



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 60:

Writings of Baha'u'llah in 'Akka, year 1297 A.H.
(1880) 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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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
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- 120–122. Letters and utterances in the year 1900 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

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- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 60

This first volume of the 1297/1880 corpus (Part I) is dominated by a pastoral—but increasingly world-historical—register: the imprisoned Revelator repeatedly turns from the intimacy of individual correspondence to pronouncements on the meaning of tribulation, the necessity of steadfastness, and the disciplined exercise of discretion (“wisdom”) under conditions of scrutiny and hostility. Across the collection, the friends are urged to remain firm in the Covenant, to prize the hidden and enduring over the visible and transient, and to understand persecution itself as a form of divine testing by which realities are sifted and future vindications prepared. Even brief Tablets to individual women (e.g., BH07858, BH08642, BH09231) reiterate this same moral center of gravity—constancy, remembrance, and confidence in divine favor—while larger epistles unfold the same themes with richer historical and polemical texture.

The standout piece is the Lawh-i-Ard-i-Ba (BH02209), which repays close attention for the way it binds geography, sacred history, and communal psychology into a single rhetorical arc. It opens by sacralizing the “land of Ba” as a place ennobled by the advent of Him “around Whom all names revolve,” then pivots to an extended celebration of those believers whose loyalty has not been arrested by “vain desires,” presenting them as agents through whom divine knowledge is spread among the peoples. In a striking narrative device, the Tablet depicts the recipient’s letter being carried into the Presence and answered by a declaration that the recipient’s virtues—remembrance, recognition, service—are themselves effects of divine bounty rather than autonomous achievement, thereby relocating personal religious merit within a theology of grace and attraction. The Tablet then turns outward to reflect on kings and worldly dominion, using the spectacle of sovereignty (and its fragility) as a didactic mirror for the friends: worldly “ornaments and colors” are shown as snares, while constancy under abasement becomes the true measure of honor.

A small number of other items contribute distinctive documentary value. BH00216 is notable for its granular, almost “administrative” realism: it offers counsel about dealing with agitation and threats, warns against credulity and imprudent associations, and situates opposition to the Cause within a comparative sacred history (Jewish opposition to Jesus; mockery directed toward Muhammad), all while stressing disciplined restraint and the long arc of eventual reversals. BH01452 (addressed to Varqa) preserves a vivid glimpse of practice and prudence in circulation of Tablets—multiple Tablets are distributed “by lot” and without names explicitly written, reflecting the constraints of the period and the deliberate management of attention. BH00125 stands out for its expansive apocalyptic exegesis (e.g., reading “Jerusalem” through the lens of ‘Akka and its environs), a window onto how the Akka period increasingly frames the Revelation as the eschatological horizon anticipated in earlier scriptures. Finally, amidst the more routine devotional pieces (e.g., BH10336, BH10154, BH10296), a practical note on Huququ’llah captures the tension between the ideal of obedience and the pastoral need to avoid misunderstanding among “weak souls,” indicating how juridical principles were being articulated while their public handling remained sensitive.

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BH00216

To: *Haji Muhammad Husayn Tabib et al., in Baghdad*

Date: 1297-01-19 [1880-Jan-2]

1 He is God – exalted be His station, to Him belong majesty and grandeur

2 Praise be to Him Who is sanctified above the limitations of all created things, the Revealer of verses, Who through the sweetness of His call has drawn all creation to His most exalted horizon, such that some became intoxicated from the cup of the remembrance of their Beloved and turned to the place of sacrifice, while others adorned themselves, and yet others, enkindled with the fire of longing and desire, gave up their lives in the wilderness. Glory be to God! All that hath been mentioned is but the effect of a call that was raised from the Most Exalted Pen by the permission of the Lord of Names. Yet who hath the power to soar in His atmosphere or to voice His praise? I testify that whatsoever hath appeared in creation was created by His command and was brought into being by His will. Glorified be He Who hath made abasement a glory for His loved ones and tribulation a healing for His chosen ones, who utter no word before He hath spoken and who act according to His commandment.

3 The Jews came, raised the standard of rebellion, and in concert with their divines arose to oppose and protest against the Spirit (Jesus). That which they regarded as the cause of the abasement of the people of God, and acted upon accordingly, became the very source of glory, and that which they counted as the means of extinction became the pathway to everlasting life. Thus it was observed that afterwards the kings of the earth gloried and continue to glory in His name. The people of illusion came and opened their tongues in derision against the Lord of Reality and of the Hijaz, and with the utmost effort strived to extinguish the light. However, God – exalted be His glory – made that which was meant for extinction into the cause of illumination, and through the very means of debasement made manifest the way of exaltation.

4 Likewise in this Most Mighty, Most Exalted, Most Holy, and Most Glorious Cause, it can be seen that ere long these same souls who today mock or persecute shall arise to serve and

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد مقدّس از تحدید ممکنات منزل آیاتی را سزااست که بحلاوت ندای خود جمیع خلق را بافق اعلی جذب نمود بشأنی که بعضی از جام ذکر دوست سرمست شده بمقرّ فدا توجّه نمودند و برخی زینت دار گشتند و بعضی هم بنار شوق و اشتیاق مشتعل گشته در بادیه ها جان تسلیم نمودند سبحان الله آنچه ذکر شد اثر ندائست که از قلم اعلی باذن مالک اسماء مرتفع گشت مع ذلک که را یارا که قصد هوائش نماید و یا بذکر و ثنائش ناطق گردد اشهد انّ ما ظهرفی الابداع انه خلق بأمره و ذوت برادته سبحان الذی جعل الذلّة عزّة لأحبائه و البلاء شفاء لأصفيائه الذین هم لا یسبقونه بالقول و هم بأمره یعملون

3 یهود آمد علم نفاق برپا نمود و باتفاق علمای خود بر اعراض و اعتراض حضرت روح برخاستند آنچه را سبب ذلّت اهل الله میدانستند و عمل نمودند همان علت عزّت شد و آنچه را سبب فنا میشمردند سبیل بقا از آن ظاهر گشت چنانچه مشاهده شد که از بعد ملوک ارض باسم آنحضرت افتخار نموده و مینمایند اهل مجاز آمد بر سید حقیقت و حجاز زبان طعن گشودند و بکمال جدّ و سعی بر اطفاء نور قیام نمودند ولیکن حقّ جلّ جلاله آنچه سبب اطفاء بود علت اشتعال نمود و از نفس پستی راه بلندی را واضح و آشکار فرمود

4 و همچنین در این امر اعترّ اعلی و اقدس ارفع ایی مشاهده میشود که عنقریب همان نفوسی که

voice His praise. Of this there is no doubt, and the Lord of all kingdoms shall assuredly... This servant's pen is truly incapable and wanting in providing a detailed account of this station. Neither is there opportunity to witness it, nor is there any end to the mention of this station. Glorified be our Lord, the Most Exalted!

اليوم سخرية مينمايند و يا اذيت ميکنند بخدمت [بايستند] و بنانا ناطق شوند لا شک في ذلك و مالک الممالک البتہ قلم اينعبد از ذکر اين مقام بتفصيل عاجز و قاصر است نه فرصت مشاهده ميشود و نه ذکر اين مقام را انتها فسبحان ربنا الاعلى

- 5 May my soul be a sacrifice for your praise. At a time when this evanescent servant was engaged in writing, your letter adorned both home and gathering, and upon beholding it, the sound of the waves of your love reached both the outer and inner ear and was seen by both the outer and inner eye. Blessed is your pen in that it moves in remembrance of our Beloved and the Beloved of all who are in the heavens and earth, and blessed is your face in that it has turned toward the face of our Goal and the Goal of all who are in the kingdom of command and creation. After perusal, it was presented before the Most Exalted Face. His words were:

5 نفسی لثنائکم الفداء در وقتی که خادم فانی مشغول بتحریر بود دستخط آنحضرت زینت بخش منزل و محفل واقع شد و بعد از مشاهده آن اصوات امواج بحر محبت آنحضرت بگوش ظاهر و باطن و چشم ظاهر و باطن شنیده و دیده شد طوبی لقلم جنابکم بما یحرک علی ذکر محبوبنا و محبوب من فی السموات و الأرض و لوجهکم بما توجه الی وجه مقصودنا و مقصود من فی ملکوت الأمر و الخلق و بعد از اطلاع قصد مقصد اعلى نموده و تمام آن تلقاء وجه عرض شد قوله

- 6 "O My physician! Treat My people with My Blessed, Mighty, and Wondrous Name. Remind them of My days and what befell Me from the hosts of the heedless. Thou wert created for the remembrance of God and His service. Hold fast unto it, for through it thy station will be made manifest and thy rank will be elevated. Thus doth the All-Informed apprise thee and the Bearer of Glad-Tidings give thee tidings. Turn not thy attention to the people and their clamor. By My life! God shall soon return them and their utterances to dust with manifest loss. O physician, soon these existing and visible souls and what they have spoken shall be seen as extinct and non-existent. Place thy trust in God and hold fast to the cord of wisdom. Thus doth the Wronged One command thee from the precincts of His mighty prison.

6 يا طبيبى داو شعبى باسمى المبارک العزیز البديع و ذکرهم بايامی و ما ورد علی من جنود الغافلین قد خلقت لذكر الله و خدمته تمسک به لأن به يظهر مقامک و يرتفع شأنک كذلك يخبرک الخبير و يیشرك البشير لا تلتفت الى الناس و وضائهم لعمرى سوف يرجعهم الله و ما تفوهوا به الى التراب بخسران مبین ای طیب عنقریب خود نفوس موجوده مشهوده و بآنچه تکلم نموده اند فانی و معدوم مشاهده ميشوند توکل علی الله و تمسک بجبل الحکمة كذلك یا ممرک المظلوم من شطر سجنه العظیم

- 7 "Be vigilant in all conditions and trust no one, especially those who associate with rulers and government officials, for such souls are unaware of the reality of this Cause and are veiled from it by their own imaginings. You yourself bear witness that were they to become aware of the truth, they would arise in unity and engage in educating the world. I wonder: Have they recognized and denied, or have they been prevented by their desires in following every distant crier? O physician! By the Most Great Name, if they were to attain but a drop from this ocean - that is, if they were to comprehend even as much as a needle's eye of God's purpose - they would surely lament and bewail what they have lost in this blessed Day. Say: Believe not every speaker, nor follow every crier. Say: It behooveth

7 در جميع احوال مراقب امر باشید و از احدى مطمئن مباشید مخصوص نفوسیکه با حکام و مباشرین دیوان مراوده مينمايند چه که آن نفوس بر حقیقت این امر مطلع نیستند و نظر باوهم خود از آن محتجبند آنجناب شاهد و گواهند که اگر بر حقیقت مطلع شوند باتحاد قیام نمایند و بتربیت عالم مشغول گردند لیت شعری هل عرفوا و انکروا ام منعوا بأهوائهم بما اتبعوا کل ناعق بعيد یا طیب قسم باسم اعظم که اگر بقطره ای از این بحر فائز میشدند یعنی

you to ponder what ye hear. By God's life! I desire at every moment to speak to the number of all atoms. Would that the world might know and understand!"

ادراک مینمودند از مقصود حق بقدر سم ابره
هرآینه بنوحه و ندبه مشغول میشدند بسبب آنچه
در این یوم مبارک از ایشان فوت شد قل لا
تصدقوا کل قائل و لا تعقبوا کل ناعق قل لکم
ان تفکروا فیما تسمعون لعمر الله انی فیکل حین
احب ان انطق بعدد کل الذرات یا لیت العالم
يعرفون و یعلمون انتهی

- 8 Concerning what you wrote about how after the arrival of some of the heedless and ignorant ones, they arose due to the instigation of certain individuals and girded themselves to harm you - such things have ever befallen and will continue to befall God's chosen ones. However, despite their wishes, God shall turn all this into glory, honor and lasting remembrance for you throughout the kingdom of earth and heaven. He is verily the Powerful, the Mighty. We beseech God to protect you and to maintain you at all times in that which pleases Him. Praise be to God that your wisdom prevailed and the words "they turn back upon their heels" became manifest.

8 اینکه مرقوم فرموده بودید که بعد از ورود بعضی
از غافلین و جاهلین بسبب تحریک بعضی قیام
نمودند و بر ضرر آنحضرت کمر بستند لمیزل و لایزال
ایگونه امور بر اصفیای حق وارد ولكن رغماً
لأنفهم یجعل الله کل ذلک عزّاً و شرفاً و ذکراً
لکم بدوام الملک و الملوکوت انه هو المقتدر القدير
از حق میطلبیم آنجناب را حفظ فرماید و بآنچه
رضای اوست در کلّ حین بدارد الحمد لله که
حکمت آنجناب غالب آمد و کلمه و هم ناکصون
علی اعقابهم ظاهر

- 9 And concerning what you wrote about Sassoon, upon him be 966 [Baha'u'llah], praise be to God that through the power of God's Ancient Name he has broken the chains of blind imitation and has drunk from the wine of unity. I bear witness as God has borne witness that there is no God but Him, and that Muhammad is His Servant and His Messenger, His Manifestation and His Appearance, and that He is the Source of His Most Beautiful Names and His Most Exalted Attributes, and through Him God adorned the Night Journey and opened the gates of knowledge to the face of all in creation.

9 و اینکه در باره جناب ساسون علیه ۹۶۶ [بهاء
الله] مرقوم داشته بودید بودید الحمد لله که سلاسل
تقلید را بقوت اسم قدیر الهی شکستند و از ریح
توحید آشامیدند اشهد بما شهد انه لا اله الا هو و
ان محمداً عبده و رسوله و ظهوره و بروزه و انه
هو ینبوع اسمائه الحسنی و صفاته العلیا و به زین
الله المعراج و فتح ابواب العرفان علی وجه من فی
الامکان

- 10 As to what you wrote concerning how the Jewish people cried out at the top of their voices "Sasson ibn Rajwan, Hairim, Hairim" - blessed is he in having been made the target of such rejection and abuse. This is the same cry they uttered when they gathered against the Spirit [Christ]. Verily, We say: How pleasant and wholesome for him! And blessed are they who have tasted the food of tribulation in the path of the Lord of Names. By the truth itself, they are the triumphant ones, they are the knowing ones, they are the near ones, they are the sincere ones. One must beseech the True One at all times, by night and by day, to keep him steadfast that he may be enabled to preserve what has been bestowed. This is a word that, like the morning star, has dawned and risen from the horizon of the heaven of divine wisdom. Blessed are they who understand. Praise be to God that through your wisdom the fire of hatred has been quenched and the tongues of the heedless silenced.

10 و اینکه مرقوم فرموده بودید که ملة یهود به اعلی
الصوت فریاد نمودند ساسون ابن رجوان حیریم
حیریم فرمودند طوبی له بما فاز بهذا الطرد و السب
این همان کلمه‌ئی بوده که در حینیکه بر حضرت
روح اجتماع نمودند بآن ناطق بودند انا نقول
هنیئاً له و مرئاً له و طوبی از برای نفوسیکه
اطعمه بلا را در سبیل مالک اسماء چشیده‌اند
ونفس الحق هم الفائزون و هم العارفون و هم
المقربون و هم المخلصون از حق باید بطلبید در
جميع لیالی و ایام که او را مستقیم بدارد تا بحفظ
آنچه عطا شده مؤید گردد اینست کلمه‌ئی که
بمثابه ستاره سحری از افق سماء حکمت الهی
مشرق و طالعت طوبی للعارفين انتهی الحمد لله
بحکمت آنجناب آتش بغضا ساکن و لسان غافلین

We beseech the Truth, exalted and mighty is He, to ever assist you in that which will cause the exaltation of His Cause. Verily, He is powerful over all things.

- 11 As to what you wrote about how that noble personage asked how it was possible for the claimant to make such claims - he was indeed pure in nature and showed love at the time when the Sun of the horizons rose from the horizon of Iraq. One day the Beloved of the world, accompanied by some companions, went to visit Salman Pak. On the return journey, Mulla Shaykh-'Ali, who was among the learned and resided in Kazimayn (upon them be greetings and peace), was present and conversing with Him. The aforementioned Mulla Shaykh-'Ali mentioned that the son of the late and forgiven Khan, namely Mirza Muhammad-'Ali Khan, had seen a dream, and he related that dream, saying that they were very sorrowful. At this point He said: "Go and give him glad tidings. Soon his affairs will be set in order and he will attain to what he desires." And He expressed satisfaction with him, that is, with the aforementioned Khan. When this servant heard these words, he became very happy, for his late father in his lifetime never uttered a word that would cause sorrow. And he [Mulla Shaykh-'Ali], as commanded, went and delivered what he was instructed to convey, for on another day he came and mentioned that he had attained the presence of the Khan and related the matter. Now the Khan himself must guard against whisperings so that the fruits of those glad tidings may be fully manifested.

- 12 As for Mirza Husayn-i-Qumi, you know that he had absolutely no knowledge of this Cause, and whenever adversity occurred, he was the first to deny it, and when conditions became secure, he would count himself among the first to believe. We seek refuge in God! Again we seek refuge in God! He it was who spat upon the face of Quddus in the land of Taff with manifest cruelty. Such transgressions appeared from him that the pen is ashamed to mention them. Later he would express repentance in the blessed presence. The details about him are known and need not be mentioned. He speaks whatever his own desires command him. That statement which Khan related to you was among his fabrications. By God, besides Whom there is no other God, he had no knowledge of any matter, nor does he now. Sometimes he would attain the blessed presence and would come to this servant, while the essence of the matter

صامت از حقّ جلّ و عزّ میطلبیم که همیشه آنحضرت را مؤید فرماید بر آنچه سبب ارتفاع امر است آنه علی کلّشیء قدیر

- 11 و اینکه مرقوم داشته بودید که عالیجاه مذکور فرمودند که چگونه میشود داعی مدعی بشود ایشان فی الحقیقه بافطرت بودند و هنگام اشراق نیر آفاق از افق عراق اظهار محبت مینمودند یومی از ایام محبوب انام با جمعی از اصحاب بسلیمان پاک تشریف بردند در مراجعت جناب ملا شیخعلی که از علما بودند و در کاظمین علیهما التّحیة و السّلام مجاور بودند در آن روز حضور داشتند بابشان تکلم میفرمودند جناب مذکور یعنی ملا شیخعلی عرض نمودند که ابن مرحوم مغفور خان یعنی میرزا محمد علی خان خوابی دیده‌اند و آن خواب را ذکر نمودند و مذکور داشت که بسیار محزونند در این اثنا فرمودند برو او را بشارت ده زود است که امورشان منتظم و آنچه میخواهد فائز میشود و اظهار رضامندی از او فرمودند یعنی از خان مذکور این بنده چون اینکلمات را شنید بسیار مسرور شد چه که والد مرحوم ایشان در ایام حیات بکلمه‌ای که سبب حزن شود تکلم نفرمودند و او هم حسب الامر رفته و آنچه مأمور بود رسانید چه که در یوم دیگر آمد و ذکر مینمود که خدمت خان رسیدم و مراتب را ذکر نمودم حال باید ایشان یعنی سرکار خان خود را حفظ نمایند از وساوس تا ثمرات آن بشارت بتمامه ظاهر شود

- 12 و اما میرزا حسین قی شما میدانید که ایداً از این امر اطلاع نداشته و هر هنگام که [ضرری] واقع میشد او اول من کفر بوده و چون مقام امن میشد خود را اول من آمن میشمرد نعوذ بالله ثم نعوذ بالله آنه هو الذی تفل علی وجه القدوس فی ارض الطّف بظلم مبین خطایائی از او ظاهر شد که قلم شرم مینماید از ذکرش و بعد در حضور مبارک اظهار توبه مینمود تفصیلات او معلوم است احتیاج بذکر نیست بمتکلم بما یأمره هویه آن کلمه را که سرکار خان بانجناب ذکر نمودند از ملقیات او بوده والله الذی لا اله الا هو که از هیچ امری مطلع نبوده و نیست گاهی بحضور مبارک مشرف میشد و نزد اینعبد میآمد و اصل

remained hidden from him, for they would always say to him that two faults were observed in him, both of them grave: first, that he had no control over his tongue, and second, that he had no control over his feet - he would go wherever he pleased and speak whatever he wished. His conduct, deeds and words are clear and need not be mentioned.

امر از او مستور بود چه که لازال باو میفرمودند که دو عیب در تو مشاهده میشود و هر دو عظیم است یکی آنکه اختیار لسانت با تو نیست و دیگر اختیار بایت بهر جا میروی و بهر چه میخواهی تکلم میکنی رفتار و کردار و گفتار او واضحست احتیاج بعرض نیست

- 13 As for that statement: First, the Manifestation has ever been and will ever be speaking that which He is commanded. In that station, neither a claimant nor one who summons others is to be seen. These two terms were among those commonly used in the school, while the Truth is sanctified, holy and exalted above them. By 'school' is meant that which is the source of satanic whisperings - its teacher is fancy and its students are idle imaginings. If one were to contemplate, truly without the taint of ulterior motives, upon that which has been revealed, he would understand who the Source of the Cause was and who the Manifestation of Revelation was. They would always say that the divine Source of the Cause had concealed Himself in the garments of names, that the Dayspring of Justice might be preserved from the evil of tyranny. He doeth what He willeth and ordaineth what He pleaseth. Verily He is the Powerful, the Trustworthy, the Mighty, the All-Willing.

13 و اما در باره آنکله اولاً آنکه لمزل و لایزال نفس ظهور ناطق بوده بآنچه باو مأمور بوده و در آنمقام نه داعی مشاهده میشود و نه مدعی این دو لفظ از الفاظ مستعمله در مدرسه بوده و حق از آن مقدس و منزّه و مبرا مقصود از مدرسه مدرسه ایست که مصدر وساوس نفسانیه است معلم آن وهم و متعلین آن ظنون اگر نفسی در آنچه ظاهر شد فی الحقیقه بی شائبه غرض تفکر نماید میفهمد که مصدر امر که بوده و مظهر ظهور که همیشه میفرمودند مصدر امر الهی خود را در اثواب اسماء مستور نموده تا مطلع عدل از شرّ ظلم محفوظ ماند یفعل ما یشاء و یحکم ما یرید آنه هو المقتدر المعتمد العزیز المرید

- 14 From the late Mu'tamidu'd-Dawlih, that is, Mirza 'Abdu'l-Wahhab, who was among the mystics, certain verses were heard, including this couplet which he composed: "I am enchanted by Thee, not by that countenance and tress / Where there is Paradise, there is neither morning nor evening." Verily the Most Holy Court is sanctified from these mentions and from the vain imaginings of creation. And this saying of Husayn-i-Qumi is not correct according to any standard, for it often happens that one who summons is a pretender. However, if the one who summons was the Truth, meaning that he was calling people to the innermost essence which none knoweth save Him, this is correct; and if he was a claimant, meaning one claiming the station of Manifestation, this too is complete. In any case, the ignorance of that worthless Siyyid has reached such a degree that one is left bewildered - he perceives not what he says nor understands what he utters, as every discerning and fair-minded person will testify.

14 از معتمدالدوله مرحوم یعنی میرزا عبدالوهاب که از عرفا بودند اشعاری شنیده شد از آنجمله این فرد که گفته اند مفتون توام من نه بدان طلعت و گیسو آنجا که بهشت است نه صبحست و نه شام است باری ساحت اقدس مقدس است از این اذکار و از اوهامات خلق و اینکله حسین قمی بهر مسلکی صحیح نیست چه که بسیار میشود که داعی نفس مدعی باشد و لکن اگر داعی نفس حق بوده باینمعنی که ناس را بیاطن باطن الدی لا یعرفه احد الا هو دعوت مینموده صحیح است و مدعی بوده یعنی مدعی مقام ظهور اینهم تمامست باری جهل آنسید مهمل بمقامی است که انسان متحیر میماند لا یشعر ما یقول و لا یفقه ما ینطق به یشهد بذلک کل منصف بصیر

- 15 Apart from these matters, this servant was in Iraq. By God, the All-Powerful, the Supreme, the Self-Subsisting - that person whom the Siyyid mentions was incapable of speech in the presence of His countenance. At first, this servant was also unaware until it was observed that in His presence he was like any ordinary person. This servant kept this matter concealed

15 از این امور گذشته اینعبد در عراق بوده آنشخصی را که سید ذکر مینماید والله المقتدر المهیمن القیوم که قادر بر نطق نبود امام وجه و در اول امر این عبد هم ملتفت نبود تا وقتی که مشاهده شد که تلقاء وجه مثل یکی از آحاد ناس است و این عبد هم اینفقره را مستور

in accordance with the blessed word mentioned before, as He would always say that the Source of the Cause kept Himself veiled in the garments of names. In any case, outwardly this servant observed this matter and a hundred thousand times uttered "God, the Most High, the Most Great, speaketh the truth." We beseech God to assist people to illuminate the darkness of suppositions and imaginings with the light of certitude. Verily, He is powerful over all things.

میداشت اتباعاً لکلمه مبارکه که از قبل عرض شد که همیشه میفرمودند که مصدر امر در اثواب اسماء خود را مستور داشته باری بحسب ظاهر اینفقره را اینبعد مشاهده نمود و صد هزار مرتبه به صدق الله العلیّ العظیم ناطق گشت از حقّ میطلبیم که ناس را مؤید فرماید تا ظلمت ظنون و اوهام را بنور یقین منور نمایند آنه علی کلّشیء قدیر

- 16 Another submission is that some time ago this servant sent a detailed letter to your honour which was forwarded to Mosul to Jinab-i-Aqa Mirza 'Abdu'llah to deliver to you. No reply has been received. God willing, it has now arrived.

16 و عرض دیگر آنکه اینبعد چندی قبل عریضه مفصّلی خدمت آنحضرت ارسال داشت و به موصل نزد جناب آقا میرزا عبدالله فرستاده شد که بانجناب برسانند جوابی از آن نرسید انشاءالله تا حال رسیده

- 17 Regarding what you wrote about the deeds of certain ones, you are right. In truth, some of the friends have not preserved the sanctity of the Cause and have caused people of every description to arise in rejection and protest. Yes, during the days of Ridvan, it was revealed from the heaven of divine Will that the pen is lifted, but They have said that there must not be transgression beyond the bounds of propriety and what reason abhors. This is God's firm decree. Blessed are they who act accordingly. We hope that henceforth they will perceive from the fragrances of the Cause that which conduces to glory, exaltation and the station of true humanity.

17 اینکه در باره اعمال بعضی نوشته بودید حقّ با آنحضرت است فی الحقیقه بعضی از دوستان حرمت امر را نگاه نداشته اند و سبب شده اند که ناس از هر قبیل بر اعراض و اعتراض قیام نموده اند بلی در ایام رضوان فقره از سماء مشیت نازل که قلم برداشته میشود و لکن فرموده اند باید تجاوز از آداب و ما تکره العقول نشود اینست حکم محکم الهی طوبی لقوم یعملون امیدواریم که از بعد از نفعات امر ببینند آنچه را که سبب عزّت و رفعت و مقام انسانیت است

- 18 When this ephemeral one reached this point in this letter, your other missive opened the gates of joy and became the source of delight and gladness. After perusing it, it was submitted to the Most Holy Court. He smiled greatly at its contents and showed His favor. The next morning, the Most Great Branch - may my spirit and being be sacrificed for the dust of His footsteps - appeared before His presence, and this servant, as commanded, presented your esteemed letter to Him. Again mention was made of you. Praise be to God that you have been and continue to be the recipient of this great favor. I beseech God that He may never, from time immemorial to eternity, withhold this distinction from you. Verily, He is the All-Powerful, the Almighty.

18 بانختم از اینکتوب که این فانی رسید دستخط دیگر آنجناب ابواب سرور گشود و سرمایه فرح و بهجت گردید بعد از اطلاع بساحت اقدس توجه نموده عرض شد از مطالب آن بسیار تبسم فرمودند و اظهار عنایت فرمودند و در صبح یوم دیگر حضرت غصن الله الأعظم روحی و ذاتی لثراب قدومه الفداء تلقاء وجه حاضر شدند و اینبعد حسب الأمر دستخط عالی را خدمت ایشان تقدیم نمودم مجدداً ذکر آنحضرت بمیان آمد الحمد لله بلین عنایت کبری فائز بوده و [هستند] و از حقّ سائل و آملم که لم یزل و لا یزال این طراز را از آنجناب منع نفرماید آنه هو المقتدر القدیر

- 19 That which you wrote regarding the reason for departure from Hadba and its details was indeed most graceful. Well done to that pen which became the cause of joy to the Beloved of the world!

19 اینکه علت حرکت از حدبا و تفصیل آنرا مرقوم داشتید فی الحقیقه بسیار ملیح بود آفرین بر آن قلم که سبب بهجت محبوب عالم گشت

- 20 As to what you wrote concerning Muhammad Surur Effendi, it was submitted. He said: "We have mentioned him before and We beseech the Most High to assist him upon His straight path and to ordain for him that which shall benefit him in all the worlds of His worlds. Verily, He is the Hearing, the Answering. O physician! Due to the actions of some in the past, most people have entertained unseemly doubts about God's most exalted, most impenetrable, most holy Cause. Some have imagined that, God forbid, God forbid, the chosen ones and the near ones are not acceptable. However, God shall establish the truth through His words. Verily, He is the Powerful, the Mighty. Soon there shall be made manifest to all the world that which they are now heedless of and veiled from due to the whisperings of the satans of the earth. Remind the people with wisdom and utterance that there may appear to them that which the All-Merciful hath sent down unto the Prophets and Messengers."
- 21 From this evanescent one, convey greetings and glorification to them and say: Well done to thy hand and arm! Praise be to God, thou hast attained unto the sealed wine, which hath been the love of God and His Prophets. Thou art he who hath broken the bounds of the Jews and believed in God, the Mighty, the Loving. Blessed art thou in that thou hast been named after the Lord of the worlds Who shattered the idols through the power of His Lord, the Almighty.
- 22 As to what you wrote concerning Aqa Mirza Musa, upon him be 9 66 [Baha'u'llah], it was submitted to the Most Holy Court. He said: "O physician! He hath suffered much in the Cause of God and hath endured unseemly words until he drank the choice wine of God's love from the hand of grace and attained unto a station wherein his mention in the Supreme Concurrence was more renowned than his mention on earth. This lofty, most exalted station and this glorious, most sublime place he nearly forgot entirely due to a minor outward change. I swear by the Sun of the horizon of eternity that all the world in comparison to an atom of that favor hath been and shall be as nothing, for the world and all that is therein shall perish at a word, while that which hath flowed from the Most Exalted Pen shall endure as long as the kingdom of earth and heaven endure. By My life! It grieveth Me to see him extinguished after his enkindlement, and distant after having drawn nigh unto the Most Great Ocean."
- 23 Until now, in all circumstances, consideration hath been shown to him, for the right of faithfulness is beloved to Us. Therefore no word save that which is good hath been uttered concerning
- اینکه در باره جناب محمد سرور افندی مرقوم داشتید عرض شد فرمودند انا ذکرناه من قبل و نسئله تعالی بأن یوفقه علی صراطه المستقیم و یقدر له ما ینفعه فی کلّ عالم من عوالمه انه هو السميع المجیب یا طبیب نظر باعمال بعضی از قبل اکثری از ناس توهمات نالایقه در امر ارفع امنع اقدس الهی نموده اند بعضی چنین گمان نموده اند که نعوذ بالله نعوذ بالله اصفیا و اولیا مقبول نیستند و لکن الله یحقق الحق بکلماته انه هو المقتدر القدير زود است که بر عالمیان ظاهر شود آنچه که الیوم نظر بوساوس شیاطین ارض از آن غافل و محجوبند ذکر الناس بالحکمة و البیان لیظهر لهم ما انزله الرحمن علی النبیین و المرسلین انتهى
- و از جانب این فانی خدمت ایشان سلام و تکبیر برسانید و بگوئید که آفرین بر دست و بر بازو باد الحمد لله بر حقیق مختوم فائز شدید و آن محبت الهی و انبیای او بوده انت الذی کسرت حدود الیهود و امنت بالله العزیز الودود طوبی لک بما سمیت باسم سید العالم الذی کسر الأصنام بقوة ربه القدير
- و اینکه در باره سرکار آقا میرزا موسی علیه ۹۶ [بهاء الله] مرقوم فرمودید بساحت اقدس عرض شد فرمودند ای طبیب ایشان در امر الله بسیار زحمت کشیده اند تحمّل حرفهای نالایقه نموده اند تا آنکه رحیق محبت الهی را از ید عنایت نوشیدند و بمقامی فائز شدند که ذکرشان در ملاء اعلی مشهورتر بود از ذکرشان در ارض و این مقام بلند اعلی و مقربتر از جند اسنی را بسبب تغییر جزئی ظاهری نزدیک بآن رسید که بالمره فراموش نمایند قسم بافتاب افق بقا که جمیع عالم نسبت بذرهائی از آن عنایت معدوم و مفقود بوده چه که عالم و آنچه در اوست بکلمهائی فانی و معدوم خواهد شد و آنچه از قلم اعلی جاری بدوام ملک و ملکوت باقی لعمری عزیز علیّ ان نراه مخموراً بعد اشتعاله و بعیداً بعد ما تقرّب الی البحر الأعظم
- تا حال در کلّ احوال رعایت ایشان شده چه که حقّ وفا را دوست داشته لذا در حقّ ایشان

him, and We have commanded all the companions that if aught appeareth from him that is good, they should mention it, and if, God forbid, otherwise, they should remain silent. Perchance through the breaths of these words he may awaken and attain unto the words 'I have repented unto Thee and turned my face toward Thy court.' Say: Dost thou deny thyself everlasting stations for the sake of these fleeting days? Where are they who ruled over most of the earth aforetime? Harken unto the voice of the faithful counselor and act upon this blessed word which declareth: 'Say: God! Then leave them to their vain disputes.' God willing, may he turn wholly unto the supreme horizon and arise to make good what hath been lost. Say: Know thou the value of thy station and let it not slip from thy grasp. That which thou now beholdest shall soon be hidden. Hold fast unto that which shall endure for thee as long as God's most beautiful names endure. Thus doth the Wronged One counsel thee out of His love. Verily thy Lord is the Witness, the All-Informed."

بکلهء دون خیر تکلم نشده و جمیع اصحاب را امر نمودیم که آنچه از ایشان ظاهر میشود اگر خوبست ذکر نمایند و اگر نعوذ بالله دون آن ظاهر شود ساکت باشند بلکه انشاءالله از نفحات این بیان بیدار شوند و بکلهء تبت الیک و توجّهت الی شطرك فائز گردند بگو آیا بسبب این دو روزه فانیه خود را از مقامات باقیه منع مینمائی این الدین کائوا من قبل و کائوا ان یحکموا علی اکثر الأرض بشنو ندای ناصح امین را و باین کلهء مبارکه عامل شو که میفرماید قل الله ثم ذرهم فی خوضهم یلعبون انشاءالله بتمامه بافق اعلی توجّه نمایند و بتدارک آنچه فوت شده قیام کنند بگو قدر مقام خود را بدان و آنرا از دست مده آنچه حال مشاهده مینمائی عنقریب مستور خواهد شد تمسک بما یبقی لک بدوام اسماء الله الحسنی کذلک ینصحک المظلوم حباً من عنده ان ربک هو الشاهد الخبیر انتهى

- 24 Concerning what you wrote about Abdullah, upon him be 966 [Baha'u'llah], it was submitted and He said: "O Abdullah! Blessed art thou for having won the grace of God, the Lord of the worlds. Blessed art thou for having cast aside vain imaginings and taken hold of that which thou wast commanded in the Book from God, the Exalted, the Great. Say: Glory be to Thee, O my God, the God of all who are in the heavens and earth, my Master and the Master of all who are in the kingdoms of Command and Creation! I beseech Thee by the Name through which the gate of understanding was opened to all contingent beings, to make me one of those who have detached themselves from all else save Thee and have acknowledged Thy unity and oneness. O Lord! Thou seest me turning unto Thee, relying upon Thee, and beseeching Thy ancient bounty and all-encompassing grace. Wouldst Thou, O my God, disappoint one who has raised his hands of hope toward the heaven of Thy generosity? Would one who has sought the fountain of Thy nearness, O my Beloved, be kept distant? I beseech Thee by the Most Great Name, by which the limbs of the nations have trembled, to make me one of those whom neither the might of the world nor the oppression of the heedless has frightened from Thy Cause, O Master of eternity! Then ordain for me what Thou hast ordained for Thy chosen ones who hastened to the place of sacrifice in Thy love. Verily, Thou art the Almighty, the Exalted, the All-Knowing, the All-Wise."

24 و اینکه در بارهء جناب عبدالله علیه ۹۶۶ [بهاء الله] مرقوم داشتید عرض شد فرمودند یا عبدالله نعیماً لک بما فزت بنعمة الله رب العالمین طوبی لک بما نبذت الأوهام و اخذت ما امرت به فی الکتاب من لدی الله العلیّ العظیم قل سبحانک اللهم یا الهی و اله من فی السموات و الأرض و مالکی و مالک من فی ملکوت الأمر و الخلق اسئلك بالاسم الذی به فتح باب العرفان علی اهل الامکان بأن تجعلنی من الذین انقطعوا عن دونک و اعترفوا بوحداً تبتک و فردائتک ای رب ترانی متوجّهاً الیک و متکلاً علیک و سائلاً فضلك القدیم و کرمک العیم هل تحیب یا الهی من رفع ید الرجاء الی سماء جودک و هل یبعد یا محبوبی من قصد کوثر قربک اسئلك بالاسم الأعظم الذی به ارتعدت فرائض الأمم بأن تجعلنی من الذین ما خوفهم سطوة العالم و لا ظلم الذین غفلوا عن امرک یا مالک القدم ثم اکتب لی ما کتبه لأصفیائک الذین سرعوا الی مقرّ القداء فی حبک انک انت المقتدر المتعالی العیم الحکیم انتهى

- 25 That special Tablets were not sent to the aforementioned souls, upon them be the Glory of God, this has been and will be due

25 اینکه مخصوص نفوس مذکوره علیهم بهاء الله الواح مخصوصه ارسال نشد این نظر بحکمت بوده

to wisdom. You know that people are heedless. If special Tablets were sent to one or two of the friends, it would surely become widely known, and this would be contrary to wisdom. For people have not yet understood that the purpose of this Cause is to exalt the primary Cause and to establish that which the Messenger (peace be upon Him) brought. They have suspected corruption and continue to do so, mistaking pure good for evil. Had they become somewhat aware of the purpose, they would now see the banner of Islam at the highest station and would surely have been preserved from this great humiliation that occurred in the recent war. But what was decreed has been decreed, and the Command is in the hand of God, the Master of the Throne and earth.

و خواهد بود آنجناب میدانند که ناس غافلند اگر یک دو نفر از احباب لوح مخصوص ارسال شود البته شهرت خواهد نمود و این مخالف حکمت است چه که هنوز ادراک ننموده اند مردم که مقصود از این امر اعلای امر اول است و اثبات ما اقی به الرسول (ص) گنان فساد نموده و مینمایند خیر محض را شر انگاشته اند اگر بمقصود فی الجمله مطلع میشدند حال علم اسلام را بر اعلی المقام مشاهده مینمودند و از این ذلت کبری که در [حرب] اخیره واقع شد البته محفوظ مینامند و لکن قضی ما قضی و الأمر بید الله مالک العرش و الثری

- 26 My request of you is to convey this servant's greetings and sincere regard to all the friends of God. God willing, may all be seen as links in a chain and manifest the utmost wisdom and steadfastness, lest something occur that might cause some weak souls to waver. You too must observe wisdom with the utmost determination and act accordingly.

26 استدعا از آنحضرت آنکه عرض سلام و خلوص ایعید را بجمع دوستان الهی ابلاغ فرمایند انشاء الله کلّ بمثابه حلقه مشاهده شوند و بکمال حکمت و استقامت ظاهر باشند که مبدا امری واقع شود و سبب تزلزل بعضی نفوس ضعیفه گردد آنحضرت هم باید بکمال همت ناظر بحکمت و عامل بآن باشند

- 27 In Muharram 1297

27 فی محرم سنة ۱۲۹۷

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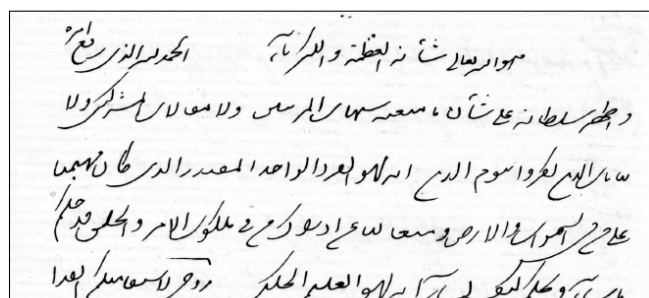
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To: Muhammad Mustafa Baghdadi

Date: 1297-03-14 [1880-Feb-25]



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- 1 He is God, exalted be His station, the Most Great, the Most Glorious!
- 2 Praise be to God Who hath raised up His Cause and manifested His sovereignty in such wise that neither the doubts of the skeptics, nor the utterances of the ungodly, nor the pronouncements of those who have denied the Day of Judgment could hinder it. Verily, He is the Single, the One, the All-Powerful, Who hath ever been supreme over all who are in the

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذي رفع امره و اظهر سلطانه على شأن ما منعه شبهات المريين ولا مقالات المشركين ولا بيانات الذين كفروا اليوم الذين انه هو الفرد الواحد المقتدر الذي كان مهيماً على من في السموات والأرض و متعالياً عن ادراك من

heavens and the earth, and exalted above the comprehension of those who dwell in the kingdoms of creation and command. He ordaineth what He willeth and decreeth as He pleaseth. Verily, He is the All-Knowing, the All-Wise.

- 3 May my spirit be a sacrifice for your steadfastness. When this evanescent servant was lying upon his bed, one of the chosen ones named Siyyid Javad entered bearing your letter. When I sensed the fragrance of your sincerity to God, our Lord and your Lord, I sat upright and was blessed with its contents. When I read and understood it, it was presented before His face, and when what your heart had uttered in love of God, the Lord of the worlds, was presented, then the Kingdom of Utterance spoke and said: "Blessed art thou, O Muhammad, and joy be unto thee, O Mustafa! Thou art he who hath been confirmed in the love of God, the Lord of Names, and hath called the people to His supreme horizon, and hast remained steadfast in His Cause in such wise that neither the whisperings of the servants nor the doubts of those who disbelieved in God, the Lord of the Day of Judgment, caused thee to slip. Blessed are the people of Iraq who were stirred by the breezes of revelation in the days when the Sun of the horizons shone forth from the horizons of the land. Blessed be their faces, for they have turned toward My horizon, and their ears, for they have been blessed to hearken unto My call."

- 4 The Wronged One remembereth them and beseecheth God to aid them to remember and praise Him with wisdom and utterance, and to strengthen them to act according to what they have been commanded in His mighty Book. We make mention of the imprisoned one who hath attained the recognition of God and hath drunk the choice wine of love from the hands of His bounty. He is, in truth, the One Who confirmeth and seeth. From this most exalted station We send Our greetings upon them and upon those who have attained what they have attained, and We remember them with a goodly remembrance.

- 5 O thou who gazest upon the Face! Thou hast known what thou didst mention concerning Ibrahim and his companion in the land of Sad. We were in the land of Sad and did not witness what was witnessed. Know thou this and be of them that understand. We beseech God to aid those who have believed with sincere truthfulness and to make them standards of truthfulness and steadfastness among all people. He, verily, is the Almighty, the Powerful.

- 6 It behooveth thee to conceal the Cause of the Wronged One from those who are submerged in the sea of passion, to such an extent that they have denied the Furqan and the verses of the All-Merciful. We have forbidden mention and utterance in

في ملكوت الأمر و الخلق قد حكم ما شاء و يحكم كيف يشاء أنه هو العليم الحكيم

3 روحى لاستقامتكم الفداء انّ الخادم الفانى قد كان مطروحاً على الفراش اذاً دخل احد من الأصفياء الذى سمي بالسيد قبل جواد بكاتب حضرتكم فلما وجدت عرف خلوصكم لله مولينا و موليكم جلست مستوياً و فزت بما فيه فلما قرأت و عرفت حضرت لدى الوجه و عرضت ما نطق به لسان فؤادكم فى حب الله رب العالمين اذاً نطق ملكوت البيان و قال طوبى لك يا محمد و نعيماً لك يا مصطفى انت الذى وفقت بحب الله مالك الأسماء و دعوت الناس الى افقه الأعلى و كنت قائماً على الأمر على شأن ما زلتك وساوس العباد و لا شبهات الذين كفروا بالله مالك المعاد و طوبى لأهل العراق الذين هزتهم نفحات الوحي فى الأيام التى اشرفت شمس الآفاق من آفاق البلاد طوبى لوجوههم بما توجهوا الى افقى و لأذانهم بما فازوا باصغاء ندائى

4 انّ المظلوم يذكرهم و يدع الله بأن يوفقهم على ذكره و ثنائه بالحكمة و البيان و يؤيدهم على العمل بما امروا به فى كتابه العزيز و نذكر المسجون الذى فاز بعرفان الله و شرب رحيق الحب من ايدى عطائه انه هو المؤيد البصير انا نكبر من هذا المقام الأعلى عليهم و على الذين فازوا بما فازوا و نذكرهم بذكر جميل

5 يا ايها الناظر الى الوجه قد عرفت ما ذكرت فى ابراهيم و صاحبه فى ارض الصاد انا كنا فى ارض الصاد و لم نشهد بما شهد ان اعرف و كن من العارفين نسئل الله بأن يوفق الذين آمنوا بالصدق الخالص و يجعلهم من اعلام الصداقة و الاستقامة بين البرية انه هو المقتدر القدير

6 لك ان تستر امر المظلوم عن الذين غرقوا فى بحر الهوى على شأن انكروا الفرقان و آيات الرحمن انا منعنا الذكر و البيان فى تلك الأراضى و ضواحيها

those regions and their surroundings. Conceal thou and be of them that conceal, for We have found the people bereft of fairness, as every discerning one doth witness. Beware, beware lest thou reveal the Cause to blind eyes or speak to deaf ears. The people are asleep; when they die they shall awaken. Thus doth the Wronged One inform thee, and He is, verily, the Truthful, the Trustworthy.

ان استر و كن من السّاترين لآنا وجدنا النّاس في معزل من الانصاف يشهد بذلك كلّ عارف بصير اياك اياك ان تظهر الأمر لعيون عمياء او تنطق لأذان صمّاء انّ النّاس نيام اذا ماتوا انتبهوا كذلك يخبرك المظلوم وانه هو الصّادق الأمين

- 7 It behooveth no one to draw nigh unto him who hath denied the Prophets and Messengers and hath acknowledged what he possesseth of the promptings of Satan, nor to hear his words. Say: Keep away, O servants of the All-Merciful, and be ye manifestly on your guard. Their deeds testify to what is within them, and their words reveal them. By the life of God! Their conduct maketh manifest what is in their hearts. God is clear of these people, as doth testify what the All-Merciful hath sent down in the Furqan and unto the Prophets and Messengers.

7 انّ الذي انكر النّبیین والمرسلين واعترف بما عنده من همزات الشّياطين لا ينبغي لأحد ان يتقرّب اليه ويسمع قوله قل ان اجتنبوا يا عباد الرحمن وكونوا على حذر مبين اعمالهم يشهد بما عندهم و اقوالهم يعرفهم لعمر الله من اطوارهم يظهر ما في قلوبهم انّ الله برىء من هؤلاء يشهد بذلك ما انزله الرحمن في الفرقان و على النّبیین والمرسلين

- 8 Conceal what We have imparted unto thee concerning Ibrahim lest he become aware of what We have made known to thee. Hold fast unto wisdom in all circumstances lest a disturbance arise therein. We beseech God, exalted be He, to protect you from the scheming of every schemer and the falsehood of every liar. He, verily, hath power over whatsoever He willeth. There is no God but Him, the Mighty, the Wise.

8 ان استر ما القيناك من ابراهيم لئلا يعرفه ما عرّفناك تمسك في كلّ الأحوال بالحكمة لئلا تحدث فتنة فينّاك ونسئل الله تعالى بأن يحفظكم من مكر كلّ ماكر و كذب كلّ كاذب انه هو المقتدر على ما يشاء لا اله الا هو العزيز الحكيم

- 9 Moreover, We counsel you to maintain the greatest concealment concerning him and concerning all who claim to believe, unless they come to thee with a clear proof. Believe not every speaker. Preserve the pearls of knowledge in the name of thy Lord, the All-Merciful, from every distant betrayer. Peace and glory be upon thee and upon all who have believed in God, the One, the All-Informed.

9 ثمّ نوصيكم بالسّتر الأكبر عنه وعن كلّ من يدعى الايمان الا بأن يأتيك برهان مبين لا تصدّق كلّ قائل ان احفظ لآئى العرفان باسم ربك الرحمن عن كلّ خائن بعيد السّلام و البهاء عليك و على كلّ من آمن بالله الفرد الخبير انتهى

- 10 O beloved of my heart! Most astonishing of all is those who deny God and His verses. Yet this is not the first instance of opposition, nor the first denial, nor the first discord, nor the first hypocrisy, nor the first rejection, nor the first turning away, nor the first objection. Servants before have uttered what these utter now, and they shall speak even more grievously hereafter. But God will manifest His Cause as He has manifested it before, despite them. He is, verily, the Mighty, the Powerful.

10 يا حبيب فؤادى العجب كلّ العجب من الذين ينكرون الله وآياته ولكن ليس هذا أول امر و أول كفر و أول شقاق و أول نفاق و أول انكار و أول اعراض و أول اعتراض قد نطق بمثل ما نطق عباد من قبل و سينطقون اعظم عمّا نطق من بعد ولكن الله يظهر امره كما ظهر رغمًا لهم انه هو القوى القدير

- 11 I marvel at him whom thou hast taken as a companion. I beseech the Almighty to make him steadfast in His Cause and purify him from the deeds of the idolaters. A tablet hath been sent to him in response, as wisdom requireth, that he might be among the tranquil ones. It behooveth you to be forbearing with him until God delivereth you from his company. This servant imploreth God to protect His servant Ibrahim. I observe

11 انّى تحيرت من الذي اتّخذ صاحبا لنفسه اسئله تعالى بأن يجعله مستقيماً على امره و يقدّسه عن اعمال المشركين قد ارسل له لوح في جوابه بما يقتضيه الحكمة ليكون من السّاكنين و لحضرتكم ان تداروا معه الى ان يخلصكم الله من لقائه انّ الخادم يتوسّل الى الله بأن يحفظ عبده ابراهيم انّى

that he consorteth with every corrupt one and associateth with every transgressor, and verily he is more harmful than poison. His own tongue would bear witness to this, were he to be among the fair-minded ones. You must conceal all that is mentioned in this letter, lest there arise the clamor of the heedless ones who have cast the ordinances of God behind their backs and followed every accursed satan.

- 12 As to the dervish, this servant hath presented his petition before the Throne, and he hath been granted pardon, should he be among the steadfast and firm ones. Give him the glad tidings of this bounty that he may rejoice and be among the thankful ones. This servant beseecheth his Lord to preserve him from the promptings of desire and enable him to be obedient and perform pure deeds. Verily, He is the Forgiving, the Bountiful. This evanescent servant conveyeth his greetings unto him and unto Ibrahim and unto the loved ones in that place, and I beseech God, the Lord of the worlds, to grant them success. Praise be to God, the Goal of the mystics.

- 13 The servant 16 Rabi'u'l-Avval 1297

اربي بآته يعاشر كل فاسق و يخالط كل تارك
وانه اضر من السم يشهد بذلك لسانه لو يكون
من المنصفين لحضرتكم ان تستروا كل ما ذكر في
هذا الكتاب لئلا يرتفع ضوضاء الغافلين الذين نبذوا
احكام الله عن ورائهم و اتبعوا كل شيطان رجيم

12 واما الدرويش ان الخادم عرض عريضته لدى
العرش و فاز بالعمو لو يكون من الراغبين الثابتين
بشره بهذه العناية ليفرح و يكون من الشاكرين
يسئل الخادم ربه بان يحفظه من شئون الهوى
ويوفقه على الطاعة والعمل الخالص انه هو الغفور
الكريم و هذا العبد الفاني يكبر عليه و على ابراهيم
و على الاحياء فيهنالك و اسئل لهم التوفيق من
لدى الله رب العالمين و الحمد لله مقصود العارفين

- 13 خادام ١٦ ربيع الأول سنة ١٢٩٧

BLIB_Or15727a.033

BH01452

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1297-03-15 [1880-Feb-26]

He is God, exalted be His glory, to Him belong greatness and majesty!

This evanescent servant testifies that there is none other God but Him. He was forever hidden and concealed in the treasury of the Unseen until the appointed time came, when He appeared from the horizon of creation with grandeur and glory. Then the trumpet was blown, the graves arose, the herald called out, the spirit was breathed, and the world was adorned with the ornament of knowledge. Exalted is the All-Merciful Who manifested Himself amidst all created things, Who speaks in the kingdom of utterance, and Whose Most Exalted Pen moves at every moment - the Pen through which He has detailed every matter with truth, revealed every mystery with justice, explained every wisdom with grace, and established every decree in His mighty Book. Glory be to the All-Bountiful

هو الله تعالى شأنه العظمة والكبرياء
يشهد الخادم الفاني انه لا اله الا هو لم يزل كان
مكنوناً مخزوناً في كنز الغيب الى ان اتى الميقات
ظهر من افق الابداع بالعظمة والاجلال اذا نفخ
في الصور و قامت القبور و صاح الصائح و نفخ
الناخ و تزين العالم بطراز العرفان تعالى الرحمن
الذي اظهر نفسه بين الامكان و ينطق في ملكوت
الانشاء و يتحرك في كل حين قلبه الاعلى الذي
ما بقي من امر الا و قد فصله بالحق و ما من
سر الا و قد اظهره بالعدل و ما من حكمة الا و
قد فسر بالفضل و ما من حكم الا و قد ثبت به
في كتابه العظيم سبحان الكريم الذي عرفنا نفسه
و علمنا امره و هداانا الى صراطه المستقيم

Who made Himself known to us, taught us His Cause, and guided us to His straight path.

O beloved of my heart! The fragrant breezes of your love - for our Beloved, your Beloved, and the Beloved of all worlds - have stirred me, and the winds of your utterance have moved me, through which your acceptance, sincerity, steadfastness, love, affection, and arising in the Cause of God, the Beloved of all worlds, have become manifest. When your mention took hold of me, I ascended to a station that cannot be indicated by my indication, nor comprehended by my comprehension, nor known by my descriptions, nor expressed by my pen and ink. When I attained His presence, the Lord of all worlds and the Master of eternity asked me what was in my hand. Then, with permission, I opened it and presented what the nightingales of your love had sung upon the branches of the Lote-Tree of sincerity.

When it was concluded, the Tongue of Grandeur spoke that which I am unable to mention, until He said: "O servant present before Me! Convey My glorification to those who have attained to My recognition and My presence, who have immersed themselves in the ocean of My proof, who soar in the atmosphere of My love, who drink the choice wine of My remembrance and praise, who have turned toward My face, and who stand before My gate. Say: Blessed art thou, O Varqa, for My verses have attracted thee, caused thee to speak in My days, and drawn thee to My dwelling place, until thou didst stand before My throne, hear My call, and attain to the hearing of My utterance. Know thou with certainty that We have mentioned thee and do mention thee as a favor from Us. Verily, thy Lord is the Forgiving, the Bountiful. Be thou assured by thy Lord's grace, then make mention of Him with wisdom and utterance. He will assist thee at all times. To this bear witness the dwellers of My realms, the guardians of My mysteries, the recipients of My revelation, the dawning-places of My attributes, and this mighty and wondrous Tongue. Make mention from Me to thy brother who attained in My days and circumambulated My mighty throne, and to those who have turned to the Supreme Horizon and held fast to the Most Great Name, whereby the limbs of all names have trembled, and give them the glad-tidings of My gracious remembrance."

In brief, it is submitted that the travelers, upon them be the Glory of God, were present before the throne at the castle where the Greatest Scene is situated, when suddenly the Ancient Beauty gave permission for their return, and they were set to depart the next day. Therefore, this servant had no time or opportunity to express in detail the degrees of sincerity and

و بعد یا حبیب فؤادی قد حرکتی نفحات
حیک محبوبنا و محبوبیک و محبوب العالمین و
هزینی نسائم بیانک الذی به ظهر اقبالکم و
خلوصکم و استقامتکم و حبکم و ودکم و قیامکم
علی امر الله محبوب العالمین فلما اخذنی ذکرک
صعدت الی المقام الذی لا یشار بأشارتی و لا
یدرک بادرکی و لا یعرف بأوصافی و ما یجری
من قلبی و مدادی فبعدما حضرت سئلنی مولی
العالم و مالک القدم عما فی یدی اذا فتحته بعد
الاذن و عرضت ما غنت عنادل حبک علی
افنان سدرۃ الخلوص

فلما انتهی نطق لسان العظمة بما لا اقدر ان اذکره
الی ان قال یا عبد الحاضر کبر من قبلی علی من
فاز بعرفانی و لقاء و التغمس فی بحر برهانی و
الطائر فیہوآء حی و الشارب رحیق ذکری و ثنائی
و المتوجه الی وجهی و القائم لدی بابی قل طوبی
لک یا ورقاء بما اخذک جذب آیاتی و انطقک
فی آیامی و اجتذبتک الی مقری الی ان قت تلقاء
عرشی و سمعت ندائی و فزت باصغاء بیانی فاعلم
بالیقین انا ذکرناک و نذکرک فضلاً من عندنا
ان ربک لہو الغفور الکریم ان اطمئن بفضل
مولاک ثم اذکره بالحکمة و البیان انه یؤیدک
فی کلّ الأحيان یشہد بذلك سکان ممالکی و
حفاظ اسرار و مہابط و حوی و مشارق اطواری
و هذا اللسان العزیز البدیع ان اذکر من قبلی اخاک
الذی فاز فی آیامی و طاف عرشی العظیم ثم الذین
اقبلوا الی الأفق الأعلى و تمسکوا بالاسم الأعظم
الذی به ارتعدت فرائص الأسماء و بشرهم بذکری
الجمیل انتهی مختصراً عرض می شود کہ مسافرین
علیہما بہاء الله در قصر کہ منظر اکبر واقع شدہ
تلقاء عرش حاضر و بغتہ جمال قدم اذن رجوع
فرمودند و فردای آن عازم حرکت بودند لذا
اینبعد مجال و فرصت نیافت کہ مفصلاً مراتب
خلوص و محبت اظهار شود از حق جلّ جلالہ
سائل و آلم کہ از بعد توفیق عنایت شود باری
بعد از اطلاع بحرکت مسافرین این دو کلمہ بر
سبیل اختصار عرض شد تا از عنایات الہیہ و
الطاف نامتناہیہ مسرور شوند و الواحیکہ خواستہ
بودند بعدد حرف مبارکہ ہاء ہ ارسال شد
حسب الأمر آنکہ بقرعہ قسمت نمائید یعنی بعد

love. I beseech God, exalted be His glory, that the opportunity may be granted hereafter. In any case, after learning of the travelers' departure, these few words were submitted in brief so that they might rejoice in the divine favors and infinite bounties. The Tablets they had requested were sent, numbering five, corresponding to the blessed letter "Ha". As commanded, they should be distributed by lot - that is, after ablutions, place them under a cloth, then draw one Tablet in each person's name and give them to whomever they were intended for. Since the mention of names is not permitted in these days, the names were not written at the top of the Tablets.

Another submission: Convey this evanescent servant's glorification to his honor, my brother, upon him be the Glory of God and His praise, and mention that what was promised was fulfilled, but did not reach you - God willing, it will reach you. There is no opportunity now to mention details. And another submission: Convey to all the friends in that land, on behalf of this evanescent servant, remembrance, praise, and the Most Wondrous, Most Exalted, Most Holy, Most Glorious glorification. Glory and praise be upon you and upon God's loved ones there.

The servant, 15 Rabi'u'l-Avval 1297

از وضو در زیر مندلی گذارده شود و بعد باسم هر نفسی دست برده یک لوح بیرون بیاورند و بهر که اراده نموده اند بدهند چه که ذکر اسامی فرمودند در این ایام جایزه لذا رأس الواح اسامی نوشته نشد

عرض دیگر تکبیر این خادم فانی را خدمت جناب اخوی علیه بهاء الله و ثناء برسانید و مذکور دارید آنچه وعده شده بود وفا شد و لکن بشما نرسید انشاء الله میرسد دیگر مجال ذکر تفصیل نیست و عرض دیگر جمیع دوستان آن ارض را از جانب این خادم فانی ذکر و ثنا و تکبیر ابدع ارفع اقدس ابی برسانید

البهاء ثم الثناء علیکم و علی احباء الله فییناک
خادم ۱۵ ربیع الأول سنه ۱۲۹۷

INBA19:439

BH00125

To: *Abu'l-Hasan-i-Ardikani (Haji Amin), in Iran*

Date: 1297-03-28 ? [1880-Mar-10]

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

² Praise be to God Who opened the gate of revelation with the key of His Most Mighty, Most Holy, Most Glorious Name and summoned all through His sweetest call to the supreme horizon! Thereupon the sincere were attracted, the believers drew near, the near ones took flight, the seekers sought, and those who turned did turn. The wine of the utterance of the All-Merciful so intoxicated all contingent beings that every extinguished one was set aflame, every frozen one was melted, every sleeper was awakened, every fallen one arose, and every seated

¹ هو الله تعالى شأنه العظمة والكبرياء

² الحمد لله الذي فتح باب الظهور بفتح اسمه الأعرّ الأقدس الأبهى ودعا الكلّ بنداؤه الأحلى الى الأفق الأعلى اذاً انجذب المخلصون و اقبل الموحّدون و طار المقرّبون و قصد القاصدین و توجه المتوجهون قد اخذ سكر رحيق بيان الرحمن من في الامكان على شأن اشتعل كلّ منجمد و ذاب كلّ منجمد و ائنه كلّ نائم و قام كلّ مطروح و سرع كلّ مقعد كأنّ كلّ ذرة من

one hastened forth, as though every atom among the atoms of creation turned towards the Dawning-Place of verses and the Day-Spring of clear signs.

- 3 Then did the Lord of Names desire to test His servants and commanded His Most Exalted Pen to speak that which would raise the standards of tribulation amidst the concourse of creation. When it spoke and the standards were raised, conditions were transformed, foundations were shaken, bodies trembled, hearts were struck with fear, souls quaked, feet stumbled, and mankind was divided: Among them were those who turned to these standards, embraced them, kissed them, and hastened to the place of sacrifice in the path of God, Creator of heaven; and among them were those whose faces reddened with the fire of God's love and who sacrificed themselves and their possessions in His path in such wise as to astonish the Concourse on High; and among them were those who hastened forth and those who hesitated and those who turned away and those who retreated and those who regretted their acceptance and those who were seized with such perturbation as to oppose the Self-Sufficient, the Most High. Thus was the matter decreed from before God, the Lord of the beginning and the end.

- 4 O my beloved Abu'l-Hasan! This blessed word was repeatedly heard from the Most Holy and Exalted Tongue, saying: "Verily, this Cause is mighty, mighty indeed!" By the Sun of the horizon of certitude, the greatness of God's Cause and the stations of steadfast souls cannot be reckoned by the pen nor encompassed by the tongue. The greatness of this Day and this Cause was revealed and recorded aforetime in the divine Books. Most people today are heedless, occupied with these perishable things whose transience they witness with both their outer and inner eyes, while remaining oblivious and bewildered regarding the immortal Kingdom.

- 5 In the Book of Joel it is recorded: "For the day of the Lord is great and very terrible; who can abide it?" And likewise it states: "The Lord shall roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Jerusalem is Akka, the Holy Land and its environs, and Zion is a place in these lands, as well as a place in Jerusalem. From this valley the divine Call has been raised, and the throne of divine Justice has been established in this land. Blessed are they whom the diverse colors of the world have not caused to deviate from the straight path.

ذرات الكائنات توجه الى مطلع الآيات و مشرق
البينات

3 اذا اراد مالک الاسماء ان يمتحن العباد امر قلبه
الأعلى بأن ينطق بما تنصب به اعلام البلاء بين
ملاً الانشاء فلماً نطق و نصبت تغيرت الأحوال
واضطربت الأركان و تزلزلت الأيدان و وجلت
القلوب و ارتجفت النفوس و زلت الأقدام و
اختلف الأنام منهم من اقبل الى الأعلام و عانقها
و قبلها و سرع الى مقرّ الفداء في سبيل الله فاطر
السماء و منهم من احمر وجهه من حرارة محبة الله
و فدى نفسه و ماله في سبيله على شأن تحير به
الملا الأعلى و منهم من سرع و منهم من توقف
و منهم من اعرض و منهم من تقهقر و منهم من
ندم عن الاقبال و منهم من اخذه الاضطراب
على شأن اعترض على الغنى المتعال كذلك قضى
الأمر من لدى الله مالک المبدء و المآب

4 يا حبيبي يا ابا الحسن اينكمهء مباركه مكرراً از لسان
اقدس امع استماع شد كه مي فرمودند ان الأمر
عظيم عظيم قسم بأفتاب افق يقين كه عظمت امر
الله و مقامات نفوس مستقيمه بقلم احصا نشود و
بلسان منتهى نگردد عظمت اين يوم و اين امر از
قبل در كتب الهى نازل شده و ثبت گشته ناس
اكثري اليوم غافلند و بين اشياى فانيه كه در
كل حين فنى آزا بچشم ظاهر و باطن مشاهده
ميكنند مشغول شده اند و از ملكوت باقى غافل
و متحير مانده اند

5 در كتاب يوشيل مي فرمايد لان يوم الربّ عظيم
و مخوف جداً فن يطيعه و همچنين مي فرمايد و
الربّ من صهيون يزجر و من اورشليم يعطى صوته
فترجف السماء و الأرض و اورشليم عكا و قدس
و حول اوست و همچنين صهيون محلى است
در اين اراضى و همچنين محلى است در قدس
از اين وادى ندای الهى مرتفع شده و سرير
عدل ربّانى در اين ارض مستقرّ گشته طوبى از
براى نفوسيكه الوان مختلفهء دنيا ايشانرا از صراط
مستقيم منحرف نساخت

- 6 Would that one of these souls who today consider themselves learned and who have arisen to oppose the Truth would come to their senses and become awakened by the Word of God, and would reflect: For what reason was Noah's lamentation? Why did his people reject him? What was the meaning of Hud's abasement? Why was Salih's she-camel hamstrung and he himself banished? Why did Jesus, son of Mary, ascend to the fourth heaven, and at whose hands did He suffer tribulations? Why did the Sun of Batha [Muhammad] turn towards Yathrib? For what purpose did Ja'far-i-Tayyar and his companions go to the Negus? The wine of vain desire hath so seized these heedless ones that they have not been able to reflect for a moment. They ride the steed of self and gallop in the arena of ignorance. Soon shall they lament and cry out "Would that we were but dust!"
- 7 Man is astonished at what these people cling to and to whom they adhere. If they deny this Manifestation, its revealed verses, its demonstrations of power, and its resplendent and manifest evidences, to what cause are they turning and to which religion do they adhere? Fie upon them and those who follow them! Observe how in all the Books the mention of the Day of Manifestation is clearly recorded; nevertheless, they have done what no people have ever done. In the Revelation of John it is recorded: "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband... And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it." And Jerusalem is now become the place of the Divine Throne.
- 8 It seems as though the sense of taste hath been lost in the world and the faculty of understanding vanished, for most of the servants have not found the sweetness of the utterance of the All-Merciful and have failed to comprehend that which hath appeared from the Kingdom of power. They are engaged in cawing while veiled from the Luminary of the horizons. We beseech God that those souls who have drunk from the water of life and attained unto the sealed wine may hold fast unto the Book of God and His verses – that is, let them contemplate and reflect, and quicken the dead of the earth through the breaths of wisdom and utterance. Know ye with certitude that those souls who are this day adorned with the ornament of love and are mentioned by the name of God, exalted be His glory, if they arise to serve the Cause – that is, if they engage in teaching the divine Cause with the utmost wisdom,
- ای کاش یکی از این نفوس که ایوم خود را عالم میدانند و بر اعراض حق قیام نموده‌اند بشعور می‌آمدند و از کلمه الهی متنبه می‌گشتند و تفکر مینمودند که نوحه نوح از برای چه بود و اعراض قوم از او از بهر چه ذلت هود چه معنی داشت و عقر ناقه صالح و طرد او از برای چه صعود عیسی بن مریم بسماء چهارم و بلایای او از دست که بود توجه شمس بطحا به یثرب چرا رفتن جعفر طیار مع اصحاب نزد نجاشی بجهت بوده سکر کأس هوی این نفوس غافله را چنان اخذ نموده که در آئی موفق بر تفکر نشده‌اند بر مرکب نفس را کبند و در مضمار جهل را کض زود است که بنوحه پردازند و به یا لیتنا کما تراباً ناطق گردند
- 7 انسان متحیر است که این قوم بجهت متمسکند و بکه متشبث اگر اینظهور و آیات منزله و ظهورات قدرتی و بینات مشرقه ساطعه را انکار نمایند بجهت امری متوجهند و بکدام دین متدین افت لهم و للذین اتبعوهم ملاحظه نمایند در جمیع کتب ذکر یوم ظهور بکمال وضوح مذکور مع ذلک عمل نموده‌اند آنچه را که هیچ ملتی ارتکاب ننموده در مکاشفات یوحنا مذکور و ارانی المدینه العظیمه اورشلیم المقدسه نازله من السماء من عند الله ذات جلال الله الی ان قال والمدینه لا تحتاج للشمس ولا للقمر لینیرا فیها لأن بهاء الله اضاء فیها انتهی و اورشلیم حال محل کرسی الهی واقع گشته
- 8 گویا ذائقه در عالم قطع شده و قوه ادراک مفقود چه که اکثری از عباد حلاوت بیان حضرت رحمن را نیافته‌اند و آنچه از ملکوت قدرت ظاهر شد ادراک ننموده‌اند بنعاق مشغولند و از نیر آفاق محجوب از حق میطلبیم نفوسیکه از بحر حیوان آشامیده‌اند و بر حقیق مختوم فائز گشته‌اند بکتاب الله و آیاته متمسک شوند یعنی ملاحظه کنند و تفکر نمایند و مردگان ارض را از نفحات آن بحکمت و بیان زنده کنند بیقین بدانند این نفوسیکه ایوم بطراز محبت مزینند و باسم حق جل جلاله مذکور اگر بخدمت امر قیام نمایند یعنی بکمال حکمت بتبلیغ امر الهی مشغول شوند یعنی لله ناطق گردند و لله ذاکر البته عالم نحاسی را بعالم ذهبی تقلیب

speaking for God's sake and making mention of Him for His sake - they will assuredly transform the world of brass into a world of gold. Blessed are they who have recognized this day and acted according to its requirements. The evanescence of the world is clear and evident, and the Tree of Revelation hath appeared at the supreme station of Sinai, speaking forth; yet none are aware save whom God willeth, our Lord and the Lord of all things and the Lord of all worlds. We beseech God to assist His servants to recognize what is intended and draw them nigh unto Him. Verily He is the Mighty over whatsoever He willeth, and He is the Helper, the All-Knowing.

