



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 58:

Writings of Baha'u'llah in 'Akka, year 1296 A.H.
(1879) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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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
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- 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
- 147–149. Letters and utterances in the year 1911 I–III
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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 58

This 1879 volume is dominated by Tablets composed in the aftermath of renewed persecution, especially the martyrdoms in the “Land of Sad” and related crises, and by Baha’u’llah’s repeated effort to turn grief into moral discipline: steadfastness, wisdom, non-retaliation, trustworthiness, and teaching “with spirit and fragrance.” BH00117 is especially valuable as a long report-letter around the same context, noting that nearly a hundred Tablets had been revealed for the martyrs and giving glimpses of pilgrimage permissions, concealed correspondence, Mirza Abu’l-Fadl, Aqa Mirza Abu-Talib, Aqa Yusuf, the “physician,” and other early believers. BH00096 is another major martyrdom-centered Tablet, treating tribulation as the means by which certitude is disclosed and commemorating the martyrs of the “Land of Sad” in language that links sacrifice, trustworthiness, and the vindication of the Cause. BH03161, BH08552, BH09090, and BH03912 belong to the same constellation of memorial and consolatory Tablets, while BH05118 gives a concise administrative and ethical principle of unusual importance: even wisdom must be exercised in a manner that preserves love, harmony, and unity, since discord can do greater harm than imprudent zeal.

The most distinctive theological group is the set of Tablets addressed across inherited confessional boundaries. BH00698, the celebrated and enormously influential *Lawh-i-Manikchi Sahib*, is central: it opens with a cosmological meditation on the Primal Word as “Water of Life” and “Primal Light,” then recasts religion in universal terms, presenting the divine Physician as prescribing for each age and affirming knowledge, justice, truthfulness, unity, and the welfare of humanity. Its famous image of humankind as “the fruits of one tree” and “the leaves of one branch” is paired with the claim that the choicest fruit of knowledge is whatever serves human welfare. BH00779 continues this register in answering questions about the Prophets, the nature of religion, compulsion in faith, and the renewal of revelation; its insistence that the Prophets are essentially one, while each revelation answers the needs of its age, makes it a companion piece to BH00698. BH11833 is also worth noting, as it refers to the handling of Manikchi Sahib’s petition and shows the care taken over the circulation of such material.

A further cluster consists of brief but concentrated Tablets on ethical and devotional themes. BH09452, the *Lawh-i-Mizan*, personifies the Balance as the revealer of the deeds of peoples and links eschatological imagery with justice. BH08142 is notable for its elegant moral anthropology: the earth is a scroll on which human deeds are recorded, and human dignity is illumined by truthfulness. BH07554 redefines nobility as recognition of the Manifestation rather than lineage or acquired learning, while BH11810 treats the Fast as a divinely ordained practice already observed by those circling the Throne. BH09211 is a sharp practical warning against “wolves” in believers’ clothing who exploit religion for property, and BH01634 is notable for its attention to women’s devotion, teaching work, and the symbolic economy of gifts sent to the Most Great Prison. BH00978 and

BH11831 preserve valuable administrative details on property, permission, concealment, pilgrimage, and the management of correspondence, making the volume useful for reconstructing the lived networks through which Baha'u'llah's revelation circulated in the late 1870s.

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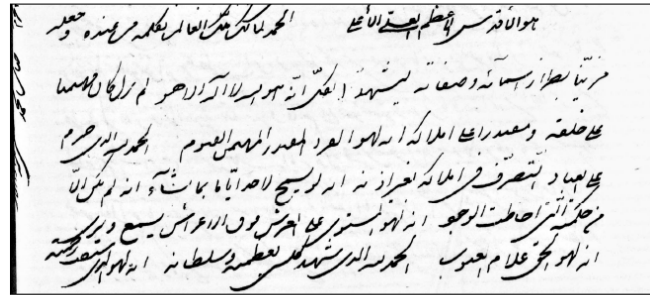
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BH00978

To: Muhammad Mustafa Baghdadi

Date: 1296-01-12? [1879-Jan-6]



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- 1 هو الأقدس الأعظم العلى الأعلى
- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High!
- 2 الحمد للمالك ملك العالم بكلمة من عنده وجعله منينا بطراز اسمائه وصفاته ليشهد الكل انه هو الله لا اله الا هو لم يزل كان مهيمنا على خلقه ومقتدرا على املاكه انه هو الفرد المقتدر المهيمن القيوم الحمد لله الذى حرم على العباد التصرف فى املاكه بغير اذنه انه لو يسمح لأحد اياها بما يشاء انه لم يكن الا من حكمته التى احاطت الوجود انه هو المستوى على الأعراش يسمع ويرى انه هو الحق علام الغيوب الحمد لله الذى شهد كلشيء بعظمته وسلطانه انه هو الذى سبقت رحمته العباد لا اله الا هو العزيز المحيى قد ملئت الآفاق من انوار شمس جوده وتور العالم من اشراق كرمه الذى احاط الغيب والشهود واصلى واسلم واكبر على الذين ما منعهم الخوف والاضطراب عن الله مالک المبدء والمآب اولئك اهل الحق بين الخلق من يتفريس فى وجوههم يجد نضرة الرحمن ويجد قلوبهم امتن من الجبال فى امر الله الغنى المتعال
- 3 وبعد قد انار افق قلب الخادم من اشراق شمس ذكركم محبوبنا ومحبوب العالم ومقصودنا ومقصود الأمم طوبى لقبلكم بما جرى ويجرى منه انهار محبة الرحمن فى الامكان اسئله تعالى بأن يجمعنا ويرزقنا من سماء عطائه ما ينبغى لعظمته وسلطانه انه هو المقتدر القدير
- 3 Thereafter, the horizon of this servant's heart hath been illumined by the dawning of the Sun of your remembrance, O Thou Who art our Beloved and the Beloved of the world, our Goal and the Goal of the nations. Blessed be your heart through which flow and have flowed the rivers of the All-Merciful's love throughout all possibility. I beseech Him, exalted be He, to unite us and to grant us from the heaven of

His bounty that which befiteth His greatness and sovereignty. He is indeed the Mighty, the Powerful.

- 4 As to what ye wrote concerning the daughter of him who hath ascended unto God, it hath been presented before the Countenance. He hath said, and His word is the truth: It is not for her to turn toward the Most Exalted Horizon, but she may choose one from among those who have quaffed the wine of recognition and have attained the lights of the Countenance when all in creation turned away from it. Those who have made arrangements and wished to arrange the means of her journey, their reward is with God, the Lord of what was and what shall be. We glorify their faces from this station and counsel them to fear God and to do that which befiteth His Cause that dominateth all who are in earth and heaven.

4 و اما ما كتبتم في بنت من صعد الى الله قد صعدت و عرضت تلقاء الوجه قال و قوله الحق ليس لها ان تتوجه الى الأفق الأعلى و لها ان تختار احداً من الذين شربوا رحيق العرفان و فازوا بأنوار الوجه اذ اعرض عنه من في الامكان ان الذين هيئوا و ارادوا ان يهيئوا اسباب سفرها انما اجرهم على الله رب ما يكون و ما قد كان انا تكبر على وجوههم من هذا المقام و نصيهم بتقوى الله و ما ينبغي لأمره المهيم على من في الأرضين و السموات انتهى

- 5 As to what ye mentioned regarding the House, He hath said, and His word is the most sweet: No one should speak concerning it. Its owner hath suffered that which is greater than what befell it, as testified by the Mother Book which is with Him. We have spent all that we possessed in the path of God, the Lord of the Beginning and the End. He who hath disposed and disposeth of it without My leave hath indeed been heedless of My remembrance. We beseech God, exalted be He, to grant him success in returning. He is verily the Powerful over whatsoever He willeth through His Name, the Supreme over all possibility. Say: O My loved ones! Blessed are ye for having attained unto the remembrance and praise of God. Rejoice with exceeding joy, then give thanks to Him by night and day. Grieve not over what hath befallen the House. Be patient, for He is the Powerful, the Mighty, the All-Patient. Consider what hath befallen the Wronged One when He was in the hands of His enemies, then remember the afflictions that encompassed Him from all directions. Thus doth the Prisoner speak. He hath in all conditions placed His trust in the Self-Sufficient, the Most High.

5 و اما ما ذكرتم في البيت قال و قوله الأحلى ليس لأحد ان يتكلم فيه قد ورد على صاحبه اعظم عماً ورد عليه يشهد بذلك من عنده أم الكتاب انا انفقتنا كل ما لنا في سبيل الله مالک المبدء و المال ان الذي تصرف و يتصرف فيه من غير اذني انه غفل عن ذكرى نسله تعالى بأن يوقفه على الرجوع انه هو المقتدر على ما يشاء باسمه المهيم على الامكان قل يا احبائي طوبى لكم بما فزتم بذكر الله و ثنائه ان افرحوا بالفرح الأعظم ثم اشكروه في الليالي و الأيام لا تحزنوا عما ورد على البيت ان اصابوا انه هو المقتدر العزيز الصبار تفكروا فيما ورد على المظلوم اذ كان بين ايدي الأعداء ثم اذكروا المصائب التي احاطته من كل الجهات كذلك نطق المسجون انه توكل في كل الأحوال على الغنى المتعال

- 6 As to what ye mentioned concerning Haji Muhammad and his wife, it hath been presented before the Countenance. The Beloved hath said: She should follow her husband in what is right. Thus hath the matter been decreed in the Book.

6 و اما ما ذكرتم في حاجي محمد و ضلعه قد عرضت تلقاء الوجه قال المحبوب لها ان تتبع زوجها في المعروف كذلك قضى الأمر في الكتاب انتهى

- 7 And as for what they desired regarding permission for the blessed place - this was presented and the sun of permission has dawned from the horizon of utterance. I beseech God the Exalted to aid them and us in that which unifies hearts and through which the remembrance of God is exalted among His servants. And concerning what you mentioned about Jinab-i-Nasir, upon him be 96 [Baha'u'llah]: excellent is what he has

7 و ما ارادوا الاذن في محل البركة قد عرضت و اشرقت شمس الاذن من افق البيان اسئل الله تعالى بأن يوفقهم و ايانا على ما يتحد به القلوب و يرتفع به ذكر الله بين العباد و ما ذكرتم في جناب ناصر عليه ٩٦ [بهاء الله] نعم ما عمل و سمع ما امر به اسئل الله تعالى بأن ينزل عليه بركة من سماء عطائه انه هو المعطي الكريم

done and he has heeded what was commanded of him. I beseech God the Exalted to send down upon him blessings from the heaven of His bounty. Verily He is the Generous Giver.

- 8 O my beloved and the beloved of my heart! It behooveth the people of Zawra to conceal what is sent to them, for most people are heedless and contentious. None should object regarding the letter Mim and Vav, and the loved ones should hold fast to what they were previously commanded concerning him. Verily our Lord, the Most Merciful, is indeed the Kind, the Generous. They must maintain silence regarding him and remain calm and quiet about what proceedeth from him. Verily He doth not allow to be lost the reward of one who hath arisen to serve Him and hath spoken His praise - to this every discerning soul doth testify. Your honor should counsel the people of Iraq to patience, calmness and pure wisdom, lest there be raised the clamor of those who have taken good for evil, who have considered justice to be tyranny and oppression, and reformation to be corruption. Would that they had known and understood what their Kind and Trustworthy Lord desired for them. We beseech your honor to convey my greetings to the faces of God's loved ones in those parts. I ask Him, exalted be He, to ordain for them the good of this world and the next. Verily He is the Powerful, the Most High, the All-Knowing, the All-Wise.

- 9 Then there reached the Servant a letter from Jinab-i-Muhammad-Ibrahim, upon him be 96 [Baha'u'llah]. He had previously written a letter to the Servant and desired to attain Our presence, but the command was issued to prevent it. I ask the Beloved to aid him in what He loveth and is pleased with. He is among those who have attained the presence time after time, again and again. He should hold fast in the Cause of his Lord to what he was commanded. In truth, he has attained the presence and drunk the choice wine of reunion, cup after cup, chalice after chalice. Today, after having attained what he has attained, it behooveth him to hold fast to that which will cause the Cause of God to be exalted, through the wisdom which the Most Merciful hath revealed in the Tablets. The servant conveyeth his greetings to him and to both [of them] and to the faces of those who have believed in God, the Lord of Lords. I hope that your honor will convey my greetings and my sincerity to him, and what I have written in his name, that he may rejoice in God's grace and mercy and act according to what hath been commanded by the Wise Ordainer. Praise be to God, the Lord of the worlds. Glory be upon your honor and upon all who are with you.

8 يا حبيبي ومحبوب فؤادي ينبغي لأهل الزوراء ان يستروا ما ترسل اليهم لأن الناس اكثرهم في غفلة وشقاق وليس لأحد ان يتعرض على حرف الميم والواو وللأحباء ان يتسكوا بما امروا به من قبل في حقّه ان ربنا الرحمن لهو العطوف الكريم عليهم بالصّمت في حقّه والسكون والسكوت فيما يظهر منه انه لا يضيع اجر من قام على خدمته ونطق بثنائه يشهد بذلك كل عارف بصير لحضرتكم ان توصي اهل العراق بالصبر والسكون والحكمة المحضة لئلا يرتفع ضوضاء الذين اخذوا الخير شراً وظنوا العدل ظلماً واعتسافاً والاصلاح فساداً يا ليت عرفوا واطلعوا بما اراد لهم مولهم المشفق الأمين و نلتمس من حضرتكم بأن تكبروا من قبلى على وجوه احباء الله فينالك استله تعالى بأن يقدر لهم خير الدنيا والآخرة انه هو المقتدر المتعالى العليم الحكيم

9 ثم وصل الى الخادم مكتوب من جناب محمد ابراهيم عليه ٩٦ ٩ [بهاء الله] انه قد كتب من قبل الى الخادم مكتوباً واراد الحضور وقد صدر الأمر بمنعه اسئل المحبوب بأن يوفقه على ما يحب ويرضى انه ممن زار مرة بعد مرة وكرة بعد كرة وله ان يتسك في امر ربه بما امر به وفي الحقيقة انه فاز باللقاء وشرب رحيق الوصال كوباً بعد كوب وكأساً بعد كأس وينبغي له اليوم بعد فوزه بما قد فاز بأن يتسك بما يرتفع به امر الله بالحكمة التي انزلها الرحمن في الألواح والخادم يكبر على وجهه وعلى الوجهين وعلى وجوه الذين آمنوا بالله رب الأرباب ارجو من حضرتكم بأن تبلغوا تكبيرى و خلوصى اليه و ما كتبت باسمه ليفرح بفضل الله و رحمته ويعمل بما امر من لدن امر حكيم والحمد لله رب العالمين البهاء على حضرتكم وعلى من معكم اجمعين

10 The servant 22 Muharram 1296

10 خادِم في ٢٢ محرم سنة ١٢٩٦

BLIB_Or15727a.008b

BH03007*To: Baha'is of Tihiran et al.**Date: 1296-05 [1879-Apr]*

- 1 He is exalted above mention and description.
- 2 This is a Book sent down by the Wronged One, Who hath at all times been sacrificed in the path of God, the Lord of the worlds.
- 3 There hath befallen Us that which hath befallen none of God's chosen ones before, to such extent that the rock hath cried out, the Divine Lote-Tree hath lamented, and the wailing of all things hath been raised - yet the people remain in evident blindness. Doth anyone reflect on that which befell Muhammad, the Apostle of God, from the people of the Gospel, and that which befell the Spirit from the Jews? Doth any ponder on all that hath appeared at every Revelation? Thus doth My grieving Pen make mention, that perchance the slumbering may awaken and the sleeping may arise. Oppression hath reached such a degree that the heavens have wept and the clouds been thrown into commotion, yet most of the people remain heedless.
- 4 This is a mention from Us to all who have believed and turned toward the All-Informed One. Know thou that thy brother, who was named after the First Pillar of this Name - whereby all in the heavens and earth were struck with terror save those whom the hand of grace took hold of and taught what appeared in creation by a command from the All-Knowing, the All-Wise - hath presented himself in the Most Great Prison. He hath drunk the Kawthar of immortality from the hands of bounty and mentioned thy name before the Countenance. Therefore have We sent down unto thee this clear Book. Recognize what the All-Merciful hath revealed, then preserve it in His Name, the Almighty, the Powerful.
- 5 O My loved ones in the land of Ta! Harken unto the call of this Wronged One, Whom God hath made a target for the arrows of destiny and tribulation between earth and heaven,
- 1 هو المتعالى عن الذكر والبيان
- 2 كتاب انزله المظلوم الذي ذبح في كل حين في سبيل الله رب العالمين
- 3 قد ورد علينا ما لا ورد على اصفياء الله من قبل بحيث صاحت الصخرة وناحت السدره وارتفع نحيب البكاء من الاشياء ولكن الناس في حجاب مبين هل يتفكر احد فيما ورد على محمد رسول الله من ملا الانجيل وما ورد على الروح من اليهود و هل يتفكر في كل ما ظهر عند كل ظهور كذلك يذكر قلبي المهموم لعل ينتبه من كان راقداً ويقوم من كان من النائمين قد بلغ الظلم الى مقام بكت السماء واضطرب السحاب ولكن القوم اكثرهم من الغافلين
- 4 هذا ذكر من لدنا لكل من آمن وتوجه الى الفرد الخبير فاعلم قد حضر في السجن الأعظم اخوك الذي سمي بالركن الأول من هذا الاسم الذي به فزع من في السموات والأرض الا من اخذته يد الفضل وعرفه ما ظهر في الابداع بأمر من لدن عليم حكيم وشرب كوثر البقاء من ايادي العطاء وذكر اسمك تلقاء الوجه لذا نزل لك هذا الكتاب المبين ان اعرف ما انزله الرحمن ثم احفظه باسمه المقتدر القدير
- 5 يا احبائي في ارض الطاء ان استمعوا نداء هذا المظلوم الذي جعله الله هدفاً لسهام القضاء و البلاء بين الأرض و السماء و لا تكونوا من

and be not of the heedless ones. By the life of God! Nothing preventeth Us from mentioning you and those who have believed, with a mention that shall endure as long as God, the Sovereign, the All-Glorious, the All-Praised, endureth. We cast upon the world that which We have been commanded by the Lord of Eternity. My Most Great Name beareth witness to this, speaking from the Throne: "There is none other God but I, the Mighty, the Generous."

- 6 Hold fast to the cord of patience and to the wisdom which the All-Merciful hath sent down in His wondrous Book. Thus hath the Tongue spoken in the midst of sorrows, to which every possessor of hearing and insight beareth witness. The glory be upon you, O My loved ones in that place, and upon those who have held fast to the cord of steadfastness in this Straight Path.

الغافلين لعمر الله لا يمنعنا شيء نذكركم والذين آمنوا
بذكر يبقى بدوام الله الملك العزيز الحميد و نلقى
على العالم ما امرنا به من لدن مالك القدم يشهد
بذلك اسمى الأعظم الذى ينطق على العرش انه
لا اله الا انا العزيز الكريم

6 تمسكوا بحبل الصبر و بالحكمة التى انزلها الرحمن
فى كتابه البديع كذلك نطق اللسان فى بحبوة
الأحزان يشهد بذلك كل ذى سمع بصير البهاء
عليكم يا أحبائى فيناك و على الذين تمسكوا بحبل
الاستقامة فى هذا الصراط المستقيم

INBA23:164b, BLIB_Or15697.185

BH03161

To: Mulla Husayn who has attained et al.

Date: 1296-05 [1879-Apr]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 O Zaynu'd-Din! Verily thy Lord grieveth for His loved ones who were martyred in His path with a martyrdom the like of which the eye of creation hath not seen, nor hath its equal been mentioned in the Books of God, the Lord of the worlds.
- 3 At times We make mention of them with supreme joy, for they have detached themselves from the world and attained unto the Most Exalted Companion. By the life of God! The Supreme Pen hath inscribed upon all things their remembrance, their praise, their steadfastness, their ascension, their firmness, their sublimity and their sovereignty. By God! The mentions of earth shall be effaced, but their mentions shall not be effaced from the tablets of the world. To this doth the Lord of Eternity bear witness in His mighty prison.
- 4 O thou physician! We make mention of them at times with a grief that no records of existence can reckon. Verily thy Lord is the True One, the Faithful. The oppressors have wrought that which hath caused the dwellers of the kingdom of earth and heaven to lament, and there hath been sent down from the heaven of grace that which shall perpetuate the remembrance

1 هو الأقدس الأعظم الأبهى

2 يا زين ان ربك يرثى لأحبائه الذين استشهدوا فى
سبيله بشهادة ما رأت شهبها عين الابداع و ما ذكر
لها مثيل فى كتب الله رب العالمين

3 مرة نذكرهم بالسرور الأعظم لأنهم انقطعوا عن
الدنيا و فازوا بالرفيق الأعلى لعمر الله قد رقم من
القلم الأعلى على كل شيء من الأشياء ذكرهم و
ثنائهم و قيامهم و صعودهم و استقامتهم و علوهم
و سلطانهم تالله قد محت اذكار الأرض و لا
تحو اذكارهم من الواح العالم يشهد بذلك مالك
القدم فى سجنه العظيم

4 يا ايها الطبيب انا نذكرهم طورا بحزن ما احصى
شبهه دفاتر الوجود ان ربك هو الصادق الأمين
قد فعل الظالمون ما ناح به سكان الملك و
الملكوت و نزل من سماء الفضل ما يبقى به ذكر

of those who gave up their spirits and all they possessed in the love of God, the Sovereign, the All-Knowing, the All-Informed.

الَّذِينَ انْفَقُوا ارواحهم و ما عندهم في حبّ الله
الملك العليم الخبير

- 5 At this moment We make mention of him who ascended unto the Most Sublime Horizon in that place - he who was named Safi in My Mighty Book, inasmuch as he believed when he attained the presence of the Countenance and acknowledged that which God had caused to be acknowledged on a day whereon the hearts of the learned and the mystics were troubled. To this doth thy Lord, the All-Informed, bear witness.

5 و نذكر في هذا الحين من صعد الى الأفق الأعلى في
هناك أنّه هو الذي سمي بالصّفي في كتابي العظيم
بما آمن اذ حضر لدى الوجه و اعترف بما اعترف
به الله في يوم فيه اضطربت افئدة العلّماء و العرفاء
يشهد بذلك مولاك الخبير

- 6 This is a Tablet from Us unto him who hath turned unto the Countenance and attained unto this praiseworthy station. O Husayn! Give thanks unto God for having aided thee to recognize Him Who hath caused the Most Great Terror to appear through His mention, and say: Praise be unto Thee, O Sovereign of earth and heaven, for having made me to turn unto Thee, to speak in Thy remembrance, and to acknowledge that which the Tongue of Thy grandeur hath uttered in the kingdom of Thine utterance.

6 هذا كتاب من لدنا الى الذي اقبل الى الوجه و
فاز بهذا المقام المحمود ان يا حسين ان اشكر الله
بما ايدك على عرفان من ظهر بذكره الفزع الأكبر
و قل لك الحمد يا مالك الأرض و السماء بما
جعلتني مقبلاً اليك و ناطقاً بذكرك و معترفاً بما
نطق به لسان عظمتك في ملكوت بيانك

- 7 O my Lord! I am he who, by Thy leave, turned unto the Dayspring of Thy Revelation and entered the Ridvan when the Beloved of the world was lamenting for His loved ones and consoling His chosen ones and comforting His servants who circled round Him by night and by day. O my Lord! Ordain for me what Thou hast ordained for Thy chosen ones, then make me steadfast in Thy Cause. Verily Thou art the Almighty, the Exalted, the All-Knowing, the All-Wise.

7 اى ربّ انا الذي توجّهت الى مشرق وحيك
باذنك و دخلت الرّضوان اذ كان محبوب العالم
يرثى لأحبائه و يعزّي اصفياه و يسلي عباده الذين
طافوا حوله في الليالي و الأيام اى ربّ قدّرلى ما
قدّرت له لأصفيائك ثم اجعلنى مستقيماً على امرك
أنك انت المقتدر المتعالى العليم الحكيم

INBA23:166

BH04446

To: Abdu'l-Ghani who has attained, in Mosul

Date: 1296-05 [1879-Apr]

- 1 In His name, the wronged and grief-stricken
- 2 A mention from His presence unto him who has turned to the Most Great Prison by God's leave, the Lord of antiquity, and attained to that Spot round which circle the Concourse on High and the dwellers of the cities of names, and heard the call of the Tree which speaks at all times: "There is none other God but Him, the Mighty, the Bestower." Blessed art thou

1 بسمه المظلوم المحزون

2 ذكر من لدنا لمن اقبل الى السّجن الأعظم باذن
الله مالك القدم و ورد المقام الذي طافه الملائ
الأعلى و اهل مدائن الأسماء و سمع نداء السّدره
التي تنطق في كلّ الأحيان أنّه لا اله الا هو العزيز
الوهاب طوبى لك بما اقبلت الى المظلوم باذن

for having turned to Him Who is wronged, by leave of Him Who possesses authority. By God's life! This bounty cannot be equated with the treasures of princes nor all the riches of the earth. He with Whom is the knowledge of the Book bears witness to this.

من عنده لعمر الله لا يعادل بهذا الفضل كنوز
الأمراء ولا خزائن الأرض كلها يشهد بذلك
من عنده علم الكتاب

- 3 Rejoice in that the Beloved makes mention of thee while seated upon the throne as the banners of sorrows were raised before His face. Thus has the decree been fulfilled by God, the Lord of all religions.

3 ان افرح بما يذكرك المحبوب اذ كان مستوياً على
العرش وارتفعت تلقاء وجهه رايات الأحران
كذلك قضى الأمر من لدى الله مالک الأديان

- 4 When thou arrivest in the land of Hadba (Mosul), convey My greetings to the faces of those who have loved Me and to the faces of those who have believed in the Beginning and the Return.

4 اذا وردت ارض الحدباء كبر على وجه من احبني
من قبلي ثم على وجوه الذين آمنوا بالمبدء والمآب

- 5 O Zayn! Behold and then make mention of what We have mentioned in various stations and informed all of the greatness of this Cause whereby souls have been bewildered and feet have slipped. By God! The tale of sacrifice has returned and there has been revealed from the Most Exalted Pen that which has caused hearts to burn and livers to melt.

5 يا زين ان انظر ثم اذكر ما ذكرناه في مقامات شتى
واخبرنا الكل بعظمة هذا الأمر الذي به تاهت
النفوس وزلت الأقدام تالله قد رجع حديث الذبح
ونزل من القلم الأعلى ما احترقت به القلوب و
ذابت به الأبدان

- 6 O My loved ones in that land! Rejoice in My remembrance and loving-kindness. Verily, while in an ocean of grief He makes mention of you that ye may remember Him in spirit and fragrance. We make mention of grief to manifest My grace, My mercy and My loving-kindness. Know this, O ye who are endowed with insight!

6 يا احبائي في هناك ان افرحوا بذكرى و عنايتي
انه في بحر الحزن يذكركم لتذكروه بالروح والريحان
انا نذكر الحزن اظهاراً لفضلي وأفقي و عنايتي ان
اعرفوا يا اولي الأبصار

- 7 The glory be upon thee, upon thy wife, and upon God's captives who have borne in His path that which has caused livers to melt.

7 البهآ عليك وعلى ضلعك وعلى اسراء الله الذين
حملوا في سبيله ما ذابت به الأبدان

BLIB_Or15719.092c

BH04662

To: Isma'il (pilgrim)

Date: 1296-05 [1879-Apr]

- 1 In the name of the Lord, the Counselor
- 2 O servant of God! Praise be to God that through the grace of the Lord of Names thou hast drunk from the ocean of faith and turned unto the horizon of divine knowledge.

1 بنام خداوند پنددهنده

2 ای بنده خدا الحمد لله بعنايت مالک اسماء از
بحر ايمان آشامیدی و بافق عرفان توجه نمودی

- 3 The whole world was created for this Day and was brought from nothingness into being. Nevertheless, all have risen in opposition and protest, and have committed such deeds that all atoms are engaged in lamentation and weeping, save those souls whom the hand of divine favor hath preserved. We beseech God, glorified and mighty be He, to assuage with the waters of patience the ardor in the hearts of them that are sincere, which hath been kindled by manifest tribulations. He, verily, is the Almighty, the Powerful.
- 4 Although thou didst turn without permission, yet God hath pardoned thee, as a token of His grace. He, verily, is the Forgiving, the Bountiful.
- 5 When thou reachest the land of Hadba (Mosul) and attainest the presence of God's captives therein, convey to them My greetings and announce unto them the glad-tidings of the ocean of My mercy and the heaven of My loving-kindness. Thy Lord, verily, is the Rememberer, the Compassionate, the Kind, the Merciful.
- 6 Know ye the station of that land, the mention of which hath flowed from the Pen of God time and again, again and again. All this is from His favor unto you, as attesteth every discerning believer. We beseech God to assist you to preserve what He hath bestowed upon you and to enable you to do that which beseemeth this glorious and wondrous Day.
- 7 The glory be upon thee and upon them and upon him who hath ascended unto God, and upon the handmaidens who have believed in the One, the All-Informed.
- 3 جميع عالم از برای امروز خلق شده‌اند و از عدم بوجود آمده‌اند مع ذلک کلّ بر اعراض و اعتراض قیام نمودند و باعملی ظاهر شدند که جمیع ذرات بنوحه و ندبه مشغولند مگر نفوسیکه ید فضل الهی ایشانرا حفظ نمود از حقّ جلّ و عزّ میطلبیم حرارت افندهء مخلصین را که از احزان ظاهر بماء صبر تسکین دهد آنه هو المقتدر القدير
- 4 اگرچه بی اذن توجّه نمودی ولكن عفا الله عنک فضلاً من عنده آنه هو الغفور الکریم
- 5 اذا وردت ارض الحدباء و حضرت محضر اسراء الله فی هناک کبر من قبلی علی وجوههم و بشرهم ببحر رحمتی و سماء عنایتی ان ربک هو الذاکر المشفق العطوف الرحیم
- 6 ان اعرفوا قدر تلك الأرض قد جرى ذکرها من قلم الله مرّة بعد مرّة و کرة بعد کرة کلّ ذلک من فضله علیکم یشهد بذلک کلّ موقن بصیر نسئل الله بأن یؤیّدکم علی حفظ ما اعطاکم و یوفّقکم علی ما ینبغی لهذا اليوم العزیز البدیع
- 7 البهآء علیک و علیهم و علی الذی صعد الی الله و علی الامآء اللآئی آمنّ بالفرد الخبیر

BLIB_Or15710.278, BLIB_Or15719.092a

BH05118

*To: Ja'far qabl 'Ali, in Egypt**Date: 1296-05 [1879-Apr]*

- 1 In the Name of God, the Composer of Hearts
- 2 The Most Glorious Pen makes mention of those who gaze toward the Most Exalted Horizon, saying: O friends! Today you must, through divine grace, hold fast to such matters as will
- 1 بسم الله مؤلف القلوب
- 2 قلم ابهی ناظران افق اعلی را ذکر مینماید و میفرماید ای دوستان باید اليوم کل بعنایت الهی باموری متمسک شوید که سبب اعلائی امر و ارتفاع کلمة الله شود

cause the exaltation of the Cause and the upliftment of the Word of God.

- 3 And this most great and most momentous station cannot be attained except through harmony and unity. Every soul must strive to bring about the reconciliation of hearts and the unity of souls.
- 4 We have enjoined wisdom upon all, but should wisdom in any instance become the cause of discord and difference, then those souls who are watchful for the sake of God's Cause must act with calm and dignity, for the harm of discord is greater than the benefit of wisdom. There is no doubt that all are commanded to wisdom in the Tablets of God, and should anyone act contrary to it, none should follow him. However, not a word should be uttered about him that would conflict with love and fellowship, lest two harms result: one, acting contrary to wisdom, and the other, the manifestation of discord.
- 5 God willing, you will be occupied at all times with service to the Cause. You are among those souls who have been and are remembered before the Throne. All the conditions of the world are transient, while this station has been and will ever be eternal. Preserve it and be among the thankful.
- 6 Convey My greetings to those who are with you, that they may rejoice in the remembrance of God, the Protector, the Self-Subsisting.

3 و این مقام اعظم اکبر ظاهر نشود الا باتفاق و اتحاد هر نفسی باید در صدد تألیف قلوب و اتحاد نفوس باشد

4 کل را بحکمت امر نمودیم ولیکن اگر حکمت در مقامی سبب تفریق و اختلاف شود باید نفوسیکه لأمر الله ناظر بحکمتند بسکون و وقار عمل نمایند چه که ضرر اختلاف اعظم از منفعت حکمتست شکی نیست که کل در الواح الله بحکمت مأمورند و اگر نفسی بخلاف آن حرکت نماید بر احدی متابعت او جایز نه ولیکن باید کلهائی که مغایر محبت و وداد باشد در باره او ذکر نشود تا دو ضرر راجع نگردد یکی خلاف حکمت و یکی ظهور اختلاف

5 انشاء الله در کل احوال بخدمت امر مشغول باشی تواز نفوسی هستی که لدی العرش مذکور بوده و هستی جمیع شئون عالم فانست و این مقام باقی بوده و خواهد بود ان احفظه و کن من الشاکرین

6 کبر من قبلی علی من معک لیفرحن بذكر الله المهیمن القیوم

BLIB_Or15719.153d

BH04989

To: Nurullah et al., in Sarba'

Date: 1296-05 [1879-Apr]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 We make mention of him who hath been named Light of God, that he may rejoice in the remembrance of his Lord and be of them whom the blame of the blamer deterreth not in the path of God. Soar upon the wings of longing, inasmuch as the Wronged One of the horizons maketh mention of thee while encompassed by sorrows through that which the hands of them

1 هو الأقدس الأعظم الأبهی

2 أنا نذكر من سمی بنور الله لیفرح بذكر مولاه و یكون من الذین لا یأخذهم فی الله لومة اللّائین طر بأجنحة الاشتیاق بما یذكرک مظلوم الآفاق اذ احاطته الأحران بما اکتسبت ایادی الذین نقضوا الميثاق و کفروا بالله رب العالمین

that have violated the Covenant and disbelieved in God, the Lord of all worlds, have wrought.

- 3 And We make mention of him who hath been named Muhammad, that he may praise his Lord throughout the nights and days. He, verily, is the Compassionate, the Bountiful. Thy mention hath been made in the presence of the Wronged One, and there hath been sent down for thee this mighty Tablet from which the near ones perceive the fragrance of the loving-kindness of their Merciful Lord.
- 4 O Pen! Make mention of My loved ones in that place and glorify them from this lonely Wronged One.
- 5 O My loved ones! When ye have attained unto My verses and My words have attracted you, and ye have been seized with the wine of the remembrance of Me and My utterance, turn your faces toward God, the Help in Peril, the All-Knowing, the All-Wise, and say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Thou in Whose grasp are the reins of the worlds! I beseech Thee to make us among them that have fulfilled Thy Covenant and have arisen to serve Thy Cause. Verily, Thou art powerful over what Thou willest, and Thou art the Mighty, the Praiseworthy."
- 6 The glory be upon you both, and upon them that love Me, and upon My physician, and upon them that have turned with illumined hearts unto the Supreme Horizon, the Station wherein the Tree exclaimeth: "There is none other God besides Him, the Single, the One, the Mighty, the Beautiful."
- 3 و نذكر من سمي بمحمد ليحمد ربه في الليالي و الأيام انه هو المشفق الكريم قد ذكر ذكرى لدى المظلوم و نزل لك هذا اللوح المنيع الذي يجد منه المقربون عرف عناية ربهم الرحيم
- 4 ان يا قلم ان اذكر احبائي في هناك و كبر على وجوههم من هذا المظلوم الفريد
- 5 يا احبائي اذا فرتم بآياتي و اجتذبتكم كلماتي و اخذكم سكر رحيق ذكرى و بياني ولوا وجوهكم قبل الله المهيمن العليم الحكيم و قولوا لك الثناء يا مالک الأسماء و لك الحمد يا من بيدك زمام العالمين استلک بأن تجعلنا من الذين وفوا بميثاقك و قاموا على خدمة امرک انک انت المقتدر على ما تشاء و انک انت العزيز الحميد
- 6 البهاء عليكما و على من احبني و على طيبي و على الذين اقبلوا بقلوب نوراء الى الأفق الأعلى المقام الذي فيه تنطق السدرة انه لا اله الا هو الفرد الواحد العزيز الجميل

BLIB_Or15719.093a

BH06546

To: Siyyid Yahya Unsi, in Egypt

Date: 1296-05 [1879-Apr]

- 1 He is the Most Mighty, the Most Holy, the Most Inaccessible, the Most Glorious
- 2 A mention from Us to him who hath attained unto the lights of faith and recognized the All-Merciful when He came with a sovereignty that encompassed all who are in existence.
- 1 هو الأعزّ الأقدس الأرفع الأبهى
- 2 ذكر من لدنا لمن فاز بأنوار الايمان و اعترف بالرحمن اذ اتى بسطان احاط من في الامكان

- 3 Say: O people, fear God and follow not your desires. Turn ye unto the horizon of the Cause. By God! The Sun of Revelation hath shone forth and the birds have warbled upon the branches. All things bear witness to that which God hath testified, yet the people are in a strange slumber.
- 4 Those who have been awakened by the call of God - they are the people of this station. The Most Exalted Pen maketh mention of them and the Tongue of Grandeur giveth them glad tidings of a station from which the lights shine forth. Thus have We sent down the verses and revealed the clear proofs that thou mayest be assured of thy Lord's grace, the Mighty, the Bestower.
- 5 When thou hast drunk the choice wine of utterance from the hand of My bounty and My word hath drawn thee to the horizon of My manifestation, say: O Lord of the worlds! I beseech Thee by the Most Great Name to make me in all conditions one who gazeth toward Thee, prostrateth himself before Thy countenance, boweth down before Thy name, and speaketh Thy praise and glorifieth Thy Cause. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the Mighty, the All-Knowing.
- 3 قل يا قوم اتقوا الله ولا تتبعوا أهواتكم توجهوا الى افق الأمر تالله قد اشرقت شمس الظهور وغنت الطيور على الأفنان يشهد كل شيء بما شهد الله ولكن الناس في نوم محجب
- 4 ان الذين انتبهوا من نداء الله اولئك من اهل هذا المقام يذكركم القلم الأعلى ويبشركم لسان العظمة بمقام تستضيء منه الأنوار كذلك نزلنا الآيات و اظهرنا البينات لتكون موقناً بفضل ربك العزيز الوهاب
- 5 اذا شربت رحيق البيان من يد عطائي واخذتك كلمتي الى افق ظهوري قل يا مولى العالم اسئلك بالاسم الأعظم بأن تجعلني في كل الأحوال ناظراً اليك و ساجداً لطلعتك و خاضعاً لاسمك و ناطقاً بثنائك و مثنياً لأمرك انك انت المقتدر على ما تشاء لا اله الا انت العزيز العالم

BLIB_Or15697.134b

BH06709

*To: Aqa Siyyid Taqi who emigrated, in Egypt**Date: 1296-05 [1879-Apr]*

- 1 He is the One warbling upon the highest branches! This is a Book which the All-Merciful hath sent down to them that have believed in Him and in His signs, and have turned away from those who have disbelieved in Him and His sovereignty. He is verily the All-Remembering, the All-Knowing.
- 2 Blessed is the face that hath turned toward the Countenance of God and the ear that hath heard His most sweet call and the tongue that hath confessed that which His glorious Book hath uttered.
- 3 We have adorned the Most Great Prison through the advent of the Sovereign of nations - He is, verily, this One, did ye but know. And when We arrived, We said: "Praise be to God for that which hath afflicted Us in His straight Path."
- 1 هو المغرّد على اعلى الأفنان كتاب انزله الرحمن لمن آمن به و بآياته و اعرض عن الذين كفروا به و بسططانه انه هو الذّاكر العليم
- 2 طوبى لوجه توجه الى وجه الله و لسمع فاز باصغاء ندائه الأحلى و للسان اعترف بما نطق به كتابه العزيز
- 3 انا زين السّجن الأعظم بقدم سلطان الأمم انه هو هذا لو انتم من العارفين و اذا وردنا قلنا لله الحمد بما مستنا البأساء في سبيله المستقيم

- 4 O peoples of the earth! Fear God, and say not that of which ye have no knowledge. With Him is the knowledge of the heavens and earth, but most people are among the ignorant.
- 5 This is the Day whereof God's Books and His Messengers have given glad tidings. Recognize ye its worth and be not of the lost. The Sun of eternity hath dawned and the Ocean of meeting hath surged. Beware lest ye deprive yourselves of this mighty grace.
- 6 Thus hath My Most Exalted Pen acquainted thee and given thee glad tidings of that which hath rejoiced the hearts of them that are near unto God. The glory be upon thee and upon them that have spoken the truth and were possessed of manifest certitude.
- 4 يا ملاء الأرض اتقوا الله و لا تقولوا ما لا علم لكم عنده علم السموات و الأرض ولكنّ الناس اكثرهم من الجاهلين
- 5 هذا يوم به بشرت كتب الله و سفراته ان اعرفوا قدره و لا تكوننّ من الخاسرين قد اشرقت شمس البقاء و ماج بحر اللقاء ايّاكم ان تحرموا انفسكم من هذا الفضل العظيم
- 6 كذلك عرّفك قلبي الأعلى و بشرك بما استفرحت به قلوب المقرّبين البهاء عليك و على الذين نطقوا بالحق و كانوا على يقين مبين

BLIB_Or15697.130

BH07394

*To: Ali, in Antep**Date: 1296-05 [1879-Apr]*

- 1 In the Name of the All-Knowing Speaker
- 2 The Wronged One makes mention of thee from this Most Great Prison, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Informed.
- 3 Say: O my God and the God of the nations, my Goal and the Goal of the world! I beseech Thee by the Most Great Name, whereby Thou hast subdued all who are in the heavens and on earth, to make me in all conditions one who praises Thee with Thy praise, who speaks forth Thy remembrance, and who stands firm in Thy service.
- 4 O my Lord! I testify that Thou art God, there is none other God but Thee. Thou hast ever been powerful over Thy dominion and supreme over all who dwell in Thy earth and heaven, and Thou wilt ever be even as Thou hast been from time immemorial. I beseech Thee not to abandon me to my self and my desires.
- 5 O my Lord! Have mercy upon this poor one who hath sought Thy most exalted horizon, and upon this lowly one who hath turned toward the ocean of Thy knowledge.
- 1 بنام گوینده دانا یا علی
- 2 آن المظلوم یذکرک من هذا السجن الأعظم لتشکر ربک العليم الخبير
- 3 قل یا الهی و اله الأمم و مقصودی و مقصود العالم اسألك بالاسم الأعظم الذی به سخرت من فی السموات و الأرض بأن تجعلی فی کلّ الأحوال مثنیاً بثنائك و ناطقاً بذكرک و قائماً علی خدمتک
- 4 ای ربّ اشهد أنّک انت الله لا اله الا انت لم تزل كنت مقتدرّاً علی مملکتک و مهیماً علی من فی ارضک و سمائك و لا تزال تكون بمثل ما کنت فی ازل الآزال اسألك بأن لا تدعنی بنفسی و هوای
- 5 ای ربّ ارحم هذا الفقیر الذی قصد افقک الأعلى و هذا المسکین الذی توجه الى بحر علمک

- 6 O Lord of Names and Creator of Heaven! Thou art He to Whose might and exaltation and power all things have testified. There is none other God but Thee, the All-Knowing, the All-Wise.

6 يا مالک الأسماء و فاطر السمآء انت الذى شهد
كلشئ بعزتك و علوک و اقتدارک لا اله الا
انت العلم الحكيم

BLIB_Or15719.093c

BH11810

To: *Haji 'Ali T*

Date: 1296-05 [1879-Apr]

- 1 This is the Most Great, Most Holy, Most Exalted Book which hath been sent down in truth. Verily it is a revelation from God, the Lord of the worlds. Worship none but Him and follow that which hath been revealed in His mighty, wise Book.
- 2 These are the days wherein God hath prescribed the Fast unto His creatures. He, verily, is the One Who commandeth, the All-Knowing. They who circle round the Throne, and they who believed in Him when He was established upon His mighty throne, have observed the Fast. Blessed are they who follow the commandments of God - they, verily, are in an exalted station. Those who follow their own desires are numbered with the heedless.
- 3 We have adorned the heaven of utterance with the stars of divine wisdom and holy ordinances as a bounty on Our part. Verily, We are the Ever-Forgiving, the Most Generous.
- 4 O friends of God throughout the regions! Know ye the value of these days and cling unto whatsoever hath been sent down from God, the Most Great, the Most Exalted. Verily, He remembereth you in the Most Great Prison, and instructeth you in that which will cause you to draw nigh unto a station that delighteth the eyes of the pure in heart.
- 5 Glory rest upon you and upon those who have attained unto that living fountain which floweth forth from My wondrous Pen.

1 الأقدس الأَمع الأعظم هذا کتاب نزل بالحق و
انه تنزِيل من لدی الله رب العالمين ان لا تعبدوا
الا اياه و اتبعوا ما نزل في كتابه العزيز الحكيم

2 هذه ايام فيها فرض الله الصيام على خلقه انه هو
الأمر العلم قد صام الذين طافوا حول العرش و
الذين آمنوا به اذ استوى على عرشه العظيم طوبى
للذين اتبعوا اوامر الله الا انهم في مقام كريم ان
الذين يتبعون هواهم اولئك من الغافلين

3 قد زيننا سماء البيان بأنجم الحكمة والأحكام فضلاً
من لدنا و انا الغفور الكريم

4 يا احباء الله في الديار ان اعرفوا قدر تلك الايام
و تمسكوا بما نزل من لدی الله العلي العظيم انه
يذكرکم في السجن الأعظم و يأمرکم بما يقربکم الى
مقام قرّت به ابصار المخلصين

5 البهاء عليك و على الذين فازوا بكوثر الحيوان
الذى جرى من قلبى البديع

BRL_DA#243

BH07554*To: Sharif Baba, in Antep**Date: 1296-05 [1879-Apr]*

- 1 In the name of the all-knowing Lord 1 بنام خداوند دانا
- 2 O Sharif! May you attain unto the most great nobility - that nobility which hath ever been and shall forever remain acceptable in the sight of God: the recognition of the Dawning-Place of His Cause and the Dayspring of His Revelation. 2 ای شریف انشاءالله بشفاعت کبری فائز شوی و آن شرافت که لمیزل و لایزال عندالله مقبول بوده عرفان مطلع امر او و مشرق ظهور اوست
- 3 Whosoever attaineth unto the recognition of the Manifestation of His Cause hath attained unto the most great nobility, the most exalted station, the primal gem, and the uttermost Tree. But should anyone, God forbid, be deprived of this lofty station, he shall remain bereft of all stations of nobility, greatness, humanity and all that transcendeth them, even should he be of noble lineage, exalted descent, and possessed of outward knowledge and learning. 3 هر نفسی بعرفان مظهر امر او فائز شد او بشفاعت کبری و مقام اعلی و درهء اولی و سدرهء منتبی فائز است و اگر نعوذ بالله از ایخقام بلند محروم ماند از جمیع مقامات شرف و بزرگی و انسانیت و فوق آن بنی نصیب خواهد بود اگرچه صاحب نسب عالی و حسب متعالی و دارای علوم و فنون ظاهره باشد
- 4 Strive thou to drink from the flowing spring of God - that same spring concerning which He saith: "A spring wherefrom drink they who are brought nigh." 4 جهد شما تا از عین الله جاریه بیاشامی و این همان عینی است که میفرماید عیناً یشرّب بها المقربون
- 5 We beseech God to aid thee to remain steadfast in His love and to grant thee that which shall profit thee. Verily He is the Bestower, the Mighty, the Generous. 5 نسل الله بأن یوفّقک علی الاستقامه علی حبّه و یرزقک ما ینفعک انه هو المعطى العزیز الکریم

BLIB_Or15719.093b, SFI02.135

BH07449*To: Haji Muhammad Ismayn Yazdi, in Egypt**Date: 1296-05 [1879-Apr]*

- 1 In the Name of the One God! 1 بنام خداوند یگنا
- 2 Through God's infinite bounty, the spring of knowledge hath appeared. Blessed is the soul that hath been adorned with the raiment of wisdom and hath drunk from the ocean of insight. 2 از فضل نامتناهی الهی بهار دانش پدیدار مبارک نفسیکه بقمیص دانائی آراسته شد و از دریای بینائی نوشید
- 3 O friends! Strive that ye may not remain deprived of the fresh and pure fruits that have appeared from the divine Tree of humanity. This is the Day in which the vibration of the Word 3 ای دوستان جهد نمائید تا از میوه های تازهء پاکیزه که از سدرهء انسانیه ظاهر شده بنی نصیب نمائید امروز روزیست که اهتزاز کلمهء ربّانیه

of the Lord hath taken hold of the world, for the fragrance of the sealed wine, which hath been unsealed by the Finger of Will, is wafting amongst mankind. Blessed is he who hath drunk and attained, and woe unto them that have turned away.

- 4 O ye who seek the Ka'bah of the intended Goal! Hearken with pure ears unto the call of this Wronged One and preserve it like your very soul. Ere long will the carpet of life be rolled up and another carpet spread out in another world. Whosoever attaineth unto that hath attained unto life everlasting.

- 5 Beseech ye God that He may enable all to undertake that which today conduceth to the exaltation of His Cause. Verily He is the Counselor, the Trustworthy.

عالم را اخذ نموده چه که رایحهء ریحی مختوم
که از اصبع اراده گشوده شده مابین ناس
متضوّعت طوبی لمن شرب و فاز و ویل
للمعرضین

4 ای قاصدان کعبهء مقصود ندای این مظلوم را
بگوش پاک اصغا نمائید و چون جان حفظش
کنید عنقریب بساط زندگانی پیچیده شود و بساط
دیگر در عالم دیگر گسترده گردد هر نفسی بآن
فائز شد بزندگی دائمی فائز

5 از حقّ بخواهید کل را مؤید فرماید بر اموری که
الیوم سبب ارتفاع امر الله است آنه هو الناصح
الأمین

BLIB_Or15697.116, ANDA#67-68 p.03

BH07523

To: Abdu'l-Vahhab, in Egypt

Date: 1296-05 [1879-Apr]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 We make mention of him who desired to be remembered by his Lord, after he turned and heard His mighty, wondrous call. By God! The Kingdom of utterance hath appeared and the Dove of Knowledge hath spoken, yet the people We behold as among the dead. They have not arisen at the Cry, nor found the breaths of the Days, and are among the perishing ones.
- 3 It behooveth thee to thank God for having aided thee to recognize the Dawning-Place of His Cause and given thee to drink of the Kawthar of knowledge from the hand of grace. He, verily, is the Munificent Giver. By God! He dealeth with grace after justice hath appeared through this straight Balance.
- 4 O My loved ones! Know ye the value of these days, then act according to that which ye have been commanded by God, the Lord of the worlds. He commandeth you that which profiteth you in the hereafter and the former life. To this testifieth every knowing, perceiving one.
- 5 We counsel you to be steadfast - this is a word which God hath revealed in most of the Tablets, yet most of the people

1 هو الأقدس الأعظم الأبهی

2 أنا نذكر من اراد ان يذكره مولیه بعدما اقبل و سمع
ندائه العزيز البديع تالله قد ظهر ملكوت البيان
و نطقت حمامة العرفان ولكنّ القوم نریم من
المیتین أنهم ما قاموا من الصیحة و ما وجدوا
نفحات الأيام الا أنهم من المالكین

3 لك ان تشكر الله بما آیدك على عرفان مطلع
امرہ و سقاك كوثر العرفان من يد الفضل انه
هو المعطى الكريم تالله انه يعامل بالفضل بعدما
ظهر العدل بهذا الميزان المستقيم

4 يا احبائي ان اعرفوا قدر هذه الأيام ثم اعملوا ما
امرتم به من لدى الله رب العالمین انه امرکم بما
ينفعکم فی الآخرة و الأولى يشهد بذلك کلّ عالم
بصیر

are heedless. Hold ye fast unto it in My name, and cling to its hem by My binding, wise command.

5 نوصيكم بالاستقامة هذه كلمة انزلها الله في اكثر
الألواح ولكن الناس اكثرهم من الغافلين تمسكوا
بها باسمي و تشبثوا بذيلها بأمرى المبرم الحكيم

BLIB_Or15697.027a

BH07705

To: Haji Abd al-Rahim the pilgrim, in Egypt
Date: 1296-05 [1879-Apr]

1 In His Name, the All-Knowing!

1 باسمه العليم

2 God beareth witness that there is none other God but Him, and He Who is seated upon the Throne, verily He is the Source of My inspiration, and the Dayspring of My signs, and the Manifestation of My Cause, the firm, the impregnable.

2 شهد الله انه لا اله الا هو والذي استوى على
العرش انه مشرق الهامى و مطلع آياتى و مظهر
امرى المحكم المتين

3 I bear witness to that which God hath testified, and to which testify the Concurrence on High and those who circle round His mighty Throne. Those who have not borne witness, they have denied God and His signs, and have rejected what the All-Merciful hath revealed in the perspicuous Book. Soon shall the world pass away and they shall find themselves in grievous loss.

3 اشهد بما شهد الله ويشهد به الملائة الأعلى والذين
طافوا عرشه العظيم ان الذين لم يشهدوا اولئك
كفروا بالله وآياته وانكروا ما انزله الرحمن فى
كتاب مبين سوف تنفى الدنيا ويرون انفسهم فى
خسران كثير

4 Blessed is he who hath heard the Call and responded to his Lord, and woe unto him who hath turned away from the Face unto which the Faithful Spirit hath turned.

4 نعيماً لمن سمع النداء و اجاب مولاه و ويل لمن
اعرض عن وجه اقبل اليه الروح الأمين

5 O people! Ponder the Revelation of God and His proof, and follow not every oppressor who hath found not the fragrance of justice and was a messenger from the self and passion unto every remote transgressor.

5 يا قوم تفكروا فى ظهور الله وبرهانه و لا تتبعوا
كل جبار ما وجد رائحة الانصاف و كان رسولاً
من لدى النفس و الهوى الى كل فاجر بعيد

6 We beseech God to assist thee and those who have believed to stand firm in His Great Steadfastness. He, verily, is the Bestower, the Generous.

6 نسئل الله ان يوفقك والذين آمنوا على الاستقامة
الكبرى انه هو المعطى الكريم

BLIB_Or15734.2.007b

BH07900*To: Wife of who has attained et al., in Mosul**Date: 1296-05 [1879-Apr]*

1 He is the Solitary, the Wronged One

1 هو المظلوم الفريد

2 O handmaidens of God in Hadba! We make mention of you from this Most Exalted Station. Blessed are you, inasmuch as you have inhaled the fragrance of the Garment and have turned towards God, the Lord of Lords. Happy is the servant who has turned to My horizon, and the handmaiden who has turned to the Dayspring of Lights. We send greetings from this Station upon the faces of My loved ones and upon you. It behooveth every one who hath turned to give thanks to his Lord for this bounty that hath encompassed all creation.

2 يا اماء الله في الحدباء انا نذكركن في هذا المقام الاعلى طوبى لكن بما وجدت عرف القميص و اقبلن الى الله رب الارباب نعيماً لعبدا اقبل الى افقى و لامة اقبلت الى مشرق الأنوار انا نكبر من هذا المقام على وجوه احبائي و عليكن ينبغي لكل مقبل ان يشكر ربه بهذا الفضل الذي احاط الامكان

3 Where is My she-camel - is she grazing, or have the enemies of God who denied the Beginning and the Return hamstrung her? We have mentioned him and mention him as a bounty from Us, and I am the Mighty, the All-Bountiful. Doth the wrongdoer think he hath profited? Nay, by My Self! Soon shall punishment seize him from every direction.

3 اين ناقتي هل هي ترعى او عقروها اعداء الله الذين كفروا بالمبدء والمآب انا ذكرناه ونذكره فضلاً من عندنا و انا العزيز الفضال هل ظن الظالم انه ربح لا ونفسى سوف يأخذه العذاب من كل الجهات

4 O My handmaiden! Rejoice thou in My remembrance and say: "Praise be unto Thee, O Thou in Whose hand is the Kingdom of verses!" Glory be upon thee and upon those handmaidens who have turned to the Mighty, the All-Bestowing.

4 انك يا امتى ان افرحى بذكرى و قولى لك الحمد يا من بيدك ملكوت الآيات البهاء عليك و على اللأئى اقبلن الى العزيز الوهاب

BLIB_Or15697.183a

BH08371*To: Shaykh Abul-Qasim, in Antep**Date: 1296-05 [1879-Apr]*

1 He dawneth from the horizon of the world

1 هو المشرق من افق العالم

2 Say: Glory be to Thee, O God of the nations and the One manifest through the Most Great Name! I beseech Thee by the ocean of Thy Will and the heaven of Thy grace and the penetrating power of Thy decree to assist me in that which Thou hast commanded me in Thy Book.

2 قل سبحانك يا اله الأمم والظاهر بالاسم الأعظم اسئلك ببحر مشيتك و سماء فضلك و نفوذ ارادتك بأن تؤيدنى على ما امرتنى به فى كتابك

- 3 O my Lord! I am he who was sleeping when the hand of Thy loving-kindness awakened me, and was heedless when Thy most sweet call, which was raised between earth and heaven, roused me. I beseech Thee by the grace which hath encompassed me and all who are in the kingdom of earth and heaven to make me in all conditions turned toward Thee, directing myself to the horizon of Thy bounty, speaking Thy praise and beholding the manifestations of Thy handiwork and the evidences of Thy might.
- 4 O my Lord! Illumine the eye of my heart with the light of Thy knowledge and my outward eye with the vision of the signs of Thine oneness. Verily Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.
- 3 اى ربّ انا الذى كنت نائماً يقظتنى يد الطافك و كنت غافلاً نبّنى ندائك الأهلّى الذى ارتفع بين الأرض والسّماء استلّك بالفضل الذى احاطني و من فى الملك و الملكوت بأن تجعلنى فى كل الأحوال ناظراً اليك و متوجّهاً الى افق جودك و ناطقاً بذكرك و ناظراً ظهورات صنعك و شئونات قوتك
- 4 اى ربّ از عين قلبى بنور معرفتك و عين ظاهرى بمشاهدة آثار احديتك انك انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم

BLIB_Or15719.092b

BH08043

To: Ahmad Yazdi, son in law of Abdu'l-Baha, in Egypt

Date: 1296-05 [1879-Apr]

- 1 In My Name, the Self-Subsisting! The sun has been prevented from its shining, and verily it calls out and cries from behind the clouds, saying: "Praise be unto Thee, O Lord of the worlds, in that Thou hast made my light to proceed from myself, and verily it was set ablaze before it was touched by fire. Blessed are they that understand!"
- 2 God hath manifested me through His grace, and caused me to speak that which the hearts of the doers and the accomplished ones are powerless to enumerate. We have testified to that whereunto God testified before the creation of the heavens and earth, and We have commanded all to testify even as He testified thereunto, whereat all upon the earth were thunderstruck save whom God willed, the Most High, the Most Great.
- 3 Be thou gladdened by that which the Wronged One maketh mention of thee from this remote spot. We have remembered all who have turned unto God, the Peerless, the All-Informed. Among the people are they who have recognized their Lord, and among them are they who are in manifest doubt.
- 1 بسمى القيوم ان الشمس منعت عن اشراقها وانّها خلف السّحاب تنادى و تصيح و تقول لك الحمد يا ربّ العالمين بما جعلت نورى من نفسى وانّها اشتعلت من قبل ان تمسّها نار طوبى للعارفين
- 2 قد اظهرنى الله فضلاً من عنده و انطقنى بما عجزت عن احصائه افئدة العاملين البالغين انا شهدنا بما شهد الله قبل خلق السّموات و الأرض و امرنا الكلّ بأن يشهدوا كما شهد بذلك انصعق من على الأرض الا من شاء الله العلىّ العظيم
- 3 ان افرح بما يذكرك المظلوم من هذا المقام البعيد انا ذكرنا كلّ من اقبل الى الله الفرد الخبير من الناس من عرف مولاه و منهم من كان على ريب مبين

- 4 When thou receivest this Tablet say: "Praise be unto Thee, O Beloved of the sincere ones!" اذا فزت باللوح قل لك الحمد يا محبوب المخلصين 4

BLIB_Or15734.2.007a

BH08385

To: *Haji Muhammad Husayn min Bad, in Egypt*

Date: 1296-05 [1879-Apr]

- 1 He is the Ever-Abiding, the Everlasting, the All-Knowing, the All-Wise! هو الباقي الدائم العليم الحكيم 1
- 2 The Book of God, in the form of man, proclaimeth throughout all creation: O peoples of the earth! The All-Merciful hath come with sovereignty and power. Fear ye God, and abandon that which ye possess. Take hold of that which ye are commanded by God, the Almighty, the Powerful, the Bestower. كتاب الله على هيئة الانسان ينادى فى الامكان يا ملأ الأرض قد اتى الرحمن بالعظمة و السلطان اتقوا الله و دعوا ما عندكم خذوا ما امرتم به من لدى الله المقتدر العزيز الوهاب 2
- 3 The books of the learned profit you not, nor do your ancient tales. Cast them behind you and hold fast unto this Book. Reflect, then consider the generations of old and what they wrought in their vain life. God seized them for their sins. He, verily, is the Mighty, the Compelling. لا تنفعكم كتب العلماء و لا قصصكم الأولى دعوها عن ورائكم و تمسكوا بهذا الكتاب تفكروا ثم انظروا فى القرون الأولى و ما عملوا فى الحياة الباطلة قد اخذهم الله بذنبيهم انه هو المقتدر القهار 3
- 4 Beware lest the affairs of the world withhold you from the Lord of all names. Thus doth the Most Exalted Pen counsel you from God, the Revealer of verses. اياكم أن تمنعكم شئون الدنيا عن مالک الأسماء كذلك ينصحكم القلم الأعلى من لدى الله منزل الآيات 4
- 5 We have inhaled the fragrance of thy love and beheld thee turning toward God, and We have remembered thee in this Tablet whereby the horizons have been illumined. Take it with the hand of power, then recite it by night and by day. انا وجدنا عرف حبك و رأيناك مقبلاً الى الله و ذكرناك بهذا اللوح الذى به انارت الآفاق خذه بيد الاقتدار ثم اقرئه بالليالى و الأيام 5

BLIB_Or15697.136

BH08142*To: Haji Muhammad Husayn T, in Egypt**Date: 1296-05 [1879-Apr]*

1 In His Name, the Ever-Abiding, the All-Wise!

1 بِسْمِ الْبَاقِي الْحَكِيمِ

2 The heaven of human dignity is illumined by the light of truthfulness. O people of Baha! The All-Knowing, the All-Powerful hath ordained the earth as a scroll wherein the deeds and words of the children of Adam are to be recorded. And since this is so, pure must be the words and praiseworthy the deeds that befit it. Strive ye that like unto the morning star ye may shine forth from the horizon of the heaven of wisdom.

2 آسمان قدر انسانی به نیر راستی منور است ای اهل بها دانای توانا گیتی را بمثابهء دقتی قرار فرموده تا کردار و گفتار پسران آدم در آن ثبت شود و چون چنین است گفتار پاکیزه باید و کردار پسندیده شاید جهد نمائید تا مانند ستارهء صبحگاهی از افق سماء دانائی ظاهر و مشرق باشید

3 A human being without result is like a tree without fruit. At all times doth the Pen of the All-Merciful counsel those who drink of the wine of utterance to that which is the cause of tranquility for all and the means of exaltation of the Cause. God willing, may it be accepted by those who have turned unto Him. We beseech the One True God to gather all beneath the canopy of oneness in perfect unity, and to confirm them in His Cause. He is the Powerful, the All-Knowing, and He is the Subduer, the All-Powerful.

3 انسان بی اثر مانند درخت بی ثمر مشاهده میشود در جمیع احوال قلم رحمان شاریان رَحِیقِ بیازرا وصیت میفرماید بآنچه سبب آسایش کَلَسَتْ و علت ارتفاع امر انشاء الله نزد مقبلین مقبول آید از دانای یگنا میطلبیم جمیع را در ظل خِرگاه یگنا بکمال یگانگی درآورد و بر امرش مؤید فرماید اوست قادر و دانا و او است قاهر و توانا

HDQI.141, ANDA#36 p.03

BH08988*To: Ali Akbar Yazdi, in Egypt**Date: 1296-05 [1879-Apr]*

In My Name, the Most Great

بِسْمِ الْعَظِيمِ

This is a Book which the Wronged One hath sent down from the Most Great Prison that through it whosoever hath believed in the Self-Subsisting One may rejoice - He Who was announced by the Qa'im when He came from the heaven of divine Command with a perspicuous Book. The Day is come and the Self-Subsisting One announceth unto men the Ridvan of God, the Lord of what was and what shall be. O people! Turn ye unto the Supreme Horizon. By God! It hath been illumined by My Most Glorious Name, yet the people know not, save whom God willeth. Thus doth He Who possesseth knowledge of all

کتاب انزله المظلوم فی السّجن الأعظم لیفرح به من آمن بالفرد القيوم الذی بشر به القائم اذ اتى من سماء الأمر بکتاب معلوم قد اتى اليوم والقيوم يبشر الناس برضوان الله رب ما كان وما يكون يا قوم توجهوا الى الأفق الأعلى تالله انه انار باسمی الأبهی ولكنّ الناس لا يعرفون الا من شاء الله كذلك يخبرکم من عنده علم کلشیء فی لوح

things inform you in this manifest Tablet. We have summoned all purely for the sake of God unto the Most Exalted Paradise, as attested by the Hidden Name Which speaketh in the world: "There is none other God but Me, the Truth, the Knower of things unseen." It behooveth every soul that hath turned unto Me to rejoice in My remembrance and render thanks for My manifestation in this praiseworthy station.

مسطور انا دعونا الكل الى الجنة العليا خالصاً لوجه
الله يشهد بذلك الاسم المكنون الذي ينطق في
العالم انه لا اله الا انا الحق علام الغيوب ينبغي
لكل مقبل ان يفرح بذكرى ويشكر بظهورى في
هذا المقام المحمود

BLIB_Or15734.2.011a

BH09093

To: Amatullah Khanum, in Egypt

Date: 1296-05 [1879-Apr]

¹ In the Name of the Most Mighty, the Most Glorious!

¹ بِسْمِ الْأَعَزِّ الْأَبْهَى

² O My maidservant! The Face of the Wronged One hath turned toward thee from this Spot, and remembereth thee with a remembrance through which the fragrance of the Garment is wafted to all regions. His is the praise and the glory, and His is the remembrance and the splendor, inasmuch as He hath made thee recognize His Cause and hath caused thee to hear His Call and hath aided thee to acknowledge this Revelation before which all necks have bowed down.

² يَا أَمْتِي قَدْ أَقْبَلَ إِلَيْكَ وَجْهُ الْمَظْلُومِ مِنْ هَذَا الْمَقَامِ
وَيَذْكُرُكَ بِذِكْرِ يَتَضَوِّعُ مِنْهُ عَرَفَ الْقَمِيصِ فِي
الْأَفْطَارِ لَهُ الْحَمْدُ وَالثَّنَاءُ وَلَهُ الذِّكْرُ وَالْبَهَاءُ بِمَا
عَرَّفَكَ أَمْرَهُ وَاسْمَعَكَ نِدَائِهِ وَآيَدَكَ عَلَى هَذَا
الظُّهُورِ الَّذِي خَضَعَتْ لَهُ الرُّقَابُ

³ Cling thou to the hem of thy Lord's robe and say: I beseech Thee, O Possessor of existence and Educator of the seen and the unseen, to grant me, in Thy Most Exalted Cause, the most great steadfastness. O my Lord! Thy handmaiden hath stood before the door of Thy bounty. I beseech Thee not to deprive her, through Thy grace and favor, of that which she seeketh, for through Thy loving-kindness I have recognized the greatness and sovereignty of Thy Cause. O my Lord! I am Thy weak handmaiden who hath sought refuge in Thee, and Thou art the Almighty, the All-Bountiful.

³ تَشَبَّثِي بِذِيلِ رِدَاءِ رَبِّكَ وَقُولِي اسْئَلُكَ يَا مَالِكِ
الْوُجُودِ وَمَرْبِي الْغَيْبِ وَالشَّهُودِ بِأَنْ تَرْزُقَنِي فِي
أَمْرِكَ الْأَعْلَى الْإِسْتِقَامَةَ الْكُبْرَى أَيْ رَبِّ قَدْ
قَامَتْ أَمْتِي لَدَى بَابِ فَضْلِكَ اسْئَلُكَ بِأَنْ
لَا تَحْرُمَهَا عَمَّا أَرَادَتْ بِجُودِكَ وَفَضْلِكَ لِأَنِّي
عَرَفْتُ بِعِنَايَتِكَ عَظَمَةَ أَمْرِكَ وَسُلْطَانَهُ أَيْ رَبِّ
أَنَا أَمْتُكَ الضَّعِيفَةُ الْمُسْتَجِيرَةُ وَأَنْتَ الْمُقْتَدِرُ الْمُنَّانُ

BLIB_Or15696.010b, BLIB_Or15734.2.054a

BH09090*To: Baha'is of Mosul et al.**Date: 1296-05 [1879-Apr]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O My handmaidens in Hadba! Verily My Most Exalted Pen maketh mention of you when sorrows have encompassed it from those by whom were raised the standards of tyranny in the kingdom of creation. It behooveth every soul to remember that which hath befallen My loved ones in the land of Sad. Hath the star of faithfulness disappeared from its horizon, or hath its nightingale taken flight unto God, the Lord of existence?
- 3 O My loved ones and My handmaidens! Remember ye this calamity whereby have lamented the dwellers of Paradise who circle round the throne of your Lord, the Mighty, the Bestower. Glory be upon those who have believed, and upon those handmaidens who have believed in God, the One, the Chosen.
- 4 Verily, O My handmaiden, rejoice in that thou hast been mentioned before the Wronged One when He was making mention of His servant "Ha" who gave up his spirit in the path of God, the Lord of all lords.

1 هو الأقدس الأعظم العلى الأبهى

2 يا امائى فى الحدباء ان قلبى الأعلى يذكركن اذ احاطته الأحزان من الذين بهم ارتفعت رايات الظلم فى ملكوت الانشاء ينبغى لكل نفس يذكر ما ورد على احبائى فى ارض الصاد هل غاب نجم الوفاء من افقها ام طار عندليها الى الله مالک الایجاد

3 يا احبائى و امائى ان اذكروا هذه المصيبة التى بها ناح اهل الفردوس الذين طافوا حول عرش ربكم العزيز الوهاب البهاء على الذين آمنوا وعلى اللأئى آمن بالله الواحد المختار

4 انك يا امتى ان افرحى بما ذكرت لدى المظلوم اذ كان يذكر اسمه الحاء الذى انفق روحه فى سبيل الله رب الأرباب

BLIB_Or15730.072c

BH09875*To: Aqa Rusul, in Egypt**Date: 1296-05 [1879-Apr]*

He is the One manifest with power!

هو الظاهر بالاقدار

Glorified art Thou, O Sovereign of the Kingdom of earth and heaven, and Ruler over kings and subjects!

I beseech Thee by the Name through which Thy power was revealed, Thy sovereignty exalted, and Thy will enforced, and by Thy most exalted Self, and by the blood that was shed in Thy path, O Lord of all names, and by the hearts that melted in Thy days, O Lord of all beings and Sovereign of the throne on high and of earth below, to preserve through Thy power Thy

سبحانك يا سلطان الملك و الملكوت و المهيمن على الملوك و المملوك اسئلك بالاسم الذى به ظهرت قدرتك و علت سلطنتك و نفذت مشيتك و بنفسك العليا و الدماء التى سفكت فى سبيلك يا مالک الأسماء و الأيجاد التى ذابت فى أيامك يا مولى الورى و مالک العرش و الثرى بأن تحفظ بقدرتك احبتك الذين توجهوا الى مشرق انوار وجهك و اقبلوا الى مطلع ظهورات

loved ones who have turned to the Dawning-Place of the lights of Thy countenance and have advanced toward the Dayspring of the manifestations of Thy Cause.

Aid them with Thy confirmations, then ordain for them through Thy Most Exalted Pen the good of this world and the world to come. Verily, Thou art the Protector, the Succorer, the Helper, the Mighty, the Invincible.

امرک و ایدهم بتأییداتک ثم اکتب لهم من قلبک الأعلى خیر الآخرة و الأولى انک انت الحافظ الناصر المعین العزیز المنیع

BLIB_Or15719.088a, ADM2#079 p.146

BH01634

To: mother of Aqa Muhammad Ali

Date: 1296-05-15 [1879-May-7]

1 He is the Most Holy, the Most Mighty, the Most Inaccessible, the Most Glorious

1 هو الأقدس الأعزّ الأرفع الأبهی

2 Praise be to God Who has aided His chosen servants and His pure handmaidens to recognize the Dawning-Place of His Self and the Dayspring of His Revelation, and has made known to them and to them what draws them nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most High. And praise be to God Who has taught His loved ones the paths of guidance and directed them to the Path which hath appeared through His Most Glorious Name between earth and heaven. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the One sanctified from every similitude and utterance. Praise be to God Who hath manifested the River of Life amidst all created things and hath given them to drink from the hand of bounty as He desired, through His Name, the Most Merciful. Verily He is the One exalted above every mention and sanctified from every praise. The Tongue of Grandeur beareth witness to this at this moment, even as it bore witness in the beginning that hath no beginning.

2 الحمد لله الذی اید عباده الأصفیاء و امائه الزاکیات علی عرفان مطلع نفسه و مشرق وحیه و عرفهم و هنّ ما یقرّبهم الیه فی کلّ الأحوال انه هو الغنی المتعال و الحمد لله الذی علّم احبائه سبل الهدایة و ارشدهم الصراط الذی ظهر باسمه الأبهی بین الأرض و السماء انه هو المقتدر علی ما یشاء لا اله الا هو المقدّس عن کلّ مثال و مقال الحمد لله الذی اظهر بحر الحیوان بین الامکان و سقاہم من ید العطاء کیف اراد باسمه الرحمن انه هو المتعالی عن کلّ ذکر و المقدّس عن کلّ ثناء یشهد بذلك لسان العظمة فی هذا الحین کما شهد فی ازل الآزال

3 And after praise to God, that honored and respected lady hath been adorned with the ornament of recognition in the days of the Most Merciful and hath testified to that which the Beloved hath testified. By the life of the Beloved, this is indeed an imperishable treasure, and this blessed deed God, exalted be His glory, preserveth in the treasures of His protection, and its effect hath not vanished and shall never vanish. Verily He is the Generous, the All-Bountiful.

3 و بعد الحمد لله آن مکرمه بطراز عرفان در آیام رحمن مزین شدند و به ما شهد به الحیوب شہادت دادند لعمر الحیوب انه لکنز لا یفنی و این عمل مبارک را حق جلّ جلاله در خزائن عصمت خود محفوظ میدارد و اثر آن زایل نشده و نخواهد شد انه هو الکریم الفضال

- 4 Although due to the abundance of revealed verses there hath not been and is not opportunity to express matters, yet purely for the sake of God I trouble to convey greetings to the loved ones of that land, namely those souls who are detached from all else save God and who in all conditions gaze toward the supreme horizon. I beseech God that He may strengthen those sanctified souls who have quaffed from the Most Glorious Wine, that they may arise with utmost endeavor to serve the Cause - that is, that they may engage in teaching the Cause of the Most Merciful with perfect wisdom and utterance.
- 5 O friends! Strive that the fruits of humanity may appear from the tree of existence. By the Ancient Beauty, if accepted souls had acted according to divine counsels, most of humanity would now partake of the ocean of knowledge. God willing, through divine grace there is hope that all the loved ones may drink from the Kawthar of certitude and quaff from the Salsabil of assurance, and strive to draw those of doubt and uncertainty to the holy and most holy station, that the breast of the world may be sanctified from the whisperings of satanic souls and turn toward the realm of oneness. All the atoms of creation have testified and do testify to the transience of the world and its transformation and change. Blessed is the eye that seeth and readeth the word "transient" from the tablet of all things, that it may entirely pass beyond all else save God and hold fast and cling and adhere to the court of the One Friend. I beseech Him, exalted is He, to aid all to what He loveth and approveth, and to make His loved ones like mountains in this Cause whereby the greatest terror hath appeared and earthquakes have seized all the tribes of the earth. Verily He is the Powerful, the Most High, the Bestower, the Generous. And praise be to God, the Lord of the worlds.
- 6 And further, the sent handkerchiefs which numbered nine according to their letters ha and dal arrived and were accepted in the Most Holy Court. Several were distributed in His presence and bestowed upon those circling round, and several others were designated specifically for the blessed Person and the holy Branches - may my spirit and being be sacrificed for the dust of their footsteps. Rejoice thou at this and be of the thankful ones. How excellent is the reward of the workers, men and women! In truth the souls of that land have endured much hardship. Each year their handiwork hath been witnessed in the Most Great Prison before the Throne. I beseech Him, exalted is He, to ordain for them, men and women, that which will gladden hearts and bring joy to eyes.
- اگرچه از کثرت تحریر آیات الهی مجال اظهار مطلب نبوده و نیست و لکن خالصاً لوجه الله خدمت احبای آن ارض یعنی نفوسیکه از ما سوی الله منقطعند و بافق اعلی در کل احوال ناظر بذکر تکبیر مصدع از حق میطلبم که آن نفوس مقدسه را که از ریح حق ابهی آشامیده اند مؤید فرماید تا بکمال همت بر خدمت امر قیام نمایند یعنی بکمال حکمت و بیان بتبلیغ امر رحمن مشغول شوند
- ای دوستان جهد کنید تا از سدرهای وجود انمار انسانیه ظاهر شود قسم بجمال قدم که اگر نفوس مقبله بوصایای الهیه عمل مینمودند حال اکثری از خلق از بحر دانش نصیب میبردند انشاء الله از فضل الهی امیدواری حاصل است که جمیع احبای از کوثر ایقان بیاشامند و از سلسبیل اطمینان بنوشند و در صدد آن باشند که اهل ظنون و ریب را بافق مقدس و مقام اقدس کشانند تا صدر عالم از وسوس انفس خناسیه مقدس شده بشطر احدیه توجه نماید جمیع ذرات کائنات بر فناء دنیا و تغییر و تبدیل آن شهادت داده و میدهند طوبی از برای چشمیکه مشاهده نماید و کلمه فنا را از لوح کلتی قرائت کند تا بالمره از ما سوی الله گذشته بحضرت دوست یگما متمسک و متوسل و منتبث شود اسئله تعالی بأن یوفق الکمل علی ما یحب و یرضی و یجعل احبائه کالجیال فی هذا الامر الذی به ظهر الفزع الاکبر و اخذ الزلازل قبائل الارض کلها انه هو المقتدر المتعالی المعطى الکریم و الحمد لله رب العالمین
- و دیگر برکهای مرسوله که بعدد ها و دال ۹ بود رسید و در ساحت اقدس مقبول افتاد چند عدد آنرا در حضور قسمت فرمودند و بطائفان حول بخشیدند و چند عدد دیگر را مخصوص تنپوش مبارک و اغصان مبارکه روحی و ذاتی لترات قدومهم الفداء مقرر فرمودند ان افرحی بذلک و کوئی من الشاکرات نعم اجر العالمین و نعم اجر العاملات فی الحقیقه نفوس آن ارض بسیار زحمت کشیده اند در هر سنه [صنعت] ایشان در سین اعظم بین یدی العرش مشهود اسئله تعالی بأن یقدر لهم و لهم ما یفرح به القلوب و تقر به الأبصار

7 The servant 15 Jamadi'l-Avval 1296

7 خادم في ١٥ جمادى الأولى سنة ١٢٩٦

INBA22:151

BH00117*To: Zaynul-Muqarrabin et al.**Date: 1296-07-06 [1879-Jun-26]*

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

1 هو الله تعالى شأنه العظمة والكبرياء

2 Glorified art Thou, O God of Names and Creator of the heavens! Thou seest how tribulation hath encompassed Thy servants who have cast the world behind their backs, turning unto the horizon of Thy Revelation. O Lord! The banner of oppression hath been raised in such wise that the dwellers of Thy Kingdom and Thy Realm, and the inhabitants of the pavilions of Thy glory and holiness, have lamented. Such oppression hath reached a point where, night and day, the Servant hath heard the lamentation of the Supreme Pen and the sighing of Him in Whose grasp lieth the Kingdom of creation. Would that the world had ceased to exist rather than hear the wailing of the Pen that moveth between the fingers of the Will of the All-Merciful. I beseech Thee, O God of all who are in the heavens and earth, and Sovereign of all who are in the kingdom of command and creation, to ordain through this supreme calamity and great tribulation that which will cause the standards of Thy guidance to be raised in Thy lands and the banners of Thy triumph in Thy realm. Then pour forth upon Thy sincere loved ones patience from Thee and forbearance from Thy presence. Verily, Thou art the Omnipotent over what Thou wilt, and verily, Thou art the All-Compelling, the Self-Subsisting.

2 سبحانه يا اله الأسماء و فاطر السمآء ترى كيف احاط البلاء عبادك الذين نبذوا العالم عن ورائهم مقبلين الى افق ظهورك اى رب قد ارتفعت راية الظلم على شأن ناح به سكان ملكوتك و جبروتك و اهل خيام عزك و قدسك قد بلغ الظلم الى مقام سمع الخادم فى اللبلى و الأيام حنين القلم الأعلى و انين من فى قبضته ملكوت الانشاء يا ليت انعدم العالم و ما سمعت نوح القلم الذى كان يتحرك بين اصبعى ارادة الرحمن اسلك يا اله من فى السموات و الأرض و سلطان من فى ملكوت الأمر و الخلق بأن تقدر بهذه الرزية العظمى و المصيبة الكبرى ما يرتفع به اعلام هدايتك فى بلادك و رايات نصرتك فى مملكته ثم افرغ على المخلصين من احبتك صبراً من عندك و اضطراباً من لدنك انك انت المقتدر على ما تشاء و انك انت المهيمن القويم

3 My spirit be a sacrifice for your remembrance! The servant hath attained the choice wine of your utterance and the Kawthar of your love, whereby the thirst of my separation and the burning of my remoteness have been quenched. By Thy life! From each word of your words I have drunk that which hath expanded my heart and dilated my breast and the breasts of those who have turned unto God and clung to His luminous hem. O my Beloved and my Love! Whenever I desired to respond to that which you sent from the direction of your grace, sorrows prevented me, for I heard and saw that the Supreme Pen moved in such wise as to grieve the hearts of the chosen ones and the souls of the near ones.

3 روحى لذكركم الفداء قد فاز الخادم برحيق بيانكم و كوثر حبكم الذى به سكن عطش فراقى و غليل هجرى لعمر حضرتك قد شربت من كل كلمة من كلماتكم ما انبسط به قلبى و انشرح به صدرى و صدور الذين اقبلوا الى الله و تشبثوا بذيله المنير يا حبيبى و محبوبى كلما اردت ان اعرض جواب ما ارسلتموه من شطر فضلکم منعتنى الأحران لأنى سمعت و رأيت بأن القلم الأعلى يتحرك على ما تحزن به قلوب الأصفياء و افتدة الأولياء

4 Some time before Ridvan, the Ancient Beauty wrote with His blessed hand and recited certain verses indicating sorrows and grief, until a letter arrived from the Land of Ha containing news of the persecution of certain knights in the arena of the love of God, and a few days thereafter news arrived by telegram. He verily knoweth what befell Him at the hands of those who denied God, the Lord of the worlds. Nearly a hundred Tablets were revealed in His blessed handwriting, all mentioning those holy souls and pure spirits. I swear by the Ancient Beauty, the ocean of bounty surged in such wise that the essence of life sought the place of sacrifice, that perchance it might attain this supreme bounty and greatest favor.

5 By God, besides Whom there is none other God! The very rocks were softened by the lamentations of those near ones, yet the people are in manifest error. I know not what hardness of heart moved them to do what they did. The Concourse on High and all who are adorned with the robe of names were bewildered by them. I beseech Him, exalted be He, to aid His loved ones and chosen ones to read what was revealed for the martyred victors, for by their mention hearts find rest and souls attain peace. This servant copied some of those wondrous and sublime Tablets from the Supreme Pen, and through His Holiness the Name of God M.H., upon him be all-glorious Baha, sent them to your presence. From beholding that ocean of divine favors and manifestations of heavenly bounties concerning those souls, it becomes clear and evident that until these days nothing like this hath been revealed concerning any of the chosen ones. Blessed, then blessed are they who were martyred in His path and attained unto His mention.

6 Let me know what was written regarding the two honored names, Haydar and Husayn, upon them be the Glory of God and His loving-kindness. It was presented. Praise be to God, divine favors have been and continue to be with them. In these days, due to atmospheric disturbances, personal affairs, and the manifestation of dark oppression, nothing was submitted to these two honored and exalted souls. They have not been forgotten and will not be forgotten. God willing, whenever it is deemed advisable, a letter will be sent to them.

7 Concerning what you wrote about the travelers, upon them be the Glory of God, they attained the Most Holy Presence and achieved their purpose. This year, whoever came did so

چندی قبل از رضوان جمال قدم بخط مبارک مرقوم میفرمودند و بعضی آیات تلاوت میفرمودند که مشعر بر احزان و کدورات بود تا آنکه از ارض هاء مکتوبی رسید و خبر گرفتاری بعضی از فوارس مضمار محبة الله در آن مذکور و چند یوم بعد از آن ارض خبر برقیه رسید آنه يعلم ما ورد علیه من الذین کفروا بالله رب العالمین قریب صد لوح از خط مبارک مرقوم فرمودند جمیع در ذکر آن نفوس مقدسه و آن ارواح مجرده قسم بجمال قدم بشأنی بحر عنایت مواج شد که کینونت حیات قصد مشهد فدا نمود که شاید باین فیض اعظم و فضل اکبر فائز شود

5 والله الذی لا اله الا هو قد لانت الصخرة من حنین المقریین ولكن القوم فی ضلال عظیم لم ادر ای قساوة اقامتهم علی ما فعلوا قد تحیر منهم الملاء الاعلی و کل ذی هیکل تزین برداء الاسماء اسئله تعالی بأن یؤید احبائه واصفیائه علی قرائة ما نزل للشهداء الفائزین لأن بذکرهم تستریح القلوب و تطمئن النفوس و بعضی از آن الواح منیعه بدیعه را این عبد از قلم اعلی نقل نموده و بخط جناب اسم الله مه علیه منکّل ۹ [بهاء] ابهاه نزد آنحضرت ارسال داشت از مشاهده آن بحر عنایات الهی و ظهورات عطایای صمدانی در باره آن نفوس مبرهن و واضح میشود تا این ایام در باره هیچیک از اولیا باین قسم نازل نشده طوبی ثم طوبی للذین استشهدوا فی سبیلہ و فازوا بذکره

6 آنچه در باره اسمین مکرمین جناب حیدر و حسین علیهما بهاء الله و عنایتہ مرقوم فرموده بودید رسید و عرض شد الحمد لله عنایات الهیه در باره ایشان بوده و هست این ایام نظر بانقلابات هواییه و شئونات نفسانیه و ظهورات ظلمیه ظلمانیه بنفوسین مکرمین معظمین چیزی عرض نشد از نظر نرفته و نخواهند رفت انشاء الله هر وقت مصلحت باشد خدمت ایشان عریضه ارسال میشود

7 اینکه در باره مسافرین علیهم بهاء الله نوشته بودید بساحت اقدس فائز شدند و یه ما هو المقصود رسیدند در این سنه هر که توجه نمود با

with permission, except for three souls, including Aqa Muhammad Isma'il who had been in the surrounding areas. For a long time, whatever petition he submitted was not accepted until he returned to Aleppo. From there he submitted a petition to the Most Great Branch, may my spirit and being be a sacrifice for the dust of His most precious footsteps, and beseeched Him, and through His intercession was summoned. In His presence, he was told that his pilgrimage was accepted and he attained the adorning grace of forgiveness, but he must also seek forgiveness from Jinab-i-Zayn, upon him be the Glory of God. However, the elevated son of Jinab-i-Asdaq-i-Muqaddas, upon them both be the Glory of God, and Aqa Muhammad-'Ali from the people of Ba who was with them, had permission before and after. We beseech God to assist all to that which He loves and is pleased with.

- 8 Regarding what you wrote about Aqa Husayn, relative of Aqa Asadu'llah from the people of N and R, it was presented. This is what the Beloved uttered in response:

9 He is the Mighty, the Beloved

- 10 O Husayn! The fire of tyranny and corruption has encompassed the world, and the dark smoke of heedlessness and oppression has prevented most people from turning to the Truth. The Manifestation of the Command of the All-Merciful and the Dawning-Place of the Revelation of the All-Glorious is captive in the hands of the rebellious ones. I swear by the Sun of Revelation that We eagerly seek with Our soul all the tribulations of the earth in the path of the Friend. We beseech God that pure hearts which have been illumined by the lights of the recognition of the All-Merciful Lord be not darkened and sullied by the dust of the deeds of the oppressors. Behold the world as virtually non-existent, for soon all that is observed upon it shall find its abode in the bosom of dust, even as hath been witnessed at all times. Praise the Beloved of the world Who enabled thee to turn unto Him. God willing, thou shalt at all times drink from the choice wine of steadfastness in this mighty Cause.

- 11 Say: O my God! Thou seest how darkness hath encompassed Thy earth by reason of what the hands of Thy tyrannical servants have wrought. I beseech Thee to transform it through the light of Thy days and the manifestation of Thy justice. O my Lord! Ordain for him who hath turned unto Thee that which shall make him steadfast upon Thy path, firm in Thy service, speaking Thy praise, and hoping for Thy bountiful grace. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

اذن بوده مگر سه نفس از جمله جناب آقا محمد اسمعیل در اطراف بوده و مدت‌ها آنچه عریضه عرض نمود مقبول نیفتاد تا آنکه مراجعت به حلب نمود و از آنجا خدمت حضرت غصن ۶۶ [الله] الأعظم روحی و ذاتی لثراب قدومه الأعر فدا عریضه عرض کرد و متوسل شد و بشفاعت ایشان احضار گشت و تلقاء حضور باو فرمودند که زیارت تو مقبول است و بطراز عفو فائز شدی و لکن از جناب زین علیه بهاء الله هم باید طلب عفو نمائی و لکن ابن مرفوع جناب اصدق مقدس علیهما بهاء الله و جناب آقا محمد علی از اهل باء که با ایشان بود از قبل و بعد اذن داشتند از حق میطلبیم جمیع را مؤید فرماید به ما یحب و یرضی

8 اینکه در باره آقا حسین اقرباء جناب آقا اسدالله از اهل ن و راء مرقوم داشته بودید عرض شد هذا ما نطق به المحبوب فی الجواب

9 هو العزيز المحبوب

10 ای حسین آتش ظلم و فساد عالمرا احاطه نموده و دخان تیره غفلت و اعتساف اکثر خلق را از توجه بحق منع کرده مظهر امر رحمن و مشرق وحی سبحان در دست اهل طغیان مبتلا قسم بآفتاب ظهور که جمیع بلایای ارض را در راه دوست بجان طالب و مشتاقیم و از حق میطلبیم قلوب پاک که بانوار عرفان حضرت رحمن منور شده از غبار اعمال ظالمین تیره و مکدر نشود دنیا را شبه معدوم مشاهده کن چه که عنقریب آنچه فوق او مشاهده میشود در بطن تراب مأوی خواهد گرفت چنانچه در کل حین مشاهده شده و میشود حمد کن محبوب عالمرا که ترا مؤید باقبال فرمود انشاء الله از ریح استقامت در این امر عظیم در کل حین بیاشامی

11 قل یا الهی ترى الظلمة احاطت ارضک بما اکتسبت ایدی الظالمین من عبادک اسئلك بأن تبدلها بنور آیامک و ظهور عدلک ای رب قدر لمن اقبل الیک ما یجعلہ ثابتاً علی صراطک و قائماً علی خدمتک و ناطقاً بثنائک و آملاً فضلك العمیم انک انت المقتدر العلیم الحکیم انتہی

- 12 And that which was sent through Jinab-i-Muhammad-'Ali, upon him be the Glory of God, was received. و آنچه فرستاده بودند بتوسط جناب محمد علی علیه بهاء الله رسید
- 13 Concerning what you wrote about Jinab-i-Aqa Mirza Abu'l-Fadl, upon him be the Glory of God, when it was presented, He said: "We have hearkened to his call time after time, and occasion after occasion. Although outwardly nothing has been specifically revealed for him from the Supreme Pen in these days, yet he has been and is remembered before the Throne. All that he has endured in the path of God has been and is remembered in the presence of Him from Whose knowledge nothing escapes. The ocean of oppression has surged and the winds of tyranny have blown. The Command is in God's hands, the Lord of the beginning and the end. O Zayn, reflect upon the deeds of the oppressors - they make mention of the Messenger yet kill his sons; they lament for the progeny of the Pure One yet cut out her liver. Thus have their souls made fair-seeming to them that from which Satan himself has disassociated himself. God willing, there shall flow from the Supreme Pen specifically for him that which shall endure throughout the permanence of the kingdom and the realm." و اینکه در باره جناب آقا میرزا ابوالفضل علیه بهاء الله مرقوم داشتید عرض شد فرمودند ندای او را مرتبه بعد مرتبه و دفعه بعد دفعه و کرة بعد کرة اصغا نمودیم اگرچه بر حسب ظاهر از قلم اعلی مخصوص او در این ایام چیزی نازل نشد و لکن لدی العرش مذکور بوده و هستند و آنچه بر ایشان در سبیل الهی وارد شد جمیع در محضر من لا یعزب عن علمه من شیء مذکور بوده و هست قد ماج بحر الظلم و هاجت اریاح الاعتساف الأمر بید الله مالک المبدء و المآب یا زین تفکر فی اعمال الظالمین یذکرون الرسول و یقتلون ابنائه و ینوحون لذریة البتول و یقطعون کبدها کذلک سولت لهم انفسهم ما تبرء منه الشیطان انشاء الله مخصوص او از قلم اعلی جاری میشود آنچه که بدوام ملک و ملکوت باقی و دائم بماند انتهی
- 14 Mention was made of Jinab-i-Aqa Mirza Abu-Talib, upon him be the Glory of God. After it was presented, He said: "Both before and after, mention of him has been made in the Most Holy Court, and numerous Tablets have been revealed and sent down from the heaven of divine grace. We beseech God to assist him to serve His Cause. Verily He heareth the call of him who maketh mention of Him and uttereth His praise. He is, verily, the All-Hearing, the All-Knowing." ذکر جناب آقا میرزا ابوطالب علیه بهاء الله را مرقوم داشتند بعد از عرض فرمودند از قبل و بعد ذکر ایشان در ساحت اقدس بوده و الواح متعدده از سماء فضل الهی نازل و ارسال شده از حق میطلبیم او را مؤید فرماید بر خدمت امرش آنه یسمع نداء من تفوه بذکره و نطق بشائه آنه هو السامع العلیم انتهی
- 15 The mention of Jinab-i-'Ali-Asghar that was in the letter of Jinab-i-Aqa Mirza Abu'l-Fadl, upon them both be the Glory of God, wherein he had requested that they be remembered in the Most Holy Court, was presented. He showed the utmost loving-kindness towards them, saying: "During the days of his presence he attained unto countless bounties. Blessed is he and joy be unto him." ذکر جناب علی اصغر هم که در مکتوب جناب آقا میرزا ابوالفضل علیهما بهاء الله بود و استدعا نموده بودند که در ساحت اقدس مذکور آیند عرض شد کمال عنایت نسبت بایشان ظاهر فرمودند او در ایام حضور بعنایات لایتحصی فائز شده نعیماً له و هنیئاً له انتهی
- 16 Furthermore, mention of Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God (in the land of N and R), was made in the Most Holy Court. A wondrous and sublime Tablet specifically for him was given to the son of Jinab-i-Asdaq, upon them both be the Glory of God, to deliver. Likewise, this servant had previously written a letter in response to his letter which was addressed to this evanescent one. Its sending was delayed but has now been sent. Whenever appropriate, your honor may send it. Although in these days, due to the flames of the و دیگر ذکر جناب آقا محمد باقر علیه بهاء الله (در ارض ن و ر) را فرموده بودند در ساحت اقدس عرض شد لوح بدیع منبع منیع مخصوص ایشان باین جناب اصدق علیهما بهاء الله داده شد که برساند و همچنین اینعبد از قبل در جواب نامه ایشان که باسم فانی بود مکتوبی نوشت در ارسال آن تعویق رفت حال ارسال شد هر وقت مقتضی باشد آنحضرت ارسال دارند اگرچه این ایام نظر بلهیب نار ظلم و اعتساف هر قدر امور مستور

fire of oppression and tyranny, the more matters remain concealed the better. The son of Jinab-i-Asdaq, upon him be the Glory of God, must conduct himself with great wisdom, as was told to him in the presence of the Ancient Beauty. For the rest, your honor may act as deemed expedient. Verily He is the One Who has commanded all to wisdom, and His is the Command and the Creation, and for us is submission. There is no God but He, the Commander, the All-Wise.

