- 7 O Kamal! Say: O ye that are devoid of justice! What profit did the people of the Dispensation of the Qur'an gain after being occupied with such matters for twelve hundred years, and what was their fruit? Say: Fear ye the one true God and be not of those who disbelieved in His divine proof and His evidence. This is the Word of Truth that hath shone forth from the Dayspring of the divine utterance, and after it there is naught but manifest error. Those who have never had, nor now have, any knowledge of this Cause are now claiming knowledge thereof and have arisen to lead the servants astray. Beseech ye God that He may strengthen the people of Baha to guide all men through consummate wisdom, praiseworthy character and goodly deeds, and draw them to the Source of divine bounties that they may quaff the wine of mystical knowledge and become moved to celebrate the praise of the Beloved of the world in the assemblage of creation.

- 8 O Kamal! This is the Day wherein sanctified souls should appear adorned with the ornament of pure servitude - that is, with utmost humility and lowliness, engaging in the mention and praise of the Lord of men amongst the people. By God's life! This is the most exalted station, the most glorious station, and the most sublime station, were ye to know. And should anyone speak of aught else besides what hath been mentioned, he hath not been nor will ever be mentioned before the Throne. Your honor should regard this matter with utmost enthusiasm, attraction and endeavor, for We have previously announced in the Tablets that the heralds of Satan would appear and false claimants would arise. Say: Fear God and be not of the transgressors. Thus hath the Supreme Pen spoken by God's command, the Creator of the heavens and the Lord of Names, and hath enjoined upon thee what He hath been bidden by God, the Mighty, the Clear, the All-Wise.

- 9 Take thou the Book of God by Our command, then follow what thou hast been commanded, and be not of the heedless. Know thou the value of these days. By God! Therein hath appeared what hath never appeared from time immemorial. Behold thou the Most Exalted Horizon that thou mayest see

رجعوا الى مقرهم في اسفل الجحيم انهم قد اتبعوا اهل الفرقان بعد اعراضهم عنه و تمسكوا بذكر الخلافة و اختها بعد الذي انا اردنا ان نقدر القلوب عما حجبها و منعها كذلك نقص لك لتكون من العارفين قل لا ينفعكم اليوم شيء لو تمسكون بأسباب السموات و الأرض الا بأن تتوبوا و ترجعوا الى الله العزيز الحميد

7 ای کمال بگو ای بی انصافان آخر امت فرقان که هزار و دوست سنه باین حرفها مشغول بودند چه صرفه بردند و ثمر ایشان چه شد بگو بترسید از حق یگا و نباشید از نفوسیکه کافر شدند بحجت الهی و برهان او اینست کلمه حق که از مشرق بیان رحمانی اشراق نموده و نیست بعد از او مگر گمراهی هویدا نفوسیکه ابداً از این امر اطلاع نداشته و ندارند حال ادعای اطلاع نموده در صدد اغوای عباد افتاده اند از حق بطلبید اهل بها را مؤید فرماید تا در صدد آن باشند که جمیع ناس را بحکمت بالغه و اخلاق مرضیه و اعمال طیبه هدایت نمایند و بمبدء فیوضات الهیه کشانند تا از ریح عرفان بیاشامند و در انجمن امکان بذكر محبوب عالم ناطق گردند

8 ای کمال الیوم یوم نیست که نفوس مقدسه بطراز عبودیه صرفه ظاهر شوند یعنی بکمال خضوع و خشوع و عبودیه مابین ناس بذكر مالک ناس و ثنای او مشغول گردند لعمر الله هذا من اعلی المقام و من ابهی المقام و من اسنی المقام لو هم یعرفون و اگر نفسی بغیر آنچه ذکر شد تکلم نماید لدی العرش مذکور نبوده و نخواهد بود باید آنجناب بکمال اشتعال و اجتذاب و اجتهاد باینفقره ناظر باشند چه که در الواح قبل اخبار دادیم که منادیان شیطان پیدا شوند و مدعیان کذب ظاهر گردند قل اتقوا الله و لا تكونن من المتجاوزین كذلك نطق القلم الأعلی بأمر الله فاطر السماء و مالک الأسماء و وصاک بما امر به من لدی الله العزيز المبین الحکیم

9 خذ کتاب الله بأمر من عندنا ثم اتبع ما امرت به و لا تکن من الغافلین ان اعرف قدر تلك الأيام تالله فیها ظهر ما لا ظهر فی ازل الآزال فانظر الى الأفق الأعلی لترى قد استقر العرش و

how the Throne hath been established, and seated thereon is the Lord of Names with a sovereignty that hath encompassed all who are in the heavens and on earth. Thus hath spoken the Lord of Eternity in the Most Great Prison, and He, verily, is the All-Informed Speaker.

- 10 As to what you wrote regarding your visit to the Land of Ha, where you inhaled the sweet fragrances of the garment of the All-Merciful's love from its wise ones, upon whom be the Glory of God, this was presented at the Most Holy Court and the Greatest Scene, and their mention hath flowed from the Supreme Pen in several instances. We beseech God to grant sight unto all who dwell on earth that they may not be deprived of beholding the lights of the Countenance of the All-Glorious in this spiritual morn and luminous dawn.

- 11 Likewise, may He bestow upon all the sense of smell that they may detect the fragrance of His garment and find their way to the true Friend and the spiritual Sun. And may He grant them taste that they may take hold of the everlasting bounty and heavenly food with the hand of certitude and assurance and be sustained thereby. O My loved one! It is not known what hath befallen the world and what intoxication hath seized it. Though at all times the cry is raised and the call of the All-Merciful is elevated among all possibilities, none hath awakened from the wine of heedlessness save whom God hath willed. I beseech God, exalted be His glory, to assist your honor to act and speak in accordance with that which is His good-pleasure in this Day. Verily, He is the Omnipotent over whatsoever He willeth, and He, verily, is the All-Knowing, the Most Manifest.

- 12 In truth, Tablets were previously revealed specifically for the philosophers and were sent through Hadba, and likewise in the letter of Aqa Muhammad-Baqir, upon him be [Baha'u'llah's glory], mention was made of them and their questions were answered. We beseech God to assist them to be steadfast and to aid those who convey to them the Cause of their Lord, the Mighty, the Wondrous. You should also convey to them mention of divine favors, that they may rejoice in God's grace and heavenly gifts and engage with utmost joy and gladness in the remembrance of the Beloved of the world.

- 13 At this moment, this ephemeral one was again summoned to the Most Holy Presence. He said: "Write to Kamalu'd-Din that answers have been revealed to the questions posed by the aforementioned philosophers, and this was due to divine grace

استوی علیه مالک الأسماء بسلطان احاط من في السموات والأرض كذلك نطق مالک القدم في السجن الأعظم وأنه هو الناطق الخبير انتهى

10 اینکه مرقوم داشته بودید که توجه به ارض هاء نمودند و در آنجا نفحات قیص محبت رحمانی را از حکما علیهم بهاء الله و علیهم بهاء الله استشمام و استنشاق فرمودند در ساحت اقدس و منظر اکبر عرض شد و ذکر ایشان در چند مقام از قلم اعلی جاری شده از حق میطلبیم که جمیع من علی الأرض را بصر کرامت فرماید تا در این فجر روحانی و صبح نورانی از مشاهده انوار جمال ذی الجلال محروم نمانند و همچنین شامه عنایت فرماید تا کل نفحات قیص را بیابد و بدوست حقیقی و افتاب معنوی پی‌برند

11 و همچنین ذائقه عطا فرماید تا نعمت باقیه و مائده سمائیه را بید یقین و اطمینان اخذ نمایند و بان مرزوق شوند ای حبیب من معلوم نیست عالم را چه شده و چه سکری اخذ نموده مع آنکه در جمیع احوال صیحه مرتفعست و ندای رحمن بین امکان بلند احدی از سکری خمر غفلت بهوش نیامده الا من شاء الله از حق جل جلاله سائل و آملم که آنجناب را تأیید فرماید تا بآنچه رضای دوست الیوم هست عامل گردد و ناطق شود آنه هو المقتدر علی ما یشاء و انه هو المعلم المبین

12 باری مخصوص حکما الواحی از قبل نازل و از طریق حدبا ارسال شد و همچنین در مکتوب جناب آقا محمد باقر علیه ۹۶۶ [بهاء الله] ذکر ایشان و جواب سؤالات ایشان شده نستل الله ان یوفقهم علی الاستقامه و یؤید من بلغهم امر مولیهم العزیز البدیع آنجناب هم ذکر عنایات الهیه را بایشان ابلاغ نمایند تا از فضل الهی و موهبت رحمانی مسرور شوند و بکمال فرح و ابتهاج بذکر محبوب عالم مشغول گردند

13 مجدداً در این حین این فانی بساحت اقدس احضار شد فرمودند بنویس به کمال الدین سؤالاتیکه حکمای مذکوره نمودند جواب نازل و این نظر بفضل الهی بوده در باره ایشان والا

bestowed upon them. Otherwise, the Most Exalted Pen has not wished to set forth interpretations of previous utterances, or their explanation, or commentary on past events.” O Kamal, by God the Truth! Verily He has not come to interpret what was revealed before or to explain what people possess. Say: He has come from the Dayspring of eternity with hosts from the Supreme Concourse and with an utterance which none knoweth save the people of Baha, whom God hath described in His wondrous Book. Say: His eye hath appeared that thou mayest behold His most holy, most mighty, and most inaccessible Beauty, and His ear that thou mayest hearken unto His verses, at the revelation of which the necks of the proud were humbled. Say: His tongue hath appeared that He may speak that which the Point of the Bayan foretold when He said: “Verily He speaketh in all things: ‘There is no God but Me. O My creation! Worship ye Me.’” We have revealed unto thee these verses that thou mayest become aware of thy Lord’s favor and bounty which have encompassed the philosophers who have attained unto My manifest remembrance.

قلم اعلی دوست نداشته که تفسیر اذکار قبل یا تأویل آن یا شرح امورات واقعه را مذکور دارد یا کمال تالله الحقّ انه ما جاء ليفسر ما نزل من قبل او یاؤل ما عند الناس قل انه قد اتى من مشرق البقاء بجنود من الملائ الأعلی و بیان لا يعرفه الا اهل البهاء الذين وصفهم الله في كتابه البديع قل قد ظهر عينه لترى جماله الأقدس الأعزّ الأمنع و سمعه لاصغاء آياته التي ذلت عند نزولها اعناق المتكبرين قل ان لسانه قد ظهر لينطق بما اخبر به نقطة البيان و قال انه ينطق فيكلمني انه لا اله الا انا ان يا خلقی آيای فاعبدون نزلنا لك هذه الآيات لتطلع بفضل موليك و عنايته التي احاطت الحكماء الذين فازوا بذكری المبين انتهى و اينكه مرقوم داشتيد مستدعى هستم كه عنايتی در حق همگی اهل نون و اهل هاء ظاهر شود بساحت امنع اقدس عرض شد هذا ما نزل من ملكوت البيان في الجواب

- 14 O ye people of Nun, hearken unto the call of the Hidden Mystery that speaketh from the Most Great Prison and addresseth the nations, summoning them unto God, the Mighty, the All-Bountiful. O people of Naraq! The Luminary of the horizons maketh mention of you with a remembrance whose fragrance hath spread throughout all creation. Be grateful unto God and say: “Praise be unto Thee, O Lord of the world, and thanksgiving be unto Thee, O Revealer of the Tablets!” By God’s life! Through His mention your remembrance shall endure and your names shall be immortalized in the Book adorned by My Most Exalted Pen. Thus doth God single out whom He willeth through His grace. He, verily, is the Almighty, the Most Exalted, the Mighty, the All-Bounteous.

14 ان يا اهل النون ان استمعوا نداء الغيب المكنون الذي ينطق في السجن الأعظم و يخاطب الأمم و يدعوهم الى الله العزيز الوهاب يا اهل التراق يذكركم نير الآفاق بذكر انتشر عرفه في الامكان ان اشكروا الله و قولوا لك الحمد يا مولی العالم و لك الثناء يا منزل الألواح لعمر الله بذكره يبقی اذكاركم و يخلد اسمائكم في الكتاب الذي زين بقلی الأعلی كذلك يختص الله من يشاء بفضل من عنده انه هو المقتدر المتعالی العزيز المتان

- 15 O My loved ones in that place! Abandon what the people possess. Take ye hold of My Book through which the breath of God hath wafted over all else and by which all regions have been perfumed. Thus hath God honored you with His mention and His grace that ye may thank Him at all hours of the night and ends of the day. Say: Verily His Pen moveth to make mention of His loved ones, and His tongue uttereth that which they have wrought in His love and good-pleasure. To this testifieth this Tablet which hath spoken betwixt earth and heaven that there is none other God but Him, the Mighty, the All-Forgiving.

15 يا احبائي فينهاك دعوا ما عند الناس خذوا كتابي الذي به فاحت نفحة الله فيما سواه و تعطرت به الجهات كذلك شرفكم الله بذكره و فضله لتشكروه في آناء الليل و اطراف النهار قل ان قلبه يتحرك على ذكر احبائه و لسانه ينطق بما عملوا في حبه و رضائه يشهد بذلك هذا اللوح الذي نطق بين الأرض و السماء بأنه لا اله الا هو العزيز الغفار

- 16 Convey My glorification unto their faces and remind them of My days, My manifestation, My sovereignty, My power, My fragrances, My sweet savors, My kingdom and My dominion, and that which hath appeared from My Word that hath encompassed the horizons. Glory be upon the people of Baha who have fulfilled God's covenant and testament and held fast unto the Book. Then the face of Baha turneth unto those women who have believed in God, the Lord of creation. Blessed are they inasmuch as they have heard, turned towards, and set their faces toward the countenance of God, the Revealer of clear tokens.
- 16 کبر من قلبی علی وجوهم و ذکرهم بآیامی و ظهوری و سلطنتی و اقتداری و نفحاتی و فوحاتی و ملکوتی و جبروتی و ما ظهر من کلماتی الّتی احاطت الافاق البهّاء علی اهل البهّاء الذّین وفوا بعهد الله و میثاقه و تمسکوا بالکتاب ثمّ توجه وجه البهّاء الی اللّائی آمن بالله مالک الانام طوبی لمن بما سمعن و اقبلن و توجهن الی وجه الله منزل البینات
- 17 O My handmaidens! Turn with your hearts toward the Most Exalted Horizon, then drink in My name the Kawthar of My utterance, the wine of My loving-kindness, and the pure water of My bounty which hath encompassed creation. Thus doth My Most Exalted Pen make mention of you. Verily it is that through which the winds were subdued and the verses were sent down. Glory be upon you and upon every believing woman who hath believed in God, the Lord of lords.
- 17 یا امائی ان اقبلن بقلوبکن الی الأفق الأعلى ثمّ اشربن باسمی کوثر بیانی و ریحی عنایتی و سلسبیل فضلی الّذی احاط الابداع کذلک یدرکن قلبی الأعلى انه هو الذّی به سخرت الاریاح و نزلت الآیات البهّاء علیکن و علی کل مؤمنة امنت بالله ربّ الارباب انتهی
- 18 That which is incumbent upon you and all the friends of God in this day is steadfastness and arising to serve the Cause. You must, God willing, at all times educate the people of possibility through prescribed means and summon them to the Most Exalted Horizon. A hundred thousand paradises, blessings and gardens await those souls who have recognized the Day of God and acted according to its requirements, which have been and shall ever be steadfastness in the Divine Word. Say: O friends of Truth! God, exalted be His glory, declareth: Ye must be so enkindled by the wine of the loving-kindness of the Beloved of the worlds that its heat shall influence human souls and draw them all to the court of oneness. The manifestations of falsehood and dawning-places of error exist; ye must at all times take refuge in the Lord of possibility that ye may remain protected from the whisperings of the sources of evil suggestion.
- 18 آنچه الیوم بر آتجناب و دوستان الهی کلاً و طراً لازمست استقامت و قیام بر خدمت امر است باید انشاءالله در کلّ احیان اهل امکانرا باسباب مقدّمه تربیت نمود و باقی اعلی دعوت نمود صدهزار طوبی و نعم و جنان از برای نفوسیکه یوم الله را ادراک نمودند و بشراط آن عمل نمودند و آن استقامت بر کلمه الهیه بوده و خواهد بود بگوئید ای دوستان حقّ حقّ جلّ جلاله میفرماید باید از ریح عنایت محبوب عالمیان بشانی مشتعل باشید که حرارت آن در انفس بشریه اثر نماید و کل را بشرط احدیه کشاند مظاهر جعلیه و مشارق کذبیّه موجودند باید در کلّ احیان سلطان امکان پناه برید تا از وسوس مطالع خناسیه محفوظ مانید انتهی
- 19 Glorified be God! In this letter thou hast been blessed several times with mention of the Beloved. By God, besides Whom there is none other God, were we to render thanks night and day, we would never fulfill the right of this bounty. Not only was a Tablet revealed and bestowed from the heaven of divine will, but divine verses were also revealed on numerous occasions. All things testify that His grace hath preceded all who are in the heavens and on earth. All the names that were in the book of that honored one and of Aqa Muhammad-Baqir, upon him be Baha'u'llah, were presented before the Throne, and for each one specifically there were revealed and sent from the
- 19 سبحان الله در این مکتوب چند کوه بذكر محبوب فائز شدید والله الذّی لا اله الا هو شبّ و روزاگر شاکر شویم از ادای حقّ این فضل البته بر نخواهیم آمد هم لوح از سماء مشیت نازل و مرحمت شد و هم آیات الهیه در مواقع عدیده نازل یشهد کلّشیء بأنّ فضله سبق من فی السموات و الأرض جمیع اسامی آنچه در کتاب آتجناب و جناب آقا محمد باقر علیه ۹۶۶ بود لدی العرش عرض شد و مخصوص هر یک از سماء عنایت آیات

heaven of loving-kindness wondrous and exalted verses. God willing, they will attain unto them. Praise be to God that all were mentioned in the Most Great Prison before the throne of the All-Merciful and were blessed with countless favors. His is the praise and the bounty, and His is the gratitude and grace.

- 20 And mention was made of thy kinsmen in the Most Holy Court. He said: "O Kamal! The Light hath been honored and hath attained unto the Most Great Luminary when He shone forth from the horizon of Iraq amidst the peoples. Blessed are the people of the world who have been honored and have attained, and woe unto the heedless. Blessed is thy son who hath drunk the wine of reunion time and again, cup after cup, and from the ocean of attainment, again and again, goblet after goblet. Verily thy Lord is the Ancient Bestower. And We make mention of thy other son who hath attained unto that which shall cause his remembrance and thy remembrance to endure throughout the dominion of the Kingdom. Verily thy Lord is the One, the All-Informed. And the glory be upon him and upon him and upon them both from among thy progeny and upon their mother who hath attained and turned and arrived at the spot of Paradise and heard the call of God, the Lord of the worlds."

- 21 O Kamal! God willing, mayest thou be blessed by divine bounty and be sustained by the outpourings of the All-Merciful. Gladden all the friends in that land, both men and women, with the sweet savors of the mention of the Beloved, and convey to the Distinguished Lady wondrous and exalted greetings from the Wronged One, and say: "God willing, the All-Merciful, thou shouldst at all times and moments be engaged in the mention of the Beloved of the worlds with utmost sanctity and detachment, and hold fast to the cord of His loving-kindness. Praise be to God that thou didst arrive at the shore of the sea and didst drink from the Kawthar of attainment and didst hear the call of Truth, and besides that thou wert blessed repeatedly with His mention. These infinite bounties should not vanish from thy sight, and thou shouldst hold fast and cling to and be engaged in that which is befitting this day and worthy of the days of the Beloved."

- 22 The glory be upon thee and upon her who was named with the letters B and Y (Aqa Baygum), and verily she is among those who heard the call of the Wronged One in His noble station. Beseech God's loving-kindness that He may bestow upon all the women of that land a portion from the Kawthar of eternity, that all may become detached with utmost sanctity and purity from all who dwell within the realm of possibility, and with radiant faces and illumined hearts may turn toward

بدیعه منیعہ نازل و ارسال شد انشاء الله بآن
فائز شوند الحمد لله جميع در سجن اعظم تلقاء
عرش رحمانی مذکور آمدند و بالطاف لاتخصی
فائز گشتند له الحمد و المنّة و له الشکر و الافضال

20 و ذکر منتسبین آنجناب در ساحت اقدس عرض
شد فرمودند یا کمال انّ النور تشرف و فاز بالتیر
الأعظم اذ اشرق من افق العراق بین الأمم طوبی
لأهل العالم الذین تشرفوا و فازوا و ویل للغافلین
طوبی لابنک انه شرب نحر الوصال مرّة بعد مرّة
و كأساً بعد كأس و من بحر اللقاء کرّة بعد کرّة
و کوباً بعد کوب انّ ربک هو الفضل القدیم
و نذکر ابنک الآخر الذی فاز بما یبقی به ذکره و
ذکرک بدوام الملک و الملکوت انّ ربک هو
الفرد الخبیر و البهاء علیه و علیه و علی دونهما من
ذریّتک و علی امهم الّتی فازت و اقبلت و وردت
بقعة الفردوس و سمعت نداء الله ربّ العالمین

21 ای کمال انشاء الله بعنايت الهی فائز باشی و
بفیوضات رحمانی مرزوق جمیع دوستان آن
ارض را از ذکور و اناث بنفحات ذکر محبوب
مسرور نمائید و خاتون جهانرا از قبل مظلوم
تکبیر بدیع منبع برسانید و بگوئید انشاء الله
الرحمن باید در کلّ اوان و احیان بکمال تقدیس
و تنزیه بذكر محبوب عالمیان مشغول باشید و بحبل
عنایتش متمسک الحمد لله بشاطی بحر وارد
شدی و از کوثر لقا آشامیدی و ندای حق را
شنیدی و من دون آن مکرراً بذکرش فائز شدی
باید این عنایات لانهایه از نظرت محو نشود و
بآنچه الیوم سزاوار است و لایق ایام محبوبست
بآن متمسک و متشبّث و مشغول باشی

22 البهاء علیک و علی الّتی سمیت بالباء و الیاء (آقا
بیگم) و انها من الّاتی سمعت نداء المظلوم فی
مقامه الکریم از حق عنایت بخواید تا جمیع نساء
آن دیار را از کوثر بقا نصیب عطا فرماید تا کل
بکمال تقدیس و تنزیه از من فی الامکان منقطع
شوند و با وجوه بیضا و قلوب نوراً بافق اعلی

the highest horizon. The command is in God's hand - He giveth to whomsoever He willeth whatsoever He desireth. Verily He is the One, the Bountiful.

متوجه گردند الأمر بيد الله يعطى لمن يشاء ما اراد انه هو الفرد الكريم

- 23 O Most Exalted Pen! Make mention of him who hath been named Mahmud, who hath drunk the choice wine of the love of his Lord, the All-Loving, and turned unto God, the Almighty, the Self-Subsisting. We have made mention of him, and do mention him as a token of Our grace, for verily I am the All-Knowing, the Mighty, the Best-Beloved. Rejoice thou in My remembrance of thee. By God! Through it the Most Great Ocean hath surged, and all who dwell in the world have proclaimed that there is none other God but Him, the Mighty, the All-Loving. Make mention, on My behalf, of My loved ones who have drunk the wine of steadfastness in My days, who have clung to My robe, who have cast aside all else besides Me, who have soared in the atmosphere of My nearness, who have been nourished by the fruits of the Tree of My knowledge, and who have been illumined by the Luminary that hath shone forth from the horizon of My tender mercy. By the life of God! They are the people of Baha, whom the Supreme Pen hath mentioned in Its Preserved Book. Say: Blessed are ye, and glad tidings be unto you, for ye have attained, and have tasted, and have turned towards God, and have hearkened to the call of the Wronged One from this forbidden place. The glory be upon thee and upon them that have believed in God, the Mighty, the All-Forgiving.

23 ان يا قلم الأعلى ان اذكر من سمى بالمحمود الذى شرب رحيق محبة ربه الودود و اقبل الى الله المهيم القيوم انا ذكرناه ونذكره فضلاً من عندنا و انا المختار العزيز المحبوب ان افرح بذكرى اياك تالله به ما ج البحر الأعظم و نطق من فى العالم انه لا اله الا هو العزيز الودود ان اذكر من قبل احيائي الذين شربوا رحيق الاستقامة فى ايامى و تمسكوا بذيل و نبذوا سوائى و طاروا فيهواء قربى و رزقوا من اثمار سدرة عرفانى و استضاءوا من النور المشرق من افق عنايتى لعمر الله انهم اهل البهاء الذين ذكرهم قلبى الأعلى فى كتابه المسطور قل طوبى لكم و بشرى لكم بما فزتم و لذتم و اقبلتم و سمعتم نداء المظلوم من هذا المقام الممنوع البهاء عليك و على الذين آمنوا بالله العزيز الغفور انتهى

- 24 After the dawning of the Sun of divine favor and the manifestation of the grace of the eternal Sovereign, what else can this servant mention that would be worthy of utterance or acceptable in the presence of the friends? Yet the fire of love moveth one to action, such that neither pen can cease from writing nor tongue from mentioning. Were one to speak unceasingly, night and day, in praise of but a single leaf among the leaves of a tree that hath grown in the courtyard of one of the friends who is adorned with the robe of steadfastness, it would still seem insufficient, nay rather, as nothing.

24 ديگر اين عبد بعد از اشراق شمس عنايت الهى و ظهور مكرمت سلطان لايزالى چه عرض نمايد كه قابل ذكر باشد و يا در ساحت دوستان مقبول افتد ولكن اشتعال محبت انسان را متحرک دارد چنانچه قلم از تحرير و لسان از ذكر سير نشده و نميشود اگر من غير تعطيل در ليالى و ايام بذكر ورقهئى از اوراق شجرهئى كه در ساحت يكى از دوستان كه بجلعت استقامت مزينست روئيده ناطق شود هراينه بنظر كم ميايد بل معدوم و مفقود

- 25 Finally, convey my greetings of pure devotion and self-effacement, and my praise and salutations, to all who have spoken in remembrance of the Beloved and believed in the Object of all desire. I hope that each one may drink, cup after cup, from the life-giving waters of the love of the Lord of all possibilities, in spite of those who have denied, turned away, and objected until they disbelieved in God, the Powerful, the All-Knowing, the All-Wise.

25 عرض آخر آنكه خدمت جميع من نطق بذكر المحبوب و آمن بالمقصود عرض خلوص و فنا و ذكر و ثنائى اين خادم را برسانيد انشاء الله اميدوارم كه هريك بحر بحر از كوثر حيوان محبت مالك امكان بنوشند و بياشامند رغماً للذين انكروا و اعرضوا و اعترضوا الى ان كفروا بالله المقدر العليم الحكيم

- 26 Let them take the trouble to make a clear copy of this letter, and after comparing and reviewing it, send it to the Land of Ha. The glory be upon you and upon those who are with you. سواد این مکتوب را بخط واضح زحمت کشیده بنویسند و بعد از مطابقت و مقابله به ارض هاء بفرستند البهاء علیکم و علی من معکم
- 27 The servant 14 Ramadan 1295 خادم فی ۱۴ رمضان سنة ۱۲۹۵

BLIB_Or11097#053, NLAI_BH4.152-164,
MAS8.151bx, MAS8.155x

BH01111

To: Muhammad Mustafa Baghdadi

Date: 1295-09-04 [1878-Sep-1]

- 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 hath illumined the horizon of the world with the Sun of His Most Great Name, and hath commanded all to be trustworthy and faithful, and to that whereby His Cause may be exalted amongst the peoples. Among men are those who have turned to the Supreme Horizon and acted according to that which was commanded by God, the Lord of Names; among them are those who have halted in perplexity; and among them are those who have turned away and committed that which hath caused the Concourse on High and the dwellers of the Cities of Names to lament, until matters reached such a pass that, by God, the sun of trustworthiness hath been darkened among creatures and the moon of faithfulness hath been eclipsed among men. Blessed, blessed, then joy be to him who hath been faithful to God's Covenant and His Testament, and hath acted in such wise as to exalt the Cause of God above all else. And woe betide him who hath been overcome by his passions and hath committed that which is forbidden in the Book of God, the Almighty, the Most Exalted, the Most High, the Most Great. الحمد لله الذي نور افق العالم بشمس اسمه الأعظم وامر الكل بالأمانة والوفاء وما يرتفع به امره بين ملائكة الانشاء من الناس من توجه الى الأفق الأعلى وعمل بما امر به من لدى الله مالک الأسماء ومنهم من توقف متحيراً ومنهم من اعرض واركب ما ناح به الملائكة الأعلى وسكان مدائن الأسماء الى ان بلغ الأمر الى مقام تالله قد كسفت شمس الأمانة بين البرية وخسف قمر الوفاء بين الوري طوبى طوبى ثم نعيماً لمن وفى بميثاق الله وعهده وعمل بما ارتفع به امر الله فيما سواه ويل لمن غلبته أهوائه واركب ما نهى عنه في كتاب الله المتقدر المتعالى العلي العظيم
- 3 I have received your letter and learned of your love for God and service to His Cause. After gaining this knowledge and understanding, I approached the Most Exalted Presence until I stood before His countenance and presented what you had mentioned. Thereupon the tongue of the Beloved uttered that which was a remedy for the world's ills and healing for whosoever desireth his Ancient Lord. We beseech God to assist you in your current endeavors and aid you in that which He loveth قد فزت بكتابكم وعرفت ما انتم عليه في حب الله وخدمة امره وبعد عرفاني واطلاعي قصدت المنظر الأعلى الى ان وقفت تلقاء الوجه وعرضت ما ذكرتوه اذا نطق لسان المحبوب بما كان دريافاً لأمراض العالم وشفاء لمن اراد مولاه القديم نسئل الله بأن يوفق حضرتكم على ما انتم عليه و

and is pleased with. Verily, He is the Protector of the sincere ones and the Answerer of the prayers of the supplicants.

- 4 My soul be a sacrifice for your love! God knoweth, and all else bear witness, that this servant loveth to hear at all times that which your tongue uttereth in remembrance of my Beloved and your Beloved. My ear is ever attentive to your address, for through it my breast is dilated, my frame is stirred, and my heart is gladdened. Should my reply be delayed, this is not due to heedlessness or indifference - to this both heart and soul bear witness, and they are with you; ask them, for they are just and truthful, and it is hoped their testimony will be accepted by you. And beyond and above them is the testimony of Him Who hath spoken and speaketh the truth. He, verily, is the All-Knowing, the All-Informed.

- 5 Furthermore, regarding what you mentioned about the name Qurratu'l-'Ayn, this servant had not seen that letter nor was it presented before His countenance. After my learning of it, turning toward Him, ascending and presenting it, he was named "The Trustworthy", entitled "The Wondrous", and given the kunyah "Father of Faithfulness" in the presence of Him Whom I cannot adequately describe before the peoples who have been veiled by the veils of idle fancies and thereby been prevented from witnessing that which hath appeared, shone forth, emerged and risen from the horizon of possibility. Exalted, exalted is He! Whosoever pondereth upon the Manifestation of God and His power, and the sovereignty of God and His grandeur! Can the Pen bear to carry remembrances, or the Tablet have strength to be the bearer of mysteries? Nay, by His chosen Self! All have proven powerless, and the tongue of God hath testified to the powerlessness of all, before the creation of all, the mention of all, the description of all, and the appearance of all. He, verily, is the Almighty, the Mighty, the All-Knowing.

- 6 By thy life, at the time it was presented before the Countenance, I found the Lord of all beings to be saddened, and this was not due to any causes but out of compassion for him who was named Khidmat-'Ali. Blessed is he for having been honored by the mention of the Beloved and adorned with the loving-kindness of the Desired One. It behooveth him to strive with the utmost effort and endeavor to discharge what is due from him of the rights of the servants. Thus hath the Lord of creation decreed in the Books, the Psalms, the Scriptures and the Tablets.

- 7 I know not, O My beloved, whether the world hath been perfumed by the fragrance of the Beloved or hath been deprived

يُرِيدُكُمْ عَلَى مَا يَحِبُّ وَيَرْضَى أَنَّهُ مَوْلَى الْمُخْلِصِينَ وَ
مُجِيبَ دَعْوَةِ السَّائِلِينَ

4 نَفْسِي لِحُبِّكُمْ الْفِدَاءَ اللَّهُ يَعْلَمُ وَمَا سِوَاهُ يَشْهَدُ بِأَنَّ
الْخَادِمَ يَحِبُّ أَنْ يَسْمَعَ فِي كُلِّ حِينٍ مَا يَتَكَلَّمُ بِهِ
لِسَانُ حَضْرَتِكُمْ فِي ذِكْرِ مَحْبُوبِي وَمَحْبُوبِكُمْ وَ
أَذِنِي فِي كُلِّ الْأَحْوَالِ مُتَرَصِّدَةً لِحُطَابِ جَنَابِكُمْ
لَأَنَّ بِهِ يَنْبَسِطُ صَدْرِي وَيَهْتَزُّ جَسْمِي وَجَسَدِي
وَيَسْتَفْرَحُ قَلْبِي وَلَوْ يَتَأَخَّرُ مِنْ عِنْدِي الْجَوَابُ
هَذَا لَيْسَ مِنْ غَفْلَتِي وَعَدَمِ مَبَالَاغِي يَشْهَدُ بِذَلِكَ
الْقَلْبُ وَالْفُؤَادُ وَأَنْهُمَا عِنْدَكُمْ فَاسْتَلْهُمَا وَهُمَا
عَادِلَانِ صَادِقَانِ وَيُرْجَى قَبُولُ شَهَادَتِهِمَا عِنْدَ
حَضْرَتِكُمْ وَعَنْ وَرَائِهِمَا وَفَوْقَهُمَا شَهَادَةُ مَنْ
نَطَقَ وَيَنْطِقُ بِالْحَقِّ أَنَّهُ هُوَ الْعَالَمُ الْخَبِيرُ

5 وَبَعْدَ مَا ذَكَرْتُمُوهُ فِي اسْمِ قُرَّةِ الْأَعْيُنِ أَنَّ الْخَادِمَ مَا
أَطَّلَعَ بِذَلِكَ الْمَكْتُوبِ وَمَا عَرَضَ لَدَى الْوَجْهِ
وَبَعْدَ أَطْلَاعِي وَتَوَجُّعِي وَصُعُودِي وَعَرْضِي
سَمِّي بِالْأَمِينِ وَلَقَّبَ بِالْبَدِيعِ وَكُنِّي بِأَبَوِ الْوَفَاءِ فِي
مَحْضَرٍ مِنْ لَا أَقْدِرُ أَنْ أَصِفَهُ حَقَّ الْوَصْفِ بَيْنَ
مَلَأِ الْإِنْسَاءِ الَّذِينَ احْتَجَبُوا بِحِجَابِ الْأَوْهَامِ وَ
بَهَا مَنَعُوا عَنْ مَشَاهِدَةِ مَا ظَهَرَ وَاشْرَقَ وَبَرَزَ وَ
اسْتَشْرَقَ مِنْ أَفْقِ الْإِمْكَانِ تَعَالَى تَعَالَى مَنْ تَفَكَّرَ فِي
ظُهُورِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَنَةِ اللَّهِ وَعَظَمَتِهِ هَلِ الْقَلَمُ
يَقْدِرُ أَنْ يَحْمِلَ الْأَذْكَارَ أَوْ اللَّوْحَ يَقْتَدِرُ أَنْ يَكُونَ
حَامِلَ الْأَسْرَارِ لَا وَنَفْسُهُ الْمُخْتَارُ قَدْ عَجَزَ الْكَلِّ وَ
شَهِدَ بِعِجْزِ الْكَلِّ لِسَانُ اللَّهِ قَبْلَ خَلْقِ الْكَلِّ وَذَكَرَ
الْكَلِّ وَوَصَفَ الْكَلِّ وَظَهَرَ الْكَلِّ أَنَّهُ هُوَ الْمُقْتَدِرُ
الْعَزِيزُ الْعَلَامُ وَمَا ذَكَرْتُمْ فِي الدَّرُوشِ

6 لِعَمْرِكَ حِينَ الَّذِي عَرَضْتَ لَدَى الْوَجْهِ وَجَدْتَ
مَوْلَى الْعِبَادِ مُحْزُوناً وَهَذَا لَمْ يَكُنْ بِالْأَسْبَابِ بَلِ
شَفَقَةً لِمَنْ سَمِّيَ بِخِدْمَتِ عَلِيِّ طُوبَى لَهُ بِمَا تَشَرَّفَ بِذِكْرِ
الْمَحْبُوبِ وَتَزِينِ بَعْنَايَةِ الْمَقْصُودِ وَلَهُ أَنْ يَسْعَى بِكَمَالِ
الْجُهْدِ وَالْإِجْتِهَادِ لِيُؤَدِّيَ مَا عَلَيْهِ مِنْ حَقُوقِ الْعِبَادِ
هَذَا مَا حَكَمَ بِهِ مَالِكُ الْإِيْيَادِ فِي الْكُتُبِ وَالزُّبُرِ
وَالصَّحَافِ وَالْأَلْوَاكِ

thereof, and whether the heaven hath recognized the Sun shining from its horizon or remaineth heedless and bare, and whether the earth hath recognized the honor of His footsteps upon it or remaineth ignorant and negligent, and whether the trees have become aware of the breezes of reunion wafting upon them or remain veiled behind the veils. Yet I observe the air to be of utmost delicacy and gentleness, and the light as though it hath acquired radiance from the face of Him unto Whom all things turn. Blessed is he who hath turned unto, clung to, sought after and held fast unto God, the Lord of Names and Creator of heaven. At times the Spirit turneth toward the mountains and saith: I perceive from thee the fragrances of the Beloved, as though He had passed over thee - hast thou recognized this or art thou among the heedless? And at times it wandereth through the dwellings and saith: I perceive from thee the sweet savors of the Manifestation - hast thou known this or art thou among the veiled ones? By thy life, O My beloved, the Pen hath taken from Me its reins and moveth, and I know not toward which direction it turneth - toward the hilltops or the branches, or toward the deserts and wilderness. He verily knoweth best what moveth upon the earth or ascendeth into the air, and He is in truth the All-Knowing, the All-Informed. In all circumstances, I beseech Him, exalted be He, to grant him success and assistance, and to open before his face a door whereby his affairs and the affairs of those who have believed in God, the Single One, the All-Informed, may be set right.

- 8 As to what ye mentioned concerning Haji 'Abbas, upon him be the glory of his Lord, We beseech God to send down upon him a blessing from His presence and to protect him from all that He abhorreth. The servant conveyeth his greetings to him and to the loved ones of God in that place. His teaching work hath been entrusted to your care and kindness. Glory be upon you and upon your household, and may he present himself before you and receive from you that which shall profit him in the Cause of God, your Creator and the Creator of all worlds. And praise be to God, the Lord of the worlds.

- 9 The servant, 4 Ramadan 1295

7 لم ادر يا محبوبى هل تعطّر العالم من عرف المحبوب او منع عنه و هل عرفت السماء بالشمس المشرقة من افقها ام هي غافلة عارية و هل الأرض عرفت بتشرفها بأثر قدميه ام هي كانت جاهلة غافلة و هل الأشجار اطلعت بما هبت عليها من نسائم الوصال ام هي كانت مستورة تحت الحجابات ولكن ارى الهواء في غاية الرقة و اللطافة و الضياء كأنه اقتبس نوراً من وجهه من توجّهت اليه الأشياء طوبى لمن توجه و تمسك و توسل و تشبّث بالله مالِك الأسماء و فاطر السماء و مرّة يرى أنّ الروح يتوجّه الى الجبال و يقول اجد منك روايح المحبوب كأنه مرّ عليك هل عرفت ام كنت من الغافلين و مرّة يطوف الديار و يقول انّى اجد منك نفحات الظهور هل علمت ام كنت من المحتجبين لعمرك يا حبيبي قد اخذ القلم عنى زمامه و تحرّك و لم اعرف الى اى جهة توجه الى الأقاليم او الأفنان او الى الصحارى و البرارى أنّه هو اعلم بما يتحرّك في الأرض او يتصاعد الى الهواء و أنّه لهو العليم الخبير و على كل الأحوال اسئله تعالى بأن يوفقه و يؤيّده و يفتح على وجهه باباً يصلح به امره و امور الذين آمنوا بالله الفرد الخبير

8 و ما ذكرتم في حاجى عباس عليه بهاء ربّه نسئل الله بأن ينزل عليه بركة من عنده و يحفظه عن كلّ ما يكرهه و يكبر الخادم على وجهه و وجوه احبائه الله فيهنالك و تبليغه قد علق بعنايتكم و الطافكم و البهاء عليكم و على اهل بيتكم و يحضر بين يديكم و يتلقّى منكم ما ينفعه في امر الله موجدكم و موجد العالمين و الحمد لله ربّ العالمين

- 9 خادِم ٤ رمضان المبارك سنه ١٢٩٥

BLIB_Or15727a.025

BH00091

*Lawh-i-Haji Mirza Kamalu'd-Din**To: Hasan Aqa et al., in Naraq**Date: 1295-09-14 [1878-Sep-11]*

- 1 He is the Most Great, the Most Holy, the All-Powerful, the Most Exalted, the Most Glorious!
- 2 Praise be to God Who is unique in His might and peerless in His grandeur, Who uttered the Word amongst all created things whereupon the mountains were moved, the heaven of the vain imaginings of the people of error was cleft asunder, the earth of idle fancies was made to sink, and the sun of certitude shone forth on the appointed day. Exalted is He Who hath appeared and caused to appear, Who hath spoken and caused to speak. He is indeed the One through Whom the gate of the Divine Presence was opened and the ocean of reunion surged in the kingdom of creation. Say: He is indeed the One established upon the Most Great Throne, Who judgeth with pure truth and calleth mankind unto God. Blessed is he who is attracted by the call of the Lord, who turneth unto Him, detached from all else, who taketh the choice wine of immortality from the hands of the people of Baha and drinketh it in the name of God, the Creator of heaven. The Concourse on High, even the dwellers of the cities of names, circle round him. And shame upon him who casteth the Lord behind his back, who followeth the vain imaginings of men, and turneth away from the Supreme Horizon. He is of those from whom the denizens of the fire dissociate themselves - they who denied the All-Merciful when the horizon of utterance was illumined with the sun of the remembrance of God, the Powerful, the Most Exalted, the Great.
- 3 Praise be to God Who hath made known unto him who turned unto Him that which lay concealed within the pavilion of His protection, and aided him to turn towards this Horizon wherefrom the Tongue of Grandeur hath spoken. By God! The appointed time hath passed, and the Promised One hath appeared with a sovereignty that neither the veils of glory nor the ranks of men who have clung to their desires and denied God, the One, the Single, the All-Knowing, the All-Informed, can withstand.
- 4 And further: thy letter reached this evanescent servant. I took it, opened it, and found therein the fragrance of thy sincerity towards God, thy turning unto His horizon, and thy standing firm in the service of His Cause, His remembrance and

1 هو الأعظم الأقدس المقتر العلى الأبهى

2 الحمد لله الذى توحّد بالعرّة وتفرّد بالعظمة ونطق بالكلمة بين البرية اذا مرّت الجبال وانشقّت سماء اوهام اهل الضلال وخسفت اراضى الظنون و اشرق نير اليقين فى يوم معلوم تعالى من ظهر و اظهر ونطق وانطق انه هو الذى به فتح باب اللقاء و ماج بحر الوصال فى ملكوت الانشاء قل انه هو المستقر على العرش الأعظم و يحكم بالحق الخالص و يدع الخلق الى الله طوبى لمن انجذب من نداء الربّ و توجه اليه منقطعاً عن دونه و اخذ رحيق البقاء من ايدى اهل البهاء و شرب باسم الله فاطر السماء انه من الملاى الأعلى يطوفنه اهل مدائن الاسماء و سخطاً لمن نبذ الله عن ورائه و اتبع اوهام الورى و اعرض عن الأفق الأعلى انه ممن يتبرأ منه اهل النار و هم الذين كفروا بالرّحمن اذ انار افق البيان بشمس ذكر الله المقتر العلى العظيم

3 الحمد لله الذى عرّف من اقبل اليه ما كان مستوراً فى سرادق عصمته و ايده على الاقبال الى هذا الأفق الذى فيه نطق لسان العظمة تالله قد قضى الميقات و اتى الموعد بسلطان لن تمنعه سيجات الجلال و لا صفوف الرجال الذين تمسكوا بأهوائهم و كفروا بالله الفرد الواحد العليم الخبير

4 و بعد قد بلغ كتابكم الى الخادم الفانى اخذت و فتحت و وجدت منه عرف خلوصكم لله و اقبالكم الى افقه و قيامكم على خدمة امره و ذكره

His praise. When I perceived its fragrance and recognized its contents, I repaired to the Most Exalted Goal and attained the presence of the throne of our Lord, the Lord of Names, and presented what was therein before His Face. Thereupon the Tongue of Grandeur spoke that which caused the Pen to swoon. How can this evanescent one be capable of mentioning that which was uttered by the Tongue of Eternity? By the life of God! The pens of creation are powerless to recount or enumerate it, and the tongues of the world fall short of its description and praise. Blessed are ye for having attained unto the remembrance of the Beloved, by which hearts and minds have taken flight. We beseech God to assist you and aid you in that which He loveth and is pleased with, and to provide you with the wondrous, fresh, heavenly food which hath been sent down from God, the Lord of the worlds.