نمایند طوبی از برای نفوسیکه امروز را ادراک نمودند و بشرایط آن عمل کردند فنای عالم واضح و مشهود و سدره ظهور بر اعلی مقام طور ظاهر و ناطق مع ذلک احدی شاعر نه الا من شاء الله ربنا و رب کلشیء و رب العالمین نسل الله بأن یوفق عباده علی عرفان ما هو المقصود و یقریبهم الیه انه هو المقتدر علی ما یشاء و انه هو المؤید العلیم

- 9 To continue: thy letter dated the 15th of Shavval was received. Praise be to God, it became a source of joy and gladness, for it was adorned with the remembrance of God and embellished with His praise. God willing, mayest thou ever drink from the Kawthar of divine mercy and be assisted in His service. The loving-kindness of the Beloved hath encompassed thee and will continue to do so. Concerning what thou didst mention about the Afnan, Aqa Abu'l-Hasan, upon him be all Glory of Glories, having summoned thee - this was presented at the Holy Threshold. This is what the All-Merciful hath revealed from the Kingdom of Utterance:

9 و بعد مکتوب آنجناب که تاریخ آن ۱۵ شوال بود رسید الحمد لله سبب بهجت و سرور گشت چه که بذكر الله مزین و بنایش مطرز بود انشاء الله لم یزل و لایزال از کوثر رحمت الهی بیاشامید و بخدمتش مؤید باشید عنایت حضرت محبوب شامل حال شما بوده و انشاء الله خواهد بود اینکه مذکور داشته بود حضرت افنان آقائی ا حا علیه منکسر ۹ [بهاء] ابهاه شما را احضار فرموده اند در ساحت اقدس عرض شد هذا ما انزله الرحمن من ملکوت البیان

- 10 "O Abu'l-Hasan! We have heard thy call and what thou didst write to the servant who standeth before the Throne. We answered thee before, and in this noble station We say: Rejoice in My remembrance and give thanks unto God for having assisted thee and made thee among the successful ones. Thou hast attained the presence of thy Lord and heard His mighty and wondrous call. The deeds of no doer in the path of God have been or ever shall be lost. All matters are clear and evident before God. Verily He is the Truth, the Knower of the unseen. Be thou assured of thy Lord's favor and hold fast unto the cord of steadfastness in this mighty Cause. Act according to what the Afnan of the Sacred Tree hath written. When thou seest My Afnan, convey to him My glorification, and give him the glad-tidings of My remembrance, My loving-kindness and My manifest grace. The Sacred Tree gazeth upon its Afnans. He hath created them, provided for them, exalted them, caused them to know Him, and hath written down for them from His Most Exalted Pen that which none knoweth save His Self, the One Who dominateth the worlds."

10 یا ابالحسن انا سمعنا نداءک و ما کتبتہ للعبد الحاضر لدى العرش اجنباک من قبل و فی هذا المقام الکرم ان افرح بذكری ثم اشکر الله بما ایدک و جعلک من الفائزين قد فزت بقاء ربک و سمعت نداءه العزیز البدیع عمل هیچ عاملی فی سبیل الله ضایع نشده و نخواهد شد جمیع امور لدى الله واضح و مشهود انه هو الحق علام الغیوب ان اطمئن بفضل ربک و تمسک بحبل الاستقامة فی هذا الامر العظیم آنچه افنان سدره نوشته اند عمل نما لو رأیت افنانی کبر من قبل علی وجهه و بشره بذكری و عنایتی و فضلی المبین سدره بافنان خود ناظر است قد خلقهم و رزقهم و رفعهم و عزفهم و کتب لهم من قلبه الاعلی ما لا اطلع به الا نفسه المهیمنة علی العالمین انتهى

- 11 Regarding what thou didst write about Jinab-i-'Ayn-Ba', upon him be the Glory of God - he hath ever been mentioned at the Most Great Scene and hath been and will continue to be the recipient of divine bounties. The purport of this matter hath

11 اینکه در باره جناب ع ب علیه بهاء الله نوشته بودید ایشان همیشه در منظر اکبر مذکور بوده اند و بنیوضات الهیه فائز شده و خواهند شد و مضمون ایفقره در یکی از الواح نازل ان ربنا الرحمن هو العلیم الخبیر از حق میطلبیم جمیع را

been revealed in one of the Tablets: "Verily our Lord, the All-Merciful, is the All-Knowing, the All-Informed." We beseech God to assist all and enable them to make mention of Him and praise Him. Verily He is the Mighty, the Powerful.

مؤید فرماید و بذکر و ثنائش موقف آنه هو المقتدر
القدير

- 12 Concerning what thou didst write about Jalil, it was presented. These are His mighty words: "Today the gate of grace is open. How excellent is the state of one who hath rent asunder the veils and attained to the recognition of the Dawning-Place of Divine Revelation. The true seekers have not been and shall never be deprived of their Goal. God willing, may they be gladdened through His grace and remain fixed upon His horizon. Verily He heareth and seeth, and He is the All-Knowing, the All-Wise."

12 اینکه در باره جلیل نوشته بودید عرض شد
قوله عزّ بیانه امروز باب عنایت مفتوح است
نیکوست حال کسیکه خرق حجاب نمود و بعرفان
مشرق وحی الهی فائز گشت قاصدان حقیقی
از مقصود محروم نشده و نخواهند شد انشاء الله
بعنایت حق مسرور باشند و بافتش ناظر آنه یسمع
ویری و هو العليم الحکیم انتهى

- 13 Concerning what you wrote about Haji Aqa Baba, it was presented before the Most Sublime Vision. He said: "O Abu'l-Hasan! We have heard what thou didst mention regarding him. We beseech God to enable him and all who are on earth to drink from this Ocean which surgeth before their faces. Verily thy Lord is the All-Merciful, the All-Compassionate. We make mention of him whom thou didst mention. Give him the glad-tidings of this remembrance from thy Lord, the All-Wise. Blessed is the soul that hath awakened in the days of its Lord, and the face that hath reddened from His love, and the hand that hath attained unto the taking of His Book. Thus hath the Pen spoken from this exalted station. By the life of God! What hath been created on earth cannot be compared with My remembrance, yet most of the people are heedless. We make mention of H and S who hath believed in God, the Lord of the worlds. We beseech Him, exalted be He, to give him and those who have believed to drink that which will purify them from all else save Him and draw them nigh unto Him. He is the Single One, the All-Informed. We perceive the fragrance of My love from there. Nothing escapeth His knowledge. He is the Truth, the Knower of the unseen. Convey My greetings unto My loved ones who have attained unto My recognition and clung to the hem of My bounty. They are assuredly among the most exalted of creation before the Truth, the Self-Subsisting, the All-Compelling."

13 اینکه در باره حاجی آقا بابا نوشته بودید در
منظر اکبر عرض شد فرمودند یا ابالحسن قد
سمعنا ما ذكرت فيه نسئل الله بأن يوفقه و من على
الأرض على الاعتراف من هذا البحر الذي ماج
امام وجوههم ان ربك هو الرحمن الرحيم انا نذكر
من ذكرته انك بشره بهذا الذكر من لدن ربك
الحكيم طوبى لنفس انتهت في أيام ربها و لوجه
احمر من حبه و ليد فازت بأخذ كتابه كذلك
نطق القلم في هذا المقام المنيع لعمر الله لا يعادل
بذكرى ما خلق في الأرض ولكن الناس اكثرهم
من الغافلين انا نذكر الحياء و السنين الذي آمن بالله
رب العالمين نسئله تعالى بأن يسقيه و الذين آمنوا
فيهاك ما يطهرهم عن دونه و يقربهم اليه انه هو
الفرد [الخبير] انا نجد عرف حيي من هناك انه
لا يعزب عن علمه من شيء انه هو الحق علام
الغيوب كبر من قبل على احبائي الذين فازوا
بعرفاني و تشبوا بذيل عنایتی الا انهم من اعلى
الخلق لدى الحق المهيمن القيوم انتهى

- 14 Concerning what you wrote about Malik-Husayn, He showed favor, saying that God willing, his pilgrimage is accepted before the Throne. Whosoever turneth to God with sincere intention shall never be disappointed or deprived. The prohibition that was revealed was due to God's all-encompassing wisdom, as hath been revealed in certain Tablets. Blessed be they who attain! I beseech God, exalted and glorified be He, to assist him and make him steadfast in His love.

14 اینکه در باره ملک حسین نوشته بودید اظهار
عنایت فرمودند انشاء الله زیارت او لدى العرش
مقبول است هر نفسی بنیت خالص بحق توجه
نماید البته محروم و مأیوس نخواهد شد و اینکه حکم
منع نازل شد این نظر بحکمتهای بالغه الهیه بود
در بعضی از الواح اینتراتب نازل طوبی للفائزين

از حقّ جلّ و عزّ سائل و آلم که او را موفق
فرماید و در حبّش مستقیم دارد

- 15 Regarding what you wrote about marriage, permission hath been granted. God willing, it is blessed, but is contingent upon the consent of both parties, as revealed in the Most Holy Book.

15 و اینکه در امر تزویج نوشته بودید اذن عنایت فرمودند انشاء الله مبارکست و لکن معلق است برضای طرفین چنانچه در کتاب اقدس نازل شده

- 16 Concerning what you wrote about the beloved R and J, upon whom be all the most glorious Glory of God, praise be to God, they have attained unto God's special favors. Indeed, it is exactly as you have written, nay even greater. Some time ago, this servant wrote briefly to them and by command sent the Tablet of Proof that they might recite it and share it with upright and receptive souls, that perchance the peoples of the world might attain unto new life through the breaths of the verses of the All-Merciful. If you meet them, convey my greetings. God willing, may they drink and give to drink from the choice wine of the Recognition of the All-Merciful at all times. We beseech God to assist the souls in that land to hearken unto that which they mention concerning the Cause of God.

16 و اینکه در بارهٔ محبوبی جناب را و ج علیه منکّل بهاء ابهاه نوشته بودید الحمد لله ایشان بعنايات مخصوصه الهیه فائزند فی الحقیقه همان قسم است که آنجناب نوشته اند بل اعظم چندی قبل اینبعد خدمت ایشان مختصری معروض داشت و حسب الامر لوح برهان ارسال شد تا تلاوت نمایند و بر نفوس مستقیمه و مقبله القا فرمایند که شاید از نفحات آیات رحمن اهل امکان بحیوة تازه فائز شوند اگر خدمت ایشان رسیدید از جانب اینبعد تکبیر پرسیانید انشاء الله از ریحی عرفان رحمن در کل احیان بنوشند و بنوشانند از حقّ میطلبیم نفوس آن ارض را مؤید فرماید باصغای آنچه ایشان در امر حقّ ذکر مینمایند

- 17 Concerning what you wrote about Haji Mulla Kazim, it was submitted, and this is what the All-Giving revealed in response: "O Abu'l-Hasan! The horizons have been filled with the signs of thy Lord, the Master of the Day of Meeting. We sent him a Tablet before and revealed therein that which brought delight to the eyes of the Concourse on High and those who circle round the Throne at eventide and at dawn. We beseech God, exalted be He, to aid him in serving His Cause - verily He is the One with power over whatsoever He willeth - and to give him to drink that which will draw him unto Him. Verily thy Lord is the Mighty, the All-Bountiful. He who hath attained unto His forgiveness and drunk the Kawthar of His knowledge is assuredly among those who are brought near, as recorded in the Books and Tablets." God willing, may the people of that land attain unto the hearing of the Tablet of Proof and the previously revealed Tablets. By the life of God! If today any soul should read one of the divine Tablets with a sanctified tongue and pure heart, and turn towards it, he will surely attain unto the Kawthar of steadfastness and will speak in praise of the Desired One. Blessed are they who act! Blessed are they who hear! Joy be to them who attain!

17 اینکه در بارهٔ جناب حاجی ملاً کاظم نوشته بودید عرض شد هذا ما انزله الوهاب فی الجواب یا ابالحسن قد ملئت الافاق من آیات ربک مالک يوم الطلاق انا ارسلنا الیه لوحاً من قبل و انزلنا فیهِ ما قرّت به عیون الملأ الاعلی و الذین طافوا العرش فی العشی و الاشرق نستل الله تعالى بأن یؤیده علی خدمة امره انه هو المقتدر علی ما اراد و یسقیه ما یجذبّه الیه ان ربک هو العزیز المنان ان الذی فاز بغفرانه و شرب کوثر عرفانه انه من المقربین فی الزبر و الألواح انشاء الله اهل آن ارض باصغای لوح برهان و الواح منزله قبل فائز شوند لعمر الله اگر نفسی لوحی از الواح الهی را الیوم بلسان مقدّس و قلب پاک بخواند و توجه نماید البتّه بکوثر استقامت فائز گردد و بشای حضرت مقصود ناطق شود طوبی للعاملین طوبی للسامعین هنئاً للفائزین انتهى

- 18 Concerning what you wrote about Ahmad (upon him be the Glory of God) from M., it was submitted, and this is what the Tongue of Grandeur spoke:

18 اینکه در بارهٔ جناب احم علیه بهاء الله از اهل می نوشته بودید عرض شد هذا ما نطق به لسان القدم

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

20 This is a Book from Us to him who hath turned his face toward My countenance and dwelt beneath the tabernacles of My mercy, that he may give thanks unto his Lord, the Mighty, the All-Bountiful. O Ahmad! We behold the servants playing like children on the shores of the sea of heedlessness and forgetfulness. By My life! They gather only pebbles. Thus doth the Revealer of verses inform thee from this station which God hath made the most exalted of stations. Rejoice thou in My remembrance and in that which We have formerly revealed unto thee. Verily thy Lord is the Mighty, the All-Knowing. Thy letter hath come before the Wronged One, and the servant who was present read it, and We have mentioned thee with a mention that hath caused the pens to be attracted. Convey My greetings to the faces of those who have believed in God in thy land and give them glad tidings of the favor of their Lord, Who dissolveth illusions. Say: Be not grieved at anything, put your trust in God, then remember Him at all times. Thus hath the Most Exalted Pen spoken by the command of God, the Lord of all mankind. The Glory be upon thee and upon thy sons and upon those who have attained unto the mention of their Lord, the Lord of the beginning and the end.

21 Regarding what you mentioned about the sons of the beloved Mahbubi (upon him be nine [Glory] most glorious), it was presented before the Throne. He showed His favor, and God willing, may they all attain unto that which befiteth them. I beseech the True One to adorn them with such an ornament as shall cause the slumbering ones of the earth to awaken.

22 Concerning what you wrote about Muhammad Big, expressions of loving-kindness have been shown to him from the Dawning-Place of the Cause, both before and after. He should offer thanks to God with a hundred thousand tongues at all times, for He has enabled him to serve some of His loved ones, and exalted Tablets were specifically revealed and sent to him in previous years, with which he was favored. If you meet him, convey on behalf of this evanescent one a wondrous and glorious greeting - but such a greeting that would cause hearts and minds to soar in the atmosphere of the love of our Lord, the Mighty, the Beloved. And mention was made of Muhammad Husayn, Turab Big, Aqa Ghulam Husayn and Shahir in the presence of His glory. He said: "Verily We make mention of those who have remembered Us and turned to Our Most Exalted Horizon and have attained unto Our choicest Wine, whose seal We have broken through Our Most Exalted, Most Glorious Name. Thus hath the Truth spoken in the Kingdom

19 هو الأقدس الأعظم العليّ الأبهى

20 هذا كتاب من لدنا لمن توجه الى وجهي وسكن في ظلّ قباب رحمتي ليشكر ربه العزيز الوهاب يا احمد انا نرى العباد كالاطفال يلعبون على شاطئ بحر الغفلة والسيان لعمري انهم لا يلتفتون الا الحصة كذلك يلقى منزل الآيات من هذا المقام الذي جعله الله من اعلى المقام ان افرح بذكرى وما انزلناه لك من قبل ان ربك هو العزيز العلام قد حضر كتابك لدى المظلوم وقرأه العبد الحاضر وذكركا بذكر انجذبت منه الأقلام كبر من قبلي على وجوه الذين آمنوا بالله في ارضك وبشرهم بعناية ربهم مذهب الأوهام قل لا تحزنوا من شيء توكلوا على الله ثم اذكروه في الليالي والأيام كذلك نطق القلم الأعلى بأمر من لدى الله مالك الأنام الباء عليك وعلى ابنائك وعلى الذين فازوا بذكر ربهم مالك المبدء والمآب انتهى

21 اينكه در بارهٔ ابناء جناب محبوبى عليه من كلّ ٩ [بهاء] ابهاه ذكر نموديد لدى العرش عرض شد اظهار عنايت فرمودند انشاءالله كلّ به ما يليق لهم فائز گردند از حقّ ميطلبم كه ايشانرا بطرازى مزين فرمايد كه سبب انتباه نائين ارض گردد

22 اينكه در بارهٔ جناب محمد بيك نوشته بوديد باو اظهار عنايت از مشرق امر از قبل و بعد شده بايد بصد هزار لسان در كلّ احيان حق را شكر نمايند چه كه ايشان را مؤيد فرموده بخدمت بعضى از احبائى خود و الواح منيعه مخصوص او نازل و در سنين قبل ارسال شد و بآن فائز گشتند اگر ملاقات نموديد از قول اين فاني تكبير بديع منبع برسانيد ولكن تكبيريكه تطير به الأفتدة و القلوب في هواء [حبة] ربنا العزيز المحبوب و ذكر جناب محمد حسين و تراب بيك و آقا غلام حسين و شاطر كه نموده بودند در ساحت عرّ معروض افتاد فرمودند انا نذكر الذين ذكرونا و اقبلوا الى افتنا الأعلى و فازوا برحيقنا الأصفى الذى فضضنا ختمه باسمنا العليّ الأبهى كذلك نطق الحق في ملكوت البيان ليفرح به عباده الله

of Utterance that His servants may rejoice thereby. He is, verily, the Forgiving, the Bountiful. Say: Verily He heareth every call and seeth every deed and beholdeth every aspiration. He is, in truth, the All-Knowing, the All-Informed."

- 23 All the loved ones of God are mentioned at the Throne. How could it be that one should make mention of God, or succeed in performing a good deed, and yet be deprived of the grace of God? The names of those souls who have turned to Him and remained steadfast are recorded by the Most Exalted Pen in the Crimson Book. All the friends must strive to attain to this station. Verily He seeth and knoweth; He is the Mighty, the Praiseworthy.

- 24 Concerning what you wrote about the sons of Aqa Siyyid Husayn, who hath ascended unto God, it was presented before His Most Holy Presence. This is what the Beloved hath revealed from the Kingdom of Utterance: "O Abu'l-Hasan! We made mention of Husayn before, and We mention him in this station that his rank may be made manifest. Thy Lord is, verily, the All-Knowing, the All-Wise. He hath ascended unto the All-Merciful with joy and delight and dwelleth in the proximity of his Lord's loving-kindness, the Mighty, the All-Knowing. Make mention on My behalf of his son and his daughter, then his daughter who hath believed in God, the Lord of all worlds, then his wife who hath migrated in the path of God. We counsel them to be patient and to show forth fortitude in what hath befallen them in the days of their Lord, the Almighty, the Powerful. Say: Be not grieved at anything. That wherein princes rejoice and every heedless doubter prideth himself shall soon pass away. They see themselves in a station while you are in the most exalted station. He Who speaketh in the world among the peoples beareth witness to this. There is none other God but Me, the One, the All-Informed."

- 25 Concerning what you wrote about Mirza [S] Kh-A, it was presented. He said: "God willing, may he drink at all times from the Kawthar of utterance through the grace of the All-Merciful and keep his gaze fixed upon the Most Exalted Horizon. The days have no constancy. The changes and transformations of the world are like a tongue giving news to its people of the passing away and extinction of all that exists therein. Therefore, those possessed of vision, whose eyes are illumined with the light of divine knowledge, turn to that which endureth and is befitting. Blessed is he who knoweth the value of these days and ariseth to do what is meet and seemly. He is indeed among those possessed of vision in the Most Great Scene and among those endued with understanding in the concourse of creation.

هو الغفور الكريم قل انه يسمع كل نداء ويرى كل عامل ويشاهد كل امل انه هو العليم الخبير

23 جميع احبائي الهى لدى العرش المذكورند چگونه ميشود نفسى لله ذكرى نمايد ويا بعمل نيكى فائز شود و از عنايت حق محروم ماند اسامى نفوس مقبله مستقيمه از قلم اعلى در صحيفهء حمرا ثبت شده بايد جميع دوستان سعى نمايند تا باين مقام فائز گردند انه ىرى ويعلم انه هو العزيز الحميد انتهى

24 اينكه در بارهء ابناء جناب آقا سيد حسين الذى صعد الى الله نوشته بوديد در ساحت اقدس عرض شد هذا ما انزله المحبوب من ملكوت البيان يا ابالحسن اتا ذكرنا الحسين من قبل و نذكره في هذا المقام ليظهر مقامه ان ربك هو العليم الحكيم انه صعد الى الرحمن بالروح والريحان و سكن في جوار غناية ربه العزيز العليم ان اذكر من قبلى ابنه و ابنه ثم بنته التى آمنت بالله رب العالمين ثم ضلعه التى هاجرت فى سبيل الله اتا نوصيهم بالصبر و الاصطبار فيما ورد عليهم فى ايام ربهم المقتدر القدير قل لا تحزنوا من شىء سيفنى ما يفرح به الأمراء و يفتخر به كل غافل مررب انهم يرون انفسهم فى مقام و انتم فى اعلى المقام يشهد بذلك من ينطق فى العالم بين الأمم انه لا اله الا انا الفرد الخبير انتهى

25 اينكه در بارهء جناب ميرزا [ص] خا نوشته بوديد عرض شد فرمودند انشاء الله بعنايت [رحمن] از كوثر بيان در كل احيان بياشامند و بافق اعلى ناظر باشند ايام را وفائى نه تغييرات و تبديلات عالم [بمنزله] لسان است و اهل آترا اخبار ميدهد بر زوال و فناء آنچه در او موجود است لذا صاحبان بصر كه چشمشان بنور معرفت ربانى منور شده به ما بيتى و ينيغى توجه نمايند طوبى از براى نفسيكه قدر اين ايام را بدانند و آنچه لايق است قيام نمايد انه من اهل البصر فى المنظر الأكبر و اهل العرفان بين

We beseech Him, exalted be He, to aid him and enable him to do what He loveth and is pleased with. Make mention on My behalf of 'Ali-Qabli-Muhammad whom thou didst mention in the letter thou didst send to the servant who is present before the Wronged One, that My remembrance may draw him to the Kingdom of Utterance and strengthen him in this Cause wherein the feet of those who followed vain imaginings have slipped."

- 26 As thou didst mention Haji Muhammad-'Ali and his son Aqa 'Abdu'l-Husayn, as well as Aqa Mirza Muhammad-Husayn who had conveyed their greetings to this servant, mention was made of them all in the Most Holy Court, and the Sun of loving-kindness hath shone upon each one. God willing, may they ever be engaged in the praise and glorification of the Revealer of verses, and strive with wisdom and utterance to quicken souls. Thus far was the reply to thy previous letter dated [...] 152. As for thy second letter dated the 25th of Muharram 1297, it was received and thy love for the Beloved of the world was evident and manifest. Blessed art thou for God hath enabled thee to recognize Him, to utter His praise, and to turn unto Him. This evanescent servant beseecheth God, exalted be His glory, to aid thee to remain steadfast in His Cause and to manifest through thee that which would cause His remembrance.

- 27 Concerning what thou didst write about thy business affairs - grieve not for what hath passed, nor rejoice in what is to come. These are words uttered by the Revealer of verses. God hath ever been and will ever be the All-Possessing. In this land there are nearly one hundred and fifty souls, and there are five cities. The subsistence allowance from the government hath not been received, and four places have been specifically designated for travelers in these days. Though prices and costs have reached their highest point, yet by God's grace and bounty all are comfortable and at ease. Verily He is the Ruler over whatsoever He willeth, and He is indeed the All-Bountiful, the Munificent. Place thy trust in all circumstances in the Self-Subsisting. Verily He giveth and withholdeth, and He is indeed the Bestower, the Withholder, the Bountiful, the Generous. Yet praise be to God that thy past and future services to the Cause have been and shall be accepted. The servant doth praise God for having perceived from thee the fragrance of truthfulness and trustworthiness. This is the most excellent of all stations, even as in this past year the Tablet of Trustworthiness, the Tablet

ملاً الامكان نسئله تعالى بأن يوفقه و يؤيده على ما يحب و يرضى ان اذكر من قبلي على قبل محمد الذي ذكرته في المكتوب الذي ارسلته عند العبد الحاضر لدى المظلوم ليجتذبه ذكرى الى ملكوت البيان و يؤيده على هذا الامر الذي فيه زلت اقدام الذين اتبعوا الأوهام انتهى

- 26 و اینکه ذکر جناب حاجی محمد علی و ابن ایشان آقا عبدالحسین و همچنین آقا میرزا محمد حسین که باین عبد تکبیر رسانده نموده بودند ذکر جمیع در ساحت اقدس معروض گشت و نسبت بهریک شمس عنایت مشرق انشاءالله در جمیع اوقات بذکر و ثنای منزل آیات ناطق باشند و در احیای قلوب بحکمت و بیان جاهد و ساعی تا این مقام جواب مکتوب قبل آنجناب است که تاریخ آن در [۱۰۰۰] ۱۵۲ و اما مکتوب ثانی آنجناب که ۲۵ محرم سنه ۱۲۹۷ تاریخ آن بود رسید و مراتب حب آنجناب محبوب علما ظاهر و مشهود طوبی لک بما جعلک الله مؤیداً علی عرفانه و ناطقاً بثنائیه و متوجّهاً الیه از حق جل و عز این خادم فانی مسئلت مینماید که آنجناب را موفق نماید بر استقامت بر امر و ظاهر فرماید از آنجناب آنچه که سبب و علت ذکر الهی است

- 27 اینکه در باره امورات و تجارت خود نوشته بودید لا تحزن عما فات و لا تفرح بما هو آت هذه کلمة نطقت بها منزل الآيات حق لم يزل ولا يزال غني بوده و خواهد بود در این ارض قریب صد و پنجاه نفس موجودند و پنج شهرست قوت لایموتیکه از دولت میرسید نرسیده و چهار محل مخصوص مسافرن این ایام معین شده و گرانی و غلا هم باعلی درجه رسیده مع ذلک بفضل الله و جوده جمیع راحت و آسوده اند انه هو الحاکم علی ما یشاء و انه هو المعطى الکریم توکل فی کل الأحوال علی الغنی المتعال انه یعطى و یمنع و انه هو البازل المانع الجواد الکریم ولكن الحمد لله که زحمات آنجناب از قبل و بعد در خدمت امر مقبول بوده و خواهد بود ان الخادم یحمد الله بما وجد منک رائحة الصدق و الأمانة این مقام افضل مقامات است چنانچه در این سنه گذشته لوح امانت و لوح صدق و لوح وفا و لوح انقطاع و

of Truthfulness, the Tablet of Faithfulness, the Tablet of Detachment, and the Tablet of the Balance were revealed from the heaven of divine Will. Blessed is he who hath read them and acted upon what hath been commanded by the Ordainer, the All-Wise.

- 28 As for thy expression of embarrassment before 'A.B., may the glory of God rest upon him, from the beginning of the Cause until now he hath served to the extent of his capacity and shown love to the friends of God. We beseech God to strengthen him, and God willing, he hath been and will continue to be assisted. Mention was made of him in the Most Holy Court. And concerning what thou didst write about 'A.B. Naw, may the glory of God rest upon him, his love and sincerity are evident before the Divine Throne. Convey my greetings unto him, and a Tablet specifically for him was sent with Varqa, may the glory of God rest upon him. God willing, may he attain unto it. I beseech God to assist him, to strengthen him, and to ordain for him that which beseemeth His generosity. Verily He is the Mighty, the Generous.

- 29 During the writing of this letter, this evanescent servant was summoned into His presence, whereupon the Ancient Tongue spoke these blessed words: "O Abu'l-Hasan! Blessed art thou for having fulfilled My covenant and My testament, for having held fast to the cord of My love, and for having attained unto My presence, wherewith the Books of God, both past and future, have been adorned. Be thou thankful and say: 'Praise be unto Thee, O Thou the Goal of the world's desire!' Let all thy deeds be for God, thy Lord. Act thou for God, speak thou for God, and move thou for God, the Lord of the visible and the invisible, the Lord of all who are in the heavens and on earth."

- 30 In all matters, it is essential to regard the servants of God with an eye to His previous grace and mercy. Therefore, one must be mindful in all deeds, lest any action cause grief to anyone, especially the friends of God, upon whom the eye of His loving-kindness is fixed and toward whom the drops of the ocean of His generosity are directed. Whatsoever is thought to prevent the general welfare of people is not and never shall be permissible.

- 31 "O Abu'l-Hasan! Follow thy Lord. Verily, He is the Forgiving, the Kind, the Loving, the Generous, the All-Bountiful, the All-Merciful, the Compassionate."

لوح میزان از سماء مشیت الهی نازل طوبی لمن
قرء و عمل بما امر من لدن آمر حکیم

28 و اینکه اظهار نجات از جناب عب علیه بهاء
الله نمودید ایشان از اول امر تا حال بقدر وسع
زحمت کشیده اند و باحبای الهی محبت نموده اند
از حق میطلبیم ایشانرا مؤید فرماید و انشاء الله
مؤید بوده و خواهند بود ذکر ایشان در سیاحت
اقدس بوده و اینکه در باره جناب عب نو علیه
۹۶ [بهاء الله] نوشته بودید محبت و خلوص
ایشان لدی العرش مشهود است از قول این فانی
تکبیر خدمت ایشان برسانید و لوحی مخصوص
ایشان با جناب ورقا علیه بهاء الله ارسال شد
انشاء الله بآن فائز شوند و استله تعالی بآن یوقفه
و یؤیده و یقدر له ما ینبغی لجوده انه هو العزیز
الکریم

29 در حین تحریر اینکتوب این خادم فانی را احضار
فرمودند و بعد از حضور لسان قدم باینکلهه
مبارکه ناطق یا ابالحسن طوبی لک بما وفیت
بعهدی و میثاقی و تمسکت بحبل حقی و فزت
بلقائی الذی تزین به کتب الله من قبل و من بعد
ان اشکر و قل لک الحمد یا مقصود العالمین ان
اجعل اعمالک کلها لله ربک لک ان تعمل لله
و تنطق لله و تتحرک لله رب ما یری و ما لا یری
رب من فی السموات و الارضین

30 در جمیع امور ملاحظه عباد الله نظر بفضل
و رحمت سابقه لازم لذا باید در جمیع اعمال
ملاحظه نمود تا امری از نفسی صادر نشود که
سبب حزن احدی گردد مخصوص دوستان الهی
که عین عنایت یایشان ناظر است و رشحات بحر
کرم یایشان متوجه و آنچه بجان برود که سبب
منع خیر عامه ناس شود عمل بآن و ارتکاب
بآن ابدأ جایز نبوده و نخواهد بود

31 یا ابالحسن ان اتبع مولاک انه هو الغفور انه
هو العطوف انه هو الودود انه هو الجواد انه هو
الفضال انه هو الکریم الرحیم

32 احتکار بعضی اشیاء که قوت عامه ناس است
جایز نبوده و نیست اگرچه آنجناب آنچه عمل

- 32 The hoarding of certain commodities that constitute the sustenance of the general populace is not and has never been permissible. Though thy actions were performed for the sake of God, as thou hadst no such intention, yet in view of God's decisive command revealed in His infinite verses, the withholding of certain grains is not permissible. Therefore, thou must ever be mindful of God's commandments and prohibitions.
- 33 O Abu'l-Hasan! People are heedless of God's mercy and loving-kindness, and have imagined that the appearance of the Manifestation of His Cause and the Dawning-Place of His Revelation would cause harm to His servants. Thus have they denied the divine bounty and closed the doors of His outpourings upon their own faces. Thus doth inform thee He Who possesseth the knowledge of all things in a clear Book.
- 34 In brief, the withholding of sustenance from animals is not permissible, let alone from human beings. Glory be unto him who followeth the All-Merciful.
- 35 O My beloved! Observe the divine grace and mercy, that He hath never been pleased with harm to any of His servants. Although thy deed was clearly and manifestly done for God's sake, yet observe how the rain of grace and bounty hath poured down from the heaven of mercy and the clouds of generosity. In one instance, the Supreme Pen hath revealed these exalted words: "The true Sun is the Word of God. This is the Sun by which the education of the world dependeth, and by whose lights the hearts of the sincere ones and those who are near unto God are illumined. It behooveth thee and Me and all peoples of the world to say: 'Praise be unto Thee, O Thou Who art a mercy unto all worlds!'"
- 36 Regarding what thou didst write about Aqa 'Abdu's-Samad and his deeds, mention of him hath been made before, and holy and sublime verses concerning him have been revealed from the Supreme Pen and sent forth. Well is it with him in that he hath been mentioned by the Pen of his Lord, the All-Knowing, the All-Wise.
- 37 Concerning what you wrote about the honored Habib, his eminence Varqa, upon him be the Glory of God - this brought joy and gladness. God willing, may he ever be assisted and arise to serve the Cause. In truth, when returning from this land, he was aflame with the fire of divine love. We beseech the Most High to grant him success in all conditions and aid him in His service. Verily He is the Powerful, the Mighty. A few days ago a brief letter was sent to him along with wondrous and sublime Tablets which he had requested for some of the friends.
- نموده لوجه الله نموده چه که در خیال خود نبوده و نیستی و لکن نظر بامر مبرم الهی که در آیات نامتناهی نازل حبس بعضی از حیوانات جایز نه لذا باید آنجناب همیشه باوامر و نواهی الهی ناظر باشند
- 33 ای ابوالحسن ناس از رحمت و شفقت الهی غافلند و چنان گمان نموده اند که ظهور مظهر امر و مطلع وحی سبب ضرر عباد است لذا نعمت الهی را انکار نموده اند و ابواب فیوضات را بر وجه خود مسدود کرده اند کذلک یخبرک من عنده علم کلشیء فی کتاب مبین
- 34 باری حبس قوت حیوان جایز نه تا چه رسد بانسان البهائم علی من اتبع الرحمن انتهى
- 35 یا حبیبی مشاهده در فضل و رحمت الهی نما که راضی بضرر احدی از عباد نبوده و نیست مع آنکه عمل آنجناب مثل شمس واضح و مشرق است که لله بوده مع ذلک ملاحظه نما که از سماء رحمت و سخاب مکرمات امطار فضل و کرم چگونه باریده در یکمقام از قلم اعلی اینکلمهء علیا نازل که میفرماید آفتاب حقیقی کلمهء الهی است این آفتابست که تربیت عالم منوط باوست و قلوب مخلصین و مقربین از انوار او روشن و منیر ینبغی لک ولی و لکل الامم من اهل العالم ان نقول لک الحمد یا رحمة للعالمین
- 36 اینکه در بارهء جناب آقا عبدالصمد و ما عمل به نوشته بودید ذکر ایشان از قبل شده و از قلم اعلی آیات مقدسهء منیعہ در بارهء ایشان نازل و ارسال شد هئیناً له بما ذکر من قلم ربه العليم الحکیم
- 37 اینکه در بارهء جناب حبیب مکرم جناب ورقا علیه بهائم الله نوشته بودید مایهء بهجت و سرور شد انشاء الله لازال مؤید باشند و بخدمت امر قائم فی الحقیقه از این ارض که رجوع مینمودند از حرارت محبت الهی مشتعل بودند نسله تعالی بأن یوفقه فیکل الأحوال و یؤیده علی خدمته انه هو المقتدر القدیر چند یوم قبل مختصری بابشان

- نوشته ارسال شد مع الواح منیعه بدیعه که از
برای بعضی دوستان خواسته بودند
- 38 Whenever you meet Shatir Rida, upon him be the Glory of God, convey greetings on behalf of this servant and mention him. I assure you with certainty that God, exalted be His glory, has not forgotten and will never forget His loved ones. It behooveth every soul to thank Him at all times.
- جناب شاطر رضا علیه بهاء الله را هر محل ملاقات نمودید از جانب این عبد تکبیر برسانید و مذکور دارید بیقین عرض مینمایم که حق جل جلاله دوستان خود را فراموش ننموده و نخواهد نمود ینبغی لکل نفس ان یشکره فیکل حین
- 39 Concerning what you wrote at the end of your letter, "if He would but once say 'My servant'..." - praise be to God, these words have been heard repeatedly from the blessed tongue, just as in that same letter they mentioned you in numerous places. How many kings, princes, ministers, divines and mystics departed this transient world longing to hear the divine Word, while you have repeatedly attained this blessing in both absence and presence. What hand or tongue could ever render due thanks for this?
- اینکه در آخر مکتوب نوشته بودید اگر یک بار بگویند بنده من الی آخر الحمد لله اینکله از لسان مبارک مرّۀ بعد مرّۀ اصغا شده چنانچه در همان مکتوب در مواضع عدیده آنجناب را ذکر فرموده اند چه مقدار از ملوک و امرا و وزرا و علما و عرفا که از حسرت اصغاء کلمه الهی از دار فانی رحلت نمودند و آنجناب در غیاب و حضور مکرراً بآن فائز شده از دست و زبان که برآید کر عهده شکرش بدر آید
- 40 Your services at the Most Holy Court are evident and manifest. No matter has been nor will be obscured. Verily your Lord sees and hears. He is indeed the All-Knowing, the All-Informed. Be assured of His grace.
- زحمت آنجناب در ساحت اقدس واضح و مشهود هیچ امری مشتبّه نشده و نخواهد شد ان ربّک یری و یسمع انه هو العلیم الخبیر بعنایتش مطمئن باش
- 41 And concerning what you wrote again in your second letter about His Holiness the Afnan, the honored A. and H.A., upon him be all the Most Glorious Glory - by command: act according to what they have written. Henceforth be not grieved, for you have drunk from the ocean of meeting time and again, and received your portion, and God willing shall receive your portion hereafter, for you have attained permanent permission. By your life, this is a mighty station!
- و اینکه مجدداً در مکتوب ثانی هم ذکر حضرت افنان آقائی جناب ا و حا علیه منکّل بهاء اباه نموده بودید حسب الامر آنکه بآنچه مرقوم فرموده اند عمل کنید از بعد محزون مباشید چه که از بحر لقا مرّۀ بعد مرّۀ و کرّۀ بعد کرّۀ آشامیدید و قسمت بردید و انشاء الله از بعد هم قسمت خواهید برد چه که باذن دائمی فائز شدید لعمرك هذا مقام عظیم
- 42 Furthermore, you wrote about the beloved and honored Nabil, upon him be all the Most Glorious Glory. Some time ago a Most Holy and Most Exalted Tablet was specifically revealed and sent to him from the heaven of will. He has always been mentioned at the Most Holy Court. Convey greetings on behalf of this evanescent servant to him and say: O beloved of my heart! While time remains, and life remains, and opportunity remains, and strength remains, and tongue remains, and the age remains - all must strive with utmost wisdom to mention and praise the Truth and teach His Cause. Especially ones like his honor. We beseech God to ever assist him, grant him success, sustain him, and aid him in speech and utterance.
- دیگر از محبوب معظم جناب نبیل علیه منکّل بهاء اباه نوشته بودید چندی قبل مخصوص ایشان لوح امنع اقدس از سماء مشیت نازل و ارسال شد همیشه در ساحت اقدس مذکور بوده اند عرض تکبیر از جانب این خادم فانی خدمت ایشان برسانید و عرض نمائید یا محبوب فؤادی تا وقت باقی و عمر باقی و فرصت باقی و قوت باقی و لسان باقی و زمان باقی باید کل در ذکر و ثنای حق و تبلیغ امرش بکمال حکمت جهد و سعی نمائید بخصوص امثال آنحضرت از حق میطلبیم که لمیزل و لایزال آنجناب را مؤید نماید و موفق فرماید و قائم بدارد و بر نطق و بیان مدد فرماید

- 43 You mentioned the esteemed Mirza Ja'far, brother of the late [Habib]. God willing, may he attain the adorning grace of spiritual recognition and fix his gaze upon the horizon of His Cause. Today, and for all time, that which takes precedence over all else is the love of God. Blessed is he who attains unto that which God hath desired. I beseech His exalted Self to assist him in this, for verily He is the All-Bountiful, the Loving.
- 44 Your honor should be exceedingly joyful and manifest boundless delight at all times, for you were engaged in service for several years and attained His presence. The remembrance of your services has not been, nor ever shall be, effaced. Be assured of God's grace and generosity. Whatsoever hath streamed from the Most Exalted Pen was intended to inform your honor of various matters; otherwise, the Tongue of Grandeur hath testified that you have done nothing for yourself - all that you have done was for the sake of God. This servant yearns for such a station. Although the stations of the loved ones are now veiled, they shall assuredly be made manifest.
- 45 Convey my greetings to the honored Amin, upon him be the glory of God, and tell him that I beseech God to keep him steadfast in that which He loveth and approveth. May you ever be adorned with the robe He hath graciously bestowed. Furthermore, write of your circumstances each day. Glory be upon you and upon him and upon whosoever hath voiced the praise of God and hath arisen to serve Him, the Mighty, the Inaccessible.
- 46 Moreover, I have conveyed your expressions of praise, glory, and self-effacement to the Divine Branches - may my spirit and being be offered up for the dust of their most honored footsteps. They remember you with greetings and praise, and likewise do all who circle round the Sacred Precincts send their greetings.
- 47 The servant, 28 Rabi'u'l-Avval 1297
- 43 ذکر جناب میرزا جعفر اخوی مرحوم ۲۲ [حبیب] نموده بودید انشاء الله بطراز عرفان فائز شوند و بافق امر ناظر الیوم آنچه مقدم بر کل است محبة الله بوده و خواهد بود طوی لمن فاز بما اراده الله استله تعالى بأن یوققه علی ذلک انه هو الکریم الودود
- 44 آنجناب باید بسیار مسرور باشند و در کلّ حین بفرح بی اندازه ظاهر چه که در سنین معدوده بخدمت مشغول بودید و بلقا فائز ذکر خدمات شما محو نشده و نخواهد شد ان اطمئن بفضل الله و جوده و آنچه از قلم اعلی جاری مقصود اطلاع آنجناب بوده بر امور والا لسان عظمت شهادت داده که آنجناب از برای خود عملی ننوده آنچه کرده لوجه الله بوده این خادم حسرت ایستقام را میرد اگرچه الیوم مقامات احباب مستور است ولکن البتّه ظاهر خواهد شد
- 45 خدمت جناب امین علیه بهاء الله تکبیر برسانید و بگوئید از حقّ میطلبم که آنجناب را علی ما یحبّ و یرضی مستقیم بدارد خلعتیکه عنایت فرموده همیشه بآن مزین باشید دیگر همه روزه احوالات خود را بنویسید البهاء علیک و علیه و علی من نطق بثناء الله و قام علی خدمته العزیز المنیع
- 46 و دیگر عرض ثنا و بها و نیستی آنجناب را خدمت اغصان الهیه روحی و ذاتی لترات قدومهم الأعرّ فدا معروض داشتم و بذکر تکبیر آنجناب را ذا کر و مکبرند و همچنین جمیع طائفان تکبیر میرسانند
- 47 خادام ۲۸ ربیع الاول سنه ۱۲۹۷

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BLIB_Or15732.058, AVK3.371-372x,
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AYI2.224x, AYI2.225x, AYI2.226x,
ABDA.077-080x, ABDA.330x, MSHR2.066x,
YIA.169x, YMM.304x

BH07128*To: Aqa Abdus-Samad, in Tihiran**Date: 1297-03-28 [1880-Mar-10]*

- 1 He is the Most Holy, the Most Impregnable, the Most Exalted, the Most Glorious
- 2 Glory be unto Thee, O Thou in Whose hand is the dominion of all things and in Whose grasp is the kingdom of names! I beseech Thee by Thy Most Exalted Word to aid Thy servants to turn unto the ocean of Thy good-pleasure. Then grant them the sweetness of Thy commandments and Thy laws. Know thou with certainty that Thou dost not command anyone save that which benefits him in all the worlds of Thy creation. O my Lord! Make known unto us Thy wisdom which Thou hast concealed in Thy verses and sent down in Thy Book. Then ordain for Thy loved ones that which will bring solace to their eyes and tranquility to their souls. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and through Thy Name every wise decree hath been made manifest....

JHT_S#157x

1 هو الأقدس الأَمْنَع العَلَى الأَبَى

2 سُبْحَانَكَ يَا مَنْ بِيَدِكَ زَمَامُ الْأَشْيَاءِ وَ فِي قَبْضَتِكَ مَلَكُوتُ الْأَسْمَاءِ اسْأَلُكَ بِالْكَلِمَةِ الْعَلِيَا بِأَنْ تُؤَيِّدَ عِبَادَكَ عَلَى التَّوَجُّهِ إِلَى بَحْرِ رِضَائِكَ ثُمَّ ارْزُقْهُمْ حَلَاوَةَ أَوْامِرِكَ وَأَحْكَامِكَ أَعْلَمُ بِالْيَقِينِ بِأَنَّكَ مَا تَأْمُرُ أَحَدًا إِلَّا مَا يَنْفَعُهُ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ أَيْ رَبِّ عَرَفْنَا حِكْمَتَكَ الَّتِي سَتَرْتَهَا فِي آيَاتِكَ وَ أَنْزَلْتَهَا فِي كِتَابِكَ ثُمَّ قَدَّرَ لِأَحِبَّتِكَ مَا تَقَرَّبَ بِهِ عَيْنُهُمْ وَ تَطْمَئِنُّ بِهِ نَفُوسُهُمْ إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ بِاسْمِكَ ظَهَرَ كُلُّ أَمْرٍ حَكِيمٍ...

ADM3#107 p.129x, AQMJ2.095ax

BH00077*To: Shaykh Kazim Samandar et al.**Date: 1297-04-11 [1880-Mar-23]*

- 1 He is God, exalted be His station, the Greatness and the Grandeur
- 2 O beloved of my heart and the one remembered in my soul! A single drop from the cloud of the mercy of the Lord of Lords hath been sent down and floweth, and in every place a decree therefrom is made manifest. In the sea of the hearts of the people of understanding, the pearls of the knowledge of the Beloved of all creation have become existent, yet in hardened hearts and darkened lands, naught else appeareth. Glory be to God! This evanescent servant observeth that in the days of God, each and every thing hath been and shall be a balance. The blessed word that hath shone forth from the dawning-place of the mouth of the All-Merciful hath been God's balance, whereby all things have been measured. Likewise, should one

1 هو الله تعالى شأنه العظمة والكبرياء

2 يَا حَبِيبَ قَوَادِي وَ الْمَذْكُورِ فِي قَلْبِي يَكُ آبَازِ سَحَابِ رَحْمَتِ رَبِّ الْأَرْبَابِ نَازِلٍ وَ جَارِيٍّ وَ فِي كُلِّ مَحَلٍّ حَكْمِيٍّ أَزْ أَنْ ظَاهَرَ فِي بَحْرِ قُلُوبِ أَوْلَى الْأَلْبَابِ لِأَلَى عِرْفَانِ مَحْبُوبِ امْكَانِ مَوْجُودِ شَدِّ وَ فِي قُلُوبِ جِزْءِ وَارَاضِي كَدْرِهِ غَيْرَ أَنْ سُبْحَانَ اللَّهِ إِنْ خَادِمٌ فَانِي مَشَاهِدَةٍ مِيزَانِيَّةٍ كَمَا فِي أَيَّامِ اللَّهِ هَرِّ شَيْءٍ مِنْ أَشْيَاءِ مِيزَانِ بُوْدِهِ وَ خَوَاهِدِ بُوْدِ كَلِمَةٍ مُبَارَكَةٍ كَمَا مِنْ مَشْرِقِ فَمِ رَحْمَانِيَّةِ ظَاهِرِ مِيزَانِ اللَّهِ بُوْدِهِ وَ كُلِّ بَأْنِ سَنَجِيدَةٍ شَدَّةٍ وَ هَمِجْنِيَّةِ أَعْمَالِ وَ أَفْعَالِ ظَاهِرَةٍ كَمَا مِنْ مَصْدَرِ أَمْرِ مَشَاهِدَةٍ شَدِّ إِنْكَرِ إِنْسَانٍ بَعِينٍ بِصِيرَتِ مَلَا حِظَةٍ كُنْدِ فِي هَرِّ يَوْمِي

observe with the eye of insight the deeds and actions that have appeared from the Source of the Cause, one would witness in every day, nay in every moment, the balance of Truth, the proof of Truth, the power of Truth, and the might of Truth, and would be bewildered by that which appeareth from the Truth.

بل در هر آنی میزان حق و حجت حق و قدرت حق و اقتدار حق همه را ملاحظه نماید و در ما يظهر من الحق متحیر ماند

- 3 How strange that eyes which behold the rays of the sun remain unaware! The Most Great Ocean is manifest and visible before all faces, yet they remain bereft of it and continue to thirst. The fire hath been kindled, yet they see it not. The Divine Lote Tree hath spoken, yet they hear not. The Cry hath been raised, yet they remain asleep. The horizon of the Cause hath been illumined, yet they turn not toward it. The Self-Subsisting hath arisen, yet they perceive it not. The tongue of utterance warbleth at every ear, proclaiming "Verily, I am your Most Glorious Lord," yet all remain heedless save whom God willeth, our Lord, the Self-Subsisting, the Protecting. Their desires have prevented them from the bounty of God and His generosity, and from the mercy of God and His loving-kindness. This servant interpreteth these desires as referring to those divines who have gone astray and led others astray, who have become corrupt and corrupted others in the Cause of God, the Lord of all worlds.

3 عجب است از عیونیکه انوار شمس را مشاهده مینمایند و ملتفت نیستند بحر اعظم امام وجوه ظاهر و مشهود ولکن از آن بی بهره شده اند و لب تشنه مانده اند قد اشتعلت النار و هم لا یبصرون قد نطقت السدرة و هم لا یسمعون قد ارتفعت الصیحة و هم راقدون قد انار افق الأمر و هم لا یتوجهون قد قام القيوم و هم لا یشعرون قد تغرد فم البیان عند کلّ اذن و ینطق انا ربکم الأبهی ولکنّ کلّ عنه غافلون الا من شاء الله ربنا المهیمن القيوم قد منعهم اهوائهم عن فضل الله و جوده و رحمة الله و عنايته و انلادم یعبر الأهواء بالعلماء الذین ضلّوا و اضلّوا و فسدوا و افسدوا فی امر الله رب العالمین

- 4 Glory be to God! They have not reflected, even for a moment, upon the oppression of the Prophets - may the spirit of all else be sacrificed for Them - to understand what was the cause and reason for the people's opposition, objection, vituperation and denial of those holy Lights. They slay Husayn and then weep for him; they deny God yet enter the houses of worship in His name. By Thy life, O thou who art enkindled with the fire of the love of God! I am amazed, and all things are amazed, at what these people have committed in the days of God, the Lord of all names and the Sovereign of both the beginning and the end. The example of this evanescent servant is like that of a fish swimming in the sea of love for God's chosen ones, ever crying out "Is there more?" For whenever I desire to send a petition to that Beloved and attempt to be brief, I find it impossible, for the tongue of love whispers in the ear of the pen "Hasten! Hasten!" and says "Beware lest thou pause!" Indeed, the attraction of love hath ever had and shall have such effects as cannot be described by the pen. I beseech Him, exalted be He, every morning and evening, nay in every day and every hour and every minute, to assist thy honor in His remembrance and praise and in serving His Cause among His servants with wisdom, with wisdom, and to make thee drink that which will cause to flow from thy tongue that which will

4 سبحان الله آنی در مظلومیت انبیا روح ما سواهم فداهم تفکر نموده و نمینمایند که سبب و علت اعراض و اعتراض و سب و انکار قوم بآن انوار مقدسه چه بوده یقتلون الحسین و یرثون علیه یکفرون بالله و یدخلون المعابد باسمه لعمرك یا ایها المشتعل بنار محبة الله قد تحیرت و تحیرت الأشياء عما ارتكبوا هؤلاء فی ایام الله مولی الأسماء و مالک الآخرة و الأولى مثل این خادم فانی مثل حوتیست که در بحر محبت اصفیای حق غوطه میخورد و هل من مزید میگوید چه که هر وقت و آن که اراده شد خدمت آنحبيب عریضه ارسال دارم و باختصار کوشم میسر نشد چه که لسان حب در گوش قلم ان اسرع ان اسرع القا مینمود و ایاک ان يتوقف میگفت بلی جذب محبت را این تأثیر و تأثیراتیکه بقلم درنیايد بوده و خواهد بود اسأله تعالى فی کلّ صباح و مساء بل فی کلّ یوم و فی کلّ ساعة و فی کلّ دقیقه بأن یوفّق حضرتک علی ذکره و ثنائه و خدمة امره بین عباده بالحكمة بالحكمة و یسقیک ما یجری به من

attract the hearts of others. Verily, He is the Powerful over whatsoever He willeth. Verily, He is the Mighty, the All-Wise.

- 5 O my Beloved! Have not these utterances and writings, these proclamations and summons, been made manifest as they ought? Or hath the realm of perception, by its vain fancies, been denied the leave to behold them? Nay – by God! – the ears have not been, nor are they, worthy of attentive hearing: the ear that is intent upon the recital of unworthy remembrances is thereby deprived, through sheer incapacity, of listening unto that Speech which is manifest for God. With the utmost lowliness and supplication, I implore and beseech the All-Possessing One that He may awaken those who slumber, raise up those who remain in their graves, and cause them to speak forth His praise and glorification. Verily, He is the All-Powerful, the Almighty.

- 6 After perusing thy noble letter number 10 which thou hadst sent to him who beareth the name of Jud, upon him be the Glory of God, the Most Glorious, it was brought to the Most Great Presence and presented before His Countenance. He said: "Praise be to God, they have been and are successful. From the beginning of the Cause until now, they have spoken in praise of the Wronged One of the horizons and have arisen to serve Him. The sweet-scents of His love are wafting, and the degrees of their sincerity are evident. God willing, they shall ever be adorned with the raiment of His special favors. The Supreme Pen hath testified to his acceptance, his turning to God, his presence, his attentiveness, his remembrance and his praise. Verily, nothing whatsoever escapeth His knowledge. He, verily, is the All-Wise, the All-Informed. We send Our greetings upon him and his brother and those who have attained unto the recognition of God, the Lord of all worlds."

- 7 O Muhammad-Qabli-'Ali! Thou didst hear My call when thou wert present in My Most Great Prison. Thou didst witness and observe that from which most of the servants were debarred. Thy Lord, verily, is the All-Reckoning, the All-Knowing. The glory be upon you and upon your family and those who are with you, from the presence of the All-Bountiful, the Ancient of Days.

- 8 We make mention of Javad, from whom We have perceived the fragrance of steadfastness in this Cause whereby feet have slipped, that he may rejoice in My remembrance and speak forth My praise amongst the servants. O Javad! The Lord of creation maketh mention of thee at this time wherein He walketh and speaketh. Verily, there is none other God but He, the Mighty, the All-Bestowing. Be thou steadfast, vigilant,

لسانک ما تجذب به افتدة دونک آنه هو المقتدر
على ما يشاء آنه هو العزيز الحكيم

5 يا حبيبى آيا اين گفتنها و نوشتنها و بيانها و نداها
على ما ينبغى ظاهر نشده و يا آنکه اذن عالم
نظر باوهامات خود از آن محروم مانده لا والله
آذان لايق اصغا نبوده و نيست گوشيکه باستماع
اذکار نالايقه مشغول البتہ از اصغاء بيانیکه لله
ظاهر شود محروم ماند بکمال عجز و ابتهال از غنى
متعالي آمل و سائل که نائمين را منتبه سازد و
باقى ماندگان در قبور را برانگيزاند و بذکر و ثنائيش
ناطق فرمايد آنه هو المقتدر القدير

6 بعد از اطلاع بر دستخطّ على ثمره ۱۰ که
بجانب اسم جود عليه بهاء الله الأبهى ارسال
داشته بوديد بمقصد اقصى توجه نموده تلقاء
وجه عرض شد فرمودند الحمد لله موفق بوده و
هستند از اول امر تا حال بنای مظلوم آفاق
ناطق بوده اند و بخدمتش قائم نفعات حبش در
مرور و مراتب خلوصش مشهود انشاء الله لميزل
و لا يزال بطراز عنایت مخصوصه مزین باشند قد
شهد القلم الأعلى باقباله و توجهه و حضوره و
اصغائه و ذکره و ثنائيه آنه لا يعزب عن علمه من
شئ آنه هو الحكيم الخبير انا نكبر عليه و على
اخيه و الذين فازوا بعرفان الله رب العالمين

7 يا محمد قبل على قد سمعت ندائی اذ كنت حاضراً
في سجنی العظیم شهدت و رأيت ما منع عنه اکثر
العباد ان ربك هو المحصى العليم البهاء عليكم و
على اهلكم و الذين معكم من لدن فضال قديم

8 انا نذكر الجواد الذى وجدنا منه عرف الاستقامة
في هذا الأمر الذى زلت به الأقدام لفرح بذكري
و ينطق بشئائى بين العباد يا جواد يذكرك مالك
الايجاد في هذا الحين الذى يمشی و ينطق آنه لا
اله الا هو العزيز الوهاب كن قائماً راقباً ناطقاً
ذاكراً فى العشي و الاشراق يا جواد لعمر الله اگر
ناس بر بحر رحمت الهی و طمطام شفقت سلطان

speaking forth remembrance at eventide and at dawn. O Javad! By God's life! Were people to become aware, as they ought to be, of the ocean of divine mercy and the sea of the compassion of the Eternal Sovereign, they would arise as befitteth this Day and would speak forth as beseemeth this Day. By My life! Were they to become aware of even less than a hair's breadth of the outpourings from the clouds of divine favors, they would turn towards the Most Great Scene and circle round about it. They have not been, nor are they now, aware of the purpose of God and that which is concealed within the treasury of His grace and knowledge. God willing, may the awareness of His chosen ones deliver all from heedlessness and make them aware. Glorified and exalted is He above what they describe and what they say and what they know.

- 9 O Ahmad, rejoice in My glad-tidings! Verily thou art mentioned in My presence, at the seat of My throne. Convey My greetings to the handmaidens of God who have drunk from the Living Waters and who dwell in that house, and say: In days of joy, grief is not permitted. Praise be to God that ye are holding fast to the cord of God's love and are clinging to the hem of His grace. By My life! Were that which hath been ordained for you in the Kingdom of God, your Lord, to be unveiled, ye would be seized with such joy as would transcend the power of the pens to describe. Today each soul can attain whatsoever it seeketh. Observe outwardly how many souls have built mosques and churches and bridges that their good name might endure on earth and that they might receive their reward from God. Likewise souls who, with a hundred thousand hopes and wishes, supplications and entreaties, have begged the All-Bountiful for children that some trace of them might remain on earth - yet they know not whether that trace will be righteous or otherwise. But in these days if a soul attaineth unto the recognition of the Truth, uttereth His praise and is enabled to serve Him, his mention and praise will endure throughout the kingdom of earth and heaven. Blessed is the soul whose mention and praise hath flowed from the Most Exalted Pen. That mention shall not be erased by the passage of ages and cycles, but shall ever remain fresh and verdant in the meadows of divine utterance. Give the friends of that land to drink of the choice wine of remembrance, that the remembrance may gather them together unto a single mention, a single cause, and a single word. Thus hath spoken the Tongue of the Wronged One in His Most Great Prison.

- 10 This evanescent servant would humbly submit that the missives graciously despatched by that Well-Beloved have duly reached,

لا يزال مطلع شونده به ما ینبغی قیام نماید و به ما یلیق الیوم ناطق شوند لعمری اگر اقل از شعر بفیوضات سحاب الطاف الهی مطلع شوند قصد منظر اکبر نمایند و طائف حولش گردند از اراده حق و ما هو المستور فی کنز کرمه و علمه آگاه نبوده و نیستند انشاء الله آگاهی اصفیای الهی کل را از غفلت نجات دهد و آگاه نماید سبحانه و تعالی عما یصفون و عما یقولون و یعرفون

9 یا احمد ان افرح بشارتی آنها آنک مذکور فی ساحتی مقرر عرشی اماء الله که از کوثر حیوان آشامیده اند و در آن بیت ساکنند از قبل حق تکبیر برسان و بگو ایام سرور حزن جایز نه الحمد لله بحبل محبت الهی متمسکید و بذیل کرمش متشبث مالکید آنچه را که الیوم بآن آگاه نیستید لعمری لو یکشف ما قدر لکن فی ملکوت الله ربکن لیاخذکن سرور تعجز عن وصفه الأقلام امروز هر نفسی آنچه را بخواد مالک میشود در ظاهر ملاحظه کنید چه بسیار از نفوس که مساجد بنا نمودند و کتائب تعمیر کردند و پلها ساختند از برای آنکه ذکر خیر ایشان در ارض بماند و باقی باشد و عند الله بمکافات آن فائز شوند و همچنین نفوسیکه بصد هزار آمال و رجا و طلب و ابتال از غنی متعال اولاد خواستند تا اثری از ایشان در ارض باقی بماند و حال آنکه نمیدانند آن اثر صالح باشد یا دون آن ولکن در این ایام اگر نفسی عرفان حق فائز شود و بنایش ناطق گردد و بخندمش موفق شود ذکرش و ثنایش بدوام ملک و ملکوت باقی خواهد ماند طوبی از برای نفسیکه ذکرش و ثنایش از قلم اعلی جاری شد آن ذکر را محو اخذ نماید و کرور اعصار و قرون او را کهنه نکند لایزال تازه و خرم در ریاض بیان حق بوده و خواهد بود دوستان آن ارض از ارحیق تکبیر بنوشان لیجمعهم التکبیر علی ذکر واحد و امر واحد و کلمه واحدة کذلک نطق لسان المظلوم فی سجنه العظیم انتی

- 10 عرض این فانی آنکه آنچه آنجوب ارسال داشته اند رسید از جمله پاکت حضرت جمال

including the sealed packet of His Holiness, the Beauty of the All-Glorious – may the souls of all else besides Him be a sacrifice unto His beauteousness – as well as other letters. Be assured, God willing, replies shall be sent to them all. And should there have been delay, or should there yet be, that Well-Beloved is well aware that from every direction epistles and letters are arriving, and this lowly servant must needs respond to each. The task is manifold and the time most short. From the All-Bounteous One do I implore His confirmations, that this feeble servant may acquit himself of this heavy burden.

- 11 The petition of Jinab-i-Himmat Ali Kh-a was presented in the Sacred Presence. This is that which the All-Merciful hath sent down in reply thereto:

- 12 He is the Expounder, the All-Knowing

- 13 O Himmat! God willing, through the loving care of the Beloved of the world, thou wilt stand steadfast in this Most Great Cause, and at all times drink deep from the Kawthar of the knowledge of the All-Merciful. O Himmat! The Cause is mighty indeed, as its grandeur is set forth and inscribed in the majority of the Heavenly Books. The friends of God must needs be united upon the blessed Word, and be occupied with His praise and glorification. Thy letter arrived and was laid before the Throne, and from it the sweet fragrances of love were inhaled.

- 14 As to thy desire to attain His presence in these days – inasmuch as the tumult of the peoples is great, this is not permissible. For it is recorded for him who turneth unto Him and attaineth the ocean of His meeting an abundant recompense. Verily thy Lord is the All-Bountiful, and My Self is the Protector over all the worlds. End.

- 15 And regarding that which thou hast written concerning Jinab-i-Aqa Mirza Muhammad-i-Dar-Baghi – may the Spirit be upon him – the whole of his petition was presented before the Throne. When it reached that station, the Tongue of Grandeur uttered that which the pens of the world and the tongues of the nations are powerless to recount. Afterward, the Kingdom of the knowledge of God gave voice unto this declaration:

- 16 He is the All-Powerful over whatsoever He willeth

- 17 O Muhammad! Thou hast turned thy face unto My countenance from thy station, and the Wronged One hath turned toward thee from this glorious horizon. Know thou the value of this blessed word. I swear by the Sun of inner meanings, which hath no peer or likeness in all creation, and with which

عليه ٦٦٩ [بهاء الله] و پاکتهای دیگر و همچنین عرایض انشاء الله جواب کل میرسد و اگر تعویق رفته و یا برود آنحضور میداند که از هر سمتی مکاتیب و عرایض میرسد و جمیع را باید این فانی جواب معروض دارد شغل بسیار و فرصت کم از حقّ میطلبم تأیید فرماید تا این خادم فانی از عهده برآید

- 11 عریضه جناب همت علی خا در ساحت اقدس عرض شد هذا ما انزله الرحمن فی جوابه

- 12 هو المبین العلیم

- 13 یا همت انشاء الله بعنایت محبوب عالم بر این امر اعظم مستقیم باشی و در کلّ احیان از کوثر عرفان حضرت رحمن بیاشامی ای همت امر بزرگست چنانچه در اکثر کتب سماوی عظمت آن مذکور و مسطور است باید دوستان الهی بر کلمه مبارکه واحد جمع شوند و بذکر و ثنائش مشغول مکتوبت رسید و لدی العرش معروض افتاد و نفحات محبت از آن استشمام شد

- 14 و اینکه اراده حضور نمودی در این ایام نظر بضوضای انام جایز نه آنه یکتب لمن اراد اجر من توجه الیه و فاز بجر لقاءه ان ربک هو الکریم ونفسی المهیمنة علی العالمین انتهی

- 15 و اینکه در باره جناب آقا میرزا محمد درباغی علیه ٦٦٩ [بهاء الله] مرقوم داشتید عریضه ایشان بتمامه تلقاء عرش معروض گشت فلها انتهی نطق لسان العظمة بما تعجز عن ذکره اقلام العالم و السن الأمم و بعد ملکوت علم الهی باین بیان ناطق

- 16 هو المقتدر علی ما یشاء

- 17 یا محمد قد توجهت الی وجهی من مقامک و توجه المظلوم الیک من هذا المنظر الکریم قدر اینکلمه مبارکه را بدان قسم بافتاب معانی که مثل و شبهی از برای او در ابداع نبوده و نخواهد بود

the precious jewels of the earth can neither compare nor equate! Thy petition was read before the Wronged One. Blessed art thou, for from thee hath wafted the fragrance of the love of God, and thou hast turned unto Him after the turning away of all on earth save whom God, thy Lord, the Mighty, the All-Knowing, hath willed. Blessed is the tongue that hath spoken My remembrance, the heart that hath won My love, the eye that hath turned toward My horizon, the pen that hath been honored to write My verses, and the foot that hath stood firm upon My straight path.

18 O My loved ones in that place! Hold fast to the cord of My love and cling to the hem of My providence which hath encompassed the worlds. Take the chalices of knowledge in My Name, then drink therefrom. Thus doth the Lord of Names command you while in His mighty prison.

19 O Muhammad! Convey My greetings unto the faces of those who have turned unto the One, the All-Informed. Likewise convey greetings unto the handmaidens of God. The maidservants of the Truth who have turned unto the Kaaba of Being and have attained to service have been and shall ever be mentioned before the Throne. The glory be upon thee and thy family from God, the All-Knowing, the All-Wise.

20 Know then, O Muhammad, that thy Lord loveth His loved ones and their presence before His throne, but the heedless have come between Him and them. Thus hath the matter been decreed, and command is in the hands of God, the Mighty, the Great. He writeth for whomsoever desireth the reward of meeting Him. Verily thy Lord is the Powerful, the Almighty. God hath forgiven thy father and thy mother. Rejoice in thy Lord's bounty and be of the thankful ones. End.

21 It is entreated that on behalf of this evanescent servant you convey unto him a most exalted expression of homage. From God do I supplicate that He may, at all times, confirm him in His remembrance, His praise, and His service. Verily, He is the All-Succoring, the All-Bountiful.

22 Likewise, the petition of Jinab-i-Mashhadi Ali Akbar was, in its entirety, presented before the Throne. This is that which the Well-Beloved hath sent down in reply:

23 In the name of the Almighty, the Most Great

24 A Book hath been sent down by the Bestower unto him who hath acknowledged God, the Lord of Lords. O Ali Qabl Akbar! We, indeed, have heard thy cry, and what thou didst submit was presented before the Throne. We have answered thee with that wherewith the hearts of men are attracted. Thou hast

و جواهر ثمينه ارض باو برابری ننماید و معادله نکند عریضهات نزد مظلوم تلاوت شد طوبی لک بما تضرع منک عرف محبة الله و اقبلت الیه بعد اعراض من علی الأرض الا من شاء الله ربک العزیز العلیم طوبی للسان نطق بذكری و لقلب فاز بحبی و لبصر توجه الی افقی و لقلم تشرف بتحریر آیاتی و لرجل قام علی صراطی المستقیم

18 یا احبائی فیناک تمسکوا بحبل محبتی و تشبثوا بذیل ولایتی الّتی احاطت العالمین خذوا اقداح العرفان باسمى ثم اشربوا منها کذلک یا امرکم مالک الأسماء اذ کان فی سجنه المتین

19 یا محمد کبر من قبلی علی وجوه الذین اقبلوا الی الفرد الخبیر و همجنین اماء الله را تکبیر برسانید کنیزان حق که بکعبه وجود اقبال نموده اند و بخدمت فائز گشته اند لدی العرش مذکور بوده و خواهند بود البهاء علیک و علی اهلک من لدی الله العلیم الحکیم

20 ثم اعلم یا محمد ان ربک یحب احبائه و حضورهم لدی عرشه ولكن الغافلین حالوا بینه و بینهم کذلک قضی الأمر و الأمر بید الله العزیز العظیم و یکتب لمن اراد اجر لقاءه ان ربک لهو المقتدر القدیر قد غفر الله اباک و امک ان افرح بفضل ربک و کن من الشاکرین انتهى

21 استدعا آنکه از جانب این خادم فانی خدمت ایشان تکبیر منیع برسانید از حق میطلبم که ایشانرا همیشه ایام بر ذکر و ثنا و خدمتش مؤید فرماید آنکه لهو المؤید الکرم

22 و همجنین عریضه جناب مشهدی علی اکبر بتامه تلقاء عرش عرض شد هذا ما انزله المحبوب فی جوابه

23 بسمی العزیز العظیم

24 کتاب انزله الوهاب لمن اعترف بالله ربّ الأرباب یا علی قبل اکبر انا سمعنا ندائك و حضر لدی العرش ما عرضته و اجبتک بما تجذب به افئدة العباد انک فزت بأیاتی الّتی ارسلناها لک من

attained unto My verses which We had already sent down unto thee, and now once more, as a bounty from thy Lord, the Elect. Grieve not over remoteness or separation, for God hath decreed for thee the recompense of His meeting, inasmuch as thou hast attained that which is inscribed in the Book.

قبل و هذه مرة اخرى فضلاً من لدن ربك
المختار لا تخزن من البعد و الفراق قد كتب الله
لك اجر لقاءه اذ فزت بما هو المسطور في الكتاب

- 25 Verily, We enjoin thee to steadfastness supreme in this Cause before which all necks have bowed low. Great must be the striving, that the fragrance of unity may be diffused amongst the servants. Gird up the loins of endeavor, perchance in the days of the Manifestation there may proceed from thee a service that shall become the means of concord and union. O Ali Qabl Akbar! Consider this Day, which hath had, and shall ever have, neither peer nor likeness. The deeds of the loved ones in this blessed Day are accounted before God as the king of all deeds. God willing, ye may share in the breezes of these divine days and the outpourings of the Ocean of Mercy. Verily, He is the Bestower, the All-Bountiful. End.