- 17 Concerning what you wrote about Aqa Yusuf from the people of N and R through their honors, upon them both be the Glory of God, when it was presented to the Most Holy Court, this is what the Tongue of the Beloved uttered:

- 18 He is the Most Holy, the Most Great, the Most Generous

- 19 O Zayn! We make mention of those who have believed in God and His signs and have turned with radiant hearts toward His countenance, as the Lord of Names beareth witness in this glorious station. The pebble hath heard My remembrance, the earth My utterance, the mountain My call, the heaven My lamentation, and the Concourse on High My sighs. Thus do We expound for thee that thou mayest be of the thankful. Say: O Joseph! By the life of God, We make mention of thee. Verily He seeth whosoever turneth unto Him and heareth the call of him who speaketh of this mighty Cause. O Joseph! Calumny was cast upon the first Wolf, but the Wolf of the land of Sad devoured Joseph the Apostle and the son of the Virgin before the faces of the heedless. O Joseph! Reflect upon those who read the Qur'an and claim allegiance to Muhammad the Apostle of God, yet slay His sons and plunder their possessions without clear proof or manifest Book. Hold fast to the cord of grace and say: I beseech Thee, O Thou for Whose sake blood was shed and lamentations were raised, by Thy Name through which the trumpet was blown and the dwellers of the graves arose, to make me steadfast in Thy remembrance and firm in Thy praise among Thy servants in such wise that neither the might of any oppressor nor the tyranny of any denier may weaken me. Verily Thou art the Powerful over what Thou willest, and Thou art the All-Knowing, the All-Informed.

- 20 And regarding Jinab Aqa Mirza Abu'l-Qasim, the physician, and others, what you wrote was presented before the Most Holy Court. This is what the Desired One hath spoken:

- 21 He is the Wronged One, the Stranger

- 22 O physician! Harken unto the call from the direction of the Prison and reflect upon God's grace and justice, and the oppression of those who claim faith for themselves yet slay the

باشد بهتر است ابن جناب اصدق عليه ٩ ٦٦
[بهاء الله] باید بسیار بحکمت رفتار نمایند چنانچه
در حضور جمال قدم بایشان فرمودند دیگر آنچه
مصلحتست آنحضرت عمل فرماید آنه هو الذي
امر الكل بالحكمة وله الامر والخلق ولنا الاتباع
لا اله الا هو الامر الحكيم

- 17 اینکه در باره آقا یوسف از اهل ن و ر که
بتوسط جنابان علیهما بهاء الله مرقوم فرمودید
بساحت اقدس عرض شد هذا ما نطق به لسان
المحبوب

- 18 هو الأقدس الأعظم الأكرم

- 19 يا زين انا ذكرنا الذين آمنوا بالله وآياته و اقبلوا الى
الوجه بقلوب نورا يشهد بذلك مالک الأسماء
في هذا المقام الكريم قد سمعت الحصة ذكرى و
الأرض بياني و الجبل ندائي و السماء حنيني و
الملا الأعلى انيني كذلك بينا لك لتكون من
الشاكين قل يا يوسف لعمر الله انا ذكرناك انه
يرى من اقبل اليه و يسمع نداء من نطق بهذا
الأمر العظيم يا يوسف قد وقع الاقتراء على الذئب
الأول ولكن ذئب ارض الصاد قد اكل يوسف
الرسول و ابن البتول امام وجه الغافلين يا يوسف
تفكر في الذين يقرؤون القرآن و ينسبون انفسهم الى
محمد رسول الله و يقتلون ابنائه و يهبون اموالهم
من دون بيته و لا كتاب مبين تمسك بذيل العناية
و قل اسئلك يا من في سبيلك جرت الدماء
و ارتفع نحيب البكاء باسمك الذي به نفخ في
الصّور و قام اهل القبور بأن تجعلني ثابتاً على
ذكرك و قائماً على ثنائك بين عبادك على شأن
لا يعجزني سطوة كل ظالم و لا يضعفني اعتساف
كل منكر انك انت المقتدر على ما تشاء و انك
انت المهيمن العليم الخبير انتي

- 20 و دیگر در باره جناب آقا میرزا ابوالقاسم طبیب
و سایرین آنچه مرقوم داشتید بساحت اقدس
عرض شد هذا ما نطق به المقصود

- 21 هو المظلوم الغريب

- 22 يا طبيب ان استمع النداء من شطر السجن و تفكر
في فضل الله و عدله و ظلم الذين يدعون الايمان

sons of the Apostle without clear proof or Book. The world hath so deluded them that they deny Him Whom they mention night and day. They have slain their men and plundered their women and children. By God's life! They have committed that which hath caused the Spirit to lament at the Lote-Tree beyond which there is no passing, and the Beloved One in the most exalted station. It behooveth every person of insight to observe their deeds and reflect upon what they have wrought both in former times and in these days. Oppression hath reached such a state that every tongue is powerless to describe it, yet the oppressors are in joy and delight. God shall soon seize them with justice from His presence and purify the earth from the defilement of these people. Verily He is the Powerful, the Mighty, the All-Knowing. When thou receivest My letter, give thanks unto God that thou hast been mentioned before the Wronged One, Who hath sent thee that which hath diffused the fragrance of the All-Merciful throughout all regions. From this station We send greetings to thy son, that the attraction of his Lord's verses may seize him and draw him nigh unto the Dawning-Place of inspiration.

- 23 O Husayn! Husayn hath been martyred in these days, and before him his brother Hasan in the path of God, the Lord of creation. Shame upon the people who have rent asunder the vitals of the Apostle while imagining themselves to be the protectors of Islam. Rejoice thou in that thou hast been mentioned by thy Lord, through Whom agitation hath seized all who dwell in the kingdom of creation, save whom God willeth, the Lord of all men.

- 24 Then make mention of him who is named Jamal, that he may hear the call of God, the Self-Sufficient, the Most Exalted. Say: We have manifested Ourselves for the salvation of the world, yet the peoples have turned away and united to harm Us, as testified He with Whom is the Mother Book. Hold fast unto the Most Great Cord, then act according to what the All-Merciful hath revealed in the Tablets. Thus doth the Wronged One command thee from this Prison which hath been named with all names in the Book of God, the Cleaver of the Dawn.

- 25 O Pen, turn towards him who is named Abdu'r-Rahman, then mention him that his heart may rejoice and he may remain steadfast on the path. Blessed is he who hath believed in God and acted according to what He hath commanded in the Book that speaketh with truth. Verily, there is no God but Him, the Mighty, the Bestower. Blessed is the soul that hath been adorned with My attributes; verily, such a one is of the people of Baha, as doth testify He in Whose grasp is the kingdom of earth and heaven.

في انفسهم ويقتلون ابناء الرسول من دون بينة و لا كتاب قد غرتهم الدنيا على شأن كفروا بالذي يذكرونه في الليالي والايام قد قتلوا رجالهم ونهبوا نسائهم وابنائهم لعمر الله ارتكبوا ما ناح به الروح عند سدرة المنتهى والحبيب في اعلى المقام ينبغي لكل بصير ان ينظر في اعمالهم ويتفكر فيما عملوا من قبل وفي هذه الايام قد بلغ الظلم الى مقام عجز عن ذكره كل لسان ولكن الظالمين في فرح و انبساط سوف يأخذهم الله بعدل من عنده و يطهر الارض من دنس هؤلاء انه هو المقتدر العزيز العلام انك اذا فزت بكتابي ان اشكر الله بما ذكرت لدى المظلوم و ارسل لك ما فاحت به نفحة الرحمن في الاقطار اننا نكبر من هذا المقام على ابنك ليأخذه جذب آيات ربه ويقربه الى مشرق الالهام

- 23 يا حسين قد استشهد الحسين في هذه الايام و سبقه اخوه الحسن في الله مالک الایجاد تباً لقوم قطعوا كبد الرسول و يحسبون انهم حماة الاسلام ان احمد بما فزت بذكر مولاك الذي به اخذ الاضطراب من في ملكوت الانشاء الا من شاء الله مالک الرقاب

- 24 ثم اذكر من سمي بجمال لسمع نداء الله الغني المتعال قل انا اظهرنا نفسنا لنجاة العالم ولكن الأمم اعرضوا واجتمعوا على ضرنا يشهد بذلك من عنده ام الكتاب تمسك بالجبل الأعظم ثم اعمل ما انزله الرحمن في الألواح كذلك يأمرک المظلوم في هذا السجن الذي سمي بكل الأسماء في كتاب الله فالق الأصباح

- 25 ان يا قلم توجه الى من سمي بعبد الرحمن ثم اذكره ليفرح به قلبه ويكون ثابتاً على الصراط طوبى لمن آمن بالله وعمل ما امر به في كتاب ينطق بالحق انه لا اله الا هو العزيز الوهاب طوبى لنفس تخلقت بأخلاقه انه من اهل البهاء يشهد بذلك من في قبضته ملكوت الأرضين و السموات

26 O Zayn! The Supreme Pen hath mentioned and continueth to mention both great and small among the loved ones. At all times the mention of the All-Merciful is raised, and whatsoever proceedeth therefrom to the world of creation in its primal reality returneth unto those sanctified souls who have quaffed from the sealed wine and who are fixed upon the Name of the Self-Subsisting. Blessed are they for what they have recognized and attained in these days when the wine of vain imaginings hath intoxicated most of mankind. This station hath no peer or likeness. The grace of God hath reached such a degree that He mentioneth all. The rain from the clouds of this grace hath no equal, nor will it ever have; yet sight, hearing, and understanding are lacking. As thou dost witness, One Who hath manifested all the divine proofs, evidences, and verses that exist in the world among the peoples - yet they do not acknowledge belief in Him, much less in that which is above Him. The Tree is raised with utmost grace, yet observe how on all its twigs and branches are seen the marks of the swords and stones of the ungodly and the hateful ones. Nevertheless, at every moment it calleth the people to the supreme horizon with its most exalted call. We desire to end Our utterance at this time and say: All praise be to God, the Lord of the worlds.

27 Likewise doth the Supreme Pen mention Ali, that he may be gladdened by the choice wine of the utterance of the All-Merciful, remain occupied with His remembrance and steadfast in His Cause. Convey My glory unto his face and give him the glad-tidings of My mention of him, that he may rejoice and be among the thankful ones. And mention was made of a handmaiden of God. We make mention of her as a grace from Our presence. Verily thy Lord is the All-Bountiful, the Most Generous. Blessed is the handmaiden who hath attained unto the Most Great Steadfastness. She is assuredly among the people of Paradise in a glorious Book. We have made mention of every servant who hath turned and every handmaiden who hath turned unto God, the Lord of the worlds. We beseech God to aid her and strengthen her in His remembrance and praise. Verily, He is the Mighty, the Powerful.

28 Regarding what thou didst write about the Tablets of Dervish Baqir, by command they should remain with thee. And concerning what thou didst write about the prayer beads: Several years ago, one of the friends found a silver belt, and after it was presented before the Most Holy Court, they commanded in the name of bounty - 95 (Baha'u'llah) - that a herald should announce it in the streets and markets for one day so that its owner might be found, and if after the announcement the

26 یا زین قلم اعلیٰ صغیر و کبیر احباب را ذکر نموده و مینماید در جمیع احیان ذکر حضرت رحمن مرتفع و آنچه از آن بعالم خلق راجع در حقیقت اولیه بنفوس مقدسه که از رحیق مختوم آشامیده‌اند و باسم قیوم ناظرند راجعت نعیماً لهم بما عرفوا و فازوا فی ایام اخذ سکر الهوی اکثر الوری اینقام را شبه و مثلی نبوده و نیست فضل حق بمقامیست که جمیع را ذکر میفرماید امطار سحاب این فضل را ماندی نبوده و نخواهد بود ولكن بصر و سمع و فؤاد مفقود چنانچه مشاهده مینماید نفسیکه بجمیع آنچه در عالم نزد امم از حجب الهی و براهین و آیات او موجود است ظاهر شده مع ذلک بایمان او قائل نیستند تا چه رسد بفوق آن سدره بکمال عنایت مرتفع ولكن مشاهده کن که در جمیع افغان و اغصانش آثار سیوف و احجار مشرکین و مبغضین مشاهده میشود مع ذلک در کل حین بأعلیٰ النداء ناس را بافق اعلیٰ دعوت میفرماید نحب ان نختتم القول فی هذا الحین و نقول الحمد لله رب العالمین

27 و همچنین قلم اعلیٰ علی را ذکر مینماید که شاید از رحیق بیان رحمن مسرور شود و بذکرش مشغول و در امرش ثابت ماند کبر من قبلی علی وجهه و بشره بذکری آیاه لیفرح و یکون من الشاکرین و ذکری از امة الله نموده بود انا نذکرها فضلاً من عندنا ان ربک هو الفضال الکریم طوبی لأمة فازت بالاستقامة الکبریٰ انما من اهل الفردوس فی کتاب کریم انا ذکرنا کل عبد توجه و کل امة توجهت الی الله رب العالمین نسئل الله بأن یوفقها ویؤیدها علی ذکره و ثنائه انه هو المقتدر القدیر

28 انتهی اینکه در باره الواح مرفوع درویش باقر مرقوم فرموده بودید حسب الأمر نزد شما باشد و آنچه در باره تسبیح مرقوم فرموده بودید در چند سنه قبل کمر بندی از فضه شخصی از احباب پیدا نمود و بعد از عرض بساحت اقدس باسم جود علیه ۶۶۹ [بهاء الله] امر فرمودند که یک روز منادی در کوچه و اسواق اعلان نماید شاید صاحبش یافت شود و اگر بعد از اعلان یافت

owner was not found, to wait nineteen days and then take possession of it. Nevertheless, when this was submitted, They said that the friends of this Revelation have been commanded to observe the Most Great Trustworthiness; their eyes and hearts must be sanctified and purified from worthless, transient possessions belonging to others. In this year and the previous year, countless verses have been revealed from the heaven of God's command. Blessed is the eye that seeth and the soul that knoweth and acteth, and woe unto those who forsake and turn away. And in place of those prayer beads, We have sent one set of prayer beads that her supposition may attain to the station of certitude and she may be gladdened by God's grace. Blessed is she before God, the Lord of the worlds.

- 29 O thou who art adorned with the love of the Beloved of the world! In the Ridvan He appeared with utmost sorrow, and the radiance of that sorrow was reflected upon you. Blessed art thou and blessed am I; joyous art thou and joyous am I. Rejoice and say: Praise be unto Thee, O Thou the Goal of the worlds! Hadst thou been present before the Throne and heard the lamentation of My Most Exalted Pen at the time of revelation, thou wouldst have wept with the weeping of the bereft and been counted among those who have lost.

- 30 Thus far is the answer to the blessed letter written on the 17th of Muharram. And then thy letter dated the first of Safar illumined the star of the heart with the lights of the Sun of bounty, and bestowed upon the drop of knowledge the expression of an ocean. This evanescent servant beseecheth God, exalted be His glory and might, that this supreme blessing be not withheld and this mighty gift be not delayed. The command is in His hand; He doeth what He willeth and ordaineth what He pleaseth.

- 31 Concerning what thou didst write about Ismu'l-Kamal, upon him be the Glory of God, the Self-Sufficient, the Most High, his mention hath been made in the presence of the Countenance, and that which he sent was presented before the Throne. The servant sendeth greetings from this station upon him and upon those with him, and upon his family, both men and women. Blessed are they in that they have attained, acknowledged and confessed that which the Lord of the Invoked One hath uttered.

- 32 Regarding what thou didst write about Khwajih 'Abdu'l-Ahad, it was presented. These wondrous and sublime words were revealed from the heaven of Will specifically for him, but they must be given according to the requirements of the time, for in these days the incident in the Land of Sad hath caused

نشود نوزده روز تأمل نماید و بعد تصرف کند مع ذلک عرض شد فرمودند حقّ احبای این ظهور را بامانت کبری امر فرموده باید چشم و دل ایشان از مال فانی بی قدر که منسوب بعباد است منزّه و مقدّس باشد و در این سنه و سنه قبل آیات لاتخصی از سماء امر الهی نازل طوبی لعین رأّت و لنفس عرفت و عملت و ویل للتارکین و المعرضین و ما عوض آن تسبیح یک تسبیح ارسال نمودیم که گمان او هم بمقام یقین فائز شود و بعنایت حقّ مسرور گردد طوبی لها من لدی الله رب العالمین

- 29 ای زین محبوب عالم در رضوان بکمال احزان ظاهر و اشراق آن حزن بر شما هم شد هنیئاً لک و لی و مرئیاً لی و لک ان افرح و قل لک الحمد یا مقصود العالمین لو کنت حاضراً لدی العرش و سمعت حنین قلبی الأعلی حین النزول لنحت نوح الثکلی و کنت من الفاقدين

- 30 انتهی تا این مقام جواب دستخطّ مبارک که ۱۷ محرم مرقوم شده بود عرض شد و بعد دستخطّ حضرت عالی که غره صفر تاریخ آن بود نجم قلب را انوار شمس عطا نمود و قطره دانش را بیان بحری بخشود از حق جل و عزّ این خادم فانی سائلست که این نعمت کبری منع نشود و این عطیه عظمی تأخیر نپذیرد الأمر بیده یفعل ما یشاء و یحکم ما یرید

- 31 اینکه در باره اسم کمال علیه بهاء الغنی المتعال مرقوم داشته بودید قد ذکر ذکره لدی الوجه و حضر ما ارسله تلقاء العرش انّ الخادم یکبر من هذا المقام علیه و علی من معه و علی اهله من الذکور و الاناث طوبی لهم بما فازوا و اقروا و اعترفوا بما نطق به مالک المستغاث

- 32 اینکه در باره خواجه عبدالأحد مرقوم داشتید عرض شد اینکلمات بدیعه منیعه مخصوص ایشان از سماء مشیت نازل لکن باید بمقتضای وقت عمل شود و داده شود چه که این ایام واقعه ارض صاد سبب هیجان شده در هر صورت احباب باید بکمال حکمت عمل نمایند

agitation. In any case, the loved ones must act with the utmost wisdom. His word, exalted be His grandeur:

33 He is the One Who descendeth with His mighty glory.

33 قوله جلّ كبريائه هو النازل بمجده العظيم

34 Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all created things and in Whose right hand is the kingdom of all existence! I beseech Thee to ordain for every one who hath turned unto Thee the Kawthar of Thy presence and the wine of reunion with Thee, and to make him aware of that which beseecheth Thy Revelation, Thy greatness and Thy days. O my Lord! Illumine my sight that I may behold Thee established upon the throne of Thy power and elevated above Thy creation and creatures. O my Lord! I have turned toward the ocean of Thy bounty and the ark of Thy grace. I beseech Thee by Thy generosity and Thy sovereignty not to deprive me of them. Thou art He to Whose exaltation and power all atoms testify, and to Whose transcendence and ascendancy all beings bear witness. O my Lord! Grant me from the wonders of Thy generosity that which will cause me to gaze in all conditions toward Thy horizon, to stand firm in Thy Cause, and to cling to Thy robe. Thou art He from Whose knowledge nothing escapeth. Thou knowest and seest my poverty and Thy wealth, my powerlessness and Thy might. Have mercy upon me through Thy bounty. Verily, Thou art the Generous, the Bountiful.

34 قل سبحانك يا من في قبضتك زمام الكائنات وفي يمين اقتدارك ملكوت الممكنات اسئلك بأن تقدر لكل مقبل كوثر لقائك ورحيق وصالك وعرفه ما ينبغي لظهورك وعظمتك وایامک ای رب از بصری لأراک مستویاً علی عرش قدرتك و متعالیاً عن خلقک و بریتک ای رب قد اقبلت الى بحر عطائك و سفينة فضلك اسئلك بأن لا تحرمني عنهما بجودک و سلطانتک انک انت الذی شهدت الذرات بعلوک و اقتدارک و الموجودات بسموک و استعلائک ای رب هب لی من بدائع کرمک ما يجعلني ناظراً فی کل الأحوال الى افقک و مستقیماً علی امرک و متشبثاً بذلیک انت الذی لا یعزب عن علمک من شیء تعلم و ترى فقری و غنائک و عجزی و اقتدارک فارحمنی بجودک انک انت الجواد الکریم انتی

35 As for what your honor mentioned regarding Nabil the traveler and his son, upon them be 966 [Baha'u'llah], it was presented. He said that divine favors have been and will be, God willing, bestowed upon him and his relatives. A Tablet was sent specifically for them with the son of Jinab-i-Asdaq, upon them be 966 [Baha'u'llah], and likewise previously, and We mention his son at this time as a favor from Us, and verily We are the All-Bountiful, the Generous.

35 و اما ما ذکر حضرتکم فی جناب نبیل المسافر و ابنه علیهما ٩٦٦ [بهاء الله] عرض شد فرمودند عنایات الهی در باره او و منتسبین او بوده و انشاء الله خواهد بود و مخصوص ایشان لوحی بهمراهی ابن جناب اصدق علیهما ٩٦٦ [بهاء الله] ارسال شد و همچنین از قبل و نذکر فیهذا الحین ابنه فضلاً من عندنا و انا الفضل الکریم

36 He is the Mighty, the Beautiful.

36 هو العزيز الجمیل

37 The Bird of the Divine Throne hath taken flight because of the croaking of the raven. Verily thy Lord is the All-Mighty, the All-Knowing. O Muhammad-Rida! We make mention of thee in this station that thou mayest rejoice in this remembrance whereby the ocean of faith hath surged and the fragrance of thy Lord's mercy, the Lord of all religions, hath been wafted abroad. Beware lest anything whatsoever debar thee from God, the Creator of names. By My life! All the treasures of earth cannot equal one word of thy Lord. He Who hath manifested the kingdom of utterance in the realm of creation beareth witness to this. Although sorrows have encompassed

37 قد طار طیر العرش بما نعب الغراب ان ربک لهو العزیز العلام یا محمد قبل رضا انا نذکرک فیهذا المقام لتفرح بهذا الذکر الذی به ماج بحر الايمان و هاج عرف رحمة ربک مالک الأدیان ایاک ان یمنعک شیء من الأشياء عن الله فاطر السمآء لعمری لا تعادل بکلمة ربک کائنات الأرض کلها یشهد بذلك من ظهر به ملکوت البیان فی الامکان ولو انّ الأحران قد اخذت کل مأخذ ولكنّ الرحمن ینادی بأعلى النداء انه لا اله الا هو المقتدر المختار لم یمنعه شیء عما

all things, yet doth the All-Merciful call out with His most exalted voice: "There is none other God but He, the Almighty, the Self-Subsisting." Nothing whatsoever can withhold Him from that which He desireth. He ordaineth as He pleaseth through His sovereign might. He is, in truth, the One, the All-Seeing.

اراد يحكم كيف يشاء بسلطان من عنده أنه هو
الواحد البصير

- 38 The oppressors have slain the descendants of the Apostle, yet make mention of Him at morn and eventide. The kingdom of earth and heaven is bewildered at their deeds. Erelong shall the blasts of chastisement seize them from every direction. He shall seize them even as He seized those who preceded them. Behold them who confined Us to the most desolate of lands. Blessed is he who readeth the Tablet of Ra'is and learneth of that which flowed from the Most Exalted Pen when it was captive in the hands of the wicked. The glory rest upon thee, upon thy father, and upon those who have laid hold on the hem of grace and have acknowledged that which God hath acknowledged, both in the beginning and in the end.

38 قد قتل الظالمون أبناء الرسول ثم يذكرونه في العشي
والاشراق قد تحير الملك والمملوك من فعلهم
سوف تأخذهم نفحات العذاب من كل الجهات
أنه يأخذهم كما اخذ قوماً قبلهم فانظروا في الذين
حبسونا في اخرج البلاد طوبى لمن يقرء لوح
الرئيس ويطلع بما جرى من القلم الأعلى اذ كان
اسيراً بأيدي الفجار البهلاء عليك وعلى ابيك و
على الذين تشبثوا بذيل الفضل واعترفوا بما اعترف
به الله في المبدء والمآب

- 39 O Zaynu'l-Muqarrabin! Harken unto the call of the Wronged One from His Most Great Prison. Verily, there is none other God but Him, the Most High, the Most Great. We have desired to make mention of the Glorious One who hath ascended unto God, the Lord of the worlds. By thy life, O Zayn! He attained Our presence in the land of Kaf, and We cast upon him the Word of God, the All-Compelling, the All-Knowing, the All-Informed. The fire of the Word so seized him that he was drawn to the Most Sublime Horizon. The Lord of Names in this glorious station beareth witness unto this. We testify that he believed in Me and acknowledged that which God acknowledged on the day when men turned away from God, the Mighty, the All-Praised. He bore witness as We bore witness when the Trump was blown and all who are in the heavens and earth swooned away, save those whom God willed to exempt, the True Sovereign, the Manifest. Blessed is he who remembereth him as recorded by the Most Exalted Pen in this wondrous Tablet.

39 ان يا زين المقرّبين ان استمع نداء المظلوم من شطر
سجنه العظيم انه لا اله الا هو العلي العظيم انا اردنا
ان نذكر المجيد الذي صعد الى الله رب العالمين
لعمرك يا زين انه حضر تلقاء الوجه في ارض
الكاف والقينا عليه كلمة الله المهيمن العليم الخبير
قد اخذته نار الكلمة على شأن انجذب الى الأفق
الأعلى يشهد بذلك مالک الأسماء في هذا المقام
الكریم تشهد أنه آمن بيدي واعترف بما اعترف به
الله في يوم فيه اعرض الناس عن الله العزيز الحميد
وشهد بما شهدنا اذ نفخ في الصور وانصق من في
السموات والأرض الا من شاء الله الملك الحق
المبين طوبى لمن يذكره بما رقم من القلم الأعلى في
هذا اللوح البديع

- 40 The Tongue of Grandeur maketh mention of him in this station and saith: "Blessed art thou who hast laid hold on the Most Great Handle and clung to the hem of thy Lord's loving-kindness, the Merciful." I testify that thou art a servant who hath believed in God, the Manifestations of His Revelation, the Dawning-Places of His inspiration, and the Recipients of His imperative command, the All-Compelling, the Most Great. Thou art he who hath borne hardships in the path of God, and tribulation and adversity have touched thee in this straight Path.

40 ان لسان العظمة يذكره في هذا المقام ويقول طوبى
لك يا من تمسكت بالعروة الوثقى وتشبثت بذيل
عناية ربك الرحيم اشهد أنك عبد آمنت بالله و
مظاهر وحيه ومشارك الهامه ومبايط امره المبرم
الكبير وانت الذي حملت الشدائد في سبيل الله و
مستك البأساء والضراء في هذا الصراط المستقيم

- 41 Then We make mention of his son, Al-Wahhab, who was set ablaze with the fire of God, the All-Knowing, the All-Wise. He is the one who was martyred in the path of God. The Concourse on High and those who circle round His exalted throne bear witness unto this. Blessed is he who maketh mention of them both, who visiteth them, and who through them draweth nigh unto God, the One, the Single, the Mighty, the Inaccessible.
- 42 He is the All-Mentioning, the All-Knowing, the All-Wise
- 43 O Zayn! We wish to make mention of thy son who ascended unto Us, attained Our presence, drank the choice wine of Our revelation, and immersed himself in the ocean of Our mercy which hath preceded all worlds. Blessed art thou, O son, in that thou wast in a house wherein was raised the remembrance and praise of God. This indeed is a great bounty. Thou art he upon whom We shed the lights of beauty, whereupon thou didst sacrifice thy spirit for God, the One, the All-Informed. We, verily, visit thee, O son, from this station and say: Upon thee be the glory of God, the glory of the Concourse on High, My remembrance and the remembrance of those who circle round the pavilion of grandeur. O thou who didst drink the milk of faith from thy mother's breast and the Kawthar of exposition from thy father's hand - he who arose to serve this wronged and lonely One. Thus hath spoken the Tongue of Grandeur, and there hath flowed from the Most Exalted Pen that which hath diffused the fragrance of the garment amongst the worlds.
- 44 Concerning the inquiry about the blessed verse of the Most Holy Book, His word, exalted be His glory: "We have appointed the two signs for the coming of age of the world" to the end of His word, exalted and mighty is He - the inability to bear sovereignty mentioned in one of the Tablets is different from the two matters revealed in the Most Holy Book.
- 45 Furthermore, while this servant was engaged in writing this petition to your presence, they commanded: Write to Zayn, upon him be the Glory of God, that the delay in your reply was due to the gathering of travelers, but you should not be saddened, for whenever a reply is revealed, it is and will be nourishing and enriching, as each portion of the reply descends from the heaven of grace and is dispatched. Happy art thou!
- 46 Among others, the honored Aqa Siyyid 'Ali-Akbar, upon him be the Glory of God, set forth with numerous replies to petitions, and likewise Aqa Muhammad from the people of Qaf,
- 41 ثم نذكر ابنه الوهاب الذي كان مشتعلًا بنار الله العليم الحكيم هو الذي استشهد في سبيل الله يشهد له الملاء الأعلى والذين طافوا عرشه الرفيع طوبى لمن يذكرهما ويزورهما ويتقرب بهما الى الله الفرد الواحد العزيز المنيع
- 42 هو الذّاكر العليم الحكيم
- 43 يا زين انا نحب ان نذكر ابنك الذي صعد الينا و فاز بأفقتنا و شرب رحيق وحيانا و تغمس في بحر رحمنا التي سبقت العالمين طوبى لك يا ابن بما كنت في بيت فيه ارتفع ذكر الله و ثنائه ان هذا لفضل كبير انت الذي تجلينا عليك بأنوار الجمال اذا انفقت روحك لله الملك الفرد الخبير انا نزورك يا ابن من هذا المقام و نقول عليك بهاء الله و بهاء الملاء الأعلى و ذكرى و ذكر الذين طافوا سرادق الكبرياء يا من شربت لبن الايمان من ثدى امك و كوثر التبيان من يد ابيك الذي قام بنفسه على خدمة هذا المظلوم الغريب كذلك نطق لسان العظمة و جرى من القلم الأعلى ما فاحت به نفحة القميص بين العالمين انتهى
- 44 و اينكه از آيه مباركۀ كتاب مقدس اقدس سؤال شده بود قوله جلّ كبريائه انا جعلنا الأمرين علامتين لبلوغ العالم الى آخر قوله جلّ و عزّ عدم تحمل امر سلطنت كه در لوحى از الواح نازل شده غير دو امريست كه در كتاب اقدس نازل
- 45 عرض ديگر آنكه اينبعد كه بتحرير عريضه خدمت آنحضرت مشغول بود امر فرمودند كه بجناب زين عليه ٩ ٦٦ [بهاء الله] بنويس كه تأخير جواب شما سبب اجتماع مسافرين بوده ولكن شما محزون نباشيد چه كه هر وقت جواب نازل ميشود يسمن و يغنى بوده و خواهد بود چه كه فقره بفقره جواب از سماء عنايت نازل و ارسال ميگردد هنيئا لك انتهى
- 46 از جمله جناب آقا سيد على اكبر عليه ٩ ٦٦ [بهاء الله] عازم شدند مع جواب عرايض كثيره

and the honored Ibn-i-Asdaq and those with him, upon them be the Glory of God. It is known how many Tablets they carried, and likewise those souls who proceeded with permission, including Shaykh Salman. The purpose of mentioning this is that most times delays occur due to this servant's lack of time. In all cases, forgiveness is hoped for.

و همچنین آقا محمد از اهل قاف و جناب ابن اصدق المقدس و من معه علیهم بهاء الله معلوم که چه مقدار از الواح را حامل بوده و همچنین نفوسیکه باذن توجه نمودند جناب شیخ سلمان که معلوم مقصود از این عرایض آنکه اکثر اوقات بجهت عدم فرصت اینعبدا تأخیر میشود در هر حال امید عفو است

- 47 Another submission is that the honored Ustad 'Abdu'l-Ghani, upon him be the Glory of God, was with this servant in the small plot known as the large one, and this servant recalled your statement written previously expressing your wish to be present and attain to service. In view of that statement, this servant specifically mentioned to Ustad 'Abdu'l-Ghani that today you should engage in service to the small plot on behalf of Zayn, upon him be all the Most Glorious Glory of God, and he truly engaged in service that day with complete joy and delight like a skilled worker. He himself will submit the details.

47 عرض دیگر آنکه جناب استاد عبدالغنی علیه بهاء الله مع اینعبدا در قطعه صغیره که به کبیره معروفست بودیم و اینعبدا بیان آنحضرت را بخاطر آوردم که مرقوم فرموده بودید از قبل که کاش منم بودم و بخدمتی فائز میشدم اینعبدا نظر بآن فرمایش مخصوص بجناب استاد عبدالغنی ذکر نمودم که امروز باید شما بنیابت جناب زین علیه منکّل ۹ [بهاء] ابهاه بخدمت قطعه صغیره مشغول شوی و ایشانهم بکمال بهجت و ابتهاج فی الحقیقه بمتابه یک عمله کامل آن روز را بخدمت مشغول شد دیگر خود ایشان تفصیل را معروض میدارند

- 48 Regarding what you had written about the honored Ism-i-Nasr, upon him be the Glory of God, it was submitted. They said: Divine favors have been bestowed upon him. God willing, may he be confirmed and assisted in the mention and praise of Truth and be adorned with the ornament of justice. O Zayn! In these days the temple of justice hath fallen into the hands of the manifestations of tyranny, as thou hast heard and continues to hear. Ask God, thy Lord, to deliver it and to transform the seat of oppression into the throne of justice. Verily thy Lord is the Powerful, the Mighty.

48 اینکه در باره جناب اسم نصر علیه ۶۶ ۹ [بهاء الله] مرقوم فرموده بودید عرض شد فرمودند عنایات الهی در باره او بوده انشاء الله بذکر و ثنای حق موقی و مؤید باشند و بطراز عدل مزین ای زین این ایام هیکل عدل در دست مظاهر ظلم مبتلا گشت چنانچه شنیده و میشنود فاسطل الله ربک بأن یخلصه و یدلّ سریر الظلم بعرش العدل ان ربک هو المقتدر القدیر

- 49 The honored Ism-i-Nasr has requested Tablets specifically for certain accepted souls. Should God will, We shall send them as a bounty from His presence. Verily He is the All-Bountiful, the All-Generous.

49 جناب اسم نصر الواحی خواسته اند مخصوص بعضی از نفوس مقبله لو شاء الله نرسلها فضلاً من عنده انه هو الفضل الکریم انتی

- 50 Another submission is that at the time of the departure of Jinab-i-Ibn-i-Asdaq, upon them both be the Glory of God, nothing was revealed from the heaven of bounty specifically for the known person who is in the land of Kha. However, in response to the request of the aforementioned one, They made a promise, and therefore the Most Holy, Most Mighty Tablet was revealed specifically for them and was sent. If they honor that land with their presence, give it to them to deliver, and this matter must, according to the command, remain confidential and reach the known person in sealed form. And this too,

50 عرض دیگر آنکه در حین حرکت جناب ابن اصدق علیهما بهاء الله مخصوص شخص معروف که در ارض خاء هستند از سماء عنایت چیزی نازل نشد ولكن نظر بخواهش جناب مذکور وعده فرمودند لذا لوح امنع اقدس مخصوص ایشان نازل و ارسال شد اگر بآن ارض تشریف آوردند بایشان بدهید که برسانند و اینفقره حسب الامر باید مستور باشد و سر بسته بشخص معروف برسد و اینهم اگر وقت مقتضی باشد

if the time is appropriate, for They have said that at certain times some souls are observed to be fearful of certain events. Therefore, consideration of timing is necessary, and furthermore, the known souls have been and are being watched by the enemies who await an occurrence to arise that they might proclaim it. In this case, the protection of known souls is necessary. Blessed are they who conceal and act accordingly.

- 51 Another submission of this evanescent one is that you should convey the Most Glorious, Most Mighty, Most Wondrous greetings from this servant to all the friends of God who reside in that land, whether they be the captives of God or others. The Glory be upon your honor and upon them and upon His trustees and His loved ones and His friends in every direction of all directions.

- 52 The servant 6 Rajab 1296

چه که فرمودند در بعض احيان از بعضی وقایع بعضی از نفوس خائف مشاهده میشوند لذا ملاحظه وقت لازم و از این گذشته نفوس معروفه را اعدا در کمین بوده و هستند و منتظر آنند که امری احداث شود و اعلان نمایند در اینصورت حفظ نفوس معروفه لازمست طوبی للساترین و العاملین انتهى

51 عرض دیگر این فانی آنکه دوستان الهی که در آن ارض ساکنند چه اسراء الله و چه دون ایشان جمیع را از قبل این عبد تکبیر ابدع امیع ابی ابلاغ نمائید الباء علی حضرتک و علیهم و علی امنائهم و احبائهم و اودائهم فی کلّ جهة من الجهات

52 خادم ۶ رجب فی سنة ۱۲۹۶

INBA97:030x, BLIB_Or11097#035,
BLIB_Or15719.094ax, BLIB_Or15722.170x,
BLIB_Or15722.171.11x, ADM2#097
p.179x, NNY.181-182x, MAS8.144ax,
ASAT4.311x

BH01075

To: Muhammad Baqir Naraqi et al., in Hamadan

Date: 1296-07-06 [1879-Jun-26]

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious
- 2 Praise be to God Who is unique in His grandeur, singular in His call, and exalted through the Name that is the Sovereign of all names. Verily He is the Ruler over whatsoever He willeth. There is none other God but He, the Omnipotent, the All-Knowing, the All-Wise. And praise be to God Who hath sent down the Book and adorned it with verses of commandments and laws that the peoples might benefit therefrom, they who have cast away vain imaginings and turned to the horizon whence shone forth the sun of the knowledge of our Lord, the All-Knowing, the All-Informed. Verily He hath desired naught from all that hath appeared except to manifest His generosity, His grace and His bounty to His servants. He, verily, is the Bestower, the Most Generous.

1 هو الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذی تفرّد بالکبریاء و توحّد بالنّداء و تعظّم بالاسم الذی کان سلطان الأسماء انه هو الحاکم علی ما یشاء لا اله الا هو المقتدر العلیم الحکیم و الحمد لله الذی انزل الکتاب و زینّه بأسطر الأوامر و الأحکام لیتنفع بها الأنام الذین نبذوا الأوهام و اقبلوا الی افق منه اشرفت شمس علم ربنا العلیم الخبیر انه ما اراد عن کلّ ما ظهر الا اظهار جوده و فضله و کرمه لعباده انه هو المعطى الکرم

- 3 Thereafter, thy letter reached this servant, and I read what was therein and presented it before the Throne, offering it unto God, the Mighty, the All-Wise. I beseech God to assist thee and to raise up others like thee who shall acknowledge that which the Tongue of Grandeur hath acknowledged amongst the nations. He, verily, is the Omnipotent, the All-Powerful.
- 3 و بعد قد بلغ کتابکم الی هذا الخادم و قرأت ما فيه و حضرت به تلقاء العرش و عرضت لدى الله العزيز الحكيم اسأل الله ان يوفقکم و يظهر امثالکم ليعترفوا بما اعترف به لسان القدم بين الأمم انه لهو المقتدر القدير
- 4 This ephemeral one makes mention that thy letter arrived and brought boundless joy, for the sweet savors of the love of the All-Merciful were inhaled therefrom. God willing, thou shalt at all times be assisted through the confirmations of the All-Merciful Lord and be engaged in the remembrance and utterance of the True Sovereign. The supplication thou didst present to the Most Holy, Most Exalted Court was offered, and forthwith a Tablet was revealed from the heaven of God's Will and sent forth. God willing, thou shalt attain unto its presence and be perfumed with its fragrances.
- 4 عرض این فانی آنکه مکتوب آنجناب رسید و فرح بی اندازه از آن حاصل چه که نفحات محبت رحمن از آن استشمام شد انشاء الله در جمیع احوال بتوفیقات حضرت رحمن موفق باشید و بذکر سلطان حقیقی ذاکر و ناطق مناجاتیکه بساحت اقدس امع عرض نمودید عرض شد فی الحین لوحی از سماء مشیت نازل و ارسال گشت انشاء الله بزیارت آن فائز شوید و بنفحات آن معطر
- 5 As to what thou didst mention regarding the Huququ'llah, writing that a certain one possesseth both cash and property, and while the Huququ'llah on the cash is clear, the property is in a place where none will purchase it so that the Huququ'llah might be separated from it, and if he wished to pay from the cash it would not suffice, and the individual himself would lose his livelihood, and the property yields no rent - in such case what is required? The decree of God is that property from which no profit is derived, that is, from which no benefit is obtained, no Huququ'llah is payable thereon. He, verily, is the Ruler, the Most Generous.
- 5 اینکه در باره حقوق الله ذکر نمودید و نوشته بودید که عبدی مالک وجه نقدی و ملکی است و حقوق الله بر حسب حکم آن در نقدی معلوم ولكن عبد که مالک ملک است آن ملک در جائیست که نمیخرد تا حقوق الله از آن جدا شود و اگر بخواهد از نقدی بدهد کفاف نمیدهد و خود عبد هم از کسب می افتد و آملک هم اجاره ندارد در اینصورت تکلیف چیست حکم الله آنکه ملکی که انتفاع از آن مقطوعست یعنی نفعی از آن حاصل نمی شود حقوق الله بر آن تعلق نمیگیرد انه لهو الحاکم الکریم
- 6 As to what thou didst mention regarding the name Ibn, there is no objection, but outwardly he should be named after the manifest name 'Abbas, the Most Great Branch of God - may my spirit and my very being be offered up for the dust of His footsteps.
- 6 و اینکه در باره اسم ابن مذکور داشتید بآسی نیست ولكن در ظاهر باسم ظاهر عباس حضرت غصن الله الأعظم روحی و کینونتی لتراب قدومه الفداء نامیده شود
- 7 As to what thou didst write regarding Aqa 'Ali-Akbar who hath ascended unto God, it was presented, and the word of forgiveness was manifested from the Kingdom of the All-Merciful's utterance regarding him. Blessed is he in that he attained unto mention during his lifetime and unto God's forgiveness and mercy after his passing and ascension.
- 7 و اینکه در باره جناب آقا علی اکبر الّذی صعد الی الله نوشته بودید عرض شد و کلمه غفران از ملکوت بیان رحمن در باره ایشان ظاهر طوبی له بما فاز بالذکر فی حیاته و بغفران الله و رحمته بعد مماته و صعوده
- 8 As to what thou didst write regarding Aqa Muhammad-'Ali, mention of him was made in the Most Holy, Most Exalted Court. A brief prayer was revealed from the heaven of divine
- 8 اینکه در باره جناب آقا محمد علی نوشته بودید ذکر ایشان در ساحت اقدس عرض شد مناجات مختصری از سماء مشیت الهی نازل و

Will and was sent. Let him recite it. This is what God hath revealed from the heaven of Will and Purpose:

ارسال گشت قرائت نمایند هذه صورة ما انزله الله من سماء المشية والارادة

9 He is the Most Holy, the Most Great

9 هو الأقدس الأعظم

10 Say: Glory be unto Thee, O God, Lord of all things and Creator of names! I beseech Thee by the Name through which Thou didst shatter the idols and dispel all vain imaginings, to immerse me in the ocean of certitude, O Lord of all religions. My Lord! Aid me in that which Thou hast willed through Thy sovereignty and revealed in Thy perspicuous Book. My Lord! This is a day wherein the pages of contingent being and the Books which Thou didst reveal unto Thy Messengers and chosen ones have been adorned. I beseech Thee not to withhold from me the outpourings of the ocean of Thy grace, nor to shut me out from the door which Thou hast opened unto all who are in Thy heaven and on Thy earth. My Lord! I am weak and have clung to Thy Name, the All-Powerful, the Almighty. Ordain for me from Thy bounty that which shall profit me in this world and the next. Verily, Thou art the Giving, the Bountiful, the Omnipotent, the Mighty, the All-Wise.

10 قل سبحانك اللهم يا اله الأشياء وخالق الأسماء أسألك بالاسم الذي به كسرت الأصنام و زالت الأوهام بأن تعمسني في بحر الايقان يا مالك الأديان اي رب آيدني على ما اردته بسلطانك و انزلته في محكم كتابك اي رب هذا يوم تزينت به صحائف الامكان و الكتب التي انزلته على سفرائك و اصفيائك أسألك بأن لا تمنعني عن رشحات بحر فضلك و لا تطردني عن الباب الذي فتحته على من في سمائك و ارضك اي رب انا الضعيف تمسكت باسمك القوى القدير قدر لي من فضلك ما ينفعني في الدنيا و الآخرة انك انت المعطي الباذل المقتر العزیز الحكيم

11 God willing, may they become blessed and confirmed through the reading of these exalted and blessed words which have appeared from the Dayspring of the Divine Will.

11 انتهى انشاء الله بقرائت این کلمات منیعہ مبارکہ کہ از مشرق مشیت رحمانیہ ظاهر شده فائز و مؤید شوند

12 Furthermore, convey greetings on behalf of this poor and lowly one to all those souls in that land and in the land of N and R who have drunk from the Divine Chalice and are gazing toward the Most Exalted Horizon. O friends! O ye who drink the choice wine of the mercy of the All-Merciful! This is a great day. Great is its worth, great is its station, and great indeed is that which transpireth therein. Ye must regard the vain imaginings of the heedless souls and the suppositions of the idolatrous forms as null and void, and drink at all times from the Salsabil of certitude in the name of the Lord of the Day of Judgment. The tongue was created for this day, and the eye came into being from the realm of nothingness for this blessed day. By the life of God! This is the day of ears and hearts, that they might see and speak and hear and preserve in the treasury. Say: Strive, that ye may not remain deprived of the bounteous grace on such a day as this. Although, praise be to God, in that garden the flowers of inner meanings have bloomed in the name of the Eternal Beloved and the blossoms of utterance have appeared in the name of the Desired One of all things, yet God willing, may their fire be seen as ever more enkindled and their light more manifest at all times through the influence of the Divine Word.

12 عرض دیگر آنکه نفوسیکه در آن ارض و ارض نون و راء از کوثر الهی آشامیده اند و بافق اعلی ناظرند جمیع را از جانب این حقیر فقیر تکبیر برسانید ای دوستان ای شاربان رحیق رحمت رحمن امروز روز بزرگیست قدرش عظیم و شأنش عظیم و ما یحدث فیہ آتہ لہو عظیم عظیم باید اوہامات نفوس غافلہ و ظنون ہیاکل شرکیہ را معدوم و مفقود ملاحظہ نمائید و از سلسبیل یقین در کلّ حین باسم مالک یوم الدین بنوشید لسان از برای امروز خلق شده و بصر از برای این یوم مبارک از عرصہ عدم بوجود آمده لعمر الله امروز روز آذان و قلوبست تا ببینند و بگویند و بشنوند و در خزینہ محفوظ دارند بگو جهد نمائید کہ شاید از فیض فیاض در مثل همچو روزی محروم نمائید اگرچہ الحمد لله در آن روضہ گلہای معانی باسم محبوب ابدی شکفته و ازہار بیان باسم مقصود امکان ظاهر شده ولکن باید انشاء الله در کلّ حین از اثر کلمہ الہیہ نارشان مشتعل تر و نورشان باہرتر دیدہ شود و

- 13 This evanescent servant beseecheth the true Sovereign to preserve those flowers of love from poisonous winds and cold blasts, that they may ever remain smiling with perfect freshness and delicacy. Verily, He is the Mighty, the Bountiful. Glory be upon you and upon those who are with you and upon those who have attained unto the recognition of God and are assured of His presence, the Mighty, the Inaccessible.

13 از سلطان حقیقی اینعبد فانی سائل است که آن گلهای محبت را از اریاح سمومیه و بادهای بارده حفظ نماید تا همیشه با کمال طراوت و لطافت خندان باشند آنه هو العزیز الکریم البهاء علیکم و علی من معکم و علی الذین فازوا بعرفان الله و ایقنوا بلقائه العزیز المنیع

- 14 The servant 6 Rajab 1296

BRL_HUQUQP#44x, COC#1121x

14 خادم فی ۶ رجب ۱۲۹۶

BLIB_Or11097#058, BRL_DA#397,
BRL_HUQUQP#44x, AVK3.061.15x,
AVK4.233.01x, MAS8.152ax

BH01842

To: Mirza Abdullah Falah from Sad

Date: 1296-07-06 [1879-Jun-26]

- 1 In the Name of our Lord, the Most Inaccessible, the Most Holy, the Most Glorious!
- 2 Praise sanctified above mention and glorification befitteth the Court of the Lord of Names, Who through His complete power and the attraction of His Primal Word drew all creation to the supreme horizon, and in such wise did He kindle the fire of the divine Word in those who have turned towards Him, and in those who have drawn nigh, and in the sincere ones, that each with utmost eagerness and good-pleasure turned towards the dawning-place of sacrifice. Blessed are they and joy be unto them! We beseech God that He may cause new traces to appear in the earth from these holy souls who have attained unto complete sacrifice, inasmuch as sanctified spirits who ascend with perfect detachment and severance have ever been and shall ever be the cause of wondrous manifestations and exalted revelations. Were this servant to attempt to mention the influences of those spirits upon the inner and outer world, he would need to spend long periods expounding this station. By the life of God! If an eye were to be opened and perceive this station, that one would surely sacrifice the entire world, were it in his possession - how much more these weak, frail, worthless lives and these transient, impermanent riches. However, today service to the Cause, meaning its propagation, takes precedence over all else, as may be understood from the blessed Tablets.

1 بسم ربنا الأقدس الأبی

2 حمد مقدّس از ذکر و ثنا لایق بساط مالک اسماست که یقدرت کامله و جذب کلمه اولیه جمیع بریه را بافق اعلی کشاند و بشأنی نار کلمه ربانیه در مقبلین و مقررین و مخلصین مشتعّل که هریک بکمال شوق و رضا به مشرق فدا اقبال نمودند نعیماً لهم و طوبی لهم از خدا میخواهم از این نفوس مقدّسه که بانفاق کلیّه فائز شدند آثار جدیده در ارض ظاهر فرماید چه که ارواح مقدّسه که بکمال تقدیس و انقطاع عروج می نمایند سبب و علّت ظهورات بدیعه و بروزات منیعه بوده و هستند و اگر اینعبد بخواهد تأثیرات آن ارواح را در باطن و ظاهر عالم ذکر نماید مدّتها باید مشغول تفصیل این مقام شود لعمر الله اگر چشمی باز شود و ادراک این مقام نماید البتّه بانفاق عالم پردازد لویکون منه چه رسد باین جانهای ضعیف نحیف بی قدر و این مالهای فانیّه غیر باقیه ولکن الیوم خدمت امر یعنی تبلیغ آن مقدّم است بر کل چنانچه از الواح مبارکه مستفاد میشود

- 3 Thereafter thy letter arrived which, praise be to God, indicated the well-being of all the loved ones. At every moment one must speak forth with a hundred thousand tongues, and from each tongue offer a hundred thousand thanks and praises, for He hath, through His infinite bounty, honored these servants with the robe of His special favor and enabled them to recognize the Manifestation of His Revelation. His is the praise, His the thanks, His the mention, and His the glorification.
- 4 And regarding what thou didst mention about the dream, it was submitted and He said: "Behold then what the wrongdoers have done to My shirt and My garments in the Land of Sad. By God! All things have wailed, every eye hath shed tears, and every person of insight and discernment hath cried out. O servant of God! The Supreme Pen hath lamented their oppression. They claim to have faith yet deny Him Who did ordain and send it forth, and they weep for Husayn while they slay his children. Thus have their souls enticed them, and they are in a strange sleep. But those who believed have profited by what they did, while these are in manifest loss." He further said: "God willing, as a result of what hath come to pass, the temples of existence shall be seen adorned with a luminous vesture, and all shall attain unto the garment of divine bounty. The Command is in God's hands - He doeth what He willeth, and He, verily, is the Almighty, the Powerful."
- 5 And regarding what thou didst write about how, after receiving this evanescent one's letter and reading the verses revealed in the name of his honor the physician, upon him be the Glory of God, the Most Glorious, the friends were seen both smiling and weeping - this was submitted and He said: "God willing, all must rejoice through God's grace and speak forth His praise. Blessed is the soul that hath taken the cup of joy and gladness in the name of the Lord of creation - such a one is truly of the people of this noble station. And assuredly those souls who have attained unto this station and have distinguished the True One from all else are gladdened by His gladness and saddened by His sadness."
- 6 I beseech thee to convey on behalf of this evanescent one greetings sanctified above mention and description. Blessed are they in that they have attained unto a goodly end. And praise be to God, the Lord of the beginning and the end.
- 7 6 Rajab 1296
- 8 The mention of thy praise and glorification and exaltation was submitted to the holy presence of the Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - and they remembered and conveyed greetings
- 3 و بعد مکتوب آنجناب رسید الحمد لله مشعر بر سلامتی کل احباب بود در هر حین بصد هزار لسان و از هر لسان بصد هزار شکر و ثنا باید ناطق شد چه که از فضل نامتناهی خود این عباد را بخلع عنایت مخصوص فرمود و بعرفان مظهر ظهور فائز نمود له الحمد وله الشکر وله الذکر وله الثناء
- 4 و اینکه در باره رؤیا ذکر نمودید عرض شد فرمودند فانظر فيما فعل الظالمون بقميصي واثوابي في ارض الصّاد تالله قد ناح كلشيء و ذرف كل عين و صجّ كل عارف بصيريا عبدالله قد ناح القلم الأعلى من ظلمهم يدعون الايمان و يكفرون بالذي قنّته و ارسله و يوحون على الحسين و يقتلون ابناؤه كذلك سوّلت لهم انفسهم و هم في نوم عجيب ولكن قد ربح الذين آمنوا بما فعلوا و هم في خسران عظيم انتهى انشاء الله از آنچه واقع شد هياكل وجود بطراز نورانی مزین مشاهده خواهند شد و کل بقميص عنایت رحمانی فائز الأمر بيد الله يحو و يثبت و انه هو المقتدر القدير
- 5 و اینکه نوشته بودید بعد از وصول مکتوب اینفانی و قرائت آیات منزله باسم جناب طيب عليه بهاء الله الأبهي دوستان متبسم و گریان مشاهده شدند عرض شد فرمودند انشاء الله باید کل بعنایت حق مسرور باشند و بذکرش ناطق طوبی لنفس اخذت كأس الفرح و الابتهاج باسم مالک الایجاد انه من اهل هذا المقام الکريم و البتّه نفوسیکه باین مقام فائز شدند و حق را از دونش تمییز دادند از سرور او مسرورند و از حزن او محزون انتهى
- 6 استدعا آنکه از جانب اینفانی تکبیر مقدّس از ذکر و بیان برسانید طوبی لهم بما فازوا بحسن مآب و الحمد لله مالک المبدء و المآب
- 7 6 رجب سنه ۱۲۹۶
- 8 ذکر ثنا و تکبیر و بهای آنجناب را بحضور مقدّس اغصان سدره مبارکه روحی و ذاتی

in more wondrous terms than what thou didst mention and express.

لتراب قدومهم الفداء معروض داشتیم و بأبدع
عما ذكرت و كبرت ذاكر و مبلغ

BLIB_Or11097#036, MAS8.144bx

BH08552

To: *Zaynul-Muqarrabin*

Date: 1296-07-06 [1879-Jun-26]

He is the All-Mentioning, the All-Knowing.

O Zayn! We wish to make mention of thy son who ascended unto Us and attained unto Our horizon and drank the choice wine of Our Revelation and immersed himself in the ocean of Our mercy which hath preceded all created things. Blessed art thou, O son, for having been in a house wherein was raised the remembrance and praise of God. This, verily, is a great bounty. Thou art he upon whom We shed the lights of Beauty when thou didst sacrifice thy spirit for God, the One, the Peerless, the All-Informed. We, verily, visit thee, O son, from this station and say: Upon thee be the glory of God and the glory of the Concourse on High and My remembrance and the remembrance of them that circle round the pavilion of grandeur. O thou who didst drink the milk of faith from thy mother's breast and the Kawthar of exposition from thy father's hand - he who arose by himself to serve this wronged exile. Thus hath spoken the Tongue of Grandeur and there hath flowed from the Most Exalted Pen that which hath caused the fragrance of the garment to waft among the worlds.

هو الذّاكر العليم

يا زين انا نحب ان نذكر ابنك الذي صعد الينا و
فاز بأفقتنا و شرب رحيق وحيانا و تغمس في بحر
رحمتنا التي سبقت العالمين طوبى لك يا ابن بما
كنت في بيت فيه ارتفع ذكر الله و ثنائه ان هذا
لفضل كبير انت الذي تجلينا عليك بأنوار الجمال
اذا انفقت روحك لله الملك الفرد الخبير انا
نزورك يا ابن من هذا المقام و نقول عليك بهاء
الله و بهاء الملاء الأعلى و ذكر الذين طافوا
سرادق الكبرياء يا من شرب لبن الايمان من
ثدي امك و كوثر التبيان من يد ابيك الذي قام
بنفسه على خدمة هذا المظلوم الغريب كذلك
نطق لسان العظمة و جرى من القلم الأعلى ما
فاحت به نفحة القميص بين العالمين

BLIB_Or15722.171.03

BH09211

To: Mulla Husayn Pasha, in Maraghih

Date: 1296-08 ? ? [1879-Jul]

In the name of the one true Friend!

Today it is essential that all the loved ones of God observe incoming matters with new vision, for certain wolves have appeared and continue to appear in shepherds' clothing, and some, wearing various garments, claim belief for the purpose of seizing people's property. Avoid these ones and believe not what they say.

You must occupy yourself with the remembrance of God with perfect steadfastness, and remind the loved ones of God of that which is the good-pleasure of Truth and the welfare of creation.

He has commanded all to wisdom, and therein lies the welfare of all, were they to know. Blessed is he who acts according to what is commanded, and woe unto him who casts behind him God's command and follows his own desires.

بنام دوست یگنا

الیوم لازمست که جمیع احبای الهی بابصار حدیده در امورات وارده ملاحظه نمایند چه که بعضی از ذیاب باثواب رعاة ظاهر شده و میشوند و بعضی هم بلباسهای مختلفه دعوی ایمان مینمایند لأجل اخذ اموال ناس ان اجتنبوا من هؤلاء و لا تصدقوهم فیما یقولون باید بکمال استقامت بذکر الله مشغول باشید و احبای الهی را بآنچه رضای حق و مصلحت خلق است متذکر دارید کل را بحکمت امر فرموده و مصلحت جمیع در آنست لو هم یعرفون طوبی لمن عمل بما امر و ویل لمن نبذ امر الله و اتبع هواه

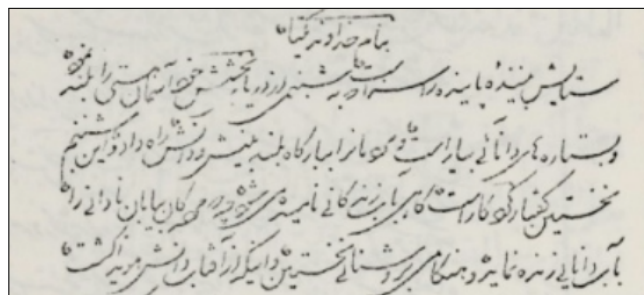
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BH00698

Lawh-i-Manikchi Sahib

To: Manikchi-Sahib

Date: 1296-08 [1879-Jul]



INBA35

1 In the name of the one true God

1 بنام خداوند یگنا

2 Praise be to the all-perceiving, the ever-abiding Lord Who, from a dewdrop out of the ocean of His grace, hath reared the firmament of existence, adorned it with the stars of knowledge, and admitted man into the lofty court of insight and understanding. This dewdrop, which is the Primal Word of God, is at times called the Water of Life, inasmuch as it quickeneth with the waters of knowledge them that have perished in the wilderness of ignorance. Again it is called the Primal Light, a

2 ستایش بینندهٔ پاینده را سزا است که بشبنمی از دریای بخشش خود آسمان هستی را بلند نمود و بستره‌های دانائی بیاراست و مردمان را بیارگاه بلند بینش و دانش راه داد و این شبنم که نخستین گفتار کردگار است گاهی بآب زندگانی نامیده میشود چه که مردگان بیابان نادانی را بآب دانائی زنده نماید و هنگامی بروشنائی نخستین و این روشنی که از آفتاب دانش هویدا گشت چون بتابید جنبش نخستین نمودار و آشکار شد و این نمودارها از بخشش دانای یگنا بوده او است

light born of the Sun of divine knowledge, through whose effulgence the first stirrings of existence were made plain and manifest. Such manifestations are the expressions of the grace of Him Who is the Peerless, the All-Wise. He it is who knoweth and bestoweth all. He it is who transcendeth all that hath been said or heard. His knowledge will remain forever above the grasp of human vision and understanding and beyond the reach of human words and deeds. To the truth of this utterance existence itself and all that hath appeared therefrom bear eloquent testimony.

داننده و بخشنده و او است پاک و پاکیزه از هر گفته و شنیده بینائی و دانائی گفتار و کردار را دست از دامن شناسائی او کوتاه هستی و آنچه از او هویدا این گفتار را گواه

- 3 It is clear and evident, therefore, that the first bestowal of God is the Word, and its discoverer and recipient is the power of understanding. This Word is the foremost instructor in the school of existence and the revealer of Him Who is the Almighty. All that is seen is visible only through the light of its wisdom. All that is manifest is but a token of its knowledge. All names are but its name, and the beginning and end of all matters must needs depend upon it.

3 پس دانسته شد نخستین بخشش کردگار گفتار است و یابنده و پذیرنده او خرد و او است دانای نخستین در دبستان جهان و او است نمودار یزدان آنچه هویدا از پرتو بینائی او است و هر چه آشکار نمودار دانائی او همه نامها نام او و آغاز و انجام کارها باو

- 4 Thy letter hath reached this captive of the world in His prison. It brought joy, strengthened the ties of friendship, and renewed the memory of bygone days. Praise be to the Lord of creation Who granted us the favour of meeting in the Arabian land, wherein we visited and held converse. It is Our hope that our encounter may never be forgotten nor effaced from the heart by the passage of time, but rather that, out of the seeds thus sown, the sweet herbs of friendship may spring forth and remain forever fresh and verdant for all to behold.

4 نامه شما در زندان باین زندانی روزگار رسید خوشی آورد بر دوستی افزود و یاد روزگار پیشین را تازه نمود سپاس دارای جهان را که دیدار را در خاک تازی روزی نمود دیدیم و گفتیم و شنیدیم امید چنان است که آن دیدار را فراموشی از پی در نیاید و گردش روزگار یاد او را از دل نبرد و از آنچه کشته شد گیه دوستی بروید و در انجمن روزگار سبز و خرم و پاینده بماند

- 5 As to thy question concerning the heavenly Scriptures: The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.

5 اینکه از نامه‌ای آسمانی پرسش رفته بود رگ جهان در دست پزشک دانا است درد را میبیند و بدانائی درمان میکند هر روز را رازی است و هر سر را آوازی درد امروز را درمانی و فردا را درمان دیگر امروز را نگران باشید و سخن از امروز رانید

- 6 We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

6 دیده میشود گیتی را دردهای بی کران فرا گرفته و او را بر بستر ناکامی انداخته مردمانی که از باده خودبینی سرمست شده‌اند پزشک دانا را از او بازداشته‌اند اینست که خود و همه مردمان را گرفتار نموده‌اند نه درد میدانند نه درمان می‌شناسند راست را کژ انگاشته‌اند و دوست را دشمن شمرده‌اند

- 7 Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.
- 7 بشنوید آواز این زندانی را بایستید و بگوئید شاید آنانکه در خوابند بیدار شوند بگو ای مردگان دست بخشش یزدانی آب زندگانی میدهد بشتابید و بنوشید هر که امروز زنده شد هرگز نمیرد و هر که امروز مرد هرگز زندگی نیابد
- 8 Thou hast written concerning languages. Both Arabic and Persian are laudable. That which is desired of a language is that it convey the intent of the speaker, and either language can serve this purpose. And since in this Day the Orb of divine knowledge hath risen in the firmament of Persia, that tongue deserveth every praise.
- 8 در باره زبان نوشته بودید تازی و پارسی هر دو نیکو است چه که آنچه از زبان خواسته‌اند پی‌بردن بگفتار گوینده است و این از هر دو میاید و امروز چون آفتاب دانش از آسمان ایران آشکار و هویدا است هر چه این زبانرا ستایش نمائید سزاوار است
- 9 O friend! When the Primal Word appeared amongst men in these latter days, a number of heavenly souls recognized the voice of the Beloved and bore allegiance unto it, whilst others, finding the deeds of some to be at variance with their words, remained far removed from the spreading rays of the Sun of divine knowledge.
- 9 ای دوست چون گفتار نخستین در روز پسین بمیان آمد گروهی از مردمان آسمانی آواز آشنا شنیدند و بآن گرویدند و گروهی چون کردار برخی را با گفتاریکی ندیدند از پرتو آفتاب بینائی دور ماندند
- 10 Say: O children of dust! He Who is the Spirit of Purity saith: In this glorious Day whatsoever can purge you from defilement and ensure your peace and tranquillity, that indeed is the Straight Path, the Path that leadeth unto Me. To be purged from defilement is to be cleansed of that which is injurious to man and detracteth from his high station—among which is to take undue pleasure in one's own words and deeds, notwithstanding their unworthiness. True peace and tranquillity will only be realized when every soul will have become the well-wisher of all mankind. He Who is the All-Knowing beareth Me witness: were the peoples of the world to grasp the true significance of the words of God, they would never be deprived of their portion of the ocean of His bounty. In the firmament of truth there hath never been, nor will there ever be, a brighter star than this.
- 10 بگو ای پسران خاک یزدان پاک میفرماید آنچه در این روز پیروز شما را از آلائش پاک نماید و باسایش رساند همان راه راست و راه من است پاکی از آلائش پاکی از چیزهایست که زیان آرد و از بزرگی مردمان بکاهد و آن پسندیدن گفتار و کردار خود است اگرچه نیک باشد و آسایش هنگامی دست دهد که هر کسی خود را نیکخواه همه روی زمین نماید آنکه او آگاه این گفتار را گواه که اگر همه مردمان زمین بگفته آسمانی پی‌میردند هرگز از دریای بخشش یزدانی بی‌ بهره نمی‌مانند آسمان راستی را روشن تر از این ستاره نبوده و نیست
- 11 The first utterance of Him Who is the All-Wise is this: O children of dust! Turn your faces from the darkness of estrangement to the effulgent light of the daystar of unity. This is that which above all else will benefit the peoples of the earth. O friend! Upon the tree of utterance there hath never been, nor shall there ever be, a fairer leaf, and beneath the ocean of knowledge no pearl more wondrous can ever be found.
- 11 نخستین گفتار دانا آنکه ای پسران خاک از تاریکی بیگانگی بروشنی خورشید یگانگی روی نمائید اینست آن چیزیکه مردمان جهان را بیشتر از همه چیزها بکار آید ای دوست درخت گفتار را خوشتر از این برگ نه و دریای آگاهی را دلکشت‌تر از این گوهر نبوده و نخواهد بود
- 12 O children of understanding! If the eyelid, however delicate, can deprive man's outer eye from beholding the world and all that is therein, consider then what would be wrought if the veil of covetousness were to descend upon his inner eye. Say: O people! The darkness of greed and envy becloudeth
- 12 ای پسران دانش چشم سر را پلک بآن نازکی از دیدن جهان و آنچه در او است بی‌ بهره نماید دیگر پرده از اگر بر چشم دل فرود آید چه خواهد نمود بگو ای مردمان تاریکی از ورشک روشنائی

the radiance of the soul even as the clouds obstruct the light of the sun. Should anyone hearken unto this utterance with a discerning ear, he will unfurl the wings of detachment and soar effortlessly in the atmosphere of true understanding.

- 13 At a time when darkness had encompassed the world, the ocean of divine favour surged and His Light was made manifest, that the doings of men might be laid bare. This, verily, is that Light which hath been foretold in the heavenly scriptures. Should the Almighty so please, the hearts of all men will be purged and purified through His goodly utterance, and the light of unity will shed its radiance upon every soul and revive the whole earth.

- 14 O people! Words must be supported by deeds, for deeds are the true test of words. Without the former, the latter can never quench the thirst of the yearning soul, nor unlock the portals of vision before the eyes of the blind. The Lord of celestial wisdom saith: A harsh word is even as a sword thrust; a gentle word as milk. The latter leadeth the children of men unto knowledge and conferreth upon them true distinction.

- 15 The Tongue of Wisdom proclaimeth: He that hath Me not is bereft of all things. Turn ye away from all that is on earth and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint and revive the dead. I am the guiding Light that illumineth the way. I am the royal Falcon on the arm of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight.

- 16 The incomparable Friend saith: The path to freedom hath been outstretched; hasten ye thereunto. The wellspring of wisdom is overflowing; quaff ye therefrom. Say: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. Verily I say, whatsoever leadeth to the decline of ignorance and the increase of knowledge hath been, and will ever remain, approved in the sight of the Lord of creation. Say: O people! Walk ye neath the shadow of justice and truthfulness and seek ye shelter within the tabernacle of unity.

- 17 Say: O ye that have eyes to see! The past is the mirror of the future. Gaze ye therein and be apprised thereof; perchance ye may be aided thereby to recognize the Friend and may be not the cause of His displeasure. In this Day the choicest fruit of the tree of knowledge is that which serveth the welfare of humanity and safeguardeth its interests.

جان را پیوشاند چنانکه ابر روشنائی آفتاب را اگر کسی بگوش هوش این گفتار بشنود پر آزادی برآورد و باسانی در آسمان دانائی پرواز نماید

- 13 چون جهان را تاریکی فرا گرفت دریای بخشش بجوشش آمد و روشنائی هویدا گشت تا کردارها دیده شود و این همان روشنی است که در نامه‌های آسمانی بان مژده داده شد اگر کردگار بخواهد دلهای مردمان روزگار را گفتار نیک پاک و پاکیزه کند و خورشید یگانگی بر جانها بتابد و جهان را تازه نماید

- 14 ای مردمان گفتار را کردار باید چه که گواه راستی گفتار کردار است و آن بی این تشنگان را سیراب ننماید و کوران را درهای بینائی نگشاید دانای آسمانی میفرماید گفتار درشت بجای شمشیر دیده میشود و نرم آن بجای شیر کودکان جهان از این بدانائی رسند و برتری جویند

- 15 زبان خرد میگوید هر که دارای من نباشد دارای هیچ نه از هر چه هست بگذرید و مرا بیایید منم آفتاب بینش و دریای دانش پرمردگانرا تازه نمایم و مردگان را زنده کنم منم آن روشنائی که راه دیده بنمایم و منم شاهباز دست بی نیاز پر بستگان را بگشایم و پرواز پیاموزم

- 16 دوست یگا میفرماید راه آزادی باز شده بشتابید و چشمه دانائی جوشیده از او بیاشامید بگوای دوستان سرپرده یگانگی بلند شد بچشم بیگانگان یکدیگر را مینید همه بار یک دارید و برگ یک شاخسار راستی میگویم آنچه از نادانی بکاهد و بر دانائی بیفزاید او پسندیده آفریننده بوده و هست بگوای مردمان در سایه داد و راستی راه روید و در سرپرده یگانگی درآئید

- 17 بگوای دارای چشم گذشته آینه آینه است به بینید و آگاه شوید شاید پس از آگاهی دوست را بشناسید و نرنجائید امروز بهترین میوه درخت دانائی چیزی است که مردمان را بکار آید و نگاهداری نماید

- 18 Say: The tongue hath been created to bear witness to My truth; defile it not with falsehood. The heart is the treasury of My mystery; surrender it not into the hand of covetous desires. We fain would hope that in this resplendent morn, when the effulgent rays of the Sun of divine knowledge have enveloped the whole earth, we may all attain unto the good pleasure of the Friend and drink our fill from the ocean of His recognition.
- 18 بگو زبان گواه راستی منست او را بدروغ
میالائید و جان گنجینهء راز من است او را
بدست از مسپارید امید چنان است در این
بامداد که جهان از روشنیهای خورشید دانش
روشن است بخواست دوست پی بریم و از
دریای شناسائی بیاشامیم

- 19 O friend! As hearing ears are scarce to find, the pen hath for some time remained silent in its quarters. In truth, matters have come to such a pass that silence hath taken precedence over utterance and hath come to be regarded as preferable. Say: O people! These words are being uttered in due measure, that the newly born may thrive and the tender shoot flourish. Milk should be given in suitable proportion, that the children of the world may attain to the station of maturity and abide in the court of oneness.
- 19 ای دوست چون گوش کمپاب است چندی
است که خامه در کاشانهء خود خاموش مانده
کار بجائی رسیده که خاموشی از گفتار پیشی
گرفته و پسندیده تر آمده بگو ای مردمان سخن باندازه
گفته میشود تا نورسیدگان بمانند و نورستگان
برسند شیر باندازه باید داد تا کودکان جهان
بجهان بزرگی درآیند و در بارگاه یگانگی جای
گزینند

- 20 O friend! We came upon a pure soil and sowed therein the seeds of true understanding. Let it now be seen what the rays of the sun will do—whether they will cause these seeds to wither or to grow. Say: Through the ascendancy of God, the All-Knowing, the Incomparable, the Luminary of divine understanding hath, in this Day, risen from behind the veil of the spirit, and the birds of every meadow are intoxicated with the wine of knowledge and exhilarated with the remembrance of the Friend. Well is it with them that discover and hasten unto Him!
- 20 ای دوست زمین پاک دیدیم تخم دانش کشتیم
دیگر تا پرتو آفتاب چه نماید بسوزاند یا برویاند بگو
امروز به پیروزی دانای یگای آفتاب دانائی از
پس پردهء جان برآمد و همهء پرندگان بیابان از
بادهء دانش مستند و پیاد دوست خورسند نیکو
است کسیکه پیابد و بیاید

TBU#1, BSW#03.12x, GWB#106x, SW_v01#01 p.005, SW_v03#02 p.003, SW_v07#18 p.186, BLO_PT#019, BSC.130 #050

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123, BRL_TBUP#1, GWBP#106
p.138x, AVK3.095.19x, AVK3.104.08x,
AVK3.169.06x, AVK3.205.03x, ZYN.236,
MJMM.259, RSBB.175, YARP1.019,
DWNP_v5#02-3 p.001-002x, UAB.021ax,
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UAB.046cx, DRD.002, DLS.301x,
NVJ.030, ASAT1.009x, ASAT4.014x,
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#01 p.002x, AKHA_119BE #08 p.ax,
PYM.111ax, ANDA#79 p.12x, ANDA#79
p.16x, OOL.B056

BH00779

Date: 1296 ca.?

1 In the name of the All-Powerful Creator!

1 بنام آفریننده توانا

2 All praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of nonexistence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

2 سپاس و ستایش خداوند را سزاوار که آفرینش را بتوانائی خود از برهنگی نابودی رهائی داد و پیوشش زندگی سرافرازی بخشید پس گوهر پاک مرد مرا از میان آفریدگان برگزید و او را پیوشش بزرگی آرایش فرمود هر که زنگ خواهش از آئینه دل زدود سزاوار این پیوشش یزدانی شد و خود را از برهنگی نادانی رهائی داد

3 This robe with which the body and soul of man hath been adorned is the very foundation of his well-being and development. Oh, how blessed the day when, aided by the grace and might of the one true God, man will have freed himself from the bondage and corruption of the world and all that is therein, and will have attained unto true and abiding rest beneath the shadow of the Tree of Knowledge!

3 این پیوشش تن و جان مردمان را بزرگترین مایه آسایش و پرورش است خوشا روز آنکه بیاری خداوند یگا از آرایش گیتی و آنچه در او است رهائی یافت و در سایه درخت دانائی بیاسود

4 The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

4 آوای هزارستان که بر شاخسار دوستی سرایان است بگوش دوستان رسید پس فرمان شد که این بنده پیاسخ برخی از پرسشها لب گشاید و آنچه از رازها که نگارش آن شاید آشکار نماید در آن نامه دلپسند نگارش رفته بود که کدام از کیش آوران بر دیگری برتری دارد در اینجا خداوند یگانه میفرماید میان پیبران جدائی نهم چون خواست همه یکی است و راز همگی یکسان جدائی و برتری میان ایشان روا نه پیبر راستگو خود را بنام پیبر پیشین خوانده پس چون کسی بنهان این گفتار پی نبرد بگفته های ناشایسته پردازد دانای بینا را از گفته او لغزش پدیدار نشود

5 The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath

5 اگرچه پیدایش ایشان در جهان یکسان نه و هر یک بر رفتار و کردار جداگانه پدیدار و در میان خوردی و بزرگی نمودار ولی ایشان مانند ماه تابان

been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

است چنانچه او هر گاهی بنمایش جدا گانه پدیدار
با آنکه هیچ گاهی او را کاهش و نیستی نه

6 It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner, that would best meet the requirements of the age in which He appeared. God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

6 پس دانسته شد که این نه پیشی و کمی است ولی
جهان ناپایدار شایسته اینگونه رفتار است چه
هرگاه که خداوند بپایانده پیبری را بسوی مردمان
فرستاد بگفتار و رفتاری که سزاوار آنروز بود
نمودار شد خواست یزدان از پدیداری فرستادگان
دو چیز بود نخستین رهانیدن مردمان از تیرگی
نادانی و رهنمائی بروشنائی دانائی دویم آسایش
ایشان و شناختن و دانستن راههای آن

7 The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Daystar of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted

7 پیبران چون پزشکانند که پرورش گیتی و کسان
آن پرداخته اند تا بدرمان یگانگی بیماری یگانگی را
چاره نمایند در کردار و رفتار پزشک جای گفتار
نه زیرا که او بر چگونگی کالبد و بیماریهای آن
آگاه است و هرگز مرغ بینش مردمان زمین بفراز
آسمان دانش او نرسد پس اگر رفتار امروز پزشک
را با گذشته یکسان نه بیند جای گفتار نه چه
که هر روز بیمار را روش جدا گانه سزاوار و
همچنین پیبران یزدان هرگاه که جهانرا بخورشید
تابان دانش درخشان نمودند بهر چه سزاوار آن
روز بود مردم را بسوی خداوند یگانه خواندند و
آنها را از تیرگی نادانی بروشنائی دانائی راه نمودند
پس باید دیده مردم دانا بر راز درون ایشان
نگران باشد چه که همگی را خواست یکی بوده
و آن رهنمائی گم گشتگان و آسودگی درماندگان
است ای یاران مردمان را آگاهی نه بکوشید
تا همگی را جامه آگاهی بپوشید و از بند تیرگی
نادانی رهائی بخشید

- 8 Again it was set forth that there are some who imagine themselves leaders, and who act only in accordance with that which they have weighed in the balance of their own understanding. Yet although the one incomparable God hath kindled for mankind the lamp of reason and made it the means of their guidance, no soul can attain any station without due nurture and training. Even as the suckling child, if left untended, will assuredly fail to reach that condition which becometh it, so likewise is it with man. The one true Lord declareth that We reveal not any thing save through the means and instrument appointed therefor.
- 9 It followeth, then, that education is indispensable unto man. Its consummation in loftiness and excellence is not at once apparent, nor doth whosoever hasten thereby attain pre-eminence; rather hath every day its own manner and measure suited to the condition thereof. O wise one! Were the measure of men's knowledge clearly manifest, obedience might indeed be accounted seemly. Wherefore must effort be made to seek out one who is above oneself, and to act according to his command. And when all are weighed in the balance of knowledge, none shall be found to possess this exalted station save the Messengers of God.
- 10 For this reason have the learned themselves cleaved unto the utterances of the Prophets, and have recognized in them the source of deliverance and guidance for the servants of God; inasmuch as the extent and limit of their own knowledge were not fully known unto them. Were We to discourse at length upon this theme, the page would be wearied and the pen itself would lose the power to write. If thou wilt ponder the sayings of the wise—most especially Galen, that learned one—the truth of this assertion shall become evident and manifest.
- 11 Furthermore, regarding the conduct of the followers of religions with one another, He declares in the new commandment: Associate with the followers of all religions with friendliness and fellowship. The divine commandments have always called people to the path of friendship and kindness, but people have followed some and abandoned others, engaging in their own imaginings, remaining deprived of the Word of the Lord and distant from the hearing of the people. Therefore, if the wise ones of the earth would observe the Word of the Creator with seeing eyes and ponder with intelligence and wisdom, they would inevitably discover its inner meanings and abandon the confused utterances of others.
- 12 Moreover, the seventh question the merciful Lord has answered in His commandment, the Persian of which is this: It is not permitted to compel anyone in matters of religion. Truth hath
- 8 باز نگارش رفته بود که گروهی خود را پیشوا دانسته آنچه بترازی دانش سنجند بجای آورند اگرچه خداوند بمانند چراغ خرد را برای مردمان افروخته و مایه راهنمایی ایشان ساخته ولی هیچکس بی پرورش بجائی نرسد چنانچه بچه شیرخوار اگر پرورش نیابد ناچار با آنچه سزاوار است نرسد خداوندگار یگانه میفرماید هیچ چیز را بمایه آن هویدا نگردانیم
- 9 پس مردم را از پرورش ناگیر است و او را در بلندی و برتری انجامی هویدا نه هرچه شتابد برتری یابد و هرروز او را روشی جداگانه درخور ای خردمند اگر دانش مردمرا اندازهائی هویدا میشد پیروی را سزاوار بود پس باید کوشش نمود تا برتر از خود را جست و بفرمان او رفتار کرد و چون بترازی دانش سنجیده شود کسی را جز فرستادگان خداوند این پایگاه بلند نه
- 10 از این روست که دانشوران بگفته پیران گویده اند و ایشانرا مایه رهائی و رهنمائی بندگان یافته اند زیرا که دانش آنها را بیش و کمی هویدا نه اگر بخواهیم در این گفتار سخن گوئیم نامه بسته آید و خامه را تاب نوشتن نماند اگر در گفتارهای خردمندان بویژه جالینوس دانشور اندیشه نمائید راستی این گفتار آشکار شود
- 11 و دیگر در روش آیین داران با یکدیگر نگاشته بودند در فرمان تازه میفرماید با همه آیین داران بیگانگی و خوشنوی رفتار کنید همیشه فرمانهای یزدان مردمرا براه دوستی و مهربانی خوانده ولی مردمان برخی از آنرا پیروی نموده و برخی از آنرا بکار نهاده اند و پندار خود پرداخته از گفتار پروردگار بی بهره مانده و از هوش گوش مردم دور شده پس اگر دانایان زمین بدیده بیننده در گفتار جهان آفرین بنگرد و بهوش و دانش اندیشه نمائید ناچار بنهان آن پی برده از گفتههای پریشان دیگران بگذرند
- 12 و دیگر پرسش هفتم را خداوند مهربان در فرمان خود پاسخ فرموده که پاری آن این است

been distinguished from error. Therefore, whosoever believeth in God, turning away from others, hath grasped the divine cord of guidance and been delivered from the depths of darkness. Never hath it been permissible to force people into God's religion. When the world-illumining Sun of God enlightened the world, after some time people forgot the divine commandments and conducted themselves unseemingly. For if today someone from among the followers of a Prophet's religion were to drink wine, it is evident that this was not the desire of that pure Essence. Likewise, observe in all things - some have misunderstood God's commandments and engaged in unseemly deeds.

بناخواست کسی را در کیش درآوردن روا نه راستی از کژی جدا شده پس هر که یزدان گزید از دیگران چشم پوشید بریسمان پیروی یزدی از گرداب تیرگی رهائی یافت و هیچ گاه مردمان را بناخواست درآوردن در کیش یزدان روا نبود هرگاه آفتاب جهانتاب یزدانی گیتی را روشن فرمود پس از چندی مردمان فرمانهای یزدی را فراموش نمودند و آنچه سزاوار نیست رفتار کردند چه اگر امروز کسی از پیروان آیین پیبری باده خورد پیداست که بخواست آن گوهر پاک نبوده همچنین در همه چیزها بنگرید برخی فرمانهای یزدان را نفهمیدند و بکارهای ناشایسته پرداخته اند

13 O friends, the sayings of the ancients and the ways of those gone by are not worthy of this triumphant day.

13 ایدوستان گفته های پیشینیان و چگونگی گذشتگان شایسته اینروز فیروز نیست

14 These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

14 مردمان را بیماری فرا گرفته بکشید تا آنها را بآن درمان که ساخته دست توانای پزشک یزدان است رهائی دهید

15 And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

15 باز در چگونگی کیشها نگارش رفته بود خردمندان گیتی را چون کالبد مردمان دانسته اند چنانکه او را پوشش باید کالبد گیتی را هم پوشش داد و دانش شاید پس کیش یزدان جامه اوست هرگاه کهنه شود بجامه تازه او را بیاراید هر گاهی را روش جداگانه سزاوار همیشه کیش یزدانی بآنچه شایسته آنروز است هویدا و آشکار

16 As to thy question regarding the sayings of the leaders of past religions. Every wise and praiseworthy man will no doubt eschew such vain and profitless talk. The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress. We fain would hope that the vernal showers of the bounty of God may cause the flowers of true understanding to spring from the soil of men's hearts, and may wash them from all earthly defilements.

16 دیگر در گفته های آیین داران گذشته نگاشته بودند دانش ستوده از این گفتارهای بیپوده دوری جوید آفریننده یگنا مردم را یکسان آفریده و او را بر همه آفریدگان بزرگی داده پس بلندی و پستی و بیشی و کمی بسته بکوشش اوست هر که بیشتر کوشد بیشتر رود امیدواریم که از زمین دل پیاری باری ژاله بخشش لاله دانش بروید و مردما از تیرگی آرایش بشوید

17 As to certain questions contained in the letter, the pen hath not ventured to answer them, for it is not fitting at this time - as the Arab sayeth, not all that is known should be said, nor

17 و برخی از پرسشها که در نامه بود زبان خامه پیانخ آن دلیری ننمود چه که امروز شایسته آن نه تازی گوید نه هرچه دانسته گفته آید و نه هر

is every saying timely. God willing, We shall address these matters in writing when it is deemed appropriate.

BSW#01.11x, BSW#01.17x, BSW#04.05x, GWB#034x, WOB.187x

گفته گاه آن باشد بخواست خداوند هرگاه که
شاید بنگارش آن پردازیم

INBA72:080, Ghazi3072.167-177,
BRL_DA#806, GWBP#034 p.057bx,
AYI1.332x, YARP1.045, UAB.010ax,
UAB.018x, UAB.019x, MAS4.044x

BH11833

Regarding the response that was requested to the petition of Manakji Sahib - its sending was delayed, for today whatever occurs in any matter has been and will be the standard. Therefore, its sending is not permitted, even if the petitioner himself consents it is not permitted, unless he himself openly and explicitly requests it. If you yourself reflect on this, you will approve this ephemeral one's submission. Since the petition was submitted to the Most Holy Court, therefore nothing is permitted except what was submitted. And regarding what you wrote that its good refers to the Cause - we beseech Him to open for you a door whose good is greater than what those who enumerate can count. God willing, you will be assisted and confirmed at all times in the remembrance of Truth and the victory of the Cause of Truth through wisdom and utterance and through what He loves and is pleased with in all matters.

اینکه جواب عریضه جناب مانکجی صاحب
را خواسته بودند در ارسال آن توقّف شد چه
که الیوم آنچه واقع شود در هر امری میزان
بوده و خواهد بود لذا ارسال آن جایز نه اگر
صاحب عریضه هم راضی باشد جایز نه مگر در
ظاهر ظاهر خود او طلب نماید خود آنجناب هم
که تفکر نمایند عرض اینفانی را امضا میفرمایند
چون عریضه بساحت اقدس عرض شد لذا جز
آنچه عرض شد جایز نه و اینکه مرقوم فرموده
بودند که خیر آن بامر راجعست نسله بأن یفتح
لجنابک باباً یکون خیره ازید عمّا یخصوه المحصون
انشاءالله در کلّ حین بذکر حقّ و نصرت امری
حقّ بحکمت و بیان و بما یحبّ و یرضی فی کلّ
الأمر موفّق شوند و مؤید گردند

AFG.059-060

BH09452

Lawh-i-Mizan

To: Muhammad Ali Munshi

Date: 1296-08 [1879-Jul]

In His Name, the Answerer, the All-Knowing!

The Hour hath come, and the Trumpet hath been sounded, and the Balance proclaimeth: "I am the Discerner, the All-Knowing. I make manifest and reveal before the face of the world the deeds of the peoples, and I am the Witness, the All-Informed. Not a single atom remaineth but I have brought it

بسمی المجیب العلیم

قد اتت السّاعة و نفخ فی الصّور و المیزان ینادی
انا الممیز العلیم ابّین و اظهر امام وجه العالم اعمال
الأمم و انا الشّاهد الخیر لم ینق من ذرّة الا و قد

forth, and I am the Just, the Upright. The hand of justice hath made me to stand erect in the days of God, the Lord of the worlds.

This is the day wherein the Bugle resoundeth and the Bell ringeth out and the Trumpet proclaimeth: 'The Kingdom is God's, the Possessor of this wondrous Day.'

O thou who hearkeneth! When thou art blessed to hear the Tablet of thy Lord, turn thy face toward the Wronged One and say: 'May my soul be a sacrifice for Thy tribulations, O Thou Who hast spent all that Thou hadst in the path of God, the Exalted, the Great.'

أظهرتها وأنا العادل المستقيم قد جعلتني مستويًا يد
العدل في أيام الله رب العالمين هذا يوم فيه ينطق
الناقور ويصيح الناقوس وينادي الصّور الملك
لله مالك هذا اليوم البديع أنك يا أيها السامع
إذا فزت باصغاء لوح ربك ول وجهك شطر
المظلوم و قل نفسي لبلائك الفداء يا من انفقت
ما انت عليه في سبيل الله العلي العظيم

INBA19:072b, INBA32:067a

BH01705

To: followers of Baha'u'llah

Date: 1296-08 [1879-Jul]

- 1 He it Is That Is Manifest, and Speaketh Forth, above the Supreme Horizon
- 2 This is an Epistle from Us unto such as have cast away the world, and laid hold on whatsoever He Who is the Most Great Name hath revealed in this Day whereon the Crier hath cried out from the right hand of the snow-white Spot, announcing that the tale of sorrows hath been retold, in such wise that the Apostle hath lamented in the All-highest Paradise, and the Virgin hath wept beside the Sadratu'l-Muntaha: thus hath it been decreed by God, the Lord of Names and the Creator of the heavens, in a Scroll whereof none is informed save God, the Lord of the worlds. He it is, in truth, Who speaketh forth from His Most Great Prison, testifying to that whereunto God Himself had testified ere the creation of all things, and ere the creation of earth and heaven.
- 3 O ye beloved of the All-Merciful throughout the world! By My life! The morn of utterance hath broken, and the sun of testimony hath shone with such splendour that none save those who have disbelieved in God, the Exalted, the Great, hath denied it. Although beset by sorrows on every hand, yet is the Tongue engaged in utterance; while the Pen of the Most High moveth and courseth in the arena of wisdom and understanding with such impetuosity that neither the hosts of the world, nor

1 هو الظاهر الناطق من الأفق الأعلى

2 هذا كتاب من لدنا الى الذين نبدوا العالم واخذوا
ما اتى به الاسم الأعظم في هذا اليوم الذي نادى
المناد عن يمين البقعة البيضاء بأنه قد رجع حديث
الأحزان بما نوح الرسول في الجنة العليا و البتول
عند سدره المنتهى كذلك قضى الأمر من لدى
الله مالك الأسماء و فاطر السماء في صحيفة ما
أطلع بها الا من شاء الله رب العالمين أنه هو
الذي ينطق من شطر سجنه الأعظم ويشهد بما شهد
الله قبل خلق الأشياء و قبل خلق السموات و
الأرضين

3 يا احباء الرحمن في البلدان لعمرى قد تنفس صبح
البيان و اشرقت شمس البرهان على شأن ما انكرها
الا الذين كفروا بالله العلي العظيم ولو انّ الأحزان
قد اخذت كل مأخذ ولكنّ اللسان ينطق و القلم
الأعلى يتحرّك و يجول في مضمار الحكمة و العرفان
على شأن لا تمنعه جنود العالم ولا ظنون الجهلاء

the imaginations of the ignorant who, without any clear proof or Book from God, the All-Knowing, the All-Wise, pretend to learning, can arrest it.

- 4 Consider ye the people and their actions. They lament and weep at that which befell the Holy Family aforetime, disavowing all connection with those who wronged them; yet perpetrate their selfsame actions, albeit they comprehend it not. The Concourse on high have stood aghast at their actions, and the Most Great Spirit and the inmates of Paradise have lamented, yet the people perceive it not. They have given themselves up to their passions, turning aside from God, the Help in Peril, the Self-Subsisting. Thus hath this Wronged One spoken, and sent down unto you that wherefrom ye may inhale the sweet savour of God, the All-Powerful, the Loving. He, verily, loveth his loved ones, and watcheth over them from this forbidden Spot.

- 5 Hearken now in the Persian tongue unto the Call of Him Whom the world hath wronged, during these days when the dark clouds of oppression have prevented the resplendent face of the daystar of justice from shedding forth its light, and when the dove of equity is sore tried in the clutches of tyranny; that perchance ye may know with absolute certainty that the trials of earth and heaven cannot restrain the Pen of the Most High from extolling God and from celebrating His praise. Under all conditions it is occupied with the mention of Him Who is the All-Possessing, the Most High, that perchance even one of the peoples of the earth may inhale the fragrance of the utterance of the All-Merciful, and remain not deprived of the living ocean which hath been manifested in the name of Him Who is the Best-Beloved of all men.

- 6 O friends! Although the calamity that hath befallen was, and is, most grievous, yet is He who created them well able to create others like unto them; He, verily, is the Almighty, the Most Powerful. Ye must, by the grace of God, be so steadfast in the Cause that the vicissitudes of temporal existence shall not debar you from the eternal kingdom. The earth is even such as ye have witnessed and do now witness, and no discerning person, who hath fixed his gaze upon the Most Sublime Vision, hath ever been, or ever shall be, deceived as to its true nature, inasmuch as at every moment he beholdeth how one group arriveth and another group departeth. Wherefore 'tis certain that no right-minded person hath ever been, or ever shall be, kept back thereby from the One True God. Strive that haply ye may become a means of quickening this wilting world with a new spirit. Thus commandeth you this Wronged One from this far-distant Spot.