- 5 Praise be to the Beloved of the worlds Who hath made His friends steadfast in His Cause, from whom the fragrance of divine love is wafting and flowing. Blessed are ye for having attained on this Day of God that which most of mankind hath failed to attain. We hope that at all times ye will drink from the living waters and bestow them upon the dead in the valley of bewilderment and heedlessness, that perchance through its drops they may attain unto a wondrous and glorious life and arise to make good what they have missed. This is a Day wherein all atoms proclaim the praise of the Lord of Names and Attributes. The Truth, exalted be His praise and glorified be His station, hath testified that this Day hath no peer or likeness. In such wise, the station of those souls who have recognized it and attained unto it is evident and manifest, requiring no mention. Yet we beseech God, exalted and mighty be He, that the heedless souls who have been seized by slumber may become aware through the call of His loved ones and not remain deprived of the heavenly waters in this spiritual morn. Verily, He is the One with power over whatsoever He willeth, and He is indeed the Single, the One, the Bestower, the Bountiful.

- 6 As to what ye wrote concerning the divine philosophers and true sages who have, praise be to God, through His infinite favors turned towards the Dayspring of divine revelation and have drunk from the choice wine of the irfan of the Beloved of the worlds - all these matters were presented in detail at the Most Holy Court. The Sun of favor hath dawned upon each one, and some time ago their petitions were also forwarded through Hadba by His Honour Zaynu'l-Muqarrabin, upon him be the Most Glorious Glory of God, and were presented before His presence. A specific response was revealed from the heaven of divine will for each one and was dispatched. On behalf of this

و ثنائیه فلما وجدت عرفه و عرفت ما فيه قصدت المقصد الأعلى و حضرت لدى عرش ربنا مالک الأسماء و عرضت ما فيه تلقاء الوجه اذا نطق لسان العظمة بما انصعق منه القلم مع ذلك كيف يقدر ان يقوم هذا الفانی بذکر ما تفوه به لسان القدم لعمر الله تعجز اقلام الابداع عن ذكره و احصائه و تكل السن العالم عن بيانه و ثنائیه طوبی لكم بما فزتم بذکر المحبوب الذی طارت به الأفئدة و العقول نسأل الله بأن یوققکم و یؤیدکم علی ما یحب و یرضی و یرزقکم من المائدة البديعة الطریة السمائیة الّتی نزلت من لدى الله رب العالمین

- 5 حمد محبوب عالمیان را که دوستان را بر امرش ثابت فرمود و عرف محبت الهی از ایشان در هبوب و مرور است هنیئاً لكم بما فزتم فی يوم الله بما لا فاز به اکثر العباد امیدواریم که در کلّ احیان از کوثر حیوان بیاشامید و بر مردگان وادی حیرت و غفلت مبذول دارید که شاید از رشحات آن بحیوة بدیعہ منیعہ فائز شوند و به ما فات عنهم قیام نمایند امروز روزیست که جمیع ذرات بنای مالک اسماء و صفات ناطقند حق جل ثنائیه و عظم شأنه شهادت داده که این يوم را شبه و مثلی نبوده و نیست در این صورت شأن نفوسی که آن را ادراک نموده اند و بآن فائزند معلوم و واضحست احتیاج بذکر نیست ولکن از حق جل و عزّ میطلبیم که نفوس غافله که نوم ایشان را اخذ نموده از ندای احبای او بشعور آیند و در این صبح روحانی از کوثر رحمانی محروم نمانند انه هو المقتدر علی ما یشاء و انه هو الفرد الواحد المعطی الکریم

- 6 اینکه در باره حکمای الهی و فلاسفه حقیقی نوشته بودید که الحمد لله بعنايات لانهايه الهیه بمشرق وحی ربّانی توجه نموده اند و از رحيق عرفان محبوب عالمیان آشامیده اند جمیع این مراتب مفصلاً در ساحت اقدس عرض شد نسبت بهر یک شمس عنایت مشرق و چندی قبل هم از طرف حدبا عرایض ایشان را حضرت زین المقربین علیه من کلّ بهاء ابهاه ارسال داشتند و لدى الوجه عرض شد مخصوص هر یک از سماء مشیت الهی جواب

lowly one, convey to each of them greetings, salutations and congratulations, and say: Blessed are ye for having attained unto that which was recorded in God's scrolls and concealed in the treasury of His all-encompassing knowledge. All the appointed times, promises and signs that were in the former books have been made manifest.

نازل و ارسال گشت از قبل فانی خدمت هر یک تکبیر و سلام و تهنیت برسانید و بگوئید طوبی لکم بما فرتم بما هو المسطور فی صحف الله و المستور فی کنز علیه المحيط

- 7 In one of the Divine Tablets revealed to the new believers of Kha, these exalted words are recorded - exalted be His glory: The divine promises recorded in the Holy Books have all been fulfilled. The Law of God has flowed from Zion and the Call of God has been raised from Jerusalem. Its lands and mountains have been adorned with the effulgences of the lights of the Lord. Blessed is he who ponders on that which hath been revealed in the Books of God, the Self-Subsisting, the All-Compelling.

7 جميع ميقاتها و وعدها و علامتها که در کتب قبل بوده ظاهر شده در یکی از الواح الهیه که باحبابی جدید اهل خاء نازل شده این کلمات عالیات در آن مذکور قوله جلّ و عزّ وعدههای الهی که در کتب مقدسه مذکور است جميع ظاهر گشت شریعة الله از صهیون جاری و نداء الله از اورشلیم مرتفع و اراضی و جبال او بتجلیات انوار ربّ مزین طوبی لمن تفکر فیما نزل فی کتب الله المهیمن القیوم

- 8 O friends of God! Reflect and with attentive ears hearken unto the Word of God, that through His grace and mercy ye may drink from the pure water of steadfastness and be firm and immovable as mountains in the Cause of God. Verily the Cause is mighty, mighty, and this Day is mighty, mighty. In the Book of Isaiah it is stated: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." Should one reflect upon this verse alone, he would become aware of the greatness of the Cause and the majesty of this Day of God. And at the end of the aforementioned verse it states: "And the Lord alone shall be exalted in that day."

8 ای دوستان الهی تفکر نمائید و باذان واعیه اصغای کلمة الله کنید تا از فضل و رحمت او از زلال استقامت بیاشامید و در امر الله مثل جبل راسخ و ثابت باشید انّ الأمر عظیم عظیم و الیوم عظیم عظیم در کتاب اشعیا میفرماید ادخل الی الصخرة و اختبی فی التراب من امام هیبة الربّ و من بهاء عظمته اگر نفسی در همین آیه تفکر نماید بر عظمت امر و جلالت قدریوم الله مطلع میشود و در آخر آیه مذکوره میفرماید و یسمو الربّ وحده فی ذلک الیوم

- 9 This is the Day in which the throne of David hath been adorned by the Promised Countenance, and this is the Day the mention of which hath been recorded by the Pen of Command in all the Books. There is not a single verse but proclaimeth this Name, nor a Book but testifieth to this most evident Remembrance. Were We to mention that which hath been revealed in the Books and Scriptures concerning this Revelation, this Tablet would assume enormous proportions.

9 امروز روزیست که کرسی داود بطلعة موعود مزین شده و امروز روزیست که ذکرش در کلّ کتب از قلم امر ثبت گشته ما من آیه الا و قد تنادی بهذا الاسم و ما من کتاب الا و یشهد بهذا الذکر المبین لو نذكر ما نزل فی الکتب و الصحف فی ذکر هذا الظهور لیصیر هذا اللوح ذا حجم عظیم

- 10 Today all must be confident in the divine favors and strive with the utmost wisdom to teach the Cause, that all may be illumined by the lights of the dawn of inner meanings.

10 باید الیوم کل بعنایات الهیه مطمئن باشند و بکمال حکمت در تبلیغ امر جهد نمایند تا جميع بانوار جفر معانی منور شوند انتهى

- 11 I beseech and implore God to preserve them in His protection and care, and enable them to hearken unto His Call, for in truth whosoever attaineth unto hearing the Call of God will never stray from the path of His Cause, and will regard all cries and clamors, voices and shouts, screams and braying as mere

11 از حقّ سائل و آلم که ایشان را در حفظ و حمایت خود محفوظ دارد و باصغای ندای خود فائز نماید چه که هر نفسی اگر فی الحقیقه باستماع نداء الله فائز شود هرگز از صراط امر نلغزد و نداها و فریادها و آوازاها و ضجیجها و صریحها و

nothingness. That most of the followers of religions have not yet attained this most great bounty is due to their not having truly understood their own Book.

نهیقتها و نهیقتها جمیع را معدوم صرف شمرد اینکه تا حال اکثری از اهل ادیان باین فیض اعظم فائز نشده‌اند نظر بآنست که کتاب خود را کما هو حقّه ادراک نموده‌اند

- 12 The purpose of all divine Books is the recognition of the Dayspring of His Revelation and the Dawning-Place of His Cause. This is that most mighty matter at the mention of which most souls have been thunderstruck and bewildered. All the laws and ordinances recorded in the Books revolve around the recognition of God, for if one attaineth not unto the recognition of God, all his deeds have been and will be as scattered dust.

12 باری آنچه مقصود است از کتب الهی عرفان مطلع امر و مشرق وحی اوست و اینست امر اعظمی که اکثر نفوس از ذکر آن منصعق و مدهوش گشته‌اند آنچه احکام و اوامر که در کتب مسطور است طائف حول عرفان الله بوده و خواهد بود چه اگر کسی بعرفان حق فائز نشود جمیع اعمال او هباءً منبثاً بوده و خواهد بود

- 13 In the first chapter of the Book of Isaiah it is recorded: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, and your festivals are mere corruption. Your new moons and your feasts my soul hateth; they are a burden unto me; I am weary to bear them."

13 در فصل اول کتاب اشعیا مسطور (۱۱) خداوند میفرماید از کثرت ذبایح شما مرا چه لذت است از قربانیهای سوختنی قوچها و از چربی پروارها سیر شده‌ام و از خون گاوها و بره‌ها و تگه‌ها ملتذ نیستم (۱۲) هنگامی که جهت دیدن حضرم می‌آید کیست که این را از شما استفسار نموده است که بارگاه‌های مرا قدم زنید (۱۳) هدیه‌های باطل را زیاده به من می‌آورید بخور از برای من مکروهست غزّه‌های ماه و سبت‌ها و دعوت نمودن جماعتها را متحمل نتوانم شد و عیدهای شما محض فساد است (۱۴) غزّه‌های ماه شما و عیدهای شما را جان من بغض مینماید آنها از برای من سربار شده است و از تحمل نمودنش بیزار شده‌ام انتهی

- 14 Should any soul contemplate these aforementioned passages and inscribed verses that have been recorded from the Book of Isaiah, lifting his gaze from secondary causes to fix it upon the Prime Mover, and thereafter regard whatsoever may be manifested by Him as the true causes, cleaving fast thereunto – it would be well for those souls who have received the glad-tidings of the sages of bygone ages and the drinkers from the Kawthar of divine knowledge concerning the inhabitants dwelling in Jerusalem, to observe these passages, that they may know with certitude that God doeth whatsoever He willeth. One day He commandeth by the sacrifice of a decree, and another day He may lift that very ordinance. He shall not be asked of what He doeth, and He is the All-Knowing Questioner.

14 اگر نفسی در این عبارات مذکوره و آیات مسطوره که از کتاب اشعیا نوشته شده تفکر نماید از اسباب چشم برداشته بمسبب ناظر شود و بعد آنچه از او ظاهر شود آن را اسباب داند و بآن تمسک نماید نفوسی که اخبار حکمای مقبلین و شاربین کوثر عرفان را بنفوس ساکنه در بیت المقدس داده‌اند خوبست این عبارات را مشاهده کنند تا یقین بدانند که حق یفعل ما یشاء است یومی بقریبانی امر فرماید و یومی آن حکم را بردارد لا یسأل عما یفعل و هو السائل العلم

- 15 Behold how greatly these aforementioned passages stand at variance with that which is in the hands of this people! In truth, today is the Day whereon all these matters have been abrogated, and a new Law of God hath flowed forth from the finger of divine bounty. He it is Who is the true Zion, and in

15 مشاهده نمائید که عبارات مذکوره با آنچه در دست این طایفه است چه قدر منافات دارد باری امروز روزیست که جمیع این امور مرتفع شده و شریعة الله جدیدی از اصبع عنایت ربّانیّه

Zion and Jerusalem hath this Call been raised, and the Hill of God hath become the seat of the Throne. Blessed is the ear that hath heard, the heart that hath recognized, the sense that hath perceived, and the eye that hath seen in these days of God, the Almighty, the Powerful.

- 16 Were this servant to wish to present to the friends the allusions and references in previous Books, he would need to spend much time writing, but time is lacking, for verily the servant is engaged in a momentous task, as he writeth down that which descendeth from the heaven of the will of our Lord, the All-Knowing Revealer. Say: O masters! Today is that Day when all things have been transformed - brother hath shunned brother, father hath dissociated from son, and likewise son from father. How many friends whose bonds of fellowship were severed because of the Word of God, and how many distant ones who drew near, and how many near ones who became distant! How many thirsty ones remained bewildered in the deserts of error and perished, and how many of them made their way to the Most Great Ocean, attained unto it and drank therefrom! This is the Day wherein kinship is not observed. The souls who have accepted are both fathers and sons, for they walk on one path, drink from one wine, gaze toward one horizon, and dwell in one house. Their relationship is made firm through the Name of God. Blessed are they and those who love them.

- 17 This is the Day when the earthquakes have seized the tribes of the earth, and people are seen fallen upon the ground. They speak but have no awareness; they walk but are deprived of spirit; they have ears but are forbidden to hear; they are gathered blind, appear deaf, and are observed to be dumb. Say: This is the Day when all trees are in rapture and ecstasy, and the nightingales in melody and joy. No fresh eye remains to observe the fresh world. The eyes have grown old and lost their power, for the ophthalmia of desire hath made them sick. Otherwise, they would observe the mountains, deserts, sands, rocks, hills, plains, stars, and heavens all in rapture, longing and ecstasy. In one of the Persian utterances which hath been revealed by the Divine Pen specifically for someone, this blessed word appears: "O sons of knowledge! If the eyelid, with all its delicacy, veils the eye from beholding the world and all that is therein, consider what would befall if the veil of covetousness were to descend upon the eye of the heart!"

جاری گشته و اوست صهیون حقیقی و در صهیون و اورشلیم این ندا مرتفع گشته و کوم الله مقرر عرش واقع شده طوبی لأذن سمعت و لقلب عرف و لشم وجد و لعین رأی فی ایام الله المقتدر القدير

16 اگر این عبد بخواهد تلویحات و اشارات کتب قبل را خدمت دوستان معروض دارد مدتها باید تحریر مشغول شود و لکن فرصت مفقود چه که آن انخادم علی شغل عظیم لآنکه یحیر ما ینزل من سماء ارادة ربنا المنزل العليم بگوئید ای آقایان من امروز آن روزیست که جمیع امور در آن تغییر یافته برادر از برادر اجتناب نموده پدر از پسر تبری جسته و همچنین پسر از پدر چه مقدار از دوستان که حبل الفتشان بسبب کلمه الله از هم گسیخت و چه مقدار از نفوس بعیده که تقرّب جستند و چه مقدار از نزدیکان که دوری نمودند چه مقدار از تشنگان که در بادیه های ضلالت متحیر ماندند و هلاک شدند و چه مقدار از ایشان که قصد بحر اعظم نمودند و بآن فائز گشتند و از آن نوشیدند امروز است آن روزی که نسبت ملاحظه نمیشود نفوس مقبله هم آبآشد و هم ابناء چه که بر یک صراط مشی مینمایند و از یک ریحی نوشیده اند و بیک افق ناظرند و در یک بیت معتکف نسبتشان باسم الله محکم شده طوبی لهم و لمن احبهم

17 امروز است آن روزی که زلزل قبائل ارض را اخذ نموده و ناس صرعی بر ارض مشاهده میشوند تکلم مینمایند و لکن شعور ندارند مشی میکنند و از روح محرومند سمع دارند و لکن از اصغا ممنوع اعمی محشور شده اند و اصم ظاهر گشته اند و ابکم مشاهده میشوند بگو امروز آن روزیست که جمیع اشجار در جذب و شورند و عندلیبها در نغمه و سرور چشم تازه نیست تا عالم تازه ملاحظه کند ابصار عتیق شده و از قوت بازمانده چه که رمد هوی او را علیل ساخته و الا کوهها و صحراها و رملها و صخره ها و تپه ها و سهل ها و انجم ها و آسمانها همه را در جذب و شوق و شور ملاحظه نمایند در یکی از بیانات فارسیه که از قلم الهیه مخصوص یکی نازل شده این کلمه مبارکه است میفرماید ای پسران دانش چشم سر را پلک بآن نازکی از دیدن جهان و

آنچه در اوست پی‌بهره نماید دیگر پرده‌آز اگر بر
چشم دل فرود آید چه خواهد نمود

- 18 Say to those wise ones who have turned to God - upon them be the Glory of God - on behalf of this servant, that ye are those souls of whom Isaiah the Prophet gave tidings in the sixty-fifth chapter. For ye have drunk from the Living Waters while your companions remained deprived, and ye have attained the eternal bounty while your fellow believers were forbidden. Thus it is that in the Book of Isaiah He says: "Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

18 بحکای مقبلین علیهم بهاء الله از قول این خادم
مذکور دارید که شماست آن نفوسی که در فصل
شصت و پنجم اشعیا نبی از ایشان اخبار داده چه
که شما از کوثر حیوان آشامیدید و همسران محروم
ماندند و شما بنعمت ابدیه فائز گشتید و همکیشان
ممنوع شدند اینست که در کتاب اشعیا میفرماید
اینک بندگان من خواهند خورد و شما گرسنه
خواهید ماند و اینک بندگانم خواهند نوشید و
شما تشنه خواهید بود و اینک بندگان من مسرور
خواهند شد و شما شرمسار خواهید شد اینک
بدگانم از خوشی دل ترم خواهند نمود و شما از
کدورت قلب ناله نموده از انکسار روح واویلا
خواهید نمود انتی

- 19 Observe how He even foretold that oaths would change in that Day, as He says: "He who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

19 ملاحظه نمائید حتی اخبار داده که قسم هم
در آن یوم تغییر میکند چنانچه میفرماید و کسی
که سوگند در زمین میخورد بخدای حق سوگند
خواهند خورد زیرا تنگیهای اولین فراموش کرده
شده از نظرم مستور خواهند گردید زیرا اینک
آسمانهای جدید و زمین تازه را احداث مینمایم
و اولینها مذکور نشده بخاطر نخواهند آمد انتی

- 20 Ponder deeply on these passages. In Iraq, some said, "These people have even changed their oaths, swearing by the truth of Truth - such an oath has never been heard before." Thus did their souls beguile them in their matter, and they are a people in denial. They were heedless that whatsoever was recorded in the Books must needs be made manifest. By thy life, O thou who art mentioned before the Throne! They are deaf, they are blind, they know not, they hear not, they perceive not, they understand not, and they see not. Woe unto them and unto those who follow their vain desires! I testify that they are the lost. Most of the people of the world cling to their own desires, imagining themselves to be turning toward the truth. If the Hand of Divine Power should rend asunder one veil, they would take up other veils for themselves, whereby they remain deprived of the Lord of Names and the Creator of Heaven.

20 در این فقرات بسیار تفکر [نمائید] در عراق بعضی
میگفتند حضرات قسم را هم تغییر داده‌اند بحق
حق قسم میخورند و همچو قسم تا حال شنیده
نشده کذلک سولت لهم انفسهم امراً و هم قوم
منکرون غافل از آنکه آنچه در کتب ثبت شده باید
ظاهر شود لعمرک یا ایها المذکور لدی العرش هم
صمّاء عمیاء لا یعرفون و لا یسمعون و لا یشعرون
و لا یفقهون و لا یبصرون تبّاً لهم و لمن اتبعهم
فی اهوائهم اشهد انهم هم الخاسرون اکثری از
نفوس عالم بهواهای خود متشبث و متمسکند و
بگان خود همچو میدانند بحق ناظر و متوجهند
اگرید اقتدار الهیه جایی را خرق فرماید جبات
دیگر از برای خود اخذ نمایند و بسبب آنها از
مالک اسماء و فاطر سماء محروم مانند

- 21 All souls have been promised the Day of God and have been given the promise of the manifestation of Truth, as mentioned countless times in the Qur'an, the Bayan, and the heavenly

21 جمیع نفوس بیوم الله موعودند و بظهور حق وعده
داده شده‌اند چنانچه در فرقان و در بیان و در
کتب سماویه این فقره لاتعد و لاتحصی مذکور
و مسطور است و اینست اس کتاب و اصل آن

Books. This is the foundation of the Book and its essence. Nevertheless, none has understood this station. Rather, they have objected to the Dawning Place of Revelation and the Dayspring of Inspiration, saying that He has claimed Divinity. Yet if the Tongue of Grandeur had spoken otherwise, they should have objected, for this is the Day of God - naught can be mentioned or shall be mentioned save the Truth and Its manifestations. Fie upon them for following their desires and denying God, our Lord, the Most Merciful, the Most Compassionate.

- 22 The followers of the Qur'an, both high and low, learned and ignorant, did for twelve hundred years repeat vain and false utterances and speak words devoid of meaning. Thus from the beginning of Islam until the present time, they continually spoke of the Qa'im as dwelling in Jabulqa with his sons and wives, and that whosoever should say He would be born is a liar and calumniator, nay, an infidel. Then did God, exalted be His glory, His majesty and His power, rend asunder the veil, and all beheld and heard that He appeared from Persia and was born of a mother. Now ponder how all these divines, scholars, philosophers, men of letters and mystics were heedless of the truth, wandering in the wilderness of idle fancies - fancies which became the cause of the martyrdom of the Point of the Bayan, may the life of all else be a sacrifice unto Him.

- 23 And now certain souls who have no knowledge whatsoever and yet count themselves among the people of the Bayan are occupied with false claims of succession and spurious assertions of vicegerency, perchance to prevent the weak from recognizing the truth and to nourish them with vain and profitless imaginings. Consider now how heedless they are and how far they have strayed from the straight path. We hope that the people of Baha will attain to such a station that they will regard all these sayings and utterances as utter nothingness and absolute void, and will hold fast to the firm cord of "thy Lord shall come and the angels rank on rank" and cling to the hem of the blessed words "the Kingdom on that day shall be God's". These are they who are accounted among the people of Baha, concerning whom He saith that they dwell in the Crimson Ark. By the Sun of the horizon of the Bayan! Such vain imaginings have appeared from the direction of the false ones that man is struck with wonderment.

- 24 In brief, they who today have turned away from the Truth among the people of the Bayan are observed to be a hundred

مع ذلک احدی این مقام را ادراک ننموده بلکه بر مطلع وحی و مشرق الهام اعتراض نموده اند که دعوی الوهیت فرموده اند و حال آنکه اگر لسان عظمت بغیر این ناطق بود باید اعتراض نمایند چه که امروز یوم الله است غیر حق و تجلیاتش مذکور نبوده و نخواهد بود اف لهم بما اتبعوا هواهم و کفروا بالله ربنا الرحمن الرحیم

22 اهل فرقان از وضع و شریف و عالم و جاهل هزار و دویست سنه بکلمات سخیفه کذب و عبارات مفتریه لایغنیه ناطق و متکلم بودند چنانچه از صدر اسلام تا حین معنعن و مسلسل ذکر قائم مینمودند که در جابلقا مع ابناء و زوجات تشریف دارند و هر نفسی بگوید متولد خواهد شد کاذب و مفتری بل کافر است و بعد بر حسب ظاهر حق تعالی شأنه و تعالی عظمت و تعالی قدرته خرق حجاب فرمودند و جمیع چه دیدند و چه شنیدند که از فارس ظاهر شدند و از بطن امّ متولد گشتند حال تفکر [نمائید] که اینهمه علما و فضلا و حکما و ادبا و عرفا چگونه از مطلب حق غافل بودند و در پیدای ظنون و اوهام سالک و اوهامشان سبب و علت شهادت نقطه بیان روح ما سواه فداه شد

23 و حال هم بعضی از نفوسی که اطلاع از جائی ندارند و خود را از اهل بیان می شمردند بمفتریاتی چند بذکر وصایت مجعوله و خلافت کاذبه مشغولند که شاید ناس ضعیف را از حق منع نمایند و باوهمات لایسمنه لایغنیه تربیت کنند حال ملاحظه کنید چه مقدار غافلند و از صراط مستقیم دور مانده اند امیدواریم که اهل بها بمقامی صعود نمایند که جمیع این گفته ها و بیانات را معدوم صرف شمرد و مفقود بحت دانند بجبل محکم و جاء ربک و الملک صفّا صفّا متمسک باشند و بذیل کلمه مبارکه الملک یومئذ لله متشبث گردند این نفوس از اهل بها محسوبند که میفرماید بر سفینه همرا ساکنند قسم بآفتاب افق بیان که موهوماتی از ناحیه کذب ظاهر شده که انسان تحیر مینماید

24 باری اهل بیان که الیوم از حق معرضند صد هزار رتبه از اهل فرقان پست تر ملاحظه میشوند و

thousand degrees lower than the people of the Qur'an, and are uttering the same words which were uttered throughout twelve hundred years by this false band. All must ponder on what hath been mentioned. The wine of steadfastness is today more precious and more beloved than all else. It must be offered with the utmost wisdom that the friends may drink thereof and not stumble at the utterances of the ungodly. I beseech God to preserve all through His power and to raise His loved ones to the most exalted station, that they may behold none save Him, hear naught but His voice, and turn to none but Him. He, verily, is the Ordainer, the Answerer, the All-Knowing.

- 25 The Primal Point, may the life of all else be a sacrifice unto Him, hath spoken thus concerning the Beauty of the Ancient of Days, that He, from eternity unto eternity, declareth "Verily I am God, there is none other God but Me; O My creation, worship ye Me!" Now observe this blessed word and consider the vain imaginings of the people, even to where He saith: Let not the mention of Prophet or Successor or aught else veil you, nor deprive you from the Dawning-Place of the divine Manifestation, for He is the Hidden Mystery and the Treasured Secret. All have been created for His revelation. He hath spoken of this matter in such wise that the pen is powerless to describe it. He, verily, beareth witness unto His own Self by His own Self. He is the Speaker, the All-Knowing, the All-Informed. We beseech God to aid all to stand firm in His Cause and to be detached from all else besides Him. Verily, He is the Protector of them that are nigh unto Him, the sincere ones and the obedient.

- 26 They who were mentioned in your book - for each one separately from the heaven of the Divine Will have blessed verses been revealed. God willing, may all attain unto them and cling to the hem of His grace. Likewise, for those souls who had written petitions, for each one separately was revealed and sent a wondrous and exalted Tablet. Praise be to God that mention of all hath been made in the Most Great Scene and they have attained unto and been honored by the lights of His countenance. Upon them be the glory of God and His mercy, the loving-kindness of God and His bounty. His words, blessed and exalted be He:

- 27 O Mahmud (Aqa Mahmud Bayk)! Harken unto the call of thy Lord, the All-Loving, from this renowned Prison. Verily, there is none other God but Him, the Mighty, the Generous. Thy mention hath come before the Wronged One, and there hath been revealed for thee that which hath diffused the fragrance of the Divine Robe throughout the world. Thy Lord is indeed the All-Giving, the Merciful. He maketh mention of His loved

بکلماتی که در هزار و دویست سنه بآن ناطق بودند حال این فتنه کذب بآن ناطق باید جمیع در آنچه عرض شد تفکر نمایند رحیق استقامت الیوم اقدم و احب از کل شیء است باید بکمال حکمت ساقی آن شد تا دوستان از آن پیاشامند و بگفته های نفوس مشرکه نلغزند از حق میطلب جمیع را بید قدرت حفظ فرماید و دوستان خود را بمقام بلند اعلی کشاند تا کل جز او را نبینند و از غیر او نشنوند و بدو نش توجه نمایند آنه هو المقضی المحیب العلیم

- 25 نقطه اولی روح ما سواه فداه در ذکر جمال قدم فرموده که او لمزل و لایزال میفرماید اتنی انا الله لا اله الا انا یا خلقی ایای فاعبدون حال ملاحظه این کلمه مبارکه فرمائید و ملاحظه ظنون و اوهام عباد حتی میفرماید بذکر نبی و وصی و دون آن محتجب نشوید و از مطلع ظهور ربانی محروم نمائید چه که اوست غیب مکنون و سر مخزون جمیع از برای ظهور او خلق شده بشأنی در این مقام تکلم فرموده اند که قلم از ذکر آن عاجز است آنه یشهد لنفسه بنفسه آنه هو الناطق العلیم الخبیر نسأل الله ان یوفق الکمل علی الاستقامه علی امره و الانقطاع عما سواه آنه هو ولی المقربین و المخلصین و المطیعین

- 26 نفوسی که در کتاب آن جناب مذکور بودند مخصوص هر یک از سماء مشیت آیات مبارکه نازل انشاء الله کل بان فائز شوند و بذیل فضلش متشبث و همچنین نفوسی که عربضه داشتند مخصوص هر یک لوح بدیع منبع نازل و ارسال شد الحمد لله ذکر جمیع در منظر اکبر مذکور و بانوار وجه فائز و مشرف علیهم بهاء الله و رحمته و عنایه الله و جوده قوله تبارک و تعالی

- 27 ان یا محمود (آقا محمود بیک) ان استمع نداء ربک الودود من هذا السجن المشهود آنه لا اله الا هو العزیز الکریم قد حضر ذکرک لدی المظلوم و نزل لک ما فاح به عرف القميص بین العالم ان ربک هو المعطى الرحیم آنه یذکر احبائه فی السجن الأعظم و یدعوهم الی مقام نزل فی صحف الله

ones in the Most Great Prison and calleth them unto a station revealed in the Scriptures of God, the Lord of all worlds. Hold thou fast unto the cord of steadfastness and cling to the hem of God, the Almighty, the All-Powerful. We make mention of everyone who hath desired My presence, soared in the atmosphere of My nearness, and spoken in praise of My Beautiful Name. Say: By God! The Fountain of Life hath appeared and been circulated by the fingers of the loving-kindness of your Lord, the All-Merciful. Draw ye nigh through His Most Great Name and partake thereof in remembrance of His All-Wise Name. Thus hath the Wronged One spoken while in the midst of the heedless ones.

رَبِّ الْعَالَمِينَ تَمَسَّكَ بِالْعُرْوَةِ الْاِسْتِقَامَةِ وَتَشَبَّثَ بِذِيْلِ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ اَنَا نَذَكَرُ كُلَّ مَنْ ارَادَ وَجْهِي وَطَارَ فِي هَوَاءِ قُرْبِي وَنَطَقَ بِذِكْرِي الْجَمِيلِ قُلْ تَاللَّهِ قَدْ ظَهَرَ كَوْثَرُ الْحَيَوَانِ وَادَارَتْهُ اَنَا مَلِ عَنَابَةِ رَبِّكُمْ الرَّحْمَنُ تَقَرَّبُوا بِاسْمِهِ الْاَبْهَى وَخَذُوا ثُمَّ اشْرَبُوا بِذِكْرِهِ الْحَكِيمِ كَذَلِكَ نَطَقَ الْمَظْلُومُ اِذَا كَانَ بَيْنَ اَيْدِي الْعَافِلِينَ

- 28 O Ahmad (Aqa Ahmad Bayk)! The Lamp hath appeared when the world was wrapped in manifest darkness. Among the people are those who have seen, turned towards it and attained unto the light of the Cause. Thy Lord is indeed the All-Explaining, the All-Knowing. And among them are those who have shunned it, turned away and sought to extinguish it. Thereupon the hand of thy Lord's will, the All-Knowing, the All-Seeing, prevented them. Blessed art thou for having drawn nigh and turned towards Him when every heedless and remote one turned away. Say: O people! By God! The horizon of the world hath been illumined by the Most Great Luminary. Leave behind what ye possess and turn with enlightened hearts unto the Most Exalted Horizon, the station wherefrom hath been raised the call of God, the Lord of Names. He is indeed the All-Speaking, the All-Wise. Say: This is the Path of God amongst you. Draw ye nigh and be not of those who turn aside. Beware lest the affairs of the world hold you back from the Lord of all creation. Thus doth the Prisoner make mention of you in this manifest stronghold.

28 اَنَا يَا اَحْمَدُ (اَقَا اَحْمَدُ بَايْكَ) قَدْ ظَهَرَ الْمَصْبَاحُ اِذَا كَانَ الْعَالَمُ فِي ظُلَامٍ مُبِينٍ مِنَ النَّاسِ مَنْ رَأَى وَتَوَجَّهَ وَفَازَ بِنُورِ الْاَمْرِ اَنَّ رَبِّكَ هُوَ الْمُبَيِّنُ الْعَلِيمُ وَمِنْهُمْ مَنْ تَجَنَّبَ وَاعْرَضَ وَارَادَ اَنْ يَطْفِئَهُ اِذَا مَنَعْتَهُ يَدَ ارَادَةِ رَبِّكَ الْعَالَمِ الْبَصِيرِ طُوبَى لَكَ بِمَا تَقَرَّبْتَ وَاقْبَلْتَ اِلَيْهِ اِذَا عَارَضَ عَنْهُ كُلَّ غَافِلٍ بَعِيدٍ قُلْ يَا قَوْمَ تَاللَّهِ قَدْ لَاحَ افُقُ الْعَالَمِ مِنَ النَّبْرِ الْاَعْظَمِ دَعُوا مَا عِنْدَكُمْ وَتَوَجَّهُوا بِقُلُوبِ نُوْرَاءَ اِلَى الْاَفُقِ الْاَعْلَى الْمَقَامِ الَّذِي ارْتَفَعَ فِيهِ نَدَاءُ اللَّهِ مَالِكِ الْاَسْمَاءِ اِنَّهُ هُوَ النَّاطِقُ الْحَكِيمُ قُلْ هَذَا لَصْرَاطُ اللَّهِ بَيْنَكُمْ تَقَرَّبُوا وَلَا تَكُونُوا مِنَ الْمَعْرِضِينَ اَيَّامَكُمْ اِنْ تَمْتَنِعَكُمْ شُؤْنَاتُ الدُّنْيَا عَنْ مَالِكِ الْوَرَى كَذَلِكَ يَذْكُرُكُمُ الْمَسْجُونُ فِي هَذَا الْحَصْنِ الْمُبِينِ

- 29 O Ancient Beauty! Turn from this Most Pure Station and Most Great Scene towards him who was named Muhammad-i-Baqir and give him the glad tidings of the verses of his Lord through which the ocean of bounty hath surged and the fragrance of the Beloved hath wafted among the servants. By My life! The gate of heaven hath been opened by the key of My Most Glorious Name, and the horizon of divine knowledge hath been illumined by the Sun of the utterance of your Lord, the All-Merciful. Grieve not over anything. In all matters place your trust in God. Verily, He ordaineth what He pleaseth for whomsoever He pleaseth. There is none other God but Him, the Mighty, the All-Bestowing. He calleth betwixt earth and heaven and summoneth all unto a station which the All-Merciful hath revealed in His Tablets. Thus hath the Tongue of Antiquity spoken amongst the peoples. He is verily the Almighty, the Glorious, the All-Bountiful. Give thanks unto

29 اَنَا يَا جَمَالَ الْقَدَمِ تَوَجَّهْ مِنْ هَذَا الْمَقَامِ الْاَطْهَرِ وَالْمَنْظَرِ الْاَكْبَرِ اِلَى مَنْ سَمِيَ بِمُحَمَّدٍ قَبْلَ بَاقِرٍ (اَقَا مُحَمَّدٌ بَاقِرٌ) وَبَشَّرَهُ بَايَاتُ رَبِّهِ اَلَّتِي بِهَا مَاجَ بَحْرِ الْجُودِ وَهَاجَ عَرَفَ الْمَحْبُوبِ بَيْنَ الْعِبَادِ لِعَمَرَى قَدْ فَتَحَ بَابَ السَّمَاءِ بِمِفْتَاحِ اسْمِي الْاَبْهَى وَتَوَرَّافَقَ الْعِرْفَانُ بِشَمْسِ بَيَانِ رَبِّكُمْ الرَّحْمَنُ لَا تَحْزَنُوا مِنْ شَيْءٍ تَوَكَّلُوا فِي كُلِّ الْاُمُورِ عَلَى اللَّهِ اِنَّهُ يَقْدِرُ لِمَنْ يَشَاءُ مَا يَشَاءُ لَا اِلَهَ اِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ اِنَّهُ يَنَادِي بَيْنَ الْاَرْضِ وَالسَّمَاءِ وَيَدْعُ الْكُلَّ اِلَى مَقَامِ اَنْزَلَهُ الرَّحْمَنُ فِي الْاَلْوَحِ كَذَلِكَ نَطَقَ لِسَانُ الْقَدَمِ بَيْنَ الْاُمَمِ اِنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ اِنْ اَشْكُرَ اللَّهُ بِمَا ذَكَرْتُ مِنْ قَلْبِهِ الْاَعْلَى اِذَا كَانَ الْمَوْعُودُ مَسْجُونًا فِي اَبْعَادِ الدِّيَارِ

God for having been mentioned by His Most Exalted Pen while the Promised One was imprisoned in the most remote of lands.

- 30 O My Pen! From this forbidden place turn towards him who hath been named Nasrullah (Aqa Siyyid Nasrullah), that he may arise to serve his Lord in all things and celebrate the praise of his Lord at eventide and at dawn. O Nasrullah! Be true to thy name, that there may appear from thee that which will cause thy mention to endure throughout the eternity of God, the Lord of all men. Reflect upon God's grace and bounty, that He remembereth thee from this spot which hath been designated the Most Great Prison. Verily thy Lord is the Mighty, the All-Bestowing. Give thanks that thy name hath been honored from this spot wherein the Beloved calleth aloud with the most exalted call and guideth all to the most exalted station. Thus hath the Divine Lote-Tree spoken, and the Cock of the Throne hath crowed, when it was saddened by that which the hands of the servants had wrought.

- 31 A remembrance from Us unto him who hath turned unto God and heard His most sweet call when it was raised betwixt earth and heaven, that he may give thanks unto his Lord, the Protector, the Self-Subsisting. The Promise hath come and the Promised One hath appeared, yet the people are lost in doubts and idle fancies. Beseech God to rend asunder the veils of the world and draw them nigh unto the station which in the Qur'an hath been named the Praised Station. Blessed is he who hath found the fragrance of the Day of God and acted according to that which God, the Lord of the seen and unseen, hath commanded.

- 32 O Javad (Aqa Siyyid Javad)! We make mention of thee that thou mayest thank thy Lord and remember Him amongst His servants, that they may recognize that which hath appeared in creation and turn unto God, the Mighty, the Loving.

- 33 We make mention of him who hath been named Muhammad, that he may rejoice in the verses of his Lord and be of the thankful. Harken unto the call of God which hath been raised from the blessed white spot: "There is none other God but Me, the All-Knowing, the All-Wise." The world hath been honored by the advent of the Lord of Eternity, yet most of the people are heedless. Say: Open your eyes! By God, the Most Exalted Horizon hath been illumined and the Lord of Names hath appeared with mighty sovereignty. We counsel thee and My loved ones to manifest great steadfastness, for Satan calleth and inviteth the people to the very foundation of hell. Be steadfast in the Cause of God through His might and power. Thus doth the Pen of Command enjoin you from the presence of the Ordainer, the Ancient of Days.

30 ان يا قلبي توجه من هذا المقام الممنوع الى من سمي بنصرالله (آقا سيد نصرالله) ليقوم على خدمة مولاه فيما سواه ويذكر ربه في العشي والاشراق يا نصرالله كن مطابقاً لاسمك ليظهر منك ما يبقى به ذكرك بدوام الله مالك الرقاب تفكر في فضل الله والطافه انه يذكر في هذا المقام الذي سمي بالسجن الأعظم ان ربك هو العزيز الوهاب ان احمد بما تشرف اسمك بهذا المقام الذي فيه ينادي المحبوب بأعلى النداء ويهدي الكل الى اعلى المقام كذلك نطقت السدرة ودلع ديك العرش اذ كان محزوناً بما اكتسبت ايدي العباد

31 ذكر من لدنا لمن اقبل الى الله وسمع ندائه الأحلى اذ ارتفع بين الأرض والسماء لي شكر ربه المهيمن القيوم قد اتى الوعد وجاء الموعد ولكن القوم في الأوهام والظنون فاسأل الله بأن يخرق حجابات العالم ويقربهم الى المقام الذي سمي في الفرقان بالمقام المحمود طوبى لمن وجد عرف يوم الله و عمل بما امر به من لدى الله رب الغيب والشهود

32 ان يا جواد (آقا سيد جواد) انا ذكرناك لتشكر ربك وتذكره بين عباد الله لعل يعرف ما ظهر في الابداع ويتوجهن الى الله العزيز الودود

33 انا نذكر من سمي بمحمد ليفرح بآيات ربه ويكون من الشاكرين ان استمع نداء الله الذي ارتفع من البقعة البيضاء انه لا اله الا انا العليم الحكيم قد تشرف العالم بقدم مالك القدم ولكن القوم اكثرهم من الغافلين قل ان افتحوا ابصاركم تالله قد انار الأفق الأعلى وظهر مالك الأسماء بسلطان عظيم انا نوصيك واحبائي بالاستقامة الكبرى لأن الشيطان ينادي ويدع الناس الى اصل الجحيم ان استقيموا على امر الله بحوله وقوته كذلك يأمركم قلم الأمر من لدن أمر قديم

34 A book from Us unto him who hath heard the Call and turned unto God, the Lord of the worlds. O Hasan (Hasan Aqa)! Mention hath been made of thee before the Throne, and there have been sent down for thee these verses whereby all things have been attracted and the Dove of the Cause hath warbled upon the twigs of the Ultimate Tree. Thus doth the Wronged One make mention of thee that thou mayest be of them that remember. By God! The tongue hath been created for My remembrance, hearts for My knowledge, and eyes to behold the lights of My manifestations which have encompassed the worlds. This is the Day of God wherein every atom proclaimeth: The Worshipped One hath appeared with a sovereignty that hath encompassed those who are in the heavens and on earth. Hold fast unto the cord of God and leave those who have denied the verses of God when they were sent down in truth. Verily thy Lord is the Counsellor, the All-Informed. This is a Tablet through which the Kingdom of Utterance hath shone forth, and wherein We make mention of him who hath turned unto God, the Lord of mankind, that the attraction of his Lord's verses may seize him and render him steadfast in this Cause whereby hearts have been perturbed and feet have slipped.