25 انا نوصيك بالاستقامة الكبرى في هذا الامر الذي
له خضعت الرقاب بسيار سعي بايد تا رايحه اتحاد
مايين عباد مرور نمايد كمر همت را محكم كن كه
شايد در ايام ظهور از تو خدمتي ظاهر شود و
سبب و علت الفت و اتحاد شوى اى على قبل
اكبر امروز را ناظر باش كه شبه و مثل نداشته و
نخواهد داشت عمل احباب در اين روز مبارك
از سلطان اعمال محسوبست انشاء الله از نفحات
ايام الهى و فيوضات بحر رحمانى قسمت بريد انه
هو المعطى الكريم انتهى

- 26 Jinab-i-Hibatullah – His Word, exalted be His glory:

26 جناب هبة الله قوله عزّ جلاله

- 27 He is the Most Holy

27 هو الأقدس

- 28 That which thou didst submit in thy letter hath been read. He answereth thee with this clear remembrance: We make mention of those who have attained unto the mention of God, and We answer him who calleth upon Him. Verily, He is the Mighty, the Praiseworthy. Give thanks unto God for that which thou didst set forth before the Countenance, and there hath been sent down for thee that whereby the breasts of the turners shall be dilated. End.

28 قد قرئ ما عرضته في كتابك انه يجيبك بهذا
الذكر المبين انا نذكر الذين فازوا بذكر الله و نجيب
من يدعوه انه هو العزيز الحميد ان احمد الله بما
ذكرت لدى الوجه و نزل لك ما تنشرح به صدور
المقبلين انتهى

- 29 Jinab-i-Abd al-Baqi, and Abd al-Husayn, and Abd al-Ali – His Word, glorified be His majesty:

29 جناب عبد الباقي و عبد الحسين و عبد العلى قوله
جلّ جلاله

- 30 He is the All-Knowing Speaker

30 هو الناطق العليم

- 31 Blessed is the state of those souls who, in the days of the Most Merciful, have drunk from the Kawthar of divine knowledge and attained the fragrances of His raiment. Were all who dwell on earth to recognize that from which they are veiled this day, all would turn towards the supreme horizon and cling to the Most Great Name.

31 نيكوست حال نفوسيكه در ايام رحمن از كوثر
عرفان آشاميدند و بنفحات قيضش فائز گشتند
اگر جميع من على الأرض عارف شوند با آنچه
اليوم از او محجوبند كل بافق اعلى توجه نمايند و
باسم ابهى تشبث جويند

- 32 O Baqi! That which thou didst submit hath attained the hearing of the Best Beloved of the world, and from the tongue of the Lord of Eternity thou art mentioned in these resplendent words. Know thou the value of this bounty. By the life of God! Nothing in creation can compare with it. While time remaineth and breath endureth, occupy thyself with the remembrance of

32 يا باقى آنچه معروض داشتى باصغاي محبوب
عالم فائز شد و از لسان مالك قدم باينكلمات
مشرقات مذكور آمدى قدر اين نعمت را بدان
لعمرك الله ليس لها شبه فى الابداع تا وقت باقى و
نفس باقى بذكر دوست مشغول باش و باوامرش
متمسك انشاء الله هميشه مؤيد باشى برضاى

the Friend and hold fast unto His commandments. God willing, mayest thou ever be confirmed in the good-pleasure of the Friend, gaze toward the direction of the Friend, and stand firm in service to the Friend.

33 We counsel all the people of that land to show forth love and unity, that all may gather at the divine spring and uttereth the blessed Word. For if they be not mindful of this exalted and most high station, regret shall seize them, by the Lord of all worlds!

34 O Abdul-Husayn! Goodly is thy name and pleasing is thy mention, for both thy name and thy remembrance have attained the Sacred Court. The Supreme Pen at all times maketh mention of His loved ones and commandeth all to that which conduceth to glory, elevation and immortality. Blessed is the soul that hath acted and attained unto that which its Lord, the All-Knowing, the All-Wise, hath desired. We heard thy call and graciously answered thee. God willing, through the breezes of the utterance of the Most Merciful, mayest thou be steadfast in the Cause and act according to that which the Desired One hath willed.

35 O Abdul-Ali! Great and blessed is this Day. All who dwell on earth abide beneath the shadow of God's grace, and divine mercy hath encompassed all. We have forbidden contention, objection, disputation, bloodshed, corruption and whatsoever harmeth the people of the world, that all may rejoice through divine bounty and turn toward the Most Great Ocean. Yet the corrupt ones see their own reflection in the mirrors of creation and imagine all to be like themselves. Vain are their words, their deeds and their imaginings. God willing, in this divine springtime mayest thou be adorned with the ornament of knowledge and act according to that which is beloved. All atoms magnify and make mention of those souls who strive for the unity and concord of the peoples of the world. Blessed are they and unto them a goodly return. End.

36 To Abdul-Samad, upon him be 96 [Baha'u'llah]. This is what the Single, the One, hath revealed in reply:

37 In the Name of God, the All-Knowing

38 O Abdul-Samad! Thy petition was presented before the Wronged One and the glances of His loving-kindness were directed toward it. Praise be to God, thou hast drunk from the Kawthar of divine knowledge and partaken of the choice wine of certitude. That which, after recognition, is of supreme

دوست و ناظر باشی بشطر دوست و قائم باشی
بخدمت دوست

33 جميع اهل آن ارض را وصيت مينمائيم بمودت و اتحاد تا جميع بر شريعه الهی جمع شوند و بکلمه مبارکه ناطق گردند چه اگر ناظر بان مقام بلند اعلی نباشند تاخذهم الحسرة ورب العالمين

34 يا عبدالحسين اسمت نيكوست و ذكرت مرغوب چه كه اسم و ذكرت هر دو بساحت اقدس فائز شد قلم اعلی در كل احيان دوستان خود را ذكر مينمايد و جميع را بآنچه سبب عزت و ارتفاع و بقاست امر ميفرمايد طوبی نفس عملت و فازت بما اراد ربه العليم الحكيم ندایت را شنيديم و جواب عنایت نموديم انشاء الله از تفحات بيان رحمن بر امر مستقيم باشی و به ما اراد المقصود عامل

35 يا عبدالحی امروز روزیست بزرگ و مبارک جميع من علی الأرض در ظل عنایت حق ساکن و رحمت الهیه کل را احاطه نموده اعراض و اعتراض و جدال و خونریزی و فساد و آنچه سبب ضرر اهل عالمست جميع را نمی نمودیم تا کل از فضل الهی مسرور باشند و بحر اعظم متوجه ولكن اهل فساد در مرایای امکان عکس خود را مشاهده مينمايند و جميع را مثل خود می پندارند فباطل ما هم يقولون و يعملون و يتوهمون انشاء الله در این ربیع الهی بطراز عرفان مزین باشی و به ما هو المحبوب عامل جميع ذرات مکبر و ذاکند نفوسی را که در اتحاد و اتفاق اهل عالم جهد مينمايند طوبی لهم و لهم حسن مآب

36 انتهى جناب عبدالصمد عليه ٩٦٩ [بهاء الله] هذا ما انزله الفرد الأحد في الجواب

37 بنام خداوند دانا

38 يا عبدالصمد عريضهات نزد مظلوم حاضر و لحاظ عنایت باو متوجه الحمد لله از کوثر عرفان آشامیدی و از رحيق ايقان قسمت بردی امریکه بعد از عرفان بسیار بزرگست استقامت بر امر

importance hath been and ever shall be steadfastness in the Cause of God. God willing, through His grace and bounty, thou shalt possess this quality until the time of ascension. The ocean of steadfastness hath ever possessed and shall possess unlimited pearls. Blessed are they that attain! Blessed are they that act! Blessed are they that know! Grieve thou not over anything. In all matters place thy trust in God, the Single, the All-Informed. Say:

الله بوده و خواهد بود انشاء الله از فضل و عنایت حقّ الی حین ارتقا دارای آن باشی بحر استقامت را لآلی بینهایت بوده و خواهد بود طوبی للفائزین طوبی للعالمین طوبی للعارفين لا تحزن من شيء توکل فیکل الأمور علی الله الفرد الخبیر

39 O my God, God of the hosts, Master of the unseen and the seen! I beseech Thee by the Name through which earthquakes have seized all the tribes of the earth, and the heavens were cleft asunder, and the idols lamented, to aid me in that which befitteth Thy days. O my Lord! Thou art He Whose mercy hath preceded all things and Whose grace hath encompassed all. Thou seest me, O my God, standing before Thy gate, hoping for what lieth with Thee of the wonders of Thy bounty. I call upon Thee, and I invoke Thee by Thy Name, the Bestower, the Forgiving, the Munificent, the Answerer.

39 قل یا الهی و اله الجنود و مالک الغیب و الشهود اسألك بالاسم الذی به اخذت الزلازل قبائل الأرض کلها و انفطرت السماء و ناحت الأصنام بأن تؤیّدنی علی ما ینبغی لایامک ای رب انت الذی سبقت رحمتک و احاطت فضلک ترانی یا الهی قائماً لدی بابک و آملاً ما عندک من بدایع جودک و دعوتک و ادعوک باسمک المعطى الغفور الباذل المجیب

40 The glory be upon thee and upon thy wife who hath turned unto Him, attained His presence, and called upon her Lord, the Mighty, the Inaccessible. Convey unto her My greetings and gladden her with the mention of My remembrance and loving-kindness. Verily thy Lord is the All-Merciful, the Most Compassionate.

40 البهاء علیک و علی ضلعک الّتی اقبلت و فازت و نادت ربّها العزیز المنیع کبرّها من قبلی و بشرها بذكری و عنایتی انّ ربّک هو الرحمن الرحیم انتی

41 O Samandar! Harken unto the call of the Lord of Destiny. He remembereth thee from His Most Great Scene in this Prison which God hath transformed into the Most Pure Palace, despite those who imprisoned Him and denied Him. Verily thy Lord is the Almighty, the All-Powerful. He who ordered My imprisonment now crieth out and lamenteth in torment, while thy Bestowing Lord is in this noble station. Give thanks unto God for what He hath revealed unto thee and unto those whose names thou didst mention and whose petitions thou didst forward - that whereby the hearts of the servants have been attracted. Verily thy Lord is the All-Explaining, the All-Informed. We recite the verses while the servant in attendance before the Throne writeth them with a speed that none else can match. Verily thy Lord is the Helper, the Mighty, the Beautiful. Convey My greetings unto the faces of My loved ones who have cast aside all else but Me, soared in My atmosphere, and spoken My praise amongst My servants. Give them the glad-tidings of My loving-kindness, My grace, My mercy and My generosity that have encompassed the worlds.

41 یا سمندر ان اسمع نداء مالک القدر انه یذكرک فی منظره الاکبر فی هذا السجن الذی بدّله الله بالقصر الأظھر رغماً للذین حبسوه و انکروه انّ ربّک هو المقتدر القدير انّ الذی امر بسجنی یصبح و ینوح فی العذاب و ربّک الوهاب فی هذا المقام الکریم ان احمد الله بما انزل لک و للذین ذكرت اسمائهم و ارسلت عرائضهم ما انجذبت به افئدة العباد انّ ربّک هو المبین الخبیر انا نقرأ الآيات و یکتبها العبد الحاضر لدی العرش بسرعة عجز عنها دونه انّ ربّک هو المؤید العزیز الجمیل کبر من قبلی علی وجوه احبائی الذین نبذوا ما سوائی و طاروا فی هوائی و نطقوا بثنائی بین عبادي و بشرهم بعنائی و فضلی و رحمتی و کرمی الذی احاط العالمین انتی

42 His Holiness Muhammad-Husayn - may His sovereignty be exalted:

42 جناب محمد حسین قوله عزّ سلطانه

43 In the Name of the Friend

بنام دوست 43

44 O Husayn! Thy petition was presented before the Face and was observed. God willing, thou hast ever been and wilt ever be blessed with the loving-kindness of the Beloved of the worlds and remain turned toward His direction. How excellent is the state of one who hath turned unto Him, how beloved the tongue that hath spoken His praise, how noble the pen that hath been aided to write His verses, and how luminous the heart that hath been illumined with the light of His knowledge. Say:

44 یا حسین عریضه‌ات تلقاء وجه حاضر و مشاهده شد انشاء الله لم یزل ولا یزال بعنایت محبوب عالمیان فائز باشی و بشطرش ناظر نیکوست حال نفسیکه باو اقبال نمود و محبوبست لسانیکه بذکرش ناطق گشت و قلبیکه بتحریر آثارش مؤید شد و قلبیکه بنور معرفتش منیر گشت

45 O my God, my Aim, my Sovereign, my Lord! I beseech Thee to aid me in Thy love and Thy good-pleasure in such wise that I shall move only by Thy leave and speak only what Thou hast revealed in Thy Book through the Pen of Thy Command. O Lord! I am the poor one who hath turned toward the gate of Thy grace. I beseech Thee not to deprive me of Thy bounty and generosity. Verily Thou art the Mighty, the All-Bestowing.

45 قل یا الهی و مقصودی و سلطانی و مالکی اسألك بأن تؤیّدنی علی حبّك و رضائك علی شأن لا اتحرّك الاّ باذنك و لا اتكلّم الاّ بما انزلته فی كتابك من قلم امرک ای ربّ انا المسكين قد توجّهت الی باب فضلک اسألك ان لا تحرمنی من جودك و کرمك انک انت العزیز الوهاب

46 O Muhammad-i-Sadiq! Harken unto My call from the direction of My mighty Throne. He remembereth thee and those who have turned unto Him with clear certitude. Today all friends must fix their gaze upon steadfastness and hold fast unto Him, for the manifestations of negation are many and lie in wait at all times. Most of the people of the earth play as children play. Thus doth the All-Informed make mention. Verily He is the All-Hearing, the All-Seeing. At all times occupy yourselves with the remembrance of the All-Merciful and hold fast to the cord of His love.

46 یا محمد قبل صادق ان استمع ندائی من شطر عرشى العظیم انه یذکرک و یذکر الذین اقبلوا الیه ییقین مبین باید جمیع دوستان الیوم باستقامت ناظر باشند و باو متمسک چه که مظاهر نفی بسیارند و در کلّ حین در کین اکثری از اهل ارض یلعینون کلعب الأطفال کذلک یذکر الخبیر انه هو السميع البصیر در جمیع احوال بذکر رحمن مشغول باشید و بحبل حبّش متمسک

47 O servant of God! Your call has attained the presence of the Goal of all the world, and that which you submitted was presented by this servant before His Presence. God willing, may all the friends attain unto acting in accordance with that which the All-Bestowing One hath revealed in His perspicuous Book. In the previous year, the Tablet of Detachment, the Book of Truth, the Tablet of the Balance, and the Tablet of Trustworthiness were sent down from the heaven of will. Blessed are they who have beheld them and succeeded in acting upon them. Each of the friends who have drunk from the wine of the love of the All-Merciful must ever be occupied with that which will cause unity and fellowship among the peoples of the earth. Unite, O My servants, in My Cause, then drink the Kawthar of My utterance from the ocean of My grace. Thus doth God command you, before and after. He, verily, is the Mighty, the Wise.

47 یا عبدالله ندایت باستماع مقصود عالمیان فائز شد و آنچه عرض نمودی عبد حاضر لدی الوجه معروض داشت انشاء الله جمیع دوستان فائز شوند بر عمل بما انزله الوهاب فی کتابه المبین سنه قبل لوح انقطاع و کتاب صدق و لوح میزان و لوح امانت از سماء مشیت نازل طوبی از برای نفوسیکه مشاهده نمودند و بعمل بآن فائز گشتند باید هر یک از دوستان که از رحیق محبت رحمن آشامیده‌اند همیشه بعملیکه سبب اتحاد و مودت اهل ارض شود مشغول گردد ان اتحدوا یا عبادی فی امری ثم اشرخوا کوثر بیانی من بحر فضلی کذلک امرکم الله من قبل و من بعد انه هو العزیز الحکیم انتهی

48 As for what you wrote concerning Haji Baba, it was presented before the Throne. He said: God willing, through divine grace,

48 اینکه در باره جناب حاجی بابا مرقوم داشته بودید تلقاء عرش عرض شد فرمودند انشاء الله

may they act in accordance with that which is commanded in the Book. O Samandar! Say: The world and all its ornaments and bounties, its kings and subjects and paupers, shall pass away, and there shall endure that which hath been ordained for God's chosen ones and His loved ones. Thus doth the Tongue of Grandeur speak - blessed be they that hear! Let them be occupied, trusting in God. Verily, He ordaineth for whomsoever He willeth the good of this world and the next. He, verily, is the Powerful, the Mighty. Were souls to become aware of the eternal realm, they would assuredly not be saddened during these two days, or two hours, or two minutes of this world. It behooveth everyone in these days to say:

49 O God of all beings! I testify with my outer and inner tongue that what is with Thee is better for me than all that is witnessed and seen in the kingdom of creation.

50 Convey to him greetings from the Tongue of Truth and say: Be not distressed. Act according to that which thou hast been commanded and be of the thankful ones.

51 As for the letter of Aqa Mulla Ibrahim to this evanescent servant, if God should will and desire, an answer shall be sent.

52 And concerning what you wrote about Aqa Hasan Kh., it was presented in the Most Great Scene. He said: O Hasan! Give thanks unto God for having attained unto His mention aforetime and in this hour when the Sun of Utterance hath shone forth from the horizon of this exalted prison. The entire world hath departed and shall depart, for God, exalted be His glory, hath made the world like unto a bridge that all may cross over it and attain unto their goal, that is, that they may dwell in the praiseworthy station. The world was not and will never be an abode of permanence. Beseech God, exalted be His glory, to aid His loved ones that they may ascend at the time of their passing with sanctified and detached hearts. Whosoever attaineth unto this station, his ascension was and shall be a source of joy. However, this ocean is the portion of those who are near and sincere. O Hasan! Grieve not for thy brother. Verily, he hath attained unto the ornament of forgiveness and dwelleth nigh unto the mercy of thy Lord, the Generous. And praise be to God, the Lord of the worlds.

53 In another letter from your honor, a packet from His Holiness Ismu'llah, upon him be all glory and splendor, was received. Letters from him have arrived through other channels as well, but this evanescent servant, due to numerous occupations and other obstacles, has not yet succeeded in submitting a response.

بعنايت الهی به ما امر به فی کتاب عامل شوند یا سمندر قل ستنفی دنیا و ما فیها من الزخارف و الآلاء و الملوك و المملوک و الصلوك و یبقی ما قدر لأصفیاء الله و احبائه کذلک ینطق لسان العظمة نعیماً للسامعین متوکلاً علی الله مشغول باشند انه یقدر لمن یشاء خیر الدنیا و الآخرة انه لهو المقتدر القدير اگر نفوس از عالم باقی مطلع و آگاه شوند البتہ در این دو یوم یا دو ساعت یا دو دقیقه دنیا محزون نشوند ینبغی لکنفس ان یقول فی هذه الايام

49 یا اله الانام اشهد بلسان ظاهری و باطنی بأن ما عندک خیر لی عما یشهد و یری فیملکوت الانشاء

50 از لسان حق باو تکبیر برسان و بگو دلتنگ مباش ان اعمل بما امرت و کن من الشاکرین انتهى

51 و اما مکتوب جناب آقا ملا ابراهیم باین خادم فانی رسید لو شاء الله و اراد جواب آن ارسال میشود

52 و اینکه در باره جناب آقا حسن خا مرقوم داشتید در منظر اکبر عرض شد فرمودند یا حسن ان اشکر الله بما فزت بذكره من قبل و فی هذا الحین الذی اشرقت شمس البیان من افق هذا القصر الرفیع جمیع عالم رحلت نموده و خواهند نمود چه که حق جلّت عظمته دنیا را بمثابة صراط قرار فرموده تا کل از او عبور نمایند و بمقصود فائز گردند یعنی در مقام محمود ساکن شوند دنیا دار قرار نبوده و نخواهد بود از حق جل جلاله بخواهید دوستان را مؤید فرماید تا در حین ارتقا با قلوب مقدسه منزه صعود نمایند هر نفسی بایستقام فائز شد صعودش مایه فرح بوده و خواهد بود و لکن این بحر قسمت مقربین و مخلصین است یا حسن لا تحزن فی اخیک انه فاز بطراز الغفران و استقر فی جوار رحمة ربک الکریم و الحمد لله رب العالمین انتهى

53 در دستخط دیگر آنجناب پاکتی از حضرت اسم الله جم علیه منکّل ۹ [بهاء] اباه ارسال داشته بودید رسید از جهات دیگر هم دستخط ایشان رسیده و لکن این خادم فانی از کثرت اشتغال و

God willing, I hope to be able to take the liberty of submitting a response in these days.

موانع دیگر هنوز موقت بر عرض جواب نشده‌ام
انشاء الله امید چنانست که در این ایام موفق
شده جسارت نمایم و بعرض جواب پردازم

54 O beloved of my heart! Consider how letters arrive from all directions, and this servant's responses, when submitted, are detailed - some submissions exceeding one volume. Therefore, if this servant were to respond to each believer's letter every time, these lifetimes would certainly not suffice. Beyond these considerations, there is the writing of verses which this servant is engaged in day and night. Glory be to Him Who strengthened me for this momentous cause, and glory be to Him Who enabled me to accomplish what I never imagined I could achieve. Glorified is He beyond what I or others describe, beyond what I or others mention, and beyond what the tongues of the world express.

54 یا حبیب فزادی ملاحظه فرمائید از جمیع جهات
مکتوب میرسد و جواب این بنده هم که عرض
میشود مفصل است چنانچه بعضی عرایض از
یک جزو میگردد لذا اگر اینعبد بخواهد مکتوب
هر یک از احبا را در هر کره جواب عرض
نماید البته این عمرها کفایت نکند و از اینتراتب
گذشته تحریر آیات که این عبد لیل و نهاراً بآن
مشغولست سبحان الذی ایدنی علی هذا الامر
الخطیر و سبحان الذی وقفنی علی ما لم یخطر ببالی
ان اقدر ان اقوم به سبحانه عما اصف و یصفون
و سبحانه عما اذکر و یذکرون و سبحانه عما تکلم به
السن العالم

55 Regarding what you wrote about those mentioned individuals going to Jaffa, and that His Honor Jud, upon him be Baha'u'llah's glory, had spoken these words about having excessive love for him, etc., and that beloved one had written at the end that in truth and fairness, he had maintained and continues to maintain the utmost steadfastness and vigilance in the Cause to the extent of his capacity and strength, and was never concerned with such matters, etc. O my beloved! You spoke truly in mentioning he who arose to serve God and remembered Him for successive years, and for whom the Supreme Pen revealed that which brought joy to hearts and delight to eyes. By God's life! A fire was ignited in his heart that consumed all else besides God, our Lord, the Powerful, the All-Knowing, the All-Informed. O beloved of my heart! The fire that is ignited by the love of God has consumed and will consume the mention of anyone besides the Friend. Blessed is he, again blessed is he.

55 اینکه مرقوم فرموده بودید که بعد از خبر رفتن
مذکورین به یافا جناب جود علیه ۹۶۶ [بهاء
الله] باینکله ناطق بوده‌اند که با وجود حب
زیاده از حد که نسبت باو داشتم الی آخر قوله و
آنجوب در آخر مرقوم داشته بودند که الحق و
الانصاف نهایت استقامت و مراقبت در امر علی
قدر الاستطاعة والقوة منظور داشته و میدارند و
مطلقاً ناظر باینگونه امور نبوده و نیستند الی آخر
بیانکم یا محبوبی قد صدقت فیما نطقتم فی ذکر من
قام علی خدمة الله و ذکره فی سنین متوالات و
انزل له من القلم الأعلى ما استفرحت به الأفتدة و
قرت به الأبصار لعمر الله قد اشتعلت فی قلبه نار
وانها احرق ما سوى الله ربنا المقتدر العليم الخبير
یا حبیب فزادی ناریکه بحجة الله مشتعل شده ذکر
غیر دوست را سوخته و خواهد سوخت طوبی
له ثم طوبی له

56 After this explanation was submitted, He said: "He has done what was befitting in the days of his Lord, the Manifest, the Speaking, the All-Knowing." And He said: "Today the relationship with God is established. Blessed is the soul that holds fast to it, for it is among the most exalted of creation in a clear Book." As commanded, His Honor Ismu'l-Jud, upon him be the Most Glorious Beauty of God, sent his letter to Jaffa. No mention of anything unfavorable has thus far descended from the heaven of will regarding this matter, and He has shown and continues to show favor.

56 این تفصیل عرض شد فرمودند قد عمل بما
ینبغی له فی ایام ربّه الظاهر الناطق العليم انتهى
و فرمودند امروز نسبة الله محقق است طوبی
لنفس تمسکت بها آنها من اعلی الخلق فی کتاب
مبین حسب الأمر جناب اسم جود علیه بهاء
الله الأبهی مکتوب ایشانرا فرستاد به یافا ذکر
دون خیر تا حال در اینقره از سماء مشیت
نازل نشده و اظهار عنایت فرموده و میفرمایند

- 57 Regarding your mention of His Honor Aqa Siyyid (J) and His Honor 'Andalib, upon them both be the glory of God, and other friends, responses to their submissions have been revealed and will be sent. May they hold fast to the cord of teaching, but with the wisdom that the All-Wise has decreed in the Book. I beseech our Lord, the Most Merciful, to assist them and strengthen them in such remembrance that will cause all faces to turn toward the Mighty, the Beloved.
- 57 اینکه ذکر جناب آقا سید (ج) و جناب عندلیب علیهما بهاء الله و سایر دوستان را فرموده بودید جواب عرایض ایشان نازل و ارسال میشود انشاء الله بحمل تبلیغ متمسک باشند و لكن بالحكمة التي حكم بها الحكيم في الكتاب اسأل ربنا الرحمن بأن يوفقهما ويؤيدهما على ذكر به توجهه الوجه الى العزيز المحبوب در این حین این خادم فانی بساحت اقدس فائز و اینکلمات مشرقا از افق سماء بیان ظاهر
- 58 O Samandar! Thou hast attained unto God's mention after having recognized Him and hast drunk the living waters from the hands of thy Lord, the Most Merciful. Thou art he who attained the presence of the Countenance and stood before the Door and wast honored with that which is inscribed in the Books of God, the Lord of all worlds. We make mention of those who have believed in thy region and give them glad tidings of that which is ordained for them in the Kingdom of their Lord, the Mighty, the Generous. We counsel them to fear God, for through it His Cause, the mighty, the wondrous, is uplifted. Say: Hold fast unto that which exalteth My Cause and manifesteth My sovereignty amongst My servants. Thus doth command you He from Whom is a preserving Tablet. Verily, those who turn away this Day are in heedlessness, in loss, in hypocrisy, in remoteness, and in evident doubt. The world hath been confounded by the deeds of those peoples who have forsaken My path and followed the ways of Satan.
- 58 یا سمندر قد فزت بذكر الله بعد عرفانه و شربت كوثر الحيوان من ايدى فضل ربك الرحمن انت الذي حضرت لدى الوجه و قمت لدى الباب و تشرفت بما هو المسطور في كتب الله رب العالمين انا نذكر الذين آمنوا فيهناك و نبشرهم بما قدر لهم في ملكوت ربهم العزيز الكريم و نصيهم بتقوى الله لأن به يرتفع امره العزيز البديع قل تمسكوا بما يرتفع به امرى و يظهر سلطانى بين عبادى كذلك يأمركم من عنده لوح حفيظ ان الذين اعرضوا اليوم اولئك في غفلة و اولئك في خسران و اولئك في نفاق و اولئك في بعد و اولئك في ريب مبين قد تحير العالم بما ارتكب الأمم الذين نبذوا صراطى و اخذوا سبل الشياطين
- 59 O My Most Exalted Pen! Make mention once again of him who is named Muhammad-'Ali, who hath attained unto My mention and praise, who hath turned towards My face and hath written down that which was sent down from My heaven, that he may rejoice in the bounty of his Lord, the Generous. He hath turned toward the Most Sublime Horizon and hath attained the Most Glorious Vision - the station round which circle the Concourse on High and the near-stationed angels. Thus hath surged the ocean of My loving-kindness and wafted the fragrance of My mercy, yet most of the people are heedless.
- 59 ان يا قلبى الأعلى ان اذكر مرة اخرى من سمي بمحمد قبل على الذى فاز بذكرى و ثنائى و التوجه الى وجهى و تحرير ما نزل من سمائى ليفرح بفضل ربه الكريم انه توجه الى الأفق الأسنى و فاز بالمنظر الأبهى المقام الذى يطوفه الملائة الأعلى و الملائكة المقربين كذلك ماج بحر عنايتى و هاج عرف رحمتى ولكن القوم اكثرهم من الغافلين
- 60 O Samandar! We love to make mention of My loved ones in Alif and Shin, that they may give thanks unto God, the Lord of the seen and the unseen, the Lord of the Mighty Throne. O My loved ones in those regions! By the True One, the Ancient Beauty hath turned towards you from this glorious, exalted Station, which hath been named by all names in the Book of God, the Mighty, the Praiseworthy. Hold fast unto that which shall profit you in the Hereafter and in this world. Thus
- 60 یا سمندر انا نحب ان نذكر احبائى في الألف و الشين ليشكروا الله رب ما يرى و ما لا يرى و رب العرش العظيم يا احبائى فيهناك تالله الحق توجه اليكم وجه القدم من هذا المقام العزيز المنيع الذى سمي بكل الأسماء في كتاب الله العزيز الحميد تمسكوا بما ينفعهم في الآخرة و الأولى كذلك يعظكم ربكم الناصح الأمين اياكم ان تمنعكم شئوننا

doth your Lord, the Faithful Counselor, admonish you. Beware lest the affairs of earth shut you out from the Creator of heaven, Who hath come with mighty sovereignty. This is the Day whereon the heaven hath been cleft asunder, the earth hath been rent, and all who dwell in the kingdoms of creation and command have been thunderstruck, save him whom the hand of God's power hath protected, the All-Knowing, the All-Wise. O My loved ones! Blessed are ye for having turned towards My Most Sublime Horizon, cast away all else beside Me, and taken that which hath been sent down from My glorious, exalted Kingdom. Know ye the value of these days and act according to that which ye have been commanded in the Book of God. By My life! It shall profit you in all the worlds of your Lord, the Almighty, the All-Powerful.

الأرض عن فاطر السماء الذي أتى بسلطان عظيم هذا يوم فيه انفطرت السماء واشتقت الأرض وانصعق من في ملكوت الأمر والخلق إلا من انقذته يد قدرة الله العليم الحكيم يا أحبائي طوبى لكم بما توجهتم الى افق الأعلى ونبذتم دوني و اخذتم ما نزل من ملكوتي العزيز الرفيع ان اعرفوا قدر تلك الأيام ثم اعملوا بما امرتم به في كتاب الله لعمري انه ينفعكم في كل عالم من عوالم ربكم المقدر القدير

- 61 God willing, gaze ye with utmost joy and fragrance toward the horizon of the All-Merciful. I swear by the Sun of the heaven of utterance that whosoever hath turned toward it hath found himself free and sanctified from the world's defilements. In all conditions ye must be mindful of that which exalteth the Cause of God, and today's deeds must be such that every soul may inhale from them the sweet savors of holiness and detachment. Ye must strive with the utmost dedication to ponder and act upon that which hath flowed from the Most Exalted Pen. He hath verily guided you to the straight path and manifested unto you that which ye were promised in the Book. Blessed are ye and blessed is he who was martyred in My path in the Prison of Ta. We testify that he was with Me and circled round My throne at eventide and at dawn. We send Our greetings upon him, upon you, upon his son, and upon those who have attained unto the knowledge of God in the final end.

61 انشاء الله بكل روح وريحان بافق رحمن ناظر باشيد قسم بافتاب آسمان بيان كه هر نفسى توجه نمود از كدورات عالم خود را فارغ و مقدس مشاهده كرد بايد در كل احوال به ما يرتفع به امر الله ناظر باشيد واعمال اليوم بايد بشأني ظاهر شود كه هر نفسى عرف تقديس و تنزيه از او استشمام نمايد بايد بتمام جد و اجتهاد در آنچه از قلم اعلی جاری شده تفكر نمائيد و عامل شويد انه ارشادكم سواء الصراط و اظهر لكم ما وعدتم به في الكتاب طوبى لكم و لمن استشهد في سبيلي في سجن الطاء نشهد انه كان معي و طاف حول عرشي في العشي و الاشرار انا نكبر عليه و عليكم و على ابنه و على الذين فازوا بعرفان الله في المآب

- 62 O My Pen! Make mention of My loved ones in Kaf and Lam (Kaladarih), that they may praise God, the Lord of all beings. Give thanks unto God for having aided you to turn towards this Ocean, from whose waves can be heard: 'There is none other God but Me, the Mighty, the Bountiful.' I created creation for My knowledge - among them are those who turned away and those who turned towards Me. And he who turned towards Me is assuredly of the people of Paradise in the Sacred Scriptures and Tablets. Rejoice in My days and hold fast unto that wherefrom appear the pearls of detachment amidst the concourse of religions. Reflect upon God's mercy and His grace. He maketh mention of you from this station and magnifieth His favor upon your faces. He, verily, is the Mighty, the All-Bestowing.

62 ان يا قلمي ان اذكر احبائي في الكاف و اللام (كه دره) ليحمدوا الله مالك الرقاب ان اشكروا الله بما ايدكم على التوجه الى هذا البحر الذي يسمع من امواجه انه لا اله الا انا العزيز المنان قد خلقت الخلق لعرفاني منهم من اعرض و منهم من اقبل و الذي اقبل انه من اهل الفردوس في الزبر و الألواح ان افرحوا في أيامي و تمسكوا بما يظهر منه لآلئ الانقطاع بين ملائ الأديان تفكروا في رحمة الله و فضله انه يذكركم من هذا المقام و يكبر على وجوهكم فضلاً من عنده انه هو العزيز الوهاب

- 63 The Sun of Revelation is shining and the Ocean of Utterance is surging. Blessed is the soul that hath not deprived itself and

63 آفتاب ظهور مشرق و بحر بيان در امواج نيكوست حال نفسيكه خود را محروم نساخت

hath attained unto the boundless effusions of God in this wondrous springtime. O friends! The Tongue of the All-Merciful saith: Let not this opportunity slip from your grasp and count these moments as precious. Thus doth command you the Lord of the Day of Reckoning.

و بفیوضات نامتناهیہ الهیہ در این ربیع بدیع
فائز گشت ای دوستان لسان رحمن میفرماید
فرصت را از دست مدهید و وقت را غنیمت
شمردید کذلک یا مرکم مالک یوم الحساب

- 64 May His Holiness Haji Aqa Baba be blessed with divine favors, occupied with the mention of the Friend, and acting as behooveth him. The Glory be upon him and upon them and upon the handmaidens of God in that place, and upon whosoever hath heard and answered his Lord, the Speaker, the All-Knowing.

64 جناب حاجی آقا بابا بعنایت الهی فائز باشند و
بذکر دوست مشغول و بما ینبغی عامل البہاء علیہ
و علیہم و علی اماء اللہ فیہناک و علی من سمع و
اجاب ربہ الناطق العلیم

- 65 O Samandar! We have indeed found the fragrance of the mention of al-Javad who hath succeeded in teaching the Cause of thy Lord, the Mighty, the Powerful. Upon him be My glorification and My sweet-scented breeze and My fragrance which hath perfumed the world from My luminous robe. We have mentioned him and do mention him as a favor from Us. Verily thy Lord is the All-Bountiful, the Most Generous. His mention and praise have attained unto the honor of being heard in this Station which hath been named the Supreme Horizon in the Book of Names, and the Uttermost End in the Green Isle, and the Heaven of heavens by the Most Exalted Pen, and the Most Great Prison in the kingdom of creation. Verily his Lord, the All-Merciful, is the All-Knowing, the All-Informed. By My life! Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. Though tribulations and sorrows may afflict him on earth, God will soon manifest what He desireth. He, verily, is the All-Knowing, the All-Wise. My Glory be upon him and upon those who hearken unto his word concerning the Cause of God, the True King, the Manifest.

65 یا سمندر انا وجدنا عرف ذکر الجواد الذی فاز
بتبلیغ امر ربک المقتدر القدیر علیہ تکبیری و
نفحاتی و عرفی الذی تضوّع فی العالم من قیصی
المنیر انا ذکرناه و نذکره فضلاً من عندنا ان ربک
لہو الفضال الکرم قد فاز ذکرہ و ثنائه بالاصغاء
فی هذا المقام الذی سمي بالأفق الأعلى فی کتاب
الاسماء و بالغایة القصوی فی الجزیرة الخضراء و
بسماء هذه السماء من قلم الأبهی و بالسجن
الأعظم فیملکوت الانشاء ان ربہ الرحمن لہو
العلیم الخبیر لعمری لا یعزب عن علمہ من شیء
یسمع و یری و هو السميع البصیر ولو اخذته
الشدائد و الأحزان فی الأرضی سوف یظهر اللہ
ما اراد انہ لہو العلیم الحکیم ان بہائی علیہ و علی
الذین یسمعون قوله فی امر اللہ الملک الحق المبین

- 66 We make mention of the Nightingale who hath arisen to remember Me and hath voiced My praise amongst My servants. We testify that he hath attained unto the recognition of the All-Merciful in this Day wherein faces have been darkened and feet have slipped. O thou who art mentioned before the Countenance! All things have been set aflame by the warbling of the Dove of the Cause in the kingdom of creation, yet the people are in heedlessness and behind a veil. The wine of idle fancy hath so intoxicated them that they have been kept back from the Lord of Names Who was promised unto them in all the Books, Scriptures, Psalms, and in every Tablet. They have taken that which perisheth and cast away that which would endure for them in the kingdom of their Lord, the Mighty, the Bestower.

66 انا نذکر العندلیب الذی قام علی ذکرى و نطق
بثنائی بین عبادى نشہد انہ فاز بعرفان الرحمن
فی هذا الیوم الذی فیہ اسودت الوجوه و زلت
الأقدام یا ایہا المذکور لدى الوجه قد اشتعلت
الأشیاء من تغرّادات حمامة الأمر فی ملکوت
الانشاء ولكن القوم فی غفلة و حجاب قد اسکرهم
نحر الهوى علی شأن منعوا عن مالک الاسماء
الذی وعدوا بہ فی کلّ کتب و صحف و زبر و فی
کلّ لوح من الألواح قد اخذوا ما یرون فثاء و
نبدوا ما یبقى لهم فی ملکوت ربہم العزیز الوہاب

67 O Nightingale! Sing in My Name upon the branches of the Lote-Trees of the world, that haply there may be drawn unto it the peoples who have turned away from the Most Great Ocean and have turned unto every ignorant reprobate. The Tongue of the Ancient of Days hath spoken that which made the rocks cry out and the mountains to melt, yet the people are in strange doubt. They behold the proof of God, yet deny it. Thus doth the Mother Book recount unto thee from His presence. Leave the mention of them that have turned away, then make mention on My behalf of My servants who have hastened unto the ocean of My loving-kindness, who have turned towards the kingdom of My grace, who have drunk the wine of steadfastness from the hands of My favors, and who have heard from thee My mention and My verses, that they may rejoice in My days. Verily thy Lord is the Bestower, the Mighty, the All-Knowing.

67 يا عندليب غنّ باسمي على افنان سدرات العالم لعلّ
تجذب به الأمم الذين اعرضوا عن البحر الأعظم
واقبلوا الى كلّ همج رعا قد نطق لسان القدم بما
صاحت به الصخرة وذابت به الجبال ولكنّ القوم
في وهم عجاب يرون برهان الله ويكرونه كذلك
يقصّ لك من عنده أمّ الكتاب دع ذكرّ الذين
اعرضوا ثمّ اذكر من قبلي عبادي الذين سرعوا الى
بحر عنايتي وتوجهوا الى ملكوت فضلي وشربوا
رحيق الاستقامة من ايدى الطافي وسمعوا منك
ذكرى و آياتي ليفرحوا في ايامي انّ ربك هو
المعطي العزيز العلام انتهى

68 It is submitted that some time ago, magnificent and exalted Tablets descended from the heaven of divine will specifically for Jinab-i-'Andalib and Jinab-i-Aqa Siyyid J., upon them be Baha'u'llah's glory, and likewise responses to petitions from those parts and other Tablets. However, until now they have not been sent due to wisdom. Thereafter, the command is in His hand - He doeth what He willeth and ordaineth what He desireth. There is no God but Him, the Mighty, the Praise-worthy.

68 عرض ميشود چندی قبل مخصوص جناب
عندليب و جناب آقا سيّد ج و عليهما ٩ ٦٦
[بهاء الله] الواح بديعه منيعة از سماء مشيت
الهي نازل و همچنين جواب عرايض آنجهات و
الواح ديگر ولكن تا حال نظر بحکمت ارسال
نشد از بعد الأمر بيده يفعل ما يشاء و يحكم ما
يريد لا اله الا هو العزيز الحميد

69 Specifically regarding the mention of Jinab-i-N.S. and his two sons, upon them be Baha'u'llah's glory, it was uttered from the blessed tongue. God willing, may all the friends ever be and continue to be honored with the mention of the Beloved of the worlds. I swear by the Beauty of the Friend that neither the dominion of command and creation nor the kingdom of the heavens and earth can compare with His mention. Soon God will reveal what was hidden in this Day and show them His grace, His sovereignty, His power, His might, and the station of His loved ones. Verily He is the Protector over all things. There is no God but Him, the Single, the Mighty, the All-Knowing. Though mention of my glory befitteth you not, yet I follow my Lord and the Lord of the worlds, my God and the God of all peoples, and I say: Glory and praise and honor be upon you both and upon his eminence Javad who attained that which most of the servants were deprived of, and upon those who have attained unto the recognition of God, the Lord of creation.

69 و مخصوص ذكر جناب نص و دو ابن ایشان
عليهم بهاء الله از لسان مبارک جاری انشاء الله
لميزل و لايزال جميع دوستان بذكر محبوب عالميان
فائز باشند قسم بجمال دوست كه معادله نمينمايد
بذكرش جبروت امر و خلق و ملكوت سموات
و ارض سوف يظهر الله ما كان مستوراً في هذا
اليوم ويريم فضله و سلطانه و قدرته و اقتداره و
مقام احبائه انه هو المهيمن على الأشياء لا اله الا
هو الفرد العزيز العليم ولو ان ذكر بهائي لا يليق بكم
ولكن اقتدى بمولاي و مولى العالم و الهى و اله
الأمم و اقول البهاء و الذكر و الثناء عليكما و على
حضرة الجواد الذى فاز بما منع عنه اكثر العباد
و على الذين فازوا بعرفان الله مالک الايجاد

70 The special submission is that His Holiness the Most Great Branch and His Holiness the Most Mighty Branch - may my spirit and being be a sacrifice unto the dust of their most pure

70 عرض مخصوص آنکه حضرت غصن ٦٦ [الله]
الأعظم و حضرت غصن ٦٦ [الله] الأكبر
روحى و کينونتى لثراب قدوم اطهرهما الفداء
بأنحوب و جناب اخوى و جناب جواد ابلاغ

footsteps - conveyed wondrous mention and sublime glorification to that beloved one and Jinab-i-Akhavi and Jinab-i-Javad. Likewise all those circumambulating send expressions of sincerity, glorification and glory to those beloved ones.

ذکر بدیع و تکبیر منبع فرمودند و همچنین طائفین
جمع خدمت آنجوبان عرض خلوص و تکبیر
و بها میرسانند

- 71 The reply to the honored master Aqa Mirza Muhammad T., upon him be Baha'u'llah's glory, has been written and will be sent in the next post. [تق] جواب جناب مخدوم مکرم آقا میرزا محمد [تق] علیه ۶۶۹ [بهاء الله] نوشته شده و در پوسته بعد ارسال میشود
- 72 The servant, 11 Rabi'u'th-Thani 1297 خادم فی ۱۱ ربیع الثانی سنة ۱۲۹۷
- 73 One most holy, most exalted Tablet specifically for Jinab-i-Aqa Muhammad Javad, upon him be Baha'u'llah's glory, was revealed from the heaven of grace and was sent, and likewise this servant wrote and sent a letter in reply to Jinab-i-Mulla 'Abdu'r-Razzaq, upon him be Baha'u'llah's glory - may that beloved one deliver them. یک لوح امنع اقدس مخصوص جناب آقا محمد جواد علیه ۶۶۹ [بهاء الله] از سماء فضل نازل و ارسال شد و همچنین این بنده مکتوبی در جواب جناب ملا عبدالرزاق علیه ۶۶۹ [بهاء الله] نوشته ارسال داشت آنجوب برسانند
- 74 Regarding the Most Great Festival, what that beloved one has written is correct, there is no doubt in it. The first day of Naw-Ruz is counted as thirty-two and the afternoon of the thirty-second day is the beginning of the Festival when the Ancient Beauty, exalted be His glory, entered the Ridvan. And that the afternoon of the first day and the following day are counted as one day is because engagement [in work] is not permitted therein, and there is another wisdom in it, but in counting the twelve days they are counted as two days. در باره عید اعظم آنچه آنجوب نوشته اند صحیحست لا ریب فیه یوم نوروز اول سی و دو محسوب است و عصر یوم سی و دویم ابتدای عید است که جمال قدم جلّ اجلاله وارد رضوان شدند و اینکه عصر یوم اول و یوم بعد یک یوم حساب شده این نظر بآنست که اشتغال در آن جایز نه و فیه حکمة اخرى ولكن بحساب دوازده یوم دو یوم حساب میشود
- 75 And regarding the Huququ'llah, its minimum amount is one unit, meaning if any person possesses nineteen mithqals of gold or items reaching this value, after deducting the year's expenses, Huquq becomes applicable to it and its payment becomes obligatory. و اما در باره حقوق الله نصاب آن عدد واحد است یعنی هر نفسی اگر دارای نوزده مثقال ذهب شد و یا اشیائی که باین قیمت برسد بعد از وضع مئونه سنه حقوق بر آن تعلق میگیرد و ادای آن واجب
- 76 As to the meaning of wisdom, it signifieth wisdom in dealing with people. The people of Baha must conduct themselves with the utmost wisdom. Thus should anyone disclose to weak souls at this time the law of fasting, which is among the most weighty of divine ordinances in the Book, he hath strayed from wisdom. In all matters must they proceed in this wise. Such divine ordinances as would cause no disturbance or commotion to implement at this time must be observed. The disclosure of matters that would cause people to be alarmed is assuredly not permissible in the eyes of the wise. What need is there for one who is fasting to make it known? و اما مقصود از حکمت مدارای با ناست اهل بها بمنزله حکما هستند باید باقتضا عمل نمایند لذا اگر نفسی حکم صوم که از اعظم احکام الهی است در کتاب او را الیوم نزد نفوس ضعیفه اظهار نماید از حکمت خارجست در جمیع امور باین قسم باید رفتار شود آنچه از احکام الهی که عمل بآن الیوم سبب ضوضا و غوغا نشود عمل بآن واجب اظهار امریکه سبب وحشت ناس شود البته نزد عاقل جایز نیست چه ضرور شخص صائم صوم خود را اظهار نماید
- 77 His honor Aqa Siyyid Javad - upon him be the glory of God - who formerly dwelt in the Land of Taff, made certain inquiries from the Land of Kha, and a detailed response was sent. Among these was that in the Most Holy Book the shaving of جناب آقا سید جواد علیه بهاء الله که از قبل ساکن ارض طیف بودند از ارض خاء بعضی سوالات نمودند و بتفصیل جواب آن ارسال شد

the head had been forbidden, and now in these lands some of the companions had acted upon this law and had thereby become known to all. Was this action in conformity with wisdom or contrary to it? From the Source of Command this blessed word was revealed: whatsoever would cause commotion among the servants is not permitted at this time, until the Cause be made manifest.

از جمله این بود که در کتاب اقدس خلق رأس
نهی شده و حال در این اراضی بعضی از اصحاب
باین حکم عمل نمودند و جمیع باین سبب معروف
شده اند آیا این عمل مطابق حکمت است یا مخالف
آن از مصدر امر اینکلمه مبارکه صادر که آنچه
سبب ضوضای عباد است عمل بآن الیوم جایز
نه الی ان یظهر الأمر انتهى

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AYBY.191x, AYBY.203x, GHA.095x,
UAB.030bx, MAS8.153x, MAS8.154ax,
MAS8.154bx, AYI2.019x, AYI2.161x,
AYI2.208x, AYI2.209x, AYI2.210x,
AYI2.211x, AYI2.212x, AYI2.213x,
AYI2.214x, YQAZ.329-330x

BH01349

To: Mulla Abdur-Razzaq et al.

Date: 1297-04-11 [1880-Mar-23]

- 1 He is God - exalted be His glory, the Grandeur and the Power!
- 2 Praise be to God Who spoke the Most Exalted Word in the Kingdom of Creation. When His sweetest call was raised, all in the Kingdom of Names were drawn to it. Then did all faces from every direction turn toward Him. Thereupon He spoke another word whereby He tested all, for He is verily the One with power over whatsoever He willeth. At that moment every doubter retreated, every hesitant one drew back, and every proud one turned away. Verily, He is the One Who tested the Names through tribulation. When the heaven came with smoke, all in the realm of possibility turned away save those who were embraced by God's favors - the King, the Mighty, the Great.
- 3 This evanescent one makes known that the exalted letter arrived and bestowed infinite joy. At dawn on the Day of the Fast it was presented in its entirety before the Lord of all beings, and an answer descended from the heaven of our Lord, the All-Merciful. He spoke, and His Word is the Truth:
- 4 God willing, may you be blessed with divine favors, be turned toward His direction, and speak His praise. However, with wisdom convey My greetings to the friends in that land and

- 1 هو الله تعالى شأنه العظمة والاقدار
- 2 الحمد لله الذى نطق بالكلمة العليا فى ملكوت
الانشاء فلما ارتفع ندائه الأهل انجذب به من فى
ملكوت الأسماء اذاً توجه اليه كل الوجه من
كل الجهات اذاً نطق بكلمة اخرى و بها امتحن
الكل و انه هو المقتدر على ما يشاء حينئذ تقهقر
كل مريب و تبعد كل متوقف و اعرض كل
متكبر و انه هو الذى بالباء امتحن الأسماء فلما
اتت السماء بالدخان اعرض من فى الامكان
الا من شملته عنايات الله الملك العزيز العظيم
- 3 عرض این فانی آنکه دستخط عالی رسید و بهجت
ما لا نهایت عطا فرمود و در فجر عید صیام در
محضر مالک انام بتمامه معروض گشت و جواب
از سماء ربنا الرحمن نازل قال و قوله الحق
- 4 انشاء الله بعنايت الهی فائز باشید و بشرطش ناظر
و بنائش ناطق ولكن بالحكمة دوستان آن ارض
را از قبل حق تكبير برسان و بگو تكبير الله بمثابة

say: The praise of God is like the Water of Life for the people of possibility. All must attain unto new, eternal life through this Kawthar of the All-Merciful which flows from the fountainhead of the Pen of the Beloved of all creation, so that the names of all may shine like brilliant stars in the heaven of God's Kingdom and endure through the perpetuity of names. O friends! The clouds of generosity are not always lifted up, nor is the ocean of bounty always surging. Know ye the value of these divine days and be steadfast in His Cause. Know ye also the worth of your stations, for most of the divines, rulers and philosophers did not attain to this exalted, most high station and its recognition, nor did they taste the choice wine of the Word. You have been quickened by the fragrance of God's Word and the choice wine of the Eternal Beloved. You have recognized the Sun of Truth and comprehended the days of the Beloved Lord. Know ye the value of these bounties and at all times speak His praise.

- 5 And concerning your mention of Mirza Sami' Khan and Muhammad-'Ali Khan, it was presented in the Most Holy Court. He said: "O Sami', today one must turn with complete devotion and see oneself sanctified and purified from all save God. I swear by the Sovereign of Names that if the people of the world were to find the sweetness of but one word from the words and one verse from the verses that have been and are being sent down from the heaven of Will, all would turn to the Water of Life. Look not at the people - ponder the conflicts of every age and cycle. Consider what befell Noah, Hud, Salih, Zachariah and his son, the Spirit (Jesus), and the Seal of the Prophets (Muhammad) - may the spirit of all else be sacrificed for Him - who brought it about and for what purpose. By My life, this blessed word suffices all who are on earth, were they to reflect and ponder in the garden of fairness. Strive to become today the possessor of a word that shall not perish, and that word is contentment, which flows from the Supreme Pen. Glory be upon him who hath cast away the world and turned wholly unto the Ancient of Days and the Sovereign of Nations.

- 6 O My servant, O Razzaq, rejoice in this word, for they have said before 'if thou sayest once "My servant"' and so forth, and now thou hast attained unto it and unto its recognition.

- 7 Convey My greetings to Muhammad-'Ali Khan. He and Sami' should read what hath flowed from the Most Pure Ink by My Most Exalted Command." "Glory be unto Thee, O God, O Thou in Whose hand is the kingdom of names and in Whose grasp is the dominion of eternity. I beseech Thee to make us

کوثر حیوانست از برای اهل امکان باید از این کوثر رحمن که از معین قلم محبوب امکان جاری کل بحیوة جدیدہ باقیہ فائز گردند تا اسامی کل در سماء ملکوت الہی مانند نجوم منیر و روشن باشد و بدوام اسماء باقی ماند ای دوستان ہمیشہ سحاب کرم مرتفع نیست و بحر جود مواج نہ قدر یوم الہی را بدانید و بر امرش مستقیم باشید و قدر مقامات خود را ہم بدانید چه کہ اکثری از علما و امرا و حکما بانہقام بلند اعلی و عرفان آن فائز نشدند و از رَحیق کلمہ نچشیدند و شما از عرف کلمہ الہی و رَحیق محبوب لایزالی زندہ شدید آفتاب حقیقی را شناختید و ایام حضرت محبوب را ادراک نمودید قدر این نعمتہا را بدانید و در جمیع ایام بنائش ناطق باشید انتہی

- 5 و اینکه ذکر جناب میرزا سمیع خان و جناب محمد علی خان را اظہار داشتید در ساحت اقدس عرض شد فرمودند یا سمیع باید الیوم شخص مقبل بتمامہ اقبال نماید و از دون حق مقدس و مبری خود را مشاہدہ کند قسم سلطان اسماء کہ اگر اہل عالم لذت یک کلمہ از کلمات و یک آیہ از آیات کہ از سماء مشیت نازل شدہ و میشود بیابند کل بحر حیوان توجہ نمایند ملاحظہ ناس مکن در اختلافات ہر عصر و قرن تفکر نما آنچه بر حضرت نوح و ہود و صالح و زکریا و ابن او و روح و حضرت خاتم انبیا روح ما سواہ فدائہ وارد شدہ کہ وارد آوردہ و از بہر چہ بودہ عمری اینکلمہ مبارکہ من علی الأرض را کفایت مینماید لو ہم یتفکرون و فی روض الانصاف یحبرون جہد نما تا الیوم مالک کلمہئی شوی کہ فنا آرا اخذ ننماید و آن کلمہ رضاست کہ از قلم اعلی جاری شود البہاء علی من نبذ العالم و اقبل بکلمہ الی مالک القدم و سلطان الأمم

- 6 یا عبدی یا رزاق ان افرح بہذہ الکلمہ چہ کہ از قبل گفتہ اند یک بار اگر گوئی بندہ من الی آخر و حال تو بآن فائز شدی و بعرفانش ہم فائزی

- 7 جناب محمد علی خان را تکبیر برسان لہ و للسمیع ان یقرأ ما جری من المداد الأطہر بأمری الأعلی سبحانک اللہم یا من یدک ملکوت السماء و فی قبضتک جبروت البقاء استلک بأن تجعلنا من الذین انجذبوا بآیاتک و انقطعوا عن دونک

among those who have been drawn by Thy verses and have detached themselves from all else but Thee and have taken complete refuge at Thy threshold and sought full protection in Thy Beauty. O Lord! We have sought the ocean of Thy grace and the heaven of Thy bounty and the depths of Thy favor. I beseech Thee not to withhold from us that which Thou hast ordained in Thy days. O Lord! Ordain for us what Thou hast ordained for Thy chosen ones, then grant us the Kawthar of steadfastness in this Cause wherein the feet of Thy creatures have slipped and the hearts of those in Thy realms were shaken, save those who dwelt beneath the canopies of Thy mercy. Verily Thou art He Who hath been powerful and will continue to be as Thou hast been from time immemorial. There is no God but Thee, the Self-Sufficient, the Most Exalted.”

ولا ذوا بكّهم الى حضرتك وعاذوا بتمامهم الى جمالک ای ربّ انا قصدنا بحر عنایتک و سماء جودک و طمطمّام فضلک استلک بأن لا تحرمنّا عمّا اردته فی ایامک ای ربّ فاکتب لنا ما کتبتہ لأصفیائک ثمّ ارزقنا کوثر الاستقامة فی هذا الأمر الذی فیہ زلت اقدام بریتک و اضطربت قلوب من فی دیارک الا من سکن تحت قباب رحمتک انک انت الذی کنت مقتدرّاً و تكون بمثل ما کنت فی ازل الازال لا اله الا انت الغنی المتعال انتہی

8 Another entreaty is that you convey greetings from this evanescent servant to all the friends.

8 عرض دیگر آنکه از جانب این خادم فانی جمیع دوستان را تکبیر برسانید

9 11 Rabi'u'th-Thani 1297

9 فی ۱۱ ربیع الثانی سنة ۱۲۹۷

BLIB_Or11097#070

BH00741

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)*

Date: 1297-04-14 [1880-Mar-26]

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

1 هو الله تعالى شأنه العظمة والاقتدار

2 Praise be to God Who hath appeared and made manifest that which was hidden throughout all eternity, and Who hath spoken in praise of His own Self, whereupon the sincere ones were drawn unto the court of nearness, sanctity and beauty, and the Baha'is unto a station whereof the pens are powerless to make mention and which no utterance can describe. Exalted is He Who hath subdued all things through the movement of His Most Exalted Pen and established the Cause upon foundations that cannot be shaken by the winds of discord from those who have denied God, the Lord of the future and the past. The glory shining forth from the horizon of the bounty of our Most Glorious Lord be upon the Afnans of the Divine Lote-Tree who have quaffed the choice wine from the hand of the bounty of their Lord, the Lord of all names, and upon those who have cast away their idle fancies and held fast unto the Sure Handle which hath appeared between earth and heaven through a

2 الحمد لله الذی ظهر و اظهر ما هو المستور فی ازل الازال و نطق بثناء نفسه اذا انجذب المخلصون الى ساحة القرب و القدس و الجمال و البهائون الى مقام انقطعت عن ذکره الأقلام و لا يحويه المقال تعالى من سخر الأشياء من حركة قلبه الأعلى و اقام الأمر علی اساس لا تزعزعه اریاح التفاق من الذین کفروا بالله ربّ الآخرة و الأولى البهاء المشرق من افق فضل ربنا الأبهی علی افنان السّدرۃ الذین شربوا رحيق الأصفی من ید عطاء ربهم مالک الأسماء و علی الذین نبذوا اهوائهم و تمسکوا بالعروة الوثقی الّتی ظهرت بین الأرض و السماء بارادة قویة الّتی ما منعتها سطوة الأشقیاء الذین اعرضوا عن ملکوت البقاء و اقبلوا الى ما هو یفنی نسل الله

mighty will that was not hindered by the power of the wretched ones who turned away from the Kingdom of immortality and set their faces toward that which perisheth. We beseech God, our Lord and the Lord of all that hath been created between earth and heaven, to aid all to recognize Him and to turn unto that which shall profit them in the worlds of their Lord, the Most High, the Most Glorious.

- 3 May my spirit be a sacrifice for the fragrant breaths of your pen! By the life of God, this servant has found in your utterance that which brings solace to the eye of every mystic, raises up every seated one, gives voice to every tongue-tied one, brings hearing to every deaf one, and draws nigh every far and near one, for it has wafted from the garden of God's Name and His love, God's remembrance and His affection, God's praise and His grandeur. Glorious be His mention, He has said in one place: "Blessed is the pen that moves in remembrance and praise of Me, blessed the eye that has turned to the Dawning-Place of My grace and the Dayspring of My lights, blessed the tongue that has testified to that which My tongue has testified, blessed the heart that has won My love, blessed the hand that has taken the Book of My commandments and ordinances, blessed the feet that have passed beyond this world and stood firm upon My path, and blessed the soul that has drunk the Kawthar of steadfastness in My Cause." Thus has My tongue spoken in the kingdom of My utterance, that every heart may rejoice on this glorious and wondrous Day.

- 4 In truth, this evanescent servant has derived the utmost joy, delight and gladness from your noble letter, for every word thereof indicated your contentment, your submission, and your recognition. How beautiful is this word that has flowed from your pen where you wrote: "whatsoever has been and shall be decreed and ordained and executed and shall be executed is best for His loved ones and chosen ones, better than the kingdom of the heavens and earth, for He knoweth them better than they know themselves. Would that the world might know what lieth concealed behind the veils of the Manifestation, and that the peoples might discover that which is hidden and treasured..."

- 5 After these words were presented before the Most Holy Court, the Tongue of Grandeur spoke these blessed words: "O servant! If people were to observe and act upon that which hath been recorded in these few lines from the pen of the Afnan, upon him be My glory, all would find themselves independent of all else save God and would recline upon the couches of joy, expansiveness and tranquility. O servant! If a soul were to reflect even slightly and hold fast with perfect steadfastness to the handle

رَبِّنا وَرَبِّ ما خَلَقَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ بِأَنْ
يُؤَيِّدَ الْكُلَّ عَلَى عَرَفَانِهِ وَالْأَقْبَالَ إِلَى ما يَنْفَعُهُمْ
فِي عَوَالِمِ رَبِّهِمُ الْعَلِيِّ الْأَعْلَى

3 روحی لنفحات قلبکم الفداء لعمر الله قد وجد
الخادم من عرف بياضكم ما قرّت به عين كلّ
عارف و قام به كلّ قاعد و نطق به كلّ كليل
و سمع كلّ صمّ و تقرب كلّ غريب و بعيد
لأنّه مرّ من روض باسم الله و محبته و ذكر الله
و مودته و ثناء الله و عظمتة قال عزّ ذكره في
مقام طوبى لقلّم تحرّك على ذكرى و ثناء و لعين
توجّهت الى مشرق فضلى و مطلع انوارى و للسان
شهد بما شهد به لسانى و لقلب فاز بحبّى و ليد
اخذت كتاب اوامرى و احكامى و لرجل مرّت
عن الدنيا و قامت على صراطى و لنفس شربت
كوثر الاستقامة فى امرى كذلك نطق لسانى
فيملكوت بياضى ليفرح به كلّ قلب فى هذا اليوم
العزیز البديع انتهى

4 فى الحقيقة این خادم فانی از دستخطّ عالی کمال
بهجت و مسرت و فرح حاصل نمود چه که هر
کلمه آن مدلل بود بر رضای آنحضرت و تسلیم
آنحضرت و عرفان آنحضرت و اینکلمه چه قدر
ملیح است که از قلم آنحضرت جاری شده که
مرقوم داشته‌اید و ما قضی و یقضى و امضى و
یمضى آنه هو خیر لأحبائنه و اصفیائنه عن ملکوت
ملك السموات و الأرضین لانه اعلم بهم منهم
یا لیت علم العالم ما وراء حجب الظهور و وقف
الأمم بما هو المضمّر المستور الى آخر بیاانکم

5 بعد از عرض این بیان بساحت اقدس لسان
عظمت باینکلمه مبارکه ناطق یا خادم اگر ناس
بآنچه از قلم افنان علیه بهائی که در این چند سطر
ثبت شده ناظر و عامل شوند کلّ خود را غنی
و مستغنی از ما سوى الله مشاهده نمایند و بر
ارائک سرور و انبساط و اطمینان متکّی شوند یا
خادم اگر نفسی فی الجمله تفکر نماید و باستقامت

of the Cause, he would surely know that no station would pass him by, and he would attain unto such bounties as the understanding of those possessed of understanding cannot ascend to, and the recognition of the mystics would find itself powerless before it. And after attaining this most exalted station, the sorrows and troubles of the world would no longer grieve him. Blessed be the Afnan who hath spoken that from which the fragrance of divine knowledge hath been wafted among all created things. By My life! He hath spoken as befiteth him. We make mention of him, and have mentioned him before, time and again, as though he were standing before the gate morning and evening."

- 6 O beloved of my heart! This servant is at every moment immersed in the ocean of wonderment, for he observes that the lights of the Manifestation have encompassed the world and the effulgences of the Sun of Truth have taken hold of the entire earth; nevertheless, all are either asleep on the couch of heedlessness or wandering in the desert of ignorance, save whom my Lord willeth. A hundred thousand regrets that souls are deprived of the ocean of joy! I beseech Him, exalted be His dominion, to adorn all the peoples of the world with the garments of forgiveness and grant them all awareness of that which He hath revealed in the Book as it ought to be, for if they become aware, by God besides Whom there is none other God, they would pass beyond themselves and the world and would arise as beseemeth this Day.

- 7 He is the One Who moves in the world!

- 8 O My Afnan! The servant in attendance has read that where-with thou didst commune with thy wronged, exiled Lord, Who summoneth all unto God, the Lord of the worlds. We have heard that which thy tongue hath uttered and that which thy pen hath set in motion, and We have witnessed the turning of thy heart and thine eye and ear unto Him, unto His beauty and His call raised at all times. By Him Who hath made the Most Great Prison the seat of His throne! Were the world to discover but a drop from the ocean of My grace, they would surely cast aside all else and take to My straight path.

- 9 O Afnan! Although all people at all times witness the passing away of the earth and whatsoever is therein, yet they cleave unto it and turn away from the immortal Kingdom. How many are the houses from which joyous melodies were raised at night,

تمام بعروه امر متمسک شود بیقین میداند مقامی از او فوت نمیگردد و بعنایاتی فائز میشود که حال ادراک مدرکین باو صعود ننماید و عرفان عارفین خود را عاجز مشاهده کند و بعد از فوز باین مقام اعلی دیگر احزان و کدورات عالم او را مکدر نسازد طوبی لأفنانی الذی نطق بما تَضَوَّع منه عرف العرفان بین الامکان لعمری انه نطق بما ینبغی له انا نذکره و ذکرناه من قبل مرّة بعد مرّة کأنه کان قائماً لدى الباب فی العشی و الاشرار انتهى

6 یا محبوب فؤادی این عبد در کل آن در بحر حیرت متغمس چه که ملاحظه مینماید انوار ظهور عالم را احاطه نموده و تجلیات آفتاب حقیقی جمیع ارض را [اخذ] فرموده مع ذلک کل در فراش غفلت نائم و یا در تیه جهل سائر الا من شاء ربی صدهزار افسوس که نفوس از بحر سرور محرومند از حق جل سلطانه سائل که جمیع اهل امکان را بخلع غفران مزین فرماید و کل را بما انزله فی الکتاب کما هی آگاهی عطا فرماید چه اگر آگاه شوند والله الذی لا اله الا هو از خود و عالم بگذرند و بما یلیق لهذا الیوم قیام نمایند عرض دیگر آنکه عریضه آنحضرت که بساحت اقدس معروض داشته بودند این عبد فانی بالمحبة و القوة اخذ نمود و بافق اعلی فائز شد و بعد از حضور در منظر ابری معروض داشت هذا ما انزله الوهاب فی الجواب

7 هو المحرک فی العالم

8 یا افنانی قد قرأ العبد الحاضر ما ناجیت به ربّک المظلوم الغریب الذی یدع کلّ الی الله ربّ العالمین انا سمعنا ما نطق به لسانک و ما تحرک به قلبک و شاهدنا توجه قلبک و عینک و اذنک الیه والی جماله و ندائه المرتفع فی کل حین فوالذی جعل مقرّ عرشه فی السجّان الأعظم لو اطّلع العالم علی رشخ من بحر فضلی لبذوا سوائی و اخذوا صراطی المستقیم

9 یا افنانی مع آنکه جمیع بشر در کل حین فنای ارض و آنچه در اوست مشاهده مینمایند مع ذلک باو متمسکند و از ملکوت باقی معرض چه بسیار از بیوت که در شب نغمات

yet in the morning lamentations and wailing were heard therefrom. How many occasions of joy and pleasure and delight were in an instant transformed into mourning, and how many ornaments and bounties from which their possessor was deprived. And all people, heedless though they be, have witnessed and continue to witness all these things, yet they remain veiled, heedless and turned aside. The sweet ocean is manifest and surging before their eyes, yet all are occupied with the bitter, briny pool.

مفرّحه از آنها مرتفع و در صبح نوحه و زاری
ظاهر و مسموع چه مقدار از اسباب فرح و
سرور و عیش که در آتی بعزا مبدّل شد و چه
مقدار از زخارف و نعماء که صاحب آن از آن
محروم گشت و جمیع این امورات را خلق غافل
مشاهده نموده و مینمایند معذلک محبوب و
غافل و معرض ملاحظه میشوند دریای شیرین
مقابل چشمها ظاهر و موج و کلّ بیرکّه
ملحیه اجاجیه مشغول

- 10 Praise be to God! The evidences of the warmth of divine love are manifest and unmistakable from thy tongue, thy heart, and every member of thy frame. By the life of the Best-Beloved, this station is not to be weighed against a hundred thousand worlds. Were the vastness of the creation sufficient to contain it, the fruits of these deeds would assuredly be made apparent. God grant that, now and evermore, ye may be favoured with the special and particular bounties of the Lord, may be occupied and rejoiced in His remembrance. Blessed are the souls that have quaffed of the Kawthar of utterance and have fixed their gaze upon the Horizon of the All-Merciful. Convey to all my greetings and magnify them, and gladden their hearts with the remembrance of the True One.

10 الحمد لله اثر حرارت محبت الهی از لسان و
قلب و ارکان آنجناب ظاهر و هویداست بجان
محبوب صدهزار عالم بایستقام معادله نمینماید اگر
وسعت عالم اقتضا مینمود ثمرات اعمال ظاهر
میشد انشاءالله لمزل و لایزال بعنایات مخصوصه
ربّانیّه فائز باشند و بذکرش مشغول و مسرور
نفوسیکه از کوثر بیان آشامیده‌اند و بافیّ رحمن
ناظرند جمیع را تکبیر برسانید و بذکر حقّ مسرور
دارید انتی

- 11 And as to what thou hast written concerning thy dejection: it is my hope that the breaths of the utterance of our Lord, the All-Merciful—sent down in a special measure for thee—may banish this heaviness, may dispel thy sorrow, and may adorn thee with the raiment of joy. According to the decree of God, it behoveth thee to engage in commerce; and God willing, the means thereof shall be provided, and that which hath been revealed by the Pen of the Most High in former Tablets shall be made manifest. Verily, He is the All-Informed, the All-Wise Announcer. The glory of God be upon thee, and upon all those who have acted according to that which they were commanded in the Book of God, the Lord of all worlds.

11 اینکه اظهار افسردگی فرموده بودند انشاءالله
امید است که نفحات بیان ربّنا الرحمن که
مخصوص آنحضرت نازل شده افسردگی رفع
شود و بطراز سرور مزین گردند و بر حسب
حکم الهی باید آنحضرت بتجارت مشغول شوند و
انشاءالله اسباب آن فراهم خواهد آمد و آنچه از
قلم اعلی در الواح قبل نازلشده ظاهر خواهد شد
انه هو المخبر العليم الحكيم البهاء علی حضرتکم و
علی الذین عملوا بما امروا به فی کتاب الله ربّ
العالمین

- 12 And furthermore: the sum of fourteen guineas hath been received, through the instrumentality of our honoured and esteemed Aqa Ismu'llah Mim Hi, upon him be the glory of God, the Most Glorious.

12 و عرض دیگر مبلغ ۱۴ عدد جنیه بتوسط آقائی
جناب اسم ۶۶ [الله] مه علیه ۹ ۶۶ [بهاء الله]
الابهی رسید

- 13 The servant, on the fourteenth day of Rabi'u'th-Thani, in the year 1297.