الَّذِينَ يَدْعُونَ الْعِلْمَ مِنْ دُونِ بَيِّنَةٍ وَلَا كِتَابٍ مِنْ لَدَى اللَّهِ الْعَلِيمِ الْحَكِيمِ

4 تفکروا فی القوم واعمالهم انهم ينوحون و يبكون بما ورد على آل الله من قبل و يتبرؤون عن الذين ظلموا و هم يعملون مثل اعمالهم و لا يفقهون قد تحير الملائة الاعلى من اعمالهم و ناه الروح الاعظم و اهل الفردوس ولكن القوم هم لا يشعرون قد اعتكفوا على احوالهم معرضين عن الله المهيمن القيوم كذلك نطق المظلوم و انزل لكم ما تجدون منه نفحة الله العزيز الودود انه يحب احبائه و يكون متوجها اليهم من هذا المقام الممنوع

5 بلسان پارسی ندای مظلوم آفاق را بشنود در مثل همهچه ایامیکه ابرهای تیرهء ظلم وجه منیر آفتاب عدل را از ضیا منع نموده و حمامهء انصاف تحت مخالب اعتساف مبتلا گشته که شاید بیقین کامل بدانید قلم اعلى را بلایای ارض و سماء از ذکر و ثنا منع ننماید در جمیع احوال بذکر غنی متعال مشغول است که شاید یکی از اهل امکان عرف بیان رحمن را بیابد و از بحر حیوان که باسم محبوب عالمیان ظاهر شده محروم نماند

6 ای دوستان اگرچه مصیبت وارده عظیم بوده و هست ولكن الذی خلقهم یقدر ان یخلق مثلهم انه هو المقتدر القدير باید بعنایت الهی بشأنی بر امر قائم باشید که حوادث روزگار شما را از ملکوت باقی منع ننماید دنیا همین است که دیده و میبینید و امر او بر صاحب بصر که بمنظر اکبر ناظر است مشتبّه نشده و نخواهد شد چه که در کلّ حین مشاهده مینماید گروهی میآیند و گروهی میروند لذا انسان عاقل البتّه باو از حقّ ممنوع نشده و نخواهد شد جهد نمائید که شاید سبب شوید و عالم پُرمرده را بروح تازه زنده نمائید کذلک یا مرمک المظلوم من هذا المقام البعید

- 7 He that directed himself hither, and attained unto the presence of his Lord, made mention of you before the throne, whence We have made mention of you as a bounty on Our part, and I am the Rememberer, the All-Knowing. All of you are present before the Eye of God: He, verily, witnesseth and seeth, and He, truly, is the All-Hearing, the All-Seeing. Rejoice ye at this Most Great Remembrance; then give praise unto your Lord, the All-Merciful, at every moment. The Glory of God rest upon you, inasmuch as ye hearkened, yet forbore; beheld, yet forewent; and witnessed that which none hath witnessed in the path of God, the All-Possessing, the All-Highest, the Ever Forgiving, the Most Bountiful. The world and all that is therein shall pass away, while that which hath been destined for you shall endure; thereto shall your names and your works be exalted on earth: thus informeth you He Who is the Truthful, the Trustworthy.

7 أن الذي أقبل و فاز بقاء مولاہ ذکرکم لدى العرش و ذکرناکم فضلاً من لدنا و انا الذاکر العليم جميع شما امام عين الله حاضرید أنه يشهد و یرى و أنه لهو السميع البصير ان افرحوا بهذا الذکر الأعظم ثم احمدا ربکم الرحمن فی کلّ حين البهاء علیکم بما سمعتم و صبرتم و رأیتم و ترکتم و شاهدتم ما لا شاهدہ احد فی سبیل الله الملك المتعالی الغفور الکریم سوف یفنی العالم و ما فیہ و یرتقی ما قدر لکم و یرتفع فی الأرض اذکارکم و اعمالکم کذلک یخبرکم الصادق الأمين

INBA19:021b, INBA32:021b, INBA97:068, BLIB_Or15710.286b, BLIB_Or15719.096, NNY.179-181

BH01958

To: Rida Khabbazul-Ahdiyyih, in Ardikan

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great.
- 2 A mention from Us unto him who hath attained the presence of the Wronged One time and again, and hath heard the Call, and entered the Spot round which circled the Faithful Spirit.
- 3 O Rida! My tongue and My Pen and those around Me and he who writeth the verses before My face have testified for thee that thou hast turned toward the Supreme Horizon and attained the recognition of God, the Fashioner of the heavens. By My life! The treasures of the world cannot equal this testimony, if thou be of them that know. Wert thou to discover what hath proceeded for thee from the Most Exalted Pen, thou wouldst soar with longing. Thus do We expound for thee that thou mayest be of them that rejoice.
- 4 Thou didst enter the White Spot by the leave of God, the Lord of all men. This is from the bounty of thy Lord, the Forgiving, the Generous. When thou didst arrive and present thyself and hear and see, return thou in the name of thy Lord, the Protector, the Mighty, the All-Wise.

1 هو الأقدس الأعظم

2 ذکر من لدنا لمن فاز بقاء المظلوم مرّة بعد مرّة و سمع النداء و دخل المقام الذی طافه الروح الأمين

3 یا رضا قد شهد لک لسانی و قلمی و من فی حولی و الذی یکتب الآيات امام وجهی بأنک اقبلت الى الأفق الأعلى و فزت بعرفان الله فاطر السماء لعمری لا تعادل بهذه الشهادة كنوز العالم ان انت من العارفين لو تطّلع بما جرى لک من القلم الأعلى لتطير من الشوق کذلک نبین لک لتکون من الفرحین

4 قد دخلت البقعة البيضاء باذن الله مالک الوری هذا من فضل ربک الغفور الکریم فلما وردت و حضرت و سمعت و رأیت ان ارجع باسم ربک المهيمن العزيز الحكيم

- 5 When thou beholdest My loved ones, proclaim My glorification upon their faces, then recount unto them what hath befallen Us in this remote Spot. Say: By God! The wolf hath devoured a piece of the Virgin and the Messenger Joseph. Thus was the matter decreed in the Book of God, the Mighty, the All-Knowing, the All-Informed.
- 6 Say: The people of the Furqan have cast the commandments of the All-Merciful behind their backs and committed that which hath caused all creation to lament. Every fair-minded and insightful one beareth witness to this. By God! The dwellers of Paradise have been shaken by their deeds, and the Virgin hath wailed in the Most Exalted Paradise at what their hands have wrought, and the Messenger crieth out saying: "Fie upon you, O company of wrongdoers! Ye make mention of Me night and day, yet ye slay him who was the consolation of Mine eyes and the joy of My heart and the dilation of My breast through his remembrance. What aileth you, O company of the ignorant!" The leaves of the Divine Lote-Tree have turned yellow through your tyranny, and still the clouds weep while ye remain heedless. Thus hath flowed from My Most Exalted Pen that which hath caused the eyes of them that are nigh to shed tears.
- 7 O My loved ones! Hearken unto My call in these days wherein the fire of oppression hath been kindled and the face of justice hath been veiled. There is no God but Me, the Wronged One, the Unique. We have seized him by whom all things have lamented, with an authority from Us and a power from Our presence. He, verily, is the Mighty, the Powerful. And We shall seize those who have acted unjustly without clear proof or illuminating Book.
- 8 O ye who drink the wine of divine mercy! Though the dark cloud of oppression hath prevented the Sun of Justice from shedding its radiance, yet the divine power prevaieth over all and standeth above all. Be not grieved by the fire of the souls of the ungodly. Fix your gaze upon the light of the Countenance of the One. Verily, He preserveth whom He willeth and ordaineth for whomsoever He desireth that which profiteth him in every world of His worlds. He, verily, is the Mighty, the Powerful. Soon shall the Hand of Divine Power seize the oppressors and unbelievers and requite them for their deeds. He, verily, is the Requirer, the All-Wise.
- 9 It behooveth you to rejoice in the remembrance of your Lord, the All-Merciful, and to be of them that are steadfast in this Cause whereby the feet of the learned and the mystics and the jurists and the men of letters have slipped, save whom God, the Peerless, the All-Informed, hath willed.
- 5 ان رأيت احبائي كبر من قبلي على وجوههم ثم اقصص لهم ما ورد علينا في هذا المقام البعيد قل تالله ان الذئب اكل بضعة البتول ويوسف الرسول كذلك قضى الامر في كتاب الله المقتدر العليم الخبير
- 6 قل ان اهل الفرقان نبذوا احكام الرحمن عن ورائهم و ارتكبوا ما ناح به الامكان يشهد بذلك كل منصف بصير تالله قد اضطرب اهل الفردوس من اعمالهم و ناحت البتول في الجنة العليا بما اكتسبت اياديهم و الرسول يصيح و يقول اف لكم يا ملا الظالمين تذكروني بالليالي و الايام و تقتلون من قرت به عيني و استفرح به قلبي و انشرح بذكره صدرى ما لكم يا معشر الجاهلين قد اصفرت اوراق سدره المنتهى من ظلمكم و اذا يروح الغمام و انتم من الغافلين كذلك جرى من قلبي الاعلى ما ذرفت به عيون المقرين
- 7 يا احبائي ان استمعوا ندائي في هذه الايام التي فيها اشتعلت نار الظلم و ستر وجه العدل انه لا اله الا انا المظلوم الفريد انا اخذنا الذي به ناحت الاشياء بسلطان من عندنا و قهر من لدنا انه هو المقتدر القدير و ناخذ الذين ظلموا من دون بينة و لا كتاب منير
- 8 اى شاربان رحيق رحمت رحمانى اگرچه ابر تيره ظلم وجه خورشيد عدل را از اشراقات منع نموده ولكن قدرت الهيه مبين است بر كل و قائم است بر كل از نار نفوس مشركه محزون مباشيد بنور وجه احديه ناظر باشيد انه يحفظ من يشاء و يقدر لمن اراد ما ينفعه في كل عالم من عوالمه انه هو المقتدر القدير زود است كه يد اقتدار الهى ظالمين و مشركين را اخذ نمايد و بما عملوا جزا دهد انه هو المجزى الحكيم
- 9 لكم ان تفرحوا بذكر ربكم الرحمن و تكونوا من الراغبين في هذا الامر الذي به زلت اقدام العلماء و العرفاء و الفقهاء و الادباء الا من شاء الله الفرد الخبير

- 10 And We send greetings to the handmaidens of God in that land. Each one hath been mentioned before God according to what she hath been enabled to achieve in His path, and hath been recorded by the Most Exalted Pen in God's Book. Blessed is she who hath attained in the days of her Lord, the Mighty, the Unique.

10 و اماء الله آن ارض را تكبير ميرسانيم هر يك
بآنچه در سبيل حق موفق شده‌اند نزد حق مذکور
و در كتاب الهی از قلم اعلی مسطور گشته طوبی
لتي فازت في ايام ربها العزيز الفريد

BLIB_Or15710.283b, BLIB_Or15715.322b,
ABDA.059-060

BH02680

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1296-08 [1879-Jul]

- 1 In the Name of the True One

1 بنام یگا

- 2 Fix thy gaze upon this utterance which, like the sun of the world, hath dawned from the horizon of the heaven of divine commandments: "Be thou steadfast in My Cause and remind the people of that which hath been sent down from the Kingdom of Mine utterance." O thou who hast fixed thy gaze upon My countenance! I swear by the pearls of the divine ocean of knowledge that this word is greater than whatsoever is in heaven and earth. Through God's grace thou must remind the servants, by day and by night, through wisdom and utterance, that perchance they may become aware and be adorned with the ornament of certitude after being cleansed of vain imaginings.

2 قادر بینا باین بیان که مانند آفتاب جهان از افق
آسمان اوامر الهی طالع و مشرقست ناظر باشید
میفرماید کن ثابتاً علی امری و ذکر الناس بما نزل
من ملکوت بیانی یا ایها الناظر الی وجهی قسم
بالآلی بحر علم الهی که این کلمه اعظمست از آنچه
در آسمان و زمینست باید بعنایت الهی در لیلی
و ایام عباد را بحکمت و بیان متذکر داری شاید
آگاه شوند و بطراز صحو بعد از محو اوهامات مزین
گردند

- 3 All people are in need of education. They who are endowed with insight must turn their attention to this momentous matter. The flowers of the rose-garden of the world drink and are nurtured from two streams: knowledge and vision. Whoso hath not attained unto these two hath never truly existed, nor doth he now exist.

3 عموم ناس بتربیت محتاجند باید صاحبان بینش
باین امر خطیر توجه نمایند گلهای گلستان جهان
از دو نهر آب میآشامند و تربیت میشوند دانائی و
بینائی اگر نفسی باین دو فائز نشود صاحب وجود
نبوده و نیست

- 4 That which today causeth the exaltation of the Word of God is goodly character. Say: O friends! The Pen of the All-Merciful declareth: Strive that ye may be adorned with such virtues as will cause the elevation of your station and glory. Ye have dwelt for a time beneath the Lote-Tree and have hearkened with your own ears to the words of the Wronged One. Say: Today befitting deeds and pleasing words are needed. Every goodly deed is in itself a teacher of the Cause. The proof of

4 و اموری که الیوم سبب ارتفاع کلمه الله است
اخلاقست بگو ای دوستان قلم رحمن میفرماید
جهد نمائید تا جمیع باخلاقیه سبب علو مقام و
عزیزت مزین شوید شما مدتی در ظل سدره
بوده‌اید و بیانات مظلوم را بگوش خود اصغا
نموده‌اید بگو امروز اعمال شایسته باید و اقوال
پسندیده شاید و هر عمل نیکی بنفسه مبلغ امر

this utterance is what hath been recorded by the Most Exalted Pen in the Tablets.

- 5 Were a man in this day to adorn himself with the raiment of trustworthiness it were better for him in the sight of God than that he should journey on foot towards the holy court and be blessed with meeting the Adored One and standing before His Seat of Glory. Trustworthiness is as a stronghold to the city of humanity, and as eyes to the human temple. Whosoever remaineth deprived thereof shall, before His Throne, be reckoned as one bereft of vision, though in the sharpness of sight he be as Zarqa of Yemen.

- 6 Render thanks unto God for having made thee aware and granted thee the meeting which was mentioned in the Books of God, the Lord of all worlds. This is a matter which all the Messengers gave glad tidings of. Well is it with him that hath attained thereunto, and woe betide the heedless.

- 7 Gird up the loins of service and occupy thyself with the remembrance of thy Lord. The bounties of God are descending like rain from the heaven of His Will. He is, in truth, the Mighty, the All-Knowing. Upon thee be glory, and upon those whom the tyranny of the divines, those Pharaohs of the earth, hath not frightened in the Cause of God, the Lord of all worlds.

BRL_TRUST#12x, COC#2024x

است شاهد این مقال بیاناتیست که از قلم اعلی در الواح ثبت شده

- 5 اگر امروز نفسی بطراز امانت فائز شود عندالله احبست از عمل نفسیکه پیاده بشطراققدس توجّه نماید و بلقائ حضرت معبود در مقام محمود فائز گردد امانت از برای مدینه انسانیت بمثابه حصنست و از برای هیكل انسانی بمنزله عین اگر نفسی از او محروم ماند در ساحت عرش نابینا مذکور و مسطور است اگرچه در حدت بصر مانند زرقاء یمامه باشد

- 6 ان احمد الله بما عرّفک و رزقک اللّقاء الذی کان مذکوراً فی کتب الله ربّ العالمین این امریست که جمیع رسل مبشّر او بودند طوبی لمن فاز به ویل للغافلین

- 7 کمر خدمت محکم نما و بذکر دوست مشغول شو عنایت حقّ بمثابه غیث از سماء اراده میرسد انه هو المقتدر العلم البهاء علیک و علی الذین ما خوفهم ظلم العلباء ای فراعنة الأرض فی الله ربّ العالمین

INBA19:015, INBA32:015, INBA57:078, BLIB_Or15710.279, BLIB_Or15722.172, BLIB_Or15734.2.031, COMP_TRUSTP#12x, GHA.316ax, UAB.039ax, MAS4.025x, AHB_133BE #03-04 p.003

BH02938

To: Mulla Husayn, in Mamaqan

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great, the Most Glorious!
- 2 O Husayn! Harken unto the call of the Wronged One Who hath been imprisoned in this place for having summoned the people unto God, the Lord of all worlds. It behooveth thee today to arise amidst the servants with a strength from Us and a power from Our presence, and to point unto them with thy finger and give them the glad-tidings of the Manifestation

1 هو الأقدس الأعظم الأبهی

- 2 ان یا حسین ان اسمع نداء المظلوم الذی سجن فی هذا المقام بما دعا الناس الى الله ربّ العالمین ینبغی لک الیوم ان تقوم بین العباد بقوة من عندنا و قدرة من لدنا و تشير الیهم باصبعک و تبشّرهم بظهور الله و سلطانه الذی به لاح

of God and His sovereignty, whereby the horizon of the world hath been illumined and the earth hath shone with the light of His resplendent countenance. Beware lest the censure of any censurer or the denial of those who have disbelieved in God, the Exalted, the Great, deter thee in the path of God. Take thou the choice wine of steadfastness in the name of the Dawning-Place of the light of oneness, then drink thereof once in My Most Glorious Name and again in My Most Generous Name.

و انار افق العالم و اشرقّت الأرض بنور وجهه المنير اياك ان يأخذك في الله لومة كلّ لائم او اعراض الذين كفروا بالله العليّ العظيم خذ رحيق الاستقامة باسم مطلع نور الأحديّة ثم اشرب منه مرّة باسمي الأبهي و طوراً باسمي الكريم

- 3 In the Persian tongue do We speak, that all may comprehend the utterance of the Beloved of all creation and partake of His bounty. Today it is incumbent upon all the friends of God and those who have quaffed the choice wine of merciful bounty to endeavor to the extent possible to teach the Cause, for this is regarded as the most great of all deeds in the sight of the Self-Sufficient, the Most High. If one should quicken a single soul with the sprinklings of the water of life, it is as though he had quickened all mankind. Thus hath it been aforetime decreed: "Whoso quickeneth a soul is as though he had quickened all mankind."

3 بلسان پارسی ذکر میشود تا کلّ بیان محبوب امکان را ادراک نمایند و از فضلش نصیب برند امروز بر جمیع دوستان الهی و شاربان رحيق رحمت رحمانی لازم است بقدر مقدور در تبلیغ امر سعی نمایند و این از اعظم اعمال است نزد غنی متعال اگر نفسی نفسی را از رشحات بحر حیوان زنده نماید مثل آن است که جمیع ناس را بطراز زندگانی مزین نموده اینست که از قبل فرموده من احیا نفساً فکأنما احیا الناس جميعا

- 4 O Husayn! This is the Day of utterance and the Day of the mention and praise of the All-Merciful Lord. For any land that possesseth even less than a mustard seed of germinating power, these divine words are like the outpouring rain. Thus doth the morn of inner meanings breathe forth, that it may give glad-tidings unto all creation of that wherewith the Revealer of the Bayan hath given glad-tidings. Thy Lord is, verily, the Commander, the All-Wise.

4 ای حسین امروز روز بیان است و امروز روز ذکر و ثنای حضرت رحمن است هر ارضی که اقلّ از خردل در او قوهء انباتیه باشد این کلمات الهیه مانند غیث هاطل است از برای او کذلک تنقّس صبح المعانی لتبشّر من فی الامکان بما بشّر به منزل البیان انّ ربّک هو الأمر الحکیم

- 5 Thou must adorn the people of Mamaqan in this divine spring-time with a new raiment. Take hold of the hem of teaching, turning aside from those who have denied the All-Merciful, the Compassionate. Today the manifestations of the whisperer are occupied with the promptings of self, and through a hundred thousand wiles they prevent the hapless people who have no knowledge of the Ocean of divine wisdom and the Sun of insight from attaining unto the truth.

5 باید آنجناب اهل مامغان را در این بهار ظهور الهی بطراز جدید مزین نمایند تشبّث بذیل التبلیغ معرضاً عن الذين كفروا بالرحمن الرحيم امروز مظاهر خناسیه بوساوس نفسیه مشغولند و ناس پیچاره را که از بحر دانائی و آفتاب بینائی اطلاع ندارند بصد هزار حيله از حقّ منع مینمایند

- 6 Hold fast unto the cord of thy Lord's loving-kindness, then guide the people unto God and His straight path. Praise be to God, the Lord of all worlds.

6 تمسّک بجبل عنایة ربّک ثم اهد الناس الى الله و صراطه المستقیم الحمد لله ربّ العالمین

BLIB_Or15710.297b, BLIB_Or15719.095a

BH03340*To: Abdu'l-Ghani, in Urumiyyih**Date: 1296-08 [1879-Jul]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 This is a mention from Us to him who has turned to the Kingdom and heard the call of the Lord of the Realm of Might in this station which was named with the Most Beautiful Names in the Tablet of Names. He, verily, is the All-Wise Expounder.

2 ذكر من لدنا لمن اقبل الى الملكوت وسمع نداء
مالك الجبروت فهذا المقام الذي سمي بالاسماء
الحسنى في لوح الاسماء انه هو المبين الحكيم

3 The eyes were created to behold My horizon, the ears to hear-ken unto My verses, and the hearts to love Me, the Mighty. Yet the people remain in evident veils. Remember when thou didst attain the presence of the Wronged One and didst hear what the Son of 'Imran heard on the Mount of Knowledge. Thy Lord, verily, doeth what He willeth and ordaineth what He pleaseth.

3 قد خلقت العيون لمشاهدة افق و الآذان لاصغاء
آياتي والقلوب لحبي العزيز ولكن القوم في حجاب
مبين ان اذكر اذ حضرت لدى المظلوم و سمعت
ما سمعه ابن عمران في طور العرفان ان ربك هو
الفاعل على ما يشاء و الحاكم على ما يريد

4 Make mention of My loved ones on My behalf, then command them with wisdom lest there occur that which would grieve those who have turned to God, the Mighty, the All-Knowing. We make mention of thy father who turned to God in days wherein the people turned away from the Dawning-Place of Revelation, save those who cast away what they possessed and took up that which they were commanded in a wondrous Book.

4 ان اذكر احبائي من قبل ثم امرهم بالحكمة لئلا
يحدث ما يجزع به الذين اقبلوا الى الله العزيز العليم
انا نذكر اباك الذي اقبل الى الله في ايام فيها
اعرض الناس عن مشرق الوحي الا الذين نبذوا
ما عندهم و اخذوا ما امروا به في كتاب بديع

5 Trust not every newcomer, nor believe every speaker. Make wisdom a lamp unto thyself and walk thereby in the darkness of the earth - then wilt thou be of those who are secure. Conceal what ye possess and reveal it not, lest there arise the clamor of those who have disbelieved in the Lord of the worlds. Blessed is the one strong enough to make mention of Me and praise Me among My servants with the wisdom that hath been sent down in My Mighty Book. The Glory be upon thee and upon those with thee and those who have turned to the One, the All-Informed.

5 لا تطمئن من كل وارد و لا تصدق كل ناطق
ان اجعل الحكمة سراجاً لنفسك فامش بها في
ظلمات الارض انك اذا من الآمنين ان استروا
ما عندهم و لا تكشفوا عنه لئلا يرتفع ضوضاء الذين
كفروا رب العالمين طوبى لقوى نطق بين عبادي
بذكرى و ثنائى بالحكمة التي نزلت في كتابي العظيم
البهاء عليك و على من معك و الذين اقبلوا الى
الفرد الخبير

6 We make mention at this time of thy brother who attained unto the Day of God, the Lord of the worlds. The Most Exalted Pen beareth witness that he turned to the horizon of his Lord's manifestation, the Lord of Names, and was honored to attain His presence while the people remained in evident veils. Grieve not for what befell him. He hath ascended unto heaven and reached the ultimate goal. Thy Lord, verily, is the Almighty, the Powerful. Thy Lord hath forgiven him as a bounty from His presence and purified him from the defilement of the world. He

6 انا نذكر في هذا الحين اخاك الذي فاز بيوم الله
رب العالمين يشهد له القلم الأعلى بأنه اقبل الى افق
ظهور ربه مالك الاسماء و تشرف باللقاء اذ كان
القوم في حجاب مبين لا تحزن فيما ورد عليه انه
صعد الى السماء و قصد الغاية القصوى ان ربك
هو المقتدر القدير ان ربك غفره فضلاً من عنده

is in the highest companionship, speaking and saying: "Praise be unto Thee, O God of the worlds!"

و طهره عن رجس الدنيا و انه في الرفيق الاعلى
ينطق و يقول لك الحمد يا اله العالمين

BLIB_Or15696.021d, BLIB_Or15734.2.083b,
AQA5#105 p.120

BH03915

To: Yaqub

Date: 1296-08 [1879-Jul]

- 1 In the name of the Ever-Living, Ever-Abiding One 1 بنام زنده پاینده
- 2 The Herald of the All-Merciful gave glad tidings to all who dwell in the realm of possibility that the divine promise has been fulfilled and that which was mentioned in the heavenly Books has appeared. 2 هاتف رحمن جميع من في الامكان را مرده داد كه وعده الهی ظاهر شد و آنچه در كتابهای آسمانی مذکور بود پدیدار گشت
- 3 The One Who departed has returned - that is, He Who ascended has descended with great glory and a luminous countenance. As He says in the Gospel: "I go away and come again," and in another place: "I go away and the Comforter will come to complete what I have said and to say what I have not said." This blessed word is as a spirit to the temple of God's Book. Blessed is the soul that has recognized, the eye that has seen, and the ear that has heard this exalted and wondrous Call. 3 آن رفته باز آمد یعنی آنکه صعود نمود با مجد کبیر و وجه منیر نازل شد چنانچه در انجیل میفرماید من میروم و میآیم و در مقام دیگر میفرماید من میروم و میآید معزی تا تمام کند آنچه من گفته ام و بگوید آنچه من نگفته ام و اینکله مبارکه از برای هیکل کتاب الهی بمنزله روح است طوبی لنفسی عرف و لعین رأی و لأذن سمعت هذا النداء المرتفع البديع
- 4 Nevertheless, none have heeded it, and the children of the Spirit are seen to be withered and dejected - nay, dead - except those whom God has willed, the Lord of this mighty Day. Reflect upon the days of the Spirit and what befell Him, that ye may become aware of people's condition. These people are the same people, and these souls are the same souls. God willing, that honored one should gaze toward the Most Exalted Horizon and strive that in this blessed Day there may appear from them a matter that shall endure throughout the eternity of God's names. 4 مع ذلك احدی ملتفت نشد و ابناء روح پژمرده و افسرده بل مرده مشاهده میشوند الا من شاء الله مالک هذا اليوم العظيم تفکر در ایام حضرت روح نمائید و بر آنچه بر او وارد شد تا بر احوال ناس مطلع شوید این قوم همان قومند و این نفوس همان نفوس انشاء الله باید آنجناب بافق اعلی ناظر باشند و جهد نمایند تا در این یوم مبارک از ایشان ظاهر شود امریکه بدوام اسماء الهی باقی و دائم بماند
- 5 As for what you mentioned about jafr - the comprehensive jafr in its primal reality is the Temple of the Manifestation. This station is a summary - God willing, after entering the depths of certitude you will become aware of a matter that is more precious in God's sight than all else. In these days, mention of the Truth and victory for the Truth take precedence over 5 اینکه از جفر ذکر نموده بودید جفر جامع در حقیقت اولیه هیکل ظهور است این مقام اجمال انشاء الله بعد از ورود بلجه ایقان واقف میشوید بر امریکه عند الله اعز از کلشی است این ایام ذکر حق و نصرت حق مقدمست بر کل اعمال

all deeds, and victory has been and shall be through utterance.
Verily He is the Ordainer, the All-Knowing.

و نصرت ببيان بوده و خواهد بود آنه هو المقدر
العليم

- 6 Glory be unto him who has attained unto that which God has
commanded in His Book, the Lord of all worlds.

6 البهآء لمن فاز بما امر به في كتاب الله رب العالمين

INBA19:172, INBA32:156, INBA57:082b,
BLIB_Or15719.095b, BLIB_Or15722.174b

BH04072

To: Mulla Husayn Afshar, in Azarbaijan

Date: 1296-08 [1879-Jul]

- 1 In the name of the one incomparable, all-knowing Lord
- 2 Your letter was received and attained unto the hearing of the Wronged One. O Husayn! Harken unto the call of the Divine Lote-Tree which hath been raised in the prison-land by the command of the Lord of Names, and act according to that which proceedeth from the Dayspring of the Cause.
- 3 Today thou must purify thy heart with the Kawthar of detachment from all else save God and consume all the veils of idle fancies and vain imaginings through the effulgences of the Sun of certitude, that thou mayest gaze upon the horizon of Revelation with pure vision, sanctified heart and illumined breast. He verily ordaineth for whomsoever He willeth whatsoever He desireth. He is, in truth, the Almighty, the All-Powerful.
- 4 All that hath appeared and shall appear on earth hath been recorded and inscribed in the divine Books. The Tablet of Ra'is was revealed at the time of departure from the Land of Mystery - read it that thou mayest become aware of divine knowledge. Likewise the Surih of Heykal and others like it, that thou mayest know of a certainty that not a leaf stirreth except that God knoweth its movement, its stability and its conditions. Not a thing escapeth His knowledge. To this all things bear witness, did ye but know.
- 5 That which hath been made manifest in this preeminent, this most exalted Revelation stands unparalleled in the annals of the past, nor will future ages witness its like. It hath never been permissible for anyone to test God, nor is it now. He

1 بنام یگنا خداوند دانا

2 نامهات رسید و باصغاء مظلوم فائز گشت ای
حسین بشنو ندای سدرهٔ منتهی را که در ارض
سجن بامر مالک اسماء مرتفع شده و عمل کن
بآنچه از مشرق امر صادر میشود

3 امروز باید قلب را بکوتر انقطاع از ما سوی
الله مطهر نمائی و جمیع حجابات ظنون و اوهام را
باشراقات آفتاب یقین محترق نمائی تا بصر پاک
و قلب طاهر و صدر منیر بافق وحی ناظر باشی
آنه بقدر لمن اراد ما اراد آنه هو المقتدر القدیر

4 جمیع آنچه در ارض ظاهر شده و میشود در کتب
الهیة مذکور و مسطور است لوح رئیس حین
خروج از ارض سر نازل شد بخوان تا بر علم الهی
مطلع شوی و همچنین سورهٔ هیکل و امثال آن
تا یقین بدانی که ورقی حرکت نمینماید مگر آنکه
حق بحرکت و بقا و اطوار او عالم و داناست
لا یعزب عن علمه من شیء یشهد بذلك کل
الأشیاء ان اتم تعلمون

5 آنچه در این ظهور مانع اعلی ظاهر شده در هیچ
عصری از اعصار ظاهر نشده و نخواهد شد از
برای نفسی امتحان حق جایز نبوده و نیست آنه
یمتحن من یشآء آنه هو الحاکم علی ما یرید

verily testeth whom He willeth. He is, in truth, the Ruler over what He willeth.

- 6 God willing, mayest thou be successful through His grace, abide beneath the shade of His mercy, and act in accordance with that which He loveth and is pleased with. The glory be upon thee and upon him who was named Sadiq from the presence of a Generous Giver.

ADJ.077x, WOB.104-105x, WOB.167x

6 انشاء الله بعنايتش فائز باشي و در ظل رحمتش ساكن و به ما يحب و يرضى عامل البهاء عليك وعلى من سبي بصادق من لدن معط كريم

INBA19:177b, INBA32:161b, INBA57:084, BLIB_Or15697.181, BLIB_Or15710.290a

BH04022

To: *Mirza Hasan brother of Ali Muhammad Varqa*

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great
- 2 A mention from Us to him who hath believed in God on a day wherein the greatest terror appeared and the Lord of Destiny came with a sovereignty that encompassed all who are in the heavens and on earth. Verily thy Lord, the All-Merciful, is the One Who hath power over all contingent beings. There is none other God but Him, the Almighty, the All-Powerful.
- 3 O Hasan! Harken unto what Husayn proclaimeth unto thee. By the life of God! The tale of the Wronged One Who was martyred in the path of God, the Help in Peril, the Self-Subsisting, hath recurred. The people of the Furqan have perpetrated what they perpetrated aforetime. Thereby hath the affliction of the Apostle and the Pure One been renewed. She crieth out saying: "Fie upon you, O people of the Furqan! Ye have committed once again that which hath caused hearts to melt and eyes to weep."
- 4 O Most Exalted Pen! Make mention of him who set his face toward the Most Exalted Horizon when he departed from the Land of Ta, turning unto the Divine Lote-Tree. By My life! He departed with such detachment that he passed by nothing except that he perceived therefrom the fragrance of the love of God, and all things pronounced blessings upon him, until he attained unto the praised station. I bear witness that he witnessed what God had witnessed, and acknowledged what God had acknowledged, and wandered far from his homeland purely for the sake of the All-Merciful, until he discovered the

1 هو الأقدس الأعظم

2 ذكر من لدنا لمن آمن بالله في يوم فيه ظهر الفزع الأكبر و اتى مالك القدر بسلطان احاط من في السموات والأرض ان ربك الرحمن هو المقتدر على الامكان لا اله الا هو المقتدر القدير

3 ان يا حسن ان استمع ما يناديك به الحسين لعمر الله قد رجع حديث المظلوم الذي استشهد في سبيل الله المهيمن القيوم قد ارتكب اهل الفرقان ما ارتكبه من قبل بذلك تجددت مصيبة الرسول و البتول تصيح و تقول سحقاً لكم يا اهل الفرقان قد فعلتم مرة اخرى ما ذابت به الأجداد و ذرفت به العيون

4 ان يا قلم الأعلى اذكر من قصد الأفق الأعلى اذ خرج من ارض التاء متوجهاً الى السدرة المنتهى ونفسى الحق قد خرج بانقطاع لم يمر على شيء الا و يجد منه رائحة محبة الله و يصلّى عليه الى ان فاز بالمقام المحمود اشهد انه شهد بما شهد به الله و اعترف بما اعترف به الله و تغرب عن الأوطان خالصاً لوجه الرحمن الى ان وجد عرف الوصال و صعد الى الله مالك الوجود

fragrance of reunion and ascended unto God, the Lord of existence.

- 5 He endured in the path of God that which most of mankind hath not endured. To this beareth witness the Lord of the last and the first in this preserved scroll. He found solace in adversity through his love for God, the Lord of all names. Blessed is he who loveth him and maketh mention of him through that which the All-Merciful hath sent down for him in this forbidden spot. I beseech God to aid his successors to serve His Cause, to make mention of Him and to praise Him. He, verily, is the Mighty, the Beloved.

5 قد حمل فی سبیل الله ما لا حمله اكثر الوری
يشهد بذلك مالک الآخرة و الأولى فی هذا
الرق المنشور انه آنس مع البأساء فی حب الله
مالک الأسماء طوبی لمن احبه و ذكره بما انزل له
الرحمن فی هذا المقر الممنوع فأسئل الله ان یوفق
خلفائه علی خدمة امره و ذكره و ثنائه انه هو العزیز
المحبوب

INBA19:127b, INBA32:118a, BLIB_Or15696.011c,
BLIB_Or15734.2.058

BH03969

To: *Nasr*

Date: 1296-08 [1879-Jul]

- 1 In the Name of the peerless Lord! Praise be to God that ye have drunk from the ocean of divine knowledge of the All-Merciful and received your portion from the Sun of God's love. God willing, may this most exalted station be preserved through the grace of the Lord of Names.
- 2 Some souls, though they witness at every moment the evanescence of the world, remain heedless. I swear by the Sun of the heaven of inner meanings that if the world and its treasures and riches had any worth before God, His loved ones would never have been afflicted with hardship, much less with such grievous tribulations as the like of which have never appeared in creation. How excellent is the state of one who sees with insight and the condition of one who ponders on past ages. Should a soul attain but a drop from the ocean of wisdom, surely neither the world nor aught within it would deter him from the Straight Path and the Strong Cord.
- 3 God willing, you must occupy yourself with complete dedication in remembering the Lord of all beings, and strive to the extent possible to awaken the heedless servants, that perchance a soul might be endowed with a new spirit and fresh vision. Verily your Lord is the All-Powerful, the Almighty.

1 بنام خداوند بی همتا الحمد لله از بحر عرفان
حضرت رحمن آشامیدید و از آفتاب محبت
یزدان قسمت و نصیب برداشتید انشاء الله ایستقام
بلند اعلی بعنایت مالک اسماء محفوظ ماند

2 بعضی از نفوس مع آنکه فنای عالم را در کلّ
حین مشاهده مینمایند غافل ملاحظه میشوند
قسم بخورشید آسمان معانی که اگر دنیا و خزائن
و کلّیز او عند الله صاحب قدر و منزلت بود
هرگز دوستان حق را مکروهی اخذ نمینمود تا چه
رسد ببلایای عظیمه که شبه آن در ابداع ظاهر
نشده نیکو است حال بصیری که مشاهده نماید
و حال علیمی که در قرون ماضیه تفکر کند
اگر نفسی بقطره‌ئی از بحر دانائی فائز شود البته
دنیا و آنچه در او است او را از صراط مستقیم
و جبل متین منع ننماید

3 انشاء الله باید آنجناب بهمت تمام بذکر مالک انام
مشغول باشند و بقدر مقدور در آگاهی عباد
غافل جهد نمایند که شاید نفسی صاحب روح
جدید و بصر تازه شود ان ربک هو المقتدر القدیر

- 4 Blessed art thou for having heard and turned to God, the Lord of all worlds, and recognized that which every learned one who claimed knowledge and every person of grandeur who saw himself in an exalted station failed to comprehend. We beseech Him, exalted be He, to assist thee to remember and praise Him, and to protect thee from every remote oppressor. Verily the Cause is in His hands - He doeth what He willeth and ordaineth what He pleaseth.
- طوبى لك بما سمعت واقبلت الى الله رب العالمين
وعرفت ما غفل عنه كل عالم ادعى العلم وكل
ذى عظمة رأى نفسه على مقام عظيم نسئله تعالى
بأن يوفقك على ذكره وثنائه ويحفظك عن كل
ظالم بعيد ان الأمر بيده يفعل ما يشاء ويحكم ما
يريد
- 5 The glory be upon thee and upon those with thee and upon them that have believed in the One, the All-Informed.
- البهاء عليك وعلى من معك وعلى الذين آمنوا
بالفرد الخبير

INBA57:085, BLIB_Or15710.291,
BLIB_Or15719.097b, AY12.205x

BH04220

To: *Habibullah, in Maraghih*

Date: 1296-08 [1879-Jul]

- 1 In the name of the All-Seeing, the All-Knowing
- بنام بینای دانا
- 2 The Most Great Spirit, upon whose breathings depends the resurrection of all the dead, has been and ever shall be the Word of God. He is that Spirit through which, from time immemorial and unto eternity, the dead have risen from their graves and turned toward the most exalted horizon.
- روح اعظم که احیای جمیع اموات معلق
بنفحات او است کلمه الهی بوده و خواهد بود
او است آن روحی که لم یزل و لایزال باو اموات
از قبور قیام نمودند و بافق اعلی توجه کردند
- 3 Therefore must the friends of God who have drunk from the living waters of the All-Merciful's love and have attained to hearkening unto the call of the Beloved of all creation, awaken the heedless to the blessedness of the divine Word and quicken the dead through the outpourings of the ocean of utterance. In all circumstances, however, they must observe wisdom, and wisdom is in this day accounted before God as the greatest and most excellent of all deeds, and hath been recorded by the Most Exalted Pen in the divine Tablet. Blessed is the soul that hath laid fast hold upon it, and woe betide the heedless. God willing, you must through the grace of the divine Word guide those who are lost to the eternal Kawthar and draw those who are remote unto the ocean of nearness.
- لذا باید دوستان حق که از سلسبیل محبت رحمن
آشامیده اند و باصغاء ندای محبوب امکان فائز
شده اند غافلین را بمبارکی کلمه الهیه آگاه نمایند
و میتین را از رشحات بحر بیان زنده کنند و لکن
در جمیع احوال باید ناظر بحکمت باشند و حکمت
الیوم از اعظم اعمال و اقدامها لدی الله مذکور و
در لوح الهی از قلم اعلی مسطور طوبی لنفس
تمسکت بها و ویل للغافلین انشاء الله باید آنجناب
بعنایت کلمه الهیه گمگشتگانرا بکوثر باقی هدایت
نمایند و بعیدانرا ببحر قرب کشانند
- 4 O thou who hast turned thy face toward the Countenance! Rejoice in that thou hast been mentioned before the Wronged One and this Tablet hath been revealed for thee. Take hold of it with the power bestowed by Us and associate with people
- یا ایها المتوجه الى الوجه ان افرح بما ذكرت لدی
المظلوم و نزل لك هذا الکتاب خذه بقوة من
عندنا و عاشر الناس بالحكمة اتی امرنا الكل بها

with the wisdom We have commanded all to observe in My mighty Book. One must speak with the utmost wisdom lest any commotion be raised that might cause disturbance and trepidation among souls. Whatsoever God commandeth and enjoineth upon His loved ones is for the benefit of those souls themselves. Blessed is he who pondereth, understandeth and acteth in accordance with that which hath been commanded by the All-Wise Ordainer.

في لوحى العظيم بايد بكمال حكمت تكلم نمود كه
مباد ضوضائى مرتفع شود و سبب اضطراب و
تزلزل نفوس گردد آنچه حق ميفرمايد و اجباي
خود را بان امر مينمايد مصلحت خود آن نفوس
بوده طويي لمن تفكر و عرف و عمل بما امر به
من لدن امر خير

- 5 Upon thee be glory, and upon those who have outstripped others on this straight path.

5 البهاء عليك و على الذين سبقوا العباد في هذا
الصراط المستقيم

BLIB_Or15719.091c

BH04313

To: Bibi Tuba sister of Varqa, in Yazd

Date: 1296-08 [1879-Jul]

- 1 In His Most Great Name

1 بسمه العظيم

- 2 O my handmaid! Harken unto My call from the precincts of My throne. Verily, there is no God but Him, the All-Knowing, the All-Wise.

2 يا امتي ان استمعي ندائي من شطر عرشي انه لا
اله الا هو العليم الحكيم

- 3 We wish to recount unto thee tidings of him who was named Mihdi in the Crimson Book from My Most Exalted Pen. He traversed land and sea in his longing to attain the presence of God until he entered the shore of the right-hand valley in the blessed crimson spot. We called out to him from behind the pavilions of grandeur, and when he heard it, the sweetness of the call so overwhelmed him that he was transformed. Then We shed upon him the lights of the countenance, and when he beheld the Most Great Sign, he surrendered his spirit at the advent of his Lord, the Lord of all beings.

3 انا نحب ان نقص لك نبأ من سمي بمهدي في
الصحيفة الحمراء من قلبي الاعلى انه قطع البر و
البحر شوقاً للقاء الله الى ان دخل شاطئ الوادي
اليمين في البقعة المباركة الحمراء نادينه عن وراء
سرادق الكبرياء فلما سمع اخذه حلاوة النداء
على شأن انقلب اذا تجلينا عليه بأنوار الوجه فلما
رأى الآية الكبرى اسلم الروح بقدم ربه مالك
الورى

- 4 Days passed, then We proceeded to the sepulcher, and when We arrived We stood before the grave and said: "O thou who didst race in the arena of the love of God! The fragrance of thy Lord's robe, the Lord of all names, stirred thee until thou didst seek the Most Exalted Horizon to attain the presence of the Throne and stand before the Gate. Now We see thee sleeping while the Beloved hath come and remembereth thee with a remembrance at which the clouds weep. I testify that thou didst drink the choice wine of mystical knowledge from

4 ثم مضت ايام قصدنا الرمس فلما حضرنا وقفنا
امام القبر قلنا يا ايها الراكض في مضمار محبة الله
قد حركتك نفحات قبض ربك مالك الاسماء
الى ان قصدت الأفق الأعلى لتحضر لدى العرش
و تقوم لدى الباب و نراك الحين نائماً و اتاك
المحوب و يذكرك بذكر ينوح به السحاب اشهد
انك شربت رحيق العرفان من يد عطاء ربك
الرحمن و سمعت النداء واجبت و اقبلت و سرعت

the hand of the bounty of thy Lord, the All-Merciful, and didst hear the call and respond and turn and hasten until thou didst enter the noble station by the leave of God, thy Lord and the Lord of all worlds. Blessed art thou, again blessed art thou, for thou didst remain faithful to God's Covenant when most of His servants broke it and most of His creation cast it behind them. Blessed art thou and blessed is he who hearkened to thy words concerning the Cause of God, thy Beloved, and found solace in thy company, and heard with submission and contentment what thou didst utter regarding the Cause of God, the Self-Subsisting, the All-Compelling. Verily we are God's and unto Him shall we return."

الى ان دخلت المقام الكريم باذن الله ربك و
رب العالمين طوبى لك ثم طوبى لك بما وفيت
بميثاق الله اذ نقضه اكثر عبادہ و نبذه اكثر خلقه
طوبى لك ولمن سمع قولك في امر الله محبوبك
وانس معك و سمع بالتسليم والرضا ما تكلمت
به في امر الله المهيمن القيوم انا لله و انا اليه
راجعون

INBA19:128, INBA32:118b, BLIB_Or15696.153d,

BLIB_Or15734.2.011b

BH04242

To: *Azizullah*

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great. God testifieth that there is none other God but Him and that He Who hath appeared with the truth is verily the Hidden Treasure, the Concealed Secret, the Veiled and Glorified Symbol, and the Beloved of what was and what shall be. Blessed be the soul that hath attained unto His days, and heard His call, and won His favors, and arose to serve Him amongst His servants, and proclaimed His praise throughout the lands. By My life! Such a soul is of the people of the highest Paradise and the Supreme Concourse.
- 2 Thus hath the matter been decreed in the Crimson Tablet by the Most Glorious Pen, through which the Trumpet was blown and all who are in earth and heaven were thunderstruck, save those whom the hand of My power did rescue and whom I caused to enter the pavilion of My protection and bounty. And I am verily the All-Bountiful, the Generous, the Bestower, the Forgiving, the Merciful.
- 3 The Kingdom is within My grasp, and the Realm of Might is in the right hand of My will. The heavens were raised up by My command and the earth was spread out by My leave. The rock wailed at My tribulation and the Divine Lote-Tree cried out at My ordeal. The eyes of the faithful shed tears at My calamities and what befell Me at the hands of those who denied My signs, turned away from My beauty, violated My

1 هو الأقدس الأعظم شهد الله أنه لا اله الا هو
والذى ظهر بالحق أنه هو الكنز الخزون والسر
المكنون والرمز الجلل المستور ومحجوب ما كان
وما يكون طوبى لنفس ادركت ايامه و سمعت
ندائه و فازت بالطفه و قامت على خدمته بين
العباد و نادى بنائه في البلاد لعمري انها من
اهل الجنة العليا و الملاء الأعلى

2 كذلك قضى الأمر في الصحيفة الحمراء من قلم
الأبهى الذى به نفخ في الصور و انصعق من في
الأرض و السماء الا من انقذته يد قدرتي و
ادخلته في سرادق حفظي و عنايتي و انا الفضل
الكريم و انا المعطي الغفور الرحيم

3 ان الملكوت في قبضة قدرتي و الجبروت في يمين
ارادتي و السموات مرتفعات بأمرى و الأرض
انبسطت باذني و الصخرة ناحت لبليتي و السدرة
صاحت لرزيتي و عيون اهل الوفاء ذرفت
لمصائبي و ما ورد على من الذين كفروا بآياتي
و اعرضوا عن جمالي و نقضوا عهدي و نكثوا

covenant, broke My testament, cast aside My commandments, objected to My proof, and arose to frustrate My Cause among My creation.

میثاقی و نبذوا اوامری و اعتراضوا علی برهانی و قاموا علی تضییع امری بین خلقی

- 4 Thus doth My Pen speak in this wondrous and glorious Temple. Verily it announceth unto the world the appearance of God and His sovereignty and His transcendence and His exaltation and His ascendancy. Blessed be the ear that hath turned unto it, and the tongue that hath acknowledged that which the Tongue of the All-Merciful hath spoken, and the eye that hath beheld the countenance of God, the All-Possessing, the All-Knowing, the All-Wise. Praise be to God, the Lord of all worlds.

4 کذلک نطق قلبی فی هذا المیکل العزیز البدیع و انه یشیر العالم بظهور الله و سلطانه و علوه و سموه و استعلاؤه طوبی لأذن توجّهت الیه و للسان اعترف بما نطق به لسان الرحمن و بصیر رأی منظر الله المهیمن العلیم الحکیم الحمد لله رب العالمین

INBA19:105b, INBA32:097a, BLIB_Or15715.059b

BH04140

To: Wife of Mirza Abdullah Nun Vav

Date: 1296-08 [1879-Jul]

- 1 In the name of the All-Knowing, the All-Hearing
- 2 This is a Day wherein all names and all things cry out with the most exalted call, giving the glad tidings of the appearance of the Dawning-Place of revelation and the Rising-Point of inspiration to all men and women. Yet the intoxication of vain desire hath prevented all from the Lord of earth and heaven, save those souls who, through the power of the Most Great Name, have rent asunder the veils of the peoples and turned toward the horizon of unity. Blessed art thou for having heard and recognized and turned toward the horizon of the Manifestation. And woe unto every handmaid who hath turned away from the Self-Subsisting, the Self-Existing. We beseech God that He may enable all the leaves to attain unto the recognition of the Divine Lote-Tree and deprive them not from the ocean of bounty.
- 3 Today neither loftiness nor lowliness, poverty nor wealth, lineage nor descent, weakness nor strength can be observed. Whosoever hath recognized the peerless Beloved - his is true wealth and spiritual station. In this day the Queen of the realms hath not, before God, the weight of a mustard seed, although she speaketh in His Name and in her temple calleth upon the Lord of all mankind throughout all her days, and spendeth vast sums in promoting her own religion.

1 بنام دانای شنوا

2 امروز روزیست که جمیع اسماء و جمیع اشیاء بأعلی النداء ذکر مینمایند و عباد و اماء را بظهور مطلع وحی و مشرق الهام بشارت میدهند و لکن کل را سکر هوی از مالک عرش و ثری منع نموده مگر نفوسیکه بقوت اسم اعظم حجابات امم را دریند و بافق توحید توجه نمودند طوبی لک بما سمعت و عرفت و اقبلت الی افق الظهور و ویل لكل امة اعرضت عن المهیمن القیوم از حق میطلبیم جمیع ورقاترا بعرفان سدره فائز فرماید و از بحر جود محروم ننماید

3 امروز علو و دنو و فقر و غنا و حسب و نسب و ضعف و قوت مشاهده نمیشود هر نفسی محبوب یگانه را شناخت اوست صاحب ثروت حقیقی و مقام معنوی الیوم مثل ملکه آفاق در ساحت حق قدر خردلی وقر نداشته و ندارد چه که باسم حق ناطقست و در هیکل در جمیع ایام مالک انام را میخواند و چه مقدار از زخارف

Nevertheless she is deprived of the Sun of Revelation and barred from the Truth in Whose remembrance she is engaged.

که در ترویج ملت خود صرف مینماید مع ذلک
از آفتاب ظهور محرومست و از حقی که بذکر او
مشغول است ممنوع

- 4 Now consider thine own station and the station of those leaves who are holding fast to the Divine Lote-Tree, and say: "Praise be to Thee, O Beloved of the worlds! And glory be to Thee, O Thou the Goal of them that know! And bounty be to Thee, O Thou the Yearning of loving hearts!"

4 حال بمقام خود و مقام ورقاتی که بسدره متمسکند
ناظر باش و قوی لک الحمد یا محبوب العالمین و
لک الثناء یا مقصود العارفین و لک العطاء یا
وله قلوب المشتاقین

BRL_WOMEN#006x, COC#2097x

INBA19:112, INBA32:103, INBA57:081,
BLIB_Or15710.281, COMP_WOMENP#006x

BH04829

To: *Ustad Shir Muhammad*

Date: 1296-08 [1879-Jul]

- 1 In His name, the Most Glorious
- 2 The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God.
- 3 How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance with this Day offereth you, and deprive not yourselves of the liberal effusions of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

1 بسمه الاهی

2 مقصود از کتابهای آسمانی و آیات الهی آنکه
مردمان بآدابی تربیت شوند که سبب راحت
خود و سایر بندگان شود هر امری که قلب را
راحت نماید و بر بزرگی انسان بیفزاید و ناس را
راضی دارد مقبول خواهد بود

3 مقام انسان بلند است اگر بانسانیت مزین باشد
والا پست تر از جمیع مخلوق مشاهده میشود بگو
ای دوستان امروز را غنیمت شمرد و خود را از
فیوضات بحر معانی محروم ننمائید از حق میطلبیم
جمیع را بطراز عمل پاک و خالص در این یوم
مبارک مزین فرماید آنه هو الحاکم المختار

BSW#02.09, GWB#101, ROL.009

INBA57:087a, INBA41:155bx, BLIB_Or07852.111b,
BLIB_Or15710.296a, GWBP#101
p.134, AVK3.001.06, MJMM.304x,
DWNP_v5#01 p.001-002, UAB.023ax,
DRD.001x, RRT.005x, DAUD.01x,
AHB_109BE #05 p.020, AHB_134BE
#03-04 p.068, AKHA_133BE #09 p.199,
AKHA_136BE #07 p.110

BH04944

To: *Jinab Ayn Bi*

Date: 1296-08 [1879-Jul]

- 1 In the Name of the peerless Lord! Though the dark clouds of oppression have prevented the appearance of the countenance and lights of the Sun of Justice, yet this is not the first harm that hath befallen the chosen ones of God. Consider how much oppression and cruelty was inflicted upon the Manifestations of justice and faithfulness in previous ages. The influence of this new Cause will not be effaced from the world. Every person of insight will soon behold its traces throughout the earth. He, verily, is the All-Knowing, the All-Informed.

1 بنام خداوند بیمانند اگرچه ابر تیرهء ظلم چهره و انوار آفتاب عدل را از ظهور منع نموده ولكن ليس هذا اول ضرر ورد على اصفیاء الله در عهدهای پیش ملاحظه نمائید که چه مقدار ظلم و جفا بر مظاهر عدل و وفا وارد شد اثر این امر جدید از عالم محو نخواهد شد سوف یری کل بصیر آثاره فی الأرض انه هو العليم الخبير
- 2 In all conditions that honored one must gaze toward the Most Exalted Horizon and hold fast to the cord of God's grace. The first word recorded by the Supreme Pen in the Crimson Book was steadfastness in the Cause. That honored one must, God willing, drink and give others to drink from this cup according to his capacity.

2 در جمیع احوال باید آنجناب بافق اعلی ناظر باشند و بجبل عنایت حق متمسک اول کلمه ای که در صحیفهء حمرا از قلم اعلی ثبت شد استقامت بر امر بوده باید انشاء الله آنجناب بقدر وسع از این کأس بنوشند و بنوشانند
- 3 I swear by the Sun of the heaven of inner meanings that this is that true Kawthar which floweth and streameth forth from the Finger of Divine favor. Blessed are they that drink thereof, and joy be unto them that drink thereof, and happiness be unto them that drink thereof.

3 قسم بافتاب سماء معانی که اینست آن کوثر حقیقی که از اصبع عنایت رحمانی جاری و ساریست طوبی للشاربین و نعیماً للشاربین و هنیئاً للشاربین
- 4 We have heard thy call and have answered thee with this noble Tablet. By the life of God! What hath flowed from My Most Exalted Pen cannot be equaled by the treasures of earth and heaven. To this doth bear witness the Lord of all beings from this mighty stronghold.

4 انا سمعنا ندائک و اجبتناک بهذا اللوح الکرم لعمر الله لا يعادل بما جرى من قلبی الاعلى كنوز الأرض و السماء يشهد بذلك مولی الوری من هذا الحصن المتيع
- 5 Be thou assured through God's grace and sovereignty. Verily, He is with whosoever hath turned unto Him and remembereth him who hath remembered Him in a perspicuous Book. The glory be upon thee and upon those who are with thee from God, the One, the Peerless, the All-Informed.

5 ان اطمئن بفضل الله و سلطانه انه مع من اقبل اليه و يذكر من ذكره في كتاب مبين البهاء عليك وعلى من معك من لدى الله الواحد الفرد الخبير

INBA19:010b, INBA32:011, BLIB_Or15710.293,

BLIB_Or15719.094b

BH05271*To: Yahya**Date: 1296-08 [1879-Jul]*

- 1 In the name of the one incomparable, all-knowing God 1 بنام یگنا خداوند دانا
- 2 In this day, whosoever hath turned his face toward the Most Exalted Horizon and beheld the Sun of Truth which shineth forth therefrom, he verily is reckoned among those possessed of vision in this most transcendent Scene. Otherwise, even should he possess a hundred thousand eyes, he would still be accounted blind in the presence of God and so recorded in His Holy Tablet. Render thanks unto the Beloved of the world Who hath enabled thee to recognize that which most of His servants have failed to comprehend. Drink thou the pure milk from My Most Exalted Pen and be of the thankful ones. 2 الیوم هر نفسی بافق اعلی توجّه نمود و آفتاب حقیقت را که از او مشرقست ملاحظه کرد او از اهل بصر در منظر اکبر مذکور است و الا اگر صاحب صدهزار چشم باشد که لدی الوجه باعمی مذکور و در لوح الهی مسطور حمد کن محبوب عالم را که ترا مؤید فرمود بر امریکه اکثری از عباد از عرفان او محرومند ان اشرب اللبن الأصفی من قلبی الأعلی و کن من الشاکرین
- 3 Be not grieved by the happenings of the time. The world hath never had, nor doth it now possess, any constancy. Woe unto him who hath clung to it and relied upon it, and light and mercy be upon him who hath remained detached therefrom and placed his trust in God, its Creator. 3 از حوادث زمان محزون نباشید دنیا را وفائی نبوده و نیست ویل لمن تمسک بها و اتکل علیها و نور و رحمة لمن کان فارغاً منها و متوکلاً علی الله موجدها
- 4 Ponder thou these words of the Spirit Who, addressing the people, proclaimed: "O generation of vipers!" Today the mystery of those blessed words hath been made manifest, for after the appearance and descent of that Luminous Temple from the heaven of divine Will, all turned away from Him and clung to their own idle fancies, save such souls as were endowed with true hearing and true sight. These are they who are God's chosen ones on earth, who have attained unto His presence and circumambulated His mighty Throne. Praise be to God, the Lord of all worlds. 4 در اینکلهء حضرت روح تفکر نما در مقام خطاب یمردمان میفرماید یا اولاد الأفاعی امروز سر آنکلهء مبارکه ظاهر شد چه که بعد از ظهور و نزول آن هیکل نورانی از سماء مشیت ربانی کل از او اعراض نمودند و باوهامات خود تمسک جستند مگر نفوسیکه بسمع و بصر حقیقی فائز شدند اولئک اولیاء الله فی الأرض و حضروا تلقاء الوجه و طافوا عرشه العظیم الحمد لله رب العالمین

INBA19:181a, INBA32:164b, BLIB_Or15710.296b,
BLIB_Or15715.320b

BH05902

To: Muhammad Qabl-i-Husayn Sad, in Tabriz

Date: 1296-08 [1879-Jul]

- 1 In the Name of the one incomparable God, the All-Knowing. Your letter attained the presence of the Most Great Horizon and was honored with the glance of the Lord of Destiny's loving-kindness. Verily, He answers whosoever calls upon Him, remembers whosoever remembers Him, and draws nigh unto whosoever draws nigh unto Him. He is indeed the All-Bountiful, the Kind.
- بنام یگنا خداوند دانا نامهات در منظر اکبر بلحاظ عنایت مالک قدر مشرف و فائز گشت آنه یجیب من دعاه و یدکر من ذکره و یتقرّب الی من تقرّب الیه آنه هو الفضال العطوف
- 2 Regarding what you wrote about "Do not deprive me of bounty" - no seeker has ever been deprived, and no one turning to Him has ever been forbidden from the lights of His countenance. At all times He has said and continues to say "Look and thou shalt behold Me."
- اینکه نوشته بودید از باب فضل محروم منمائید هیچ مقبلی محروم نشده و هیچ متوجّهی از انوار وجه ممنوع نگشته در کلّ حین انظر ترانی فرموده و میفرماید
- 3 Praise be to God, through God's infinite bounty you have attained recognition of the Dawning-Place of His Self and the Manifestation of His verses, and have drunk from the Kawthar of His love. This is the most exalted bounty and the most glorious station. Ask God that this station remain preserved, for there have been and are many satans who mislead people in the name of truth. Guard thou the pearls of recognition in the treasury of thy heart in the name of thy Lord, the Protector, the Self-Subsisting.
- الحمد لله از فضل نامتناهی الهی عرفان مطلع نفس و مظهر آیاتش فائز شدی و از کوثر محبتش نوشیدی اینست فضل اعلی و مقام اسنی از حق بخواه این مقام محفوظ ماند چه که شیاطین بسیار بوده و هستند و باسم حقّ ناس را اغوا مینمایند ان احفظ لآئی العرفان فی خزینة قلبک باسم ربّک المهیمن القیوم
- 4 And regarding some friends who were not outwardly granted permission for attaining the presence - this was due to divine wisdom. Praise be to God, thou art mentioned in the Most Holy Court and hast attained the effects of the Most Exalted Pen. By My life, this is indeed a noble station. Make it the focus of thine eyes and say: Praise be to Thee, O God of the worlds.
- و اینکه بعضی از دوستان را بر حسب ظاهر اذن حضور داده نشده نظر بحکمت ربّانیّه بوده الحمد لله در ساحت اقدس مذکوری و باثر قلم اعلی فائز لعمری أنّ هذا لمقام کریم ان اجعله نصب عینیک و قل لک الحمد یا اله العالمین

BLIB_Or15697.178, BLIB_Or15722.175

BH05807

To: *Haji Mirza Muhammad Yazdi Alaqihband*

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 The Call has been raised from this noble Scene, whereby the call of all things was raised, yet most of the people remain heedless. The horizon of utterance has shone forth and the All-Merciful has come with clear proof, yet the people have arisen in great opposition. They have denied God and His sovereignty and committed that which has caused every rock to cry out and every informed being to lament.
قد ارتفع النداء من هذا المنظر الكريم به ارتفع نداء الأشياء كلها ولكن القوم اكثرهم من الغافلين قد انار افق البيان واتى الرحمن بالبرهان ولكن القوم قاموا باعراض عظيم قد كفروا بالله و سلطانه و ارتكبوا ما صاح به كل صخرة و ناح به كل عالم خبير
- 3 O Muhammad! God willing, may you attain His special favors and drink from the Kawthar of steadfastness at all times, and be so firm in the Cause of the Beloved of the worlds that neither the vicissitudes of time nor the oppression of the rebellious ones shall prevent you from the horizon of the All-Merciful.
اى محمد انشاء الله بعنايات مخصوصه الهى فائز باشى و از كوثر استقامت در كل حين بياشامى و بر امر محبوب عالميان بشانى مستقيم باشى كه حوادث زمان و ظلم اهل طغيان ترا از افق رحمن منع نمايد
- 4 That which you sent was presented before the Throne and was honored with acceptance. God, exalted be His glory, has loved to witness pleasing crafts from His loved ones. Blessed art thou for what thou hast crafted has been presented before the face of thy Lord, the Wronged One, the Stranger.
آنچه فرستادى لدى العرش حاضر و بلحاظ قبول فائز شد حق جلّ جلاله دوست داشته كه صنايع مرغوبه از احبائى خود مشاهده نمايد طوبى لك بما حضر ما صنعته تلقاء وجه ربك المظلوم الغريب
- 5 God willing, may each of the loved ones be enabled to manifest a craft from among the crafts and be assisted in that which they have been commanded in the Book of God, the Mighty, the Wise. The glory be upon thee and upon whosoever hath held fast to the cord of steadfastness in this glorious and wondrous Day.
انشاء الله هر يك از احبّا موفق شوند باظهار صنعى از صنايع و مؤيد شوند بما امروا به فى كتاب الله العزيز الحكيم البهاء عليك و على من تمسك بحبل الاستقامة فى هذا اليوم العزيز البديع

BRL_ATBH#45x, BSW#07.22x, COC#0004x

BLIB_Or15710.285, BLIB_Or15715.323a,
BLIB_Or15722.174a, BRL_DA#246a

BH05694

To: Shaykh Baba Said

Date: 1296-08 [1879-Jul]

1 In the name of the All-Knowing Lord!

1 بنام خداوند دانا

2 O Shaykh, mention of you has come repeatedly before the Wronged One of the horizons. Praise be to God that you have attained to these blessed days. Ask of the True One that you may attain to the recognition of His Manifestation and that which is manifested through Him. These days have no parallel, nor will they ever have, and mention of them hath been made in all the heavenly Books.

2 ای شیخ ذکر شما مرّۀ بعد مرّۀ نزد مظلوم آفاق مذکور آمد الحمد لله باین ایّام مبارکه فائز شدی از حقّ یخواه تا بعرفان مظهر و مظهر آن فائز گردی این ایّام را ماندی نبوده و نیست و ذکر آن در جمیع کتب آسمانی بوده

3 You must, God willing, occupy yourself with absolute certitude in reforming the edifices of God, and His edifices have been and ever shall be His servants. The world hath never had, nor will it ever have, any constancy, as you observe at all times. Blessed is the soul that today acquireth eternal stations and attaineth unto a matter whose mention floweth from the Supreme Pen, and if one attaineth not unto this station, he shall pass from this ephemeral world with utmost regret.

3 انشاء الله باید بیقین مبین باصلاحات ابنیه الهیه مشغول شوی و ابنیه او بندگان او بوده و خواهند بود دنیا را وفائی نبوده و نیست چنانچه در کلّ حین مشاهده مینماید مبارک نفسیکه الیوم کسب مقامات باقیه نماید و بامری فائز شود که ذکر آن از قلم اعلیّ جاری گردد و اگر نفسی دارای یتقّام نباشد با حسرت تمام از دنیای فانی انتقال نماید

4 God willing, through divine grace you shall become eloquent in the mention of the True One and arise to serve Him. All make mention of the True One and imagine themselves oriented toward Him, but who shall attain to His acceptance and be adorned with the ornament of His good-pleasure?

4 انشاء الله بعنایت الهی بذکر حقّ ناطق شوی و بخدمتش قیام نمائی کلّ حقّ را ذاکند و یگان خود باو متوجه و لکن تا که بتصدیق حقّ فائز شود و بطراز قبول او مزین گردد

5 We conclude with these words: Verily He is God, there is none other God but Him, the Most High, the Most Great. Praise be to God, the Lord of all the worlds.

5 نختم القول بأنّه هو الله لا اله الا هو العلیّ العظیم الحمد لله ربّ العالمین

BLIB_Or15710.299a

BH05846*Date: 1296-08 [1879-Jul]*

- 1 He is the One Who calleth aloud with the most exalted Call! هو المنادى بأعلى النداء 1
- 2 Say: By belief in divine unity is meant the recognition of My self that is sanctified above all who are in the world and exalted beyond the conditions of created things. Verily He is the One besides Whom there can be no numbers, and through Whom all existence hath appeared, if ye be of them that know. قل التوحيد هو عرفان نفسى مقدسة عن كل من فى العالم و منزّهة عن شؤونات العالمين انه لهو الواحد الذى لن تقابله الأعداد و به ظهر كل الوجود ان اتم من العارفين 2
- 3 Verily He is the First unto Whom there cometh no Last, and He proclaimeth from the Most Sublime Vision: "The Lord of Destiny hath come! Turn ye unto Him and be not of them that wander distracted." انه لهو الأول الذى لا يأتية الآخر و ينادى فى المنظر الأكبر قد اتى مالك القدر ان اقبلوا اليه و لا تكونن من الهائمين 3
- 4 Say: He hath existed in the eternity of eternities in the loftiness of His exaltation and the sublimity of His transcendence. None among all contingent beings hath truly known Him, as every discerning knower doth testify. No thing can be mentioned in His presence, and none hath any mention when His sovereign dominion is made manifest - He Who overshadoweth all who are in the heavens and on earth. قل انه كان فى ازل الآزال فى علو ارتفاعه و سمو امتناعه لم يعرفه احد من الامكان حق العرفان يشهد بذلك كل عارف بصير لا يذكر عنده من شىء و ليس لأحد ذكر عند ظهور سلطانه المهيمن على من فى السموات و الأرضين 4
- 5 Whoso acknowledgeth what hath been revealed in this Tablet, by the life of God, he is of them that profess the divine unity. And whoso speaketh other than what God hath sent down in the Book, he is of the lost. Thus do We teach thee that thou mayest teach the people with wisdom and utterance. Verily thy Lord is the All-Explaining, the All-Informed. من اعترف بما نزل فى هذا اللوح لعمر الله انه من الموحدين و الذى نطق بغير ما انزله الله فى الكتاب انه من الأخسرين كذلك علمناك لتعلم الناس بالحكمة و البيان ان ربك هو المبين الخبير 5
- 6 Blessed is he who followeth the Command of God and knoweth what He intended in His wise remembrance. Grieve not at anything, but rejoice in the favors of thy Lord and be thou of them that are thankful. طوبى لمن اتبع امر الله و عرف ما اراد من ذكره الحكيم لا تحزن من شىء ان افرح بالطفاف ربك و كن من الشاكرين 6

INBA19:069b, INBA32:064b

BH06167*To: Abdul-Ghaffar**Date: 1296-08 [1879-Jul]*

1 In His Name, the All-Knowing

1 بِسْمِ الْعَلِيمِ

2 This remembrance is from the Wronged One to him who hath recognized God and His verses which have filled the horizons. Rejoice in that We have turned toward thee from this Spot and revealed unto thee that which hath caused the fragrance of the Spirit to waft throughout all contingent being. We have heard the call of those who have turned toward God and have answered them with that which causeth eyes to be consoled.

2 ذَكَرَ مَنْ لَدَى الْمَظْلُومِ لِمَنْ اعْتَرَفَ بِاللَّهِ وَآيَاتِهِ الَّتِي
مَلَأَتْ الْآفَاقَ أَنْ أَفْرَحَ بِمَا تَوَجَّهْنَا إِلَيْكَ مِنْ هَذَا
الْمَقَامِ وَانْزَلْنَا لَكَ مَا فَاحَتْ بِهِ نَفْحَةُ الرُّوحِ فِي
الْأَمْكَانِ قَدْ سَمِعْنَا نِدَاءَ الَّذِينَ اقْبَلُوا إِلَى اللَّهِ وَ
اجْتَنَاهُمْ بِمَا قَرَّتْ بِهِ الْأَبْصَارُ

3 Act ye according to that which We have truthfully revealed and lean not toward every doubtful misbeliever. Blessed is he who hath adorned himself with the robe of steadfastness and taken that which was commanded in the Book.

3 أَنْ أَعْمَلُوا بِمَا أَنْزَلْنَاهُ بِالْحَقِّ وَلَا تَرْكَبُوا إِلَى كُلِّ
مُشْرِكٍ مَرْتَابَ طَوْبِي لِمَنْ تَزَيَّنَ بِرَدَاءِ الْإِسْتِقَامَةِ
وَاخْذُ مَا أَمَرَ بِهِ فِي الْكِتَابِ

4 Convey My greetings unto him who hath turned toward God and give glad-tidings to those who have believed in that place, and say: "Joy be unto you for having found the fragrance of the Beloved and turned toward the most exalted Station!" By the life of God, ye were created for this Day. Strive ye that there may appear from you that whereby your mention shall endure throughout the eternity of God, the Lord of all existence.

4 كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ مَنْ أَقْبَلَ إِلَى اللَّهِ وَبَشَّرَ
الَّذِينَ آمَنُوا فِي هُنَاكَ وَقُلْ نَعِيمًا لَكُمْ بِمَا وَجَدْتُمْ
عَرَفَ الْمَحْبُوبِ وَأَقْبَلْتُمْ إِلَى أَعْلَى الْمَقَامِ لِعَمْرِ اللَّهِ قَدْ
خَلَقْتُمْ لِهَذَا الْيَوْمِ أَنْ أَجْهَدُوا لِيُظْهِرَ مِنْكُمْ مَا يَبْقَى
بِهِ ذِكْرُكُمْ بِدَوَامِ اللَّهِ مَالِكِ الْإِبْدَادِ

5 Say: O My loved ones! Be ye dawning-places of faithfulness amidst the concourse of creation and daysprings of trustworthiness among the servants. Those who have cast the ordinances of God behind their backs are assuredly the people of the fire in the Scriptures and Tablets. The glory rest upon thee and upon those who have taken the cup of recognition in the name of God, the Lord of all religions.

5 قُلْ يَا أَحِبَّائِي كُونُوا مَطَالِعَ الْوَفَاءِ بَيْنَ مَلَأِ الْإِنْشَاءِ
وَمُشَارِقِ الْأَمَانَةِ بَيْنَ الْعِبَادِ إِنَّ الَّذِينَ نَبَذُوا أَحْكَامَ
اللَّهِ ظَهْرِيًّا أَوَّلَتْكَ أَهْلُ النَّارِ فِي الزَّيْرِ وَالْأُلُوحِ
الْبَهَاءِ عَلَيْكَ وَعَلَى الَّذِينَ أَخَذُوا كَأْسَ الْعُرْفَانِ
بِاسْمِ اللَّهِ مَالِكِ الْأَدْيَانِ

BLIB_Or15696.022a, BLIB_Or15734.2.084

BH06384*To: Aqa Mirza Muhammad Taqi**Date: 1296-08 [1879-Jul]*

- 1 He is the Most Holy, the Most Mighty, the Most Glorious
هو الأقدس الأعظم الأبهى 1
- 2 O Concourse on High! Hearken unto that which hath been raised from the luminous earth.
يا ملاء الأعلى ان استمعوا ما ارتفع من الأرض التوراء 2
- 3 By God! The Most Great Remembrance calleth aloud amidst the nations, saying: "God hath come, and through Him hath appeared the dawning of the days." He, verily, calleth by His own Self and summoneth the servants unto His most exalted horizon. To this testifieth he whom God hath made to be among those endowed with insight.
تالله ان الذكر الأعظم ينادى بين الأمم ويقول قد اتى الله وبه ظهر فجر الأيام انه بنفسه ينادى ويدع العباد الى افقه الأعلى يشهد بذلك من جعله الله من اولى الأبصار 3
- 4 Say: O people of the Bayan! By the life of God! I have not claimed that which ye possess, nor do I desire to establish for Myself that which ye have. We speak and say as We have spoken in the beginning of beginnings. Fear ye God, and follow not your idle fancies, nor commit that which causeth the Concourse on High to lament. Fear ye the All-Merciful, and be not of them who desired the Face at eventide and at dawn, yet when He shone forth from the horizon of manifestation they disbelieved in God, the Lord of lords.
قل يا ملاء البيان لعمر الله اتى ما ادعيت ما عندكم ولا اريد ان اثبت لنفسي ما عندكم ننطق ونقول كما قلنا فى ازل الآزال خافوا الله ولا تتبعوا اهوائكم ولا ترتكبوا ما ينوح به الملاء الأعلى اتقوا الرحمن ولا تكونوا من الذين ارادوا الوجه فى العشى و الاشرار واذا اشرق من افق الظهور كفروا بالله رب الأرباب 4
- 5 O thou who hast turned to God! Hearken unto that which they say. They claim faith for themselves, yet they disbelieve in Him through Whom the decree of faith was established. Thus have We mentioned thee and acquainted thee, that thou mayest become aware of that which hath befallen God, the Lord of all men.
انك يا ايها المقبل الى الله ان استمع ما يقولون انهم يدعون الايمان لأنفسهم ويكفرون الذى به ثبت حكم الايمان كذلك ذكرناك وعرفناك لتطلع بما ورد على الله مالک الرقاب 5
- 6 The glory be upon thee and upon thy brother and upon them that have believed in God, the Cleaver of the dawn.
البهاء عليك وعلى اخيك وعلى الذين آمنوا بالله فائق الأصباح 6

INBA41:453, BLIB_Or15697.137a

BH06080*To: Sister-in-Law of Ismullah**Date: 1296-08 [1879-Jul]*

1 In the name of the knowing Lord

1 بنام خداوند دانا

2 O handmaiden of God! Praise be to God that through divine bestowals and heavenly bounties thou hast attained recognition of the Manifestation of Mysteries and hast turned toward the Dawning-place of Revelation and the Rising-point of Inspiration, and hast partaken of the sealed wine, with a single drop of which none in existence can compare. That wine is the wine of the recognition of God, of which most people today are debarred and deprived. The whole world was created for it, yet they are seen to be veiled except for those souls who through His Name have detached themselves from all else and turned toward His horizon. Rejoice thou in His remembrance and give thanks to thy All-Knowing Lord.

2 ای امةالله الحمد لله بعنايات الهی و فیوضات رحمانی بعرفان مظهر اسرار فائز شدی و بمشرق وحی و مطلع الهام اقبال نمودی و از ریح مختوم که من فی الامکان بقطرهائی از آن معادله نمی نماید قسمت بردی آن ریح عرفان حق است که اکثری الیوم از او ممنوع و محرومند جمیع عالم از برای او خلق شده اند و لکن محبوب مشاهده میشوند مگر نفوسیکه باسم او از مادون او گذشتند و بافق او توجه نمودند ان افرحی بذکره ثم اشکری ربک العلیم

3 His Holiness Mihdi, a Name of God, upon him be the Glory of God, made mention of you, and that mention was honored to reach the ears of the Lord of Names. This is the enduring bounty that hath descended and continueth to descend from the heaven of the bestowal of the Lord of creation. Blessed are they who preserve it, blessed are they who recognize it, blessed are they who partake of it. Know thou the value of this bounty and preserve it with the eye and soul.

3 جناب اسم الله مهدی علیه بهاء الله در باره شما ذکر می نموده و آن ذکر باصغای مالک اسماء فائز گشت اینست نعمت باقیه که از سماء عطاء مالک بریه نازل شده و میشود طوبی لل حافظین طوبی للعارفین طوبی للاکلبین قدر این نعمت را بدان و چون بصر و جان حفظش نما

4 Glory be upon thee and upon those women who have believed in God, the Single, the All-Informed.

4 البهاء علیک و علی الالائی آمن بالله الفرد الخبیر

INBA19:061, INBA32:057a, BLIB_Or15710.283a

BH06765*To: Abu'l-Qasim Aqa, in Maraghih**Date: 1296-08 [1879-Jul]*

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

1 هو الأقدس الأعظم العلی الأبهی

- 2 The Light of proof hath verily been witnessed from the presence of the All-Merciful. Indeed it hath dawned from the horizon of man - exalted be the All-Merciful Who hath manifested it in truth on a Day renowned among the worlds.
- 3 O people of the earth! Harken unto that whereunto the Lord of the world calleth you, then follow what hath been inscribed in truth by the Pen of God. Blessed is the soul that hath drunk the nectar of life, and the spirit that hath tasted the sweetness of what the All-Merciful hath revealed. Thus doth My Most Exalted Pen make mention when blessed by the Finger of Truth.
- 4 O thou who art mentioned before the Countenance! When thou hearest My call and art intoxicated with the wine of Mine utterance, turn with thy heart to the horizon of My loving-kindness, My grace and My bounty. Thus doth He command thee Who is imprisoned in this land through tyranny.
- 5 Convey My glorification unto thy brother and say: It behooveth thee to arise to serve the Cause and to gladden the people with this Day which was inscribed in the Tablets by the Pen of Revelation. Thus hath the Wronged One mentioned thee that thou mayest rejoice and give thanks unto thy Lord Who hath power over all things.
- نور البرهان قد كان من لدى الرحمن بالحق مشهودا
انه قد اشرق من افق الانسان تعالى الرحمن الذي
اظهره بالحق في يوم كان بين العالمين معروفا
- يا اهل الأرض ان اسمعوا ما يدعوكم به مولى
العالم ثم اتبعوا ما كان من قلم الله بالحق مسطورا
طوبى لنفس شربت رحيق الحيوان و لروح
ادرك حلاوة ما اظهره الرحمن كذلك يذكر
قلبي الأعلى اذ كان باصبع الحق مبروكا
- انك يا ايها المذكور لدى الوجه اذا سمعت ندائي
واخذك سكر نحر بياني توجه بقلبك الى افق
عنايتي و فضلي و احساني كذلك يأمرک من
كان في هذه الأرض بالظلم مسجوناً
- كبر من قبلي على وجه اخيك و قل لك ان تقوم
على خدمة الأمر و تبشّر الناس بهذا اليوم الذي
كان في الألواح من قلم الوحي مرقوماً كذلك
ذكرک المظلوم لتفرح و تشكر ربك الذي كان
على كلّ شيء قديراً

BLIB_Or15697.135b

BH06480

*To: Fatimih wife of Jinab-i-Vargha**Date: 1296-08 [1879-Jul]*

- 1 In the Name of the Knower, the Seer
- 2 O leaf, God willing, thou art moving in accordance with the breezes of the Will of the Sidrih and art uttering His praise. If the Sun of Divine Assistance shineth upon thee and thou attaineth the station wherein thou beholdest the status of the sanctified leaves and heareth His melodies, thou shalt, most certainly, engage all the years of thy life in uttering the praise of the Desired One, and shalt spend thy transient and eternal existence in glorifying the Object of the adoration of the whole universe.
- بنام دانندهء ینا
- ای ورقه انشاءالله از اریاح ارادهء سدره
متحرک باشی و بذکرش ناطق اگر آفتاب عنایت
الهی بر تو بتابد و بمقامی فائز شوی که اطوار
ورقات فردوس را مشاهده نمائی و نعماتش را
بشنوی البته تمام عمر بذکر حضرت مقصود ناطق
شوی و حیات و بقای خود را در ثنای محبوب
عالم صرف نمائی

- 3 Numerous were the leaves who spent their nights and days remembering the Sidrih and when the Sidrih appeared, they were all beheld fallen owing to poisonous idle imaginations, except those whom thy Lord willed. Know thou the worth of these days and be thankful in all circumstances, because He hath confirmed thee and conferred upon thee a portion from the Chalice of His recognition.
- 4 All that is in the world does not equal this station. He Who speaketh the truth beareth witness to this. Verily there is none other God but Him, the all-Knowing, the All-Informed...
- 3 چه مقدار از ورقات شب و روز بذکر سدره مشغول بودند لکن چون سدره ظاهر شد کل از سموم اوهام ساقط مشاهده شدند الا من شاء ربک قدر این ایام را بدانید و در کل احوال شاگرد باشید چه که شما را تأیید فرمود و از کأس عرفانش نصیب عنایت نمود
- 4 جمیع آنچه در عالمست باین مقام معادله نمینماید یشهد بذلک من ینطق بالحق انه لا اله الا هو العلم الخبیر البهاء علیک و علی الی آمنت بالفرد الخبیر

INBA19:111, INBA32:102b, BLIB_Or15710.280,
KHSH05.008, AYI2.065

BH06475

To: Aqa Shaykh Isma'il

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great
- 2 O Shaykh! The days of life have not had and will never have the permanence of winds. Strive that thou mayest not be deprived of the divine fragrances in this spiritual springtime.
- 3 Observe how many mystics who laid claim to love and fidelity remained not, save a few, after the divine test appeared. This is why He saith: "The believer is like the philosopher's stone."
- 4 Hearken unto the call of Him Who is the Manifestation of the Cause, the Lord of Destiny, and with heart and soul turn toward the Most Great Scene, that thou mayest behold the Eternal Countenance from the horizon of the everlasting heaven and drink, after the passing away of all things, from the Kawthar of reunion with the Lord of Names.
- 5 Nights and days have passed and are passing, and ere long all that hath been spread shall be rolled up. Hearken unto the call of the true Counsellor and hold fast unto the Most Great Sea and the firm Cord, that perchance thou mayest guide some of the wanderers to their true home and give the thirsty to drink of the wine of inner meanings.
- 1 هو الأقدس الأعظم
- 2 ای شیخ ایام عمر مانند اریاح ثباتی نداشته و نخواهد داشت جهد نما تا در این بهار روحانی از نفحات روحانی محروم نمائی
- 3 مشاهده کن چه مقدار از عرفا که دعوی محبت و وفا می نمودند و لکن بعد از ظهور امتحان ربّانی باقی نماند مگر قلیلی اینست که میفرماید مؤمن مثل اکسیر احمر است
- 4 بشنو ندای مظهر امر مالک قدر را و بقلب و جان بمنظر اکبر توجه کن تا وجه باقی را از افق سماء لایزالی ملاحظه نمائی و از کوثر لقای مالک اسماء بعد از فناء اشیاء بیاشامی
- 5 لیلی و ایام گذشته و میگذرد و عنقریب جمیع بساط گسترده پیچیده مشاهده میشود بشنو ندای ناصح حقیقی را و بحر اعظم و جبل محکم متمسک شو که شاید جمعی آوارگان را بوطن حقیقی برسانی و تشنگان را از ریح معانی چشانی

- 6 Blessed is he who hath heard and responded. Praise be to God, the Lord of Lords!

طوبى لمن سمع و اجاب الحمد لله ربّ الأرباب 6

INBA19:176c, INBA32:160c, BLIB_Or15710.297a,
PYB#233 p.03

BH11795

To: *Mirza Abu-Talib*

Date: 1296-08 [1879-Jul]

- 1 He is the All-Knowing Expositor

هو المبينّ العليم 1

- 2 We make mention of him who hath turned towards the Countenance and believed in God, the Peerless, the All-Informed. O seeker! The Sought One calleth thee from His mighty prison and maketh mention of thee with a mention through which the horizon of utterance hath been illumined and every temple hath been adorned with the ornament of My Name, the All-Wise. Rejoice thou that the Most Great Ocean hath turned towards thee from this remote station and calleth thee unto God, purely for His sake. To this testify all things, yet most men are heedless.

2 أنا نذكر من اقبل الى الوجه وآمن بالله الفرد الخبير
ان يا طالب ان المطلوب يناديك من سجنه العظيم
و يذكرك بذكر لاح به افق البيان و تزين كل
هيكل بطراز اسمى الحكيم ان افرح بما توجه اليك
البحر الأعظم من هذا المقام البعيد و يدعو
الى الله خالصاً لوجهه يشهد بذلك كل الأشياء
ولكنّ الناس اكثرهم من الغافلين

- 3 By the life of God! He who hath turned towards the Most Exalted Horizon hath indeed prospered, while he who hath turned away hath lost all in this wondrous Day. Blessed is he who hath inclined his ear unto the Divine Lote-Tree which calleth betwixt the worlds, and blessed the eye that hath beheld this noble scene.

3 لعمر الله قد ربح من اقبل الى الأفق الأعلى و
خسر كل من اعرض في هذا اليوم البديع طوبى
لمن توجه بسمعه الى السدرة التي تنادى بين العالم
و لبصر رأى هذا المنظر الكريم

- 4 Say: O God of Names and Creator of the heavens! I beseech Thee to make me one of those who have quaffed the wine of steadfastness from the hands of Thy bounty, and for whom Thou hast ordained, in the tablets of Thy Command, the good of both this world and the next. O my Lord! I am he who hath turned towards Thee and sought the Kaaba of Thy presence and the horizon of Thy reunion. Write down for me, then, that which beseemeth Thy generosity and loving-kindness. Verily, Thou art the Almighty, the Most Exalted, the All-Bountiful, the Most Generous.

4 قل يا اله الأسماء و فاطر السماء استلك بأن
تجعلنى من الذين شربوا رحيق الاستقامة من
ايادى عطائك و قدرت لهم خير الآخرة و
الأولى في صحائف امرى اى ربّ انا الذى
توجهت اليك و قصدت كعبة لقاءك و
افق وصالك فاكتب لى ما ينبغي لجودك و
احسانك انك انت المقتدر المتعالى المعطى
الكريم

BRL_DA#300

BH06608*To: Ustad Haji Aqa et al.**Date: 1296-08 [1879-Jul]*

- 1 He is the One Who speaketh the truth 1 هو الناطق بالحقّ
- 2 The Wronged One testifieth that there is none other God but Him, and that He Who speaketh is indeed He through Whom the Cause was manifested, the horizon of Revelation dawned, and the Dove warbled upon the branch of the Tree. Dominion belongeth unto God, the Lord of all worlds. 2 شهد المظلوم أنّه لا اله الا هو والذي ينطق أنّه هو الذي به ظهر الأمر ولاح افق الظهور وغنت الحمامة على غصن السدرة الملك لله رب العالمين
- 3 Bear ye witness unto that whereunto God hath testified: that He, verily, is the Truth, there is none other God but Him, the All-Knowing, the All-Wise. The Kingdom of utterance hath come, yet the people are in manifest drunkenness. They have clung to that which they possess and have opposed the All-Informed One. They have cast aside guidance and embraced their desires. By God! They are in grievous error. They have disdained to worship God and worship every mighty idol. 3 ان اشهدوا بما شهد الله أنّه هو الحق لا اله الا هو العليم الحكيم قد اتى بملكوت البيان ولكنّ الناس في سكر مبين تمسكوا بما عندهم واعترضوا على الفرد الخبير انهم نبذوا الهدى واخذوا الهوى لعمر الله انهم في ضلال عظيم قد استنكفوا عن عبادة الله ويعبدون كلّ صنم كبير
- 4 Say: O people! Fear ye God, shed not blood, consume not the substance of others, and follow not every ignorant one who hath turned away from the Truth and turned towards one that is heedless and remote. Hold thou fast unto the cord of remembrance. All things have been created to praise God, the Mighty, the All-Praised. 4 قل يا قوم خافوا الله ولا تسفكوا الدماء ولا تأكلوا اموال الناس ولا تتبعوا كلّ جاهل اعرض عن الحق واقبل الى غافل بعيد انك تمسك بجبل الذكر قد خلق كلّ شيء لثناء الله العزيز الحميد
- 5 From this most exalted station We send Our greetings upon thee, upon thy brother, and upon those who have attained unto the lights of this mighty Throne. 5 انا نكبّر من هذا المقام الأعلى عليك وعلى وجه اخيك وعلى الذين فازوا بأنوار هذا العرش العظيم

BLIB_Or15696.152c

BH07188*To: Kazim Khan Hakim, in Tihiran**Date: 1296-08 [1879-Jul]*

- 1 He is the One with power over whatsoever He willeth! 1 هو المقتدر على ما يشاء
- 2 We have adorned the Books of the past with mention of this Day and with that which hath been manifested in truth, yet every heedless and remote soul hath turned away from it. We 2 قد زينّا كتب القبل بذكر هذا اليوم وبما ظهر بالحقّ اعرض عنه كلّ غافل بعيد قد سميّا هذا

have named this Day the Day of God - to this the Books of God, the Lord of all worlds, bear witness. But when He came in truth, every soul clung to what it possessed and denied the One, the All-Informed.

اليوم بيوم الله يشهد بذلك كتب الله رب العالمين
فلما اتى بالحق تمسك كل نفس بما عنده وانكر
الفرد الخبير

- 3 Say: This is a Day wherein none should be mentioned save God alone - to this My Most Exalted Pen and the Tongue of Grandeur in this luminous horizon bear witness.

3 قل هذا يوم لا ينبغي ان يذكر فيه الا الله وحده
يشهد بذلك قلمي الاعلى ولسان العظمة في هذا
الافق المنير

- 4 Arise in My Name and say: O people of the Bayan! Fear the All-Merciful and follow not every accursed Satan. By God! He hath come through Whose praise and mention the Bayan was honored - to this do those who are fair-minded bear witness.

4 قم باسمي و قل يا ملاء البيان اتقوا الرحمن و لا
تتبعوا كل شيطان رجيم تالله قد اتى من تشرف
البيان بذكره و ثنائه يشهد بذلك من كان من
المتصفين

- 5 We have desired naught for Our Self; We have sacrificed it for the Cause of God, the All-Knowing, the All-Wise. Thus hath the stream of life flowed from the Pen of thy Lord, the All-Merciful, that thou mayest rejoice and be of those who are thankful.

5 انا ما اردنا لنفسنا من شىء قد انفقناها لأمر الله
العليم الحكيم كذلك جرى بحر الحيوان من قلم
ربك الرحمن لتفرح و تكون من الشاكرين

- 6 Glory be upon thee and upon those who have endured tribulations in My straight Path.

6 البهاء عليك و على ما فاز بالبلاء في سبيلي المستقيم

BLIB_Or15697.137b

BH07005

To: *Mirza Ghaffar*

Date: 1296-08 [1879-Jul]

- 1 In the name of the Beloved of the worlds!
- 2 Can there be found in the realm of knowledge one endowed with taste, who may perceive the sweetness of the true nectar? And can there be found in the world of understanding one possessed of hearing, who may attain unto eternal life through the mellifluous voice of the Self-Sufficing One? And has there been born one possessed of sight who may behold the horizon of the world illumined by the Most Great Name?
- 3 O friend! The rushing of the Supreme Pen hath encompassed the world, yet all are deprived of it save whom thy Lord willeth. Beseech thou God that He may, through the wine of detachment, endow all with understanding. This wine which is mentioned by the Supreme Pen is the wine of the All-Merciful, not the wine of the world.

1 بنام محبوب عالميان

2 آيا صاحب ذائقه در عالم دانائي يافت ميشود
تا لذت رحيق حقيقي را ادراك نمايد و آيا
صاحب گوشي در عالم هوش ظاهر شده تا از
آواز خوش بي نياز بحيات ابدى فائز گردد و آيا
صاحب چشمي متولد شده تا افق عالم را باسم
اعظم منور مشاهده نمايد

3 اى دوست صرير قلم اعلى جهان را احاطه نموده
ولكن كل از او محروم الا من شاء ربك از
حق بطلب تا از بادهء بيهوشى جميع را بهوش فائز
فرمايد اين باده كه از قلم اعلى ذكر آن ميشود
بادهء رحمن است نه نخر جهان

- 4 God willing, mayest thou be speaking at every morn in praise of the Lord of creation, and be aflame with His love. And what is meant by this morn is the Dayspring of His Revelation. Blessed is he who hath attained thereunto, and hath soared in its atmosphere, and hath clung to its hem, and hath held fast unto its luminous cord.

4 انشاء الله در هر بامداد بذكر مالك ايجاد ناطق باشی و بحبش مشتعل و مقصود از این بامداد فجر ظهور است طوبی لمن فاز به و طار فی هوائه و تشبث بذيله و تمسک بحبله المنیر

INBA19:178, INBA32:162, BLIB_Or15697.118b,
BLIB_Or15710.290b

BH07046

To: Mirza Hasan brother of Ali Muhammad Varqa
Date: 1296-08 [1879-Jul]

- 1 In the name of the One All-Knowing God
- 2 In all the Tablets We have counseled the servants of God to manifest pleasing conduct and praiseworthy deeds, and the Most Exalted Pen has repeatedly and successively reminded the friends of God. Nevertheless, some remain occupied with their own desires and are deprived of that which is beloved today.
- 3 Ask God to unite all through His complete power and consummate wisdom, that all may speak with one tongue and gather and protect the scattered sheep with one crook.
- 4 Say: Forsake your own utterances and speak forth that which has dawned from the horizon of the Divine Will, for this is what is firmly established, what attracts, what guides, and what leads. That which flows from the Divine Pen aims at the preservation of the world and the attainment of the Most Great Station. He is verily the All-Knowing Witness.
- 5 Blessed art thou for having believed in God and acknowledged that which the Prisoner has acknowledged in this exalted station. He makes mention of thee as a favor from Him, that thou mayest give thanks and say: Praise be to God, the Lord of the worlds.