35 O Muhammad-Qabli-Baqir (Aqa Mirza Muhammad)! Thou art in thy place while the Best-Beloved of the world remembereth thee from His Most Great Prison. Know thou this and give thanks unto thy Lord, the Mighty, the All-Knowing. By God! We, at all times, summon the servants unto the Most Merciful. Among them are those who have heard and responded, and those who have witnessed yet denied and followed every doubtful objector. Say: Have vain imaginings prevented you from the Lord of all days, or idle fancies from My Hidden Name? Remember, then be fair, and follow not every ignorant infidel. By God! He hath appeared with the truth, and circling round Him are the Concourse on High and those who were created from the light of their Lord, the Subduer of the winds. Thus have We made thee to hear and have answered thee through Our grace, for We are the Powerful, the All-Bountiful. O thou servant who art mentioned before the Wronged One! Read thou unto each one of My loved ones that which hath been sent down for him from the heaven of the will of his Lord, the Mighty, the Unconstrained. Remind all of God's favors and bounties, and give them the glad-tidings of this grace which hath no equal in all creation. God willing, thou shouldst, with the utmost joy and fragrance, recite the verses sent down from the heaven of the will of the Most Merciful unto each of the mentioned loved ones, that all may witness

34 کتاب من لدنا لمن سمع النداء و توجه الى الله رب العالمين ان يا حسن (حسن آقا) قد ذكر ذكرک لدى العرش و نزل لك هذه الآيات التي بها انجذبت الأشياء و تغردت حمامة الأمر على افنان سدرۃ المنتهى كذلك يذكرک المظلوم لتكون من الذاكرين تالله قد خلق اللسان لثنائي و القلوب لعرفاني و العيون لمشاهدة انوار تجلياتي التي احاطت العالمين هذا يوم الله و فيه ينادي كل ذرة قد ظهر المعبود بسلطان احاط من في السموات و الأرضين تمسك بحبل الله و دعي الذين كفروا بآيات الله اذا نزلت بالحق ان ربك هو الناصح الخبير هذا لوح لاح به ملكوت البيان و نذكر فيه من اقبل الى الله مالک الأنام ليأخذه جذب آيات ربه و يجعله مستقيماً على هذا الأمر الذي به اضطربت القلوب و زلت الأقدام

35 ان يا محمد قبل باقر (آقا ميرزا محمد) انت في محلك و محبوب العالم يذكرک في سجنه الأعظم ان اعرف ثم اشكر ربك العزيز العلام تالله انا ندع العباد في كل الأحيان الى الرحمن منهم من سمع و اجاب و منهم من شهد و انكر و اتبع كل معرض مرتاب قل أمنتكم الأوهام عن مالک الأيام او الظنون عن اسمي المكنون ان اذكروا ثم انصفوا و لا تتبعوا كل جاهل كفار تالله انه ظهر بالحق و يطوفه الملائ الأعلی و الذين خلقوا من نور ربهم مسخر الأرياح كذلك اسمعناک و اجبتناک فضلاً من لدنا و انا المقتدر الفضل انک يا ايها العبد المذكور لدى المظلوم ان اقرأ لكل واحد من احبائي ما نزل له من سماء مشية ربه المقتدر المختار و ذكر الكل بعنايات الله و الطافه و بشرهم بهذا الفضل الذي لا يعادله ما في الابداع انتهى انشاء الله بايد بکمال روح و ریحان آيات منزله از سماء مشيت رحمن را از برای هر يك از احبای مذکورہ تلاوت نمائيد تا کل شمس عنايت را مشاهده نمايند و بشکر و حمد محبوب عالم مشغول گردند

the Sun of bounty and engage in praise and thanksgiving to the Beloved of the world.

- 36 And furthermore, in the letter of the noble Haji Kamalu'd-Din, upon him be the Glory of God, the Most Glorious, Dr. Hezekiel Haim had posed two questions.

- 37 First, he mentioned that in previous Books the sacrifice of God was Isaac, while in the Qur'an this station was revealed in the name of Ishmael, meaning that the station of being God's sacrifice is recorded in the Qur'an in his name.

- 38 What he asks is the truth without doubt, but all souls must fix their gaze upon the Word that has dawned from the horizon of divine utterance, and every soul must ponder its sovereignty, its penetrating influence, its power and its all-encompassing nature. There is no doubt that these matters have been realized and established through the Word of God, and the Word of God is the overseer of all things. It is the creator of the world and the educator of the world. It is that which summons those who thirst in the valley of separation to the ocean of reunion, and it is that which illumines the darkness of ignorance with the dawn of knowledge. Consider how all people who lived in the past affirmed that Isaac was the sacrifice, and likewise the followers of the Qur'an have affirmed this station for Ishmael, even though it is clear and evident to every person of insight and understanding that, outwardly, no sacrifice actually took place, and by universal agreement, it was an animal that was sacrificed.

- 39 Now ponder what is the cause and reason that one who went to the altar of the Friend and was not sacrificed was honored with the mantle of being God's sacrifice and attained the ornament of divine acceptance. There is no doubt that it was through the Word of God that he attained this station and was honored with this most great bestowal. Therefore, the appearance, manifestation, establishment and realization of all names, things and stations depend upon and are contingent on the Word of God. Likewise, there is no doubt that the Unknowable Essence does not speak directly, for It has been and ever will be sanctified above known conditions and mentioned signs. Rather, It speaks through the tongue of Its Manifestations, just as the Torah was revealed through the tongue of Moses, and God, exalted be His glory, mentioned all the laws of that time through the tongue of Him Who conversed with God. The same is true of other Holy Books which outwardly appeared from the tongue of the Prophets and Messengers,

36 و دیگر در نامه نامی جناب حاجی کمال‌الدین علیه بهاء الله الأبهی جناب حکیم حزقیل حیم دو سؤال نموده بودند

37 اول ذکر نموده‌اند که در کتب قبل ذبیح الله حضرت اسحق بوده و در فرقان باسم حضرت اسمعیل این مقام نازل شده یعنی ذبیح اللهی باسم آن حضرت در فرقان مسطور است

38 ما سألہ حق لا ریب فیہ ولكن باید جميع نفوس ناظر یکله مشرقه از افق بیان ربانیه باشند و لکل نفس ان یتفکر فی سلطانها و نفوذها و اقتدارها و احاطتها شکی نبوده و نیست که این امور بسبب کلمه الهی محقق و ثابت شده و کلمه الله است میهن بر کل اشیاء و اوست موجد عالم و مربی عالم و اوست که تشنگان وادی فراق را بجز وصال دعوت مینماید و اوست که ظلمت نادانی را بفجر دانائی منور میفرماید ملاحظه نمائید الیوم جميع ناس که از قبل بوده‌اند تصدیق ذبیح اللهی حضرت اسحق را نموده‌اند و همچنین امت فرقان تصدیق نموده‌اند این مقام را از برای حضرت اسمعیل مع آنکه بر هر صاحب بصر و صاحب درایتی معین و واضح است که بر حسب ظاهر ذبیح واقع نشده و باتفاق کل حیوانی ذبیح شده

39 حال تفکر نمائید که سبب چیست و علت چه نفسی که بقربانگاه دوست رفته و ذبیح نشده بخلعت ذبیح اللهی مخلص و بطراز قبول فائز گشت و شکی نیست که بسبب کلمه الهیه باین مقام فائز شد و باین خلعت عظمی مشرف آمد پس مدار ظهور و بروز و اثبات و تحقق اسماء و اشیاء و مقامات جميع منوط و معلق بکلمه الهیه است و همچنین شکی نبوده و نیست که غیب منبع لایدرک بذاته تکلم میفرماید چه که مقدس از شئونات معروفه و دلالات مذکوره بوده و خواهد بود بلکه بلسان مظاهر خود تکلم میفرماید چنانچه تورا از لسان حضرت موسی جاری شد و احکام آن زمان را جمیعاً حق جلّ جلاله بلسان کلیم ذکر فرمود و همچنین سایر کتب مقدسه که بر حسب ظاهر از لسان نبیین و مرسلین ظاهر

while in all cases the Speaker and Utterer was God - exalted be His glory, universal be His bounty, mighty be His power, and great be His station. From what has been mentioned, it is established and proven that the station of being God's sacrifice was bestowed upon Isaac according to what is in previous Books through the word of Abraham, peace be upon him, and that same word appeared and became manifest in the Qur'anic Dispensation from the Dawning-Place of divine verses and the Dayspring of divine revelation regarding Ishmael.

- 40 Man must reflect upon the Self of Truth. After attaining certitude, whatsoever He ordains is beloved and acceptable, and none may say why or wherefore. This is a matter whose mysteries may not be divulged at this time, for all people are deprived of its foundation - that is to say, they have not truly comprehended the divine purpose in the revealed Books, but have contented themselves with whatever they have deduced from or heard from their divines. Should anyone transgress even slightly from these theological limitations, they pronounce him an infidel. This fact is evident to you and to all fair-minded souls. One cannot yet say to the followers of the Qur'an that the promised Qa'im has appeared contrary to their vain imaginings, for if this were said, they would arise in utter opposition, as indeed they have done. The Beloved declares: By My life! If God wished to honor those on earth with that glorious station and beloved name, He would be able to do so through a single word from His presence. He is verily the One with power over whatsoever He willeth. The conditions of creation cannot prevent Him, nor can the utterances of every heedless and remote soul. Fix your gaze upon the Most Exalted Horizon and illumine your hearts with the lights of the countenance of your Lord, the Speaking, the All-Knowing. Thus doth the Wronged One counsel you, when most of the servants have turned away from Him and every iniquitous doubter hath opposed Him.

- 41 Furthermore, for the Prophets - they who have been the Dawning-Places of divine revelation and the Daysprings of divine inspiration - there are stations which names cannot access. They are all seen as one soul, for they speak but one word and stand firm upon one cause. Blessed is he who immerseth himself in this vast ocean whose shores none hath reached, how much less its depths. This is the station of the Sun of unity and the Ocean of oneness. Should a soul ascend and soar in this holy, sublime atmosphere, he would testify to all that the All-Merciful hath revealed in the Books, and would cling to it with complete certitude and assurance. This station hath been revealed in detail by the Supreme Pen in some of the Books revealed in this Most Great Manifestation.

شده و متکلم و ناطق در کل حق جلّ جلاله و عمّ نواله و عظم اقتداره و کبر شأنه بوده از آنچه ذکر شد محقق و ثابت است که مقام ذبیح الهی از برای حضرت اسحق مطابق آنچه در کتب قبل است بقول حضرت ابراهیم علیه السلام شده و همان کلمه در کور فرقان از مطلع آیات الهی و مشرق وحی ربّانی در باره حضرت اسمعیل ظاهر و باهر و هویدا

40 باری انسان باید تفکر در نفس حق نماید بعد از اثبات آنچه بفرماید محبوب و مقبولست و بر احدی نیست که لم و بم بگوید و این مسئله است که در این اوقات ذکر اسرار آن جایز نه چه که جمیع ناس از اصل محرومند یعنی مقصود الهی را از کتب منزله کما هو حقّه ادراک ننموده اند و بقدری که از علمای خود استنباط کرده اند و یا شنیده اند بهمان مقدار کفایت نموده اند و اگر نفسی ذرهئی از آن حدود کلامیه تجاوز نماید او را تکفیر نمایند و این فقره نزد شما و جمیع منصفین ثابت و محقق است هنوز نمیتوان باهل فرقان گفت قائم موعود بر خلاف اوهمات شما ظاهر شده و اگر گفته شود بکمال عناد قیام نمایند چنانچه نمودند آن محبوب بقول لعمری لو یرید الله ان یشرف من علی الأرض بذاک المقام المحمود و الاسم المحبوب لیقدر بکلمه من عنده انه هو المقتدر علی ما یشاء لا تمنعه شؤونات الخلق و لا ما نطق به کل غافل بعید ان انظروا الی الأفق الأعلى و نوروا قلوبکم بأنوار وجه ربکم الناطق العليم کذلک یوصیکم المظلوم اذ اعرض عنه اکثر العباد و اعترض علیه کل ظالم مریب

41 و دیگر از برای انبیا یعنی آنان که مشارق وحی و مطالع الهام الهی بوده اند مقامات نیست که در آنجا اسماء را راه نبوده و نیست کل نفس واحد مشاهده میشوند چه که بکلمه واحد ناطقند و بر یک امر قائم طوبی لمن تغمس فی هذا البحر الذّآخر الذی ما بلغ احد الی ساحله و کیف غمراته این مقام شمس توحید و بحر تفرید است اگر نفسی باین هوای مقدّس لطیف صعود نماید و پرواز کند جمیع ما انزله الرحمن فی الکتب را تصدیق مینماید و بکمال ايقان و اطمینان بآن متمسک میگردد و این مقام مفضلاً از قلم اعلی

Blessed are they that are informed thereof and they that comprehend.

- 42 The second question concerns the blessed verse of the Qur'an which states, exalted be His station and His sovereignty: "And remember when Jesus, son of Mary, said: 'O Children of Israel! Lo! I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is Ahmad.' Yet when he came unto them with clear proofs, they said: 'This is mere magic.'"

- 43 Their question concerns the fact that this passage was not and is not in the Gospel, yet the Messenger of God, peace be upon Him, mentioned it in the Qur'an. Yea, this is true and we acknowledge it, but He did not say it was revealed in the Gospel. We testify that He said Jesus son of Mary spoke what the All-Merciful revealed in the Qur'an. Assuredly, whatsoever He spoke and was revealed in the Qur'an from the All-Merciful was and ever shall be the pure truth, for none but God knoweth the hidden knowledge and comprehendeth what hath occurred and shall occur in creation. God, exalted be His station, reveals and teaches to His chosen ones and His Prophets whatsoever He willeth. He is verily the All-Wise Teacher.

- 44 And this blessed verse, sent down from on high, is among those matters whereof the Most High—exalted be His station—hath apprised His Messenger. That it is not found in the Gospel doth not, and cannot, constitute proof that Christ Himself spoke not according to the purport of the aforementioned verse. For the four Gospels were written after Him: John, Luke, Mark, and Matthew—these four, after Christ, recorded such utterances of His as were present to their minds, that His companions might occupy themselves with the reading thereof and the pondering of its meaning.

- 45 Many, indeed, were the sayings of that blessed One which had been effaced from their remembrance; and many were the words He uttered to which none of these aforementioned souls gave ear. None can be acquainted with what the Messiah truly spake save Him Who sent Him, taught Him, and strengthened Him. Apart from the Most High—glorified be His Name—no one hath possessed, nor doth possess, knowledge of all the affairs of the world. He is the All-Knowing, the All-Encompassing, the Omniscient, the Omnipotent. All atoms bear witness that His knowledge hath preceded all things, and embraceth the whole of creation; and verily He is the One, the

در بعضی از کتب منزله در این ظهور اعظم نازل شده طوبی للمطالعین و للعارفین

- 42 سؤال ثانی از آیه مبارکه فرقان بوده که میفرماید قوله تعالی شأنه و تعالی سلطانه و اذ قال عیسی بن مریم یا بنی اسرائیل اتی رسول الله الیکم مصدقاً لما بین یدی من التوراة و مبشراً برسول یأتی من بعدی اسمه احمد فلما جاءهم بالبینات قالوا هذا سحر مبین انتهی

- 43 و مقصودشان از این سؤال آنکه این فقره در انجیل نبوده و نیست مع ذلک رسول الله صلوات الله علیه در فرقان ذکر فرموده اند بلی هذا حقّ نعترف به ولكن حضرت نفرموده است که در انجیل نازل شده انا ننبئ بانه قال قد تکلم عیسی بن مریم بما انزله الرحمن فی الفرقان و البته آنچه فرموده و در فرقان من لدی الرحمن نازل شده صدق محض بوده و خواهد بود چه که اطلاع بر علوم مستوره و احاطه به ما حدث و یحدث فی الابداع غیر حقّ نداشته و نخواهد داشت و حقّ تعالی شأنه باصفیا و انبیای خود آنچه را بخواهد وحی میفرماید و تعلیم میدهد انه هو المعلم الحکیم

- 44 و این آیه مبارکه منزله از اموراتیست که حقّ تعالی شأنه بر رسول خود اخبار فرموده و اینکه در انجیل نیست این دلیل بر عدم تکلم حضرت مسیح بمفاد آیه مذکوره نبوده و نیست چه که اناجیل اربعه بعد از آن حضرت نوشته شده یوحنا و لوقا و مرقس و متی این چهار نفر بعد از مسیح بیاناتی که از آن حضرت در نظرشان بود نوشتند تا اصحاب آن حضرت بقرائت آن و تفکر در آن مشغول شوند

- 45 و بسیار بیانات آن حضرت است که از نظر آنها مخو شده بود و بسیار بیانات فرموده اند که هیچیک از این نفوس مذکوره اصغاً نمودند ما اطلع بما نطق به المسيح الا من ارسله و علمه و ایده جز حقّ تعالی علمه احدی بر جمیع امور عالم نبوده و نیست اوست عالم و محیط و دانا و توانا جمیع ذرات شهادت میدهند که علم او سبقت گرفته کلّ اشیاء را و محیط است بر کلّ و انه هو الفرد الواحد المقتدر المبین العلیم الخبیر

Single, the Almighty, the Expounder, the All-Knowing, the All-Aware.

- 46 The Supreme Pen declares that God, exalted be His glory, in every Dispensation has confirmed His previously revealed Books. Thus did the Messenger of God, may the spirit of all else be sacrificed for Him, confirm the Torah and the Gospel. Likewise in this Dispensation the Qurqan and other holy books have been confirmed. However, the Torah that God has accepted comprises the very words that flowed from the tongue of Moses from God. This matter has now been briefly mentioned. Should God, exalted be His glory, will it, it shall flow in detail from the Supreme Pen hereafter.

46 قلم اعلی میفرماید حقّ جلّ جلاله در هر ظهور تصدیق کتب خود را که از قبل نازل شده نموده چنانچه رسول الله روح ما سواه فداه تصدیق تورا و انجیل را فرموده‌اند و همچنین در این ظهور تصدیق فرقان و ما دونه از کتب مقدسه شده ولکن توراتی را که حقّ قبول نموده نفس کلماتیست که از لسان کلیم من عند الله جاری شده این مقام حال مختصر ذکر شد اگر حقّ جلّ جلاله بخواهد از بعد مفصلاً از قلم اعلی جاری خواهد شد انتی

- 47 This servant, the attendant, hopes that the friends of God who have drunk from the wine of inner meanings and who dwell in that land will arise in perfect unity to love God and mention and praise Him. Unity is the mightiest pillar today - it is the cause of the exaltation, spread and elevation of God's Cause. Blessed are they who have held fast to the cord of unity and followed what they were commanded by God, the Lord of creation.

47 این عبد خادم امیدوار است که دوستان الهی که از ریح معانی نوشیده‌اند و در آن ارض ساکنند بکمال اتحاد بر محبت حق و ذکر و ثنایش قیام نمایند اتحاد رکن اعظمست الیوم او سبب اعلا و انتشار و علو امر الله است طوبی للذین تمسکوا بحبل الاتحاد و اتبعوا ما امروا به من لدی الله مالک الایجاد

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

Date: 1295-09-25 [1878-Sep-22]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified be He Who hath illumined the horizon of the world with the Day-Star of His Most Great Name, whereby all the tribes were seized with trembling and the nations were shaken, save those whom the hand of divine power did rescue. He, verily, is the Peerless, the Chosen One. He, verily, is the One through Whom the Most Exalted Pen hath spoken amidst the concourse of creation, and the Lord of Names hath testified to that which He hath testified. He, verily, is the Sovereign

1 هو الأقدس الأعظم العلیّ الأبهی

2 سبحان من انار افق العالم بنیر اسمه الأعظم الذی به اخذت الزلازل کلّ القبائل و اضطرب منه الأمم الا من انقذته ید الاقتدار و انه هو الفرد المختار و انه هو الذی به نطق القلم الاعلی بین ملاء الانشاء و شهد بما شهد مالک الاسماء انه هو السلطان الذی لا یحویه عرفان اهل الامکان و لا یطراً الیه طیور افئدة اهل الايقان قد استضعف

Whom the understanding of all who dwell within the realm of possibilities cannot comprehend, Whom the birds of the hearts of the people of certitude cannot reach. Every mighty one hath been abased before the manifestation of His power, and every powerful one rendered impotent before the revelation of His might and grandeur. The Books of Heaven have been adorned with His mention and praise, and the Preserved Tablet with His Name and sovereignty.

- 3 Were it not for Him, the All-Merciful would not have revealed the secrets of what was and what would be. Through Him the Hidden Name bore witness and the Treasured Name prostrated, and through Him the door of the Treasury was opened and the Hidden Mystery which was recorded in the Scriptures, the Psalms and the Books was revealed. He calleth aloud, saying: "O concourse of creation! The All-Merciful hath come with clear proof and evidence. Blessed is the soul that hath turned unto Him and hath attained unto the Most Great Ocean which hath flowed from the wellspring of His utterance amongst His creatures." I beseech God to aid His servants to turn toward the Most Exalted Horizon and to recognize that which is hidden from the eyes of all who dwell in creation. He, verily, is the One Who is supreme over all names. There is no God but Him, the Omnipotent, the Exalted, the All-Knowing, the All-Wise.

- 4 And further: the servant hath received thy letter and perceived from it the fragrance of thy sincerity toward God, the Lord of the worlds. When I came to know and learn and became acquainted with its contents, I turned toward the Most Exalted Horizon and drew nigh unto the Ultimate Goal, until I attained His presence and presented that which thou didst call upon our Lord and the Lord of the mystics. Thereupon the door of grace was opened and the Day-Star of the bounty of the Lord of Justice shone forth. He, exalted be His grandeur, saith: "O 'Ali-Qabli-Nabil! Blessed be thine eyes for having been honored to behold the Ancient Beauty, and thine ears for having heard His sweetest call in the land of Zawra, and thy form for having attained the presence of the Wronged One. Thus doth the Self-Subsisting remember thee in this Most Great Prison.

- 5 Moreover, blessed be thy mother who turned toward Him, attained His presence, and won that which is the object of the Books of God, the All-Knowing, the All-Informed. Blessed again and again be thy father through whom servitude unto God, the True One, was adorned. By My life! He truly attained, when he stood before the Throne, that which most of the servants have failed to attain. He is the one in whose affliction the Most Exalted Pen spoke that whereby his remembrance shall endure in the Kingdom of God, the Almighty, the

كَلَّ قُوَىٰ عِنْدَ ظُهُورِ اقْتِدَارِهِ وَاسْتَعْجَزَ كُلَّ قَادِرٍ
عِنْدَ بَرُوزِ سَطْوَتِهِ وَكَبَّرِيَّاهُ قَدْ تَزَيَّنَتْ كُتُبُ
السَّمَاءِ بِذِكْرِهِ وَثَنَائِهِ وَلَوْحُ الْحِفْظِ بِاسْمِهِ وَسُلْطَانِهِ

3 لَوْلَاهُ مَا انْزَلَ الرَّحْمَنُ اسْرَارَ مَا يَكُونُ وَمَا قَدْ كَانَ
بِهِ شَهِدَ الْأَسْمَ الْمَكْنُونِ وَسَجَدَ الْأَسْمَ الْخَزُونِ وَبِهِ
فُتِحَ بَابُ الْكَنْزِ وَطُلِعَ الْغَيْبُ الْمُسْتَوْرَ الَّذِي كَانَ
مُسْطَوْرًا فِي الصَّحْفِ وَالزَّيْرِ وَالْكِتَابِ يَنَادِي وَ
يَقُولُ يَا مَلَأَ الْأَمْكَانَ قَدْ أَتَى الرَّحْمَنُ بِالْحُجَّةِ وَالْبُرْهَانِ
طَوْبِي لِنَفْسٍ أَقْبَلَتْ وَفَازَتْ بِالْبَحْرِ الْأَعْظَمِ الَّذِي
جَرَى مِنْ مَعِينِ بَيَانِهِ بَيْنَ خَلْقِهِ أَسْأَلُ اللَّهَ بِأَنْ يُوَفِّقَ
عِبَادَهُ عَلَى الْإِقْبَالِ إِلَى الْأَفْقِ الْأَعْلَى وَاعْرِفَانِ مَا
هُوَ الْمُسْتَوْرَ مِنْ أَعْيُنِ أَهْلِ الْإِنْشَاءِ أَنَّهُ هُوَ الْفَرْدُ
الْمُهَيْمِنُ عَلَى الْأَسْمَاءِ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُتَعَالَى
الْعَلِيمُ الْحَكِيمُ

4 وَبَعْدَ قَدْ فَازَ الْخَادِمَ بِكَابِكِ وَوَجَدَ مِنْهُ عَرَفَ
خُلُوصِكَ لِلَّهِ رَبِّ الْعَالَمِينَ فَلَمَّا عَرَفْتُ وَعَلِمْتُ
وَاطَّلَعْتُ بِمَا فِيهِ تَوَجَّهْتُ إِلَى الْأَفْقِ الْأَعْلَى وَ
اسْتَقْرَبْتُ إِلَى الْغَايَةِ الْقَصْوَى إِلَى أَنْ حَضَرْتُ وَ
عَرَضْتُ مَا نَادَيْتُ بِهِ مَوْلِيَا وَمَوْلَى الْعَارِفِينَ إِذَا
فُتِحَ بَابُ الْفَضْلِ وَاشْرَقَ نَبْرُ عَطَاءِ مَالِكِ الْعَدْلِ
قَالَ جَلَّ كَبْرِيَّاهُ يَا عَلِيَّ قَبْلَ نَبِيلِ طَوْبِي لَعَيْنِكَ
بِمَا تَشَرَّفْتَ بِمُشَاهَدَةِ جَمَالِ الْقَدَمِ وَلِأَذْنِكَ بِمَا
سَمِعْتَ نِدَائِهِ الْأَحْلَى فِي أَرْضِ الزُّورَاءِ وَلِهَيْكَلِكَ
بِمَا حَضَرَ لَدَى الْمَظْلُومِ كَذَلِكَ يَذْكُرُ الْقَيُّومُ فِي
هَذَا السَّجْنِ الْمُبِينِ

5 ثُمَّ طَوْبِي لِأَمِّكَ بِمَا تَوَجَّهْتَ وَحَضَرْتَ وَفَازْتَ
بِمَا هُوَ الْمَقْصُودُ مِنْ كُتُبِ اللَّهِ الْعَلِيمِ الْخَبِيرِ طَوْبِي ثُمَّ
طَوْبِي لِأَيْمِكَ الَّذِي بِهِ تَزَيَّنَتْ الْعِبَادَةُ لِلَّهِ الْحَقِّ
لِعَمْرِي أَنَّهُ قَدْ فَازَ إِذَا قَامَ لَدَى الْعَرْشِ بِمَا لَا فَازَ بِهِ
أَكْثَرُ الْعِبَادِ وَأَنَّهُ هُوَ الَّذِي فِي مُصِيبَتِهِ نَطَقَ الْقَلَمُ
الْأَعْلَى بِمَا يَبْقَى بِهِ ذِكْرُهُ فِي مَلَكُوتِ اللَّهِ الْمُقْتَدِرِ
الْعَزِيزِ الْكَرِيمِ نَشْهَدُ أَنَّهُ خَرَجَ مِنْ بَيْتِهِ بِأَمْرِ رَبِّهِ

Exalted, the Bountiful. We bear witness that he left his home at the bidding of his Lord, detached from all else but Him, and traversed deserts, wilderness, mountains and hills until he reached the seashore and crossed it in His name until he entered the Luminous Spot and the White Land - the place which the Sinaitic Tree did circle and where he heard the call of God, the Lord of Names and Creator of Heaven. Blessed be he and whoever visiteth it through My binding command. That hath been revealed for him whereby the fragrance of the Beloved hath wafted throughout the world. Verily, thy Lord is the True Informer. Be thou thankful unto God for having made you to know Him and aided you and raised up your names among all peoples. He, verily, is the Protector of the sincere ones."

- 6 God willing, through His infinite bounty, thou shouldst at all times be joyous, and with the utmost spirit and fragrance be occupied with the remembrance of the Beloved of the worlds. Praise be to God that thou didst attain the shore of the Most Great Ocean and didst drink from the Kawthar of reunion, and wert blessed with the presence of the Beloved's countenance in days when all things shall return to nothingness. Know ye the value of this supreme bounty and preserve it as thou wouldst thy very life. O 'Ali-Qabli-Nabil! God is the All-Seeing, the All-Hearing. Whatsoever hath befallen you in His path, He hath witnessed it all and recorded it by the Most Exalted Pen in the Preserved Tablet. No grace can equal or will ever equal this grace. Look not unto the people and their ways, but rather gaze toward the Most Exalted Horizon and say: "O Lord of all names and Creator of the heavens! I have turned with my whole being unto Thee. Aid me to act as befitteth Thy days and my connection to Thy Name, the Mighty, the Wondrous."

- 7 Every thing hath and shall have its fragrance. Assuredly the fragrance of deeds performed purely for God's sake shall encompass the world, and every person possessed of smell shall perceive it. Be thou assured of thy Lord's favor and hold fast to His luminous hem. In all matters—be they goodly deeds, spiritual qualities, or praiseworthy actions—follow the example of My Most Truthful and Holy Name. He is among those souls who have in truth been adorned with the ornament of servitude unto God. It behoveth every soul to remember him as the Tongue of Grandeur hath remembered him in the kingdom of My wondrous utterance. O 'Ali-Qabli-Nabil! Harken unto that which the Glorious Lord calleth unto thee from this beautiful spot: Verily there is no God but Me, the Almighty, the Powerful. Hear what the idolaters say—they utter that which the people of the Torah, the Gospel, and the Furqan have not

منقطعاً عن دونه و قطع الصحارى و البرارى و الجبال و الأتلال الى ان ورد شاطئ البحر و مرّ عنه باسمه الى ان دخل البقعة التوراء و الأرض البيضاء المقام الذى طافه الطور السيناء و سمع نداء الله مالک الأسماء و فاطر السماء نعيماً له و لمن زاره بأمرى المبرم الحكيم قد نزل له ما فاحت به نفحة المحبوب بين العالم ان ربك لهو الخبر الأمين ان اشكر الله بما عرّفكم و أيدكم و رفع اسماءكم بين الخلق انه ولى المخلصين

6 انشاء الله بايد بفضل نامتناهى الهى در جميع احيان مسرور باشى و بكمال روح و ريحان بذكر محبوب عالميان مشغول الحمد لله بشاطى بحر اعظم وارد شدى و از كوثر وصال آشاميدى و بمشاهده وجه محبوب در اياميكه جميع اشياء بفنا راجع فائز گشتى قدر اين نعمت كبرى را بدانيد و چون جان حفظش نمائيد اى على قبل نبيل حق بصير و سميع است آنچه بر شما در سيلش وارد جميع را مشاهده نموده و در لوح محفوظ از قلم اعلى ثبت فرموده هيچ فضلى باين فضل برابرى نموده و نخواهد نمود لا تنظر الى الناس و اطوارهم ان انظر الى الأفق الأعلى و قل يا مالک الأسماء و فاطر السماء قد اقبلت بكلّى اليك ايدنى على العمل بما ينبغى لأيامك و نسبتى الى اسمك العزيز البديع

7 هر شىء را عرفى بوده و خواهد بود البته عرف عمليکه خالصاً لله ظاهر شود عالم را احاطه نمايد و هر ذى شىء آنرا بيابد ان اطمئن بفضل مولاك و تشبث بذيله المنير در جميع امور از اعمال حسنه و اخلاق روحانيه و افعال مرضيه به اسمى الأصدق المقدس اقتدا نما او از نفوسيست كه فى الحقيقة بطراز عبودية لله مزين شده ينبغى لكل نفس ان يذكره بما ذكره لسان عظمتى فى ملكوت بيانى البديع ان اى على قبل نبيل ان استمع ما يناديك به الربّ الجليل من هذا المقام الجليل انه لا اله الا انا المقتدر القدير ان استمع ما يقولون المشركون يقولون ما لا قاله اهل التوراة و الفرقان و الانجيل منهم من قال انه ادعى الربوبية قل اى و ربّ البرية انه نطق بما اخبر به الرحمن فى البيان يشهد بذلك من

said. Among them are those who claim He hath asserted Lordship. Say: Yea, by the Lord of creation! He hath spoken that which the All-Merciful foretold in the Bayan. To this testifieth whosoever hath found the fragrance of My garment, turned toward the horizon of My grace, soared in My atmosphere, and become detached from all else besides Me. Thus doth My Most Exalted Pen make mention of thee, and I am the All-Informed.

وجد عرف قیصی و توجه الی افق فضلی و طار
فیہوائی و انتقطع عما سوائی کذلک یذکرک قلبی
الأعلى و انا الخبیر

- 8 The people of the Bayan, they who have turned away from the Lord of all creation, cling to the words and allusions of the people of the Furqan and utter them. Now observe in what station standeth the Cause of Truth, and in what station the understanding of the heedless ones. Shame upon them! Perdition upon them for having turned away from the Truth and spoken that which even the children of this Revelation would not speak! To this testifieth every possessor of vision and understanding, and beyond these the Pen of God, the Mighty, the Praiseworthy.

8 اهل بیان یعنی نفوسیکه از مالک امکان اعراض
نموده اند بکلمات و اشارات اهل فرقان متشبث
و بآن ناطق حال ملاحظه کنید امر حق در چه
مقام و عرفان نفوس غافله در چه مقام تباً لهم و
سحقاً لهم بما اعرضوا عن الحق و تکلّموا بما لا یتکلم
به صبیان هذا الظهور یشهد بذلك کلّ ذی بصر
و ذی درایة و عن ورائهما قلم الله العزیز الحمید

- 9 O 'Ali-Qabli-Nabil! Through divine grace and the boundless heavenly favor, thou must remain steadfast and immovable in the Cause of God with complete firmness, and dispense the wine of steadfastness in the name of Truth, that the friends of God may rise resplendent from the horizon of certitude and assurance. Certain vain and false souls who have turned away from the Countenance of Unity and clung to the form of fancy are, at all times, occupied with leading astray poor souls through satanic whispers and devilish promptings, and have taken hold of the vain imaginings of the people of the Furqan. Say: O ye who possess sight, the people of the Most Sublime Vision soar above the world. At all times ye must fix your gaze upon the highest horizon and regard as absolute nothingness and sheer non-existence all else save God - that is, those souls who have passed by the Intended One and clung to vain imaginings.

9 ای علی قیل نبیل باید بغایت الهی و فضل
نامتناهی ربّانی باستقامت تمام بر امر الله ثابت
و راسخ باشی و ریحیق استقامت را باسم حق
مبدول داری تا دوستان الهی از افق ایقان و
اطمینان مشرق شوند بعضی از نفوس موهومه
مجموله که از طلعة احدیه اعراض نموده اند و
بهیکل وهم تشبث جسته اند در جمیع احیان
بوساوس شیطانیّه و دسایس خناسیه بگمراهی
ناس بیچاره مشغول شده اند و باوهامات اهل
فرقان تمسک نموده اند بگو ای صاحبان بصر
اهل منظر اکبر فوق عالم حرکت مینمایند باید
در جمیع اوقات بافق اعلی ناظر باشید و ما سوی
الله را یعنی نفوسیکه از مقصود گذشته اند و
بمهوم تمسک جسته اند معدوم صرف و مفقود
بخت شمیرید

- 10 That which hath been manifested from thee in service to the Cause hath been and shall ever be remembered before the Throne. We were with thee when thou didst speak in the Ridvan among the loved ones of God, and We heard what thou didst utter in praise of thy Ancient Lord. I beseech God to aid thee and strengthen thee to serve Him in all conditions. Verily, He is the Almighty, the Powerful. We saw thee in the land of Ha and Mim and in other regions, and We heard what thou didst mention in this Wise Remembrance. God willing, that beloved one should at all times be occupied with the promotion of God's Cause through wisdom and utterance, that perchance

10 آنچه در خدمت امر از آجَناب ظاهر شده لدی
العرش مذکور بوده و خواهد بود انا کما معک از
کنت متکلباً فی الرضوان بین احبّاء الله و سمعنا ما
کنت به ناطقاً فی ثناء مولیک القدیم فأسأل الله
بأن یوفّقک و یؤیّدک علی خدمته فیکلّ الأحوال
انه لهُو المقتدر القدیر انا رأیناک فی ارض الهاء
و المیم و فی دیار اخری و سمعنا ما ذکرک به فی
هذا الذکر الحکیم انتہی انشاء الله باید آنحبيب در
کلّ حین بنصرت امر الله بحکمت و بیان مشغول
باشند که شاید قلوب پُرمرده از ریحیق ذکر احدیه

withered hearts may be refreshed by the choice wine of the mention of the One True God and turn toward the horizon of His Cause. We beseech God, exalted be His glory, to protect all.

- 11 Most people still know not what Day this is and what Cause this is. They are like sheep - when one goes forth on a path, all the others follow behind it. Observe the very foundation of the religious beliefs of those heedless souls among the followers of the Qur'an who counted themselves the most exalted of creatures and knew themselves greatest of all, yet for ages and centuries followed imaginary words. They arranged a Jabulqa, built a cellar with the clay of fancy, established an imaginary place with foundations of conjecture, and named it the Sacred Precinct.

- 12 Is there any possessor of sight to see, and any possessor of hearing to hear what the Truthful, the Trusted One speaks? O true brother and real beloved! One cannot speak the truth, as in most instances flows from the Pen of the All-Merciful: "Whatever thick veils and massive coverings We rent asunder by the finger of power, yet it was observed that the people had fashioned for themselves veils thicker than those and coverings greater than those." For a thousand years and more, imaginary creatures who deemed themselves the gems of existence were gazing toward and turned to an imaginary city, an unknown cellar, and a precinct of fancy. And from time to time mention was made of communications that would emerge from that precinct. O God! Is there any one strong whom the fancies of men cannot weaken, and any one assured whom the clamor of the servants cannot frighten?

- 13 It is observed that some among the people of the Bayan who have shunned the Countenance of the All-Merciful are occupied with the same imaginings. His blessed and exalted Word states: "Say: Fie upon you, O Concourse of the Bayan, for having done what none among the people of the Qur'an had done. They followed vain imaginings, and you followed their fancies after having renounced them."

- 14 I beseech God to raise up assured, mighty souls who may, with wisdom and utterance, summon the heedless people to the wellspring of the All-Merciful. Although the people of the Bayan witnessed that whatever they previously possessed had an imaginary foundation, yet one cannot properly convey even this single point to them, for they are seen to be presently wavering and disturbed. For instance, they observe that the lamp of knowledge is extinguished, yet if even this very thing

تازه شوند و باقی امر توجّه نمایند از حقّ جلّ جلاله میطلبیم جمیع را حفظ فرماید

- 11 اکثری از ناس هنوز نمیدانند که این یوم چه یوم است و این امر چه امر مثلهم کمثل الأغنام اذا سبق احدها فی طریق یسلک کلّها عن ورائه ملاحظه در اسّ اساس دینیّه انفس غافله از اهل فرقان نمایند که خود را اعلی الخلق میشمردند و اعظم از کل میدانستند و در عهدها و قرنهای متابعت کلمات موهومه نمودند جابلقائی ترتیب دادند و سردابی بگل وهم ساختند و محل موهومی را باساس ظنون تأسیس نمودند و بناحیه مقدسه نامیدند

- 12 هل من ذی بصیر لیبصر وهل من ذی سمع لیسمع ما یتکلم به الصادق الأمين ای برادر حقیقی و محبوب واقعی صدق نمیتوان گفت چنانچه در اکثر احیان از قلم رحمن جاری میفرماید آنچه از حجابات غلیظه و سبحات ضخیمه که باصبع اقتدار خرق نمودیم باز مشاهده شد که ناس حجابی اعظم از آن و سبحاتی اکبر از آن از برای خود درست نموده اند اتی هزار سال بل ازید خلق موهوم که خود را جواهر وجود میدانستند بشهر موهوم و بسرداب غیر معلوم و بناحیه ظنون ناظر و متوجه بودند و گاهگاهی هم ذکر تواقع میشد که از آن ناحیه بیرون میآید یا لله هل من قوی لا تضعفه اوهام الناس و هل من مطمئن لا یخوفه وضوء العباد

- 13 ملاحظه میشود بعضی از اهل بیان که از طلعه رحمن احتراز جسته اند بهمان خیالات مشغولند قوله تبارک و تعالی قل افّ لکم یا ملأ البیان بما علمتم ما لا عمله اهل الفرقان انهم اتبعوا الأوهام و انتم اتبعتم ظنونهم بعد الذی تبرأتم عنها اتی

- 14 از حقّ میطلبیم که نفوس مطمئنّه قویه مبعوث فرماید تا بحکمت و بیان ناس غافل را بشریعه رحمن دعوت نمایند مع آنکه اهل بیان مشاهده نمودند که آنچه از قبل در دست داشتند اسّ اساس آن موهوم بوده معذلک نمیتوان همین یک فقره را درست بایشان القا نمود چه که فی الحین متزلزل و مضطرب مشاهده میشوند

which they witness were to be spoken, they would be transformed and would turn upon their heels, retreating until they return to their abode in the fire. Were I permitted, I would mention that which would open eyes. In any case, they have carried fancies and imaginings to such a point that they became the cause and reason for the martyrdom of the Beloved of the worlds, the Point of the Bayan - may the spirit of all existence be sacrificed for Him. For had there not been false and fabricated communications and mention of two imaginary cities and what pertained to them, with which the books were filled, they would not have denied the Countenance of the All-Merciful and would not have risen to shed His most pure blood. Were this to be explained further, clamor and lamentation would be raised from all directions. Most strange of all that they deny what they themselves witness! We beseech God by His sovereignty to raise up men possessed of mighty steadfastness and severe strength who may acquaint the people of the earth with what benefits them in this world and the next. Verily He is the Protector of the sincere ones.