13 خادم فی ۱۴ ربیع الثانی سنه ۱۲۹۷

- 14 The two Most Great Branches—may my soul, and the souls of all the worlds, be offered up for the dust of their feet—remember thee with the most wondrous and most exalted mention, and magnify thee with the most holy and most glorious blessing.

14 غصنين اعظمين روحى و ارواح العالمين لتراب
[اقدامهما] العزيز [فداء] بذكر ابدع اعلى و تكبير
[ابهى] آنحضرت را ذاكر و [مكبرند]

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BH00442

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1297-04-15 [1880-Mar-27]

- 1 He is God, exalted be His station, the Grandeur and Glory
- 2 Praise be to God Who summoned His Afnan to the Divine Lote-Tree, to the Supreme Horizon, to the Ultimate Goal, and to the Most Glorious Vista, and permitted them to turn towards the ocean of His oneness and the depths of the sea of His unity, and aided them according to His will until He brought them into His presence and caused them to hear His sweetest call, and manifested Himself to them through His most beautiful names. Exalted is He Who made them know Him and drew them unto Him. They are those who, when they heard, responded, and drank the wine of reunion from the hand of the bounty of their Lord, the Self-Sufficient, the Most High. The Supreme Pen hath testified to their love, their orientation, their presence, and their arrival at the Most Great Scene, the Station wherein the Lord of Destiny proclaimeth that there is none other God but He, the All-Knowing, the All-Wise.
- 3 Glory be unto Thee, O God of the Afnan and Lord of all existence! I beseech Thee by Thy Name, the All-Merciful, to assist them at all times in Thy remembrance and praise, and in arising to serve Thee with wisdom and utterance. O Lord! Thou beholdest them turning toward the horizon of Thy grace, gazing upon the lights of Thy countenance, and clinging to the hem of Thy bounty. They traversed land and sea until they entered the Luminous Spot, the place which Thou didst make the circling-point of Thy loved ones, Thy chosen ones, and the Concourse on high. I beseech Thee to ordain for them that whereby their spirits, bodies, forms, names, and remembrances shall endure throughout the dominion of the kingdom and the realm. Verily, Thou art the Almighty, the Transcendent, the Single, the All-Informed.

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذى دعا افنانه الى السدرة المنتهى و
الأفق الأعلى و الغاية القصوى و المنظر الأبهى
و اذن لهم بالتوجه الى بحر احديته و طمطم
يم وحدانيته و ايدهم على ما اراد لهم الى ان
احضرهم تلقاء الوجه و اسمعهم ندائه الأحدى
و تجلى عليهم بالأسماء الحسنى تعالى من عرفهم
و اجتذبهم هم الذين اذا سمعوا اجابوا و شربوا
رحيق الوصال من يد عطاء ربهم الغنى المتعال
قد شهد القلم الأعلى بحبهم و توجههم و حضورهم
و ورودهم فى المنظر الأكبر المقام الذى ينطق
فيه مالک القدراته لا اله الا هو العليم الحكيم

3 سبحانه يا اله الأفنان و المهيمن على الامكان
اسئلك باسمك الرحمن بأن يؤيدهم فيكل
الأحيان على ذكرک و ثنائک و القيام على
خدمتک بالحكمة و البيان اى رب ترهم
متوجهين الى افي فضلک و الناظرين الى انوار
وجهک و المتشبهين بذيل عطائک و قطعوا البر
و البحر الى ان دخلوا البقعة النوراء المقام الذى
جعلته مطاف الأولياء و الأصفياء و الملاء الأعلى
اسئلك بأن تقدر لهم ما يبقى به ارواحهم و
اجسادهم و اجسامهم و اسمائهم و اذكارهم
بدوام الملك و الملكوت انک انت المقتدر
المتعالى الفرد الخبير

- 4 Praise be to God Who invited the Afnan of the Tree and blessed them with the water of reunion. They turned and were blessed with divine bounties, and through God's grace a special place opposite the mansion was designated for them. This evanescent servant beseeches and hopes that the Supreme Pen will bestow upon all Afnan the reward of nearness and meeting. Verily, He is the Almighty, the All-Powerful.
- 4 لله الحمد که افنان سدره را دعوت نمود و بکثر لقا فائز فرمود توجّه نمودند و بفیوضات الهیه فائز گشتند و از فضل الهی در محلیکه مقابل قصر واقع مخصوص ایشان معین شد این خادم فانی از حق سائل و آمل است که در بارهٔ جمیع افنان از قلم اعلیٰ اجر قرب و لقا را عنایت فرماید آنّه هو المقتدر القدیر
- 5 May my spirit be a sacrifice for your steadfastness! The heart of this evanescent one has melted upon seeing how the servants have deprived themselves of the outpourings of the Most Great Sea, and their heedlessness has reached such a point that they have cast aside the Intended One and followed every heedless and rejected one. All atoms cry out, yet ears are deprived of hearing them, save those whom God willeth. They reflect not upon the vicissitudes and conflicts of the world. At every moment it demonstrates and speaks of its own transience, yet people remain heedless of hearing and seeing it through what their hands have wrought aforetime. They see that they depart and return not, yet they neither understand nor perceive. At every moment they witness members of their own kind returning to dust with complete regret and remorse, yet they remain veiled, proud, and heedless. Verily, this servant, with his tongue and the tongues of the Afnan of the Tree, calls upon God to assist the servants to turn unto Him and to prosper them in that which He loves and is pleased with. Verily, He is the Lord of the Hereafter and of the former life, and in His grasp is the Kingdom of creation. There is none other God but He, the Forgiving, the Generous.
- 5 روحی لقیامکم الفداء قد ذاب کبد الفانی بمایری العباد منعوا انفسهم عن فیوضات البحر الأعظم و بلغت غفلتهم علی شأن نبذوا المقصود و اتبعوا کلّ غافل مردود جمیع ذرات ندا مینمایند ولكن آذان از اصغای آن محروم الا من شاء الله تفکر نمینمایند در حوادث و اختلافات دنیا در هر حین فنای خود را مینماید و ذکر میکند ولكن ناس غافل از شنیدن و دیدن آن ممنوع بما اکتسبت ایدیم من قبل یرون انهم یذهبون و لا یرجعون مع ذلک لا یفقهون و لا یشعرون در کلّ حین ابناء جنس خود را مشاهده مینمایند که بحسرت تمام و ندامت تمام بتراب راجع میگرددند با وجود این محجوب و مغرور و غافل دیده میشوند آن الخادم بلسانه و السن افنان السدره یدع الله بأن یؤید العباد علی التوجّه الیه و یوفّقهم علی ما یحبّ و یرضی آنّه مالک الآخرة و الأولى و فی قبضته ملکوت الانشاء لا اله الا هو الغفور الکریم
- 6 After praise and laudation this evanescent servant presents that the handwriting of your eminence that was recorded on 10 of S adorned anew the evidences of sincerity. Praise and gratitude be unto Him that time and again this servant becomes enkindled with the fire of love for your eminence and achieves the traces of his pen. O beloved of my heart! When I read what was presented before His countenance, the fire was ignited in my innermost being and the heat of longing seized me in such wise that it moved me instantly. Then I took the letter and ascended with it to the Most Exalted Horizon until I attained the presence and presented what was in it. Then the Tongue of Grandeur spoke that which attracted the hearts of those near and the Messengers.
- 6 بعد از حمد و ثنا این خادم فانی معروض میدارد که دستخط حضرت عالی که ۱۰ ص مرقوم فرموده بودند مراتب خلوص را بجایه و طراز جدید مزین نمود له الحمد و المنة که مرّة بعد مرّة و کرّة بعد کرّة این خادم بنار محبت آنحضرت مشتعل و باثر قلبش فائز یا محبوب فؤادی فلها قرأت ما عرضته تلقاء الوجه اشتعلت النار فی سری و اخذتنی حرارة الاشتیاق علی شأن حرکتی فی الحین اذاً اخذت الکتاب و صعدت به الی الأفق الأعلى الی ان حضرت تلقاء الوجه و عرضت ما فیهِ اذاً نطق لسان القدم بما انجذبت به افئدة المقرّبین و المرسلین
- 7 He, exalted be His glory, said: "O My Afnan! Upon thee be My glory! We have heard thy call and thy lamentation and thy cry in the love of God, the Lord of the Throne and earth,
- 7 قال جلّ جلاله یا افنانی علیک بهائی قد سمعنا ندائک و ضجیجک و صریحک فی حبّ الله ربّ العرش و الثّری و مالک الآخرة و الأولى و

and the Master of the hereafter and the former times. We answer thee with that which God hath made the spirit of life for the Concourse on High and the choice sealed wine for the people of Baha. Verily thy Lord is the Hearing, the Responding. Rejoice in that the fragrance of longing and yearning hath been wafted from thy words. The call of the All-Merciful attracted thee and caused thee to speak that which beseemeth thee on this Day which God hath made its light from the lights of His Face, the Mighty, the Wondrous. Say: Praise be unto Thee, O Thou Who by Thy will made the Tree to speak unto the Interlocutor, and caused the Night Journey to attain unto the Beloved, and honored the heaven with the Spirit, in that Thou hast caused my call to achieve Thy hearing, and my face to be turned to Thy face, and my heart to be a treasury of Thy love, and my eye to observe the wonders of Thy grace, and my tongue to make mention and speak Thy praise. I beseech Thee to assist me at all times in Thy service and to strengthen me in that whereby Thy Cause may be exalted amongst Thy servants and my mention among the Concourse on High through Thy bounty and favor. Verily Thou art powerful over whatsoever Thou wilt and in Thy grasp are the reins of all things. There is none other God but Thee, the Omnipotent, the Almighty.”

نجیبک بما جعله الله روح الحيوان للہاء الأعلى و
الرحیق المختوم لأهل البہاء ان ربک هو السميع
المجیب ان افرح بما توضع من کلماتک عرف
الشوق و الاشتیاق ان نداء الرحمن اجتذبتک و
انطلقک بما یلیق لک فی هذا الیوم الذی جعل الله
نوره من انوار وجهه العزیز البدیع قل لک الحمد یا
من بارادتک نطقت السدرة للکیم و فاز المعراج
بالحبیب و تشرفت السماء بالروح بما جعلت ندائی
فائزاً باصغائک و وجهی متوجّها الی وجهک و
قلبی کنزاً لحبک و عینی مترصدة بدایع فضلک
و لسانی ذاکراً ناطقاً بثنائک اسئلك بأن توفّقنی
فیکلّ الأحيان علی خدمتک و تؤیّدنی علی ما
یرتفع به امرک بین عبادک و ذکرى بین ملائ
الأعلى بمجودک و احسانک انک انت المقتدر
علی ما تشاء و فی قبضتک زمام الأشياء لا اله
الا انت المقتدر القدير

- 8 God willing, be occupied at all times with the remembrance of the Beloved. Every remembrance that appeareth from the seat of certitude is as light for the world and as spirit for the bodies of nations. Blessed art thou and My Afnan who have believed in My verses and My sovereignty and My power and My might, and who have drunk the choice wine of My love and have attained unto My presence and appeared before My face and heard My call, and those who have acted according to that which they were commanded in My Book which We sent down from the kingdom of My utterance and the heaven of My bounty. Verily thy Lord is the All-Bountiful, the Mighty, the Inaccessible.

8 انشاء الله در جميع احيان بذكر محبوب مشغول
باشید هر ذکریکه از مقرّایقان ظاهر میشود بمنزله
نور است از برای عالم و بمنزله روحست از
برای اجساد امم طوبی لک و لأفنائی الذین آمنوا
بآیاتى و سلطانى و قدرتی و اقتدارى و الذین شربوا
رحیق حیی و فازوا بلقائى و حضروا تلقاء وجهی
و سمعوا ندائی و للذین عملوا بما امروا به فی کتابی
الذی انزلناه من ملکوت بیاى و جبروت عطائى
ان ربک هو الفضال العزیز المنیع انتی

- 9 Regarding what you wrote about reading and reciting the Tablet of Burhan and sending it according to the command to Rajab, upon him be 9 66 [Baha'u'llah], all was presented before His presence. He said: “It behooveth him to praise God for having established him in the service of His firm and wise Cause.”

9 اینکه در ذکر قرائت و تلاوت لوح برهان و
ارسال آن حسب الأمر الی جناب رجب علیه
۹ ۶۶ [بهاء الله] مرقوم داشتید جمیع تلقاء
حضور معروض گشت فرمودند له ان یحمد الله
بما اقامه علی خدمة امره المبرم الحکیم انتی

- 10 This evanescent servant beseeches God to strengthen that honored one at all times to accomplish that which He hath strengthened him to do. And concerning what you wrote about his honor S, we beseech God to make him aware and entirely focused, in such wise that perishable things shall not prevent him from attaining the immortal Kingdom. It is

10 این خادم فانى از حق میطلب که در جمیع اوقات
آنحضرت را مؤید فرماید بر آنچه مؤید فرموده و
اینکه در باره جناب اس مرقوم فرمودید از
حق میطلبیم او را آگاه نمایم و بتمامه متوجه سازد
بشأنیکه اشیاى فانیه ایشانرا از ملکوت باقى منع

submitted that a few days ago the response to the queries of his honor Aqay-i-Afnan A and H - upon him be all glory - was revealed from the Dawning-Place of Revelation and was sent by command to your honor to be forwarded after perusal.

نماید عرض میشود چند یوم قبل جواب مطالب جناب آقائی افنان الف و حاء علیه منکّل ۹ [بہاء] ابہاء از مشرق وحی ظاهر حسب الامر نزد آنحضرت ارسال شد کہ بعد از مشاہدہ و اطلاع ارسال دارند آنچه الیوم لدی الوجہ محبوسست و برافنان سدرہ لازم توجہ باہل نورین نیرین بودہ

- 11 That which is beloved before the Divine Presence today, and incumbent upon the Afnans of the Sacred Tree, is to show consideration to the people of the Twin Luminous Lights. If that matter which his honor Aqay-i-Afnan wrote concerning the payment of debts is carried out, thereafter it would be pleasing to the Afnans to execute general charitable works. This servant submitted this matter because whatever transpires in these days will serve and continue to serve as an example to all, and furthermore, in future ages when people become aware of it they will surely follow this example, and this has been and will be the cause of the expansion of hearts and the comfort of devoted souls. Now if anything is needed for the two sons of the Twin Luminous Lights and their families, it will be sent from this source, but the payment of debts takes precedence in all conditions. What was heard from the Tongue of Grandeur is this: that the honored Afnans should execute whatever they deem advisable in this matter after examining what is recorded in the ledger.

11 اگر آنفقرہئی کہ جناب آقائی افنان در بارہ ادای دین مرقوم داشتہ بودند عمل شود بعد از مصلحت افنان از برای اجرای امورات خیریہ عمومیہ محبوسست اینعبد اینفقرہ را معروض داشت بعلت آنکہ ہرچہ در این ایام واقع شود سرمشق کل بودہ و خواہد بود و دیگر آنکہ البتہ در اعصار بعد کہ ناس مطلع شوند باین عمل اقتدا خواہند نمود و این سبب انبساط قلوب و راحت نفوس مقبلہ شدہ و خواہد شد حال اگر از برای ابنین نورین و اہل ایشان چیزی لازم شود از این بابت ارسال میشود ولکن ادای دیون در کل احوال مقدمست آنچه از لسان قدم اصغا شد اینست کہ حضرات افنان آنچه مصلحت دانند در اینفقرہ جاری دارند بعد از اطلاع بر آنچه در دفتر است انتہی

- 12 And concerning what you wrote that if the means for paying the debts of the King of Martyrs were to be arranged all at once and hastily it would be unwise - this was submitted before the Divine Presence and He said: "Yes, what he hath spoken is true. In all matters they must be mindful of wisdom."

12 و اینکہ مرقوم فرمودہ بودید کہ اگر یکدفعہ و زود اسباب رسانیدن دیون سلطان الشہداء جاری شود از حکمت خارج خواہد بود تلقاء وجہ عرض شد فرمودند نعم ما نطق بہ در کل احوال باید بحکمت ناظر باشند انتہی

- 13 And regarding what you wrote about something being written to his honor S that would give him assurance about what your honor had written to him - God willing this will be done according to your honor's instruction, but the debts must be determined. By command: mere verbal claims regarding debts are not sufficient - the ledger must be consulted and whatever is recorded therein must be paid. The enemies have accomplished their purpose; they have no further use for the ledger. His honor S should either personally or through someone appointed by him tell that one who hath associated partners with God that people are claiming debts from the martyred wronged one, and the truth or falsehood of these claims is not known - give us the ledger so that after examining it the debts may be paid. The purpose is that your honor should become informed

13 و اینکہ مرقوم فرمودہ بودید کہ بجناب اس چیزی نوشتہ شود کہ سبب اطمینان ایشان گردد بر آنچه آنحضرت بایشان مرقوم داشتہ اند انشاء اللہ بفرمایش آنحضرت عمل میشود ولکن دیون باید معین شود حسب الامر آنکہ رسیدگی شود دیون بقول تمام نمیشود باید بدفتر رجوع نمود و آنچه در او ثبت است بادای آن قیام نمایند انتہی اعدا آنچه مقصودشان بود بعمل آمد دیگر دفتر بکار آنها نمیآید جناب اس خود و یا نفسی را معین نمایند کہ بمشک باللہ بگوید کہ ناس مطالبہ طلب از شہید مظلوم مینمایند و صدق و کذب معلوم نیست دفتر را بدہید تا بعد از اطلاع دیون پرداختہ شود مقصود آنکہ آنحضرت

of matters and after being informed should act according to what you have intended and what is beloved before the Divine Presence.

- 14 And concerning what was written about the funds, the noble letter arrived and was submitted. He commanded that either a property be built from it or land be purchased so that enduring traces may remain for the senders. Previously these details were commanded to be written and sent to his honor Name of God M - upon him be the Most Glorious Beauty of God - and then your honor's letter arrived stating that one portion had been sent and the other portion would be sent the following week, and news of the first portion has also arrived from the land of S, and there is also some land, that is a village, at auction though its matter has not yet been concluded.

- 15 And another matter is that, in accordance with wisdom, the Afnan (upon them be all His Most Glorious Glory) were granted leave early. From the day of arrival to the day of departure completed one vahid. They stayed two days in the prison-land and the rest in this land which is now the seat of the Throne. Another matter is that your second prayer mentioned in another leaf was presented before His presence. This is what the All-Bestowing revealed in response: "O My Afnan! Once again have I heard thy mention and praise, and once again have I witnessed thy turning to God, the Goal of all the worlds. Thou hast called upon thy Lord in His tongue and with what He hath revealed from His Kingdom. Blessed is the tongue that hath spoken His praise and the pen that hath flowed with His beauteous praise. He hath indeed ordained for thee what thou didst desire and hath aided thee in His service. He, verily, is the Generous Bestower."

- 16 Regarding what you wrote about turning towards the Most Holy Land, it was presented. He said that in all circumstances they must be mindful of wisdom. This year a number of Afnan (upon them be the Glory of God) have turned towards it. If they were to turn towards it next year, it might prove contrary to revealed wisdom. By My life, O My Afnan! There hath been written for you from the Supreme Pen the reward of meeting Me and attaining My presence. Thy Lord is, verily, the Truthful, the Informer, the All-Knowing. From the Supreme Pen hath flowed concerning the Afnan that which no one hath known or will ever know. Praise be to God, ye have drunk from the wine of faith, recognition and certitude, and have attained to His mention, praise and service to His Cause. All good is for him who hath drunk the wine of recognition and hath attained the supreme steadfastness in this mighty Cause.

بر امور اطلاع بهمرسانند و بعد از اطلاع عامل شوند بآنچه اراده نموده‌اند و لدی الوجه محبوبست

- 14 و اینکه در باره وجه مرقوم فرموده بودند دستخط عالی رسید و عرض شد فرمودند محلی از آن ساخته شود و یا ارضی اخذ شود تا آثار باقیه باشد از برای مرسلین انتهی و از قبل این تفصیل بجناب اسم ۶۶ [الله] مه علیه بهاء الله الأبهی امر شد که بنویسند و ارسال دارند و بعد دستخط آنحضرت رسید که یک فقره آنرا ارسال داشته‌اند و فقره دیگر را هفته بعد ارسال میدارند و خبر فقره اول هم از ارض اس رسیده و ارضی هم از اراضی یعنی قریه‌ئی در مزایده است هنوز امرش منتهی نشده

- 15 و عرض دیگر آنکه نظر بحکمت حضرات افنان علیهم من کل بهاء ابهه را زود مرخص فرمودند یوم ورود الی یوم خروج یک واحد منتهی شد دو یوم در ارض سجن توقف فرمودند و مابقی در این ارض که حال مقرعرش است عرض دیگر مناجات ثانی آنحضرت که در ورقه دیگر مذکور بود تلقاء وجه عرض شد هذا ما انزله الوهاب فی الجواب یا افنانی قد سمعت مرّة اخری ذکرک و ثنائک و رأیت کرّة اخری توجّهک الی الله مقصود العالمین انک نادیت ربک بلسانه و ما انزله من ملکوتہ طوبی لسان نطق بذکره و لقلم جری علی ثنائہ الجمیل انه قد قضی لک ما اردته و ایدک علی خدمته انه لهُو المعطى الکرم انتہی

- 16 در باره توجه بارض اقدس مرقوم داشته بودید عرض شد فرمودند باید در جمیع احوال بحکمت ناظر باشند این سنه جمعی از افنان علیهم بهاء الله توجه نمودند در سنه بعد اگر توجه شود شاید منافی حکمت منزله واقع گردد لعمری یا افنانی قد کتب لکم من القلم الأعلى اجر لقائی والحضور لدی بانی ان ربک لهُو الصادق المخبر العلم از قلم اعلی در باره افنان جاری شده آنچه که احدی بر آن اطلاع نداشته و نخواهد داشت الحمد لله از رحیق ایمان و عرفان و ایقان آشامیدید و بذکر و ثنا و خدمت امرش فائز گشتید کل الخیر لمن شرب رحیق العرفان و فاز بالاستقامه الکبری فی هذا الأمر العظیم در اینصورت بحر وصال

In this case, ye have reached the ocean of reunion and drunk from the Kawthar of His presence. The Cause is in His mighty grasp. How many souls who are near are counted among the remote, and how many who are separated are in very reunion. Therefore, if it be deemed contrary to wisdom, movement is not permitted. Praise the Beloved of the world Who aided thee to turn towards Him, to mention and praise Him. In His grasp are the reins of all affairs. He doeth what He willeth and ordaineth what He pleaseth. He is, verily, the Almighty, the Powerful.

رسیدید و از کوثر لقا آشامیدید امری در قبضه قدرت اوست چه مقدار از نفوس که در قرب از اهل بعد محسوبند و چه مقدار که در فراق در عین وصالند لذا اگر خلاف حکمت ملاحظه شود حرکت جایز نه حمد کن محبوب عالم را که مؤید نمود ترا بر اقبال و توجه و ذکر و ثنا آن فی قبضه زمام الأمور بفعل ما یشاء و بحکم ما یرید آنه هو المقتدر القدیر

17 15 Rabi'u'l-Thani 1297

17 فی ۱۵ ربیع الثانی سنة ۱۲۹۷

BLIB_Or11097#068

BH00193

To: Jamal Burujirdi et al.

Date: 1297-04-28 [1880-Apr-9]

- 1 In the name of our Lord, the Most Holy, the Most Great, the All-Powerful, the Most Exalted, the All-Glorious!
- 2 Praise be to God Who hath appeared and revealed what He hath willed. Verily, He is the One with power over whatsoever He pleaseth. The conditions of creation cannot frustrate Him, nor can the opposition of those who have disbelieved in God, the Lord of the Day of Mutual Calling, weaken Him. When He appeared and manifested Himself, He established Himself upon the Most Great Throne amidst all the world, and spoke that whereby all things were attracted and all faces were turned from every direction toward the countenance of the Lord of Names. Then He spoke another word whereby smoke enveloped all who are on earth and in heaven, and whereby He distinguished between His servants and His creation. Thereupon the doubtful turned back, the hesitant turned away, the idolaters lamented, the heedless cried out, the sincere hastened, the devoted took flight, and the near ones drew nigh. The sweetness of the call so possessed the people of Baha that they cast away the world and turned toward the Most Great Name, directing their hearts to the horizon from which the Tongue of Grandeur and Glory proclaimed that there is none other God but Him, the One, the Single, the Mighty, the Bestower.

۱ بسم ربنا الأقدس الأعظم المقتدر العلیّ الأبهی

۲ الحمد لله الذی ظهر و اظهر ما اراد انه هو المقتدر علی ما یشاء لا یعجزه شؤونات الخلق ولا یضعفه اعراض الذین کفروا بالله مالک یوم التناد فلما ظهر و اظهر نفسه استقرّ علی العرش الأعظم بین العالم و نطق بما انجذبت به الأشياء و توجهت الوجوه عن کلّ الجهات الی وجه مالک الأسماء اذا نطق بکلمة اخرى و بها اخذ الدخان من فی الأرض و السماء و بها فصل بین عباده و خلقه اذا رجع المریبون و اعرض المتوقفون و ناح الصنمیون و صاح الغافلون و سرع الموحّدون و طار المخلصون و اقبل المقربون قد اخذت حلاوة التداء اهل البهاء علی شأن نبذوا العالم و اقبلوا الی الاسم الأعظم و توجهوا بالقلوب الی الأفق الذی منه نطق لسان العظمة و الکبریاء انه لا اله الا هو الواحد الفرد العزیز الوهاب

- 3 This evanescent servant testifieth with the tongue of his heart, his being, his outward and his inward self, that He hath tried His servants through the appearance of tribulation in the kingdom of creation. Blessed is he who hath been intoxicated by the wine of divine knowledge and hath detached himself from all else, turning unto his Lord, the Mighty, the Bestower.
- 3 يشهد الخادم الفاني بلسان فؤاده و كينونته و ظاهره و باطنه بأنه امتحن عبادته بظهور البلاء في ملكوت الانشاء طوبى لمن اخذه سكر نحر العرفان و انقطع عن الامكان متوجّهاً الى ربه العزيز المنان
- 4 O God of existence and Lord of the seen and unseen! Thou beholdest the burning hearts of Thy loved ones and hearest their cry and lamentation in their separation from Thee. O Lord! The heaven hath been darkened by the sighs of the faithful, and the leaves of the Lote-Tree beyond which there is no passing have turned yellow from the moaning of the hearts of Thy chosen ones who are far from meeting Thee, from Thy presence, Thy mercy, and Thy favors. O Lord! I beseech Thee by the hidden and treasured Power which none hath known save Thyself, to cause to flow from the fountain of Thy Most Exalted Pen that which shall fill them with joy and delight, such that the conditions of Thy creation shall not sadden them, nor shall the oppression of Thy enemies who have cast away Thy Book and clung to vain imaginings in Thy days cause them distress. O Lord! This servant beholdeth the stream of life flowing from the right hand of Thy throne and the ocean of bounty before Thy face. I beseech Thee by the Name through which Thou hast subdued the world to ordain for him whom Thou hast mentioned in Thy Tablets that which shall profit him in Thy worlds. Answer his prayer through the ocean of Thy knowledge, aid him in Thy service, and give him to drink that which shall cause him to become so enraptured in Thy love that he shall make mention of Thee among Thy servants, detached from all else but Thee. Verily, Thou art the One with power over whatsoever Thou wilt, and in Thy grasp is the kingdom of names. There is none other God but Thee, the All-Knowing, the All-Powerful, the Almighty.
- 4 يا اله الوجود و مالك الغيب و الشهود ترى احتراق قلوب احبايك و تسمع صريخهم و ضييجهم في فراقك اى رب قد تكدرت السماء من زفرات اهل الوفاء و اصفرّت اوراق سدرة المنتهى من حنين قلوب اصفيايك الذين بعدوا عن لقاءك و جوارك و رحمتك و الطافك اى رب اسألك بالقدرة المكنونة المخزونة التي ما اطلع بها الا نفسك بأن تجرى من معين قلمك الأعلى ما يأخذهم الفرح و الانبساط على شأن لا تحزنهم شؤونات خلقك و لا تكدرهم ظلم اعدائك الذين نبذوا كتابك و تمسكوا بالأوهام في أيامك اى رب يرى الخادم سلسبيل الحيوان جارياً عن يمين عرشك و بحر العطاء امام وجهك اسألك بالاسم الذى به سخرت العالم بأن تكتب لمن ذكرته في الواحك ما ينفعه في عوالمك و اجبه فيما اراد من بحر علمك و ايده على خدمتك و تسقيه ما يجعله منجذباً في حبك على شأن يذكر بين عبادك منقطعاً عن دونك انك انت المقتدر على ما تشاء و في قبضتك ملكوت الأسماء لا اله الا انت العليم المقتدر القدير
- 5 My spirit be a sacrifice unto your remembrance and unto your steadfastness! The servant has perceived from the traces of your pen the fragrance of God's love, the sweet scent of God's affection, and the emanating musk of sincerity in the service of God. When my breast was gladdened by its breezes, and my eyes were consoled by its words, and my heart rejoiced in its fragrances, I was seized with power and ascended unto the heaven of utterance until I attained the presence of the throne of our Lord, the All-Merciful, and presented that which it contained. Thereupon the Ancient Countenance turned toward me and spoke, exalted be His sovereignty: "We behold Our Name 'Jamal,' upon him be My glory, My loving-kindness and My mercy, at one time upon the highest summit of joy and at another immersed in an ocean of sorrows. Say: O Jamal!
- 5 روحى لذكركم الفداء و لقيامكم الفداء قد وجد الخادم من اثر قلوبكم عرف مودة الله و رائحة محبة الله و تضوعات مسك الخلوص في خدمة الله فلما انشرح الصدر من نفحاته و قرت العين من كلماته و فرح القلب من فوحاته اخذت بالقوة و صعدت الى سماء البيان الى ان حضرت تلقاء عرش ربنا الرحمن و عرضت ما فيه اذا توجه الى وجه القدم و قال عز سلطانه انا نرى اسمنا الجمال عليه بهائى و عنايتى و رحمتى مرة على اعلى مقام السرور و اخرى متمغساً في بحر الأحزان قل يا جمال انك دخلت على شاطئ بحر الحقايق لك

Thou hast arrived upon the shore of the sea of divine mysteries. It behooveth thee to gather the pearls of knowledge and wisdom and to detach thyself from all who are on earth. Thus doth thy Lord, the Wronged, the Stranger, make mention of thee. Be thou vocal with My Name, arise to serve Me, and make mention of that which hath been sent down from My Kingdom. Whoso heareth, it shall be for his own sake, and whoso denieth, verily thy Lord is the Self-Sufficient, the All-Praised. Do sorrows overtake thee after the All-Merciful hath made mention of thee in the Tablets in such wise that the Trump was blown thereby and the dwellers of the graves were stirred? Exalted, exalted be the Lord of Revelation Who hath aided thee to recognize the Dawning-Place of His Revelation and the Dayspring of His verses, and Who hath given thee to drink of the choice wine from the hand of His grace. Verily thy Lord is the All-Powerful, the All-Bountiful, the All-Knowing, the All-Informed.

- 6 Reflect upon what the idolaters have said regarding Me after I came unto them with verses before which every scroll, every scripture, every tablet and every mighty book hath bowed down. Among the idolaters is he who hath said that He hath fabricated lies against God, and among them is he who hath said that He hath stolen the verses and revealed them in His Name, and among them is he who hath said that He hath claimed divinity, and among them is he who hath said that He drinketh tea from crystal cups. Thus doth thy Lord make mention of thee that thou mayest be filled with manifest joy. O Jamal! Rejoice thou in the remembrance of thy Lord, then call to mind when thou didst stand before the Gate and didst hear the call of God, the Most Exalted, the All-Wise, and didst hear with thine own ears that which the Tongue of Grandeur did speak in His prison which hath been named by all names in the Crimson Tablet from the Most Exalted Pen. Verily thy Lord is the All-Remembering, the All-Informed. Leave the creation behind thee and turn with thy whole being unto the Truth, then hearken unto that which hath been raised from this glorious station. Verily he who desired to harm Me and kill Me and decreed My imprisonment now lamenteth beneath the dust while thy Lord dwelleth in this exalted castle. Say: O God of the worlds and Beloved of the nations, Who hath appeared through the Most Great Name! I beseech Thee by the fragrance of Thy raiment and the breezes of Thy mercy and the sweet scents of Thy revelation and the ocean of Thy bounty and the sun of Thy grace that Thou make me to be among such as are not deterred by the opposition of any opposer or the censure of any critic or the gloating of any far-removed idolater.

ان تلقط لآلى العلم والحكمة وتنقطع غم عنى على الأرض كذلك يذكر ربك المظلوم الغريب كن ناطقاً باسمى وقائماً على خدمتى وذاكراً ما نزل من ملكوتى من سمع لنفسه و من انكر ان ربك هو الغنى الحميد تأخذك الأحران بعد ما ذكرك الرحمن فى الألواح على شأن به نفخ فى الصور و اهتز اهل القبور تعالى تعالى مالك الظهور الذى ايدك على عرفان مشرق وحيه و مطلع آياته و سقاك نهر الظهور من يد فضله ان ربك هو المقتدر الفضال العليم الخبير

6 تفكر فيما قال المشركون فى حقى بعد ما جئتهم بآيات خضع لها كل صحيفة و كل زبر و كل لوح و كل كتاب عظيم من المشركين من قال انه افترى على الله و منهم من قال انه سرق الآيات و انزلها باسمه و منهم من قال انه ادعى الألوهية و منهم من قال انه يشرب الخمر فى اكواب من البلور كذلك يذكر ربك لتكون على فرح مبين يا جمال ان افرح بذكر ربك ثم اذكر اذ قت لى الباب و سمعت نداء الله العلى الحكيم و سمعت بأذنك ما نطق به لسان العظمة فى سجنه الذى سمي بكل الأسماء فى الصحيفة الحمراء من القلم الأعلى ان ربك هو الذى اذكر الخبير دع الخلق عن ورائك و توجه بكلك الى الحق ثم استمع ما ارتفع من هذا المقام المنيع ان الذى اراد ضرى و قتلى و حكم بسجنى ينوح تحت التراب و ربك فى هذا القصر الرفيع قل يا اله العالم و محبوب الأمم و الظاهر بالاسم الأعظم اسألك بعرف قيصك و نفحات رحمتك و فوحات وحيك و بحر عطائك و شمس فضلك بأن تجعلى من الذين ما اخذهم اعراض كل معرض و لوم كل لائم و شمانية كل مشرك بعيد

7 O Jamal! The All-Sufficient, the Most High declareth: Thou art among those souls unto whom the mercy of God hath been and shall be vouchsafed. I swear by My life that thou art beneath the canopy of My mercy and the pavilions of My grace. At all times thou must summon the servants, purely for the sake of the All-Merciful, to the Kawthar of utterance. Whoso heareth, the benefit thereof shall return unto him, and for those who turn away there is and hath been no path. They speak according to their own desires, for they cling to and are entangled in vain imaginings. One petition from thee reached Us, and in truth the sweet fragrances of contentment and joy were inhaled from it. However, the subsequent petitions breathed forth the winds of sorrow. The worthless ones of the earth are not worthy of mention - such as the deniers, the oppressors, and their clamor and uproar. They are like unto a raven that alighteth upon the branch of a tree, uttereth a croak, and flieth away. I swear by the Sun of utterance which hath shone forth from the horizon of the heaven of divine knowledge that the life of such souls is seen to be briefer than that. How then can they be worthy of mention or deserving of utterance? Whoso drinketh from the Most Great Ocean, it shall profit his own soul, and whoso denieth, it shall be to his own loss. In the path of the lovers, the fewer the rivals, the more beloved is the quest. Even as the True One, exalted be His glory and dominion, hath borne hardships and heard base and unworthy utterances, so too must that soul follow the example of his Lord.

8 The people are weak and appear as children. One must deal with them with kindness. Verily thy Lord is the All-Patient, the All-Forbearing. In most Tablets We have commanded the friends of God to unity, yet discord is witnessed. O Jamal! Strive with all thy limbs, members and tongues in this matter, that perchance the sun of unity may shine forth amongst the servants. By My life, through it the Cause of God and the glory of His loved ones shall be made manifest. Thus doth thy Lord command thee, as He commanded thee before, and commandeth thee at this time. Hold fast unto wisdom, lest that which will agitate souls should appear. Convey to the loved ones in that land the cup of salutation from before the True One and gladden them with this mighty glad-tidings. Say: Today ye must all be occupied with the remembrance of the sovereign of eternity and hold fast to the cord of unity. Unity is like unto an architect, and is as a door leading to the divine commandments and laws, while discord is the destroyer thereof. Hold ye fast, O My loved ones, to the hem of unity in My Cause, the Mighty, the Inaccessible.

7 ای جمال غنیّ متعال میفرماید تو از نفوسی هستی که طرف عنایت بایشان متوجه بوده و خواهد بود لعمری آنک تحت لحاظ رحمتی و قباب فضلی باید در کلّ احیان خالصاً لوجه الرحمن عباد را بکوثر بیان دعوت نمائی هر نفسی شنید نفعش بخود او را جمعست و از برای معرضین سبیلی نبوده و نیست باهواء خود تکلم مینمایند چه که باو هام متمسک و متشبثند یک عریضه از تو رسید و فی الحقیقه نفعات رضا و فرح از او استشمام شد و لکن عرایض بعد اریاح احزان از او در هبوب گل پاره‌های ارض قابل ذکر نبوده و نیستند مثل معرضین و ظالمین و غوغا و ضوضای ایشان مثل غرایبست که بر غصن شجری ساکن شود و نعیبی از آن ظاهر گردد و پرواز نماید قسم بآفتاب بیان که از افق سماء علم الهی اشراق نموده که عمر آن نفوس کمتر از آن مشاهده میشود دیگر بجای قابل ذکر و لایق بیانست من شرب من البحر الأعظم فلفسه و من انکر فعلیها در مذهب عشاق هرچه رقیب کمتر باشد محبوب تر است همان قسم که حق جلّت عظمت و سلطانه حمل شدائد نموده و اقوال سخیفه نالایقه استماع کرده آن جناب هم باید اقتدا بمولای خود نمائید

8 ناس ضعیفند بمثابه اطفال مشاهده میشوند باید مدارا نمود آن ربّک لهُ الصّبار الخلیم در اکثری از الواح دوستان الهی را باتحاد امر نمودیم معذلک اختلاف مشاهده میشود ای جمال بجمع جوارح و ارکان و السن در این فقره ساعی باش که شاید شمس اتحاد مابین عباد اشراق نماید لعمری به یظهر امر الله و عزّ احبائه کذلک امرک ربّک من قبل و یا امرک فی هذا الحین بحکمت متمسک باش لئلا یظهر ما تضطرب به النفوس احبای آن ارض را از قبل حق کوثر تکبیر بنوشان و بین بشارت عظمی مسرور دار و بگو امروز باید کلّ بذکر سلطان قدم مشغول باشید و بحبل اتحاد متمسک اتحاد بمثابه معمار است و بمنزله بایست از برای بیوت اوامر و احکام الهی و اختلاف هادم آن تشبثوا یا احبائی بذیل الاتحاد فی امری العزیز المنیع

- 9 This Day hath no peer nor likeness. Strive ye that ye may attain unto the divine Word. For instance, should any soul today attain unto the word of contentment, his mention shall endure throughout the kingdom of earth and heaven. Look not upon that which ye abhor today, but rather unto My sweetest call and My Cause, the Mighty, the Beloved. What significance hath a transient thing, that man should be disturbed, fearful and grieved on account of it and that which appeareth therefrom? Behold all things with Mine eye; then shall ye find yourselves upon the shore of the ocean of certitude. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Informed.
- 10 The mention of all hath been and shall ever be before His Most Holy Presence. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. The people of Baha must today strive for the unity of the peoples of the world and the reformation thereof. The Concourse on High had supposed that the people of Baha today had attained unto this station, yet now they observe them perplexed and bewildered in discord and diverse matters. Do ye not desire that there should proceed from you that which would be acceptable to the Concourse on High, the denizens of Paradise and the angels drawn nigh? Strive then, O people of Baha, in that which the Lord of Names, Who speaketh in this noble station, hath commanded you. Praise be to God, the Lord of the worlds.
- 11 Thou hadst made mention of his honor Aqa Siyyid 'Abdu'l-Hadi, upon him be the glory of God. His petition was presented at the Most Holy Court. This is what God hath revealed in response:
- 12 He is the Most Holy, the Most Great
- 13 O My servant! God willing, thou hast ever been and wilt ever remain dwelling beneath the canopies of divine loving-kindness, and attaining unto the outpourings of the clouds of the Lord's generosity. Thy call hath been honored by the hearing of the Lord of Names, and these resplendent pearls of utterance have emerged from the shell of the sea of divine knowledge. Thou must, with the utmost endeavor, be occupied with service to the Cause. Whosoever is today adorned with the raiment of unity and embellished with divine virtues - such a one is accounted among those who have arisen to serve the Cause. Blessed is the soul that hath fulfilled its covenant and attained unto that which was commanded by its Creator. Praise be to God that thou hast drunk from the ocean of meeting and witnessed the effulgences of the Sun of utterance. Some time ago a Tablet was revealed by the Supreme Pen and sent especially to thee. The grace of the True One hath been and shall ever
- 9 امروز را شبی نبوده و نیست جهد نمائید تا بکلمه الهی فائز شوید مثلاً هر نفسی الیوم بکلمه رضا فائز شود ذکرش بدوام ملک و ملکوت باقی خواهد بود لا تنظروا الی ما تکرهونه الیوم بل الی ندائی الأملی و امری العزیز المحبوب شیء فانی چه شأن دارد که انسان بسبب آن و ما يظهر فيه مضطرب و خائف و محزون شود ان انظروا الأشياء بعینی اذا ترون انفسکم علی شاطئ بحر الاطمینان ان ربکم الرحمن هو العليم الخیر
- 10 ذکر جمیع در ساحت اقدس بوده و خواهد بود انه یسمع و یری و هو السميع البصیر باید اهل بها الیوم در اتحاد اهل عالم و اصلاح آن سعی نمایند اهل ملاً اعلی را چنین گان بود که اهل بها الیوم باین مقام فائزند و حال در اختلاف و امور دیگر متحیر و متفکر مشاهده میشوند آیا دوست نمیدارید که امری از شما ظاهر شود که مقبول ملاً اعلی و اهل فردوس و ملائکه مقربین گردد ان اجهدوا یا اهل البهء فیما امرکم به مالک الأسماء الذی ینطق فی هذا المقام الکریم الحمد لله رب العالمین انتهى
- 11 ذکر جناب آقا سید عبدالهادی علیه بهاء الله را فرموده بودید عریضه ایشان در ساحت اقدس عرض شد هذا ما انزله الله فی الجواب
- 12 هو الأقدس الأعظم
- 13 یا عبدی الهاء انشاء الله لم یزل ولا یزال تحت قباب عنایت رحمانی ساکن باشی و بفیوضات سخاب کرم ربانی فائز ندایت باصغاء مالک اسما مشرف و لآلی این کلمات دریات از صدف بحر علم الهی ظاهر باید بکمال همت بخدمت امر مشغول باشی هر نفسی امروز بقمیص اتحاد مزین و بردای اخلاق الهیه مطرز او از نفوسی محسوبست که بخدمت امر قیام نموده طوبی لنفسی وقت بمیثاقها و فازت بما امر من لدن بارئها الحمد لله از بحر لقا آشامیدی و تجلیات انوار شمس بیان را مشاهده نمودی چندی قبل از قلم اعلی لوحی نازل و مخصوص آن جناب ارسال شد فضل حق با شما بوده و خواهد بود قدر نفوس مطمئنه عند الله مقدر است انه هو الفرد العليم الحکیم البهء علیک

be with thee. The station of assured souls is ordained with God. Verily He is the Single One, the All-Knowing, the All-Wise. The glory of God be upon thee and upon thy wife who hath turned unto God, hearkened, responded, and attained unto that which was hidden in the Books of God, the Lord of all worlds.

و علی ضلعک الّتی اقبلت و سمعت و اجابت و فازت بما هو المکنون فی کتب الله ربّ العالمین انتهى

- 14 And likewise there was a letter in the envelope from his honor Mirza Ibrahim and his honor Mirza [name], upon them be the glory of God, which was presented at the Most Holy Court. This is what the All-Merciful hath revealed from the Kingdom of Utterance:

14 و همچنین ورقه‌ئی در پاکت بود جناب میرزا ابراهیم خا و جناب میرزا اسم علیهما بهاء الله معروض داشته بودند در ساحت اقدس عرض شد هذا ما انزله الرحمن من ملکوت البیان

- 15 He is the Expositor, the All-Knowing, the All-Informed

15 هو المبین العلیم الخبیر

- 16 O Ibrahim! Harken unto the call of the Wronged One. He maketh mention of thee from the precincts of His Most Great Prison and giveth thee glad tidings of that which moved the Supreme Pen when it turned towards thee. Verily thy Lord is the Mighty, the All-Bountiful. By God's life! A word from the words of thy Lord is not to be equated with the earth and all that is thereon. Harken and say: Praise be unto Thee, O Revealer of verses! I testify that by Thy light the horizon of Revelation shone forth, and the fire of Thy love seized hearts, veins and limbs. Thou art He by Whose call all things were attracted, and at Whose grief the Concourse on High lamented, though Thou wert, through Thy sovereignty, powerful over all who are in earth and heaven. Say:

16 یا ابراهیم ان استمع نداء المظلوم انه یذکرک من شطر سجنه الأعظم و یشترک بما تحرّک القلم الأعلى اذ کان متوجّهاً الیک ان ربّک هو العزیز الفضال لعمر الله لا تعادل الأرض و ما علیها بکلمة من کلمات ربّک ان استمع و قل لک الحمد یا منزل الآیات اشهد بنورک لاح افق الظهور و نار حیک اخذت القلوب و العروق و الأركان انت الذی بندائك انجذبت الأشياء و بحزنک ناح الملاء الأعلى بعد الذی کنت بسلطانک مقتدراً علی من فی الأرضین و السموات قل

- 17 Glory be unto Thee, O Thou through Whom the fragrance of divine utterance was diffused and the ocean of true knowledge surged! I beseech Thee to inscribe for me, with Thy Most Exalted Pen, that which shall perpetuate my remembrance in Thy Kingdom and in the Book which hath been touched by the Pen of Thy decree. O Lord! I am the suppliant who hath hastened unto the ocean of Thy bounty, and I am the seeker who hath turned toward the horizon of Thy favors. I implore Thee to make me, in all conditions, steadfast in Thy love, vocal in Thy praise, and firm in this Cause whereby the feet of most of Thy servants have slipped and the tribes of Thy earth have lamented. O Lord! Thou art the Generous One, possessed of great bounty. I beseech Thee, by the drops from the rain clouds of Thy mercy and forgiveness, O Lord, to accept from me, through Thy grace, that which I have not performed in Thy days. Then write down for me what I have done in Thy love, and ordain for me and for my rib what beseemeth the heaven of Thy grace and the ocean of Thy generosity. Verily, Thou art the Omnipotent One Whom neither the conditions of the world nor the clamor of nations can hinder. Thou doest

17 سبحانک یا من بک هاج عرف البیان و ماج بحر العرفان بأن تکتب لی من قلبک الأعلى ما یتقی به ذکرى فی ملکوتک و الکتاب الذی فاز بقلم تقدیرک ای ربّ انا السائل قد سرعت الی بحر عطائک و انا الامل قد توجهت الی افق افضالک اسألك بأن تجعلنی فی کلّ الأحوال قائماً علی حبّک و ناطقاً بذكرک و مستقیماً علی هذا الأمر الذی به زلت اقدام اکثر عبادک و ناحت قبائل ارضک ای ربّ انت الکریم ذو الفضل العظیم اسألك برشحات امطار سحاب رحمتک و غفرانک ای ربّ فاقبل منی بجودک ما لا عملته فی ایامک ثم اکتب لی ما عملته فی حبّک و قدر لی و لضعی ما ینبغی لسماء فضلک و بحر کرمک انتک انت المقتدر الذی لم تمنعک شؤونات العالم و لا ضوضاء الأمم تفعل

what Thou willest through Thy sovereignty and ordainest what Thou desirest through Thy power. Thou art, in truth, the Peerless, the Most Exalted, the Most High, the Most Great.

- 18 Blessed is he who hath attained unto the verses of his Lord. We beseech the True One that they may drink the sealed wine from the words of their Sovereign Lord and remain so firm in the Cause that neither the winds of the world nor its conditions shall hold them back, and that in all circumstances they may be mindful of that which He loveth and is pleased with, detached and free from all else.

- 19 Likewise did the Ancient Beauty and the Lord of all nations turn toward the realm of generosity and reveal these decisive verses in mention of His Honor Aqa Mirza Ismail:

- 20 He is the Most Ancient, the Most Great, the Most Glorious

- 21 This is a mention from Us to him whose letter was presented before the Wronged One in this mighty prison. Behold the power and sovereignty of God! He who ordered My imprisonment now lamenteth in the fire, while the Wronged One speaketh from this noble station and testifieth to that which God did testify before the creation of the heavens and earth: that there is no God but Him, the All-Knowing, the All-Informed. He is the One Who ruleth over the kingdom as He pleaseth. Neither hosts can weaken Him nor kings prevent Him. He hath come for the reformation of the world as a grace from Him, and He is the Generous, the Bountiful.

- 22 O Ismail! Rejoice in that the Lord of Glory mentioneth thee and commandeth thee that whereby the musk of divine knowledge is diffused throughout all possibility. Exalted is thy Lord, the Most Merciful, the Possessor of this mighty grace. We have heard thy call and read thy letter, and We have answered thee with these verses whereby all things have proclaimed: "The Kingdom belongeth unto God, the Peerless, the Mighty, the Praiseworthy." Say: O God of the worlds! I beseech Thee by the Name which Thou hast made the Sovereign of all names to assist me in that which beseemeth Thy days, then write down for me, with the Pen of Thy grace, that which shall profit me in every world of Thy worlds. Verily, Thou art the Omnipotent, the Most Exalted, the Mighty, the Beauteous.

- 23 Likewise was mention made of His Honor Mirza Muhammad Husayn Kh., upon him be the Glory of God, at the Most Holy and Most Exalted Court, and these sublime words shone forth from the horizon of the Will of the Lord of Names and Attributes. He, exalted be His dominion, saith:

ما تشاء بسلطانك و تحكم ما تريد بقدرتك انك
انت الفرد المتعالى العلى العظيم انتهى

18 طوبى له بما فاز بآيات ربّه از حقّ سائل و آلميم
که رحيق مختوم را از کلمات سلطان معلوم
پياشامند و بشأنى بر امر مستقيم باشند که ارياح
عالم و شئونات امم ايشان را منع نمايد و در کلّ
احوال بما يوجب و يرضى ناظر باشند و از دوش
فارغ و آزاد

19 و همچنين وجه قدم و مالک امم بشر کرم
توجه فرمود و اين آيات محکيات در ذکر جناب
آقا ميرزا اسم از لسان عظمت ظاهر

20 هو الأقدم الأعظم الأبهى

21 ذكر من لدنا لمن حضر كتابه لدى المظلوم في هذا
السجن المتين فانظر في قدرة الله و سلطانه انّ
الذى امر بسجنى يوح في النار و المظلوم ينطق
في هذا المقام الكريم و يشهد بما شهد الله قبل خلق
السموات و الأرض انه لا اله الا هو العليم الخبير
هو الذى يحكم في الملك ما يشاء لا تضعفه الجنود
ولا تمنعه الملوك قد اتى لاصلاح العالم فضلاً من
عنده و هو الجواد الكريم

22 يا اسمعيل ان افرح بما يذكرک مولی الجلیل و
یامرک بما يتضوّع به مسک العرفان فی الامکان
تعالی ربک الرحمان مالک هذا الفضل العظيم
قد سمعنا ندائك و قرأنا کتابک و اجبتناک بهذه
الآيات التي بها نطق الأشیاء کلها الملك لله
الفرد العزيز الحمید قل يا اله العالم اسألك بالاسم
الذى جعلته مالک الأسماء بأن تؤيدنى على ما
ينبغى لأیامک ثم اكتب لى من قلم فضلك ما
ينفعنى فی کلّ عالم من عوالمک انک انت المقتدر
المتعالی العزيز الجمیل انتهى

23 و همچنين ذکر جناب ميرزا محمد حسين خا عليه
بهاء الله در ساحت امع اقدس معروض افتاد
و اين کلمات عاليات از افق اراده مالک اسماء
و صفات اشراق نمود قوله عزّ سلطانه

24 In the Name of the All-Knowing, the Peerless One

25 Fix your gaze upon this blessed word which is like the sun in the horizon of the heaven of understanding and like the celestial sphere for the ocean of utterance: "Make mention of Me amongst My servants with wisdom, that I may make mention of thee in My Kingdom with glory." God willing, may ye attain unto this most exalted and most glorious station and be turned towards the Friend. For ages, the embodiments of vain imaginings lamented and wailed in separation from the Manifestation of the Lord of all beings. Yet when the horizon of the world was illumined by the splendorous rays of the Ancient Sun, all were seen to be deprived and excluded, save whom thy Lord willed. Yea, the Day of Grace appeared and the Divine Word made distinction. The pearl became distinguished from the pebble. He, verily, is the One Who distinguisheth, Who differentiates, the Mighty, the All-Knowing. We beseech God—glorified and exalted be He—to aid you in His remembrance and praise in such wise that the lights of the remembrance of the Most Great Name may encompass your entire being and its fragrance be diffused amongst the servants. Today, owing to the lack of capacity in the earth and its peoples, the station of steadfast souls is not known. Yet I swear by the Sun of Truth that shineth from the horizon of the Prison that ere long their stations shall become manifest and evident to all the peoples of the world. Thy Lord, verily, is the Powerful, the Mighty, and He, verily, is the Expositor, the All-Informed.

26 In your previous letter dated the 4th of Ramadan, you made mention of Jinab-i-Khudadad and Aqa Azizu'llah, upon them be the Glory of God. This was presented at the Most Holy Court, and this is what the All-Knowing hath revealed in reply:

27 "O My Name! The servant in attendance hath made mention of what thou didst write concerning My loved ones who have cast aside all else but Me and have turned to My countenance. Through them will God raise up a people. Verily, thy Lord is the Informed, the All-Knowing." O Jamal! God willing, mayest thou be blessed with divine favors and be content and thankful with His will. Concerning the friends who have quaffed from the Kawthar of inner meanings and are turned towards the Most Exalted Horizon, of whom thou made mention—this was presented at the Most Holy Court. No good deed of any doer hath been or shall ever be lost. I swear by the Sun of Utterance that shineth from the heaven of knowledge that should anyone heave a single breath for the sake of God, that breath shall attain unto the Most Holy Court and shall be recorded by the Most Exalted Pen in the Greatest Scroll. Blessed is the

بنام دانای یگنا 24

25 باین کلمه مبارکه که مانند آفتاب است از برای افق سماء عرفان و بمثابة فلک است از برای بحر بیان ناظر باشید اذکرنی بین عبادی بالحکمة لأذکرک فی ملکوتی بالعزة انشاء الله باین مقام بلند اعلیٰ فائز باشید و بشطر دوست ناظر مظاهر اوهام قرنہا در فراق مظهر مالک انام نوحه و ندبه مینمودند و چون افق عالم از تجلیات انوار شمس قدم منیر و روشن شد کل محروم و ممنوع مشاهده شدند الا من شاء ربک بلی يوم الفضل ظاهر شد و کلمه الهی تفصیل نمود لؤلؤ از خرف ممتاز گشت آنه هو المفصل المميز العزيز العلام از حق جل و عزّ میطلیم آن جناب را مؤید فرماید بذکر و ثنائش بشائی که انوار ذکر اسم اعظم جمیع بدن را احاطه نماید و عرفش مابین عباد متضوع گردد امروز نظر بعدم استعداد ارض و اهل آن شأن نفوس مستقیمه معلوم نه ولكن قسم بآفتاب حقیقی که از افق سین طالعت که عنقریب مقاماتشان بر جمیع اهل عالم ظاهر و هویدا گردد ان ربک هو المقتدر القدير و آنه هو المبين الخیر انتهى

26 در دستخط قبل قبل مورّخه ۴ رمضان ذکر جناب خداداد و آقا عزیزالله علیهما بهاء الله را نموده بودید در ساحت اقدس عرض شد هذا ما انزله العليم فی الجواب

27 یا اسمی قد عرض العبد الحاضر ما ذکرته فی احبائى الذين نبذوا سوائى و اقبلوا الى وجهی بهم یبعث الله خلقاً ان ربک هو الخیر العليم ای جمال انشاء الله بعنايت الهی فائز باشی و بارادهاش راضی و شاکر اینکه در باره دوستانی که از کوثر معانی آشامیده اند و بافق اعلیٰ ناظرند ذکر نمودی در ساحت اقدس عرض شد هیچ عمل نیکی از هیچ عاملی ضایع نشده و نخواهد شد قسم بآفتاب بیان که از افق سماء عرفان طالعت که اگر نفسی لله نفسی برآرد آن نفس بساحت اقدس فائز و از قلم اعلیٰ در صحیفه کبری مخلص طوبی لنفس فارت بذکر الله و خدمته و سقت رحیق الوحی بید الفضل منقطعة عن فی السموات و الأرض و عن فی

soul that hath attained unto the remembrance of God and His service, and hath offered the choice wine of revelation with the hand of grace, detached from all who are in the heavens and the earth and all who are in the kingdom of command and creation. Thus doth thy Lord desire to behold His servants. By the life of God! They are indeed the triumphant ones.

28 Many are the matters that are today hidden from all eyes, for the means of their manifestation exist not, due to the lack of capacity among the people. Soon shall they be made manifest and evident through God's all-encompassing power. Convey greetings from God unto those souls and mention that which hath flowed from the Most Exalted Pen in their praise, that they may attain unto the breezes of God's verses with such joy as shall not be clouded by the dust of the world nor seized by the gloom of sorrows. Give them the glad-tidings of the signs that have appeared from the Finger of the Will of the All-Merciful. Whatsoever hath been manifested from any soul in the path of God hath been accepted at the Divine Threshold.

29 Today is the day when the Sun of the Most Great Name is rising from the horizon of the world, mentioned in every Book by a different name. In the Torah It appeared and was recorded by the name of Jehovah - a name which, before the advent of Moses, was concealed in God's treasury of knowledge. Thus in the Torah He says: "I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by My name Jehovah I was not known to them." And He says: "And God spoke further unto Moses: Thus shalt thou say unto the children of Israel, 'Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations.'" Say: By the True God! He has come Who turns the dawn into darkness and Who walks upon the high places of the earth. Rejoice in My remembrance, O My loved ones, and be of such character that the fragrance of God's love may be wafted from you. This behooveth him who hath turned unto My holy and luminous horizon. We have mentioned you before with that which hath diffused the fragrance of the garment, and We mention you as a favor from Us. Verily your Lord, the All-Merciful, is the Protecting, the Mighty.

30 O My loved ones! We have previously counseled the servants with that which would benefit them in this world and the next, but the people remain in manifest remoteness. Blessed are ye for having hearkened unto God's call and responded to it on a day wherein souls lamented, save those whom God, the Lord of the worlds, did please. God willing, may you remain steadfast in the love of God and His Cause, for We have previously given

ملکوت الامر و الخلق کذلک اراد ربک ان
یری عبادہ لعمر الله انهم هم الفائزون

28 بسیار از امور است که الیوم از عیون مستور
است چه که اسباب ظهور نظر بعدم استعداد
خالق موجود نه زود است که بقدرت کلیه
الهیة ظاهر و هویدا گردد آن نفوس را از قبل
حق تکبیر بفرست و آنچه از قلم اعلی در ذکر ایشان
جاری شد ذکر نما تا از نفعات آیات حق فائز
شوند بسروری که غبار عالم آنرا مکدر ننماید و
تیرگی احزان آنرا اخذ نکند بشارت ده ایشان را
باشاراتی که از اصبع اراده رحمانی ظاهر شد
آنچه از هر نفسی فی سبیل الله ظاهر شده لدی
العرش مقبول افتاد

29 امروز آن روزیست که شمس اسم اعظم از افق
عالم طالعست و در هر کتابی با اسمی مذکور در
توراة باسم یهوه ظاهر و مسطور و این اسمی است
که قبل از بعثت کلیم در کنز علم الله مستور بود
اینست که در توراة میفرماید انا ظهرت لابرهم
واسحق و یعقوب بأی الاله القادر علی کل شیء
و اما باسمی یهوه فلم اعرف عندهم و میفرماید
و قال الله ایضاً لموسی هكذا تقول لبني اسرائيل
یهوه اله آبائکم اله ابرهم واله اسحق واله یعقوب
ارسلنی الیکم هذا اسمی الی الأبد و هذا ذکری الی
جیل فجیل قل تالله الحق قد اتی من یجعل الفجر
ظلاماً و یمشی علی مشارف الأرض ان افرحوا
بذکرى یا احبائی و کونوا علی شأن تتضوع منکم
عرف محبة الله هذا ما ینبغی لمن اقبل الی افقی
المقدس المنیر انا ذکرناکم من قبل بما فاح به عرف
القمیص و نذکرکم فضلاً من عندنا ان ربکم الرحمن
لهو المهیمن القدیر

30 یا احبائی انا و صبینا العباد من قبل بما ینفعهم فی
الدنیا و الآخرة ولكن القوم فی بعد مبین طوبی
لکم بما سمعتم نداء الله واجتتموه فی یوم فیہ ناحت
النفوس الا من شاء الله رب العالمین انشاء الله بر
محبت حق و امرش مستقیم باشید چه که از
قبل خبر دادیم بظهور ناعقین در بلاد در جمیع

tidings of the appearance of the barking ones in the lands. Under all conditions, hold fast to the hem of His grace and cling to the cord of His bounty.

- 31 O Jamal! We make mention of the people of distinction who have cast aside all else and turned to the Supreme Horizon, that they may rejoice in that which hath flowed from the Most Great Ocean at this noble scene. We hear those who make mention of Us and We behold the deeds of those who have arisen to serve the Cause with manifest sincerity. Upon them be the glory of God, the glory of the Concourse on High, and of the near angels. The sun of sincerity is shining and manifest from the hearts of some. Their names have been inscribed by My Most Exalted Pen in My Mighty Tablet. Beseech the True One that He may aid all to recognize this wondrous and blessed Day, lest they miss that which shall cause grief and regret to endure throughout the kingdom of earth and heaven. Praise be to God, all are mentioned before the Throne and are adorned with the ornament of the favors of the Lord of nations. God willing, all have been and shall be successful in attaining that which God has willed. Peace be upon them, glory be upon them, and splendor be upon them.

- 32 Furthermore, the wanderers in the land of Sad are mentioned in the Most Holy Court, and the glance of favor is directed towards them. God willing, may they be gladdened by this Greatest Glad-Tidings. This evanescent servant conveys greetings to each one and expresses utter lowliness and nothingness. Would that I had been with them and had received what they received in the path of God, the Exalted, the Great.

- 33 Another matter is that there is no news from his honor Aqa Mirza H-S T-F, upon him be the Glory of God. Please inquire about his condition on behalf of this servant and write the details. Although this servant has been somewhat remiss, since he sent letters and certain items in trust through his honor Mulla Muhammad-'Ali-i-Dahji, upon him be the Glory of God, and this servant had supposed that the aforementioned gentleman would return soon and a reply to his letter would be sent. However, his return has been delayed until now, though in these days there is hope that he will obtain permission and return. We beseech God, exalted and mighty be He, to assist him in that which is befitting and worthy in this day. It would be most welcome if he would not take note of this servant's delay and would continue as before. In any case, this servant ever hopes and expects forgiveness from the friends of God. The glory of God be upon you and upon those with you and

احوال بذیل عنایت متشبث باشید و بحبل فضلش متمسک

31 یا جمال! انا تذکر اهل الخلاء الذین نبذوا الوری و اقبلوا الى الأفق الأعلى لیفرحوا بما ترشح من البحر الأعظم فی هذا المنظر الکریم انا نسمع من یذکرنا و نری اعمال الذین قاموا علی خدمة الأمر بخلوص مبین علیهم بهاء الله و بهاء الملاء الأعلى و الملائكة المقریین آفتاب خلوص از قلوب بعضی مشرق و لانتحست قد رقت اسمائهم من قلبی الأعلى فی لوحی العظیم از حق بطلب کل را تأیید فرماید بر عرفان این یوم مبارک بدیع تا فوت نشود امری که حسرت و افسوس آن بدوام ملک و ملکوت باقی و دائم بمائد الحمد لله جمیع لدی العرش مذکورند و بطراز عنایت مالک امم مزین و انشاء الله کلّ به ما اراد الله فائز شده و می شوند السلام علیهم و التکبیر علیهم و البهاء علیهم انتهى

32 عرض دیگر آنکه آوارگان ارض صاد در ساحت اقدس مذکورند و طرف عنایت بایشان متوجه انشاء الله بلین بشارت کبری مسرور باشند این خادم فانی خدمت هر یک تکبیر میرساند و اظهار فنا و نیستی مینماید یا لیتنی کنت معهم و ورد علیّ ما ورد علیهم فی سبیل الله العلیّ العظیم

33 عرض دیگر آنکه از جناب آقا میرزا حسرت فر علیه بهاء الله خبری نیست احوال ایشان را از جانب این خادم جویا شوید و تفصیل را مرقوم دارید اگرچه این عبد فی الجمله تقصیر نموده چه که ایشان بصحابت جناب ملا محمد علی دهجی علیه بهاء الله مکاتیب و بعضی امانات ارسال داشته اند و این عبد را چنین گمان بود که جناب مذکور زود مراجعت مینماید و جواب دستخط ایشان ارسال میگردد و لکن مراجعت ایشان تا اکنون در عهده تأخیر است و لکن این روزها امید هست که مرخصی حاصل نموده مراجعت نمایند از حق جلّ و عزّ میطلبیم که ایشان را تأیید فرماید بر آنچه که الیوم لایق و سزاوار است محبوب آن بود که ایشان در تأخیر این عبد ملاحظه نفرمایند و کما فی السابق معمول دارند در هر حال این عبد از دوستان حق عفو را راجی

upon those who have attained to the recognition of this mighty and exalted Day.

وَأَمَلِ اسْتِ الْبَهَاءِ مِنْ اللَّهِ عَلَيْكُمْ وَعَلَى مَنْ مَعَكُمْ
وَعَلَى الَّذِينَ فَازُوا بِعِرْفَانِ هَذَا الْيَوْمِ الْعَزِيزِ الْمُنِيعِ

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To: Haji Mirza Muhammad Ali Afnan, in China

Date: 1297-04-28 [1880-Apr-9]

¹ In the Name of our Most Holy, Most Exalted, Most Glorious Lord

¹ بِسْمِ رَبَّنَا الْأَقْدَسِ الْعَلِيِّ الْأَبْنَى

² Praise be to God Who hath manifested Himself from the Most Exalted Horizon and hath spoken the Most Sublime Word, and when His sweetest call was raised between earth and heaven, all things were attracted and seized by the wine of reunion in such wise that they were moved and hastened and turned their faces. Then came the decisive Word and distinguished between them on the Day of Return at the appearance of the Lord of the Beginning and the End. Thereupon the doubters retreated, those who had hastened halted, the ignorant turned away, the heedless learned ones objected, while the believers hastened, the near ones drew nigh, and the sincere achieved victory. These are servants who accepted every tribulation in the path of God, the Lord of Names. Among them were those who bore their cross in their own hands, and among them were those who hastened to the place of sacrifice with a longing known to none in the kingdom of creation save those whom God, the Lord of all beings and the Sovereign of earth and heaven, hath willed.

² الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ نَفْسَهُ مِنَ الْأَفْقِ الْأَعْلَى وَ نَطَقَ بِالْكَلِمَةِ الْعَلِيَا وَ إِذَا ارْتَفَعَ نِدَائُهُ الْأَحْلَى بَيْنَ الْأَرْضِ وَ السَّمَاءِ انْجَذِبَتِ الْأَشْيَاءُ وَ اخَذَهَا سَكْرُ رَحِيقِ الْوَصَالِ عَلَى شَأْنٍ اهْتَزَتْ وَ سَرَعَتْ وَ تَوَجَّهَتْ إِذَا أَتَى فَصْلَ الْخُطَابِ وَ فَصَّلَ بَيْنَهَا فِي يَوْمِ الْآيَاتِ عِنْدَ ظُهُورِ مَالِكِ الْمَبْدِءِ وَ الْمَأْبِءِ إِذَا تَقَهَّقَتِ الْمَرِيبُونَ وَ تَوَقَّفَ السَّارِعُونَ وَ اعْرَضَ الْجَاهِلُونَ وَ اعْتَرَضَ الْعَالِمُونَ الْغَافِلُونَ وَ سَرَعَ الْمُوَحِّدُونَ وَ اقْبَلَ الْمُقَرَّبُونَ وَ فَازَ الْمُخْلِصُونَ أَوْلَئِكَ عِبَادٌ قَبِلُوا كُلَّ الْبَلَايَا فِي سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ مِنْهُمْ مَنْ حَمَلَ صَلَيبَهُ بِيَدَيْهِ وَ مِنْهُمْ مَنْ سَرَعَ إِلَى مَقَرِّ الْقَدَاءِ بِاشْتِيَاقٍ لَا يَعْرِفُهُ أَهْلُ مَلَكُوتِ الْإِنشَاءِ إِلَّا مِنْ شَاءِ اللَّهِ مَالِكِ الْوَرَى وَ سُلْطَانِ الْأَرْضِ وَ السَّمَاءِ

³ Glorified art Thou, O Thou in Whose hands are the reins of all created things and the controls of all possible beings! How can I make mention of Thee after Thou hast made me know that my praise cannot reach Thee and the bird of my utterance cannot soar in the atmosphere of Thy knowledge? Yet, O my God, since Thou hast permitted me to make mention of Thee, I therefore cling to the cord of Thy bounty and favor, and I beseech Thee by Thy Name through which the ocean of Thy generosity surged and the fragrance of Thy bounty was wafted among Thy creatures, that Thou aid Thine Afnan to celebrate Thy praise and glorification, and ordain for them that which

³ سُبْحَانَكَ يَا مَنْ يَبْدُكَ زَمَامُ الْمَوْجُودَاتِ وَ إِزْمَةُ الْمَمَكَّاتِ كَيْفَ أَذْكُرُكَ بَعْدَ مَا عَرَفْتَنِي بِأَنَّ ذِكْرِي لَا يَصِلُ إِلَيْكَ وَ طَيْرُ بَيَانِي لَا يَقْدِرُ أَنْ تَطِيرَ فِي هَوَاءِ عِرْفَانِكَ وَلَكِنْ يَا إِلَهِي لَمَّا أَذْنَتْنِي بِالذِّكْرِ إِذَا ائْتَسَّكَ بِحَبْلِ جُودِكَ وَ الطَّافَكَ وَ اسْتَلَكْتُ بِاسْمِكَ الَّذِي بِهِ مَاجَ بَحْرِ كَرَمِكَ وَ هَاجَ عَرَفَ جُودِكَ بَيْنَ يَرِيَّتِكَ بِأَنْ تَوْيِّدَ أَفْنَانَكَ عَلَى ذِكْرِكَ وَ ثَنَائِكَ وَ تَقْدِيرِ لَهْمَ مَا يَنْبَغِي لِسَمَاءِ جُودِكَ وَ بَحْرِ فَضْلِكَ لَكَ الْحَمْدُ يَا مُحِبَّوْبَ الْعَالَمِ وَ مَقْصُودَ الْأُمَمِ بِمَا دَعَوْتَهُ إِلَيْكَ

befitteth the heaven of Thy bounty and the ocean of Thy grace. Praise be to Thee, O Beloved of the world and Desire of the nations, for having called him unto Thee and brought him into Thy presence and given him to drink the Kawthar of reunion by the hand of Thy giving, and caused him to hear Thy call which was the hope of those near unto Thee among Thy chosen ones and the believers among Thy loved ones, and shown him Thy beauty, and ordained for him through Thy Most Exalted Pen that which shall not be effaced throughout the eternity of Thy kingdom and dominion. Verily Thou art the Almighty, to Whose power and sovereignty all things have testified, and the Concourse on High to Thy greatness and might. There is none other God but Thee, the Most Exalted, the All-Knowing, the All-Wise.