1 بنام داننده یگانه

2 در جمیع الواح عباد الله را باخلاق مرضیه و اعمال پسندیده وصیت نمودیم و قلم اعلی متتابعاً مترادفاً دوستان الهی را متذکر نموده مع ذلک بعضی بهوای خود مشغول و از آنچه الیوم محبوبست محروم

3 از حق بطلبید جمیع را بقدرت کامله و حکمت بالغه متحد فرماید تا کل بیک لسان ذاکر باشند و بیک صولجان اغنام متفرقه را جمع نموده حفظ نمایند

4 بگو از بیانات خود بگذرید و بیانات مشرقه از افق اراده الهیه ناطق شوید چه که اوست راسخ و جاذب و هادی و مهدی و آنچه از معین قلم الهی جاری میشود مقصود حفظ عالم و بلوغ بمقام اعظم است آنه هو الشاهد العلیم

5 نعیماً لک بما آمنت بالله و اعترفت بما اعترف به المسجون فی هذا المقام المنیع آنه ذکرک فضلاً من عنده لتشکر و تقول الحمد لله رب العالمین

INBA19:127a, INBA32:117, BLIB_Or15697.117,
BLIB_Or15710.292b, HDQI.156,
ANDA#46 p.03

BH07355*To: Mirza Husayn brother of Ali Muhammad Varqa**Date: 1296-08 [1879-Jul]*

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 O Thou Who dealest equitably with all who are in heaven and on earth, and rulest over the kingdom of Thy creation and of Thy Revelation! I testify that every man of equity hath recognized his unfairness in the face of the revelation of the splendors of the Day-Star of Thy Justice, and the ablest of pens hath confessed its impotence before the movement of Thy most exalted Pen.

2 يا أيها العادل على من في السموات والأرض و
يا أيها الحاكم على من في ملكوت الأمر و الخلق
أشهد أنّ كلّ عادل اعترف بالظلم عند اشراقات
انوار شمس عدلك و كلّ محرّر اقرّ بالعجز عند
حركة قلمك الأعلى

3 By Thy life, O Thou the Possessor of all names! The minds of the profoundest thinkers are sore perplexed as they contemplate the ocean of Thy knowledge, and the heaven of Thy wisdom, and the Luminary of Thy grace. How can he who is but a creation of Thy will claim to know what is with Thee, or to conceive Thy nature?

3 لعمرک يا مالک الأسماء قد تحيّر اولو اللهی من
بحر علمک و سماء حکمتک و شمس فضلک أنّ
الذی خلق بارادتك كيف يقدر ان يعرف ما
عندک و ما انت علیه

4 Praise, immeasurable praise be to Thee! I swear by Thy glory! My inner and outer tongue, openly and secretly, testify that Thou hast been exalted above the reach and ken of Thy creatures, above the utterance of Thy servants, above the testimonies of Thy dear ones and Thy chosen ones, and the apprehension of Thy Prophets and of Thy Messengers.

4 سبحانک سبحانک وعزّتک أنّی بلسان سرّی و
ظاهری و باطنی اشهد بأنّک کنت مقدّساً عن
شؤونات خلقک و بیانات عبادک و ما نطق به
اولیائک و اصفیائک و عن کلّ ما عرفه انبیائک
و سفرائک

5 I beseech Thee, O my Lord, by Thy Name which Thou hast made to be the Day-Spring of Thy Revelation and the Dawning-Place of Thine inspiration, to ordain for this wronged One and for them that are dear to Thee what becometh Thy loftiness. Thou, in very truth, art the All-Bountiful, the All-Powerful, the All-Knowing, the All-Wise.

5 ای ربّ استلک باسمک الذی جعلته مطلع
امرک و مشرق الهامک بأن تقدّر لهذا المظلوم
و احبّبتک ما ینبغی لحضرتک أنّک انت المعطى
المقتدر العليم الحکیم

PM#039

INBA19:119b, INBA32:110a, BLIB_Or15696.024a,
BLIB_Or15734.2.090a, PMP#039,
NFR.133

BH06934*Date: 1296-08 [1879-Jul]*

- 1 He is the One Sanctified above mention and utterance! Verily the leaves do speak: "The Daystar of the horizons hath appeared!" And the trees do cry aloud: "The Chosen One hath appeared!" And the heaven doth proclaim: "The Lord of Names hath come!" Yet the people hear not. The veils have covered their sight, and the clouds have enshrouded their eyes. Lo! They understand not. They behold the Lord of Lords established upon the throne of might, yet from Him they turn aside. The world hath so deceived them that they see neither right nor left. Lo! They know not.
- 2 Rejoice thou at the call of the Lord of Religions! He calleth betwixt the realm of possibility, saying: "There is none other God but Me, the Help in Peril, the Self-Subsisting!" Say: O heedless ones! Arise from the slumber of passion and turn unto the Most Exalted Horizon. By God! That which never appeared in existence hath appeared. Beware lest these numbered days withhold you from the Dayspring of Oneness.
- 3 Cast away what ye possess and turn with your hearts unto the Mighty, the Beloved. Thus hath cooed the Dove and thus have sung the nightingales of eternity upon the Lote Tree beyond which there is no passing. Blessed is he who hath heard and turned unto Him. Woe unto every heedless one cast out!

1 هو المقدّس عن الذّكر و البيان أنّ الأوراق تنطق
قد ظهر نير الآفاق و الأشجار تنادى قد ظهر المختار
و السّماء تنادى قد اتى مالك الأسماء ولكن
النّاس لا يسمعون قد غشت الحجاب ابصارهم و
غطت السّبحات عيونهم الا أنّهم لا يفقهون يرون
مالك الملوك استقرّ على عرش الجبروت ثمّ عنه
معروضون قد غرتهم الدّنيا على شأن لا يرون اليمين
و الشّمال الا أنّهم لا يعرفون

2 ان افرح بنداء مالك الأديان أنّه ينادى بين
الامكان أنّه لا اله الا انا المهيمن القيوم قل يا ملأ
الغافلين قوموا عن رقد الهوى و توجّهوا الى الأفق
الأعلى تالله قد ظهر ما لا ظهر في الوجود ايّاكم
ان تمنعكم الأيام المعدودة عن مطلع الأحديّة

3 دعوا ما عندكم و توجّهوا بالقلوب الى العزيز
المحبوب كذلك هدرت الورقاء و غنت عنادل
البقاء على السّدرّة المنتهى طوبى لمن سمع و اقبل
ويل لكلّ غافل مردود

INBA19:021a, INBA32:021a, AHB_134BE

#07-08 p.003

BH07558*To: Aqa Mirza Mihdi brother of Sulayman Yazdi, in Tabriz**Date: 1296-08 [1879-Jul]*

- 1 In the name of the Sovereign of Names!
- 2 O Mihdi! Thy call hath reached the ears of the Wronged One of the world. Verily, He heareth and seeth, and He is in truth the All-Hearing, the All-Seeing.
- 3 انشاء الله بعنايات مخصوصه الهيه بذكرش مشغول
باشى و بآنچه در كتاب نازل عامل

بنام سلطان اسماء

2 اى مهدى ندايت باصغای مظلوم آفاق فائز أنّه
يسمع و يرى و أنّه هو السّميع البصير

3 انشاء الله بعنايات مخصوصه الهيه بذكرش مشغول
باشى و بآنچه در كتاب نازل عامل

- 3 God willing, through His special divine favors thou wilt remain occupied with His remembrance and act according to what hath been revealed in the Book.
- 4 Blessed is thy father! We testify that he turned toward the Dayspring of Revelation and the Dawning-Place of proof and evidence, and ascended on the path unto his Lord, the All-Merciful. By the life of God! The treasures of earth cannot equal this testimony, and it shall be with him in every world of the worlds of thy Lord, the Most Exalted, the All-Knowing, the All-Wise.
- 5 The reward of no soul hath been lost, nor shall it be lost. If anyone draweth a single breath for the sake of God, its effects shall assuredly appear in creation. Verily thy Lord is the All-Knowing, the All-Informed.
- 6 Be thou joyous through divine grace. He verily ordaineth for whomsoever hath desired to attain His presence and to stand before His gate the reward thereof. He is in truth the Bestower, the Munificent.

4 طوبى لأبيك أنا نشهد أنه توجه إلى مشرق الوحي
و مطلع الحجة و البرهان و صعد في السبيل إلى
ربه الرحمن لعمر الله لا يعادل بهذه الشهادة كنوز
الأرض و أنها معه في كل عالم من عوالم ربه
المتعالى العليم الحكيم

5 اجر هيچ نفسى ضایع نشده و نخواهد شد اگر
کسى نفسى لله برآرد اثر آن در ابداع البتّه ظاهر
شود ان ربك هو العليم الخبير

6 بعنايت الهى مسرور باش أنه يكتب لمن اراد اجر
لقائه و الحضور لدى بابه أنه هو المعطى الكريم

INBA41:330, BLIB_Or15697.179,
BLIB_Or15710.288b

BH07632

To: *Abdul-Ahad*

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 A mention from Our presence unto those who are in the world, that it may draw them unto God, the Lord of all worlds.
- 3 We have, at all times, made mention of them that are in the realm of creation: some have turned towards Him and attained, while others have turned away from the All-Informed One. Harken unto My call from around My prison: verily, there is no God but Him, the All-Knowing, the All-Wise. We bear witness even as God did bear witness before the creation of the heavens and earth, yet most among the people are heedless.
- 4 They have taken their vain desires and cast behind them He Who calleth them unto the manifest Truth. Hold thou fast unto God and His sovereignty; verily He sufficeth thee and

1 هو الأقدس الأعظم الأبهى

2 ذكر من لدنا لمن في العالم ليجذبهم الى الله رب العالمين

3 انا ذكرنا في كل الأحيان من في الامكان منهم من اقبل و فاز و منهم من اعرض عن الفرد الخبير ان استمع ندائى من حول سجنى أنه لا اله الا هو العليم الحكيم نشهد كما شهد الله قبل خلق السموات و الأرض ولكنّ الناس اكثرهم من الغافلين

4 قد اخذوا اهوائهم و نذبوا من يدعوهم الى الحق المبين انك تمسك بالله و سلطانه أنه يكفيك و يقدر لك ما اراد أنه هو المقتدر القدير

ordaineth for thee what He willeth. He, verily, is the Almighty, the Powerful.

- 5 We make mention of thee from within Our Most Great Prison that thou mayest give thanks unto thy Lord and be among them that are steadfast. Sorrows have encompassed Us by reason of that which hath befallen the Manifestations of the All-Merciful at the hands of them that have disbelieved in God, the Mighty, the All-Praised. Blessed art thou for having turned towards Him, and woe betide them that have turned aside!

5 أَنَا نَذْكُرُكَ فِي سِجْنِي الْأَعْظَمِ لِتَشْكُرَ رَبَّكَ وَتَكُونَ
مِنَ الرَّاسِخِينَ قَدْ احَاطَتْنَا الْأَحْزَانُ بِمَا وَرَدَ عَلَى
مَظَاهِرِ الرَّحْمَنِ مِنَ الَّذِينَ كَفَرُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
طَوْبَى لَكَ بِمَا أَقْبَلْتَ وَوَيْلٌ لِلْمُعْرِضِينَ

INBA41:013, NLAI_BH1.103a

BH07492

To: Ali

Date: 1296-08 [1879-Jul]

- 1 In the name of Him Who prevaieth over all names
- 2 The Wronged One calls out from the prison quarter that there is none other God but Him, the All-Compelling, the Self-Subsisting. He remembers those who have turned towards the Dawning-Place of the Bayan and gives them glad tidings of that which hath been ordained for them in the Kingdom of God, the Forgiving, the Bountiful.
- 3 How many a servant hath been set ablaze with the fire of the love of God, and how many a servant hath heard and turned away - verily, he is of them that perish. Verily, he who is debarred from this Day - God accepteth not his deeds, nor heareth his cry. To this testifieth every knowing, discerning one.
- 4 It behooveth every soul on this Day to witness what God hath witnessed and to stand firm in His Cause, the Unalterable, the All-Wise.
- 5 O My loved ones! Be horizons of guidance amidst all creation and lights of bounty unto all who are in the heavens and on earth, that people may perceive from you the fragrance of the Intended One and behold in your faces the radiance of paradise.

1 بِسْمِهِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

2 أَنَا الْمَظْلُومُ يَنَادِي مِنْ شَطْرِ السِّجْنِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَهِيْمِنُ الْقَيُّومُ وَيَذْكُرُ الَّذِينَ تَوَجَّهُوا إِلَى مَطْلَعِ الْبَيَانِ وَيُبَشِّرُهُمْ بِمَا قَدَّرَ لَهُمْ فِي مَلَكُوتِ اللَّهِ الْغَفُورِ الْكَرِيمِ

3 كَمْ مِنْ عَبْدٍ اشْتَعَلَ بِنَارِ مَحَبَّةِ اللَّهِ وَكَمْ مِنْ عَبْدٍ سَمِعَ وَأَعْرَضَ إِلَّا أَنَّهُ مِنَ الْهَالِكِينَ أَنَّ الَّذِي مَنَعَ عَنْ هَذَا الْيَوْمِ لَا يَقْبَلُ اللَّهُ عَمَلَهُ وَلَا يَسْمَعُ نِدَائَهُ يَشْهَدُ بِذَلِكَ كُلُّ عَارِفٍ بَصِيرٍ

4 يَنْبَغِي الْيَوْمَ لِكُلِّ نَفْسٍ أَنْ يَشْهَدَ بِمَا شَهِدَ اللَّهُ وَيُسْتَقِيمَ عَلَى أَمْرِ الْمُبْرَمِ الْحَكِيمِ

5 يَا أَحِبَّائِي كُونُوا آفَاقَ الْهُدَايَةِ بَيْنَ الْبَرِيَّةِ وَانْوَارِ الْعَنَايَةِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ لِيَجِدَنَّ مِنْكُمْ النَّاسُ عَرَفَ الْمَقْصُودِ وَيَرَوْا مِنْ وُجُوهِكُمْ نَضْرَةَ النِّعَمِ

- 6 When thou hast attained unto this Tablet, recite it in thy days, then give thanks unto thy Lord, the Speaker, the True, the Trustworthy.

6 أَنْكَ إِذَا فَزْتَ بِهَذَا اللَّوْحِ إِنْ أَقْرَأَهُ فِي أَيَّامِكَ ثُمَّ
اشْكُرْ رَبَّكَ الْمُتَكَلِّمَ الصَّادِقَ الْآمِينَ

BLIB_Or15729.145c, NLAI_22848:354,
BSB.Cod.arab.2644 p182v, MKI4522.354,
AQA2#033 p.194b

BH07814

To: *Amanullah*

Date: 1296-08 [1879-Jul]

- 1 In My name, the Sorrowful, the Stranger

1 بِسْمِ الْمُحْزُونِ الْغَرِيبِ

- 2 This is a Book sent down by the All-Bestowing to those who have believed in God, the Protector, the Self-Subsisting. And verily it summons all to the highest horizon, yet the wrongdoers, in pride and vainglory, have denied God's favor and His proof, and have pronounced judgment against those for whom the dwellers of the Kingdom lament. They shed blood and wrongfully consume the wealth of the people while imagining they do good. Nay, by God! Had they known what they have wrought, they would have wept with the weeping of the bereft. But today they perceive not.

2 كِتَابٌ أَنْزَلَهُ الْوَهَّابُ لِمَنْ آمَنَ بِاللَّهِ الْمُهَيِّمَنِ الْقَيُّومِ وَ
أَنَّهُ يَدْعُ الْكُلَّ إِلَى الْأَفْقِ الْأَعْلَى وَلَكِنَّ الظَّالِمِينَ فِي
كِبَرٍ وَغُرُورٍ قَدْ أَنْكَرُوا نِعْمَةَ اللَّهِ وَبَرَهَانَهُ وَافْتَوَا
عَلَى الَّذِينَ نَاحَ لَهُمْ أَهْلُ الْمُلْكُوتِ يَسْفِكُونَ الدَّمَاءَ
وَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَحْسِبُونَ أَنَّهُمْ
مُحْسِنُونَ كَلَّا ثُمَّ كَلَّا تَاللَّهِ لَوْ عَلِمُوا مَا فَعَلُوا لَنَاحُوا
نُوحَ الثُّكُلَى وَلَكِنَّ الْيَوْمَ هُمْ لَا يَشْعُرُونَ

- 3 We have explained to thee somewhat of what hath befallen God's chosen ones of old and in these days through what the hands of the infidels have wrought - they who have disbelieved in God, the Lord of what was and what shall be - that thou mayest recognize those who have denied God's proof and His evidence and who reject His signs. Doth the oppressor imagine he shall endure in sovereignty? Nay, by My Name, the Manifest, the Hidden! Hold thou fast to the cord of God and shun those who deny.

3 أَنَا بَيْنَا لَكَ بَعْضُ مَا وَرَدَ عَلَى أَصْفِيَاءِ اللَّهِ مِنْ
قَبْلِ وَفِي هَذِهِ الْأَيَّامِ بِمَا اكْتَسَبَتْ إِيَادَى الَّذِينَ
كَفَرُوا بِاللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ لَتَعْرِفَ الَّذِينَ
أَنْكَرُوا حُجَّةَ اللَّهِ وَبَرَهَانَهُ وَكَانُوا بِآيَاتِ اللَّهِ هُمْ
يُجْحَدُونَ هَلِ الظَّالِمُ يَظُنُّ أَنَّهُ بَاقٍ فِي الْمُلْكِ لَا
وَاسِمِ الظَّاهِرِ الْمَكْنُونِ أَنْكَ تَمْسُكُ بِعُرْوَةِ اللَّهِ وَ
تُجَنِّبُ عَنِ الَّذِينَ هُمْ يَنْكُرُونَ

BLIB_Or15696.020d, BLIB_Or15734.2.081

BH07918*To: Aqa Siyyid Muhammad**Date: 1296-08 [1879-Jul]*

1 In My Name, the Mighty, the Great!

1 بِسْمِ الْعَزِيزِ الْعَظِيمِ

2 O peoples of the world! Hearken unto My call from the precincts of My mighty prison. He is none other than God, and He Who speaketh is verily the Path of God unto all who are in the heavens and on earth, and the Most Great Mercy unto all, whether small or great. We have made Ourselves the target of the world's perils and afflictions in the path of God, the Lord of all worlds, and We have accepted every tribulation for the manifestation of this Cause, whereby the supreme horror hath seized all and every lofty mountain hath been scattered to dust.

2 يَا أَهْلَ الْعَالَمِ إِنِ اسْتَمِعُوا نِدَائِي مِنْ شَطْرِ سِجْنِي الْعَظِيمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي يَنْطِقُ أَنَّهُ لَصِرَاطُ اللَّهِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَرَحْمَةُ الْكَبَرَى لِكُلِّ صَغِيرٍ وَكَبِيرٍ أَنَا جَعَلْنَا نَفْسَنَا عَرْضَةً لِمَخَاطِرِ الدُّنْيَا وَمَصِيبَاتِهَا فِي سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ وَقَبْلَنَا الْبَلَايَا كُلُّهَا أَظْهَارًا لِهَذَا الْأَمْرِ الَّذِي بِهِ فَرَعَ الْفَرْعُ الْأَكْبَرُ وَنَسَفَ كُلَّ جَبَلٍ رَفِيعٍ

3 O people of Baha! Lament in this calamity whereby the wrongdoer hath rejoiced and the Spirit hath wept in His glorious station. O thou who art mentioned before the Throne! Make mention of those who were martyred in the land of Sad through their longing for My mighty and impregnable Kingdom. The most misguided and basest of men, who denied God, the One, the All-Informed, pronounced judgment against them. Woe unto a people who are ruled by their dogs, and they are among the heedless ones.

3 يَا أَهْلَ الْبَهَاءِ نُوحُوا فِي هَذِهِ الْمَصِيبَةِ الَّتِي بِهَا فَرَحَ الظَّالِمُ وَنَاحَ الرُّوحُ فِي مَقَامِهِ الْكَرِيمِ يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ إِنْ أَذَكَرَ الَّذِينَ اسْتَشْهَدُوا فِي أَرْضِ الصَّادِ شَوْقًا لِلْمَلَكُوتِ الْعَزِيزِ الْمُنْعِ قَدْ أَفْتَى عَلَيْهِمْ أَضَلَّ النَّاسِ وَارْذَلَهُمُ الَّذِي كَفَرَ بِاللَّهِ الْفَرْدِ الْخَبِيرِ تَبًّا لِقَوْمٍ يَحْكُمُ عَلَيْهِمْ كَلَابِهِمْ وَهُمْ مِنَ الْغَافِلِينَ

INBA19:070a, INBA32:065a, BLIB_Or15696.020c,
BLIB_Or15734.2.080b

BH07636*To: Haji Mlik Husayn Ayn Ta in Ardikan**Date: 1296-08 [1879-Jul]*

1 In My name the All-Bountiful! A remembrance unto him who hath believed in God when every doubting idolater turned away from Him. Verily We gave glad tidings unto all of the Day of God and His presence, yet when the Day came to pass and that which was hidden was made manifest, most of the people disbelieved in God, the Lord of Lords.

1 بِسْمِ الْكَرِيمِ ذَكَرِي لِمَنْ آمَنَ بِاللَّهِ إِذَا عَرَضَ عَنْهُ كُلُّ مُشْرِكٍ مَرَّتَابًا أَنَا بَشَّرْنَا الْكُلَّ بِيَوْمِ اللَّهِ وَلِقَائِهِ وَإِذَا أَتَى الْيَوْمَ وَظَهَرَ مَا هُوَ الْمُسْتَوْرُ كَفَرَ أَكْثَرُ النَّاسِ بِاللَّهِ رَبِّ الْأَرْبَابِ

2 O people! This is the remembrance of God, were ye of them that occupy this station. And this is the Day of God - arise ye

from the slumber of idle fancies. And this is the Book of God - recite ye it by night and by day.

2 يا قوم هذا ذكر الله لو اتم من اهل هذا المقام و
هذا يوم الله قوموا عن رقد الأوهام و هذا كتاب
الله ان اقرأوه في الليالي و الأيام

3 We have counseled the servants concerning that which shall profit them in the world to come and in this world. Among them are those who cast it behind them and those who accepted it. For each is their portion in the Book.

3 انا وصينا العباد بما ينفعهم في الآخرة و الأولى
منهم من نبذ و منهم من اخذ لكل نصيب في
الكتاب

4 We desired naught in the kingdom save that which God desired, as doth testify unto this the Kingdom of verses which is with Him. We sent forth the Messengers aforetime and revealed the Books that there is no God but Me, the Mighty, the Bestower.

4 انا ما اردنا في الملك الا ما اراده الله يشهد
بذلك من عنده ملكوت الآيات قد ارسلنا
الرسل من قبل و انزلنا الكتب على انه لا اله الا
انا العزيز الوهاب

5 Remind those who believed before Me and glorify before their faces through My Name, whereby the horizons were illumined.

5 ذكر الذين آمنوا من قبلي و كبر على وجوههم باسمي
الذي به انارت الآفاق

BLIB_Or15734.2.005a

BH07627

To: *Mirza Aqa*

Date: 1296-08 [1879-Jul]

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهى

2 A remembrance from Us unto him who hath remembered his Lord and turned unto Him on a day whereon the peoples of the East and of the West have turned away, save those whom the hand of grace hath seized. He, verily, is the Ancient Bestower.

2 ذكر من لدنا لمن ذكر موليه و اقبل اليه في يوم
اعرض عنه اهل الشرق و الغرب الا من اخذته
يد الفضل انه هو الفضل القديم

3 Thy letter hath been presented and the servant who standeth before the Countenance hath read it, and We have answered thee. Verily thy Lord is the Answerer. He heareth the call of them that have believed and answereth every one who hath turned towards the Supreme Horizon. He hath verily named Himself the All-Bountiful.

3 قد حضر كتابك و قرأه العبد الحاضر تلقاء الوجه
و اجبتك ان ربك هو المجيب يسمع نداء الذين
آمنوا و يجيب كل مقبل توجه الى الأفق الأعلى
انه قد سمي نفسه بالكريم

4 We counsel thee to show forth the utmost steadfastness in the Cause of God, the Lord of the throne on high and of the earth below. How many a servant whom We counseled thus, yet when We tested him with but a single word, his feet did slip from My straight Path.

4 نوصيك بالاستقامة الكبرى في امر الله مالك
العرش و الثرى كم من عبد وصيناه بها فلما بلونا
بحرف زل قدمه عن صراطى المستقيم

5 When thou hast read this Tablet and been illumined by the lights of certitude, say: Praise be unto Thee, O my God, the

5 اذا قرأت اللوح و تنورت بأنوار الايقان قل لك
الحمد يا الهى الرحمن بما وقفتنى على عرفان مشرق

All-Merciful, for having enabled me to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thine inspiration. I beseech Thee to make me steadfast in Thy Cause and in Thy love under all conditions. Thou art, verily, the All-Powerful, the Almighty.

وحيك و مطلع الهامك اسئلك ان تجعلني في
كل الأحوال مستقيماً على امرك وحبك انك
انت المقتدر القدير

INBA19:072a, INBA32:066b, BLIB_Or15697.180b

BH07701

To: *Mirza Muhsin Ta Bi*

Date: 1296-08 [1879-Jul]

1 In the Name of the One, the All-Informing

1 بسمي الفرد الخبير

2 God testifies that there is none other God but Him. His is the might and power and majesty, and His is the strength and grandeur and glory. He makes poor and enriches, makes ill and heals. He is indeed the Single, the One, the All-Knowing, the All-Wise.

2 شهد الله انه لا اله الا هو له العزة والقدرة و
الجلال وله القوة والعظمة والاجلال يفقر
و يغنى يسقم ويشفى انه هو الفرد الواحد العليم
الحكيم

3 Bear witness, O people, to that which God hath witnessed. He hath indeed testified to this Revelation and given glad-tidings unto all of this Great Announcement. This is the announcement wherewith were adorned the scrolls of Adam and the Friend, and that which the All-Merciful revealed unto Muhammad, the Apostle of God, and unto him who was named Ali before Nabil. Ye were promised this Most Great Name, as attested by the Torah and the Gospel.

3 ان اشهدوا يا قوم بما شهد به الله انه قد شهد لهذا
الظهور وبشر الكل بهذا النبأ العظيم هذا نبأ تزين
بذكره صحف الآدم والخليل وما انزله الرحمن على
محمد رسول الله وعلي من سمي بعلي قبل نبيل قد
وعدتم بهذا الاسم الأعظم يشهد بذلك التوراة و
الانجيل

4 We have sent down unto thee that which rejoiceth thy heart, though the Beloved is in manifest sorrow. They have denied the right of God and slain His chosen ones without clear proof or illuminating Book. Blessed is he who hath drunk the Kawthar of revelation on this Day wherein every wise command hath been made manifest.

4 انا انزلنا لك ما يفرح به قلبك ولو ان المحبوب
في حزن مبين قد انكروا حق الله وقتلوا اصفياه
من دون بينة ولا كتاب منير طوبى لمن شرب
كوثر الوحي في هذا اليوم الذي فيه ظهر كل امر
حكيم

INBA19:129, INBA32:119, BLIB_Or15696.012b,

BLIB_Or15734.2.060a

BH07606*To: Mirza Rahmatullah**Date: 1296-08 [1879-Jul]*

1 In the name of the One Knowing God!

1 بنام دانای یگنا

2 At dawn did the Countenance of the All-Merciful summon the people of creation to the most exalted station and the most glorious horizon, and in these days hath He guided them to the Dawning-Place of Revelation and the Dayspring of Grace. Yet none are found seeking save a few who have drunk from the ocean of bounty and become detached and free from all else but God.

2 در سحرگاهان طلعت رحمن اهل امکان را بمقام اعلی و افق ایهی دعوت نمود و در ایام بمشرق وحی و مطلع فضل هدایت فرمود ولکن طالب مشهود نه مگر قلبی که از بحر عطا آشامیدند و از ما سوی الله فارغ و آزاد گشتند

3 Say: O friends! Break the chains of the utterances of the wicked through the power of the Most Great Name and arise to action. The true Master and spiritual Sovereign hath not forgotten and will never forget His servants, and at all times and under all conditions speaketh that which is for the good of all. What regret and remorse that people should deprive themselves of the outpourings of the Divine Day!

3 بگو ای دوستان سلاسل گفتار اشرار را بقوت اسم اعظم بشکنید و بکردار قیام نمائید مالک حقیقی و سلطان معنوی بندگان خود را فراموش ننموده و نمینماید و در جمیع احوال و احیان بآنچه خیر کلست تکلم میفرماید زهی تأسف و حسرت که ناس خود را از فیوضات یوم الهی محروم نمایند

4 Say: Ponder on that which hath been sent down for you and be not of the heedless. The Glory be upon thee and upon those who have believed in God, the One, the All-Informed.

4 قل تفکروا فیما نزل لکم و لا تکنون من الغافلین البهآء علیک و علی من آمن بالله الفرد الخبیر

BLIB_Or15697.120a, BLIB_Or15710.294a, AYI2.201

BH07549*Date: 1296-08 [1879-Jul]*

In the Name of the All-Bountiful, the All-Powerful!

بنام بخشنده توانا

O friends! Trustworthiness is like unto the sun that illumineth the world, and its heaven is man, and its horizon is the goodly heart. He who doth not veil this most great luminary with the clouds of treachery and baseness, so that its radiance may enlighten the world and its inhabitants - this is the bounty that hath been revealed from the Pen of the Most High. Well is it with them that ponder! Say: Today is the day of deeds and actions, and in truth the helper of the Cause is a goodly deed

ای دوستان امانت بمثابه آفتاب جهانتابست و آسمان او انسان و افقش قلب نیکو کسیکه این نیر اعظم را بابرهای خیانت و دنائت ستر نماید تا روشنائی آن جهان و جهانیان را روشن نماید اینست بخششیکه از قلم اعلی ظاهر شد طوبی للمتفکرین

and a goodly character, not hosts and swords. The triumph of a single pure deed is, in the sight of God, greater than the victory of an army that striveth in the path of God, for the shedding of blood is not beloved, and in this Most Great Revelation, victory hath been ordained through word and utterance. Thus hath the matter been decreed in the perspicuous Book. Blessed art thou for having been adorned with the ornament of recognition when the All-Merciful came and the Nightingale warbled upon the branches. The Kingdom is God's, the Protector, the Self-Subsisting.

بگو امروز روز اعمال و افعالست و ناصر امر
فی الحقیقه عمل نیک و خلق نیکوست نه جنود
و سیوف نصرت یک عمل خالص اعظم است
عندالله از نصرت فوجی که در سبیل الهی جهاد
نمایند چه که اراقهء دماء محبوب نیست و در
این ظهور اعظم نصرت بکلمه و بیان مقدّر شده
کذلک قضی الأمر فی کتاب مبین طوبی لک
بما تشرفت بطراز العرفان اذ اتی الرحمن و نطق
العندلیب علی الأفنان الملک لله المهيمن القيوم

INBA19:019, INBA32:019a, INBA57:086,
BLIB_Or15697.120b, BLIB_Or15710.294c,
AYI2.203x, AHB_133BE #07-08 p.003,
AKHA_133BE #12 p.a, AKHA_135BE
#07 p.141

BH07617

Date: 1296-08 [1879-Jul]

1 He is the Glorious, the All-Glorious!

1 هو البهیّ الأبهی

2 A remembrance from Us unto him whom the wine of utterance hath so inebriated that he hath turned unto his Lord, the All-Merciful, Who hath come with a proof whereat all who are in the heavens and on earth have proved powerless. The Most Great Treasure hath appeared, and the Book hath come down from the heaven of the bounty of God, the Lord of all worlds. Blessed is he who hath laid hold on it through Our power, and woe betide him who hath cast it behind his back, following the imaginings of the doubters.

2 ذکر من لدنا لمن اخذه سکر البیان الى ان توجه
الى ربّه الرحمن الذی اتی ببرهان عجز عنه من فی
السموات و الارضین قد ظهر الكنز الأعظم و
اتی الکتاب من سماء عناية الله رب العالمین طوبی
لمن اخذه بقوة من عندنا و ویل لمن نبذه عن
ورائه بما اتبع اوهام المریین

3 O people of the world! By God, the ocean of certitude hath surged! Cast doubt behind you, then drink therefrom in My Name, the Munificent. There hath appeared in creation that which hath never appeared before. Blessed is every discerning one who knoweth. We make mention of thee that thou mayest remember thy Lord in these days wherein sorrows have encompassed all who have believed in God, the Single, the All-Informed.

3 یا اهل الامکان تالله قد ماج بحر الايقان دعوا
الرب عن ورائکم ثم اشربوا منه باسمی الکریم قد
ظهر فی الابداع ما لا ظهر من قبل طوبی لكلّ
عارف بصیر انا ذکرناک لتذکر ربک فی هذه
الایام الّتی فیها اخذت الحزان کل من آمن
بالله الفرد الخبیر

4 Thou hast testified to that whereunto God hath testified, that there is none other God but Him, the Almighty, the Self-Subsisting. This is a testimony that shall abide with thee

through the eternity of His most excellent names, from God, the Lord of the seen and the unseen.

4 قد شهدت بما شهد الله أنه لا اله الا هو المهيمن
القيوم هذه شهادة تكون معك بدوام اسمائه
الحسنى من لدى الله مالک الغيب والشهود

INBA19:020c, INBA32:020b

BH08314

To: Mulla Abdul-Ahad, in Bunab

Date: 1296-08 [1879-Jul]

1 In My Name, the All-Wise

1 بسمي الحكيم

2 The Ridvan hath arrived, yet the All-Merciful is in manifest sorrow. We turned toward the garden while the banners of grief passed before My luminous countenance. Were it not for His mercy that preceded all else, He would have seized the world with but a single word from Him. Verily, He is the One who has power over whatsoever He willeth, and He is the Ruler over whatsoever He desireth.

2 قد اتى الرضوان والرحمن في حزن مبین توجّهنا الى
البستان ورايات الأحران تمرّ امام وجهي المنير لو
لا سبقت رحمته لأخذ العالم بكلمة من عنده أنه
لهو المقتدر على ما يشاء وأنه لهو الحاكم على ما
يريد

3 O loved ones of the All-Merciful in all lands! Hold fast to the cord of your Lord's loving-kindness and be not of the heedless. Beware lest the might and oppression of the people prevent you from God, the Lord of all worlds. Soon will God seize those who have acted unjustly and make them a lesson to all who are on earth. Verily, He is the All-Powerful, the Almighty.

3 يا احباء الرحمن في البلدان تمسّكوا بحبل عناية
ربكم ولا تكونوا من الغافلين اياكم ان تمنعكم
سطوة القوم وظلمهم عن الله رب العالمين سوف
يأخذ الله الذين ظلموا ويجعلهم عبرة لمن على
الأرض أنه هو المقتدر القدير

4 Be grateful to thy Lord for what He hath sent down unto thee from His Most Great Prison - that through which the fragrance of utterance hath been wafted throughout all creation. Verily, thy Lord is the All-Forgiving, the Most Generous. From this station, We send Our greetings upon thee and upon those who have believed in the One, the All-Informed.

4 ان اشكر ربك بما انزل لك في سجنه الأعظم ما
تضوّع به عرف البيان في الامكان ان ربك لهو
الغفور الكريم انا نكبّر من هذا المقام عليك وعلى
الذين آمنوا بالفرد الخبير

BLIB_Or15696.021b, BLIB_Or15734.2.082b

BH08117*To: Jinab Qarabit**Date: 1296-08 [1879-Jul]*

1 He is the One manifest in His great glory

1 هو الظاهر بجده العظيم

2 O son of man! The Pen of the All-Merciful maketh mention of thee in the Most Great Prison and saith: We gave the glad-tidings of the coming of the Lord of Power to all the children of men in the former Book, as is recorded therein where He saith "I go away and come again."

2 ای پسر انسان قلم رحمن در بجن اعظم ترا ذکر مینماید و میفرماید جمیع ابناء بشر را در کتاب قبل بظهور مالک قدر مرده دادیم چنانچه در کتاب مذکور است میفرماید من میروم و میآیم

3 But when He came, the people of the earth denied Him, save those who were endowed with vision from God, the Lord of all worlds. The Most Great Glory, the power and might and sovereignty and inner grandeur, belongeth unto that Lord of the world and Pride of Adam, which was and is and ever shall be with Him.

3 فلما اتى انكره اهل الأرض الا الذين اوتوا بصائر من الله رب العالمين مجد اعظم قدرت و قوت و سلطنت و عظمت باطنی آن سید عالم و نخر آدمست که لمزل و لايزال با او بوده و خواهد بود

4 But the heedless and ignorant souls have interpreted this word according to their own imaginings, and thus remained deprived of the living waters of certitude and forbidden from the manifestation of God.

4 ولكن نفوس غافله جاهله باوهامات خود اینکلمه را تفسیر نموده اند لذا از کوثر یقین محروم مانده اند و از ظهور الله ممنوع گشته اند

5 Blessed art thou and blessed is he who hath acknowledged this Most Great Glory and believed in God, the Knower of the hidden and the manifest.

5 طوبی لك و لمن اعترف بهذا المجد الأعظم و آمن بالله السر والعلن

INBA19:180, INBA32:164a, BLIB_Or15715.320a,
BLIB_Or15722.176b

BH08498*To: Aqa Kabir Aqa**Date: 1296-08 [1879-Jul]*

1 In His name, the Ever-Abiding, the Self-Subsisting

1 بسمه الباقي القائم

2 O my God! Thou knowest and seest what hath befallen Thy chosen ones and trusted ones in Thy lands, who have voiced Thy remembrance and have arisen by night and day to teach Thy Cause and exalt Thy Word. O Lord! The winds have assailed the lamp of Thy justice and the waves have beaten against the ark of Thy Cause. I beseech Thee by the blood

2 یا الهی تعلم و ترى ما ورد علی اصفيائك و امنائك فی بلادک الذين نطقوا بذكرک و قاموا فی اللیل و الايام علی تبليغ امرک و اعلاء کلمتک ای رب قد احاطت الاریاح سراج عدلک و الأمواج سفينة امرک اسئلك

that hath been shed in these days in Thy path and for love of Thee, and by the body which the idolaters have torn limb from limb because it believed in Thee and turned toward Thy horizon, to ordain for Thy loved ones that which shall protect them from the evil of Thine enemies, and to decree for them that which shall gladden their eyes and bring joy to their hearts. O Lord! Sorrows have seized the manifestations of Thy name, the All-Merciful. I beseech Thee to transform them through Thy Most Great Joy. Verily, Thou art the Ancient King and the Sovereign of nations. There is none other God but Thee, the Giving, the All-Sufficient, the Mighty, the Generous.

بالدماء التي سفكت في هذه الأيام في سبيلك
ومحبتك و بالجسد الذي جعله المشركون ارباً
ارباً بما آمن بك و اقبل الى افقك بأن تقدر
لأحبائك ما يحفظهم من شر أعدائك ثم اكتب
لهم ما تقر به عيونهم و تفرح به قلوبهم اى
رب قد اخذت الأحران مظاهر اسمك الرحمن
اسئلك بأن تبدلها بالسرور الأعظم أنك انت
مالك القدم و سلطان الأمم لا اله الا انت
المعطي الكافي العزيز الكريم

INBA19:070b, INBA32:065b, BLIB_Or15696.151d

BH08361

To: Letter of the Living

Date: 1296-08 [1879-Jul]

- 1 In My Name which abideth forever! 1 بسمي الأبدى
- 2 The Tongue of Morning hath spoken: There is none other God besides Me, the All-Knowing, the All-Wise. All things bear witness that there is none other God besides Me, the Almighty, the Powerful. 2 قد نطق لسان الصبح أنه لا اله الا انا العليم الحكيم
قد شهدت الأشياء أنه لا اله الا انا المقتدر القدير
- 3 When the Light appeared and the Lord of Manifestation came, the people turned away from Him save whom God, the Lord of the worlds, willed. The intoxication of forbidden things seized them in such wise that they forsook the Purpose and clung to one who was in manifest error. 3 اذا ظهر النور و اتى مالك الظهور اعرض عنه
الناس الا من شاء الله رب العالمين قد اخذهم
سكر المناهى على شأن تركوا المقصود و اخذوا من
كان على وهم مبين
- 4 Say: O people! Abandon what ye possess and turn toward the Most Exalted Horizon, if ye be of them that know. This is a Day wherein the Most Exalted Pen proclaimeth: Harken, and be not of the heedless ones. 4 قل يا قوم دعوا ما عندكم و توجهوا الى الأفق
الأعلى ان انتم من العارفين هذا يوم فيه ينادى
القلم الأعلى ان اسمعوا و لا تكونوا من الغافلين
- 5 Thus have We sent down the verses and dispatched them unto thee that thou mayest be of the thankful ones. When thou hast attained unto My Book and been attracted by My Call, make mention of My servants and My creation that they may turn unto My countenance and recognize that which lay within the treasury of their Lord's wisdom, the All-Knowing. 5 كذلك انزلنا الآيات و ارسلناها اليك لتكون
من الشاكرين أنك اذا فزت بكلامي و اجتذبتك
ندائي ذكر عبادى و خلقتي لعل يتوجهون الى
وجهي و يعرفون ما كان في كنز حكمة ربهم
العليم

INBA19:012c, INBA32:013a, BLIB_Or15696.050a

BH08316*To: Siyyid Husayn**Date: 1296-08 [1879-Jul]*

1 He is the Ever-Abiding, the All-Knowing!

2 Sorrows have encompassed Us through what the hands of those who disbelieved in the All-Merciful have wrought - those who found not the fragrance of justice and perpetrated manifest tyranny. We have forsaken the community of a people who cast God behind their backs, turning instead to every remote oppressor. Did Husayn, My namesake, suffer loss through what befell him in My path, or did those who wronged him without any clear proof or manifest evidence?

3 Blessed is the soul that hath been martyred in My path. By God! The denizens of the highest Paradise glory in that soul and circle round it, as ordained by One Who is All-Knowing, All-Wise. Say: O oppressor! Dost thou imagine that the world will endure for thee while perishing for others? Nay, by My life! Thou art in grievous error. We have adorned Our head with the crown of forbearance and Our temple with the armor of patience in this Straight Path. Be thou thankful unto God for having been mentioned before the Face and for this wondrous Tablet that hath been sent down unto thee.

1 هو الباقي العليم

2 قد احاطتنا الأحزان بما اكتسبت ايادي الذين كفروا بالرحمن الذين ما وجدوا رائحة العدل و جاءوا بظلم مبین انا تركنا ملّة قوم نبذوا الله عن ورائهم مقبلين الى كلّ ظالم بعيد هل خسر اسمي الحسين بما ورد عليه في سبيلي ام الذين ظلموه من غير بينة ولا برهان مبین

3 طوبى لنفس استشهدت في سبيلي تالله يفتخر بها اهل الفردوس الأعلى و يطوفونها امراً من لدن عليم حكيم قل يا ايها الظالم هل تظن ان الدنيا تبقى لنفسك و تفنى لدونك لا لعمرى انك في وهم عظيم انا زيننا رأسنا باكليل الحلم و هيكلنا بدرع الصبر في هذا الصراط المستقيم ان اشكر الله بما ذكرت لدى الوجه و نزل لك هذا اللوح البديع

BLIB_Or15696.020b, BLIB_Or15734.2.080a

BH08199*Date: 1296-08 [1879-Jul]*

1 In His Name, the Wronged One, the Stranger

2 A mention from Us to him who hastened with his heart to the Qiblih of the world and testified to that which God had testified before the creation of the heavens and earth and before the letter K was joined with its pillar N, that My call might repeatedly draw him to My Kingdom. He, verily, is the King, the Mighty, the Kind. Hearken unto what the idolaters have said regarding My rights after the river of life flowed from the fountain of My words, and Paradise was stirred by the breezes of My verses, and the Sun of Power shone forth in My name

1 بسمه المظلوم الغريب

2 ذكر من لدنا لمن سرع بقلبه الى قبة العالم و شهد بما شهد الله قبل خلق السموات و الأرض و قبل ان تقترن الكاف بركنه النون ليجذبه ندائى الى ملكوتى مرّة بعد مرّة انه هو الملك العزيز العطوف ان استمع ما قاله المشركون في حقّى بعدما جرى بحر الحيوان من معين كلمائى و اهتز الفردوس من نفحات آياتى و اشرقت شمس الاقتدار باسمى في ايامى قل ان تتكروا من ينطق

in My days. Say: If ye deny Him Who speaketh the truth and what He hath, have ye any proof to establish your cause? Produce it then, and be not of those who denied God's grace and His evidence by following every vain imagining. Thus have We sent down unto thee from the verses that which consoleth the eyes after they had shed tears. Thy Lord, verily, is the Revealer, the Protector, the Self-Subsisting.

بالحقّ و ما عنده هل عندكم ما يثبت به امركم
فأتوا به و لا تكونوا من الذين انكروا فضل الله
و برهانه بما اتبعوا كلّ رجل موهوم كذلك
انزلنا لك من الآيات ما قرّت به العيون بعدما
تدرّفت أنّ ربّك لهو المنزل المهيمن القيوم

INBA19:067b, INBA32:063a

BH09011

To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa
Date: 1296-08 [1879-Jul]

1 In the Name of the All-Informed!

1 بِسْمِ الْخَبِيرِ

2 This is a Book sent down in truth and it beareth witness to that whereunto the All-Merciful hath testified from all eternity: that there is none other God but Him, the All-Compelling, the Self-Subsisting.

2 كِتَابُ نَزَلَ بِالْحَقِّ وَ يَشْهَدُ بِمَا شَهِدَ الرَّحْمَنُ فِي أَزَلِ
الْأَزَالِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَهِيْمُنُ الْقَيُّومُ

3 There hath appeared from among the people of Sad that which hath caused the near ones to lament. The people have gathered against the family of the Messenger even as the Jewish people gathered against the Spirit. They have committed that which none before them hath ever committed. Thereat did the Spirit cry out, and those who circle round the Throne wailed at eventide and at dawn.

3 قَدْ ظَهَرَ مِنْ أَهْلِ الصَّادِ مَا نَاحَ بِهِ الْمُقَرَّبُونَ قَدْ
اجْتَمَعَ الْقَوْمُ عَلَى آلِ الرَّسُولِ كَمَا اجْتَمَعَ عَلَى الرُّوحِ
مَلَأَ الْيَهُودَ قَدْ ارْتَكَبُوا مَا لَا ارْتَكَبَهُ أَحَدٌ قَبْلَهُمْ
بِذَلِكَ صَاحِبُ الرُّوحِ وَ نَاحَ مِنْ طَافَ حَوْلَ الْعَرْشِ
فِي أَصِيلٍ وَ بَكُورٍ

4 They have slain the family of the Messenger, imagining that they were helping the Cause of God, the Mighty, the Loving, even as the Jews supposed when they rose up against the Spirit.

4 قَدْ قَتَلُوا آلَ الرَّسُولِ ظَانِّينَ أَنَّهُمْ نَصَرُوا أَمْرَ اللَّهِ
الْعَزِيزِ الْوَدُودِ كَمَا زَعَمَتِ الْيَهُودُ إِذْ قَامُوا عَلَى الرُّوحِ

5 Thus do We recount unto thee, O thou who hast been blessed by the mention of thy Lord, the Possessor of all being. Remember thy Lord and render thanks unto Him for having aided thee to recognize this irrevocable Cause.

5 كَذَلِكَ نَقُصُّ لَكَ يَا مَنْ فَزَتْ بِذِكْرِ رَبِّكَ
مَالِكُ الْوُجُودِ إِنْ أَذَكَرَ رَبِّكَ ثُمَّ أَشْكُرَهُ بِمَا آيَدَكَ
عَلَى عِرْفَانِ هَذَا الْأَمْرِ الْمُحْتَمِ

BLIB_Or15696.013a, BLIB_Or15734.2.062,
AQA6#263 p.257

BH08665*To: Aqa Abul-Qasim**Date: 1296-08 [1879-Jul]*

- 1 He is the All-Knowing! 1 هو العليم
- 2 The truly learned is he who hath recognized the Known One when He came with His Name, the Self-Subsisting. And the true mystic is he who hath hastened unto the Recognized One when He appeared with clear sovereignty. 2 أنّ العالم من عرف المعلوم اذ اتى باسمه القيوم و العارف من سرع الى المعروف اذ ظهر بسلطان مبین
- 3 Blessed is he who, trusting in God, hath rent asunder the veils of the people, and blessed is he who hath shattered the idols through this Most Great Name. 3 طوبى لمن توكل خرق حجاب القوم و لاسم كسر الاصنام بهذا الاسم العظيم
- 4 They behold the signs yet turn away from them, and they witness the clear proofs yet say: "This is naught but evident sorcery." They have denied God's favor after its revelation and turned away from the Face after its appearance from the horizon of their Lord's will, the Forgiving, the Generous. 4 يرون الآيات ويعرضون عنها ويشاهدون البينات و يقولون ان هي الا سحر مبین قد كفروا بنعمة الله بعد انزالها و اعرضوا عن الوجه بعد ظهوره من افق ارادة ربهم الغفور الكريم
- 5 Heedlessness hath so seized them that they have cast the laws of God behind their backs and taken that which they were bidden by every heedless doubter. 5 قد اخذتهم الغفلة على شأن نبذوا احكام الله عن ورائهم و اخذوا ما امروا من لدن كل غافل مريب
- 6 Blessed is he who hath attained unto the Day of God and recognized that which was promised in a Preserved Tablet. 6 طوبى لمن فاز بيوم الله و عرف ما وعد به في لوح حفيظ
- 7 The glory be upon thee and upon him who hath turned unto the One, the All-Informed. 7 البهاء عليك و على الذي اقبل الى الفرد الخبير

BLIB_Or15696.006b, BLIB_Or15734.2.044b

BH08937*To: Aqa Bayk**Date: 1296-08 [1879-Jul]*

- 1 He is the Speaker of Truth 1 هو الناطق بالحق
- 2 The iron hath softened and the rock hath melted from the yearning of hearts, yet the oppressors remain in astonishing delusion. They claim justice while doing that which causeth the dwellers of Paradise to lament in their most exalted station. They rejoice in the ornaments that have accumulated in their 2 قد لان الحديد و ذابت الصخرة من حنين القلوب ولكن الظالمين في غرور عجاب يدعون العدل و يعملون ما ينوح به اهل الفردوس في اعلى المقام يفرحون بما اجتمع عندهم من الزخارف

possession. Say: Soon will the fire come between you and these things, as testified by Him through Whom the tongue of dawn spoke and by Whom the horizons were illumined. They rejoice in the world and its prosperity, but soon they shall lament with a grief that pens are powerless to describe.

- 3 Blessed art thou for having taken the cup of recognition from the hand of the bounty of thy Lord, the Master of the Day of Resurrection. O My loved ones! Hold fast to the cord of steadfastness in this Cause, whereby the idols were shaken. The glory be upon thee and upon those who have acknowledged God, the Lord of lords.

قل سوف يحول النار بينكم وبينها يشهد بذلك من دلع به لسان الفجر و انارت به الآفاق يفرحون بالدنيا و اقبالها و سوف ينوحون بحزن تعجز عن ذكره الأقلام

3 نعيماً لك بما اخذت كأس العرفان من يد عطاء ربك مالك يوم القيام يا احبائي تمسكوا بحبل الاستقامة في هذا الأمر الذي به اضطربت الأصنام البهائم عليك و على من اقر بالله رب الأرباب

BLIB_Or15696.022c, BLIB_Or15734.2.085b

BH08935

To: Aqa Muhammad

Date: 1296-08 [1879-Jul]

He is the Mighty, the Great!

The musk of inner meanings has been diffused, yet none can detect it save those who have held fast to truth, turning away from all that is vain and remote.

By God! The tale of sacrifice has returned in the land of Taff, yet the people are in great rejoicing. God shall soon transform it into supreme sorrow. He, verily, is the All-Powerful, the Almighty.

They slay Husayn and then weep for him. Shame upon the people whom vain desire has held back from the highest horizon, and whom Satan has so deluded that they have become heedless of God, the Lord of all worlds.

Muhammad, the Apostle of God, bewails their deeds in the highest paradise - to this testifies He Who sent him with manifest sovereignty.

We have mentioned to you a drop from the ocean of deeds of those who warred against God and His chosen ones, that you may be informed and be among those endowed with insight from God, the Mighty, the Praiseworthy.

هو العزيز العظيم

قد فاح مسك المعاني و لم يجده الا من تمسك بالحق معرضاً عن كل باطل بعيد تالله قد رجع حديث الفدى في ارض الطّف ولكنّ القوم في فرح عظيم سوف يبدله الله بالحزن الأكبر انه هو المقتدر القدير يقتلون الحسين و ينوحون عليه تبا لقوم منعهم الهوى عن الأفق الأعلى و غرهم الشيطان على شأن غفلوا عن الله رب العالمين ينوح من اعمالهم محمد رسول الله في اعلى الجنان يشهد بذلك من ارسله بسلطان مبين انا ذكرنا لك رشحاً من بحر اعمال الذين حاربوا الله و اصفياه لتطلع و تكون على بصيرة من الله العزيز الحميد

INBA97:121a, BLIB_Or15696.153b

BH08683*To: Aqa Muhammad Ayn Ta**Date: 1296-08 [1879-Jul]*

He is the Most Holy, the Most Great!

O My Pen! How many a day hast thou heard My lamentation for My tribulations and thy cry for Mine afflictions! Dost thou desire to record in the Tablet that which would sadden the hearts of My loved ones, or that which would gladden every pure heart? By thy life! I do not wish to behold them in sorrow, as attesteth My Name, the All-Merciful, if thou be of them that understand.

By My life! Were I to recount unto them all that hath befallen My Soul in My Path, My servants would lament and cry out in My dominions until their spirits would depart from their bodies. My Tongue in the Kingdom of My utterance beareth witness to this, if thou be of them that understand.

Thou, O servant soaring in Mine atmosphere, when thou hearest the shrill voice of My Pen, grieve not at its mention, but place thy trust in God, the Mighty, the One, the All-Wise.

هو الأقدس الأعظم

ان يا قلبي كم من يوم سمعت حنينك لبلائي و
ضحيجك لابتلائي هل تريد ان تذكر في اللوح ما
يحزن به قلوب احبائي او ما يفرح به كل قلب
سلم لعمرى اني ما اريد اشاهدهم في الأحران
يشهد بذلك اسمي الرحمن ان انت من العارفين
لعمرى لو نقص لهم كل ما ورد على نفسي في
سبيل لينوحون عبادي و يصيحون في ديارى الى
ان تفارق الأرواح من اجسادهم يشهد بذلك
لساني في ملكوت بياني ان انت من العارفين انك
انت يا ايها العبد الطائر في هوائي اذا سمعت صرير
قلبي لا تحزن عن ذكره و توكل على الله العزيز
الفرد الحكيم

INBA19:071, INBA32:066a, BLIB_Or15697.135a

BH08884*To: Aqa Siyyid Sadig**Date: 1296-08 [1879-Jul]*

1 He is the Most Holy, the Most Glorious

2 Every created thing hath testified to the revelation of God and His sovereignty, yet the people understand not. The tongue hath borne witness to its Lord, the All-Merciful, and the heart to the Sovereign of all creation, yet the people perceive not. They deny God, then hasten to their mosques. They slay the children of the Messenger, then declare "We believe in God, the Protector, the Self-Subsisting." The Most Great Name hath appeared, Who was promised in the Books of God, the Lord of what was and what shall be. The Wolf hath denied God in that he pronounced judgment against the Wronged One without proof or manifest Book.

هو الأقدس الأبهى 1

2 شهد كل شيء لظهور الله و سلطانه ولكن
القوم لا يفقهون قد شهد اللسان لربه الرحمن و
القلب لسلطان الامكان ولكن الناس لا يشعرون
ينكرون الله ثم الى المساجد يسرعون يقتلون
ابناء الرسول و يقولون انا آمنّا بالله المهيمن القيوم
قد ظهر الاسم الأعظم الذي كان موعوداً في
كتب الله رب ما كان و ما يكون ان الذئب
كفر بالله اذ افتى على المظلوم من دون بينة و لا
كتاب مشهود

- 3 O thou who art mentioned before the Throne! We make mention of thee as a bounty from Us, that thou mayest give thanks unto thy Lord, the Mighty, the Loving. Hold thou fast to the hem of steadfastness and faithfulness in the Cause of thy Lord, the Possessor of all being.

3 يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ أَنَا ذَكَرْنَاكَ فَضْلاً مِنْ
عِنْدَنَا لِتَشْكُرَ رَبَّكَ الْعَزِيزَ الْوَدُودَ تَمَسَّكَ بِأَذْيَالِ
الْإِسْتِقَامَةِ وَالْوَفَاءِ فِي أَمْرِ رَبِّكَ مَالِكِ الْوُجُودِ

INBA19:131a, INBA32:121a, BLIB_Or15696.005b,

BLIB_Or15734.2.042b

BH08796

To: Aqa Siyyid Yusuf

Date: 1296-08 [1879-Jul]

- 1 He is the Most Holy, the Most Great
- 2 A mention from Us to him who hath turned towards the Countenance when those who disbelieved in God, the Exalted, the Great, turned away from Him. Verily We have come from the dayspring of utterance with the announcement of the All-Merciful. Blessed is he who hath heard, and woe unto the heedless.
- 3 How many a servant hath drunk from the life-giving waters and believed in the One, the All-Informed, and how many a servant hath followed Satan and turned away from God, the Lord of all worlds. O Joseph! The wolf devoured Joseph the Apostle before the faces of those who turned away. The oppressor ordered his murder to plunder his possessions - thereby did every insightful one lament.
- 4 Thy mention hath been made before the Countenance and this mighty, wondrous Book hath been sent down for thee. Give thanks unto God for having caused thee to recognize the Manifestation of His Cause and made thee among the successful ones. Say: Praise be to God, the Lord of all worlds.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ

2 ذَكَرَ مِنْ لَدُنَّا مَنْ تَوَجَّهَ إِلَى الْوَجْهِ إِذَا عَرَضَ عَنْهُ
الَّذِينَ كَفَرُوا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَنَا جِئْنَا مِنْ مَشْرِقِ
الْبَيَانِ بِنَبَأِ الرَّحْمَنِ طُوبَى لِمَنْ سَمِعَ وَوَيْلٌ لِلْغَافِلِينَ

3 كَمْ مِنْ عَبْدٍ شَرِبَ كَوْثَرَ الْحَيَوَانِ وَآمَنَ بِالْفَرْدِ
الْخَبِيرِ وَكَمْ مِنْ عَبْدٍ اتَّبَعَ الشَّيْطَانَ وَاعْرَضَ عَنِ
اللَّهِ رَبِّ الْعَالَمِينَ يَا يُوسُفُ إِنَّ الذِّئْبَ أَكَلَ يُوسُفَ
الرَّسُولِ إِمَامٍ وَجْهَهُ الْمَعْرُضِينَ قَدْ أَمَرَ الظَّالِمُ بِقَتْلِهِ
لِنَهْبِ أَمْوَالِهِ بِذَلِكَ نَاحَ كُلِّ عَارِفٍ بَصِيرٍ

4 قَدْ ذَكَرَ ذَكَرَكَ لَدَى الْوَجْهِ وَنَزَلَ لَكَ هَذَا الْكِتَابُ
الْعَزِيزَ الْبَدِيعَ إِنْ أَحْمَدَ اللَّهُ بِمَا عَرَّفَكَ مَظْهَرَ أَمْرِهِ
وَجَعَلَكَ مِنَ الْفَائِزِينَ قُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA19:131b, INBA32:121b, BLIB_Or15696.005c,

BLIB_Or15734.2.043a, BRL_HUQUQP#014x

BRL_SOCIAL#170x, BRL_HUQUQ#014x, BSW#07.24x, COC#1132x,
LOG#1411x

BH09087*To: Khalil Ayn Ta**Date: 1296-08 [1879-Jul]*¹ In the Name of Him Who is Sorrowful and Estranged¹ بِسْمِهِ الْحَزِينِ الْغَرِيبِ

² O my God and God of earth and heaven, my Sovereign and Sovereign of all who dwell in the kingdom of names! Thou seest what the idolaters have perpetrated in Thy days. There is no land wherein the blood of Thy chosen ones hath not been shed, and no air whereunto the sighs of Thy loved ones have not ascended. I beseech Thee, O God of the world and He Who hath power over the nations, to send down from the heaven of Thy bounty that which shall gladden the hearts of Thy loved ones. O Lord! Look upon them with the glances of Thy mercy and deliver them from the oppressors among Thy creation and the rebellious ones among Thy creatures. O Lord! Thou hearest the cry of hearts and the sighing of the hearts of Thy trusted ones. I beseech Thee to replace the throne of tyranny with the seat of justice. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Protector, the Self-Subsisting.

² يَا اَلٰهِي وَاَلٰهَ الْاَرْضِ وَاَلٰهَ السَّمَاوَاتِ وَاَلٰهَ الْمَلٰٓئِكَةِ
 سَلْطٰنٍ مِّنْ فِیْ مَلٰٓئِكَةِ الْاَسْمَاءِ تَرٰی مَا اَرْتَكِبُهُ
 الْمُشْرِكُونَ فِیْ اَیَّامِکَ مَا مِّنْ اَرْضٍ اِلَّا وَ قَدْ
 سَفَكَ فِیْهَا دَمَ اَصْفِیَّائِکَ وَمَا مِّنْ هَوَاۗءٍ اِلَّا وَ قَدْ
 صَعَدَتْ اِلَیْهِ زَفَرٰتُ اَحْبَآئِکَ اَسْئَلُکَ يَا اَلٰهَ الْعَالَمِ
 وَ الْمُقْتَدِرِ عَلٰی الْاُمَمِ بِاَنْ تَنْزِلَ مِنْ سَمَآءٍ عَنَآیَتِکَ
 مَا تَفْرَحُ بِهِ قُلُوبُ اَحْبَبِّکَ اِی رَبِّ فَانْظُرْ اِلَیْهِمْ
 بِلِحَظَاتٍ رَأٰیْتِکَ وَ خَلَّصَهُمْ مِنْ طَغَاةِ خَلْقِکَ
 وَ عَصَاةِ بَرِیَّتِکَ اِی رَبِّ تَسْمَعُ ضَجِیجَ الْقُلُوبِ
 وَ حَنِیْنَ اَفْتِدَآءِ اَمَنَّاکَ اَسْئَلُکَ بِاَنْ تَبْدِلَ سَرِیْرَ
 الظُّلْمِ بِعَرْشِ الْعَدْلِ اِنَّکَ اَنْتَ الْمُقْتَدِرُ عَلٰی مَا تَشَآءُ
 وَ اَنْتَ اَنْتَ الْمُهَيِّمُ الْقَیُّوْمُ

BLIB_Or15696.152a

BH09054*To: Mirza Muhammad**Date: 1296-08 [1879-Jul]*¹ He is the Most Great, the Most Glorious!¹ هُوَ الْأَعْظَمُ الْأَبْهَى

² This is the Book of the All-Merciful from which the proof hath shone forth unto those who are in the Bayan. Blessed is he who hath attained unto it and discovered that which was wafted from it through this perspicuous Name.

² هٰذَا كِتَابُ الرَّحْمٰنِ قَدْ سَطَعَ مِنْهُ الْبَرْهَانُ لِمَنْ فِی
 الْبَيَانِ نَعِیْمًا لِّمَنْ فَازَ بِهِ وَ وَجَدَ مَا تَضَوَّعَ مِنْهُ بِهٰذَا
 الْاِسْمِ الْمُبِیْنِ

³ The Kingdom and the Dominion have testified to the sovereignty of the Realm of Might, yet most of the people are fast asleep. Say: He hath come for your salvation, as attesteth that which We revealed in the Tablets in the time of the Prophets and Messengers. Verily, those who were not

³ قَدْ شَهِدَ الْمَلِكُ وَ الْمَلَكُوتُ بِسُلْطَانِ الْجَبَرُوتِ
 وَلٰكِنَّ النَّاسَ اَكْثَرُهُمْ مِنَ الرَّاقِدِیْنَ قُلْ اِنَّهُ اَتٰی
 لِنَجَاتِكُمْ یَشْهَدُ بِذٰلِكَ مَا اَنْزَلْنَاهُ فِی الْاَلْوَاخِ فِی زَمَنِ
 النَّبِیِّیْنَ وَ الْمُرْسَلِیْنَ اِنَّ الَّذِیْنَ لَمْ یَتَّخِذُوْا مِنْ نِّفَحَاتِ
 الْوَحٰی اَنْهُمْ اَمَوَاتٌ فِیْ كِتَابِ اللّٰهِ رَبِّ الْعَالَمِیْنَ

stirred by the breezes of revelation are accounted as dead in the Book of God, the Lord of all worlds.

- 4 When thou hast drunk from the Kawthar of My utterance and been seized by the rapture of My verses, arise from thy place, then turn thy face toward God, the All-Knowing, the All-Informed.

4 أنك اذا شربت كوثر بياني و اخذك جذب
آياتي قم عن مقامك ثم ول وجهك شطر الله
العليم الخبير

- 5 Say: O God of existence and Sovereign of the seen and unseen! I beseech Thee to make me hear, in all conditions, Thy most sweet call and to draw me nigh unto Thee through Thy bountiful grace.

5 قل يا الله الوجود و مالک الغيب و الشهود
اسئلك بأن تسمعني في كل الأحوال ندائك
الأحلى و تقربني اليك بفضلک العميم

BLIB_Or15697.131a

BH08913

To: Mulla Aqa

Date: 1296-08 [1879-Jul]

- 1 He is the All-Hearing, the All-Seeing!
- 2 We have sent down the Book and revealed that which was hidden in God's knowledge, the Lord of all religions. We have mentioned in the Tablets those servants who held fast to their Covenant and clung to the hem of their Lord's loving-kindness, the Lord of all beings. The stars have set through that which the hands of those who disbelieved in the Origin and the Return have wrought. By God! They have risen from other horizons through the grace of the Lord of all men. O My loved ones! Harken unto My call from the kingdom of My utterance and hold fast to that which the All-Merciful hath revealed in the Book. Take heed lest the oppression of the oppressors sadden you. Soon shall they lament over their own souls while ye shall abide in the most exalted station with joy and radiance. Blessed is he who hath arisen to serve the Cause and aid his Lord through the wisdom which the All-Merciful hath sent down in the Tablets. Praise be to God, the Lord of lords!

1 هو السميع البصير

2 قد انزلنا الكتاب و اظهرنا ما هو المستور في علم الله
مالك الأديان أنا ذكرنا في الألواح العباد الذين
تمسكوا بميثاقهم و تشبثوا بأذيال عناية ربهم مالك
الأنام قد غابت الكواكب بما اكتسبت ايدي
الذين كفروا بالمبدء و المآب تالله انهم طلعوا من
آفاق سماء اخرى فضلاً من لدن مالك الرقاب
يا احبائي ان اسمعوا ندائي من ملكوت بياني و
تمسكوا بما انزله الرحمن في الكتاب اياكم ان يحزنكم
ظلم الذين ظللوا سوف ينوحون على انفسهم و انتم
في اعلى المقام بالروح و الریحان طوبى لمن قام على
خدمة الأمر و نصر ربه بالحكمة التي انزلها الرحمن
في الألواح ان الحمد لله رب الأرباب

BLIB_Or15696.021c, BLIB_Or15734.2.083a

BH08882*Date: 1296-08 [1879-Jul]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Beloved beareth witness that there is none other God but Me, the All-Protecting, the Self-Subsisting. And He beareth witness unto him who hath attained unto steadfastness that he is of the people of God in this wondrous Revelation. How many a servant did We counsel to be steadfast, yet when he heard a word from him who disbelieved, he turned away and drew back on his heels as though he had never known the Countenance nor heard the counsel of God, the Lord of all worlds.

2 شهد المحبوب أنه لا إله إلا أنا المهيمن القيوم و
شهد لمن فاز بالاستقامة أنه من أهل الله في هذا
الظهور البديع كم من عبد وصيناه بالاستقامة فلما
سمع كلمة من الذي كفر اعرض وانقلب على
عقبه كأنه ما عرف الوجه و ما سمع وصية الله
رب العالمين

3 The very stones and clods of earth and My Most Sublime Vision bear witness that he is of the people of the Fire in the Book of God, the All-Knowing, the All-Informed. Say: O heedless one! In what cause didst thou believe, and by what token didst thou turn away from Him by Whom all faces were directed towards the Mighty, the Wise? We beheld thy coming forward and heard thy call, wherefore did We answer thee and make mention of thee through My grace, for I am verily the All-Bountiful, the Most Generous.

3 يشهد الحجر و المدر و منظري الأكبر أنه من أهل
السقر في كتاب الله العليم الخبير قل يا أيها الغافل
بأي أمر آمنت و بأي آية اعرضت عن الذي به
توجهت الوجوه الى العزيز الحكيم أنا رأينا اقبالك
و سمعنا نداءك لذا اجبتناك و ذكرناك فضلاً من
عندي و انا الفضال الكريم

INBA19:211a, INBA32:192

BH09456*To: Aqa Mir Ismail Tupchi**Date: 1296-08 [1879-Jul]*

The rustling of the Divine Lote-Tree and the cooing of the Dove of Oneness have been raised amidst creation, yet the people hear not, save those who have been granted a hearing ear by God, the Lord of what was and what shall be.

How many a servant drew nigh, detached from the world, and heard the call of God, the Self-Subsisting, the All-Compelling; and how many a servant was debarred from the Water of Life by reason of that which his hands had formerly wrought. Verily He is the One Who requiteth with justice, and verily He is the Truth, the Knower of things unseen.

هو الأقدم الأعظم

قد ارتفع حفيف السدرة و هدير حمامة الأحدية
بين البرية ولكن القوم هم لا يسمعون إلا من
أوتى الأذن الواعية من الله رب ما كان و ما
يكون كم من عبد تقرب منقطعاً عن العالم و سمع
نداء الله المهيمن القيوم و كم من عبد منع عن
بحر الحيوان بما اكتسب من قبل أنه هو المجزى
بالعدل و أنه هو الحق علام الغيوب أنا تنوجه الى

We turn unto him who hath turned unto God, and We make mention of him in such wise that his remembrance shall endure throughout the kingdom of earth and heaven.

من توجه الى الله و نذكره بما يلقى به ذكره بدوام
الملک و الملکوت

INBA23:017b, BLIB_Or15696.055d

BH09305

To: Ustad Muhammad Haddad Ardikani

Date: 1296-08 [1879-Jul]

In My Name that is exalted above all names

بسمی المتعالی عن الأسماء

What needed to be said We have said, and We have sown the seeds of wisdom in hearts and minds. We beseech God to cause them all to grow through the rain-showers of His mercy, that all may derive benefit therefrom and attain unto the fruit of being.

آنچه باید گفت گفتیم و حبای حکمت را در
افتاده و قلوب کشتیم از حق میطلبیم جمیع را
از نیسان مرحمت خود برویاند تا کل مستفیض
شوند و بثمره هستی فائز گردند ای دوستان جهد
نمائید تا از دریای بخشش الهی قسمت برید و از
خرمهای فضل نامتناهی نصیب بردارید روز کار
است و وقت کردار خود را محروم ننمائید هنگام
آزادیت از سلاسل نفس و هوی خود را فارغ
نمائید الحمد لله آفتاب حقیقت از مشرق عنایت
مشرق و لائحت طوبی لمن توجه و فاز ویل
للعافین

O friends! Strive ye to receive your portion from the ocean of divine bounty and take your share from the infinite cornfields of grace. This is the day for deeds and the time for action - deprive not yourselves. This is the moment of freedom from the chains of self and passion - liberate yourselves.

Praise be to God, the Sun of Truth hath dawned and is manifest from the Dayspring of loving-kindness. Blessed is he who hath turned towards it and attained. Woe unto the heedless ones.

BLIB_Or15696.030d, BLIB_Or15710.286a,
BLIB_Or15734.2.107, HDQI.038,
ANDA#53 p.04

BH09484

To: Aqa Abbas Ali

Date: 1296-08 [1879-Jul]

He is the Confirmer, the Teacher, the All-Wise!

هو المؤید المعلم الحکیم

We have taught you in the Tablets that which caused the Concourse on High to rejoice. Blessed is he who follows what he has been commanded by the All-Knowing, the All-Wise.

قد علّمناکم فی الألواح ما استفرح به الملائ الأعلی
طوبی لمن اتبع ما امر به من لدن علیم حکیم قل

Say: O people! Follow not your vain imaginings, nor take the property of others wrongfully, nor dispute with anyone. He, verily, is the Powerful, the Commander, the All-Informed.

Be emblems of guidance among all creatures and manifestations of the favors of your Lord, the Kind, the Merciful. Blessed art thou for having attained unto the days of God and the recognition of His Self.

Verily, He sees whosoever turns to Him and hears the call of those who have directed themselves to the Dayspring of His Cause and are among the firmly established ones.

Give thanks unto God for having been mentioned by the tongue of the Dayspring of His Cause, the Luminous, the Resplendent.

يا قوم لا تتبعوا اوهامكم ولا تأخذوا اموال الناس بالباطل ولا تجادلوا مع احد انه هو المقتدر الامر الخبير كونوا اعلام الهداية بين البرية و مظاهر عنايات ربكم الرؤوف الرحيم نعيماً لك بما فزت بأيام الله و عرفان نفسه انه يرى من اقبل اليه و يسمع نداء الذين توجهوا الى مطلع الامر و كانوا من الراشدين ان اشكر الله بما ذكرت بلسان مطلع امره المشرق المنير

INBA23:067a

BH09405

To: Aqa Mirza Muhammad

Date: 1296-08 [1879-Jul]

He is the All-Wise

Glorified art Thou, O Lord of Names and Sovereign over all things! Thou hearest the sighing of atoms and the groaning of all created things by reason of what hath befallen Thy chosen ones and trusted ones, who cast the world behind their backs in Thy days and were so transported by the sweet stream of divine knowledge that they offered up their very souls in Thy path.

I beseech Thee, O my Lord, by the Word which Thou hast made the sign of Thy power amongst Thy creation, to ordain for Thy chosen ones that which will gladden their hearts and tranquilize their souls.

O my Lord! Darkness hath enveloped all regions and calamity hath encompassed all quarters. Thou seest and hearest, O my God, what Thine enemies do and what they speak concerning Thy chosen ones. Abasement hath overtaken them after they had testified that Thou art the Mighty, the All-Wise.

هو الحكيم

سيحانك يا مالك الأسماء و المهيمن على الأشياء تسمع حنين الذرات و انين الموجودات بما ورد على اصفياك و امناك الذين نبذوا العالم عن ورائهم في ايامك و اخذهم كثر العرفان على شأن انفقوا ارواحهم في سبيلك اى رب اسئلك بالكلمة التي جعلتها آية اقتدارك بين خلقك بأن تقدر لأصفياك ما تفرح به قلوبهم و تطمئن به نفوسهم اى رب قد اخذت الظلمة كل الأقطار و البلية كل الأقطار ترى و تسمع يا الهى ما يعملون اعدائك و ما يتكلمون فى اصفياك قد اخذتهم الذلة بعدما شهدوا بأنك انت العزيز الحكيم

BLIB_Or15696.006c, BLIB_Or15734.2.045a,

AQMJ2.101

BH09531*To: Haji Ibrahim**Date: 1296-08 [1879-Jul]*

- 1 He is the One Who warbleth upon the branches هو المغرّد على الأغصان 1
- 2 This is a Book which the Tongue hath sent down from the Kingdom of Utterance - the station whereon the All-Merciful is established upon the throne of His Great Name. Verily He speaketh at all times amidst the hosts of creation, yet We have found the people to be as dead. They have cast the ocean of knowledge behind their backs, turning instead to every remote ignorant one. They hear the verses of God, then deny them; they behold the proof of God, yet turn away from it. کتاب انزله اللسان من ملکوت البیان المقام الذی 2
فیه استوی الرحمن علی عرش اسمه العظیم انه
ینطق فی کلّ الاحیان بین ملاء الامکان ولكنّ
الناس وجدناهم من المیتین انهم نبذوا بحر العلم
عن ورائهم مقبلین الی کلّ جاهل بعید یسمعون
آیات الله ثمّ ینکرونها و ینظرون برهان الله ثمّ عنه
معروضون
- 3 The evidence hath appeared and the bounty hath been perfected, yet most of the people know not. They deny that which God hath acknowledged, and acknowledge that which the Self-Subsisting, the Guardian hath denied. Verily the punishment of wrath hath seized them, inasmuch as they perceived not the breaths of revelation. Well is it with every one who hath turned, and woe unto those who have turned away. 3
قد ظهرت الحجّة و کملت النعمة ولكنّ الناس
اکثرهم لا یعرفون ینکرون ما اعترف به الله و
یعتفون ما انکره المهیمن القیوم قد اخذهم قهر
العذاب علی شأن ما وجدوا نفحات الوحی الا
انهم لا یشعرون نعیماً لكلّ مقبل اقبل و ویل
للمعرضین

BLIB_Or15696.151b

BH09329*To: Hakim**Date: 1296-08 [1879-Jul]*

In the Name of the One Friend!

The sweetness of divine utterance is of such magnitude that were all who dwell on earth to attain unto its hearing, they would all turn to the most exalted horizon and would shun the world and whatsoever is therein.

The Wronged One of all lands hath turned toward thee from this mighty prison, and with utmost kindness and compassion declareth: That which is today greater than all else in God's Book hath been and shall ever be steadfastness in His Cause.

Take thou the chalice in My Name, then drink therefrom through My wondrous remembrance. Thou must strive with

بنام دوست یگا

حلاوت بیان الهی بمقامی است که اگر من علی
الأرض باصغای آن فائز شوند کلّ بافق اعلی
توجه نمایند و از دنیا و مافیها اجتناب کنند مظلوم
آفاق در این سجن محکم بتو توجه نموده و بکمال
لطف و شفقت میفرماید امریکه الیوم در کتاب
الهی اعظم از کلّ است استقامت بر امرش بوده
و خواهد بود خذ کأسها باسبی ثمّ اشرب منها
بذکرى البدیع باید بکمال جهد و اجتهاد در جمیع
اوان ذاکر باشی و ناس را باین مقام اعلی متذکر نمائی

utmost endeavor to be ever mindful at all times and to remind the people of this most exalted station.

والبهاء عليك وعلى الذين شربوا منها باسمي الثابت
المستقيم

And the glory be upon thee and upon those who have drunk thereof in My Name, the Steadfast, the Straight.

INBA57:082a,

BLIB_Or15697.121a,

BLIB_Or15710.289a

BH09488

To: *Mirza Mahmud*

Date: 1296-08 [1879-Jul]

1 He is the Most Exalted, the All-Glorious

1 هو العليّ الأبهى

2 The eye of the world hath been illumined by the appearance of the Most Great Name, yet the people have denied, turned away and objected, save those whom God, the Helper, the All-Knowing, hath willed. The solid rock hath melted away at the verses of the Lord of Names, yet the people remain in manifest delusion. The mountains have taken flight in their longing to attain the presence of Him Who is the Possessor of Majesty, yet the people of error persist in grievous unbelief.

2 قد قرّ بصر العالم بظهور الاسم الأعظم ولكنّ الأمم انكروا و اعرضوا و اعترضوا الآ من شاء الله المؤيدّ العليم قد ذابت الصخرة الصماء من آيات مالک الأسماء ولكنّ الناس في وهم مبين قد طارت الجبال شوقاً للقاء ذی الجلال ولكنّ اهل الضلال في كفر عظيم

3 Say: O people! Abandon that which ye possess and take what hath been given you from God, the Munificent, the Generous. O thou who gazeth toward My horizon! When thou hearest My call and attaineth unto My Tablet, render thanks and say: Praise be unto Thee, O Thou Who art wronged! I testify that Thou hast spent what Thou didst possess in the path of God, the Exalted, the Great.

3 قل يا قوم دعوا ما عندكم و خذوا ما اوتيتكم به من لدی الله الباذل الكريم انک يا ايها الناظر الى افقئ اذا سمعت ندائی و فزت بلوحى ان اشكر و قل لك الثناء يا ايها المظلوم اشهد انک انفتحت ما عندک في سبيل الله العليّ العظيم

BLIB_Or15697.129a

BH09512*To: Muhammad Baqir**Date: 1296-08 [1879-Jul]*

1 In the name of the Most Mighty, the Most Great!

2 Say: Glory be to Thee, O Beloved of the world and Desire of the nations! I beseech Thee by the waves of the ocean of Thy knowledge and the manifestations of the Sun of Thy Revelation to make me one of those who have cast away vain imaginings and taken hold of that which hath come down from the heaven of Thy knowledge.

3 O my Lord! Darkness hath encompassed all regions and the fire of tyranny hath surrounded Thy chosen servants. I beseech Thee, O my God, by the light of Thy justice and the radiance of Thy countenance to ordain for Thy loved ones that which will draw them nigh unto Thee in hardship and in ease.

4 O my Lord! Thou hearest the cry of the longing ones and the lamentation of them that know Thee. I beseech Thee by them and by Thy Name through which Thou hast subdued the kingdom of earth and heaven to decree for us the reward of those who have circled round Thee and have quaffed the wine of Thy presence. Verily, Thou art the Almighty, the Supreme, the All-Knowing, the All-Wise.

1 بِسْمِ الْعَزِيزِ الْعَظِيمِ

2 قُلْ سُبْحَانَكَ يَا مَحْبُوبَ الْعَالَمِ وَمَقْصُودِ الْأُمَمِ
اسْأَلُكَ بِأَمْوَاجِ بَحْرِ عِلْمِكَ وَظُهُورَاتِ شَمْسِ
ظُهُورِكَ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ نَبَذُوا الْأَوْهَامَ وَ
أَخَذُوا مَا آتَى مِنْ سَمَاءِ عِلْمِكَ

3 أَيْ رَبِّ قَدْ أَخَذَتِ الظُّلُمَةُ كُلَّ الْأَقْطَارِ وَاحْاطَتْ
نَارُ الظُّلْمِ عِبَادَكَ الْأَخْيَارَ اسْأَلُكَ يَا إِلَهِي بِنُورِ
عَدْلِكَ وَضِيَاءِ وَجْهِكَ بِأَنْ تَكْتُبَ لِأَصْفِيَائِكَ
مَا تَقْرِبُهُمْ إِلَيْكَ فِي الشَّدَةِ وَالرِّخَاءِ

4 أَيْ رَبِّ تَسْمَعُ ضَجِيجَ الْمُشْتَاقِينَ وَحَنِينَ الْعَارِفِينَ
اسْأَلُكَ بِهِمْ وَبِاسْمِكَ الَّذِي بِهِ سَخَّرْتَ الْمُلْكَ وَ
الْمُلْكُوتَ بِأَنْ تَقْدِرَ لَنَا أَجْرَ الَّذِينَ طَافُوا حَوْلَكَ وَ
شَرِبُوا رَحِيقَ وَصَالِكَ أَنْتَ الْمَقْتَدِرُ الْمُهَيْمِنُ
الْعَلِيمُ الْحَكِيمُ

BLIB_Or15696.005d, BLIB_Or15734.2.043b

BH09406*To: Muhammad Husayn**Date: 1296-08 [1879-Jul]*

1 He is the All-Glorious, the All-Knowing

2 Glorified art Thou, O Lord of the world and the One manifest through the Most Great Name! How can I make mention of Thee, when I am certain that he who makes mention is but a creation of the influence of Thy Most Exalted Pen? And how can I fail to make mention of Thee after Thy most sweet call hath attracted me and the wine of the Kawthar of Thy love hath intoxicated me? O Lord of all names and Creator

1 هُوَ الْمُبَشِّرُ الْعَلِيمُ

2 سُبْحَانَكَ يَا مَالِكَ الْعَالَمِ وَالظَّاهِرِ بِالْأَسْمِ
الْأَعْظَمِ كَيْفَ أَذْكُرُكَ بَعْدَ إِيْقَانِي بِأَنَّ الذَّاكِرَ
خَلَقَ مِنْ أَثَرِ قَلْبِكَ الْأَعْلَى وَكَيْفَ لَا أَذْكُرُكَ
بَعْدَمَا اجْتَذَبَنِي نَدَائِكَ الْأَحْلَى وَأَخَذَنِي سَكْرُ
كُوْثَرِ مَحَبَّتِكَ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ
لَكَ الْحَمْدُ يَا إِلَهِي بِمَا عَرَفْتَنِي مَظْهَرَ أَمْرِكَ فِي

of heaven! Praise be unto Thee, O my God, for having made known unto me the Manifestation of Thy Cause in Thy days, and for having given me to drink of the Kawthar of divine knowledge through Thy bountiful hand. I beseech Thee, O my Lord, by Thy sovereignty and grandeur, to ordain for Thy loved ones the good of every world of Thy worlds. Then protect them through Thy bounty and power. Verily Thou art He from Whose knowledge nothing whatsoever escapeth. Thou doest what Thou wilt through Thy sovereignty and ordainest what Thou pleasest through Thy power. Verily Thou art the All-Knowing, the All-Wise.

يَا مَلِكُ وَسَقِيْتَنِي كَوْثَرَ الْعِرْفَانِ بِيَدِ عَطَائِكَ اَيُّ
رَبِّ اسْأَلُكَ بِسُلْطَانِكَ وَعَظَمَتِكَ بِأَنْ تَقْدِرَ
لأَحَبِّتِكَ خَيْرَ كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ ثُمَّ احْفَظْهُمْ
بِجُودِكَ وَقُدْرَتِكَ اِنَّكَ اَنْتَ الَّذِي لَا يَعْزُبُ
عَنْ عِلْمِكَ شَيْءٌ تَفْعَلُ مَا تَشَاءُ بِسُلْطَانِكَ وَ
تَحْكُمُ مَا تَرِيدُ بِقُدْرَتِكَ اِنَّكَ اَنْتَ الْعَلِيمُ الْحَكِيمُ

INBA19:011, INBA32:012a, BLIB_Or15696.006a,
BLIB_Or15734.2.044a, AHB_133BE #09-
10 p.004

BH09461

To: Ustad Jabbar

Date: 1296-08 [1879-Jul]

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

My Most Exalted Pen hath been saddened by those who have committed that which was forbidden in the Book. We have forbidden all from approaching this station. Among them are those who have cast aside God's command and those who have followed what was ordained in the Tablets. Blessed is he who hath held fast to the command, and woe to every heedless doubter.

We love those who have made their hopes the good-pleasure of God, the Lord of the worlds, and who follow His laws with spirit and fragrance. Whoso hath recognized God will not transgress what God hath revealed in the Scrolls and Tablets.

Grieve thou not over anything. Rather, rejoice in the remembrance of thy Lord, then do what thou hast been commanded by God, the Lord of all beings.

هُوَ الْنَاطِقُ الْعَلِيمُ الْخَبِيرُ

قَدْ تَكَدَّرَ قَلَمِي الْأَعْلَى مِنَ الَّذِينَ ارْتَكَبُوا مَا نَهَوْا
عَنْهُ فِي الْكِتَابِ أَنَا نَهَيْتُنَا الْكُلَّ عَنْ التَّوَجُّهِ إِلَى هَذَا
الْمَقَامِ مِنْهُمْ مَنْ نَبَذَ أَمْرَ اللَّهِ وَمِنْهُمْ مَنْ اتَّبَعَ مَا أَمَرَ
بِهِ فِي الْأَلْوَابِ طُوبَى لِمَنْ تَمَسَّكَ بِالْأَمْرِ وَوَيْلَ
لِكُلِّ غَافِلٍ مَرْتَابَ أَنَا نَحِبُّ الَّذِينَ جَعَلُوا آمَالَهُمْ
رِضَى اللَّهِ رَبِّ الْعَالَمِينَ وَيَتَّبِعُونَ أَحْكَامَهُ بِالرُّوحِ وَ
الرَّيْحَانِ مَنْ عَرَفَ اللَّهَ لَا يَتَجَاوَزُ عَمَّا أَنْزَلَهُ اللَّهُ فِي
الصَّحَائِفِ وَالْأَلْوَابِ اِنَّكَ لَا تَحْزَنُ مِنْ شَيْءٍ إِنْ
أَفْرَحَ بِذِكْرِ رَبِّكَ ثُمَّ اْعْمَلْ مَا أَمَرْتُ بِهِ مِنْ لَدَى
اللَّهِ مَوْلَى الْأَنَامِ

INBA41:144

BH09552*To: Zahra daughter of one who ascended**Date: 1296-08 [1879-Jul]*

He is the Most Great, Most Holy

This is a letter for My handmaiden who hath believed in Me, and acknowledged My Book, and turned unto My Face, and confessed that which God Himself hath confessed, and borne witness that there is none other God but Him, the All-Powerful, the Almighty.

O My handmaiden! The Ancient Beauty is in grievous affliction. Sorrows have encompassed Him from all sides through that which the hands of the wrongdoers have wrought.

I arose to establish the Cause until its standards were upraised. Then appeared rancor and hatred from the hearts of the heedless. I called all to God whereupon the back of the world trembled and the hearts of those who turned to Him were disturbed. He whom I protected by My sovereignty denied Me. Verily thy Lord, the All-Merciful, is the True One, the All-Informed.

Thus have We recounted unto thee as a favor from Our presence, and I am verily the All-Hearing, the All-Seeing.

الأقدس الأعظم

كَلْبِي لِأَمْتِي الَّتِي آمَنْتَ بِنَفْسِي وَاعْتَرَفْتَ بِكَلْبِي
وَتَوَجَّهْتَ إِلَى وَجْهِهِ وَأَقْرَبْتَ بِمَا اعْتَرَفَ بِهِ اللَّهُ
وَشَهِدْتَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ يَا أَمْتِي
أَنَّ جَمَالَ الْقَدَمِ فِي بَلَاءٍ عَظِيمٍ قَدْ أَخَذَتْهُ الْأَحْزَانُ
مِنْ كُلِّ الْجِهَاتِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ قَدْ
قَمْتُ عَلَى الْأَمْرِ إِلَى أَنْ ارْتَفَعَتْ أَعْلَامُهُ إِذَا ظَهَرَتْ
الضَّغِينَةُ وَالبَغْضَاءُ مِنْ أَفْتَدَةِ الْغَافِلِينَ قَدْ نَادَيْتِ
الْكُلَّ إِلَى اللَّهِ إِذَا ارْتَعَدَ ظَهَرُ الْعَالَمِ وَاضْطَرَبَتْ
قُلُوبُ الْمُقْبِلِينَ أَنَّ الَّذِي حَفَظْتَهُ بِسُلْطَانِي أَنْتِ كُنْتِ أَنَّ
رَبِّكَ الرَّحْمَنُ هُوَ الصَّادِقُ الْخَبِيرُ كَذَلِكَ قِصَصُنَا
لَكَ فَضْلاً مِنْ عِنْدِنَا وَأَنَا السَّمِيعُ الْبَصِيرُ

BLIB_Or15734.2.025a

BH09359*Date: 1296-08 [1879-Jul]*

1 He is the Ever-Abiding, the All-Sufficing

2 A remembrance from Me unto him who hath loved Me and believed when most of the people have disbelieved, that the fragrance of remembrance may attract him and bring him to a station wherein the whispering of the evil one shall have no effect upon him. Say: The rivers have flowed and the seas have surged. Blessed is he who hath been illumined by the light of certitude, and woe unto him whom evil suggestions have hindered. They who have disbelieved in God and His proof have lost, while he who hath turned away from them and faced this Lamp hath gained. Say: O people, grieve not

1 هو الباقي الكافي

2 ذَكَرْتُ لِمَنْ أَحَبَّنِي وَأَمَّنْ إِذْ كَفَرَ أَكْثَرُ النَّاسِ
لِيَجْذِبَهُ عَرَفَ الذِّكْرَ وَيُلْغِيهِ إِلَى مَقَامٍ لَا يُؤْثَرُ فِيهِ
نَعِيبُ الْخَنَاسِ قَلْبِي قَدْ جَرَتْ الْأَنْهَارُ وَمَا جَتِ
الْبَحَارُ طُوبَى لِمَنْ تَوَرَّعَ بِنُورِ الْإِيْقَانِ وَيُلْ لِمَنْ مَنَعَهُ
الْوَسْوَاسُ قَدْ خَسِرَ الَّذِينَ كَفَرُوا بِاللَّهِ وَبِرَهْمَانِهِ وَ
رَجَحَ مِنْ أَعْرَاضِهِ عَنْهُمْ وَأَقْبَلَ إِلَى هَذَا التَّبَرَّاسِ
قُلْ يَا قَوْمَ لَا تَحْزَنُوا عَنِ الدُّنْيَا وَمَكَارِهَا نَعِيمًا
لِنَفْسٍ مَا غَرَّهَا الْغَنَاءُ فِي الْعَالَمِ وَلِفَقِيرٍ مَا أَخَذَتْهُ

over the world and its afflictions. Well is it with the soul whom riches have not deceived in this world, and with the poor one whom sorrows have not overtaken in destitution. Blessed art thou for having won the lights of the Countenance and drawn nigh unto God, the Lord of mankind.

الأحزان في الافلاس طوبى لك بما فزت بأنوار
الوجه و تقرّبت الى الله مولى الأناس

INBA19:020b, INBA32:020a, BLIB_Or15696.055b

BH09411

Date: 1296-08 [1879-Jul]

He is the Most Holy, the Most Great.

The Hidden Mystery hath testified that He hath appeared in truth, and He is this treasured Name that calleth betwixt earth and heaven and summoneth all to the most exalted horizon. Verily He is the One through Whom the Greater Resurrection hath come to pass and all created things have been gathered together.

Blessed be God, the Cleaver of the Dawn, Who hath come with the truth with a Book that no books in the world can equal, and a Cause before which all creation in the heavens and earth cannot stand, and with verses that neither the learned, nor the mystics, nor any diligent seeker can reckon.

Thus hath My tongue spoken in this hour wherein all things and the Concourse on High have informed Me of the ascension of My sister who had been gazing upon My luminous countenance.

هو الأقدس الأعظم

شهد الغيب المكنون بأنّه ظهر بالحقّ و هو هذا
الاسم المخزون الذي ينادى بين الأرض والسّماء
و يدع الكلّ الى الأفق الأعلى و أنّه هو الذي به
قامت القيامة الكبرى و حشر من في الانشاء
تبارك الله فاطر السّماء الذي اتى بالحقّ بكتاب
لا تعادله كتب العالم و امر لا يقوم معه خلق
السّموات و الأرض و آيات لا يحصيها العلماء
ولا العرفاء و لا كل محصّ خبير كذلك نطق
لساني في هذا الحين الذي فيه اخبرتنى الأشياء
و الملاء الأعلى بصعود اختي التي كانت ناظرة الى
وجهي المنير

INBA19:126b, INBA32:116b, BLIB_Or15715.059c

BH09621*Date: 1296-08 [1879-Jul]*

In His Name, the All-Mighty, the All-Loving

O my God and my Master! Thou seest me among Thy creatures who have rebelled and transgressed against Thee. Every time I invite them unto the ocean of Thy knowledge, their repudiation of Thy Cause increaseth and their rejection of the Dawning-Place of Thy Will waxeth greater.

I beg of Thee, O my God, by those who have fasted for love of Thee and have quaffed the living waters of submission from the hands of Thy bounty, to ordain for Thy loved ones, who under the blaze of the orb of Thy trials have clung to the cord of patience, all the good Thou hast reckoned in Thy Books and Thy Tablets.

Write down, then, for such as have been afflicted with adversities for Thy sake, the reward of those who have suffered martyrdom in the path of Thy good-pleasure. Send down, moreover, upon them, O Lord, that which will rejoice their hearts, solace their eyes, and exhilarate their souls.