مثلاً چراغ علم را مشاهده مینمایند که خاموش است مع ذلک اگر همین یک چیزیکه مشهود ایشانست بلسان گفته شود منقلب میشوند و هم علی اعقابهم منقلبون و یتقهقرون الی ان یرجعوا الی مقرهم فی النار لو کنت مأذوناً لذكرت ما تفتح به الأبصار باری ظنون و اوهام را بمقامی رسانده اند که سبب و علت شهادت محبوب عالمیان نقطهء بیان روح من فی الامکان فداه شد چه اگر توافیق کاذبهء مجعوله و ذکر شهرین موهومین و ما یتعلق بهما عما کان الکتب مشحونه به نبود طلعهء رحمن را انکار نمینمودند و بر سفک دم اطهرش قیام نمیکردند اگر یش ازین شرح و بسط داده شود از جمیع جهات ضوضا و اوایلا بلند گردد العجب کل العجب ینکرون ما یشهدون نسأل الله بأن یبعث بسلطانہ رجلاً اولی استقامه عظیمه و اولی قوه شديده ليعرفوا اهل الأرض ما ینفعهم فی الدنيا و الآخرة انه ولی المخلصین

- 15 Concerning what you wrote about dependents, this was presented before the Most Holy Court. He said: "God willing, the True One will assist those souls who pay the Huququ'llah according to their means and provide for their dependents according to their needs. O 'Ali-Qabil-Nabil! There has never been any doubt that whatever has been revealed and issued forth from the Most Exalted Pen regarding commandments and prohibitions redounds to the benefit of the servants themselves. For example, among these is the Huququ'llah that hath been revealed. If people succeed in paying it, assuredly God, glorified and exalted be He, will bestow His blessing, and that wealth will benefit that person and his posterity. As thou observest, most people's wealth does not benefit them, and God causes others to gain mastery over it, or it passes to heirs who are strangers to them. The consummate divine wisdom transcends mention and description. People witness, then deny; they recognize, then remain ignorant. Were they to act upon the commandments, they would attain the good of this world and the next. I beseech God to assist His servants in that which will profit them. He is verily the Helper, the Generous."

اینکه در بارهء متعلقان نوشته بودید بساحت اقدس عرض شد فرمودند انشاء الله حق مؤید میفرماید نفوسی را که حقوق الله را بقدر وسع ادا نمایند و بقدر احتیاج بایشان برسانند یا علی قبل نبیل شکّی نبوده و نیست که آنچه از قلم اعلی صادر و جاری شده از اوامر و نواهی نفع آن بخود عباد راجع است مثلاً از جمله حقوق الله نازل و اگر ناس بادای آن موفق شوند البتّه حق جل و عزّ برکت عنایت فرماید و هم آن مال نصیب خود آنشخص و ذریهء او شود چنانچه مشاهده مینمائی اکثری از اموال ناس نصیب ایشان نشده و نمیشود و اغیار را حق بر آن مسلط میفرماید و یا وراثی که اغیار بر ایشان ترجیح دارد حکمه بالغهء الهی فوق ذکر و بیانست انّ الناس یشهدون ثم ینکرون و یعرفون ثم یمهلون اگر باوامر عمل مینمودند خیر دنیا و آخرت را تحصیل میکردند فأسأل الله بأن يؤید عباده علی ما ینفعهم انه هو المؤید الکریم انتی

- 16 This servant submits that whenever you write something for the relatives of His Holiness the Most Truthful, the Most Holy—upon him be all the most glorious Glory, all the most excellent praise, all the most brilliant Light, and all the most beautiful

عرض اینعبد آنکه هر هنگام خدمت متعلقان حضرة الأصدق المقدس علیه من کل بهاء ابهه و من کل ثناء ائمه و من کل نور انوره و من کل ضیاء اجمله چیزی مرقوم میفرمائید از قبل این

Radiance—convey countless greetings from this ephemeral one. The Glory be upon him and upon you and upon them.

فانی تکبیر لایحیی برسانید بهاء علیه و علیک و
علیهم

- 17 Another submission: As commanded, in these days travel to the Desired Land is not permitted. God willing, you must engage in service to His Cause in the divine realm with utmost joy and fragrance, that perchance the cities of hearts may become illumined by the rays of the Sun of Truth. This is among the greatest of deeds, by My Self that ruleth over the worlds.

17 عرض دیگر حسب الامر این ایام توجّه بارض
مقصود جایز نه باید انشاء الله بکمال روح و ریحان
در دیار الهی بخدمت امرش مشغول باشید که
شاید از اشعه آفتاب حقیقی مداین قلوب روشن
و منور گردد هذا من اعظم الأعمال ونفسی
المهیمنة علی العالمین انتهى

- 18 All those circumambulating and those who dwell nearby send greetings to your honor and those with you. Furthermore, this servant sends greetings and praise to the spiritual beloved, Aqa Muhammad-'Ali, upon him be the Glory of God.

18 جمیع طائفین و عاکفین خدمت آنجناب و الذی
معکم تکبیر میرسانند و دیگر اینعبد خدمت حبیب
معنوی جناب آقا محمد علی علیه بهاء الله تکبیر و
ثنا میرسانند

- 19 Concerning what you mentioned about one named 'Ali from the people of Qa'in, it was presented before His Presence. He, exalted be His grandeur, said: "O 'Ali! The ocean of certitude is surging and the Sun of assurance is shining and manifest from the horizon of the heaven of the Will of the Beloved of the world. Take steps in remembrance of the Truth and by His Name ascend to a station that transcendeth all people and their imaginings and conjectures. O 'Ali! Among the conditions of the believer today is that he should, like the morning breeze, pass fresh and invigorating through the realm of possibility and enter, through the blessing of the Most Great Name, into the realm of the placeless. If the unfair people had not denied the Truth and imprisoned Him through the greatest oppression in the prison of envious souls, He would assuredly have manifested that whereby the whole world would have become rich and independent of all things. In any case, the possessors of rancor and hatred have desired to conceal this spiritual Sun of Truth behind the veils of fancy and imagination. By God's life! The Pen is bewildered at mentioning what they have wrought in their vain life. Soon shall they find themselves in evident loss. If anyone denies this station, to what station will he turn? All existence, both seen and unseen, beareth witness unto it, but the people are in a mighty veil. And praise be to God, the Lord of the worlds."

19 اینکه در باره علی نام از اهل قائن ذکر نموده
بودید تلقاء وجه عرض شد قال جلّ کبریائه
ای علی بحر اطمینان موج و آفتاب ایقان از افق
سما اراده محبوب عالم مشرق و ظاهر بذکر حق
قدم بردار و باشمش بر مقامی گذار که جمیع ناس
و اوهامات و ظنونانشان تحت او واقع شود ای
علی از شرایط مؤمن الیوم اینست که چون نسیم
سحری تر و تازه از امکان مرور نماید و بمبارکی
اسم اعظم بلامکان درآید اگر ناس بی انصاف
حق را انکار ننمودند و بمظلومیت کیری در
زدان نفوس حاسدین محبوس نمیشد البته ظاهر
میفرمود آنچه را که همه عالم غنی و مستغنی شوند
از کلّ اشیاء باری این آفتاب حقیقی معنوی
را صاحبان غل و بغضا اراده نموده اند پسجرات
ظنون و اوهام مستور نمایند لعمر الله یخیر القلم
عن ذکر ما اکتسبوا فی الحیوة الباطلة سوف یرون
انفسهم فی خسران مبین لو ینکر احد هذا المقام الی
ای مقام یتوجه یشهد له کلّ الوجود من الغیب
و الشهود ولكنّ القوم فی حجاب عظیم و الحمد لله
ربّ العالمین انتهى

- 20 Another matter is to convey from this evanescent one most glorious greetings to his honor Aqa Muhammad-'Ali, upon whom be all the most glorious Glory of God. We beseech God to grant him success and to assist him in His Most Great Cause, to bestow upon him the good of this world and the next, and to ordain for him that which brings joy to the eyes and gladdens the hearts. A most wondrous, impregnable and most holy Tablet specifically for him has been revealed from the heaven

20 عرض دیگر آنکه خدمت جناب آقا محمد علی علیه
من کلّ بهاء اباه را از قول این فانی تکبیر بدیع
برسانید نسأل الله بأن یوفقه و یؤیده علی امره
الأعظم و یرزقه خیر الدنیا و الآخرة و یقدر له
ما تقرّ به العیون و تفرح به القلوب لوح ابدع
امنع اقدس مخصوص ایشان از سماء مشیت نازل

of the Divine Will and has been sent. God willing, he will attain unto it. Then peace be upon you and upon him and upon all who have believed in God and are guided.

و ارسال شد انشاء الله بآن فائز شوند ثم اليه عليك وعليه وعلى كل آمن بالله وهدى

21 The servant 25 Ramadan 1295

21 خادم في ٢٥ رمضان سنة ١٢٩٥

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1 May my spirit be a sacrifice for your love and a sacrifice for your service! After visiting your letter which was in truth a dawning-place of joy and a dayspring of delight, it was presented before the Throne and all was laid before His countenance. In truth, the sweet fragrances of the Beloved were wafting from that blessed letter. No other proof or evidence is needed - the very verses sent down from the heaven of Divine Will bear witness to the Most Great Bounty and the Supreme Favor. Therefore you must at all times praise the Beloved of all creation with the utmost joy and delight. This servant, after the revelation of these exalted verses, with faltering tongue expressed on your behalf our nothingness, evanescence and unworthiness of these infinite divine bestowals, and with a hundred thousand tongues I offer thanks to the Beloved of the world, for He has manifested the perfection of favors toward you. Verily the servant thanks Him with the tongue of all things, the atoms of the world, and the sands of the desert, and with a hundred thousand expressions of powerlessness and supplication I beseech that it may find acceptance with God. In any case, the Divine bounty toward you has been and will be greater than what this evanescent one can mention.

1 روحی لحیكم الفداء و لخدمتكم الفداء بعد از زیارت کتاب آنحضرت که فی الحقیقه مطلع سرور و مشرق ابتهاج بود لدی العرش حاضر و جمیع تلقاء وجه عرض شد و فی الحقیقه نفحات محبوبه از آن نامه مبارکه در هبوب بود دیگر احتیاج دلیل و برهان نیست نفس آیات منزله از سماء مشیت الهیه شاهد و گواهیست بر فضل اکبر و عنایت کبری لذا باید در کل احوال بحال فرح و سرور محبوب امکان را ستایش نمائید این عبد که بعد از نزول آیات منیعہ بزبان کلیل عوض آنحضرت نیستی و فنا و عدم استحقاق این عباد عطایای لایحصیه الهیه را اظهار نمودم و بصد هزار لسان شکر مینمایم محبوب عالم را چه که کمال الطاف نسبت بآنحضرت ظاهر فرمود آن انحامد یشکره بلسان کل الاشیاء و ذرات العالم و رمول البیداء و بصد هزار عجز و نیاز استدعا مینمایم که لدی الله مقبول واقع شود باری فضل حق نسبت بآنجناب زیاده از ذکر این فانی بوده و خواهد بود

2 For each of the names that was in your letter, one after another, wondrous and exalted verses were revealed from the heaven of the All-Merciful's favor and were sent. God willing, may they reach their recipients that they may drink from the Salsabil of revelation and receive their portion from the Kawthar of the All-Merciful's utterance. Happy are they! For some of the souls mentioned, Divine Tablets were sent repeatedly and

2 و بهر یک از اسامی که در نامه آنحضرت بود واحداً بعد واحد آیات بدیعہ منیعہ از سماء عنایت رحمانیه نازل و ارسال شد انشاء الله بصاحبانش برسد تا از سلسبیل وحی بنوشند و از کوثر بیان رحمن قسمت برند هنیئاً لهم و از برای بعضی از نفوس مذکوره الواح الهیه متتابعاً

successively, and specifically for Mulla 'Ali-Jan, one wondrous and exalted Tablet was revealed from the heaven of utterance and was previously sent. However, it is strange that some souls are very eager and diligent in obtaining Tablets meant for the divine loved ones, and after obtaining them deliver some while keeping others. I beseech God to enable all to be trustworthy and honest. Alas, alas! Then alas, alas! The servant's eye weeps for what has befallen the temple of [trustworthiness] among the people. Were I permitted, I would mention that which would cause the world to lament, but conceal and be patient. Verily my Lord is the Concealer, the Patient, the Forgiving, the Generous.

مترادفاً رفته و مخصوص جناب ملا علی جان یک لوح بدیع منبع از سماء بیان نازل و از قبل ارسال شد و لکن عجبت از بعضی از نفوس که در اخذ الواح مخصوص احبای الهی بسیار ساعی و جاهدند و بعد از اخذ بعضی می‌رسانند و بعضی نگاه میدارند از حق میطلبم کل را بدیانت و امانت موفق فرماید فاه آه ثم آه آه عین الخادم تبکی بما ورد علی هیکل [الأمانة] بین البریة لو كنت مأذوناً لذكرت ما ينوح به العالم ولكن استر و اصبر ان ربی هو الستار الصبار الغفور الکریم

- 3 And another submission is that the response to the petition of Maneckji Sahib has descended from the heaven of divine will and been sent. And since it was revealed in the Persian tongue, perchance it may influence some and its fruits become manifest. This servant has written a copy of it in clear script and sent it, so that any of the friends who wish may make copies from it, allowing the original Tablet to reach its recipient without defect or flaw. In any case, if copies are made, corrected, and given to some, perhaps it will bear fruit. But in all circumstances act with wisdom. I swear by the fragrance of His garment that if all people were receptive, this one Tablet alone would suffice.

3 و عرض دیگر آنکه جواب عریضه مانکجی صاحب از سماء مشیت نازل و ارسال شد و چون بلسان پارسی نازل شده شاید در بعضی اثر نماید و ثمر آن ظاهر شود این عبد از روی آن سوادى بخط نسق نوشته و ارسال داشت که هریک از دوستان بخوانند از روی آن سواد بردارند تا اصل لوح بی نقص و عیب بصاحبش برسد باری اگر سواد آن نوشته شود و تصحیح شود و ببعضی داده شود شاید ثمر نماید و لکن در جمیع احوال بمقتضای حکمت عمل فرمائید قسم بعرف قیص که اگر جمیع ناس مستعد بودند همین یک لوح کفایت مینمود

- 4 And regarding what you wrote about whether to move openly or remain concealed, it was submitted before the throne and He said concealment is better and you will be more at ease. It is strange that people have not yet realized that the Dawning Place of divine revelation and the Dayspring of the Lord's Cause has never intended corruption, conflict and contention. Would that they could perceive even an atom's weight of the fragrance of God's will! In that case they would surely know that what He has willed is more precious than red sulfur and more exalted than all that exists on earth. Since they have not caught a whiff from the rose garden of God's will, they oppose the friends of Truth out of fear for themselves. In all matters and circumstances keep your gaze fixed on wisdom.

4 و اینکه مرقوم داشته بودید که جهره حرکت فرمائید و یا در ستر باشید تلقاء عرش عرض شد فرمودند ستر بهتر است و آسوده‌ترید عجبت که هنوز مردم مطلع نشده‌اند که مطلع وحی الهی و مشرق امر ربانی مقصودش فساد و نزاع و جدال نبوده و نیست ای کاش عرف اراده حق را اقل من سم الیبره ادراک مینمودند در این صورت یقین مینمودند که آنچه اراده فرموده اعتراف از کبریت احمر و اعلی عما خلق فی الأرض بوده چون بوئی از گلزار اراده حق نبرده‌اند اینست که خوفاً لأنفسهم متعرض اولیای حق شده و می‌شوند در جمیع امور و احوال ناظر بحکمت باشید

- 5 It is not fitting for anyone to speak an improper word regarding the government at this time. In truth, considering the opposition of the clergy and the hardness that has seized those souls, His Majesty the Sultan has conducted himself very well. In any case, the government shows consideration for the people of the

5 و شایسته نیست نسبت بدولت حال احدی بکله نالایقه تکلم نماید فی الحقیقه با [اعراض] علما و قساوتیکه آن نفوس را اخذ نموده حضرت سلطان بسیار خوب سلوک فرموده در هر صورت دولت رعایت اهل ملت را مینماید چه

nation, as undertaking anything that would cause general public disturbance has never been and is not acceptable to the government, for it must preserve its throne and sovereignty. This much has been clear to your honor, that in the Most Great Scene mention was made of the Sultan favorably. If one of these oppressive clerics were to become sultan, then the worth of all sovereigns would become clear and evident to you. Would that you could see Shaykh Hussein, the oppressor and oppressed one of Shiraz - one whose name is "oppressed" but from whose evil and tyranny hundreds of thousands of oppressors have sought and seek refuge in God. Thus does your Lord speak to you and jest that you may rejoice, and that every insightful servant may rejoice.

- 6 As to what you wrote concerning Muhammad-Taqi, yes, he arrived and attained the Most Holy Presence for several days, and at the time of his departure, He specifically told him: "Be vigilant lest the satans take you from the highest heaven to the lowest depths" - this was the essence of the blessed words. Now this servant hopes he will return. If anyone sees him, let them say: "You are a servant of God and I am a servant of God. In utmost poverty and nothingness I say, I swear by the Sun of Sanctity that you were confused and deceived, and I beseech you to return and associate for a time with those souls in that land, but with complete insight until what is hidden from you becomes clear." Today you reached that station but were not aware. This servant was with Him for twelve years and engaged in His service by God's command. Would that you had been with me and known what I knew. These few words were mentioned for God's sake that perchance you might not exchange the pure wine for the murky cup. The command is in God's hand - He gives to drink and withholds. Verily He has power over whatsoever He willeth.

- 7 As to what you wrote asking whether previous petitions had received replies - whatever has descended from the heaven of grace, before, after and during, will suffice for all. And concerning what you wrote about the fiery Tablets he brought for some - if those same Tablets' owners would reflect upon them, they would testify to the writer's heedlessness and would become aware.

- 8 The mention of Ali-'Askar and Shir-'Ali and Mirza that was at the end of your letter was presented, and divine favors were manifest and dawning in relation to each one. We beseech God to assist them, make them successful, and grant them the best of what lies with Him. Verily He is the Generous Giver.

که ارتکاب امریکه سبب ضوضاء عامهء خلق شود نزد دولت مقبول نبوده و نیست چه که باید حفظ تخت و بخت خود نماید این قدر معلوم آنجناب بوده که در منظر اکبر ذکر سلطان بنیکوئی شده اگر یکی از این علمای مظلوم سلطان می شد آنوقت قدر همهء سلاطین نزد شما معلوم و واضح میگشت کاش شیخ حسین ظالم و مظلوم شیراز را میدیدید یکی اسمش مظلوم که صدهزار ظالم پناه برده و میبرد بخدا از شر او و ظلم او کذلک یککمک ربک و یزح لتفرح و یفرح کل عبد بصیر انتهی

6 و اینکه در بارهء محمد تقی نوشته بودید بی چند یومی بساحت اقدس وارد و مشرف شد و در هنگام رجوع مخصوص باو فرمودند که متوجه باش تا شیاطین ترا از علین بسجین نبرند یعنی مضمون کلام مبارک این بود و حال این عبد امیدوار است که راجع شود اگر کسی او را دید بگوید تو بندهء خدا و من بندهء خدا با کمال فقر و نیستی میگویم که قسم بافتاب تقدیس که بر تو مشتبّه شد و فریب خوردی و از تو میطلبم که رجوع نمائی و چندی در آن ارض با آن نفوس معاشرت کنی و لکن با کمال بصیرت باشی تا بر تو معلوم شود آنچه بر تو مجهولست الیوم اثر تبه رفتی و لکن ملتفت نشدی این عبد دوازده سنه با او بوده و بامر حق بخدمت او مشغول یا لیت کنت معی و عرفت ما عرفته و این چند کلمه لله ذکر شد که شاید رحیق اصفی را تبدیل ننمائی و بکأس غبرا معاوضه نکنی و الأمر بید الله یسقی و یمنع انه لھو المقتدر علی ما یشاء

7 و اینکه مرقوم فرموده بودید اگر عرایض قبل جواب دارد ارسال شود آنچه از سماء عنایت نازل قبل و بعد و حین همه را کفایت خواهد نمود و اینکه مرقوم فرموده بودید که الواح ناریه از برای بعضی آورده بود اگر همان الواح را صاحبانشان در آن تفکر نمایند شهادت بر غفلت کاتب میدهند و ملتفت می شوند

8 و ذکر علی عسکر و شیرعلی و میرزا که در آخر کتاب آنحضرت بود عرض شد و نسبت بهر یک عنایات الهیه ظاهر و مشرق نسل الله بأن یؤیدهم

و یوقتہم و یرزقہم خیر ما عندہ آنہ لہو المعطی
الکریم

9 As commanded, you must strive greatly to keep matters concealed and in sending mail, for if the internal and external satans discover that news arrives from the Most Holy Presence, they will surely cause mischief, and perhaps some may be moved to attempt service in their imagination and inform certain princes and ministers hoping to gain favor. In any case, concealment is necessary and obligatory, and this has been and will be the main reason for delay in responding to petitions. If some way could be found to keep this matter concealed, wondrous and novel Tablets would always be sent specifically for the friends.

9 حسب الأمر آنکہ در ستر امور و ارسال پوستہ بسیار جہد نمائید چہ اگر شیاطین داخل و خارج مطلع شوند کہ از ساحت اقدس اخبار میرسد البتہ فساد نمایند و شاید بعضی اظهار خدمت بخیاالشان خطوط نمایند و ببعضی از امرا و وزرا اخبار دهند کہ شاید مقرب شوند در ہر حال ستر لازم و واجبست و تأخیر جواب عرایض را سبب کلی این بودہ و خواہد بود انتہی اگر قسمی شود این فقرہ مستور ماند ہمیشہ الواح منیعہ بدیعہ مخصوص دوستان ارسال شود

10 Another submission: Convey the Most Glorious Ancient Greeting from this evanescent servant to the friends of God - those souls who gaze toward the Most Exalted Horizon and have drunk from the wine of steadfastness. The son of His Honor A.T., upon him and his father be the Glory of God, whose mention was in your letter - countless greetings from this servant dependent on your favors are extended to him. Likewise to Karbila'i Mihdi and the other friends, upon them be the Glory of the All-Merciful. And the Most Glorious Glory be upon you and those with you. The people of the pavilion of divine protection remember your honor with the most wondrous, exalted and glorious mentions and greet you with the most impregnable, holy greeting. Similarly all the friends in the Prison Land, one and all, express their sincere greetings to your honor.

10 عرض دیگر آنکہ خدمت دوستان الہی یعنی نفوسیکہ بافق اعلیٰ ناظرند و از ریحی استقامت آشامیدہاند ہر یک را از قبل این خادم فانی تکبیر ابدع اعلیٰ برسانید ابن جناب ع ط علیہ و علی ایہیہ بہاء اللہ کہ ذکرش در کتاب آنحضرت بود تکبیر لایحیی از ابن عبد معلق بالطاف آنحضرت است و ہمچنین جناب کربلائی مہدی و سایر دوستان علیہم بہاء الرحمن و البہاء الابی علی حضرتکم و علی من معکم اہل سراق عصمت ربانہ بابدع اذکار و اعلیٰ و ابہا آنحضرت را ذاکر و بتکبیر امنع اقدس مکبر و ہمچنین دوستان ارض سخن کلاً و طراً عرض خلوص خدمت آنحضرت معروض میدارند

11 The servant 25 Ramadan 1295

11 خادم فی ۲۵ رمضان سنۃ ۱۲۹۵

NLAI_BH4.164-169, AQA7.195b

BH04607

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1295-10-12 [1878-Oct-9]

1 He is the Most Holy, the Most Great, the Most Wondrous, the Most Exalted, the All-Glorious.

1 هو الأقدس الأعظم الأبدع العلیّ الابی

2 I render praise and thanksgiving unto Him Who hath enabled me to partake of the quickening breezes of Thy utterance; I

2 احمد و اشکر من جعلنی فائزاً بنفحات بیانکم اسبح و اقدس من جعلنی مہترّاً بظہورات ودکم

magnify and sanctify Him Who hath caused my whole being to tremble beneath the revelations of Thy affection and the manifold tokens of Thy love; and I extol Him—Whom none can worthily extol save through His own aid—for that He hath vouchsafed unto this evanescent servant the honour of receiving Thy letter, every word—nay every letter—whereof beareth witness unto Thy purity of heart for the sake of God, the Lord of the Throne above and of the dust beneath, and unto thy love for Him Who, verily, was a Prisoner in the midst of men. By thy life, O thou whom God hath made His chosen friend and the Herald of His Cause! This servant delighteth in the remembrance of thee, in thy praises, and in that luminous expanse wherein thy pen moveth with such power that neither pen can recount it nor tongue set it forth. To this my heart and thine bear testimony, and beyond them both our Lord, the Beloved of all beings—my Beloved and thy Beloved. I beseech Him, exalted be He, to cause the river of thy loving-kindness to flow, the ink of thy favours to stream unceasingly, and the fragrance of thy words to breathe abroad, that my heart may be gladdened thereby and mine eyes comforted; verily He is the Most High, the Bestower, the Answering, the Generous.

- 3 My very being, and whatsoever God hath bestowed upon me, be a sacrifice for thy remembrance! After a long space of time, after ages and centuries and unnumbered covenants, I have at last been admitted unto that for which I yearned by night and by day. When I opened and read, I seemed to ascend and to be brought before the face of God, the Omnipotent, the Exalted, the Most Great. And when thy mention and thy supplication were ended, then did the Tongue of Grandeur speak and say—exalted be His glory:

- 4 “O thou My friend! Thy call hath arisen unto the point whereat thou hast been honoured to hearken unto thy Lord, the Exalted, the All-Glorious; and thy letter hath attained this noble Presence. We have heard thy remembrance from the lips of the servant standing before the Throne, whilst he arose and presented that wherewith thou didst cry out unto God, the Lord of all worlds. Rejoice in that which the Beloved mentioneth concerning thee from His Most Exalted Kingdom. He, verily, is the Gracious One. Though the clouds have veiled the horizon of joy, yet the Beloved, in the very midst of affliction, summoneth all mankind. He, verily, is the All-Remembering, the All-Informed. Be thou assured through the favour of God and His knowledge; He knoweth full well thine estate, and I am the All-Aware. He hath accepted that which thou hast wrought in His path, and that which thou hast desired upon this Day whereon the denizens of the kingdom and the realm beyond cry aloud at the stirring of My Most Exalted Pen, and

و شؤونات حجب و اثني من لا يثني بدونه بما جعل الخادم الفاني مشرفاً بكتابك الذي دلّت و حكّت كلّ كلمة منه بل كلّ حرف بخلوصكم لله ربّ العرش و الثرى و حجبكم من كان مسجوناً بين الوري لعمرك يا من جعلك الله خليلاً لنفسه و مبلغاً لأمره أنّ الخادم يحبّ ذكركم و ثنائكم و البيداء الذي يجول فيه قلبكم على شأن لا يقوم القلم بذكره و لا اللسان ببيانه يشهد بذلك قلبي و قلبكم و عن ورائهما مولى الوري محبوبنا و محبوبكم أسأله تعالى بأن يجعل فرات عنايتكم سارياً و مداد الطافكم سائلاً و عرف بيانكم متضوّعاً ليستريح به قلبي و تقرّبه عيني أنّه هو المعطى المتعالى المحيىب الكريم

3 كينونتي و ما وهبني الله لذكركم الفداء بعد مدّة مديدة و قرون طويلة و عهود لا تحصى قد تشرفت بما اردته في الليالي و الايام و اذا فتحت و قرأت صعدت و عرّضت تلقاء وجه الله المقتدر العلى العظيم فلما تمّ ذكركم و مناجاتكم اذاً فتح لسان العظمة و قال جلّ اجلاله

4 يا ايها الخليل قد ارتفع ندائك الى ان تشرف باصغاء ربك العلى الأبهى و كتابك بهذا المنظر الكريم انا سمعنا ذكرك من لسان العبد الحاضر لدى العرش اذ كان قائماً و عرض ما ناديت به الله ربّ العالمين ان افرح بما يذكرك المحبوب من ملكوته الأعلى أنّه هو الكريم ولو ان الغمام منع افق السرور ولكنّ المحبوب في مجبوحه البلاء يدع الوري أنّه هو الذّاكر الخبير ان اطمئنّ بفضل الله و علمه أنّه يعلم ما انت عليه و انا الخبير أنّه قبل ما عملته في سبيله و ما اردته في هذا اليوم الذي فيه ينادى الملك و الملكوت بما تحرك به قلبي الأعلى و انا السميع ان افرح بذكرى ثم اقرأ ما نزل من سماء مشيقي كذلك يذكرك المظلوم اذ كان بين ايدي الغافلين

I am the All-Hearing. Rejoice in My remembrance, and then recite that which hath been sent down from the heaven of My Will. Thus doth the Wronged One remember thee whilst He was in the hands of the heedless.

- 5 “Say: that which hath befallen Me at the hands of Mine enemies hath been the supreme means for the exaltation of My Cause amongst My servants and the spreading of My fame amongst My creatures, and I am the All-Seeing. Call to mind My days, then drink, in My Name and through My favour, of the pure wine of joy, and I am the Helper. He is with thee in all conditions; to this beareth witness that which We have revealed in thy name. Thy Lord is, verily, the Most Bountiful, the Wondrous, the Inaccessible. Magnify on My behalf those who are with thee; then remember him through My goodly remembrance.” Such were His words.

- 6 As to that which thou hast written—that it is well thus, yet they leave the flame without assistance, and so forth—this, in particular, was laid before the Most Holy, the Most Inaccessible Court. Thereupon the Tongue of Grandeur uttered words whereat the rock itself took wing, and He spake—sweet beyond all sweetness: “O My friend! We have sustained thee with the means of heaven and earth, and shall yet sustain thee with that whereof none is aware save God, the All-Possessing, the Self-Subsisting. We have caused thee to hear My call, have shown thee the horizon of My Cause, have given thee to drink of the choice wine of My Revelation, and have kindled thee with a Fire untouched by smoke. Thy Lord, verily, is the All-Loving. The melody of My Most Exalted Pen hath drawn thee unto My All-Glorious Horizon, and hath taught thee that which is intended in the worlds of the unseen and the seen. By My life! thine is the station, and I am the One extolled. We have created thee, made thee manifest, strengthened thee, and revealed unto thee that which was hidden from the eyes. Thou art, indeed, the witness thereto, and I am the One witnessed. When the wine of My utterance and the Kawthar of My speech have intoxicated thee, say:

- 7 ‘O Thou Who holdest my forelock in Thy grasp, and art the Beloved of my heart! I testify that Thy bounty hath encompassed me and Thy mercy hath outstripped me. Thou art He Who hath adorned me with the ornament of Thy Most Glorious Name in the Kingdom of Names. All things bear witness thereto, and beyond them Thine own Self, Who rulest over the kingdom and the realm beyond.”’

- 8 Thus have We sprinkled upon thee from the ocean of Our loving-kindness, that thou mayest be of them that rejoice.

5 قل ما ورد على من اعدائي انه هو السبب الأعظم لارتضاع امرى بين عبادى و ذكرى بين خلقى و انا البصير ان اذكر ايامى ثم اشرب صافى كأس السرور باسمى و عنايتى و انا المعين انه معك فى كل الأحوال يشهد بذلك ما انزلناه باسمك ان ربك هو الفضال البديع المنيع كبر من قبلى على من معك ثم اذكره بذكرى الجميل انتهى

6 اينكه مرقوم فرموده بودند خوبست چنينم واگذاشته اند اشتعال را مددى نميفرمايند الى آخر بيانكم مخصوصاً در ساحت امنع اقدس عرض شد اذا نطق لسان العظمة بما طارت به الصخرة قال وقوله الأحملى يا خليلي انا امددناك بأسباب السموات و الأرض و نمدك بما لا اطلع به احد الا الله المهيمن القيوم قد اسمعناك ندائي و اريناك افق امرى و سقيناك رحيق وحي و اشعلناك من نار ما مسها الدخان ان ربك هو الودود قد اجذبك صرير قلبي الأعلى الى افق الأبهى و عرّفك ما هو المقصود من الغيب و الشهود لعمري ان لك المقام و انا المحمود انا قد خلقناك و اظهرناك و ايدناك و عرّفناك ما هو المستور عن الأبصار و انتك انت الشاهد على ذلك و انا المشهود اذا اسكرك نمر بياني و كوثر كلامي قل

7 يا مالک ناصيتي و محبوب فؤادي اشهد ان فضلک احاطني و رحمتک سبقتني و انت الذي زيتني بطراز اسمک الأبهى في ملکوت الأسماء يشهد بذلك كل الأشياء و عن ورائها نفسک المهيمنة على الملك و الملكوت

8 كذلك رشحنا عليك من بحر عنايتي لتكون من الفرحين انتهى

- 9 And as to that which thou hast written concerning Sarkar Khan—upon him be the glory of God—and the tale of that perfidious, rebellious traitor: such stealthy mischief-makers and base impostors have, from time immemorial and for evermore, been found amongst men. Indeed, in certain of the letters which this servant hath addressed to the friends of God and the drinkers of the choice wine of the merciful love, these matters have been set forth in detail—how many are they who, being in truth falsehood itself and the very essence of treachery, yet appear amongst the servants in the guise of trustworthiness and sincerity. The friends of God must not be deceived by such persons, nor accept, by reason of their empty pretensions, whatsoever they may utter.
- 9 و اینکه در بارهٔ سرکار خان علیه بهاء الله مرقوم فرموده بودند و حکایت آن خائن طاغی لم یزل و لایزال از اینگونه خناس و نسناس مابین ناس بوده مع آنکه این عبد در بعض عرایض که خدمت دوستان الهی و شاربان ریح حق محبت رحمانی معروض داشته این فقرات را مفصلاً عرض نموده که بسی از مردم که حقیقه کذب و کینونه خیانتند بطراز امانت و صدق مابین عباد ظاهر میشوند باید دوستان الهی فریب اینگونه اشخاص را نخورند و باداعاهای محضه آنچه میگویند نپذیرند
- 10 Notwithstanding this, a certain believer from the land of Hadba journeyed to the Most Holy Court, and that guileful, crafty man accompanied him, displaying servitude, faith, and love in such wise as none could imagine beyond it. Then, in one of the stages of the journey, he took whatsoever was at hand and set out for another land. Yet in these countries he could not show himself in any place; fear and dread so seized him that he telegraphed the price of those goods, declaring that he would deliver them—and he did deliver them. Even so, a few days thereafter, another of the friends became acquainted with one of the highwaymen, and that same lying deceiver professed friendship and affection; and on that very first night he took all that the man possessed and fled. We implore the Truth, exalted be His glory, to confirm all in acting with wisdom, that all may proceed with clear-sightedness, and not repose confidence in a mere handful of sayings.
- 10 مع ذلک شخصی از احبّا از ارض حدبا بساحت اقدس توجه نمود و شخص خادع مکاری با او همراهی نمود و اظهار عبودیت و ایمان و حبّ کرد بشأنی که فوق آن متصور نه و بعد در منزلی از منازل آنچه بود برداشته و قصد دیار آخری نمود ولکن در این ممالک نتوانست در هیچ محل بیرون بیاید ترس و خوف بشأنی او را اخذ نمود که قیمت آن اسباب را بتلغراف خبر دادند که تسلیم مینماید و تسلیم هم نمود مع ذلک چند یوم بعد شخص دیگر از احبّا با یکی از قاطعان طریق آشنا شد و آن خادع کذاب اظهار دوستی و مودّت نمود و در همان شب اول آنچه با آن شخص بود برداشت و رفت از حق میطلیم که جمیع را مؤید فرماید بر عمل بحکمت تا کل ببصیرت عمل نمایند و ببعض اقوال مطمئن نشوند
- 11 And as to what thou hast written concerning Aqa Khan, it was laid before the Most Holy Presence. He replied: "This is what the truthful, the trusted one hath informed thee. Assuredly, after the appearance of proof and testimony, whosoever turneth away from the Beloved of the worlds shall meet the recompense of his deeds. The world is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody." Such were His words.
- 11 و اینکه در بارهٔ آقا خان مرقوم فرموده بودید بساحت اقدس عرض شد فرمودند هذا ما اخیبرک به الصادق الامین البتّه بعد از ظهور حجت و برهان هر نفسی از محبوب عالمیان اعراض نماید بسزای عمل خود خواهد رسید عالم منقلب است و انقلاب او یوماً فیوماً در تزايد و وجه آن بر غفلت و لامذهبی متوجه و این فقره شدّت خواهد نمود و زیاد خواهد شد بشأنی که ذکر آن حال مقتضی نه و مدتی بر این نهج ایام میروود و اذا تمّ المیقات یظهر بغتّه ما یرتعد به فرائض العالم اذا ترتفع الأعلام و تغرد العنادل علی الأفنان انتهى
- 12 And as to what thou hast written concerning Mulla Hasan, his supplication was submitted in the Most Holy Court, and
- 12 و اینکه در بارهٔ ملا حسن مرقوم فرموده بودید عریضهٔ ایشان در ساحت اقدس عرض شد و

the Sun of utterance dawned from the horizon of the Will of the Beloved of mankind. God willing, the one mentioned shall attain unto that bounty.

شمس بیان از افق ارادهء محبوب عالمیان مشرق
انشاءالله جناب مذکور بآن فائز شوند

- 13 And as to the passages thou hast written concerning Jinab-i-Dhabih—upon him be the glory of God—in very truth he hath, from the first day of the Cause until now, with the utmost steadfastness occupied himself with the remembrance of God, and hath repeatedly become the target of the arrows of affliction. I beseech God, exalted and glorified be He, to confirm him in all conditions, and to preserve him from the malice of the seditious and the rebellious.

13 و اینکه فقرات جناب ذبیح علیه بهاء الله را
مرقوم فرموده بودند فی الحقیقه ایشان از اول امر
تا حال بکمال استقامت بذکر حق مشغول بوده اند
و مکرراً هدف سهام بلا واقع شده اند از حق جلّ
و عزّ میطلبم که ایشان را در کلّ احوال مؤید
فرماید و از شرّ باغین و طاغین محفوظ دارد

- 14 And as for Jinab-i-Aba-Badi'—upon them both be the glory of God—of whom thou hast written: "Blessed is he, then blessed is he!"—they, with perfect constancy, offered up their lives in the path of the Friend. He drank of that cup whereof his son had drunk before him. From the Most Exalted Pen was revealed in his honour that wherefrom the fragrance of the garment was diffused throughout the world. How well it came to pass that, at the outset, there appeared from him no act contrary to wisdom or at variance therewith; and after his apprehension and imprisonment, there proceeded from him that which proceeded. The tongues of the enemies bore witness to his true condition, how much more the loved ones who have turned with their faces and their hearts unto the Face of God, the Ever-Abiding, the Ever-Enduring, the Mighty, the Inaccessible.

14 و اما در بارهء جناب ابابدیع علیهما بهاء الله که
نوشته بودند طوبی له ثمّ طوبی له ایشان بکمال
استقامت جان را در ره دوست نثار نمودند قد
شرب من كأس فاز بها ابنه قبله قد نزل له من
القلم الأعلى ما فاحت به نفحة القمیص فی العالم
چه قدر خوب واقع شد که در ابتدا از ایشان
امری مغایر و مخالف حکمت ظاهر نشد و بعد
از اخذ و حبس ظهر منه ما ظهر قد شهد بما
هو علیه السن الأعداء فضلاً عن الأحباء الدّین
توجهوا بوجوههم و قلوبهم الی وجه الله الباقی
الدائم العزیز المنیع

- 15 Another matter: to the drinkers of the Kawthar of inner meanings who are present in that land, I offer, in the name of each and every one, the expression of utter self-effacement and nothingness, and I entreat of God to ordain for all that which is the cause of abiding life and true existence. He, verily, is the Generous Bestower.

15 عرض دیگر آنکه شاربان کوثر معانی که در آن
ارض حاضرند خدمت هر یک عرض فنا و
نیستی معروض میدارم و از حق میطلبم از برای
کل مقدّر فرماید آنچه را که سبب بقا و هستی
وجود است انه هو المعطی الکریم

- 16 And may Jinab Haji Mirza Husayn, God willing, be in all conditions successful and confirmed, steadfast and immovable in the Cause of God. It is hoped that at all times the fragrant breaths of thy pen—breaths which are in very truth the source of joy and the cause of gladness—may be diffused abroad. Glory be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of all worlds. The loved ones and they that circle around thee offer, each and every one, the assurance of sincerity and of pure self-surrender in thy presence.