- 4 O beloved of my heart! May my soul be a sacrifice for your love! This evanescent servant has been honored by the trace of your pen which moved in remembrance of our Beloved and your Beloved, our Goal and your Goal. When I read and understood it, I ascended through His Mighty Name to a station which God has made the dawning-place of the light of unity and the dayspring of the manifestation of oneness. When I attained His presence, I presented what was therein and what I had communed with God, the Lord of all worlds. When it concluded, the Tongue of Grandeur spoke that which I am unable to mention and which no pen in the world can define, until He said - exalted be His utterance and glorified His grandeur - "Take up the pen." When I took it up, there was sent down from the Kingdom of Utterance that which diffused its fragrance throughout all regions. We praise Him for the wonders of His favors and the manifestation of His grace. May my soul be a sacrifice for His bounty and loving-kindness! By His life, it behooveth the world to sacrifice itself in His path, and all peoples in His love and good-pleasure. This servant is amazed to see how the servants are veiled from the Sun and its effulgence, from the Sea and its waves, and from the heaven and its stars and moons. I beseech Him, exalted be He, to remove the veil from their faces, show them His most exalted horizon, attract them to the Most Great Sign and the Most Glorious Vision. Verily, He is the Single One, the Powerful, the All-Knowing, the All-Wise.

- 5 That which was revealed from the heaven of favor, mercy and kindness was, according to His command, given to the Greater Branch - may my spirit and being be a sacrifice for the dust of His footsteps - to write in His blessed hand, and God willing, they will attain unto it. Some time has passed since this Tablet dawned from the horizon of grace, but circumstances caused its dispatch to be delayed. God willing, His Holiness

و احضرته تلقاء وجهك و سقيته كوثر اللقاء
بيد عطائك و اسمعته ندائك الذي كان امل
المقربين من اصفياك و الموحدين من اولياك
واربته جمالك و قدرت له من قلبك الأعلى ما
لا يأخذه المحو بدوام ملكوتك و جبروتك انك
انت المقتدر الذي اعترفت الأشياء بقدرتك و
سلطانك و الملائ الأعلى بعظمتك و اقتدارك
لا اله الا انت المتعالى العليم الحكيم

4 يا محبوب فؤادى نفسى لحبكم الفداء قد تشرف
الخدام الفانى بأثر قلبكم الذى تحرك على ذكر
محبوبنا و محبوبكم و مقصودنا و مقصودكم فلما قرأت
و عرفت صعدت باسمه القدير الى مقام جعله الله
مشرق نور التوحيد و مطلع ظهور التفريد و فلما
حضرت عرضت ما فيه و ما ناجيت به الله مولى
العالمين فلما انتهى نطق لسان العظمة بما لا اقدر
ان اذكره و لا قلم العالم ان يحدده الى ان قال عز
بيانه و جل كبريائه خذ القلم فلما اخذت انزل من
ملكوت البيان ما فاح عرفه بين الآفاق نحمده
على بدايع الطافه و ظهور افضاله نفسى لفضله
الفداء و لعنايته الفداء لعمره ينبغى ان يفدى العالم
نفسه فى سبيله و كل الأمم فى حبه و رضائه قد
تخير الخدام بما يرى العباد محتجين عن الشمس
و اشراقها و عن البحر و امواجه و عن السماء
و انجمها و اقمارها اسئله تعالى بأن يكشف الغطاء
عن وجوههم و يريهم افقه الأعلى و يجتذبهم الى
الآية الكبرى و المنظر الأبهى انه هو الفرد المقتدر
العليم الحكيم

5 و آنچه از سماء عنایت و رحمت و شفقت نازل
حسب الأمر بحضرت غصن الله الأكبر روحى
و ذاتى لتراب قدومه الفداء داده شد که بخط
مبارک بنویسند و انشاء الله بأن فائز خواهند شد
و مدتیست که این لوح از افق فضل اشراق
نمود و لکن همچه اتفاق افتاد که ارسال آن در

will not forget this evanescent servant during the nights and days. The glory be upon your honor and upon those who love you and hear your word concerning the Cause of God, the Exalted, the Great, and praise be to God, the Goal of the mystics. The request is that from this evanescent servant, greetings of the Most Exalted, Most Mighty, Most Wondrous, Most High be conveyed to the kinsmen - that is, to each one deemed appropriate - and express the nothingness of this ephemeral one. Further submission: what was sent of rice, tea, and vessels has arrived.

عهدہ تعویق ماند انشاء الله آنحضرت در لیالی و ایام این خادم فانی را فراموش نفرماید البہاء علی حضرتکم و علی من احبکم و یحبکم و یسمع قولکم فی امر الله العلیّ العظیم و الحمد لله مقصود العارفین استدعا آنکہ از جانب این خادم فانی منتسبین را یعنی ہر یک را کہ مصلحت بدانند تکبیر ارفع اعزّ ابدع اعلیٰ ابلاغ نمایند و عرض نیستی این فانی را اظہار دارند عرض دیگر آنچه ارسال داشتند از برنج و چای و ظروف رسید

6 The servant. 28 Rabi'u'th-Thani 1297.

6 خادم فی ۲۸ ربیع الثانی ۱۲۹۷

7 The Most Great Branch and the Greater Branch - may my spirit and being be a sacrifice for the dust of their footsteps - remember and glorify His Honor with the lights shining from the horizon of the heaven of the Most Great Throne.

7 حضرت غصن ۶۶ [الله] الأعظم و حضرت غصن ۶۶ [الله] الأكبر روحی و ذاتی لثراب قدومہما الفداء بانوار مشرقہ از افق سماء عرش اعظم [ابہائی] آنحضرت را ذاکرو [مکبرند]

BLIB_Or15727a.080

BH01485

To: *Mirza Asadullah, in Tihiran*

Date: 1297-04-28 [1880-Apr-9]

1 In the Name of our Lord, the Most Mighty, the Most Holy, the Most Glorious

1 بسم ربنا الأعزّ الأقدس الأبهی

2 The essence of praise and glorification befiteth the Lord of all mankind Who illumined the world through His blessed word "Verily I am God," and though this Most Exalted Word, this Primal Pearl, and Most Great Sign stood contrary to all the opinions of the peoples of the earth, He raised it aloft through the sovereignty of His Will and planted the banner of "Verily He is I" upon the highest mountains by His mighty hand. Soon shall the sincere ones and those drawn nigh behold it above all other standards. Verily our Lord, the All-Merciful, is the Mighty, the All-Knowing.

2 جوہر ذکر و ثنا حضرت مقصودیرا لایق و سزااست کہ بکلمہ مبارکہ اتی انا الله عالم را منور فرمود و مع آنکہ اینکلمہ علیا و درہ اولی و آیت کبریٰ مخالف جمیع آرای اہل ارض بود او را بسلطان مشیت خود مرتفع فرمود و علم آنہ ہوا بر اعلیٰ الجبال پید اقتدار نصب نمود سوف یراہ الموحّدون و المقربون علی کلّ الأعلام انّ ربنا الرحمن لہو العزیز العلام

3 Thereafter, I submit that your letter, which was the greatest healing medicine, transformed into joy the sorrows that are inherent to imprisonment, for it was adorned with love for the Ancient Beauty and the Goal of all peoples. Praise be to God that you have attained the outpourings of the divine days and

3 و بعد عرض میشود مکتوب آنجناب کہ دریاق اعظم بود احزانیکہ از لوازم سجن است بسرور مبدل نمود چہ کہ بحب مالک قدم و مقصود امم مزین بود لله الحمد کہ آنجناب بفیوضات ایام الہی فائز شدند و نفحات قیص ربّانی را یافتند

caught the fragrance of the celestial garment. I swear by the Sun of the horizon of the Countenance that even if we were to occupy ourselves with praise, thanksgiving, remembrance and glorification of the Beloved until a day whose end cannot be reckoned, it would still be insufficient - nay, non-existent and void.

- 4 After this servant gained admittance to the Most Holy Court and presented the entire letter, two Most Great, Most Holy Tablets were revealed from the sacred heaven - one specifically for you and another specifically for Jinab-i-Aqa Mirza Hasan, upon him be the Glory of God. God willing, you will attain to their perusal. Your letter arrived in late Rabi'u'l-Avval and the response descended from the heaven of grace, though it was sent in late Rabi'u'th-Thani.

- 5 I further submit that you should convey utter evanescence and nothingness on behalf of this ephemeral one to all the friends who have drunk from the Kawthar of certitude and transcended the contingent world. Tell them not to let time slip away and to hold fast to the cord of unity and harmony. O my beloved! In these days, one day when this ephemeral one attained the Most Holy Court, he observed the Beloved of the world to be saddened, and in view of "they speak not until He hath spoken," this servant remained silent, bewildered and thoughtful. Then the Ancient Beauty turned to me and said that the odors of discord among the divine loved ones had wafted and continue to waft. Although the exact blessed words are not before me, their purport was thus: I submitted that I beseech God, glorified and exalted be He, to transform this discord through the endeavors of the friends into harmony, that all may turn their gaze away from aught else but God and from that which prevents them from unity, and fix their gaze upon the horizon of unity which is in truth the cause of the exaltation of the Cause. Would that some souls might be confirmed in this great service! I beseech Him, exalted be He, and I cling to the hem of His generosity and hold fast to the cords of His grace, that He may assist His loved ones in that which He loveth and is pleased with, and whereby His Cause may be exalted in the kingdom of creation. Verily He is the Omnipotent over whatsoever He willeth.

- 6 Furthermore, I submit that a petition was sent from the direction of the Land of Qaf in response to the letter of Jinab-i-J.M., upon him be all His most glorious Glory. God willing, it will reach them. If there has been any negligence, this servant begs to be excused and hopes for their pardon, now and always. The Glory be upon you and upon those who have drunk the wine

قسم بافتاب افق وجه که اگر الی یومیکه آخر آن احصا نشود بحمد و شکر و ذکر و ثناء محبوب مشغول شویم هرآینه کمست بلکه معدوم و مفقود است

4 و بعد از اطلاع این خادم بساحت اقدس فائز و بنامه مکتوب را عرض نمود دولوح امنع اقدس از سماء مقدس نازل یکی مخصوص آجناب و دیگری مخصوص جناب آقا میرزا حس علیه بهاء الله انشاء الله زیارت آن فائز شوید و مکتوب آنحضرت در اواخر ربیع الاول وارد و جواب از سماء فضل نازل ولکن در اواخر ربیع الآخر ارسال شد

5 عرض دیگر آنکه خدمت جمیع دوستان که از کوثر ایقان آشامیده و از شئونات امکان گذشته اند از قبل اینفانی اظهار فنا و نیستی نمائید و بگوئید وقت را از دست مدهید و بحبل اتحاد و اتفاق متمسک شوید یا حبیبی در این ایام روزی از روزها اینفانی بساحت اقدس فائز محبوب عالم را مکدر مشاهده نمود و نظر به لا یتکلمون الا بعد اذنه اینعبد ساکت و متحیر و متفکر بود اذاً توجه الی وجه القدم و فرمودند رواج اختلاف مابین احبابی الهی مرور نموده و مینماید اگرچه کلهء مبارکه در نظر نیست مضمون آن این بود که عرض شد از حق سبحانه و تعالی مسئلت مینمایم که این اختلاف را بهمت دوستان با اتفاق مبدل فرماید تا کل نظر را از غیر حق و ما یمنعهم عن الاتحاد بردارند و بافی اتحاد که فی الحقیقه سبب علو امر است ناظر گردند آیا میشود نفوسی مؤید شوند باین خدمت بزرگ اسئله تعالی و اثبث باذیال کرمه و اتمسک بحبال فضله بأن یؤید احبائه علی ما یحب و یرضی و یرتفع به الأمر فی ملکوت الانشاء الله هو المقتدر علی ما یشاء و

6 عرض دیگر آنکه عریضه ئی در جواب دستخط جناب ج م علیه من کل بهاء اباه از سمت ارض قاف ارسال شد انشاء الله بایشان میرسد اگر فی الجمله اهمالی شد اینعبد معذور است و امید عفو از ایشان بوده و خواهد بود البهاء علیکم

of steadfastness and the Kawthar of servitude in this mighty and wondrous Day.

- 7 Some time ago, this servant sent a detailed letter in response to your numerous letters, together with the blessed Most Holy Tablet of Proof which was sent according to the command of the Lord of all creation. God willing, you have attained and will attain to its perusal and reading. Likewise, mention was made of Jinab-i-Aqa Siyyid Abu-Turab, upon him be the Glory of God, in the Most Holy Court, and a Tablet was revealed from the heaven of grace and bounty and was sent. God willing, he will attain to it.

- 8 Furthermore, I submit that the responses to some of the gentlemen will also be sent later, God willing. This servant presents his pure devotion and most glorious, most mighty, most splendid greetings to each one. May God, glorified and mighty be He, assist all in that which is for the good and welfare of all.

- 9 The servant, 28 Rabi'u'th-Thani 1297

و علی الذین شربوا رحیق الاستقامه و کوثر العبودیه فی هذا الیوم العزیز البدیع

7 چندی قبل اینعبد در جواب دستخطهای متعدده آنجناب مکتوب مفصلی ارسال داشت مع لوح مبارک اقدس برهان که بر حسب امر مالک امکان ارسال شد انشاءالله آنجناب بمشاهده و قرائت آن فائز شده و میشوند و همچنین ذکر جناب آقا سید ابوتراب علیه ۹۶۹ [بهاء الله] در ساحت اقدس معروض لوحی از سماء فضل و عنایت نازل و ارسال شد انشاءالله بآن فائز میشوند

8 و عرض دیگر جواب بعضی از آقایان هم انشاءالله از بعد ارسال میشود عرض خلوص محض و تکبیر ابدع ابداعی خدمت هر یک این خادم معروض میدارد انشاءالله حق جل و عز کل را موفق نماید بآنچه خیر و صلاح کل است

- 9 خادم ۲۸ ربیع الثانی ۱۲۹۷

BLIB_Or15727a.083

BH02646

To: *Ismullah Javad*

Date: 1297-04-28 [1880-Apr-9]

- 1 In the Name of God, the Speaking, the All-Seeing! O My Name, the All-Bountiful! All the loved ones of God must at all times fix their gaze upon this utterance of the All-Merciful which, like unto the sun, hath shone forth from the horizon of the heaven of God's Holy Tablet: "We have made unity the support for the pavilions of My Cause and the cord for the tabernacle of My glory. Hold fast unto it, O My servants, then act according to that which God hath revealed in His wondrous Tablet." If those souls who have turned to the Most Exalted Horizon and who are known throughout all regions by the name of God had acted according to this exalted and divine word, assuredly the banner of "Verily He is God" would have been seen raised and planted upon the hills and mountains of the earth.

1 بنام خداوند گوینده بینا یا اسمی الجواد باید جمیع احبای حق در کل احیان باین بیان رحمن که بمشابه آفتاب از افق سماء لوح الهی مشرقست ناظر باشند انا جعلنا الاتحاد عموداً لخیام امری و عروۃ لخلباء مجدی تمسکوا به یا عبادی ثم اعمالوا بما انزله الله فی لوحه البدیع اگر نفوسیکه بافق اعلی توجه نموده اند و در اطراف و اکثاف باسم حق معروفند باینکلمه عالی و لطیفه ربانیه عمل مینمودند البتّه علم آنه هو الله بر اتلال و جبال ارض مرتفع و منصوب مشاهده میشد

- 2 Say: O people of Baha! Observe the world as though it were a book, wherein are inscribed in clear characters change and extinction, discord and revolution. In truth, every leaf of its leaves, every spot of its spots, and every tree of its trees crieth out and saith: "Observe my transformations and take warning thereby, reflect upon the passing of my manifestations and become aware, that perchance ye may not exchange the enduring divine bounties for these transient things."
- 3 O My Name! A hundred thousand regrets that most of the people are heedless of what they see and hear. The Most Great Bell hath been adorned by the fingers of the mercy of the All-Merciful in the midmost heart and the divine call hath been raised. Yet the people are seen to be withered, nay rather dead, save whom thy Lord willeth. Do they not inhale the fragrance of the utterance and remain heedless, or are they deprived by what their hands have wrought?
- 4 O My Name! Thou knowest that at all times the tongue of the All-Merciful is engaged in utterance and at every moment the Most Exalted Pen is in motion. Not for an instant hath there been any pause in the manifestation of the Cause, yet the blind are deprived of the mirror and the deaf are forbidden from hearing. Ask thou of God that He may purify the eyes from the ophthalmia of desire and free the hearts from the veils that hinder.
- 5 Hearken unto the call of this Wronged One and arise with utmost resolve to serve. By the life of God! This is what will profit thee and make manifest thy station and preserve thy remembrance, that perchance through the effulgences of the Sun of divine bounty the servants may become illumined and sense such a station that the splendor and worth of these outward, ephemeral stations may be erased from the heart. Verily thy Lord is the Expositor, the All-Knowing, the All-Informed. The glory be upon thee and upon him who hearkeneth unto thy counsel in this mighty Cause.
- 2 بگو ای اهل بها عالم را مانند کتابی مشاهده نمائید و بخطّ جلی تغییر و فنا و اختلاف و انقلاب در او نوشته شده فی الحقیقه هر ورق از اوراق او و هر بقعه‌ئی از بقاع او و هر شجره از اشجار او ندا میکند و میگوید در تغییرات من ملاحظه کنید و پند گیرید و در فزای ظهورات من تفکر کنید و آگاه شوید که شاید نعم باقیه الهیه را باین اشیای فانیه تبدیل ننمائید
- 3 یا اسمی صد هزار حسرت که اکثری از ناس از آنچه دیده و شنیده میشود غافلند ناقوس اعظم در قطب جنان بآنامل رحمت رحمن مشرف و ندای الهی مرتفع مع ذلک ناس پزمرده بل مرده مشاهده میشوند الا من شاء ربک آیا عرف بیازا استشمام نمینمایند و غافلند و یا بما اکتسبت ایدیهم محروم مانده‌اند
- 4 یا اسمی تو آگاهی که در کلّ احیان لسان رحمن در بیان و در کلّ اوان قلم اعلی متحرک آنی در اظهار امر توقف زلفت ولکن کور از آئینه محروم و کر از اصغاء ممنوع از حق بطلب که عیون را از رمد هوی مطهر سازد و قلوب را از حجاب مانعه فارغ نماید
- 5 بشنو ندای اینظلولم را و بتمام همت بر خدمت بایست لعمر الله هذا ما ینفعک و یظهر به مقامک و یتقی به ذکرک که شاید از تجلیات آفتاب بخشش یزدانی عباد منور شوند و احساس مقامی نمایند که رونق و مقدار این مقامات ظاهره فانیه از قلب محو شود ان ربک هو المبین العلیم الخبیر البهاء علیک و علی من یسمع نصیحتک فی هذا الامر العظیم

BLIB_Or15719.175c, AY12.333x

BH02649*To: Jinab-i-Zayn B R**Date: 1297-04-28 [1880-Apr-9]*

To be typed.

BLIB_Or15697.013

BH04236*To: Haji Mirza Muhammad Ali Afnan, in China**Date: 1297-04-28 [1880-Apr-9]*

- 1 He is the All-Knowing, the Expositor, the All-Wise 1 هو العالم المبين الحكيم
- 2 The Supreme Pen testifieth that thou hast recognized My sovereignty and drawn from the ocean of My knowledge, and hast attained unto the presence of My throne and heard My call time and again, and hast attained that which is the purpose in the Books of God, the Lord of the worlds. Thy letter hath been presented and hath been honored to be heard by the Wronged One in this Most Exalted Station, which hath been named by all names in the Book of Names and as the heaven of heavens in My Preserved Tablet. From every word thereof We perceived the fragrance of thy love for God and thy turning unto Him and thy arising to perform that which beseemeth thee in the days of thy Lord, the Manifest, the Speaking, the All-Informed. 2 شهد القلم الأعلى بانك اعترفت بسلطاني واعترفت من بحر عرفاني و حضرت تلقاء عرشي و سمعت ندائي مرة بعد مرة و فزت بما هو المقصود في كتب الله رب العالمين قد حضر كتابك و فاز باصغاء المظلوم في هذا المقام الأعلى الذي سمي بكل الأسماء في كتاب الأسماء و بسماء هذه السماء في لوح الحفيظ وجدنا من كل كلمة منه عرف حبك لله و توجهك اليه و قيامك على ما ينبغي في أيام ربك الظاهر الناطق الخبير
- 3 Soon that which is hidden from the eyes of men shall be unveiled, and those nigh unto God shall behold through their Lord's bounty that which the pens of the world and every discerning scholar are powerless to describe. 3 سوف يظهر ما هو المستور عن عين الناس ويرون المقربون من فضل ربهم ما عجزت عن ذكره اقلام العالم و كل عالم بصير
- 4 Glory be unto Thee, O God of Names and Creator of the heavens! I beseech Thee by the Name through which the tribes have lamented and earthquakes have seized the dwellers of Thy earth, to ordain for him who hath turned unto Thee from among Thy Afnan that which beseemeth Thy greatness and Thy sovereignty. Then remember him as Thou hast remembered him in Thy days. Verily, Thou art the Almighty over what Thou wilt, and verily, Thou art the Self-Subsisting, the Ever-Abiding. 4 سبحانك يا اله الأسماء و فاطر السماء اسئلك بالاسم الذي به ناحت القبائل و اخذت الزلازل سگان ارضك بأن تقدّر لمن اقبل اليك من افنانك ما ينبغي لعظمتك و سلطانتك ثم اذكره كما ذكرته في أيامك انك انت المقتدر على ما تشاء و انتك انت المهيمن القيوم

- 5 The glory be upon thee and upon those who are with thee and upon her who hath attained unto the knowledge of God and whose letter hath been presented before the Throne in this noble station. Convey Our greetings unto him who hath attained unto the presence and who hath been named 'Abdu'l-Hamid in the Kingdom of Names. Say: Blessed art thou for having gone forth and journeyed until thou didst attain unto the presence of the Wronged One in His mighty prison.

5 البهاء عليك وعلى من معك وعلى التي فازت
بعرفان الله وحضر كتابها تلقاء العرش في هذا المقام
الكریم کبر من عندنا على من فاز بالتقاء وسمى
بعبدالحمید فی ملکوت الأسماء قل طوبى لك
بما خرجت وسرت الى ان حضرت تلقاء وجه
المظلوم فى سجنه العظيم

BLIB_Or15719.175a

BH05199

Date: 1297-04-28 [1880-Apr-9]

- 1 In the Name of the All-Knowing, the All-Wise
- 2 O My handmaiden, O My leaf! We have heard thy cry and thy call and thy lamentation. But today in all conditions thou must be joyous and adorned with the Most Great Gladness, for the ocean of divine mercy is surging and the sun of providence is shining and the heaven of revelation is manifest. I swear by the pearls of the sea of inner meanings that whosoever today has attained unto the recognition of God and has drunk the wine of steadfastness from the hands of God's Cause has attained and shall attain unto all good. Be thou assured, O My leaf, and say:
- 3 O my God, my Lord, my Master and my King! I testify that Thou hast manifested Thyself and sent down Thy verses and Thy proof and revealed that which was hidden in Thy Books and Thy Scriptures and displayed Thy power in such wise that necks have bowed before it. O Lord! I beseech Thee by Thy Name through which all things were attracted and the Supreme Pen was set in motion, to assist me to make mention of Thee and to praise Thee in such wise that the affairs and happenings of earth shall not prevent me.
- 4 O Lord! I am one of Thy handmaidens who hath turned unto Thy countenance and held fast to the hem of Thy bounty. Send down, therefore, from the heaven of Thy grace that which becometh Thy generosity, Thy munificence and Thy favor. O Lord! Thou knowest what is in the world. I beseech Thee to ordain for Thy handmaiden that which shall profit her in this world and the next and in every one of Thy worlds. Verily

1 بسمه العلم الحكيم

2 يا امتي يا ورقتي قد سمعنا ضجيجك و صريخك و
حنينك ولكن امروز در كل احوال بايد مسرور
باشيد و بفرح اكبر مزين چه كه درياى رحمت
الهي در موجست و آفتاب عنايت مشرق و آسمان
ظهور مشهود قسم بلاى بجر معاني هر نفسى اليوم
بعرفان الله فائز شد و رحيق استقامت از ايدى
امرئيه الهى آشاميد بكل خير فائز بوده و خواهد
بود ان اطمئني يا ورقتي و قولى

3 يا الهى و ربى و مالكى و سلطاني اشهد انك
اظهرت نفسك و انزلت آياتك و حجتك و
بينت ما هو المكنون فى كتبك و صحفك و
ابرزت قدرتك على شأن خضعت لها الرقاب اى
رب اسئلك باسمك الذى به انجذبت الأشياء
و تحرك القلم الأعلى بأن تؤيدنى على ذكرك و
ثنائك على شأن لا تمنعنى شؤونات الأرض و
حوادثها

4 اى رب انا امة من امائك قد توجهت الى
وجهك و تمسكت بذيل عطائك فاظهر لى من
سماء فضلك ما ينبغى بجدك و كرمك و
احسانك اى رب انت عالم بما فى العالم اسئلك
بأن تقضى لأمتك ما ينفعها فى الدنيا و الآخرة

Thou art the Almighty, the Most Exalted, the All-Knowing,
the All-Wise.

و في كلّ عالم من عوالمك أنّك انت المقتدر
المتعالى العليم الحكيم

BLIB_Or15719.175b

BH10351

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran

Date: 1297-04-28 [1880-Apr-9]

In His Most Great Name!

The Tongue hath spoken before the faces of the world and given them glad tidings of the Most Great Name, that they might rejoice in the days of God, the Lord of the worlds. Yet they have risen in oppression and turned away from Him through Whom the horizon of revelation was illumined and God came with manifest sovereignty. They have cast aside the Lord of all beings and seized upon their desires - verily they are among the abject ones.

The days have passed and the Caller hath cried out, yet they remain asleep. The intoxication of the world hath seized them in such wise that they have turned away from My Most Great Name.

Blessed art thou for having turned and hearkened unto the call of God, the King, the All-Knowing, the All-Wise.

بِسْمِ الْعَظِيمِ

قد نطق اللسان امام وجوه العالم وبشّرهم بالاسم
الأعظم ليفرحوا في أيام الله ربّ العالمين وهم
قاموا على الاعتساف واعرضوا عن الذي به انار
افق الظهور واتى الله بسلطان مبين قد نبذوا مولى
الورى واخذوا الهوى الا انهم من الصّاعرين قد
قضت الأيام وصاح الصّائح وهم من الرّاقدين
قد اخذهم سكر الدّنيا على شأن اعرضوا عن اسمى
العظيم نعيماً لك بما اقبلت و سمعت نداء الله
الملك العليم الحكيم

BLIB_Or15696.013c, BLIB_Or15734.2.063b

BH10239

To: Haji Mirza Hasan, in Tihiran

Date: 1297-04-28 [1880-Apr-9]

¹ He is the Most Holy, the Most Great

¹ هو الأقدس الأعظم

² O Hasan! A word from thy pen hath come before the Throne, and mention hath been made of thee in this exalted station. We make mention of thee as a token of Our grace, that thou mayest be assured that He remembereth whosoever hath turned unto

² ح س قد حضرت كلمة من خطك لدى العرش
و ذكر ذكرى في هذا المقام المنيع و ذكرناك رحمة
من عندنا لتوقن بأنّه يذكر من اقبل اليه و فاز بما

Him and attained unto that which God, the Lord of all worlds, hath willed. Hold thou fast unto wisdom and place thy trust in the One, the All-Informed. Thus have We made mention of thee and sent down the verses. There is no God but Him, the Most High, the Most Great. Convey My greetings unto those who are with thee and gladden them with My wondrous remembrance.

اراد الله رب العالمين تمسك بالحكمة وتوكل على
الفرد الخبير كذلك ذكرناك وانزلنا الآيات انه
لا اله الا هو العلي العظيم كبر من قبلي على من
معك وبشره بذكرى البديع

BLIB_Or15697.015b, BRL_DA#698

BH10517

To: Mirza Asadullah, in Tihiran

Date: 1297-04-28 [1880-Apr-9]

O Mirza Asadu'llah, upon him be the Glory of God, the Mighty, the All-Wise!

Your letter hath attained unto the hearing of the Lord of Names in this Most Exalted Station, and We have answered thee as a token of Our grace, that thou mayest rejoice and be of them that render thanks.

We previously sent unto thee the Tablet of the Proof, through which the fragrance of the All-Merciful was wafted throughout creation. Exalted be God, the Sovereign, the Ancient Revealer!

Convey My greetings unto My loved ones who have cast aside all else but Me and have attained unto the wine of steadfastness in My days. Verily thy Lord is the All-Remembering, the All-Knowing.

هو العزيز الحكيم

اسد قد فاز كتابك باصغاء مالک الأسماء في
هذا المقام الأعلى واجبتناك فضلاً من عندنا
لتفرح وتكون من الشاكرين قد ارسلنا اليك من
قبل لوح البرهان الذي به تضيوع عرف الرحمن
في الامكان تعالى الله الملك المنزل القديم كبر
من قبلي احبائي الذين نبذوا سوائي وفازوا برحيق
الاستقامة في ايامي ان ربك هو الذاكر العليم

BLIB_Or15697.015a

BH00509

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*

Date: 1297-05-01 [1880-Apr-11]

- 1 In the name of our Lord, the Most High, the Most Holy, the Most Great, the Most Exalted, the All-Glorious! 1 بِسْمِ رَبِّناَ الْمُتَعَالى الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنَى
- 2 All praise, sanctified above the understanding of all created things, befitteth that Pre-existent Being Who, through the dark manifestations of nothingness, made His Cause to appear, and through tribulation made His Command manifest between earth and heaven. By the hand of power He lit a lamp, and the contrary winds which are the cause of its extinction, by His all-compelling will, served but to increase its radiance. A fire that the hand of power kindleth, the seas of the world cannot extinguish. When the light of His Cause dawned from the dayspring of divine will, the idolaters sought through rejection and denial to extinguish it. Thus did they turn from the land of Ta to the land of Zawra, and this denial became a herald for the light. 2 حَمْدُ مَقْدَسٍ از عرفان کائنات ذات قدمی را لایق و سزااست که با شؤونات ظلمیه لا الا را ظاهر فرمود و بیلا امر خود را مابین ارض و سما هویدا نمود بید قدرت چراغی روشن نمود و اریاح مختلفه که اسباب خاموشیست باراده مهیمه بر روشنائی او افزود ناری که دست قدرت برافروزد بحور عالم او را خاموش نسازد چون نور امر از مشرق مشیت ربانی اشراق نمود مشرکین اراده نمودند باعراض و نفی آنرا خاموش نمایند چنانچه از ارض طا بارض زوراء توجه نمودند و این نفی منادی شد از برای نور
- 3 And from Zawra to the land of mystery did He journey, through that which the hands of the oppressors had wrought. Thereafter, the heedless ones, fearing lest that radiance should illumine the land of mystery and its surroundings, and deliver them from the darkness of tyranny, under the pretext of protecting that realm banished its Guardian to the prison of 'Akka. The flame of oppression reached such heights that from the kingdom of destiny the Suriy-i-Ra'is was revealed, until the Cause attained a station unprecedented in all creation. Whatsoever was revealed in that blessed Tablet appeared letter by letter. Well is it with them that are endowed with true vision! The banishment to 'Akka raised aloft the word of affirmation, and the banner of "Verily there is none other God but Him" was unfurled upon the mount of the Lord's will - exalted be His glory and His sovereignty! Glorified be He Whom neither the manifestations of the Pharaohs, nor the appearing of tyrants, nor the signs of emperors, nor the oppression of caesars can frustrate. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Most Exalted, the All-Glorious, the All-Praised. 3 و از ارض زوراء بارض سرّ بما اکتسبت ایدی الظالمین عزیمت فرمود و بعد گروه غافلین را گمان آنکه مباد آن روشنائی ارض سرّ و اطراف آنرا روشن نماید و از تاریکی ظلم برهاند بخيال حفظ آن مملکت حافظ را نفی نمودند بسجن عکا شراره ظلم بحدی رسید که از ملکوت تقدیر سوره رئیس نازل تا امر بمقامی مشاهده شد که فوق آن در ابداع نشده آنچه در آن لوح مبارک نازل حرف بحرف ظاهر طوبی للبتصرین و نفی عکا کلمه اثبات را مرتفع نمود و علم آنه لا اله الا هو بر جودی اراده حق تعالی شأنه و تعالی سلطانه ظاهر و منصوب سبحان الذی لم تعجزه شؤونات الفراعنة و لا ظهورات الجبارة و لم تحجبه اشارات الأكاسرة و لا ظلم القیاصرة یفعل ما یشاء و یحکم ما یرید و هو المقتدر المتعالی العزیز الحمید
- 4 This evanescent servant submitteth unto your honor that your eminent letter, after centuries and ages, illumined the horizon of the heart with the light of love. Each word thereof was as a fountain whence flowed the living waters of affection. I have beseeched and do beseech the True One - exalted be His glory 4 عرض این خادم فانی خدمت آن جناب آنکه دستخط عالی بعد از قرون و اعصار افق قلب را بنور محبت روشن و منیر نمود گویا هر کلمهئی از آن بمثابه چشمهئی بود و فرات مودت از آن

and abundant be His grace - to grant your honor success in attaining unto that which hath been inscribed in the Book by the Pen of the Lord of all being. He is verily the Omnipotent, the All-Powerful, the All-Knowing, the All-Wise. After perusal, it was presented at the Most Holy Court, and these words were revealed - exalted be His remembrance:

5 "We make mention of him even as the Concourse on High make mention of him, and the people of Baha remember him through the eternity of My most beautiful names. Verily his Lord, the All-Merciful, is the All-Giving, the Generous. We beseech God that He may cause him to behold that which will delight his eyes, and give him to drink that which will render him so attracted in the days of his Lord that neither weariness nor languor shall overtake him. He, verily, is the Almighty, the All-Powerful. And may He acquaint him with this world and its conditions, and with that which hath been ordained for him by My Most Exalted Pen, that he may abandon the former, holding fast unto that which his Lord, the All-Informed, hath willed."

6 God willing, may you be blessed by divine grace and arise to serve His Cause. That which you have witnessed and heard in the path of God hath not been and shall never be lost. Though the dark clouds of oppression may prevent the rays of the Sun of Justice from shining for a day, an hour, or a moment, this is not worthy of mention, for assuredly the Sun of Justice will appear and illumine the darkened world with its light. Then shall no crookedness or inequality be seen in the earth.

7 O thou who gazeth upon the Countenance and drinketh the choice wine of revelation! Harken unto the call of the Wronged One. He calleth thee from this praiseworthy station and remembereth thee with this Most Sweet Remembrance, which all the treasures of earth and heaven cannot equal. Rejoice in the grace of God, the Almighty, the Self-Subsisting. Be thou eloquent with wisdom and utterance in praise of thy Lord, the Most Merciful, and arise to serve His Cause, the Mighty, the Beloved. The covenant of the oppressors and all that pertaineth unto them shall pass away like unto passing winds, and the tongues of the world shall testify to their extinction. Blessed is the soul that hath held fast to God's Covenant and to that which hath been ordained for it from Him. Verily, it is among the most exalted of creation in the Preserved Tablet. Convey My greetings to all the loved ones on behalf of the Wronged One and say: God willing, may ye attain such a station that no power can deter you from the Cause of God, and

جاری و ساری از حقّ جلّ جلاله و عمّ نواله مستدعی بوده و هستم که آن جناب را موفق فرماید ببقای آنچه در کتاب از قلم مالک مآب ثبت شده اوست مقتدر و توانا و قادر و دانا و بعد از اطلاع بساحت اقدس توجه نموده مراتب عرض شد قوله عزّ ذکره

5 انا ذکرناه بما ذکره الملائع الأعلی و یذکره اهل البهائم بدوام اسمائ الحسنى انّ ربّه الرحمن هو المعطى الکریم نسأل الله بأن یراه ما یقرّ به البصر و یسقیه ما یجعله منجذباً فی ایام ربّه علی شأن لا تأخذه الکسالة و الفتور انه هو المقتدر القدير و یعرفه الدنیا و شؤوناتها و ما قدر له من قلبی الأعلی لیضع الأولى متمسکاً بما اراد ربّه الخبیر

6 انشاء الله بعنایت الهی فائز باشند و بخدمت امر قائم آنچه در سبیل حق دیده و شنیده اند ضایع نشده و نخواهد شد اگر غمام تیرهء ظلم اشراقات انوار شمس عدل را روزی یا ساعتی یا آنی منع نماید او لایق ذکر نبوده و نیست چه که البته آفتاب عدل ظاهر شود و عالم ظلمانی از نورش روشن و منیر گردد اذلاً لا یری فی الأرض عوجاً و لا امّتا

7 یا ایها الناظر الی الوجه و الشارب رحیق الوحی ان استمع نداء المظلوم انه ینادیک فی هذا المقام المحمود و یذکرک بهذا الذکر الأحلّ الذی لا تعادله خزائن الأرض و السماء ان افرح بفضل الله المهیمن القیوم کن ناطقاً بالحکمة و البیان فی ذکر ربک الرحمن و قائماً علی خدمة امره العزیز المحبوب عهد الظلمین و ما عندهم بمثابهء ارباب مرور نماید و بگذرد و السن عالم بر فناى او شهادت دهد طوبی لنفس تمسکت بعهد الله و ما قدر لها من عنده انه من اعلی الخلق فی لوح محفوظ جمیع دوستان را از قبل مظلوم تکبیر برسانید و بگوئید انشاء الله بمقامی فائز شوید که هیچ قادری نتواند شما را از امر الله منع نماید و هیچ شیئی از اشیاء حجاب نشود باسم دوست یگانه

no thing among all things can become a veil. In the name of the Peerless Friend, drink ye from the Kawthar of faithfulness and partake of the sealed wine. He saith: Well is it with you and pleasant be it unto you, O chosen ones of God on earth and daysprings of steadfastness throughout all lands. Thus hath the Tongue of Grandeur spoken, as a token of His grace upon thee. Verily, He is the All-Bountiful, the All-Wise. And praise be to God, the Lord of the Worlds.

از کوثر وفا بیاشامید و از رحیق مختوم بنوشید
آنه یقول هنیئاً لکم و مریتاً لکم یا اصفیاء الله فی
الأرض و مطالع الاستقامة فی البلاد کذلک
نطق لسان العظمة فضلاً من عنده علیک آنه هو
الفضال الحکیم و الحمد لله رب العالمین انتهى

- 8 As to what thou didst write concerning Jinab-i-Amin and Jinab-i-Haji Mirza Abu'l-Hasan, upon them be the glory of God, Jinab-i-Haji Mirza Abu'l-Hasan himself had written about thy loving-kindness. It is most clear and evident that whatsoever proceedeth from that beloved one in service to the Cause hath never fallen short. Praise be to God, in these divine days they have been the sources of goodly deeds and have shown the utmost love toward each of the friends. Soon shall the fruits of all become manifest. Although the essential fruit is that which findeth acceptance before God, a hundred thousand thanks that it hath been adorned with the ornament of acceptance. Ere long shall the fragrance of deeds performed in the path of God be diffused and spread abroad, and the people of the world shall perceive it.

8 اینکه در باره جناب امین و جناب حاجی
میرزا ابوالحسن علیهما بهاء الله مرقوم داشتید
خود جناب حاجی میرزا ابوالحسن اظهار عنایت
آن جناب را نوشته بودند این بسی واضح و معلوم
است که آنچه از آن محبوب برآید در خدمت
امر هرگز کوتاهی نفرموده الحمد لله در ایام
الهی مطلع خیرات بوده اند و نسبت بهر یک
از دوستان منتهای محبت را منظور داشته اند
عنقریب ثمرات کل ظاهر شده و خواهد شد
اگرچه اصل ثمراتست که لدی الحق مقبول
واقع شود صد هزار شکر که بطراز قبول مزین
گشت زود است عرف اعمالی که در سبیل
الله ظاهر شده ساطع و متصووع گردد و اهل
عالم آنرا بیابند

- 9 And concerning what thou didst write about Jinab-i-'Ayn Ba, upon him be the glory of God - yes, several years ago in one of the Tablets which descended from the heaven of loving-kindness especially for him, there was a mention, and twice did this lowly one hear from the blessed tongue saying: "Soon shall that which was revealed for him in God's Tablet, the Mighty, the All-Knowing, become manifest." Strange indeed are the heedless people who, despite all that hath appeared and shall appear having been previously revealed with utmost clarity and explicitness by the Supreme Pen, as that honored one hath seen and heard in the blessed Tablets, are yet so intoxicated with the wine of pride that they have not perceived a trace thereof nor understood a word. Leave them to their vain imaginings wherein they sport. To God do we belong and to Him shall we return. This evanescent servant beseecheth and imploreth God that He may enable his honor to achieve that which is befitting. Verily, He is the Bestower, the Generous. Should you meet him and should it be advisable, convey this lowly one's greetings to him.

9 و اینکه در باره جناب ع ب علیه بهاء الله مرقوم
داشتید بی چند سنه قبل در یکی از الواح که
از سماء عنایت مخصوص ایشان نازل ذکر می بود و
دو مرتبه از لسان مبارک این عبد اصغرا نمود که
فرمودند سوف یظهر ما نزل له فی لوح الله العزیز
العلیم انتهى عجب است از ناس غافل مع آنکه آنچه
از بعد ظاهر شده و بشود از قبل بکمال وضوح و
تصریح از قلم اعلی جاری چنانچه آن جناب در
الواح مبارکه دیده و شنیده اند مع ذلک از نهم
غرور چنان بیپوشند که عرفی از آن را نیافته اند
و حرفی از آن ادراک ننوده اند ذرهم فی خوضهم
یلعبون انا لله و انا الیه راجعون این خادم فانی
از حق سائل و آمل است که جناب ایشان را
موفق بدارد بر آنچه سزاوار است آنه هو المعطی
الکریم اگر ایشان را ملاقات نمودید و مصلحت
باشد تکبیر این فانی را خدمت ایشان برسانید

- 10 As for what thou didst write concerning the sister's daughter, upon her be the glory of God, this matter was mentioned in the Most Holy Presence. One day these blessed words shone

10 اما در باره همشیره زاده علیها بهاء الله مرقوم
داشتید در ساحت اقدس این ذکر بوده در یومی
از ایام این کلمه مبارکه از لسان احدیه

forth from the Dawning-Place of Divine Unity: "Verily, she who hath ascended unto God - We have adorned her with the ornament of forgiveness and have mentioned her from My Most Exalted Pen as a bounty from Us to those who have hearkened to My call and turned to My horizon and have attained to the service of My wondrous Cause. Upon her be My glory and My remembrance and My mercy which hath preceded all the worlds."

مشرق و ظاهر آن آتی صعودت الی الله انا زینتها
بطراز العفران و ذکرناها من قلبی الأعلی فضلاً من
عندنا علی من سمع ندائی و اقبل الی افقی و فاز
بخدمه امری البدیع علیها بهائی و ذکرى و رحمى
التي سبقت العالمین

- 11 I swear by the Sun of Utterance, which hath risen and is resplendent from the horizon of the divine Tablet, that whosoever hath today turned unto Him and perceived the fragrance of His Revelation hath been and shall ever be reckoned among the people of eternity. Blessed be the maidservant who hath attained unto this most exalted station, and blessed be the servant who hath been honored with this wise remembrance.

11 قسم بآفتاب بیان که از افق سماء لوح الهی مشرق
و لائحست که هر نفسی الیوم اقبال نمود و عرف
ظهور را یافت از اهل بقا محسوب بوده و خواهد
بود طوبی لامة فازت بهذا المقام الأعلی و لعبد
تشرّف بهذا الذکر الحکیم انتهى

- 12 At this point such utterances were revealed from the Ancient Tongue as this servant is powerless and inadequate to mention.

12 در این مقام بیاناتی از لسان قدم ظاهر که این
عبد از ذکر آن عاجز و قاصر است

- 13 Concerning what you wrote about his honor A.B., upon him be the glory of God, and his ill health, we beseech our Lord and the Lord of the worlds, our Goal and the Goal of the nations, to give him to drink from the ocean of His healing, to clothe him with the robe of health, and to adorn him with the ornament of well-being. God willing, through the loving-kindness of the Beloved of the worlds, he will attain unto that which is ordained for him. In truth, he is outwardly and inwardly distinguished by his love for the Truth. This evanescent servant at all times beseeches the Truth, exalted be His glory, for his health and well-being. Verily He is the Healer, the Bestower, the Generous.

13 و اینکه در باره جناب ع ب علیه بهاء الله و
تکسر مزاجشان مرقوم فرموده بودید نسأل مولینا
و مولی العالم و مقصودنا و مقصود الأمم بأن
یسقیه من بحر شفائه و یلبسه ثوب الصحّة و یزینّه
بطراز السلامة انشاء الله بعنايت محبوب عالمیان بما
قدّر له فائز میشوند فی الحقیقه بحیث حقّ ظاهراً
و باطناً مفتخرند این عبد فانی صحتّ و سلامتی
ایشان را در کلّ احوال از حقّ جلّ جلاله میطلبد
انه هو الشافی المعطى الکرم

- 14 Concerning what you wrote about his honor Varqa, upon him be the glory of God, and his arising to teach the Cause, it brought boundless joy. Praise be to God that he hath arisen to render this great service and God willing he is confirmed. Whatsoever is manifested today in service to the Cause shall endure and remain through the eternity of God's names and attributes. This servant beareth witness that when he returned from the Holy Land, by leave of the Lord of Oneness, he was aflame with the fire of divine love. God willing, may the hand of divine power daily increase that flame.

14 و اینکه در باره جناب ورقا علیه بهاء الله و
قیامشان بر تبلیغ امر مرقوم داشتید فرح بی اندازه
دست داد الحمد لله بخدمت بزرگ قیام نموده اند
و انشاء الله مؤیدند آنچه امروز در خدمت امر
ظاهر شود ببقاء اسماء و صفات الهی باقی و دائم
خواهد بود و این عبد شهادت میدهد که ایشان
در حین رجوع از ارض مقدسه باذن مالک
احدی بنار محبت الهی مشتعل بودند انشاء الله بر
آن اشتعال یوماً فیوماً ید قدرت بیفزاید

- 15 After this matter was presented in the Most Holy Court, He spoke these words, exalted be His grandeur and His sovereignty: "Verily We summoned him, caused him to hear, showed him, and sent him back to serve My Cause and make mention of Me among My servants. I am, verily, powerful over whatsoever I will through My word 'Be' and it is. We shall surely aid him in

15 و بعد از عرض این فقره در ساحت اقدس
فرمودند قوله عزّ کبریائه و جلّ سلطانه انا
احضرناه و اسمعناه و اریناه و ارجعناه لخدمه
امری و ذکرى بین عبادى و انا المقدر علی ما
اشاء بقولی کن فیکون انا تؤیده فیما اراد فی
امر مولاه و نذکره بذکر یسرع به اهل الوقوف

that which he desireth in the Cause of his Lord, and make mention of him with such mention as will cause them that hesitate to hasten unto the Mighty, the All-Loving. Blessed is he and his father upon whom We shed the light of Our countenance, who gave up his spirit in his longing for the advent of his Lord, the Possessor of existence. There hath been sent down from the Most Exalted Pen that which shall dilate the breasts and gladden the hearts."

الى العزيز الودود طوبى له و لأبيه الذى تجلينا عليه بانوار الوجه و انفق روحه شوقاً لقدم ربه مالک الوجود قد نزل له من القلم الأعلى ما ينشرح به الصدور و تفرح به القلوب انتهى

- 16 Concerning what you wrote about his honor Aqa Mirza Jalil, it was presented in the Most Holy Court. Although holy verses had previously been sent down for him from the heaven of oneness, yet again, as a bounty upon you and him, a most holy and most exalted Tablet was revealed from the heaven of the divine Will and sent. God willing, may his eyes, heart and inner being attain unto it and be illumined and enlightened thereby.

16 و اینکه در باره جناب آقا میرزا جلیل مرقوم داشتید در ساحت اقدس عرض شد اگرچه از قبل مخصوص ایشان آیات مقدسه از سماء احدیه نازل و لکن مجدداً فضلاً علی جنابک و علیه یک لوح اقدس امنع از سماء مشیت نازل و ارسال شد انشاء الله دیده و دل و فؤاد بآن فائز و روشن و منور گردد

- 17 His honor Aqa Mirza S., upon him be the glory of God, praise be to God, hath attained unto His special favors. I beseech Him, exalted be He, to protect and preserve him through the hosts of the seen and the unseen, to ordain for him the good of this world and the next, and to aid him in that which He loveth and is pleased with. Verily, He is the Lord of the throne and the dust. There is none other God but He, the Forgiving, the Generous.

17 جناب آقا میرزا اس علیه بهاء الله الحمد لله بعنایت مخصوصه الهیه فائزند اسأله تعالی ان یحفظه و یجرسه بمنود الغیب و الشهود و یقدر له خیر الدنیا و الآخرة و یویده علی ما یحب و یرضی انه رب العرش و الثری لا اله الا هو الغفور الکریم

- 18 The contents of these passages were heard from the blessed tongue concerning him: "Verily His bounty toward thee is great." In these days a number of those who have turned to the Most Exalted Horizon arrived and after a brief stay were gradually given permission to depart and returned. Even some from among the Jewish people arrived and attained unto boundless favors.

18 مضمون این فقرات از لسان مبارک در باره ایشان اصفا شد انّ فضله علیک کبیر این ایام جمعی از مقبلین بافق اعلی توجه نمودند و بعد از توقف ایام معدوده فقره بفقره اذن مرخصی صادر و مراجعت نمودند حتی جمعی از ملأ کلیم هم وارد و بعنایات لانهایه فائز

- 19 Another submission is that at the appointed time, in accordance with your wish, this servant attained the blessing of pilgrimage and performed your proxy pilgrimage in detail, and it was also crowned with acceptance. We praise Him for this, and by His own truth, verily He is the Generous, the Bountiful. Praise be to God, the Lord of the worlds.

19 عرض دیگر آنکه حسب الاراده آن جناب در وقت مخصوص این خادم زیارت فائز و نیابت آن جناب مفصلاً بعمل آمد و بطراز قبول هم فائز شد نحمده علی ذلک و نفسه الحق انه هو الجواد الکریم الحمد لله رب العالمین

BLIB_Or15717.210

BH00315

To: Abu'l-Hasan-i-Ardikani (Haji Amin)

Date: 1297-05-11 [1880-Apr-21]

- 1 In the Name of our Lord, the Most Wondrous, the Most Impregnable, the Most Mighty, the Most Holy, the Most Exalted, the Most Glorious
- 2 All praise, sanctified above the understanding of all created things, befiteth the presence of Him Who is the Desired One, Who through a single glance of His favour can cause an atom to be adorned with the glory of the sun, and transform a drop into an ocean. And were He, God forbid, to withhold His special grace, the meaning of "all things shall perish save His face" would be made manifest. Sanctified and holy is His sacred court above the praise of all the eloquent ones and learned ones of the earth. Every fair-minded mystic hath confessed his powerlessness, and every truthful scholar hath acknowledged his shortcoming.
- 3 Glory be unto Him, glory be unto Him, far above that which those who are nigh, and they who profess His unity, and the sincere ones attribute unto Him! He is the Omnipotent One Who, through a single revelation from His Most Great Name, illumined the world, made manifest the Balance, and established the Straight Path before the faces of all His servants. And through that same revelation - which in one station is referred to as the Word, in another as the Will, in yet another as the Divine Purpose, and the like - the trumpet was sounded, the cry was raised, and those that lay in their graves were stirred. Exalted be His dominion! Exalted be His power! Exalted be His greatness! He hath created all things through a word from His presence. How then can anyone know His Originator, His Creator, and His Manifestation? The servant beseecheth His Lord to assist His servants to turn towards the horizon which hath been illumined by the lights of His countenance, and unto the ocean which surgeth through His firm and mighty command.
- 4 And furthermore, thy letter dated the 25th of the month of Safar was received, and since it was adorned with mention of the Purpose of all worlds, it brought the utmost joy and gladness. May thou never be deprived of the splendors of the Sun of Truth and the outpourings of the ocean of grace. Continuously drink and quaff and share with others the cup of divine love. Strange it is that people have let slip from their grasp such a blessed Day and remained deprived of recognizing it. The
- 1 بِسْمِ رَبِّنا الْأَبَدِيعِ الْأَمْنَعِ الْأَعَزِّ الْأَقْدَسِ الْعَلِيِّ الْأَبْنِيِّ
- 2 حمد مقدّس از عرفان کائنات حضرت مقصودیرا لایق و سزااست که بیک نظر عنایت ذره را بطراز آفتاب ظاهر فرماید و قطره را دریا نماید و اگر نعوذ بالله عنایت مخصوصه خود را منع فرماید معنی کشتی هالک الّا وجهه هویدا گردد پاک و مقدّست ساحت اقدسش از ذکر فصحا و بلغای ارض هر عارف منصفی اعتراف نموده بر عجز و هر عالم صادقی اقرار نموده بر قصور
- 3 سبحانه سبحانه عما یقولون المقرّبون والموحّدون و المخلصون اوست مقتدریکه بیک تجلّی از تجلّیات اسم اعظم عالم را منور فرمود و میزان را ظاهر نمود و صراط را امام وجوه عباد نصب کرد و بهمان تجلّی که در مقامی بکلمه ذکر میشود و در مقامی بمشیت و در مقامی باراده و امثال ذلک صور ظاهر و صیحه مرتفع و اهل قبور متحرک تعالی سلطانه و تعالی قدرته و تعالی عظمته قد خالق کشتی بکلمه من عنده کیف یقدر ان یعرف منشئها و خالقها و مظهرها یستل الخادم ربّه بأن یوقّ عبادہ علی الاقبال الی الأفق الذی انار بأنوار الوجه و البحر الذی ماج بأمره المحکم المتین
- 4 و بعد مکتوب آنجناب که تاریخ آن ۲۵ شهر صفر بود رسید و چون بذکر مقصود عالمیان فائز بود نهایت فرح و سرور حاصل شد انشاءالله از اشارات آفتاب حقیقت و رشحات بحر عنایت محروم نباشید لازال کأس محبت الهی را پی در پی بنوشید و بیاشامید و بنوشانید عجب است از ناس که مثل چنین یوم مبارکی را از دست داده اند و از عرفانش محروم مانده اند ابصار عباد ضعیف و

vision of the servants is weak, while the Sun of Truth shineth with perfect radiance and light. I beseech the True One, exalted be His glory and His sovereignty, to grant strength to weak eyes that they may not be deprived of beholding the spiritual Sun. Verily He is the Mighty, the Powerful.

- 5 Likewise, another letter dated the 10th of Rabi'u'l-Avval was received, and after perusing and becoming acquainted with its contents, it was brought to the Most Great View, and after permission and leave was granted, it was presented before the countenance of the Lord of Destiny. He, exalted be His glory, said: "O Abu'l-Hasan! Rejoice in that thou hast been mentioned before the Throne time and again, and the face of the Wronged One hath turned toward thee from this remote prison. We have sent down for thee in the mansion that which hath diffused the fragrance of the All-Merciful throughout all creation, and in this prison that which hath stirred every frozen and weighty soul. Behold none save God and His Cause. This is a word through which the horizon of the Tablet hath shone forth and the faces of the sincere have been illumined."

- 6 O Abu'l-Hasan! God willing, thou shalt attain unto the Kawthar of inner meanings and utterance that lieth hidden and concealed within the divine words, and shalt drink therefrom. All are speaking the Word of God, and yet one soul gave up his life upon hearing the blessed word "Say: God; then leave them to their vain disputes," while another, after hearing divine verses which are beyond reckoning, stirred not from his place and remained deprived of the breezes of the days and bereft of the lights of His countenance. They mention by word the Kawthar and Salsabil, while both appear before their faces yet they remain utterly remote and distant from them. The Supreme Pen counseleth at all times the people of the world regarding that which is to their benefit, both outwardly and inwardly; nevertheless, they have prevented their ears from hearing and have veiled their eyes from beholding the lights with the veils of idle fancy.

- 7 O Abu'l-Hasan! Give thanks unto thy Lord for having aided thee to recognize Him and for having caused thee to appear before His face in the Most Great Prison and for having enabled thee to hear His sweet call. Thy services have been adorned with the ornament of acceptance, and this is from God's great bounty. Know thou this and be of the thankful ones. How many are the servants who attained not unto recognition of the Truth, and how many the souls who attained unto the honor of recognition but were not successful in rendering service to the Cause, and how many the souls who arose to serve but received

شمس حقیقت در کمال نور و ضیا از حق جلّت عظمت و جلّ سلطانه سائل که چشمهای ضعیفه را قوت عطا فرماید تا از مشاهده آفتاب معنوی محروم نماند آنه هو المقتدر القدیر

- 5 و همچنین مکتوب دیگر که تاریخ آن دهم ۱۰ ربیع الاول بود رسید و بعد از مشاهده و اطلاع بما فيه بمنظر اکبر توجه نموده و بعد از اذن و اجازه تلقاء وجه مالک قدر عرض شد قال عزّ کبريائه يا اباالحسن ان افرح بما ذكرت لدى العرش مرّة بعد مرّة و توجه اليک وجه المظلوم من هذا السّجن البعيد قد انزلنا لک فی القصر ما تضوّعت به نفحة الرّحمن فی الامکان و فی هذا السّجن ما اهتزّ به کلّ منجمد ثقیل ان لا تنظر الا الله و امره هذه کلمة به لاح افق اللّوح و ابيضّت وجوه المخلصین

- 6 يا اباالحسن انشاء الله بکثر معانی و بیان که در کلمات الهی مکنون و مستور است برسی و از آن بیاشامی کلّ بکلمه الله ناطقند ولكن ینفّس باصغاء کلمه مبارکه قل الله ثم ذرهم فی خوضهم یلعون جان داد و نفس دیگر بعد از اصغاء آیات الهیه که از حدّ احصا خارجست از محلّ خود برخاست از نفحات ایام محروم ماند و از انوار وجه بی نصیب بلفظ ذکر کوثر و سلسبیل مینمایند و هر دو امام وجوه ظاهر و از آن بغایت بعید و دور قلم اعلی در کلّ احوال اهل امکانرا نصیحت میفرماید بآنچه ظاهراً و باطناً منفعت آن بخود آن نفوس راجعست معذلک گوش را از اصغاء منع نموده اند و چشم را بججبات هوائیه از مشاهده انوار محروم داشته اند

- 7 يا اباالحسن ان اشکر ربّک بما ایدک علی عرفانه و احضرک فی السّجن الأعظم تلقاء وجهه و اسمعک ندائه العزیز المحبوب خدمات شما بطراز قبول مرین و این از نعمت بزرگ الهی است ان اعرف و ین من الشّا کرین چه بسیار از عباد که بعرفان حق فائز نشدند و چه مقدار از نفوس که بشرافت عرفان فائز گشتند اما بر خدمت امر موفق نگشتند و چه مقدار از نفوس که بخدمت قیام نمودند ولكن از قلم اعلی ذکر آن ظاهر نه

no mention from the Supreme Pen; yet thou, praise be to God, hast attained unto this great bounty. Should the lowliest of earth's inhabitants diffuse from him a breath of sincerity, he would be accounted before God as one of those who circle round the Throne and as one of the people of Baha. Blessed are they whom the doubts and imaginings of men have not withheld from the ocean of certitude and whom the oppression of the people of the world hath not deprived them of the light of the Manifestation.

و تو الحمد لله باین نعمت بزرگ فائز شدی احقر
اهل ارض اگر نفعه خلوص از او متضوع شود
از طائفین عرش و از اهل بها لدی الله محسوب
و مقبول است طوبی از برای نفوسیکه ظنون و
اوهام عباد ایشانرا از بحر یقین منع ننمود و ظلم
اهل عالم از انوار ظهور محروم نساخت

- 8 Convey My greetings to all the friends on behalf of the Wronged One and say: O My loved ones! Hold fast to the cord of steadfastness through My power, and cling to the hem of patience through My Name, the All-Patient, the Mighty, the Wise. Know ye the value of these days and deprive not yourselves of the infinite bounties. Arise to serve the Cause of God in complete unity - that is, be occupied with His mention, His praise and the promotion of His Cause. Any matter that today becometh the cause of someone turning away or the source of grief is not acceptable in the sight of God. Associate with the servants of the All-Merciful with the utmost joy and radiance. Thus have ye been commanded aforetime by My Most Exalted Pen. Verily, your Lord, the All-Merciful, is the Almighty, the Exalted, the All-Knowing, the All-Informed.

8 جميع دوستانرا از قبل مظلوم تکبير برسان و بگويا
احبائي تمسکوا بحبل الاستقامة بقدرتی و تشبثوا
بذيل الاصطبار باسمی الصبار العزيز الحكيم قدر
این ایام را بدانید و خود را از فیوضات نامتناهی
محروم نسازید بکمال اتحاد بر امر الله قیام نمائید
یعنی بذکر و ثنا و تبلیغ امرش مشغول باشید
امریکه اليوم سبب و علت اعراض نفسی شود و
یا علت حزن گردد نزد حق مقبول نه بکمال روح
و ریحان با عباد رحمن سلوک نمائید کذلک
امرتم من قبل من قلبی الاعلی ان ربکم الرحمن
لهو المقتدر المتعالی العليم الخبير انتهى

- 9 O honored brother! Praise be to God, thou hast attained His grace and art adorned with the ornament of trustworthiness. Beseech God, exalted be His glory, that He may aid all the loved ones to achieve that which is befitting and worthy in this day, lest transient affairs and their manifestations deprive them of the eternal Kingdom.

9 ای برادر مکرم الحمد لله بعنایت حق فائزی و
بطراز امانت مزین از حق جلّ جلاله بخواهید
که جمیع احبّاء را بآنچه الیوم لایق و سزاوار است
مؤید فرماید تا شئونات فانیه و ظهورات آن ایشانرا
از ملکوت باقی محروم نسازد

- 10 Concerning what thou didst write about trade and its profit, it is evident that since thou hast acted for the sake of God and hadst no personal motive, the blessing of His grace was bestowed. Any deed performed for God's sake will surely manifest its effect in the material world. Blessed art thou for having attained unto the recognition of God and the choice wine of reunion, while every heedless one remained far removed. I beseech God, exalted be His glory, to make manifest the effects of thy services. O My loved one! Consider the divine bounty - although hoarding was forbidden, yet since thou wert unaware and whatsoever thou didst was for the sake of God, it was accepted and blessed with bounty. Verily, He is the All-Bountiful, the Generous. I have been and am hopeful of God's grace, and I beseech Him to ever illumine the Trustee and thyself with the light of trustworthiness.

10 اینکه در باب تجارت و ربح آن نوشته بودید
معلومست چون آنجناب لله عمل نموده اند و از
خود مقصودی نداشته اند برکت عنایت شد هر
امری لله واقع شود البته اثر آن در ملک ظاهر
میشود هنیئاً لک بما فزت يعرفان الله و برحیقي
الوصال اذ اعرض عنه کل غافل بعید از حق
جلّ جلاله مسئلت مینمایم که آثار خدمات
آنجناب را ظاهر فرماید ای حبیب من ملاحظه
در فضل الهی نمائید مع آنکه احتکار منع شده
ولکن چون آنجناب آگاه نبودند و آنچه را هم
که عامل شدند لوحه الله بوده لذا بطراز قبول
فائز شد و همچنین برکت عطا شد انه هو الفضل
الکریم و امیدوار از فضل الهی بوده و هستم و
مسئلت مینمایم که جناب امین و آنجناب را
بنور امانت همیشه منور دارد

- 11 As for what thou didst write concerning the people of Mamqan, it was presented at the Most Holy Court. This is what the All-Merciful hath revealed from the Kingdom of Utterance:
- 12 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 13 O loved ones of God in Mamqan! Harken unto the call of the All-Merciful that hath been raised from this place which the oppressors have made a prison for Him Who summoneth mankind unto the straight path. He commandeth you to righteousness and piety and to turn with illumined hearts to the supreme horizon. Thus hath the Beloved of all creation decreed. Verily, He is the One Who hath power over whatsoever He willeth. The affairs of creation cannot frustrate Him, nor can the veils of them that have disbelieved in God, the Lord of all worlds, prevent Him. This is the Day wherein the horizon of Revelation hath been illumined and all things have cried out: "The Kingdom belongeth unto God, the Almighty, the All-Knowing, the All-Wise!" Well is it with him who hath cast away the world and taken hold of that which God, the Lord of all nations, hath commanded. He is assuredly among the people of Baha in the Preserved Tablet.
- 14 God willing, may ye be blessed through the grace of the All-Merciful and be detached and free from all else but Him. How many souls awaited the days of God, yet when the Most Great Light dawned above the horizon of the world, all peoples turned away save those whom God, exalted be His glory, preserved through His complete power and delivered from the darkness of self and desire. Know ye the value of this Day. Break the idols of vain imaginings through the name of the Lord of all names and fix your gaze upon the horizon of certitude. Forget not the counsels of the Truth and preserve the pearls of His words within the shell of the heart. Praise be to God that His grace hath not left you to yourselves. Be ye occupied with His remembrance and praise throughout the days and nights. Soon shall the earthly world and all that is therein perish and vanish away, while that which hath been recorded by the Divine Pen concerning His loved ones shall remain and endure. Strive ye for that which will profit you and enrich you above all else. Thus doth the Wronged One command you from this mighty prison.
- 15 O loved ones of the All-Merciful in Saysan! Rejoice in that the Most Exalted Pen maketh mention of you in the kingdom of your Lord, the Mighty, the All-Bestowing. Hold fast unto the firm handle and cling to the hem of the bounty of your Lord, the Lord of the Return. By the True One! The horizon
- 11 و اینکه در باره اهل ممقان نوشته بودید بساحت اقدس عرض شد هذا ما انزله الرحمن من ملکوت البیان
- 12 هو الاقدس الاعظم العلی الابهی
- 13 یا احبباء الله فی ممقان ان استمعوا نداء الرحمن الذی ارتفع فی هذا المقام الذی جعله المعتدون سجناً لمن یدع الناس الی الصراط المستقیم انه یأمرکم بالبر والتقوی والتوجه الی الأفق الاعلی بقلوب نوراً کذلک حکم محبوب الامکان انه هو المقتدر علی ما یشاء لا تعجزه شئون الخلق ولا تمنعه حجاب الذین کفروا بالله رب العالمین هذا يوم فيه انار افق الظهور وصاحت الاشياء الملك لله المقتدر العليم الحکیم نعیماً لمن نبذ العالم واخذ ما امر به من لدی الله مالک الأمم انه من اهل البهاء فی لوح حفیظ
- 14 انشاء الله بعنایت رحمن فائز باشید و از دوش فارغ و آزاد چه مقدار از نفوس منتظر ایام الهی بودند و چون نیر اعظم از افق عالم طالع جمیع امم اعراض نمودند مگر نفوسی را که حق جل جلاله بقدرت کامله خود حفظ فرمود و از ظلمت نفس و هوی نجات بخشید قدر امروز را بدانید اصنام او هام را باسم مالک انام بشکنید و بافی یقین ناظر شوید وصایای حق را فراموش نکنید و لالی کلماتش را در صدف قلب محفوظ دارید الحمد لله فضلش شما را بخود نگذاشته در لیلی و ایام بذکر و ثنائش مشغول باشید زود است که عالم ترابی و آنچه در اوست فانی و معدوم شود و آنچه از قلم الهی در باره احبای او ثبت شده باقی و دائم ماند ان اجهدوا فیما ینفعکم و یغنیکم عن دونکم کذلک یأمرکم المظلوم فی هذا السجن المتین
- 15 یا احبباء الرحمن فی سیسان ان افرحوا بما یدکرکم القلم الاعلی فی ملکوت ربکم العزیز الوهاب تمسکوا بالعروة الوثقی و تشبثوا بذیل کرم ربکم مالک المآب تالله الحق قد انار افق الظهور و

of Revelation hath been illumined and the Speaker of Sinai speaketh forth on this Day that was promised in the Books of God, the Lord of all men. Blessed is the soul that hath cast away whatsoever preventeth it from piety and hath taken hold of that which it was commanded by God, the Revealer of verses. Blessed is the stranger who hath sought the supreme homeland, and the poor one who hath hastened to the ocean of wealth, and the one who hath turned with God's leave to the Most Exalted Word, God, the Cleaver of the dawn. How many a learned one hath been debarred from the ocean of knowledge, and how many a veiled one hath hastened and drunk and said: "Praise be unto Thee, O Lord of Lords!" I testify that Thou hast manifested the Manifestation of Thyself and hast sent down that which hath weakened the servants and caused feet to slip. Thus have We adorned the horizon of utterance with the sun of proof. Blessed is he who hath found the fragrance of the garment and held fast to the Command of God, the Mighty, the Bountiful.

ينطق مكلّم الطّور في هذا اليوم الذي كان موعوداً
في كتب الله مالک الرّقاب طوبى لنفس نبذت
ما منعها عن التّقوى واخذت ما امرت به من
لدى الله منزل الآيات طوبى لغريب قصد الوطن
الأعلى ولفقير سرع الى بحر الغناء ولقبل اقبل
الى الكلمة العليا باذن الله فالتى الأصباح كم من
عالم منع عن بحر العلم وكم من محبوب سرع و
شرب وقال لك الحمد يا ربّ الأرباب اشهد
انك قد اظهرت مظهر نفسك و انزلت ما
عجز عنه العباد وزلت به الأقدام كذلك زيننا
افق البيان بنير البرهان طوبى لمن وجد عرف
القميص وتمسك بأمر الله العزيز المنان

- 16 We make mention of Our loved ones in the land of M and T that they may rejoice in the remembrance of God, the Lord of Names, and thank Him at eventide and at dawn. The lamp of God hath been lit in the world. Draw near, O people of the earth, and follow not every idolatrous impostor. Those who have debarred the servants from the Most Great Sea are wrapped in heedlessness and veils. They have cast the knowledge of God behind their backs and followed vain fancies and imaginings. Take ye what ye have been commanded and leave those who have disbelieved in the All-Merciful after the proof and evidence had come unto them. Hold fast unto the cord of steadfastness in this Cause whereby souls have been shaken and the faces of the righteous illumined.