Thou art, verily, the Most Powerful, the Most Exalted, the Help in Peril, the All-Knowing, the All-Wise.

BRL_IOPF#3.04

بِسْمِهِ الْعَزِيزِ الْوَدُودِ

يا الهى و سيدى ترانى بين عصاة بريتك و طاعة
خلقتك كلها دعوتهم الى بحر عرفانك زادوا فى
انكارهم امرك واعراضهم عن افق ارادتك اى
رب اسئلك بالذين صاموا فى حبك و شربوا
كوثر التسليم من يد عطائك بأن تقدر لأحبّتك
الذين تمسكوا بجبل الاصطبار عند اشراق شمس
امتحانك كل نعمة احصتها كتبك والواحد
ثم اكتب لمن مسته الرزايا فى سبيلك اجر من
استشهد فى رضائك اى رب فأنزل عليهم ما تفرح
به قلوبهم و تقرّ به عيونهم و تنشرح به صدورهم
أنك انت المقتدر المتعالى المهيمن العليم الحكيم

INBA19:018a, INBA32:017c, OOL.B090.12

BH09929

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

Date: 1296-08 [1879-Jul]

¹ He is the Most Holy, the Most Glorious

² We created the world for the Day of My Manifestation, but when He came with the truth, the people denied God, the Lord of the mighty throne. Among the people was one whom We had counseled to be steadfast, but when the cry was raised he turned away and followed the Calf without any clear proof or enlightening Book. Thus do We recount unto thee what hath befallen Us at the hands of the heedless ones. Arise thou and counsel the servants to supreme steadfastness, lest their

¹ هو الأقدس الأبهى

² قد خلقنا العالم ليوم ظهورى فلما اتى بالحق كفر
بالله ربّ العرش العظيم من الناس من وصّيناه
بالاستقامة فلما ارتفع النعاق اعرض واتبع العجل
من دون بينة ولا كتاب منير كذلك نقص لك
لتطلع بما ورد علينا من الغافلين أنك قم ثم وصّ
العباد بالاستقامة الكبرى لئلا يزل أقدامهم عن

feet slip from the path of God, the All-Knowing, the All-Wise. Blessed art thou for having gathered the fruits of inner meaning from this Tree which hath been raised up in truth in this noble station. The Glory be upon thee and upon whosoever hath drunk of this wondrous Kawthar.

صراط الله العليم الحكيم هنيئاً لك بما اجتنت
ثمر المعاني من هذه السدرة التي ارتفعت بالحق في
هذا المقام الكريم البهاء عليك وعلى من شرب
هذا الكوثر البديع

INBA19:114b, INBA32:105b, KHS05.007

BH10012

To: Ali Asghar

Date: 1296-08 [1879-Jul]

In the Name of God, the Almighty!

We have heard thy call, and thy book was presented before the Divine Throne. God willing, thou shalt drink from the ocean of knowledge and attain unto the recognition of the Sun of understanding - that is, through the grace of the Beloved of the world Who speaketh in the Most Great Prison, thou shalt at all times increase in thy awareness through the name of the Friend, until thou art wholly effaced in the path of the Friend and emergest from the pocket of immortality.

He calleth the Most Great Prison the Most Great Horizon, and in His Book nameth it the Supreme Paradise. Blessed is the soul that hath borne tribulations in My path - verily, such a one is of the people of Baha in My sealed Book.

بنام خداوند توانا

ندایت را شنیدیم و کتابت لدى العرش عرض
شد انشاء الله از بحر دانش بیاشامی و بعرفان
آفتاب بینش فائز شوی یعنی از عنایت محبوب
عالم الذي ينطق في السجن الأعظم در کلّ حين
بر آگاهی خود باسم دوست بیفزائی تا بکلی در
سبیل دوست فانی شوی و از جیب بقا سر
برآری ای علی قبل اصغر سجن اعظم را منظر
اکبر میفرماید و جنت علیا در کتاب مینامد
طوبی لنفس حملت الشدائد فی سبیل انه من
اهل البهاء فی کتابی المختوم

INBA19:175a, INBA32:159a, BLIB_Or15697.180a

BH09784

To: Aqa Mirza Abdul-Vahhab

Date: 1296-08 [1879-Jul]

In the Name of the peerless Lord!

O friends of God! This is the Day that hath been adorned with its mention in all the divine Books, and whose presence all the Messengers have yearned to attain. This is the Day that hath

بنام خداوند بیمانند

ایدوستان الهی امروز روزی است که جمیع
کتاب الهی بذکر او مزین شده و جمیع رسل
لقای آن را تمنا نموده امروز روزی است که

belonged exclusively to God, exalted be His station, and hath been distinguished by the Manifestation of God through the Most Exalted Pen.

Therefore, ye must, with the utmost determination and the most complete endeavor, make the heedless people aware of it and summon them unto it. This is the Straight Path that hath ever been and shall ever be known for its steadfastness and recognized as truth.

Blessed is he who hath attained unto it and recognized that which hath been sent down therein from God, the Ancient Bestower.

مخصوص حقّ تعالی شأنه بوده و یظهر الله از
قلم اعلی امتیاز یافته لذا باید بکمال همت و منتهای
جهد ناس غافل را از او آگاه نمائید و باو
دعوت کنید اینست صراط مستقیم که لم یزل
ولا یزال باستقامت موسوم بوده و بحق معروف
طوبی لمن فاز به و عرف ما نزل فیهِ من لدی
الله المنزل القدیم

BLIB_Or15697.121b, BLIB_Or15710.294b,
AYT2.202

BH09930

To: Aqa Rida

Date: 1296-08 [1879-Jul]

In the Name of the Mighty, the Helper!

God hath heard the cry of those who have turned unto His Countenance and believed in God, the One, the All-Forgiving, and hath answered them with that which shall cause their remembrance to endure as long as God, the Revealer of verses, endureth.

He speaketh and uttereth, and revealeth and lamenteth for that which hath befallen Him at the hands of them that are veiled, who have cast behind their backs the ordinances of God and have taken that which they were bidden by the Dayspring of vain imaginings.

Blessed is the poor one who hath turned toward the ocean of wealth, and the stranger who hath drawn nigh unto God, the Lord of all men.

When thou art touched by the breezes of revelation, make mention of God and thank Him for having sent down unto thee that which shall make thee independent of those who have followed every disbelieving impostor.

بسمی القادر الناصر

قد سمع الله نداء الذين اقبلوا الى الوجه و آمنوا
بالله الواحد الغفار و اجابهم بما يبتغي به ذكرهم
بدوام الله مظهر الآيات انه ينطق ويقول وينزل
و ينوح على ما ورد عليه من اهل الحجاب الذين
نبذوا احكام الله و اخذوا ما امروا به من لدن
مطلع الأوهام طوبى لفقير توجه الى بحر الغناء و
لغريب تقرب الى الله مولى الأنعام انك اذا فزت
بنفحات الوحي ان اذكر الله ثم اشكره بما انزل لك
ما يغنيك عن الذين اتبعوا كل مشرك مكار

BLIB_Or15696.046b

BH09999*To: Mirza Mihdi**Date: 1296-08 [1879-Jul]*

1 He is the All-Affectionate!

هو العطوف 1

2 By the life of God! Whoever hears mention of Me lamenteth at what hath been visited upon Me by those who have denied the Books of God and His Messengers from time immemorial. They profess belief with their words while denying it through their deeds, as attesteth He with Whom is the Mother Book. Their riches have deceived them to such degree that they have turned away from the Face through Whose light the earth and heavens were illumined. We have manifested the Cause and revealed that which God, the Lord of all men, hath willed. Blessed art thou, O servant, in that thou hast quaffed the wine of mystic knowledge and believed in God, thy Lord, the All-Merciful. All that is on earth shall perish, while that which hath been ordained for the loved ones of God shall endure in a Kingdom sanctified above all mention.

2 لعمر الله من يسمع ذكرى ينوح بما ورد على من الذين كفروا بكتب الله ورسله في ازل الآزال يدعون الايمان بأقوالهم وينكرون بأعمالهم يشهد بذلك من عنده أم الكتاب قد غرّتهم اموالهم على شأن اعرضوا عن وجه بنوره اشرفت الأرضون والسموات أنا اظهرنا الأمر وازلنا ما اراده الله مالک الرقاب طوبى لك يا ايها العبد بما شربت رحيق العرفان و آمنت بالله ربك الرحمن سيفنى ما على الأرض و يبقى ما قدر لأحباء الله في ملكوت كان مقدساً عن الأذكار

BLIB_Or15696.022b, BLIB_Or15734.2.085a

BH09829*Date: 1296-08 [1879-Jul]*

He is the Helper, the All-Knowing!

هو المؤيد العليم

A remembrance from Our presence unto him who hath drawn nigh unto the Most Great Sea and drunk therefrom in My Name, the Mighty, the Bestower.

Verily, We shall reward those who have believed and shown patience in God, the Lord of Lords. Whosoever hath attained His presence on this Day, he is of the people of Baha in the Book of God, the Lord of the Final End. And whoso hath turned away, he is accounted among the people of error in the Scriptures and Tablets.

It behooveth everyone in this Day to arise to serve God and to aid His Cause through remembrance and utterance. Thus have We remembered thee in Our Most Great Prison as a bounty from Our presence upon thee and upon those who have taken

ذكر من لدنا لمن تقرب الى البحر الأعظم وشرب منه باسمي العزيز الوهاب أنا نجزي الذين آمنوا و صبروا في الله رب الأرباب ان الذي فاز بقاء اليوم أنه من اهل البهاء في كتاب الله مالک المآب والذي اعرض أنه من اهل الضلال في الزبر و الألواح ينبغى اليوم لكل نفس ان تقوم لخدمة الله ونصرة امره بالذكر والبيان كذلك ذكرناك في سجنى الأعظم فضلاً من عندنا عليك و على الذين اخذوا قديم البقاء باسمي الأبهى و شربوا منه بالليالى والأيام

INBA19:020a, INBA32:019b, BLIB_Or15696.055c

the chalice of eternity in My Most Glorious Name and have drunk therefrom by night and by day.

BH10262

To: Mashhadi Ali

Date: 1296-08 [1879-Jul]

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

A mention from Us unto him who hath soared on the wings of faith unto God, the Single, the One, the Mighty, the Praiseworthy, that the rapture of the Call may seize him and draw him nigh unto God, the Lord of the worlds.

We make mention of him who hath made mention of his Lord, and cast upon him that which hath caused the hearts of them that have recognized to take flight.

Know thou the measure of this bounty, then render thanks unto thy Lord, the Mighty, the Powerful. Be thou eloquent in the name of thy Lord and mindful in His beauteous remembrance.

Thus hath My Most Exalted Pen taught thee that which shall profit thee in this world and the world to come.

When thou hast attained unto it say: Praise be unto Thee, O Thou the Beloved of them that have recognized Thee!

هو الأقدس الأعظم الأبهى

ذكر من لدنا لمن طار بأجنحة الايمان الى الله الفرد
الواحد العزيز الحميد ليأخذه جذب النداء ويقربه
الى الله رب العالمين انا نذكر من ذكر ربه ونلقى
عليه ما طارت به افئدة العارفين ان اعرف قدر
هذا الفضل ثم اشكر ربك المقتدر القدير كن
ناطقاً باسم ربك وذاكراً بذكره الجميل كذلك
عليك قلبي الأعلى ما ينفعك في الآخرة والأولى
إذا فزت به قل لك الحمد يا محبوب العارفين

INBA41:414a

BH10547

To: Mashhadi Abul-Qasim

Date: 1296-08 [1879-Jul]

In the name of the All-Knowing Lord!

May you ever abide, now and always, secure and at rest beneath the sheltering shadow of the peerless King's loving-kindness.

بنام خداوند دانا

انشاء الله لميزل ولا يزال در ظلّ عنایت سلطان
بیثال ساکن و مستریح باشید قلم اعلی لیللاً و نهاراً

The Most Exalted Pen is occupied, by day and by night, with the remembrance of His loved ones. We beseech God that He may cause all to be set ablaze with the fire of His knowledge and enable them to serve His Cause.

This is the Day for pure deeds. How blessed is the state of one whose deeds and character become the cause of guidance for heedless souls.

The glory of God rest upon you.

بذکر دوستان مشغول از حقّ میطلبیم کل را بنار
عرفانش مشتعل فرماید و موفق بر خدمت امرش
گرداند الیوم یوم عمل خالص است نیکوست
حال نفسیکه اعمال و اخلاق او سبب و علت
هدایت نفوس غافله شود البهاء علیک

INBA19:177a, INBA32:161a, BLIB_Or15710.289b,

AKHA_133BE #05 p.a

BH10633

To: Muhammad Qabl-i-Ali Hi Kaf

Date: 1296-08 [1879-Jul]

- 1 He is the Most Exalted, the All-Glorious
- 2 Say: Glorified art Thou, O Lord of the world and King of the nations! I beseech Thee by the Name through which Thou didst raise up the heaven and establish the mountains and the nightingale sang upon the branches, to ordain for Thy chosen ones that which befitteth the ocean of Thy bounty and the heaven of Thy generosity. O my Lord! All things have testified to my evanescence and Thy permanence, to my powerlessness and Thy might. Do with me as beseemeth Thee. I testify that Thou art the All-Bountiful, the Most Generous.

1 هو العلیّ الأبهی

2 قل سبحانک یا مالک العالم و ملیک الأمم
اسئلك بالاسم الذی به رفعت السماء و نصبت
الجبّال و غنّ العنّلیل علی الأفنان بأن تقدّر
لأصفیائک ما ینبغی لبحر جودک و سماء
عطائک ای ربّ قد شهدت الأشياء بفنائی و
بقائک و عجزی و اقتدارک فافعل بی ما انت
اهله اشهد انک انت الجواد الکریم

INBA41:446b

BH10636

To: Ustad Ibrahim

Date: 1296-08 [1879-Jul]

In the Name of the Peerless, the One God!

The Most Exalted Pen gives glad-tidings to those who are turned towards the Most Exalted Horizon, and adorns each one with the ornament of remembrance.

بنام یگّا خداوند بیماند

قلم اعلی متوجّهین افق اعلی را بشارت میدهد و هر
یک را بطراز ذکر مزین میفرماید قسم بآفتاب افق

By the Sun of the heaven of sanctification! No ornament has been or ever will be superior to this ornament. All the peoples of the world must strive with their very souls to attain unto this ornament, that perchance they may be blessed with it.

Verily, thou must render thanks unto God for having adorned thee therewith and mentioned thee through His irrevocable Pen in this station, the mighty, the inaccessible.

تقدیس که احسن از این طراز نبوده و نخواهد
بود باید جمیع اهل عالم بجان در طلب این طراز
بکوشند که شاید بآن فائز گردند آنک انت ان
احمد الله بما زینک به و ذکرک من قلبه المبرم فی
هذا المقام العزیز المنیع

INBA19:012a, INBA32:012b, BLIB_Or15697.122a,
BLIB_Or15710.292a

BH10563

Date: 1296-08 [1879-Jul]

1 He is the Mighty, the Beloved

1 هو العزیز المحبوب

2 All have been created for attainment unto the divine presence, and all have had and have their share of this most exalted station. However, the veils of the people have become an obstacle between the Generous Outpourer and His loved ones. This pertains to the outward realm; in the inward realm, whosoever hath acted according to the divine commandments and held fast to the Most Holy Book which hath been sent down from the holy Kingdom, is reckoned before God as one of the people of the divine presence.

2 جمیع از برای لقای الهی خلق شده‌اند و کلّ را
از این مقام اعلیٰ قسمت بوده و هست ولكن
احتجابات خلق مابین فیض فیاض و احبای
او حایل شده و این متعلق بظاهر است و در
باطن هر نفسی که باوامر الهی عامل شد و بکتاب
اقدس که از ملکوت مقدس نازل گشته تشبّث
جست او از اهل لقا عند الله محسوب است

INBA23:173b, BLIB_Or15710.257b,
BLIB_Or15710.288ax, BLIB_Or15730.020a,
KHMI.026, YMM.390

BH11112

To: Amir Khan

Date: 1296-08 [1879-Jul]

1 He is the Most Exalted, the All-Glorious

1 هو العلیّ الأبی

2 Say: All praise be unto Thee, O Sender of manna and quails, Lord of the throne on high and of the earth below, for having caused me to recognize the Manifestation of Thy Cause and the Ocean of Thy oneness. I beseech Thee by Thy Most Great Name and Thy Most Ancient Light to ordain for me the reward

2 قل لك الحمد يا منزل المنّ و السّلوٰی و مالک
العرش و الثّری بما عرّفتنی مظهر امرک و بحر
توحیدک استلک باسمک الأعظم و نورک
الأقدم بأن تکتب لی اجر من فاز ببقائک و

of those who have attained unto Thy presence and drawn nigh unto Thee by Thy leave. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

تَقَرَّبَ إِلَيْكَ بِإِذْنِكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى
الْعَلِيمُ الْحَكِيمُ

INBA41:445c

BH11113

To: Aqa Ali Asghar

Date: 1296-08 [1879-Jul]

1 He is the Giving, the Generous One!

1 هو المعطى الكريم

2 The Most Exalted Pen in the Most Great Prison is engaged and occupied in the remembrance of God. Those souls who have quaffed from the Kawthar of certitude and who are gazing toward the horizon of the All-Merciful must, God willing, be occupied with the remembrance of the True One with the utmost steadfastness, in such wise that the oppression of the oppressors shall not deter them from the path of the Beloved of the worlds. The glory be upon you!

2 قلم اعلی در حبس اعظم بذكر الله ناطق و مشغولست انشاء الله باید نفوسیکه از کوثر ایقان نوشیده اند و بافق رحمان ناظرند بکمال استقامت بذكر حق مشغول باشند بشأنی که ظلم ظالمان ایشانرا از صراط محبوب عالمیان منع ننماید البهاء علیک

INBA41:446a, BLIB_Or15710.295c

BH11029

To: Aziz

Date: 1296-08 [1879-Jul]

1 He is the Mighty, the Great

1 هو العزيز العظيم

2 O dear one! True glory belongs exclusively to those souls who are glorified through the glory of God, for the glory of no glorious one and the power of no powerful one shall endure save through the Name of God - exalted be His glory. God willing, you shall attain to this most exalted station and sublime rank. Verily your Lord is the Giving, the Bountiful. The glory be upon you.

2 ای عزیز عزّت در حقیقت اولیّه مخصوص نفوسی است که بعزّ الله معزّند چه که عزّت هیچ عزیزی و قدرت هیچ قادری باقی نخواهد ماند مگر باسم حقّ عزّ اعزازه انشاء الله باین مقام اعلی و رتبهء علیا فائز شوی آن ربّک هو المعطى الكريم البهاء علیک

INBA41:445b, BLIB_Or15710.295b

BH11192*To: Mirza Aqa**Date: 1296-08 [1879-Jul]*

¹ He is the Most Holy, the Most Great

¹ هو الأقدس الأعظم

² O Mirza Aqa! Your name was mentioned before the Divine Throne, and the Lord of Names makes mention of you with these wondrous and exalted words, each of which is a key to the gate of knowledge. Strive that you may, in this Dawn of Hope, attain the outpourings of the Ocean of Divine Unity. The glory be upon its people.

² يا ميرزا آقا اسمت لدى العرش مذكور آمد و مالک اسماء باين کلمات بديعه منيعه که هر یک مفتاحند برای باب دانائی ترا ذکر مينمايد جهد نما تا در اين صبح اميد بفيوضات بحر توحيد فائز شوی البهاء على اهله

INBA41:445a, BLIB_Or15710.295a

BH11111*To: Muhammad Hadi**Date: 1296-08 [1879-Jul]*

¹ He is the Most Holy, the Most Glorious.

¹ هو الأقدس الأبهى

² Say: Glorified art Thou, O Sovereign of existence and Lord of the seen and unseen! I beseech Thee by the Name through which the heaven was cleft asunder and every barren earth was rent and the mountains of idle fancy were scattered in the kingdom of creation, to open before the faces of Thy loved ones the gates of Thy might and bounty. Verily, Thou art the All-Powerful, the Most Exalted, the All-Wise.

² قل سبحانک يا سلطان الوجود و مالک الغيب و الشهود اسئلك بالاسم الذى به انفطرت السماء و انشقت کل ارض جدباء و نسفت جبال الأوهام فى ملکوت الانشاء بأن تفتح على وجه احبائك ابواب عترک و غنائک انک انت المقتدر العلى الحكيم

INBA41:447a

BH05849

*Prayer for Ayyam-i-Ha**To: Mulla Mustafa**Date: 1296-03 [1879-Feb] ?*

1 In My name, the Almighty

1 بِسْمِ الْأَعْظَمِ

2 My God, my Fire and my Light! The days which Thou hast named the Ayyam-i-Ha in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

2 قل يا الهى ونارى ونورى قد دخلت الأيام التي سميتها بأيام الهاء في كتابك يا مالک الأسماء وتقربت أيام صيامك الذي فرضته من قلبك الأعلى لمن في ملكوت الانشاء اى رب اسئلك بتلك الأيام والذين تمسكوا فيها بجبل اوامرک وعروة احكامك بأن تجعل لكل نفس مقراً في جوارک ومقاماً لدى ظهور نور وجهك اى رب

3 These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

3 اولئك عباد ما منعهم الهوى عما انزلته في كتابك قد خضعت اعناقهم لأمرک و اخذوا كتابك بقوةک وعملوا ما امروا به من عندک واختاروا ما نزل لهم من لدنک

4 Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

4 اى رب ترى انهم اقرؤا واعترفوا بكل ما انزلته في الواحک اى رب فأشربهم من يد عطائك كوثر بقاءک ثم اكتب لهم اجر من تغمس في بحر لقاءک و فاز برحیق وصالک

5 I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

5 اسئلك يا مالک الملوك و راحم المملوك بأن تقدّر لهم خير الدنيا والآخرة ثم اكتب لهم ما لا عرفه احد من خلقک ثم اجعلهم من الذين طافوا في حولک و يطوفون حول عرشک في کل عالم من عوالمک

6 Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

6 انک انت المقتدر العليم الخبير

PM#045, BPRY.290

INBA41:006, BLIB_Or15696.022e,
BLIB_Or15734.2.087a, PMP#045,
NFR.099, AHM.131, GHA.044ax,
TSBT.204, NFF5.003, ABMK.020

BH00508

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

Date: 1296-09-05 [1879-Aug-23]

- 1 He is God, exalted be His glory, the Most Great! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 These are days when neither pen nor tongue can find rest save in commemorating the martyrs, nor do they desire to be occupied with any remembrance except that of those souls who, in the assemblage of the world, sacrificed with utmost submission and contentment their spirit, body, wealth, possessions and kindred in the path of the Most Great Name. Verily, the heaven weepeth and the clouds lament, the mountains cry out and hearts are in turmoil. Would that I had been with them and had attained to what they attained! 2 این ایامیست که قلم و لسان جز بذكر شهدا ساکن نه و دوست نداشته و ندارد بذکری مشغول شود مگر بذکر نفوسیکه در انجمن عالم در سیل اسم اعظم جان و روان و جسم و جسد و مال و منال و اهل جمیعرا بکمال تسلیم و رضا انفاق نمودند آن السماء تبکی و الغمام ینوح و الجبال تصیح و القلوب تفور یا لیت کنت معهم و فزت بما فازوا
- 3 I swear by the Sun of the horizon of utterance that no such calamity hath appeared in creation, nor hath anyone attained to such bounty. God hath blackened the faces of those who disbelieved, turned away, arose and slaughtered those for whose tribulation the Lord of Prophets lamenteth in the Most Exalted Paradise and the Primal Point grieveth at the Lote-Tree beyond which there is no passing. A hundred thousand regrets that this evanescent one did not attain to this most great bounty! I swear by the Ancient Beauty that this regret remaineth in the heart. From the Supreme Pen concerning those holy souls words have been recorded whose light shall endure as long as the kingdoms of earth and heaven endure. By God! The hearts of the denizens of Paradise are consumed by what hath been sent down from the Pen of God concerning this great calamity. 3 قسم بآفتاب افق بیان که در امکان چنین مصیبتی ظاهر نگشته و بچنین فضل احدی فائز نشده سود الله وجوه الذین کفروا و اعرضوا و قاموا و ذبحوا الذین ناح فی مصیبتهم سید الانبیاء فی الجنة العلیا و النقطة الاولى عند سدرة المنتهی صدهزار حسرت و افسوس که این فانی بچنین فیض اعظم فائز نشد قسم بجمال قدم که این حسرت در دل مانده از قلم اعلی در باره آن نفوس مقدسه کلماتی ثبت شده که نورش بدوام ملک و ملکوت باقی خواهد ماند تالله قد احترقت اکباد اهل الفردوس بما نزل فی هذه المصیبة الکبری من قلم الله
- 4 Our purpose, and your purpose, and the purpose of all who are in the heavens and on earth - a hundred thousand times at every moment doth this servant desire to utter the words "Would that I had been with them!" Exalted is He Who created them, exalted is He Who made them known, and elevated them, and honored them! 4 مقصودنا و مقصودکم و مقصود من فی السموات و الارضین در هر حین صدهزار بار اینخادم دوست داشته که بکلمه یا لیتنی کنت معهم ناطق گردد تعالی من خلقهم و تعالی من عرفهم و رفعهم و عزهم
- 5 Observe and reflect how these two brilliant lights and pure souls, before their arrival in Baghdad, were unknown in any city or land, yet after they were adorned with the ornament of faith and were honored to attain the presence of the All-Merciful, God, exalted be His glory, through His complete power, distinguished them with the mantle of glory and elevation, as ye have heard and seen. He made their dwelling place the shelter of the sincere and themselves the refuge of all 5 مشاهده کنید و تفکر نمائید که نورین نیرین و نفسین زکیتین قبل از ورود به زوراء ذکری از ایشان در مدن و دیار نبوده و بعد از آنکه بطراز ایمان فائز شدند و بلقay رحمن مشرف آمدند حق جل جلاله ایشان را بقدرت کامله خود بردای عزت و رفعت مفتخر نمود چنانچه شنیدید و دیدید محلشانرا مأوای مخلصین قرار فرمود و خودشانرا ملاذ واردین و بعد چون از قبل از

who came. Then, when they yearned to attain the supreme martyrdom in the path of the Lord of Names, they attained at the end of their lives to a station which, by God besides Whom there is none other God, all the Messengers, the sincere ones and the near ones have sought and continue to seek.

حقّ جلّ جلاله آمل شدند که بشهادة کبری در سبیل مالک اسماء فائز شوند لذا در آخر عمر فائز شدند بمقامیکه واللّٰه الذی لا اله الا هو کلّ مرسلین و مخلصین و مقربین طالب و آمل اتمّقام بوده و هستند

- 6 O brother! All bounty is in the hands of the true Beloved. Whomsoever He willeth, He enableth to attain unto that which is the goal. None hath the right to object or to ask why or wherefore, for He is the Chooser, the Almighty, the All-Powerful.

6 ای برادر کلّ فضل در ید محبوب حقیقی است هر کس را بخواهد به ما هو المقصود فائز میفرماید لیس لأحد ان يعترض او يقول لم او بم انه هو المختار المقتدر القدیر

- 7 From the Most Exalted Pen there hath been revealed in this greatest of calamities that which surpasseth in worth whatsoever is visible on earth or manifest and hidden in heaven. At times when this servant reflecteth upon the tribulations that befell those sanctified souls, he is moved to burst forth in lamentation and wailing, and at other times, considering the grace that encompassed them, he uttereth "Would that I were with them!" and findeth himself in a state of boundless joy. Blessed are they, and again blessed are they!

7 و از قلم اعلی در این مصیبت کبری نازل شده آنچه که معادله نمینماید بحرفی از آن آنچه در زمین مشهود است و آنچه در آسمان ظاهر و مستور است گاهی این عبد تفکّر در مصیبات وارده بر آن نفوس مقدسه مینماید میخواهد بصیحه و نوحه و ندبه مشغول شود و گاهی بفضلیکه شامل حال ایشان شده نظر میکند به یا لیتنی کنت معهم ناطق میگردد و بفرح لایحصى خود را مشاهده مینماید طوبی لهم ثم طوبی لهم

- 8 Consider how death is ordained and decreed for every soul in every circumstance, yet to yield up one's life in the path of the All-Merciful among the concourse of creation is a thousand times more excellent than to die upon one's bed. How regrettable that most people are heedless of this most exalted station! This servant beseecheth his Lord, the Almighty, the Most Exalted, the All-Glorious, to ordain for every soul that which will draw it nigh unto Him and cause it to recognize the mysteries of His wisdom in all that hath been and shall be manifested. Verily, He is the Peerless, the One, the Evident, the All-Knowing, the All-Wise.

8 حال تفکّر نمائید از برای هر نفسی در هر صورت موت مقرر و ثبت است و البته جان در سبیل رحمن مابین ملأ امکان صعود نماید صدهزار بار افضل است از موتیکه بر فراش واقع شود چه فائده که اکثری از ناس از این مقام بلند اعلی غافلند یسأل الخادم ربّه المقتدر العلیّ الاهی بأن یقدّر لكلّ نفس ما یقرّیه الیه و یعرفه اسرار حکمته فیما ظهر و یظهر انه هو الفرد الواحد المبین العلیم الحکیم

- 9 O kind friend! Two letters from you were received, both first and second sent from the Abode of the Beloved, namely the Land of Qaf. The first letter was adorned with the mention of God, service to His Cause, and news of your well-being and that of Jinab-i-Amin, upon him be the glory of God. Likewise was the second letter.

9 ایدوست مهربان دو مکتوب از شما رسید اوّل و ثانی هر دو از دار الأحياب یعنی ارض قاف ارسال شده بود مکتوب اوّل مزین بود بذکر الهی و خدمت امرش و سلامتی آنجناب و جناب امین علیه بهاء الله و هم چنین مکتوب ثانی

- 10 Praise be to God that you have been enabled to serve the Cause and have manifested complete sincerity, purity, and trustworthiness among the people. Today, whosoever manifesteth praiseworthy characteristics is a promoter of the Cause, for commendable deeds and befitting qualities and attributes are in themselves propagators of the Cause of the Beloved of the world, as hath been revealed from the Most Exalted Pen in

10 الحمد لله که آنجناب بخدمت امر فائز شده و بکمال صدق و صفا و امانت مابین خلق ظاهر گشته هر نفسی الیوم بصفات مرضیه ظاهر شود او مبلغ امر است چه که افعال پسندیده و اخلاق و صفات شایسته بنفسها مروج امر محبوب عالمست چنانچه این معنی از قلم اعلی عبارات شتی در الواح نازلشده طوبی للعاملین و نعیماً للفائزین

various expressions in the Tablets. Blessed are they that act, and joy be to them that have attained!

- 11 This evanescent servant offereth thanks at all times on behalf of you and Jinab-i-Amin - upon you both be the glory of God - and truly this is a station deserving of gratitude and praise, for not every soul hath been confirmed in that whereunto you have been confirmed. The servant doth praise God for this and saith in your tongue: "Praise be unto Thee, O Goal of the worlds, and thanks be unto Thee, O Beloved of them that know!" And in this station both my outer and inner tongue declare: "Praise be to God, the Lord of the worlds!"
- 12 After this servant became aware of what was contained in your letter, he turned toward the Most Holy, Most Luminous, Most Glorious Presence and presented before His countenance all that you had mentioned. He said: "God willing, may they ever dwell beneath the shade of divine mercy and be engaged in His service." And He said: "O servant! Beseech God to make them steadfast in His service and to adorn them at all times with the ornament of trustworthiness, and not to withhold from them this most glorious and precious robe. Verily, He is the Almighty, the All-Powerful." End.
- 13 As to what you wrote concerning the two souls who have turned to God in the land of Qaf and Mim, it was presented before the Most Holy Court. This is what the All-Merciful hath revealed from the Kingdom of Utterance: "O Abu'l-Hasan! We have heard thy call and what thou didst write concerning the two souls. Blessed art thou and they before God, the Single, the One, the Recompenser, the All-Wise. We have heard their call and witnessed what they have wrought in the path of God, the Lord of all worlds, and We have accepted what they have manifested in His straight Path.
- 14 We make mention of Muhammad-Husayn, who attained the recognition of God on a day wherein the hearts of the mystics were sorely troubled. O Husayn! Rejoice in that thou hast been mentioned before the Throne, and in that there hath been sent down unto thee from the Kingdom of thy Lord's loving-kindness that which shall gladden the eyes of all who behold. The Desired One hath accepted what thou hast done in His path. He, verily, is the Chosen One, the Mighty, the Wondrous.
- 15 And We make mention of him who was named Muhammad-Rida and give him glad-tidings through this perspicuous remembrance, whereby the seas have surged and the winds have
- 11 این خادم فانی از قبل آنجناب و جناب امین علیک و علیه بهاء الله در کلّ حین شکر مینماید و فی الحقیقه مقام شکر و حمد است چه که هر نفسی مؤید نشده بآنچه شما مؤید شده اید آن خادم یحمد الله بذلک و يقول بلسانکم انّ الحمد لک یا مقصود العالمین و الشکر لک یا محبوب العارفین و فی هذا المقام يقول لسان ظاهری و باطنی الحمد لله رب العالمین
- 12 و بعد از اطلاع این عبد بآنچه در مکتوب آنجناب بود بمقام اقدس انور ابری توجّه نمود تلقاء وجه جمیع آنچه ذکر نموده بودید معروض داشت فرمودند انشاء الله لمزل و لایزال در ظلّ رحمت الهی ساکن باشند و بخندمتش مشغول و فرمودند این خادم از حق بخواه تا ایشانرا بر خدمت خود مستقیم فرماید و در جمیع اوان و احیان بطراز امانت مزین دارد و این خلعت اعترّ ابری را از ایشان منع ننماید آنه هو المقتدر القدير انتهى
- 13 و اینکه در باره نفسین مقبلین در ارض قاف و میم نوشته بودید بساحت اقدس عرض شد هذا ما انزله الرحمن من ملکوت البیان یا ابا الحسن انا سمعنا ندائک و ما کتبت فی النفسین طوبی لک و لهما من لدی الله الفرد الواحد المجزى الحکیم انا سمعنا ندائهما و رأینا ما عملما فی سبیل الله رب العالمین و قبلنا ما اظهر منهما فی سبيله المستقیم
- 14 انا نذکر محمد قبل حسین الذی فاز بعرفان الله فی يوم فيه اضطربت افئدة العارفین ان یا حسین ان افرح بما ذکرت لدی العرش و نزل لک من ملکوت عنایة ربک ما تقرّ به عیون الناظرین قد قبل المقصود ما عملته فی سبيله انه هو المختار العزيز البديع
- 15 و نذکر من سمی ب محمد قبل رضا و نبشّره بهذا الذکر المبین الذی به ماجت البحار و هاجت الأریاح و تضوّعت رائحة القمیص بین السموات والأرضین ان افرح بذکری و بشّر نفسک بهذا الکتاب الکریم

blown and the fragrance of the garment hath been wafted between the heavens and the earth. Rejoice thou in My remembrance and gladden thyself with this glorious Book. We have accepted what hath proceeded from thee in the days of God. He will surely reward you both with the most excellent of rewards. He, verily, is the Almighty, the Powerful.”

اَنَا قَبْلَنَا مَا ظَهَرَ مِنْكَ فِي أَيَّامِ اللَّهِ أَنَّهُ يَجْزِيكَ
أَحْسَنَ الْجَزَاءِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ الْبَاقِي

- 16 As to what you wrote regarding what was mentioned to those souls that the Huququ'llah cannot be given to just anyone - this statement is true. The Huququ'llah must be collected by trustworthy souls and then sent to the Most Holy Court through God's trusted ones. What hath reached His Holiness Jamal (upon him be Baha'u'llah) and yourself is acceptable before God, and likewise what reached Umm-i-Haram (upon her be Baha'u'llah). We beseech God to enable all the loved ones to attain unto the ornament of trustworthiness and faithfulness.

16 و اینکه نوشته بودید که بآن نفوس ذکر شده بود که حقوق الله را بهر نفسی نمیتوان داد اینکلمه حق بوده باید حقوق الله نزد نفوس امینه جمع شود و بعد پید امنای الهی بساحت اقدس ارسال گردد و آنچه بحضرت آقا جمال علیه ۹۶۶ [بهاء الله] و شما رسیده لدى الحق مقبولست و هم چنین بام حرم علیا بهاء الله از حق میطلبیم جمیع احباب را بطراز دیانت و امانت فائز فرماید

- 17 In this year, due to certain events that occurred in the Land of the Prison, there were revealed from the heaven of God's Will verses concerning detachment, trustworthiness and the like, which, were they to be presented to the mountains, would cause them to humble themselves before God's command. It is strange that some have not recognized the worth and station of trustworthiness and have not observed their own station. They themselves have no station, yet they have altered God's station among His servants. We hope that henceforth they will arise to make up for what they have lost and compensate for their deeds. They must at all times fix their gaze upon the horizon of the bounty of the Self-Sufficient, the Exalted One, and be occupied with serving His Cause.

17 در این سنه نظریه بعضی امورات وارده در ارض سین از سماء مشیت الهی در ذکر انقطاع و امانت و امثال آن آیاتی نازل که اگر بر جبال عرض شود تخضع لأمر الله عجبت که بعضی قدر و مقام امانت را ندانسته اند و مراعات شأن خود ننموده اند خود که شأنی ندارند و لکن شأن الله را بین عباد تغییر دادند انشاء الله امیدواریم از بعد بآنچه از ایشان فوت شده قیام نمایند و تدارک اعمال کنند باید در جمیع احوال باقی عنایت غنی متعال ناظر باشند و بخدمت امر مشغول

- 18 Regarding what you wrote about the land of H and M concerning His Holiness Aqa Muhammad-Baqir (upon him be Baha'u'llah), it was presented before the Most Holy Court and was adorned with acceptance. He hath truly arisen to serve the Cause. I beseech the Exalted One to strengthen him in all conditions and to exalt him in truth. He, verily, is the Almighty, the Powerful.

18 و آنچه در فقره ارض ه و م در باره جناب آقا محمد باقر علیه ۹۶۶ [بهاء الله] نوشته بودید بساحت اقدس عرض شد و بطراز قبول فائز ایشان فی الحقیقه بخدمت امر قیام نموده اند اسأله تعالی بآن یؤیده فی کل الأحوال و یرفعه بالحق انه هو المقتدر القدير

- 19 Likewise, concerning His Holiness Aqa Muhammad-Hasan (upon him be Baha'u'llah), mention was made and He said: "Blessed is he in that he hath attained unto what God hath revealed in the Book." Praise be to God that from the pure and assured souls in that land the fragrances of the love of the Beloved of the worlds are diffused. God willing, may all attain unto the highest horizon and become eloquent in the praise and glorification of God.

19 و هم چنین در باره جناب آقا محمد حسن علیه ۹۶۶ [بهاء الله] ذکر نموده بودند فرمودند طوبی له بما فاز بما انزله الله فی الکتاب الحمد لله از نفوس مطمئنه طیبه در آن ارض نفحات محبت محبوب عالمیان متذوقست انشاء الله کل باقی اعلی فائز شوند و بذکر و ثنای حق ناطق

20 Say: Glorified art Thou, O God of the seen and unseen and Lord of existence! I beseech Thee by the Promised One Who has ascended the throne of Thy grandeur and stood in the station of Thy Self, to assist Thy servants to turn unto the ocean of Thy knowledge which surgeth through Thy Name and sovereignty. Purify, O my God, their hearts from idle fancies and vain imaginings in this Day wherein the sun of certitude hath shone forth from the horizon of power. O Lord! We are poor at Thy gate and helpless before the manifestations of Thy might. I beseech Thee, O Lord of all possibilities, by Thy name, the All-Merciful, to draw the heedless nigh unto the horizon of Thy Revelation and to lead them, even with chains and fetters, to the precincts of Thy bounties.

21 O Lord! They have forgotten Thy days in that they have followed the dawning-places of conjecture who have denied Thy signs. By Thy glory! Were the veil to be removed from their faces, they would hasten to Thy dwelling-place and cry out in the wilderness in their separation from Thee. Then send down, O my God, upon Thy loved ones that which will tranquilize their hearts, delight their eyes, and dilate their breasts. Thou art, verily, the Powerful over whatsoever Thou willest. There is no God but Thee, the Omnipotent, the Supreme, the All-Knowing, the All-Wise.

22 We beseech God to aid thee and Jinab-i-Amin in that which will exalt God's Cause and His remembrance. He, verily, is the Powerful, the Mighty. Assuredly send news of thyself and the Trusted One - upon him be the Glory of God. Convey on my behalf greetings to all the loved ones in that land - namely those souls who are detached from all save God, who speak in God, who cling to God, who return unto God, and who walk in the path of God - and say: This is the Day of service, remembrance and praise. Blessed are the people of Baha. The Spirit and Glory be upon thee and upon them and upon whosoever hath attained unto the Most Exalted Station.

23 The servant, 5 Ramadan 1296

BRL_HUQUQ#087x, COC#1156x, LOG#1040x

20 قل سبحانك يا الله الغيب والشهود و مالك الوجود اسألك بالموعد الذي استوى على عرش عظمتك و قام مقام نفسك بأن تؤيد العباد على الاقبال الى بحر علمك الذي ماج باسمك و سلطانك و طهر يا الهى قلوبهم من الظنون و الأوهام في هذا اليوم الذي فيه اشرفت شمس اليقين من افق الاقتدار ايرب نحن فقراء ببابك و عجزاء عند ظهورات قدرتك اسألك يا مالك الامكان باسمك الرحمن بأن تقرب الغافلين الى افق ظهورك وتوصلهم ولو بالسلاسل و الأغلال الى شطر مواهبك

21 ايرب هم غفلوا عن ايامك بما اتبعوا مطالع الظنون الذين كفروا بآياتك وعزتك لو تكشف الغطاء عن وجههم يسرعون الى مقررك و يصيحون في العراء في فراقك ثم انزل يا الهى على احبتك ما يطمئن به قلوبهم و يقر به عيونهم و ينشرح به صدورهم انك انت المقتدر على ما تشاء لا اله الا انت القادر المهيمن العليم الحكيم انتهى

22 نسأل الله بأن يوفقك و جناب الأمين على ما يرتفع به امر الله و ذكره أنه هو المقتدر القدير البتة اخبار خود و جناب امين عليه ٩ ٦٦ [بهاء الله] بفرستيد جميع احبائى ان ارض يعنى نفوسيكه از ما سوى الله منقطعند و فى الله ناطق و بالله متمسك و الى الله راجع و فى سبيل الله سالک از جانب اينفانى تكبير برسانيد و بگوئيد هذا يوم الخدمة و الذكر و الثناء طوبى لأهل البهاء و الروح و البهاء عليك و عليهم و على من فاز بالمقام الأعلى

23 خادم فى ٥ رمضان سنة ١٢٩٦

INBA28:516, BRL_DA#398, BRL_HUQUQP#087x

BH01554

To: Shaykh Kazim Samandar

Date: 1296-09-09 [1879-Aug-27]

- 1 He is God, exalted be His station, the Greatness and the Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 This evanescent one submits to Samandar of the divine fire that praise be to God, in every mail the sweet fragrances from your honor perfume the soul and cause the spirit to quiver and become illumined. In this case, whatever is mentioned is surely insufficient and whatever is written is certainly inadequate. Therefore I appoint that beloved one as representative before that beloved one, that whatever pertains to the conditions of unity and harmony and the exaltation of the station of love and affection and oneness, you should tell yourself on behalf of this servant from your own words.
 2 عرض این فانی خدمت سمندر نار الهی آنکه الحمد لله در هر پوسته از نفحات طیبیه آنحضرت شمع جان معطر و روان در اهتزاز و منور در اینصورت آنچه ذکر شود البته کمست و آنچه نوشته شود البته اندک لذا آنحبيب را وکیل مینمایم نزد آنحبيب که آنچه از شرایط اتحاد و یکرنگی و اعلاء مقام محبت و مودت و یگانگی است از قول خود از جانب این بنده بخود بگوئید
- 3 From the utterances of the Manifestation of Names and Attributes that were sent to your honor and the names mentioned in your honor's book, it becomes evident that this servant is occupied in writing day and night, therefore if there is sometimes delay in sending replies, God willing you will forgive.
 3 از بیانات مظهر اسماء و صفات که بآنجناب و اسماء مذکوره در کتاب آنجناب ارسال شد معلوم میشود که این عبد لیلاً و نهاراً در تحریر مشغول لذا اگر گاهی در ارسال جواب تأخیر شود انشاء الله عفو خواهند فرمود
- 4 And another submission: whatever has reached your honor regarding the Huququ'llah from any soul and any place has reached this evanescent servant through the King of Martyrs, His Holiness the Name of God Ha, upon him be the most glorious glory. We beseech God to assist those who have acted according to what they were commanded in the Book and to send down upon them from the heaven of His grace a blessing and mercy and benediction from His presence. Verily He is the Mighty, the Bestower. In truth the matter of divine rights is a great matter, incumbent upon all to fulfill, for it is the cause of bounty and blessing and goodness and whatsoever accompanies every soul in every world of the worlds of their Lord, the Self-Sufficient, the Generous.
 4 و عرض دیگر آنچه بآنحضرت رسیده از بابت حقوق الله از هر نفس و هر جا بواسطه سلطان الشهداء حضرت اسم الله حاء علیه منکّل بهاء ابهاه باینعید فانی رسید نسأل الله بأن یوفق الذین عملوا بما امروا به فی الکتاب و یزل علیهم من سماء فضله نعمة و رحمة و برکة من عنده انه هو العزیز الوهاب فی الحقیقة امر حقوق الهی امر بزرگی است بر جمیع ادای آن لازم چه که اوست سبب نعمت و برکت و خیرات و ما یکون مع کل نفس فی کل عالم من عوالم ربها الغنی الکرم
- 5 Another submission: some time ago, that is several months ago, his honor the Name of God, his holiness Jamal, upon him be all the most glorious glory, had written a letter to this servant. A reply was written but due to the upheavals in the surrounding areas was not sent. And likewise some time ago again a reply was written and not sent, until this time when their third letter arrived. Before the Throne were revealed sublime and exalted verses specifically for them and the souls mentioned in their book, but this time too, due to the weight of the mail, it was not sent. God willing it will be sent later and that beloved
 5 عرض دیگر چندی قبل یعنی چند شهر قبل جناب اسم ۶۶ [الله] حضرت جمال علیه منکّل بهاء ابهاه دستخطی باینعید مرقوم فرموده بودند جواب عرض شد ولیکن نظر بانقلابات اطراف ارسال نشد و همچنین چندی قبل باز هم جواب عرض شد و ارسال نشد تا در این کره دستخط سیم ایشان رسید تلقاء عرش عرض شد مخصوص ایشان و نفوس مذکوره که در کتاب ایشان بود آیات بدیعه منیعه نازل

one will attain to its perusal, and God willing the reply to the petitions of Lavi will also be sent.

ولکن در این کَره هم نظر بقتل پوسته ارسال نشد انشاءالله از بعد ارسال میشود و آنجوب زیارت آن فائز میگردد و انشاءالله جواب عرایض لاوی هم ارسال میشود

6 In any case that beloved one must keep the horizon of wisdom in view. Most of the souls in the world appear with deceit and guile, therefore wisdom must be observed and kept in view in every matter of matters. We beseech Him, exalted be He, to assist your honor as He has assisted you and preserve you for the service of His Cause among His creatures. Verily He is the Powerful, the Mighty.

6 در هر حال باید آنجوب افق حکمت را ناظر [باشند] اکثری از نفوس عالم بمکر و حيله ظاهرند لذا باید حکمت را مراقبت نمود و در هر امری از امور باو ناظر بود نسله تعالى بأن یؤید حضرتک کما ایدک و یحفظک لخدمه امره بین خلقه انه لهو المقتدر القدير

7 If there were opportunity, surely from the city of sincerity would be sent the sweet basils of love and flowers of unity and melodies of the nightingale of affection and cooings of the dove of fellowship and songs of the birds of knowledge and leaves of the trees of remembrance and wisdom and sweet sounds of the lofty Lote-Trees and spiritual sweet waters, but due to the multitude of occupations and successive writings this evanescent servant found no further opportunity. God willing if life is granted he will make up for what was missed. I beseech the True One to ever gladden this servant with the effect of that beloved soul's spiritual pen.

7 اگر مجال بود هرآینه از مدینه خلوص ریاحینهای وداد و گلهای اتحاد و نغمات عندلیب محبت و تغزّات حمامه مودت و اطوار طیور معرفت و اوراق اشجار ذکر و حکمت و صداهای خوش سدره های مرتفعه و آبهای خوش روحانی ارسال میشد ولکن از کثرت اشغال و تحریرات متواتره بیش از این خادم فانی مجال نیافت انشاءالله اگر حیات عنایت شود بتلاقی مافات پردازد از حق میطلسم لایزال این عبد را باثر کلک روحانی آنجوب جانی مسرور دارد

8 What more can I submit? From the flame of the fire of love, at the time when mention of his honor the brother, upon him be the Glory of God, flows from pen or tongue, God knows the fire of longing appeared and the light of sincerity dawned. In this case the pen sees itself powerless, but since the expression of sincerity before true friends is beloved in the sight of the Beloved, therefore this evanescent servant with a hundred thousand yearnings and longings conveys to them a sacred greeting sanctified from incidental conditions. We beseech Him, exalted be He, that eyes may be consoled by meeting him. Verily He is the Answerer.

8 دیگر چه عرض نمایم از شعله نار محبت در حینیکه ذکر جناب اخوی علیه بهاء الله از قلم و یا لسان جاری میشود علم الله نار الشوق ظهیرت و نور انخلوص قد بزغ در اینصورت قلم خود را عاجز مشاهده نماید ولکن نظر بآنکه اظهار خلوص نزد دوستان حقیقی لدی المحبوب محبوبست لذا اینعبد فانی بصید هزار شوق و اشتیاق خدمت ایشان تکبیر مقدس از شئونات عرضیه معروض میدارد نسله تعالى بأن تقرّ العیون بلقائه انه لهو المجیب

9 The Glory be upon your honor and upon him and upon every believer who has attained to the recognition of God, the Protector, the Self-Subsisting.

9 البهاء علی حضرتک و علیه و علی کلّ مؤمن فاز بعرفان الله المهیمن القیوم

10 The servant, 9 Ramadan 1296

10 خادم فی ۹ رمضان سنة ۱۲۹۶

BRL_HUQUQ#013x, BPRY.287x, COC#1105x, LOG#1032x

BRL_DA#405, BRL_HUQUQP#013x, AYBY.190, GHA.103ax

BH05516*To: Aqa Siyyid 'Abd al-Hadi, in Qazvin**Date: 1296-09-09 [1879-Aug-27]*

1 In the Name of the Wronged One, the Stranger

1 بِسْمِ الْمَظْلُومِ الْغَرِيبِ

2 By the life of God! Such verses have been sent down that all the pens in the world and those possessed of the knowledge of calculation cannot reckon them. Every counter hath failed to count them, every knower to know them, and every perceiver to fathom the mysteries of God, the Almighty, the Mighty, the All-Knowing, that lie concealed therein. By God! We have sent down for every matter a Book and for every thing an explanation, yet the people remain heedless and veiled.

2 لَعَمْرُ اللَّهِ قَدْ نَزَّلَتْ آيَاتٍ عَلَى شَأْنٍ لَمْ يَحْصِهَا أَقْلَامُ الْعَالَمِ وَلَا مِنْ عِنْدِهِ عِلْمُ الْحِسَابِ قَدْ عَجَزَ كُلُّ مُحْصِيٍّ عَنْ احْصَائِهَا وَكُلُّ عَارِفٍ عَنْ عِرْفَانِهَا وَكُلُّ مُدْرِكٍ عَمَّا سَتَرَ فِيهَا مِنْ أَسْرَارِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْعَلَامِ تَالَلَّهِ قَدْ أَنْزَلْنَا فِي كُلِّ أَمْرٍ كِتَابًا وَفِي كُلِّ شَيْءٍ تَفْسِيرًا وَلَكِنَّ الْقَوْمَ فِي غَفْلَةٍ وَحِجَابٍ

3 O thou who bearest the name of Ha', give thanks unto God for having brought thee before the Gate and cast upon thee that which the possessors of understanding are powerless to comprehend. We have caused thee to hear My call, which hath been the hope of them that are nigh unto God from time immemorial. When thou art blessed with the traces of My Pen and hearest its rustling, turn thy face toward the Wronged One and say: "I testify that Thou art He Who hath arisen to fulfill the Cause of God and hath called all to the Horizon from which the lights have shone forth."

3 أَنْتَ يَا اسْمَ الْهَاءِ إِنْ أَشْكُرَ اللَّهُ بِمَا أَحْضَرَكَ لَدَى الْبَابِ وَالْقَى عَلَيْكَ مَا يَعْجِزُ عَنْ عِرْفَانِهِ أَوَّلُو الْأَبْيَابِ أَنَا قَدْ أَسْمَعُنَاكَ نِدَائِي وَأَنْتَ كَأَنَّكَ أَمِلَ الْمُقَرَّبِينَ فِي أَزْلِ الْأَزَالِ أَنْتَ إِذَا فَرَزْتَ بِأَثَرِ قَلْبِي وَسَمِعْتَ صَرِيرَهُ وَلَوْ وَجَّهَكَ شَطْرَ الْمَظْلُومِ وَقُلْ أَشْهَدُ أَنَّكَ أَنْتَ الَّذِي قَتَّ عَلَى أَمْرِ اللَّهِ وَدَعَوْتَ الْكُلَّ إِلَى الْأَفْقِ الَّذِي مِنْهُ أَشْرَقَتِ الْأَنْوَارُ

4 Glory be upon thee and upon her who hath believed and turned toward Me and attained unto My presence and heard and achieved that which is the purpose in the Book. Convey My greetings to the faces of My loved ones who have heard My call and desired My countenance and drunk the choice wine of revelation from this Cup which God hath made the source of the seas.

4 الْبَهَاءُ عَلَيْكَ وَعَلَى الَّتِي آمَنْتِ وَأَقْبَلْتِ وَحَضَرْتِ وَسَمِعْتِ وَفَارَزْتِ بِمَا هُوَ الْمَقْصُودُ فِي الْكِتَابِ كَبَّرَ مِنْ قَبْلِي عَلَى وَجْهِهِ أَحِبَّتِي الَّذِينَ سَمِعُوا نِدَائِي وَارَادُوا وَجْهِي وَشَرَبُوا رَحِيقَ الْوَحْيِ مِنْ هَذِهِ الْكَأْسِ الَّتِي جَعَلَهَا اللَّهُ مَبْدَأَ الْبَحَارِ

BLIB_Or15697.184

BH05413*To: Muhammad qabl 'Ali, in Qazvin**Date: 1296-09-09 [1879-Aug-27]*

In the Name of the All-Hearing, the All-Seeing!

Praise be to the peerless Lord Who hath illumined the heaven of man's station with two brilliant stars - sight and knowledge. Whosoever hath attained unto these twin bounties hath attained unto the outpourings of the All-Merciful. He is the All-Wise, the All-Knowing, and the Almighty Ruler. Well is it with him who hath recognized Him, and woe betide the heedless ones.

Thy letter was received and attained unto the presence of this Wronged One. God willing, in this radiant morn thou shalt, at every moment, quaff from the wine of divine knowledge and be engaged in the remembrance of the Wronged One of the horizons. In these days when the fierce winds of tyranny have uprooted the saplings of justice, and when the sorrows of the world of being have surrounded the Countenance of the All-Merciful, the Supreme Pen hath not been prevented from raising its call, and continueth to summon them that possess utterance to the Most Sublime Horizon. How excellent is the state of him who hath hearkened unto the divine call and turned his face toward the horizon of the Cause. Render thanks unto the Beloved of the world that He hath not debarred thee from the outpourings of the ocean of divine knowledge nor deprived thee of the sealed wine. Although the dust of malice hath prevented the light from shining forth, yet the time shall come when it will appear without any veil and illumine the whole world. Of this doth the true world bear witness. Verily, He is the True One, the Trustworthy. Praise be to God, the Lord of the worlds.

بنام شنونده بیننده

ستایش خداوند بیمانندی را سزاست که آسمان
مقام انسانرا بدو ستاره روشن و منور نمود بینائی
و دانائی هر که باین دو فائز شد بفیوضات رحمانی
فائز گشت اوست حکیم دانا و حاکم توانا طوبی
لمن عرفه و ویل للغافلین

مکتوب آنجناب رسید و بلحاظ مظلوم فائز
گشت انشاءالله در این صباح نورانی از صهبای
معرفت ربّانی در کلّ حین بیاشامید و بذکر
مظلوم آفاق ذاکر باشید در این ایام که بادهای
تند ظلم نهالهای عدل را برکنده و احزان عالم
امکان طلعت رحمن را احاطه نموده

قلم اعلی از ندا ممنوع نگشته و اهل انشاء را بافق
ابهی دعوت مینماید نیکوست حال نفسیکه ندای
الهی را شنید و بافق امر توجّه نمود حمد کن
محبوب عالم را که ترا از فیوضات بحر عرفان
منع ننمود و از حقیق مختوم محروم نساخت اگرچه
غبار بغضا نور را از اشراق منع نموده و لکن آید
وقتیکه من غیر حجاب ظاهر شود و جمیع عالم را
منور فرماید و باینکلمه مبارکه عالم حقیقی گواهی
داده آنه هو الصادق الأمين الحمد لله رب العالمین

BLIB_Or15719.098a

BH06881*To: Haji Muhammad Nasir, in Qazvin**Date: 1296-09-09 [1879-Aug-27]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Nasir! God hath verily aided thee in truth, inasmuch as He hath caused thee to recognize the Manifestation of His Self, the Dawning-Place of His Cause, and the Dayspring of His Most Mighty, Most Holy, Most Exalted, Most Wondrous Revelation. Verily, he who hath attained unto recognition of Me hath attained unto all good - thy Lord, the All-Informed, beareth witness unto this.

2 يا نصير قد نصرک الله بالحق اذ عرّفک مظهر نفسه و مطلع امره و مشرق ظهوره الأعرّ الأقدس الأمنع البديع أنّ الذی فاز بعرفانی أنّه فاز بكلّ الخیر يشهد بذلك ربّک الخبير

3 Thou didst attain the presence in the luminous Spot and didst hearken unto the rustling of the Divine Lote-Tree. By My life! This is indeed a supreme bounty.

3 أنّک حضرت فی البقعة النورآء و سمعت حفيف سدرۃ المنتهى لعمری أنّ هذا فضل عظیم

4 Thy name was mentioned before the Throne, and We bade the servant who standeth before the Countenance to bring forth ink and pen. When these were brought, We revealed unto thee these verses, which all the treasures of the heavens and earth cannot equal.

4 قد حضر اسمک لدى العرش و امرنا العبد الحاضر لدى الوجه بأنّ يحضر بمداد و قلم فلبّا حضر انزلنا لک هذه الآيات الّتی لا يعادلها كنوز السموات و الأرضين

5 Thou art he who hearkened unto the call of thy Lord and turned unto Him on a day when every doubting scholar turned away. Blessed art thou for having turned towards Him, drawn nigh unto Him, hearkened and drunk from the cup of the bounty of thy Lord, the All-Bountiful.

5 انت الذی سمعت ندآء ربّک و اقبلت اليه فی يوم اعرض عنه کلّ عالم مريب طوبی لک بما توجهت و اقبلت و سمعت و شربت من كأس عطاء ربّک الکريم

6 Recognize thou the station of this most exalted rank and this supreme gift, and be of them that render thanks. The glory of God rest upon thee, upon thy children, and upon them whom God hath related unto thee from among those who have believed in the signs of God on this mighty Day.

6 ان اعرف قدر هذا المقام الأعلى و هذه الموهبة العظمی و کن من الشاکرين البهآء علیک و علی ابنائک و علی الذین نسبهم الله الیک من الذین آمنوا بآيات الله فی هذا اليوم العظیم

BLIB_Or15697.183b

BH06585

To: Nabil abl B Q, in Tabriz

Date: 1296-09-09 [1879-Aug-27]

- 1 In His Name, the All-Compelling, the Self-Subsisting! 1 بِسْمِ الْمُهَيْمَنِ الْقَيُّومِ
- 2 Glorified art Thou, O my God, my Beloved, my Master and my King! My tongue, my heart and my limbs bear witness to Thy oneness and Thy singleness, to Thy loftiness and Thy transcendence, to Thy might and Thy power. 2 سُبْحَانَكَ يَا اَلٰهِي وَ مَحْبُوْبِي وَ مَالِكِي وَ سُلْطٰنِي
يَشْهَدُ لِسَانِي وَ قَلْبِي وَ جَوَارِحِي بِوَحْدَانِيَّتِكَ وَ
فِرْدَانِيَّتِكَ وَ بَعْلُوْكَ وَ سَمُوْكَ وَ قُدْرَتِكَ وَ
اِقْتِدَارِكَ
- 3 Thou hast created the tongue, O my God, for Thy remembrance, and the heart for Thy love, and the eye to behold the signs of Thy handiwork and to gaze toward Thy horizon. Blind is the eye that seeth Thee not, and dumb is the tongue that remembereth Thee not. There is nothing that hath not appeared for Thy service and remembrance, after having recognized the Manifestation of Thy oneness and the Dayspring of the light of Thy singleness. 3 قَدْ خَلَقْتَ اللِّسَانَ يَا اَلٰهِي لِذِكْرِكَ وَ الْقَلْبَ لِحُبِّكَ
وَ الْبَصَرَ لِمُشَاهَدَةِ اٰثَارِ صُنْعِكَ وَ النَّظَرَ اِلَى افْقَاقِكَ
عَمِيَتْ عَيْنٌ لَا تَرَاكَ وَ نَخَسَ لِسَانٌ لَا يَذْكُرُكَ مَا
مِنْ شَيْءٍ اِلَّا وَ قَدْ ظَهَرَ لَخْدَمَتِكَ وَ ذِكْرِكَ بَعْدَ
عِرْفَانِ مَظْهَرِ تَوْحِيدِكَ وَ مُطْلَعِ نُوْرِ تَفْرِيدِكَ
- 4 I bear witness, O my God, in this moment and in all moments, to Thy permanence and the transience of all else beside Thee, to Thy power and the powerlessness of all except Thee. 4 اَشْهَدُ يَا اَلٰهِي فِيْ هٰذَا الْحِيْنِ وَ فِيْ كُلِّ الْاَحْيَانِ
بِبَقَائِكَ وَ فَنَاءِ مَا دُوْنَكَ وَ بِقُدْرَتِكَ وَ عَجْزِ مَا
سِوَاكَ
- 5 O Lord! Despite this, and despite the confession of all things to this truth, such wrongs have appeared as no pen can describe. O Lord! I beseech Thee by these wrongs which have caused every person of insight and understanding to weep, to aid Thy loved ones whom Thou seest beneath the claws of the oppressors. O Lord! Strengthen them through Thy power and sovereignty. Verily Thou art the Almighty, the Strong, the All-Conquering, the All-Powerful. 5 اَيُّ رَبِّ مَعَ ذٰلِكَ وَ اعْتِرَافِ كُلِّ شَيْءٍ بِذٰلِكَ
ظَهَرَتْ بِمُظْلُوْمِيَّةٍ لَا يَقْدِرُ الْقَلَمُ اَنْ يَّقُوْمَ بِوَصْفِهَا اَيُّ
رَبِّ اسْتَطْلَكَ بِهٰذِهِ الْمُظْلُوْمِيَّةِ الَّتِيْ نَاحَ بِهَا كُلُّ ذِيْ
بَصَرٍ وَ ذِيْ فَوْادٍ اَنْ تَنْصُرَ اَحِبَّتِكَ الَّذِيْنَ تَرِيْهِمْ
تَحْتَ يَرَاثِنِ الظَّالِمِيْنَ اَيُّ رَبِّ عَزَّزَهُمْ بِقُدْرَتِكَ وَ
سُلْطَانِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ الْقَوِيُّ الْغَالِبُ الْقَدِيْرُ

INBA41:216, BLIB_Or15696.152b

BH07451*To: Sakinih wife of Muhammad Baqir, in Qazvin**Date: 1296-09-09 [1879-Aug-27]*

- 1 In the Name of the One True God! بنام خداوند یگّا 1
- 2 The Most Exalted Pen maketh mention of thee from the Most Sublime Horizon, inasmuch as Ism-i-Jud hath made mention of thee in the Most Holy Court. Perchance through the breathings of the Divine Pen the troubles of the earthly realm may be dispelled. اسم جود ذکر شما را در ساحت اقدس معروض داشت لذا قلم اعلی از افق ابهی ترا ذکر مینماید که شاید کدورات عالم ملکی بنفحات کلک رحمانی زایل گردد 2
- 3 O handmaid of God! Although afflictions from all directions have encompassed the spirit, yet the splendors of the lights of the Countenance of the Manifestation have prevented all events from having their full effect. Were one possessed of sight to observe, and one possessed of hearing to hearken, he would witness in all things the freshness of divine joy and would hear the call "The Most Great Joy hath come!" ای امّة الله اگرچه مصایب ارض از کلّ جهات روح را احاطه نموده ولكن اشراقات انوار وجه ظهور جمیع حوادث از اثرهای کلیّه منع فرموده اگر صاحب بصری مشاهده نماید و صاحب گوشتی توجه کند در جمیع اشیاء نضره فرح رحمانی مشاهده نماید و ندای قد جاء الفرح الأعظم استماع کند 3
- 4 Hold fast unto the truth and be free and detached from all else. Through this word sorrows shall be annihilated and the rains of joy shall descend from the clouds of divine bounty. Rejoice thou in My remembrance and be in manifest gladness. بحق متمسک باش و از دوش فارغ و آزاد حزنها باینکله معدوم شود و امطار فرح از ابر بخشش رحمانی نازل گردد ان افرحی بذکری و کونی علی فرح مبین 4
- 5 Praise be to God, the Lord of the worlds! الحمد لله رب العالمین 5

AQ45#076 p.092b

BH10907*To: Yusuf N R, in Tabriz**Date: 1296-09-09 [1879-Aug-27]*

- 1 He is the Glorious, the All-Glorious هو البهیّ الأبهی 1
- 2 O my God! This is a day wherein Thou hast honored the world through the advent of the Dawning-Place of Thy Cause, unto Whom returneth whatsoever returneth unto Thee. I beseech Thee to ordain for everyone who hath turned unto Thee the reward of them that have attained unto Thy presence and have quaffed the choice wine of nearness unto Thee. O my Lord! یا الهی هذا یوم فیه شرفت العالم بقدم مشرق امرک الذی یرجع الیه کلّ ما یرجع الیک اسئلك بأن تقدّر لک من اقبل الیک اجر من فاز بلقائک و یشرب رحيق قربک ای رب انز افق عدلک بسلطانک ثم احفظه من سحاب 2

Illumine the horizon of Thy justice through Thy sovereignty, then preserve it from the clouds of tyranny and the veils of oppression. Verily, Thou art the All-Powerful, the Most Exalted, the Mighty, the All-Knowing.

الظلم و سبجات الاعتساف أنك انت المقتدر
المتعالى العزيز العليم

BLIB_Or15696.009f, BLIB_Or15734.2.052c

BH00477

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

Date: 1296-09-22 [1879-Sep-9]

- 1 In the name of Him Who is the Most Holy, the Most Great, the Most Impregnable, the Most Glorious!
- 2 Praise be to God Who hath decreed separation for the lovers, and through their yearning hath drawn unto Him all who dwell in the horizons. Exalted is He Who hath appeared with this effulgence, whereby was made manifest the station of him who fulfilled the Covenant on the day of separation. He is the One Whose praise cannot be recorded by pens nor completed through pages.
- 3 O My loved one! By the life of God, the fire of thy love hath ignited My limbs and joints, and its flames play in every vein of My being even as the rays of the sun play amidst the trees. Glorified be He Who kindled the fire of His love in thy heart, and exalted be He Who cast upon thee that which took thee from thyself and made thee attracted by His fragrances, trembling from His sweet savours, and intoxicated with the wine of His love.
- 4 By thy life! Thy letter hath taken complete possession of My heart, through it My soul was gladdened and My breast was dilated, and the bird of My love took wing, for it was redolent with the fragrance of the love of our Beloved, your Beloved, and the Beloved of all the worlds. The servant beareth witness that He found in thy letter naught but pure love and affection, and dedication to the service of the Cause of God, the Lord of creation. I beseech God, My Lord, to give you to drink, at all times, from the ocean of His wondrous favors and the gems of His grace. He, verily, is the All-Powerful, the Answerer of prayers.
- 5 When the cup of your love, which lay concealed in the depths of your words, seized Me, I set aside what I had written and

1 هو الأقدس الأعظم الأَمع الأبهى

2 الحمد لله الذى حكم للعشاق بالفراق و بحنينهم
انجذب من فى الآفاق تعالى من ظهر بهذا
الاشراق الذى به ظهر مقام من وفى بالميثاق فى
يوم الطلاق انه هو الذى لا يذكر بالأقلام و لا
يتم ثنائه بالأوراق

3 يا حبيبى لعمر الله قد اشتعل من نار حبك اركانى
و مفاصلى و تلعب جذواتها فى كل عرق من
عروقى كما تلعب انوار الشمس خلال الأشجار
سبحان من اضرم نار حبه فى قلبك و تعالى من
لقى اليك ما اخذك عنك و جعلك منجذباً
من نفحاته و مرتعشاً من فوحاته و سكراناً من
كوثر حبه

4 لعمرى قد اخذ كتابك فى قلبي كل مأخذ و
به انبسط فؤادى و انشرح صدرى و طار طير
حبي لانه كان متضوعاً من عرف محبة محبوبنا و
محبوبكم و محبوب العالمين يشهد الخادم بأنه ما وجد
من كتابك الا صرف المحبة و الوداد و القيام على
خدمة امر الله مالک الایجاد استل الله ربى بأن
يسقيكم فيكل حين بحراً من بدائع فضله و جواهر
الطافه انه هو المقتدر المجيب

took what you had sent to the Most Exalted Station and the Ultimate Goal. When I appeared before His presence, I stood before His countenance, whereupon the Tongue of Grandeur spoke: "What is that in thy right hand?" I submitted: "This is a petition from one who hath arisen to serve Thy Cause and hath voiced Thy praise among Thy servants, who hath appeared before the Throne by Thy command and departed with Thy leave." And I presented before His presence that wherewith thou didst praise God, the Lord of the worlds, and that wherewith thou didst call upon the Beloved of the mystics, and that wherewith thou didst commune with the Desired One of all seekers. When this was completed, the Tongue of Grandeur spoke once again, and from the heaven of grace shone forth the suns of loving-kindness, compassion, mercy and bounty. This is what was uttered by the Lord of Eternity:

6 He is the Most Holy, the Most Great

7 O Varqa! The servant hath appeared before Us and presented what was in thy letter. Verily, We found it a mirror reflecting thy love for the Beloved of the world and thy devotion to Him. Blessed art thou for having drawn nigh, for having drunk, and for having attained. Verily thy Lord is the One Who maketh manifest, the Manifest. We have witnessed the fire that hath encompassed thee in thy love for thy Lord, and We have seen its flames and heard its roaring. Exalted is He Who kindled it, Who set it ablaze, and Who caused it to appear. He is the Omnipotent before Whose power the essence of might itself confesseth its powerlessness. Verily thy Lord is He Who heareth and seeth; He is the All-Informed. Rejoice in that the Wronged One remembereth thee as He remembered thee before, and in this moment wherein He walketh and saith: "I have found the fragrance of thy love and witnessed thy sincerity and humility, for thy heart was mindful of My remembrance and thy tongue was praising Me with beautiful praise." Thus hath the ocean of life overflowed that thou mayest rejoice in the days of thy Lord, the Mighty, the Wondrous.

8 O Varqa! Thy call hath been heard and thy letter was presented before the Throne. Praise be to God that from it were witnessed the burning flames of the love of God. God willing, thou shalt forever and always be delighting in the mention of the Friend, drinking in His name, finding rest in His remembrance, and occupied with thoughts of Him, that perchance distant souls may draw near to the ocean of nearness and weary souls may hasten, through the heat of the Word, toward that direction which is sanctified from [all directions].

5 فلما اخذنى كأس حبكم التى كانت مستورة فى غياهب كلماتكم اذاً وضعت ما كتبته واخذت ما ارسلتموه الى المقر الأعلى والمقصد الأقصى فلما حضرت قمت امام الوجه اذاً نطق لسان العظمة ما تلك بينك عرضت هذه عريضة ممن قام على خدمة امرى ونطق بشائك بين عبادك الذى حضر تلقاء العرش بأمرى و خرج باذنك و عرضت تلقاء الوجه ما اثبت به الله رب العالمين و ما ناديت به محبوب العارفين و ما ناجيت به مقصود القاصدين فلما انتهى نطق لسان العظمة مرة اخرى و اشرقت من سماء الفضل شمس العناية و الشفقة و الرحمة و الافضال هذه صورة ما نطق به مالک القدم

6 هو الأقدس الأعظم

7 يا ورقاء قد حضر العبد الحاضر و عرض ما فى كتابك انا وجدناه مرآة حاكية عن محبتك محبوب العالم و توجهك اليه طوبى لك بما تقربت و شربت و فزت ان ربك هو المبين المبين قد شاهدنا النار التى احاطتكم فى حب مولاك و رأينا لحيها و سمعنا زفيرها تعالى مشعلها و مضرها و مظهرها انه هو المقتدر الذى اقربت كينونة القدرة بعجزها عند ظهور قدرته ان ربك هو الذى يسمع و يرى انه هو الخبير ان افرح بما يذكركم المظلوم كما ذكركم من قبل و فيذا الحين الذى يمضى و يقول قد وجدت عرف حبك و شاهدت خلوصك و خضوعك اذ كان قلبك متذكراً بذكرى و لسانك مثنياً بثنائى الجميل كذلك رشح بحر الحيوان لتفرح فى ايام ربك العزيز البديع

8 اى ورقا ندايت شنيده شد و كآبت لدى العرش معروض گشت الحمد لله جذوات نار محبت الهى از ان مشاهده شد انشاء الله لهزل و لايزال بذكر دوست متلذذ باشى و باسمش بنوشى و بيادش بيارامى و بخيالش مشغول باشى كه شايد انفس بعيدة بجز قرب تقرب جويند و نفوس كسله بجزارت كله بجهتي كه مقدس از جهاتست بشتابند

- 9 Some of the faithful are observed to be sorrowful, nay, fearful, due to the occurrence in the Land of Sad, whereas the hand of God's power especially raised them up and showered upon them from the heaven of mercy and the clouds of grace the rains of blessing and bounty, and His complete power adorned them with the ornament of glory amidst mankind, such that the tongues of the sincere ones and those drawn nigh spoke in their praise, and they attained to such a station that even enemies bore witness to the loftiness of their rank, and in [their final] days they attained to the most exalted and supreme station, which is the greatest martyrdom - a station which the chosen ones and friends of God have forever yearned for and sought after.
- 9 بعضی از مقبلین بسبب ظهور واقعه ارض صاد محزون مشاهده میشوند بلکه خائف و حال آنکه دست قدرت حق بعنایت مخصوصه ایشانرا بلند نمود و از سماء رحمت و سخاب مکرمات امطار نعمت و برکت بر ایشان مبدول داشت و قدرت کامله ایشانرا مابین خلق بطراز عزت مزین فرمود چنانچه لسان مخلصین و مقربین بذکرشان ناطق و بمقامی فائز شدند که اعدا هم شهادت میدادند بر بلندی مقامشان و در آخر ایام بمقام ارفع اعلی که شهادت عظمی باشد فائز گشتند و این مقامی است که لمیزل و لایزال اصفیا و اولیای حق طالب و آمل بوده و هستند
- 10 Nevertheless, some are seen to be troubled and grieved. God willing, this sorrow hath appeared due to love for them. By the ocean of inner meanings! If the station of but one servant among their servants who are now engaged in service were to be revealed, all the peoples of the earth would be thunderstruck. Blessed is he who reflecteth upon what hath come to pass, that he may become aware of the greatness of the Cause and its sovereignty. This station which they attained was what they themselves had beseeched from God, exalted be His glory, and what they had sought after with the utmost eagerness and longing.
- 10 مع ذلک بعضی مکرر و مهموم مشاهده میشوند انشاء الله این کدورات بسبب محبت ایشان ظاهر شده قسم بدریای معانی که اگر مقام خادمی از خدام ایشان که حال بخدمت مشغولند ظاهر شود جمیع اهل ارض منصعق شوند طوبی لمن یتفکر فیما وقع لیطلع بعظمة الأمر و سلطانه و ینتقام که باو فائز شدند خود از حق جلّ و عزّ استدعا نمودند و بکمال شوق و اشتیاق طالب و آمل بودند
- 11 Say: O friends! Ye have endured much in the path of love for the Beloved of the worlds. Ye have witnessed what was not fit to be seen, and have heard what was not worthy to be heard, and in the path of the Friend ye have borne matters which were in truth heavier than mountains. Blessed be your appearance, your eyes, and your ears for what they have borne, seen, and heard. Now, know ye the worth of this most exalted and sublime station and waste it not. In every case, this world is transient and all who dwell therein shall fall under the claws of death, and all that is therein shall be afflicted by the talons of change. Beseech ye God, exalted be His glory, at all times to preserve you and keep you steadfast on the path of His Cause.
- 11 بگو ای دوستان در سبیل محبت محبوب عالمیان بسیار تحمل نمودید آنچه قابل دیدن نبود مشاهده نمودید و دیدید و آنچه لایق شنیدن نبود شنیدید و در راه دوست اموری حمل نمودید که فی الحقیقه اثقل از جبال بود طوبی لظهورکم و عیونکم و آذانکم بما حملت و رأت و سمعت حال این مقام بلند اعلی را قدر بدانید و ضایع نکنید در هر صورت این عالم فانی و هر که در اوست تحت برائن موت درآید و هر چه در اوست تحت محال تغییر مبتلا شود از حق جلّ و عزّ در کلّ حین بخواهید شما را حفظ نماید و بصراط امرش مستقیم بدارد
- 12 Know ye this much, that whatsoever ye have endured, and have witnessed and heard, hath been through His grace and favor, wherewith ye have been specially endowed. His mention of you in the Tablets hath been and shall continue to be yet another token of His grace. Ye have drunk the cup of tribulation in His path; drink ye now the choice wine from the cups of His remembrance and bounty. God willing, may ye be enabled to serve His Cause. We counsel all to manifest praiseworthy character, goodly deeds, and befitting and commendable actions. In this day it behooveth each one to hold fast unto that which
- 12 این قدر بدانید که آنچه در سبیل او حمل نمودید و یا دیدید و شنیدید این از فضل و عنایت او بوده که بآن مخصوص گشتهاید و این ذکر او هم شما را در الواح از فضل دیگر او بوده و خواهد بود قد دقم کأس البلاء فی سبيله ان اشربوا رحيق الأصفی من اکواب ذکره و الطافه انشاء الله موفق شوید بر خدمت امر و جمیع را هم وصیت مینمائیم باخلاق مرضیه و اعمال حسنه و

will promote the Cause of God and to cleave thereunto. Say: Thus much do we declare, and leave the rest to your fairness to judge what beseemeth such a Day.

افعال شایسته پسندیده الیوم بر هر یک لازمست که به ما یرتفع به امر الله تمسک نمایند و تشبث جویند بگو همین قدر میگوئیم دیگر بانصاف شما وامیگذاریم که چه لایق چنین یومی است

- 13 Be not grieved by outward weakness, abasement and distraction. I swear by the Sun in the heaven of independence that glory, wealth and riches circle round about you, making mention of you and inclining toward you. Though by divine wisdom their manifestation may remain concealed for a time, days shall come when each one shall shine forth even as the sun in splendor and brilliance. We beseech God that the people may attain unto the sweetness of divine utterances and truly discover it. The glory from Us be upon thee and upon thy brother and upon My name who gave up his spirit in My path and dwelleth in the precincts of My mercy.

13 از ضعف و ذلت و پریشانی ظاهر محزون مباشید قسم بآفتاب آسمان بی نیازی که عزت و ثروت و غنا طائف حول شماست و بذکر شما ذاکرند و بجانب شما مایل اگر نظر بحکمت الهیه ظهور آن در ایامی چند مستور ماند آید ایامیکه هر یک بمنابۀ شمس ظاهر و باهر گردد از حق میخواهیم که ناس بحلاوت بیانات الهی فائز شوند و فی الحقیقه پیابند البهاء من لدنا علیک و علی اخیک و علی اسمی الذی انفق روحه فی سبیلی و سکن فی جوار رحمتی

- 14 We make mention, at the end of this epistle, of thy brother who turned his face toward My countenance and stood before the gate of My grandeur and heard My wondrous and glorious call. God willing, may that which hath been mentioned not fade from their sight. May they rest assured of divine favors and drink at all times from the choice wine of remembrance and keep their gaze fixed upon His direction. God willing, may the mention of love and unity not depart from sight.

14 انا نذكر فی آخر الکتاب اخاک الذی توجه الی وجهی و قام لدی باب عظمتی و سمع ندائی العزیز البدیع انشاء الله باید آنچه ذکر شد از نظرشان نرود بعنایت الهی مطمئن باشند و از حقیق ذکر در کلّ حین بیاشامند و بشطرش ناظر باشند و انشاء الله ذکر و داد و اتحاد از نظر نمرود

- 15 In this place We make mention of him who was named Kazim, that he may rejoice in the remembrance of God, the Most High, the Most Great. Blessed art thou and blessed is thy brother who was martyred in the path of God, the Lord of all worlds. Behold, then call to mind Our servant Kazim who was martyred in the land of Sad - a martyrdom at whose tragedy the atoms of creation wept, and beyond them the Concourse on High and the dwellers in the cities of Names. Thy Lord, the All-Seeing, the All-Informed, beareth witness to this.

15 و نذكر فی هذا المقام من سمی بکاظم لیفرح بذکر الله العلیّ العظیم طوبی لک و لأخیک الذی استشهد فی سبیل الله رب العالمین ان انظر ثم اذكر عبدنا کاظم الذی استشهد فی ارض الصّاد بشهادة ناحت فی مصیبتہ ذرات الکائنات و عن ورائها الملائ الأعلی و اهل مدائن الأسماء یشهد بذلك ربک الشّاهد الخبیر

- 16 O Kazim! Reflect upon God's loving-kindness and observe His mercy that hath preceded all creation. Ponder the blessed word that was revealed in the Book of Ha and Sin. He saith, and His word is the truth: "Whoso is for God, God is for him." And since those holy souls forsook the world and all who dwell therein for the sake of the Lord of Oneness, and attained unto the chalice of martyrdom which is in truth the most exalted cup, the Supreme Pen is seen to be engaged in their remembrance morn and eve. I swear by the Sun of the Kingdom of Utterance that were the shrill voice of the Supreme Pen truly heard by hearing ears, all people would rush forth from their homes, crying "Here am I, O my God, here am I!" Blessed is the ear that hath heard, and the heart that hath understood

16 ای کاظم در عنایت حق تفکر کن و در رحمت او که عالمیانرا سبقت گرفته است مشاهده نما و بکلمه مبارکه که در کتاب حا و س نازل شده تدبّر کن قال و قوله الحق من کان لله کان الله له و چون آن نفوس مقدسه در سبیل مالک احدیه از عالم و عالمیان گذشتند و بکأس شهادت که فی الحقیقه قدح معلی است فائز شدند اینست که قلم اعلی در صباح و مساء بذکر ایشان مشغول و متحرک مشاهده میشود قسم بشمس ملکوت بیان که اگر صریح قلم اعلی فی الحقیقه باذن واعیه اصغا شود جمیع ناس از بیت بیرون خرامند و به

what hath transpired, and the taste that hath savored what hath appeared from the ocean of thy Lord's grace, the Forgiving, the Generous.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ نَاطِقٌ شَوْنَد طَوْبِي لَسْمَعُ سَمْعٍ
وَلَقَلْبٌ اِدْرَكُ مَا جَرَى وَلَذَائِقَةٌ ذَاقَتْ مَا ظَهَرَ
مِنْ عَمَّانٍ عَنَاءِ رَبِّكَ الْغَفُورِ الْكَرِيمِ

- 17 O Kazim! Act according to what thou hast been commanded and thou shalt behold thy Lord's all-encompassing grace upon the worlds. Glory be upon thee and upon those who have attained unto the most great steadfastness in this Cause whereby the mountains were scattered, the heaven was cleft asunder, the earth was split, and the people were shaken, save those whom God wished, the Powerful, the Preserver, the Mighty.

17 يَا كَاطِمُ اِنْ اَعْمَلْ بِمَا اَمَرْتُ وَتَرَى عَنَاءِ رَبِّكَ
الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ الْبَهَاءِ عَلَيْكَ وَعَلَى الَّذِينَ فَازُوا
بِالْاِسْتِقَامَةِ الْكُبْرَى فِي هَذَا الْأَمْرِ الَّذِي فِيهِ نُسِفَتْ
الْجِبَالُ وَانْفَطَرَتِ السَّمَاوَاتُ وَانْشَقَّتِ الْأَرْضُ وَ
اضْطَرَبَ الْعِبَادُ إِلَّا مَنْ شَاءَ اللَّهُ الْمُقْتَدِرُ الْحَافِظُ
الْقَدِيرُ اَتَهَيَّ

- 18 The degrees of divine favors and grace are manifest and evident from these heavenly utterances. What else can this servant mention or submit? Were the entire world to become utterance, it would be as nothing compared to a single word from His Tablets, and were all creation to become tongues and cry out, it would be seen as non-existent before the call of a single bird of the Divine Throne.

18 اَزْ بَيَانَاتِ الْهِىِ مَرَاتِبِ الطَّافِ وَ عَنَاءِ ظَاهِرِ
وَهُوَ اِدْرَاكُ دِيْكَرِ اَيْنَعْبُدُ چِهْ ذِكْرُ نَمَائِدِ وَ چِهْ
مَعْرُوضِ دَارِدِ اِگَرِ جَمِيعِ عَالَمِ بَيَانِ شُودِ نَزْدِ
كَلِمَهٗئِيْ اَزِ الْوَاحِشِ مَعْدُومَسْتُ وَ اِگَرِ جَمِيعِ
اَفْرِيْنِشِ زَبَانِ شُودِ وَ نَدَا نَمَائِدِ نَزْدِ نَدَايِ يَكِيْ اَزِ
طَبِوْرِ عَرْشِ مَفْقُودِ مَشَاهِدِهٖ مِيشُودِ

- 19 How beloved is the mention of the chosen ones of the True One! Yet, notwithstanding mine acknowledgment of mine own impotence and confession of my shortcoming, I have presumed to trouble you with these unworthy words, and now convey unto His Honour Aqa Mirza Husayn greetings; and likewise do I present greetings unto His Honour Haji Kazim (upon him be Baha'u'llah). Moreover, whatsoever had been set down in thy letter was submitted in the All-Holy Presence. He uttered: "Do thou perform that which We commanded thee, for the sake of God, the Lord of all worlds." God willing, they shall speak, wholly severed from the world, in remembrance of the Sultan of Eternity and the Possessor of the nations. Glory be upon thee, and upon every discerning soul that turneth unto Him.

19 وَلَكِنْ چُونِ ذِكْرِ اَوَّلِيَايِ حَقِّ مَحْبُوسَتِ مَعَ اِقْرَارِ
بَعْجِزِ وَ اعْتِرَافِ بِتَقْصِيْرِ بَايْنِكَلِمَاتِ نَالَايِقِهٖ زَحْمَتِ
دَادِهٖ وَ مِيْدِهْمِ خِدْمَتِ جَنَابِ آقَا مِيْرَزَا حُسَيْنِ
تَكْبِيْرِ اِبْلَاغِ مِيْدَارِمْ وَ هِمِچْنِيْنَ خِدْمَتِ جَنَابِ
حَاجِي كَاطِمِ عَلَيْهِ ٩ ٦٦ [بِهَاءِ اللَّهِ] عَرْضِ تَكْبِيْرِ
مِيْرَسَاْمِ وَ اَنْجِهٖ دَرِ نَامَهٗ اَنْجَنَابِ ذِكْرُ نُمُودِهٖ بُوْدَنْدِ
دَرِ سَاخْتِ اَقْدَسِ عَرْضِ شُدِ فَرَمُودَنْدِ اِنْ اَعْمَلْ
مَا اَمْرُنَاكَ بِهٖ فِي سَبِيْلِ اللَّهِ رَبِّ الْعَالَمِيْنَ اِنْشَاءً لِلَّهِ
مَنْقَطَعًا عَنْ الْعَالَمِ بِذِكْرِ سُلْطَانِ قَدَمِ وَ مَالِكِ اَمَمِ
نَاطِقِ بَاشَنْدِ الْبَهَاءِ عَلَيْكَ وَ عَلَى كُلِّ مُقْبَلِ بَصِيْرِ

- 20 To the friends of God, whensoever thou shalt meet any of them, make mention of the helplessness and nothingness of this perishing servant. The one God beareth witness that the names of those souls who have quaffed from the Kawthar of meanings have been, and shall ever be, upon the heart and upon the tongue. Glory be upon them; praise be upon them; greetings be upon them.

20 دُوسْتَانِ الْهِىِ هَرِ يَكِ مِلَاقَاتِ شُدِ ذِكْرُ عَجْزِ وَ
نِيْسَتِيْ اَيْنِ خَادِمِ فَاْنِيْ رَا اِظْهَارِ دَارِيْدِ خُدَايِ
وَاحِدِ شَاهِدِ اَسْتُ كِهْ نَفُوسِ مُقْبَلِهٖ كِهْ اَزِ كُوثَرِ
مَعَانِيْ اَشَامِيْدِهٖ اَنْدِ ذِكْرُشَانِ دَرِ قَلْبِ وَ لِسَانِ بُوْدِهٖ وَ
خَوَاهِدِ بُوْدِ الْبَهَاءِ عَلَيْهِمُ الثَّنَاءُ عَلَيْهِمُ التَّكْبِيْرِ عَلَيْهِمُ

- 21 Another matter: a letter which ye had written unto His Honour Aqa Mirza Mustafa—they presented it, in particular, in the All-Holy Presence. He himself is not now present to offer a reply; that is, he hath departed for 'Akka. This servant again took the letter, and presented it in full, from beginning unto end, before His countenance; and a perfect measure of loving-kindness appeared from the Dayspring of the merciful favours. Blessed art thou, inasmuch as the Sun of grace hath shone

21 عَرْضِ دِيْكَرِ مَكْتُوْبِيْكَهٖ بِجَنَابِ آقَا مِيْرَزَا مُصْطَفَايِ
نُوشْتِهٖ بُوْدَنْدِ مَخْصُوصِ دَرِ سَاخْتِ اَقْدَسِ
مَعْرُوضِ دَاشْتَنْدِ خُودِ اَوْ حَالِ نِيْسْتَنْدِ كِهْ
جَوَابِ مَعْرُوضِ دَارِنْدِ يَعْنِيْ بِهٖ عَكَّا رَفْتِهٖ اِنْ
عَبْدِ مُجَدِّدًا مَكْتُوْبًا اَخَذَ نُمُودِهٖ تَمَامًا مِنْ اَوَّلِهٖ اِلَى
اٰخِرِهٖ تَلَقَّاهُ وَجِهْ مَعْرُوضِ دَاشْتُ وَ كَمَالِ عَنَاءِ
اَزِ مَشْرِقِ الطَّافِ رَحْمَانِيْ ظَاهِرِ وَ مَشْرِقِ طَوْبِيْ
لِجَنَابِكَ بِمَا اَشْرَقَتْ عَلَيْكَ شَمْسُ الْفَضْلِ مَرَّةً

upon thee time after time, again and yet again. By God! a single word that proceedeth from the tongue of Grandeur in remembrance of His loved ones is not to be weighed against all that hath been created in the worlds of the unseen and the seen. Praise, therefore, be unto this cherished purpose; then glory be upon this Beloved One. And the Tablets which thou didst request shall, together with His Honour Aqa Muhammad 'Ali, be sent.

بعد مرّة و كرة بعد كرة تالله لا يعادل بكلمة
تظهر من لسان العظمة في ذكر اوليائه ما خلق في
الغيب و الشهود و الثناء لهذا المقصود ثم البهاء
لهذا المحبوب و الواحي كه خواسته بوديد باتفاق
جناب آقا محمد علي ارسال ميشود

INBA19:342, INBA32:295, BLIB_Or15700.067,
BLIB_Or15711.240

BH00761

To: Haji Muhammad Husayn Tabib et al., in Baghdad

Date: 1296-09-22 [1879-Sep-9]

- 1 He is God, exalted be His glory, His greatness and His power! 1 هو الله تعالى شأنه العظمة و الاقتدار
- 2 Praise be to God Who hath sent down the verses and revealed the signs and made clear to all what He intended. He is the Lord of creation Who ordaineth that whereby countries are uplifted and commandeth that whereby the hearts of servants are assured. Praise be to God Who hath fulfilled what He promised and spoken and testified to Him Who came and appeared. Verily He is the Hidden Treasure and the Most Glorious Name and the Ultimate Goal. Through Him the ocean of eternity surged and the Most Great Word appeared and the Most Exalted Station was revealed, and through Him the Crimson Scroll was sent down. Verily He is the Beginning and He Who appeared in the Return. 2 الحمد لله الذي انزل الآيات و اظهر العلامات و بين لكل ما اراد انه لملك الابدان يحكم بما يرتفع به البلاد و يأمر بما يطمئن به قلوب العباد الحمد لله الذي وفي بما وعد و نطق و شهد لمن اتى و ظهر انه هو الكنز الأخفى و الاسم الأبهى و الغاية القصوى و به ماج بحر البقاء و ظهرت الكلمة العليا و المقام الأعلى و به نزلت الصحيفة الحمراء و انه هو المبدء و الذي ظهر في المعاد
- 3 And now, how sweet is the fragrance of love and faithfulness wafting from the paradise of your letter, wherein I found each word to be a leaf from the leaves of the Tree that grew through God's remembrance and grace. When the wine of your praise of my Beloved and your Beloved and the Beloved of the worlds took hold of me, I approached the station of the Desired One and presented it before the Throne. Then the tongue of the Beloved spoke: Though sorrows have encompassed Me due to what hath befallen the Cause of God, I rejoice in the mention of him who hath turned to My face, uttered My praise, and risen to serve Me. We beseech Him, exalted be He, to assist him in all conditions and strengthen him as He strengthened him before. Verily He is the Almighty, the Most High. 3 و بعد يا حبيباً ما هبت رائحة المحبة و الوفاء من رضوان كتابكم الذي وجدت كل كلمة منه ورقة من اوراق السدرة التي نبتت بذكر الله و عنايته فلما اخذني رحيق ثنائكم محبوبي و محبوبكم و محبوب العالمين قصدت مقام المقصود و عرضت تلقاء العرش اذاً نطق لسان المحبوب ولو انّ الأحران احاطتني بما ورد على امر الله نفرح بذكر من توجه الى وجهي و نطق بثنائي و قام على خدمتي نستله تعالى بأن يوفقه فيكل الأحوال و يؤيده كما ايده من قبل انه هو المقتدر المتعال

4 O My physician! Thou must, God willing, arise to serve the Cause with utmost endeavor, in such wise that whatsoever is uttered by the tongue, occureth to the heart, is witnessed by the eye, or perceived by the faculty of understanding shall not prevent thee from remembering the Lord of Eternity. Most of the servants are inflamed by a word and extinguished by a breath. If hearts are truly kindled by the fire of the love of God, surely the sprinkling of the seas of opposition will not quench them. By the life of God! If one is given life by the Divine Word and becomes alive, lassitude will not overtake him, nor will the happenings of the world hold him back from service. Beseech ye God to keep steadfast in this Most Great Cause those souls who have accepted it, in such wise that neither the oppressor's might nor the heedless one's tyranny shall frighten or disturb them. Verily thy Lord is the All-Knowing, the Perspicuous. May the Word take up its abode in every heart. He is verily the All-Wise Administrator. Blessed art thou and blessed is he who hath held fast to the cord of My grace, hath attained unto My days, and hath spoken My beauteous praise.