16 و جناب حاجی میرزا حسین انشاءالله در جمیع
احوال موفق و مؤید باشند و بر امر الله قائم و
مستقیم امید چنانست که در جمیع احوال نفعات
قلبیّه آن حضرت که فی الحقیقه مایهء فرح و
علت ابتهاجست متضوّع باشد البهاء علی حضرتکم
و علی من معکم و یحبکم الله ربّ العالمین احبّاً و
طائفتین حول هر یک عرض خلوص و فنای
صرف خدمت آن حضرت معروض میدارند

- 17 The servant, 12 Shavval 1295

17 خادم فی ۱۲ شوال ۱۲۹۵

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*To: Sulayman Khan Tunukabani**Date: 1295-11-01 [1878-Oct-27]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 هو الأقدس الأعظم العلى الأبهى
- 2 Praise befiteth and beseemeth my Beloved Who, with the finger of might, hath unsealed the seal of the Choice Wine and, with the hands of bounty, hath bestowed it upon all peoples. Whosoever turned unto it, partook thereof and attained unto the infinite divine bounties, and whosoever turned away remained, in truth, deprived of the fruit of existence. A hundred thousand regrets and sorrows that while the hands of the mercy of the All-Merciful proffer the water of life, most of the people of the world remain bereft thereof and wander, in utmost bewilderment and heedlessness, through the wilderness of idle fancies. 2 حمد محبوبی را لایق و سزااست که باصبع قدرت ختم رحيق مختوم را گشود و بایادی الطاف بر عالمیان مبذول داشت هر نفسی اقبال نمود از او آشامید و بنیوضات نامتناهیة الهیة فائز شد و هر که اعراض نمود فی الحقیقه از ثمره وجود محروم ماند صد هزار افسوس و دریغ که ایادی مکرم رحمن کوثر حیوان عطا میفرماید و اهل عالم اکثری از آن بی نصیب و در بادیه های اوهام بکمال حیرت و غفلت سالک
- 3 This Wine is, in one sense, the Word of God that lay hidden in the treasury of everlasting knowledge and was sealed with the seal of protection, and in another sense it is the recognition of the Dayspring of Names—a recognition that hath flowed from the Supreme Pen, not one born of vain imaginings. Blessed is the soul that hath attained, recognized and partaken thereof, and woe betide those who have turned away by following every heedless and remote one. 3 و این رحيق در مقامی کلمة الله است که در خزینة علم ابدی مکنون بوده و بخاتم حفظ مختوم و در مقامی عرفان مطلع اسماست عرفانیکه از قلم اعلی جاری شده نه عرفانیکه از اوهام تولّد یافته طوبی لنفس فازت و عرفت و شربت و ویل للذین اعرضوا بما اتبعوا کل غافل بعید
- 4 Should this servant attempt to explain and set forth this station as it truly is, the pen would assuredly prove powerless. I beseech God not to deprive the peoples of the world of the fragrances of His days. Though all days belong to God and are from God, yet this Day hath been singled out, even as mention hath been made of it in the heavenly Books, Tablets and Scriptures, and they who are endued with vision have perceived it and hastened to the supreme Scene. Blessed art thou and blessed are they who have attained unto the Water of Life in the days of their Lord, the All-Merciful. 4 اگر اینعبد بخواهد اینمقام را علی ما هو علیه شرح نماید و معروض دارد البتة قلم عاجز ماند از حق میطلبم که اهل عالم را از نفحات ایام خود محروم نفرماید اگرچه کل ایام منسوب بحق است و از حق است ولكن این یوم تخصیص یافته چنانچه در کتب و صحف و زیر سماویة ذکر این یوم بوده و اهل بصر ادراک نمودند و بمنظر اکبر شتافتند طوبی لک و للذین فازوا بکوثر الحیوان فی ایام ربهم الرحمن

- 5 God willing, ye shall, through divine grace, illumine and revive darkened hearts and gloomy souls with the light of the divine Word. I swear by the Sun of the horizon of understanding that if a soul should arise to serve the Cause for the sake of God, he will assuredly attract the hearts of men and draw them to the most exalted horizon. The Command is in God's hands—He giveth what He willeth to whomsoever He willeth. He, verily, is the Munificent, the Generous.
- 6 This evanescent one submitteth to your honour that this servant hath been honoured to receive your letter, and whatsoever was inscribed therein was presented at the Most Holy Court. He said: "God willing, through the blessedness of the Most Great Name, they must enlighten and guide some of the people of the world who are somewhat free from idle fancies and suppositions and are illumined with the lights of certitude, and must draw them to the eternal city. Many souls are observed to be exceedingly remote. When will the hand of the mercy of the All-Merciful draw them to the ocean of nearness and reunion? He, verily, is the Almighty, the Powerful. Take thou the cup of life in the name of thy Lord and say: O concourse of possibility! Hasten ye and come unto that which hath been ordained for you. Beware lest ye deprive yourselves of that for which ye were created. Fear ye God and be not of them that are veiled."
- 7 And as to what you wrote concerning Siyyid Abdullah, it is most strange that this servant has neither seen him nor been informed of his circumstances. Many are the souls who have caused and continue to cause corruption and waste in God's Cause. The world hath no constancy, and these continuances after which we see one creation come and another go, outwardly display their own extinction at every moment, but eyes are lacking to perceive it. In any case, we beseech God to guide the rebellious, transgressing, heedless souls and confirm them in the knowledge of their own selves, that perchance they may not exceed their bounds nor rise up with calumnies. Once these blessed words were heard from the Blessed Tongue, saying: "Behold the Cause as a temple whose spirit is detachment and whose wings are the fear of God. Blessed is he who adorneth himself with the fear of God and detacheth himself from all else."
- 8 As to what you wrote concerning that treacherous thief - had people acted in accordance with trustworthiness, religion, and that which was commanded from the Source of the Cause, all would assuredly have been observed in the utmost comfort and glory. The horizon of trustworthiness remains darkened and
- 5 انشاء الله بعنايت الهی قلوب پژمرده و نفوس ظلماتیه را بانوار کلمه الهیه منور و تازه نمائید قسم بافتاب افق عرفان اگر نفسی لله بر خدمت امر قیام نماید البته قلوب عباد را جذب کند و بافق اعلی کشاند الامر بید الله يعطی من یشاء ما یشاء انه هو المعطى الكريم
- 6 عرض این فانی خدمت حضرت عالی آنکه اینعبد بدستخط سرکار فائز و آنچه در او مرقوم بود در ساحت اقدس عرض شد فرمودند انشاء الله باید بمبارکی اسم اعظم بعضی از اهل عالم را که فی الجمله از ظنون و اوهام فارغند و بانوار یقین روشن و منیر آگاه نمایند و بمدینه باقیه کشاند بسیاری از نفوس بسیار بعید مشاهده میشوند تا چه وقت و زمان دست عنایت رحمن ایشانرا بجز قرب و وصال کشاند انه هو المقتدر القدير خذ كأس الحيوان باسم ربك و قل يا ملأ الامكان ان اسرعوا وتعالوا الى ما قدر لكم اياكم ان تمنعوا انفسكم عما خلقتم له اتقوا الله و لا تكونن من المحتجين انتهى
- 7 و اینکه در باره سید عبدالله مرقوم داشتید اینعبد او را ندیده و از احوال او اطلاع نداشته بسیار عجبت از نفسیکه سبب فساد و تضییع امر الهی شده و میشوند دنیا را وفائی نبوده و نیست این بقاء بعد الذی زیرها یأتی بخلق و یدهب بخلق آخر در هر حین فنای خود را بر حسب ظاهر مینماید و لکن بصر مفقود تا مشاهده کند باری از حق میطلبم نفوس طاغیه باغیه غافله را هدایت فرماید و بمعرفت انفس خود تأیید نماید شاید از حد تجاوز ننماید و بافترا قیام نکنند وقتی از لسان مبارک اینکلمه مبارکه اصغا شد فرمودند امر را مثل هیکل مشاهده کنید روح آن انقطاعست و جناح آن تقوی طوبی لمن ترین بتقوی الله و انقطع عما سواه انتهى
- 8 و اینکه در باره آن سارق خائن مرقوم داشتید اگر ناس بامانت و دیانت و آنچه از مصدر امر مأمورند عمل مینمودند البته جمیع بکال راحت و عزت مشاهده میشدند افق امانت تیره مانده و افق صداقت و وفا غبار آلود مشاهده میشود از حق جل جلاله سائل و آملم که نفوسی مبعوث

the horizon of truthfulness and faithfulness is seen to be dust-laden. I beseech and implore God, exalted be His glory, to raise up souls through whose religiosity, trustworthiness, truthfulness and faithfulness the world may be adorned and illumined. This is not difficult for God. And assuredly that soul who committed treachery shall receive the recompense of his deeds. Last year in these parts similar incidents occurred where some, claiming faith and knowledge and love and affection, afterward stole the belongings of the emigrants and seekers and chose to flee. He said: "Believe not what thou hearest, and trust not him who showeth submission."

فرماید که از دیانت و امانت و صدق و وفاشان عالم مزین و منور گردد لیس هذا علی الله بعزیز و البته آن نفس که خیانت نموده بجزای عمل خود خواهد رسید در سنه قبل در اینصفحات هم امثال این امور واقع شده که بعضی در سبیل ادعای ایمان و عرفان و محبت و مودت نموده و بعد اشیاء مهاجرین و مقبلین را سرقت نموده فرار اختیار کرده اند فرمودند لا تصدق ما تسمع ولا تطمنن عنمن یخضع انتهی

- 9 Many are the souls who have made humility, submissiveness and sweet words their snare. We beseech God to purify and cleanse the earth from evil and wicked souls. These afflictions that have befallen you, since they were in God's path, will surely yield universal fruits and you shall attain their recompense.

9 بسی از نفوس هستند که خضوع و خشوع و کلمات چرب شیرین را دام خود قرار داده اند از حق میطلبیم زمین را از نفوس شریره خبیثه پاک و مطهر فرماید این صدمات وارده بر سرکار چون در سبیل حق وارد شده البته ثمرات کلیه از آن ظاهر خواهد شد و بمکافات آن خواهید رسید

- 10 You mentioned Mukhtaru'l-Mulk. This was presented, and He said: "God willing, may they be blessed with divine favors." We beseech God to assist those who have turned to Him in rending all veils. It is most difficult for a soul to arise with Abrahamic might and power and shatter the idols of the ungodly with the arm of power. For years people have been nurtured on suppositions and vain imaginings, having never inhaled a fragrance from the rose-garden of certitude. Yet in any case one must not despair, nor be heedless of teaching the Cause with wisdom and utterance. One must speak for God's sake and summon unto God, that perchance the children of the age may mature through the milk of the knowledge of the free and gaze upon the Most Great Scene.

10 ذکر مختارالملک فرموده بودید عرض شد فرمودند انشاء الله بعنایات الهیه فائز باشند از حق میطلبیم مقبلین را مؤید فرماید بر خرق احجاب کما بسیار مشکل است نفسی بقوت و قدرت خلیلی قیام نماید و اصنام نفوس مشرکه را بازوی اقتدار درهم شکنند ساهاست مردم بظنون و اوهام تربیت شده اند راجحهئی از گلستان یقین استشمام ننوده اند ولی در هر حال مأیوس نباید بود و از تبلیغ امر بحکمت و بیان نباید غافل شد لله باید گفت و الی الله باید دعوت نمود که شاید اطفال روزگار از بن معارف احرار بالغ شوند و بمنظر اکبر ناظر گردند انتهی

- 11 The petition of Mulla Shah-Rida was presented and an answer was revealed from the heaven of grace and sent. Likewise the Captain's petition was presented at the Most Holy Court and its answer was graciously given and sent. Also three most wonderful and most holy Tablets were sent without names from the horizon of grace - they may bestow them upon whomsoever they deem advisable.

11 عریضه جناب ملا شاهرضا عرض شده و جواب از سماء عنایت نازل و ارسال شد و همچنین عریضه [کپیتان] در ساحت اقدس عرض شد و جواب آن عنایت شده ارسال شد و سه لوح ابداع اقدس هم از افق عنایت بی اسم ارسال شد بهر که مصلحت دانند عنایت فرمایند

- 12 Concerning what was written about the news, the matter is as before, as was revealed in the Suriy-i-Ra'is and other Tablets. After all the assemblies and reconciliations, the dust of contention remains aloft and the fire of hatred still blazes. The Ottoman territories are in upheaval, with tumult arising from

12 و اینکه در باره اخبار نوشته بودند امر مثل سابق است بقسمیکه در سوره رئیس و الواح اخری نازل شده بعد از همه مجالسها و مصالحه ها هنوز غبار جدال مرتفع و نار بغضا مشعل اراضی دولت عثمانیه در انقلاب در

every corner. However, a prayer hath been revealed from the heaven of grace on behalf of the government, and the friends have been commanded to recite it. After this manifestation of grace, there is hope that some measure of relief may yet be obtained. The Command is in His hands; He doeth as He willeth.

- 13 The world is in turmoil, and no soul hath comprehended its cause and reason. They have prevented the true Physician from healing these ailments, while they themselves know neither the malady nor its cure. Glory be to God! What heedlessness hath seized them all - they have forsaken the ocean of divine meanings and turned to the salt and bitter pools. Though the Sun of knowledge shineth from the horizon of heaven, they have nonetheless clung to and sought after the ignorant ones of the earth. What regret and remorse! Thus it is that each day they are afflicted with fresh trials and are tormented with grievous punishment.

- 14 Here do I end My words: Verily, there is no God but Him. He hath ever been supreme over all things and will ever remain transcendent above the mention of all names. None hath befittingly described Him. He is the Sanctified, the Holy, the Exalted, the Mighty, the All-Wise. Glory be upon you and upon those who are with you, who have quaffed the wine of steadfastness and have attained unto this wondrous Cause.

هر گوشه ضوابطی بلند شده و لکن دعائی از
سما عنایت در حق دولت نازل و امر فرمودند
اصحاب تلاوت نمایند بعد از اظهار این عنایت
امید هست که عاقبت فی الجمله راحتی دست
دهد الأمر بیده یفعل کیف یشاء

13 عالم منقلبست و نفسی سبب و علت انرا ادراک
نموده طبیب حقیقی را از معالجه امراض
منع نموده اند و خود نه درد میدانند و نه دوا
سبحان الله چه غفلتی است که کل را اخذ
نموده بحر معانی را گذاشته اند و بیرکهای ملح
اجاج توجه نموده اند با اینکه شمس علم از افق
سما مشرق مع ذلک بجهلای ارض تمسک
جسته و تشبث نموده اند زهی حسرت و ندامت
اینست که هر روز بیلای جدیدی مبتلا میشوند
و بعذاب الیمی معذبند

14 فی هذا المقام اختتم القول انه لا اله الا هو لم يزل
كان مهيمناً على الأشياء و لا يزال يكون متعالياً
عن ذكر ملاء الأسماء ما وصفه احد حق وصفه انه
لهو المقدس المنزه المتعالی العزيز الحكيم البهاء على
حضرتكم و على من معكم من الذين شربوا رحيق
الاستقامة و فازوا بهذا الأمر البديع في ذي قعدة
١٢٩٥

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BH00282

To: *Mirza Muhammad Taqi Afnan*

Date: 1295-11-12? [1878-Nov-7]

- 1 He is the Dawning-Place from the horizon of utterance, through remembrance and clear exposition.
- 2 Praise be to God Who hath manifested through His all-prevailing power that which was concealed, and brought forth through His Most Exalted Pen that which was recorded in the scrolls of creation - He through Whose Name the Tablets have been adorned and all things have been stirred, through Whom

1 هو المشرق من افق البيان بالذكر والتبيان

2 الحمد لله الذي اظهر ما هو المستور بقدرته المهيمنة
على الأسماء و ابرز ما هو المسطور من قلبه الأعلى
في صحف الانشاء الذي باسمه زينت الألواح و
اهتزت الأشياء و به عتقت الرقاب و اتى الوهاب
في ظلل السحاب انه هو الذي بظهوره فاحت

necks have been freed and the All-Bountiful hath come in the clouds of heaven. He is the One through Whose manifestation the fragrances of the All-Merciful have wafted throughout all possibility, and when He was established upon the throne with majesty and sovereignty, thereupon did the Dove of the Cause warble upon the twig of eternity, and the Bird of Faithfulness coo upon the branches of the Lote-Tree beyond which there is no passing, and the Nightingale of Utterance sing upon the leaves of the Tree of Blessedness, and behind it all the Tongue of Grandeur between earth and heaven.

- 3 By My life! That which was hidden hath appeared, and that which was treasured hath shone forth from the horizon of creation. Come ye and draw near, O Concourse of Names! Then hasten and approach, O Denizens of the highest paradise! Raise your voices and come quickly, O people of creation! Hearken, O people of earth, unto My sweetest call once again, and deprive not yourselves of that which hath been ordained for you in My most exalted Kingdom. Behold and observe: in My right hand is My crimson scroll, and in My left is My purest wine, whose seal hath been broken through My Most Glorious Name. By God! Through it the Most Great Ocean hath surged, and the mountains have moved, and earthquakes have seized the tribes of the earth in all regions, and through it the heaven of idle fancies hath been cleft asunder and the ground of the hearts of those who denied the beginning and the end hath been split.

- 4 And praise be to God Who hath caused His loved ones to hear the rustling of His branches upon the Tree that hath overshadowed all regions with its shade. Blessed and exalted is He Who hath caused them to hear His call and summoned them by Himself unto Himself, and made known to them His beauty, and caused them to soar in His atmosphere, and taught them His path, and inspired them with His remembrance and praise, and expanded their breasts for His utterance and their hearts for His establishment, and nourished them with the wine of His revelation and the fountain of His inspiration, and caused them to speak His words. He is indeed the Single One Whom the calumnies of the ungodly cannot harm, and the One Whom the ascription of partners by satans cannot prevent. Verily, He is the Ruler over whatsoever He willeth. There is none other God but Him, the Inspirer, the All-Knowing, the All-Informed.

- 5 The servant has attained unto the dewdrops from your pen, which have sprinkled forth from the ocean of your love - our Beloved and your Beloved, our Goal and the Goal of all the worlds. When the wine of your affection's Kawthar overwhelmed me and the fragrances of your mention stirred

نفحات الرحمن في الامكان و اذا استوى على العرش بالعظمة والسلطان اذا غنت حمامة الأمر على غصن البقاء و هدر طير الوفاء على افنان سدرة المنتهى و عندليب البيان على اوراق شجرة الطوبى و عن ورائها لسان العظمة بين الأرض و السماء

3 لعمري قد ظهر ما هو المكنون و اشرق من افق الابداع ما هو المخزون هلموا و تعالوا يا ملأ الأسماء ثم اسرعوا و تقربوا يا ملأ الأعلى هلموا و تهرولوا يا اهل الانشاء ان استمعوا يا اهل الأرض ندائي الأمل مرة أخرى و لا تحرموا انفسكم عما قدر لكم فيملكوتي الأعلى ان انظروا ثم تفرسوا ان بيدي اليمنى صحيفتي الحمراء و في اليسرى رحيقي الأصفى الذي فك ختمه باسمي الأبهى تالله به ماج البحر الأعظم و مرت الجبال و اخذت الزلازل قبائل الأرض في الأقطار و به انفطرت سماء الأوهام و انشقت اراضي قلوب الذين كفروا بالمبدء و المآب

4 و الحمد لله الذي اسمع احبائه حفيف افانه على السدرة التي احاطت ظلها الآفاق تبارك و تعالى من اسمعهم ندائه و دعاهم بنفسه لنفسه و عرفهم جماله و طيرهم فيوائه و علمهم صراطه و المهمم ذكره و ثنائه و اشرح صدورهم لبيانه و قلوبهم لاستوائه و رزقهم رحيق وحيه و كوثر الهامه و انطقهم بكلماته انه هو الفرد الذي لا يضره همزات المشركين و الواحد الذي لا يمنعه شرك الشياطين انه هو الحاكم على ما يشاء لا اله الا هو الملهم العليم الخبير

5 قد فاز الخادم برشحات قلبكم التي ترشحت من بحر حبكم محبوبنا و محبوبكم و مقصودنا و مقصود العالمين فلما اخذني سكر كوثر و دكم و اهتزني نفحات ذكركم و كنت اكرر قراءة كتابكم اذا امرت

me, and while I was repeatedly reading your letter, I was summoned to ascend unto the seat of the Desired One. When I attained His presence and presented it, thereupon the Kingdom of Utterance was stirred and the Tongue of Grandeur spoke that which the people of creation cannot bear, save those whom His prevailing Will and His all-encompassing Purpose have chosen. By God's life! I have drunk from the ocean of bounty that which I cannot mention, nor can pens describe, nor tongues express. And I gave thanks unto God that I beheld the countenance of the Beloved turned towards His Afnan who have attained the Most Great Bounty in His days. He, verily, is the All-Compelling, the All-Seeing, the All-Hearing. My very being and all I possess be a sacrifice for your love!

6 The exalted letter which was inscribed with this evanescent one's name dispelled sorrows and extinguished the fire of grief. Praise be to God, it bestowed the Salsabil of joy and granted the Kawthar of delight. His be the praise in all conditions. Three letters were received from your honor, but since outwardly the passages requiring response were not clear, therefore there was delay. Otherwise, how could this servant, according to his capacity, postpone or be negligent? In all conditions I beseech and hope from the True One that He may assist this servant to manifest that which brings joy to the luminous heart.

7 At this moment when this servant was occupied with this petition, he again observed your honor's letters to present answers to the passages written therein. After visiting the first letter and reading the prayer mentioned therein, I took it once again and proceeded with it to the Ultimate Goal and the Most Exalted Horizon, and presented it before His countenance time and again. Thereupon the Tongue of God, the Lord of the first and the last, spoke. He said, exalted be His glory and universal be His bounty:

8 "O My Afnan! We have heard thy rustling and thy call, and witnessed thy clinging and thy steadfastness and thy turning unto Us, and We know the state thou art in regarding the love of thy Lord, Who was banished time after time and imprisoned again and again in the path of God, the Lord of the worlds. We take pride in what hath befallen Us at the hands of the enemies, and through it the Cause of God, the All-Knowing, the All-Informed, hath been exalted. We have named this prison the Most Great Prison. It behooveth everyone to reflect upon it and upon that wherewith it hath been named by the Mighty, the Wise. We have mentioned thee before from My Most Exalted Pen, and We have turned unto thee at this time

بالصعود الى مقر المقصود فلما حضرت عرضت اذا تحرّك ملكوت البيان ونطق لسان العظمة بما لا يحمله اهل الامكان الا من شاء مشيئة النافذة و ارادته المهيمنة لعمر الله قد شربت من بحر العطاء ما لا اقدر ان اذكره ولا الأقلام تقدر ان تقوم بوصفه ولا اللسان يذكره و شكرت الله على ان رأيت وجه المحبوب متوجّهاً الى افنانه الذين فازوا بالفيض الأعظم في أيامه انه لحو المهيمن البصير السميع كينونتي و ما لي لحبكم الفداء

6 دستخطّ عالی که باسم این فانی مرقوم بود مذهب هموم و مطفئ نار غموم گشت الحمد لله سلسبیل فرح بخشید و کوثر بهجت بخشود و له الحمد فیکل الأحوال سه ۳ دستخطّ از آنحضرت رسید و لکن چون بر حسب ظاهر فقراتیکه باید جواب آن معروض شود معلوم نبود لذا تأخیر افتاد و الا چگونه میشود اینعبد علی قدر وسعه تعطیل نماید و یا اهمال رود در جمیع احوال از حق سائل و آملم که اینعبد را موفق نماید بر اظهار آنچه سبب سرور قلب منیر است

7 در این حین که اینعبد مشغول باینعریضه شد مجدداً دستخطهای آنحضرت را ملاحظه نموده که فقرات مرقومه را جواب معروض دارد بعد از زیارت دستخطّ اول و قرائت مناجات مذکوره در آن مرّه آخری اخذته و قصدت به المقصد الأقصى و الأفق الأعلى و عرضته تلقاء الوجه مرّه بعد اولی اذا نطق لسان الله مالک الآخرة و الأولى قال عزّ اعزازه و عمّ افضاله

8 یا افنانی انا سمعنا حفيفک و ندائک و رأينا تشبّثک و تمسّکک و اقبالک و عرفنا ما انت عليه فی محبة مولاک الذی نفی مرّة بعد مرّة و یجن کرّه بعد کرّه فی سبیل الله رب العالمین انا نفتخر بما ورد علينا من الأعداء و به ارتفع امر الله العليم الخبير انا سمینا هذا السجن بالسجن الأعظم ینبغی لكل نفس ان یتفکّر فيه و ما سمی به من لدی العزيز الحکیم انا ذکرناک من قبل من قلبی الأعلى و توجّهنا الیک فی هذا الحین من هذا المقام الکريم قد کنت تحت لحاظ عناية ربک و یکبر

from this noble station. Thou hast been beneath the glances of thy Lord's loving-kindness, and the Wronged One greeteth thee from this glorious spot. Blessed art thou for having drunk the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful, and for having attained unto that which most of mankind hath been deprived of. The Tongue of Grandeur beareth witness to this in this Clear Book. We have heard thy call which was raised in the days of thy Lord, and We know that wherewith thou didst commune with God, the True Sovereign, the Manifest. We beseech Him to strengthen thee in all conditions and to send down upon thee from the heaven of grace that which beseemeth His mercy that hath preceded the world and His generosity that hath encompassed the heavens and the earth." End.

عليك المظلوم من هذا المقرّ المنيع هنيئاً لك بما
أخذت رحيق البيان من يد عطاء ربك الرحمن
وفزت بما منع عنه أكثر الخلق يشهد بذلك
لسان العظمة فهذا الكتاب المبين أنا سمعنا ندائك
الذي ارتفع في أيام ربك وعرفنا ما ناجيت به
الله الملك الحق المبين نسئله بأن يؤيدك فيكلّ
الأحوال وينزل عليك من سماء الفضل ما ينبغي
لرحمته التي سبقت العالم ولكرمه الذي احاط
السموات والأرضين انتهى

- 9 Praise be to God! The ocean of bounty is surging, the sun of grace is shining, and the heaven of mercy is elevated. From the verses sent down from the heaven of God's Will, His infinite favor is made manifest. Blessed is the nose that perceiveth its perfume, blessed the mouth that tasteth its sweetness, blessed the heart that discerneth its station, and blessed the body that is stirred by its breezes. In truth, for every member of the body a portion is ordained. O how excellent is the blessing that hath been destined for the souls of the sincere ones, which is the verses of God and His words, and the utterance of God and His proof. I beseech Him, exalted be His glory, not to deprive the people of the world from the fragrances of the Most Great Name. Verily, He is the Hearer, the Answerer.

9 الحمد لله بحر عنایت موج و شمس فضل مشرق و
سماء رحمت مرتفع از آیات منزله از سماء مشیت
الهیة عنایات لا یتناهیهاش ظاهر و مشهود است
طوبی لشم وجد عرفها و لقم شرب عذبا و لقلب
عرف مقامها و لجسد اهتز من نفحاتها فی الحقیقه
از برای هر عضوی از اعضا رزق مقدر است یا
حبذا النعمة التي قدرت لأرواح المخلصين و هي
آيات الله و كلماته و بیان الله و برهانه از حق جلّ
جلاله میطلبم که اهل عالم را از نفحات قیص
اسم اعظم محروم نفرماید آنه هو السامع المجیب

- 10 In a Tablet revealed from the horizon of God's will during the days when the military barracks served as the seat of the throne, those who circle the divine throne were mentioned to be of three kinds. Some gaze toward the Most Exalted Horizon and are nourished by the Most Glorious Nectar - these are souls who truly "speak not before He speaks and act by His command." Blessed are they and theirs is a goodly beginning and end. Another kind are below this station, while others rise at times and fall at others. Thus was it sent down in truth from God, the All-Knowing Revealer. Now, praise be to God, all are blessed with the eternal, everlasting bounty of attaining the presence of the Beloved of the worlds. We beseech God to assist all who circle and dwell in this land to achieve what befits this Day. All the loved ones lived in perfect comfort and bounty for several years until the horizon of trustworthiness darkened. The details of this matter cannot be revealed. Verses were revealed to one of the loved ones dwelling in Ottoman lands. Some of these verses are presented here, revealing what befell the Beloved of the world.

10 و اینکه وقایع ارض اقدس و حالات طائفتین
حول عرش را استفسار فرموده بودند در ایامیکه
قشله عسکریه مقرّ عرش واقع بود لوحی از افق
اراده مشرق و در آن لوح طائفتین را سه ۳ قسم
ذکر فرموده اند بعضی بافق اعلی ناظر و از کوثر
ابی مرزوق و ایشان نفوسی هستند که فی الحقیقه
لا یسبقونه بالقول و هم بأمره یعملون طوبی لهم
و لهم حسن المبدء و المآب و قسمی دون این مقام
و برخی یعلو مرّة و یسفل اخرى کذلک نزل
بالحق تنزیلاً من لدى الله المنزل العليم حال الحمد
لله بنعمت باقیه دائمه که لقای محبوب عالمیانست
کل مشرف و متنعّم از حق میطلبیم که جمیع
طائفتین و ساکنین این ارض را مؤید فرماید بر
امریکه لایق این یوم است جمیع احباب در ستین
معدودات در کمال راحت و نعمت بودند الی ان
اظلم افق الأمانة تفصیل این مقام جایز نه آتی بیکی
از احبّا که در اراضی عثمانیه ساکنست نازل

بعض از آن آیات منزله عرض میشود و از آن ظاهر میگردد آنچه بر محبوب عالم وارد شده

- 11 Thus spoke the tongue of the Beloved: "O My Physician, My Physician! Your call has risen until it reached the ear of your All-Knowing Lord. The Present Servant appeared and presented before the Face what you called unto God, Lord of the worlds. Blessed is the tongue that speaks truth and the eye that beholds My luminous horizon. Blessed is the eye that weeps for My tribulations and the hearts that yearn in My great affliction. By My life! Were the veil to be lifted, wailing would rise between the heavens and earth. How many deeds melted My heart, yet I concealed them through My Name, the Concealer, the Gracious. How many acts caused My heart and pen to lament, yet I preserved them such that none in the world learned of them. How many afflictions seized Me and how many calamities surrounded Me in this mighty prison, yet My Name the Forgiving prevented Me from mentioning them, and My Name the Merciful took hold of My hem saying: 'Verily, Thou art the Most Merciful of the merciful ones.' Thus did My tongue speak that you might learn what befell the Wronged One in this remote spot."

11 هذا ما نطق به لسان المحبوب طيبى طيبى قد ارتفع نداءك الى ان تشرف بأذن ربك العليم قد حضر العبد الحاضر و عرض لدى الوجه ما دعوت به الله رب العالمين طوبى للسان نطق بالحق و لعين رأت افق المنير طوبى لعين بكت لمصابي و لقلوب حنت لبلائى العظيم لعمري لو اكشف الغطاء ليرتفع نحيب البكاء بين السموات والأرضين كم من عمل به ذاب قلبي ولكن سترته باسمي الستار الكريم كم من فعل به ناح قلبي و قلبي و حفظته على شأن ما اطلع به احد من العالمين كم من بلاء اخذني و كم من مصائب احاطتني في هذا السجن العظيم و اسمي الغفور منعني عن ذكرها و اسمي الرحيم اخذ ذيلي و قال انك انت ارحم الراحمين كذلك نطق لساني لتطلع بما ورد على المظلوم في هذا المقام البعيد انتهى

- 12 All matters that occurred in this land were previously mentioned in divine Tablets. Thus at first arrival this prison was named the Most Great Prison, and it was said its mystery would later be revealed. By the Sun of the horizon of inner meanings, the Cause of God was so exalted in this land that none could adequately describe it. The prison door was opened, although the original decree issued by Sultan Abdul-Aziz had stipulated that none should be allowed near, not even a barber for shaving without a guard present. Nevertheless, the prison door was opened such that companions could freely travel to any land they wished without question. This supreme power and mighty sovereignty appeared without material means, for it was never expected that such severity and harshness would be removed. We testify that He is truly powerful over whatsoever He willeth. There is no God but Him, the Able, the Ruler, the Mighty, the Wise.

12 امورات واقعه در این ارض جميع از قبل در الواح الهیه مذکور است چنانچه در اول ورود این سجن را بسجن اعظم نامیدند و فرمودند بعد سر این ظاهر خواهد شد قسم بآفتاب افق معانی بشأنی امر الله در این ارض مرتفع شد که احدی از عهده ذکر علی ما ینبغی بر نخواهد آمد و باب سجن مفتوح مع آنکه در اصل فرمان دولت که عبدالعزیز صادر نموده بود اینفقره بوده که احدی را نگذارند نزدیک شود حتی دلاک را بجهه حلق رأس و غیره نگذارند بدون ضابطیه ملاقات نماید مع ذلک باب سجن بشأنی مفتوح شد که اصحاب بهر دیار که اراده مینمودند من غیر سؤال و جواب سفر میکردند و این قدرت کبری و سلطنت عظمی من غیر اسباب ظاهر شد چه که هرگز گمان نمیرفت که آن شدتها و سختیا زایل شود نشهد آنه هو المقتدر علی ما یشاء لا اله الا هو القادر الحاکم العزیز الحکیم

- 13 The people are heedless and do not reflect upon the power of God. At all times manifest signs and clear evidences appear, yet they remain unaware and have not raised their heads from the slumber of heedlessness. If the blessed Surih of Ra'is has reached your presence, you will have become aware of the degree of the heedlessness of the servants. The All-Glorious,

13 عباد غافل در قدرت و قوت الهی تفکر نمینمایند در هر حین آیات ظاهر و بینات باهر مع ذلک بشعور نیامده و سر از نوم غفلت برنداشته اند سوره مبارکه رئیس اگر بنظر آنحضرت رسیده بر مراتب غفلت عباد مطلع شده اند قد صدق

Most Great God has spoken the truth. All that has occurred in these two years was mentioned and recorded in that Most Holy, Most Exalted Tablet. That which was promised in the Book has appeared, and that which no one among the servants can today comprehend shall appear. In truth, the overwhelming attraction and rapturous yearning of this servant in your presence has caused this petition to become lengthy, yet in all cases pardon is hoped for.

الله العلیّ العظیم جمیع آنچه در این دو سنه واقع شده در آن لوح اقدس مذکور و مسطور است قد ظهر ما وعد به فی الکتاب و یظهر ما لا یدرکه الیوم احد من العباد فی الحقیقه غلبات ذوق و جذبات شوق این عبد خدمت آنحضرت سبب تطویل اینعریضه شده و لکن در هر حال امید عفو است

- 14 And regarding what you had written about the Holy Land, this matter has been forbidden, and the decree concerning it was revealed from the Supreme Pen and sent beforehand. In this regard, this evanescent servant has deemed it necessary to submit a brief account of these matters so that you may be informed. For two years in this land, the price of things has been rising day by day, and likewise some of the pilgrims have taken large sums of money from the people and have not repaid them, claiming that the money was entirely lost. And the small amount of money that the government was giving to some of the prisoners has decreased due to the wars occurring between the two states, as they now give promissory notes worth one-third of what they used to give.

14 و اینکه در باره وجه ارض خا مرقوم فرموده [بودند] این فقره نهی شده و از قلم اعلی حکم آن از قبل نازل و ارسال شد در ایستقام خادم فانی لازم دانسته بمجلی از این امور عرض نمایم تا آنحضرت مطلع باشند دو سنه میشود که این ارض یوماً فیوماً قیمت اشیاء در ترقی است و همچنین بعضی از طائفین مبالغی کلی از مال ناس اخذ نمودند و بادای آن نپرداختند و [اظهار] نمودند که مال بکلی تلف شده و دراهم معدوده لایسمنه لایغنیه که دولت بیعضی از اسرا میداد آنهم نظر بحروب واقعه بین دولتین تنزل نموده چه که قائمه میدهند ثلث آنچه میدادند عاید میشود

- 15 Some of the friends wrote about these hardships and difficulties that had befallen them by way of information to his honor, the Name of God (66), may all glory most glorious be upon him, and he, due to his being enkindled with the fire of divine love, thought it advisable to inform the friends. God knows that he intended nothing by this except to manifest that which he possessed in his love for God and His Cause. And afterward, he wrote the details to this servant.

15 بعضی از دوستان این شدائد و سختیهای وارده را بر سبیل اخبار خدمت جناب اسم ۶۶ [الله] حا علیه منکّل بهاء ابهاه نوشتند و ایشانهم نظر باشتعالشان بنار محبت الهی همچو مصلحت دانستند که دوستان را اخبار نمایند علم الله انه ما اراد من ذلک الا اظهار ما هو علیه فی حبّ الله و امره و بعد تفصیل را باین بنده نوشتند

- 16 After presenting it to the Most Holy Court, He instructed: Write to the Name of Ha that no one should proceed to the land of Kha, and they should not mention the details of this land in that region. Therefore, this servant submitted a letter to him, and in that letter mighty, impregnable verses were revealed from the heaven of the Divine Will. A copy of that letter is being submitted to your presence, that you may be informed of that which has shone forth from the horizon of the will of our Lord, the Powerful, the Mighty:

16 بعد از عرض بساحت اقدس فرمودند بنویس باسم حا به ارض خا احدی توجه نماید و تفصیل این ارض را هم بآن دیار ذکر ننمایند لذا این عبد مکتوبی خدمت ایشان معروض داشت و در آنمکتوب از سماء مشیت آیات محکمه منبیه نازل صورت آنمکتوب خدمت آنحضرت عرض میشود لتطلعوا بما اشرق من افق ارادة ربنا المقتدر القدير

- 17 He is the One Who has power over whatsoever He willeth through His word "Be" and it is!

17 هو المقتدر علی ما یشاء بقوله کن فیکون

- 18 Verily the evanescent servant calleth out before the face of the world and maketh mention of that which hath reached his ears through hearkening unto that which the Tongue of Grandeur and Glory hath spoken. He hath spoken, and His word is the

18 ان الخادم الفانی یصیح امام وجه العالم و یدکر ما فاز به اذنه باصغاء ما تکلم به لسان العظمة و الاجلال قال و قوله الحق تالله قد اظلم افق

truth: "By God! The horizon of trustworthiness hath been darkened, the countenance of faithfulness hath been altered, and the hem of fidelity between earth and heaven hath been sullied. There hath appeared that which beseemeth not the Cause of God, His days, His majesty and His glory in this land which hath been named the Crimson Spot among the Concourse of Names and in the heaven of this heaven from My Most Exalted Pen." We beseech Him, exalted be He, to set right what we have neglected in regard to Him, to forgive us for what we have wrought in His presence, and to ordain for us justice and that whereby His Cause and sovereignty may be uplifted among His servants.

19 O beloved of my heart! Although sorrows have taken their toll and the hearts of the pure ones in God's lands and realms have been troubled by what hath occurred in the Prison Land, yet we thank the Beloved that the world hath been honored with the Most Great Joy, and verily He is seated upon the throne before the face of the nations. There is none other God but He, the Mighty, the Bestower.

20 This is a petition from the evanescent one to him who hath dawned from the horizon of Sad for the love of God, our Lord and the Lord of the sincere ones, and I inform him of what the Ancient Beauty hath commanded me in this station. He hath spoken, and His most sweet utterance is: "O My Name Ha! No one should proceed to the land of Kha and inform its people of matters that have newly arisen in this White Land, whose very atoms proclaim that there is none other God but He, the Mighty, the Loving."

21 As commanded, inform His Excellency that no one should specifically proceed to the land of Kha regarding recent events, and if anyone has gone or taken anything, let him return it to the direction of the Intended One and surely restore it to its owner. Likewise, that person himself should abandon his intention and return. This is what the Beloved of the Worlds hath decreed.

22 And regarding what was given in the lands of Ta and Kaf, if it has been sent, the matter is concluded; if not, let it remain with His Excellency and let him send the names of those souls to the Most Holy Court. Verily, He is the Ruler over what He willeth. There is none other God but He, the Mighty, the Wise.

23 In view of this firm decree issued from the Source of Command, if what was taken has been returned, they have acted according to what God commanded them. If it still remains,

الأمانة و تغیر وجه الصداقة و تغیر ذیل الوفاء
بین الأرض و السماء و ظهر ما لا ينبغي لأمر
الله و أيامه و عظمته و اجلاله في هذه الأرض
التي سميت بالبقة الحمراء بين ملائكة السماء و بسماء
هذه السماء من قلبى الأعلى انتهى نسئله تعالى بأن
يصلح ما فرطنا في جنبه و يكفر عنا ما عملنا في
جواره و يقدر لنا العدل و ما يرتفع به امره و
سلطانه بين العباد

19 يا محبوب فؤادى ولو انّ الأحزان اخذت مواقعها
و تكدرت بما ورد في ارض السجن قلوب
الأصفياء في ديار الله و بلاده ولكن نشكر
المحبيب بأن يكون العالم مشرفاً بالفرح الأعظم و
انه هو المستوى على العرش امام وجه الأمم لا
اله الا هو العزيز الوهاب

20 هذه عريضة من الفانى الى من اشرق من افق
الصاد لحب الله مولينا و مولى المخلصين و اخبره
بما امرنى به جمال القدم في هذا المقام قال و قوله
الأحلى يا اسمى الحياء ليس لأحد ان يتوجه الى
ارض الخلاء و يخبر اهلها من امورات الحادثة في هذه
الأرض البيضاء التي تنطق ذراتها انه لا اله الا
هو العزيز الودود انتهى

21 حسب الأمر فرمودند بآنحضرت اخبار دهم
که احدى مخصوص امور حادثه بارض خا
توجه ننماید و اگر کسی توجه نموده و یا چیزی
اخذ کرده باشد لیرسله الى شطر المقصود البتّه
بصاحبش رد ننماید و همچنین خود آنشخص
ترک عزیمت کند و مراجعت ننماید هذا ما
حكم به محبوب العالمين

22 و آنچه در ارض طا و كاف داده اند اگر ارسال
داشته اند قد قضی الأمر و الا نزد آنحضرت باشد
و اسامی آن نفوس را بساحت اقدس ارسال
فرمایند انه هو الحاكم على ما يشاء لا اله الا هو
العزيز الحكيم

23 نظر بلین حکم محکم که از مصدر امر جاری شده
اگر آنچه اخذ شده رد نموده اند قد عملوا بما امروا
به من لدى الله و اگر تا حال باقی مانده حسب

according to the decree it must be given to the poor of the land of Kha. Verily, He does not allow to be lost the reward of one who spendeth in His path. He is the Giver, the Bestower, the Ordainer, the Generous.

- 24 The copy of those names to whom that sum should be given will be sent by Nabil-i-Qa'ini as commanded, and God is the guardian of the beneficent ones.

- 25 That which was issued from the Source of Command this year was that if anyone wishes to pay the Huququ'llah with complete willingness and satisfaction, the Trustees of the lands should receive it and present it. Until this year, although the law of Huquq was revealed in the Book of God with explicit text, not a word was heard from the blessed tongue regarding this matter. However, this year what was decreed was decreed. Verily, He is the Decreeer, the All-Knowing.

- 26 This servant further begs of your honour that to each one of them that drink of the wine of divine love who attain your presence, and as you deem fit, mention this servant's utter effacement and nothingness. And another entreaty to be conveyed to the Afnan of the Sacred Tree - may my soul be a sacrifice for them - is an expression of pure devotion and absolute nothingness, contingent upon your honour's grace and favours, especially to his honour M and H - upon him be all the Most Glorious Glory - who was mentioned in your honour's letter. The essence of glory and remembrance be upon your honour and upon them and upon those who cling to the hem of God's sacred, pure, mighty and luminous robe. And praise be to God, the Powerful, the Mighty, the Wise.

- 27 Additionally, it is submitted regarding the sum about which news arrived from the land of Kha, and which your honour directed payment for before its arrival and inquiry - when this was submitted in the Most Holy Presence, He smiled and said: "They have even added benefit to it for him. We have accepted all that was done in God's path. He has indeed done what was befitting of him and We have accepted double what he did for the love of God." However, that sum must be handled according to the mentioned command, meaning it should be distributed in the land of Kha according to the list sent by Nabil-i-Akbar.