16 انا نذكر احبائنا في ارض الميم والتاء ليفرحوا
بذكر الله مالک الأسماء ويشكروه في العشي و
الاشراق قد انار سراج الله في العالم تقرّبوا يا
اهل الأرض ولا تتبعوا كلّ مشرک مکار أنّ
الذين منعوا العباد عن البحر الأعظم اولئك في
غفلة و حجاب قد نبذوا علم الله عن ورائهم و
اتبعوا الظنون والأوهام خذوا ما امرتم به ودعوا
الذين كفروا بالرحمن بعدما جاءهم بالحجة والبرهان
تمسكوا بحبل الاستقامة في هذا الأمر الذي به
اضطربت النفوس و انارت وجوه الأبرار

- 17 O friends! God willing, may you drink, through the bounty of the All-Merciful, from the Living Waters which by God's will have flowed forth throughout creation, and partake thereof. Today the Sun of generosity is shining and the ocean of bounty is surging - deprive not yourselves. Under all conditions, hold fast to the cord of His remembrance and occupy yourselves with the praise of God, exalted be His glory. The satans of the earth have not and will never cease in their efforts to lead the servants astray. You must preserve the pearls of His love through His Name, lest the hands of the treacherous pollute them and strip them of their freshness. Know ye the value of this call, for this Day will not always be manifest nor this call forever raised. How many were the saints and chosen ones who gave up their lives yearning for the divine call, yet attained it not. Know ye the value of these days and this remembrance which the

17 ای دوستان انشاءالله بعنايت رحمن از كوثر
حيوان كه در امكان باراده حقّ جارى شده
بياشاميد و قسمت بريد امروز آفتاب كرم
مشرقت و بحر جود موج خود را محروم
مكنيد در جميع احوال بحبل ذكر متمسك باشيد
و بشنای حقّ جلّ جلاله مشغول شياطين ارض
در اضلال عباد كوتاهي نموده و نخواهند نمود
بايد لآلى محبت او را باسم او محفوظ داريد
تا دست خائين آنرا آوده ننمايد و از طراوت
بازندارد قدر اين ندا را بدانيد هميشه اين يوم
ظاهر نيست و اين ندا مرتفع نه چه مقدار از
اوليا و اصفياء كه در حسرت ندای الهی جان
دادند و بآن فائز نشدند ان اعرفوا قدر تلك

Tongue of Grandeur hath spoken in this mighty prison. And praise be to God, the Lord of the worlds.

- 18 Concerning what you requested about the people of Mamqan, Saysan and Mataneh, praise be to God it was blessed with acceptance and adorned with favor. As commanded, this evanescent servant wrote and sent word. However, you must proceed with perfect wisdom and never let go of wisdom in any circumstance, lest something occur that might extinguish enkindled souls. People are weak and heedless of God's will - for if they were to become aware of but a drop from the ocean of His will, you would find them all turned towards Him. In any case, impart the divine words to them with utmost care and counsel those souls with wisdom. Conflict and contention have never been and are not permitted.

- 19 Regarding what you wrote about his honor Afnan Aqa'i, Mr. A. and H., upon them be all the Glory of God, a firm decree was previously issued that whatever they have written should be acted upon. The earthly resources of Kh. were all distributed according to the record sent in this letter, and they have been and are delivering them to the mentioned souls as commanded. Whatever is with you should be delivered to them.

- 20 And concerning what you wrote mentioning Mr. Muhammad Sadiq and others, it was presented and the Sun of favor has risen upon each one. They were previously mentioned in the Most Holy Court and sublime, wondrous verses were specifically revealed for them. I beseech God to assist them all in what He loves and is pleased with. Similarly, you had mentioned Mr. Mirza Ghulam-'Ali, upon him be the glory of God. He has not been forgotten and God willing never will be. He was mentioned in the Most Holy Court. This evanescent servant beseeches God, exalted be His glory, to strengthen him in matters that cause the exaltation of his station and the elevation of the Cause. Please convey greetings on behalf of this evanescent servant to him and other friends, upon them be the glory of God, who have drunk from the cup of detachment and are gazing toward the horizon of unity.

- 21 Furthermore, a few days ago a detailed reply to your letter was sent, and mention was made in the Most Holy Court of those souls whose names were inscribed in that missive. Specifically for each one, both living and departed, wondrous and exalted verses were revealed and dispatched. God willing, they will attain to their perusal. May He bestow fresh life upon the living and grant eternal remembrance to the departed. His is

الأيام وهذا الذكر الذي نطق به لسان العظمة في هذا السجن العظيم والحمد لله رب العالمين انتهى

18 آنچه آنجناب در باره اهل ممقان و سیسان و متانه استدعا نمودند الحمد لله بغیض اجابت فائز و مزین شد حسب الامر این خادم فانی نوشته ارسال داشت و لکن آنجناب باید بکمال حکمت حرکت نمایند و در کل احوال حکمت را از دست ندهند که مباد امری احداث شود و سبب انحاء نفوس مشغله گردد ناس ضعیفند و از اراده حق غافل چه اگر بقطره‌ئی از بحر اراده مطلع و آگاه میشدند جمیع را مقبل مشاهده مینمودید باری در کمال حفظ کلمات الهی را بر ایشان القا نمائید و آن نفوس را هم بحکمت امر نمائید نزاع و جدال جایز نبوده و نیست

19 اینکه در باره حضرت افنان آقائی جناب الف و حا علیه منکّل بهاء ابهاه نوشته بودید از قبل حکم محکم صادر که آنچه مرقوم فرموده‌اند عمل نمائید و وجوه ارض خاتما موافق ثبت که در همین مکتوب ارسال میشود قسمت شد و ایشان حسب الامر بنفوس مذکوره رسانده و میرسانند باید آنچه نزد آنجنابست بایشان برسانند

20 و اینکه در ذکر جناب آقا محمد صادق و سایرین نوشته بودید عرض شد و شمس عنایت نسبت بهر یک مشرق و از قبل ذکرشان در ساحت اقدس بوده و آیات بدیعه منیعه مخصوص ایشان نازل از حق میطلبم جمیع را به ما یجب و یرضی موفق فرماید و همچنین ذکر جناب آقا میرزا غلامعلی علیه ۹ ۶۶ [بهاء الله] را نموده بودید ایشان از نظر نرفته و انشاء الله نخواهند رفت ذکرشان در ساحت اقدس بوده این خادم فانی از حق جل جلاله سائل و آمل است که ایشانرا مؤید فرماید بر اموریکه سبب علو مقام و سمو امر است رجا آنکه خدمت ایشان و سایر دوستان علیهم بهاء الله که از کوثر تجرید نوشیده‌اند و بافق توحید ناظرند از جانب این خادم فانی تکبیر برسانید

21 و دیگر آنکه چند یوم قبل جواب مکتوب آنجناب بتفصیل ارسال شد و ذکر نفسیکه در آن ورقه بود در ساحت اقدس عرض شد و مخصوص هر یک فرداً فرداً حیاً و میتاً آیات بدیعه منیعه نازل و ارسال شد انشاء الله بزیارت آن فائز شوند زندگانرا حیوة تازه عنایت فرماید و مردگانرا ذکر باقی عطا نماید له الفضل و الکرم

the grace, the generosity, the bounty and the bestowal. God willing, may you ever abide peaceful and at rest beneath the shade of the Blessed Tree. A letter reached this evanescent one from the beloved Nazim, upon him be the Glory of God, and God willing its reply shall be submitted. Your honor should consult with him on matters and act upon whatever is deemed advisable.

- 22 Furthermore, on behalf of this evanescent servant convey greetings to the honored friend Jinab-i-Varqa, upon him be the Glory of God. God willing, through divine grace may they ignite with the fire of His love those who are dispirited, and guide the thirsty to the stream of the All-Merciful's mercy. Furthermore, it was intended to submit a petition in reply to the letter of the honored beloved Nabil-i-Qa'in, upon him be the Glory of God, but since they had written of their intention to depart, it was delayed until their place of residence becomes known. Though they wander in the path of God - would that I could share in what hath befallen him in the Cause of God, our Beloved, our Goal and the Goal of all the worlds.

- 23 Convey on behalf of this evanescent one wondrous and exalted greetings to Jinab-i-Amin, upon him be the Glory of God. God willing, may they fix their gaze upon that which God hath desired and remain firm and steadfast in His service. The Glory be upon you and upon him.

- 24 The servant 11 Jamadi'l-Avval [1297]

و الجود و العطاء انشاء الله همیشه ایام در ظلّ سدره مبارکه ساکن و مسترّج باشید مکتوبی از محبوبی جناب نظ علیّه بهاء الله باین فانی رسید و جواب آن لو شاء الله عرض میشود باید آنجناب در امورات با ایشان مشورت نمایند و آنچه مصلحت دانند عمل کنند

22 دیگر از جانب این خادم فانی خدمت حبیب مکرم جناب ورقا علیّه بهاء الله تکبیر برسانید انشاء الله بعنایت حق بنار محبتش افسردگانرا مشتعل نمایند و تشنگانرا بفراش رحمت رحمانی دلالت کنند و دیگر آنکه اراده چنین بود که در جواب دستخط محبوب معظم جناب نبیل قابن علیّه بهاء الله عریضه معروض دارم ولیکن مرقوم فرموده بودند که اراده حرکت دارند لذا تأخیر شد تا محل سکونشان معلوم شود اگرچه فی سبیل الله آواره اند یا لیت کنت شریکاً معه فیما ورد علیّه فی امر الله محبوبنا و مقصودنا و مقصود العالمین

23 خدمت جناب امین علیّه بهاء الله از قبل اینفانی تکبیر بدیع منبع برسانید انشاء الله به ما اراد الله ناظر باشند و در خدمتش ثابت و راسخ البهاء علیک و علیّه

24 خادم ۱۱ جمادی الأولى [سنه ۱۲۹۷]

INBA28:395, BLIB_Or15727a.040,
BRL_DA#327, AYI2.169x, AYI2.170x,
AYI2.171x, AYI2.172x, AYI2.173x,
AYI2.174x, AYI2.175x, AYI2.176x,
TSAY.468-469x, YMM.382x

BH03344

To: Jinab-i-Sad, in Isfahan

Date: 1297-05-11 [1880-Apr-21]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A mention from Us to one who has attained the lights of the Kingdom when he turned to the supreme horizon and heard the call of his Most Glorious Lord which was raised from this most splendid station, which hath been named by all names in the Books and Tablets, that he may discover the fragrance of the All-Merciful and turn with his heart unto God, the Lord of all religions. Thy letter hath come before the Wronged One, and the servant in attendance before His face hath read it, and We have answered thee with this epistle which hath been detailed from the Mother Book. Blessed art thou for having found the sweetness of the Call and for having answered thy Lord when most of the servants turned away from Him. Be thou assured of thy Lord's grace - verily He heareth and seeth and ordaineth for thee from His bounty whatsoever He willeth. He is, in truth, the One Who overshadoweth all who are in the earth and heaven.
- 3 God willing, thou shouldst remain steadfast in the Cause of God with such constancy that its fragrance may be diffused throughout the divine realms. I swear by the Sun of utterance which hath appeared from the horizon of God's Tablet that a station hath been conferred upon you whose mention shall endure as long as the kingdom and the heavenly realm endure. God willing, thou shouldst walk in the footsteps of the two Luminaries. The world and all that is therein are seen to be transient and perishable. Strive thou in that which shall endure for thee through the eternity of thy Lord's names, the All-Knowing, the Ancient of Days. In all conditions be thou occupied with the remembrance of God and be thou attentive to the horizon of His Cause. This is what profiteth thee in this world and the next and exalteth thee amongst the people. Verily thy Lord is the All-Knowing, the All-Informed.
- 4 Convey to all the leaves My greetings from the Wronged One and say: The Tongue of Grandeur hath testified to your oppression, and this testimony is superior to all that hath been and shall be seen. Blessed is the soul that hath drawn nigh unto you for the sake of God. We testify that ye are under the sheltering gaze of your Lord, the All-Hearing, the All-Seeing. We have mentioned both your young and old, and We make

1 هو الأقدس الأعظم العلى الأبهى

2 ذكر من لدنا لمن فاز بأنوار الملكوت اذ اقبل الى الأفق الأعلى وسمع نداء ربه الأبهى الذى ارتفع فى هذا المقام الأسنى الذى سمي بكل الأسماء فى الزبر والألواح ليجد نفحة الرحمن ويتوجه بقلبه الى الله مالك الأديان قد حضر كتابك لدى المظلوم وقرأه العبد الحاضر لدى الوجه و اجبتك بهذا الكتاب الذى فصل من أم الكتاب طوبى لك بما وجدت حلاوة النداء و اجبت موليك اذ اعرض عنه اكثر العباد ان اطمئن بفضل موليك انه يسمع ويرى ويقدر لك من فضله ما اراد انه هو المهيمن على من فى الأرضين والسموات

3 انشاء الله بايد بكمال استقامت بر امر الله ثابت باشى بشأنيكه نفحة آن در ديار الهى متضوع گردد قسم بافتاب بيان كه از افق لوح الهى ظاهر است كه مقامى بشما عنايت شد كه ذكر آن بدوام ملك و ملكوت باقى خواهد ماند انشاء الله بايد بر قدم نورين نيرين مشى ثنائى دنيا فانى و آنچه در اوست معدوم مشاهده ميشود ان اجهد فيما يبقى لك بدوام اسماء ربك العليم القديم در جميع احوال بذكر حق مشغول باش و بافق امرش ناظر هذا ما ينفعك فى الدنيا والآخرة ويرفعك بين الناس ان ربك هو العالم الخبير

4 جميع ورفات را از جانب مظلوم تكبير برسان و بگو لسان عظمت بر مظلوميت شما گواهى داده و اين گواهى افضلست از آنچه ديده شده و ميشود طوبى لنفس تقربت اليكم فى الله نشهد انكم تحت لحاظ عناية ربكم السميع البصير انا ذكرنا صغيركم

mention as a bounty from Our presence. He is, in truth, the All-Bountiful, the Most Generous. And praise be to God, the Lord of all worlds.

و کبریم و نذکر فضلاً من عندنا أنه هو الفضل
الکریم و الحمد لله رب العالمین

BLIB_Or15715.025a

BH04020

To: Aqa Siyyid Ibrahim (Khalil), in Tabriz

Date: 1297-05-11 [1880-Apr-21]

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 A mention from Us to him who has turned to the Most Great Sea and desired to drink therefrom through My Name, the Powerful, the Mighty, that he may rejoice in My remembrance and arise to serve the Cause with such steadfastness that all the hosts of the earth shall not deter him. This behooveth him who hath set his face toward My luminous countenance.
2 ذکر من لدنا لمن اقبل الى البحر الأعظم و اراد ان يشرب منه باسمى القوى القدير ليفرح بذكرى و يقوم على الأمر باستقامة لا تمنعه جنود الأرض كلها هذا ما ينبغي لمن توجه الى وجهى المنير
- 3 Praise be to God! Exalted is the heaven of inner meanings, and the Sun of utterance hath shone forth from its horizon—a goodly dawning-place it is. Blessed is the soul whom the darkness of vain surmises hath not withheld from the light of certitude, and whom the gloom of idle fancies hath not turned back from the radiance of the Day of God.
3 الحمد لله آسمان معانى مرتفع و آفتاب بيان از افقش ظاهر و مشرق نیکوست حال نفسیکه ظلمت ظنون او را از نوریقین منع ننمود و تاریکی اوهام از روشنی یوم الهی بازنداشت
- 4 O Jalil Khalil! The horizons have, in most days, been afflicted at the hands of the people of hypocrisy; and in the path of God they have borne that which the Pen is powerless to set down and the tongue unable to recount. And were there perceived in this earthly world any worth or rank, assuredly He would not have accepted such tribulation, nor endured such travail. This blessed, pure, and hallowed word sufficeth thee, and all the peoples of the world—would that they might ponder it! In every word of the divine utterance a sea of knowledge and awareness lieth hidden. Implore thou the True One that, of His bounty and grace, He deprive not His servants thereof.
4 ای جلیل خلیل آفاق در اکثر ایام در دست اهل نفاق مبتلی بوده و فی سبیل الله حمل نموده آنچه را که قلم از تحریر آن قاصر و لسان از ذکر آن عاجز و اگر قدری و یا شأنی از برای این عالم ترابی مشاهده میشد البته این محنت را قبول نمینمود و این زحمت را حمل نميفرمود این کلمه طیبۀ مبارکه ترا و جمیع عالمیان را کافیت لوهم فیها یتفکرون بحر دانائی و آگاهی در هر کلمه ئی از کلمات الهی مستور است از حق بطلید که از فضل و کرم خود عباد را از آن محروم نفرماید
- 5 We bear witness that there is none other God but Him; and He Who speaketh the truth—verily He is the Most Great Path among the nations, and the Supreme Sign amidst all created things. All things have appeared by His command, and whatsoever He willeth He bringeth into being through His
5 نشد أنه لا اله الا هو و الذی ینطق بالحق أنه لصراط الأعظم بین الأمم و الآیه الکبری بین الوری قد ظهر کل شیء بأمره و یظهر ما اراد

sovereignty, the Almighty, the All-Compelling, the Dominant over all the worlds. Render thanks unto God, thy Lord, in that the Wronged One, within this strong and guarded prison, remembereth thee.

بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ إِنَّ اشْكُرَ اللَّهُ رَبَّكَ
بِمَا يَذْكُرُكَ الْمَظْلُومُ فِي هَذَا السِّجْنِ الْمُتَيْنِ

BLIB_Or15715.025b

BH04290

Date: 1297-05-11 [1880-Apr-21]

- 1 He is the One speaking between earth and heaven! 1 هو الناطق بين الأرض و السماء
- 2 A light from Our presence unto those who are in the world, and verily it is in the form of a Book. Exalted is the All-Bestowing One Who sent it after He revealed it. He, verily, is the Unconstrained One. 2 نور من لدنا الى من في العالم وانه على هيئة الكتاب
تعالي الوهاب الذي ارسله بعدما انزله انه هو المختار
- 3 O people of the earth! Harken unto the call of God from the direction of Paradise - the spot which hath been named at one time the Most Great Prison and at another the Most Exalted Paradise, and it hath other names with God, the Possessor of all things, in the Scriptures and Tablets. Doth that which ye possess prevent you from the Most Glorious Horizon, and doth the world occupy you from turning toward God, the Creator of heaven? Make it clear and be not of them that err. 3 يا اهل الأرض ان اسمعوا نداء الله من شطر
الفردوس المقام الذي سمي مرة بالسجن الأعظم
واخرى بالفردوس الأعلى وله اسماء اخرى من
لدى الله مالک الأشياء في الزبر والألواح هل
يمنعكم ما عندهم عن الأفق الأبهى و هل يشغلهم
الدنيا عن التوجه الى الله فاطر السماء بينوا و لا
تكونوا من اهل الضلال
- 4 By the life of God! The world and whatsoever is therein of kings and subjects, of gold and silver, and whatsoever is above them and below them, and whatsoever attracteth the eyes - all shall pass away. Take ye from it according to your needs, then leave what exceedeth. Thus hath the Sovereign of Verses commanded you from this station. 4 لعمر الله ستفنى الدنيا و ما فيها من الملوك و
الملوك و من الذهب و الفضة و ما فوقهما و
ما دونهما و ما تخطف به الأبصار خذوا منها على
قدر الحاجة ثم اتركوا ما زاد كذلك امركم سلطان
الآيات من هذا المقام
- 5 O concourse of princes! Turn ye unto the poor. God hath created you and them from one thing. Make ye in your possessions a portion for them. This will profit you throughout ages and centuries. Spend some of what God hath bestowed upon you through His grace - thereby will that which ye possess increase. The Mother Book with Him doth testify to this. 5 يا معشر الأمراء توجهوا الى الفقراء قد خلقكم الله
و آياهم من شيء واحد ان اجعلوا في اموالكم
قسمة لهم هذا ما ينفعكم في القرون و الأعصار
ان انفقوا بعض ما اعطاكم الله من فضله بذلك
يزداد ما عندهم يشهد بذلك من عنده أم الكتاب
- 6 Thus hath My tongue spoken and My verses been revealed as a grace from Me upon thee, that thou mayest be of those unto whom the Tongue of Grandeur and Glory hath borne witness. Read thou the Book of God, then read it unto those on whose faces thou findest the radiance of the All-Merciful. Glory be 6 كذلك نطق لساني و نزلت آياتي فضلاً من
عندي عليك لتكون من الذين شهد لهم لسان
العظمة و الاجلال ان اقرء كتاب الله ثم اقرأه
على الذين تجد من وجوههم نضرة الرحمن البهاء

upon thee and upon those who have attained unto the bounty of their Lord, the Possessor of existence.

عليك و على الذين فازوا بعناية ربهم مالك
الايجاد

BLIB_Or15734.2.006

BH05859

To: *Mim Husayn*

Date: 1297-05-11 [1880-Apr-21]

1 In My Name, the Stranger

2 The Book of God hath been sent down in truth, and the Tablet of God hath appeared from the Mother Book, and verily it proclaimeth: There is none other God but Me, the Forgiving, the Generous. That which was hidden hath been revealed, and the Tongue hath spoken: There is none other God but Him, the Mighty, the Beautiful. The sea hath testified to the Most Great Sea, and the sun to this Luminous Orb. The heaven hath borne witness to the Lord of Names, and the light to this Revelation whereby the horizon of the world hath been illumined. Thus doth the Greatest Name speak, yet the people remain behind a manifest veil.

3 Verily We gave glad tidings unto all in the Bayan concerning these days, and took from each and every one, whether young or old, a covenant. Yet when the Promise came to pass, they arose in opposition. He, verily, is the All-Knowing, the All-Informed. Among them are those who turned away from God and objected to Him, uttering that which even the Jews did not utter when the Spirit came with manifest sovereignty. And among them are those who said He speaketh from desire, after We had called them to the supreme horizon and revealed that which lay hidden in the treasures of God's knowledge, the Lord of all worlds.

4 Blessed art thou for having turned toward Him Who is wronged, at a time when every guilty oppressor turned away. The glory rest upon thee and upon whosoever hath clung to the hem of God, the Mighty, the Most Praiseworthy.

1 بسمي الغريب

2 كتاب الله قد نزل بالحق ولوح الله قد ظهر من أم الكتاب وأنه ينطق أنه لا اله الا انا الغفور الكريم قد ظهر ما هو المستور ونطق الكليل أنه لا اله الا هو العزيز الجميل قد شهد البحر للبحر الأعظم و الشمس لهذا النير المنير قد شهدت السماء لمالك الأسماء والنور لهذا الظهور الذي به اثار افق العالم كذلك ينطق الاسم الأعظم ولكن القوم في حجاب مبين

3 انا بشرنا الكل في البيان بهذه الأيام و اخذنا فيه العهد من كل صغير و كبير فلما ظهر الوعد قاموا بالوعيد انه لهُ العليم الخبير منهم من اعرض عن الله و اعترض عليه و قال ما لا قاله اليهود اذ اتى الروح بسلطان عظيم و منهم من قال انه ينطق عن الهوى بعد ان دعوناهم الى الأفق الأعلى و اظهرنا ما هو المكنون في خزائن علم الله رب العالمين

4 طوبى لك بما اقبلت الى المظلوم اذ اعرض عنه كل ظلام بعيد الباء عليك و على من تشبث بذيل الله العزيز الحميد

BLIB_Or15696.017c, BLIB_Or15734.2.073a

BH06978*Date: 1297-05-11 [1880-Apr-21]*

- 1 He is the Most Great! هو الأعظم 1
- 2 He counseled the servants and those in the Bayan to this Revelation that hath appeared from the horizon of the world, but the people of the Bayan violated God's Covenant and turned away from the Lord of nations. أنه وصّى العباد ومن في البيان بهذا الظهور الظاهر من افق العالم ولكن ملأ البيان نقضوا ميثاق الله واعرضوا عن مالک الأمم 2
- 3 Say: The mighty one is he who hath taken hold of the Book, and the learned one is he who hath recognized and turned toward the Ancient of Days. قل انّ القوى من اخذ الكتاب والعليم من عرف وتوجّه الى مالک القدم 3
- 4 Say: This is the Day wherein God's Balance hath been established among all things, inasmuch as the Desired One hath come with His Most Great Name. قل هذا يوم فيه نصب ميزان الله فيما سواه بما اتى المقصود باسمه الأعظم 4
- 5 Say: O people, open your eyes! By God, the Hidden One hath appeared and the banner of victory hath been raised upon the standard. Blessed is he who hath attained unto God's days and upon whom hath flowed the ocean of utterance from the wellspring of this Pen. قل يا قوم ان افتحوا ابصاركم تالله قد ظهر المكنون وارتفعت راية النصر على العلم نعيماً لمن فاز بأيام الله ورشح عليه بحر البيان من معين هذا القلم 5
- 6 Place thy trust at all times in thy Lord, the All-Merciful, and hold fast to the hem of His bounty. When thou hast attained and visited the Tablet, say: I beseech Thee, O God of the Kingdom and Sovereign over the realm of might, to make me in all conditions one who gazeth toward Thee, boweth down before Thy face, and uttereth Thy remembrance. Verily, Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Sovereign over the hidden and the manifest. توكل في كلّ الأحيان على ربك الرحمن وتشبّث بذيل الكرم انك اذا فزت و زرت اللوح قل اسئلك يا اله الملكوت والمهيمن على الجبروت بأن تجعلني في كلّ شأن ناظراً اليك و ساجداً لوجهك و ناطقاً بذكرى انك انت المقتدر على ما تشاء لا اله الا انت المهيمن على السرّ والعلن 6

BLIB_Or15696.046e

BH07307*Date: 1297-05-11 [1880-Apr-21]*

- 1 In the Name of the Mighty, the All-Wise! Hath anyone drunk from the living waters and remained silent, or failed to attain thereunto and remained heedless? By God's life! Whoso drinketh thereof will be seized with such longing that he will arise and exclaim: "By God! The Beloved hath come with His mighty and impregnable dominion!" And he will be set ablaze with a fire that neither the waters of the world nor the opposition of the nations can quench. Thy Lord, verily, is the All-Informed.
- 2 And should anyone be kindled by this fire or be drawn by the call of the Chosen One, he must not transgress the wisdom which hath been sent down in the Tablet from the Pen of the All-Knowing. We have made all victory to consist in utterance. Fear ye the All-Merciful, and be not of them who dispute idly and commit that which they were forbidden in the perspicuous Book.
- 3 Say: Consort with all religions with joy and fragrance, and remind them of that which hath appeared in creation. Should they turn towards it, it is for their own good; and should they turn away, withdraw from them and remain steadfast in great dignity. Thus have We sent down the verses unto thee and dispatched them to thee, that thou mayest be of them that render thanks.

1 بِسْمِ الْعَزِيزِ الْحَكِيمِ هَلْ شَرِبَ أَحَدٌ مِنْ بَحْرِ الْحَيَوَانِ وَصَمَّتْ عَنِ الْبَيَانِ أَوْ مَا فَازَ بِهِ وَكَانَ مِنَ الْعَاقِلِينَ لِعَمْرِ اللَّهِ مِنْ يَشْرِبُ يَأْخُذُهُ الْإِشْتِيَاقُ عَلَى شَأْنٍ يَقُومُ وَيَقُولُ تَاللَّهِ قَدْ أَتَى الْحَبِيبُ بِمَلَكُوتِهِ الْعَزِيزِ الْمُنِيعِ وَيَشْتَعِلُ بِنَارٍ لَا تَخْجُدهَا بِحُورِ الْعَالَمِ وَلَا أَعْرَاضُ الْأُمَمِ إِنَّ رَبَّكَ هُوَ الْخَبِيرُ

2 وَلَوْ أَحَادٌ يَشْتَعِلُ بِهَذِهِ النَّارِ أَوْ يُجْذِبُ بِنِدَاءِ الْمُخْتَارِ لَيْسَ لَهُ أَنْ يَتَجَاوَزَ عَنِ الْحِكْمَةِ الَّتِي نَزَلَتْ فِي اللَّوْحِ مِنْ قَلَمِ الْعَلِيمِ أَنَا جَعَلْنَا كُلَّ النَّصْرِ فِي الْبَيَانِ اتَّقُوا الرَّحْمَنَ وَلَا تَكُونُوا مِنَ الَّذِينَ جَادَلُوا بِالْبَاطِلِ وَارْتَكَبُوا مَا مَنَعُوا عَنْهُ فِي كِتَابٍ مُبِينٍ

3 قُلْ عَاشِرُوا الْمَلَلَ بِالرَّوْحِ وَالرَّيْحَانِ وَذَكِّرُوهُمْ بِمَا ظَهَرَ فِي الْإِبْدَاعِ أَنْ تَوَجَّهُوا فَلَهُمْ وَأَنْ أَعْرَضُوا تَجَنَّبُوا وَكُونُوا عَلَى وَقَارٍ عَظِيمٍ كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ وَارْسَلْنَاهَا إِلَيْكَ لِتَكُونَ مِنَ الشَّاكِرِينَ

BLIB_Or15696.031b, BLIB_Or15734.2.110

BH07359*Date: 1297-05-11 [1880-Apr-21]*

- 1 He is the Mighty, the Great!
- 2 O Thou Who art wronged! Make mention of him who drank the Kawthar of utterance in the days of the All-Merciful and turned toward the Kaaba of existence when every heedless doubter turned away. We give glad tidings to those who followed what God hath sent down in His mighty Tablet, who hearkened to the mention of their Lord and responded on a

1 هُوَ الْعَزِيزُ الْعَظِيمُ

2 يَا أَيُّهَا الْمَظْلُومُ إِنْ أَذْكَرَ مِنْ شَرِبِ كَوْثَرَ الْبَيَانِ فِي أَيَّامِ الرَّحْمَنِ وَأَقْبَلَ إِلَى كَعْبَةِ الْوُجُودِ إِذْ أَعْرَضَ عَنْهُ كُلُّ غَافِلٍ مَرِيبٍ أَنَا نَبَشِّرُ الَّذِينَ اتَّبَعُوا مَا أَنْزَلَ اللَّهُ فِي لَوْحِهِ الْعَظِيمِ اسْمَعُوا ذِكْرَ رَبِّهِمْ وَاجَابُوا فِي يَوْمٍ فِيهِ أَعْرَضَ عَنِ الْوَجْهِ كُلُّ جَاهِلٍ بَعِيدٍ إِنَّ

day when every ignorant and remote one turned away from His countenance. Verily thy Lord maketh mention of him who hath turned toward Him and ordaineth for him through His grace that whereof every reckoner and knowing one is powerless to make mention.

ربك يذكر من اقبل اليه ويقدر له بفضل ما يعجز
عن ذكره كل محصى علم

- 3 Beware lest the veils of humanity withhold thee from the Most Great Scene. Hold fast unto the Sure Handle and turn with thy heart to the Supreme Horizon. He will assist thee in the hereafter and in this world. Verily thy Lord is the All-Knowing, the All-Informed. We showed unto all the path of God and made known who in the Bayan would come with the truth. But when He came they disbelieved and turned away, except such as God wished, the Lord of the worlds.

3 اياك ان [تمنعك] حجابات البشر عن المنظر
الأكبر تمسك بالعروة الوثقى وتوجه بقلبك الى
الأفق الأعلى انه يؤيدك في الآخرة والأولى ان
ربك هو العليم الخبير انا ارينا الكل صراط الله
وعرفنا من في البيان من يأتي بالحق فلما اتى
كفروا واعرضوا الا من شاء الله رب العالمين

- 4 Blessed is the strong one who held fast unto God and the poor one who sought the ocean of his Lord's mercy, the Self-Sufficient, the All-Wise. Glory be upon the people of Baha from God, the Mighty, the Beautiful.

4 طوبى لقوى تمسك بالله ولفقير قصد بحر رحمة
ربه الغنى الحكيم البهاء على اهل البهاء من لدى
الله العزيز الجميل

BLIB_Or15696.016b, BLIB_Or15734.2.069b

BH07709

To: Unknown, in Qazvin

Date: 1297-05-11 [1880-Apr-21]

- 1 He is the Ever-Abiding, the Everlasting
- 2 God testifieth that there is none other God but Him, and He Who speaketh is indeed the One intended, He Whom the dwellers of Paradise and they that circle round the Throne in the morning and evening have acknowledged in His Manifestation and sovereignty. Say: If ye be fair-minded, O peoples of the earth, if ye deny Him by Whom the horizon of utterance hath been illumined, to whom will ye turn, and by what proof will your faith in God, the One, the All-Informed, be established? O peoples of the earth! By God, ye were created for this Day. Arise in My Name to remember Me and to serve My Cause, if ye be of them that know. Whoso turneth away this Day hath in truth turned away from God from time immemorial, and whoso turneth unto Him is reckoned among the sincere ones. It behooveth thee today to make mention of the Day of God unto the people, that they may recognize that

1 هو الباقي الدائم

2 شهد الله انه لا اله الا هو والذى ينطق انه هو
المقصود وهو الذي اعترف بظهوره و سلطانه
اهل الفردوس والذين طافوا العرش في بكور و
اصيل قل ان انصفوا يا ملأ الأرض ان تتكروا
الذى به لاح افق البيان الى من تتوجهون وبأى
امر يثبت ايمانكم بالله الفرد الخبير يا ملأ الأرض
تالله قد خلقتم لهذا اليوم قوموا باسمى على ذكرى
و خدمة امرى ان انتم من العارفين من اعرض
اليوم انه اعرض عن الله فى ازل الآزال والذى
اقبل انه من المخلصين ينبغى لك اليوم بأن تذكر
القوم بيوم الله لعل يعرفون ما منعوا عنه ان ربك

from which they were debarred. Verily thy Lord is the All-Bountiful. Thus hath the tongue of Revelation spoken in this station, that thou mayest rejoice and arise to make mention of this Wronged One, the Exile.

لهو الكريم كذلك نطق لسان الوحي في هذا المقام
لتفرح و تقوم على ذكر هذا المظلوم الغريب

BLIB_Or15696.033d, BLIB_Or15734.2.115a

BH08459

Date: 1297-05-11 [1880-Apr-21]

In the name of the Most Learned, the Most Glorious!

This is a wondrous remembrance from God, the Lord of the worlds, that through it may be drawn the hearts of such servants as have been held back from God, the Most High, the Most Great, by their desires.

Say: O people of the earth! Harken unto the call of God, for it hath been raised graciously from its resplendent station. Turn ye unto Him with attentive ears, that haply the breaths of revelation may seize you and draw you nigh unto the Mighty, the Generous.

How many a night did Baha not sleep, calling all unto God, the Mighty, the Praiseworthy, and how many a day did He speak until the sun did set - to this every discerning soul doth testify. By God! In My actions I desired naught save to draw people nigh unto God, the Peerless, the All-Knowing. We wished for them naught save what would profit them in this world and the next. Verily, My Most Exalted Pen is the Witness.

We have seen thee turning unto God, and have therefore revealed for thee this Book and sent it to thee, that thou mayest rejoice and be among those who render thanks.

بسمي الأعلّم الأبهى هذا ذكر بديع من الله ربّ
العالمين لينجذب به قلوب العباد الذين منعتهم
اهوائهم عن الله العليّ العظيم قل يا اهل الأرض
ان اسمعوا نداء الله انه ارتفع بالفضل في مقامه
المنير توجهوا اليه

بآذان واعيات لعلّ تأخذكم نفحات الوحي و
تقرّبكم الى العزيز الكريم كم من ليل ما نام البهاء
و دعا الكلّ الى الله العزيز الحميد و كم من يوم
نطق الى ان افلت الشمس يشهد بذلك كلّ
عالم بصير لعمر الله ما كان قصدي في عملي الاّ
تقرّب الناس الى الله الفرد العليم ما اردنا لهم
الاّ ما ينفعهم في الدنيا والآخرة انّ قلبي الأعلى
لهو الشهيد أنا رأيناك مقبلاً الى الله انزلنا لك
هذا الكتاب و ارسلناه اليك لتفرح و تكون من
الحامدين

BLIB_Or15696.032a, BLIB_Or15734.2.111a

BH01348

To: *Haji Abdul-Karim Tihrani*

Date: 1297-05-24 [1880-May-4]

- 1 He is God, exalted be His station in greatness and power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who hath spoken the truth and called the people to the Supreme Horizon, the station wherein the Divine Lote Tree speaketh: "There is none other God but Him, the Single, the One, the Alone, the Self-Subsisting, Who hath taken neither partner nor counsellor unto Himself. He hath ever been in the heights of might and majesty, and will forever remain as He hath been from time immemorial. All atoms testify that there is none other God but Him, the Self-Sufficient, the Most High."
الحمد لله الذي نطق بالحق ودعا الخلق الى الأفق الأعلى المقام الذي فيه تنطق السدرة المنتهى أنه لا اله الا هو الواحد الأحد الفرد الصمد الذي ما اتخذ لنفسه شريكاً ولا وزيراً لم يزل كان في علو القدرة والجلال ولا يزال يكون بمثل ما قد كان في ازل الازال قد شهدت الذرات انه لا اله الا هو الغني المتعال
- 3 Praise, sanctified from the understanding of all created things, besemeth the Beloved of the Worlds, Who through the shrill voice of the Pen hath attracted the gems of the world and guided them to the Most Great Ocean. Holy and sanctified is His mention above the mentions of the people of the earth; exalted and glorified is His description above the descriptions of creation. Through a single Word He hath made manifest the mysteries of origin and return. Glorified be He Who hath revealed the beginning and the end through a Word from His presence. The servant beareth witness that there is none other God but Him, the Almighty, the Most High, the All-Knowing, the All-Wise.
حمد مقدس از عرفان اهل امكان محبوب عالميانرا لايق و سزاست كه بصير قلم جواهر عالم را جذب نمود و بحر اعظم هدايت فرمود پاک و مقدسست ذكرش از اذكار اهل ارض متعالی و منزّهست وصفش از اوصاف خلق بكمهائی اسرار مبده و مآب را ظاهر فرمود سبحان الذي اظهر البدء والعود بكلمة من عنده يشهد الخدام أنه لا اله الا هو المقتدر المتعالی العليم الحكيم
- 4 And now, this servant submitteth that thy letter was received some time ago by this evanescent one, and as it was adorned with the praise and glorification of the Goal of all desire, the utmost joy and gladness was derived therefrom. I beseech God, exalted be His glory, to assist thee to praise and glorify Him and to achieve that which will cause the exaltation of thy station and thy ascendancy. Verily, He is powerful over all things.
و بعد عرض ميشود مكتوب آنجناب چندی قبل باین خادم فانی رسید و چون بذكر و ثناء مقصود عالم مزین بود کمال بهجت و فرح از او ظاهر و حاصل شد از حق جل و عزّ مسئلت مینمایم كه آنجناب را موفق فرماید بذكر و ثناء و بآنچه سبب و علت علو مقام و سمو آست انه على كل شيء قدير
- 5 And concerning thy desire to attain unto His presence in Ridvan, it was submitted, and this is what the Beloved hath spoken in reply:
و اینکه اراده فرموده بودند در رضوان بشرف لقا فائز شوند عرض شد هذا ما نطق به المحبوب في الجواب
- 6 In His Name, the All-Knowing, the All-Wise
بسمه العليم الحكيم
- 7 Glorified be He Who hath manifested what He desired through His command. Verily, He is the One with power over whatsoever He willeth through His word "Be" and it is. O thou who hast turned thy face towards His countenance! Harken unto the call of the Wronged One. He testifieth to that which God
سبحان الذي اظهر ما اراد بأمر من عنده أنه هو المقتدر على ما يشاء بقوله كن فيكون يا أيها المقبل الى الوجه ان استمع نداء المظلوم أنه شهد بما شهد الله قبل خلق السموات والأرض أنه لا اله الا

testified before the creation of the heavens and earth: There is none other God but Him, the Protector, the Self-Subsisting. Blessed art thou for having drunk the choice wine of utterance from the hands of the favors of thy Lord, the Mighty, the Loving. Be thou thankful and say:

- 8 "O my God, my Lord, my Support and my Hope! I am Thy servant and the son of Thy servant. I have turned unto the Daysprings of Thy Revelation and the Dawning-Places of Thy inspiration, and have set my face towards Thy Face that abideth after the perishing of all things, hoping for Thy mercy that hath preceded the world and Thy grace that hath encompassed the nations. I beseech Thee, O my Lord, by Thy Most Excellent Names and Thy Most Exalted Attributes, to ordain for me from Thy Most Exalted Pen that which shall profit me in the world to come and in this world. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Bountiful, the Most Generous. O my Lord! Accept from me, through Thy grace and bounty, what I have desired in Thy path, and deprive me not of meeting Thee, which Thou hast mentioned in Thy Mighty Book and where-with Thou hast gladdened Thy servants in Thy verses. I testify, and all things testify, to Thy power and Thy sovereignty. Thou dost ordain for whomsoever Thou willest the reward of that which the Embodiments of Thy Revelation and the Treasuries of Thy knowledge have uttered. Verily, Thou art the Almighty, the Most Exalted, the All-Forgiving, the Most Merciful. Praise be to God, the Lord of the worlds."

- 9 All friends have been commanded to wisdom, and this has been and will be due to divine grace. Thus, if that honored one had given attention, it surely would have caused spread and fame, and this would have been far from the requirements of wisdom. The heedless people are very distant and are immersed in their own suspicions and vain imaginings. Without thought they speak, and without cause they rise in opposition. Soon will the true Omnipotent One purify the earth and cause the sun of justice to appear to all the world from behind the clouds of oppression. Praise be to God that your honor attained to the nobility of what you intended, for this intention was accepted in the presence of the Beloved of the world. He doeth what He willeth and ordaineth what He desireth. Verily, He is the Single One, the Mighty, the Praiseworthy.

- 10 Furthermore, the honored friend Haji ?-S, upon him be the Glory of God, graced us with his presence and on your behalf, this evanescent servant was enabled to accomplish what was intended and acted accordingly. This servant praises the Beloved

هو المهيمن القيوم هنيئاً لك بما شربت رحيق
البيان من ايدى الطاف ربك العزيز الودود ان
اشكر وقل

8 يا الهى و سيدى و سدى و رجائى انا عبدك
و ابن عبدك قد اقبلت الى مطالع وحيك و
مشارك الهامك و توجهت بوجهي الى وجهك
الباقى بعد فناء الاشياء راجياً رحمتك التى
سبقت العالم و فضلك الذى احاط الأمم اى
رب استلک بأسمائك الحسنى و صفاتک العليا
بأن تقدر لى من قلبک الأعلى ما ينفعنى فى
الآخرة و الأولى انک انت المقتدر على ما تشاء
لا اله الا انت المعطى الكريم اى رب فاقبل منى
بجودک و کرمک ما اردته فى سبيلک و لا
تجعلنى محروماً عن لقاءک الذى ذکرته فى محکم
کتابک و بشرت به عبادک فى اياتک اشهد و
يشهد کل شیء بقدرتک و سلطانک تکتب لمن
اردت اجر ما نطق به مهابط وحيک و مخازن
علک انک انت المقتدر المتعالى الغفور الرحيم
الحمد لله رب العالمين

9 انتهى جميع دوستانرا بحکمت امر فرموده اند و اين
نظر بفضل حق بوده و خواهد بود لذا اگر آنجناب
توجه مينمودند البته سبب انتشار و اشتہار ميشد
و اين از مقتضيات حکمت بعيد بود خلق غافل
بسيار دورند و درظنون و اوهام خود مستغرق بى
تفکر ميگويند و بى سبب بعناد قيام مينمايند زود
است که مقتدر حقيقى ارض را طاهر فرمايد
و آفتاب عدل را از خلف سحاب ظلم بر عالميان
آشکار نمايد الحمد لله آنجناب بشرافت آنچه اراده
نمودند فائز شدند چه که اين اراده در محضر
محبوب عالم بشرف قبول فائز گشت يفعل ما
يشاء و يحکم ما يريد انه هو الفرد العزيز الحميد

10 ديگر آنکه دوست مکرم جناب حاجى ح س عليه
بهاء الله تشریف آوردند و بنيات آنجناب آنچه
مقصود بود [اين] عبد فاني بآن مؤيد شد و
عمل نمود اين خادم حمد مينمايد محبوب عالم را
که طلب آنجناب بأحسن ما يكون ظاهر شد

of the world that your request was fulfilled in the most excellent manner, for the gathering was convened and that which was the hope and aspiration of all those near and sincere ones illumined that precious assembly. The aforementioned person, upon him be the Glory of God, will relate the details. Blessed art thou, and the other partakers of the cup of divine love send their greetings. The Glory be upon you.

چه که مجلس منعقد و آنچه رجا و آمال جمیع
مقربین و مخلصین بود تجلی بخش آن محفل عزیز
شد دیگر جناب مذکور علیه بهاء الله تفصیل را
ذکر مینماید هنیئاً لجنابک و دیگر شاربان کأس
محبت رحمانی تکبیر میرسانند البهاء علیکم

11 The servant 24 Jamadiyu'l-Avval 1297

خادم فی ۲۴ جمادی الأولى سنة ۱۲۹۷

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Lawh-i-Jamal-i-Burujirdi II

To: Jinab Buzurg et al., in Kha

Date: 1297-05-27 [1880-May-7]

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

1 هو الأقدس الأعظم العلی الأبهی

2 Praise be to God Who is sanctified in His Glory, unique in His Majesty, exalted above weariness, and holy beyond all hopes! He it is Who has ordained the terms for all lives, Who speaks from all eternity, and Who is manifest in the end. There is no God but Him, the Self-Sufficient, the Most High.

2 الحمد لله الذی توحّد بالجلال و تفرّد بالاجلال و تقدّس عن الملل و تنزه عن الآمال و هو الذی قدرّ للأعمار الآجال و هو الناطق فی ازل الآزال و الظاهر فی المآل لا اله الا هو الغنی المتعال

3 And praise be to God Who has accepted the deeds of those who were attracted by His call, who were intoxicated by the wine of His revelation, who were made to speak His praise, who recognized the Sun of His Beauty, who were made manifest in His days, who were aided to know His Self, and who were enabled to achieve His good-pleasure. Verily, He is the Omnipotent over what He willeth. There is no God but Him, the All-Compelling, the All-Powerful.

3 و الحمد لله الذی قبل عمل الذین انجذبوا من ندائه و اسکرهم رحيق وحيه و انطقهم بثنائه و عرفهم شمس جماله و اظهرهم فی آیامه و ایدهم علی عرفان نفسه و وفقهم علی رضائه انه هو المقتدر علی ما يشاء لا اله الا هو المهيمن الفعّال

4 Praise be to God Who illumined the horizon of the world with the Most Great Light. When He was established upon the throne, He gave glad tidings to the people of the manifestation of the ocean of His favors and the suns of His grace. Blessed is he who, being steadfast, cast away that which held him back and hastened to His most exalted horizon. Woe unto him who hesitated because he followed the vain imaginings of those who appeared in the guise of men.

4 الحمد لله الذی انار افق العالم بالنور الأعظم و اذا استوى علی العرش بشرّ الناس بظهور بحر الطافه و شمس افضاله طوبی لراسخ نذ ما منعه و سرع الى افقه الأعلى و ويل لمن توقف بما اتبع اوهام الذین ظهروا باثواب الرجال

- 5 I glorify, pray, and send greetings upon those whom vain desires have not kept back from God, the Lord of Names. Through them the star of divine knowledge has shone forth in most lands. They are honored servants, they are working servants, they are near servants, they are sincere servants, they are triumphant servants, they are servants who stand firm in the service of their Lord, and they are they who speak with wisdom and utterance amongst the servants.
- 6 I testify that they have attained unto the Kawthar of life which flows from the right hand of the throne of the All-Merciful, and they have achieved that which none before them has achieved. Verily our Lord, the All-Merciful, is the Self-Sufficient, the All-Bountiful.
- 7 My spirit be a sacrifice for your steadfastness and your constancy! I was sitting silent, contemplating the Cause of God and what had befallen it from His servants, when one of the loved ones of God brought your letter. When I opened it, I found the fragrance of your love for our Beloved and the Beloved of all who are in the world, our Goal and the Goal of all who are in the heavens and the earth. I read it and understood what was in it concerning your service, your steadfastness, your praise, and what you have borne in the path of God.
- 8 Thereafter, I approached the Most Exalted Station, the seat of the throne of our Most Glorious Lord. When I entered and found myself before His presence, I presented that wherewith you had called upon God. Then the Beloved smiled and said: "He has no merit in this. We aided him to remember Me, so he remembered Me. We caused him to know My horizon, so he turned to My face. We enabled him to serve Me, so he arose to serve by My leave. All bounty belongs to My Self, and I am the Ancient Bestower. Were it not for the outpourings of the ocean of My grace, he would not have known Me, and were it not for the attraction of My verses from the kingdom of My utterance, he would not have turned to My path."
- 9 O My Name Jamal [Beauty]! Reflect upon the kings and that which We have revealed unto thee, that thou mayest comprehend what thy Wise Lord hath spoken. Verily, one of the kings was immersed in the seas of dominion and attached to the world and its ornaments and colors. On one of the nights, the sun of detachment dawned upon him from the horizon of My will, and We unveiled him. He abandoned all that he possessed and went forth from his house, turning toward the wilderness, and none knew of this save God, thy Lord and the Lord of all worlds. And were We to unveil to the people as We
- 5 اكبر واصلّي واسلم على الذين ما منعهم الهوى
عن الله مالک الأسماء وبهم اشرق نجم العرفان
في اكثر البلدان و هم عباد مكرمون و هم عباد
عاملون و هم عباد مقربون و هم عباد مخلصون
و هم عباد فائزون و هم عباد قائمون على خدمة
موليهم و هم الناطقون بين العباد بالحكمة و البيان
- 6 اشهد انهم فازوا بكنوز الحيوان الذي جرى عن
يمين عرش الرحمن و فازوا بما لا فاز به احد من
قبل ان ربنا الرحمن هو الغني الفضال
- 7 روحى لقيامكم الفداء و لاستقامتكم الفداء قد
كنت جالساً سائكاً متفكراً في امر الله و ما ورد
عليه من عبادته اذ اتي احد من احباء الله
بكتاب حضرتك فلما فككت وجدت رائحة
حبكم محبوينا و محبوب من في العالم و مقصودنا
و مقصود من في السموات و الأرض و قرأته و
عرفت ما فيه من خدمتكم و ثنائكم و ما
حملتموه في سبيل الله
- 8 و بعد قصدت المقام الأعلى مقرّ عرش ربنا
الأبهي فلما دخلت و وقعت تلقاء الوجه عرضت
ما ناديت به الله اذاً تبسم ثغر المحبوب و قال
ليس له من فضل في ذلك انا ايدناه على ذكرى
فذكرني و عرفناه افق فوجه الى وجهي و وقفناه
على خدمتي فقام عليه باذن ان الفضل كله
لنفسى و انا الفضال القديم لو لم يكن رشحات بحر
فضلي ما عرفني و لو لم يكن جذب آياتي من
ملكوت بياني ماتوجه الى سبيلي
- 9 يا اسمي الجمال تفكر في الملوك و الذي كشفنا عنه
لتطلع بما نطق موليك الحكيم ان ملكاً من الملوك
كان مستغرقاً في بحور الملك و لازباً بالدنيا و
ما فيها من الزخارف و الألوان و في احد من
الليال تجلت عليه شمس الانقطاع من افق ارادتي
و كشفنا عنه انه ترك كل ما عنده و خرج عن
البيت متوجّهاً الى البدياء و ما اطلع به احد الا الله
ربك و رب العالمين و لو نكشف على الناس كما

have unveiled to thee, they would all arise to serve Me and to remember Me and praise Me. Thus hath My tongue spoken that thou mayest be among the joyous ones. Verily, thy Lord loves jest at times.

- 10 Thus did My tongue speak, that thou mayest be among those who rejoice. Verily thy Lord loveth jesting at times and doth jest. He, verily, doeth what He willeth. None can object to that which proceedeth from Him. The Books of God, the All-Knowing, the All-Wise, bear witness to this.

- 11 As to what thou didst manifest of the signs of powerlessness and nothingness, and confession of sins and shortcomings, He said: "O My Name! We have forgiven thee aforetime and accepted thy service, thy obedience, thy presence, thy meeting with Us, and We have heard thy yearning, thy sighing, thy cry, thy lamentation and the sighings of thy heart in thy love for God, thy Lord, the Mighty, the Praiseworthy."

- 12 And concerning what thou didst write that this error of turning towards the land of Kha added to previous errors, after this was presented, the Tongue of the All-Merciful spoke in the Kingdom of Utterance that which none among the people of creation can comprehend. By thy life! The pens of the world are powerless to describe it, nor can the hearts of the mystics grasp it. At the end of the utterance He said: Write in the name of the Beauty, upon Him be the Glory of God, that this service was and shall be accepted, for His Honor the Name of Ha, upon him be the Glory of God, wrote to you, and We testify that he is among those who have been set ablaze with the fire of the love of God and was immersed in the ocean of His grace, and in such a state, when he heard what occurred in the Prison Land, he cried out within himself and informed the people of what had appeared. Verily thy Lord is the All-Knowing, the All-Informed. Be thou assured that We have accepted what thou hast done in the path of God, and be thou of the thankful ones. Verily the rain of grace from the heaven of My bounty hath been directed toward thee, and the glances of My mercy have been fixed upon thy love. Remember thy Lord in all conditions with wisdom and utterance. He verily heareth and seeth. He is the All-Hearing, the All-Seeing.

- 13 O Jamal! Some souls are gazing toward the Most Exalted Horizon and, with utmost longing, yearning, attraction and enkindlement in the divine path, they hold nothing back and take precedence in service to the Cause. These are the people of Baha in My crimson Book. And some have not yet reached this exalted, most high station, therefore they are not protected

كشفتنا عنك كلهم يقومون على خدمتي و ذكرى
و ثنائى

10 كذلك نطق لسانى لتكون من الفرحين انّ
ربك يحب المزاح فى بعض الأحيان و يمزح انه
لهو الفعّال لما يريد ليس لأحد ان يعترض عليه
فيما ظهر من عنده يشهد بذلك كتب الله العليم
الحكيم انتهى

11 و آنچه از مراتب عجز و نیستی و اعتراف بر معاصی
و قصور اظهار نموده بودید فرمودند یا اسمی انا
عفوفا عنک من قبل و قبلنا خدمتک و طاعتک
و حضورک و لقائک و سمعنا حنینک و اینک
و صریحک و ضجیجک و زفراة قلبک فى حب
الله ربک العزيز الحمید انتهى

12 و اینکه نوشته بودید که خطای اینرتبه که توجه
بارض خا باشد بر خطایای قبل افزود بعد از
عرض اینکمه نطق لسان الرحمن فى ملکوت
البيان ما لا یقدر ان يعرفه احد من اهل الامکان
لعمرك لا تقدر اقلام العالم ان تقوم بوصفه و لا
افئدة العارفين بادرا که و در آخر بیان فرمودند
بنویس باسم جمال علیه بهاء الله که این خدمت
قبول بوده و خواهد بود چه که جناب اسمی
الحاء علیه بهاء الله بشما نوشتند و نشهد انه ممن
اشتعل بنار محبة الله و کان مستغرقاً فى بحر فضله
و فى مثل تلك الحالة لما سمع ما ورد فى ارض
السجن صاح فى نفسه و اخبر الناس بما ظهر
انّ ربک هو العليم الخبير ان اطمئنّ انا قبلنا ما
عملته فى سبیل الله و کن من الشاکرين انّ امطار
الفضل من سماء عنايتی كانت متوجهة الیک و
لحاظ رحمتی ناظرة الى حبک ان اذکر ربک فى
کل الأحوال بالحكمة و البيان انه یسمع و یرى
انه هو السميع البصیر

13 ای جمال بعضی از نفوس بافق اعلی ناظر و بکمال
شوق و اشتیاق و جذب و انجذاب در سبیل
الهی از هیچ شیء مضایقه ندارند و بنام میل در
خدمت امر سبقت میگیرند اولئک اهل البهاء
فى صحیفتى الحمراء و بعضی بان مقام بلند اعلی هنوز

from the promptings of their hearts. Verily thy Lord is the All-Knowing.

نرسیده‌اند لذا از خطرات قلبیه محفوظ نیستند آن ربّک هو العليم

- 14 Thus when the aforementioned news reached the Holy Land, the Command shone forth from the Source of Command and the decree of prohibition descended from the heaven of divine Will. Among these was the command to Jawad, upon him be the Glory of God, who circumambulates, to write to the land of Ta and Qaf that no one should request anything. Similarly, His Honor the Name of Ha, upon him be all the Most Glorious Glory from God, was commanded regarding the lands of Kha and Kaf and Ta. This decree of prohibition was not specific to the land of Kha. Perfect bounty hath appeared from the Dawning-Place of favors toward the loved ones of that land. Verses have been revealed for them before, which if anyone should read them, they would discover God's grace and mercy toward them. Verily thy Lord is the All-Informed.

14 لذا حين ورود اخبار مذکوره بارض اقدس امر از مصدر امر مشرق و حکم منع از سماء مشیت الهی نازل از جمله باسم جواد علیه ۶۶ [بهاء الله] که طائف حولست امر شد که بارض تا و قاف بنویسد که احدی چیزی مطالبه ننماید و همچنین بجناب اسم حا علیه منکّل بهاء اباه من لدی الله امر شد در باره ارض خا و کاف و طا اینفقره منع مخصوص بارض خا نبوده کمال عنایت نسبت باحبای آن ارض از مشرق الطاف ظاهر قد نزّل لهم آیات من قبل لو یقرئها احد یطّلع بفضل الله و رحمته علیهم آن ربّک هو الخیر

- 15 There hath been and is no doubt that every one of the aforementioned souls who arose to serve, did so for God and acted in the path of God. Therefore their deeds are surely accepted and their reward is inscribed with God by the Most Exalted Pen. They must be occupied with the remembrance of the Beloved of the worlds with utmost joy and gladness. We glorify their faces and make mention of them in such wise that their names shall endure in the material world and in My wondrous Kingdom.

15 شکی نبوده و نیست که هر نفسی از نفوس مذکوره که بخدمت قیام نمودند لله بوده و فی سبیل الله عمل نموده لذا البتّه عملشان مقبول و اجرشان عندالله از قلم اعلی مسطور باید بکمال فرح و انبساط بذکر محبوب عالمیان مشغول باشند انا نکبر علی وجوههم و نذکرهم بما یتقی به اسمائهم فی ناسوت الانشاء و فی ملکوتی البدیع انتهی

- 16 This servant submits that this imperative matter was revealed at a time when the names of those who had succeeded in serving the Cause were not, in appearance, mentioned in the Most Holy Presence, and after the mention of souls it was accepted, and concerning whatever funds had been received, it was commanded that they be distributed among certain loved ones of God who dwelt in that land. And the details of distribution were sent, according to the command, by Jinab-i-Aqa Mirza Muhammad-'Ali of Qa'in - upon him be 966 [Baha'u'llah]. Care must be taken lest it become a cause of distress to accepted souls, for all are honored in the sight of God. Today, whosoever hath turned to the Most Exalted Horizon hath been and is the recipient of perfect grace, for mighty is this Cause. We beseech God - exalted and glorified be He - to adorn all with the raiment of steadfastness and to give them to drink, at all times, of the most pure wine. Verily, He is the Munificent Giver.

16 عرض اینعبد آنکه این امر مبرم در وقتی نازل که اسامی نفوسیکه بخدمت امر موفق شدند در ساحت اقدس بر حسب ظاهر مذکور نه و بعد از ذکر نفوس قبول شد و آنچه از وجوه رسیده بود امر شد مابین بعضی از احبای الهی که در آن ارض ساکنند قسمت شود و صورت تقسیم را حسب الأمر جناب آقا میرزا محمد علی علیه ۹۶۶ [بهاء الله] از اهل قائن ارسال داشتند باید قسمی نشود که سبب تکدر نفوس مقبله گردد چه که جمیع عندالله معززند الیوم هر نفسیکه بافق اعلی توجه نمود کمال عنایت در باره او بوده و هست چه که امر عظیمست از حق جلّ و عزّ میطلبیم کلّ را بقمیص استقامت مزین فرماید و از رحیق اطهر در کلّ حین بنوشاند انه هو المعطی الکریم

- 17 It is entirely clear and evident that from the time the Kitab-i-Aqdas was revealed from the heaven of God's Will, it remained concealed for several years, until certain accepted and assured

17 این بسی واضح و معلومست که از یومیکه کتاب اقدس از سماء مشیت نازل شد در سنین معدوده مستور بود تا آنکه جمعی از نفوس مقبله موقته از

souls from various regions asked about the divine laws and made their earnest and humble petition. Therefore the command to send forth the Kitab-i-Aqdas was given, and it was ordained that none should demand the Huququ'llah, this matter being contingent upon the willingness of the souls themselves. This continued until the years culminated in the previous year, when the command was issued from the Source of Authority that whosoever wished to pay the Huququ'llah, it should be accepted from them. And in truth, this too is a great bounty for the servants, as it is the cause of purification and divine blessing and grace. Blessed is he who doeth what hath been commanded in the Book.

- 18 Although it is known that your honor hath acted with perfect wisdom and detachment, and not a word contrary to the command hath proceeded from you, yet since you were specifically determined in this matter, therefore the command of prohibition was revealed, for some people are weak. Otherwise, by God, besides Whom there is none other God, your deed was and shall ever be accepted and your effort appreciated. One day these words were heard from the blessed tongue: "O servant who standeth before the Throne! We have created all for My service and My days, for the triumph of My Cause, the recognition of My Self, the turning unto My face, and presence before the gate of My mercy. And what they possess was but a drop from the ocean of My bounty. Were you to seek from them what I have bestowed upon them through My grace, you would find them different from what you had previously observed. Verily thy Lord is the All-Knowing, the All-Informed."

- 19 And likewise in Persian He said - though this servant is not capable of recounting all that was heard from the Kingdom of Utterance, yet what remaineth in mind shall be mentioned - He said: "Although the entire world is from God, and all acknowledge and confess this, and whatever hath been given to the people of the earth hath been from the bounties of the ocean of His grace, nevertheless, if they were commanded to spend what they possess, you would surely find some deficient and hesitant, while others, through the effulgences of the lights of detachment, have attained to such a station that they have spent with utmost love and sincerity in the path of God whatsoever they possessed. This too hath been witnessed." End.

- 20 The wish of this evanescent servant is that such arrangement be made that the people of the land of Kha be not saddened, but rather be adorned with the ornament of joy in the name of God, for this is beloved in the sight of God, inasmuch as the perfection of divine favors toward the friends is manifest and

اطراف از احکام الهی سؤال نمودند و بکمال عجز و ابتال سائل شدند لذا امر بارسال کتاب اقدس شد و فرمودند احدی حقوق الهی را مطالبه نکند و اینفقره معلق باقبال خود نفوس بوده تا آنکه سنین منتی شد بسنه قبل و امر از مصدر امر صادر که هر نفسی بخواهد ادای حقوق الله نماید از او اخذ نمایند و فی الحقیقه اینهم فضل بزرگست در باره عباد چه که سبب تطهیر و نعمت و برکت الهی است طوبی لمن عمل بما امر به فی الکتاب

- 18 اگرچه آنحضرت معلومست بکمال حکمت و انقطاع عمل نموده اند و حرفیم که مغایر امر باشد از آنجناب ظاهر نشد و لکن چون مخصوص اینفقره عازم شدند لذا حکم منع نازل چه که بعضی از ناس ضعیفند و الا فوالله الذی لا اله الا هو که عمل شما مقبول و سعی شما مشکور بوده و خواهد بود یومی از ایام از لسان مبارک اینکلمه اصغا شد یا عبد الحاضر لدی العرش قد خلقنا کلک لخدمتی و ایامی و نصرة امری و عرفان نفسی و التوجه الی وجهی و الحضور لدی باب رحمتی و ما عندهم هو کان رشاً من بحر عطائی لو تطلب منهم ما اعطیتهم بفضلی لتشاهدکم غیر ما شهدتم من قبل ان ربکم لهو العليم الخبیر

- 19 و همچنین بلسان پارسی فرمودند اگرچه این عبد قادر بر ذکر آنچه از ملکوت بیان اصغا نموده تماماً نبوده و نیست و لکن آنچه در نظر مانده ذکر میشود فرمودند مع آنکه جمیع عالم از حق است و کل هم باین مقرر و معترف و آنچه هم باهل ارض داده شده از بخششهای بحر عنایت او بوده مع ذلک اگر امر بانفاق ما عندهم شود البته بعضی را قاصر و متوقف مشاهده نمائی و بعضی هم از تجلیات انوار شمس انقطاع بمقامی فائز که بکمال محبت و خلوص فی سبیل الله انفاق نمودند آنچه را مالک بودند اینهم مشاهده شد انتهی

- 20 عرض این خادم فانی آنکه قسمی بشود که اهل ارض خا مکدر نشوند و بطراز سرور باسم الله مزین گردند و اینفقره عندالله محبوبست چه که کمال عنایت در باره دوستان از افق فضل

evident from the horizon of grace. And concerning what was written about the aforementioned one who sent a gift to your honor and expressed his desire to render service - God willing his service has been accepted. In any case, arrange matters in such wise that none may be saddened. Any matter wherein both the negation and affirmation thereof are for God's sake is assuredly beloved. No grief shall then remain for anyone in this regard. This much is submitted: that this journey of yours was for God, and all deeds are manifest and evident before the Truth.

- 21 And concerning what you wrote about having written to the land of Kha according to instructions that it was not accepted, they said this word would cause grief, for they would think they are not acceptable in the sight of God. Arrangements should be made that all may know that the glance of favor hath been and, God willing, will continue to be directed towards them. This is the end of that matter, and the reason is what was submitted before. God willing, may all be gladdened by and attain unto divine favors.

- 22 And concerning what was written about some of those souls having given funds as Huququ'llah, they said: "Excellent is what they have done, for the Huquq is a word which the All-Merciful hath revealed in the Book." It is incumbent upon all to be mindful thereof and act accordingly. However, since what transpired outwardly gave rise to other impressions among some of the weak ones, therefore the decree of prohibition was sent down from the heaven of command. Verily, He is the Ruler, the Unconstrained.

- 23 O My Name "Jamal"! We have answered thee out of My grace, and We love thee through My all-compelling favor that surroundeth the world. We behold those whom God hath adorned in the land of Kha with the ornament of humility, submissiveness and sincerity. Verily thy Lord is the All-Knowing, the All-Encompassing. They are those who have attained unto the wine of revelation and have been intoxicated by the living waters of thy Lord's bountiful favor. We hear and see those who make mention of Me and act in My straight Path. Nothing whatsoever escapeth thy Lord's knowledge. Verily thy Lord is the All-Knowing, the All-Informed. Verily those who soar in My atmosphere and act as bidden in My path shall soon find themselves in stations which the tongues of speakers are powerless to describe. We send Our greetings from this Most Exalted Station, which hath been named 'the Most Great Prison' in the Book of Names, to the faces of those who have believed in God, the Lord of the worlds, and have acknowledged and recognized what He hath sent down from the heaven of grace.

مشهود و لائحست و اینکه در بارهء مشار الیه مرقوم فرموده بودند که هدیه خدمت آنجناب فرستاد و اظهار نمود خدمت قابل نماید انشاء الله خدمت ایشان قبول شده در هر حال قسمی بفرمائید که احدی محزون نشود امریکه نفی و اثبات آن لله واقع شود البته محبوبست دیگر از برای احدی در این مقام حزنی باقی نخواهد ماند اینقدر عرض میشود که این سفر شما لله بوده و جمیع اعمال نزد حق مشهود و واضح

- 21 و اینکه مرقوم فرموده بودید که حسب الحكم بارض خا نوشتید که قبول نشد فرمودند اینکله سبب حزن خواهد شد چه که گمان مینمایند که نزد حق مقبول نیستند باید قسمی بشود که جمیع مطلع شوند بآنکه لحاظ عنایت بایشان بوده و انشاء الله خواهد بود انتهی و سبب آنست که از قبل عرض شد انشاء الله جمیع بعنایات الهیه مسرور و فائز باشند

- 22 و اینکه مرقوم داشتند که بعضی از آن نفوس که وجه داده اند از بابت حق الله داده اند فرمودند نعم ما عملوا لأن الحقوق كلمة انزلها الرحمن في الكتاب بر كل لازم که بآن ناظر باشند و عمل نمایند و لکن چون آنچه واقع شد بر حسب ظاهر روایح دیگر بعض از ضعفا از آن استنشاق مینمودند لذا حکم منع از سماء امر نازل انه هو الحاكم المختار

- 23 یا اسمی الجمال انا اجبناک فضلاً من عندی و نجبک بعنایتی المهيمنة على العالم و نرى الذين زينهم الله في ارض الخا بطراز الخضوع والخشوع و الخلوص ان ربك هو العليم المحيط هم الذين فازوا برحيق الوحي و اسكرهم كوثر عناية ربك الكريم انا نسمع و نرى من نطق بذكرى و عمل في سبيلى المستقيم لا يعزب عن علم ربك من شيء ان ربك هو العالم الخبير ان الذين طاروا فيهوائى و عملوا ما امروا به في سبيلى سوف يرون انفسهم في مقامات تعجز عن وصفها السن الناطقين انا نكبر من هذا المقام الاعلى الذى سمي بالسجن الأعظم في كتاب الأسماء على وجوه الذين آمنوا بالله رب العالمين و اقرؤا و اعترفوا بما انزله من سماء الفضل ان ربك هو المعطى القديم نسل الله بأن يوفقهم

Verily thy Lord is the Ever-Giving, the Ancient of Days. We beseech God to assist them to remain firm with great steadfastness, lest their feet slip from what is mentioned in creation and from the cawing of the cawers.

- 24 Here endeth the response to your honored letter which you sent from Yazd, answered point by point. Praise be to God, the Lord of the worlds.

- 25 The second writing of that eminent one, which was inscribed from the land of Sad, arrived when this lowly servant was outside the city. God knoweth that I opened and read it, finding it adorned, embellished, honored, blessed, and perfumed with the remembrance of God, my Beloved and your Beloved, my Goal and your Goal, and the Goal of all the worlds. God, exalted and mighty be He, is my witness that this servant, beholding the enkindled fire that blazed forth from divine love in that noble one's breast, read it time and again. Later, at a special hour, it was presented before the Throne. Verily my Lord is the All-Hearing, the All-Knowing.

- 26 Thereupon the Ancient Beauty turned toward the servant and said, exalted be His grandeur and majesty: "We have heard the mention of My name, his call, and his supplication, and We have seen his turning and his entreaty, and verily We kindle the fire of My love in his breast, for I am the Almighty, the Powerful. O My Name! Sorrows have overtaken Me to such extent that were I to tell thee of them, thou wouldst weep as those who are bereft. There hath appeared in this land that which should not appear in the days of God and His Manifestation, and I am the Wronged, the Lonely One. We have made the prison-land a garden among gardens, sent down blessings therein, and released the path of those who were in a mighty fortress, and opened the gate of the City that whoso willeth may go forth and whoso desireth may enter therein. But when that which appeared appeared, they found themselves in manifest straits. Grieve thou not over anything, for thy Lord, though encompassed by sorrows, is in great joy. Give glad tidings to those who have turned to the Supreme Horizon with My remembrance, and greet their faces on My behalf, for I am the Forgiving, the Merciful. We make mention of those who have believed in God throughout the nights and days. Verily thy Lord is the True One, the All-Informed. Convey My greetings unto all who are related to thee, male and female, young and old."