5 Concerning what thou didst write about Haji Ghulam-'Ali, it was presented at the Most Holy Court. This is what the Tongue of Grandeur spoke in this regard: Verily We make mention of him in truth that he may rejoice and be of the thankful ones. O Ghulam-'Ali! Blessed art thou for having turned toward a land wherein were planted the trees of My love, which when they grew tall, the oppressors cut down with manifest tyranny. O Land of the City! Blessed art thou for within thee lie the trust of God, the Protector, the Mighty, the Wise. And blessed is he who draweth nigh unto their graves and attaineth the honor of visiting them; he is assuredly among the people of Paradise in a glorious Book. O Physician! Give him the glad tidings of what the All-Merciful hath revealed for him, that he may give thanks unto his Lord, the Generous.

6 And regarding his request for permission to turn toward the Most Holy Court and return after a nine-day stay, it was presented, and the sun of permission rose from the dayspring of grace. He should act as the honored Physician hath written, that is, return to his residence with joy and fragrance after nine days. We praise and thank Him for this. Verily He is the All-Bountiful, the All-Forgiving, the Most Merciful.

7 And concerning what you wrote about Haji Ibrahim - upon him be Baha'u'llah - it was presented before the Throne. He said: "O physician! Verily he attained My presence time and again, turned toward My direction, entered My abode, stood before My gate, heard My call and was blessed with My wondrous

4 طیبی انشاء الله باید بکمال همت بر خدمت امر قیام ثنائی بشأنی که آنچه بلسان آید و در قلب خطور نماید و بعین مشاهده شود و بقوه مدرکه ادراک گردد ترا از ذکر مالک قدم منع ننماید اکثری از عباد بحر فی مشتعلند و بهوائی محمود اگر قلوب فی الحقیقه بنار محبة الله مشتعل باشد البته از رشحات بحور اعراض خاموشی نپذیرد نفسی اگر بکلمه الهیه حیه یابد و زنده شود لعمر الله او را کسالت اخذ ننماید و حوادث عالم او را از خدمت باز ندارد از حق بخواهید نفوس مقبله را در این امر اعظم مستقیم بدارد بشأنی که سطوت ظالم و اعتساف غافل او را خائف و مضطرب نسازد آن ربک هو المبین العلیم لعل یتخذ البیان فیکل قلب مقاماً له انه هو المدبر العلیم طوبی لک و لمن تمسک بحبل عنایتی و فاز بایامی و نطق بثنائی الجمیل انتهی

5 اینکه در باره جناب حاجی غلامعلی مرقوم فرموده بودید در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة فی هذا المقام انا نذکره بالحق لیفرح و یکون من الشاکرین یا غلام قبل علی نعیماً لک بما توجهت الی ارض فیها غرست سدرات حیّ فلماً ارتفعت قطعها الظالمون بظلم مبین یا ارض المدینه طوبی لک بما استقرت فی بطنک امانات الله المهیمن العزیز الحکیم و طوبی لمن تقرب الی قبورهم و فاز بزیارتهم انه من اهل الفردوس فی کتاب کریم یا طیب بשרه بما انزله الرحمن له لیشکر ربه الکرم انتهی

6 و اینکه اذن خواسته بود که بشطر اقدس توجه نماید و بعد از توقف نه روز مراجعت کند عرض شد و شمس اذن از مشرق فضل مشرق فرمودند باید بهمین قسم که جناب طیب نوشته اند عمل نماید یعنی بعد از نه روز بروح و ریحان بمقر خود راجع شود انتهی نحمده علی ذلک و نشکره انه هو الفضل الغفور الرحیم

7 و اینکه در باره جناب حاجی ابراهیم علیه ۶۶ [بهاء الله] مرقوم داشتید تلقاء عرش عرض شد فرمودند طیبی انه فاز بالتقاء مرّة بعد مرّه و توجه الی شطری و دخل مقامی و قام لدی بابی

Tablet." O physician, complete favor hath been shown toward him and he hath drunk the choice wine of eternity in the Most Great Scene. His tribulations and what befell him in the path of God are all witnessed in the Most Holy Court and recorded in the divine Tablet. That he was prevented - this was for his own good. Verily thy Lord is the All-Knowing, the All-Wise. God willing, may he be aided to remember God and serve His Cause. In truth this matter is great today. Blessed is he who holdeth fast to what he hath been commanded by the Mighty, the Powerful. He hath been mentioned in the Most Holy Court and the glance of favor hath been directed toward him. Remember him on My behalf and give him the glad-tidings of My remembrance of him, that he may rejoice with this supreme joy. We send Our greetings from this Spot to him and to him who is named Qasim and his brother. Verily thy Lord is the Rememberer, the Forgiving, the Merciful.

و سمع ندائی و فاز بلوحي البديع ای طیب کمال
عنایت نسبت باو بوده و در منظر اکبر رحیق
بقا آشامیده زحمات او و ما ورد علیه فی سبیل
الله کلّ در ساحت اقدس مشهود است و در
لوح الهی مسطور اینکه منع شد این نظر بمصلحت
خود او بوده آن ربّک هو العلیم الحکیم انشاء الله
موفق شود بذکر حقّ و خدمت امرش فی الحقیقه
اینفقره الیوم بزرگست طوبی لمن تمسک بما امر
به من لدن مقتدر قدیر ذکر او در ساحت اقدس
بوده و لحاظ عنایت باو متوجّه ذکره من قبلی و
بشّره بذکری آیاه لیفرح بهذا الفرح العظیم انا نکبر
علیه من هذا المقام و علی من سمی بقاسم و اخیه
آن ربّک هو الذّاکر الغفور الرّحیم انتهى

- 8 Regarding what you wrote about Aqa Mirza Asadu'llah - upon him be Baha'u'llah - who wrote from the land of Ta, He said: "We beseech God to aid him and enable him in all conditions to arise for the service of His Cause, that his mention may thereby be exalted in His mighty and impregnable Kingdom."

8 اینکه در باره جناب آقا میرزا اسدالله علیه
۶۶ [بهاء الله] نوشته بودید که از ارض ط
نوشته‌اند فرمودند نسل الله بأن یوفقه و یجعله
فی کلّ الأحوال قائماً علی خدمة امره لیرتفع بذلک
ذکره فیملکوته العزیز المنیع انتهى

- 9 Some time ago, a Most Holy and Sublime Tablet specifically for him was sent with Ibn-i-Asdaq - upon him be Baha'u'llah - and before that another Tablet was sent with Aqa Siyyid 'Ali-Akbar - upon him be Baha'u'llah. And in these days a new Tablet hath been revealed from the heaven of grace which will be sent with the Letter Sin. God willing, may he be blessed at all times with the favors of the Beloved of the worlds.

9 چندی قبل یک لوح منبع اقدس مخصوص ایشان
بهمراهی ابن جناب اصدق علیه ۶۶ [بهاء الله]
ارسال شد و قبل از ایشان بهمراهی جناب آقا
سید علی اکبر علیه ۶۶ [بهاء الله] لوح آخر و
در این آیام هم لوحی جدید از سماء فضل نازل
بهمراهی حرف سین ارسال میشود انشاء الله در
جميع اوان بعنایت محبوب عالمیان فائز باشند

- 10 Concerning what you wrote about Ustad 'Ali-Akbar - upon him be Baha'u'llah - and mentioned his circumstances, his statements indicate his sorrow and the distress of his heart. The cause thereof is not known. The Tablet that was previously revealed was adorned with the utmost favor. Glory be to God! Why have they become sorrowful? And concerning what he mentioned about "I will make copies of the Sublime Tablet and send them to the world" - what is meant by this statement? I swear by the ocean of utterance that the Desired One of creation never had and hath not any desire for the mention of these sciences. What was revealed was in response to questions from certain ones who had inquired, and all of it was revealed by the Supreme Pen and sent forth so that no one would attribute ignorance to the Source of knowledge. And He would always say that He desired that the loved ones of God not occupy themselves with these matters. But that he said

10 اینکه در باره جناب استاد علی اکبر علیه ۶۶
[بهاء الله] مرقوم داته بودید و فقرات ایشانرا ذکر
نمودید فقرات ایشان دلیل بر حزن و کدورت
قلب ایشانست سبب آن معلوم نشد لوحیکه از قبل
نازل شد بکمال عنایت مزین بود سبحان الله چرا
محزون شدند و اینکه ذکر نموده‌اند که توقیع منبع
را سواد نموده بعالم میفرستم مقصود از اینفقره
چیست قسم بچربیان که حضرت مقصود امکان
هرگز میل بذکر اینعلوم نداشته و ندارند و آنچه نازل
شد نظیر بسؤالات بعضی بوده که سؤال نموده‌اند
و تمام آن از قلم اعلی جاری و ارسال شد تا احدی
نسبت جهل بمبدء علم ندهد و همیشه میفرمودند
دوست دارم احبای الهی باین امور مشغول نشوند
ولکن اینکه ذکر نموده‌اند که زحمت سی ساله‌ام

“they have thrown my thirty years of effort to the wind” - from these words infinite sadness can be perceived. It seemeth that he hath become distressed by the word of prohibition that hath shone forth from the Dayspring of the Command. In this case, let him act according to his own desire. Whosoever wisheth, let him act; whosoever wisheth, let him desist. In truth this servant became greatly saddened by his sorrow and doth not wish for him to be sorrowful for a moment. We beseech God to aid him and ordain for him that which will gladden his heart. Verily He is the Mighty, the Powerful.

- 11 His honor Ismu'llah Haji Mulla Mihdi ['Atri], upon him be 966 [Baha'u'llah], turned towards this direction and ascended to the Supreme Companion. That which was revealed in his honor would attract the hearts of the world and cause the spirits of lovers to soar. And wonderfully enough, his grave is situated in such a place that in coming and going to the mansion, they are blessed with the fragrances of the Beloved. This is naught but a great bounty. His survivors expressed much love for your honor which you had shown them in Mosul. This matter was presented at the Most Holy Court, and He said that such deeds are the cause of creating love and affection. We beseech God to assist all to achieve love and affection. Verily, He is the Mighty, the Responsive.

را بر باد داده‌اند از اینکلمه رائحهء حزن لانهایه
استشمام میشود گویا از کلمهء منع که از مشرق
امر اشراق نموده مگردر شده‌اند در اینصورت
بمیل خود عمل کنند من شاء فلیعمل من شاء
فلیرک فی الحقیقه اینبعد از حزن ایشان بسیار
محزون شد و دوست ندارم آنی محزون باشند نسل
الله بأن یوققه و یقدر له ما یرفرح به قلبه انه هو
المقتدر القدیر

11 جناب اسم الله حاجی ملا مهدی علیه ۹۶۶ [بهاء
الله] توجه باین شطر نمودند و برفیق اعلی صعود
فرمودند قد نزل فی حقّه ما ینجذب به افتدة العالم
و یطیر به ارواح العشاق و عجب قسمی واقع شده
که قبر ایشان در مقامیست که در ذهاب و ایاب
بقصر بنفحات محبوب فائز میشوند ان هذا الا
فضل عظیم بازماندگان ایشان بسیار اظهار محبت
آنجناب را نمودند که در موصل نسبت بایشان
اظهار داشتید اینفقره در ساحت اقدس عرض
شد فرمودند امثال این افعال سبب احداث محبت
و وداد میشود از حق میطلبیم جمیع را موفق دارد
بر محبت و مودت انه هو العزیز المجیب انتهى

BLIB_Or15700.107, BLIB_Or15711.236

BH01575

To: Muhammad Baqir Naraqi

Date: 1296-09-24 [1879-Sep-11]

- 1 He is God, the All-Powerful, the Most Glorious
- 2 Praise, sanctified above comprehension and reason, befiteth the Lord of all creation Who, through His all-compelling Will, honored the world by the advent of the Most Great Name - that sacred Being Who is mentioned by all names yet is sanctified from them all, Who is described by all human attributes yet is independent of them all. Glory be to God! In this station neither can the tongue describe nor is it capable of mentioning Him, neither can the heart comprehend nor draw nigh unto Him. This is a station where sight fails to behold and reason becomes powerless to understand. In consideration of His

1 هو الله المقتدر الأبهی

2 حمد مقدس از ادراک و عقول حضرت
مقصودیرا لایق و سزااست که بارادهء مهیمهء
خود عالم را بقدم اسم اعظم مشرف نمود
و آن ذات مقدس بکل اسماء مذکور و از
جمیع آن منزّه و بجمیع صفات بشریه موصوف
و از کل بی نیاز سبحان الله در ایستقام نه لسان
وصف میداند و نه قادر بر ذکر او و نه قلب
ادراک میکند و نه مستطیع است بر تقرب

supreme mercy and greatest favor, He hath commanded all to engage in praise and glorification and hath ordained recognition of the Dawning-Place of Revelation and the Manifestation of His Cause, Who is His own Self. In this station, through His grace and favor, He hath reckoned confession of powerlessness and ignorance as knowledge, and acknowledgment of inadequacy as true recognition. Exalted be His bounty! Exalted be His generosity! Exalted be His grace! I bear witness that there is none other God but Him. He it is Who hath established Himself upon the throne and spoken amongst men without veil or concealment.

- 3 And now I inform my honored friend that some time ago a letter was received from Mulla Abu'l-Hasan, upon him be the Glory of God, wherein he had mentioned you. His great satisfaction with your letter was evident and manifest. He requested that I submit the details thereof to the Most Holy Court. At a time when this evanescent servant attained the presence of the Divine Throne and presented the details, the Sun of Grace shone forth from the Dayspring of Divine favor, and He said:

- 4 "It behooveth every soul to remember his Lord in these days wherein the Temple of Justice hath lamented between the heavens and the earth by reason of that which the hands of the oppressors have wrought. O Muhammad-Baqir! The servant in attendance before the Throne made mention of thee by virtue of what was recorded in the letter of Abu'l-Hasan, who hath believed in God, the Single, the All-Informed. Rejoice thou in that thou hast been mentioned before the Countenance and My Most Exalted Pen hath remembered thee. Verily thy Lord is the Forgiving, the Bountiful. The Glory be upon thee and upon My loved ones in that land. Convey My greetings unto their faces and say: Hold fast unto wisdom and put your trust in God, the Lord of all worlds. He is with you, witnessing and seeing, and He is verily the Protector, the Mighty, the All-Knowing."

- 5 Furthermore, the aforementioned person requested that I write to you acknowledging receipt of the sum you had given him, as well as what Aqa Muhammad-Husayn had given. In any case, he had mentioned all the details and a reply was sent to him. Surely he himself will write the details to you as well. We beseech God to aid you in that which will exalt His Cause and to number you among those whom neither human affairs have prevented from recognizing the Lord of Destiny, nor the might of the oppressors from God, the True King, the Manifest. And we beseech God to ordain for you the good of this world and the next. Verily, He is the Protector of those who do good. He

باو ایستقامیست که بصر از مشاهده باز میماند و عقل از ادراک عاجز میگردد نظر برحمت کبری و عنایت عظمی کل را بذکر و ثنا امر فرموده و يعرفان مشرق وحی و مطلع امر که نفس اوست حکم نموده در این مقام از فضل و عنایت خود اقرار بر عجز و نادانی را از دانائی شمرده و اعتراف بر قصور را از عرفان محسوب داشته تعالی فضله تعالی کرمه تعالی جوده اشهد انه لا اله الا هو انه هو الذي استقر على العرش و نطق بين العباد من دون ستر و حجاب

- 3 و بعد دوست مکرم را اظهار میدارم که چندی قبل مکتوبی از جناب ملا ابوالحسن علیه بهاء الله رسید و ذکر آنجناب را نموده بودند و بسیار اظهار رضامندی از مکتوب ایشان ظاهر و باهر بود و استدعا نمودند تفصیل آن را در ساخت اقدس معروض دارم و در وقتی از اوقات که این خادم فانی بمقر عرش فائز شد تفصیل را معروض داشت و از مشرق عنایت الهی شمس فضل اشراق فرمود فرمودند

- 4 ینبغی لکل نفس ان یذکر ربّه فی هذه الايام التي فيها ناح هیکل العدل بین السموات والأرض بما اکتسبت ایدی الظالمین یا محمد قبل باقر قد حضر العبد الحاضر لدى العرش و ذکرک بما کنت مذكوراً فی کتاب ابی الحسن الذي آمن بالله الفرد الخبیر ان افرح بما ذکرک لدى الوجه و ذکرک قلبی الأعلى ان ربک هو الغفور الکریم البهاء علیک و علی احبائی فیهاک کبر من قبلی علی وجوههم و قل تمسکوا بالحكمة و توکلوا علی الله رب العالمین انه معکم یشهد ویری و انه هو المهیمن العزیز العلیم اتھی

- 5 و همچنین جناب مذکور از این بنده خواهش نمودند که بشما ذکر وصول وجهیکه بایشان داده اید بنویسم و همچنین آنچه جناب آقا محمد حسین داده بودند باری تفصیل را ذکر نموده بودند و جواب هم بایشان ارسال شد البته خود ایشانهم تفصیل را بشما مینویسند نسل الله ان یوفقکم علی ما یرتفع به امر الله و یجعلکم من الذین لم یمنعهم شئون البشر عن مالک القدر ولا سطوة الظالمین عن الله الملک الحق المبین

hath indeed seized him who oppressed, and soon will He seize those who have denied Him and His verses which have filled the East and West of the earth. Verily our Lord, the All-Merciful, is the Almighty, the All-Powerful.

و نسئل الله بأن يكتب لكم خير الدنيا والآخرة
أنه وليّ المحسنين أنه قد اخذ الذي ظلم و سوف
ياخذ الذين كفروا به و بآياته التي ملأت شرق
الأرض و غربها أن ربنا الرحمن هو المقتدر
القدير

- 6 God willing, may you be enkindled at all times with the fire of divine love and be engaged in His remembrance. May the friends in that land who are gazing toward the horizon of the All-Merciful and have attained the wine of immortality convey this servant's greetings to them. We beseech God to gladden and quicken them all through the fragrances of the garment of the Beloved of the seen and the unseen, that they may remember Him in the assemblage of the world and be joyful in His remembrance. Praise be to God Who hath adorned that land with the wondrous and glorious ornament of the presence of His loved ones. Glory be upon you and upon those who have attained to the remembrance of God, the Lord of the seen and the unseen.

6 انشاء الله در جميع احيان بنار محبت الهى مشتعل
باشند و بذكرش ناطق دوستان آن ارض که بافق
رحمن ناظرند و برحیق بقا فائز ذکر تکبیر اینعبد
را خدمت ایشان برسانند از حق میطلبیم کل
را بنفحات قیص محبوب غیب و شهود مسرور
و زنده دارد تا در انجمن روزگار بذكر او ذا کر
باشند و بیاد او خوش الحمد لله آن ارض را حق
جل و عز بطراز بدیع منبع بوجود دوستان خود
مزین فرموده البهاء علیکم و علی الذين فازوا بذكر
الله مالک الغیب و الشهود

- 7 The servant 24 Ramadan 1296

7 خادم فی ۲۴ رمضان ۱۲۹۶

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BH00392

To: Sulayman Khan Tunukabani

Date: 1296-09-26 [1879-Sep-13]

- 1 He is God, exalted be His station, the Glory and the Power!
- 2 Praise be fitting and worthy unto the Sovereign of existence and the King of the seen and unseen, Who with the hands of grace has planted the trees of wisdom in blessed and goodly soil, and through the rain of mercy and loving-kindness has bestowed the water of grace, until they reached maturity and through the bounty of the All-Merciful produced the fruits of remembrance and utterance. We beseech Him - exalted be His sovereignty and magnificent His signs - to preserve these trees from the poisonous winds of the souls of the idolaters. In this connection, from the Supreme Pen was revealed a word in response to the petition of Maneckji Sahib, who is one of the British subjects. He speaks, and His word is the truth: "We found pure earth and sowed the seed of knowledge. Now let us

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد سلطان وجود و ملیک غیب و شهود را
لایق و سزاست که بایادی عنایت در اراضی
طیبه مبارکه اشجار حکمت غرس نمود و از امطار
رحمت و شفقت آب عنایت فرمود تا آنکه بحد
رشد رسیدند و از فضل رحمن اثمار ذکر و بیان
از ایشان مشاهده گشت از حق جلّ سلطانه و
عظمت آیاته میطلبیم که این اشجار را از سموم
انفس مشرکه حفظ فرماید در ایستقامت از قلم اعلی
کلمه ئی در جواب عریضه مانگجی صاحب
که یکی از تبعه انگریز است نازل قال و قوله
الحق زمین پاک دیدیم تخم دانش کشتیم دیگر تا
پرتو آفتاب چه نماید بسوزاند یا برویاند و همچنین

see what the rays of the sun will do - whether they will burn it up or cause it to grow." And likewise He says: "Today, through the victory of the Peerless Wise One, the sun of knowledge has risen from behind the veil of the soul, and all the birds of the wilderness are intoxicated with the wine of knowledge and content in the remembrance of the Friend. How excellent is he who finds and comes." End quote.

- 3 With a hundred thousand tongues this evanescent servant beseeches the True One - exalted be His station - not to deprive the trees of human existence, in this spiritual springtime when the lights of the Sun of Manifestation are shining and the cloud of mercy has spread its shade, from His outpourings, and to grant them successive draughts from the ocean of insight and knowledge at all times. Verily, He is the Powerful, the Ruler, the Bestower, the Generous.

- 4 The Sun of grace is shining, the Ocean of bounty is manifest, the Heaven of generosity is raised up. Man is bewildered at what has prevented the heedless people. The straight and upright path is manifest and evident like the light of the sun, yet despite this, the people are seen to be afflicted and lost in the rocky wilderness of self and desire. God willing, it is hoped that the veils that have prevented the people and the glories that have been the cause of remoteness and distance will be lifted, and the Beauty of the Beloved of the worlds will be witnessed by eyes that are sanctified from the ophthalmia of idle fancies. Verily, He is the Sovereign Who takes and gives, and rules as He pleases. There is no God but Him, the Exalted, the All-Knowing, the All-Wise.

- 5 I submit that your letter, which you had previously written in the name of this evanescent servant, was received. God knows it brought boundless joy. It was as if it were a heavenly spring for the thirst of the heart and a pure wine for the attraction of the soul. It brought happiness and removed grief and increased gladness. Well done to your hand and your arm! However, O my beloved, O my beloved, after this joy there occurred that which caused the hearts of the sincere ones to lament and the eyes of those near to God to weep.

- 6 In the Persian tongue I say that after some time news arrived of events in the Land of Sad [Isfahan]. Truly it was the cause of hearts being consumed with grief. This blessed word was revealed from the Supreme Pen addressing the martyrs of the Land of Sad, saying: "Ye are in the highest companionship with joy and fragrance, while your loved ones are in such grief that the clouds weep for them." Until now nearly a hundred

میفرماید امروز بیروزی دانای یگانه آفتاب دانائی از پس پرده جان برآمد و همه پرندگان بیابان از باده دانش مستند و بیاد دوست خورسند نیکوست کسیکه بیابد و بیاید انتی

- 3 از حق تعالی شأنه بصد هزار لسان این خادم فانی سائل است که اشجار وجود انسانی را در این ربیع روحانی که انوار آفتاب ظهور اشراق نموده و ابر رحمت سایه گسترده از فیوضات خود محروم نفرماید و در کلّ حین از بحر بینش و دانش جرعه‌های بی دریغی مبذول فرماید آنه لھو القادر الحاکم المعطی الکرم

- 4 آفتاب فضل مشرق بحر عنایت ظاهر سماء کرم مرتفع انسان متحیر است که خلق غافل را چه منع نموده راه راست و مستقیم مثل نور آفتاب ظاهر و باهر دیده میشود مع ذلک مشاهده میگرد ناس در سنگستانهای نفس و هوی مبتلا و گمراه مانده اند انشاء الله امید هست که حجابیکه ناس را منع نموده و سبب سبب و علت بعد و دوری گشته از میان برخیزد و جمال محبوب عالمیان بچشمهاییکه از رمد اوهام مقدّست مشاهده شود آنه لھو السلطان الذی يأخذ و يعطی و يحکم کیف یشاء لا اله الا هو المتعالی العلیم الحکیم

- 5 عرض میشود دستخط جناب عالی که از قبل قبل بنام این خادم فانی مرقوم فرموده بودید رسید علم الله بهجت بی اندازه آورد گویا سلسبیلی بود از برای عطش قلب و رحمتی بود از برای جذب فؤاد فرح آورد و غم برد و شادی افزود آفرین بر دست و بر بازوت باد و لکن یا حبیبی یا حبیبی قد ورد بعد هذا السرور ما نأح به افتدة المخلصین و بکت عیون المقربین

- 6 بلسان پارسی عرض میکنم بعد از چندی خبر مقدمه ارض صاد رسید فی الحقیقه سبب و علت احتراق ایجاد شد اینکمه مبارکه از قلم اعلی نازل که شهادی ارض صاد را خطاب میفرماید میفرمایند اتم فی الرفیق الاعلی بالروح و الریحان و احبائکم فی غم یوح لهم الغمام و تا حال قریب

tablets, nay more, have been revealed from the heaven of grace and bounty mentioning those holy souls and have been dispatched to various regions.

- 7 A hundred thousand regrets that this evanescent servant did not attain to that which they attained. Indeed, the appearance of such matters has been and will continue to be among the bestowals of the Ocean of Generosity. For nearly twenty-five years God, exalted be His glory, had exalted them among His servants, and the rains of blessing, glory, loftiness and steadfastness poured down upon them, to such extent that mention of them spread throughout all the cities of Iran, such that in this calamity from every direction elegies were composed and sent to the Most Holy Court. In any case, after the manifestations of divine favor concerning them, in their final days they attained to the greatest martyrdom and supreme gift which they had been seeking and hoping for from God. Three holy souls in the Land of Sad reached this most exalted and highest station.

- 8 A hundred thousand times: "Would that I had been with them!" For they attained two great bounties: first the supreme martyrdom, and second that which flowed from the Supreme Pen concerning them, which shall endure as long as the kingdom of earth and heaven endure. A Persian verse was previously revealed from the Supreme Pen, saying:

- 9 O thou who art sacrificed in God, from love's altar turn not away But give up thy life in the pathway of love this day

- 10 The reason and cause of this matter, whose effects will surely become manifest in the earth, was that the Imam-Jum'ih of that land - may he receive his due - owed nearly twenty thousand tumans to those two celestial luminaries of faithfulness, those two martyred and wronged brothers. For a long time he sought to stir up sedition and remove these two innocent ones, until in one of the villages of Isfahan a commotion arose through his instigation and that of others like him. Two of the loved ones of God - one whose blessed name was Kazim and the other Siyyid Aqa Jan - were confronted with hostility. By order of the Imam of the ungodly and Baqir, one of that city's ignorant ones who is known for his learning, those two noble souls were brought to the city in utter humiliation. They went before the governor and resorted to a hundred thousand lies and calumnies. The governor remained silent. They martyred one of those two noble souls - Kazim - while the governor sent the other out of the city, not handing him over to the ungodly, saying "This man is a Siyyid, I dare not." Then those two heedless, ignorant ones pursued those two noble souls and arose with all manner of guile and deceit, to the point where

صد لوح بل ازید از سماء عنایت و مکرمت در ذکر آن نفوس مقدسه نازل و باطراف ارسال شده

7 صد هزار افسوس که این عبد فانی بآنچه ایشان فائز شدند فائز نشد فی الحقیقه ظهور مثل چنین امورات از بخششهای دریای کرم بوده و خواهد بود قریب بیست و پنج سنه حق جلّ جلاله ایشانرا مابین عباد بلند نمود و امطار نعمت و عزّت و رفعت و استقامت بر ایشان بارید بشأنی که ذکرشان در جمیع بلد های ایران مذکور چنانچه در این مصیبت از هر طرفی مرائی گرفته و ارسال ساخت اقدس داشته اند باری بعد از ظهورات عنایت الهی در باره ایشان در آخر ایام بشهادة کبری و عطیّه عظمی که از حق سائل و آمل بودند فائز گشتند سه نفس مقدس در ارض صاد بایستقام بلند اعلی رسیدند

8 صد هزار بار یا لیتی کنت معهم چه که دو فضل بزرگ را دارا گشتند یکی شهادة کبری و ثانی از قلم اعلی در باره ایشان جاری شده آنچه بدوام ملک و ملکوت باقی و پاینده بماند یکفرد پارسی از قلم اعلی از قبل جاری میفرماید

9 ای ذبیح الله ز قربانگاه عشق بر مگرد و جان ده اندر راه عشق

10 و سبب و علت این امر که البته آثار آن در ارض ظاهر خواهد شد آن بوده که امام جمعه آن ارض علیه ما علیه قریب بیست هزار تومان مدیون آن دو نیر آسمان و فایعنی آن دو برادر شهید مظلوم بود و مدتها در صدد که فتنهائی برانگیزاند و این دو مظلوم را از میان بردارد تا آنکه در دهی از دهات اصفهان شورشی برپا شد بتحریک او و امثال او تا دو نفر از احباب الهی که یکی اسم مبارکش کاظم و دیگری سید آقا جان بود بستیزه برخاستند و بامر امام مشرکین و باقر که یکی از جهلای آن شهر است که بعلم معروف است آن دو بزرگوار را بکمال ذلت بشهر بردند و نزد حاکم رفته بصدهزار جعل و اقترامتمسک شدند حاکم هم سکوت نمود یکی از آن دو بزرگوار را که کاظم باشد شهید نمودند و آن دیگری را حاکم از شهر بیرون نمود بدست مشرکین نداد گفت این سید است من جسارت نمیکنم بعد آن دو

they aroused the entire city. The clamor of the ungodly was raised, and those two nightingales took flight to the branches of the eternal Lote-Tree. The details of the martyrdom of these noble ones are many, but this servant has mentioned it briefly. Blessed are they and joy be unto them! They bore what no other among the servants has borne.

غافل جاهل در صدد آن دو بزرگوار افتادند و بانواع حيله و مکر قیام نمودند تا بحدی که جمیع شهر را برانگیختند غیب مشرکین مرتفع شد و آن دو عندلیب باغضان سدره باقیه طیران نمودند تفصیل شهادت این بزرگواران بسیار است ولیکن این عبد باختصار ذکر نمود طوبی لهم و نعیماً لهم قد حملوا ما لا حمله احد من العباد و

- 11 Forty days after the martyrdom of those two noble ones - on their fortieth day - the manifest Ruler seized the Imam of the ungodly through His power with an abasement beyond which none can be conceived. The Causer of causes thereafter brought about circumstances that led to complete discord between him and the governor, who is the son of the sovereign. Finally it led to a complaint being made to the seat of sovereignty. From there the order was issued to arrest him and send him to Tihiran. Subsequently another person was sent from Tihiran, invested with the robe of honor as Imam-Jum'ih and dispatched to the aforementioned city. After the arrival of that tyrannical Imam to the land of Ta, they exiled him to the Holy Mashhad.

11 بعد از چهل روز از شهادت آن دو بزرگوار که یوم اربعین ایشانست امام مشرکین را حاکم مبین پید قدرت اخذ فرمود بذاتی که فوق آن متصور نه اسبابی بعد مسبب الأسباب فراهم آورد که مابین او و حاکم که پسر سلطان است اختلاف کلیه واقع بالأخره منجر بشکایت شد بمقر سلطنت اظهار رفت و از آنجا حکم صادر او را گرفته به طهران بفرستند و بعد شخص دیگر را از طهران خلعت داده امام جمعه نموده بشهر مذکور فرستادند و بعد از ورود امام ظالمین بارض طا او را به مشهد مقدس نفی نمودند

- 12 Glory be to God! How can man, who witnesses such matters every day, remain heedless and make himself captive to the will of self? A hundred thousand regrets and remorse for those souls who do not gaze with the eye of insight and who remain joyful and occupied with the diverse colors of the world. No other news has occurred in Iran that would be worthy of mention. Since that honored one had requested details of the affairs of those regions, therefore these few words were submitted as an intrusion. During these few days, petitions and letters have arrived from most cities of Iran. Praise be to God, the friends are tranquil and safe. As for the news of these realms which you had requested - inwardly they are in disarray while outwardly there is peace and security. However, due to lack of rain, all things are at the height of inflation. Verily He is the Extender, the Withholder, the Mighty, the Praiseworthy.

12 سبحان الله انسان که هر روز مثل چنین اموری مشاهده مینماید چگونه میشود که غافل میگردد و خود را در تحت اراده نفس باسیری میدهد صدهزار حسرت و ندامت از برای نفوسیه که بعین بصیرت ناظر نیستند و بالوان مختلفه دنیا مسرور و مشغولند خبر دیگری در ایران نشده که قابل عرض باشد و چون آنجناب تفصیل امور آن اطراف را خواسته بودید لذا باین دو کلمه مزاحم گشته در این چند روز از اکثر مدن ایران عرایض و مکاتیب رسیده الحمد لله دوستان ساکن و سالم و اما اخبار این ممالک را خواسته بودید در باطن پربشان در ظاهر امن و امان ولیکن نظر بعدم باران جمیع اشیاء در منتهای ترقی آنه هو الباسط المقبض العزیز الحمید

- 13 Concerning the seekers of lands of whom you wrote that they have turned to the Most Exalted Horizon and are gazing toward the Dayspring of the Cause, blessed are they, then blessed are they! God willing, they shall at all times drink from the Kawthar of the recognition of the Beloved of the worlds and be occupied with His remembrance. Today there is no deed more excellent than for a soul to attain unto the recognition of the Dawning Place of God's verses. I beseech the True One to assist them in that which will cause their mention and name to endure in the divine Kingdom. He, verily, is the Powerful, the Mighty.

13 اینکه در باره مقبلین اراضی نوشته بودید که بافق اعلی توجه نموده اند و بمشرق امر ناظر طوبی لهم ثم طوبی لهم انشاء الله در کل احیان از کوثر عرفان محبوب عالمیان بیاشامند و بذکرش مشغول گردند الیوم عملی از آن نیکوتر نیست که نفسی بعرفان مطلع آیات الهی فائز شود از حق سائل که ایشانرا مؤید فرماید بر اموری که سبب ابقای ذکر و اسم در ملکوت الهی شود آنه هو المقتدر القدیر

- 14 As to what you wrote concerning His Excellency Nawwab Safdar Ali Khan, mention was made of him in the Most Holy Court, and his letter which he had addressed to this servant was presented in its entirety before the Most Holy Court. A prayer was specifically revealed for him from the heaven of bounty and the Greater Branch - may my spirit and being be offered up for the dust of His footsteps - was commanded to write it. However, He wrote it in various scripts and it was sent. God willing, he will attain unto it and be enabled to read it. Likewise, a Tablet was specifically revealed and sent for His Excellency Nawwab Mahmud Ali Khan.
- 14 و اینکه در باره حضرت نواب صفدر علیخان مرقوم فرموده بودید ذکر ایشان در ساحت اقدس مذکور آمد و مکتوبیم که باین عبد مرقوم فرموده بودند بتمامه در ساحت اقدس عرض شد مخصوص ایشان مناجاتی از سماء مکرم نازل و بحضرت غصن ۶۶ [الله] اکبر روحی و ذاتی لترات قدومه الفداء امر شد که بنویسند و لکن ایشان بخطوط مختلفه مرقوم فرمودند ارسال شد انشاءالله بآن فائز شوند و بقرائت آن مؤید و همچنین لوحی مخصوص جناب نواب محمود علیخان نازل و ارسال شد
- 15 Concerning what you wrote about having a grand design in mind and seeking assistance - this was presented in the Most Holy Court. He said: "At the beginning of every matter, consider its end and reflect upon its fruit. In all circumstances, do not depart from wisdom. The assistance of God, exalted be His glory, has been and will, God willing, continue to be with you." He said that if you reflect yourself, you will declare "there is no power nor strength except through God," for you will witness the assistance of the King of existence and the Ordainer of the seen and unseen. We beseech the True One to assist your honor in the remembrance and service of His Cause. He is verily the Protector of those who remember Him.
- 15 و اینکه مرقوم فرموده بودید که خیال بزرگی در سر هست و استمداد خواسته بودید در ساحت اقدس عرض شد فرمودند در اول هر امری عاقبت آنرا ملاحظه کنید و در ثمر آن تفکر نمائید و در هر حال از حکمت خارج نشوید مدد حق جلّ و عزّ با شما بوده و انشاءالله خواهد بود فرمودند اگر خود شما تفکر کنید بلا حول و لا قوة الا بالله تکلم مینمائید چه که مدد سلطان وجود و مدبر غیب و شهود را مشاهده میکنید از حق میطلبیم آنجناب را مؤید فرماید بر ذکر و خدمت امرش آنه ولی الذاکرین انتهى
- 16 Concerning what you wrote about Siyyid Mustafa who is in your service - this evanescent one conveys his greetings to him and beseeches the True One to make him successful and assist him in recognizing the Dawning Place of His verses. Surely he will be educated in your service. God willing, may he drink from the breast of the world the milk of recognition and from the hidden spring the water of life. Success and grace are in God's hands; He bestows them upon whomsoever He willeth. He is verily the Bestower, the Generous.
- 16 اینکه در باره جناب سید مصطفی نوشته بودید که در خدمت آنحضرت است این فانی بایشان تکیه میرساند و از حق میطلبد که ایشان را موفق و مؤید بدارد بر عرفان مطلع آیات خود البته هم در خدمت آنحضرت تربیت خواهند شد انشاءالله از ثدی عالم لبن عرفان بیاشامند و از چشمه مستوره آب حیات توفیق و فضل بید حق است بهر که اراده فرماید عطا میفرماید آنه لهو المعطى الکريم
- 17 As to what you wrote about your intention to go to China, and the conflict between its sovereignty and the English - this was presented before Him. He said: "Be thou assured that thou art of those who are secure." He said that your honor should strive, with the aid of the Lord of Final Return, that the seeds of recognition of the Beloved might find place and establish themselves in the soil of hearts. This is a deed whose mention will endure throughout the perpetuity of the earthly and heavenly kingdoms. Praise be to God that thou hast been successful in recognizing the Dawning Place of Revelation and His manifestation and in serving Him. Hold fast to this mighty station and say: Praise be to God, the Lord of the worlds.
- 17 اینکه مرقوم فرموده بودید که قصد ماچین فرموده اید و سلطنت آنجا را با انگریزان نزاع در پیش عرض شد فرمودند ان اطمئن انک من الامنین فرمودند آنجناب باید باعانت مالک مآب جهد نمائید تا حبه های عرفان حضرت محبوب در اراضی قلوب محلّ گزیند و مقرر باید این عملی است که ذکر آن بدوام ملک و ملکوت باقی خواهد بود الحمد لله بعرفان مشرق وحی و ظهور او و خدمتش موفق شدی تمسک

بهذا المقام العظيم و قل الحمد لله رب العالمين
انتهى

- 18 Concerning what you mentioned about the departed Aqa Mirza Husayn - upon him be the Glory of God - although it caused grief, yet since he was in your service and engaged in the remembrance of God, he is in truth adorned with the ornament of forgiveness and honored with the favors of the Beloved of all creation. Blessed is he in that he believed in God and migrated for love of Him and soared in exile in His path.
- 18 اينکه در باره مرفوع جناب آقا ميرزا حسين عليه ٦٦٩ [بهاء الله] ذکر فرموده بوديد اگرچه سبب حزن شد ولكن چون در خدمت شما بود و بذکر حق مشغول في الحقيقه بطراز غفران مزينند و بعنايت محبوب امکان مشرف طوبى له بما آمن بالله و هاجر بحبه و طار في الغربة في سبيله
- 19 Another submission is that all your letters have arrived, as well as certain items that were sent with the emigrants - upon them be all the Most Glorious Glory. From the Holy Land a chest has also been sent in your name, though it has not yet arrived. News of its arrival in Alexandria has come, and this is submitted for your information. We beseech God to assist your honor and this servant in that which will cause His Cause to be exalted in His lands. Verily, He is the All-Hearing, the All-Seeing.
- 19 عرض ديگر آنکه دستخطهای آنحضرت جميع رسيد و همچنين بعضی اشیاء که با مهاجرين عليهم من کل بهاء اباه ارسال داشته بودند از ارض ها هم صندوق فرستاده اند باسم آنحضرت ولكن هنوز نرسیده خبر ورود آن به اسکندريه آمد بجهت اطلاع آنحضرت عرض شد نسل الله بأن يوفق حضرتکم و هذا الخادم على ما يرتفع به امره في بلاده انه هو السميع البصير
- 20 Another submission is that, as commanded, I had previously written something regarding your honored mother - upon her be the Glory of God - but you had not written a response. The command is that you should write a special letter to her and send something in her name, so that it may serve two purposes: both the Cause of God and the contentment of her heart. From the Most Holy Court an exalted and most mighty Tablet has been revealed and sent specially for her, and her letter will also arrive. She always inquires about your honor, and in truth, her satisfaction has been and is the cause of good in this world and the next, and of protection both outward and inward.
- 20 عرض ديگر آنکه حسب الأمر از قبل در باره والده مکرمه آنحضرت عليها بهاء الله چیزی عرض کرده بودم جوابی مرفوم نفرموده بوديد حسب الأمر آنکه مکتوبی مخصوص خدمت ایشان بنويسيد و باسم ایشانم چیزی ارسال نمائيد تا دو مقام را حاوی باشد هم امر الله را و هم رضای قلب او از ساحت اقدس هم لوح امنع ارفع مخصوص ایشان نازل و ارسال شده و مکتوب ایشانم ميرسد و از آنحضرت همیشه مستفسرند و في الحقيقه رضایت ایشان سبب خير دنيا و آخرت و حفظ ظاهر و باطن بوده و هست
- 21 This evanescent one's submission is that to each of the holy souls who have drunk from the living waters of the Word and turned toward the realm of oneness, convey this servant's expression of sincere devotion. God willing, may all attain the fruits of the Divine Day and be illumined by the Sun of Truth. Glory be upon your honor and upon those who have turned to and believed in God, our Goal and your Goal and the Goal of all worlds. And praise be to God, the Lord of the Worlds.
- 21 عرض اين فانی آنکه هریک از نفوس مقدسه که از کوثر کلمه نوشیده و بشرط احدیه توجه نموده عرض خلوص این عبد را برسانید انشاء الله کل بثمرات يوم الهی فائز شوند و بافتاب حقیقت منور البهاء على حضرتکم و على الذين اقبلوا و آمنوا بالله مقصودنا و مقصودکم و مقصود العالمين و الحمد لله رب العالمين

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BH00391

To: Aqa Siyyid Mirza Afnan (son of Siyyid Hasan Afnan Kabir)

Date: 1296-09-27 [1879-Sep-14]

- 1 In the Name of the One God, the All-Seeing, the All-Knowing! 1 بنام یگنا خداوند بینای دانا
- 2 Pure praise and glory befit the King of Eternity and Lord of all the worlds, Who by a single effulgence from the lights of His Beauty caused the Friend to sit in the fire and sent the Sacrifice to the place of offering. The mind is bewildered at what manner of dawning this is - if it falls upon sovereignty, it transcends sovereignty; if it shines upon absolute poverty, it spurns the realm of wealth; and if it turns to complete riches, it forsakes its station and stands in service among the servants. I swear by the Ocean of Divine Knowledge that were He to reveal that which He has concealed, ye would behold all the world as the Friend and see the Sacrifice of this age. Yet these companions of the Friend would not consent to the transformation of the fire, and these companions of the Sacrifice would not turn back from the place of offering. This evanescent servant is bewildered as to what to say and what to submit - he is both bewildered and constrained. In such case he clings to the cord of "Lord, increase my bewilderment in Thee!" 2 ساذج ذکر و ثنا سلطان قدم و دارای عالم را سزاست که بیک تجلی از تجلیات انوار جمالش خلیل را در آتش نشاند و ذبیح را بحلّ فدا فرستاد عقل متحیر که این چه اشراق است اگر بر ملک افتاد از ملک درگذشت و اگر بر فقر بخت تجلی نمود از عالم غنا بیزاری جست و اگر بر غنای بات توجه نمود [از] مقام خود گذشت و در صف خادمان بخدمت ایستاد قسم بدریای علم الهی که اگر آنچه ستر فرموده ظاهر فرماید جمیع عالم را خلیل مشاهده نمائید و ذبیح عصر بینید ولیکن این معشر خلیل بتبدیل ناراضی نشوند و این معشر ذبیح از مقر فدا بازنگردند و این خادم فانی متحیر که چه [گوید] و چه عرض نماید هم متحیر است و هم ممنوع در اینصورت بحلّ زدن فی یک تحیراً متمسک
- 3 Glory be to God! A single call both induces intoxication and bestows consciousness, brings both forgetfulness and confers knowledge of all things. Would that I were permitted to mention what I have seen and known. The Cause is in His hands alone. No one has any station, scope, power or strength except by His leave and grace. 3 سبحان الله یک ندا هم سکر آورد و هم هوش عطا نماید هم فراموشی آورد و هم علم کلّی کرم فرماید یا لیت کنت مأذوناً بذکر ما رأیت و عرفت الأمر بیده وحده لیس لأحد مقام ولا مجال ولا قدرة ولا قوة الا باذنه و عنایته
- 4 My spirit be a sacrifice for your remembrance and for your steadfastness! In the days when the Mansion was the Greatest Outlook, one day at sunset His Honor the Name of God M.H. (upon him be all the glory of God, the Most Glorious) arrived and attained the Most Holy Court. Afterward he gave this servant a packet containing His Holiness's handwriting and a letter from His Honor Aqa Mirza Isma'il. That very night it so happened that this servant found the opportunity to present all of them before His countenance. When it reached its end, the Ancient Beauty arose from His seat, walked about and said: "O Afnan! Blessed are ye for having won the grace and knowledge of your Lord and for having turned unto Him, and blessed are they who love you for the sake of God, the Lord of the worlds. We have exalted your stations - soon shall ye behold them. To this beareth witness he who hath turned his face towards My 4 روحی لذکرکم الفداء و لقیامکم الفداء در ایامیکه قصر منظر اکبر واقع یومی از ایام حین غروب جناب اسم الله مه علیه منکّل بهاء ابهاه وارد و بساحت اقدس فائز و بعد پاکتی باینعبد دادند و در آن دستخط آنحضرت و مکتوب جناب آقا میرزا اسمعیل بود در همان شب همچه اقتضا نمود که این عبد مجال یافت و جمیع را تلقاء وجه عرض نمود و چون بانها رسید جمال قدم از مقر برخاستند مشی مینمودند و میفرمودند یا افنانی طوبی لکم بما فزتم بعنایة ربکم و عرفانه و الاقبال الیه و طوبی للذین یحبونکم لوجه الله رب العالمین انا رفعنا مقاماتکم سوف ترونها یشهد بذلک من توجه الی وجهی و عرف امری الأعظم و اقبل

countenance, recognized My Most Great Cause, and set his face towards My Straight Path. O Afnan! The mention of the greatness of the Cause hath been revealed in most of the Tablets. By the life of God! It is greater than every great thing. Were someone to reflect upon and discover the stations of the soul that today is assured of the Cause of God, he would become somewhat aware of the greatness of the Cause. Verily thy Lord openeth the gate of knowledge before whomsoever He willeth. He, verily, is the Ordainer, the All-Wise."

- 5 O Afnan! The grace of God hath ever been and shall continue to be vouchsafed unto you. Fix your gaze upon this utterance which hath shone forth from the Dayspring of Divine Revelation unto one of them that have turned towards Him. O Husayn! Hold fast unto this blessed word, which is even as a ship upon the ocean of the recognition of the Sovereign of all creation. Though this word be ancient, having been uttered by the Manifestations of the Cause aforetime, yet today it hath appeared adorned with a new and wondrous embellishment, for the true Trump of God hath breathed a fresh spiritual life into the temple of its letters. And it is this: "Whoso is God's, God is his." If thou sailest upon this ocean, thou shalt witness thyself endued with a fresh spirit and boundless certitude, and shalt soar on the wings of longing and yearning in the atmosphere of the love of the Day-Star of the horizons. With utmost joy and expansion, delight and gladness, thou shalt walk upon this straight path of justice. O Afnan! Ye have turned unto the Truth, that is, through His grace ye have attained unto this station, and the Truth, with perfect bounty, hath turned unto you. Think not that the fruits of this bounty shall remain hidden. Nay, by My life! God shall soon make them manifest in the earth. He, verily, is your Guardian and Helper. He is, in truth, the All-Forgiving, the All-Merciful.

- 6 These are the days of manifestation and boundless grace. Verily, He is the All-Bountiful, the Bestower, the Generous One. Under all conditions, keep your gaze fixed upon wisdom and place your trust in God. In His hand lieth the preservation of all things. He, verily, is the Almighty, the All-Powerful. The glory be upon you, and upon them that love you, and upon them that have turned unto you, and have heard your call and made mention of you. They are among those who have attained unto the grace of their Lord, the All-Knowing, the All-Wise.

- 7 And concerning what you wrote about Jinab-i-Aqa Mirza Isma'il, his letter was presented in full. They stated that in some of what he mentioned he speaks truth and that kindness and consideration should be shown to him. A Most

الى صراطى المستقيم يا افنانى ذكر عظمت امر در
اکثر الواح نازل لعمر الله انه اعظم من كل عظيم
اگر شخصی در مقامات نفسی که امروز موقن است
بامر الله تفکر نماید و بیابد از عظمت امر فی الجمله
آگاه شود آن ربک یفتح باب العرفان علی وجه
من یشاء الله هو المدبر الحکیم

5 یا افنانی عنایت حق با شما بوده و خواهد بود
باین بیان که از مشرق وحی رحمن بیکی از
متوجهین اشراق نموده ناظر باشید ای حسین
باینکله مبارکه که بمثابة سفینه است در
دریای عرفان سلطان امکان متمسک باش
اگرچه اینکله قدیمست یعنی مظاهر امر از قبل
بآن تکلم نموده اند و لکن الیوم بطراز بدیع جدید
ظاهر چه که اسرافیل حقیقی روح تازه معنوی
در هیاکل الفاظ دمیده و آن اینست من کان
لله کان الله له اگر در این بحر سیر نمائی خود را
بروح تازه و اطمینان بی اندازه مشاهده نمائی و
در هوای محبت نیر آفاق پره های شوق و اشتیاق
پرواز کنی و بکمال فرح و انبساط و سرور و
نشاط بر این صراط عدل مستقیم مثنی نمائی
ای افنان شما بحق اقبال نمودید یعنی بعنایت او
موفق باین مقام شدید و حق هم بکمال عنایت بشما
متوجه همه گان زود که ثمرات این عنایت
مستور ماند لا ونفسی سوف یظهرها الله فی
الأرض انه ولیکم و معینکم انه هو الغفور الرحیم

6 ایام ظهور است و فضل لایحصى انه هو الفضل
انه هو المعطى انه هو الکریم در جمیع احوال
بحکمت ناظر باشید و بحق متوکل بیده حفظ
کشتی انه هو المقتدر القدير البهاء علیکم و علی
من احبکم و علی من توجه الیکم و سمع ندائکم و
ذکرکم انه ممن فاز بعنایت ربه العليم الحکیم انتهى

7 و اینکه در باره جناب آقا میرزا اسمعیل مرقوم
داشتید مکتوب ایشان بتمامه عرض شد فرمودند
در بعض آنچه ذکر نموده صادقست و باید با
او ملاطفت و مدارا نمود لوح امنع اقدس هم

Holy, Most Exalted Tablet was also specifically revealed for him from the heaven of grace and has been sent - consider it and forward it. Verily our Lord, the Commander, is the All-Knowing, the All-Informed. However, the aforementioned Mirza has become very distressed. Although he is in the right - for it was a great matter since its relation was unto God - yet were he to immerse himself somewhat in the ocean of awareness, he would witness that it was and will be the most excellent, most mighty, most straight, most perfect and most exalted of all affairs in the world.

مخصوص ایشان از سماء فضل نازل و ارسال شد ملاحظه فرمائید و بفرستید آن ربنا الامر لهُ العليم الخبير ولكن بسیار میرزای مذکور پریشان شده‌اند اگرچه حق با ایشانست امر بزرگ بود چه که نسبتش الی الله بوده و لکن اگر قدری در بحر آگاهی متغمس شوند مشاهده میکنند که احسن و اعظم و اقوم و اکیل و اعلاى امور عالم بوده و خواهد بود

- 8 When this evanescent servant was in Iraq, the two radiant and martyred Luminaries set out toward Zawra with the intention of visiting the Divine Ka'bah. On their return from the Land of Taff, they attained the Most Holy Court and after hearkening to the Divine Call they truly underwent transformation. The manifestation of favor shown to them, though they were not known among the people, was witnessed to such a degree that some were struck with wonderment and amazement. Then by Divine command they returned to their land, and the Hand of Power exalted them and adorned them with the ornament of glory, and from the clouds of generosity rained bounty upon them until throughout the regions of the world they became known and mentioned by the name of the Lord of Eternity, and in truth they established their station in hearts, as you have witnessed and continue to witness.

8 و قتیکه این خادم فانی در عراق بود نورین نیرین شپیدین بعزم زیارت کعبه الهی بشطر زوراء توجه نمودند و در مراجعت از ارض طف بساحت اقدس فائز گشتند و بعد از اصغای ندای الهی فی الحقیقه تغییر نمودند اظهار عنایت در باره ایشان مع آنکه مابین ناس معروف نبودند بشائی مشاهده شد که بعضی را حیرت دست داد و متعجب بودند و بعد بامر الهی توجه بارض خود نمودند و ید قدرت ایشانرا بلند نمود و بطراز عزت مزین فرمود و از سحاب کرم برکت بر ایشان بارید تا آنکه [در] آفاق عالم باسم مالک قدم معروف و مذکور و فی الحقیقه مقررشان را در قلوب مقرر داشتند چنانچه مشاهده فرموده و میفرمائید

- 9 After arriving in the Land of Sad, two petitions from them reached the Most Holy Court, and likewise in other petitions they beseeched and implored with utmost humility and supplication. What bounty could be greater than this station they attained to - that praise be to God, in this earthly realm they were manifest in the name of Truth, and even the ungodly were seen to be humble in their presence, and in their final days they attained to a station that cannot be confined by this servant's pen nor encompassed by this evanescent one's utterance. From the Tablets that have been revealed from the heaven of the Will of the Lord of all beings regarding this supreme calamity, it becomes known and evident - O beloved of my heart - a hundred thousand blessings upon them and a hundred thousand regrets for this servant! It is as though at every moment the tongues of the world cry out "Would that I had been with them!"

9 و بعد از ورود ارض صاد دو عریضه از ایشان بساحت اقدس رسید و همچنین عرایض دیگر یکال عجز و ابتهال سائل و آمل شدند مقامیرا که بآن فائز گشتند کدام فضل اعظم از اینست که الحمد لله در دار دنیا باسم حق ظاهر بودند و مشرکین هم در حضورشان بخضوع مشاهده میشدند و در آخر ایام هم بمقامی فائز گشتند که ذکر آن بقلم اینعبد محدود نشود و بیان این فانی درنیايد از الواحیکه در این مصیبت کبری از سماء مشیت مالک وری نازل شده معلوم و محقق میشود یا محبوب فؤادی صدهزار طوبی لهم و صدهزار حسرت از برای اینعبد گویا در هر حین بالسن عالم به یا لیتی کنت معهم ناطق

- 10 Consider this matter: the Lord of the world was martyred in the manner that has reached the blessed ears, and they were counted among His servants, yet their martyrdom is seen to have a greater effect, more complete influence, and more intense burning. Exalted is He Who raised them up, exalted is He Who honored them, and exalted is He Who caused them

10 در این فقره ملاحظه نمائید که سید عالم شپید شد بآن تفصیل که بسمع مبارک رسیده و ایشان از عباد ایشان محسوبند مع ذلک شهادت ایشان اثرش بیشتر و نفوذش کامل تر و حرقش زیادتر مشاهده میشود تعالی من رفعمهم و تعالی

to attain to this station for which the holy ones have sacrificed their souls to reach it. I swear by the Beloved of the world that the regret for this matter will never leave this servant's heart. I beseech Him, exalted be He, to aid me to do what He loves and is pleased with. Verily He is the Powerful, the Mighty.

من عزیزم و تعالی من جعلهم فائزین بهذا المقام الذی انفق الأولیاء ارواحهم للبلوغ الیه قسم بمحبوب عالم که حسرت اینفقره از قلب این خادم زایل نمیشود استله تعالی بأن یوفقنی علی ما یحب و یرضی انه لهُ المقتدر القدر

- 11 Concerning that which you referred matters to God and entrusted them to Him, regarding this He said: "Excellent is what they have done. Verily their Lord, the All-Merciful, is the All-Knowing, the All-Informed. He reveals whatsoever He willeth through His sovereignty. He, verily, is the One Whom nothing can frustrate, Whom no hosts can prevent, Whom no might of the mighty can weaken, nor the ascendancy of any powerful one overcome. He, verily, is the Ruler over whatsoever He pleaseth and the Doer of whatsoever He willeth."

11 و اینکه امور را راجع بحق فرمودید و باو تفویض نمودید در اینفقره فرمودند نعم ما عملوا ان ربهم الرحمن لهُ العلیم الخیر یظهر ما یشاء بسلطان من عنده انه لهُ الذی لا یعجزه شیء و لا یمنعه جنود و لا یضعفه سطوة کل قوی و غلبة کل قادر انه لهُ الحاکم علی ما یشاء و الفاعل لما یرید انتهى

- 12 In this Most Great Revelation that which hath been witnessed leaveth no room for doubt or uncertainty for any soul, save those who arise in tyranny and speak with sheer and absolute oppression. Whatsoever was revealed in the divine Tablets concerning future events was explicitly stated, without any allusion. Should one examine the Tablet of Fu'ad, the Tablet to Ra'is, the Tablet of Paris, and other Tablets revealed during the tribulations of imprisonment and the opening of its gates, one would be astounded and bewildered. Every letter thereof hath been fulfilled. After the revelation of each of these Tablets, certain assured hearts wondered how these events would come to pass. This servant would submit: "You shall soon see."

12 در این ظهور اعظم مشاهده شده آنچه که از برای نفسی مجال شک و ریب نبوده و نیست مگر نفوسیکه باعتساف قیام نمایند و بظلم بحت بات تکلم کنند و آنچه در امورات بعد که از قبل در الواح الهی نازل شده بتصریح تمام بوده من غیر تلویح اگر نفسی در لوح فؤاد و لوح رئیس و لوح پاریس و سایر الواح که در شدائد سجن و فتح باب آن نازلشده ملاحظه نماید متحیر و مبهور میشود حرف بحرف ظاهر شده بعد از تنزیل هر یک از الواح بعضی از قلوب مطمئنه تعجب نمودند که اینفقرات چگونه ظاهر خواهد شد این عبد معروض میداشت سوف ترون

- 13 One day this servant asked whether, if Ra'is should repent, he might be invested with the robe of forgiveness. Thereupon the Ancient Beauty turned to me and said: "By God, besides Whom there is none other God! All that the All-Merciful hath revealed in the Tablet shall come to pass." Then in Persian He said: "Were all who are in heaven and earth to gather together, desiring to change but one word of the Tablet of Ra'is, they would be powerless and would never succeed." Should anyone have seen that blessed Tablet and become aware of what befell Ra'is, his followers, and his domains, he would cry out between earth and heaven in the name of God, our Lord, the Most High, the Most Glorious. In truth the people are asleep, and in this state shall they remain until they observe themselves in the depths, that is to say, in their true stations.

13 یومی از ایام اینعبد عرض نمود که اگر رئیس تائب شود آیا میشود بقمیص عفو فائز گردد اذاً توجه الی وجه القدم و قال والله الذی لا اله الا هو یظهر کل ما انزلہ الرحمن فی اللوح بعد بلسان پارسی فرمودند اگر همه آسمان و زمین جمع شوند و بخواهند که یک حرف از لوح رئیس را تغییر دهند قادر نبوده و نخواهند بود اگر کسی آن لوح مبارک را دیده باشد و بر قضایاییکه بر رئیس و اتباع او و ممالک او وارد شده اطلاع یافته باشد لیصبح بین الأرض و السماء باسم الله ربنا العلی الأبهی الناس نیام فی الحقیقه در خوابند و در این حالت هستند تا وقتیکه خود را در درکات یعنی در مقامات خود ملاحظه کنند

- 14 He likewise said: "Write to the Afnan: O My Afnan! Be not saddened by the events of the world. He bestoweth from the

14 و همچنین فرمودند بنویس به افنان یا افنانی محزون مباشید از حوادث عالم از سیاح جود و سماء کرم

clouds of bounty and heaven of generosity whatsoever is meet. If some have suffered harm or injury in this supreme calamity, it mattereth not. He, verily, is the Bestower, the Generous One. He giveth as He hath given, and if there hath been delay in some cases, it hath been due to consummate wisdom. Verily, He knoweth what appeareth, and in His grasp are the reins of all affairs. He, verily, is the Bestower, the All-Forgiving."

- 15 Concerning what you had written to the honored Afnan, Aqa Siyyid Ahmad, upon him be all the most glorious and resplendent glory, that they should give what is due to the survivors of the martyred and wronged one, upon him be God's light and mercy - this matter surpasseth all deeds and standeth foremost in the sight of God, exalted be His glory. However, this matter must be carried out after becoming informed of their affairs and gaining full knowledge thereof. For if something should be done in secret and Jinab-i-Aqa Mirza Isma'il should become aware of it, it would surely cause his despair and perhaps create ill-feeling between him and the survivors. Your concern for them is most beloved in the sight of God. The Tongue of Grandeur hath uttered this blessed word: "Blessed is he who seeketh after their affairs and rectifieth that which is lacking." Indeed, today this matter is of great magnitude. God willing, your honor and the Afnan have been and will continue to be watchful.

- 16 Concerning what you wrote about the claims, calculations and debts of the wronged martyr, it was presented before His presence. He commanded: Trusting in God, proceed according to commercial law. After paying the rights of the Afnan of the Divine Lote-Tree and the general public, the preservation and protection of the heirs' property is necessary, to the extent that it does not transgress wisdom and does not become a cause of sorrow and vexation. The owner of the property has departed from this world and all within it, and has returned to a station where all the world is incapable of mentioning even the least description of it. The affairs of those left behind are with God, exalted be His station. Verily He is the best Protector and the best Guardian. However, outwardly, holding fast to the means is from God and all are commanded to it. May you be assisted and confirmed in serving the Cause of God in all conditions.

- 17 In truth, that honorable one bore great hardships in the path of God, and likewise did the honored Afnan, Jinab-i-Aqa Siyyid Ahmad, upon him be all the Most Glorious Glory. Praise be to God that you have attained to this matchless and peerless station. This is the station of praise and thankfulness in all

مبذول میفرماید آنچه مقتضی است اگر بر بعضی ضری و یا ضرری در این [مصیبت] کبری وارد باسی نبوده و نیست آنه لھو المعطی الکریم عطا میفرماید چنانچه فرموده و اگر در بعضی تأخیر رفته نظر بحکمت بالغه بوده آنه یعلم ما یظهر و فی قبضته زمام الأمور آنه لھو المعطی الغفور انتہی

- 15 و اینکه مرقوم فرموده بودید که بجانب افنان آقای آقا سید احمد علیه منکّل بهاء ابہاء مرقوم داشته‌اید کہ مصروف بازماندگان شہید مظلوم علیہ نور اللہ و رحمۃ را یدھند اینفرہ فوق کلّ اعمالست و در نزد حقّ جلّ جلالہ در مقام اوّل و لکن باید بعد از اطلاع بر امورشان و آگاهی کما ہی اینفرہ عمل شود چہ اگر در سرّ امری واقع شود و جناب آقا میرزا اسمعیل مطلع شوند البتہ سبب یأس او و شاید کدورتی مابین او و بازماندگان واقع شود عنداللہ توجّہ شما بایشان بسیار محبوب است لسان عظمتہ باینکلمہ مبارکہ ناطق طوبی از برای نفسی است کہ جویای امورات ایشان باشد و آنچه ناقص است باصلاح آرد فی الحقیقہ الیوم اینفرہ بسیار بزرگست انشاءاللہ آنحضرت و افنان مراقب بوده و خواهند بود

- 16 آنچه در بارہء مطالبات و محاسبات و دیون شہید مظلوم مرقوم داشته [بودید] تلقاء وجہ عرض شد فرمودند متوکلاً علی اللہ موافق قانون تجارتی عمل نمائید بعد از ادای حقوق افنان سدرہ و عامہء بریہ حفظ و صیانت مال ورثہ لازم است تا حدّیکہ از حکمت خارج نشود و سبب حزن و کدورت نگردد صاحب مال از دنیا و ما فیہا گذشت و بمقامی راجع کہ جمیع عالم از ذکر ادنی وصف آن عاجزند و امر بازماندگان ہم با حقّ تعالی شأنہ است آنہ نعم الوکیل و نعم الکفیل و لکن در ظاہر تمسک باسیاب من عند اللہ بوده و کلّ بآن مأمورات انتہی انشاءاللہ در جمیع احوال بخدمت امر اللہ موقّ و مؤید باشند

- 17 فی الحقیقہ آنحضرت زحمات کلیّہ در سبیل الہی حمل نمودند و همچنین حضرت افنان جناب آقا سید احمد علیہ منکّل بهاء ابہاء الحمد للہ باین مقام کہ شبہ و مثل از برای او تصوّر نمیشود فائز شدید مقام حمد و شکر است در کلّ احوال یسئل

conditions. This evanescent servant begs his Lord to send down upon you from the heaven of His bounty mercy from His presence and grace from His own Self. Verily He is the Generous Giver, and praise be to God, the Lord of the Worlds.

الخادم الفاني ربه لينزل عليكم من سماء فضله رحمة
من عنده وعناية من لدنه انه هو المعطي الكريم
والحمد لله رب العالمين

18 The servant. 9th of Shawwal 1296.

18 خادام إني ٩ شوال سنة ١٢٩٦

19 Another submission: Word has been received that the goods sent have arrived in Alexandria, and the funds that Jinab-i-Mulla Raj and Jinab [S R] and likewise your honor had sent have reached this evanescent servant through Jinab-i-Ism, upon him be all the Most Glorious Glory. And if separate receipts are needed for each one's name, they will be sent.

19 عرض دیگر آنکه اسباب مرسوله خبر رسید وارد
اسکندریه شده و وجوهیکه جناب ملا رج علیه
٩٦٦ [بهاء الله] و جناب [ص ر] و همچنین
آنحضرت ارسال داشته بودند بتوسط جناب اسم
٦٦ [الله] مه علیه منکّل ٩ [بهاء] اباهه باین خادم
فانی رسید و اگر قبض علیحده هم باسم هریک
لازم باشد ارسال شود

INBA07:197, INBA19:124x, INBA32:114x,
INBA57:079x, BLIB_Or11097#059,
BLIB_Or15710.282, BLIB_Or15734.2.031,
NLAI_BH4.202-209, NNY.005x,
NNY.087-088x, NNY.144-150, NNY.144x,
MAS8.176x, AYI2.064x

BH01226

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)

Date: 1296-09-28 ? ? [1879-Sep-15]

- 1 In the name of Him Who is the Most Holy, the Most Great, the Most High, the Most Glorious
- 2 Praise be to God, through Whose Name the thread of Destiny moved, whereupon the lovers hastened to the place of sacrifice, and the sincere to the court of extinction, and the seekers of unity declared: "We must hasten toward these with our children and with all we possess." Exalted is He Who attracted them through His verses, acquainted them with His realms, and gave them to drink that which caused decayed bones to stir. Verily, there is no God but He, the Almighty, the Ancient of Days.
- 3 My life be a sacrifice for the remembrance of you, O Beloved of my heart! The servant hath been honoured by that which he hath tasted of the effusions of thy ink—ink which flowed

1 هو الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذی باسمه تحرّک خیط القضاء اذاً
سرع العاشقون الى مقرّ الفداء و المخلصون الى
شطر الفناء و قال الموحّدون ينبغی لنا ان نسرع
اليهما بأبنائنا و ما عندنا تعالى من اجتذبههم بآياته و
عرّفهم عوالمه و سقاهاهم ما تحرّک به العظم الرّمیم
انه لا اله الا هو المقتدر القديم

3 روحی لذکرکم الفداء یا محبوب فؤادی قد تشرف
الخادم بما تذوّت من رشحات مدادکم الذی جرى
من قلبکم الذی ارتفع صریره فی ذکر الله محبوبنا
و محبوبکم و محبوب من فی العالمین ولو أنّ فی

from thy pen, whose shrill voice sound was lifted up in commemoration of God, our Beloved and your Beloved and the Beloved of all that are in the worlds. And though, in those selfsame days wherein the Temple of Justice was afflicted—by reason of what the hands of them that have disbelieved in God have wrought—beneath the talons of oppression, sorrows overtook me and held me back from utterance and declaration, yet, through the settling of the All-Merciful upon the Throne and His shining forth from the horizon of the Countenance, the sea of joy is made to surge, the cock of gladness to crow, and the dove of exultation to coo betwixt earth and heaven. I beseech Him, exalted be He, to adorn His chosen ones with the ornament of patience and steadfast endurance, and to make known unto them that which is hidden behind the veils. Verily He is the Mighty, the Unconstrained.

مثل تلك الأيام التي فيها ابتلى هيكل العدل تحت محال الظلم بما اكتسبت ايدي الذين كفروا بالله اخذتني الحزان وتمنعني عن الذكر والبيان ولكن باستواء الرحمن على العرش واشراقه من افق الوجه يهوج بحر الفرح ويدلج ديك السرور ويهدر حمامة الابتهاج بين الارض والسماء استله تعالى بأن يزين اصفياته بطراز الصبر والاصطبار ويعرفهم ما هو المستور خلف الأستار انه هو العزيز المختار

4 After I had perused that which was in His blessed handwriting, I set my face towards the Most Exalted Goal, and it was submitted in the Most Holy and Most Glorious Presence. This is what the Tongue of Grandeur hath uttered in reply:

4 بعد از اطلاع بر آنچه در دستخط آنحضرت بود قصد مقصد اعلی نموده بساحت اقدس ابدی عرض شد هذا ما نطق لسان العظمة في الجواب

5 “O Afnan! That which hath befallen the True One hath befallen His own Self. Observe how despite such tyranny that hath encompassed the world, they count themselves among the people of truth. I swear by the ocean of God’s mercy that were anyone to observe with true vision the deeds of the idolaters and truly comprehend them, he would become aware of the transience of the world and its worthlessness, reaching a station wherein he would see himself sanctified and purified from the world’s defilements and its veils. God is Most Great! They do not reflect what caused the martyrdom of the Prophets and saints of old. Though the Messenger raised with his soul the melody ‘The righteous are God’s, and the wicked are mine,’ they martyred His sons without any guilt. It is not known whether the properties were infidel or their owner. If by the assumption of those idolatrous souls the owner was an infidel, for what reason did they plunder the properties? All things bear witness to their falsehood, their hypocrisy, their infidelity, and their idolatry. Fie upon them and upon their leader whom they have taken as a protector for themselves instead of God. Strange it is that the root of oppression and the tree of tyranny, which was the cause and reason for this great injustice, did not become aware even after being seized. These souls will not become conscious until they find themselves in the lowest fires. Soon shall they find themselves in grievous torment.

5 يا افناني آنچه وارد شد بر نفس حق وارد شد مشاهده کن مع اينظلم که عالم را احاطه نموده خود را اهل حق ميشمرند قسم بدریای رحمت الهی که اگر نفسی ببصر حقیقی در اعمال مشرکین ملاحظه نماید و فی الحقیقه بیابد بنفای دنیا و عدم اعتبار او مطلع شود و بمقامی رسد که خود را از کدورات عالم و حجات او مقدس و منزّه بیند الله اکبر تفکر نمینماید که چه امر سبب قتل انبیا و اولیا از قبل شده مع آنکه رسول بجان نغمه الصالحون لله و الطالحون لی برآورده انبایش را من غیر جرم شهید نمودند و معلوم نیست که اموال کافر بود یا صاحب آن اگر بزعم آن نفوس مشرکه صاحب کافر بود اموال را بجه جهت نهب نمودند یشهد کل الأشياء بکذبهم و نفاقهم و کفرهم و شرکهم اف لهم و لامامهم الذي اتخذوه لأنفسهم ولياً من دون الله عجب در اینست که اصل ظلم و شجره ظلم که سبب و علت این ظلم کبیر بود بعد از اخذ هم متنبه نشد این نفوس آگاه نمیشوند مگر خود را در اسفل نیران مشاهده کنند سوف یرون انفسهم فی عذاب عظیم

6 “With utmost joy and fragrance, be occupied with the mention of the Beloved of the worlds. The Afnan will not forget his

6 بکمال روح و ریحان بذکر محبوب عالمیان مشغول باشند افنان خود را فراموش نخواهد نمود نسبت

own. He hath bestowed His mercy and grace upon all. If its manifestation hath not appeared in some, God will soon manifest it through His grace. Be thou assured and be of those who are steadfast. Occupy thyself with some occupation, placing thy trust in God, the All-Wise, for all are commanded to engage in some occupation. Verily, He is the Ordainer, the All-Knowing."

بكل رحمت و فضل خود را مبذول داشت اگر ظهور آن در بعضی ظاهر نشده سوف بظهوره الله بفضل من عنده ان اطمئن و كن من الراسخين بامرى از امور مشغول شويد متوكلاً على الله الحكيم چه كه كل مأمورند باشتغال بامرى از امور انه هو الامر العليم انتهى

- 7 Another matter is that the petition of the Most Exalted Leaf, Her Holiness the Sacred Spouse - may all the glory and praise of God rest upon her - reached the Most Holy Court and a reply was sent; deliver it to her.

7 عرض ديگر آنكه عريضه ورقهء عليا عليهاحضرت حرم عليها منكل بهاء اباه و من كل ثناء اثناء بساحت اقدس فائز و جواب ارسال شد بايشان برسانيد

- 8 Glory be to God! The heedlessness of the people of the world has reached such a degree that they have not been awakened by the great cry and supreme calamities beyond which none can be conceived. Consider the chief and what befell him. Nearly five hundred thousand souls have perished, and from beneath every tree in the vicinity of the Land of Mystery arose the wailing and lamentation of widows and others. Blood was shed to such an extent that most lands were observed to be stained crimson. That which was revealed by the Supreme Pen in the Tablet to the Chief has come to pass. Nevertheless, no one became aware of whence this occurred or why it occurred, although after the revelation of the blessed Tablet some people in those kingdoms heard these verses. Yet they are still observed to be in heedlessness and pride. All things are bewildered by their intoxication, heedlessness and slumber. By God! They are in a remarkable sleep.

8 سبحان الله غفلت اهل عالم بمقامى رسیده كه از صبحه و بلايای كبرى كه فوق آن متصور متنبه نشده در رئيس و ما ورد عليه تفكر نمايد قريب پانصد هزار نفس از میان رفته و زیر هر شجرى حوالی ارض سر عویل و ضجيج ارامل و ما دونها مرتفع شد بشأنى سفك دماء شد كه اكثر اراضى را بخون رنگين مشاهده نمودند واقع شد آنچه در لوح رئيس از قلم اعلی نازل شده مع ذلك احدى متنبه نشد كه اين از بجا واقع شد و چه را واقع شد مع آنكه بعد از تنزيل لوح مبارك بعضى از اهل آتممالك آنفقرات را اصغا نمودند مع ذلك در غفلت و غرور مشاهده ميشوند قد تحير كل شئ من سكرهم و غفلتهم و نومهم لعمر الله انهم فى نوم عجاب

- 9 This evanescent servant beseeches and hopes that God will aid that dignified one to render such service that its mention may shine and gleam like a brilliant star from the horizon of the divine Tablet in such wise that no setting shall overtake it. Glory be upon you and upon those who love you and turn towards you and drink the choice wine of meeting you, and praise be to God, our Beloved and your Beloved and the Beloved of all the worlds.

9 اين خادم فانى از حق سائل و آملست كه آنحضرت را تأييد فرمايد بر خدمتيكه ذكر آن از افق سماء لوح الهى شبه نجم درى و روشن و لائح باشد بشأنيكه افول او را اخذ نمايد البهاء عليكم و على من يحبك و قصد شطركم و شرب رحيق لقائكم و الحمد لله محبوبنا و محبوبكم و محبوب العالمين

- 10 The servant, on the 9th of Shawwal 1296

10 خادم فى 9 شوال سنة ١٢٩٦

INBA07:193, INBA31:016, BLIB_Or11097#061, NLAI_BH4.199-202, AQA7#431 p.243

BH02507

To: Abu'l-Fadail Gulpaygani

Date: 1296-09-28 [1879-Sep-15]

- 1 He is God, the Most Unapproachable, the Most Holy, the Most Mighty, the Most Glorious
- 2 Praise be to God Who has manifested Himself through a light from the lights of the Sun of Inner Meanings, which has dawned and shone forth from the horizon of utterance upon the people of creation. Thereupon the sincere ones hastened, the near ones were attracted, and the believers took flight. Exalted is He Who has revealed that which cannot be described by utterance nor mentioned by the pen of contingent existence. And praise be to God Who has passed round the cup of utterance with the fingers of His Name, the Most Merciful, and called all who dwell in the realms of being - among them were those who turned away, those who denied, and those who hastened forward, took and drank, saying "Praise be to Thee, O Thou Goal of the mystic knowers!"
- 3 The servant received your letters time and again. By the life of God, the fire of your love has attracted me and the wine of your affection has intoxicated me through what I have drunk from the cups of your words, which spoke of naught but your turning to the sought-for Goal and your orientation toward the Object of Worship. Blessed are you, in that remembrance and praise have been raised from you in the days of your Lord, the King of Names, at Whose coming all on earth and in heaven were thunderstruck, save whom God willed, the Sovereign of all things. Then, joy be unto you, in that I have detected the fragrance of the garment and attained the choice wine of holiness, whose seal was broken by the finger of our Lord, the Almighty, the Powerful.
- 4 When I understood what was in your letter, I sought the Desired One and presented what was therein before the One, the Single. He spoke - and His utterance is most sweet - saying that you should wait until God comes to you with His utterance. After some months had passed, there was sent down from the Kingdom of Command that which attracted the dwellers of Paradise and by which the fragrance of God, the Mighty, the Praiseworthy was diffused. The servant has sent it to you that you might thank our Lord, the Bestowing, the Generous.

1 هو الله الأَمَنع الأَقْدَس الأَعَزَّ الأَبهى

2 الحمد لله الذى تجلّى بنور من انوار شمس المعانى التى اشرفت و لاحت من افق البيان على اهل الامكان اذاً سرع المخلصون و انجذب المقربون و طار الموحدون تعالى من اظهر ما لا يوصف بالبيان و لا يذكر بقلم الامكان و الحمد لله الذى ادار كأس البيان بأنامل اسمه الرحمن و دعى من فى الأكوان منهم من اعرض و منهم من كفر و منهم من سرع و اخذ و شرب و قال لك الحمد يا مقصود العارفين

3 قد فاز الخادم بكتّابكم مرّة بعد مرّة لعمر الله قد اجتذبنى نار حبكم و اخذنى سكر و دكم بما شربت من كأوب كلماتكم التى ما حكت الا عن اقبالكم الى المقصود و توجهكم الى المعبود طوبى لكم بما ارتفع منكم الذكر و الثناء فى ايام ربكم مالک الأسماء الذى اذا اتى انصعق من فى الأرض و السماء الا من شاء الله مالک الأشياء ثم نعيماً لكم بما وجدت عرف القميص و فزت برحيق التقديس الذى فكّ ختامه باصبع ربنا المقترير القدير

4 فلما عرفت ما فى كتّابكم قصدت المقصد و عرضت ما فيه لدى الفرد الأحد قال و قوله الأحلى ان اصبر الى ان يأتىك الله ببيانه فلما قضت الشهور انزل من ملكوت الأمر ما انجذب به سگان الفردوس و تضوّع به عرف الله العزيز الحميد و ارسله الخادم اليك لتشكر ربنا المعطى الكريم

5 در ظهر عريضه كه بساحت اقدس عرض شده بود ذكر جناب آقا سيد عبدالهادى عليه بهاء الله

5 On the back of the petition that was presented to the Most Holy Court, mention was made of his honor Aqa Siyyid 'Abdu'l-Hadi, upon him be the Glory of God. A few days ago a Tablet was specifically revealed for him from the heaven of grace and was sent. God willing, he will attain to it. Similarly, mention was made of his honor Aqa Mirza Muhammad. A Tablet was specifically revealed for him from the Dayspring of Revelation and was sent along with your Tablet. God willing, you will attain to it.

نموده [بودند] چند يوم قبل مخصوص ایشان لوحی از سماء فضل نازل و ارسال شد انشاءالله بآن فائز شوند و همچنین ذکر جناب آقا میرزا محمد را نموده بودند مخصوص ایشان لوحی از مشرق وحی مشرق و با لوح جناب شما ارسال شد انشاءالله بآن فائز شوید

6 Convey greetings from this evanescent servant to all the friends of God. I beseech God to grant them that which will solace their eyes, bring peace to their hearts, and make firm their feet in such wise that the clamor of every oppressor and the croaking of every lying pretender will not cause them to slip. The Glory be upon you and upon all who have believed in God, our Lord, the Mighty, the All-Bountiful.

6 جميع دوستان الهی را از قول این خادم فانی تکبیر برسانید اسئل الله ان یرزقهم ما تقرّ به عیونهم و تطمئنّ به قلوبهم و یستقرّ به ارجلهم علی شأن لا تزلهّا ضوضاء کلّ ظالم و نفاق کلّ مدّع کذاب البهاء علیک و علی کلّ من آمن بالله ربنا العزیز الوهاب

7 28 Ramadan 1296

7 فی ۲۸ رمضان سنة ۱۲۹۶

BLIB_Or11097#060

BH00145

To: Aqa Muhammad Husayn Navvab, in Tihiran
Date: 1296-10-02 [1879-Sep-19]

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

1 هو الأقدس الأعظم العلیّ الأبهی

2 Praise be to God Who is single in majesty and unique in grandeur. He hath uttered the Word whereby the heavens of hearts and minds were raised up. Then He spoke another word, whereupon a light shone forth, and when the winds of will caught hold of it, it scattered and formed a dome across the face of heaven, and by each fragment thereof was illumined the heart of every one who turned towards Him and the breast of every one who set his face towards Him. Verily, He it is Who doeth what He willeth through His sovereignty and ordaineth what He pleaseth through His power. The conditions of the world cannot frustrate Him, nor can the intimations of the nations, nor can the might of those who have turned away from God, the Lord of the worlds, strike fear into Him.

2 الحمد لله الذی تفرّد بالعزّة و توحّد بالعظمة قد نطق بالکلمة و ارتفعت بها سموات الأفئدة و القلوب ثمّ نطق بکلمة اخرى اذا سطع نور فلما اخذته ارياح الارادة تشبّت و تقبّب علی وجه السماء و بکل جزء منه تنور قلب کلّ من اقبل و فؤاد کلّ من توجه انه هو الذی يفعل ما یشاء بسلطانه و یحکم ما یرید بقدرته لا تعجزه شئون العالم ولا اشارات الأمم و لا تخوفه سطوة الذین اعرضوا عن الله ربّ العالمین

3 Praise be to God Who hath raised up the heaven of the Tablet and adorned it with the suns of words and the stars of letters, in

each one of which surgeth an ocean of wisdom and inner meanings. Exalted be the Eternal Sovereign Who hath established Himself upon the Throne with a power that the might of the world hath failed to weaken and the doings of those who have risen up in opposition and manifested such hypocrisy as hath never appeared on the horizons cannot frustrate. To this testifieth the Tongue that speaketh on this Day of the Covenant. Verily, He is the Single, the One, the Exalted, the All-Knowing, the All-Wise.

- 4 Praise be to God Who hath manifested from the horizon of heaven that which drew unto Him all who dwell in the kingdom of creation. Thereupon all things were stirred, every face was turned, every eye was fixed, every heart was drawn, and every foot hastened. Then He desired to test them, and thereby there rose from the horizon of destiny the sun of tribulation, whereat souls were troubled and pillars were shaken. Among the people were those who turned away after having advanced, those who feared after having been assured, those who retreated after having drawn nigh, those who became distant after having been near, those who paused after having proceeded, and those who weakened after having been strong, that thereby might be distinguished those who sought Him, detached from all directions.

- 5 These are they whom neither the circumstances of destiny nor the manifestations of tribulation could hold back. They spoke with both outer and inner tongue, saying: "In Thy name, O Beloved of the world and Desire of the nations!" They hastened unto Him, nay rather, they soared on wings of certitude to the horizon of His grace and drank the choice wine of utterance from the hand of His bounty. These are servants who discovered the sweetness of remembrance and were seized by the intoxication of the Kawthar of knowledge which the fingers of their Lord, the All-Merciful, proffered unto them. Blessed are they, then blessed are they! Exalted is He Who hath appeared with this mighty grace and profound generosity.

- 6 I bear witness that there is no God but Him. He hath ever been in His loftiness and exaltation, sanctified above the description of His creatures and the mention of His servants. Hearts and minds cannot comprehend Him, and with Him is the knowledge of all things in a perspicuous Book.

- 7 And further: O thou who hast drunk from the cup of utterance! The servant hath received what thou didst send by the hand of one of the loved ones. I read it and found therein the fragrance of your love for God, our Lord and your Lord, and your turning unto God, our Quest and your Quest. I beseech Him, exalted

3 والحمد لله الذي رفع سماء اللوح وزينها بشموس الكلمات و انجم الحروفات التي ماج في كل واحدة منها بحر الحكمة والمعاني تعالى المالك الأبدى الذي استوى على العرش بقوة ما اضعفتها قدرة العالم و ما اعجزتها شئون الذين قاموا على الاعراض و ظهوروا بنفاق ما ظهر شبهه في الآفاق يشهد بذلك لسان الناطق في يوم الميثاق و انه هو الفرد الواحد المتعالى العليم الحكيم

4 والحمد لله الذي اظهر من افق السماء [ما انجذب به] من في ملكوت الانشاء اذا تحرك كلشيء و توجه كل وجه و شاخص كل بصر و اقبل كل قلب و سرع كل رجل اذا اراد الامتحان و بذلك اشرفت من افق القضاء شمس البلاء و بذلك اضطربت النفوس و تزلزلت الأركان و من الناس من اعرض بعد اقباله و منهم من خاف بعد اطمينانه و منهم من تنهقر بعد توجهه و منهم من تبعد بعد قربه و منهم من توقف بعد سيره و منهم من ضعف بعد قدرته ليظهر بذلك من اراده منقطعاً عن الجهات

5 اولئك ما منعهم شئون القضاء و لا ظهورات البلاء قالوا بلسان الظاهر و الباطن باسمك يا محبوب العالم و مقصود الأمم و سرعوا اليه بل طاروا بأجنحة الايقان الى افق فضله و شربوا رحيق البيان من يد عطائه اولئك عباد الذين وجدوا حلاوة الذكر و اخذهم سكر كوثر العرفان الذي ادارته انامل فضل ربهم الرحمن طوبى لهم ثم طوبى لهم و تعالى من ظهر بهذا الفضل العظيم و الجود العميم

6 اشهد انه لا اله الا هو لم يزل كان في علوه و سموه [مقدساً عن] وصف خلقه و ذكر عبادته لا تدركه الأفتة و القلوب و عنده علم كلشيء في كتاب مبين

7 و بعد يا ايها الشارب من كأس البيان قد بلغ الخادم ما ارسلته بيد احد من الأحباء قرأته و وجدت منه عرف حبكم لله ربنا و ربكم و اقبالكم الى الله مقصودنا و مقصودكم اسأله تعالى بأن

be He, to ordain for you the good of this world and the next and to vouchsafe unto you that whereby your mention shall be exalted in His days. Verily, He is the Single, the One, the Powerful, the Mighty, the Omnipotent.

یکتب لکم خیر الدنیا والآخرة ویرزقکم ما یرتفع به ذکرکم فی آیامه انه هو الفرد الواحد المقتدر العزیز القدیر

- 8 In Persian this is submitted so that the points may be made known and clear to each of the friends without veil or barrier, that perhaps through his honor's efforts those servants who are seen to be wavering and disturbed by the might of oppression and tyranny may be adorned with the light of certitude and the ornament of assurance. This servant is deeply thoughtful, for he observes that at every moment the world testifies in its own tongue to its transience, yet for the sake of these fleeting two days all are deprived of the eternal Kingdom, save those souls who have drunk the wine of certitude from the hand of bounty. These are the nigh-brought servants, and these are they on whom shall come no fear, neither shall they grieve. We beseech God to grant all attentive ears that they may attain to the hearing of divine words. He is the true Bestower and the real Munificent One. Thus in certain Tablets this word hath been sent down from the heaven of divine Will - exalted be His utterance: "Should anyone attain unto hearing the call of his Lord, the Most Exalted, the Most Glorious, in the Kingdom of Creation, verily he would not remain in his place but would arise with wisdom and utterance to make mention of his Lord, the Mighty, the Praised."

8 بلسان پارسی عرض میشود تا مطالب در نزد هر یک از دوستان بی ستر و حجاب معلوم و واضح گردد که شاید بسی آنجناب عبادیکه از سطوة ظلم و اعتساف متزلزل و مضطرب مشاهده میشوند بنور یقین و طراز اطمینان مزین گردند اینعبد بسیار متفکر است چه که مشاهده مینماید دنیا در هر حین بلسان خود بر فنای خود شهادت میدهد مع ذلک از برای این دو روزه فانیه کل از ملکوت باقی محرومند مگر نفوسیکه از پد عطا رحیق یقین آشامیده اند اولئک عباد مقربون و اولئک لا خوف علیهم و لا هم یحزنون از حق میطلبیم کل را آذان واعیه عطا فرماید تا باصغاء کلمات الهی فائز شوند اوست معطی حقیقی و فیاض حقیقی اینست که در بعضی از الواح اینکلمه از سماء مشیت ربانی نازل قوله تعالی لو فاز احد باصغاء نداء ربه العلی الابهی فی ملکوت الانشاء انه لا یسکن فی مقامه یقوم بالحکمة و البیان علی ذکر ربه العزیز الحمید

- 9 And likewise in other Tablets He saith, the meaning of which in Persian is this: Were the people of earth to attain to hearing the divine call, all would turn to the supreme horizon and drink of the most glorious wine. I swear by the ocean of divine knowledge that if they were to perceive with the true ear even one note from the melodies of the birds of the Throne, they would sacrifice their lives in the path of the Friend and would not return alive from the place of sacrifice, even as those who drank of the Kawthar of inner meanings did not return, and whatsoever they possessed of wealth and life and kindred they gave in the path of that Sun of Truth - how excellent is the reward of the doers!

9 و همچنین در الواح دیگر میفرمایند که مضمون آن بفارسی اینست اگر مردمان ارض بشنیدن نداء الهی فائز شوند کل بافق اعلی توجه نمایند و از حریق ابهی بیاشامند قسم ببحر علم الهی که اگر بگوش حقیقی نغمه‌ئی از نغمات طیور عرش را ادراک کنند جان در ره دوست ایثار نمایند و از محلّ فدا زنده برنگردند چنانچه شاربان کوثر معانی برنگشتند و آنچه بود و نبود از مال و جان و اهل در سبیل آشمس حقیقت دادند فنعیم اجر العالمین

- 10 Should a soul drink but a drop from the ocean of love, or attain unto a dewdrop from the sea of detachment, he would behold all the world as like unto a handful of dust, and whatsoever is in the heavens and earth would not hold him back from the path of the Friend.