- 28 The servant, 9 Dhi'l-Hajjih 1295

الحکم باید بفقراى ارض خا داده شود آنکه لا یضیع اجر من انفق فی سبیلہ آنکه لہو المعطى المنفق المقدّر الکرم

- 24 و صورت آن اسامی که باید آن وجه با ایشان برسد جناب نبیل قبل علی من اهل قائن حسب الامر ارسال میدارند و الله ولى المحسنين

- 25 آنچه از مصدر امر در این سنه صادر شد این بود که فرمودند اگر نفسی بخواهد بکمال میل و رضا حقوق الله را ادا نماید امنای بلاد اخذ نمایند و معروض دارند و تا این سنه مع آنکه حکم حقوق در کتاب الله بنص صریح نازل بود کلمه‌ای از لسان مبارک در این باب اصغاشد و لکن این سنه قضی ما قضی آنکه لہو المقضی العليم

- 26 دیگر استدعای اینعبد خدمت آنحضرت آنکه بهر یک از شاریان رحیق محبت الهی که خدمت آنحضرت مشرف میشوند و مصلحت بدانند ذکر فنا و نیستی این خادم را مذکور دارند و عرض دیگر خدمت افنان سدره روحی لهم الفداء عرض خلوص و نیستی بحت معلق بعنایت و الطاف آنحضرتست مخصوص حضرت میم و ها علیه من کل بہاء ابہاء کہ ذکر ایشان در دستخط آنحضرت بود جوهر البہاء و الذکر علی حضرتک و علیہم و علی الذین تشبثوا بذیل الله المقدس المطہر العزیز المنیر و الحمد لله المقتدر العزیز الحکیم

- 27 مجدداً عرض میشود در باره مبلغیکہ خبر آن از ارض خا رسید و آنحضرت قبل از ایصال و استفسار حواله فرموده‌اند در ساحت اقدس عرض شد متبسماً فرمودند ایشان نفع آنرا ہم بر او افزوده‌اند انا قبلنا کل ما عمل فی سبیل الله آنہ قد عمل بما ینبغی لہ و انا قبلنا ضعف ما عمل فی حب الله و لکن باید آن مبلغ موافق امر مذکور عمل شود یعنی در ارض خا مطابق سیاہہ مرسولہ نبیل قبل علی قسمت شود

- 28 خادم فی ۹ ذی حجّہ سنہ ۱۲۹۵

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BH02057

To: Mirza Abdullah Falah from Sad

Date: 1295-11-12 [1878-Nov-7]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 Unto God belongs the work of those who have detached themselves from all else save Him and have attained unto that which was commanded them in the Book inscribed by His Most Exalted Pen. And unto God belongs the pearl of those who have hearkened to His sweetest call, have turned toward His most exalted horizon, and have testified to that which God Himself hath testified - they are the ones through whom the horizon of utterance hath shone forth and through whom the fragrance of the garment of the All-Merciful hath been wafted throughout all possibility. And upon God rests the recompense of those who have recognized His days, whereby the Books, the Scriptures and the Tablets have been adorned.
لله عمل الذين انقطعوا عما سواه و فازوا بما امروا به في كتاب رقم من قلبه الأعلى والله در الذين سمعوا ندائه الأحلى و توجهوا الى افقه الأعلى و شهدوا بما شهد الله انهم هم الذين بهم لاح افق البيان و تضوعت رائحة قبص الرحمن في الامكان وعلى الله اجور الذين ادركوا ايامه التي بها تزيت الكتب والصحف والألواح
- 3 Thereafter, there hath reached the servant thy letter which was perfumed with the mention of the Beloved and adorned with the praise of God, the Lord of the seen and the unseen. I read it and beseeched God, our Lord and your Lord, that He might aid you to celebrate the praise of the Dawning-Place of His verses, the Dayspring of His knowledge and the Source of His wisdom which hath encompassed the world. Verily, He is the Near One, the Responding One.
و بعد قد بلغ الى الخادم كتابكم الذي كان معطرًا بذكر المحبوب و مزينًا بثناء الله مالك الغيب و الشهود قرات و دعوت الله ربنا و ربكم بأن يؤيدكم بذكر مطلع آياته و مشرق علمه و منبع حكمته التي احاطت العالم انه هو القريب المحيب
- 4 It is submitted that mention was made of your honor in the Most Holy Presence, and after presenting what you had written and sent, He said: "God willing, they must engage with the utmost diligence and effort in the mention of God, that perchance sleeping souls may attain the grace of awareness, may hearken to the call of the Wronged One, and may arise to serve the Cause. A hundred thousand regrets and reproaches be upon those souls who have not attained to the recognition of the Promised Day and who wander and journey in the gloomy wilderness of their own desires. Thinkest thou that they understand or hear? God testifieth that they are among the dead and perceive it not."
عرض میشود ذکر آنجناب در ساحت اقدس مذکور و بعد از عرض ما کتبتم و ارسلتم فرمودند انشاء الله باید بکمال جد و اجتهاد بذكر الله مشغول باشند که شاید نفوس ناآفته بفيض آگاهی فائز شوند و ندای مظلوم را اصغا کنند و بخدمت امر مشغول گردند صد هزار تأسف و ندامت از برای نفوس بیست که بعرفان يوم موعود فائز نگشتند و بهواهای خود در بادیه های ظلماتی سائر و سالکند آنحسب انهم يعرفون او یسمعون شهد الله انهم هم المیتون و لا یشعرون

- 5 O servant of God! That which thou hast accomplished in the path of the Intended One hath not been and shall never be forgotten. Give thanks unto God for having enabled thee to serve His Cause. This, verily, is a supreme station. Convey My greetings unto those who are with thee. Thus doth command thee the Wronged One, the Stranger.
- 6 As to what thou didst write concerning Jinab-i-Safi and the guest, upon them be the glory of God - praise be to God, they have ever been the recipients of divine favors. Jinab-i-Safi is among those souls whom the Truth Himself hath taught, and for whom He hath opened the door of His great mercy with the key of His blessed Name. Well is it with him and with her. Convey on behalf of this servant wondrous and glorious greetings unto them, and likewise unto all the friends in that land who have been nourished by the wine of divine love and who have been adorned with His endless bounties - convey on behalf of this evanescent one greetings, mention and peace. I beseech God to aid and assist them all and to adorn them with the ornament of steadfastness. The glory be upon thee and upon them and upon those who have walked His straight path. And praise be to God, the Lord of the worlds.
- 7 It is further submitted that regarding what thou didst mention about the son of the servant, it was presented in the Most Holy Presence. He said: "God willing, may they be illumined by the Sun of divine favor and may they be occupied with His mention, which is the first gift of the Beloved. The glance of grace hath been and God willing shall be upon them. And their Lord, the All-Merciful, He is verily the Bestower, the Generous."
- ای عبدالله آنچه در سبیل مقصود عامل شدی از نظر زفته و نخواهد رفت ان اشکر الله بما جعلک مؤیداً علی خدمة امره ان هذا المقام عظیم کبر من قبلی علی من معک کذلک یا مرک المظلوم الغریب انتهى
- اینکه در باره جناب صفی و میهمان علیهما بهاء الله نوشته بودید الحمد لله همیشه بعنایات الهیه فائز بوده اند جناب صفی از نفوسی هستند که خود نفس حق او را تبلیغ نموده و باب رحمت کبری را بفتح اسم مبارک بر او گشوده هنیئاً له و لها از قول این عبد تکبیر بدیع منبع خدمت ایشان برسانید و همچنین جمیع دوستان آن ارض را که از نحر محبت الهیه مرزوقند و بفیوضات نامتناهی اش مزین از قول این فانی تکبیر و ذکر و سلام برسانید از حق میطلبم جمیع را موفق و مؤید فرماید و بطراز استقامت مزین نماید البهاء علیک و علیهم و علی الذین سلکوا صراطه المستقیم و الحمد لله رب العالمین
- مجدداً عرض میشود اینکه در باره مخدوم زاده مذکور داشتید در ساحت اقدس عرض شد فرمودند انشاء الله از آفتاب عنایت ایزدی منور باشند و بذکرش که اول عطیه محبوبست مشغول گردند لحاظ فضل بایشان بوده و انشاء الله خواهد بود و ربہ الرحمن لھو المعطی الکریم انتهى

BLIB_Or11097#056

BH02929

*To: Zaynul-Muqarrabin et al.**Date: 1295-11-12 [1878-Nov-7]*

- 1 Praise be to God Who hath decreed through His command and revealed affliction through His behest, and through Him His Cause was raised up in the kingdom of creation....
- 2 As to what thou hadst written concerning Muhammad-Baqir of N and J, that he had written to thee that in former times he was engaged in commerce and had been somewhat negligent
- الحمد لله الذی حکم بالقضاء و اظهر البلاء بالامضاء و به رفع امره فی ملکوت الانشاء...
- و اینکه در باره جناب آقا محمد باقر از اهل ن و ج مرقوم فرموده بودید که خدمت آنجناب

in the payment of the rights of God, such as being imprecise in his weighing, sometimes giving more or less, and now that he has learned that the Blessed Will requires the payment of dues, trustworthiness, and refraining from disposing of others' property without permission, he finds himself in difficulty since he knows neither the rightful owners nor the amounts. He has beseeched pardon for his past deeds. All these details were presented at the Most Holy Court, and this is what shone forth from the horizon of justice:

- 3 O Zayn, mayest thou, God willing, be ever engaged in service to the Cause and attain unto the fragrances of the days of the Beloved. Write to Muhammad-Baqir: Thy call was heard and thy petition accepted. Blessed art thou for having made acknowledgment in the days of the Wronged One and for having sought the good pleasure of thy imprisoned Lord. Beseech God to raise up souls who, through their trustworthiness and rectitude, may free and liberate the horizon of trustworthiness from these dark and obscuring clouds. O Zayn, injury hath reached such a point that mention of it is not permissible. The loved ones of this Revelation must walk among men with utmost sanctity and detachment, and must hold fast to trustworthiness and rectitude in such wise that their light may shine forth like the morning star unto all the world.

- 4 Write unto him what the Tongue of Grandeur uttereth in this exalted station: Say: That which thou didst write unto My Name hath come before the Wronged One and hath been honored to be heard by thy Lord in this station which God hath sanctified beyond mention and utterance. We have answered thee with these verses which have shone forth and gleamed from the horizon of thy Lord's will, the All-Subduing. Blessed art thou for having turned, acknowledged, and sought the grace of thy Lord, the Mighty, the Bestower. We have forgiven thee and pardoned what is past. Verily thy Lord is the Mighty, the All-Forgiving. Trust in God in all matters and hold fast unto what the All-Merciful hath revealed in the Book. God willing, mayest thou be engaged in the mention of God with the utmost joy and fragrance, walking in the path of His good-pleasure and remaining steadfast in His love. Never let steadfastness in His Cause depart from thy sight, for this Cause is most mighty. Beseech God to aid His loved ones to act according to His will. Whatever He hath ordained and ordaineth hath been and shall be for the good of His servants themselves. To this beareth witness My tongue, My pen, and the kingdom of My utterance, the Mighty, the Impregnable....

نوشته که در ازمنهء سابقه مشغول بیع و شری بودم قدری مسامحه در ادای حقوق نموده‌ام مثل اینکه در میزان اگر قلیلی زیاده یا نقصان بود مسامحه مینمودم و حال که اطلاع بهمرسانده که رضای مبارک در ادای حقوق و امانت و تصرف نکردن در اموال غیر است بدون اذن امر بر او مشکل شده چه که صاحبان حقوق و قدر آن بر او مجهولست استدعا نموده که از ماسلف عفو فرمایند این تفصیل بتامه در ساحت اقدس عرض شد هذا ما اشرق من افق العدل

- 3 ای زین انشاءالله لهرزل و لایزال بخدمت امر مشغول باشی و بنفحات ایام محبوب فائز بنویس به محمد باقر ندایت اصغا شد و عرضت مقبول افتاد طوبی لک بما اعترفت فی ایام المظلوم و اردت رضاء مولیک المسجون از حق بطلبید که نفوسی ظاهر فرماید که بسبب امانت و دیانت آن نفوس افق امانت از این غیوم حایلهء مظلمه آزاد شود و فارغ گردد ای زین ضرر بمقامی رسیده که ذکر آن جایز نه باید احباب اینظهور بکمال تقدیس و تنزیه مابین ناس مشی نمایند و بشأنی بامانت و دیانت متمسک شوند که روشنی آن مثل ستارهء صبحگاهی بر عالمیان ظاهر و هویدا گردد

- 4 ان اکتب له ما ينطق به لسان العظمة فيهذا المقام الكبير قل قد حضر لدى المظلوم ما كتبته لاسمى و تشرف باصغاء ربك فيهذا المقام الذى قدسه الله عن الذكر والبيان واجبتك بهذه الآيات التى اشرقت والاحت من افق ارادة ربك المهيمن على الامكان طوبى لک بما توجهت و اعترفت و اردت فضل ربك العزيز الوهاب انا غفرناک و عفوناک عما سلف ان ربک لهُو العزيز الغفار توکل على الله فيکل الأمور وتمسک بما انزله الرحمن فى الكتاب انشاءالله بکمال روح و ریحان بذکر حق مشغول باشی و در سبیل رضایش سالک و در حبش مستقیم هرگز استقامت بر امر از نظر نرود چه که این امر بسیار عظیمست از حق بطلبید که دوستان را بر عمل بما اراد مؤید فرماید و آنچه فرموده و میفرماید مقصود خیر خود عباد بوده و خواهد بود یشهد بذلك لسانی و قلبی و ملکوت بیانی العزيز المنیع ...

5 O Lord of all names and Creator of the heavens! I beseech Thee by Thy Name through which all things have been encompassed to cause me to be among them who have soared in the atmosphere of Thy love, who have quaffed the choice wine of Thy favors, who have turned toward the horizon of Thy Cause, and who have detached themselves from all else but Thee out of love for Thy beauty. O my Lord! Thou seest the needy one standing before the gate of Thy grace, and the ailing one turning toward the ocean of Thy healing. I implore Thee not to drive me from the courts of Thy holiness, nor to keep me distant from the seat of Thy nearness. Thou art He in Whose grasp is the kingdom of the heavens and of the earth. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou plearest through Thy command. Verily, Thou art the All-Protecting over what hath been and what shall be....

6 Concerning what thou didst mention about Ismu'llah al-Asdaq, upon him be the Most Glorious Beauty of God, according to the Covenant, this was presented, and this is what was revealed for him from God, the Mighty, the Loving: "O Zayn! We make mention of him who hath drunk the wine of My utterance, heard My call, turned to the horizon of My Cause, soared in the atmosphere of My nearness, entered My prison by My leave, circumambulated around Me through My grace, and heard My sweetest call in the White Spot. Upon him be My glory and the glory of the Concourse on High, and the light whereby Zawra was illumined when God made it the seat of His mighty throne. Thus did We make mention of him aforetime, and before that was revealed for him in My Preserved Tablet that which caused the world to quiver with longing for God, the All-Knowing, the All-Wise. Blessed is he and blessed is he who maketh mention of him and greeteth him. Thus doth God teach His servants, for verily He is the Teacher, the All-Wise."

5 يا مالک الأسماء و فاطر السماء اسئلك باسمك الذي احاط الأشياء بأن تجعلني من الذين طاروا فيهماء حبك و شربوا رحيق الطافك و اقبلوا الى افق امرى و انقطعوا عما سواك حباً بجمالك اى رب ترى المفقود قد قام لدى باب فضلك و العليل اقبل الى بحر شفائك اسئلك بأن لا تطردنى عن ساحة قدسك و لا تبعدنى عن مقر قريبك انتك انت الذى فى قبضتك ملكوت السموات و الأرض تفعل ما تشاء بسلطانك و تحكم ما تريد بأمرى و انتك انت المهيمن على ما كان و ما يكون...

6 و اينكه در باره جناب اسم الله الأصدق عليه بهاء الله الأبهى بمقتضاي عهد ذكر نموديد عرض شد هذا ما نزل له من لدى الله العزيز الودود يا زين انا نذكر من شرب رحيق بيانى و سمع ندائى و توجه الى افق امرى و طار فيهماء قربى و دخل سجنى باذنى و طاف حول بعنايتى و سمع ندائى الأهل فى البقعة البيضاء عليه بهائى و بهاء الملاء الأعلى و النور الذى به انار الزوراء اذ جعلها الله مقراً عرشه العظيم كذلك ذكرناه من قبل و من قبله قد نزل له فى لوحى المحفوظ ما اهتز به العالم شوقاً الى الله العليم الحكيم طوبى له و لمن يذكره و يكبر عليه كذلك يعلم الله عباده انه هو المعلم الحكيم ...

ADM2#094 p.175x, TABN.249x, PYK.032-

033x

BH02310

To: Muhammad Mustafa Baghdadi

Date: 1295-11-19 [1878-Nov-14]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful! 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Praise be to God Who hath sent down the verses and revealed the clear proofs and spoken that wherewith all created things have spoken, that there is none other God but Him. He it is by Whose most sweet call all things cried out, and springs gushed forth from solid rock. Blessed be our Lord, the Most Holy, the Most Glorious, through Whom the horizon of utterance hath shone forth and the ocean of bounty hath surged amongst the peoples of possibility and the Beauty of the All-Merciful was established upon the throne. He it is through Whom every motionless thing was set in motion, every seated one arose, every silent one spoke, every still one hastened, every extinguished one was ignited, every stone melted, and through Whom were opened the gates of wisdom and exposition. He, verily, is the Mighty, the Bestower. 2 الحمد لله الذي انزل الآيات و اظهر البينات و نطق بما نطق به الكائنات انه لا اله الا هو انه هو الذي بنائه الاحلى صاحبت الاشياء و جرت العيون من الصخرة الصماء تبارك ربنا الاقدس الابهي الذي به لاح افق البيان و ماج بحر الجود بين ملاء الامكان و استقر على العرش جمال الرحمن و انه هو الذي به تحرك كل جامد و قام كل قاعد و نطق كل صامت و سرع كل ساكن و اشتعل كل مخمود و ذاب كل حجر و به فتحت ابواب الحكمة و التبيان انه هو العزيز المنان
- 3 Glory be unto Him! How great is His handiwork and how mighty that which appeareth from His presence! At one time He withholdeth and at another He giveth. He, verily, is the Withholder, the Giver, the Mighty, the Generous. 3 سبحانه سبحانه ما اعظم صنعه و ما اكبر ما يظهر من عنده مرة يأخذ و طورا يعطي انه هو المانع المعطي العزيز الكريم
- 4 Through His sovereignty He hath manifested servants possessed of love and understanding, and made them the hands of His Cause amongst His creation and the lamps of His guidance amongst His creatures. The servant beareth witness, and every discerning one who knoweth and every learned one who is informed beareth witness that He is God, there is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. He, verily, is the All-Knowing, the All-Wise. 4 قد اظهر بسلطانه عباداً اولو محبة و ذكاء و جعلهم ابادى امره بين خلقه و سرج هدايته بين بريته يشهد الخادم و يشهد كل عارف بصير و كل عالم خبير بانه هو الله لا اله الا هو يفعل ما يشاء و يحكم ما يريد انه هو العليم الحكيم
- 5 Furthermore, I have read what flowed from the ocean of your love and the words that shone forth from the horizon of your turning unto God, our Lord and your Lord. I beseech Him at all times to make us among those who circle round Him in all His worlds which none hath comprehended save God, the Numberer, the Informed. May my spirit and my soul be offered up for your love and your steadfastness and your remembrance. 5 و بعد قد قرئت ما ترشح من بحر حبكم و الكلمات المشرقة من افق اقبالكم الى الله ربنا و ربكم استله في كل الاحيان بأن يجعلنا من الطائفتين في حوله في كل عالم من عوالمه التي ما ادركه احد الا الله المحصى الخبير روي و نفسى لحبكم و قيامكم و ذكركم الفداء
- 6 After I became acquainted with what was in your letter, I ascended and approached the Beloved of the world and presented it before His face. He spoke, and His word is the truth: "He is 6 بعد اطلاعى بما في كتابكم صعدت و قصدت محبوب العالم و عرضت تلقاء الوجه قال و قوله

among those whom God hath aided to love Him and show affection for Him and serve Him and remember Him among His servants. His Lord, the All-Merciful, is verily the All-Bountiful, the Generous.”

الحقّ أنّه ممّن آيّده الله على حبّه وودّه وخدمته و
ذكره بين عباده أنّ ربّه الرحمن هو الفضّال الكريم

- 7 As for what thou didst mention regarding Sasun, let him act according to what flowed from thy pen. By the life of God, this is more beneficial for him than traveling in the winter season. We beseech God, exalted be He, to assist him and aid him in that which He loveth and is pleased with.

7 واما ما ذكرت في ساسون له ان يعمل بما جرى
من قلبك لعمر الله هذا انفع له من سفره في
فصل الشتاء نسئله تعالى بأن يوفقه ويؤيده على
ما يحب ويرضى

- 8 The servant conveyeth greetings and salutations to the faces of the brethren who are there, and I give them glad tidings of God's bounty and mercy and remembrance and favors, and I counsel them with that whereby the Cause of God may be exalted in all else. The servant hath heard that his honor Nasir, upon him be the glory of God, remained without employment. Let him work as he worked before. Thus hath commanded my Lord and the Lord of the worlds.

8 أنّ الخادم يكبر ويسلم على وجوه الاخوان الذين
فيهاك و ابشرهم بفضل الله و رحمته و ذكره و
الطافه و اوصيهم بما يرتفع به امر الله فيما سواه
و قد سمع الخادم أنّ جناب ناصر عليه بهاء الله
بقي من غير شغل له ان يعمل بما عمل من قبل
كذلك حكم مولاي و مولى العالمين و

- 9 Praise be to God, the Lord of the worlds. Glory be upon you and upon your household and upon every steadfast and upright believer.

9 الحمد لله ربّ العالمين البهاء على حضرتكم و على
اهل بيتكم و على كلّ مؤمن ثابت مستقيم

- 10 The servant 19 Dhi'l-Qa'dih 1295

10 خادم ١٩ ذى قعدة ١٢٩٥

BLIB_Or15727a.028

BH00567

To: *Ismi-al-Ha*

Date: 1295? [1877-1878]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 The Pen calleth out amidst the world and giveth glad-tidings unto the peoples through the Most Great Name, whereby hath flowed the Kawthar of life throughout all contingent being, and whereby there hath gushed forth from the impenetrable rock the sweet-flowing waters of the All-Merciful's love. By the life of God! This Day is His Day, wherein He turneth at one time to the right, calling out to the companions of the right hand and summoning them unto God, the True Sovereign, the Manifest; and at another time He walketh before the faces of the servants, giving them glad-tidings of that which hath

1 هو الأقدس الأعظم العلى الأبهى

2 ينادى القلم بين العالم ويشير الأمم بالاسم الأعظم
الذى به جرى كوثر الحيوان فى الامكان و به
انفجر من الصخرة الصماء فرات محبة الرحمن
لعمر الله هذا اليوم يومه وفيه يميل مرّة الى اليمين و
ينادى اهل اليمين و يدعوهم الى الله الملك الحقّ
المبين و مرّة يمضى امام وجوه العباد و يشيرهم
بما اشرق و الاح من افق ارادة مالك اليجاد
و تارة ينطق على اعلى افنان دوحة الامكان و

dawned forth and shone from the horizon of the will of the Lord of creation; and at yet another time He speaketh from the highest branches of the Tree of existence, warbling and singing with the most melodious of tunes, whereby the wine of recognition hath intoxicated the servants of the All-Merciful.

- 3 Of them are they who hastened unto the Dayspring of sacrifice between earth and heaven, and of them are they who sacrificed themselves by their own hands in the path of God, the Almighty, the Glorious, the All-Bountiful. By the life of God! Were it not for the decree of wisdom sent down from the heaven of the will of our Lord, the All-Merciful, the sincere ones would surely hasten to attain that which the martyrs have attained. The command is God's, inasmuch as He hath forbidden all from this and enjoined upon them composure and dignity, and the preservation of their souls in private and in public. Verily, He is the Unconstrained, there is no God but Him, the Mighty, the Bestower.

- 4 May my spirit and my soul be offered up for that which belongeth to Him and to it in the path of your love, O thou who hast arisen with thy whole being to serve God and to aid His Cause. Several days ago, as commanded, a brief petition was submitted to your presence. God willing, it will have arrived. In your previous letter you had made mention of Manekji Sahib. The answer to his petitions had been revealed through God's bounty and favor some time ago, but due to certain matters and divine wisdom it was not sent, and likewise the answer to Mulla 'Ali-Akbar, upon him be the Glory of God, and several others whose petitions were brought by Mirza Muhammad-Husayn, the physician, upon him be the Glory of God, was not sent, until in these days from the Dayspring of favors the Sun of permission arose and the answer to the aforementioned gentleman's petition was sent.

- 5 The original Tablet in the handwriting of the Greater Branch - may my spirit and being be offered up for the dust of His most mighty footsteps - was sent and should reach that person, and a copy in this servant's hand was sent so that any of the honored ones and friends of God who wish to make a copy may do so from this servant's handwriting, that the original Tablet may reach its owner safe and unblemished. Although that which hath been revealed from the heaven of divine Will in answer to them hath been revealed according to the requirements of the time and in consideration of the condition of the seeker, yet I swear by the beauty of the Beloved that were all who are on earth to be fair-minded and attain unto the perusal of that Tablet, all would enter the goodly City and behold the heavenly bounty with their outward and inner eyes, and

یتغرد و یتغنی بأحسن الألحان و به اخذ سکر نحر
العرفان عباد الرحمن

3 و منهم من سرع الى مشرق الفداء بين الأرض
و السماء و منهم من فدى نفسه بيده في سبيل
الله المقتدر العزيز المنان لعمر الله لو لم ينزل حكم
الحكمة من سماء مشيئة ربنا الرحمن ليسرعن
المخلصون ليفوزوا بما فاز به الشهداء الأمر الله بما
نهى الكل عن ذلك و امرهم بالسكون و الوقار
و حفظ انفسهم بالسر و الاجهار انه هو المختار
لا اله الا هو العزيز الوهاب

4 يفدى روحى و نفسى ما له و لها في سبيل حجبكم
يا من قتت بكتك في خدمة الله و نصرة امره
چند يوم قبل حسب الأمر عريضه مختصرى
خدمت آنحضرت عرض شد انشاءالله رسیده
در دستخط قبل ذکر مانکجی صاحب را فرموده
بودید جواب عرایض او بفضل الله و منه مدتی
بود که نازل شده بود و لکن نظر ببعضی امور
و حکمتهای مقتضیه الهیه ارسال نشد و همچنین
جواب جناب ملا علی اکبر علیه ۹۶ [بهاء
الله] و جمعی دیگر که عرایض ایشان را جناب
میرزا محمد حسین طیب علیه ۹۶ [بهاء الله]
حامل بودند ارسال نشد تا در این ایام از مشرق
الطاف شمس اذن مشرق و جواب عريضه
صاحب مذکور ارسال شد

5 اصل لوح بخط حضرت غصن ۹۶ [الله] الأكبر
روحى و ذاتى لترات قدومه الأعز فداء ارسال
شد باید بآنشخص برسد و سواد آن بخط این عبد
فرستاده شد تا هریک از آقایان و دوستان الهی
بخواهند سواد آنرا بردارند از روی خط این خادم
بردارند تا اصل لوح سالم و بی عیب بصاحبش
برسد اگرچه آنچه از سماء مشیت الهی در جواب
ایشان نازل بمقتضای وقت و ملاحظه حال
سائل نازل شده و لکن قسم بجمال محبوب که اگر
جميع من على الأرض منصف باشند و زیارت
آن لوح فائز گردند کل بمدینه طیبه وارد شوند
و نعمت سمائی را بچشم سر و سر ملاحظه نمایند

be delighted thereby. My soul and the souls of all else be a sacrifice for His utterance and for His mention.

- 6 O beloved of my heart! This servant is at all times bewildered and thoughtful, for he sees heedlessness encompassing most of the people of the world to such an extent that pen and tongue are powerless to describe it. Observe how the ocean of inner meanings is surging, the Sun of grace is shining, and the heaven of utterance is raised high; yet the people remain heedless and veiled to such a degree that they are counted among the dead. Soon, however, will the Divine Word encompass all and all shall turn toward the supreme horizon, save those souls who are utterly devoid of spirit - their judgment is as ashes. Blessed are the loved ones of God and His chosen ones - may my soul be a sacrifice for them - who have directed their hearts to the ultimate goal and turned their radiant faces to the supreme horizon, and have drunk the choice wine of life from the hands of bounty on this Day when the vibration of the Manifestation has seized all things. Blessed is the ear that hath heard its call and the eye that hath witnessed its ways. All souls observe with their outward eyes the passing of one another and the changes of circumstances and days, yet they are seen to be far from the gathering-place of nearness and heedless of the Sun of knowledge which shineth at the zenith. They have neither ears nor eyes - they are like cattle, nay more astray.

- 7 From His blessed letters it was understood that after learning of the conditions in the Land of Purpose [Ard-i-Maqsud] and its constraints and the events occurring therein, they have become distressed and saddened. This servant submits that although the events occurring in this land are just as some of the friends have reported to them, yet God willing the hand of divine destiny shall protect. Yes, since God has ordained means for every matter, they look to the means and all are commanded to this station, but after the prevention of the appearance of outward means, assuredly the conquering power and the prevailing sovereignty will be made manifest and will effect the transformation of all that is visible. He is, verily, the Omnipotent, the Almighty. I swear by the Sun of wisdom that shineth from the horizon of the heaven of utterance that were this servant to describe this station as it truly is, all on earth would be bewildered, nay, thunderstruck by the greatness of the Cause.

و از آن متلذذ شوند نفسی و نفس ما سواه لبیانه
الفداء و لذکره الفداء

6 یا محبوب فؤادی این عبد در کلّ احوال متحیر و متفکر است چه که دیده میشود غفلت اکثر اهل عالم را احاطه نموده بشأنی که قلم و لسان از ذکر او عاجز است ملاحظه فرمائید بحر معانی مواج و شمس فضل مشرق و آسمان بیان مرتفع مع ذلک ناس غافل و محتجب بشأنی که از اهل قبور محسوبند و لکن زود است که کلهء الهیة کل را احاطه نماید و کل بافق اعلی توجه نمایند مگر نفوسیکه بهیچوجه صاحب روح نباشند حکم آن نفوس حکم رماد است طوبی لأحباء الله و اصفیائهم و نفسی لهم الفداء الذین قصدوا بقلوبهم المقصد الأقصى و توجّهوا بوجوههم النوراء الی الأفق الأعلى و شربوا رحيق الحیوان من ایادی العطاء فی هذا الیوم الذی اخذ اهتزاز الظهور کلّ الأشياء طوبی لسمع سمع ندائها و لبصر رأی اطوارها جمیع نفوس فنای یکدیگر و انقلابات امور و ایام را بنحسب ظاهر ملاحظه میکنند مع ذلک از محفل قرب بعید مشاهده میشوند و از آفتاب عرفان که در وسط السماء مشرقست غافل نه صاحب گوشند نه صاحب بصر اولئک کالأنعام بلهم اضلّ سیبلا

7 از دستخطهای مبارکه آنحضرت همچه مفهوم شد که بعد از اطلاع از ارض مقصود و ضیق آن و وقایع واقعه در آن مکدر و محزون شده اند عرض این عبد در آنحضرت آنکه اگرچه امورات حادثه در این ارض همان قسم است که بعضی از احباب در آنحضرت معروض داشته اند و لکن انشاء الله ید تقدیر حفظ میفرماید بلی چون حق از برای هر امری اسبابی قرار داده اینست که باسیاب ناظرند و کل را بانقیام امر فرموده اند و لکن بعد از منع ظهور اسباب ظاهره البتّه قدرت قاهره و سلطنت غالبه ظاهر میشود و تغییر آنچه مشهود است ظاهر میفرماید آنه هو المقتدر القدر قسم بافتاب حکمت که از افق سماء بیان مشرق و لائحتست که اگر اینقام را علی ما هو علیه این عبد ذکر نماید جمیع من علی الأرض متحیر بل از عظمت امر منصعق مشاهده شوند

- 8 May my soul be a sacrifice for thy detachment and may my life be offered up for thy service. In truth, tongue and pen fall short of mentioning thy struggles, efforts and endeavors in service to the Cause, and to this every person of insight bears witness and every hearing ear testifies. Praise be to God, then praise be to God, that thou hast attained to this exalted, supreme station which is today visible among the people of the earth. However, according to the blessed command, thou must conduct thyself with perfect wisdom and protect thyself as much as possible for the sake of serving the Truth. The Truth, the Inaccessible, has thus far preserved Himself for the salvation of the people, the freedom of the people, and the maturity of the people. But in these days, due to the ingratitude of the people, We are somewhat hesitant as to what We should will and what command We should manifest.
- 8 نفسی لانتقطاعک الفداء و نلخدمتک الفداء
فی الحقیقه لسان و قلم از ذکر مجاهده و کوشش
و سعی آنحضرت در خدمت امر قاصر و عاجز
است و بر اینکلمه هر ینائی شاهد و هر شنوائی
گواهدست لله الحمد ثم لله الحمد که آنحضرت
باین مقام بلند اعلی که الیوم مابین اهل ارض
مشهود است فائز و مؤید گشته اند و لکن حسب
الأمر مبارک آنکه آنحضرت باید بکمال حکمت
ظاهر باشند و خود را بقدر امکان حفظ نمایند
لأجل خدمت حق و حق منیع تا حال خود را
حفظ فرموده لأجل نجاته خلق و آزادی خلق
و بلوغ خلق و لکن این ایام از ناسپاسی خلق
فی الجملة در توقیف تا چه اراده نمائیم و چه امر
ظاهر فرمائیم
- 9 O My Name Ha! By thy life, We have desired the survival and salvation of creation, yet at every moment they strive for My extinction. Say: By the life of God! He shall never perish, but rather He loveth to veil His countenance from your eyes, O heedless ones. His are worlds beyond worlds, and realms which none hath known save He Who speaketh the truth and converseth with thee from this remote station.
- 9 یا اسمی الحاء لعمرک انا اردنا بقاء الخلق و
نجاتهم و انهم یسعون علی فنائی فی کلّ حین قل
لعمر الله انه لا یفنی بل یحب ان یستر وجهه عن
ابصارکم یا ملأ الغافلین و له عالم بعد عالم و عوالم
ما اطلع بها الا من ینطق بالحق و یتکلم معک فی
هذا المقام البعید
- 10 O My Name Sin! Harken unto My most sweet call. He remembereth thee, and giveth thee glad tidings, and confirmeth thee in thy love for God, the Lord of all worlds. My Most Exalted Pen beareth witness to thy sincerity, thy service, thy steadfastness and thy gracious mention. The Wronged One restraineth Himself from mentioning that which hath befallen Him in this manifest spot. We have named it the Most Great Prison. Thy Lord is, verily, the All-Informed. That which hath appeared therein befitteth to be concealed in a preserved tablet. Thy Lord is, verily, the All-Wise. Grieve not at this, but put thy trust in God. He, verily, is the Almighty, the All-Powerful.
- 10 یا اسمی السین ان اسمع ندائی الأعلی انه یذکرک
و یشیرک و یؤیدک علی ما انت علیه فی حبّ
الله مولی العالمین قلبی الأعلی یشهد بخلوصک و
خدمتک و قیامک و ذکرک الجمیل ان المظلوم
یمنع نفسه عن ذکر ما ورد علیه فی هذا المقرّ المبین
انا سَمّیناه بالسجن الأعظم ان ربّک هو الخبیر
ینبغی ما ظهر فیه ان یکون مستوراً فی لوح مسطور
ان ربّک هو الحکیم لا تحزن من ذلك و توکل
علی الله انه هو المقتدر القدير
- 11 God willing, may you ever be blessed through the mercy of the All-Merciful. Your mention hath been made in the Most Holy Court, thy call hath been heard, and thy love witnessed. The servant in attendance at this moment, when the meal was served, requested that a portion of this food be bestowed upon the Name of Ha, and at this moment he arose and engaged in visitation on thy behalf. We gave him leave for this, that he might be numbered among them that visit. Thus doth the Most Exalted Pen make mention of thee and give thee glad tidings of that which hath appeared at this moment.
- 11 انشاء الله بعنایت رحمن در کلّ احيان فائز باشید
ذکرت در ساحت اقدس مذکور و ندایت مسموع
و حبّ مشهود است و عبد حاضر در این حین
که طعام حاضر شده عرض مینماید باید از
برای اسم حاء از این مائده قسمتی عنایت شود
و در این حین برخاسته و بنیابت آنجناب بزیارت
مشغول شد انا اذناه بذلک [لیکون] من الزائرین
کذلک یذکرک القلم الأعلی و یشیرک بما ظهر
فی هذا الحین انتهى

12 As for what thou didst write concerning the Most Great Leaf, the honored sister - upon her be the Most Glorious of all Glory and the Most Excellent of all Praise - yea, this servant once heard from the blessed tongue that He said if one succeeds in paying the Huququ'llah to the extent of paying debts and expenses allocated to them, this is beloved before the Throne. Until this year, this servant always heard these words from the tongue of Grandeur regarding the Huququ'llah, saying that no one should demand Huququ'llah from anyone, as this depends on the success and pleasure of the servants themselves to pay with complete contentment and submission. However, this year, in view of current affairs and apparent conditions, He said that each of the loved ones of God upon whom Huququ'llah has become binding must pay it. We beseech God that all may be enabled to do this, as this matter is truly the cause of preservation and purity of wealth and of blessing, and has ever been so. And they said that were it not for these outward circumstances, never would such words have been uttered from the tongue of Grandeur, but the matter is decreed, and perhaps good will come of it.

12 و اما در باره ورقه کبری حضرت اخت علیها من کل بهاء اباه و من کل ثناء ائمه که از قبل مرفوم داشتید بلی وقتی این عبد از لسان مبارک استماع نمود که فرمودند اگر کسی موفق شود بر ادای حقوق الله بقدر ادای دیون و مصروف وقت بایشان داده شود لدی العرش محبوبست تا این سنه همیشه این عبد از لسان عظمت در حقوق الله اینکه استماع مینمود که میفرمودند احدی در باره حقوق الهی از احدی طلب ننماید این بسته بتوفیق و رضای خود عباد است که بکمال رضا و تسلیم ادا نمایند و لکن این سنه نظر بامورات وارده و شئونات ظاهره فرمودند هریک از احباء الهی که حقوق الله بر او تعلق گرفته باشد باید ادا نماید از حق میطلبیم کل موفق شوند چه که این فقره فی الحقیقه سبب حفظ و پاکی مال و برکت بوده و هست و فرمودند اگر این امورات بر حسب ظاهر واقع نمیشد هرگز از لسان عظمت این کلمه جاری نمیگشت و لکن قضی الامر و عسی ان یحدث بذلک خیراً انتهی

13 I beseech God, exalted be His glory, to give His loved ones to drink, at all times, from the wine of steadfastness and to confirm them in the wisdom that hath been sent down. He, verily, is the Generous Giver. I request of thee to convey expressions of sincerity from this evanescent one to the brethren and to those whom God hath related to thee, one and all, and likewise to the friends. I beseech God to enable them, to assist them, and to draw them near unto Him in all conditions, and to make them aware of this world and its transience and its passing, that none may grieve at its loss nor rejoice in its existence. By the life of the Beloved! It shall perish, and naught shall endure save what hath been ordained for every soul by God, the Lord of all names. The glory of God be upon thee and upon them that are with thee and love thee and upon the assured ones among the loved ones of God. Praise be to God, the Lord of all worlds.

13 از حق جلّ و عزّ میطلبیم که دوستان خود را در هر حین از رحیق استقامت بنوشاند و بر حکمت منزوله مؤید فرماید انه لھو المعطى الکريم استدعا در آنحضرت آنکه حضرات اخوان و الذین نسبهم الله الیک کلاً و طراً را عرض خلوص از جانب این فانی اظهار دارند و همچنین خدمت دوستان اسئل الله بأن یوفقهم و یؤیدهم و یقرّبهم فی کلّ الأحوال الیه و یعرفهم الدّینا و فنائها و زوالها لئلا یحزن احد بفقدانها و لا یفرح بوجودها لعمر المحبوب آنها ستفی و ما یبقی ما نزل لکل نفس من لدی الله مالک الأسماء البهاء من لدی الله علی حضرتک و علی من معک و یحبک و علی احباء الله الموقنین و الحمد لله ربّ العالمین

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*To: Ismi-al-Ha**Date: 1295? [1877-1878]*

1 In the Name of the One True Loving God!

1 بنام خداوند یگانه مهربان

2 Praise, sanctified beyond mention and utterance, befitteth the Most Beloved Lord Who hath adorned creation with the ornament of knowledge and, after the dawning of the luminous morn, caused the sun of insight to appear from the horizon of the world. He is the Omnipotent One Who, from a single point, hath detailed all that was and shall be, bringing it forth to the realm of manifestation. The signs of His power are visible and evident in all things, and the tokens of His grandeur are manifest and apparent throughout all creation.

2 حمد مقدّس از ذکر و بیان حضرت محبوبی را لایق و سزااست که آفرینش را بطراز دانش مزین نمود و آفتاب بینائی را بعد از طلوعه فجر نورانی از افق عالم ظاهر فرمود اوست مقتدریکه از یک نقطه علم ما کان و ما یکون را تفصیل نمود و بعرصه ظهور آورد آیات قدرتش در هر شیئی ظاهر و هویدا و آثار عظمتش در کل اشیاء باهر و پیدا

3 Through His consummate might He hath caused the Promised Day, which was inscribed and recorded in the Books and Scriptures, to be made manifest through the blessedness of His Most Great Name, and with but a single word hath breathed new life into the ancient world. How excellent is the state of the soul who, in this blessed Day, hath drunk from the fountain of awareness and reposed beneath the celestial Tree!

3 بقوة محضه یوم موعود را که در کتب و زیر مسطور و مذکور بود بمبارکی اسم اعظم ظاهر فرمود و بحرفی عالم کهنه را روح تازه بخشید نیکوست حال نفسی که در این یوم مبارک از چشمه آگاهی آشامید و در ظلّ سدره ربّانی آرمید

4 This is the Day which, among all ages, centuries and epochs, hath been specifically designated by and attributed to Truth – exalted be His glory. How many souls who counted themselves among the foremost, yet whose names are not mentioned in the Holy Court; and how many who were unknown, yet today are remembered with utmost elevation and nobility in the Court of the True One! Glorified, glorified is He Who maketh ocean waves to appear from a drop, and the effulgences of the Sun from an atom!

4 امروز است آن روزیکه مابین اعصار و قرون و ایام بحق جلّ جلاله تخصیص یافت و بحق منسوب گشت چه مقدار از نفوس که خود را از اهل مقام اول میشمردند و اسمشان در ساحت اقدس مذکور نه و چه مقدار از نفوس که معروف نبودند و الیوم در ساحت معروف حقیقی بکمال علو و سمو مذکورند تعالی تعالی من یظهر من القطرة امواج البحر و من الذرة اشراقات الشمس

5 The ocean of knowledge hath appeared, yet the servants remain heedless of it; the sun of wisdom hath risen, yet people remain deprived and portionless thereof, save whom God willeth. Upon every leaf of the leaves of the world, the Supreme Pen hath inscribed and recorded the mysteries of evanescence, and on every page of the pages of existence, the symbols of impermanence are evident and written. Nevertheless, they have set their hearts upon it, occupied themselves with it, and rejoice in it.

5 بحر آگاهی ظاهر و عباد از او غافل و آفتاب دانائی مشرق و ناس جاهل از او بی بهره و نصیب الا من شاء الله بر هر ورقی از اوراق دنیا از قلم اعلی اسرار فنا مرقوم و مسطور و در هر صفحهئی از صفحات عالم رموز بی ثباتی مشهود و مکتوب معذلک باو دل بسته اند و باو مشغولند و باو مسرورند

6 They have lost indeed who have turned away from the Countenance and followed the dictates of their desires. These have

6 قد خسر الذین اعرضوا عن الوجه و اقبلوا الی ما یأمرهم به احوائهم انهم ما وجدوا حلاوة الآیات

not found the sweetness of the verses, nor recognized the fragrance of the days of God, nor attained to that which was the purpose of the creation of the world. I testify that they have strayed from the straight path.

و ما عرفوا نفحات آیام الله و ما بلغوا ما هو المقصود من خلق العالم اشهد انهم ضلّوا سوا السبيل

- 7 My spirit be a sacrifice for your service, and a sacrifice for your steadfastness, O thou who art immersed in the ocean of the love of God, and O thou who art engaged in the service of the Cause of God, and O thou who art steadfast in His remembrance and praise amidst the concourse of creation! Thou art the one who hath sacrificed thy self, thy wealth, and all that is attributed unto thee in the path of God.