- 27 And when the final passages of that noble one's supplication, which indicated the arrival of the Most Mighty Tablet and

على الاستقامة الكبرى لئلا تزل أقدامهم عما يذكر
في الابداع و عن نعيق الناعقين

- 24 انتهى تا این مقام جواب دستخط عالی که از یزد
ارسال فرموده بودید فقره فقره عرض شد ان
الحمد لله رب العالمین

- 25 دستخط ثانی آنحضرت که از ارض صاد مرقوم
داشته بودند در وقتیکه این عبد خادم در خارج
بلد بود رسید علم الله فتحته و قرأته وجدته
مرتباً مطرباً مشرفاً مبارکاً معظراً بذكر الله محبوبی
و محبوبکم و مقصودی و مقصودکم و مقصود
العالمین حق جلّ و عزّ شاهد و گواهیست که
این عبد نظر بنار مشتعلی که از محبت الهی در
صدر آنحضرت در فوران مشاهده نمود مرّة بعد
مرّة قرائت کرد و بعد در وقتی مخصوص تلقاء
عرش معروض گشت ان ربی هو السميع العليم

- 26 اذا توجه وجه القدم الى الخادم و قال جلّت
عظمته و کبريائه انا سمعنا ذکر اسمي و ندائه و
مناجاته و رأينا توجهه و ابتاله و انا نضرم نار
حبي في صدره و انا المقتدر القدير يا اسمی قد
اخذتني الأحران على شأن لو اذكر لك تنوح لي
كنوح الفاقدين قد ظهر في هذه الأرض ما لا
ينبغي ان يظهر في أيام الله و ظهوره و انا المظلوم
الفريد قد جعلنا ارض السّجن جنة من الجنان
و انزلنا فيها البركة و اطلقنا سبيل الذين كانوا في
حصن متين و فتحنا باب المدينة يخرج منه من
يشاء و يدخل فيه من يريد فلما ظهر ما ظهر وجدوا
انفسهم في ضيق مبين انك لا تحزن من شيء ان
ربك مع ما احاطته الأحران انه على فرح عظيم
بشر الذين اقبلوا الى الأفق الأعلى بذكری و کبر
على وجوههم من قبلي و انا الغفور الرحيم انا نذكر
الذين آمنوا بالله في الليالي و الأيام ان ربك هو
الصادق الخبير کبر من قبلي على كل من نسب
اليك من كل ذکور و اناث و من كل صغير و
کبير انتهى

- 27 و فقرات آخر مناجات آنجناب که مشعر بوصول
لوح امنع و فرح و ابتهاج و شکر و حمد بود چون

expressed joy, delight, gratitude and praise, were presented, the Tongue of Grandeur spoke again: "O My Name! We saw thee immersed in the ocean of contentment. Blessed art thou for having attained unto this noble station. Be thou in all conditions as thou hast been. Thus doth My Most Exalted Pen counsel thee in this mighty prison."

- 28 And concerning what thou didst mention about the Tablet of Mulla 'Ali-Jan, upon him be the Glory of God, it is indeed exactly as thou hast written. Such matters caused the heavenly sustenance to be cut off, such that for a time the Most Exalted Pen was stilled. O beloved of my heart! If the servants would act in accordance with what they have been commanded by the Lord of Creation, by thy life, thou wouldst see the world transformed beyond recognition - nay, even more than what that eminent one hath written. Indeed, at one time the Ancient Tongue, addressing the servant, said that some of the divine Tablets which were revealed from the heaven of will as pure bounty now lie buried beneath the earth - one who had possession of them concealed them out of fear, and some gave tablets to others who gave them to still others. Verily thy Lord is the All-Knowing.

- 29 From this blessed word it is evident that many unacceptable deeds have occurred regarding the matter of the Tablets. We must all - you, this servant, and all the friends - beseech the True One, glorified and exalted be He, and with the utmost humility and need implore and supplicate that He may adorn all with the ornament of steadfastness, trustworthiness, truthfulness and faithfulness. By Him Who has caused all things to speak forth His Most Great, Most Glorious Name! Had they acted upon the divine counsels of the All-Merciful, now would the Sun of the Divine Word be seen rising and manifest from every city, and dawning and visible from every horizon. The matter is finished, and it behooveth the tongue to maintain evident silence. God willing, through the grace and favor of the True One, it is foreseen that all who drink from the Kawthar of reality will become so enkindled with the fire of love that naught shall remain save oneness and unity, until all speak with one tongue and act with one hand. If the prayers of this servant are not answered due to the seas of disobedience, it is hoped that the prayers of that honored one and the other friends will be accepted before God. Verily He is the All-Bountiful, He is the Generous, He is the Most Merciful, the Compassionate.

عرض شد اذاً نطق لسان العظمة مرة اخرى يا اسمي رأيناك متمسكاً في بحر الرضاء طوبى لك بما كنت فائزاً بهذا المقام الكريم كن في كل الأحوال بمثل ما كنت كذلك يوصيك قلبي الأعلى في هذا السجن المتين انتهى

- 28 و اینکه در باره لوح جناب ملا علیجان علیه بهاء الله ذکر نمودید فی الحقیقه همان قسمست که مرقوم داشتید و امثال این امورات سبب شد که مائده سمائیه قطع گشت چنانچه مدتی بود که قلم اعلی متوقف بود یا حبیب فوادی اگر عباد بآنچه از مالک ایجاد مأمورند عمل نمایند لعمریک ترى العالم غیر العالم بلکه زیاده از آنست که آنحضرت مرقوم داشته اند چنانچه وقتی از اوقات لسان قدم متوجهاً الى الخادم فرمودند بعضی از الواح الهیه که از سماء مشیت محض عنایت نازل شده حال در زیر تراب مانده شخصی که رافع آن بود از خوف آنرا مستور داشته و الواح بعضی را بعضی ببعض دیگر داده اند آن ربک هو العليم انتهى

- 29 از اینکلمه مبارکه مستفاد میشود که بسیار امورات غیرمقبوله در فقره الواح واقع شده از حق جل و عزّ شما و این عبد و همه دوستان بخوایم و بکمال عجز و نیاز بطلبیم و استدعا نمائیم که جمیع را بطراز استقامت و امانت و صدق و وفا مزین فرماید فوالذی انطق الاشياء باسمه الأعظم الأبهی اگر بنصایح مشفقّه الهیه عمل مینمودند حال اشراق شمس کلمه ربانیه از هر مدینه مشرق و ظاهر بود و از هر افق طالع و لائح مشاهده میشدند قضی الامر و ینبغی للسان ان یكون علی صمت مبین انشاء الله از فضل و عنایت حق چنین دیده میشود که جمیع شاربان کوثر حقیقت بنار محبت بشانی مشتعل شوند که جز یگانگی و یگائی نماند تا جمیع یک لسان ناطق شوند و بیکدست عامل گردند اگر دعاهاى اینعبد نظر بحور عصیان باجابت مقرون نشود امید هست که دعای آنجناب و سایر دوستان عندالله مقبول گردد انه هو الفضال انه هو الجواد انه هو الرحمن الرحيم

- 30 Another matter: Zaynu'l-Muqarrabin, upon him be the Most Glorious Beauty of God, wrote to this servant that someone from Mazandaran has come here and desires to go to the Most Holy Court. When this was presented at the Threshold of the Throne, a special Tablet was revealed in these days for Mulla 'Ali-Jan, upon him be the glory of God, and likewise concerning that person mighty and exalted verses were revealed from the heaven of God's will and sent forth. And it was specifically commanded that the bearer should bring the special Tablet to you, and after your perusal deliver this exalted Tablet to its owner.
- 30 عرض دیگر آنکه جناب زین‌المقربین علیه بهاء الله الأبهی باینعبد مرقوم داشتند که شخصی از اهل مازندران باینجا آمده و اراده شطراقدس دارد و چون در ساحت عرش عرض شد لوحی مخصوص جناب ملا علی جان علیه ۹۶۶ [بهاء الله] در این ایام نازل و همچنین در باره آتشیخص آیات میمنه منیعه از سماء مشیت نازل و ارسال شد و مخصوص امر شد که لوح مخصوص را شخص حامل نزد شما بیاورد و بعد از زیارت آنحضرت لوح منبع را بصاحبش برساند
- 31 And another matter: At one time They commanded: Write to the one bearing the name of Beauty that prolonged stay in any place is not necessary. Rather, like the morning star, thou must rise from the horizon of every land so that some of the friends who have grown cold may become enkindled with the fire of divine love. Just as food is necessary for bodies, likewise for spirits it is essential. The food of the spirit is the exalted, delicate, fresh heavenly sustenance that hath been sent down from the heaven of divine favor. If the food of the spirit reacheth it not, it will surely grow weak. Therefore, from time to time, with perfect wisdom, turn to various regions for the purpose of teaching. What is necessary and essential is the remembrance of receptive souls, so that all may, through divine assistance, attain to the ornament of steadfastness, trustworthiness, truthfulness, and that whereby God's Cause is exalted.
- 31 و عرض دیگر آنکه در وقتی از اوقات فرمودند که بجناب اسم جمال بنویس که توقف زیاد در محلی لازم نه بلکه باید مثل ستاره سحری از افق هر دیاری طالع شوی تا بعضی از دوستان که افسرده اند بنار محبت الهی مشتعل شوند همچنانکه غذا از برای اجساد لازمست همین قسم از برای ارواح واجب غذای روح مائده منیعه لطیفه طریه است که از سماء عنایت الهی نازل شده اگر غذای روح بآن نرسد البته ضعیف شود لذا گاهی بکمال حکمت بعضی اطراف توجه نمائید لأجل تبلیغ امر آنچه لازم و واجب است تذکر نفوس مقبله است تا جمیع باعانت الهی بطراز استقامت و امانت و صدق و ما یرتفع به امر الله فائز شوند
- 32 In these days a Tablet hath been revealed from the heaven of the will of the Lord of all beings concerning detachment and its station. It is mentioned here that perchance it may be the cause of the purification of souls. We beseech the True One, glorified and exalted be He, that He may cause all to drink of this wine and attain unto this most glorious and most exalted station. And whosoever attaineth unto the ornament of detachment will assuredly be observed to be trustworthy, truthful and steadfast. O how wonderful is this most pure station! O how wonderful is this most luminous station! O how wonderful is this most resplendent station! And O how wonderful is this most exalted station! This is a copy of what God hath revealed in the Book.
- 32 در این ایام از سماء مشیت مالک انام لوحی در انقطاع و مقام او نازل در اینمقام ذکر میشود که شاید سبب تطهیر نفوس گردد و از حق جل و عزّ میطلبیم که جمیع را از این ریح بنوشاند و باینمقام اعزّ اعلی فائز فرماید و هر نفسی بطراز انقطاع فائز شد البته امین و صادق و مستقیم مشاهده شود یا حبذا هذا المقام الأطهر یا حبذا هذا المقام الأنور یا حبذا هذا المقام الأسنى و یا حبذا هذا المقام الأعلى هذه صورة ما انزله الله فى الكتاب
- 33 In My Name, the Writer
- 33 بسمی الکتاب
- 34 Detachment is as the sun; in whatsoever heart it doth shine it quencheth the fire of covetousness and self. Thus doth He Who is the Lord of all men inform you, did ye but know it. He whose sight is illumined with the light of understanding
- 34 الانقطاع شمس اذا اشرفت من افق سماء نفس تخمد فيها نار الحرص و الهوى كذلك يخبركم مالک الوری ان اتم من العارفين ان الذى فتح

will assuredly detach himself from the world and the vanities thereof. Unto this beareth witness thy Lord, the All-Merciful, in this exalted and glorious station.

بصره بنور العرفان ينقطع عن الامكان و ما فيه
من الألوان يشهد بذلك ربك الرحمن في هذا
المقام العزيز الرفيع

- 35 Consider, then remember Nu'man who was among the most exalted of kings, and before him another from among creation. When the sun of detachment dawned upon their hearts, they forsook all they possessed and went forth into the wilderness, and none knew of them save God, the All-Knowing. Verily, Nu'man was seated upon the throne of sovereignty when We caused him to hear one of My most exalted words. He was stirred, pondered, was amazed, then arose and addressed himself, saying: "There is no good in what thou dost possess today, for tomorrow another shall possess it." Thus did We awaken him, and verily I am the Almighty, the All-Powerful. When morning breathed and the sun rose, the nobles found the throne abandoned. They were bewildered and searched throughout the realm until they despaired of that which they sought. He, verily, is the All-Knowing, the All-Informed.

35 ان انظر ثم اذكر النعمان الذي كان من اعز الملوك و من قبله احد من الكيان اذا تجلت على قلبها شمس الانقطاع تركا ما عندهما و خرجا عن بيتها مقبلين الى العراء و ما اطلع بهما الا الله العليم ان النعمان كان مستوياً على العرش الملك اذا اسمعناه كلمة من كلماتها العليا اهتز و تفكر و تحير ثم انتبه و قام و قال مخاطباً الى نفسه لا خير فيما ملكته اليوم و غداً يملكه غيرك كذلك نبهناه و انا المقتدر القدير فلما تنفس الصبح و طلع الشمس وجد الأمراء العرش متروكاً تحيروا و تفحصوا في الأقطار الى ان يأسوا عما املوا انه هو العالم الخبير

- 36 By God! Were We to lift the veil from eyes as We lifted it from his, thou wouldst witness the people forsaking the world behind them and abandoning that which withholdeth them from this luminous horizon. Blessed is he who is illumined by the lights of detachment; he is, before God, the Lord of the Mighty Throne, of the people of the Crimson Ark. Blessed is the city from whose horizon the sun of detachment hath dawned, and the land that hath been illumined by its lights. By My life! Had these regions been blessed by a ray of its dawning light, Baha would not have suffered among His enemies. Thus doth the Lord of Names recount unto thee that thou mayest be of them that know. Were I to tell thee what hath befallen the Wronged One, thou wouldst weep and lament as do they who have lost their loved ones." Now if a soul were to observe this Tablet with outward eyes, solely for the sake of God, and ponder upon it, he would discover that which would profit him and illumine the world.

36 لعمر الله لو كشف الغطاء عن العيون كما كشفنا عنه لترى الناس يدعون الدنيا عن ورائهم و يتركون ما يمنعهم عن هذا الأفق المنير طوبى لمن ينور بانوار الانقطاع انه من اهل السفينة الحمراء لدى الله رب العرش العظيم طوبى لمدينة اشرفت شمس الانقطاع من افقها و لأرض اضئت من انوارها لعمرى لو فازت هذه الديار بنور من اشراقها لما بلى البهاء بين الأعداء كذلك يقص لك مالک الأسماء لتكون من العارفين لو ابث لك ما ورد على المظلوم لتنوح و تبكي كبكاء الفاقدين الى آخر ما نزل حال اگر نفسی ببصر ظاهر خالصاً لوجه الله در این لوح ملاحظه نماید و تفکر کند یطلع بما ینفعه و بما یرتضی به العالم

- 37 O thou beloved of my heart! Most people have been reared in the school of ignorance and wander in the wilderness of falsehood and hypocrisy. Where is the seeing eye and where is the hearing ear? Where are the penetrating visions and the attentive ears? He who martyred the Third Letter of the Living who believed in Him Whom God shall make manifest - as attested by the Point of the Bayan, may the spirit of all existence be sacrificed for His sake - through tyranny and aggression, and likewise the one who accompanied him from Persia to Iraq, and

37 یا حبیب فؤادی اکثری از ناس در دبستان جهل و نادانی تربیت شده اند و در مفازۀ کذب و نفاق سایر کجاست بینا و کجاست شنوا این الأبصار الحدیده و الأذان الواعیه نفسیکه حرف ثالث مؤمن بمن یرظهره الله را بنص نقطه بیان روح من فی الامکان فداء به ظلم و طغیان شهید نمود و همچنین شخصیکه با اواز ارض تا به عراق آمد و همچنین نفوس دیگر هر یک را بهانهائی فتوی بر قتلش داد مع ذلك نوشته که نفوس

others - each one of whom he condemned to death on some pretext - yet he wrote that they are killing holy souls and forcibly seeking leadership.

- 38 Consider how he did not count the Third Letter among the holy souls, and as for Aqa Jan known as Kaj-Kulah - God the One is witness that the people of this land cried out because of his reprehensible deeds - let them inquire in Persia, Istanbul, Damascus and this place until the truth becomes known about this person who has been made one of the holy souls in service to that imaginary person.

- 39 And that great person you mentioned to whom that imaginary one wrote a letter - it would be well to ask him about the details of Aqa Jan, for Aqa Jan's sister was in the household of Navvab Firidun Mirza, and among the holy souls of that imaginary one was Rida-Quli, about whom you yourself know that his brother said in your presence that "my lack of belief is due to the kind of belief that my brother Rida-Quli claims, for I know him better and am more aware of his deeds, yet I see that he considers himself one of the chosen ones of this Cause." The other details about him are known to you, and you are aware of why he was banished from the Most Holy Court, and if he was a follower of Yahya, what was he doing in Akka?

- 40 By God, besides Whom there is none other God, such things proceeded from him and his sister as caused the dwellers of the Kingdom to lament. These are among those whom whoever has seen them has testified to their falsehood and hypocrisy. They are they who cast aside God's Cause and His laws, and followed what their desires commanded them - to this beareth witness what the All-Merciful hath revealed in the Book. By thy life, eyes have shed tears because of their deeds and hearts have melted at the oppression they have wrought against God's Cause and His envoys - to this beareth witness everyone adorned with the robe of justice.

- 41 How desirable it would be for someone to ask His Excellency Mushiru'd-Dawlih about the reason for Siyyid Muhammad's going to Istanbul, so that it might become clear to every person of insight how much these imaginary liars have caused the Cause of God to be wasted. Beyond all this, you yourself are aware that no one associated with those souls. For several months the Ancient Beauty had ceased associating with anyone, the door was closed and attainment to His presence was

مقدس را میکشند و زورکی میخواهند ریاست نمایند

38 حال ملاحظه نمائید که حرف ثالث بمن یظهره الله را از نفوس مقدسه نشمرده و آقاجان مشهور به کج کلاه که خدای واحد شاهد است که از اعمال شنیعه او اهل این دیار بفریاد آمده بودند از ایران و اسلامبول و شام و این بلد استفسار نمایند تا حقیقت این نفس که خدمت شخص موهوم از نفوس مقدسه شده معلوم گردد

39 و آن شخص بزرگی که مرقوم داشته بودید که نفس موهوم مکتوبی باو نوشته ارسال داشته خوبست تفصیل آقاجان را از او سؤال نمایند چه که خواهر آقاجان در بیت نواب فریدون میرزا بوده و از جمله نفوس مقدسه نفس موهوم رضا قلی بوده که خود آنجناب میدانید که برادرش در حضور آنجناب ذکر مینمود که عدم ایمان من نظر بایمانیست که رضا قلی اخوی من ادعا مینماید و من او را بهتر میشناسم و اعمال او را بهتر میدانم مع ذلک میبینم که او خود را یکی از اولیای این امر میداند دیگر تفصیل او بر خود آنحضرت معلومست و مطلع شده اید که بجهت از ساحت اقدس طرد شد و اگر از اتباع یحیی بود در عکا چه میکرد

40 فوالله الذی لا اله الا هو ورد منه و من اخته ما ناح به سگان الملکوت اینها از نفوسی هستند که هر نفسی آنها را دیده شهد بکذبهم و نفاقهم هم الذین نبذوا امر الله و احکامه و اخذوا ما امرهم به اهوائهم یشهد بذلک ما انزله الرحمن فی الکتاب لعمرک قد ذرفت العیون من اعمالهم و ذابت الأکباد بما ورد من ظلمهم علی امر الله و سفرائه یشهد بذلک کل من تزی برداء الانصاف

41 چه قدر محبوبست که شخصی از جناب مشیرالدوله سبب رفتن سید محمد را به استانبول سؤال کند تا معلوم شود نزد هر ذی بصری که این نفوس کذبه موهومه چه مقدار سبب تضییع امر الله شده اند و از جمیع اینها گذشته خود آنجناب مطلعند که احدی با آن نفوس معاشر نبود چند شهر بود که جمال قدم با احدی معاشرت نینمود

forbidden, and in those days occurred what occurred. The servant beseecheth his Lord to make known to the servants what He possesseth and to guide them to His straight path.

- 42 Up to this point is the reply to your letter which you had sent from the land of Sad, and an answer was submitted several months ago. However, since it was lengthy and contained various subjects and statements, and circumstances were unsettled, it was not sent. Until today, which is the fifth day of the blessed month of Ramadan, it remained delayed and postponed until recently when your other letter, which you had written outside the land of Ta, namely at Imamzadeh Hasan, became the cause of joy and gladness to the heart. After perusal, it was presented to the Most Holy Court, all of it was submitted. He says, exalted be His grandeur and His glory:

- 43 O Jamal! At times we behold thee in manifest joy, and at other times in a sorrow that saddeneth the hearts of the sincere ones. If thou hast attained unto supreme joy, what meaning can sorrow have, and if thou art truly certain of the evanescence of the world and aware of the spreading of the divine carpet, for what purpose dost thou mention contraction? O My Name "The Beauty"! Knowest thou Who speaketh unto thee? He is the One for Whose call Moses sacrificed his spirit, for Whose meeting the Beloved offered up his life, and for the fragrance of Whose raiment the Spirit laid down his life. Can sorrows remain with thee after these utterances which have streamed forth from the fountains of the mercy of thy Lord, the All-Merciful, the Most Compassionate? We bear witness that thou art among them that have attained, that thou art among the assured ones, and that thou art among them that are well-informed.

- 44 O Jamal! First, in these days when the sea of joy is surging and the winds of gladness are blowing due to the appearance of the Manifestation of Revelation, it behooveth not the souls who have accepted and remained steadfast to make mention of sorrows, except in regard to tribulations that pertain to the Cause of God. And since thy sorrows have been of this nature, there is no harm in this. However, thy sorrows shall be transformed into joy through the bounties of the Beloved, for He is the Comforter, and He is the Consoler. But what is to be done about the tribulations that have befallen the Wronged One? Is there any comforter to comfort Him, or any consoler to console Him in what hath come upon Him? Nay, by His Self, the All-Subduing over the worlds!

باب مسدود و لقا ممنوع و در آن ایام واقع شد آنچه واقع شد آن الخادم یسئل ربّه بان یعرف العباد ما عنده و یهدیهم صراطه المستقیم

42 تا اینجمل جواب دستخط آنحضرتست که از ارض صاد ارسال داشته بودند و چند شهر قبل جواب عرض شد و لکن چون مطول بود و حاوی هر قسم مطلب و بیانی و اطراف منقلب لذا ارسال نشد و تا الیوم که پنجم ماه مبارک رمضانست در عهده تأخیر و تعویق ماند تا آنکه مجدداً در این چند یوم دستخط دیگر آنحضرت که در خارج ارض طا یعنی امامزاده حسن مرقوم داشته اند علت انبساط قلب و انشراح صدر گردید بعد از اطلاع بساحت اقدس توجه نموده تمام آن را معروض داشت قوله جلّت عظمته و کبریائیه

43 یا جمال مرّة نراک علی فرح مبین و طوراً علی حزن یکدر به افتدۀ المخلصین اگر بفرح اعظم فائز شدید دیگر کدورت چه معنی دارد و اگر فی الحقیقه بنیای دنیا موقید و بانبساط بساط مبسوطة حق مطلع ذکر قبض از برای چه بین یا اسمی الجمال هل تعرف من یکلمک انه هو الذی انفق الکلم روحه لندائه و الحبيب للقائه و الروح لعرف قیصه هل تبقی لک الأحران بعد هذه البیانات الّتی جرت من عیون رحمة ربک الرحمن الرحیم نشهد انک انت من الفائزین و انک انت من الموقنین و انک انت من المطلّعين

44 ای جمال اولاً آنکه در ایامیکه بحر فرح در امواجست و اریاح سرور بظهور مظهر ظهور در هبوب لایق نیست نفوس مقبله مستقیمه ذکر احزان نمایند مگر در مصیباتیکه بحق راجع میشود و چون کدورات آنجناب از اینجهت بوده لذا باسی نیست و لکن احزان شما بعنايات حضرت دوست بسرور مبدل میشود چه که معزّی اوست و مسلی او حال احزان وارده بر مظلوم را چه باید کرد هل من معزّیه او من مسلّ یسلّیه فیما ورد علیه لا و نفسه المهيمنة علی العالمین

- 45 O Jamal! The mention of the sorrows of the Beloved of all creation containeth an ocean of solace. Well is it with them that understand. The elaboration of this matter is not timely at present, as the servant is present and desireth that thy letter be presented point by point and answers be revealed from the Kingdom of utterance, that perchance these answers may, like the water of life, flow through the bodies of all contingent beings and enable all to inhale the fragrances of the days of God. He, verily, is the Ordainer, the All-Knowing, the All-Wise.
- 45 ای جمال ذکر احزان محبوب امکان دارای بحر تسلی است طوبی للعارفین تفصیل این اجمال را حال وقت اقتضا نمینماید چه که عبد حاضر حاضر است و اراده آنکه مکتوب شما که فقره فقره عرض نموده در ملکوت بیان جواب نازل شود که شاید آنجواب بمثابه روح حی حیوان در اجساد اهل امکان سرایت نماید و کل را بنفحات ایام الله فائز کند آنه هو المقدر العليم الحکیم
- 46 O Jamal! Ever remember the loved ones who have turned unto the horizon of the All-Merciful and have quaffed the choice wine of mystical knowledge from the Beloved of all creation, that all may manifest such virtuous and goodly characteristics as shall cause the exaltation of God's Cause. O Jamal! Had the land of the Prison been adorned with the ornament of trustworthiness, the Beloved of the world would not have been observed to be sorrowful. You must call the friends to trustworthiness and truthfulness, that they may attain unto these two greatest luminaries which have shone forth from the horizon of the heaven of God's commandments.
- 46 ای جمال احباً را که بافی رحمن توجه نموده اند و از رحيق عرفان محبوب امکان آشامیده اند در کل احیان متذکر دارید تا جمیع باخلاق و صفات طیبیه مرضیه که سبب ارتقاء امر الله است ظاهر شوند ای جمال اگر اراض سین بطراز امانت مزین بود محبوب عالم محزون مشاهده نمیشد باید دوستان را بامانت و صداقت دعوت نمائید که شاید باین دو نیر اعظم که از افق سماء اوامر الهی مشرقست فائز شوند
- 47 In one of the Persian Tablets this word hath been sent down from the heaven of the Divine Will: "Today befitting deeds are needed and praiseworthy actions are meet. Every goodly deed is in itself a promoter of the Cause." The witness to this utterance are the words that have been recorded by the Most Exalted Pen in other Tablets. If today a soul be adorned with the ornament of trustworthiness, it is more beloved in the sight of God than one who would journey on foot toward the Most Holy Court and attain the presence of the Worshipped One at the glorified station. Trustworthiness is to the city of humanity as a fortress, and to the temple of man as the eye. Whoso is deprived of it shall be recorded and accounted as blind in the presence of the Divine Throne, even though in keenness of sight he be like Zarqa of Yamamih.
- 47 در یکی از الواح پارسی اینکلمه از سماء مشیت الهی نازل امروز اعمال شایسته باید و افعال پسندیده شاید و هر عمل نیکی بنفسه مبلغ امر است شاهد انتقال بیاناتیست که از قلم اعلی در الواح اخری ثبت شده اگر امروز نفسی بطراز امانت فائز شود عندالله احبست از عمل نفسیه پیاده بشطر اقدس توجه نماید و بلقائ حضرت معبود در مقام محمود فائز گردد امانت از برای مدینه انسانیت بمثابه حصن است 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
- 48 O Jamal! Be confident in the divine favors and arise to serve the Cause in such wise that neither the happenings of time nor the perturbations of the contingent world may prevent thee from serving the Beloved of the worlds. Yea, perturbation is one of human characteristics and in every case it seizeth man. Be not deterred by the troubles of contingent existence from serving the Well-Beloved of all worlds. Indeed, trouble is among human traits and in every case it seizes man and makes him despondent, yet upon holy souls it has not had, nor does it have, complete effect. The body may be sorrowful, but the spirit dwells in joy and fragrance, even as the Son of Mary
- 48 ای جمال بعنایت الهی مطمئن باش و بر خدمت امر قائم بشأنیکه حوادث زمان و کدورات امکان ترا از خدمت محبوب عالمیان منع ننماید بلی کدورت از صفات بشریه است در هر صورت انسانرا اخذ مینماید و افسرده میسازد و لکن در نفوس مقدسه اثر کلی نداشته و ندارد جسد محزون و لکن روح در روح و ریحان چنانچه ابن مریم میگوید جسد محزونست و روح در فرح و سرور ای جمال این ذکر را بزرگ شمر چه که امطار رحمت رحمانی از سماء عنایت بر

said: "The body is sorrowful but the spirit is in delight and gladness." O Jamal, count this mention as great, for the rain of the All-Merciful's mercy has showered upon thee from the heaven of bounty. Be thou grateful and be among the thankful ones. Be thou grateful and be among those who praise.

- 49 It behooveth not this evanescent servant to submit any word, for the King of Words hath made mention of that exalted one, and the Sovereign of Meanings hath ascended the throne of bounty. O beloved of my heart and mentioned in my soul! Were all the world and its peoples to become one ear, they would not fully attain unto the hearing of a single letter of the Word of God. Ye have heard and know this, while the people are in evident stupefaction. Since mention of trustworthiness and truthfulness hath appeared from the Tongue of Unity, therefore doth this servant make mention of two Tablets from the Tablets of God which were revealed concerning these stations, that ye may convey them unto the friends with wisdom and utterance, that perchance they may be disseminated and all may attain unto that which God hath willed.

- 50 He is the Sovereign in the Realms of Utterance

- 51 We were contemplating the earth and heard its tale and its tidings when lo, there emerged from one of the chambers of Paradise a radiant Maid who walked until she stood in mid-air and cried out with the most beauteous of voices: "O concourse of earth and heaven! I am a Maid who hath been named 'Trustworthiness' in the preserved and inscribed Tablet. I have unveiled my face by the leave of my Lord that ye might behold my beauty and my majesty, my grace, my creation and nature, and that ye might witness mine eye darkened with kohl, my crimson cheek, my brilliant countenance, and my raven tresses. I adjure you, O concourse of creation, by the Lord of all beings and the Sovereign of both this world and the next, that ye veil me not with the veils of treachery, greed and passion, nor abandon me before them. By the life of God! Treachery is among mine enemies, and its nature is rancor and hatred. I beseech you by the One, the Single, that ye let not mine arch-enemy gain mastery over me. Have mercy upon me, O people of the earth, and be not of the wrongdoers." Thus have We sent down the verses unto thee and acquainted thee through allusion with what hath befallen Us in the Most Great Prison, that thou mayest be of those who are informed. We praise God for what hath come upon Us of tribulation in His straight Path. When thou readest the Tablet and knowest what is therein, remind My loved ones on My behalf and proclaim unto their faces greetings from the Wronged One, the Stranger.

تو باریده ان اشکر و کن من الشاکرین ان اشکر
و کن من الحامدین انتهی

49 دیگر جای آن ندارد که این خادم فانی کلمه‌ئی معروض دارد چه که سلطان کلمات آنحضرت را ذکر فرموده و ملوک معانی بر سریر عنایت مستوی گشته یا حبیب فؤادی و المذکور فی قلبی اگر جمیع عالم و عالمیان یک گوش شود باصغای یک حرف از کلمه الله تماماً فائز نگردد آنحضرت شنیده‌اید و میدانید و الناس فی انصعاق مبین چون ذکر امانت و صداقت از لسان احدیه ظاهر شد لذا ایعبد دو لوح از الواح الله که در این مقامات نازل شده ذکر مینمایم تا آنحضرت بحکمت و بیان پر دوستان القا نمایند که شاید منتشر شود و کل بما اراده الله فائز گردند

- 50 هو السلطان فی ممالک البیان

51 قد کنا تفکّرنا فی الأرض و سمعنا حديثها و اخبارها اذاً طلعت من غرفة من غرفات الفردوس حورية نورا و سارت الى ان قامت فی وسط الهواء و نادت باحسن الأصوات یا ملأ الأرض و السموات اتی حورية ستمت بالأمانة فی الصحيفة المرقومة المستورة قد كشفت عن وجهی باذن مالکی لتظروا حسنی و جلالی و جمالی و خلقتی و خلقتی و تشاهدوا عینی الکحیل و وجنتی الحمراء و غرتی الغراء و غدائی السوداء اقسمکم یا ملأ الانشاء بمولی الوری و سلطان الآخرة و الأولى بأن لا تحسبونی بمحجبات الخيانة و الحرص و الهوى و لا تدعونی بین ایدیها لعمرالله ان الخيانة من اعدائی و شأنها الضغينة و البغضاء استلکم بالفرد الأحد بأن لا تسلطوا علی عدوی الألد ان ارحمونی یا اهل الأرض و لا تكونوا من الظالمین كذلك انزلنا لک الآيات و عرفتاک بالتلویح ما ورد علینا فی السجن الأعظم لتكون من العارفين انّا نحمد الله بما ورد علینا من البأساء فی سبيله المستقیم انک اذا قرأت اللوح و عرفت ما فيه ذکر احبّی من قبل و کبر علی وجوههم من لدی المظلوم الغریب

52 In My Name, the Wondrous

بِسْمِ الْبَدِيعِ 52

53 Here is the Book of Truthfulness, sent down in truth from the presence of the All-Knowing, the All-Informed. Verily, it is the Messenger of Truth to all lands, that it may remind the people of its exalted station and acquaint them with its supreme position, its most glorious abode, show them its most wondrous beauty, its most elevated station and its most impregnable and glorious sovereignty. By the life of God! It walketh, and on its right walketh acceptance, on its left assurance, before it the standards of glory, and behind it the hosts of dignity. To this beareth witness He Who causeth the rivers to flow, verily He is the Knower of all things. It calleth out saying: "O concourse of humanity! I have come to you from the presence of the Most Great Truth to make known to you its loftiness, its transcendence, its beauty, its perfection, its station, its glory and its splendor, that ye may find a way to its straight path." By God! He who is adorned with this supreme ornament is indeed of the people of this luminous station. Beware, O people, lest ye abandon it to the claws of falsehood. Fear God and be not of the wrongdoers. Its likeness is as the sun - when it shineth forth from its horizon it illumineth the regions and brighteneth the faces of those who have attained. Whoso is deprived of it is indeed in manifest loss. We say: "O Messenger! Canst thou enter the cities and regions, and canst thou find therein any helper?" It saith: "I have no knowledge save that which Thou hast taught me, verily Thou art the All-Knowing, the All-Wise."

54 We have sent down this Tablet as a grace from Our presence that thou mayest remind the people of that which is therein from the presence of a mighty Commander. The glory be upon thee and upon him who reciteth the verses of the All-Merciful with joy and fragrance and is of them that are steadfast.

55 In this year most of the verses have flowed from the Supreme Pen - that is, the Truth, exalted be His glory, Himself wrote them. The mention of detachment, trustworthiness, faithfulness, truthfulness and other sublime attributes is evident and manifest in most of the Tablets. And since certain unpleasant matters occurred in this land, therefore the Supreme Pen, with regard to the education of the servants, has repeatedly revealed mention of those deeds, qualities and attributes that are the cause of the exaltation of sanctified souls, the upliftment of God's Cause, the assurance of the people of the world, and the preservation of all. Your honor and this servant must supplicate and beseech with utmost humility and devotion the Truth, exalted be His sovereignty, that He may aid His servants to achieve that which pleaseth Him and adorn them with that

53 كِتَابُ الصِّدْقِ نَزَلَ بِالْحَقِّ مِنْ لَدُنْ عَالَمِ خَيْرِ أَنَّهُ لِرَسُولِ الصِّدْقِ إِلَى الْبِلَادِ لِيَذْكُرَ النَّاسَ إِلَى مَقَامِهِ الرَّفِيعِ وَيَعْرِفَهُمْ شَأْنَهُ الْأَعْلَى وَمَقَرَّهُ الْأَبْهَى وَيُرِيَهُمْ جَمَالَهُ الْأَبَدِ وَمَقَامَهُ الْأَرْفَعَ وَسُلْطَانَهُ الْأَمْنَعَ الْأَعَزَّ الْبَدِيعَ لِعَمْرَاللَّهِ أَنَّهُ يَمْشِي وَعَنْ يَمِينِهِ يَمْشِي الْأَقْبَالُ وَعَنْ يَسَارِهِ الْأَطْمِينَانُ وَعَنْ إِمَامِهِ أَعْلَامُ الْعِزَّةِ وَعَنْ وَرَائِهِ جُنُودُ الْوَقَارِ يَشْهَدُ بِذَلِكَ مَجْرَى الْأَنْهَارِ أَنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ أَنَّهُ يَنَادِي وَيَقُولُ يَا مَعْشَرَ الْبَشَرِ إِنِّي جِئْتُكُمْ مِنْ لَدَى الصِّدْقِ الْأَكْبَرِ لِأَعْرِفَكُمْ عُلُوهَ وَسَمَوِّهِ وَجَمَالَهُ وَكَلَامَهُ وَمَقَامَهُ وَعِزَّهُ وَبِهَائِهِ لَعَلَّ تَجِدُونَ سَبِيلًا إِلَى صِرَاطِهِ الْمُسْتَقِيمِ تَاللَّهِ إِنَّ الَّذِي تَزِينُ بِهَذَا الطَّرَازِ الْأَوَّلِ أَنَّهُ مِنْ أَهْلِ هَذَا الْمَقَامِ الْمُنِيرِ إِنَّا كَمْ يَا قَوْمُ أَنْ تَدْعُوهُ تَحْتَ مَخَالِبِ الْكَذِبِ خَافُوا اللَّهَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ مِثْلَهُ مِثْلُ الشَّمْسِ إِذَا اشْرَقَتْ مِنْ أَفْقِهَا اضْأَتْ بِهَا الْأَفَاقُ وَانَارَتْ وَجْهَ الْفَائِزِينَ إِنَّ الَّذِي مَنَعَ عَنْهُ أَنَّهُ فِي خَسْرَانٍ مَبِينٍ إِنَّا نَقُولُ يَا أَيُّهَا الرَّسُولُ هَلْ تَقْدِرُ أَنْ تَدْخُلَ الْمَدْنَ وَالْدِّيَارَ وَهَلْ تَجِدُ لِنَفْسِكَ فِيهَا مَنْ مَعِينٍ أَنَّهُ يَقُولُ لَيْسَ لِي مِنْ عِلْمِ أَنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

54 إِنَّا نَزَّلْنَا هَذَا الْوَحْيَ فَضْلًا مِنْ عِنْدِنَا لِنَذْكُرَ النَّاسَ بِمَا فِيهِ مِنْ لَدُنْ أَمْرِ عَظِيمٍ الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ يَقْرَأُ آيَاتِ الرَّحْمَنِ بِالرُّوحِ وَالرَّيْحَانِ وَيَكُونُ مِنَ الرَّائِضِينَ

55 دَرِ اَيْنِ سَنِهِ أَكْثَرُ آيَاتِ اَزْ قَلَمِ اَعْلَى جَارِي يَعْنِي حَقِّ جَلِّ جَلَالِهِ خُودِ مَرْقُومِ فَرْمُودَنْدِ وَذِكْرِ اِنْقِطَاعِ وَ اِمَانَتِ وَ وِفَا وَ صِدَاقَتِ وَ سَايِرِ صِفَاتِ عَالِيهِ دَرِ اَكْثَرِي اَزِ الْوَاخِ ظَاهِرِ وَ مُشْهُودِ اِسْتِ وَ چُونِ بَعْضِ اَمُورَاتِ غَيْرِ مُرَضِيَّهِ دَرِ اَيْنِ اَرْضِ وَاقَعِ شُدِ لِذَا قَلَمِ اَعْلَى نَظَرَ بِتَرِيَّتِ عِبَادِ دَرِ ذِكْرِ اَعْمَالِ وَ اخْلَاقِ وَ صِفَاتِيكِ سَبَبِ عُلُوِّ نَفُوسِ مُقَدَّسِهِ وَ اِرْتِفَاعِ اَمْرِ اللَّهِ وَ اِطْمِينَانِ اَهْلِ عَالَمِ وَ حِفْظِ كُلِّ اِسْتِ مَكْرَرِ اِظْهَارِ فَرْمُودِهِ اَنْحَضَرِتِ وَ اَيْنِ عَبْدِ بَايْدِ بِكَمَالِ تَضَرُّعِ وَ اِبْتِهَالِ اَزِ حَقِّ تَعَالَى سُلْطَانِهِ بِعَظِيمِ كِهْ عِبَادِ خُودِ رَا بَأْتِجِهْ رِضَايِ اَوْسْتِ مُوَفِّقِ

which is befitting and worthy. Verily He is the Powerful, the Exalted, the Answerer, the Forgiving, the Generous.

- 56 Another submission is that for those souls mentioned in your honored letter, after presentation before the Most Holy Presence, verses were revealed from the heaven of bounty specifically for each one. God willing, may all attain unto them and recite them with both outer and inner tongue. This is what was revealed for the sister of your honor's wife:

- 57 O Jamal! Rejoice in that the All-Glorious, the Most High, makes mention of thee on this Day wherein Justice waileth like unto one bereft, by reason of that which the hands of the oppressors have wrought. By God! The Temple of Justice lieth prostrate in the dust, while the Temple of Tyranny hath been raised upon the exalted throne through manifest pride. Yet, by thy life, the throne mocketh him, and the air foretelleth his torment, and the very ground seeketh refuge from him. By God, thy Lord, the Almighty, the Powerful! Behold and make mention of the one whom the people have made their leader instead of God, who is designated as "the Speckled One" in the Book of God, the Most High, the Most Great. He hath committed that which hath caused the Apostle to lament and the Chaste One to cry out, yet the people are in grievous schism. Verily thy Lord hath seized her through His authority and made her a warning to those who have disbelieved in God, the Lord of this wondrous Day.

- 58 O Jamal! Grieve not over anything, for verily He hath seized in this Revelation every oppressor who hath oppressed, and He will seize those whom thou seest today seated upon the thrones of religious authority without any evidence from God, the All-Knowing, the All-Informed. They laugh in their houses while those whom they have wronged wail in Paradise and the Concourse on High. To this beareth witness the Lord of Names in this station which hath been named by all names in the Book of Names by God, the Mighty, the Praiseworthy. O Pen! Cease the mention of the Speckled One, and make mention of her who turned unto God, and heard, and believed, and attained until she soared unto the Most Exalted Companion and the Supreme Paradise - the station wherein the Tongue of Eternity proclaimeth: "The Kingdom is Mine Own Ancient Beauty!" O Jamal! By My life, the Leaf hath soared unto the Divine Lote-Tree and beareth witness even as she bore witness in the transient days. Verily thy Lord is the Observer, the Witness. O Leaf! We make mention of thee as a bounty from Us. Verily thy Lord is the All-Bountiful, the Most Generous. I bear witness that thou didst believe in God and turn unto Him

فرماید و بطرازیکه لایق و سزاوار است مزین نماید آنه هو المقتدر المتعالی المجیب الغفور الکریم

56 عرض دیگر آنکه نفوسیکه ذکرشان در دستخط عالی بود بعد از عرض بساحت اقدس مخصوص هر یک آیاتی از سماء عنایت نازل انشاء الله جمیع بآن فائز شوند و بلسان ظاهر و باطن تلاوت نمایند هذا ما نزل لأخت ضلع حضرتک هو الأقدس الأعظم

57 یا جمال ان افرح بما یذکرک الغنی المتعال فی هذا الیوم الذی ینوح العدل کنوح الثکلی بما اکتسبت ایدی الظالمین تالله قد سکن هیکل العدل علی التراب و هیکل الظلم علی سریر العز بغرور مبین ولكن لعمرک ان السیریر یضحک علیه و الهوآ تبشّره بالعذاب و المكان یستعیز منه تالله ربّک المقتدر القدير ان انظر ثم اذكر الذی جعله الناس اماماً لأنفسهم من دون الله الذی سمی بالرقشآء فی کتاب الله العلیّ العظیم قد ارتکبت ما ناح به الرسول و صاحت به البتول ولكن القوم فی شقاق بعيد ان ربّک قد اخذها بسلطان من عنده و جعلها عبرة للذین کفروا بالله مالک هذا الیوم البديع

58 یا جمال لا تحزن فی شیء انه قد اخذ فی هذا الظهور کل ظالم ظلم و يأخذ الذین تراهم الیوم علی ارائک الفتوی من دون بیّنة من لدی الله العليم الخبیر یضحکون فی بیوتهم و ینوح من ظلمهم اهل الفردوس و الملاء الاعلیّ یشهد بذلك مالک الاسماء فی هذا المقام الذی سمی بکلّ الاسماء فی کتاب الاسماء من لدی الله العزیز الحمید ان یا قلم دع ذکر الرقشآء ثم اذكر التي اقبلت و سمعت و آمنت و فازت الی ان طارت الی الرفیق الاعلیّ و الجنة العلیا المقام الذی فیہ ینادی لسان القدم الملک الجمالی القديم یا جمال لعمری ان الورقة طارت الی السدرة و تشهد کما شهدت فی الايام الفانیة ان ربّک هو الرقیب الشہید یا ایها الورقة انا نذکرک فضلاً من عندنا ان ربّک هو الفضال الکریم اشهد انک آمنت بالله و اقبلت الیه فی يوم فیہ ظهر الفرع الأكبر بما اکتسبت ایدی الغافلین

on the day when the Most Great Branch appeared through that which the hands of the heedless had wrought.

59 The glory from Us be upon thee and upon those who have attained unto the Word of God, the Mighty, the Beautiful. Rejoice in the Supreme Paradise, for God hath borne witness unto thee while seated upon His mighty throne.

60 And We make mention in this station of him who was named Samad, that he may rejoice in the remembrance of God, the Single, the One, the Forgiving, the Merciful:

61 O Samad! Be thou assured by the grace and mercy of God. Verily He maketh mention of thee in truth and will continue to mention thee as a bounty from Him, that thou mayest be of the thankful ones. Hold fast unto the Book of God and His Way, then praise Him for this bounty which is incomparable to aught else created on earth. Verily thy Lord is the True One, the Trustworthy. We have made mention of thee and thy wife in this Tablet, and We make mention of their mother who believed in God, the Lord of all worlds. Grieve not over that which hath befallen you. By the life of God! The world and all that is therein shall perish, and there shall endure that which hath been ordained for you in My mighty and exalted Kingdom. Your names have been treasured in this Treasury which hath been named the Tablet by the tongue of God, and it shall verily endure as long as His names endure. To this beareth witness every discerning mystic.

62 This Tablet hath been sent down from the heaven of divine Will specially for the handmaiden of God Khadijih, who in the Blessed Tablet hath been designated as "the Leaf." God knoweth that she hath attained unto that which the heavens and earth cannot equal. In truth, in this wondrous and transcendent Tablet, you and the servant 'Abdu's-Samad and the Leaf and that holy consort have all been made the recipients of God's special favors - may the spirit of the world be a sacrifice for His grace. Mention hath also been made therein of the martyrdom of the two luminous lights, and likewise of Kazim - upon them be the glory of God.

63 Although the events in the land of Sad caused hearts to be consumed and the servants to raise their voices in lamentation, yet the man of insight who pondereth deeply and gazeth with detachment from all else but God will observe that no matter could be more glorious than that which came to pass. For this servant hath been aware of all details concerning the twin luminous lights from the beginning until now. They attained the presence of the Most Holy Court in Iraq, where the utmost favor was shown unto them. At first this matter ran counter

59 البهاء عليك من لدنا وعلى اللائى فزن بكلمة الله العزيز الجميل ان افرحى فى الجنة العليا بما شهد لك الله اذ كان مستوياً على عرشه العظيم

60 و نذكر في هذا المقام من سمي بالصمد ليفرح بذكر الله الفرد الأحد الغفور الرحيم

61 يا صمد ان اطمئن بفضل الله و رحمته انه ذكرك بالحق و يذكرك فضلاً من عنده لتكون من الشاكرين تمسك بكباب الله و سنته ثم احمده بهذا الفضل الذى لا يعادله ما خلق فى الارض ان ربك هو الصادق الأمين انا ذكرناك و ضلعت فى هذا اللوح و نذكر امها التى آمنت بالله رب العالمين لا تحزنوا بما ورد عليكم لعمر الله سيفنى الدنيا و ما فيها و يبقى ما قدر لكم فى ملكوتى العزيز المنيع قد كترت اسمائكم في هذا الكنز الذى سمي باللوح بلسان الله و انه ليكون باقياً بقاء اسمائه يشهد بذلك كل عارف بصير انتهى

62 عرض میشود این لوح از سماء مشیت ربانی مخصوص امة الله خدیجه که در لوح مبارک به ورقه نامیده شده نازل علم الله آنها فازت بما لا تعادله السموات و الارض فى الحقيقة در این لوح بدیع منبع حضرت شما و جناب عبد قبل صمد و ورقه و ضلع آنحضرت جمیع بغایات مخصوصه الهی فائز شده اند روح العالم لعنایته الفدا و ذکر شهادت نورین نورین هم در آن شده و همچنین کاظم علیه و علیهما بهاء الله

63 اگرچه مقدمه ارض صاد سبب شعله اباد و نوحه و صیحه عباد شد و لكن انسان بصیر که درست تفکر نماید و منقطعاً عن الامکان نظر کند مشاهده مینماید امری اعتر از آنچه واقع شده نبوده و نیست چه که اینبعد از اول تا حال از تفصیل امور نورین نورین مطلع است ایشان در عراق بساحت اقدس فائز شدند و کمال عنایت در باره ایشان ظاهر و اینفقره در اول منافی

to the imaginings of some, yet the hand of God's power raised them up and adorned them with the raiment of glory, and showered upon them the blessings of His gracious favors, until they reached such a station as your honor hath seen and heard. After returning from the Most Holy Court to the land of Sad, they submitted two petitions, and with the utmost humility and supplication, they besought from the All-Possessing Lord this very thing that came to pass.

- 64 Now observe: praise be to God, throughout their lives they were manifested with the utmost glory among the servants through God's grace, and such love for them was instilled in hearts that none but God could reckon it. At the end of their lives they attained the most great martyrdom which they themselves had sought, and afterward you have seen what was revealed concerning them from the Supreme Pen. By God's life! Through that which was revealed for them, all things lament, the rocks cry out, and the denizens of Paradise weep. Should a soul possess and sacrifice the whole world, he would not attain to this station - a station which all the Messengers and near ones have longed for and still long for. Thus far, nearly a hundred Tablets, nay more, have been revealed concerning this supreme calamity, for even now in some Tablets mention is made of the martyrs. Now what station could be more exalted than this station, what rank more great than this rank? On one occasion He said: "O servant! Although such events as these have been and are the cause of countless sorrows, yet they are the cause of the exaltation of God's Cause. One should complain of matters that cause the Cause to be wasted." We beseech God - glorified and exalted be He - to guide all and assist them to that which He loveth and which pleaseth Him. And He said: "Write: O Beauty! The Cause of God was seen as more glorious than all things in the Prison Land, but now it hath reached a point where mention of it would cause fresh sorrows. Verily thy Lord is the All-Patient, the All-Forbearing."

- 65 Regarding your renewed mention of the land of Kha, this is what hath shone forth from the horizon of utterance:
- 66 O Jamal! Give them the glad-tidings of My grace, My loving-kindness and My mercy that have preceded all created things. We make mention of them and will continue to mention them. Verily thy Lord is the All-Bountiful, the Most Generous. We have accepted what they sent after their names appeared before the Throne. He is verily the All-Bountiful, the All-Wise. Those

خیالات بعضی واقع شد و لکن ید قدرت الهیه ایشان را بلند نمود و بطراز عزّت مزین فرمود و از سماء مکرمت برکت بر ایشان میذول داشت تا آنکه بمقامی رسیدند که آنحضرت دیده و شنیده اند و بعد از مراجعت از ساحت اقدس بارض صاد دو عریضه معروض داشتند و همین امریکه واقع شد بکمال عجز و ابتهال آنرا از غنی متعال مسئلت نمودند

64 حال ملاحظه نمائید الحمد لله تا بودند از عنایت حق بکمال عزّت مابین عباد ظاهر و بقسمی القای حب ایشان در قلوب شد که احصای آنرا جز حق قادر نبوده و نیست و در آخر عمر بشهادت کبری که خود خواسته بودند فائز گشتند و بعد هم مشاهده نموده اید که از قلم اعلی در باره ایشان چه نازل شده لعمرالله بما نزل لهم تروح الأشیاء و تصیح الصخرة و تبکی اهل الفردوس اگر نفسی مالک جمیع دنیا باشد و انفاق نماید بان مقام فائز نخواهد شد و اینقامیست که جمیع مرسلین و مقربین آنرا آمل بوده و هستند تا حال قریب صد لوح در این مصیبت کبری نازل شده بل ازید چه که در این ایام هم مشاهده میشود در بعضی از الواح ذکر شهدا مذکور است حال کدام شأن اعلای از این شأن و کدام مقام اعظم از این مقام است وقتی از اوقات فرمودند یا خادم امثال این امورات حادثه اگرچه سبب و علت احزان لاتخصیه بوده و هست و لکن علت ارتفاع امر الله است باید از اموری شکایت نمود که سبب و علت تضییع امر بوده از حق جلّ و عزّ میطلیم کلّ را هدایت فرماید و بما یحبّ و یرضی مؤید نماید و فرمودند بنویس یا جمال امر الله در ارض یحیی اعزّ از کلّشیء مشاهده میشد و حال در مقامی واقف که ذکر آن سبب احزان جدیده میشود آن ربّک هو الصابر الحلیم انتهی

65 اینکه مجدداً ذکر ارض خا فرموده بودید عرض شد هذا ما اشرق من افق البیان

66 یا جمال بشرهم بفضلی و عنایتی و رحمتی الّتی سبقت العالمین انا ذکرناهم و نذکرهم ان ربّک هو المعطى الکرم قد قلنا ما ارسلوه بعد حضور اسمائهم لدى العرش انه هو الفضل الحکیم انّ الدّین ذکرک اسمائهم فی کتابک قد ذکرناهم بذکر

whose names thou didst mention in thy letter - We have made mention of them in such wise as to attract the hearts of the sincere ones, and We send from this station Our greetings upon their faces and give them the glad-tidings that they shall have a station of glory most noble. Bounty is in His hand - He giveth to whomsoever He willeth whatsoever He willeth, and ordaineth for whomsoever He desireth that which shall bring delight to the eyes of them that behold.

انجذبت به افئدة المخلصين و تكبر من هذا المقام على وجوههم و نبشّهم بأن لهم مقام عزّ كريم أنّ الفضل بيده يعطى من يشاء ما يشاء و يقدر لمن اراد ما تقرّ به عيون الناظرين انتهى

67 As for what thou didst write concerning Mirza 'Ali-Rida, it was submitted. This is what the All-Merciful hath revealed in reply:

67 و اینکه در باره جناب میرزا علی رضا مرقوم داشته بودید عرض شد هذا ما انزله الرحمن في الجواب

68 He is the One Who speaketh the truth in the Kingdom of Utterance

68 هو الناطق بالحق فيملكوت البيان

69 Glorified be He Who hath sent down the blessing and made manifest the Word - and verily it is the Path which hath been set up in truth by God, the Protector, the Self-Subsisting. And verily it is the Most Great Balance, though the people understand not. And verily it is the Most Great Trumpet which hath been blown, whereat all who are in the heavens and on earth were thunderstruck, save them whom the hand of thy Lord's power, the Mighty, the Loving, did rescue. Blessed art thou for having turned toward the Most Sublime Horizon when mankind turned away therefrom. Thy Lord is verily the Truth, the Knower of the unseen. Blessed be the one who, strong in faith, hath shattered the idols of vain imaginings, turning unto God, the Lord of what was and what shall be. Thy name hath been mentioned in the Book of My namesake who believed in My Self and acknowledged that which I have acknowledged in My Kingdom, who attained unto My presence before My throne and circled round about Me and soared in My atmosphere and bore hardships in My path, and who was named "The Beauty" by God, the Lord of existence. We make mention of thee that he may rejoice and be of them who speak forth the praise of God, the Mighty, the Best-Beloved. We have made mention of all who have turned toward the Countenance, that My remembrance may be a treasure unto them in My Kingdom, the Inaccessible, the Exalted. Thus have We remembered thee and revealed for thee that which brings joy to the eyes.

69 سبحانه الذي انزل النعمة و اظهر الكلمة و انها لهي الصراط قد نصب بالحق من لدى الله المهيمن القيوم و انها لهي الميزان الأكبر ولكن القوم هم لا يفقهون و انها لهي الصور الأعظم الذي نفخ فيه و انصعق من في السموات و الأرض الا من انقذته يد اقتدار ربك العزيز الودود طوبى لك بما اقبلت الى الأفق الأعلى اذ اعرض عنه الوري أنّ ربك هو الحق علام الغيوب طوبى لقوى كسر اصنام الأوهام مقبلاً الى الله رب ما كان و ما يكون قد ذكر اسمك في كتاب اسمي الذي آمن بنفسي و اعترف بما اعترفت به في ملكوتي و حضر تلقاء عرشي و طاف في حولي و طار في هوائي و حمل الشدائد في سبيلي و انه سمي بالجمال من لدى الله مالک الوجود و ذكرناك ليفرح و يكون من الذين نطقوا بثناء الله العزيز المحبوب انا ذكرنا كل من اقبل الى الوجه ليكون ذكرى كنزاً له فيملكوتي الممتنع المرفوع كذلك ذكرناك و انزلنا لك ما قرّت به العيون انتهى

70 And likewise mention was made in the Most Holy Presence of His Honor Buzurg, upon him be 96[Baha], which was in that distinguished One's handwriting. This is what the Tongue of Grandeur spoke:

70 و همچنین در ساحت اقدس ذکر جناب بزرگ عليه ٩٦ [بهاء الله] که در دستخط آنحضرت بود معروض گشت هذا ما تكلم به لسان العظمة

71 He is the Most Mighty, the Most Ancient, the Most Glorious

71 هو الأعزّ الأقدم الأبهى

72 Say: Glory be unto Thee, O Thou in Whose hand is the Kingdom of Names and in Whose grasp is the reins of all things! I beseech Thee by the Most Great Name, whereby the nations were shaken except for those whom the hand of Thy power did preserve, that Thou assist me to make mention of Thee and to praise Thee in such wise that the cawing of the ignorant ones who have cast Thy commandments behind their backs, who dispute Thy signs, deny Thy Cause and turn away from Thy Beauty may not hinder me. O my Lord! Send down from the clouds of Thy mercy that which shall cause to grow the plants of Thy wisdom and the roses of Thy knowledge in the breasts of those who have attained unto the wine of Thy revelation and the water of Thy inspiration. O my Lord! Aid every one who turneth toward the triumph of Thy Cause and who standeth firm in his love for Thee. Thou art He Who hath ever been powerful over whatsoever He willeth. There is no God but Thee, the All-Knowing, the All-Wise. Then write down for me, O my God, whatsoever beseemeth the heaven of Thy generosity and the ocean of Thy grace. Thou art verily the All-Bountiful, the Ancient of Days. Nothing whatsoever escapeth Thy knowledge. Thou hearest and seest, and Thou art verily the All-Hearing, the All-Seeing.

73 And likewise the other names, upon them be the Glory of God, which were in your book were submitted one by one. Wondrous and sublime verses were revealed specifically for each one. God willing, they shall attain unto them.

74 He is the Most Holy, the Most Glorious.

75 O Nasr! The Wronged One witnesses thy turning and devotion to God, and hath revealed for thee that which shall solace thine eyes and gladden thy heart and the hearts of them that hear. Rejoice thou in My remembrance of thee, then make mention of thy Lord, the All-Bountiful. He hath turned toward thee from the precincts of His Most Great Prison and hath remembered thee with that which is more precious than the Water of Life in the sight of thy Lord, the All-Merciful. Be thou thankful and say: Praise be to Thee, O Lord of the worlds! The glory rest upon thee and upon thy wife who hath believed in God, the Single, the All-Informed.

76 O Most Exalted Pen! Make mention of him who hath been named Mu'min, that he may rejoice in the remembrance of God, the Lord of the Final End. We have remembered thee before as a bounty from Us, and We are the Mighty, the All-Bestowing. Blessed is the soul that hath turned unto My Kingdom and drunk the choice wine of My favor from the hands of My bounty and hath spoken forth My wondrous remembrance.

72 قل سبحانك يا من بيدك ملكوت الأسماء
و في قبضتك زمام الأشياء استلك بالاسم
الأعظم الذي به اضطرب الأمم الآ من حفظته
يد اقتدارك بأن تؤيدني على ذكرك و ثنائك
على شافي الحقيقة ن لا يمنعني تعيق الجهلاء الذين
نبذوا احكامك من ورائهم و جادلوا بآياتك
و جاحدوا امرك و اعرضوا عن جمالک ای
رب فازل من سحاب رحمتك ما ينبت به نيات
حكمتك و اوراد عرفانك في صدور الذين
فازوا برحيق وحيك و كوثر الهامك ای رب
أيد كل مقبل على نصره امرك و الاستقامة على
حبك أنك انت الذي لم يزل كنت مقتدراً على
ما يشاء لا اله الا انت العليم الحكيم ثم اكتب لي
يا الهی ما ينبغي لسماء جودك و بحر فضلك
أنك انت الفضل القديم لا يعزب عن عليك
من شيء تسمع و ترى و أنك انت السميع
البصير انتهى

73 و همچنین اسمی دیگر علیهم بهاء الله که در کتاب
آنجناب بود فرداً فرداً عرض شد مخصوص هر
یک آیات بدیعه منیعه نازل انشاء الله بأن فائز
شوند

74 هو الأقدس الأبهی

75 یا نصر ان المظلوم شاهد اقبالک و توجهک الى
الله و انزل لک ما تقر به عينک و تفرح به
قلبك و قلوب السامعين ان افرح بذكری ایاک
ثم اکر ربک الکریم أنه توجه اليک من شطر بيته
الأعظم و ذکرک بما هو اعز من بحر الحيوان عند
ربک الرحمن ان اشکر و قل لک الحمد يا مولی
العالمين البهاء عليك و على ضلعک التي آمنت
بالله الفرد الخبير

76 ان يا قلم الأعلى اذكر من سمی بمؤمن ليفرح بذكر
الله مالک المآب أنا ذکرناک من قبل فضلاً من
عندنا و انا العزيز الوهاب طوبى لنفس اقبلت الى
ملكوتی و شربت رحیق عنايتی من ابادی عطائی
و نطقت بذكری البديع قد کان ذکرک في کتاب
اسمی و نزلت لک هذه الآيات التي لا تعادها

Indeed thy mention was inscribed in the Book of My Name, and We have sent down for thee these verses that outweigh the treasures of the heavens and earth. The glory rest upon thee and upon thy wife who hath attained in the days of God, the Single, the All-Informed.

خزائن السموات والأرضين بهاء عليك وعلى
ضلعك التي فازت في أيام الله الفرد الخبير

- 77 We make mention of him who hath been named 'Ali, who hath turned to the Most Sublime Horizon, and We counsel him with that whereby the Cause of God, the Lord of Creation, may be uplifted. O 'Ali! Harken unto My call, then rejoice in the remembrance of thy Lord through Whom the horizons were illumined. Blessed is he who hath heard the call of the Wronged One and hath turned, detached from all directions, toward His path. The glory rest upon thee and upon thy son who hath believed in the Single One, the Chosen.

77 ونذكر من سمي بعلي الذي اقبل الى الأفق الأعلى
ونوصيه بما يرتفع به امر الله مالك الابدان يا
علي ان اسمع ندائي ثم افرح بذكر ربك الذي
به انارت الافاق طوبى لسميع سمع نداء المظلوم
وتوجه انقطع في سبيله عن كل الجهات البهاء
عليك وعلى ابنك الذي آمن بالفرد الواحد المختار

- 78 We make mention of 'Ali-'Askar who hath believed in God, the Lord of Destiny, on a day wherein every man of learning was shaken, every theologian turned away, and every philosopher objected, save whom God willed, the Lord of the worlds. How many a learned one have We made his knowledge as fire unto him, how many a scholar have We passed by and made him a lesson to them that observe, how many a rich one hath been deceived by riches until he turned away from the Lord of all mankind, and how many a poor one hath attained the Kawthar of eternity in the days of God, the King, the Mighty, the All-Praised.

78 انا نذكر على عسكر الذي آمن بالله مالك القدر في
يوم فيه اضطرب كل ذي فضل واعرض كل
فقيه واعترض كل حكيم الا من شاء الله رب
العالمين كم من علم جعلناه ناراً لصاحبه وكم من
علم تركناه وجعلناه عبرة للتأطرين وكم من غنى
غره الغناء الى ان اعرض عن مالك الورى و
كم من فقير فاز بكوثر البقاء في أيام الله الملك
العزیز الحمید

- 79 We make mention of him who hath been named Shir-'Ali that every believer may be assured that We remember those who remember their Lord, the Most High, the Most Great. Harken unto My call that calleth thee from the precincts of My distant prison. Beseech God to make thee steadfast in His Cause and speaking forth His Name, the Mighty, the Wondrous.

79 ونذكر من سمي بشير علي لتوقن كل مؤمن انا
نذكر من ذكر ربه العلي العظيم ان اسمع ندائي
انه يناديك من شطر سجنه البعيد فاسئل الله بأن
يجعلك مستقيماً على امره وناطقاً باسمه العزيز
البدیع

- 80 O Pen! Make mention of him who hath been named Mirza that he may rejoice in the remembrance of his Lord and be of them that are steadfast. O servant! Trust thou in God in all matters, then remember My days and My tribulation and that which hath befallen My Self and My chosen ones who have believed in My verses and have turned unto My luminous horizon. Thus have We sent down the verses as a bounty from Our presence. Verily thy Lord is the Revealer, the All-Bountiful.

80 ان يا قلم ان اذكر من سمي بميرزا ليفرح بذكر مولاه
ويكون من الراشدين يا ايها العبد توكل على الله
في كل الأمور ثم اذكر آيامي وبلائي وما ورد
على نفسي واصفيائي الذين آمنوا بآياتي واقبلوا
الى افقي المنير كذلك انزلنا الآيات فضلاً من
لدا ان ربك هو المنزل الكريم

- 81 He is the Most Holy, the Most Great, the Most Exalted

81 هو الأقدس الأعظم الأعلى

- 82 O Muhammad-Taqi! Harken unto the Call from the precincts of 'Akka, the place wherein this Wronged One, the Mighty, hath been imprisoned. The Call hath encompassed them that

82 يا محمد قبل تقى ان اسمع النداء من شطر عكا
المقام الذي سجن فيه هذا المظلوم العزيز قد احاط
النداء من في الأرض والسماء ولكن الناس
اكثرهم من الغافلين طوبى لك بما نبذت الأوهام

are in earth and heaven, yet most of the people are heedless. Blessed art thou for having cast away idle fancies and turned unto the Lord of all beings Who hath come with manifest sovereignty. Joy be unto thee for having taken the choice wine of recognition and drunk in the name of thy Lord, the All-Bountiful. How many a servant turned away in the days of God from the Dawning-Place of Revelation, and how many a servant came forward and received that which was bestowed from God, the Lord of the worlds. Thus doth the morn of utterance breathe forth when the temple of the All-Merciful was established upon His mighty throne. The glory rest upon him who mentioned thee in his Book, and upon thee and upon thy wife whom God hath associated with His Name. He, verily, is the All-Knowing, the All-Informed.

- 83 O My Name "Jamal"! Verily, We make mention of all My loved ones together, and from the precincts of My prison I pronounce My glorification upon their faces, and I bless them and remember them at every morn and eve. O Beauty! Give them the glad-tidings of the ocean of My loving-kindness, the heaven of My grace, and the sun of My mercy which hath encompassed the worlds. Say: By God! The Supreme Pen moveth in remembrance of you, and the Countenance of the Ancient One hath turned towards your faces from this glorious and exalted Station. Rejoice ye in My remembrance, then drink in My Name, the Mighty, the Wondrous. We bid you to be joyful and We make mention of My party on this day wherein Mine ear hath heard what hath befallen My sister at the hands of the oppressors. We testify that she turned unto God and attained and soared in Mine atmosphere and heard My call and moved by My leave and My will. Thus doth the Supreme Pen bear witness, but most of the people are in evident doubt. Blessed is he who visiteth her and turneth unto her purely for the sake of his Lord, the Beneficent, the Giver, the Generous.

- 84 O Jamal! The Point of the Bayan hath said that all were created to be mentioned in that Most Holy, Most Luminous, Most Exalted Presence. Now observe and know the value of this bounty, that the Supreme Pen, at a time when all sorrows have encompassed it, is occupied with the mention of His loved ones. By My life! Neither the hosts of the contingent world nor its events have prevented Me. I have spoken at all times and summoned all unto the All-Informed One. Convey greetings from the Wronged One of the horizons to all the friends. Several calamities have occurred, and lastly the news about the sister was outwardly presented to the Most Holy Court. In truth she was wronged, and there befell her secretly that which none save God can enumerate. Blessed is she, and My glory

واقبلت الى مالك الأنام الذي اتى بسلطان مبين
نعيماً لك بما اخذت رحيق العرفان و شربت
باسم ربك الكريم كم من عبد اعرض في أيام
الله عن مطلع الوحي و كم من عبد اقبل واخذ ما
اوتي من لدى الله رب العالمين كذلك ينفس
صبح البيان اذ كان هيكلاً الرحمن مستوياً على
عرشه العظيم البهاء على من ذكرك في كتابه و
عليك و على ضلعك التي نسبها الله الى اسمه انه
لهو العالم الخبير

83 يا اسمي الجمال انا نذكر احبائي كلهم اجمعين و نكبر
على وجوههم من شطر سجنى و يصلى عليهم و يذكر
في كل بكور و اصيل يا جمال بشرهم بجزع عنايتي
و سماء فضلى و شمس رحمتي التي احاطت بالعالمين
قل تالله ان القلم الأعلى يتحرك على ذكركم و وجه
القدم توجه الى وجوهكم من هذا المقام العزيز
المنيع ان افرحوا بذكرى ثم اشربوا باسمي العزيز
البديع انا نأمركم بالفرح و نذكر حزبي في هذا اليوم
الذي فيه سمعت اذني ما ورد على اختي من معشر
الظالمين نشهد انها اقبلت و فازت و طارت فيهوائى
و سمعت ندائى و تحركت باذني و ارادنى كذلك
شهد القلم الأعلى ولكن القوم اكثرهم في ريب
مبين طوى لمن زارها و توجه اليها خالصاً لوجه
ربه المنعم المعطى الكريم

84 اى جمال نقطه بيان ميفرمايد كل از براى اين
بوده كه در آنحضرت اقدس انور اعلی مذكور آيد
حال ملاحظه نمائيد و قدر اين فضل را بدانيد
كه قلم اعلی در حينيكه جميع احزان او را احاطه
نموده بذكر احبائى خود مشغول است لعمري لم
يمنعني جنود الامكان و لا حوادث قد نطقت في
كل الأحيان و دعوت الكل الى الفرد الخبير جميع
دوستان را از قبل مظلوم آفاق تكبير برسانيد اين
كه چند مصيبت واقع شده و در اين آخر خبر
اخت در ظاهر بساحت اقدس معروض افتاد و
في الحقيقه مظلومه بوده و سرّاً براو وارد شد آنچه

be upon her for her patience in God and for bearing hardships in His straight Path.

که غیر حقّ از احصای آن عاجز است طوبی لها
و بهائی علیها بما صبرت فی الله و حملت الشدائد
فی سبيله المستقیم انتہی

- 85 Furthermore, numerous Tablets have been sent from the heaven of divine bounty especially for you, including a Tablet specifically for you and other Tablets through Aqa Siyyid 'Ali-Akbar. Likewise, through Ibn-i-Asdaq - may the Glory of God rest upon them both - a Tablet was revealed and sent specifically for you, and now too a most mighty and impregnable Tablet has been sent by post. With such divine favors and lordly bounties, you must at all times be engaged with utmost joy and fragrance in the mention of the Beloved of the worlds, in such wise that those unconscious from the wine of heedlessness may become conscious, the withered ones in the valley of idle fancies may become fresh, and the dead in the graves of rejection may become alive and enduring. The Glory be upon you, and Peace be upon you, and the Mercy be upon you, and the Loving-kindness of God be upon you.