10 اگر نفسی قطره‌ئی از بحر محبت بیاشامد و یا برشته‌ئی از بحر انقطاع فائز شود جمیع عالم را شبه یک کفّ تراب مشاهده نماید و آنچه در آسمانها و زمین است او را از سبیل دوست منع ننماید

- 11 Some time ago a Tablet was revealed from the heaven of divine Will, and in that most holy, most exalted Tablet this passage was recorded by the Supreme Pen:

11 چندی قبل لوحی از سماء مشیت الهی نازل و اینفقره در آن لوح اقدس امع از قلم اعلی مسطور

- 12 One effulgence from the Sun of detachment fell upon the kings; they passed beyond self and other and laid their heads in the wilderness. Among them was Nu'man, upon whom shone [one night] the Sun of the Word rising from the dayspring of detachment. He became thoughtful and bewildered, and when he emerged from the stupor of wonderment, he addressed himself to himself, saying: 'What use are all these treasures and ornaments thou hast gathered, which tomorrow another shall possess, and another shall sit upon thy throne?' In an instant the wine of detachment so attracted him that it brought him to a station where he passed beyond treasures and riches, crown and throne, and all the means of pomp and sovereignty, and that very night he left his house and turned toward the wilderness. When morning came and the nobles were present, they found the throne of kingship without its king. However much they searched, they found no trace of him.
- 12 یک تجلی از تجلیات شمس انقطاع بر ملوک افتاد از خود و غیر خود گذشتند و سر در بیابانها نهادند از جمله نعمان بود که [در یکی از لایلی] شمس کلمه که از مشرق انقطاع مشرق بود بر او تافت متفکر شد و هم متحیر و چون از سکر تحیر برآمد خود او بخود او خطاب نمود که چه مصرف دارد اینهمه اموال و زخارف که جمع نمودی و فردا دیگری او را مالک شود و غیر تو بر کرسی تو نشیند در یک آن جذب حریق انقطاع او را بمقامی رساند که از خزائن و دفائن و تاج و تخت و اسباب حشمت و سلطنت گذشت و در همان شب از بیت خارج شد و رو بصحرا نهاد و چون صبح طالع و امرا حاضر سریر سلطنت را بی ملک دیدند آنچه تفحص کردند خبری از او نیافتند
- 13 And if today this station were to be manifested to all who dwell on earth, from the highest to the lowest, thou wouldst behold them all detached from all save God, for verily they would become witness to the transience and nothingness of the world, and would observe with the eye of insight that all people testify to the ephemeral nature of the world. However, this testimony hath no reality and hath not attained the station of being a true attribute, for if they were to truly comprehend and observe with the true eye, they would never deprive themselves of God's infinite bounties on account of it. Most instances of seeing, speaking, hearing, and knowing are incidental, not real. Every person of insight beareth witness to these words, and every person of knowledge hath testified and continueth to testify to their truth. We beseech God to aid all people to hearken unto His blessed Word, that all may be purified from the turbidity of the world and its heedlessness, and may turn with heart and soul to the Dawning-Place of the Light of Oneness. Verily, He is the Bestower, the Answerer, the All-Bountiful.
- 13 و اگر الیوم از برای جمیع من علی الأرض از اعلی و ادنی اینقام تجلی نماید کل را منقطع از ما سوی الله مشاهده نمائید چه که بر فنا و نیستی دنیا فی الحقیقه واقف شوند و پشیم بصیرت ملاحظه نمایند جمیع ناس بفنای دنیا شهادت دهند ولیکن این شهادت حقیقت ندارد و بمقام ملکه نیامده چه اگر فی الحقیقه ادراک نمایند و ببصر حقیقی ملاحظه کنند هرگز خود را بسبب او از فیوضات نامتناهی الهیه محروم ننمایند اکثر دیدنها و گفتنها و شنیدنها و عرفانها عارضیست نه حقیقی هر بصیری این گفتار را گواهیست و هر علیمی بر راستی آن شهادت داده و میدهد از حق میطلبیم جمیع ناس را بشنیدن کلمه مبارکه خود مؤید فرماید تا کل از کدورات دنیا و غفلت آن منزّه شوند و بقلب و فؤاد بمطلع نور احدیه توجه نمایند آنه هو المعطی المحیب الکریم
- 14 O brother! The fire of God is ablaze and the light of God is dawning from the horizon of bounty. The ocean of grace is surging and the Sovereign of the unseen and seen is established upon the throne of manifestation. Yet all are heedless, bereft, extinguished and far removed. Nothing has prevented these souls except the evil deeds they have committed and perpetrated in the past. If one were to gaze upon the verses, they have filled the East and West of the earth - none has any excuse to turn away or object. And if one were to look upon the clear proofs and miracles, all things testify that there hath appeared through Him that which hath never appeared in creation.
- 14 ای برادر نار الله مشتعل و نور الله از افق جود مشرق بحر عنایت در امواج و سلطان غیب و شهود بر عرش ظهور مستوی مع ذلک کل یتغیر و بی بهره و مخمود و بعید مشاهده میشوند این نفوس را منع نموده مگر سیئاتیکه بآن قیام نمودند و از قبل مرتکب شدند اگر نفسی بآیات ناظر باشد شرق و غرب ارض را پر نموده از برای احدی مجال اعراض و اعتراض نیست و اگر بینات و معجزات ناظر باشد تشهد الأشياء کلها قد ظهر منه ما لا ظهر فی الابداع

- 15 Beyond this, whatsoever hath appeared and will appear had been sent down and revealed from the Supreme Pen years before. This servant knoweth not whether your honor hath been blessed to witness the verses revealed in the Land of Mystery, Iraq, and the Most Great Prison or not. The blessed Surih of Ra'is was revealed at the time of departure from Adrianople - most of the companions witnessed and can testify to this, and that blessed Tablet is in the possession of many. Take it and observe how all that transpired in the Ottoman realm was explicitly recorded therein, detail by detail. Likewise in the Tablet of Paris, wherein mention of the sovereign of that land and what would befall him was revealed in detail from the Supreme Pen.
- 16 Beyond these, whatsoever man may contemplate or imagine, even greater and more perfect examples thereof have appeared on earth. Nevertheless, the people, like unto spiders, weave webs of vain imaginings. They have turned away from the Truth and clung to falsehood without any clear proof or evidence. They have denied the Divine Testimony, before which all atoms bow down in humility, and have turned away from His proof, clinging instead to the sources of conjecture and fancy who are but the ignorant divines of the age. Fie upon them and upon those who follow them without any clear proof from God, the Exalted, the Great. In the Furqan, God - glorified and exalted be He - sayeth: "On the day when thy Lord cometh, or some of the signs of thy Lord," and likewise: "The Day when mankind shall stand before the Lord of the Worlds." Many such verses exist in the Furqan, which distinguisheth truth from falsehood, and in previous Books as well.
- 17 This evanescent servant hath repeatedly written and sent these verses in submissions to friends both past and present, therefore this letter shall suffice with brevity. We beseech God to sanctify the eyes of hearts and minds from the ophthalmia of vain imaginings, that they may be blessed to witness the effulgences of His Countenance after the passing away of all things.
- 18 One word sufficeth the seeker - the fragrance of truth can be distinguished from it. The scent of the rose and aught else is clear and evident - any discerning one can tell them apart, provided the sense of smell hath not been altered by incidental conditions. But if, God forbid, the sense of smell be impaired, no distinction can be made. These are days when the sprinkling drops of the ocean of utterance have refreshed and quickened all created things, yet most of mankind, who regard themselves
- از اینها گذشته آنچه ظاهر شده و ظاهر بشود از قبل بچندین سنه از قلم اعلی نازل و جاری اینعبد نمیداند که آنجناب بمشاهده آیاتیکه در ارض سر و عراق و سین اعظم نازل شده فائز شده اند یا نه سوره مبارکه رئیس حین خروج از ادرنه نازل اکثری از اصحاب شاهد و گواهند و آن لوح مبارک نزد اکثری موجود است بگیریید و مشاهده کنید آنچه در ارض واقع گشته یعنی در مملکت دولت عثمانی فقره فقره بکمال تصریح در آن نازل و ثبت شده و همچنین در لوح پاریس که ذکر ملک آن ارض و ماورد علیه از قلم اعلی بتفصیل در آن نازلست
- و از اینها گذشته آنچه انسان تفکر نماید و یا بخیالش منظور کند از آن اعظمتر و کاملتر از هر قبیل در ارض ظاهر شده مع ذلک ناس نسناس بمثابه عنکبوت بیوت اوهامیه میتند قد اعرضوا عن الحق و تمسکوا بالباطل من دون بینة و برهان حجت الهی که جمیع ذرات نزدش خاضعست انکار نموده اند و از برهان او گذشته اند و بمشارق ظنون و اوهام که بعضی از علمای جاهل عصر باشند تمسک و تشبث جسته اند اف لهم وللذین اتبعوهم من دون بینة من الله العلی العظیم در فرقان حق جل و عز میفرماید یوم یأتی ربک او بعض آیات ربک و همچنین میفرماید یوم یقوم الناس لرب العالمین و امثال این بیانات در فرقان که فارق بین حق و باطل بوده بسیار است و در کتب قبل هم بوده
- و این عبد فانی در عراضیکه بدوستان معروض داشته از قبل و بعد مکرر آن آیات را نوشته و ارسال نموده لذا در این مکتوب باختصار قناعت رفت از حق میطلبیم ابصار قلوب و افئده را از رمد اوهام مقدس نماید تا باشراقات انوار وجه بعد از فناء اشیاء فائز شوند
- طالب رایک کلمه کفایت مینماید و عرف حق از او استشمام میکند رایحه گل و دون آن واضح و مبرهن است هر ممیزی تمیز میدهد ولکن در صورتیکه شامه از شئونات عرضیه تغیر نیافته باشد و اگر نعوذ بالله شامه معیوب شود ممیز نخواهد بود این آیامیست که رشحات بحر بیان اهل امکان را تازه و زنده نموده ولکن انسان که خود را افضل مخلوقات میداند اکثری از او دور

as the noblest of creatures, remain remote therefrom and are unaware. This is why it hath been said that if man manifests true humanity, he is superior to the angels; but if he falls short thereof, he becomes lower than the beasts. It is hoped that thou wilt shine forth like unto a brilliant lamp and become the cause of awakening heedless souls.

مانده‌اند و خبر هم ندارند اینست که فرموده‌اند اگر انسان بالسانیت ظاهر شود از ملک افضل است و دون آن از حیوان پست تر امید هست که آنجناب بمثابه سراج روشن و منیر شوند و سبب تذکر نفس غافله گردند

- 19 Regarding what thou didst write about a Tablet revealed to one of the servants wherein this blessed verse from the Furqan was mentioned - His exalted Word: "And they thought as ye think, that God would not raise up any one thereafter"¹ - and that in the verse the word "thereafter" (min ba'd) doth not appear, and that a learned person out of necessity asked several people that if the word "thereafter" had been in the Qur'an the proof for this Most Great Manifestation would have been complete, but since the word "thereafter" is not there, how can it be proven?

19 و اینکه مرقوم داشته بودند که در یکی از الواح که مخصوص یکی از عباد نازل این آیه مبارکه فرقان مذکور قوله تعالی و انهم ظنوا کما ظننتم ان لن یبعث الله من بعده احداً و در آیه لفظ من بعد نیست و شخص عالمی محض حاجت از چند نفر سؤال نموده که اگر لفظ من بعد در قرآن بود استدلال در حق اینظهور اعظم تمام بود و چون لفظ من بعد نیست چگونه استدلال میشود

- 20 O brother, I shall make one statement: if there be the slightest attention paid, it will suffice - the horizon of doubt will be transformed to certainty and the Sun of the Cause will shine forth in such wise that no trace of darkness will remain in existence. That statement is this: every seeker, every aspirant, every worker must first purify his heart from the suppositions and imaginings of people and, relying upon Him, arise to know the Truth, exalted be His glory, so that according to his capacity he may recognize and comprehend the Truth through Its attributes, signs, tokens, proofs and evidences. For that Ancient Ocean, that Sun of Truth, that Heaven of Bounty cannot be known in Its essence and reality - the Prophets have confessed their powerlessness, the sincere ones their perplexity, and those near unto God their remoteness. This station needeth no mention or explanation, for it is accepted by all and all people acknowledge and confess it.

20 ای برادر یک کلمه عرض مینمایم اگر فی الجمله توجه شود کفایت مینماید و افق شک بیقین مبدل میشود و شمس امر بشائی تجلی میفرماید که آثار ظلمت در وجود نمیمانند آنکله اینست که هر طالب و هر قاصد و هر عامل در اول امر باید قلب را از ظنون و اوهامات ناس مقدس و منزّه نماید و در صدد عرفان حق جلّ جلاله متوکلاً علیه برآید تا حق جلّت عظمت را بصفات و آثار و علامات و حجج و براهین بقدر خود بشناسد و ادراک نماید چه که آن بحر قدم و شمس حقیقت و سماء کرم بکینوت و ذات شناخته نشده و نمیشود قد اعترف التبیون بعجزهم و المخلصون بتعیرهم و المقرّبون ببعدهم این مقام بذکر و بیان محتاج نه چه که مسلم کل است و جمیع ناس بآن مقرر و معترفند

- 21 And since the birds of understanding and knowledge are incapable of soaring to that most exalted and supreme station, it hath been commanded to look unto the signs, that perchance each one according to his station and capacity may comprehend the true Creator. And whosoever attaineth unto this station and drinketh a drop from the ocean of knowledge - that is, attaineth unto the recognition of God and knoweth Him - in this case whatsoever He commandeth is acceptable, His decree is binding, and His bidding is effective.

21 و چون طيور ادراک و دانائی از صعود بآئین مقام بلند اعلی عاجزند اینست که امر شده بآثار نظر نمایند که شاید هر کسی بمقام خود و مقدار خود بمؤثر حقیقی پی برد و هر نفسی بآئین مقام فائز شد و قطره‌ئی از دریای دانائی آشامید یعنی بعرفان حق فائز گشت و او را شناخت در اینصورت آنچه بفرماید مقبولست و حکمش مطاع و امرش نافذ

22 اینکلمه مبارکه را ملاحظه نمائید که میفرماید یفعل ما یشاء و یحکم ما یرید معترفین باینکلمه

¹cf. Qur'an 72:7.

22 Consider this blessed word which declareth "He doeth what He willeth and ordaineth what He pleaseth." Those who acknowledge this blessed word are reckoned among the people of truth, and they are souls who have drunk of the wine of inner meanings and attained unto the luminous wine at the divine dawn. They are those who have not and will never say "how" and "why" regarding the Cause of God.

23 But concerning the aforementioned verse: firstly, no one knoweth what was in the Book of God aforetime; and secondly, if the first Speaker addeth to or diminisheth from His own words or verses, He hath been and is free to do so, for He is the One Who speaketh in the [Sinaitic] Tree, He is the One Who speaketh in the Furqan, He is the One Who speaketh in the Bayan, and He is the One Who speaketh in all Books, Scriptures and Psalms from the beginning that hath no beginning. Should anyone look into and ponder upon the Book of Certitude, which was revealed at the time of the appearance of the Luminary of the horizons from the horizon of Iraq, he will find himself independent of all. By the Sun of Truth, in that blessed Book are treasured the pearls of divine knowledge and concealed the oceans of recognition. Blessed is the state of him who with complete detachment turned unto it and attained thereunto.

24 And the purpose of mentioning this blessed verse was that the people of this age might know and become aware that in past ages and bygone centuries, the people of those centuries also spoke according to the meaning of this verse, saying that no other Prophet would come and none would be raised up with a Message. And this meaning is conveyed whether or not the word "thereafter" appears in the outward text, for the meaning of the blessed verse becomes this: they supposed, just as you have supposed, that God would raise up no one. And the word "thereafter" was implicit in the verse, just as in another place He explicitly states - exalted be His utterance: "Joseph came to you aforetime with clear signs, yet ye ceased not to doubt of the message with which He came to you, until, when He died, ye said 'God will by no means raise up a Messenger after Him.' Thus doth God mislead him who is a transgressor, a doubter."

25 Observe that the meaning of that verse is exactly present in this verse - "thereafter" being implicit there and explicit here. And the purpose of mentioning "thereafter" in this verse was that those who turn away and object to the Cause of God might understand that in former times too, in every age when the Sun of Truth dawned from the Dayspring of manifestation,

مبارکه از اهل حق محسوبند و آنها نفوسی هستند که از صهبای معانی آشامیده‌اند و بر حقیق نورانی در بامداد رحمانی فائز گشته‌اند ایشانند که در امر الله چون و چرا نگفته و نخواهند گفت

23 اما در ذکر آیه اولاً آنکه نفسی از کتاب الهی خبر ندارد که از پیش چه بوده و ثانی آنکه اگر قائل اول کلمه خود را و یا آیات خود را کم نماید و یا بپفزاید مختار بوده و هست چه که اوست مکلم در شجره و اوست مکلم در فرقان و اوست مکلم در بیان و اوست مکلم در کتب و صحف و زیر من اول الذی لا اول له اگر نفسی بکتاب ایقان که در هنگام ظهور نیر آفاق از افق عراق نازل شده نظر نماید و تفکر کند خود را مستغنی مشاهده نماید قسم بافتاب حقیقت که در آن کتاب مبارک لآلی علم الهی مخزونست و دریاهاى عرفان مستور و مکنون نیکوست حال نفسی که بانقطاع کامل باو توجه نمود و بان فائز گشت و

24 مقصود از ذکر این آیه مبارکه این بوده که مردم این عصر بدانند و آگاه شوند که در اعصار ماضیه و قرون خالیه هم اهل آن قرون بمضمون این آیه تکلم مینمودند که دیگر نبی نخواهد آمد و احدی برسالت مبعوث نشود و این مقصود حاصل میشود خواه لفظ من بعد بر حسب ظاهر مذکور باشد یا نباشد چه که معنی آیه مبارکه این میشود که ایشان گمان کردند همچنانکه شما گمان کردید اینکه خدا مبعوث نمیکند احدی را و کلمه من بعد در باطن آیه بوده چنانچه در مقام دیگر بکمال تصریح میفرماید قوله تعالى ولقد جاءکم یوسف من قبل بالبینات فما زلتم فی شکّ ما جاءکم به حتی اذا هلک قلمن لن یبعث الله من بعده رسولا کذلک یضللّ الله من هو مسرف مرتاب

25 مشاهده نمائید که معنی آن آیه بعینه در این آیه موجود من بعد در اینجا مقدر و در اینجا ظاهر و مقصود از ذکر من بعد در این آیه این بوده که معروضین و معترضین بر امر الله ادراک نمایند که از قبل هم در هر عصر که آفتاب حقیقت از مشرق ظهور ظاهر شد عباد آن عصر اعراض

the servants of that age turned away and said that after their Prophet and their Book, none would be raised up.

- 26 In brief, the mention of the word “thereafter” was for clarity of meaning, and in some blessed verses of the Furqan and previous Books, mention of what is implicit becomes necessary so that hearers might grasp the intent of the Speaker and comprehend the meaning of divine verses.

- 27 For example, He says - exalted be His utterance: “We created you, then fashioned you, then said unto the angels: ‘Prostrate yourselves.’” And it is established that the command to the angels to prostrate themselves came before creation. Therefore, when the divines wished to find a way to explain the meaning of the verse for the understanding and comprehension of the people, they said that the word “father” is implicit, so that the blessed verse becomes thus: “We created your father, then fashioned your father, then said unto the angels: ‘Prostrate yourselves’” - meaning that We created and fashioned your father Adam, then commanded the angels to prostrate themselves before him.

- 28 Were this servant to wish to mention examples of this from the glorious Word, he would have to compose a treatise and trouble your honor with reading it. Now your honor should mention to that learned person - that is, the one who said that if the word “thereafter” had been in the blessed verse, the proof would have applied to this most great Manifestation - to observe the second verse wherein the word “thereafter” is visible, manifest and evident.

- 29 O brother, what was submitted was out of love for your honor; otherwise, those souls who are confirmed today, or who are in truth seeking the straight path, must know the Truth through the Truth and hold fast to His firm cord, for if they hold to aught else, they shall never attain to the ocean of knowledge nor be illumined by the rays of the Sun of Truth that shineth from the horizon of the prison.

- 30 Ask all people what they say concerning the blessed verse which states “He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth.” Whatsoever God ordaineth is the Book, and all must turn unto Him. His is the tongue, His is the utterance, His is the Book. Whatsoever He ordaineth is truth, whatsoever He mentioneth is truth, whatsoever proceedeth from Him is truth. Should anyone hesitate or raise objections, he hath indeed strayed from the straight path of God.

نمودند و گفتند بعد از نبی ما و کتاب ما احدی مبعوث نمیشود

- 26 باری ذکر لفظ من بعد از برای وضوح مطلب بوده و بعضی از آیات مبارکه فرقانیه و کتب قبل ذکر آنچه مقدّر شده لازم میشود تا سامعین مقصود متکلم را بیابند و معنی آیات الهیه را ادراک نمایند

- 27 مثلاً فرموده قوله تعالى ولقد خلقناكم ثم صورناكم ثم قلنا للملائكة اسجدوا و این مسألهست که امر بسجود ملائکه قبل از خلق بوده اینست که علما چون خواستند طریقی از برای معنی آیه لأجل تفهیم و تفهیم ناس پیدا نمایند لفظ اباکم را گفتند مقدّر است که آیه مبارکه اینقسم میشود و لقد خلقنا اباکم ثم صورنا اباکم ثم قلنا للملائكة اسجدوا که معنی چنین میشود که ما حضرت آدم پدر شما را خلق کردیم و مصور نمودیم و بعد امر نمودیم ملائکه را که باو سجده نمایند

- 28 اگر اینبعد بخواهد از این امثله از کلام مجید ذکر نماید یک رساله باید تألیف کند و آنجناب را زحمت دهد بر قرائت آن حال آنجناب بآنشخص عالم ذکر نمایند یعنی آنشخصیکه ذکر نموده اگر لفظ من بعد در آیه مبارکه بود استدلال در حق اینظهور اعظم با معنا بود در آیه دوم ملاحظه نمایند که لفظ من بعد ظاهر و باهر و مشهود است

- 29 ای برادر آنچه عرض شد نظر بحجت بآنجناب بود و الا نفوسیکه الیوم مؤید شده اند و یا فی الحقیقه طالب صراط مستقیم باشند باید حق را بحق بشناسند و بحبل محکم او تمسک جویند چه اگر بغیر او متمسک شوند هرگز بجز عرفان فائز نگردند و از انوار آفتاب حقیقت که از مشرق بحین طالعست روشنی نیابند

- 30 از جمیع ناس سؤال نما که چه میگویند در آیه مبارکه که میفرماید یفعل ما یشاء و بحکم ما یرید حق هرچه بفرماید کتابست و جمیع باید باو ناظر باشند لسان از او بیان از او کتاب از او آنچه بفرماید حقست و آنچه ذکر نماید حقست و آنچه از او ظاهر شود حقست و اگر نفسی توقف نماید و یا لم و بم بگوید از صراط مستقیم الهی انحراف

God willing, that learned one whom ye mentioned should observe with the eye of fairness that which hath been submitted, that perchance he may inhale the fragrance from the gardens of true knowledge and return to the holy city of "We belong unto God."

- 31 In one of the blessed Tablets this exalted word was revealed: "This is not the day for questions. It behoveth every soul, when he heareth the Call, to say: 'Here am I, here am I, O Creator of the heavens and God of Names! I testify that Thou hast manifested the Dayspring of Thy Revelation and the Dawning-Place of Thy signs, and that which none knoweth save Thee. I beseech Thee not to abandon me to myself and my desires. O my Lord! All things testify to Thy wealth and to my poverty, and verily Thou art the Mighty, the Powerful.'"

- 32 This evanescent servant beseecheth God that He may aid all His servants in that which pleaseth Him. Verily He is the Bestower, the Answerer, the All-Bountiful. The honored Aqa Siyyid 333 [Ali-Akbar], upon him be the Glory of God, hath oft mentioned you to this servant. I hope that, God willing, you will be assisted to serve the Cause, that there may appear through you that which shall endure in the divine Kingdom. This servant was greatly pleased by the mention of the honored Siyyid, and I beseech God to increase his success at all times. Verily He is the Protector of those who do good.

- 33 Regarding what you wrote about Mulla Ja'far Naraqi, who prior to the Manifestation considered himself among the Letters of the Living of the Bayan, and who declared that everyone who followed the Bayan must meticulously calculate all their possessions and pay its Huquq, even on their clothing and attire, and some people at that time who accepted his word paid whatever amounts they could - whether the Ancient Beauty would accept what was given as Huququ'llah, or whether it must be recalculated and paid according to this Dispensation: When this matter was presented before the Most Holy Court, He stated that Mulla Ja'far had no permission from anyone and spoke and ruled according to his own desires. However, since those souls who paid did so for the sake of God and His Cause, they are therefore pardoned and it is not permissible to request payment from them again. And this Huquq that has been mentioned, whose ordinance has shone forth from the horizon of the divine Tablet - its benefit returns to the servants themselves. By the life of God! If they were to become aware of what is hidden and cognizant of the ocean of grace

جسته انشاءالله بايد آن عالميکه ذکر نموديد ببصر انصاف در آنچه عرض شد ملاحظه نمايد که شايد بوی ريحان رياض علم حقيقي را استشمام کند و بمدينه طيبه انا لله رجوع نمايد

- 31 در یکی از الواح مبارکه اينکلهء عاليه نازل ميفرمايد ليس اليوم يوم السؤال ينبغي لكل نفس اذا سمع النداء يقول لبيك لبيك يا فاطر السماء والاله الأسماء اشهد أنك اظهرت مشرق وحيك و مطلع آياتك و ما لا يعرفه الا انت اسألك بأن لا تدعني بنفسى و هواى اى رب يشهد كلشئ بغنائك و فقرى و أنك انت القوى القدير

- 32 اين خادم فانی از حقّ سائل که جميع عباد را تأييد فرمايد بآنچه رضای او در اوست انه لهو المعطى الحبيب الكريم جناب آقا سيد ۳۳۳ [على اکبر] عليه بهاء الله بسيار ذکر شما را نزد ايبعد نمودند اميد است که انشاءالله موفق شويد بر خدمت امر تا ظاهر شود از شما آنچه که در ملکوت الهی باقی و دائم بماند بسيار اين بنده از ذکر جناب سيد مسرور شد و از حق ميطلبم توفيق آجناب را در کل حين زياد فرمايد انه وليّ المحسنين

- 33 اينکه نوشته بوديد که ملا جعفر نراقی که قبل از ظهور خود را از حروفات حی بيان ميدانست اظهار نمود که هر نفسيکه اهل بيان است بايد بدقت تمام حساب جميع مايملک خود را بکند و خمس او را بدهد حتى از ملبوس پوشش خود و بعضی از اهل آزمان که قول او را سند داشته مبالغی که مقدور بوده دادند آيا جمال قدم آنچه داده شده از بابت حقوق الله قبول ميفرمايد يا بايد از اينظهور حساب کرده داده شود اين تفصيل در ساحت اقدس عرض شد فرمودند ملا جعفر از احدى اذن نداشته از روی هوى تکلم مينمود و حکم میکرد ولکن چون نفسيکه داده اند لأجل الله و امره عمل نموده اند لذا معفون دوباره مطالبه از ایشان جايز نه و اين حقوق که ذکر شده و از افق سماء لوح الهی حکم آن اشراق نموده نفع آن بخود عباد راجعست لعمر الله اگر مطلع شوند بر آنچه مستور است و آگاه گردند از بحر فضليکه در اين حکم مکنون

concealed within this ordinance, all people would spend whatever they possess in His path. Blessed is he who attains unto what God, the All-Knowing, the All-Wise, hath commanded.

است جمیع ناس آنچه را مالکند در سبیل ذکرش
انفاق نمایند طوبی لمن فاز بما امر به من لدی الله
العلیم الحکیم انتهى

- 34 O brother! From that very ruling of Mulla Ja'far it becomes evident that he had not inhaled a breath from the gardens of detachment. His example is like those who busy themselves with washing the dead while intent on plundering their clothes. The Command of God hath been revealed with joy and fragrance. Blessed is he who hath attained unto it, and woe unto the heedless! The Kitab-i-Aqdas, which was sent down from the holy heaven in previous years, remained concealed for a time and He did not command that it be sent to other lands. He stated that the ordinance of Huququ'llah was revealed in that Book, and this was due to God's mercy and kindness, for after the servants became aware of what the All-Merciful had revealed therein, compliance with it would become obligatory upon all. Perhaps they might be reluctant to fulfill it, or something might occur to their hearts unbefitting these divine days. Later, petitions arrived at the Most Holy Court from most regions requesting the laws, and this servant sent them according to His command. However, He commanded that no one should request the Huquq. It is prescribed in the Book of God for each soul to pay it of their own accord with the utmost joy and delight. I beseech Him, exalted be He, to assist all to do what He loves and is pleased with.

34 ای برادر از همان حکم ملاً جعفر معلوم میشود
که از ریاض انقطاع بوئی نشنیده مثل او مثل
نفوس است که بتغسیل میت مشغولند و در آنحین
بغارت البسه متوجه امر الله بروح و ریحان نازل
شده طوبی لمن فاز به ویل للغافلین کتاب اقدس
که از سماء مقدس در سنین قبل ارسال شد مدتی
مستور بود و امر نفرمودند که ببلاد ارسال شود
میفرمودند امر حقوق الهی در آن کتاب نازل
شده و این نظر برحمت و شفقت حق بوده و
بعد از اطلاع عباد به ما انزله الرحمن فیه بر کل
عمل بآن واجب میشود شاید از ادای آن تکاهل
نمایند و یا چیزی در قلوب خطور نماید که لایق
ایام الهی نباشد و بعد از اکثر اطراف عرایض
بساحت اقدس رسید و استدعای احکام نمودند
و حسب الأمر اینعبد ارسال داشت ولیکن امر
فرمودند که احدی مطالبه حقوق ننماید بر هر
نفسی در کتاب الهی فرض شده که خود او
بکمال روح و ریحان ادا نماید اسأله تعالی بأن يؤید
الکل علی ما یحب و یرضی

- 35 Regarding what you wrote about the poor, whether the Huququ'llah can be given to them or not: this matter depends on permission. Wherever Huququ'llah is collected, the details of it and of the poor must be presented. Verily, He doeth what He willeth and ordaineth what He pleaseth. For if general permission were given, it would not be free of differences and would cause difficulties.

35 و اینکه در باره فقرا نوشته بودید که میشود
حقوق الهی را بآنها داد یا نه اینفقره منوط باذن
است در هر محل که حقوق الهی جمع شد باید
تفصیل آن و تفصیل فقرا عرض شود آنه یفعل
ما یشاء و بحکم ما یرید چه اگر عموماً اذن داده
شود خالی از اختلاف نخواهد بود و سبب زحمت
خواهد شد

- 36 Regarding what you wrote about Haji Mirza Ahmad: until now no petition of intercession has arrived at the Most Holy Court from Jinab-i-Dhabih, upon him be the Most Glorious Beauty of God. Yes, many of his petitions have arrived, but mention of intercession was not made in them, and this servant has no knowledge beyond this.

36 و اینکه در باره حاجی میرزا احمد نوشته بودید تا
حال عریضه شفاعت از جناب ذبیح علیه بهاء
الله الاهی بساحت اقدس نرسیده بلی عرایض
ایشان بسیار رسیده ولی ذکر شفاعت در آنها
مذکور نه و اینعبد زیاده بر این اطلاع ندارد

- 37 That which was sent as the Huququ'llah to the land of Sad has been received. Regarding your desire to journey to the Most Holy Court, this was presented and He said that in all matters one must observe wisdom, for this firm commandment has been sent down from the heaven of divine ordinances. In this year wisdom does not permit it, and thereafter the matter is in His hands. This servant is grateful to the true Object of

37 و آنچه از حقوق الهی بارض صاد ارسال داشتند
رسید و اینکه اراده نمودید بساحت اقدس توجه
نمائید عرض شد فرمودند در جمیع احوال باید
بحکمت ناظر باشید چه که این امر محکم از سماء
اوامر الهی نازل شده و در این سنه حکمت
اقتضا نمینماید و بعد الأمر بیده انتی اینعبد معبود

Worship for having aided you to recognize Him and serve His Cause. Verily He is the All-Bountiful, the Giver, the Generous. The glory from God, the Lord of the worlds, be upon you and your family.

- 38 It is requested that you convey greetings on behalf of this ephemeral one to the friends in that land and remind them not to be saddened by the oppression of the tyrants of the earth. Praise be to God, you have attained to that which cannot be equaled by anything visible or hidden on earth. Know the value of your station and do not let it slip from your grasp. Soon will the oppressive souls return to dust with a hundred thousand regrets and remorse, and from there descend to their destined place. Hold fast to wisdom and occupy yourselves with the remembrance of God. Death is ordained and inscribed for every soul, and when its time comes there shall be no delay. This occurs but once, and surely if it comes in the name of the Friend, in remembrance of the Friend, and in the path of the Friend, it will be most excellent, most perfect, most wondrous, most glorious, and most sweet. One who has drunk of this cup will fully comprehend the submission of this servant and will find its taste sweet to his soul.

- 39 The purpose of these passages is that they should act with wisdom, but not to such an extent that the Cause of God becomes entirely hidden among them and the fire of God is completely extinguished. They should be like the radiant morn and like the bright day, striving to manifest themselves among people through goodly deeds and spiritual qualities, for virtuous deeds have been and will continue to be the cause of the exaltation of God's Cause, and likewise the cause of awakening the servants. Glory and praise be upon the loved ones of God who have attained the wine of steadfastness among the people, who have believed and turned to God, the Peerless, the All-Informed.

- 40 Glorified art Thou, O God of Names and Creator of heaven, O Thou Who dost attract all creation through Thy sweetest call! I beseech Thee by Thy Name through which the Concurrence on High was attracted and the hearts of the inhabitants of the cities of eternity took flight, to send down from the heaven of Thy loving-kindness that which will gladden the hearts of Thy loved ones who answered when they heard Thy call, who turned to Thee when Thou made known to them Thy path, and who advanced when Thou guided them to Thy way and the horizon of Thy manifestation. O Lord! They are servants who have believed in Thee and in Thy signs, and have borne hardships in Thy path. Thou seest them, O Beloved of all creation, beneath the claws of the rebellious ones who have cast away Thy signs, disbelieved in Thy clear tokens, and turned

حقیقی را شاکر است که آنجناب را بر عرفانش و خدمت امرش مؤید فرمود آنه هو الفضال المعطى الکرم البهاء علیکم و علی اهلکم من لدی الله رب العالمین

- 38 استدعا آنکه از قول این فانی دوستان آن ارض را تکبیر برسانید و مذکور دارید از سطوة ظالمین ارض محزون نشوید الحمد لله بامری فائز شده اید که معادله نمینماید باو آنچه در ارض مشهود است و آنچه مستور قدر مقامات خود را بدانید و او را از دست مدهید عنقریب نفوس ظالمه بصد هزار حسرت و ندامت بخاک راجع و از آنجا بمقام خود نازل بحکمت متمسک باشید و بذکر الله مشغول از برای هر نفسی موت مقدر و مکتوب و چون وقت آن رسید تأخیر نشود و این یک مرتبه واقع میشود و البته اگر باسم دوست و ذکر دوست و در ره دوست واقع شود احسن و اکمل و ابدع و ابهی و احلی خواهد بود آنکه از این شربت نوشیده عرض این عبد را بتمامه ادراک نماید و مذاق جانش را شیرین یابد

- 39 مقصود از عرض این فقرات آنکه با حکمت باشند نه بحدیکه امر الله مابینشان بالمره مستور ماند و نار الله بالمره مخمود گردد چون صبح منیر باشند و چون روز روشن جهد نمایند باعمال طیبیه و اخلاق روحانیه مابین بریه ظاهر شوند چه که اعمال حسنه سبب علو امر الله بوده و خواهد بود و همچنین سبب تنبه عباد البهاء النّاء علی احواء الله الذین فازوا برحیق الاستقامه بین البریه و آمنوا و اقبلوا الى الله الفرد الخبیر

- 40 سبحانک یا الهه الأسماء و فاطر السّماء و یا مجذب من فی الانشاء بندائک الأهلئ اسألك باسمک الذی به انجذب الملأ الأعلی و طارت افئدة اهل مدائن البقاء بأن تنزل من سماء عنایتک ما تفرح به قلوب احبائک الذین اجابوا اذ سمعوا ندائک و توجهوا اذ عرفهم سبیلک و اقبلوا اذ هدیتهم الى صراطک و افق ظهورک ای ربّ انهم عباد آمنوا بک و بآیاتک و حملوا الشدائد فی سبیلک و تراهم یا محبوب الامکان تحت محالب اهل الطّغیان الذین نبذوا آیاتک و کفروا ببیناتک و اعرضوا عن حجّتک و برهانک

away from Thy proof and Thy testimony. O Lord! The oppression of the tyrants has seized them in such wise that they are disturbed in Thy days, and tribulations have encompassed them from all directions after their having held fast to the cord of Thy loving-kindness. O Lord! Give them to drink from the Kawthar of Thy bounty, of which whoso partaketh shall neither be disturbed nor frightened by those in the land. Verily Thou art the Master of the servants and the Judge on the Day of Return. There is no God but Thee, the Triumphant, the All-Powerful, the Mighty, the Omnipotent.

اى ربّ قد اخذتهم سطوة الظالمين على شأن
اضطربوا فى ايامك واحاطتهم البلايا من كلّ
الجهات بعد تمسّكهم بجبل عنايتك اى ربّ
فأشربهم من كوثر عطائك الذى من شرب منه
لا يأخذه الاضطراب ولا فزع من فى البلاد
انك انت مولى العباد والحاكم فى يوم المعاد لا
اله الا انت الغالب المقتدر القوى القدير

41 The servant, 2 Shawwal 1296

41 خادّم مورّخه [٢] شوال سنة ١٢٩٦

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To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1296-10-02 [1879-Sep-19]

1 In the name of God, transcendent is His glory, His grandeur and power!

1 هو الله تعالى شأنه العظمة والاقتدار

2 By God! Whenever this evanescent servant desires to praise his Lord, he perceives and witnesses that the very essence of praise testifies to its remoteness from the court of His nearness, and the reality of glorification confesses its inability to reach the ocean of His remembrance. Therefore, I find myself immersed in the sea of wonderment, and my being encompassed by the atmosphere of perplexity - as though in a bewilderment that ends only in bewilderment and manifests from the beginning only as bewilderment. Despite my acknowledgment of what I have mentioned and my confession of what I have written, how can I venture forth in the arena of praise and glorification wherein the steed of utterance is powerless to gallop? Exalted is our Lord, the Most Merciful, Who has made us aware of our impotence, poverty, and lowliness. He, verily, is the Expositor Who has expounded His Cause to His servants, shown them His path, and made known to them His straight way.

2 لعمر الله انّ الخادّم الفانى كلّما يريد ان يحمّد ربّه يرى ويشاهد بأنّ كينونة الحمد تشهد ببعدها عن ساحة قربيه وذاتية الثناء تعترف بعدم بلوغها الى بحر ذكره لذا ارى نفسى مستغرقة فى بحر الحيرة و هيكلى محاطاً بهواء الحيرة كأتى فى حيرة لم تنته الا بحيرة ولم تظهر فى البدء الا بحيرة مع اعترافى بما ذكرت و اقرارى بما كتبت كيف اقدر ان استنّ فى مضمار الحمد والثناء الذى عجز كميّ البيان عن الجولان تعالى ربنا الرحمن الذى عرّفنا بحجّنا و فقرنا و مسكنتنا انه هو المبين الذى بين للعباد امره و اراهم سبيله و عرّفهم صراطه المستقيم

3 The glory of God, the Lord of Names, Who speaks between earth and heaven, be upon those who remember Him morning

3 البهآ من الله مالک الأسمآء الناطق بين الأرض والسّمآء على الذين يذكرونه فى كلّ صباح ومساء

and evening, who hold fast to the cord of His grace and cling to the hem of His justice. These are servants who move not except by His command, incline not save by His will, and choose naught but what God has chosen for them through His bounty. Verily, He is the Munificent, the Generous.

وتمسكوا بجبل فضله وتشبثوا بذيل عدله اولئك عباد لا يتحركون الا بأمره ولا يميلون الا بأمره ولا يختارون الا ما اختار الله لهم بجوده انه جواد كريم

- 4 I praise Him with the tongue of His chosen ones, His loved ones, and the elite of His creation, and I beseech Him to forgive my countless transgressions, which can be enumerated neither by my pen nor by the pens of any other servants. To this my limbs and members bear witness. Verily, He is the All-Hearing, the All-Witnessing, the All-Knowing.

4 احمده بلسان اصفيائه و اوليائه و خيرة خلقه و نستله الغفر من جبراتي التي لا تحصى بقلبي و لا بأقلام عباد غيري يشهد بذلك اعضاءي و جوارحي انه هو السميع الشاهد العليم

- 5 The heart has perceived the fragrance that has wafted from the garment of your mention, O our Beloved and your Beloved, our Goal and your Goal, and the Goal of all the worlds. It is as though all my faculties were but a single hand to grasp your letter, and all my hairs but a single eye to behold what was inscribed therein by the pen of your love. This evanescent servant thanks his Eternal, Everlasting Lord that He has bestowed upon him at every moment that which rains down from the heaven of your heart in love for the Beloved of the worlds. My spirit be a sacrifice for your mention!

5 قد وجد شم الفؤاد العرف الذي تضيوع من قيص ذكركم محبوبنا و محبوبكم و مقصودنا و مقصودكم و مقصود العالمين كأن كل اركان يد واحدة لأخذ كتابك و كل شعراتي عين واحدة لملاحظة ما سطر فيه من قلم حبك يشكر الخادم الفاني ربه الباقي الأبدى بأن يرزقه في كل حين ما يخطر من سماء فؤادكم حباً لحبوب العالمين روي لذكركم الفداء

- 6 After the servant perused what was in your noble letter, I approached the Sacred Presence until I attained before His countenance and presented its contents. Then the Tongue of Grace spoke that which I am powerless to recount. The Sun of Utterance shone forth from the horizon of the Mouth of Will in such wise that eyes were prevented from gazing thereon. At the conclusion, He spoke this most exalted Word: "We rejoice in his mention, his sincerity, his steadfastness, and his arising to serve the Cause of his Lord, the All-Wise." End quote.

6 بعد اطلاع الخادم بما في كتابكم الشريف قصدت المقام الى ان حضرت تلقاء الوجه و عرضت ما فيه اذا نطق لسان الفضل بما عجزت عن احصائه قد اشرفت شمس البيان من افق فم الارادة على شأن منعت الأبصار عن التوجه اليها في آخر القول نطق بهذه الكلمة العليا انا نفرح بذكره و خلوصه و استقامته و قيامه على خدمة امر ربه الحكيم انتهى

- 7 As for what you wrote concerning Musa, the Beloved said: "He acts according to whatever anyone commands him; he has no independent judgment. He is in a precarious position before one who would judge him. Perchance he will repent and return. Verily thy Lord is the Mighty, the Oft-Forgiving." End quote.

7 أما ما كتبتم في جناب موسى قال المحبوب انه يعمل بما يأمره كل من كان عنده ليس له رأى مستقيم انه على جانب عظيم لمن يحكم عليه عسى ان يتوب و يرجع ان ربك هو العزيز التواب انتهى

- 8 And I presented the mention of Badi' - upon him be 9 66 [the glory of God] - and what he desired in the path of the Beloved. This is what was spoken in reply: O Badi'! We have heard thy call and seen thee advancing toward the Supreme Horizon, and We have remembered thee with this remembrance which God has made as the Water of Life for every discerning seeker. Blessed art thou for having recognized the Path and turned toward it with evident certitude. Preserve this station through the name of thy Lord and say: O God of the worlds!

8 و قد عرضت ذكر جناب البديع عليه ٦٦٩ [بهاء الله] و ما اراده في سبيل المحبوب هذا ما نطق في الجواب يا بديع انا سمعنا نداءك و رأيناك مقبلاً الى الأفق الأعلى و ذكرناك بهذا الذكر الذي جعله الله كوثر الحيوان لكل قاصد بصير طوبى لك بما عرفت الصراط و توجهت اليه بيقين مبين ان احفظ هذا المقام باسم ربك و قل يا اله العالم استلك بالاسم الأعظم بأن تجعلني من

I beseech Thee by Thy Most Great Name to make me one of those who soar in the atmosphere of Thy love and are content with whatsoever Thou hast ordained for them through Thy fixed decree, lest my desires and my will hold me back from Thy will. O my Lord! I am that poor one who hastened to the gate of Thy bounty. Write down for me that which shall profit me in all the worlds of Thy worlds. Verily Thou knowest what is within me and what profiteth me, while I know not what is in Thy knowledge. Thou art indeed the All-Seeing, the All-Informed.

الَّذِينَ طَارُوا فِيهِوَاءَ حُبِّكَ وَرَضُوا بِمَا أَمَرْتَهُمْ بِهِ
مِنْ مَبْرَمِ قَضَائِكَ لِثَلَاثِ تَقِيْمِي أَهْوَائِي وَلَا أَرَادَتِي
دُونَ أَرَادَتِكَ أَي رَبِّ اأَنَا الْفَقِيرُ الَّذِي سَرَعْتُ إِلَى
بَابِ فَضْلِكَ فَاصْنَعْ لِي مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ
مِنْ عَوَالِمِكَ أَنْتَ تَعْلَمُ مَا فِي نَفْسِي وَمَا يَنْفَعُنِي
وَلَا أَعْلَمُ مَا فِي عِلْمِكَ أَنْتَ الشَّاهِدُ الْخَبِيرُ

- 9 Grieve not over separation, for God recordeth for whomsoever He willeth the reward of those who have drawn nigh unto Him and have attained His presence. Arise to serve thy Lord through the propagation of His Cause with the wisdom which God hath sent down in the Book. Beware lest ye exceed the bounds of wisdom. Hold fast unto it, placing your trust in the All-Knowing, the All-Wise. When ye find good soil and become acquainted with it and what lies therein, deposit therein the treasure of the knowledge of God, the Most High, the Most Great. Believe not everyone who cometh unto you claiming to love you and your Lord, neither trust ye everyone who professeth faithfulness and sincerity. Thus doth this Wronged One, this Exile, command you. Exercise caution in all circumstances; this shall profit you and those who hold fast unto it with firm resolve.

9 لَا تَحْزَنْ عَنِ الْبَعْدِ إِنَّهُ يَكْتُبُ لِمَنْ يَشَاءُ أَجْرًا مِنْ
تَقَرُّبٍ إِلَيْهِ وَفَازٍ بِلِقَائِهِ قُمْ عَلَى خِدْمَةِ مَوْلَاكَ إِنَّهُ
تَبْلِيغُ أَمْرِهِ بِالْحِكْمَةِ الَّتِي أَنْزَلَهَا اللَّهُ فِي الْكِتَابِ أَيَاكُمْ
أَنْ تَجَاوِزُوا مِنَ الْحِكْمَةِ تَمَسَّكُوا بِهَا مُتَوَكِّلِينَ عَلَى
الْعِلْمِ الْحَكِيمِ إِذَا وَجَدْتُمْ أَرْضًا طَيِّبَةً وَأَطْلَعْتُمْ بِهَا
وَبِمَا فِيهَا أَوْدَعُوا فِيهَا كَنْزَ عِرْفَانِ اللَّهِ الْعَلِيِّ الْعَظِيمِ
لَا تَصْدُقُوا كُلَّ مَنْ يَأْتِيكُمْ وَيَدْعِي حُبَّكُمْ وَحُبَّ
مَوْلَاكُمْ وَلَا تَطْمَئِنُّوا عَنْ كُلِّ مَنْ يَدْعِي الْأَمَانَةَ وَ
الصَّفَاءَ كَذَلِكَ يَأْمُرُكُمْ هَذَا الْمَظْلُومُ الْغَرِيبُ خَذُوا
الْحِزْمَ فِي كُلِّ الْأَحْوَالِ إِنَّهُ يَنْفَعُكُمْ وَيَنْفَعُ الَّذِينَ
تَمَسَّكُوا بِهِ بِعِزْمٍ مُتَيْنٍ أَنْتَهَى

- 10 As for what ye wrote concerning Ibn-i-Asdaq, upon him be the Glory of God, and the assistance rendered to him and those with him by the friends - all this was presented before His Presence. He said - and His sweetest utterance is this: "Blessed are they who turn towards My loved ones and serve them out of love for My Beauty and longing for My grace and favor. He shall surely reward them with the most excellent of rewards from His presence. He is the Protector of every worker who labors sincerely for the sake of his Lord, the Generous."

10 وَمَا كُنْتُمْ فِي جَنَابِ ابْنِ الْأَصْدُقِ عَلَيْهِمَا بَهَاءُ
اللَّهِ وَاعَانَةُ الْأَصْحَابِ لَهُ وَلِمَنْ مَعَهُ قَدْ عَرْضْتَهُ
تَمَامًا لَدَى الْوَجْهِ قَالَ وَقَوْلُهُ الْأَحْلَى طُوبَى لِلَّذِينَ
يَتَوَجَّهُونَ إِلَى أَحِبَّائِي وَيَخْدُمُونَهُمْ حُبًّا لِحَمَالِي وَ
شَوْقًا لِفَضْلِي وَعِنَايَتِي إِنَّهُ يَجْزِيهِمْ أَحْسَنَ الْجَزَاءِ
مِنْ عِنْدِهِ إِنَّهُ وَلَّى كُلَّ عَامِلٍ يَعْمَلُ خَالصًا لَوْجِهِ
رَبِّهِ الْكَرِيمُ أَنْتَهَى

- 11 As for what they have mentioned concerning the croaker, that the servant hath heard with his own ears time and again - once in Iraq I heard that the Beloved declared: "The birds of night shall appear and the croaking of every croaker shall be raised in the cities and lands"; and once I heard the like of what I have mentioned in the Land of Mystery and in the Most Great Prison. And what they have mentioned - that the friends and those beneath them follow him - this can be mentioned by way of conjecture. Knowledge is with God, the All-Knowing, the All-Informed.

11 وَأَمَّا مَا ذَكَرُوا فِي النَّاعِقِ أَنَّ الْخَادِمَ سَمِعَ بِأُذُنِهِ مَرَّةً
بَعْدَ مَرَّةٍ مَرَّةً فِي الْعِرَاقِ سَمِعْتُ أَنَّ الْمَحْبُوبَ قَالَ
سَوْفَ يَظْهَرُ طُيُورُ اللَّيْلِ وَيَرْتَفِعُ نَاعِقُ كُلِّ نَاعِقٍ
فِي الْمَدِينِ وَالْدِّيَارِ وَمَرَّةً سَمِعْتُ بِمِثْلِ مَا ذَكَرْتُ فِي
أَرْضِ السَّرِّ وَفِي السَّجْنِ الْأَعْظَمِ وَمَا ذَكَرُوا مِنْ
أَنَّ الْأَحْبَابَ وَمَا دُونَهُمْ يَتَّبِعُونَهُ يُمْكِنُ ذِكْرُ هَذَا
بِالظَّنِّ الْعِلْمُ عِنْدَ اللَّهِ الْعِلْمُ الْخَبِيرُ

- 12 As for what ye have mentioned regarding the intention of His Honor Nasir and His Honor Ibrahim - upon them be the glory

of God – when it was presented before the Countenance, the Beloved said: “Nay, nay, nay” nineteen times, and paused for a quarter of an hour. Then He said: “We have commanded you to wisdom in all circumstances. What ye have intended, were it to appear from you or from others, would raise tumult in all lands and cause the banners of corruption to be unfurled in every country. By My life! In every land Mine enemies rise up against My loved ones.” Thus doth He Who speaketh the truth inform you. Hold ye fast unto Him and be ye of the patient. Verily, God hath taken hold of the root of the oppression which hath committed what it hath committed, and will take hold of those who have allied themselves therewith. He, verily, is the Mighty, the Powerful.

13 It behooveth you to supplicate God that He may manifest that whereby His Cause shall be exalted among His servants. This behooveth you and all who have turned unto the One, the All-Informed. Blessed is every patient soul that hath shown patience in God, and every tranquil one that hath found tranquillity through His wondrous command. We have forbidden disputation and corruption. Every Tablet and every Book and every Scripture beareth witness thereto, as doth this luminous Remembrance.

14 Glory be upon thee and upon them both, and upon those who have turned toward that place, and upon those who have believed in all lands in God, your Lord, the Most High, the Forgiving, the Merciful. And praise be to God, the Lord of all the worlds. End.

15 Then remembrance and magnification, and glory be upon thy presence from this evanescent, lowly servant.

16 The servant, 2 Shavval 1296

12 وَاَمَّا مَا ذَكَرْتُمْ فِيمَا ارَادَهُ جَنَابُ النَّاصِرِ وَجَنَابُ الْاِبْرَاهِيمِ عَلَيْهِمَا بَهَاءُ اللَّهِ قَدْ عَرَضَتْ تَلَقَّاءُ الْوَجْهِ قَالَ الْمَحْبُوبُ لَا لَا لَا تَسْعَ عَشْرَ مَرَّةٍ وَتَوْقِفَ رُبْعَ سَاعَةٍ وَقَالَ اَنَا اَمْرُنَاكُمْ بِالْحِكْمَةِ فَيَكُلُّ الْأَحْوَالُ وَمَا اَرْدْتُمُوهُ لَوْ يَظْهَرُ مِنْكُمْ اَوْ مِنْ غَيْرِكُمْ لَيَرْتَفِعَ الضُّوْضَاءُ فِي كُلِّ الدِّيَارِ وَتَظْهَرُ رَايَاتُ الْفَسَادِ فِي كُلِّ الْبِلَادِ لَعَمْرِي فِي كُلِّ بَلَدٍ يَقُومُ اَعْدَائِي عَلَى اَحْبَائِي كَذَلِكَ يَخْبِرُكُمْ مَنْ يَنْطِقُ بِالْحَقِّ تَمَسَّكُوا بِهِ وَكُونُوا مِنَ الصَّابِرِينَ اِنَّ اللَّهَ اخَذَ اَصْلَ الظُّلْمِ الَّذِي ارْتَكَبَ مَا ارْتَكَبَ وَيَأْخُذُ الَّذِينَ اتَّخَدُوا مَعَهُ اَنَّهُ لَهِوَ الْمُقْتَدِرِ الْقَدِيرِ

13 يَنْبَغِي لَكُمْ اَنْ تَدْعُوا اللَّهَ لِيُظْهَرَ مَا يَرْتَفِعُ بِهِ اَمْرُهُ بَيْنَ عِبَادِهِ هَذَا يَنْبَغِي لَكُمْ وَلِمَنْ اَقْبَلَ اِلَى الْفَرْدِ الْخَبِيرِ طَوْبِي لِكُلِّ صَابِرٍ صَبَرَ فِي اللَّهِ وَلِسَاكِنٍ سَكَنَ بِأَمْرِهِ الْبَدِيعِ اَنَا نَهَيْتُنَا الْجِدَالَ وَالْفَسَادَ يَشْهَدُ بِذَلِكَ كُلُّ لَوْحٍ وَكُلُّ زَبْرٍ وَكُلُّ صَفْحٍ وَهَذَا الذِّكْرُ الْمُبِينُ

14 الْبَهَاءُ عَلَيْكَ وَعَلَيْهِمَا وَعَلَى الَّذِينَ اَقْبَلُوا فِيهِنَاكَ وَعَلَى الَّذِينَ آمَنُوا فِي كُلِّ الدِّيَارِ بِاللَّهِ رَبِّكُمْ الْمُتَعَالَى الْغَفُورُ الرَّحِيمُ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اَنْتَهَى

15 ثُمَّ الذِّكْرُ وَالتَّكْبِيرُ وَالْبَهَاءُ عَلَى حَضْرَتِكَ مِنْ هَذَا الْخَادِمِ الْفَانِي الْمُسْكِنِ

16 خَادِمٌ ٢ شَوَّالٍ سَنَةِ ١٢٩٦

BLIB_Or15727a.055

BH03335*To: Navvab Mahmud Ali Khan, in Rampur**Date: 1296-10-09 [1879-Sep-26]*

In the Name of the Creator of the World!

All the peoples of the world have been created to know God, exalted be His glory and sovereignty, and all have been promised the Day of His Manifestation. Yet when the Sun of Knowledge rose from the horizon of revelation and the Sea of Utterance surged with its waves, all were found heedless and veiled from Him, save those souls who broke the chains of vain imaginings through the Name of God. These are they who drank from the pure fountain of certitude and, passing beyond the realm of words and suppositions, attained unto the ocean of inner meanings. Reflect upon former ages: whenever the Dawning-Places of divine inspiration appeared on earth, the heedless souls arose in opposition and protest, and most were martyred by the swords of hatred and animosity. The curse of God be upon the wrongdoers! Those who denied, associated partners with God, remained heedless and acted unjustly have indeed lost, while those who were martyred in the path of God, the Lord of all worlds, have truly prospered.

We beseech God to assist that soul, that in this Day which is illumined by the lights of the Kingdom of knowledge, they may attain to that which the transcendent Truth has willed, and not be deprived of the dawning rays of divine grace. The evanescence of the world is evident to all and needs no mention. Therefore one must seek a station that is sanctified from suppositions and vain imaginings and exalted above all conditions and colors.

Say: O God of the worlds and Sovereign of the nations! I beseech Thee, by the eternity of Thy Being and the everlastingness of Thine Essence, to assist me to turn toward Thy most exalted horizon and Thy most resplendent station. O my Lord! Thou seest me turning toward Thee and speaking Thy praise. I beseech Thee to make me steadfast in Thy service and detached from all else but Thee. Then ordain for me, O my God, that which Thou hast ordained for Thy chosen ones who have attained unto the recognition of the Dawning-Place of Thy signs and the Manifestation of Thy clear tokens. Thou

بنام پدیدآرندهء عالم

جميع اهل عالم از برای معرفت حقّ تعالی شأنه و سلطانه خلق شده‌اند و جميع هم بیوم ظهور وعده داده شده‌اند و لکن چون آفتاب معرفت از افق ظهور طالع و مشرق شد و بحر بیان بامواج باهر گشت کل غافل و از او محجوب مشاهده شدند مگر نفوسیکه سلاسل اوهام را باسم حق شکستند ایشانند که از چشمهء صافی یقین نوشیدند و از عالم لفظ و ظنون گذشتند و ببحر معانی فائز گشتند تفکر در اعصار قبل ثنائید هر وقت و هنگام که مشارق الهام در ارض ظاهر شدند نفوس غافله بر اعراض و اعتراض قیام نمودند و اکثری را باسیاف غل و بغضا شهید کردند الا لعنة الله علی القوم الظالمین قد خسر الدین کفروا و اشرکوا و غفلوا و ظلّوا و ربح الدین استشهدوا فی سبیل الله ربّ العالمین

از حقّ مبطلیم آنجائرا تأیید فرماید تا در این یوم که بانوار ملکوت عرفان منور است بآنچه حق منیع اراده فرموده فائز شوند و از اشراق آفتاب فضل محروم نگردند فنای عالم بر هر کسی واضحست احتیاج بذکر نیست لذا باید در طلب مقامی که مقدّس از ظنون و اوهام و منزّه از شئون و الوان است بود

قل یا اله العالم و سلطان الأمم اسألك بأبدیّة ذاتک و ازلیّة نفسک بأن تؤیّدنی علی الاقبال الی افقک الأعلى و مقامک الأسنى ای ربّ ترانی مقبلاً الیک و ناطقاً بثنائک اسألك بأن تجعلی قائماً علی خدمتک و منقطعاً عن دونک ثمّ اکتب لی یا الهی ما کتبتہ لأصفیائک الدّین فازوا بعرفان مطلع آیاتک و مظهر بیناتک انک

art, verily, the One Who hath power over whatsoever He wil-
leth. There is none other God but Thee, the Protector, the
Self-Subsisting.

JHT_S#147x

انت المقتدر على ما تشاء لا اله الا انت المهيمن
القيوم

BLIB_Or15719.098b, BRL_DA#355,
ADM3#051 p.064x, UAB.034bx,
SFI12.019

BH03912

To: Aqa Siyyid M Afnan

Date: 1296-10-09 [1879-Sep-26]

- 1 In the Name of Him Who is Almighty and Most Powerful 1 بنام قادر توانا
- 2 Thy letter arrived and was perused in its entirety. The people have perpetrated an injustice such as to cast the kingdoms of earth and heaven into despondency, while the Twin Lights have manifested a degree of meekness under tribulation such that the dwellers of the heavenly realm have bewailed and lamented them. 2 مکتوب شما رسید و تمام ملاحظه شد قد اتی القوم بظلم تکدر به الملك و الملکوت و ظهر التوران بمظلومية ناح لهما سکان الجبروت
- 3 Consider thou the son of Zakariyya, who lost his head to please the courtesan of the era; and again the scion of the Prophet, who was slaughtered at the behest of the wastrel of the age: was it they who were martyred that lost, or was it those who wronged them? - in reply to which all things have cried out, exclaiming: "Yea, the latter are in perspicuous loss!" 3 تفکر فی ابن زکریّا قد قطع رأسه لزانية العهد و فی ابن الرسول انه قتل بأمر فاجر العصر هل الذين استشهدوا خسروا ام الذين ظلموا قد نادى الأشياء و صاحت ان الثانى فی خسران مبین
- 4 Although this calamity is most grievous, and the greatest abasement hath been witnessed on its account, yet, by the righteousness of God, is it in reality the mightiest honour, which hath but outwardly assumed the form of an abasement. Do thou preserve this lofty and most exalted station, nor have regard for that which is today apparent. 4 اگرچه این مصیبت عظیم بوده و ذلت کبری بسبب آن مشاهده شده ولیکن لعمر الله عزت عظمی بوده که بصورت ذلت ظاهر گشته این مقام بلند اعلی را حفظ نما و آنچه الیوم دیده میشود ناظر مباشر
- 5 God, verily, hath laid hold on wrongdoers in the past, and shall do so in the future; and He shall purge the earth of their like, and so raise up your station that all faces shall turn towards you, and all the tongues of the world shall recite your praise. 5 ان الله قد اخذ و يأخذ و يطهر الأرض من هؤلاء و یرفع مقامکم على شأن یتوجه الوجه الیکم و ینطق السن العالم بذكرکم
- 6 Harken thou unto the Call of this Wronged One, and lay fast hold on all that He hath mentioned. He, verily, is the Faithful Counsellor. See that thou spare no effort in doing all thou canst to protect the people's claims upon the King of Martyrs, forasmuch as this matter is acceptable and pleasing in the sight of God, and a cause of exaltation and advancement. 6 بشنو ندای این مظلوم را و آنچه ذکر نموده تمسک نما انه هو الناصح الأمين آنچه از شما برآید در حفظ حقوق ناس از سلطان الشهداء کوتاهی نکنید که این فقره لدى الحق مقبول و محبوبست و سبب علو و ارتفاع

- 7 Do thou on behalf of this Wronged One make mention of all the relatives, and speak unto them words of consolation. He, verily, is the Comforter, the All-Knowing. God willing, thou wilt remain, as heretofore, beneath the glances of God's loving providence. Rest assured, and be thou of the thankful.
- 8 That which is incumbent upon thee is to ensure the contentment of the family of the Twin Martyrs - may the Glory of God rest upon them. Wert thou to ponder a while, thou wouldst know of a certainty that what hath befallen is, and ever shall be, an inestimable honour. Unto this testifieth He Who hath knowledge of the Book.
- 9 Praise be to God, the Lord of Lords.

EBTB.049x

INBA97:029,

BLIB_Or15719.099a,

NNY.182-183

BH04356

To: Khadijih Baygum wife of the Bab

Date: 1296-10-09 [1879-Sep-26]

- 1 In the Name of the One, All-Seeing God
- 2 O My leaf and the leaf of My lote tree! The winds of malice have arisen, and from the Lote Tree of the Cause have fallen leaves for whom the Beloved (Muhammad) hath lamented, the Friend (Abraham) hath cried out, and Gabriel hath announced: "The torment hath been made ready for you, O ye people of malice!" Please God, thou wilt attain unto His special favour, and find solace in the remembrance of Him.
- 3 Notwithstanding that this supreme calamity transcendeth all calamities, yet did the best of mortals lose his head and lay down his life in the way of the Ancient King. Although outwardly this matter seareth the heart, yet is it, and shall it ever be, the means and cause of the growth of the Divine Lote Tree. I swear by the Daystar of Truth, which today shineth above the horizon of the Revelation, that were the full glory of this station to be disclosed, all the friends would direct themselves towards the place of sacrifice, nor accept a ransom.
- 4 Thy letter arrived and was perused. Thou hast ever been, and shalt ever be, beneath the glances of the gracious providence of the True One; and whatsoever wisdom dictateth, the same
- 1 بنام یکتا خداوند بینا
- 2 یا ورقتی و ورقه سدرتی قد هبت رواج النفاق و سقطت من سدره الأمر اوراق بها نوح الحبيب و صاح الخلیل و نطق جبریل قد تمهیا لكم العذاب یا اهل النفاق انشاء الله بعنایت مخصوصه الهی فائز باشید و بذکرش مؤانس
- 3 اگرچه این مصیبت کبری فوق مصائب بوده و لکن بهترین عالم در راه مالک قدم سر داد و جان باخت این امور اگر بر حسب ظاهر قلب را میگدازد و لکن سبب و علت نمو سدره الهیه بوده و خواهد بود بآفتاب حقیقت که الیوم از افق ظهور مشرقست اگر این مقام بتمامه ذکر شود جمیع دوستان بمقر شهادت توجه نمایند و فدا قبول نکنند
- 4 مکتوبت رسید و مشاهده شد تحت لحاظ عنایت حق بوده و خواهی بود و آنچه حکمت اقتضا نماید از سماء امر الهی جاری خواهد شد ان افرحی

shall flow forth from the heaven of God's Command. Rejoice thou in My Revelation; in My stablishment upon the throne; in My Call; in My remembrance; and in My praise. Thy Lord, truly, is the Ever-Observant, the All-Hearing, the All-Knowing.

بظهوری و استوائی و ندائی و ذکرى و ثنائى انّ
ربك هو الناظر السامع العليم

- 5 His honour the Afnan - upon him be of all glories the Most Glorious - is present before My Face, and God sendeth down from the heaven of His bounty that which hath been destined for him. He, verily, is the Most Gracious, the All-Bountiful.

5 جناب افنان عليه من كلّ بهاء ابهاه امام وجه
حاضرند و ينزل الله من سماء عطائه ما قدر له انّه
لهو الفضال الكريم

- 6 Be thou in no wise sorrowed, and hold fast, as bidden, unto the cord of patience. He, verily, will make manifest that which shall rejoice the hearts of those who have been afflicted with sorrows by reason of that which the hands of rebellion have wrought. He, verily, is the Almighty, the Most Powerful.

6 بهیچوجه محزون مباشید و حسب الامر بحیل
صبر متمسک انّه يظهر ما یفرح به افئدة الذین
اخذتهم الأحزان بما اکتسبت ایدى الطغیان انّه
لهو المقتدر القدير

- 7 The Glory of God rest upon you all, and upon those maidservants who have believed in Him Who is the Incomparable, the All-Knowing.

7 و البهاء علیک و علی اللّائی آمنّ بالفرد الخبیر

INBA51:254, INBA97:026b, BLIB_Or15715.306c,
KB_620:247-248, LHKM3.288, NNY.183-

184

BH04720

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1296-10-09 [1879-Sep-26]

- 1 He is the Most Holy, the Most Glorious
- 2 A remembrance from Us unto him that hath hearkened unto My Call, and whose response to the Lord of all mankind We have heard, that he may be overtaken by the joy born of Mine utterance, notwithstanding that sorrows have encompassed the entire creation.
- 3 O thou proclaimer of My Cause, and beholder of My Countenance! Grieve not at that which hath befallen the Cause: thy Lord, truly, lieth in wait. He shall lay hold on the wrongdoers, even as He laid hold on him that was their chief; He, truly, is severe in punishing!
- 4 They have kindled with their own hands the fire of affliction; yet are the people in a wondrous stupor! So besotted have they become in the drunkenness of their evil passions that they have perpetrated that whereat the cloud hath cried out. Say: Was it Hasan who disbelieved in God, or was it that which he possessed? If it was he, why then didst thou pillage his

1 هو الأقدس الأبهى

2 ذکر من لدنا لمن سمع ندائی و سمعنا ما اجاب
به مولی الأنام لیاخذه فرح بیان بعدما احاطت
الأحزان من فی الامکان

3 یا مبلغ امری و الناظر الی وجهی لا تحزن عما
ورد علی الامر انّ ربک بالمرصاد يأخذ کما اخذ
کبیرهم انّه شدید العقاب

4 قد اشعلوا نار البلاء بأیادهم ولكن الیوم فی سکر
عجاب قد اخذهم سکر الهوی علی شأن ارتکبوا
ما صاح به السحاب قل هل الحسن کفر بالله ام
ما عنده لو هو لم نهت الأموال یا ایها المنافق
الکذاب هل تظنون انهم یا کلون ما جمعوا لا

possessions, O thou false dissembler? Think they that they will consume what they have amassed? Nay, by Him Who is the Lord of Lords! They have committed that whereat the inmates of the Kingdom have lamented, and beyond them the Day of Reckoning.

وربّ الأرباب قد فعلوا ما نأح به اهل الملكوت
وعن ورائهم يوم الحساب

- 5 O My companion! Consider thou, and reflect upon, the grace of God, and His loving-kindness. He, verily, raised them up in truth, and adorned them with the best of ornaments. He so ennobled them that men's tongues spake forth their praise; He honoured them with that Supreme Sacrifice which hath from everlasting been the hope of them that have drawn nigh unto Him; and the Pen of God hath been moved to commemorate them in such wise that all hearts have melted.

5 خليلي فانظر و تفكر في فضل الله و عنايته انه
رفعهم بالحق و زينهم بأحسن الطراز قد عززهم
على شأن نطق الألسن بثناءهم و شرفهم بالشهادة
الكبرى التي كانت امل المقربين في ازل الأزال
و تحرك على ذكرهم قلم الله على شأن ذابت به
الأبجاد

- 6 The servant in attendance hath come before Our Countenance, and read out that wherewith thou didst call upon this Wronged One; and We have answered thee with this Epistle. Beware lest aught sadden thee; thereto admonish My branches, and those who have sought My Countenance, that it may bring them joy after their sorrows.

6 قد حضر العبد الحاضر لدى الوجه و قرء ما ناديت
به المظلوم و اجبتاك بهذا الكتاب اياك ان
يخزنك امر ذكر افنانى و الذين ارادوا وجهى
ليزورهم الفرح بعد الأحزان

- 7 The Glory of God rest upon thee, and upon whosoever reflecteth upon that which hath been revealed by God, the Lord of the Return. This is that which was sent down in reply from God, the Almighty, the Most Bountiful.

7 البهاء عليك و على من تفكر فيما ظهر من لدى
الله مالک المآب

INBA97:025.02, BLIB_Or15715.306b,
NNY.188-189

BH06232

To: Navvab Ramidan Khan, in Calcutta

Date: 1296-10-09 [1879-Sep-26]

- 1 He is the One Who has dominion over all things!
- 2 Your letter has come before the Wronged One, telling of your turning to God and your detachment from all else. We beseech God to assist you to remain steadfast in His Cause and to draw you near to the Most Great Ocean, every wave of which proclaims that there is none other God but Him, the All-Knowing, the All-Wise.
- 3 Blessed art thou for having rent asunder the veils and turned toward the horizon from which naught can be seen save the lights of thy Lord's countenance, the Mighty, the Generous.

1 هو المهيمن على الأشياء

2 قد حضر لدى المظلوم كتابك الذى يحكى عن
توجهك الى الله و انقطاعك عما سويه نسل الله
بأن يوفقك على الاستقامة على امره و يقربك الى
البحر الأعظم الذى ينطق كل موج من امواجه
انه لا اله الا هو العليم الحكيم

3 طوبى لك بما خرقت الأجباب و اقبلت الى افق
لا يرى منه الا انوار وجه ربك العزيز الكريم

- 4 Say: O heedless ones! The gate of divine knowledge has been opened, and the Dayspring of the Merciful's Cause has appeared in the contingent world, bearing witness to that which God did testify before the creation of the heavens and earth, if ye be of them that hearken.
- 5 Blessed is he who has cast away what he possessed and taken what was given him from the presence of One mighty and powerful. Thus has the fragrance of inner meanings wafted over the world that there might be made manifest that which was concealed therein. He, verily, is the Expositor, the All-Informed.
- 6 Hearken thou unto My call, then act as the Wronged One commands thee from this distant spot. Hold fast to the cord of thy Lord's loving-kindness and cling to the hem of His bounty, detached from those who have turned away from His straight Path.
- 7 Say: Praise be to God, the Lord of all worlds.

4 قل يا معشر الغافلين قد فتح باب العرفان و مطلع
امر الرحمن قد ظهر في الامكان ويشهد بما شهد
الله قبل خلق السموات و الأرض ان انتم من
السامعين

5 طوبى لمن نبذ ما عنده و اخذ ما اوتي من لدن
مقتدر قدیر كذلك هبت رائحة المعاني على العالم
ليظهر منه ما ستر فيه انه هو المبين الخبير

6 ان استمع ندائي ثم اعمل بما يأمرک به المظلوم
من هذا المقام البعيد تمسک بجبل عناية ربک و
تشبث بذيل عطائه منقطعاً عن الذين اعرضوا عن
صراطه المستقيم

7 قل الحمد لله رب العالمين

BLIB_Or15719.098c

BH08964

To: Navvab Safdar Ali Khan, in H

Date: 1296-10-09 [1879-Sep-26]

- 1 He is the All-Compelling, the Self-Subsisting
- 2 Say: O God of Names and Creator of Heaven! I beseech Thee by Thy Name, the All-Compelling over all things, through which the gate of Thy bounty was opened to all who are in Thy heaven and on Thy earth, and the Water of Life flowed forth amongst Thy creatures, to make me attracted to Thy verses, detached from all else but Thee, and in all conditions turned toward the horizon from which shone forth the Sun of Thy Manifestation. Ordain for me, O my God, from Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones, then cause me to know that which befitteeth Thy days [...] that Thou mayest enable me to recognize that which hath appeared today by Thy Command. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

1 هو المهيمن القيوم

2 قل يا اله الأسماء و فاطر السمآء استلک باسمک
المهيمن على الأشياء الذي به فتح باب فضلك
على من في سمائك و ارضک و جرى کوثر
الحیوان بين خلقک بأن تجعلني منجذباً بآياتک و
منقطعاً عن دونک و متوجهاً فيکل الأحوال الى
الأفق الذي منه اشرقت شمس ظهورک و قدر لي
يا الهی من قلبک الأعلى ما قدرته لأصفيائك ثم
عرفني ما ينبغي لأيامک [...] بأن تؤيدني على
عرفان ما ظهر اليوم بأمرک انک انت المقتدر
العليم الحكيم

BLIB_Or15697.124a

BH01133

To: *Haji Muhammad Ibrahim Afnan (Muballigh)*

Date: 1296-10-09 [1879-Sep-26]

- 1 In the Name of our Lord, the All-Powerful, the Most Exalted, the All-Glorious, the All-Bountiful
- 2 Praised be He Who hath arisen by His own authority to establish His Cause and hath manifested whatsoever He desired through His sovereignty. Neither the might of the world can frustrate Him, nor the clamors of those who have disbelieved in God, the Lord of ancient days, weaken Him, nor can He be intimidated by that which hath appeared and shall appear. Verily, He occupieth the Most Sublime Vision, and through Him hath been revealed that which was recorded in the Scrolls and Books. There is none other God but He, the Single, the Most Exalted, the All-Knowing, the All-Wise.
- 3 How delightful were the melodies that reached mine ears from the birds of remembrance and praise, which warbled, trilled, sang, and cooed upon the branches of the Lote-Tree of thy heart. By the life of the Beloved! When I saw and read and heard, the joy of thy words seized me while I was immersed in oceans of sorrow. When my heart was gladdened and my breast was dilated and my being was stirred, I approached the Intended One and attained the presence before the Throne, and presented that which the Beloved had caused thee to speak in His days. When it concluded, I found traces of joy upon the countenance of my Lord and the Lord of all worlds. My spirit and my soul be a sacrifice for your service, your steadfastness, and your mention.
- 4 Indeed, thy mention became the cause of the joy of the Intended One. After this evanescent one's presentation of thy passages, He smiled greatly, and from His abundant grace and favors at that moment, a Tablet was revealed from the heaven of bounty and sent forth. God willing, thou shalt be nourished from the heavenly food concealed in the treasuries of God's words. Then the Tongue of Grandeur spoke these words:
- 5 Write to Khalil that slumber and the intoxication of error have so seized the people that if ninety-nine out of a hundred were to be taken, the remaining one would neither turn to the horizon of the Cause nor raise his head from the sleep of heedlessness. Consider the verses that were previously revealed from the heaven of the Will of the Lord of the Day of Judgment concerning the seizure of certain transgressors. With utmost
- 1 بِسْمِ رَبِّنا الْمَقْتَدِرِ الْمُتَعَالَى الْعَزِيزِ الْمَنَّانِ
- 2 سَيِّحانِ مَنْ قامَ بِنَفْسِهِ على امْرِه و اَظْهَرَ ما اراد بِسُلْطانه اِنَّه لا يَعْجِزه سَطوَة الْعالَمِ و لا يَضْعِفُه زِماجِرِ الدِّينِ كَفَرُوا بِاللّهِ مالِكِ الْقَدَمِ و لا يَخَوِّفُه ما ظَهَرَ و يَظْهَرُ اِنَّه لِبِالْمَنْظَرِ الْأَكْبَرِ و ظَهَرَ مِنْه ما كانَ مَسْطُوراً في الصِّحَافِ و الزَّيْرُ لا اِلَه الاّ هُوَ الْفَرْدُ الْمُتَعَالَى الْعَلِيمُ الْحَكِيمُ
- 3 يا حَبِيباً ما سَمِعْتُ اذْنِي مِنْ نَعَماتِ طيُورِ الذِّكْرِ و الثَّنَاءِ الَّتِي غَنَّتْ و رَنَّتْ و غَرَّدَتْ و هَدَرَتْ على اَفْئانِ سِدْرَةِ فُؤادِ حَضْرَتِكَ لِعَمْرِ الْمُحِبِّوبِ اِذا رَأَيْتَ و قَرَأْتَ و سَمِعْتَ اخْذَنِي فَرَحَ بَيانِكُمْ اِذ كُنْتُ مُسْتَعْرِقاً في بَحْرِ الْأَحْزانِ فَلَمّا انْبَسَطَ قَلْبِي و انْشَرَحَ صَدْرِي و اهْتَزَّتْ اِرْكَانِي قَصَدْتُ الْمَقْصُودَ و حَضَرْتُ تَلَقَّاءَ الْعَرْشِ و عَرَضْتُ ما انْطَلَقَ بِهِ الْمُحِبِّوبُ في أَيَّامِهِ فَلَمّا انْتَهَى وَجَدْتُ آثارَ السَّرُورِ في وَجْهِ مَوْلايَ و مَوْلَى الْعالَمِينَ رُوحِي و نَفْسِي نَحْلِدُكُمْ و قِيامَكُمْ و ذِكْرَكُمْ الْفَدَاءَ
- 4 في الْحَقِيقَةِ ذَكَرَ آنَحَضَرْتُ سَبَبَ سُرُورِ حَضْرَتِ مَقْصُودٍ شَدِيدٍ بَعْدَ اِزْ عَرَضِ اَيْنَ فائِي فَقَرأتَ آنَحَضَرْتُ را بِسِيَّارِ تَبَسُّمِ فَرَمُودَنْدِ و اِزْ فَرَطِ عَنائِتِ و الطَّافِ در آنَحِينِ لُوحِي اِزْ سَماءِ عَنائِتِ مُشْرِقِ و اِرْسالِ شَدِّ اِنْشاءِ اللَّهِ اِزْ مائِدَهٗ سَمائِيَهٗ مُسْتَوْرَهٗ در خَزائِنِ كَلِماتِ اللَّهِ مُتَنَعِّمِ خَواهِندِ شَدِّ و بَعْدِ لِسانِ عَظَمَةِ بَايْنَكَلِمِهِ ناطِقِ
- 5 بَنُويسِ بِه خَليلِ كِه ناسِ را نَومِ و سَكْرِ ضَلالاتِ بِشَأْنِي اخْذِ نَمُودَه كِه اِگَر در عَدَدِ مائِة نودِ و نَه اخْذِ شُودِ اَن يَكِ نَفْسِ باقِيَه بافَقِ اَمْرِ تَوَجُّه نَمائِدِ و سَرِ اِزْ نَومِ غَفْلَتِ بَرِنداردِ مَلاحِظَه در اَيّاتِيكِه اِزْ قَبْلِ در اخْذِ بَعْضِي اِزْ مَعْتَدِينَ اِزْ سَماءِ مَشِيَّتِ مالِكِ يَوْمِ الدِّينِ نازلِ شَدِّ ثَمائِدِ فَقْرَه بِفَقْرَه در

clarity, passage by passage, was revealed concerning seizure, plunder, earthquakes, lamentation, abasement, and the like. Nearly one crore perished, yet none became aware. Even those souls who had witnessed those verses before the appearance of the signs did not attain unto that which God desired.

اخذ و نهب و زلازل و عویل و ذلت و امثال
آن بکمال تصریح نازل و قریب یک کروڑ از میان
رفت مع ذلک احدی متنبه نشد و نفوسیکه آن
آیات را قبل از ظهور علامات مشاهده نمودند
آن نفوس هم به ما اراده الله فائز نگشتند

- 6 The mention of two great kings appeared in the Tablets with utmost clarity concerning what would befall them, to such extent that some of the assured souls, upon hearing that kingdom would be taken from them and their dominion, sovereignty, glory, and power would be lost, were observed in utter amazement. For they had not imagined that a kingdom like that of Paris would be lost from its king's grasp, and another king would pass in such abasement, and the lamentations of trees and stones would rise from the mountains. Those souls who had not heard these tidings before their occurrence remained in the sleep of heedlessness, and those who were informed beforehand and later witnessed with their outward eyes did not ascend to a station that would benefit their own affairs.

6 ذکر دو ملک بزرگ در الواح بر حسب ظاهر
بکمال وضوح ما یرد علیهم نازل بشأنیکه بعضی
از نفوس موقته بعد از استماع اینکه ملک از
ایشان اخذ میشود و مملکت و سلطنت و عزّت
و اقتدارشان از دست میرود بکمال تحیر مشاهده
شدند چه که گمان نمینمودند ملکی مثل ملک
پاریس ملک از دستش برود و ملک دیگر
بآن ذلت بگذرد و ناله اشجار و اجار از کوهها
مرتفع شود آن نفوسیکه این اخبار را قبل از وقوع
نشنیدند در خواب غفلت ماندند و نفوسیکه قبل
مطلع شدند و بعد با بصیر ظاهره ملاحظه کردند
آنها هم بمقامیکه بکار خودشان آید عروج نمودند

- 7 O Khalil! Observe to what degree the people's veiling hath reached, that the Tongue of Grandeur speaketh these words. Although the purpose was initially to converse with thee, all these heedless acts have occurred due to the love of these fleeting two days and what appeareth therein, even though they witness its change, transformation, and variation at all times. Say: Glory be to my Lord, the All-Knowing, above what they understand! And glorified be my Lord, the All-Informed, above what they mention, and glorified be my Lord, the Lord of Might, above what they describe.

7 ای خلیل مشاهده کن احتجاب خلق بچه مقام
رسیده که لسان قدم باینکهلمات ناطق است
اگرچه مقصود در اول مکالمه با آنجناب بوده
جمع این غفلتها از محبت این دوروزه فانیه و ما
ظرفیه واقع شده و حال آنکه در جمع احیان
تغییر و تبدیل و اختلاف آنها مشاهده مینمایند
قل سبحان ربّی العالم عمّا یعرفون و سبحان ربّی
الخبیر عمّا یذکرون و سبحان ربّی و ربّ العزّة عمّا
یصفون انتهى

- 8 A hundred thousand praises be unto the one beloved and single God, that He enabled that personage to utter words which became the cause of joy and gladness to the blessed heart. Details sent by his honor Aqa Mirza Isma'il, the honored Afnan, upon them be the glory of the All-Merciful, were presented. He said that one must be forbearing with him, but consideration for the family of the martyrs is incumbent and obligatory upon all. This servant also submitted a detailed letter to them, and a Tablet was also revealed from the heaven of divine Will specifically for his honor Aqa Mirza Isma'il and sent that the honored Afnan might forward it. At all times I beseech God, exalted be His glory and might, to assist all the friends and cause to appear from each one that which befiteth Him and His days.

8 صد هزار حمد محبوب واحد احد را که آنحضرت
را موفق فرمود بکلماتیکه سبب سرور و بشاشت
قلب مبارک شد تفصیلی از جناب آقا میرزا
اسمعیل حضرت افنان علیهم بهاء الرحمن فرستاده
بودند عرض شد فرمودند باید با او مدارا نمود
ولکن ملاحظه اهل شهدا بر کل لازم و
واجبست این عبد هم خدمت ایشان عریضه
مفصّلی معروض داشت و لوحی هم از سماء
مشیت مخصوص جناب آقا میرزا اسمعیل نازل
و ارسال شد که حضرت افنان بفرستند از حق
جل و عزّ در هر حین سائل و امل که جمیع
دوستانرا موفق بدارد و ظاهر فرماید از هر یک
ما ینبغی له و لایامه

- 9 O my beloved one, repeatedly hath the tongue of grandeur uttered these words: O thou who art present, if the souls who have accepted the Faith were to act according to what God hath willed, and there appeared not from them matters from which the fragrance of divine displeasure could be detected, surely would God's testimony be completed for all. And after the completion of testimony, either acceptance or something else, as appeared in previous ages. God willing, may all be confirmed through divine confirmations and attain His bounties. Verily He is the Generous Giver.
- 10 The friends in the Prison Land offer countless expressions of sincerity and most glorious, most mighty, most elevated, most holy, most exalted greetings to your honor. May the glory which hath ever shone with the effulgences of the Sun of His Beauty and will ever shine with the light of the rays of His Countenance be upon your honor and upon those who have drunk and will drink from the cup of your love for God, our Beloved and your Beloved and the Beloved of all the worlds. And praise be to God, the Lord of the mystics.
- 11 The servant, 9 Shavval 1296

9 ای محبوب من مکرراً لسان عظمت باینکلمه ناطق ای عبد حاضر اگر نفوس مقبله به ما اراد الله عمل مینمودند و ظاهر نمیشد از ایشان اموریکه نفحات عدم رضا از او استشمام شود هرآینه حجت الهیه بر کل تمام میشد و بعد از اتمام حجت یا اذعان و یا امر دیگر کما ظهر فی اعصار القبل انشاءالله کل بتأییدات الهی مؤید شوند و بقبوضات او فائزانه هو المعطی الکریم

10 دوستان ارض سخن عرض خلوص لایحصى و تکبیر ابداع امنع ارفع اقدس اعلی خدمت آنحضرت معروض میدارند البهاء الذی لم یزل کان مشرقاً باشرافات شمس جماله و لا یزال یکون مضيئاً بضیاء انوار وجهه علی حضرتکم و علی من شرب و یشرب من کأس حبکم لله محبوبنا و محبوبکم و محبوب العالمین و الحمد لله مولی العارفين

11 خادم فی ۹ شوال سنة ۱۲۹۶

BLIB_Or11097#062,

MAS8.152bx,

YFY.217-218x

BH02251

To: Muhammad Mustafa Baghdadi

Date: 1296-12-01 [1879-Nov-16]

- 1 He is God, exalted be His glory, the Most Great, the Most Glorious
- 2 Praise be to God Who moved the Supreme Pen by His all-compelling will in the kingdom of creation - at times restraining its reins and at times releasing it beyond measure. Then did the lovers hasten and draw nigh, while the hypocrites turned away. Glorified be the Lord of the Covenant Who attracted the believers through His verses, the sincere ones through His fragrances, and those near to Him through His mention and praise. His gaze has ever been fixed upon those who have arisen to serve Him, who have spoken His praise, and who have sought refuge in His presence. He is indeed the Single One, the Powerful, the All-Knowing, the All-Informed.

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذی حرک القلم الأعلی بارادته المهيمنة فی ملکوت الانشاء مرة امسک عنانه و مرة اطلقه اقل عما یحصى اذا سرع و اقبل العشاق و اعرض اهل النفاق تعالى مالک الميثاق الذی اجتذب الموحدين بآياته و المخلصين بنفحاته و المقربين بذکره و ثنائه لم یزل کان طرفه متوجهاً الى الذین قاموا علی خدمته و نطقوا بثنائه و لا ذوا بحضرتة انه هو الفرد المقتدر العليم الخبير

- 3 My spirit be a sacrifice for your steadfastness. The bird of the heart took flight in ascension, drawn by the melodious warbling of the bird of praise which sang upon the branches of the Tree of your love. Its sweet trilling attracted me to a station which God has made the Most Great View. When I arrived, what was in your letter was presented and I was blessed to hear what I cannot describe. He is indeed the Witnessing, the All-Seeing.
- 3 روحى لقيامكم الفداء قد اخذ طير القلب الى الصعود بما اخذه جذب صغير طير الثناء التى غنت على افنان سدره حبكم واجتذبنى رحيق تغرداتها الى مقام جعله الله المنظر الأكبر فلما حضرت عرضت ما فى كتابكم وفزت باصغاء ما لا اقدر ان اذكره انه هو الشاهد البصير
- 4 As for what you mentioned about Muhammad-qabil-Ba and his companion, they entered, were present, heard, were blessed, and with permission returned to their place. Likewise Jinab-i-Siyyid M-qabil-'Ayn, though he awaits another ship, and the matter is in the hands of God, the Lord of all beings. I praise Him, exalted be He, for accepting what you wrote regarding them and what Jinab-i-Zaynu'l-Muqarrabin (upon him be the Most Glorious Beauty of God) desired. The servant has received what you sent from the physician (upon him be the Glory of God) and mentioned therein the clamor of the people in Baghdad regarding the matter of Sasun (upon him be the Glory of God). We praise God, exalted be He, for preventing their advance and dispersing their gathering. He is indeed the Powerful, the Mighty.
- 4 واما ما ذكرتموه حضرتكم فى محمد قبل بآء و من معه قد دخلا و حضرا و سمعا و فازا و بالاذن رجعا الى محلتهما و كذلك جناب سيد م قبل ع وانه توقف الى سفينة اخرى و الأمر بيد الله مولى الورى احمده تعالى بما قبل ما كتب حضرتكم فى حقهم و ما اراده جناب زين المقرين عليه بهاء الله الأبهى و قد بلغ الخادم ما ارسلتموه من الطبيب عليه بهاء ٦٦ [الله] و ذكر فيه وضوء القوم فى الزوراء فى امر ساسون عليه ٩ ٦٦ [بهاء الله] نحمد الله تعالى بما منع زحفهم و شئت شملهم انه هو المقتدر القدير
- 5 The petitions that were with Jinab-i-Siyyid Muhammad-'Ali (upon him be the Glory of God) arrived safely. At this point and this moment the Sun has risen from its horizon and our Beloved and your Beloved has turned to the servant, saying - and His words are the sweetest - addressing your honor:
- 5 و العرايض التى كانت مع جناب سيد محمد على عليه ٩ ٦٦ [بهاء الله] قد وصلت بالسلامة و فيهذا المقام و هذا الحين اشرفت الشمس من افقها و توجه الى الخادم محبوبنا و محبوبكم قال و قوله الأحل مخاطباً الى حضرتك
- 6 "O thou who gazest upon the Face! Blessed art thou for having attained to the mention and praise of the Beloved, the service of His Cause, and submission to His sovereignty. By My life! The Pen hath mentioned thee and will mention thee as a bounty from Him. Verily thy Lord is the Generous, the Bountiful. He will assist thee in what thou art engaged in and will aid thee in His beauteous remembrance. Convey My greetings to the faces of My loved ones who have attained unto the Most Great Steadfastness in this Cause whereby the peoples of creation were thunderstruck, save whom God, the Lord of the worlds, willed."
- 6 يا ايها الناظر الى الوجه طوبى لك بما فزت بذكر المحبوب و ثنائه و خدمة امره و الخضوع لسلطانه لعمري ان القلم ذكرك و يذكرك جوداً من عنده ان ربك هو الجواد الكريم انه يؤيدك على ما انت عليه و يوفقك على ذكره الجميل كبر من قبلى على وجوه احبائى الذين فازوا بالاستقامة الكبرى فى هذا الأمر الذى فيه انصعق ملاء الانشاء الا من شاء الله رب العالمين
- 7 The servant expresses his love, sincerity, mention and praise to the loved ones of God who have caught the fragrance of the Garment and were possessed of clear certitude. Then the Most Glorious Beauty and the Most Excellent Praise be upon your honor and all those in your household. And praise be to God, the Lord of the worlds and the Beloved of those near unto Him.
- 7 و الخادم يظهر حبه و خلوصه و ذكره و ثنائه لأحباء الله الذين وجدوا عرف القميص و كانوا على يقين مبين ثم البهاء الأبهى و الثناء الأثنى على حضرتكم و من فى بيتكم اجمعين و الحمد لله مولى العالمين و محبوب المقرين

8 The servant in [Hajj] year 1296

8 خادم في [حج] سنة ١٢٩٦

BLIB_Or15727a.060

BH02825*To: Mulla Rajab-Ali, in Ardikan**Date: 1296-12-18 [1879-Dec-3]*

1 In the Name of our Lord, the All-Powerful, the All-Protecting, the Most Exalted, the Most Glorious

1 بِسْمِ رَبِّنا الْمُقْتَدِرِ الْمُهِيمِ الْعَلِيِّ الْأَبْهَى

2 Praise be to God Who hath illumined the world through His Most Great Light, Who appeared once in the form of the Lamp and at another time in the temple of forms and breathed into it, whereupon all who are in earth and heaven were thunderstruck. Blessed be the Creator of all things and the Fashioner of names, through Whose manifestation the limbs of the world trembled and the hearts of the nations were troubled, except for those who partook of the choice wine of utterance in the name of their Lord, the Most Merciful, and turned to Him, saying: "Praise be unto Thee, O Beloved of the worlds, and glory be unto Thee, O Thou Who art the Goal of them that know." The glory which hath dawned from the horizon of the countenance of the Ancient King be upon those who have cast aside the world for love of Him and have arisen to make mention of Him, to praise Him and to serve His Cause amongst His servants. They are indeed the oceans of utterance amidst the concourse of creation and the Salsabil of life for every discerning soul that turneth unto Him. My soul be a sacrifice for your love.

2 الحمد لله الذي نور العالم بسراجہ الأعظم الذي ظهر مرة على هيئة السراج وطوراً على هيكل الصور و نفخ فيه و انصعق من في الأرض و السماء تبارك مالك الانشاء و خالق الأسماء الذي بظهوره ارتعدت فرائص العالم و اضطربت افئدة الأمم الا من اخذ رحيق البيان باسم ربه الرحمن و اقبل و قال لك الحمد يا محبوب العالمين و لك الثناء يا مقصود العارفين البهاء الذي اشرق من افق جبين مالك القدم على الذين نبذوا العالم في حبه و قاموا على ذكره و ثنائه و خدمة امره بين عباده انهم بحور البيان بين ملاء الامكان و سلسبيل الحيوان لكل مقبل بصير نفسي لحبكم الفداء

3 At one time this evanescent servant attained the presence of the Most Holy Court, and after appearing before His countenance, the Tongue of Grandeur spoke these blessed words: "O servant! Send what the All-Merciful hath revealed in the Kingdom of Utterance unto him who hath turned toward the Most Exalted Horizon and hath attained the choice sealed Wine, that he may recite the verses of his Lord and deliver them unto those who have believed in the All-Informed One." Then in the Persian tongue He expressed such favors toward that person in such manner that I confess my inability to mention them. Verily our All-Knowing Lord is the All-Enumerating, the All-Informed.

3 و قتي از اوقات اين خادم فاني بساحت اقدس فائز و بعد از حضور تلقاء وجه لسان احديہ باينكلمه مباركه تكلم فرمود يا خادم ان ارسل ما انزله الرحمن في ملكوت البيان الى الذي توجه الى الأفق الأعلى و فاز بالرحيق الأصفي ليقراء آيات ربه و يلقها على الذين آمنوا بالفرد الخبير انتهى بعد بلسان پارسي نسبت بانجناب اظهار عنايت فرمودند على شأن اعترف بالعجز عن ذكره ان ربنا العليم هو المحصى الخبير

4 This blessed Tablet was revealed at the beginning of the episode in the Land of Sad [Isfahan] and no copy of it had yet

4 و اين لوح مبارك در اول واقعه ارض صاد نازل شده و سواد آن تا حال بجائی ارسال نشد

been sent anywhere. Although outwardly the people appear so lifeless that there seemeth no likelihood of their being adorned with the ornament of life, yet the utterances of the sincere ones, the sanctified ones, and them that are nigh unto God never fail to produce their effect, and soon shall the lights of the Word encompass the world. He is, verily, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.

- 5 Your honor should at all times remind the friends who are gazing toward the Most Exalted Horizon and give them to drink of the Kawthar of divine knowledge, that all may attain unto the Most Great Bounty and remain steadfast in the Cause of God. Glory be upon you and upon those who hearken unto your words in the straight Path of God.

- 6 Written in Dhi'l-Hajjih 1296

اگرچه خلق بشأنی مرده مشاهده میشوند که بر حسب ظاهر گمان نمیرود که بطراز زندگانی مزین گردند ولکن بیانات مخلصین و مقدسین و مقربین از اثر خود باز نماند و زود است که انوار کلمه عالم را احاطه نماید انه هو المقتدر المتعالی العزیز الحکیم

5 باید آنحضرت در کلّ احوال دوستان را که بافق اعلی ناظرند متذکر نمایند و از کوثر عرفان بنوشانند تا کل بفیض اعظم فائز شوند و در امر الله مستقیم مانند البهاء علی حضرتک و علی الدین یسمعون قولکم فی صراط الله المستقیم

6 فی ذی حجة سنة ۱۲۹۶

BLIB_Or11097#063

BH00720

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1296-12-19 [1879-Dec-4]

- 1 In the Name of our Lord, the Most Holy, the Most Mighty, the Most Glorious!
- 2 Praise be sanctified above all mention and utterance and be-fitteth the court of the nearness of the sacred Lord of eternity, Who was not prevented by the clamor of the peoples of the world from His blessed purpose, nor was the Supreme Pen held back from its movement by the rejection and objection of the nations. It moveth at all times and summoneth all who are in the realm of creation unto God, the One, the Mighty, the Bountiful.
- 3 My soul and spirit be a sacrifice for your service and for your mention. This evanescent servant was standing before the Beloved of the world on one of the mountains when the Name of God appeared. After meeting, he gave this servant a packet which included the blessed letter of your eminence. God knoweth that such joy seized me that every tongue of the Pen is incapable of its mention. Afterward, when returning to the Most Holy Court, while walking on that same mountain, the tongue of inner realities spoke these words: "Blessed is the mountain that hath been made the place whereon Thy

1 بسم ربنا المقدّس العزیز الأبهی

2 حمد مقدّس از ذکر و بیان بساط قرب قدس مالک قدم را سزاست که ضوضای اهل عالم او را از اراده مبارکه منع ننمود و اعراض و اعتراض امم قلم اعلی را از حرکت باز نداشت بتحرّک فیکلّ الأحياء و يدعو من فی الامکان الى الله الواحد العزیز المنان

3 نفسی و روحی خلدتمکم الفداء و لذكركم الفداء ایعبد فانی در حضور محبوب عالم در جلی از جبال ایستاده بود که اسم الله مه علیه ۹ ۶۶ [بهاء الله] الأبهی نمودار شد بعد از ملاقات پاکتی بایعبد داد از جمله دستخط مبارک عالی بود علم الله قد اخذنی الفرح علی شأن کلّ لسان القلم عن ذکره بعد مراجعت بساحت اقدس شد در حینیکه در همان جبل مثنی میفرمودند و

feet have trod, and blessed are the hills over which the breezes of Thy days of manifestation have wafted, and blessed is the land that hath been adorned with the robe of Thy bounty and perfumed with the fragrance of Thy raiment, and blessed is the sea upon which the ship of Thy Cause hath sailed."