7 روحی خلدتمکم الفداء و لاستقامتکم الفداء یا من كنت متغمساً فی بحر محبة الله و یا من كنت قائماً علی خدمة امر الله و یا من كنت مستقیماً علی ذكره و ثنائه بین ملاً الانشاء انت الذی انفتحت نفسك و ما لك و ما ينسب الیک فی سبیل الله

- 8 All things bear witness to your sincerity, your turning to God, your steadfastness, your praise, your remembrance, your testimony, and your service unto God, the Lord of the visible and invisible, and the Lord of the Mighty Throne. It behooveth every lover to praise God for this and to thank Him for having confirmed you in that whereunto ye have attained, and for having adorned you with the ornament of His Name, the Mighty, the Inaccessible.

8 کلّشی یشهد بخلوصکم و اقبالکم و قیامکم و ثنائکم و ذکرکم و شهادتکم و خدمتکم لله ربّ ما یری و ما لا یری و ربّ العرش العظیم ینبغی لكلّ محبّ ان یحمد الله بذلک و یشکره بما ایدکم علی ما انتم علیه و زینکم بطراز اسمه العزیز المنیع

- 9 And moreover, the Star rising from the horizon of the heaven of the love of God arrived in the form of a letter, illumining the heart and soul, nay all limbs, with the light of joy and gladness. That which you had expressed, and your questioning of the reports concerning events in the Land of the Prison – nay, by Him Who illumined the horizon of the world with the Most Great Light! All atoms bear witness that your honor has ever been occupied with service to the Cause, and in expressing what has transpired had and has no purpose save the good-pleasure of God.

9 و بعد نجم مشرق از افق سماء محبة الله بر هیئت مکتوب رسید و دل و جان بل جمیع ارکانرا بنور بهجت و سرور منور نمود اینکه اظهار فرموده بودید و اخبار از امور واقعه ارض سین را از خطا شمرده بودید لا فوالذی انار افق العالم بالنیر الأعظم جمیع ذرات شاهد و گواهند که آنحضرت همیشه بخدمت امر مشغول بوده اند و در اظهار آنچه شده مقصودی جز رضای حق نداشته و ندارند

- 10 The Truth, exalted be His glory, His bounty and His grandeur, hath spoken with His blessed tongue, saying that "My Name Ha (upon him be the Glory of God, the Most Glorious), due to his being set ablaze with the fire of divine love, informed the servants of God of events that had occurred in the Most Great Prison. Verily he hath acted in accordance with what befitteth his sincerity, his love and his turning unto God, the Peerless, the All-Informed."

10 حقّ جلّ جلاله و عمّ نواله و عظم کبریائه بلسان مبارک فرمودند که اسمی الحاء علیه بهاء الله الأبهی نظر باشتعالشان بنار محبت الهی عباد الله را از امورات محدثه در سین اعظم اخبار نمودند آنه قد عمل بما ینبغی لخلوصه و وده و اقباله الی الله الفرد الخبیر

- 11 These words having ended, this servant and all things testify that whatsoever existeth in the heavens and earth cannot equal these few words sent down from the heaven of divine favor. That petition of this servant which was dispatched to your presence, and that which was revealed therein from His Most Exalted Pen, testifieth that your honor hath spoken for God's sake, informed for God's sake, and arose for God's sake.

11 انتهی این عبد و کلّ اشیاء شهادت میدهد که باین چند کلمه منزله که از سماء عنایت الهیه نازل شده معادله نمینماید آنچه در آسمانها و زمینهاست همان عریضه این عبد که ارسال حضور شد و ما نزل فیهِ من قلبه الاعلی شاهد و گواهست بر اینکه آنحضرت لله تکلم نموده و لله اخبار داده و لله قیام نموده

- 12 For a long time, extreme hardship and difficulty were daily manifest in this land, until new events also transpired [...] However, so that grief and sorrow might not seize the heart of your honor and those who drink the choice wine of divine knowledge, these matters were concealed. Indeed, what they had reported was greater than this, but was not revealed. Verily He is the Concealer, the All-Knowing, the All-Informed.
- 12 مدتها بود که کمال شدت و ضیق در این ارض
یوماً فیوماً ظاهر و مشهود تا آنکه امورات محدثه
جدیده هم [۰۰۰] ولكن نظر بآنکه کدورات و
احزان قلب آنحضرت و شاربان رحيق عرفان را
اخذ نمایند ستر میشد بلکه آنچه معروض داشته‌اند
اعظم از آن بوده ولكن اظهار نمیشد آنه لهُ
السَّتار العليم الخبير
- 13 Another matter: your honor's letter and that of Shaykh S (upon him be the Glory of God) were in the Prison Land while this servant submits this reply from the farm. Therefore, if it does not accord exactly with reality, forgiveness is hoped for, as it is necessary to have the original letter at hand when submitting a reply. However, at present this servant is here while your esteemed letter and that of the Shaykh are in Akka. Thus was the matter decreed. Verily our Lord, the Most Merciful, is the Decree, the All-Knowing.
- 13 عرض دیگر آنکه دستخط آنحضرت و جناب
شیخ ص علیه بهاء الله در ارض سجن بوده و
اینجبد در مزرعه جواب معروض میدارد دیگر
اگر مطابق واقع نشود امید عفو است چه که
لازم است در حین عرض جواب اصل مکتوب
دیده شود ولكن حال این عبد در اینجا و دستخط
عالی و جناب شیخ در عکا کذلک قضی الأمر
ان ربنا الرحمن لهُ المقضى العليم
- 14 Concerning what was written about the threshold for Huququ'llah, it is as was written to Zaynu'l-Muqarrabin (upon him be the Glory of God, the Most Glorious). The basic threshold upon which Huquq becomes applicable is nineteen, and this accords with the Most Holy Book, for in that verse the intention was to explain the amount, not the threshold. Verily He is the Expositor in the beginning and the end.
- 14 اینکه در باره نصاب حقوق الله مرقوم فرموده
[بودند] همان قسم است که بجناب زین‌المقرّین
علیه بهاء الله الأبهی نوشته شده اصل نصاب که
حقوق بر آن تعلق میگردد عدد نوزده است و این
مطابق است با کتاب مبارک اقدس چه که در
آن آیه مقصود بیان مقدار بوده نه نصاب آنه لهُ
المبین فی المبدء و المآب
- 15 Until this year, mention of Huququ'llah had not been made – that is, this servant had not heard a word from the Most Holy Tongue indicating the collection of Huquq. However, in this year the firm decree was issued and appeared manifest from the horizon of the Cause. They stated that should anyone wish to pay Huququ'llah willingly and gladly, it would be accepted and the trustees should receive it and, as commanded, inform the Most Holy Court.
- 15 تا این سنه ذکر حقوق الله نشده بود یعنی از لسان
اقدس اینجبد کلهئی اصغاً ننمود که مدلل بر اخذ
حقوق باشد ولكن در این سنه حکم محکم جاری
و از افق امر ظاهر و مشرق فرمودند هر نفسی
بخواهد برضا و طیب خاطر حقوق الله را ادا نماید
قبول میشود و باید اماناً اخذ نمایند و حسب الأمر
بساحت اقدس اخبار دهند
- 16 Although the Most Holy Book was revealed from the heaven of the Cause several years ago and the law of Huquq was established therein, nevertheless until this year They did not command its collection. Verily He is the Ruler, the Powerful, the Mighty, the Inaccessible.
- 16 مع آنکه کتاب اقدس چند سنه قبل از سماء امر
نازل و حکم حقوق هم در آن ثابت مع ذلک تا
این سنه امر باخذ نفرمودند آنه لهُ الحاکم المقتدر
العزیز المنیع
- 17 Another submission is that I convey expressions of sincere devotion to his honor Shaykh S, upon him be the Glory of God. He is among those who have been touched by harm and hardship in the path of God, the Lord of Names. These blessed words I once heard from the tongue of the Beloved of the worlds concerning him: "Blessed be he, then joy be unto him." I beseech
- 17 عرض دیگر آنکه خدمت جناب شیخ ص علیه
بهاء الله عرض خلوص میرسانم آنه من الدّین
مستهم الضراء و البأساء فی سبیل الله مالک
الأسماء و اینکلمه مبارکه را وقتی از لسان محبوب
عالمیان در باره ایشان اصغاً نمودم هنیئاً له ثمّ

the Most High to assist him in His remembrance and praise in all conditions. Verily, He is the Answerer, the Generous.

مرئياً له أسأله تعالى بأن يوفقه على ذكره و ثنائه
فيكل الأحوال أنه هو المجيب الكريم

- 18 The Glory be upon you and upon those with you and upon those who are related to you, from God, the Mighty, the Praise-worthy.

18 البهاء على حضرتكم و على من معكم و على الذين
نسبوا اليكم من لدى الله العزيز الحميد

- 19 In Dhi'l-Hajjih

19 في ذي حجه

COC#1128x

BLIB_Or11097#033,

AVK4.228.04,

MAS8.142x, MAS8.143ax

BH01201

To: Haji Mulla Mihdi Yazdi father of Varqa

Date: 1295? [1877-1878]

- 1 In the name of God, the Most Holy, the Most Impregnable, the Most Great, the Most Glorious, the Most Splendid!
- 2 Praise be to God Who hath manifested Him Who was manifested, at the time He was manifested, through that which was manifested, in that which was manifested. He hath ever been sanctified beyond the ascent to His holy court of the mention of the most sagacious, or the rising unto Him from nonexistence and nothingness of that which hath been uttered by the adherents of the two parties. When He desired to give glad-tidings unto the world of the Most Great Mystery, He manifested Him Who was established upon the throne of the Trinity, that He might convey unto mankind the Hidden Secret and the Treasured Mystery, Who appeared in the form of the Quaternary. Verily, by His sanctifying sovereignty, He hath been sanctified above the mention of all created things. He is indeed the Quaternary Who deriveth not, whether outwardly or inwardly, from aught except His Own Self, the One Who dominateth the world. And were He to be mentioned as the Great One, no names would be mentioned with Him in the first degree. Through Him was manifested the Alif standing between the two letters, and that which appeared through the first letter was fulfilled, and the second letter was realized. Thereupon another heaven was spread forth after the rolling up of the first heaven. Blessed be God Who speaketh at the heart of creation and calleth unto all created things at all times that there is none other God but Him, the Omnipotent, the Exalted, the Most High, the Most Great.

1 بسم الله الأقدس الأَمع الأعظم الأجل الأبهى

2 الحمد لله الذى اظهر من ظهر لما ظهر بما ظهر فيما
ظهر و لم يزل كان مقدساً من ان يرتقى الى بساط
قدسه ذكر الأكيسين او يصعد اليه من الأيس و
الليس عما نطق بهما اصحاب الحزبين فلما اراد ان
يبشر العالم بالسر الأعظم قد اظهر من استقر على
عرش التثليث ليبلغ الناس السر المكنون والكنز
المخزون الذى ظهر على هيكल التربع أنه قد كان
بسلطان تقديسه مقدساً عن ذكر من فى الابداع
و أنه لمربع الذى لا يستمد فى الظاهر و لا فى
الباطن الا بنفسه المهيمنة على العالم و أنه لو يذكر
بالعظيم لا يذكر معه الأسماء فى الرتبة الأولى و به
ظهر الألف القائم بين الحرفين و قضت ما ظهر
بالحرف الأول و تحقّق حرف الثانى اذا انبسط
سماء اخرى بعد انطواء سماء الأولى تبارك الله
الذى ينطق فى قطب الابداع و ينادى من فى
الاختراع فى كل الأحيان أنه لا اله الا هو المقتدر
المتعالى العلى العظيم

- 3 I pray and I send greetings upon the first ocean from which appeared the pearls of wisdom and utterance and the gems of knowledge and exposition, and upon the first light that shone from a horizon that was sanctified above all horizons, and whom none hath known save him who hath detached himself from all else and remained faithful to the Covenant on the Day of Separation.
- 3 اصلي واسلم على اول بحر منه ظهرت لآلئ الحكمة والبيان وجواهر العلم والتبيان واول نور اشرق من افق كان مقدساً عن الآفاق وما عرفه احد الا من انقطع عما سواه ووفى بالميثاق في يوم الطلاق
- 4 To continue: this evanescent servant was honored by receiving your letter, adorned with the praise and remembrance of God, from which I detected the sweet fragrance of your love and the redolence of your affection. I read it until I reached the passage wherein you communed with God, our Lord, the Master of all beings. Through it I ascended to the ultimate goal, the seat of the throne of our Most Glorious Lord, and presented its contents before the Throne. Thereupon the Beloved smiled and spoke that which all existence, both seen and unseen, cannot enumerate, and He bestowed upon you some of what I retained so that you might rejoice in the favors of our Lord, the Most Exalted, the All-Wise.
- 4 و بعد قد تشرف الخادم الفاني بكاتب حضرتكم الذي كان مزينا بثناء الله وذكره وجدت منه ما تضيوعت به نفحات محبتكم وفوحات مودتكم قرأته الى ان بلغت مقام الذي ناجيت به الله ربنا مالك الوري صعدت به الى الغاية القصوى مقر عرش ربنا الأبهى وعرضت ما فيه لدى العرش اذا ابتسم ثغر المحبوب ونطق بما لا يحصىه كل الوجود من الغيب والشهود والقي على حضرتكم بعض ما حفظته لتفرح بألطف ربنا العلي الحكيم
- 5 It is respectfully submitted that those verses which, after the presentation of thy supplication, were sent down from the heaven of the Will of the Lord of Names and Attributes—and which this servant was enabled to set down—were recorded on a separate sheet and dispatched.
- 5 عرض ميشود آنچه از آیات منزلات که بعد از عرض مناجات آنجناب از سماء مشیت مالک اسماء و صفات نازل و این عبد موقت بر تحریر آن شد در ورقه علیحدہ ثبت و ارسال شد
- 6 From these firm and wondrously new-revealed verses the subtleties of the divine favours, and the manifestation of heavenly bounties vouchsafed unto thee, are as the sun clear and fully established—nay, clearer still. This much may be stated: thou hast ever been remembered before the Throne; and the suns of grace and loving-kindness have so shone forth that this servant is, and hath ever been, powerless to record or recount them. Of this, Jinab Amin—upon him be the Glory of God—and others of the people of that land, upon them be the Glory of God, are witnesses and can testify; for they would, in particular, enquire concerning thee, and would evince solicitude for thy welfare. Throughout all the years, a mighty Tablet hath been revealed and sent especially for thee; whatsoever hath not reached thee, the messengers have failed to deliver.
- 6 و از این آیات محکات بدایع الطاف الهیه و ظهور عنایات ربانیه در حق آنجناب کالشمس واضح و مبرهن است بل اظهار منها اینقدر عرض میشود که همیشه آنجناب لدى العرش مذکور بوده اند و شمس عنایت و الطاف بشأنی مشرق که این عبد قادر بر تحریر و ذکر آن نبوده و نیست چنانچه جناب امین علیه بهاء الله و سائرین از اهل آن ارض بهاء الله علیهم بر این مطلب شاهد و گواهند چه که مخصوصاً از شما سؤال میفرمودند و اظهار عنایت مینمودند و در جمیع سنین مخصوص آنجناب لوح منبع نازل و ارسال شده آنچه نرسیده قاصدین نرسانده اند
- 7 All things bear witness to thy service and thy steadfastness in the Cause of God. We beseech God to grant thee success, and to confirm thee even as He hath confirmed thee, and to bestow upon thee the good of this world and of the world to come. Verily He is the Protector of them that have voiced His praise amongst all peoples.
- 7 یشهد بخدمتکم و قیامکم علی امر الله کل الاشیاء نسئل الله بأن یوفق حضرتکم و یؤیدکم کما یدکم و یرزقکم خیر الدنیا و الآخرة انه ولی الدین نطقوا بثنائه بین العالمین

- 8 What more can this servant mention that would be worthy of you? God the Exalted is my witness that upon beholding your letter, such joy and delight overtook me that I was and am unable to properly describe it. God willing, may we ever be blessed and gladdened by the trace of your pen. The remembrance of loved ones is auspicious to the Beloved.
- 9 Furthermore, in these days a letter arrived from his honor Makhdum-Zadih, upon him be the Glory of God, wherein he had inscribed several names. These were presented to the Most Holy Court, and wondrous, exalted Tablets were revealed and sent from the heaven of divine favor specifically for him and all the other names. Blessed is he for having attained unto a goodly end.
- 10 Regarding the query about the expression of his honor the Siyyid, upon him be the Most Glorious Glory of God, it was presented at the Most Holy Court. He said: "O Mihdi! Verily, My Most Exalted Pen does not wish to move upon what was written before. If thou ponderest, thou wilt understand his intent, what allusions and metaphors it contains. He intended naught but the mention of this Most Great Revelation, whose effulgence hath encompassed the worlds."
- 11 God willing, may you be ever occupied with the remembrance of God and be blessed by His grace. The dispersion of outward means will, God willing, be transformed into unity through divine grace. Verily, He is the Giver, the Munificent, the Generous. The Glory be upon you and upon all who are with you, young and old.
- 12 The servant [of God] 66
- 13 One more submission: The mention, praise, and expression of servitude that you had offered to the Branches of the Divine Lote-Tree were presented, and all conveyed exalted greetings to you.
- 8 دیگر این عبد چه ذکر نماید که قابل آنحضرت باشد حقّ منبع شاهد و گواهیست که در مشاهده کتاب آنحضرت بشأنی فرح و سرور دست داد که از شرح آن کما هو حقّه عاجز بوده و هستم انشاءالله همیشه ایام باثر قلم آنجناب فائز و مسرور گردیم یاد یاران یار را میمون بود
- 9 و دیگر آنکه در این ایام مکتوبی از جناب مخدومزاده علیه بهاء الله رسید و اسامی چندی مرقوم فرموده بودند بساحت اقدس عرض شد مخصوص ایشان و سایر اسامی طرّاً الواح بدیعۀ منیعۀ از سماء عنایت الهیۀ نازل و ارسال شد طوبی له بما فاز حسن مأب
- 10 و اینکه از عبارت جناب سیدّ علیه من کلّ بهاء ابهه سؤال فرموده بودند در ساحت اقدس عرض شد فرمودند یا مهدی ان قلبی الاعلی لا یحب ان یتحرک علی ما رقم من قبل انک تفکر تعرف مقصوده ما فیه من الاشارة و الاستعارة انه ما اراد الا ذکر هذا الظهور الأعظم الذی احاط اشراقه العالمین انتهى
- 11 انشاءالله همیشه اوقات بذکر الله مشغول باشید و بعنایتش فائز تشنت اسباب ظاهره انشاءالله بعنایت رحمانیۀ باجتماع مبدل خواهد شد انه لهو المعطی البازل الکریم انما البهاء علیکم و علی من معکم من کلّ صغیر و کبیر
- 12 خادِم ۶۶ [الله]
- 13 عرض دیگر آنکه ذکر و ثنا و عرض عبودیت که خدمت اغصان سدره الهیۀ معروض داشته بودند عرض شد و کل ابلاغ تکبیر منبع بانجناب فرمودند

INBA19:269, INBA32:241, MSHR5.385bx,
YMM.224x

BH01254

To: Aqa Khalil Attar, in Tabriz

Date: 1295? [1877-1878]

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious
- 2 Exalted is He Who hath spoken and caused all things to speak in His remembrance and praise! Exalted is He Who hath revealed that which lay hidden within the pavilion of His Command and the tabernacle of His glory! Exalted is He Who hath taken the chalice of everlasting life and, with the fingers of bounty, hath offered it unto the peoples of creation! Blessed is he who hath drawn nigh and taken hold of His Most Glorious Name, and hath drunk deep in remembrance of Him Who is sanctified above all mention! Exalted is He Who hath stood among His servants, at times speaking through His Most Beautiful Names, and at times through His Most Exalted Word! Exalted is he who hath hearkened unto His most sweet call and turned toward His Most Holy and Most Exalted Horizon, and hath heard from Him that which caused both Moses to tremble in the heights of Sinai and the Beloved to be transported on the night of His ascension when the lights of the Lord of Names were unveiled!
- 3 We beseech God to aid the peoples of the earth to attain unto that which hath appeared and been made manifest through His sovereignty that overshadoweth both earth and heaven.
- 4 Thereafter, this evanescent one received thy letter, which was traced by the pen of love and affection and adorned with the mention of God, the Lord of creation. When I opened and read it, I turned toward the Dayspring of the Throne and laid before Him all that was written therein. Thereupon did the Ancient Beauty smile and speak that which would be as spirit unto the bodies of the world and as light unto regions which none save God, the Lord of all nations, hath discovered. He spoke, and His Word is the truth: "We have heard his call and turned toward him, and have answered him through this perspicuous Book which itself beareth witness that there is none other God but Him, and which proclaimeth that He is indeed the Most Great Name." Thus hath the Pen of Revelation spoken, yet most of the people are heedless.
- 5 O servant! Rejoice and be glad that the gaze of thy Lord hath been directed toward thee, and that He hath sent down for thee that which shall cause thy remembrance to endure throughout

1 هو الأقدس الأعظم العلى الأبهى

2 تعالى من نطق و انطق الأشياء بذكره و ثنائه و تعالى من اظهر ما كان مخزوناً في سرادق امره و فسطاط عزه و تعالى من اخذ رحيق الحيوان و اداره باءنامل العطاء بين ملاء الامكان تباهى من تقرب و اخذ باسمه الأبهى و شرب بذكره المقدس عن الأذكار تعالى من كان قائماً بين العباد مرة ينطق باسمائه الحسنى و مرة بكلمته العليا و تعالى من سمع ندائه الأجل و توجه الى افقه المقدس الأعلى و سمع منه ما اهتز به الكلم في جبروت السنياء و الحبيب في المعراج عند تجلى انوار مالک الأسماء

3 نستل الله ان يوفق اهل الأرض على ما ظهر و اظهر بسلطانه المهيمن على من في الأرض و السماء

4 و بعد قد بلغ الفانى كتابك الذى كان مسطوراً من قلم المحبة و الوداد و مزيئاً بذكر الله مالک الایجاد و اذا فتحت و قرأت توجهت الى مشرق العرش و عرضت كل ما فيه اذا تبسم جمال القدم و نطق بما يكون روحاً لأجساد العالم و نوراً للآفاق التى ما اطلع بها الا الله مالک الأمم قال و قوله الحق قد سمعنا ندائه و توجهنا اليه و اجبناه بهذا الكتاب المبين الذى بنفسه يشهد انه لا اله الا هو و الذى ينطق انه هو الاسم الأعظم كذلك نطق قلم الوحي ولكن الناس اكثرهم من الغافلين

5 يا عبد ان افرح ثم استبشر بما توجه اليك لحاظ ربك و نزل لك ما يبقى به ذكرک بدوام الملك

the kingdom of earth and heaven. When thou attainest unto this bounty, arise and say: "Praise be unto Thee, O God of the worlds, and light be unto Thee, O Light of the worlds!"

- 6 And concerning him who was named Aziz, blessed is he in that he hath been mentioned from before the Throne, and that the tongue of grandeur and glory hath been moved to make mention of him in this spot which hath been designated by the Most Beautiful Names and at times as the Most Great Prison. Thy Lord is, verily, the Truth, the Knower of the unseen. Convey My glorification unto him and say: Hold fast unto the cord of the Cause and say: "O Lord of all men! I beseech Thee by Thy Name, the All-Bountiful, not to deprive me of that which lieth with Thee. Ordain for me that which Thou hast ordained for Thy righteous servants who have cast away the world and turned toward Thy most exalted horizon. O my Lord! I am he who hath turned with his whole being toward Thy countenance and hath clung to the hem of Thy bounty. Forgive me and have mercy upon me, for Thou art the best of them that show mercy and the best of them that give. And shouldst Thou chastise me, then every limb of my body would testify to Thy justice and to Thy favor. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise."

- 7 God willing, may you be blessed with the infinite favors of God, and adorned with the effulgence of the light of His countenance. Beseech ye the Almighty and Most High that He may render all successful in attaining this most great bounty and may guide them to the supreme horizon. O my brother! Although the horizon of the Manifestation is resplendent and illumined with the Sun of Divine Beauty, yet most men are seen to be bewildered and perplexed, nay, dead and lost. Most strange it is that they have not yet found the sweetness of the most pure wine, and have not attained to that exalted station of nearness which is the recognition of God. We beseech God that He may awaken those who slumber through the breezes of the dawn of God's Day, and bestow eternal life upon the dead through the outpourings of the ocean of His grace. Verily, He is the Bestower, the Giver, the Generous One.

- 8 In every land a clamor hath been raised and will continue to be raised, for the Supreme Pen hath announced this in the Most Great Tablets and verses. Therefore must all take refuge in God, the Almighty and Most High, and hold fast to none but Him. This is the greatest bounty and the divine counsel recorded in all the Books. Today all friends must, in complete humility, submissiveness and utter servitude, summon the people to God without observing in themselves the slightest trace

و المملکوت اذا فزت به قم و قل لک الحمد یا اله العالم و لک الضیاء یا ضیاء العالمین

6 و ما ذکرتم فیمن سَمی بعزیز طوبی له بما ذکر من لدی العرش و تحرک علی ذکره لسان العظمة و الکبریاء فی هذا المقام الذی سَمی بالأسماء الحسنی و طوراً بالسَّجن الأعظم ان ربک هو الحق علام الغیوب کبر علی وجهه من قبل المظلوم و قل تمسک بحبل الأمر و قل یا مالک الرقاب اسئلك باسمک الوهاب بأن لا تجعلنی محروماً عما عندک فاکتب لی ما کتبه لعبادک الأتقیاء الذین نیدوا الدنیا و توجَّهوا الی افکک الأعلى ای رب انا الذی توجَّهت بکلی الی وجهک و تشبَّثت بذیل عطاک ان تغفر لی و ترحمنی فانک انت خیر راحم و خیر معطی و ان تعدَّبنی اذا یشهد کلّ جوارحی بعدلک و عنایتک لا اله الا انت المقتدر العليم الحکیم انتی

7 انشاء الله بعنايات لا تحصى الهیه فائز باشید و باشرافات انوار وجه مزین از حق جل و عزّ بخواهد که جمیع را باین فیض اعظم فائز فرماید و بافق اعلی هدایت نماید ای برادر من مع آنکه افق ظهور بشمس جمال الهی مشرق و منور است مع ذلک اکثری متحیر و مبہوت بل میت و مفقود مشاهده میشوند بسیار عجبت که هنوز لذت رحیق اطهر را نیافته اند و بمقام بلند قریب که عرفان بالله است فائز نگشته اند از حق میطلبیم ناآمین را از نسایم فجر یوم الله بیدار فرماید و مردگان را از رشحات بحر فیض حیات جاودانی عطا نماید آنه هو الوهاب المعطی الکریم

8 در هر بلدی نعیقی مرتفع شده و میشود چه که قلم اعلی در الواح و آیات کبری جمیع را بآن اخبار فرموده لذا باید کلّ بحقّ جل و عزّ پناه برند و بدون او متمسک نشوند اینست فضل اکبر و وصیت الهی که در جمیع کتب مسطور است الیوم باید جمیع دوستان بکمال خضوع و خشوع و عبودیت صرفه خلق را بحقّ بخوانند بدون آنکه

of life. By the Sun of the horizon of utterance! There is no station higher today than pure servitude, nor hath there ever been. We beseech God that all may attain thereunto and that the friends may fix their gaze upon this station. God guideth whom He willeth unto the straight path.

ذره‌ئی اثر حیات در خود مشاهده کنند قسم
بآفتاب افق بیان که هیچ مقامی ایوم از عبودیه
صرفه بالاتر نبوده و نیست از حقّ میطلبیم کلّ
بآن فائز شوند و دوستان باین مقام ناظر باشند و
الله یهدی من یشاء الی صراط مستقیم

- 9 God willing, may you be occupied at all times with the mention of the All-Merciful in the utmost joy and delight, and remember with highest praise all the masters, friends, and well-wishers on behalf of this evanescent one. God is witness and testifier that this evanescent one hath been and is at all times occupied with the remembrance of the friends of God, and it is hoped that they may manifest, with the utmost love and ardor, in this Day for which there hath not been nor shall be any likeness or equal, and be engaged in the praise and glorification of God. The Glory be upon you.

9 انشاء الله همیشه ایام بکمال روح و ریحان بذکر
رحمن مشغول باشید و جمیع آقایان و موالیان و
محبّان و مشفقان را از قبل این فانی باحسن ذکر
ذاکر شوید حقّ شاهد و گواهد است که این فانی
در کلّ احوال بذکر دوستان الهی مشغول بوده و
هست و امید چنانست که بکمال محبت و حرارت
در این روزیکه از برای او مثل و مانند نبوده و
نیست ظاهر باشند و بذکر و ثنای حقّ مشغول
البهاء علیکم

INBA41:124

BH01423

To: Haji Muhammad Husayn Tabib, in Baghdad

Date: 1295? [1877-1878]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 Praise be to God, Who is sanctified above all names and exalted above whatsoever is mentioned in creation, Who when He speaketh, all things speak, and when He is silent, the Course on High falls silent. He is indeed the One Who when He moveth, all created things become still, and when He is still, all contingent things move. He is indeed the Meaning that no names can contain, and the Root that hath no branch in creation. In one station neither name nor meaning is mentioned in His presence, and all that the steed of the Pen may gallop through in the arena of utterance reacheth only to the station of the Word that appeareth from His Most Exalted Pen. Exalted, exalted is the station of this Word, whereby tongues are rendered mute and eyes are intoxicated, except as thy Lord, the Mighty, the Unconstrained, may will.
- 3 This evanescent servant hath been transported by your melodies and stirred by your warbling. God knoweth that it

1 هو الله تعالى شأنه العظمة والافتادار

2 الحمد لله الذي تقدّس عن الأسماء وتنزه عما ذكر
في الانشاء الذي اذا نطق نطق الأشياء و اذا
صمت صمت الملاء الأعلى وانه هو الذي اذا تحرك
سكنت الكائنات و اذا سكن تحركت الممكنات
انه هو المعنى الذي لا تحويه الأسماء و الأصل
الذي ليس له فرع في الانشاء و في مقام لا يذكر
عنده الاسم و لا المعنى و كلّ ما يركض كبيت
القلم في مضمار البيان لا يصل الا الى مقام الكلمة
التي تظهر من قلبه الأعلى تعالى تعالى مقام هذه
الكلمة التي بها خرست الألسن و سكرت الأبصار
الا ما شاء ربنا العزيز المختار

3 و بعد قد طار الخادم الفانی من نعماتکم و اهتزّ
من تغرّداتکم علم الله کأنی سمعت کلّ الألحان

was as though I heard all the birds upon the branches, and as though from every word of your letter I discovered the fragrance of the love of God, and from every letter thereof that which gladdeneth hearts and moveth bodies. I beseech Him, exalted be He, to make me in all conditions among those who are occupied with the remembrance and praise of the loved ones of God, whom no hindrance can hinder, no blame of the blamer can deter, and no scorn of the scorner can dismay—those who act according to His command and bid people to observe that which He hath revealed in His wondrous Book.

4 My soul be a sacrifice for your remembrance. After perusing your letter and becoming acquainted with its contents, I truly submit that it was as though this servant at that moment drank from the springs of joy and gladness, and was seized with such delight that he immediately proceeded to the Most Great Goal. From beginning to end it was presented in the Most Holy Court.

5 This is what the Beloved uttered: “O My physician, O My physician! Thy call was raised until it was honored to reach the ear of thy Lord, the All-Knowing. The servant in attendance appeared and laid before the Countenance that wherewith thou didst call upon God, the Lord of the worlds. Blessed be thy tongue for having spoken the truth, and thine eye for having beheld My luminous horizon. Blessed art thou for having been seized with grief when thou didst learn what hath befallen the Wronged One in this manifest prison. Blessed is the eye that weepeth for My tribulations and the hearts that are touched by My supreme affliction.

6 “O My physician! By My life, were I to lift the veil, the lamentation of weeping would be raised between the heavens and the earth. How many deeds have melted My heart, yet I concealed them through My name, the Concealer, the All-Bountiful. How many acts have caused My heart and My Pen to lament, yet I preserved them in such wise that none among the peoples of the world gained knowledge thereof. How many afflictions have seized Me and how many tribulations have encompassed Me in this mighty prison, yet My name, the All-Forgiving, prevented Me from mentioning them, and My name, the All-Merciful, seized My hem and said: ‘Verily, Thou art the Most Merciful of the merciful ones.’ Thus did My tongue speak that thou mightest know what hath befallen the Wronged One in this remote station.

7 “Know thou that We at this time make mention of the loved ones of God who have adorned the land of Hadba, that they may hear My sweetest call and be of them that are thankful.

على الأفنان و كأني وجدت من كلّ كلمة من كتابكم عرف محبة الله و من كلّ حرف منه ما استفرح به القلوب و اهتزت به الأبدان اسئله تعالى بأن يجعلني في كلّ الأحوال من الذين اشتغلوا بذكر احبّاء الله و ثنائهم الذين ما منعهم منع مانع و لا لوم لائم و لا شمت شامت الذين كانوا يعملون بأمره و يأمرهم الناس بما انزله في كتابه العزيز البديع

4 نفسي لذركم الفداء بعد از زیارت دستخط عالی و اطلاع بر آن فی الحقیقه عرض میکنم گویا اینعبد در آنحین از چشمه های بهجت و سرور آشامید و بشأنی فرح اخذ نمود که فوراً قصد مقصد اقصی نموده من اوله الى آخره در ساحت اقدس عرض شد

5 هذا ما نطق به لسان المحبوب طيبي طيبي قد ارتفع نداءك الى ان تشرف بأذن ربك العليم قد حضر العبد الحاضر و عرض لدى الوجه ما دعوت به الله رب العالمين طوبى للسانك بما نطق بالحق و لعينك بما رأت افق المنير طوبى لك بما اخذتك الأحران اذ اطلعت بما ورد على المظلوم في هذا السجن المبين طوبى لعين بكت لمصابي و لقلوب حنت لبلائى العظيم

6 طيبي لعمرى لو اكشف الغطاء ليرتفع نحيب البكاء بين السموات والأرضين كم من عمل به ذاب قلبي ولكن سترته باسمى الستار الكريم كم من فعل به ناح قلبي و قلبي و حفظته على شأن ما اطلع به احد من العالمين كم من بلاء اخذني و كم من مصائب احاطتني في هذا السجن العظيم واسمى الغفور منعني عن ذكرها واسمى الرحيم اخذ ذيلي و قال أنك انت ارحم الراحمين كذلك نطق لساني لتطلع بما ورد على المظلوم في هذا المقام البعيد

7 ثم اعلم انا نذكر في هذا الحين احبّاء الله الذين زين الله بهم ارض الحدباء ليسمعن ندائى الأحلى و

From this station We send Our greetings upon their faces and upon the faces of those who have turned toward the Most Sublime Horizon and have drunk the wine of steadfastness from the hands of the bounty of their Lord, the Mighty, the Powerful. Glory be upon thee and upon them from God, the Lord of the Day of Judgment.

يكونن من الشاكرين انا نكبر من هذا المقام على وجوههم ووجوه الذين توجهوا الى الأفق الأعلى وشربوا رحيق الاستقامة من ايدى عطاء ربهم المقتدر القدير البهاء عليك وعليهم من لدى الله مالک يوم الدين

8 “We make mention in this station of thy son who was named Jalal, that he may rejoice in My gracious remembrance. We beseech God to ordain for him that which beseemeth His bounty. He, verily, is the All-Loving, the All-Merciful. Convey My greetings unto him and say: ‘Blessed art thou for having heard and turned toward God, the Peerless, the All-Informed.’ Glory be upon him, upon his mother, and upon those whom God hath related unto thee. He, verily, is the All-Seeing Witness.”

8 انا نذكر في هذا المقام ابنك الذي سمي بالجلال ليفرح بذكرى الجميل نسئل الله بأن يقدّر له ما ينبغي لعطاءه انه هو العطوف الرحيم كبر على وجهه و قل طوبى لك بما سمعت و اقبلت الى الله الفرد الخبير البهاء عليه و على امه و الذين نسبهم الله اليك انه هو الشاهد البصير انتهى

9 Regarding what you wrote about the remainder of the estate of Muhammad, upon him be the Glory of God, if it were to be deposited in the House of God in the name of those two children, it would be closer to righteousness, for it may be that their mother might not spend it on the children, as she has set her heart upon another husband. We beseech God not to deprive those children of the living waters of His bounty and to assign them a station beneath the canopy of His grace. Verily, He is their Guardian, their Creator, their Provider, their Helper, their Educator, and the Educator of all the worlds.

9 اينكه در باره بقيه تركه جناب محمد عليه بهاء الله مرقوم داشتيد اگر در محل البركة بگذاريد باسم آن دو طفل اقرب بتقوى خواهد بود چه كه ميشود ام صرف اطفال ننمايد چه كه بشوهر ديگر دل بسته از حق ميطلبيم كه آن اطفال را از زلال عنايت خود محروم نفرمايد و در ظل مكرمت مقام معين فرمايد انه وليهم و موجدهم و خالقهم و رازقهم و معينهم و مربيهم و مربى العالمين

10 Glory be upon your honor and upon those who love you, have turned toward you, and have drunk the choice wine of your utterance in remembrance of God, the Mighty, the Inaccessible. And praise be to God, the Lord of the worlds.

10 البهاء على حضرتكم و على من احبكم و توجه اليكم و شرب رحيق بيانكم فى ذكر الله العزيز المنيع و الحمد لله رب العالمين

11 In Dhi'l-Qa'dah

11 فى ذى قعدة

BLIB_Or11097#055

BH01424

Date: 1295? [1877-1878]

1 In the Name of God, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

1 بسم الله الأقدس الأعظم العلى الأبهى

2 Praise be to God Who hath adorned the world through the manifestation of His Most Great Name—Who was the

2 الحمد لله الذى زين العالم بظهور اسمه الأعظم الذى كان مطلع انوار القدم بين الأمم الذى لا يشار

Dayspring of the lights of eternity amidst all peoples—Who cannot be indicated by any sign nor mentioned by any utterance, for signs and utterances are attributes of His creation and were created by His command. The essences of all mention cannot ascend to the heaven of His holiness, and the quintessence of all descriptions cannot return to the court of His glory.

بإشارة ولا يذكر بعارة لأن الإشارة والأذكار
صفة خلقه و خلقت بأمره أن جواهر الأذكار
لا ترتقى الى سماء قدسه و ساذج الأوصاف لا
ترجع الى فناء عثره

- 3 If He is mentioned by the letters “Ha” and “Waw” [huwa], this is among the wondrous favors He hath bestowed upon His creation, having permitted them this as a token of His generosity and grace. Otherwise, how can mere verbal expressions compare with that station which transcendeth all meaning and utterance? Exalted is the All-Merciful above the mention of every mentioner, the description of every describer, and the praise of every praiser. He is the One Who hath manifested the Point, and from it detailed the knowledge of what was and what will be, though it was itself created by the Will that proceeded from Him and was brought into being by a stroke of His Pen.

3 لو يذكر بالهاء و الواو هذا من بدائع فضله لخلق
و اذن لهم بذلك اظهاراً لجوده و كرمه و الا
اين مراتب الألفاظ و المقام الذى عجز عن ذكره
المعاني و البيان تعالى الرحمن عن ذكر كل ذاكر
و وصف كل واصف و نعت كل ناعت انه هو
الذى اظهر النقطة و فصل منها علم ما كان و ما
يكون مع انها خلقت بارادة من عنده و ذوت
بأثر من قلبه

- 4 How immeasurable the majesty of His creation—“a creation before which the mystic knowers stand confounded, and whereof the pure in heart confess their impotence to comprehend! We bear witness that there is none other God but Him. He hath, from eternity, been exalted above whatsoever is rehearsed in the world of being, and He shall, unto eternity, abide ... as He hath ever abode. There is none other God but Him, the Omnipotent, the All-Knowing, the All-Wise.

4 فما اعظم عظمة خلقه الذى تحير فيه العارفون و
عجز عن عرفانه المخلصون نشهد انه لا اله الا هو
لم يزل كان مقدساً عما يذكر فى الابداع و لا يزال
... بمثل ما قد كان لا اله الا هو المقتدر العليم
الحكيم

BLIB_Or15727a.003

BH01601

To: *Muhammad Baqir Hamadani*

Date: 1295? [1877-1878]

- 1 He is God, the One with power over whatsoever He willeth
- 2 Praise be to God Who hath sent down His grace and revealed unto creation that which lay hidden in His revealed Books, wherein He gave glad tidings to His servants of the Most Great Name, through which the world was illumined and the foundations of the nations were shaken. Blessed is he who hath heard the Call and responded to his Lord. He is among those who

1 هو الله المقتدر على ما يشاء

2 الحمد لله الذى انزل النعمة و اظهر للبرية ما كان
مستوراً فى كتبه المنزلة التى بشر العباد فيها بالاسم
الأعظم الذى به انار العالم و تنزلت اركان الأمم
طوبى لمن سمع النداء و اجاب مولاه انه ممن طار

have soared in the atmosphere of nearness and reunion, and have drunk the choice wine of meeting from the hand of the bounty of their Lord, the Self-Sufficient, the Most High.

- 3 By God's life! He is verily the whale in the sea of utterance, the singing Tree in the midst of Paradise, the Sun shining from the horizon of exposition, the brilliant Star in the heaven of mystical knowledge, and the Moon rising from the dawning-place of certitude. God knoweth that he is the light in the lamp of the world, and that he is the one who hath turned toward the Supreme Horizon after most of the nations turned away from it.

- 4 If this evanescent servant desired to describe even one of the lovers who have detached themselves and been attracted by the Call of God - by God, the pens would be consumed, then the pages, before completing the descriptions recorded in the preserved and guarded scrolls. To this beareth witness what the Nightingale of Utterance spoke before in His words that the believer cannot be described.

- 5 O beloved of My heart! Give thanks unto God for having aided thee to turn unto Him and honored thee with attaining His presence when the Intended One was shining from the horizon of glory. I bear witness that thou didst turn, didst hear, didst advance, and didst respond to thy Lord. Blessed art thou for having remained firm when the lands were shaken, and for having turned toward Him when most of the servants turned away. We beseech Him, exalted be He, to aid thee in all conditions and assist thee in what is best for thee in the beginning and the end.

- 6 And furthermore, this evanescent one hath attained unto the letter which your honor sent in the name of his honor Jud. In truth it was a testimony speaking of your love for the Beloved of the worlds, and a manifest witness to your turning toward and steadfastness in the Cause of God, exalted be His glory. Praise be to God that your honor hath been among those who have attained unto the choice wine of meeting, the Kawthar of steadfastness, and the Salsabil of contentment. This servant giveth thee the glad tidings that he heard a hundredfold special mention of your honor from the tongue of Grandeur, mention that shall endure as long as the divine names and attributes endure. How excellent for your honor and how pleasing for your presence!

- 7 Regarding what you wrote about lack of success, this servant testifieth by God's testimony that your honor is successful, and if outward circumstances have again prevented your presence, you should not be saddened by this, for praise be to God, you

فیهوآء القرب و الوصال و شرب رحیق اللّقاء من ید عطاء ربہ الغنی المتعال

3 لعمر الله أنه لحوت المعاني في بحر البيان والسدرة المغنية في مجبحة الجنان والشمس المشرقة من افق التبيان والنجم الباهر في سماء العرفان والقمر الطالع من مطلع الايقان علم الله أنه هو النور في مصباح العالم وأنه هو المقبل الى الأفق الأعلى بعد الذي اعرض عنه اكثر الأمم

4 لو ان الخادم الفاني يريد ان يصف وصف احد من المحبين الذين انقطعوا وانجذبوا من نداء الله تالله يفنى الأقلام ثم الأوراق قبل ان ينتهى اوصافه المذكورة في الصحف المسطورة المستوره يشهد بذلك ما نطق به عندليب البيان من قبل بقوله ان المؤمن لا يوصف

5 يا حبيب فؤادي احمد الله بما ايدك على الاقبال و شرفك باللقاء اذ كان المقصود مشرقاً من افق الجلال و اشهد أنك توجهت و سمعت و اقبلت و اجبت موليك طوبى لك بما كنت ثابتاً اذ تزلزلت البلاد و كنت مقبلاً اذ اعرض اكثر العباد نسئله تعالى بأن يوفقك في كل الأحوال و يؤيدك على ما هو خير لك في المبدء و المآل

6 و بعد مکتوبیکہ آنحضرت باسم جناب جود علیه ۹۶۶ [جہآء اللہ] ارسال فرمودہ بودند این فانی بآن فائز فی الحقیقہ گواهی بود ناطق بر محبت آنجناب محبوب عالمیازا و شاهدهی بود ظاہر بر توجہ و استقامت بر امر اللہ جل جلالہ الحمد للہ آنجناب از نفوسی بودہ اند کہ برحیق لقا و کوثر استقامت و سلسیل رضا فائز شدہ اند و این عبد بشارت میدہد کہ صد مرتبہ مخصوص از لسان عظمت در بارہ آنجناب اصغا نمود آنچه کہ بدوام اسماء و صفات الهی باقی خواہد بود نعیماً لجنابک و ہنیئاً لحضرتک

7 اینکه از عدم توفیق مرقوم فرمودہ بودید این عبد شہادت میدہد بشہادۃ اللہ کہ آنجناب موفقند و اگر بر حسب ظاہر مرّۃ اخری اسباب ظاہرہ مانع از حضور شدہ از این نباید دلتنگ شوید

have drunk from the ocean of meeting, entered the Most Great Scene, and heard the divine utterances with your own ear. And now you are commanded to wisdom, for after the martyrdom of his honor Badi, all the servants have been commanded to wisdom, and you must indeed hold fast to wisdom in all matters and keep your gaze upon it. This is a decree that hath been sent down from the heaven of the divine will in most of the divine Tablets. In this case, if the requirements of wisdom do not accord with your turning again, you should not be saddened, for this too is obedience to God's command. To this the Pen of God, the Help in Peril, the Self-Subsisting, beareth witness.

چه که الحمد لله از بحر لقا آشامیدید و در منظر اکبر وارد شدید و بیانات الهیه را بگوش خود اصغاً نمودید و حال هم بحکمت مأمورید چه که بعد از شهادت جناب بدیع علیه ۹۶۶ [بهاء الله] جمیع عباد را بحکمت امر فرموده‌اند و البته باید در کل امور بحکمت تشبث فرمائید و باو ناظر باشید و این حکمی است که در اکثر الواح الهیه از سماء مشیت نازل شده در اینصورت اگر مقتضیات حکمت موافقت ننماید بر توجه آنجناب مرّة اخری نباید محزون شوند چه که اینهم اطاعت امر حقست یشهد بذلک قلم الله المهیمن القیوم

- 8 Those who circle round the divine throne offer most wondrous salutations to your honor, and likewise this evanescent servant conveyeth greetings to his honor Aqa Muhammad. I praise the Beloved of the worlds for having aided him to love Him and blessed him with recognition of His Beauty in His days. This is the enduring wine that hath been and shall be more precious than the rarest ruby and sweeter than all honey and sugar. How pleasing for him! And glory be upon your honor and upon him and upon those who have attained unto the Most Great News. And praise be to God, the Lord of the worlds.

8 طائفان حول عرش الهی آنجناب را بابدع تکبیرات مکینند و همچنین این عبد فانی خدمت جناب آقا محمد تکبیر میرساند حمد میکنم محبوب عالمیان را که او را بر محبتش موفق فرمود و عرفان جمالش در ایامش فائز نمود اینست خمر باقی که اعترّ از کبریت احمر و احلی از کلّ شهد و شکر بوده و خواهد بود هنیئاً له و البهاء علی حضرتک و علیه و علی الذین فازوا بالنبأ العظیم و الحمد لله رب العالمین

BLIB_Or11097#029

BH04463

To: Afnan, in China

Date: 1295? [1877-1878]

- 1 He is Most Holy, Most Great, Most Exalted, Most Glorious
- 2 O my Lord and Master! I have been honored by what hath shone forth from the horizon of the heaven of your utterance in remembrance of God, our Creator and your Creator. When I read and understood and became informed thereof, I hastened and ascended until I attained the presence and presented it before the Throne of God, the All-Compelling, the Self-Subsisting. Thereupon the Tongue of Grandeur spoke, addressing your honor: "O My Afnan! Turn unto the Divine Lote-Tree. Verily the sun of permission hath dawned from the

1 هو الأقدس الأعظم العلیّ الأبهی

2 سیدی و مولای قد شرفنی ما لاح من افق سماء بیانکم فی ذکر الله موجداً و موجدکم فلما قرأت و عرفت و اطلعت سرعت و صعدت الی ان حضرت و عرضت لدی عرش الله المهیمن القیوم اذاً تکلم لسان العظمة مخاطباً الی حضرتکم ان یا افنانی توجه الی السدرة انه قد اشرقت شمس الاذن من افق ارادة ربک المبین العظیم

horizon of thy Lord's will, the Perspicuous, the All-Knowing, the All-Informed. And also unto him who is with thee. We have turned toward you from the direction of the Ridvan and have mentioned you with such mention as hath enraptured the Concourse on High and those who are present before the Throne in this noble station. Behold thou in all circumstances the horizon of wisdom, for verily it is Our Command which hath been sent down in the Tablets of thy Lord, the All-Wise Director."

- 3 May my spirit be a sacrifice for your turning! After visiting your exalted letter, this evanescent servant immediately turned to the Most Holy Court, and after ascending and attaining the presence, presented it in its entirety. Then the Sun of Divine Permission shone forth from the Dayspring of Will, as may be understood from that which the All-Merciful hath revealed. And since this Most Great Glad-Tidings is in every respect independent of elaboration and detail, therefore in this station this servant hath deemed brevity sweeter than all mention. God willing, your honor will be successful and joyous through this spiritual glad-tidings which hath appeared from the horizon of divine favor. Blessed then be the glory unto your honor and unto him who is with you.

الخبر ثم الذي معك انا توجهنا اليكم من شطر
الرضوان و ذكرناكم بالذكر الذي انجذب به الملائ
الأعلى و الذين حضروا لدى العرش في هذا
المقام الكريم فانظر في كل الأحوال الى افق
الحكمة انها لأمرنا الذي نزل في الواح ربك
المدير الحكيم انتهى

3 روحى لتوجهكم الفداء بعد از زیارت دستخط
على اين عبد فاني فوراً بمقام اقدس توجه نمود
و بعد از صعود و حضور بتمامه عرض شد و
آفتاب اذن الهی از مشرق اراده اشراق فرمود
چنانچه از ما منزله الرحمن مستفاد میشود و چون
این بشارت عظمی بهر جهت مستغنی از تفصیل
و تطویل بوده لذا در اینجا این عبد اختصار
را احلی از کل اذکار دانسته انشاءالله آنحضرت
باین بشارت روحانی که از افق عنایت الهی ظاهر
شده فائز و مسرور باشند هنیئاً ثم بهاء لحضرتکم
و لمن معکم

BLIB_Or11097#047

BH05774

To: Mir Abdur-Rahim father of Nasrullah Vujdani, in Qamsar
Date: 1295? [1877-1878]

- 1 In My Name, the Most Glorious
- 2 Glorified art Thou, O Ocean of faithfulness! I beseech Thee by Thine own Self which Thou hast named the All-Glorious, to guide Thy servants to the horizon of Thy manifestation and draw them nigh unto the Dayspring of Thy knowledge and the Dawning-Place of Thy Cause.
- 3 O my Lord! The dawn of manifestation hath appeared and the Trump hath been sounded, and all who are in the heavens and on earth have swooned away save those whom the hand of Thy power hath preserved as a token of Thy grace.
- 4 O my Lord! This is the Day whereon Thou hast revealed Thyself through Thy most excellent names to all who are in Thy

1 بسمی الأبهی

2 سبحانک یا بحر الوفاء اسئلك بنفسک التي
سميتها بالبهاء بأن تهدي عبادک الى افق ظهورک
و تقرهم الى مشرق علمک و مطلع امرک

3 ای رب قد ظهر فجر الظهور و نفخ في الصور و
انصعق من في السموات و الأرض الا من اخذته
يد اقتدارک فضلاً من عندک

heaven and on Thy earth, and hast opened before the faces of Thy servants the gate of Thy presence.

5 O God of existence and Lord of the seen and unseen! Withhold not Thy servants from that for which Thou didst create them. Make known unto them, O my God, the path that leadeth to Thy reunion, and ordain for them that which befitteth the ocean of Thy bounty. Thou art He Who hath ever been supreme over all names and their kingdoms, and all-compelling over all things and their dominions.

6 O my Lord! I beseech Thee by the lamp of Thy power and the light of Thy countenance to inspire Thy servants with Thy remembrance and praise and whatsoever will draw them nigh unto the horizon of Thy grace. Thou art the Lord of the worlds, He Who is mentioned by the Most Great Name, and the Almighty over the nations. There is none other God but Thee, the All-Possessing, the All-Knowing, the All-Wise, the Mighty, the Great.

ADMS#307

4 اى ربّ هذا يوم فيه تجلّيت بأسمائك الحسنى على من فى سمائك و ارضك و فتحت على وجوه عبادك باب لقائك

5 يا اله الوجود و مالک الغيب و الشهود لا تمنع عبادک عمّا خلقتهم له عزّفهم يا الهى سبيل وصالک و قدّر لهم ما ينبغى لبحر عطائك انک انت الذى كنت قيّوماً على الأسماء و ملکوتها و مهيمناً على الأشياء و جبروتها

6 اى ربّ اسئلك بسراج قدرتك و مصباح وجهک بأن تلهم عبادک ذکرک و ثنائک و ما یقرّبهم الى افق فضلک انک انت مولی العالم و المذكور بالاسم الأعظم و المقتدر على الأمم لا اله الا انت الغنى العليم الحكيم العزيز العظيم

BLIB_Or15696.002b, BLIB_Or15734.2.035,

AQMJ2.093

BH06202

To: Nabil brother of Jud

Date: 1295? [1877-1878]

1 He is the Most Holy, the Most Mighty, the Most Glorious

1 هو الأقدس الأعظم الأبهى

2 Glorified art Thou, O Thou in Whose right hand is the dominion of all created things and in Whose grasp are the reins of all contingent beings!

2 سبحانه يا من فى يمينک زمام الکائنات و فى قبضتک ازمة الممکات

3 I beseech Thee by Thy Name through which Thou hast sent down the verses and manifested the clear proofs, to enable Thy servants to exalt Thy Word and reveal that whereby Thy Cause may be uplifted.

3 اسئلك باسمک الذى به نزلت الآيات و اظهرت البينات ان توفّق عبادک على اعلاء کلمتک و اظهار ما يرتفع به امرک

4 O my Lord! Thou seest how darkness hath encompassed Thy creation and creatures. Illumine them, O my God, with the lights of Thy countenance and the effulgences of the Sun of Thy Revelation.

4 اى ربّ ترى انّ الظلمة احاطت بخلقک و بریتک نورهم يا الهى بأنوار وجهک و اشراقات شمس ظهورک

5 O my Lord! I beseech Thee by Thy Self to make me in all conditions focused on the horizon of Thy bounty, seeking the ocean

5 اى ربّ اسئلك بنفسک بأن تجعلنى فى كلّ الأحوال ناظراً الى افق عطائك و قاصداً بحر

of Thy grace, content with what lieth with Thee and what Thou hast ordained for Thy chosen ones and ambassadors.

- 6 O my Lord! I have turned my face toward the Dayspring of the lights of Thy countenance. I beseech Thee not to deprive me of Thee in any world of Thy worlds. Thou, verily, art the Omnipotent over what Thou willest, and Thou art the Self-Subsisting, the All-Compelling.
- 7 Write down, then, for me that which will set aright the affairs of the first and last. Verily, Thou art potent over whatsoever Thou willest. I testify that in Thy hand are the keys of all things - Thou givest and Thou takest away, and Thou, verily, art the Almighty, the Unconstrained.

عنايتك وراضياً بما عندك وما قدر لأصفيائك
وسفرائك

6 اى ربّ توجّهت بوجهي الى مطلع انوار وجهك
اسئلك ان لا تحرمني عنك في كلّ عالم من
عوالمك انك انت المقتدر على ما تشاء وانك
انت المهيمن القيوم

7 ثمّ اكتب لي ما يصلح به امور الآخرة و الأولى
انك انت المقتدر على ما تشاء اشهد ان بيدك
مفاتيح الأمور كلّها تعطى وتأخذ وانك انت
المقتدر المختار

INBA41:222b, BLIB_Or15697.232a

BH07330

Date: 1295? [1877-1878]

- 1 In My Name which is sanctified above all names!
- 2 O God of the Concourse on High and the One manifest from Thy Most Glorious Horizon! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy wisdom and the sun of Thy wisdom to make me among those women who have drunk the choice wine of revelation from the hand of Thy bounty and whom the intoxication of recognition hath so seized that they have detached themselves from all contingent things and turned with their whole being to the Dawning-Place of Thy verses and the Day-Spring of Thy clear signs.
- 3 O my Lord! Behold this poor one who hath risen before the gate of Thy generosity and clung to the cord of Thy riches and held fast to the hem of the robe of Thy bounty. Hard it is for Thy handmaiden to perceive Thy fragrance from the direction of Thy prison. By Thy glory, O God of the world! Hard it is for me to see Thy servants dwelling in palaces in Thy days while I behold Thee in the most desolate of Thy lands and the most distant of Thy realms.
- 4 O my Lord! I beseech Thee by Thy sovereignty which hath encompassed all created things to ordain for Thyself that which shall gladden the eyes of Thy creation and rejoice the hearts of Thy trusted ones and Thy leaves. Verily Thou art the Almighty

1 بسمي المقدّس عن الأسماء

2 يا اله الملاء الأعلى و الظاهر من افقك الأبهى
اسألك ببحر علمك و سماء عرفانك و شمس
حكمتك بأن تجعلني من اللائي شرين رحيق
الوحي من يد فضلك و اخذهنّ سكر العرفان
على شأن انقطعن عن الامكان و اقبلن بكلهنّ
الى مطلع آياتك و مشرق بيناتك

3 اى ربّ فانظر هذه المسكينة التي قامت لدى باب
كرمك و تمسّكت بجبل غنائك و تشبّثت بأذيال
رداء جودك عزيز على امتك ان تجد عرفك
من شطر بجنك وعزّرتك يا اله العالم عزيز علىّ
ان ارى عبادك في أيامك في القصور و اراك
في اخب بلادك و ابعد ديارك

4 اى ربّ اسألك بسلطانك الذي احاط
الكائنات بأن تقدّر لنفسك ما تقرّ به ابصار
خلقك و تفرّج به افئدة امثالك و اوراقك

over what Thou wilt and Thou art the Ordainer, the Answerer, the All-Knowing.

أنت انت المقتدر على ما تشاء و انت المقضى
المجيب العليم

BLIB_Or15696.001c, BLIB_Or15734.2.034a

BH08437

To: *Sahibih Ammih Khanum*

Date: 1295? [1877-1878]

1 In My Name, the Most Holy

1 بسمي الأقدس

2 Say: O my leaf! O God of the realm of might and Sovereign of the Kingdom! I beseech Thee by Him through Whom the greatest terror seized all humanity and every hidden matter was revealed, to send down from the heaven of Thy grace that which will draw Thy handmaidens and leaves near to the ocean of Thy nearness and the Divine Lote Tree of Thy manifestation.

2 لك ان تقولى يا ورقى يا اله الجبروت و سلطان
الملكوت اسألك بالذى به اخذ الفزع الأكبر
كل البشر و ظهر كل امر مستتر بأن تنزل من
سماء فضلك ما يقرب امائك و ورقاتك الى
بحر قربك و سدره ظهورك

3 O Lord! I am she who hastened to the seat of Thy throne with heart and soul, answered Thy call, turned toward Thy horizon, and spoke Thy praise. O Lord! Aid Thy leaf to remember Thee amongst Thy handmaidens and ordain for her that which will bring joy to her eyes and gladden her breast. O Lord! Thou art the All-Bountiful and Thy handmaiden stands at Thy door. I beseech Thee to ordain for her that which will cause her to circle round Thy will and speak Thy name in all Thy worlds. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

3 اى رب انا التى سرعت الى مقر عرشك بالقلب
و الفؤاد و اجبت ندائك و اقبلت الى افقك و
نطقت بنائك اى رب ايد ورقتك على ذكرك
بين امائك و قدر لها ما تقر به عينها و ينشرح
صدرها اى رب انت الكريم و امتك قائمة على
بابك اسألك بأن تقدر لها ما يجعلها طائفة
حول ارادتك و ناطقة باسمك فى كل عالم من
عوالمك أنت انت المقتدر المتعالى العليم الحكيم

INBA23:082b,

BLIB_Or15696.001b,

BLIB_Or15734.2.033b

BH08780

To: *Rubabih daughter of Muhammad Sadiq, in Qazvin*

Date: 1295? [1877-1878]

1 In the name of God, the All-Knowing Lord of the worlds!

1 بنام خداوند عالم دانا

2 Night and day the Pen of the Lord of all beings hath not been still. In all conditions it hath been moved to mention the

2 در لیل و ایام قلم مالک انام ساکن نه در
جميع احوال بذكر دوستان متحرک و بآنچه سبب

friends and hath uttered that which leadeth to the exaltation of the Cause, the upliftment of souls, and the tranquility of people. God willing, all must act according to what they have been commanded and detach themselves from aught else. Blessed is the maidservant who hath attained in the days of God and acted according to what she was commanded in His glorious Book. In all conditions hold fast unto God and fix your gaze upon the horizon of His good-pleasure. Nothing hath been or will be sweeter to the taste of lovers than the good-pleasure of God. Blessed is the servant who hath attained, and the maidservant who hath attained unto this exalted station. Glory be upon the people of Baha from God, the Lord of the worlds.

ارتفاع امر و ارتفاع نفوس و علت راحت خلق
بوده بیان فرموده انشاء الله باید کلّ بما امروا
به عامل باشند و از دوش منقطع طوبی لأمة
فازت فی ایام الله و عملت بما امرت به فی کتابه
الکریم در جمیع احوال بحق متشبث باشید و بافق
رضایش ناظر هیچ شیء در کام عشاق الذّ از
رضایت حق نبوده و نخواهد بود طوبی لعبد فاز
و لأمة فازت بهذا المقام الکبیر البهاء علی اهل
البهاء من لدی الله رب العالمین

BLIB_Or15697.233a, AYI2.343

BH08786

Date: 1295? [1877-1878]

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

² A mention from Us to her who, when she heard the call of God, turned with her whole being unto Thee and believed in God, the Single, the All-Knowing, the All-Informed. O My handmaiden! Blessed art thou for having recognized the Beloved and turned toward the Most Great Ocean, and attained the presence of the Wronged One in His mighty prison. Praise be to the Beloved of the worlds through Whose grace thou hast attained unto the Most Great Bounty and the Most Great Favor, and didst bear the hardships of travel until thou didst attain unto the Kaaba of the world and the Qiblih of existence and the Throne of Sinai. I swear by the Sun of Revelation that the mention of this shall never be erased from the Tablet of creation, and its effects shall appear and become manifest even as the sun from the horizon of divine grace. The glory be upon thee and upon thy son and upon those women who have believed in God, the All-Knowing, the All-Informed.

¹ هو الأقدس الأعظم الأبهی

² ذکر من لدنا الّتی اذا سمعت نداء الله اقبلت بکلّها
الیک و آمنت بالله الفرد العلیم الخبیر یا امتی
طوبی لک بما عرفت المحبوب و اقبلت الی البحر
الأعظم و فزت بقاء المظلوم فی سجنه العظیم حمد
کن محبوب عالمینا که بعنايتش بفیض اعظم
و فضل اکبر فائز شدی و حمل شدائد سفر را
نمودی تا آنکه بکعبه عالم و قبله وجود و عرش
طور فائز گشتی قسم بآفتاب ظهور که ذکر آن از
لوح ابداع محو نخواهد شد و اثر آن چون شمس
از افق عنایت الهی ظاهر و هویدا خواهد گشت
البهاء علیک و علی ابنک و علی اللائی آمن بالله
العلیم الخبیر

BLIB_Or15697.234b

BH09191*To: Khayrun-Nisa, in Qazvin**Date: 1295? [1877-1878]*

1 In the name of the Wronged One of the world

2 It was revealed aforetime from the Supreme Pen that the heaven of the human station hath been and shall ever be illumined by two luminaries: trustworthiness and steadfastness. Likewise the heaven of the station of the handmaidens of God hath been and shall ever be illumined by one luminary, and that is chastity.

3 God saith: O My handmaidens! This is the Day of mention and utterance, and this is the Day of service and recognition. Strive ye that ye may quaff from the living waters and behold yourselves abiding and enduring beneath the shade of the Divine Lote-Tree in the kingdom of earth and heaven. Verily, He is the All-Bountiful, the Generous.

1 بنام مظلوم آفاق

2 از قبل از قلم اعلی نازل که سماء مقام انسانی از دو نیر روشن و منیر و آن امانت و استقامت بوده و خواهد بود و همچنین سماء مقام کنیزان حق بیک نیر روشن و منیر و آن عصمت بوده و خواهد بود

3 حق میفرماید ای کنیزان من امروز روز ذکر و بیانست و امروز روز خدمت و عرفان جهد نمائید تا از کوثر حیوان بیاشامید و خود را بدوام ملک و ملکوت در ظل سدره ربّانیّه باقی و دائم مشاهده کنید آنّه هو الفضال الکَریم

BLIB_Or15697.233b, AQA5#101 p.117a

BH09971*To: Amatullah Farrukh, in Qazvin**Date: 1295? [1877-1878]*

1 In the Name of the one true God!

2 The Supreme Pen hath remembered and will continue to remember His handmaidens. May they all be occupied at all times with the remembrance of God and be set ablaze with the fire of His love. Today it is binding and obligatory upon every handmaiden to fix her gaze upon the Most Exalted Horizon and to act in accordance with that which hath been revealed in the Book. Such is God's firm decree concerning His male and female servants. He, verily, is the All-Knowing, the All-Wise. Give thanks unto thy Lord for having aided thee to recognize the Dawning-Place of His signs and for having remembered thee in this Most Great Prison.

1 بنام خداوند یگنا

2 قلم اعلی اماء خود را ذکر نموده و خواهد نمود انشاءالله کلّ در جمیع احیان بذکر الهی مشغول باشند و بنار محبتش مشتعل و الیوم بر هر یک از اماء لازم و واجبست که بافق اعلی ناظر باشد و بآنچه در کتاب نازل بآن عامل گردد اینست حکم محکم الهی در باره اماء و عباد خود آنّه هو العالم الحکیم ان اشکری ربّک بما ایدک علی عرفان مطلع آیاته و ذکرک فی هذا السّجن المتیع

BLIB_Or15697.232b

BH10018*Date: 1295? [1877-1878]*

1 In the name of the one true God!

1 بنام خداوند یگنا

2 The breezes of revelation have encompassed the world, and the fragrance of the musk of inner meanings has perfumed the realm of existence. Nevertheless, most of the handmaidens and servants remain deprived and forbidden therefrom. Praise be to God that thou, His handmaiden, hast been adorned with the ornament of divine love, and that which hath caused the learned ones to be agitated and the mystics to tremble hath not prevented thee from the path of truth. God willing, thou shalt at all times drink from the choice wine of the love of the All-Merciful and remain focused on the supreme horizon.

2 نفحات ظهور عالم را احاطه نموده و رایحهء مسک معانی عالم وجود را معطر کرده مع ذلک اکثری از اماء و عباد از آن ممنوع و محرومند الحمد لله آن امه بطراز محبت الهی مزین شدید و امریکه سبب اضطراب علما و تزلزل عرفا بوده در سبیل حق از آن ممنوع نگشتید انشاءالله در کل احیان از رَحیق محبت رحمن بنوشی و بافق اعلی ناظر باشی

3 Verily He is the All-Bountiful, the Generous. Verily He is the Almighty, the All-Forgiving, the All-Merciful. The glory be upon thee and upon those handmaidens who have turned toward My luminous horizon.

3 انه هو الفضال الکریم انه هو المقتدر الغفور الرحیم البهاء علیک و علی الالائی اقبلن الی افقی المنیر

BLIB_Or15697.235a

BH10425*Date: 1295? [1877-1878]*

1 He is the Most Exalted, the All-Glorious!

1 هو العلیّ الأبعی

2 O my God, my Lord and my Master! Thou seest the Wronged One amidst the heedless ones among Thy creatures who have turned away from Thy sovereignty and denied Thy signs when Thou didst send them down from the heaven of Thy Will and the atmosphere of Thy Purpose. O Lord! The sorrowful one hath clung to Thy Name, the Joy-Giving, and the grief-stricken to Thy Name, the All-Subduing over all names. Send down, then, from the heaven of Thy bounty that which will gladden the hearts of Thy servants and Thy handmaidens. Verily, Thou art the All-Subduing over all names, and the All-Powerful over earth and heaven. There is none other God but Thee, the All-Knowing, the All-Informed.

2 یا الهی و سیدی و مولای تری المظلوم بین الغافلین من خلقت الذین اعرضوا عن سلطانتک و کفروا بآیاتک اذ انزلتها من سماء مشیتک و هوآء ارادتک ای ربّ انّ المحزون قد تمسک باسمک البهّاج و المهموم باسمک المهیمن علی الأسماء فانزل من سماء عنایتک ما تفرّج به افتدة عبادک و قلوب اماتک انک انت المهیمن علی الأسماء و المقتدر علی الأرض و السماء لا اله الا انت العلیم الخبیر

BLIB_Or15697.156a

Study guide to this volume

Written from the Mansion of Mazra'ih in 1878, these tablets are shaped by the turbulence of the Russo-Ottoman War then engulfing the region—a conflict that brought widespread distress to the ‘**Akka** area, disrupted communications, and forced a period of enforced silence in the correspondence. Yet from within this disruption emerges one of the most expansive social statements of the entire **Akka** period: the explicit declaration that all who bear relation to God’s Cause must “set their gaze upon the welfare of all the peoples of the earth,” and a bitter critique of rulers who pursue their own interests while permitting mutual slaughter among their peoples. The volume also addresses, with characteristic precision, the problem of unauthorized interpretation: those who, coming to ‘**Akka** without leave, had “opened the door of interpretation” of the sacred text without divine permission are identified as “truly lost.” Alongside these outward-facing teachings, the volume preserves some of the most moving celebrations of tribulation in the corpus—the declaration that those who have “entered the prison” are “mentioned by the Most Exalted Pen” and that this mention is “more precious than all that hath been created between earth and heaven.” And BH00619 closes the volume with an explicit address to the women of the community—the “leaves of the Divine Lote-Tree”—summoning them to a movement and vibration that is not conflict but love.

The Cosmic Day amid War: Calamity as Fulfillment of Prophecy

Key Passages

All the mystics, divines, chosen ones and holy ones are powerless and incapable of comprehending a single word of the Most Exalted Word...This is the Day concerning which all divine Books bear witness and of which all the Prophets have given tidings. By God, the Truth! This is a Day wherein souls have trembled and eyes have been blinded, a Day wherein God hath come in the shadows of light, a Day wherein mankind hath stood before God, the Lord of the visible and the invisible. Blessed is he who hath attained, and woe unto the heedless. — BH01161

If you inquire about the conditions of this land, praise be to God, all are safe and speaking in remembrance of God. However, due to the war that has occurred, the people of these regions are in distress and afflicted with utmost hardship. All ears are heedless of the call of the muezzin, and hearts are empty of the knowledge and love of Truth. In brief, a great calamity hath encompassed the people. This is what the All-Merciful promised in the Tablets. — BH01161

Now in these days one should recite that blessed Surih [of Ra'is] to gain insight into the power and greatness of God's Cause, and all will testify that verily He is the Powerful, the All-Knowing, the All-Informed, the Wise. Likewise with the Tablet of Paris—no one could conceive how such a momentous matter would come to pass. Indeed, someone mentioned to this servant that it was inconceivable that someone like Napoleon would be deposed or come to an end. But days had not passed before the Sun of God's Word shone forth and all that was revealed in the verses appeared word for word, letter for letter.

— BH00619

Context for Study

The Russo-Ottoman War of 1877–78 brought the most direct experience of military conflict to the vicinity of 'Akka that the community had yet experienced. Roads were disrupted, food prices rose, communications were severed, and the “hand of investigation and inquiry was extended in every matter.” Baha'u'llah's secretary reports all of this with striking candor in BH01161, and then immediately frames it within the broader theological claim that has governed the entire series of volumes since 1872: this is the “great calamity” that the All-Merciful had promised in the Tablets. The retrospective prophetic reading is then extended, in BH00619, to the case of Napoleon III: the Tablet of Paris had predicted his fall, which had seemed to many inconceivable when the tablet was revealed, yet it came to pass “word for word, letter for letter.” This is not merely an argument from authority; it is a claim about how divine revelation functions—the Word precedes the event, the event validates the Word, and the validated Word then becomes the interpretive key for subsequent events. The description of the cosmic Day in BH01161—“God hath come in the shadows of light, a Day wherein mankind hath stood before God”—is among the most compressed and powerful statements of the theophanic character of the present age in the corpus. Students may compare this with Isaiah 40's cosmic vision of divine return, with the apocalyptic imagery of Revelation 20:12 (“the dead, great and small, standing before the throne”), with the Islamic concept of the Day of Judgment (*Yawm al-Qiyama*), and with the existentialist account of the “limit situation” in which all ordinary self-deception becomes impossible.

Questions for Reflection

1. The war is described as fulfilling what the All-Merciful “promised in the Tablets.” What does it mean to read historical catastrophe as divine promise rather than divine abandonment? How does this reading shape the community's response to adversity?
2. The case of Napoleon III is presented as a verified prediction that came true “word for word, letter for letter.” What are the criteria for evaluating such claims? How should a critical but open-minded reader approach a tradition's narrative of fulfilled prophecy?
3. The declaration that this is a Day “wherein mankind hath stood before God” transforms an ordinary historical moment into an eschatological one. How does this eschatologizing of the present—making the now into the fulfillment of all ages—affect the psychological and ethical life of the community? What are its strengths and risks?
4. BH01161 reports that in wartime the population is heedless of religious practice, that “hearts are empty of the knowledge and love of Truth.” What does this observation suggest about

the relationship between material security and spiritual receptivity? Compare with Maslow's hierarchy of needs and with the Gospel parable of the sower (Mark 4:3–20).

5. How does the framework of “calamity as fulfillment of promise” compare with the Holocaust theology of thinkers like Elie Wiesel, who rejected the claim that the Holocaust fulfilled any divine promise, and with the Jewish tradition of *hester panim* (the hiding of God's face)?

Interpretation without Leave: The Authority of the Text and Its Limits

Key Passages

Consider now how great were the afflictions and trials that befell those who, without leave, set out and directed their steps. In the earliest years, most gave little heed to the prohibition revealed from the heaven of His will, and from every quarter they hastened; yet, through the precedence of mercy, the utmost favour was, outwardly, shown unto them, and, in the tongue of compassion, whatsoever should be spoken concerning obedience to the command of God was spoken. Some hearkened with perfect submission and contentment, and returned; others, however, through their vain imaginings, opened the door of interpretation. They are truly lost who interpret the Book of God without His leave. — BH01033

Blessed are they who laid hold upon the cord of patience and clung to the hem of tranquillity...In all moments must one's regard be turned toward the whole of creation. That is to say: those who have turned unto God and bear relation to the Truth must set their gaze upon the welfare of all the peoples of the earth. — BH01033

We have sent down all matters with wisdom, and We have taken their covenant from those who have turned to the Most Exalted Horizon and believed in God, the Single, the One, the All-Knowing. O My Afnan! Hold fast unto them in all conditions. — BH00988

Context for Study

The sharp statement “They are truly lost who interpret the Book of God without His leave” is among the strongest formulations of hermeneutical authority in the Baha'i corpus. The immediate context is the prohibition on unauthorized pilgrimage to ‘Akka: those who traveled there without permission had “opened the door of interpretation”—they had decided on their own that the prohibition did not apply to them, or that their personal desire constituted sufficient justification. The principle, however, extends far beyond pilgrimage: it is a foundational claim about the nature of scriptural interpretation in the Baha'i dispensation. During the lifetime of the Manifestation, “His leave” means the direct guidance of Baha'u'llah Himself; after His passing, it refers to the interpretive authority vested in ‘Abdu'l-Baha and Shoghi Effendi, and to the legislative authority of the Universal House of Justice. This is a deliberately centralized hermeneutical framework, and it has analogues in other traditions: the Catholic doctrine of the Magisterium as the authoritative

interpreter of scripture, the Sunni concept of *ijma'* (consensus of qualified scholars) as the third source of law, and the Shi'i doctrine that interpretation belongs to the living Imam or his designated deputies. The contrast in BH01033 between those who "hearkened with perfect submission and contentment, and returned" and those who "opened the door of interpretation" through "vain imaginings" is a precise psychological portrait of how obedience to institutional authority can be either genuine (rooted in certitude) or performed (accompanied by private mental reservations that eventually find expression).

Questions for Reflection

1. "They are truly lost who interpret the Book of God without His leave." How does this principle function in a world where no living Manifestation is present? What does it mean to interpret "with His leave" in the current institutional context of the Baha'i Faith?
2. The distinction between those who submitted and returned and those who "opened the door of interpretation" maps onto a general distinction in religious psychology between genuine and instrumental compliance. What psychological and spiritual disciplines produce genuine rather than merely outward obedience?
3. How does the Baha'i principle of centralized interpretation compare with (a) the Protestant doctrine of *sola scriptura* and the priesthood of all believers, (b) the Catholic Magisterium, (c) Jewish rabbinic consensus (*halakhah*), and (d) the Shi'i system of *marja'iyya* (the supreme religious authority)? What does each system gain and what does it risk?
4. BH01033 immediately follows the hermeneutical principle with the injunction to "set your gaze upon the welfare of all the peoples of the earth." What is the relationship between strict interpretive authority and universal social concern? How does centralized institutional guidance serve the goal of global welfare?
5. The passage notes that even those who traveled without leave received mercy rather than punishment—"through the precedence of mercy, the utmost favour was, outwardly, shown unto them." What does this juxtaposition of strict principle with generous practice reveal about Baha'u'llah's mode of governance?

The Honour of Tribulation: Prisoners, Names, and Permanent Glory

Key Passages

Blessed is he who hath turned unto Him and hath drunk the cup of tribulations in His path and of sorrows in His love. He is indeed among those who have attained unto His knowledge and soared in the atmosphere of His nearness. The Concourse on High shall pray for him, and the Kingdom of Names shall seek blessings through him.— BH00302

By My life! I was with you when you entered the prison. Blessed are ye, then blessed are ye, for having borne tribulations in My path and afflictions for the exaltation of My Word and the advancement of My Cause...Blessed are they who have entered the

fortress of My knowledge, soared in the atmosphere of My love, drunk the choice wine of My revelation, and been seized by the intoxication of the wine of My utterance to such extent that they have detached themselves from all else save Me...These are they whose names the tongues of the world mention and before whose names all nations bow down. — BH00302

Praise be to God Who hath made tribulation the key to His exalted Paradise, whereby those who followed their desires fled while the people of Baha drew nigh. — BH00619

Context for Study

The celebration of tribulation in this volume reaches its most explicitly reciprocal statement: the prisoners are praised by “the Concourse on High,” their names are mentioned before the Throne, and—most strikingly—“the tongues of the world mention” their names and “all nations bow down” before them. This is a theology of inverted honor: worldly shame becomes cosmic glory, imprisonment becomes spiritual elevation, and the willingness to suffer becomes the criterion by which history ultimately judges. The phrase “tribulation is the key to His exalted Paradise” in BH00619 makes this structural: tribulation does not merely accompany the path to God but is actually the instrument of entry—the key that opens the door. This is not a romantic glorification of suffering for its own sake; the text is precise that the tribulation must be “in His path” and “for the exaltation of My Word”—it must be purposive suffering accepted in the course of genuine service. The Concourse on High seeking blessings “through” the prisoners is a remarkable inversion of the usual direction of spiritual intercession: the imprisoned believers become a channel of blessing for the angelic realm, not merely recipients of heavenly care. Students may compare this with the mystical theology of the communion of saints in Catholicism, with the Shi'i veneration of the martyrs of Karbala as cosmic intercessors, and with the Buddhist bodhisattva ideal of remaining in the world to liberate all sentient beings before entering nirvana.

Questions for Reflection

1. The claim that “all nations bow down” before the names of those who suffered tribulation for the Cause is made from within imprisonment itself. What gives this prophetic assertion its force? How does it function as both comfort and vocation for the community receiving it?
2. “Tribulation is the key to His exalted Paradise.” How does this claim about the spiritual function of suffering compare with the Buddhist teaching on *dukkha* (suffering as the first noble truth), with the Christian theology of the cross as redemptive, and with the modern secular discomfort with suffering as categorically meaningless or simply to be eliminated?
3. Baha'u'llah declares “I was with you when you entered the prison.” What mode of divine presence does this statement claim? Compare with Jesus's promise in Matthew 28:20 (“Lo, I am with you always”), with the Qur'anic assurance that “We are nearer to him than his jugular vein” (Surah 50:16), and with the Jewish midrash that the Shekhina accompanies Israel into exile.

4. The theology of inverted honor—imprisonment as cosmic glory, worldly shame as heavenly recognition—is a recurring motif in prophetic religion. What does it reveal about the underlying conflict between worldly and transcendent value systems that each prophetic tradition must navigate?
5. How does the celebration of tribulation in this volume relate to the social teachings of the same period—the concern for the welfare of all peoples, the critique of rulers who pursue selfish advantage? Is there a tension between accepting tribulation and working to prevent it in the world?

The Call to Women and the Global Welfare of Humanity

Key Passages

Say: O leaves of the Divine Lote-Tree! The ear is attentive that it may hear, from the blowing of the winds of the divine days, the sound of your movement and vibration. And let it not be imagined that by movement and vibration is meant conflict, corruption and contention. Nay, by His very Self, the Truth! This Revelation is different from other revelations, and these days are different from other days. God willing, the mature, holy, and steadfast souls should appear in such wise that all the world may partake of the sweet fountains of their love and affection. — BH00619

In all moments must one's regard be turned toward the whole of creation. That is to say: those who have turned unto God and bear relation to the Truth must set their gaze upon the welfare of all the peoples of the earth. For in this world there have arisen but a handful of rulers—mere heaps of bones—each contemplating his own selfish desires, each considering only his private advantage, heedless, and ever heedless, of the ruin and destruction of the peoples. — BH01033

The purpose of service and assistance is the mention of Truth through wisdom and utterance, that perchance the scattered letters of the world may be gathered together in the temple of a single word, and that word may become the cause of the completion and adornment of the Book of Creation. — BH00619

Context for Study

BH00619 is the programmatic document of this volume, and it contains two of the most forward-reaching passages in the entire batch. The first is the address to the “leaves of the Divine Lote-Tree”—the women of the Baha'i community—summoning them to a “movement and vibration” that is emphatically not conflict but love. The image of scattered leaves stirred by the winds of the divine days is gentle but active: women are called to be agents of change, not through contention but through the irresistible power of genuine love and detachment. This is a carefully calibrated call: it affirms women's full participation in the Cause while insisting that their mode of action conform to the same principles of wisdom and unity that govern the entire community. The second major passage, in BH01033, is one of the earliest explicit statements in the corpus of the Baha'i principle of concern for the welfare of *all* peoples, not merely the Baha'i community. The critique of rulers

who pursue “selfish desires” and permit “mutual slaughter” is a direct application of this principle to the political reality of 1878. The conclusion of BH00619—that the purpose of service is to gather “the scattered letters of the world...in the temple of a single word”—is a comprehensive image of civilizational unity: all human beings, diverse and dispersed, are to be brought together into a single divine utterance. This anticipates the later Baha'i teachings on world unity, the common language, and the *Most Great Peace*.

Questions for Reflection

1. The address to women as “leaves of the Divine Lote-Tree” calls them to “movement and vibration” through love rather than conflict. What does this formulation suggest about the distinctive contribution women are understood to make to the Cause? How does it compare with the history of women's roles in other religious movements—early Christian communities, Islamic Sufi orders, Jewish Hasidic communities?
2. The critique of rulers as “mere heaps of bones...contemplating their own selfish desires” is among the most pointed political critiques in the corpus. What theory of good governance is implied by this critique? Compare with Plato's critique of the tyrant in the *Republic*, with Confucian teaching on the duty of the ruler to serve the people, and with the Baha'i principle of consultation.
3. The image of “scattered letters gathered into the temple of a single word” is at once poetic and political. What does it imply about cultural diversity (are the letters preserved within the word, or dissolved into it?) and about the nature of global unity? Compare with Paul's image of the body of Christ in which many members retain their distinctive function (1 Corinthians 12), and with the Kantian ideal of a “federation of free states.”
4. The declaration that those who bear relation to God must “set their gaze upon the welfare of all the peoples of the earth” is a direct expansion of the scope of ethical concern from the community to the whole of humanity. How does this compare with Peter Singer's principle of equal consideration of interests in utilitarian ethics, with Rawls's theory of justice as fairness, and with the Baha'i principle of “the oneness of humanity”?
5. This volume closes the batch of ten volumes spanning 1872–1878. Looking back across the entire arc from the eve of the *Kitab-i-Aqdas* to the residence at Mazra'ih, what development do you trace in the scope, tone, and emphasis of Baha'u'llah's teaching? How does the concern for global governance that emerges in volume 57 relate to the personal and communal disciplines emphasized in volumes 48–52?

A Guiding Question for the Whole Volume

Volume 57 closes the decade from the *Kitab-i-Aqdas* to the relative freedom of Mazra'ih with a remarkable expansion of horizon: from a community struggling to implement divine law amid internal disruption, to an explicit declaration that all who bear relation to the Cause must orient themselves toward the welfare of all the peoples of the earth. The critique of rulers who permit slaughter for their own advantage, the call to women as agents of change through love, and the image of scattered humanity gathered into “the temple of a single word” together constitute the

clearest anticipation in this batch of the social-civilizational vision that would dominate the next decades of Baha'u'llah's ministry.

A guiding question for the whole volume might therefore be: **When a revelation that began in the most complete personal and communal confinement declares, from within the shadow of a regional war, that the welfare of all peoples is the orientation of all who bear relation to the Truth, what transformation in the understanding of the scope and purpose of religion is being announced—and what disciplines of love, wisdom, and freedom from self-interest are required to make that announcement a living reality?**