- 4 Then, in his presence, the tongue of grandeur spoke these blessed words: "Read what thou hast brought." This servant read in full the first prayer that you had submitted. He walked a while and then spoke these blessed words: "O servant who is present, repeat the mention of My Afnan." And then the second prayer at the end of your letter was read. He said:

- 5 "It behooveth him and these days that he remember his Lord in such wise as he hath remembered. Verily He is the Hearer, verily He is the Ever-Present, verily He is the Perceiver, verily He is the All-Seeing. O My Afnan! Thou wast created for My Day, to hearken unto My call, to behold My horizon, and to arise to serve Me. Verily thy Lord is the Teacher, the All-Informed. Praise be to God, thou hast attained unto the most great favor. Although this is known to thee now, it shall become more evident later and shall shine forth like the rays of the sun in the world, manifest and evident. O Afnan! I have presented, then I beseech Thee, O my God, to make me at all times gazing toward the direction of Thy good-pleasure, content with what Thou hast ordained for me in the heaven of Thy decree, detached from all else save Thee, firm in Thy love and Thy good-pleasure, and accepting of service to Thy loved ones and Thy chosen ones.

- 6 "We have heard and found in thy words thy burning devotion, thy sincerity, and thy turning toward God, the Lord of the worlds, and in God, the Master of the Day of Judgment. And this is among the bounties that have had and have no likeness or parallel. Preserve it and be of the thankful ones. God willing, thou hast been and art confirmed. Ask of God that thou mayest in all conditions remain steadfast in this station. Say: O my God, my Beloved, my Purpose, my Helper, my Creator, and my Provider! I beseech Thee by the Name through which faces turned toward the lights of Thy countenance, souls soared in the atmosphere of Thy nearness, and through which all created things were moved and all possibilities hastened toward the direction of Thy grace and Thy gifts, to strengthen me to serve Thy Cause and enable me to remember and praise Thee. O Lord! I am he before whose face Thou didst open the door of Thy knowledge and made known to me the Dawning-Place of Thy Revelation after the turning away of Thy creatures, and

لسان حقایق باینکله ناطق طوی لجبل قد جعل مؤطی قدمیک و لأتلال مرّت علیها نسمات ایام ظهورک و لبرّ تزین برداء عطائک و تعطر من عرف قیصک و لبحر سرت علیه سفینه امرک

- 4 بعد از حضور تلقاء وجه لسان عظمت باینکله مبارکه ناطق ان اقرء ما جئت به اینعبد مناجاتیکه عرض نموده بودید یعنی مناجات اول را تمام عرض نمود قدری مشی فرمودند و بعد باینکله مبارکه ناطق یا عبد حاضر کرّ ذکر افنانی و بعد مناجات ثانی که در آخر دستخط آنحضرت بود عرض شد فرمودند

- 5 ینبغی له و لهذه الايام بأن يذكر ربّه بمثل ما ذکر أنّه لهو السامع أنّه لهو الحاضر أنّه لهو المدرك أنّه لهو البصير یا افنانی قد خلقت لیومی واصغاء ندائی و النظر الی افقی و القيام علی خدمتی انّ ربّک لهو المعلم الخیر الحمد لله بفضل اعظم فائز شدید حال اگرچه نزد شما معلومست ولكن بعدها واضح تر میشود و مثل انوار شمس در عالم مشرق و ظاهر و هویدا خواهد شد یا افنانی قد عرضت ثم اسئلك یا الهی بأن تجعلنی ناظرًا فیکلّ الأحوال الی شطر رضائک و راضیًا بما قدرت لی فی سماء قضائک و اجعلنی منقطعًا عما سواک و ثابتًا فی حبک و رضائک و قابلاً لخدمة احبائک و اولیائک

- 6 انا سمعنا و وجدنا من بیانک اشتعالک و خلوصک و توجّهک لله ربّ العالمین و فی الله مالک یوم الدین و این از نعمت‌هایست که شبه و مثل نداشته و ندارد ان احفظ و کن من الشاکرین انشاءالله مؤید بوده و هستید از حق بخواید تا در جمیع احوال در این مقام قائم باشید قل یا الهی و محبونی و مقصودی و معینی و خالقی و رازقی استلک بالاسم الذی به توجّهت الوجوه الی انوار وجهک و طارت النفوس فی هواء قربک و به تحرکت الکائنات و سرعت الممکات الی شطر فضلک و مواهبک بأن تؤیّدنی علی خدمة امرک و توقّنی علی ذکرک و ثنائک ای ربّ انا الذی فحت علی وجهی باب عرفانک و عرفتی مشرق وحیک بعد اعراض خلقک و اریتنی فناء ما افتخر به اکثر بریتک استلک بأن تحفظنی بسلطانک و

showed me the passing away of that in which most of Thy creation take pride. I beseech Thee by Thy sovereignty and power to protect me and to ordain for me that which will make me independent through Thy riches. Verily Thou art the Powerful, the Exalted, the All-Knowing, the All-Wise."

قدرتک و تقدّر لی ما یجعلنی غنیاً بغنائک انک
انت المقتدر المتعالی العلیم الحکیم انتهى

- 7 Concerning what you wrote about the survivors of the Twin Luminous Lights, it is clear and evident that you are being as considerate as possible. Today it is incumbent upon all to be mindful of this matter, though verily He is the All-Watchful, the Near One. Praise be to God that from the beginning you were enabled to serve the Cause. This servant beseeches God day and night that He may establish you in His service in such wise that your remembrance shall endure as long as the Kingdom and the Realm endure.

7 اینکه در باره بازماندگان نورین نورین مرقوم
فرموده بودید معلوم و واضحست که آنحضرت
بقدر مقدور ملاحظه میفرماید ایوم بر کل
لازمست که مراقب اینفقره باشند ولو آنه
الرقیب القریب الحمد لله آنحضرت از اول موفق
شدند بخدمت امر و الخادم یدع الله فی اللیالی و
الایّام بأن تجعل حضرتک قائماً علی خدمته علی
شأن یتقی ذکره بدوام الملک و الملکوت

- 8 As for what you wrote concerning your message to the honored Afnan H.A. (upon him be all the Most Glorious Glory) asking him to be mindful of the survivors' condition - a few days ago the honored Ismullah M.H. attained the presence of the Throne. The Tongue of Grandeur spoke such words concerning him that from every letter thereof shone forth the sun of loving-kindness. At one point He said: "O servant! We have verily assisted the Afnans and exalted them and honored them. That which has flowed from My Most Exalted Pen has been and shall be made manifest. Thy Lord is indeed the Mighty, the Powerful." I swear by His blessed utterance that this servant repeatedly prostrated himself in gratitude and besought the True One, exalted be His glory, that He withhold not this most great favor for even a moment.

8 و اینکه مرقوم فرموده بودید که بجناب افنان
حضرت ا و حاء علیه منکّل بهاء اباه مرقوم
فرمودید مراقب حال بازماندگان باشند چند یوم
قبل جناب اسم الله مه تلقاء عرش حاضر بود
لسان عظمت در حق ایشان بیاناتی ناطق که از هر
حرفی شمس عنایت مشرق بود و وقتی از اوقات
فرمودند یا خادم انا نصرنا الأفنان و رفعا هم و
عزّنا هم قد ظهر و یظهر ما جری من قلبی الأعلی
ان ربّک هو المقتدر القدیر قسم بیان مبارک که
ایعبد مکرراً سجده شکر بعمل آورده و از حق
تعالی شأنه مسئلت نموده که در آتی این فضل
اعظم را منع نفرماید

- 9 Regarding the matter of the hundred tumans which you wrote should not be deducted from the funds of the land of Kha and should be accepted from you - this matter found acceptance in the Most Holy Court. It behooveth everyone possessed of speech to praise Him, thank Him, and remember Him in His days, and to hold fast to the cord of His Most Generous Name.

9 و اینکه در خصوص وجه یکصد تومان مرقوم
فرموده بودید که از وجه ارض خاء کم نشود و از
آنحضرت قبول شود اینفقره در ساحت اقدس
مقبول افتاد ینبغی لکل ذی لسان ان یحمده و
یشکّره و یدکره فی ایامه و یتسکّب بحبل اسمه الکریم

- 10 Concerning what you wrote about the business ledgers of the Wronged One - on the first day when this incident occurred, He said that although the grief of this calamity is beyond measure, yet they have attained to infinite grace. "We have ordained for him glory and exaltation, and in the end of days We adorned him with that which had been the hope of the sincere ones from time immemorial." He also said that this supreme martyrdom is the cause and means of the exaltation of the Cause and the manifestation of the trustworthiness and religiosity of God's loved ones among the people. Now it has become clear that

10 اینکه در باره دفاتر تجارقی حضرت مظلوم
مرقوم فرموده بودید در یوم اوّل که اینفقره
واقع شد فرمودند اگرچه حزن این مصیبت
[لابحی] است ولیکن بفضل بی منتهی فائز
شدند قد قدرنا له العزّة و الرّفعة و فی آخر الایّام
زیّناه بطراز کان امل المخلصین فی ازل الآزال و
همچنین فرمودند این شهادة کبری سبب و علّت
ارتقاع امر است و ظهور امانت و دیانت احبّای
الهی بین ناس حال معلوم شد که فی الحقیقه آن

truly that sanctified soul was in all conditions focused on the horizon of trustworthiness. Blessed is he and his brother. This servant testifieth that they have attained to that which none comprehendeth save God. Would that I had been with them and had attained to what they attained.

- 11 Another matter - the letter you wrote to Ismullah M.H. was also seen, and he has sent a detailed reply which will, God willing, reach your blessed sight.

- 12 Regarding what you wrote about Khalil (upon him be all the Most Glorious Glory) having been somewhat indisposed - surely he has been adorned with the raiment of health by God. This evanescent one's offering of servitude and nothingness in his service depends on your kindness.

- 13 Another matter - after the incident in the Land of Sad, in those very days a Tablet was revealed from the heaven of divine will, and until now a copy has not been sent anywhere. In these days, as commanded, this servant has made a copy and sent it so that after you peruse the blessed Tablet you may send it to Mulla Rajab-'Ali (upon him be the Glory of God). This servant has also written a brief letter to him which should be sent along with the Tablet.

- 14 Another matter - due to the abundance of correspondence, this servant was not able to present a response to the letter from the honored Afnan Aqa (upon him be all the Most Glorious Glory). God willing, it shall be submitted later.

- 15 Another submission: the petition of his honour Mirza Ahmad was presented to the Most Holy Court. They accepted his return. It behooveth this Lord to receive the praise of the Concourse on High and the glorification of all who are in the heavens and on earth. A most mighty, most holy Tablet was revealed from the heaven of will, and the same revealed script was sent, inasmuch as His Holiness the Most Great Branch (may my spirit and being be sacrificed for the dust of His footsteps) was not present. Therefore, the same original revelation in this evanescent one's handwriting was dispatched. That Holy Being and this servant beseech and hope from God, exalted and mighty be He, that He may cause him to remain steadfast upon His straight path and confirm him in the heights of remembrance, praise, abstinence and godliness. Verily, He is the Protector of those who turn unto Him and the Helper of

نفس مقدّسه در جميع احوال بافق امانت ناظر بودند طوبی له و لأخيه يشهد الخادم بأنهما فازا بما لا يدركه احد الا الله يا ليت كنت معهما و فزت بما فازا

11 و عرض دیگر دستخطیکه به اسم الله م نوشته بودید آنهم دیده شد و ایشان بتفصیل جواب ارسال داشته‌اند انشاءالله بنظر مبارک خواهد رسید

12 اینکه مرقوم فرموده بودید حضرت خلیل علیه منکّل بهاء اابه قدرت تکرّس مزاج داشته‌اند البتّه بطراز صحت من قبل الله مزین گشته عرض فنا و نیستی این فانی در خدمت ایشان منوط بعنایت آنحضرت است

13 عرض دیگر آنکه بعد از واقعه ارض صاد در همان ایام لوحی از سماء مشیت الهی نازل و تا حال صورت آن بمحلی ارسال نشد در این ایام حسب الامر صورة آنرا این خادم نقل نموده ارسال داشت که آنحضرت بعد از زیارت لوح مبارک نزد جناب ملا رجبعلی علیه بهاء الله ارسال فرمایند و مکتوب مختصری هم اینعبد خدمت ایشان معروض داشت مع لوح ارسال فرمایند

14 عرض دیگر آنکه از کثرت تحریر این عبد موفق نشد بر اینکه جواب دستخط حضرت افنان جناب آقا علیه منکّل بهاء اابه را معروض دارد انشاءالله از بعد عرض میشود

15 عرض دیگر عریضه جناب میرزا احمد در ساحت اقدس عرض شد رجوع او را قبول فرمودند ینبغی لهذا الربّ تسبیح الملائه الأعلی و ثناء من فی السموات و الأرض و لوح امنع اقدس از سماء مشیت نازل و همان خطّ تنزیل ارسال شد چه که حضرت غصن ۶۶ [الله] الأكبر روحی و ذاتی لثراب قدومه الفداء حاضر نبودند لذا همان اصل تنزیل که خطّ این فانی است ارسال شد آنحضرت و این بنده از حقّ جلّ و عزّ سائل و آلمیم که ایشانرا بر صراط مستقیم خود مستقیم فرماید و در معارج ذکر و ثنا و پرهیز و تقوی ثابت نماید انه ولی المقبلین و معین الذاکرین لا اله الا هو الملك الحقّ العزیز الکبیر

those who remember Him. There is none other God but Him, the King, the Truth, the Mighty, the Great.

16 19 [Dhu'l] Hajj 1296

16 في ١٩ حَجَّ سنة ١٢٩٦

BLIB_Or11097#065

BH00096

To: *Zaynul-Muqarrabin et al.*

Date: 1296-12-26 ? [1879-Dec-11]

1 He is God, Exalted be His Glory, the Greatness and Power

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God Who made tribulation as water for His Lote Tree on High and His Ultimate Tree, and a light for His chosen servants that He might show them the path of attainment to the Supreme Companion and the Most Glorious Station. Through it the horizon of certitude shone forth amidst all possibility, and the temples of assurance appeared among the concourse of religions. Verily it is the sword whereby God separated between His servants and His creation, and through it the doubters retreated while those possessed of certitude advanced toward the Dawning-Place of their Lord's loving-kindness, the Generous Bestower. Blessed is the soul whom tribulation failed to deter from turning toward the Supreme Horizon, and whom worldly affairs did not prevent from gazing toward the direction of its Lord, the Mighty, the Most Glorious.

2 الحمد لله الذي جعل البلاء ماءً لسدرته العليا و شجرته القصوى و نوراً لعباده الأصفياء ليريهـم سبيل الوصول الى الرفيق الأعلى و المقام الأسنى و به اشرق افق الايقان بين الامكان و ظهرت هياكل الاطمينان بين ملأ الأديان و أنه لـهو السيف الذي به فصل الله بين عباده و خلقه و به تفهقر المرييون و اقبل الموقنون الى مشرق عناية ربهـم المعطى الكريم طوبى لنفس ما خوفها البلاء عن التوجه الى الأفق الأعلى و ما منعها شئون الدنيا عن النظر الى شطر ربه العزيز الأبهى

3 All things testify with every tongue that he is the one certain in God, standing firm in God's Cause, speaking of God, turning toward God, moving by God's leave, and breathing through love of God. He is indeed the one whom the Point of the Bayan mentioned in His words: "I and those in Paradise yearn for a soul who is martyred in His path." I testify that those who were adorned with this supreme embroidery and illumined by this most brilliant light are the Name of God, the Ta in the land of Sad, then the name of Ta, then he who was named Kazim. These are servants who turned, attained, heard, and ascended to a station which, by God, pens and the tongues of the peoples of all lands are powerless to describe. Glory be upon them, praise be upon them, and light be upon them from God, the Mighty, the Bestower.

3 يشهد كل شيء بكل لسان بأنه هو الموقن بالله و القائم بأمر الله و الناطق عن الله و المتوجه الى الله و المتحرك باذن الله و المتنفس بحب الله و أنه لـهو الذي ذكره نقطة البيان بقوله اتى و من فى الفردوس مشتاقه لنفس قتلت فى سبيله اشهد ان الذى تزين بهذا الطراز الأول و تنور بهذا النور الأنور هو اسم الله الحاء فى ارض الصاد ثم اسم الحاء ثم الذى سمي بكازم اولئك عباد توجهوا و فازوا و سمعوا و صعدوا الى مقام تالله انقطعت عن ذكره الأفلام و السن اهل البلدان البهاء عليهم و الثناء عليهم و النور عليهم من لدى الله العزيز المنان

4 And then, O beloved of my heart and the one remembered in my soul, the singing of the birds that warbled upon the

4 و بعد يا حبيب فؤادى و المذكور فى قلبي قد اخذنى صفير الأطيار التى غنت على افان بيانكم

branches of your utterance and the trees of your love attracted me and drew me to the Ultimate Station and the Most Holy, Most Mighty, Most Great, Most Glorious Presence of our Lord. When I appeared, the Lord of the World spoke: "What is that in your right hand?" I presented the book sent by him who arose to serve Your Mighty Cause. Then He commanded me to read, and I presented what was in it before His Face. When it was finished, the Tongue of Grandeur spoke again: "He is among those who have attained a bounty which every soul is powerless to mention. We have rained down upon him from the clouds of grace that which none can reckon save God, the All-Knowing, the All-Informed. And We have sent to him each year that which establishes God's Cause and His proof among His servants, but the people are in evident veils." End.

- 5 And regarding what was written about 'Ali-Qabli-Akbar who in the previous year, for the love of God, carried Tablets and delivered them to their recipients, this is what was revealed in response:

- 6 He is the Most Holy, the Most Glorious

- 7 Thou hast previously attained unto My remembrance, and this is yet another time when My Most Exalted Pen remembereth thee from this lofty station. Blessed is the servant who acteth in accordance with what hath been ordained by God, the Lord of all worlds, and whom the attraction of the Call hath so seized that he hath cast away his idle fancies and taken what hath been bestowed from a gracious Bestower. Thou hast drunk the cup of recognition from the hand of the bounty of thy Lord, the All-Merciful, and it behooveth thee to drink the cup of contentment from the fingers of the grace of the Lord of Names, Who hath appeared with manifest sovereignty. Thou must, in all conditions, fix thy gaze upon the Truth and, detached from thy desires, act according to His good-pleasure.

- 8 Thy remembrance hath been made time and again at the Most Holy Court, and wondrous verses have been sent down repeatedly from the heaven of loving-kindness. This is that remembrance which hath been and shall forever be enduring. Rejoice thou and be of the thankful ones. However, thou must protect this most exalted station through the Name of God and be gladdened by that which hath been commanded. What joy could be greater than this, that the Beloved of the world should remember thee from the Most Great Prison? Thou must, with complete trust and detachment, engage in service to the Cause of God with spirit and fragrance. He, verily, is the Commander, the Forgiving, the Bountiful. He writeth for whomsoever

اشجار محبتكم واجتذبتني الى المقام الأقصى و منظر ربنا الأقدس الأعزّ الأعظم الأبهي فلما حضرت نطق مولی العالم ما تلك بينك عرضت كتاب ارسله من قام على خدمة امرک العظیم اذا امرني بالقراءة و عرضت ما فيه تلقاء الوجه فلما انتهي نطق لسان العظمة مرة اخرى انه ممن فاز بعناية يعجز كل نفس عن ذكرها قد امطرنا عليه من سخاب الفضل ما لا يحصىه احد الا الله العليم الخبير و ارسلنا اليه في كل سنة ما يثبت به امر الله و حجتته بين العباد ولكن القوم في حجاب مبين انتهى

- 5 و اينکه در باره علی قبل اکبر که در سنه قبل حبا لله حامل الواح شده و بصاحبانش رسانده مرقوم داشته بودند عرض شد هذا ما نزل في الجواب

- 6 هو الأقدس الأبهي

- 7 قد فزت بذكری من قبل و هذه مرة اخرى يذكرک قلبي الأعلى في هذا المقام المنيع طوبى لعبد عمل بما امر من لدی الله رب العالمين و اخذه جذب النداء على شأن نبذ هواه و اخذ ما اوتي من لدن معطى كريم قد شربت كأس العرفان من يد عطاء ربك الرحمن و لك ان تشرب كأس الرضاء من انامل فضل مالک الأسماء الذي ظهر بسلطان مبين باید در کل احوال بحق ناظر باشی و بآنچه مراد اوست منقطعاً عن مرادک عامل

- 8 ذكرت مرة بعد مرة در ساحت اقدس بوده و کرة بعد کرة از سماء عنایت آیات بدیعه نازل اینست آن ذکریکه باقی و پاینده بوده و خواهد بود ان افرح و کن من الشاکرين ولكن انجقام اعلى را باید باسم الله حفظ نمائی و بآنچه امر شده مسرور باشی کدام فرح اعظم از اینست که محبوب عالم در سین اعظم ترا ذکر مینماید و باید بکمال توکل و انقطاع بخدمت امر الله بروح و ریحان مشغول گردی انه هو الامر الغفور الکریم یکتب لمن یشاء اجر لقائه انه هو المعطى المتعالی العزيز المنيع انتهى

He willeth the reward of attaining His presence. He, verily, is the Bestower, the Most Exalted, the Mighty, the Inaccessible.

- 9 As to what thou didst write concerning the deceased Dervish Baqir and his legacy, it was submitted. This is what the All-Merciful hath revealed in reply:
- 9 اینکه در بارهٔ مرفوع درویش باقر و ترکهٔ ایشان مرقوم فرموده بودید عرض شد هذا ما انزله الرحمن فی الجواب
- 10 Blessed is he for having fulfilled his covenant and held fast to the Testament. He attained unto the recognition of God in days wherein the ocean of tribulation surged and the clamor of the people of hypocrisy was raised. He is of them who drank the choice wine of recognition and attained unto the days of God, the Possessor of the Day of Separation. We made mention of him before his ascension and after his passing, as a token of Our grace, and We are the Mighty, the All-Bestowing.
- 10 طوبی له بما وفى بعهدہ و تمسک بالميثاق قد فاز بعرفان الله فی ایام فیها ماج بحر البلاء و ارتفع ضوضاء اهل النفاق انه ممن شرب رحيق العرفان و فاز بأیام الله مالک يوم الطلاق انا ذکرناه قبل صعوده و بعد عروجه فضلاً من لدنا و انا العزيز الوهاب انتهى
- 11 As to what was written concerning the funds, they said to act according to his will when deemed appropriate and send it to the Most Holy Court.
- 11 و اما در بارهٔ وجه که مرقوم داشته بودند فرمودند هر وقت مقتضی شد بوصیت او عمل کنید و بساحت اقدس ارسال دارید
- 12 As to what thou didst write concerning Haji Ghulam-'Ali, the details about him were previously written by the honored physician, upon him be 9 66 [Baha'u'llah], and a reply was written to them. Let action be taken accordingly.
- 12 و اینکه در بارهٔ حاجی غلامعلی مرقوم فرموده بودید تفصیل ایشان را جناب طبیب علیه ۹ ۶۶ [بهاء الله] از قبل نوشته بودند و جواب بایشان نوشته شد از آن قرار عمل شود
- 13 As to what thou didst write that the aforementioned one hath borne your troubles, how fortunate that he hath attained unto this blessing. I beseech the Most High to grant him success in similar matters and aid him in that which He loveth and is pleased with. He, verily, is the Ruler, the All-Knowing, the All-Informed. Convey My greetings to him on behalf of this servant.
- 13 و اینکه مرقوم داشتید که جناب مذکور زحمات آنحضرت را حمل نموده زهی توفیق که باینفقره فائز شده استله تعالی بأن یوفقه علی مثل ذلک و یؤیده علی ما یحب و یرضی انه لهُ الحاکم العلیم الخبیر از قبل این بنده تکبیر بایشان برسانید
- 14 As to what thou didst write concerning Aqa Muhammad, that he resideth in Sulaymaniyyih in the room of Aqa Muhammad Hasan and hath attained unto the honor of belief, these matters were submitted to the Most Holy Court. His word, exalted be His grandeur:
- 14 اینکه در بارهٔ آقا محمد مرقوم داشتید که در سلیمانیه در اطاق آقا محمد حسن منزل دارد و بشرف ایمان فائز گشته اینراتب در ساحت اقدس عرض شد قوله جل کبریائه
- 15 He is the Most Mighty, the Most Ancient, the Most Glorious
- 15 هو الأعزّ الأقدم الأبهی
- 16 This is a letter from the Wronged One to him who hath drawn nigh unto the Most Great Sea that he might drink the living waters from the hand of the bounty of his Lord, the All-Merciful, and be of them that know. O Muhammad! We have heard thy call and witnessed thy turning towards Us, and We make mention of thee from this exalted station. This is a station named the Most Great Prison and by all names, yet most of the people are heedless. We counsel thee, O Muhammad, to manifest supreme steadfastness in this Cause wherein the feet of the mystics have slipped, save whom God, the Bestower,
- 16 هذا کتاب من لدی المظلوم الی من تقرّب الی البحر الأعظم لیشرّب رحيق الحيوان من ید عطاء ربّه الرحمن و یكون من العارفين یا محمد قد سمعنا ندائك و رأينا اقبالک و ذکرناک من هذا المقام الرفیع هذا مقام سَمی بالسجن الأعظم و بكلّ الأسماء ولكنّ الناس اکثرهم من الرّاقدين نوصیک یا محمد بالاستقامة الکبری فی هذا الأمر

the Bountiful, hath willed. Hold fast unto the cord of the Command and say:

- 17 O my God! I beseech Thee by Thy Name through which the hearts of the sincere ones have soared and the minds of them who are nigh unto Thee have been attracted, to make me in all conditions turn towards the horizon of Thy grace and speak Thy praise. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 18 Say: Glorified art Thou, O Creator of heaven and Sovereign over all names! I beseech Thee by the Lamp that was surrounded by the winds of discord throughout all regions, and by the Name through which was revealed that which lay hidden within the treasures of Thy power and the depositories of Thy might, to aid me to remain steadfast in Thy love. O my Lord! I am he who hath turned toward Thee and sought the ocean of Thy bounty and the sun of Thy grace. I beseech Thee not to disappoint me in Thy days and to ordain for me that which shall profit me in all Thy worlds. Verily Thou art the Omnipotent over whatsoever Thou wilt, and from Thy knowledge the movement of all things escapeth not. Thou art, in truth, the Lord of all men and the Ruler of the throne on high and of the dust beneath. There is none other God but Thee, the Omnipotent, the Most Exalted, the Mighty, the All-Praised.

- 19 In the Name of the One True God

- 20 The Supreme Pen ever mentioneth those who are turned towards the Most Glorious Horizon with the most exalted call, and summoneth them to the straight path of God which hath appeared through the Most Great Word. O friends! No book can be read save by one who is versed in its language, and thus its teaching and learning hath never been, nor ever shall be, free from effort. But the Book of the world is written in such clear characters that every unlettered one can read it, and every people among the peoples of the earth can comprehend it, for inscribed thereon in manifest script are the stations of evanescence and nothingness, of change and transformation. Blessed is the soul that turneth thereunto and becometh mindful thereof.

- 21 I swear by the Sun of the horizon of certitude, which shineth from the prison horizon, that should anyone ponder and reflect thereon, he would find himself detached and free, in such wise that the cares and sorrows of the world and all else besides would have no effect upon him, and he would account them all

الَّذِي فِيهِ زَلَّتْ أَقْدَامُ الْعُرَفَاءِ إِلَّا مَنْ شَاءَ اللَّهُ
الْمُعْطَى الْكَرِيمَ تَمَسَّكَ بِحَبْلِ الْأَمْرِ وَ

- 17 قل يا الهي اسئلك باسمك الذي به طارت افئدة
المخلصين و انجذبت عقول المقرّبين بأن تجعلني في
كلّ الأحوال متوجّهاً الى افق فضلك و ناطقاً
بثنائك انك انت المقتدر المتعالى العليم الحكيم
انتهى اينكه در باره آقا محمد اسمعيل از اهل ن و
ر مرقوم داشته بوديد عرض شد هذا ما نطق به
ملكوت البيان هو الأعزّ الأجد الأعلى

- 18 قل سبحانك يا فاطر السّماء و المهيمن على
الأسماء اسئلك بالسّراج الذي احاطته ارياح
التّفاق في الآفاق و بالاسم الذي به ظهر ما كان
مكتوناً في خزائن قدرتك و كائن قوتك بأن
تؤيدني على الاستقامة على محبتك اى ربّ انا
الذي توجهت اليك و اردت بحر جودك و
شمس فضلك اسئلك بأن لا تخيبني في ايامك
و تكتب لى ما ينفعني في عوالمك انك انت
المقتدر على ما تشاء و لا يعزب عن علمك حركة
الأشياء انك انت مولى الورى و مالك العرش
و الثرى لا اله الا انت المقتدر المتعالى العزيز
الحمد انتى و اينكه در باره جناب آقا محمد
صادق از اهل ه و م مرقوم داشته بوديد تلقاء
حضور معروض افتاد هذا ما نزل في الجواب

- 19 بنام خداوند يگّا

- 20 قلم اعلى متوجّهين افق ابهى را در كلّ احيان
بأعلى النداء ذكر مينمايد و بصراط مستقيم الهى
كه از كلهء عليا ظاهر شده دعوت ميفرمايد
اى دوستان هر كتابى خوانده نميشود مگر نفسيكه
بأن لسان عارف شده باشد لذا تعليم و تعلّم آن
خالى از زحمت نبوده و نيست ولكن كتاب عالم
بخطّى نوشته شده كه هر ناخوانده آنرا ميخواند و
هر طائفه ئى از طوائف عالم آنرا ادراك مينمايد
چه كه بقلم جلى مقامات فنا و نيسى و تغيير و
تبديل در او نوشته شده طوبى از براى نفسيكه
متوجه شود و متذكّر گردد

- 21 قسم بأقناب افق يقين كه از مشرق بجن طالع
است كه اگر نفسى در آن توجه نمايد و تفكّر كند
خود را فارغ و آزاد مشاهده نمايد بشأنيكه هموم
و غموم عالم و دون آن در او تأثير نمايد و كل را

as non-existent and void. Beseech ye God that He may grant unto all a portion of the heavenly table and of the everlasting bounty. He is, verily, the Munificent, the All-Bountiful. Let not time slip away; arise to that which behooveth you in the days of the Friend. He is, in truth, the Counselor, the Trust-worthy. Glory be upon the letter B and upon those who have attained unto the knowledge of God and have arisen to serve His Cause, the firm, the mighty.

- 22 And regarding what was written concerning Jinab-i-Mirza Mahmud, He said: "I swear by the Most Great Name that God, exalted be His glory, has mentioned and continues to mention all the friends, and has manifested Himself so that all may attain the honor of His presence. However, the hatred of tyrannical nations has become a barrier. Those souls who, in truth, with perfect sincerity and purity, with utter nothingness and complete detachment, desire to attain the presence of the Lord of Names and Attributes, and who, in compliance with the binding command, refrain from coming and are content with His good-pleasure, which is the ultimate purpose - assuredly the reward of attainment unto His presence shall be written for such souls and shall be recorded by the Divine Pen in the eternal scroll. Whatsoever He doeth today has been and shall be based on consummate wisdom. All must be content with it. Praise be to God that Mahmud has attained the grace of the Lord of existence. Now he must occupy himself with matters that cause the exaltation of God's Cause. This very service to which he has arisen is most beloved in the sight of God. However, counsel ye all to wisdom. The Glory be upon him and upon him who was named Baba from among the people of Kha, from God, the Lord of the worlds."

- 23 And regarding what ye wrote about Darvish Ghulam-Husayn from Malayer and Mulla Asadu'llah from that land, it was presented before the Most Holy and Exalted Presence. He said: "Darvish Ghulam-Husayn has attained the grace of the Most Great Prison and the presence of the Beloved of the world. He must at all times beseech the Self-Sufficient Lord that this great achievement remain preserved. Today is the day when all are commanded and obligated to serve the Cause, and service to the Cause in the first instance consists of deeds and actions that cause the exaltation of God's Cause among His servants and manifest the essence of humanity on earth. All the friends must beseech God, exalted be His bounty and great be His favor, that they may attain to this lofty station, this most exalted summit, and this ultimate purpose of human existence. Verily, He is the All-Seeing Witness and the Generous Giver."

معدوم و مفقود شمارد از حقّ بطلبید تا کل را از مائده ستمائی و نعمت باقیه قسمت عطا فرماید آنّه لهُو المعطی الکریم وقت را از دست مدهید در آیام دوست به ما ینبغی لکم قیام نمائید آنّه لهُو الناصح الأمين البهاء علی الباء و علی الذین فازوا بعرفان الله و قاموا علی خدمة امره المبرم المتین انتهى

- 22 و اینکه در باره جناب میرزا محمود مرقوم فرموده بودند فرمودند یا زین قسم باسم اعظم که حقّ جلّ جلاله جمیع دوستان را ذکر نموده و مینماید و خود را ظاهر نموده تا کل بشرف لقا فائز شوند و لکن ضغینه امم طاغیه حایل گشته و نفوسیکه فی الحقیقه بکمال صدق و صفا و نیستی بخت و فنای بات اراده زیارت مالک اسماء و صفات نمایند و بامر مبرم منع توقّف کنند و برضای او که مقصود اصلی است راضی شوند البتّه اجر لقا در باره آن نفوس نوشته میشود و در صحیفه باقیه از قلم الهی ثبت میگردد آنچه الیوم عمل میفرماید از روی حکمت بالغه بوده و خواهد بود باید جمیع بآن راضی باشند الحمد لله محمود بعنایت مالک وجود فائز شد حال باید باموریکه سبب ارتفاع امر الله است مشغول شود همین عملیکه بآن قیام نموده لدی الله بسیار محبوبست و لکن جمیع را وصیت بحکمت نمائید البهاء علیه و علی من سَمی ببابا من اهل خاء من لدی الله رب العالمین

- 23 و اینکه در باره درویش غلام حسین از اهل ملایر و ملاّ اسدالله از اهل آن ارض مرقوم داشته بودید تلقاء وجهه امنع اقدس عرض شد فرمودند درویش غلام حسین از فضل الهی بسجن اعظم فائز و بلقائ محبوب عالم مشرف باید در کلّ احوال از غنی متعال مسئلت نماید تا این عمل بزرگ محفوظ ماند امروز روزیست که جمیع بخدمت امر مأمور و مکلفند و خدمت امر در مقام اول اعمال و افعالی است که سبب ارتفاع امر الله مابین عباد شود و جوهر انسانیت را در ارض ظاهر نماید باید جمیع دوستان از حقّ جلّ کرّمه و عظم احسانه مسئلت نمایند تا باین مقام بلند اعلی و ذروه علیا و غایه قصوای

- وجود انسانی فائز شوند آنه هو الشاهد البصير و المعطى الكريم
- 24 And regarding Jinab-i-Mulla Asadu'llah, this is what God hath revealed in response: 24 و اما در باره جناب ملا اسدالله هذا ما انزله الله في الجواب
- 25 He is the Most Ancient, the Most Great, the Most Glorious 25 هو الأقدم الأعظم الأبهى
- 26 A Book sent down by the All-Merciful for all who are in the realm of possibility, that it might draw them to the supreme horizon and the Most Glorious Station. He, verily, is the One Who has power over whatsoever He willeth. To this all things bear witness, yet most of the people remain heedless. They have cast aside their God and taken their vain imaginings, following those who have turned away from the ocean of knowledge and who wander in the wilderness of ignorance with manifest delusion. The cry hath been raised between earth and heaven, and the gate of attainment hath been opened, yet they remain asleep. Vain fancies have so seized them that they have turned away from Him by Whom the horizon of certitude hath been illumined. 26 كتاب انزله الرحمن لمن في الامكان ليجذبهم الى الأفق الأعلى و المقام الأبهى انه هو المقتدر على ما يشاء يشهد بذلك كل الأشياء ولكن الناس اكثرهم من الغافلين قد نبذوا الههم و اخذوا اهاوئهم بما اتبعوا الذين اعرضوا عن بحر العلم و هاموا في هيماء الجهل بوههم مبين قد ارتفع الصيحة بين الأرض و السماء و فتح باب اللقاء و هم من الراقدن قد اخذتهم الأوهام على شأن اعرضوا عن الذى به انار افق اليقين
- 27 O Asad! There hath come before the Wronged One a letter wherein mention was made of thee. We make mention of thee as a token of Our grace. Thy Lord, verily, is the All-Knowing Remembrancer. Be thou enkindled with the fire of the love of God and adorned with the light of His knowledge. He, verily, is with whosoever hath turned toward His supreme horizon and is numbered among those endowed with certainty. Beware lest the affairs of the peoples prevent thee from the Ancient King. Leave the world to its people and hold fast unto My strong cord. This is a Remembrance before which all remembrances have prostrated themselves, and a Tablet before which all tablets have bowed down. Thy Lord, verily, is the All-Wise Explainer. When thou hast attained unto it, preserve it by Our command, then recite it with joy and fragrance. Thus doth the Dawning-Place of thy Lord's revelation, the All-Merciful, command thee—He Who hath endured tribulation and adversity in His straight Path. 27 يا اسد قد حضر لدى المظلوم كتاب وفيه ذكرك ذكرناك فضلاً من لدنا ان ربك هو الذّاكر العليم كن مشتعلًا بنار محبة الله و مزينا بنور عرفانه انه مع من اقبل الى افقه الأعلى و كان من الموقنين اياك ان تمتنع شئوننا الأمم عن مالک القدم دع الدنيا لأهلها و تمسك بجبل المتين هذا ذكر سجدت له الأذکار و لوح خضعت له الألواح ان ربك هو المبين الحكيم اذا فزت به ان احفظه بأمر من لدنا ثم اقرأه بالروح و الریحان كذلك يأمرک مطلع وحى ربك الرحمن الذى قبل البأساء و الضراء فى سبيله المستقيم
- 28 This is a Day wherein that which was hidden hath appeared and that which was concealed hath come with a sovereignty that the oppressors' might hath failed to withhold. We speak by night and by day amongst the people: There is none other God but He, the One, the All-Informed. Thus have We illumined the horizon of the heaven of utterance with the sun of certitude. Blessed is he who hath turned toward it and hath said: "Praise be unto Thee, O God of the worlds, for having made known unto me the Dawning-Place of Thy verses, the Dayspring of Thy clear tokens, and the Manifestation of Thy 28 هذا يوم فيه ظهر المخزون و اتى المكنون بسلطان ما منعت سطة الظالمين تنطق فى الليالى و الأيام بين الأنام انه لا اله الا هو الفرد الخبير كذلك نورنا افق سماء البيان بنير البرهان طوبى لمن اقبل و قال لك الحمد يا اله العالمين بما عرفتني مشرق آياتك و مطلع بيناتك و مظهر امرک العزيز المنيع امروز روز خدمت است بايد وجوهيکه لوجه الله توجه نموده اند بکمال روح و ريحان و حکمت و بيان

mighty and glorious Cause!" This is the Day of service. Those faces that have turned unto God must, with the utmost joy and fragrance, wisdom and utterance, engage in teaching the Cause of God, that perchance the dead in the valleys of perplexity and ignorance might be quickened by the drops from the ocean of life and be adorned with the new robe of living existence. Hereafter, be thou not grieved outwardly. The Cause is in His hands. He ordaineth for whomsoever He willeth the reward of His presence and meeting. He, verily, is the Munificent Bestower.

- 29 And concerning the mention of Mulla 'Isa that was made, when presented in the Most Holy and Most Exalted Presence, He said: "Well done, O Zaynu'l-Muqarrabin. Today all souls must, with their entire being, turn to hear the Divine Call and act upon that which hath been sent down from the Kingdom of the Cause." Write to 'Isa: "Thy mention was made in the Most Great Prison before the Wronged One, and thy call was heard. Reflect upon that which hath been revealed from the Supreme Pen. I swear by the Divine Ocean of Knowledge that there hath been sent down that which the pens of the world are powerless to reckon."

- 30 In a Tablet wherein mention was made of the Wolf, that is, Shaykh Baqir who resideth in the Land of Sad, this blessed verse was revealed: "Dost thou object to Him Who hath brought thee what thou possessest and what all the peoples of the world possess of the testimonies of God and His signs? Open thy eyes that thou mayest behold the Wronged One risen from the horizon of God's Will, the Sovereign, the Truth, the Manifest. Then open thy heart's ear that thou mayest hear that which the Tree uttereth, which hath been raised up in truth by God, the Mighty, the Beautiful. Verily the Tree, despite what it hath suffered from thy tyranny and the oppression of thy like, calleth out in the loudest voice and summoneth all unto the Divine Lote-Tree and the Supreme Horizon. Blessed is the soul that hath beheld the Most Great Sign and the ear that hath heard its sweetest call, and woe unto every denier, every sinner. O thou who hast turned away from God! If thou were to behold the Tree with an eye of fairness, thou wouldst see the marks of thy swords upon its twigs and branches and leaves, after God had created thee to know it and serve it. Reflect that thou mayest become aware of thy tyranny and be of them that repent."

- 31 And in another passage of that Tablet this blessed verse was revealed: "Dost thou deny the verses of thy Lord, which when sent down from the heaven of the Cause, before them did bow

بتبلیغ امر الهی مشغول شوند که شاید از رشحات بحر حیات مردگان بادی حیرت و نادانی بشعور آیند و بقمیص جدید زندگانی مزین و فائز گردند از بعد ظاهر محزون مباشی الأمر بیده یکتب لمن یشاء اجر وصاله و لقاءه انه هو المعطى الکرم

29 و اینکه ذکر ملا عیسی شده بود در ساحت اقدس عرض شد فرمودند نعم ما عملت ای زین المقربین جمیع عباد الیوم باید تمام اعضا و اجزای خود متوجه اصغای ندای الهی باشند و آنچه از ملکوت امر نازل بان عامل شوند بنویس به عیسی که ذکر در سجن اعظم نزد مظلوم مذکور آمد و ندایت شنیده شد تفکر در آنچه از قلم اعلی نازل شد ثما قسم بحر علم الهی که نازل شده آنچه که اقلام عالم از احصای آن عاجز و قاصر است

30 در لوحیکه در آن ذکر ذنب شده یعنی شیخ باقر که در ارض صاد ساکنست این آیه مبارکه نازل ا تعترض علی الذی اتاک بما عندک و عند اهل العالم من حجج الله و آیاته ان افتح بصرک لترى المظلوم مشرقاً من افق ارادة الله الملك الحق المبين ثم افتح سمع فؤادک لتسمع ما تنطق به السدرة التي ارتفعت بالحق من لدى الله العزيز الجميل ان السدرة مع ما ورد عليها من ظلمک و اعتساف امثالك تنادی بأعلى النداء و تدع الكل الى السدرة المنتهى و الأفق الأعلى طوبى لنفس رأت الآية الكبرى و لأذن سمعت ندائها الأهل و ويل لكل معرض اثم يا أيها المعرض بالله لو ترى السدرة بعين الانصاف لترى آثار سیوفک فی افنانها و اغصانها و اوراقها بعدما خلقک الله لعرفانها و خدمتها تفکر لعل تطلع بظلمک و تكون من التائبين

31 و در مقام دیگر آن لوح این آیه مبارکه نازل ا تنکر آیات ربک التي اذا نزلت من سماء الأمر

down all the books of the world? Reflect that thou mayest become aware of thy deed, O heedless outcast!"

- 32 O 'Isa! Observe how, despite these clear signs and manifest and resplendent evidences, in what state the people are and with what deeds they are occupied. The verses of God have encompassed the whole world and His evidences shine forth like the sun from the horizon of the heaven of power, yet despite this the people are engaged in their own idle fancies and are deprived of the Sovereign of certitude. O 'Isa! Strive that perchance in these divine days thou mayest attain unto that which merits mention by the Supreme Pen. The world shall pass away like lightning, nay swifter still. Hold fast unto that which shall endure for thee in the Kingdom of thy Lord, the All-Bountiful. God willing, thou shalt drink of the choice sealed wine and share it with them that are worthy. Whatever may occur to the mind hath been revealed from the heaven of divine knowledge in infinite Tablets, but due to the tyranny and transgression of the people of the world there hath been no opportunity for their publication and dissemination. The time shall come when God will manifest that which He hath willed. Verily He is the Powerful, the Mighty.

- 33 If thou shouldst meet the friends of God who are in those parts, convey to them greetings and gladden them all with the bounty and favor of God. Say: "Glory be to Thee, O Thou before Whose mention and praise all tongues are powerless! I beseech Thee by the Name through opposition to which the tyrants among Thy creatures have arisen, to make me in all conditions regardful of Thy horizon and content with what Thou hast ordained by the Pen of Thy decree. Then write down for me that which shall profit me in all the worlds of Thy worlds. Verily Thou art more knowing than I, and Thou art the All-Knowing, the All-Informed. Moreover I beseech Thee, O God of the worlds, by the Most Great Name, to make me one of those who have arisen to make mention of Thee and to praise Thee in such wise that the might of the Pharaohs who violated Thy Covenant and turned away from Thy Beauty did not deter them. O Lord! Give me to drink the wine of steadfastness by Thy hand of bounty. Verily Thou art the All-Forgiving, the All-Bountiful."

- 34 O 'Isa! Mention was made of two souls in the Most Holy Court - Isaac and Fath'u'llah. We make mention of them from this station as a token of Our grace. Verily thy Lord is the All-Hearing, the All-Seeing. We counsel them with that which the All-Merciful hath revealed in the Book. He, verily, is the Commander, the All-Informed. Blessed are they and those who have attained the recognition of God and have arisen to

خضعت لها كتب العالم كلها تفكر لتطلع بفعلك
يا أيها الغافل المردود

32 یا عیسی مشاهده نما مع این آیات واضحات و
بینات مشرقات قوم در چه مقامند و بجه اعمال
مشغولند آیات الهی جمیع عالم را احاطه نموده و
بیناتش چون آفتاب از افق سماء اقتدار مشرق
و لائخ مع ذلک خلق باوهم خود مشغول و از
سلطان یقین بی بهره و نصیب ای عیسی جهد
نما که شاید در ایام الهی بامری فائز شوی که
ذکر آن از قلم اعلی جاری شود دنیا چون برق بل
اسرع مرور نماید و بگذرد تمسک بما بقی لک فی
ملکوت ربک الکریم انشاءالله از ریح حق محتوم
پیاشای و بمستحقین مبدول داری آنچه بخیا
خطور نماید از سماء علم الهی در الواح نامتناهی
نازل شده ولكن از ظلم و تعدی اهل عالم فرصت
نشر و انتشار آن نشده و یأتی زمان یظهر الله فيه
ما اراد انه هو القوى القدير

33 دوستان الهی که در آن اطرافند اگر ملاقات
شد تکبیر برسانید و جمیع را بفضل و عنایت
حق مسرور دارید قل سبحانک یا من عجزت
الألسن عن ذکرک و ثنائک اسئلک بالاسم
الذی قامت علی ضره طغاة خلقک بأن تجعلی
فیکل الأحوال ناظراً الی افقک و راضیاً بما
قدرته من قلم قضائک ثم اکتب لی ما ینفعنی
فیکل عالم من عوالمک انک انت اعلم منی و
انک انت العليم الخبير ثم اسئلک یا اله العالم
بالاسم الأعظم بأن تجعلی من الذین قاموا علی
ذکرک و ثنائک علی شأن ما منعهم سطوة
الفراعة الذین نقضوا میثاقک و عرضوا عن
جمالک ای رب فأشربنی ریح حق الاستقامة بید
عطائک انک انت الغفور الکریم

34 ای عیسی ذکر دو نفر در ساحت اقدس مذکور
آمد استحق و فتح الله انا نذکرهما من هذا المقام
فضلاً من عندنا ان ربک هو السميع البصیر و
نوصیهما بما انزله الرحمن فی الکتاب انه هو الامر
الخبير نعیماً لهما و للذین فازوا بعرفان الله و قاموا
علی الامر علی شأن ما منعهم اعراض العلماء

serve His Cause in such wise that neither the opposition of the divines nor the objections of rulers could deter them. Thy Lord, verily, is the Expositor, the All-Knowing.

ولا اعتراض الأمراء أنّ ربّك هو المبينّ العليم
انتهى

- 35 As commanded, His Holiness should consider whether it is suitable to send. O Zayn! We have commanded consultation, therefore We Ourselves consult. He, verily, is the Unconstrained.

35 حسب الأمر آنکه آنحضرت ملاحظه نمایند اگر موافقت فرستند ای زین بشورا امر نمودیم لذا خود مشورت میکنیم آنکه هو المختار انتهى

- 36 Concerning what was mentioned about Siyyid Khalil, His word, exalted be His grandeur: ...all those who have attained unto this mighty and wondrous Cause must engage in some occupation. He sendeth down blessings upon whomsoever He willeth. Thy Lord is verily the Generous, the Bountiful. All praise be to God, the Lord of the worlds.

36 اینکه در باره سید خلیل ذکر شده بود قوله عزّ کبریائه... و علی الذین فازوا بهذا الأمر العزیز البدیع کل باید بکسب مشغول شوند آنکه ينزل البرکة لمن يشاء أنّ ربّک هو الجواد الکريم و الحمد لله ربّ العالمين

- 37 We make mention at the end of the Book of him who turned toward My direction by My leave, entered My prison, attained My presence, drank the choice wine of reunion with Me, and stood before the door of My grace and heard My call. He is indeed the one who hath been named al-Asdaq in My mighty Book.

37 نذکر فی آخر کتاب من توجه الی شطری باذن و دخل سجی و فاز بقلائی و شرب رحيق وصالی و قام لدی باب مکرمتی و سمع ندائی انه هو الذی سمی بالأصدق فی کتابی العظیم انتهى

- 38 This evanescent servant requests that you convey sincere greetings and glorification to all the friends in that land who have drunk from the ocean of recognition and are gazing toward the horizon of the All-Merciful.

38 استدعا از آنحضرت آنکه بجمع دوستان آن ارض که از بحر عرفان نوشیده اند و باقی رحمن ناظرند عرض خلوص و تکبیر از این بنده فانی ابلاغ فرمائید

- 39 Likewise to Aqa Sulayman who sent a letter to this servant - at the beginning it was a petition and at the end he made mention of this servant. At an appropriate time it was presented before His countenance and his entire supplication was laid before His presence. The answer was revealed from the heaven of will - His Holiness should write and send it. The new glad tidings are that once again his petition was presented and once again they showed favor.

39 و همچنین بجناب آقا سلیمان که باین عبد مکتوب ارسال داشتند اول آن عریضه بوده و در آخر آن ذکر این عبد را نموده بودند در وقت مناسبی تلقاء وجه عرض شد و مناجات ایشان بتمامه در پیشگاه حضور معروض گشت جواب از سماء مشیت نازل آنحضرت باید بنویسند و ارسال دارند بشارت جدید آنکه مرّة اخرى عریضه ایشان عرض شد و مرّة اخرى اظهار عنایت فرمودند

- 40 In the Name of our Lord, the Most Great, the Most Holy, the Most Exalted, the Most Glorious

40 بسم ربنا الأعظم الأقدس العلیّ الأبهی

- 41 Praise be to God, before Whose greatness all things have testified and Whose might every knowing one hath acknowledged. He hath ever been and will ever be what He hath been. He revealeth in every time whatsoever He desireth. He, verily, is the Mighty, the Powerful, the One, the Peerless.

41 الحمد لله الذی اعترف کلّشی بعظمته و اقرّ کلّ عارف بعزّته لم یزل کان ولا یزال یكون بمثل ما قد کان یظهر فی کلّ حین ما اراد انه هو العزیز المقدر الواحد الفراد

- 42 After submitting the reply to two holy letters, a third letter dated the 19th of Shavval arrived.

42 بعد از عرض جواب دو دستخط مبارک دستخط ثالث که ۱۹ شوال تاریخ آن بود رسید

43 Concerning what you had written that Jinab-i-Aqa Mirza Asadu'llah, upon him be the glory of God, had written from the land of Ta about Jinab-i-Aqa Siyyid Muhammad, upon him be the glory of God - this was presented to the Most Holy Court. They said: "Blessed is Muhammad who hath aimed at the Ultimate Goal and desired to serve his Lord, the Possessor of all beings. We make mention of him as a token of Our grace. He, verily, is the All-Encompassing, the All-Knowing. And We glorify from this station him and those who have turned to the Qiblih of humanity. O Zaynu'l-Muqarrabin! The whole world hath been created for the service of the Cause. Whosoever hath turned thereunto hath attained to that which is intended. 'The intention of the believer is better than his deed' applieth to this station, inasmuch as he hath intended to turn toward the prison and engage in service to the Cause. This matter was mentioned in the presence of the Wronged One because of Jinab-i-As, and He accepted the merit of his intention with utmost favor. This is the essence of the meaning of the blessed word previously mentioned. His service is accepted and his intention is approved. In these days, due to wisdom, his coming is not permitted, and afterward the matter is in His hand. He, verily, is the Almighty, the Unconstrained."

44 And as for your mention of Ibn-i-Ismi-Asdaq, upon both of them be the Glory of God, it was presented before the Most Holy Court. He - exalted be His grandeur - says: "He turned, by My leave, toward My Prison, and entered the seat of the Throne, and attained the presence of the Countenance, and heard the call of his Lord, the Mighty, the Wise. We beseech God to assist him in serving His Cause and to grant him that which befits the days of his Lord, the Manifest, the Speaking, the All-Informed. We have remembered him and do remember him as a token of Our grace, that he may rejoice in the loving-kindness of his Lord and be of the thankful ones. The Glory be upon his father who would present himself at the Gate every day and hear that which the Tongue of Grandeur would utter from His mighty and exalted station. We love to remember the Most Truthful One, for he has drunk the wine of My loving-kindness and attained My good-pleasure and spoke My praise and arose to serve My mighty Cause."

45 And concerning what was written about the Tablet to Jinab-i-Sadr, that the original revelation differs from the copy, meaning the word "this" appears in the copy but not in the original - the original revelation is correct and accurate. The copy this servant wrote should be made to match the original. This servant erroneously wrote "this." They should make a copy from the original revelation text and provide both the original

43 اینکه مرقوم فرموده بودید جناب آقا میرزا اسدالله علیه بهاء الله از اراض ط در باره جناب آقا سید محمد ۹۶ [بهاء الله] علیه نوشته بودند بساحت اقدس عرض شد فرمودند طوبی لمحمد الذي قصد المقصد الأقصى و اراد خدمة ربه مالك الوری انا نذكره فضلاً من لدنا انه هو المهيمن العالم ونكبر من هذا المقام عليه وعلى الذين اقبلوا الى قبلة الأنام يا زين المقربين جميع عالم از برای خدمت امر خلق شده اند هر نفسی بآن اقبال نمود او بآنچه مقصود است فائز گشت نية المؤمن خير من عمله در ایستقامت چه که اراده نموده که بشطر سجن توجه نماید و بخدمت امر مشغول شود و اینفقره بسبب جناب اس در منظر مظلوم ذکر شد و حق نیت ایشانرا بکمال عنایت قبول فرمود اینست جوهر معنی کلمه مبارکه که از قبل ذکر شده خدمتش مقبول و نیتش قبول در این ایام نظر بحکمت توجه ایشان جایز نه و بعد الأمر بیده انه هو المقتدر المختار

44 و اینکه ذکر جناب ابن اسم اصدق علیهما ۹۶ [بهاء الله] را نموده بودید در ساحت اقدس عرض شد قوله عز کبريائه انه توجه باذنی الى شطر سجنی و دخلی مقر العرش و حضر تلقاء الوجه و سمع نداء ربه العزيز الحكيم نسل الله بأن يوفقه على خدمة امره و يرزقه ما ينبغي لأيام ربه الظاهر الناطق الخبير انا ذكرناه و نذكره فضلاً من عندنا ليفرح بعناية مولاه و يكون من الشاكرين البهاء على ابيه الذي كان يحضر لدى الباب في كل يوم و يسمع ما ينطق به لسان العظمة في مقامه العزيز الرفيع انا نحب ان نذكر الأصدق لأنه شرب رحيق عنابتي و فاز برضائي و نطق بثنائي و قام على خدمة امری العظيم انتهى

45 و اینکه نوشته بودند که لوح جناب صدر اصل تنزیل با سواد فرق دارد یعنی کلمه هذا در سواد هست و در تنزیل نیست اصل تنزیل صحیح و درست است سوادیکه این عبد نوشته باید با اصل مطابق شود این عبد سهواً هذا نوشته ایشان از روی خط تنزیل سواد بردارند و اصل و سواد

and the copy, as the person mentioned is not and was not capable of reading the original revelation.

- 46 And regarding the elegy composed by the wife of Aqa Mirza Abu-Talib, upon both of them be the Glory of God, which you had written about and sent - at one point the entire document was presented before the Most Holy Court. He - exalted be His grandeur - says: "Blessed is she, then blessed is she again, for having elegized a calamity for which the Tongue of Grandeur elegized and the dwellers of the pavilion of glory lamented." O Zayn, convey congratulations to that leaf from the tongue of the Wronged One and give her the glad tidings that what she composed regarding the calamity of the Twin Luminous Lights was accepted before the Throne and attained the hearing of the Ancient Beauty. Her reward is with Him Who aided her and caused her to speak. He is the best rewarder. He is the Forgiving, the Generous.

- 47 We send greetings from this Most Exalted Station and Most Sublime Spot to the one whom We mentioned before and aided to recognize My Self and hear My verses - he who was named Abu-Talib in the Book of Names and was among those who remember. We sent him Tablets before, a single one of which cannot be equaled by all that hath been created on earth. Every discerning soul bears witness to this. Give him the glad tidings of My remembrance of him, then send him what We have revealed at this time. Say: Be not grieved at anything. Rejoice in the days of God and say:

- 48 "Praise be unto Thee, O my God, for having made known to me Thy Day, which most of Thy servants have failed to recognize. O Lord! Aid me to preserve what Thou hast given me through Thy bounty, then cause me to drink from the Kawthar of steadfastness in Thy Cause. Thou art the Generous. O Lord! Ordain through Thy Most Exalted Pen that which shall profit me in the Hereafter and in this world. Thou art, verily, the Almighty, the Powerful."

- 49 And as for your fourth letter dated the 18th of Dhi'l-Qa'dah, it brought light to heart and soul. May the Beloved of all creation ever assist you in that which is the cause of joy and gladness to His chosen ones and loved ones.

- 50 It is clear from the passage in your letter concerning Jinab-i-Aqa Muhammad Baqir—a soul among the people of N——— that whatsoever he hath done, he hath done for the love of God. In very truth he hath arisen to serve the Cause, and hath

هر دو را بدهند چه که شخص مذکور قادر بر قرائت اصل تنزیل نبوده و نیست

- 46 و اینکه در باره جزوه مرثیه که ضلع جناب آقا میرزا ابوطالب علیه و علیها ۹ ۶۶ [بهاء الله] مرقوم و ارسال داشته بودید در وقتی از اوقات در ساحت اقدس تمام آن ورقه عرض شد قوله عز کبریائه طوبی لها ثم طوبی لها بما رثت فی مصیبه رثی فیها لسان العظمة و ناح بها اهل سرادق العزة ای زین از لسان مظلوم آن ورقه را تهنیت یگو و بشارت ده که آنچه در مصیبت نورین نیرین انشاء نموده لدی العرش مقبول و باصغای جمال قدم فائز شد اجرها علی الذی ایدها و انطقها انه خیر مجزی انه هو الغفور الکریم

- 47 انا نکبر من هذا المقام الأعلى و المقر الأسنى علی وجه من ذکرناه من قبل و ایدناه علی عرفان نفسی و اصغاء آیاتی الذی سمی بأبی طالب فی کتاب الأسماء و کان من الذاکرین انا ارسلنا الیه الواحاً من قبل لا یعادل بواحد منها ما خلق فی الأرض یشهد بذلك کل مقبل بصیر بشره بذکری آیاه ثم ارسل الیه ما انزلناه فی هذا الحین قل لا تحزن من شیء ان افرح بأیام الله و

- 48 قل لک الحمد یا الهی بما عزتني یومک الذی غفل عنه اکثر عبادک ای رب ایدنی علی حفظ ما اعطیتنی بجودک ثم اشر بنی کوثر الاستقامة فی امرک انک انت الکریم ای رب قدر من قلبک الأعلى ما ینفعنی فی الآخرة و الأولى انک انت المقدر القدر انتهى

- 49 و اما دستخط چهارم آنحضرت که ۱۸ ذی قعدة مرقوم فرموده بودند ضیابخش قلب و جان گردید انشاء الله محبوب امکان در کل احیان آنحضرت را تأیید فرماید بآنچه سبب بهجت و مسرت اصفیا و اولیای اوست

- 50 اینکه در فقره مکتوب جناب آقا محمد باقر علیه ۹ ۶۶ [بهاء الله] از اهل ن مرقوم فرموده بودید این بسی واضح و معلوم است که ایشان حباً لله عامل شده اند آنچه را عامل شده اند و فی الحقیقه ایشان بر خدمت امر قیام نموده اند بدوستان حق

shown towards the friends of the True One the utmost affection. He hath fixed his gaze upon God, and for His sake hath accomplished that which he hath accomplished. Yet His Holiness, Jamal (may my life be a sacrifice for His loved ones) hath, in what He hath uttered, intended the maintenance of order in the affairs of Huququ'llah, inasmuch as, in certain places and regions, confusion and disorder have arisen. Moreover, they were not correctly informed regarding the letter which this servant had written, at the command given, unto the son of Jinab-i-Asdaq (upon them be Baha'u'llah's glory). In any case, the word of the Blessed Beauty is accepted; and the endeavours and labours of Jinab-i-Aqa Muhammad Baqir are worthy of gratitude. He hath spoken as he hath spoken for the safeguarding of Huququ'llah; and he hath acted as he hath acted with reference to the letter of this servant, written by command. Convey these matters to him without delay. Formerly this servant had dispatched a letter unto him; God willing, it hath reached him.

51 As to that which thou hast written, that certain travellers (upon them be Baha'u'llah's glory) have arrived and, from that land, have turned their faces towards their own country, we praise God therefor; and we beseech Him, exalted be He, to confirm them in that which He loveth and is well-pleased with, to grant them the good of this world and of the next, and to protect them from those who have denied the right of God, the Mighty, the All-Knowing.

52 And as to that which thou hast written, that Jinab-i-Shatir (upon him be Baha'u'llah's glory) hath shown some sadness because mention had not been made of him: that which this servant wrote unto Jinab-i-Varqa and to Aqa Mirza Husayn (upon them be Baha'u'llah's glory) was in reply to his letter. Jinab-i-Shatir—praise be to God—hath been, and is, remembered. And as to that which thou hast written concerning the matter of funds: what they have done is well-pleasing; God willing, it will arrive, and, according to the list of distribution, will be apportioned.

53 Concerning the Kitab-i-Aqdas thou hast written that it should be sent exclusively to Jinab-i-Aqa Muhammad Baqir: as for the Persian, a few passages were revealed previously, but thereafter the Most Exalted Pen turned not again to the remainder; therefore it was not sent. And regarding Jinab-i-Aqa Muhammad Hasan and Aqa Muhammad 'Ali (upon them be Baha'u'llah's glory), thou hast written that they have sought leave to travel to the outlying regions for the sake of earning a livelihood: it was submitted, and He said: This year, by reason of the war that hath occurred and the dissensions that have arisen

کمال محبت را مرعی داشته‌اند ایشان بحق ناظرند و لوجه حق کرده‌اند آنچه کرده‌اند و لکن جناب اسم ج علیه منکّل ۹ [بهاء] ابها آنچه فرموده‌اند مقصودشان نظم در حقوق الله بوده چه که در بعضی امکان و دیار بعضی اغتشاش نموده‌اند و همچنین از مکتوبیکه این عبد باین جناب اصدق علیهما ۹۶۹ [بهاء الله] نوشته بود درست اطلاع نداشته‌اند باری کلمه حضرت جمال علیه منکّل ۹ [بهاء] ابها مقبول و سعی و عمل جناب آقا محمد باقر علیه ۹۶۹ [بهاء الله] مشکور او نظر بحفظ حقوق الله فرموده آنچه فرموده و ثانی نظر بمکتوب این عبد که حسب الامر نوشته بود عمل نموده آنچه نموده این فقرات را بجناب ایشان زود برسانید از قبل هم این عبد مکتوبی بایشان ارسال داشت انشاء الله رسیده

51 اینکه مرقوم داشته بودید که مسافرن علیهم بهاء الله وارد شدند و از آن ارض توجه بدیار خود نمودند نحمد الله بذلک و نسله تعالی بأن یوفقهم علی ما یحبّ و یرضی و یرزقهم خیر الآخرة و الأولى و یحفظهم عن الذین انکروا حقّ الله العزیز العلیم

52 اینکه مرقوم داشته بودید که جناب شاطر علیه ۹۶۹ [بهاء الله] اظهار افسردگی نموده بودند که از ایشان ذکر نشده بود این عبد آنچه بجناب ورقا و آقا میرزا حسین علیهما بهاء الله نوشته جواب مکتوب ایشان بود جناب شاطر الحمد لله مذکور بوده و هستند و اینکه در فقره وجه مرقوم فرموده بودید آنچه معمول داشته‌اند محبوبست انشاء الله میرسد و موافق سیاهه تقسیم میشود

53 اما در باره کتاب اقدس مرقوم داشته بودید که مخصوص جناب آقا محمد باقر علیه ۹۶۹ [بهاء الله] بفرستید فارسی آن چند فقره از قبل نازل و بعد قلم اعلی توجه بباقی نفرمود لذا ارسال نشد اینکه در باره جناب آقا محمد حسن و آقا محمد علی علیهما ۹۶۹ [بهاء الله] نوشته بودید که اذن خواسته‌اند که بجهت کسب باطراف توجه نمایند عرض شد فرمودند این سنه نظر بحریکه واقع شد و اختلافاتیکه مابین ملوک احداث گشت در

amongst the kings, the outward affairs in all lands have become straitened; yet after this hardship, ease shall assuredly appear. He provideth for whomsoever He willeth without reckoning. To turn towards Aleppo is not desirable; but if they wish to proceed to the environs of Mosul, there is no harm. Ended.

- 54 Furthermore: the passages which His Holiness wrote concerning Jinab-i-Aqa Muhammad Baqir to Jinab-i-Aqa Muhammad Mustafa (upon him be the Most Glorious Baha) — a copy thereof was sent by the one addressed to the Sacred Threshold. Afterwards, by command, Haji Muhammad Baqir and those with him, and Aqa Siyyid Muhammad 'Ali (upon them be Baha'u'llah's glory) were summoned, attained the honour of pilgrimage, and then departed for Egypt. He said: The friends in that land imagine that other places are better—meaning, for earning and livelihood they are adorned with a greater advantage—yet this is, and will be, mere fancy. Ended.

- 55 This year, in all lands, dearness is manifest—especially in this land, where the prices of goods have become, in some instances, threefold their former rate. The affairs of livelihood have grown hard for all; yet, God willing, through divine bounty it shall be changed into ease.

- 56 And as to that which thou hast written, that Haji Ghulam-'Ali hath, by word of mouth, recounted that the honoured wife of Jinab-i-Ism-i-Ha (may God sanctify her resting-place) did show much contentment and gratitude amid the afflictions that befell her, and that he mentioned the verse wherein the son of Jinab-i-Aqa Siyyid Abu Talib (upon them be Baha'u'llah's glory) wrote of her being cast into a well: the account of such a casting did not in fact occur; it hath been confused for him. Let them not write that passage.

- 57 It is submitted, however, that even if a thing hath not outwardly occurred, should it be mentioned—having regard to the cruelty of the oppressor who arose to commit such wrong—there is no harm, nor hath there ever been. Even as that which was, in outward appearance, spoken was uttered by the Most Exalted Pen in the form of an inquiry. Consider, aforetime, what hath been observed concerning the martyrdom of the Prince of Martyrs (may the spirits of all else be offered up for His sake): that which hath been mentioned and heard hath been spoken, and is spoken, from the pulpits, though some of it did not outwardly take place. Yet, O My loved one! By God, the oppressors have cast her into a pit of darkness. What pit is greater than this calamity that descended upon that pure

جميع بلدان امور ظاهره سخت شده ولكن بعد اين عسر البتة يسر ظاهر خواهد شد ان الله يرزق من يشاء بغير حساب توجه به حلب محبوب نيست ولكن اگر بحوالى موصل بخواهند توجه نمايند باسى نبوده انتى

54 عرض ديگر آنكه فقراتيکه آنحضرت در باره جناب آقا محمد باقر بجناب آقا محمد مصطفی عليه من كل بهاء اباه مرقوم داشتند صورة آنرا جناب مشار اليه بساحت اقدس ارسال داشتند بعد حسب الامر جناب حاجى محمد باقر و من معه و جناب آقا سيد محمد على عليهم ۹ ۶۶ [بهاء الله] احضار شدند بزيارت فائز و بعد عازم مصرند فرمودند احبائيکه در آن ارضند گان مينمايند که محلهای ديگر بهتر است يعنى از براى کسب و معيشت بطراز اولويت مزين است ولكن اين وهم بوده و خواهد بود انتى

55 اين سنه در جميع بلاد گراني مشهود است مخصوص اين ارض که سه مساوى قبل جنس تسعير بهمرسانده و ترقى نموده بر هر کسى امر معيشت سخت شده ولكن انشاء الله بعنايت الهى باساني تبديل ميشود

56 اينکه مرقوم داشته بوديد که حاجى غلامعلى لساناً اينفقره را ذکر نموده که حرم جناب اسم ۶۶ [الله] حاء قدس الله تربته بسيار اظهار رضا و شکر در مصيبت وارده مينمودند و ذکر نموده اند آنفقره که ضلع جناب آقا سيد ابوطالب عليهما ۹ ۶۶ [بهاء الله] در اشعار نوشته اند حکايت در چاه انداختن خود واقع نشده بر ايشان مشتبّه شده آنفقره را ننويسند

57 عرض ميشود آنچه هم که نشده اگر گفته شود نظر بقساوت ظالمى که باين ظلم برخاست در ذکرش باسى نبوده و نيست چنانچه آنچه بر حسب ظاهر گفته شد بر سبيل استفهام از قلم اعلى جارى و ظاهر ملاحظه در شهادت سيدالشهداء روح ما سواه فداه از قبل نمائيد آنچه ذکر شد و شنيده شد بر منابر گفته شده و ميشود مع آنکه بعضى از آن در ظاهر واقع نشده يا محبوب فؤادى تالله قد اوقعها الظالمون فى بئر ظلماء کدام بئر اعظم از اين مصيبت است که بر آن ورقه وارد شد و کدام ظلم است اظلم از آنچيزى که

leaf? And what injustice more grievous than that which befell her? The oppressors have turned her home into a well wherein she endured with patience and steadfastness. That pure leaf—upon her be Baha'u'llah's glory, and upon her be the light of God and His bounty before the Throne, manifest and beheld. Yet, since the station of Ha is, in the presence of the Throne, a mighty station—nay, a station mightier still—even had this matter occurred, there would have been no harm, nor would any diminution have touched the rank of her contentment. Great is her condition in the sight of her Lord, the Mighty, the Generous. O My loved one! Exceeding great is the station of Ha. Ever and always, by reason of the weakness of some, her rank was veiled. My life be offered up for her! And likewise the station of Ha and the station of Kaf, who attained the Most Great Martyrdom—would that I had been with them, and had won that which they have won.

58 And Jinab-i-Aqa Siyyid Aqajan (upon him be Baha'u'llah's glory)—although he yet liveth, he is counted among the martyrs, for grievous calamities have descended upon him. I beg of God, exalted be His glory, to confirm him in safeguarding that which he hath attained. And that which the son of Jinab-i-Aqa Siyyid Abu Talib hath written is correct; let it not be erased. The Cause is in His hand: He doeth whatsoever He willeth and ordaineth whatsoever He desireth. Verily, He is the All-Powerful, the Almighty.

59 Praise be to God that the close of this epistle hath been adorned with the mention of these sanctified souls. By the beauty of the Ancient of Days! the regret that this servant hath not attained that which they attained hath been, and shall ever be, within heart and soul. Today the people are heedless; they know not what they say, nor what they do. Pass thou by the multitude. Some of the friends have been seen, in this Most Great Calamity, to be perturbed and shaken, whereas in such times they ought to become the cause of assurance and steadfastness to souls. By the Sun of Revelation! a bounty hath been bestowed the like of which hath neither been seen nor heard in creation. I entreat that, if it be possible, that well-beloved one convey—with the utmost secrecy and wisdom—this matter which hath been submitted, unto that pure leaf; for they show extreme caution, by reason of the many adversaries and idolaters, concerning the name of S.

60 Another submission is that his honor Ustad 'Ali-Akbar, upon him be the Glory of God, wrote a letter to this servant. Its details were submitted to the Most Holy Court. The Sun of Providence has dawned. God willing, may they be immersed

وارد گشت قد جعل الظالمون بيتها بئراً لها صبر و اضطبار آن ورقه عليها بهاء الله و عليها نور الله و فضله تلقاء عرش مشهود است ولكن چون حضرت حاء را لدی العرش مقام عظیم بل مقام اعظمست اگر هم این فقره واقع میشد باسی نبوده و بر مقام رضای آن ورقه نقصی وارد نمیشد و لها شأن عظیم عند ربها العزیز الکریم ای محبوب من مقام حضرت حاء بسیار عظیم است همیشه نظر بضعف بعضی مقام ایشان ستر میشد روحی له الفداء و همچنین مقام حاء و مقام کاف که بشهادت کبری فائز شدند یا لیتنی کنت معهما و فزت بما فازا

58 جناب آقا سید آقاجان علیه بهاء الله هم اگرچه موجودند ولكن از شهدا محسوبند چه که بر ایشان وارد شد بلایای عظیمه از حق جل جلاله مسثلت مینمایم که ایشانرا مؤید فرماید بر حفظ بآنچه فائز شده اند و ضلع جناب آقا سید ابوطالب آنچه نوشته اند صحیح است مخونمایند آن الامر بیده یفعل ما یشاء و یحکم ما یرید انه هو المقتدر القدیر

59 الحمد لله که ختام عریضه بذکر این نفوس مقدسه شد قسم بجمال قدم که حسرت اینکه این عبد فائز نشد بآنچه فائز شدند در دل و جان بوده و خواهد بود امروز ناس غافلند نمیدانند که چه میگویند و چه میکنند از عامه بگذرید بعضی از احباب مشاهده شد که در این مصیبت کبری مضطرب و متزلزل شدند مع آنکه باید در مثل چنین اوقات سبب اطمینان و استقلال نفوس شوند قسم بافتاب ظهور که فضلی شده که شبه آن در ابداع دیده و شنیده نگشته است دعا آنکه اگر بشود خود آنحیوب این فقره که معروض شد بآن ورقه طیه برسانند بکمال ستر و حکمت چه که اسم اس از مخالفین و مشرکین بسیار احتیاط مینمایند

60 عرض دیگر آنکه جناب استاد علی اکبر علیه بهاء الله مکتوبی باین عبد نوشته اند تفصیل آن در ساحت اقدس عرض شد شمس عنایت مشرق انشاء الله در جمیع احوال در بحر رضا متغمس

in the sea of contentment in all conditions and move upon the earth of His will. God's providence has been with them and, God willing, will continue to be. Convey to them on behalf of this ephemeral one an exalted greeting. Their letter brought a smile to the face of the Desired One of the world. God willing, may they ever be confirmed and speak in remembrance of the Friend, arise in His service, move according to His will, turn toward His purpose, and be gladdened by His grace. He is verily the All-Bountiful, the All-Appreciating.

باشند و در ارض اراده متحرک عنایت حق با ایشان بوده و انشاء الله خواهد بود از قول این فانی تکبیر منبع بایشان برسانید مکتوب ایشان سبب تبسم مقصود عالم شد انشاء الله لمزل و لایزال موفق باشند و بذکر دوست ناطق و بخدمتش قائم و باراده اش متحرک و بمشیتش متوجه و بفضلش مسرور انه لھو الفضال الشکور

- 61 Regarding the sum of his honor Marfu' which was submitted to the Most Holy Court, they have again commanded that in consideration of that elevated one's station, nineteen qirans should be sent to the Most Holy Court and the remainder distributed among the loved ones of that land.

61 در باره وجه جناب مرفوع که عرض شد بساحت اقدس بفرستید مجدداً فرمودند نظر برجای آن مرفوع نوزده قران آنرا بساحت اقدس بفرستید و مابقی را باحبای آن ارض قسمت فرمائید

- 62 Another submission is that his honor Sadra from the land of Qaf, whose petition was previously forwarded, has been blessed with a Most Holy, Most Exalted Tablet specially revealed for him from the heaven of the All-Merciful's mercy, and the original revelation was sent as submitted. Afterwards, this servant noticed that perhaps they might not be able to properly read it, therefore both the original and a copy were sent. God willing, may it reach them.

62 عرض دیگر آنکه جناب صدرا از ارض ق که عریضه ایشانرا از قبل ارسال داشته بودند لوح امانع اقدس مخصوص ایشان از سماء رحمت رحمانی نازل و اصل تنزیل ارسال شد چنانچه عرض شد و بعد اینبعد ملاحظه نمود که شاید از عهده تلاوت آن درست برنایند لذا از روی آن نوشته هر دو ارسال شد انشاء الله بایشان برسد

- 63 And another submission is that the reply to his honor Aqa Mirza Asadu'llah, upon him be 96 [Baha'u'llah], and some others will be sent next week, as it was not advisable to send all in one envelope. It is submitted again that the mention of sincerity and greetings on behalf of this ephemeral one to the divine friends is contingent upon your honor's grace.

63 و عرض دیگر جواب جناب آقا میرزا اسدالله علیه ۹۶ [بهاء الله] و بعض دیگر در هفته بعد ارسال میشود چه که در یک پاکت مصلحت نبود جمیع ارسال شود مجدداً عرض میشود که ذکر خلوص و تکبیر از جانب این فانی خدمت دوستان الهی معلق بعنایت آنحضرت است

- 64 The servant, 26th of the month of Hajj 1296

64 خادم مورّخه ۲۶ شهر حجّ سنه ۱۲۹۶

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Study guide to this volume

The year 1879 found Baha'u'llah still nominally confined to *Akká* but increasingly able to receive pilgrims and communicate freely with a community stretched across Iran and the Ottoman lands. The tablets gathered in this first part of the 1296 A.H. corpus are saturated with grief: news had arrived of a fresh wave of persecution in Iran — martyrdoms, plunderings, and the forced displacement of entire communities — and Baha'u'llah responds with a range of voices, from prophetic indictment to intimate consolation. Yet running through the lament is an insistent counter-theme: the community must answer violence with wisdom rather than reaction, cultivate unity at whatever cost, and understand the suffering of its members as inscribed permanently in the “tablets of the world.” These texts show Baha'u'llah functioning simultaneously as a grief-stricken prisoner, a compassionate shepherd, and a legislator whose guidance holds the community together across thousands of miles.

Sacred Memory: Martyrdom and Divine Witness

Key Passages

They have kindled with their own hands the fire of affliction; yet are the people in a wondrous stupor! So besotted have they become in the drunkenness of their evil passions that they have perpetrated that whereat the cloud hath cried out. Say: Was it Hasan who disbelieved in God, or was it that which he possessed? If it was he, why then didst thou pillage his possessions, O thou false dissembler? Think they that they will consume what they have amassed? Nay, by Him Who is the Lord of Lords! They have committed that whereat the inmates of the Kingdom have lamented, and beyond them the Day of Reckoning. — BH04720

O thou physician! We make mention of them at times with a grief that no records of existence can reckon. Verily thy Lord is the True One, the Faithful. The oppressors have wrought that which hath caused the dwellers of the kingdom of earth and heaven to lament, and there hath been sent down from the heaven of grace that which shall perpetuate the remembrance of those who gave up their spirits and all they possessed in the love of God, the Sovereign, the All-Knowing, the All-Informed. — BH03161

O My handmaidens in Hadba! Verily My Most Exalted Pen maketh mention of you when sorrows have encompassed it from those by whom were raised the standards of tyranny in the kingdom of creation. It behooveth every soul to remember that which

hath befallen My loved ones in the land of Sad. Hath the star of faithfulness disappeared from its horizon, or hath its nightingale taken flight unto God, the Lord of existence? ... Remember ye this calamity whereby have lamented the dwellers of Paradise who circle round the throne of your Lord, the Mighty, the Bestower. — BH09090

Context for Study

In 1879, fresh news of atrocities in Fars and other Iranian provinces reached Baha'u'llah in *Akká*. His responses are among the most raw and theologically charged in the entire corpus. BH04720 stages a courtroom indictment: the persecutors who pillaged the property of a believer named Hasan have kindled their own eschatological fire, and their professed justifications collapse under the simplest logical scrutiny. BH03161 shifts register to intimate pastoral consolation, addressed to a physician whose circle had suffered losses; here Baha'u'llah insists that the martyrs' names have been "inscribed upon the tablets of the world" by the Supreme Pen — a theology of sacred memory in which divine witness makes earthly annihilation impossible. BH09090 extends this memorial function to the women of the community in Mosul (Hadba), who are asked to carry the grief of "the land of Sad" (Isfahan or Shiraz) as a constitutive communal act. Together these passages articulate a theology of martyrdom that is neither merely consolatory nor simply political protest: suffering is absorbed into the eternal record of revelation, and the memory of the fallen becomes a spiritual bond for those who remain. This sensibility has deep roots in Shi' Islam, where the tragedy of Karbala is not merely commemorated but relived as a present reality. It echoes the Psalms of lament, in which the suffering of the righteous is laid before God as evidence of divine faithfulness, and the Christian theology of martyrdom in which the blood of witnesses is itself a form of proclamation. What is distinctive here is Baha'u'llah's insistence that *He* shares the grief — "a grief that no records of existence can reckon" — so that the community's sorrow is simultaneously His own.

Questions for Reflection

1. What is the theological significance of Baha'u'llah declaring that the martyrs' names are permanently inscribed by the Supreme Pen? How does this differ from secular accounts of historical memory and from the Shi' theology of Karbala?
2. BH04720's rhetorical question — "Was it Hasan who disbelieved in God, or was it that which he possessed?" — uses logical inversion to expose the persecutors' bad faith. Where do the Hebrew prophets, particularly Amos and Isaiah, employ similar strategies of prophetic indictment?
3. What is the function of addressing the women of Mosul specifically in BH09090? How does the inclusion of handmaidens in this theology of sacred memory compare with the role of women in accounts of the martyrs in early Christianity and in Shi' commemorative culture?
4. In what ways does Baha'u'llah's shared grief — "we make mention of them at times with a grief that no records of existence can reckon" — transform the traditional image of the prophet as transcendent and impassive? Compare with the "suffering servant" passages of Deutero-Isaiah and with the Gospel accounts of Jesus weeping at Lazarus's tomb.
5. How might the concept of sacred memory articulated in these tablets function as a resource for contemporary communities navigating histories of persecution and trauma?

Wisdom, Unity, and the Discipline of Silence

Key Passages

We have enjoined wisdom upon all, but should wisdom in any instance become the cause of discord and difference, then those souls who are watchful for the sake of God's Cause must act with calm and dignity, for the harm of discord is greater than the benefit of wisdom. There is no doubt that all are commanded to wisdom in the Tablets of God, and should anyone act contrary to it, none should follow him. However, not a word should be uttered about him that would conflict with love and fellowship, lest two harms result: one, acting contrary to wisdom, and the other, the manifestation of discord. — BH05118

O my beloved and the beloved of my heart! It behooveth the people of Zawra to conceal what is sent to them, for most people are heedless and contentious. None should object regarding the letter Mim and Vav, and the loved ones should hold fast to what they were previously commanded concerning him. ... Your honor should counsel the people of Iraq to patience, calmness and pure wisdom, lest there be raised the clamor of those who have taken good for evil, who have considered justice to be tyranny and oppression, and reformation to be corruption. — BH00978

Trust not every newcomer, nor believe every speaker. Make wisdom a lamp unto thyself and walk thereby in the darkness of the earth — then wilt thou be of those who are secure. Conceal what ye possess and reveal it not, lest there arise the clamor of those who have disbelieved in the Lord of the worlds. — BH03340

Context for Study

These three tablets collectively articulate a sophisticated practical ethics of communal life under conditions of external pressure and internal tension. BH05118 presents what might be called a meta-rule of community governance: wisdom is commanded throughout the tablets, but when the application of wisdom itself generates division, the higher obligation falls on preserving fellowship. This is a significant philosophical move — it places the health of the community above any individual's correct discernment, while stopping well short of demanding conformity or suppressing legitimate counsel. BH00978 gives this principle historical concreteness: the community in Baghdad (Zawra) is told to maintain silence about an unspecified contested figure (the “letter Mim and Vav” is a veiled reference, likely to Mirza Yahya, Subh-i-Azal, whose continued presence and pretensions created disruption among believers). BH03340 extends the counsel of discernment more personally: not every newcomer and not every eloquent speaker is to be trusted. The cumulative picture is of a community learning to distinguish genuine wisdom from the clamor of the contentious, and learning to value fellowship above the satisfaction of being right. This teaching has parallels in Aristotle's account of *phronesis* (practical wisdom) as a virtue that cannot be reduced to rule-following, in the Confucian ideal of the *junzi* who maintains harmony without sacrificing principle, and in the Quaker tradition of corporate discernment in which the community's sense of truth outweighs individual conviction. The specific instruction about silence also recalls monastic traditions of *discretio*, in which the spiritual director's wisdom lies precisely in knowing when *not* to act or speak.

Questions for Reflection

1. Baha'u'llah states that “the harm of discord is greater than the benefit of wisdom.” What assumptions about community and truth underlie this claim? How does it compare with Socratic commitment to following the argument wherever it leads?
2. What is the relationship between the instruction to “conceal what ye possess” and the value of transparency that modern democratic culture tends to regard as an unconditional good? Is strategic silence compatible with integrity?
3. BH05118's meta-rule places the preservation of unity above the enforcement of correct practice. How does this compare with the governance structures of early Christian communities as described in Paul's letters to Corinth, where similar tensions between knowledge and love are negotiated?
4. The reference to “the letter Mim and Vav” encodes a sensitive community conflict in deliberate obscurity. What does this tell us about how sacred texts function in historically contested situations, and how should scholars approach such veiled references?
5. How does Aristotle's concept of *phronesis* illuminate the kind of wisdom Baha'u'llah is commending here — wisdom that cannot be captured in a general rule?

Character, Teaching, and the Civilization of Trustworthiness

Key Passages

That which today causeth the exaltation of the Word of God is goodly character. Say: O friends! The Pen of the All-Merciful declareth: Strive that ye may be adorned with such virtues as will cause the elevation of your station and glory. ... Every goodly deed is in itself a teacher of the Cause. ... Were a man in this day to adorn himself with the raiment of trustworthiness it were better for him in the sight of God than that he should journey on foot towards the holy court and be blessed with meeting the Adored One and standing before His Seat of Glory. Trustworthiness is as a stronghold to the city of humanity, and as eyes to the human temple. — BH02680

All people are in need of education. They who are endowed with insight must turn their attention to this momentous matter. The flowers of the rose-garden of the world drink and are nurtured from two streams: knowledge and vision. Whoso hath not attained unto these two hath never truly existed, nor doth he now exist. — BH02680

O friends! Strive that the fruits of humanity may appear from the tree of existence. By the Ancient Beauty, if accepted souls had acted according to divine counsels, most of humanity would now partake of the ocean of knowledge. God willing, through divine grace there is hope that all the loved ones may ... strive to draw those of doubt and uncertainty to the holy and most holy station, that the breast of the world may be sanctified from the whisperings of satanic souls. — BH01634

Context for Study

BH02680 is one of this volume's most programmatic tablets, and its central claim is both simple and theologically loaded: the primary vehicle of the Cause's advancement in 1879 is not pilgrimage, not institutional organization, and not disputation — it is trustworthiness embodied in daily life. The metaphor is precise: trustworthiness is a “stronghold” (*hisn*) to the city of humanity, suggesting that civic life itself depends on a moral foundation that religious community is uniquely positioned to supply. This situates individual ethical formation within a civilizational vision: the believer's character is not merely a personal attainment but a contribution to a larger social order. The complementary passage from BH01634 articulates the educational premise: the world hungers for knowledge and vision as a garden hungers for rain, and the community of believers is responsible for transmitting what it has received. BH02680's teaching that “knowledge and vision” together constitute genuine existence echoes Ibn Rushd's (Averroes') argument that the fully actualized intellect constitutes true human life, and anticipates the Bahá'í principle of the harmony of science and religion. The emphasis on trustworthiness connects with Aristotle's account of justice as the foundational civic virtue, with Kant's analysis of honesty as a categorical duty, and with Confucian insistence that social order rests on personal integrity (*zheng*). What is distinctive in Baha'u'llah's formulation is the eschatological register: trustworthiness is not only socially functional but cosmically significant on the Day of God.

Questions for Reflection

1. Baha'u'llah elevates trustworthiness above pilgrimage in God's sight. What does this inversion of a traditional religious hierarchy of acts suggest about how He understands the relationship between personal ethics and formal religious practice?
2. How does the image of the world as a garden watered by two streams — knowledge and vision — compare with the classical Islamic distinction between *'ilm* (theoretical knowledge) and *ma'rifa* (direct knowing), and with the distinction between *episteme* and *nous* in Aristotle?
3. What is the civilizational vision implied by describing trustworthiness as a “stronghold to the city of humanity”? How does this anticipate later Bahá'í social teaching about the role of religion in building just social institutions?
4. “Every goodly deed is in itself a teacher of the Cause” implies that moral witness is a form of proclamation. How does this compare with the early Christian understanding of martyrdom as *martyria* (testimony), and with Gandhi's concept of *satyagraha* (truth-force)?
5. If the community had acted on divine counsel, Baha'u'llah says, “most of humanity would now partake of the ocean of knowledge.” How should we read this conditional statement — as rebuke, as aspiration, or as a description of the stakes involved in community conduct?

Scripture, Return, and the Limits of Esoteric Knowledge

Key Passages

The One Who departed has returned — that is, He Who ascended has descended with great glory and a luminous countenance. As He says in the Gospel: “I go away and

come again,” and in another place: “I go away and the Comforter will come to complete what I have said and to say what I have not said.” This blessed word is as a spirit to the temple of God’s Book. — BH03915

As for what you mentioned about *jafr* — the comprehensive *jafr* in its primal reality is the Temple of the Manifestation. This station is a summary — God willing, after entering the depths of certitude you will become aware of a matter that is more precious in God’s sight than all else. In these days, mention of the Truth and victory for the Truth take precedence over all deeds, and victory has been and shall be through utterance.— BH03915

O My loved ones! Hearken unto My call in these days wherein the fire of oppression hath been kindled and the face of justice hath been veiled. There is no God but Me, the Wronged One, the Unique. We have seized him by whom all things have lamented, with an authority from Us and a power from Our presence. — BH01958

Context for Study

BH03915 is one of this volume’s most theologically adventurous tablets. It opens with a direct citation of Gospel texts — John 14:3 (“I go away and come again”) and John 16:12–13 (the promise of the Comforter) — as fulfilled prophecy, reading the return of the divine messenger through a progressive-revelation framework in which each Manifestation fulfills and completes what preceded it. This is significant both as interfaith theology and as hermeneutics: the Gospel text is treated as genuinely authoritative, its inner meaning unlocked not by Christian exegesis but by the appearance of Baha’u’llah Himself. The second passage in BH03915 pivots to a question the recipient had raised about *jafr* — the Islamic esoteric science of letters and numerical prophecy associated with Imam ‘Ali. Baha’u’llah’s response is a masterly redirection: the “comprehensive *jafr*” at its root is the Temple of the Manifestation — the person of the Prophet or Manifestation is the living cipher that all occult sciences ultimately point toward. Having made this dazzling metaphysical claim, He immediately grounds it: what matters now is not esoteric speculation but open proclamation. “Victory has been and shall be through utterance.” This movement from symbol to concrete action is characteristic of Baha’u’llah’s mature style. BH01958’s cry — “There is no God but Me, the Wronged One” — frames divine authority within historical suffering, a formulation without precedent in classical Islamic theology of the divine names. Together these passages show Baha’u’llah reorienting the community away from esoteric preoccupation toward engaged testimony in the world.

Questions for Reflection

1. Baha’u’llah cites John 14 and 16 as fulfilled in His own person. What hermeneutical principles are at work here, and how do they compare with the way Christian exegetes read Hebrew prophecy as fulfilled in Christ, or with Islamic *tafsir* traditions that read Qur’anic verses as pointing beyond their surface meaning?
2. The claim that “the comprehensive *jafr* in its primal reality is the Temple of the Manifestation” transfers an entire occult science into a personalist framework. What does this say about

how Baha'u'llah regards the relationship between symbolic knowledge systems and the living source of revelation?

3. “Victory has been and shall be through utterance” redirects a question about esoteric letters into a mandate for spoken and written teaching. How does this compare with the Reformation emphasis on the proclaimed Word, with the Buddhist *dharma* as primarily oral teaching, and with the Confucian rectification of names (*zhengming*)?
4. The divine self-identification “There is no God but Me, the Wronged One” combines the Islamic *shahada* with a claim of historical suffering. What is the theological effect of this combination, and where does it push against the classical Islamic understanding of divine impassibility?
5. How does the redirection from esoteric speculation to active service recur as a structural feature across Baha'u'llah's tablets, and what does it suggest about His understanding of the proper relationship between mystical insight and social engagement?

A Guiding Question for the Whole Volume

Volume 58 holds together, in productive tension, two registers that might seem opposed: the register of grief — for martyred believers, pillaged homes, the anguish of a wronged community — and the register of constructive vision, in which trustworthiness becomes the stronghold of civilization, unity outranks wisdom, and the living Manifestation is the “comprehensive jafr” to which all esoteric systems ultimately point. Both registers are authentic responses to 1879; neither cancels the other. The volume asks its reader to inhabit this tension without resolving it prematurely.

A guiding question for the whole volume might therefore be: **How does Baha'u'llah's insistence that the community respond to violence with wisdom, unity, and embodied character — rather than with either quietism or reactivity — constitute a coherent spiritual and social vision, and what disciplines of attention must a reader bring to recognize that vision as something other than mere prudence?**