85 عرض دیگر آنکه الواح متعدّد از سماء عنایت
الهیّه مخصوص آنجناب ارسال شد از جمله
بصحابت جناب آقا سید علی اکبر لوحی
مخصوص آنجناب و الواح اخری و همچنین مع
جناب ابن اصدق المقدّس علیهما بهاء الله لوحی
مخصوص آنجناب نازل و ارسال شد و حال
هم لوح اعترّ امنع با پوسته ارسال شد مع این
عنایات الهیّه و فضلهای ربّانیّه باید آنحضرت
در کلّ احیان بکمال روح و ریحان بذکر محبوب
عالیمان مشغول باشید بشأنی که بیپوشان بادهء
غفلت بهوش آیند و پژمردگان وادی اوهام تازه
شوند و مردگان قبور اعراض زنده و پاینده
گردند البهاء علیک و السلام علیک و الرحمة
علیک و عنایة الله علیک

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- 1 He is God, exalted is He in Might and Power
- 2 Praise be sanctified above the tongues of created things, befitting the most holy court of that Intended One who ordained the Primal Word to be the fountainhead of the water of life for all contingent beings. From but a single sprinkling of its outpourings, countless oceans came into being and were made manifest. Whosoever attained unto a drop thereof was adorned with a wondrous new life, while he who remained deprived thereof died a death after which no life was to be seen. How great is His bounty and how exalted His generosity, which has ever

1 هو الله تعالى شأنه العظمة والاقتدار

2 حمد مقدّس از السن کائنات بساط اقدس
حضرت مقصودی را لایق و سزاست که کلمه
اولی را منبع آب حیوان از برای اهل امکان
قرار فرمود و از رشتی از رشحات آن بحور لا
تحصی موجود و مشهود هر نفسی بقطره‌ئی از آن
فائز شد بحیوة تازه بدیع مزین گشت و هر که
از آن محروم ماند بمرّدی که حیات از پس آن
مشهود نه چه بزرگست فضلش و چه بلند است

been and shall forever remain beyond the reckoning of them that reckon, the comprehension of them that comprehend, and the knowledge of them that know! He is the One Who created all contingent beings through a command from His presence, brought them forth, gave them utterance, and caused them to grow, then made them return unto Him. He is the One through Whom the horizon of utterance was illumined, the proof was made manifest, and the nightingale warbled upon the branches. Sovereignty belongeth unto God, the Single One, the All-Hearing, the All-Seeing.

- 3 The Glory shining forth from the horizon of the loving-kindness of the Lord of Names rest upon His chosen ones who have cast away what the people possess when that which is with God hath appeared. These are honored servants upon whom neither fear shall come, nor shall they grieve. Through them were the standards hoisted and the banners unfurled. The Concurrence on High and the dwellers of the Cities of Names send their prayers upon them. I beseech Him, exalted be He, to decree for this evanescent servant that he be numbered among them, that He gather me beneath their shade, give me to drink from their cups, and draw me nigh unto them in all conditions. Verily, He is the Lord of the beginning and the end. There is none other God but He, the Self-Sufficient, the Most Exalted.

- 4 My spirit be a sacrifice unto your praise! This evanescent servant hath been blessed to hear the shrill voice of your pen, which hath spoken in praise of God and His chosen ones, and in remembrance of God and His loved ones. When the wine of utterance had intoxicated me, I turned toward the Beloved of all creation and presented before His face your letter and what had been inscribed therein by the pen of your love and the ink of your affection. When this was completed, the countenance of the Beloved turned toward me and He spoke that which was the Kawthar of life to all contingent beings, the dayspring of knowledge to the followers of all religions, and the dawning-place of certitude to whosoever hath turned unto his Lord, the All-Merciful.

- 5 At the end of His utterance, I heard these sublime words: We beseech Him, exalted be He, to aid him to remember and praise Him, and to draw him nigh unto Him through His bounty and sovereignty, in such wise that he shall behold naught in existence save the countenance of the Adored One, that he may remind the servants of what God hath revealed in the Book, that perchance they may abandon the fancies of their souls and the imaginings of their hearts, and hold fast unto that whereby God hath distinguished between truth and falsehood. Verily, He is the Almighty, Whom nothing whatsoever can frustrate

كرمش كه لم يزل ولا يزال از احصای محصين و ادراك مدرकिन و عرفان عارفین خارج بوده انه هو الذى خلق الممككات بأمر من عنده و اظهرهم و انطقهم و كبرهم ثم ارجعهم اليه انه هو الذى به انار افق البيان و ظهر البرهان و هدر العندليب على الأفنان الملك لله الفرد السامع البصير

3 البهآ المشرق من افق عناية مالك الأسمآ على الأصفیآ الذين نبدوا ما عند الخلق جآء ما عند الحق اولئك عباد مكرون الذى لا خوف عليهم و لا هم يحزنون بهم نصبت الأعلام و ظهرت الرآيات يصلین عليهم الملاء الأعلى و سكان مدائن الأسمآ استله تعالى ان يكتب للخادم الفانى اكتب لهم و يحشرنى فى ظلهم و يسقینى من كؤوسهم و يقربنى اليهم فيكل الأحوال انه لملك المبدء و المال لا اله الا هو الغنى المتعال

4 روحى لثنائكم الفداء قد فاز الخادم الفانى باصغاء صرير قلمكم الذى نطق بثناء الله و ثناء اصفیائه و ذكر الله و ذكر اودائه فلما اخذنى سكر نجر البيان توجهت الى محبوب الامكان و عرضت تلقاء الوجه كآبكم و ما سطر فيه من قلم حبكم و مداد و دكم فلما تم توجه الى وجه المحبوب و نطق بما كان كوتر الحيوان لمن فى الامكان و مطلع العلوم لأهل الأديان و مشرق الايقان لمن توجه الى ربه الرحمن

5 و فى آخر البيان سمعت هذه الكلمة العليا نستله تعالى بأن يوفقه على ذكره و ثنائه و يقربه اليه بجوده و سلطانه على شأن لا يرى فى الوجود الا طلعة المعبود ليذكر العباد بما انزله الله فى الكتاب لعل يدعون اوهام انفسهم و ظنون قلوبهم و يتسكون بما فرق الله به بين الحق و الباطل انه هو المقتدر الذى لا يعجزه شئ و لا يمنع امر قد جرى من قلبه الأعلى بحور الأسمآ و اظهر من عنايته الكبرى ما نطقت به الأشياء انه لا اله الا هو

and no matter can thwart. From His Most Exalted Pen have flowed the oceans of names, and through His supreme bounty hath been manifested that whereby all things have been made to speak. There is none other God but He, the Single, the One, the Only, the Self-Subsisting, Who begetteth not, nor was begotten, and there is none comparable unto Him.

- 6 O physician! God willing, mayest thou be favored by the grace of God and speak with wisdom and eloquence amongst the people of the contingent world. For people have not yet comprehended the purpose, most of them wandering in the wilderness of idle fancies and traversing the desert of vain imaginings, occupied with a mere pond while veiled from the Most Great Ocean. Gradually, heedlessness has reached such a point that the religion of God has weakened and the path of God has been forsaken. They have abandoned the Book and Tradition, and taken up volumes of conjecture and fancy. What was the strength and might of Islam in its early days, and what has it become now? Weakness, impotence, and feebleness have reached such a degree that understanding fails to comprehend it and the pen falls short of describing it.

- 7 Glory be to God! How can it be that man, despite possessing reason and understanding, becomes so confused about a matter that he attributes injustice to the Dawning-Place of justice, and counts the essence of fairness among the oppressors? We beseech God, exalted be His glory, to rend asunder the veils through His grace and lead the people from the darkness of heedlessness to the dawning-place of light. Whenever thought turns to these matters, sorrows encompass from all directions. It behooveth us to turn to God and say:

- 8 O Thou in Whose grasp is the dominion of names and in Whose right hand is the reins of all things! I beseech Thee by Thy Name through which Thou hast subdued the world to ordain from Thy Most Exalted Pen for the people of creation that which will draw them nigh unto Thee, O Creator of the heavens! My Lord! Thou seest and hearest what hath befallen Thy servants at the hands of Thine enemies. I beseech Thee to protect them and raise them to the highest station of glory, exaltation, might, and power. Thou art He to Whose greatness, power, sovereignty, and authority both my outer and inner tongue bear witness—nay, all my limbs testify. Thou doest what Thou wilt in the kingdom and ordainest what Thou desirest. Verily, Thou art the Almighty, the Exalted, the All-Hearing, the All-Seeing.

الفرد الواحد الأحد الصمد الذي لم يلد ولم يولد
وليس له كفوا احد

6 ای طبیب انشاء الله بعنایت حق فائز باشی و
بحکمت و بیان ما بین اهل امکان ناطق چه که
ناس هنوز مقصود را ادراک ننموده اند اکثری
در تیه ظنون سائرند و در بادیه اوهام سالک
بغیر مشغول و از بحر اعظم محجوب رفته رفته
از غفلت کار بمقامی رسید که دین الله ضعیف
شد و مذهب الله مهجور ماند کتب و سنه را
گذازدند و دفا تر ظنون و اوهام را برداشتند قوت
و شوکت اسلام در صدر امر چه بود و حال
چه شد ضعف و عجز و ناتوانی بمقامی رسیده که
ادراک از عرفان آن عاجز و قلم از تحریر آن
قاصر

7 سبحان الله چگونه میشود انسان با آنکه صاحب
عقل و درایت است امر بشأنی بر او مشتبّه
شود که مطلع عدل را بظلم نسبت دهد و جوهر
انصاف را از اهل اعتساف شمارد از حق جلّ
جلاله سائلیم که بعنایت خود خرق احجاب فرماید
و ناس را از ظلمات غفلت بمشرق نور کشاند
هر هنگام که فکر باین امور توجه مینماید احزان
از کلّ جهات احاطه میکند ینبغی ان ندع الله
و نقول

8 یا من فی قبضة قدرتک ملکوت الاسماء و فی
یمین قوتک زمام الاشیاء اسئلك باسمک الذی
تنفرت به العالم بأن تکتب من قلبک الاعلی لاهل
الانشاء ما یقرّبهم الیک یا فاطر السماء ای رب
تری و تسمع ما ورد علی عبادک من اعادی
نفسک اسئلك بأن تحفظهم و ترفعهم الی اعلی
مقام العزّة و الرفعة و القوة و القدرة انک انت
الذی شهد لسان ظاهری و باطنی بل کلّ ارکانی
بعظمتک و اقتدارک و سلطنتک و اختیارک
تفعل فی الملک ما تشاء و تحکم ما ترید و انک
انت المقدر المتعالی السميع البصیر انتهى

- 9 Regarding what you wrote about the noble person, upon him be 966 [Baha'u'llah], it was very good indeed. In any case, this matter is acceptable and praiseworthy, for both your honor is occupied with a profession and thereby the pretext of the heedless will be lessened. I beseech the Most High to ordain for your honor the good of this world and the next, and their profit. Verily, He is the Mighty, the Powerful.
- اینکه در بارهٔ مخدومزاده علیه ۹۶۶ [بهاء الله] مرقوم فرمودید بسیار خوب واقع شد در هر صورت این امر مقبول و پسندیده است چه که هم آنجناب مشغولند بشغلی و هم بسبب آن دست‌آویز غافلین کمتر خواهد شد استله تعالی بأن یقدر لجنابه خیر الدنیا و الآخرة و ربّهما انه لهُو المقتدر القدير
- 10 Concerning what you wrote about the Afnan, upon them be the Most Glorious Glory of God, it caused great joy, delight and gladness, for praise be to God, they proceeded in perfect health, blessing and well-being to visit the stars of the Muhammadan heaven and the Imams of God's religion, peace be upon them. If one would be somewhat fair and reflect, one would always be engaged in goodly matters and attain lofty stations. I beseech God for success in enabling this evanescent servant to be confirmed in goodly matters and to accept deeds and remembrances that are unworthy. Verily, He is the Single, the One, the Forgiving, the Generous.
- اینکه در ذکر حضرت افنان علیهم من کلّ بهاء ابهه مرقوم داشتید بسیار سبب فرح و سرور و انبساط شد چه که الحمد لله بکمال صحت و نعمت و عافیت بزیارت انجم سماء محمدی ص و ائمه دین الهی سلام الله علیهم توجه نمودند اگر انسان فی الجمله بانصاف بیاید و تفکر نماید همیشه بأمورات خیریه مشغول شود و کسب مقامات عالیه کند از حق توفیق میطلبم که این خادم فانی را بر امورات خیریه تأیید فرماید و اعمال و اذکار غیر لایقه را قبول نماید انه لهُو الفرد الواحد الغفور الکریم
- 11 Concerning what you wrote about Eliyahu requesting expenses - this matter is most strange from him, for referring such matters outwardly to this Seat has never been and is not now favored. Every matter in the world has had and has its proper reference point. Today everyone who has drunk from the ocean of knowledge has known and knows that this Station is sanctified and holy above such talk, conditions and mentions. If they are in that land, convey greetings to them on behalf of this evanescent servant and make mention that I beseech God, exalted be His glory, not to deprive you from the outpourings of the cloud of bounty and to make you successful in that which is good. Verily He is the Powerful, the Mighty.
- اینکه در بارهٔ الیاهو نوشته بودید که خرجی خواسته اینفقره بسیار از ایشان عجیب است چه که اینگونه امورات را بر حسب ظاهر باین مقرر راجع نمودن محبوب نبوده و نیست هر امری در عالم مرجعی داشته و دارد الیوم هر نفسیکه از دریای دانش نوشیده دانسته و میداند که این مقام مقدّس و منزّه از این گفتار و شئون و اذکار است اگر در آن ارض باشند از قول این خادم فانی تکبیر بایشان برسانید و مذکور دارید از حق جلّ جلاله مسئلت مینمایم که شما را از فیوضات شهاب جود محروم نفرماید و بآنچه خیر است فائز فرماید انه لهُو المقتدر القدير
- 12 His Holiness the Most Great Branch - may my spirit, my being and my essence be a sacrifice for the dust of His blessed footsteps - has gone to Beirut some time ago, therefore the letter sent remains until He returns, and what His Holiness had commanded in reply was exactly right and the matter unanswered.
- حضرت غصن الأعظم روحی و ذاتی و کینونتی لتراب قدومه الشّریف فدا چندیست بیروت تشریف برده‌اند لذا مکتوب مرسله مانده تا تشریف بیاورند و آنچه آنحضرت در جواب فرموده بودید عین صواب بود و مسئلهٔ بیجواب
- 13 Concerning what was mentioned about being commissioned to Iran - that beloved one knows that no one here is given such a commission. Out of pure grace they said return to your own land and if you can, remind some of the servants of praiseworthy conduct and pleasing deeds which are the cause of the appearance and manifestation of the essence of humanity. This is what has been and is said to all. This servant beseeches
- اینکه ذکر نموده مأمور بایران هستم آنحیوب میدانند که اینجا بأحدی مأموریت داده نمیشود محض عنایت فرمودند بدیار خود راجع شوید و اگر بتوانید بعضی از عباد را باخلاق مرضیه و اعمال پسندیده که سبب ظهور و بروز جوهر انسانیست متذکر دارید و این فقره ایست که بکل گفته شده

God to engage them in that which He loves and with which He is pleased. And on behalf of this evanescent servant convey greetings to Mirza Sulayman from the people of Ha. They were observed with intelligence and acumen and God willing my petitions will not be forgotten by them. Their mention has been and is here. Verily He loves faithfulness and has commanded His servants to faithfulness. Glory be to God, the Lord of Names and Creator of heaven, Who created existence and all things through the First Word, and verily He is the Single, the One, the Wise.

- 14 Concerning what you wrote about the letter of Hadba, it is known that all are commanded to wisdom and love. Certainly if they conduct themselves in such a way that the consul is pleased with them, it would be most fitting and excellent. God willing may all be engaged in the remembrance of God with the utmost joy and fragrance. Some time ago a letter arrived from His Holiness Zayn - upon him be the Glory of God - and this servant has not been successful in replying. God willing perhaps in these days he will be enabled, and hope for pardon from them in all conditions.

- 15 And concerning what you wrote that his honor Muhammad Surur Effendi - upon him be the Glory of God - has proceeded to the land of Ha, and someone gave a petition in the name of His Holiness the Most Great Branch - may the spirits of all worlds be sacrificed for Him - it was previously submitted that He is not present. God willing after His return whatever is required will be submitted. At this time they gained admittance to the Most Holy and Most Exalted Presence. Write:

- 16 O physician! We make mention in this station of My loved ones in that place and counsel them with the supreme wisdom, even as We have counseled My loved ones in other cities. We beseech Him, exalted be He, to enable them to manifest love, affection and unity. Verily He is the Powerful, the Mighty. And We make mention of thy two sons - give them the glad-tidings of the remembrance of the Wronged One and remind them of that which will draw them nigh unto God, the Mighty, the Praiseworthy. The Glory be upon them and upon thee and upon them both and upon thy wife who hath borne tribulations for the sake of God, the Mighty, the Praiseworthy.

LOIR20.183x

و میشود این خادم از حق میطلبد ایشانرا بما یحبه و یرضی مشغول فرماید و از جانب این خادم فانی بجناب میرزا سلیمان از اهل ها تکبیر برسانید ایشان با دها و ذکا ملاحظه شدند و انشاء الله عریض این فانی از نظر ایشان نمیرود ذکرشان در اینجا بوده و هست انه یحب الوفاء و امر عباده بالوفاء سبحان الله مالک الأسماء و فاطر السماء الذی خلق الانشاء و الأشياء بالکلمة الأولى و انه لهو الفرد الواحد الحکیم

14 اینکه در بارهٔ مکتوب حدبا مرقوم فرموده بودید معلوم است کلّ مأمور بحکمت و محبت بوده و هستند البتّه اگر بقسمی رفتار نمایند که قونسل از ایشان مسرور باشد اولی و احسن است انشاء الله کلّ بکال روح و ریحان بذکر حق مشغول باشند چندیست که مکتوبی از حضرت زین علیه ۹ ۶۶ [بهاء الله] رسیده و این عبد موفق بر جواب نشده انشاء الله شاید در این ایام موفق شود و از ایشان در کلّ احوال امید عفو است

15 و اینکه مرقوم داشتید جناب محمد سرور افندی علیه ۹ ۶۶ [بهاء الله] توجه بأرض حا نموده اند و شخصی عریضه‌ئی باسم حضرت غصن اعظم ارواح العالمین فداه داده از قبل عرض شد تشریف ندارند انشاء الله بعد از تشریف آوردن آنچه مقتضی شد عرض میشود در این وقت بساحت امنع اقدس فائز فرمودند بنویس

16 یا طیب انا نذکر فی هذا المقام احبائى فی هناک و نوصیهم بالحکمة الکبری کما وصینا احبائى فی مدن اخرى و نسئله تعالى ان یوقّهم علی الوداد و الحبة و الاتحاد انه لهو المقتدر القدير و نذکر ابنیک بشرهما بذکر المظلوم و ذکرهما بما تقرّبهما الی الله العزیز الحمید البهاء علیهم و علیک و علیهما و علی ضلعک الّتی حملت الرزایا لله العزیز الحمید انتہی

BLIB_Or15727a.123, BLIB_Or15732.244,

SFI18.285bx

BH05027

*To: mother of Nabil**Date: 1297-07 [1880-Jun]*

- 1 In the name of the Ever-Living, the Everlasting 1 بنام زندهء پاینده
- 2 Day and night the servants of God were awaiting the dawning of the Divine Revelation. Yet when the Sun of Truth shone forth from the Dayspring of "God was, and there was nothing besides Him," all arose in rejection and protest, nay rather, they arose to extinguish that Most Great Light. Such is the station of the servants. 2 در جمیع آیام و لیالی عباد الله منتظر ظهور مشرق وحی الهی بودند و چون آفتاب حقیقت از مطلع کان الله و لم یکن معه من شیء اشراق نمود جمیع بر اعراض و اعتراض قیام نمودند بلکه بر اطفای آن نور احدیه قیام کردند این است شأن عباد
- 3 How many are the divines who today are honored by His name and Word, yet remain heedless of Him. Consider the Wolf of the Land of Sad, who deemed himself the promoter of the Law of the Messenger, yet martyred the sons of the Virgin with utmost tyranny and oppression. And the Snake who considered himself a descendant of the Prophet's lineage killed the Lord of Lords without recognizing Him. Would that people knew and understood! 3 چه بسیار از علما که الیوم باسم او و کلمهء او معززند ولکن از او غافل در ذنب ارض صاد تفکر نما که خود را مروج شریعت رسول دانسته و ابناء بتول را بکمال ظلم و اعتساف شهید کرده و رقیشاء که خود را سید و از آل رسول میدانست سید سادات را کشته و نشناخته یا لیت الناس یعلمون و یفقهون
- 4 From time immemorial unto this day, there has befallen the loved ones of God at the hands of the manifestations of oppression and tyranny that which the pen is powerless to recount. Praise be to God that that leaf attained unto that which the sincere men and women and the devoted men and women attained in former times. 4 لم یزل و لایزال بر احبای الهی از مظاهر ظلم و طغیان وارد شد آنچه که قلم از ذکرش عاجز است الحمد لله آن ورقه فائز شد بآنچه از قبل مخلصات و مخلصین و قانتات و قانتین بان فائز شدند
- 5 Verily He was with you in all conditions, witnessing and beholding what befell you in His path. He is, verily, the All-Hearing, the All-Seeing. The Glory be upon you and upon those women who have believed in the One, the All-Informed. 5 انه کان معک فی کلّ الأحوال یشهد و یری ما ورد علیک فی سبیلہ انه هو السامع البصیر البہاء علیک و علی اللائی آمن بالفرد الخبیر

BLIB_Or15730.153b

BH05683

To: Rashidih sister of Muhammad Ali and wife of Mulla Ali Asghar, in Sarchah

Date: 1297-07 [1880-Jun]

- 1 In the name of the one true Friend! 1 بنام دوست یگنا
- 2 God willing, thou hast ever drunk and wilt ever drink from the Kawthar of the knowledge of the Beloved of all possibilities, and dwelt beneath the shade of the Tree of His Cause. 2 انشاء الله لم یزل و لا یزال از کوثر عرفان محبوب امکان پیاشمید و در ظلّ سدره امر ساکن باشید
- 3 O handmaiden of God! How many divines and mystics, through their selfish desires and pride in outward knowledge, remained deprived of the court of His oneness, while thou didst attain to the recognition of the Divine Lote-Tree which calleth today betwixt earth and heaven. Thou didst drink from the ocean of knowledge and taste the choice wine of the love of the All-Merciful. Give thanks unto thy Lord for this supreme bounty. 3 ای امة الله چه بسیار از علما و عرفا بهواهای نفسیه و غرور علوم ظاهره از شطر احدیه محروم ماندند و تو بعرفان سدره منتهی که الیوم مابین ارض و سماء ندا مینماید فائز شدی از بحر عرفان آشامیدی و از رحیق محبت رحمن چشیدی ان اشکری ربک بهذا الفضل العظیم
- 4 I swear by the Sun of Truth that thy mention hath been inscribed in God's Book by the Most Glorious Pen, and thou art remembered before the Concourse on High and the dwellers of the Most Exalted Paradise, for thou didst witness and hear in His path what the devoted women of former ages witnessed and heard. 4 قسم بآفتاب حقیقت که ذکر شما در کتاب الهی از قلم جلی ثبت شده و نزد ملائع علی و سگان فردوس ابهی مذکوری چه که در سبیلش دیدی و شنیدی آنچه را که قانتات در اعصار قبل دیدند و شنیدند
- 5 Soon shall the names of the oppressors be erased from the world, and your names shall be seen shining like the morning star from the horizons of the heaven of utterance. Glory be upon thee and upon those women whom circumstances did not prevent from the Abode of Verses, who forsook all they possessed and took what they were commanded by God, the Lord of the worlds. 5 زود است که نام ظلم کنندگان از عالم محو شود و اسامی شما بمنابیه ستاره سحری از آفاق سماء بیان لائح و منیر مشاهده گردد البهاء علیک و علی اللواتی ما منعهنّ الشؤونات عن منزل الآیات و ترکن ما عندهن و اخذن ما امرن به من لدی الله رب العالمین

INBA44:177b, BLIB_Or15706.157,
BLIB_Or15715.062d, BRL_DA#044

BH07858*To: sister of one who has attained**Date: 1297-07 [1880-Jun]*

1 In the name of the All-Knowing Speaker

1 بنام گوینده دانا

2 How excellent is the state of that soul who today has not been prevented by the veils of the people of the world from the Most Great Ocean and the recognition of the Pre-existent Lord, and whom transient means have not deprived of everlasting bounties. With perfect certitude and assurance they have turned toward the Beloved of all creation and become vocal in His praise.

2 نیکوست حال نفسیکه امروز حجابات اهل عالم او را از بحر اعظم و عرفان مالک قدم منع ننمود و اسباب فانیه او را از نعمتهای باقیه محروم نساخت بکمال ایقان و اطمینان بحبوب امکان توجه نمود و بثنایش ناطق گشت

3 O handmaiden of God! The Truth remembers thee from the Most Great Prison. Strive thou to attain, through His aid, the sweetness of this bounty. I swear by the Ancient Beauty, if thou attainest to that which was mentioned, thou shalt behold thyself in the most exalted station with perfect joy and ecstasy. This is the bounty of the Beloved that He hath bestowed before any request.

3 ای امةالله حق در سخن اعظم ترا ذکر مینماید جهد نما تا باعانت او لذت این فضل را بیابی قسم بجمال قدم اگر فائز شوی بآنچه ذکر شد خود را در اعلی المقام بکمال فرح و ابتهاج مشاهده کنی اینست فضل محبوب که قبل از طلب عطا فرموده ان احمدی

4 Then praise ye and give thanks and be devoted, then prostrate yourselves before God, your Lord and the Lord of all who are in the kingdoms of the heavens and earth and the realms of command and creation, the Lord of all the worlds.

4 ثم اشکری و اقمنی ثم اسجدی لله ربک رب من فی ملکوت السموات والأرض وجبروت الأمر و الخلق رب العالمین

INBA44:047b,

BLIB_Or15706.159,

BLIB_Or15715.063a

BH08642*To: Amatullah Khanum**Date: 1297-07 [1880-Jun]*

In the name of the one beloved Friend!

بنام دوست یگانه

Praise be to God that the effulgences of the lights of the divine countenance have cast their rays upon the Sinais of the hearts of those men and women who have turned towards Him. How exalted is the station of the soul who in this day has become illumined by the lights of His countenance and has attained unto the most great steadfastness.

الحمد لله تجلیات انوار وجه الهی بر طورهای قلوب مقبلین و مقبلات پرتو افکنده چه بلند است مقام نفسیکه الیوم بانوار وجه منور شد و باستقامت کبری فائز گشت ای امةالله شأن استقامت عندالله بسیار بزرگست باید جمیع عباد و اماء بان ناظر باشند و از حق مسئلت نمایند تا جمیع

O handmaid of God! The station of steadfastness is very great in the sight of God. All men and women servants must fix their gaze upon it and supplicate God that He may strengthen them all and give them to drink from the cup of steadfastness. How many a man has stumbled and how many a woman has stumbled!

را مؤيد فرمايد و از كوثر استقامت بنوشاند كم
من رجل زل قدمه و كم من امة زل قدمها نسل
الله ان يوفقك و الاماء اللاتي في هناك و يقدر
لك و لمن خير الآخرة و الأولى انه لهو الحاكم
على ما يشاء لا اله الا هو المعطى المتعالى العزيز
الكريم

BLIB_Or15697.045a

We beseech God to assist thee and the handmaids who are there, and to ordain for thee and for them the best of this world and of the world to come. Verily He is the Ruler over whatsoever He willeth. There is no God but Him, the Giving, the Most High, the Mighty, the Generous.

BH09231

To: Amatullah Khanum

Date: 1297-07 [1880-Jun]

He is the Most Holy, the Most Glorious

الأقدس الأبهى

The Supreme Pen makes mention of a leaf from among the leaves who did not break the Covenant when darkness spread over all horizons.

انّ القلم الأعلى يذكر ورقة من الأوراق التي ما
نقضت الميثاق اذ اظلمت الآفاق يا امتي ان افرح
بما يذكرك المظلوم الذي به انار افق الوجود و
تزينت الأوراق طوبى لقوى قام و لقوى قامت
اذ ارتفع النعاق سوف يظهر النعاق في البلدان
نعيماً لمن شرب كوثر الاستقامة من يد العطاء
في يوم الطلاق انا انزلنا في الكتاب من قبل ما
يظهر من بعد انه لهو العزيز العالم تفكروا في آيات
الله و سلطانه الذي احاط البلاد يا امتي تمسكي
بجبل عناية ربك ثم اذكره في كل الأحيان

O My handmaiden! Rejoice in that the Wronged One makes mention of thee, through Whom the horizon of existence was illumined and the leaves were adorned. Blessed is the strong man who arose and blessed is the strong woman who arose when the croaking was raised. Soon will the croaking be heard throughout the lands. Happy is the one who drank the Kawthar of steadfastness from the hand of bounty on the day of separation.

BLIB_Or15696.010a, BLIB_Or15734.2.053b

We have sent down in the Book aforetime that which shall appear hereafter. He, verily, is the Mighty, the All-Knowing. Reflect upon the verses of God and His sovereignty which has encompassed all lands.

O My handmaiden! Hold fast to the cord of the loving-kindness of thy Lord, then remember Him at all times.

BH02209

*Lawh-i-Ard-i-Ba**To: Abdul-Baha (Ghusn-i-A'zam), in Cyprus**Date: 1297-07-01 [1880-Jun-9]*

- 1 He is God - exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to Him through Whom the land of Ba was honored by the arrival of Him around Whom all names revolve. Through this all atoms gave glad tidings to all created things, as the Sun of Beauty of the Most Great Branch of God, the All-Glorious, and the Mystery of God, the Most Ancient, the Most Straight, emerged and shone forth from the gate of the prison, heading toward another place. Through this the prison land was saddened while another rejoiced. Exalted, exalted be our Lord, the Creator of the heavens and the Maker of all things, Who by His sovereignty opened the prison gate to manifest what He had revealed in the Tablets aforetime. He is, verily, the One with power over what He willeth, and in His grasp is the kingdom of creation. He is the All-Powerful, the All-Knowing, the All-Wise. 2 حمداً لمن تشرف ارض الباء بقدوم من طاف حوله الأسماء بذلك بشرت الذرات كلّ الممكنات بما طلع و لاح و ظهر و اشرق و خرج من باب السجن و افقه شمس جمال غصن الله الأعظم العظيم و سرّ الله الأقوم القديم متوجّهاً الى مقام آخر بذلك تكدرت ارض السجن و فرحت اخرى تعالى تعالى ربنا فاطر السمآء و خالق الأشياء الذى بسلطانه فتح باب السجن ليظهر ما انزله فى الألواح من قبل أنه هو المقتدر على ما يشاء و فى قبضته ملكوت الانشاء و هو المقتدر العليم الحكيم
- 3 Blessed, then blessed is the land honored by His footsteps, the eye that was solaced by His beauty, the ear that was honored by hearkening to His call, the heart that tasted the sweetness of His love, the breast that was gladdened by His remembrance, the pen that moved to His praise, and the tablet that bore His traces. We beseech God, blessed and exalted be He, to honor us with meeting Him soon. He is, verily, the Hearer, the Powerful, the Answerer. 3 طوبى ثم طوبى لأرض فازت بقدومه و لعين قرت بجماله و لسمع تشرف باصغاء ندائه و لقلب ذاق حلاوة حبه و لصدر رحب بذكره و لقلم تحرّك على ثنائه و للوح حمل آثاره نسأل الله تبارك و تعالى بأن يشرفنا بلاقائه قريباً أنه هو السامع المقتدر المجيب
- 4 May my spirit be a sacrifice for your mention and utterance and your arising to serve God and His Cause. The bird of my heart has taken flight at the warbling of the dove of your remembrance and the shrill voice of your pen. This has so transported and enraptured me in such wise as none can reckon save God, the Lord of the beginning and the end. When I learned and discovered what was therein, I approached the gate and entered and arose and, after seeking permission, presented what the nightingale of love for you had warbled in remembrance of God, our Creator and your Creator. Then the countenance of the Beloved turned toward this evanescent one and said: "Remember him on My behalf and give him the glad-tidings of My loving-kindness, My grace and My mercy, that the joy of remembrance may so possess him that the sorrows of the world cannot sadden him nor the troubles of the nations affect him. He is among those who have been mentioned before the Face 4 روحى لذكرم و بيانكم و قيامكم على خدمة الله و امره الفداء قد طارت طير القلب من صفيير حمامة ذكرم و صرير قلمكم بذلك اخذنى الجذب و الانجذاب على شأن لا يحصىه الا الله مالک المبدئ و المآب فلما عرفت و اطلعت بما فيه قصدت الباب و دخلت و قمت و عرضت بعد الاذن ما تغرد به عندليب حبكم فى ذكر الله موجدنا و موجدكم اذاً توجه الى الفانى وجه المحبوب و قال اذكره من قبل و بشره بعنايتى و فضلى و رحمى ليأخذه فرح الذكر على شأن لا تكدره احزان العالم و لا تحويه كدورات الأمم أنه ممن كان مذكوراً لدى الوجه فى اكثر الأيام

on most days. Glory be upon him and upon those with him who have attained My good-pleasure and acted according to that which has diffused the fragrance of My character.” Thus ended His words.

- 5 As for what you wrote in the letter you sent, it has arrived, and likewise another letter. Soon, God willing and by His power, an answer will be sent to you regarding the land of Kaf.
- 6 As for the letter of his honor Aqa Mirza Asadu'llah, upon him be the Glory of God, there is no harm if it is delayed, for in recent days sublime words were issued for him and others and were sent to him by sea. I ask your honor to turn, after seeking permission, and visit the feet of my Lord and your Lord and the Lord of those near unto God, His Holiness the Branch of God - may my spirit and my being and my essence and all that my Lord has given me be a sacrifice for the atoms of the dust of His glorious footsteps - on behalf of this evanescent servant. This is a great bounty from your presence upon me. All glory, all glory be upon you and upon whoever has held fast to the Sure Handle, and upon the loved ones there. I send my feeble greetings to them and seek their pardon for my transgressions which occurred due to my heedlessness in remembering them. I seek forgiveness in all conditions. Verily our Lord, the All-Merciful, is the All-Forgiving, the All-Generous. And I send greetings and salutations to the two Ha's before the Sin's who have attained to serving their Lord and who became strangers in His shadow to draw near unto Him. Blessed are they and joy be unto them, and for them is a goodly return.

7 1 Rajab 1297

TB#16x, GPB.243x, WOB.136x, SW_v04#14 p.239x, SW_v08#14 p.185x

البهاء عليه و علي من معه من الذين فازوا برضائي
و عملوا بما ترضو به عرف اخلاقي انتهى

5 و اما ما كتبتم في المکتوب الذي ارسلتموه انه
وصل و كذلك مکتوب آخر سوف يرسل اليكم
بحول الله و قوته جواب ارض الكاف

6 و اما مکتوب جناب آقا ميرزا اسدالله عليه بهاء
الله لو يتأخر لا بأس لانه في أيام قليلة صدر له و
لغيره كلمات عاليات و ارسل اليه من طريق البحر
اسأل حضرتكم بأن تتوجهوا بعد الاذن و تزور
اقدام مولاي و مولاكم و مولى المقربين حضرة
غصن الله روجي و ذاتي و كينونتي و ما اعطاني
ربي لذرات تراب قدومه العزيز فداء بنياية هذا
الخادم الفاني و هذا فضل عظيم من عند حضرتكم
على البهاء كل البهاء عليكم و على من تمسك
بالعروة الوثقى و على الأحباء في هناك و اكبر
عليهم بلساني الكليل و اسألهم العفو من جرياتي
التي حدثت من غفلي عن ذكرهم التمس العفو في
كل الأحوال ان ربنا الرحمن هو الغفور الكريم و
اسلم و اكبر على الحائين قبل السنين الذين فازوا
بخدمه مولاهما و تغربوا في ظله للتقرب اليه نعيماً
لهما و طوبى لهما و لهما حسن مآب

7 ١ رجب سنة ١٢٩٧

INBA81:088x, BLIB_Or15727a.043,
AHM.107x, HDQI.005x, AHDW.009x,
ASAT4.413x, AHB_128BE #06-11 p.196x,
TBP#16x, OOL.B166x

BH01312

Ziyarat-i-Jinab-i-Aba Badi'

Date: 1297-07-09 [1880-Jun-17]

1 He is the All-Knowing Expounder!

1 هو المبينّ العليم

2 The days of joy and delight have passed, and days of sorrow have come since the Star of Certitude has vanished from the heaven of mystic knowledge. Therefore have the pebbles cried out, the hearts of the Concourse on High melted, all things wept, the pillars of existence trembled, the foundations of the House were shaken, and those brought nigh lamented in their lofty station. Verily, Hasan sacrificed his spirit and Husayn all he possessed in the path of God, the Sovereign of the Kingdom and the Realms, the Lord of all existence and might. And before them, My Name, the All-Forbearing, who was martyred in this Cause, at whose tragedy the Lote-Tree beyond which there is no passing and the dwellers of Paradise lamented at eventide and at dawn.

2 قد مضت أيام الفرح و الابتهاج و انت أيام الأحزان بما غاب نجم الايقان من سماء العرفان بذلك صاحت الحصاة و ذابت اكباد الملائ الأعلى و بكت الأشياء و اضطربت اركان الوجود و تنزلت قوائم البيت و ناح المقربون في اعلى المقام ان الحسن انفق روحه و الحسين ما عنده في سبيل الله مالك الملك و الملكوت و سلطان الوجود و الجبروت و من قبلهما اسمى الكاظم الذي استشهد في هذا الأمر و ناح في مصيبتة سدره المنتهى و اهل الفردوس في العشي و الاشرار

3 O Most Exalted Pen! Turn thy face from Sad to Kha and visit My martyrs. By God! Shouldst thou observe any land, thou wouldst find therein a limb of My limbs, severed in My path and for love of My Beauty. Therefore did My Pen cry out, the Temple of My grandeur lament, the eyes of My loving-kindness weep, My sighs ascend, My tears fall, the hearts of My chosen ones burn, and the hearts of My loved ones yearn.

3 ان يا قلم الأعلى وجهه و جهك من الصاد الى الخاء و زر شهدائي من قبلي تالله لو تنفّس في كلّ ارض لتجد فيها عضواً من اعضائي الذي قطع في سبيلي و حباً بجمالي و بذلك صاح قلبي و ناح هيكلي عظمتي و بكت عيون عنايتي و صعدت زفرائي و نزلت عبراتي و احترقت قلوب اصفياي و حنت افئدة اوليائي

4 O My Pen! This is a day whereon thy shrill voice and thy plaintive cry should be raised by reason of what hath befallen the Wronged One and His loved ones at the hands of the manifestations of tyranny and oppression and the dawning-places of heedlessness who attained not unto the choice wine of justice on this Day wherein the horizons were illumined by this effulgence. Lament, O My Pen, My loneliness and tribulation, and cry out for My wrong and the wrong of My loved ones.

4 يا قلبي هذا يوم ينبغي ان يرتفع فيه صريرك و نحيب بكائك بما ورد على المظلوم و اوليائه من مظاهر الظلم و الاعتساف و مطالع الغفلة الذين ما فازوا برحيق الانصاف في هذا اليوم الذي تنوّرت الافاق من هذا الاشرار نخ يا قلبي لغربتي و بلائي و صح لظلوميّتي و مظلوميّة احبابي

5 When thou approachest the land of Kha, drawest nigh unto it and perceivest its fragrance, arise before the tomb of the Glorious One and visit it with that which the Mighty, the All-Praised hath mentioned, and say:

5 اذا قصدت ارض الخاء و تقربت اليها و وجدت نفحاتها قم تلقاء رمس الجيد و زره بما ذكره العزيز الحميد و قل

6 The essence of fragrance that hath been diffused from the garment of the mercy of our Lord, the Most High, the All-Glorious, be upon thee, O thou who hast turned unto the Most Exalted Horizon and who hast spoken in praise of the Lord of Names in the kingdom of creation! I testify that thou didst rend asunder

6 جوهر عرف تصوّع من قيص رحمة ربنا العليّ الأبهى عليك يا أيها المقبل الى الأفق الأعلى و الناطق بثناء مالك الأسماء في ملكوت الانشاء اشهد انك خرقت الحجاب و اخذت الكتاب و

the veil, didst take hold of the Book, and didst believe in the Mighty, the All-Bountiful, on a Day wherein every pregnant one laid down her burden and the people stood before the Lord of the Throne and of the dust. Thou art he whom the veils hindered not from the Seat of Signs, nor did idle fancies prevent thee from this Cause before which the clear proofs have bowed down. Thou art he whom no censure of any censurer deterred for the sake of God, nor the gloating of any malicious one. Thou didst cast away the world and take what the Lord of Eternity and Sovereign of nations had revealed.

آمنت بالعزیز الوہاب فی يوم فيه وضع کل ذات حمل حملها و قام الناس لمالك العرش و الثرى انت الذى ما منعك المحبات عن منزل الآيات و لا السبحات عن هذا الأمر الذى خضعت له البینات انت الذى ما منعك فی الله لومة لائم و لا شماتة مشمت قد نبذت العالم و اخذت ما انزله مالک القدم و سلطان الأمم

- 7 I testify that thou didst soar on the wings of certitude to the horizon of the All-Merciful until thou didst enter the prison of the Wronged One and visit thy Lord, the Guardian, the Self-Subsisting, and didst behold what was veiled from Moses, and didst hear what the Friend had heard, and didst drink the choice wine of reunion, and didst attain unto the station of sanctity, nearness, and beauty. Thou art he who found the sweetness of the Call and heard the murmuring of the River of Everlasting Life and the rustling of the Lote-Tree beyond which there is no passing, when thou wert standing before the face of thy Lord, the Lord of Names and Creator of Heaven. Blessed art thou, O Abu-Badi', and blessed is thy son through whom the pillars of the idol were made to quake and the back of the idols was broken - they who walk in the garments of the learned ones among the people of creation.

7 اشهد أنك طرت بقوادم الايقان الى افق الرحمن الى ان دخلت سجن المظلوم و زرت ربك المهيم القیوم و رأيت ما منع عنه الکیم و سمعت ما سمعه الحبيب و شربت رحيق الوصال و فزت بمقام القدس و القرب و الجمال انت الذى وجدت حلاوة النداء و سمعت خیر کوثر البقاء و حفيف سدره المنتهى اذ كنت قائماً تلقاء وجه ربك مالک الأسماء و فاطر السماء طوبى لك يا ابا بديع و لابنک الذى به تزلزلت اركان الجيت و انکسر ظهر الأصنام الذين یمشون بأثواب العلماء بین ملأ الانشاء

- 8 The Sublime Truth hath testified for thee, O thou who art wondrous, to thy recognition, thy steadfastness, thy support, thy firmness, thy certitude, and thy assurance. Thou art he whom thousands frightened not, whom the clashing of swords deterred not on a Day wherein ranks were drawn up to extinguish the light of Revelation, the tribes of the earth lamented, and the great terror appeared amongst men.

8 قد شهد الحق المنيع لك يا أيها البديع باقبالک و قيامک و نصرتك و استقامتك و ايقانک و اطمینانک انت الذى ما خوفک الألوف و ما منعک صلیل السیوف فی يوم فيه صفت الصفوف لاطفاء نور الظهور و ناحت قبائل الأرض و ظهر الفزع الأكبر بین البشر

- 9 Blessed art thou and thy son! How excellent is your attainment of God's testimony in this Tablet from whose heaven's horizon hath shone the Sun of the Word "Verily, I am God, the Lord of the worlds."

9 نعيماً لك و لابنک طوبى لکما بما فرتما بشهادة الله فی هذا اللوح الذى اشرقت من افق سمائه شمس کلمة اتنى انا الله رب العالمين

- 10 O Ancient Beauty! The Pen hath been bidden to make mention of thy noble one who was with Thee in the pavilion of Thy abasement and the canopy of Thy glory, who was present before Thy countenance morn and eve, prostrating himself before Thy beauty, submissive to Thy sovereignty, swayed by Thy will and moved by Thy purpose. He it was who heard Thy call and beheld Thy countenance, who dwelt in the precincts of Thy mercy, who drank from the Kawthar of Thy revelation, who was honored by the manifestations of Thy grace and the expressions of Thy mercy, and to whom Thou didst entrust the

10 ان يا جمال القدم مر القلم ان يذكر عظيمک الذى كان معک فی خباء ذلك و سرادق مجدک و كان فی الصباح و المساء حاضراً امام وجهک و ساجداً لطلعتک و خاضعاً لسلطانک و متمایلاً بارادتک و متحرکاً بمشيئتک هو الذى اسمعته ندائک و اريته جمالک و اسكنته فی جوار رحمتک و سقيته کوثر وحيک و شرفته بظهورات فضلک و شئون رحمتک و فوضت

custodianship of Thy Sacred House among the people. Blessed is he who hath turned toward Thee, and the pilgrim who hath sought Thy resting-place and visited Thee through what the Most Merciful hath revealed concerning Thee. Thou art the one who surrendered thy spirit for the sake of thy Lord's Face, who wast with Him aforetime in the Land of Mystery, who chose exile for love of His Self, and who didst migrate with Him until thou didst enter this Prison - this noble station which hath been illumined by the lights of the mighty Throne.

- 11 Glorified art Thou, O Lord of Names and Creator of the heavens! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy wisdom to ordain for them that visit Thy loved ones the reward of those who have attained unto Thy service. Purify them from whatsoever is unseemly for Thy Cause, then forgive them through Thy bounty and favor, and ordain for them, by Thy Most Exalted Pen, the good of the hereafter and of this world. Verily, Thou art the Lord of the Throne on high and of the dust below, and verily, Thou art the Omnipotent, the All-Powerful.

اليه سقاية بيتك الحرام بين الأنام طوبى لمقبل
اقبل اليك و لزار قصد مضجعك و زارك بما
انزله الرحمن في حقك انت الذي اسلمت الروح
لوجه ربك و كنت معه من قبل في ارض السر
و اخترت الغربة حباً لنفسه و هاجرت معه الي
ان دخلت السجن هذا المقام الكريم الذي تنور
بأنوار العرش العظيم

11 سبحانك يا مالک الأسماء و فاطر السماء
اسئلك ببحر علمك و سماء حكمتك بأن تقدر
لمن زار احبتك اجر من فاز بخدمتك و طهرهم
عن كل ما لا ينبغي لأمرک ثم اغفرهم ببجودک
و فضلك ثم اكتب لهم من قلبك الأعلى خير
الآخرة و الأولى انک انت رب العرش و الثرى
و انک انت المقتدر [القدير]

INBA97:117, Majlis210461.099-101,
BRL_DA#329, MUH2.699x, ASAT3.107x,
ASAT4.081x, LDR.193x

BH02444

To: friends of the Merciful, in Faran

Date: 1297-07-09 [1880-Jun-17]

- 1 He is the Witness, the Hearer, the All-Knowing, the All-Wise.
- 2 We make mention of the city which hath been illumined by the lamp of divine knowledge, having been honored by the breaths of those who believed in the All-Merciful on a day wherein the pillars were shaken through fear of God, the Almighty, the Glorious, the Bestower. Blessed art thou in that thou hast been named Faran by the All-Merciful, and the breezes of thy Lord's loving-kindness, the Lord of all religions, have wafted over thee. Rejoice thou in My remembrance, then take pride in that the Wronged One maketh mention of thee from the precincts of His Most Great Prison, by the leave of God, the Lord of all men. Blessed are they whom vain desires have not kept back from the Lord of the throne and of earth, and who, when they heard the Call, turned to the Most Exalted Horizon and testified to that whereunto the Creator of heaven

1 هو الشاهد السامع العليم الحكيم

2 أنا نذكر المدينة التي فازت بنبراس العرفان بما
تشرفت بأنفاس الذين آمنوا بالرحمن في يوم فيه
تنزلت الأركان من خشية الله المقتدر العزيز
المنان طوبى لك بما سميت بفاران من لدى
الرحمن و مرت عليك نسمات عناية ربك
مالک الأديان ان افرح بذكرى ثم افتخرى بما
يذكرک المظلوم من شطر سجنه الأعظم من لدى
الله مالک الرقاب طوبى للذين ما منعهم الأهواء
عن مالک العرش و الثرى و اذ اسمعوا النداء
اقبلوا الى الأفق الأعلى و شهدوا بما شهد فاطر
السماء انه لا اله الا انا العزيز الوهاب

did testify: "Verily there is no God but Me, the Mighty, the All-Bountiful."

- 3 Blessed is the servant who hath quaffed the wine of revelation from the hand of the bounty of his Lord, the Lord of the Final End. O children of the Friend! Harken unto the Call of the Glorious One. Verily it hath been raised from the most exalted Station which hath been named by the Most Beautiful Names in the Book of Names, and by the Most Great Truth from the Pen of God, the Revealer of verses. By God! He hath been imprisoned in the fortified city for the sake of God, the Lord of creation. Thus was the decree sent down in the Books of old, yet the people remain heedless and veiled. Grieve not at anything, for He hath mentioned you by the Pen of Command with a mention whereby the dead have arisen. Blessed is your father who ascended unto My Kingdom and circled round My throne in a station whereof the pens are powerless to make mention.

3 طوبى لعبد شرب رحيق الوحي من يد عطاء
ربه مالك المآب يا ابناء الخليل ان استمعوا
نداء الجليل انه ارتفع من اعلى المقام الذى
سمى بالاسماء الحسنى فى كتاب الاسماء و بالحق
الاعظم من قلم الله منزل الايات تالله انه سجن
فى المدينة المحصنة فى سبيل الله مالك البرية
كذلك نزل الامر فى كتب القبل ولكن الناس
فى غفلة و حجاب لا تحزنوا من شئ انه ذكركم من
قلم الامر بذكر قامت به الاموات طوبى لايكم
الذى صعد الى ملكوتى و طاف عرشى فى مقام
عجزت عن ذكره الافلام

- 4 We make mention of all who have turned to God in that place and give them glad tidings of that which hath been ordained for them in the Scriptures and Tablets. Joy be unto you for having turned to God and believed in Him through Whom the horizon of revelation was illumined and the mountains were moved. We beseech God to assist you to remain steadfast in the Greater Steadfastness and to confirm you in that which He hath revealed in the Book. Beware lest the affairs of the people of allusions sadden you. Rejoice in God, the Illuminator of the horizons. We have mentioned you before, and before that before, and We mention you as a grace from Our presence. Verily He is the Almighty over whatsoever He willeth. He doeth through His sovereignty what He desireth. Ye are they who have rent asunder the veils on a day wherein minds were bewildered and eyes were fixed in fear.

4 انا نذكر كل من اقبل الى الله فى هناك و نبشرهم
بما قدر لهم فى الزبر و الاواح نعيماً لكم بما اقبلتم
الى الله و اتمتم بالذى به انار افق الوحي و مرت
الجلال انا نسل الله بان يوفقكم على الاستقامة
الكبرى و يؤيدكم على ما انزله فى الكتاب اياكم ان
تحزنكم شئون اهل الاشارات ان افرحوا بالله
منور الآفاق انا ذكرناكم من قبل و من قبل القبل
و نذكركم فضلاً من عندنا انه هو المقتدر على ما يشاء
يفعل بسلطانه ما اراد اتم الذين خرقتم الاحجاب
فى يوم فيه حارت العقول و شاخصت الأبصار

- 5 Glory be upon you, O loved ones of the All-Merciful, and upon those women who have believed in God, the Lord of Lords. Blessed is the handmaiden who hath attained unto My days, heard My call, turned with her heart to My horizon, soared in My atmosphere, drunk the choice wine of My utterance from the hand of My bounty, and spoken My praise at eventide and at dawn.

5 البهاء عليكم يا احباء الرحمن و على اللائى آمن بالله
رب الارباب طوبى لامة فازت بايامى و سمعت
ندائى و اقبلت بقلبها الى افقى و طارت فى هوائى
و شربت كوثر بيانى من يد عطائى و نطقت بثنائى
فى العشى و الاشرار

- 6 We counsel all to patience and forbearance, and give them glad tidings of the favors which have been ordained for them by God, the Cleaver of daybreak. Light be upon you, O My male and female servants, and upon those who have turned to

6 انا نوصى الكل بالصبر و الاصطبار و نبشرهم
بالنبايات التى قدرت لهم من لدى الله فالق
الاصباح النور عليكم يا عبادى و امائى و على

you that they might hear from you the mention of God, the Subjugator of winds.

الَّذِينَ اقْبَلُوا إِلَيْكُمْ لِيَسْمَعُوا مِنْكُمْ ذَكَرَ اللَّهُ مَسْخَرِ
الْأَرْيَاحِ

BLIB_Or15730.151e, FRH.021-022

BH02837

To: friends of God, in Jadhba

Date: 1297-07-09 [1880-Jun-17]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأبهى
- 2 We make mention of the land which God has made the footstool of My loved ones who, when they heard the Call, turned to the Most Exalted Horizon and shattered [the idols of] vain desire in the name of the Lord of all humanity. Thus does God make mention of whomsoever He pleaseth among His creation. He, verily, is the Almighty, the All-Knowing, the All-Wise.
أَنَا نَذَرُ الْأَرْضَ الَّتِي جَعَلَهَا اللَّهُ مَوْطِئَ قَدُومِ أَحِبَّائِي الَّذِينَ إِذَا سَمِعُوا النِّدَاءَ اقْبَلُوا إِلَى الْأَفْقِ الْأَعْلَى وَكَسَرُوا [...] الْهَوَى بِاسْمِ مَوْلَى الْوَرَى كَذَلِكَ يَذْكُرُ اللَّهُ مَنْ يَشَاءُ مِنْ خَلْقِهِ أَنَّهُ لَهُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
- 3 O loved ones of the All-Merciful in Jadhba! Hearken unto the Call of the Lord of Names. At one time He spoke from the Divine Lote-Tree, at another in the Night Journey, and yet again from this Station, whereof every atom of its atoms beareth witness that there is none other God beside Him, the All-Knowing, the All-Informed. How many a servant heard and slumbered, and how many a slumberer, when he heard, arose and said: "Here am I, O Thou Desire of the worlds!" Give thanks unto God for this most great favor through whose light the world hath been illumined and the Most Great Name hath spoken: "The Kingdom is God's, the Single One, the Peerless, the Mighty, the Great!"
يَا أَحِبَّاءَ الرَّحْمَنِ فِي الْجَذْبَاءِ إِنْ اسْتَمِعُوا نِدَاءَ مَالِكِ الْأَسْمَاءِ أَنَّهُ مَرَّةً نَطَقَ فِي السَّدْرَةِ وَ أُخْرَى فِي الْمِعْرَاجِ وَ طَوْرًا فِي هَذَا الْمَقَامِ الَّذِي شَهِدَ كُلُّ ذَرَّةٍ مِنْ ذُرَاتِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْخَبِيرُ كَمْ مِنْ عَبْدٍ سَمِعَ وَ نَامَ وَ كَمْ مِنْ نَائِمٍ إِذَا سَمِعَ قَامَ وَ قَالَ لَبَّيْكَ يَا مَقْصُودَ الْعَالَمِينَ إِنْ اشْكُرُوا اللَّهَ بِهَذَا الْفَضْلِ الْأَكْبَرِ الَّذِي بَوَّهَ أَنْارَ الْعَالَمِ وَ نَطَقَ الْأَسْمَ الْأَعْظَمَ الْمَلِكُ اللَّهُ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْعَظِيمُ
- 4 Hold fast, O My loved ones, unto wisdom and utterance, and convey unto all who dwell within the realm of possibility that which God hath sent down in His perspicuous Book. The sovereign of minds is bewildered at those who have cast behind their backs the Water of Life and hastened unto the foulest of waters. These, verily, are among those of whose heedlessness and remoteness the atoms have borne witness, and beyond them is preserved a protected Tablet.
تَمَسَّكُوا يَا أَحِبَّائِي بِالْحِكْمَةِ وَ الْبَيَانِ وَ بَلَّغُوا مِنْ فِي الْإِمْكَانِ مَا أَنْزَلَهُ اللَّهُ فِي كِتَابِهِ الْمُبِينِ قَدْ تَحَيَّرَ سُلْطَانُ الْعُقُولِ عَنِ الَّذِينَ نَبَذُوا بِحَرِّ الْحَيَوَانِ وَ سَرَعُوا إِلَى اتِّقَنِ الْمَيَاهِ إِلَّا أَنَّهُمْ مِنَ الَّذِينَ شَهِدَتْ الذَّرَّاتُ بِغَفْلَتِهِمْ وَ بَعْدَهُمْ وَ عَنْ وَرَائِهَا مِنْ عِنْدِهِ لَوْحٌ حَفِيزٌ
- 5 Hold fast unto the Sure Handle and say: "O Lord of the Throne on high and of earth below, Lord of the world to come and of the world that now is! We beseech Thee by Thy Most Beautiful
تَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى وَ قُولُوا يَا مَالِكَ الْعَرْشِ وَ الثَّرَى وَ رَبَّ الْآخِرَةِ وَ الْأُولَى نَسْتَعِثُكَ بِأَسْمَائِكَ الْحَسَنَى وَ أَنْوَارِ وَجْهِكَ مِنَ الْأَفْقِ الْأَعْلَى بِأَنَّ

Names and by the lights of Thy countenance from the Most Exalted Horizon that Thou assist us to remain steadfast in Thy Cause and in Thy love and enable us to act according to what Thou hast sent down in Thy Book. O my Lord! Thou art He Who hath manifested Thyself unto us and hast acquainted us with what lay hidden in Thy knowledge and was recorded in Thy Tablets, and hast taught us Thy path in Thy days. O my Lord! We beseech Thee by Thy grace which hath encompassed us and by the mercy which hath preceded us that Thou ordain for us what Thou hast ordained for those who have detached themselves from all else save Thee and have attained unto the Most Great Martyrdom in Thy path. Verily, Thou art the Almighty over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the All-Praised.”

- 6 The splendor which hath shone forth from the horizon of the heaven of [...] Names be upon you, O My loved ones in Jad-hba', and upon those who have held fast to the cord of My loving-kindness and have clung to the hem of My mercy and have turned toward My horizon and have spoken in My remembrance and praise, the Mighty, the Inaccessible.

تَوَيْدَنَا عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِكَ وَحَبِّكَ وَ
تَوْفِقْنَا عَلَى مَا أَنْزَلْتَهُ فِي كِتَابِكَ أَيُّ رَبِّ أَنْتَ
الَّذِي أَظْهَرْتَ نَفْسَكَ لَنَا وَعَرَّفْتَنَا مَا كَانَ
مَكْنُونًا فِي عِلْمِكَ وَمَسْطُورًا فِي الْوَحْيِ وَعَلَّمْتَنَا
سَبِيلَكَ فِي أَيَّامِكَ أَيُّ رَبِّ نَسْتُلِكَ بِفَضْلِكَ
الَّذِي أَحَاطْنَا بِالرَّحْمَةِ الَّتِي سَبَقَتْنا بِأَنْ تَقْدِرَ لَنَا مَا
قُدْرَتُهُ لِلَّذِينَ انْقَطَعُوا عَنْ دُونِكَ وَفَازُوا بِالشَّهَادَةِ
الْكُبْرَى فِي سَبِيلِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا
تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ الْأَشْيَاءِ لَا إِلَهَ إِلَّا أَنْتَ
الْعَزِيزُ الْحَمِيدُ

6 الْبَهَاءُ الَّذِي أَشْرَقَ مِنْ أَفْقِ سَمَاءٍ [...] الْأَسْمَاءِ
عَلَيْكُمْ يَا أَحِبَّائِي فِي الْجَذْبَاءِ وَ عَلَى اللَّائِي تَمْسُكُنَّ
بِحَبْلِ عَنَابَتِي وَ تَتَّبِعْنَ بِذِيْلِ رَحْمَتِي وَ أَقْبِلْنَ إِلَى
أَفْقِي وَ نَطْقْنَ بِذِكْرِي وَ ثَنَائِي الْعَزِيزُ الْمُنِيعُ كَلِمَاتٍ
دَاخِلٍ بِرَاكْتِ [...] نَاخُونَا مِی بَاشَنْد

BLIB_Or15730.152

BH03347

To: Mulla Aqa Baba, in Sarchah

Date: 1297-07-09 [1880-Jun-17]

- 1 He is the Most Holy, the Most Great, the Most Exalted
- 2 My remembrance is unto him who hath turned his face toward My countenance, drawn nigh unto Mine horizon, hearkened unto My call and answered his Lord when every heedless and remote one turned away. We have summoned all unto God, yet the people have turned aside and denied, save whom God, the Lord of the worlds, hath willed. How many a servant hath lamented in separation, yet when the Sun of reunion dawned from the horizon of manifestation, he denied God, the Single, the All-Informed.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْأَعْلَى

2 ذَكَرْتَنِي مِنْ تَوَجُّهِهِ إِلَى وَجْهِهِ وَأَقْبَلَ إِلَى أَفْقِي وَ
سَمِعَ نِدَائِي وَاجَابَ مُوَلِيَهُ إِذَا أَعْرَضَ عَنْهُ كُلٌّ
غَافِلٌ بَعِيدٌ أَنَا دَعَوْنَا الْكُلَّ إِلَى اللَّهِ وَلَكِنَّ النَّاسَ
أَعْرَضُوا وَانْكُرُوا إِلَّا مَنْ شَاءَ اللَّهُ رَبُّ الْعَالَمِينَ
كَمْ مِنْ عَبْدٍ نَاحٍ فِي الْفِرَاقِ وَإِذَا أَشْرَقَ شَمْسُ
الْوَصَالِ مِنْ أَفْقِ الظُّهُورِ كَفَرَ بِاللَّهِ الْفَرْدِ الْخَبِيرِ

3 طُوبَى لِمَنْ لَدَى شَمٍّ وَجَدَ عَرْفِي وَلِمَنْ بَصُرَ رَأْيَ أَفْقِي
وَلِمَنْ لِسَانُ نَطْقٍ بَثْنَائِي وَلِمَنْ عِلْمٌ سَرَعَ إِلَى بَحْرِ
عِلْمِي الْعَزِيزِ الْقَدِيمِ

- 3 Blessed is he who hath inhaled My fragrance, and he whose eyes have beheld Mine horizon, and he whose tongue hath spoken My praise, and he who hath hastened unto the ocean of My knowledge, the Mighty, the Ancient.
- 4 O thou who gazest upon the Face! We make mention of thee as a token of Our grace, and We make mention of those who hastened unto the choice wine of utterance in the days of the All-Merciful and were among the triumphant. Blessed is the soul that hath found the fragrance of My raiment, hath arisen to serve My Cause, and hath spoken My beauteous praise.
- 5 We counsel all to manifest supreme steadfastness, and We beseech God to aid them in that which He desireth and to ordain for them through the Pen of Destiny that which befitteth His great sovereignty.
- 6 Blessed is the rich man who hath become poor in the path of God, and the strong one whom weakness hath overtaken through what the hosts of the oppressors have wrought. Blessed is he who hath endured adversity and hardship out of love for God - My Most Exalted Pen beareth witness that he is among the sincere ones.
- 7 Sorrow not for what hath befallen you. Rather, rejoice in this wise remembrance. He maketh mention of you in such wise as to spread the fragrance of the Beloved throughout the world. To this beareth witness My Most Great Name, which proclaimeth: There is none other God but He, the Single, the All-Forgiving, the All-Bountiful. Thus hath the cock crowed and the Dove of the Cause hath warbled, yet most of the people are sunk in slumber.
- 8 The glory rest upon thee, upon thy father who hath turned unto God, and upon thy brothers who have attained unto the recognition of God on a Day wherein all who are in the heavens and on earth were terrified, save those who came unto God with manifest radiance. Gladden them with the mention I have made of them, that the greatest joy may seize them in the days of their Lord, the Mighty, the Peerless.
- 4 يا أيها الناظر الى الوجه أنا ذكرناك فضلاً من عندنا و نذكر الذين سرعوا الى رحيق البيان في أيام الرحمن و كانوا من الفائزين طوبى لنفس وجدت عرف قيصى و قامت على خدمة امرى و نطقت بثنائى الجميل
- 5 أنا نوصي الكل بالاستقامة الكبرى و نسئل الله بأن يؤيدهم على ما اراد و يكتب لهم من قلم التقدير ما ينبغى لسلطانه العظيم
- 6 طوبى لغنى افتقر فى سبيل الله و لقوى اخذه الضعف بما ورد عليه من جنود الظالمين طوبى لمن صبر فى البأساء و الضراء حباً لله يشهد قلبى الأعلى بأنه من المخلصين
- 7 لا تحزنوا عما ورد عليكم ان افرحوا بهذا الذكر الحكيم انه يذكركم بما توضع به عرف المحبوب فى العالم يشهد بذلك اسمى الأعظم الذى ينطق انه لا اله الا هو الفرد الغفور الكريم كذلك دلح الديك و نطقت حمامة الأمر ولكن القوم اكثرهم من النائمين
- 8 البهاء عليك و على ابيك الذى اقبل و على اخوانك الذين فازوا بعرفان الله فى يوم فيه فزع من فى السموات و الأرض الا من اتى الله بنور مبين و بشرهم بذكرى ايامهم ليأخذهم الفرح الأكبر فى أيام ربهم العزيز الفريد

INBA44:162,

BLIB_Or15730.153a,

BRL_DA#049

BH04996

To: Karbalai Ahmad, in Sarchah

Date: 1297-07-09 [1880-Jun-17]

1 In the name of the Desire of the world

1 بنام مقصود عالمان

2 O Ahmad! Your call was heard and your turning to Us was mentioned before the Wronged One. That is, in the tongue of the Concourse on High: you have endured numerous afflictions and borne manifold tribulations in the path of God. Not a word issues from the mouth but that the attentive ears of divine knowledge hearken unto it, and no deed manifests in the world but that its image is beheld in the mirror of knowledge. Know then with certainty that whatsoever befell you and your brother in God's path has been recorded by the Most Exalted Pen in the Book of Names. The visible heaven may well be cleft asunder and cease to be, yet the mention that flows from the Ancient Pen shall not be seized by extinction but shall endure and persist for as long as God's names endure. Blessed art thou for God's having confirmed thee in this and for thy having attained unto this Tablet wherein the All-Merciful hath testified to thy turning unto Him. God willing, thou shalt be aided in that which is beloved before the Truth. Remember thy Lord and say:

2 ای احمد ندایت شنیده شد و توجهت لدى المظلوم مذکور آمد یعنی بلسان ملا اعلی در سبیل حق بلا یای متعدده دیدی و رزایای کثیره حمل نمودی حرفی از دهن خارج نمی شود مگر آنکه آذان واعیه علم الهی آن را اصغای نمایند و عملی در عالم احداث نه مگر آنکه صورت آن در مرات علم مشاهده میشود پس یقین بدان آنچه بر تو و برادر تو در سبیل حق وارد شده در کتاب اسماء از قلم اعلی ثبت گشته شاید آسمان ظاهر منظر و معدوم شود و لکن ذکر که از قلم قدم جاری فنا آن را اخذ نماید و بدوام اسماء الهی باقی و دائم خواهد ماند طوبی لک بما آیدک الله علی ذلک و فزت بهذا اللوح الذی فیه شهد الرحمن باقبالک الیه انشاء الله مؤید شوی بر آنچه لدى الحق محبوب است

3 "Praise be unto Thee, O Thou Who hast strengthened me to bear what came upon me in Thy path and to be patient in Thy Cause. Thou art, verily, the Almighty over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise."

3 ان اذکر ربک و قل لک الحمد یا من ایدتنی علی ما ورد علی فی سبیلک و الاضطبار فی امرک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم

4 The glory be upon thee and upon thy brother who attained unto the days of thy Lord and believed in the One, the All-Informed.

4 البهآ علیک و علی اخیک الذی فاز بأیام ربک و آمن بالفرد الخیر

INBA44:130a,

BLIB_Or15697.024d,

BRL_DA#061

BH05151*To: Aqa Muhammad Rida Khurasani (pilgrim)**Date: 1297-07-09 [1880-Jun-17]*

- 1 He is the One manifest above all things. 1 هو الظاهر فوق الأشياء
- 2 This is a mention from Us unto him who hath attained unto the lights of the Manifestation when he turned towards the Most Great Prison and stood before the gate of his Lord's mercy, the Master of the Day of Judgment, and heard with his own ears what the Interlocutor heard on Sinai, and submitted himself before the majesty of his Lord, the Knower of the seen and unseen. 2 هذا ذكر من لدنا لمن فاز بأنوار الظهور اذ توجه الى السجن الأعظم وقام لدى باب رحمة ربه مالك يوم الدين وسمع بأذنه ما سمع الكلم في الطور وخضع لعظمة ربه مالك الغيب والشهود
- 3 O Rida! Hearken once again unto the call from the precincts of the Prison - verily there is no God but Him, the Protector, the Self-Subsisting. Ask thou God to confirm thee in that whereon thou art, in such wise that neither the hosts of the world nor the oppression of those who have denied God, the Mighty, the Loving, shall frighten thee. Be thou grateful for having entered the Prison and attained unto the presence and borne tribulations in the path of God, the Lord of existence. 3 يا رضا ان استمع النداء مرة اخرى من شطر السجن انه لا اله الا هو المهيمن القيوم فاسئل الله بأن يوفقك على ما انت عليه على شأن لا تخوفك جنود العالم ولا ظلم الذين كفروا بالله العزيز الودود ان اشكر بما دخلت السجن وفزت باللقاء وحملت البلاء في سبيل الله مالك الوجود
- 4 Turn thou unto the Dayspring of Revelation and say: O my God and the God of all things, my Creator and the Creator of heaven! I beseech Thee by the Name through which the limbs of the wicked have trembled, to assist me in Thy remembrance and praise. Verily Thou art powerful over whatsoever Thou willest and within Thy grasp is the kingdom of names. There is no God but Thee, the Almighty, the Most Exalted, the Mighty, the Beloved. 4 ان اقبل الى مشرق الظهور وقل يا الهى و اله الأشياء وفاطرى وفاطر السماء اسئلك بالاسم الذى به ارتعدت فرائص الأشقياء بأن تؤيدنى على ذكرى و ثنائى انك انت المقتدر على ما تشاء و فى قبضتك ملكوت الأسماء لا اله الا انت المقتدر المتعالى العزيز المحبوب
- 5 The glory from Us be upon thee and upon thy brethren who have borne hardships in My path and soared in the atmosphere of My mercy and turned unto the horizon of My providence and drunk from the ocean of My grace that hath encompassed all existence. 5 البهاء من لدنا عليك وعلى اخوانك الذين حملوا الشدائد فى سبيلى و طاروا فى هواء رحمتى و اقبلوا الى افق عنايتى و شربوا من بحر فضلى الذى احاط كل الوجود

BLIB_Or15706.155, BLIB_Or15715.062c

BH05924

To: Aqa Ali brother of Jinab-i-Nabil, in Khurasan

Date: 1297-07-09 [1880-Jun-17]

He is the One Who has dominion over all who are on earth and in heaven.

This is a day wherein the Eye of the world has wept by reason of what has befallen God, the Lord of the Ancient Days. He, verily, is the All-Explaining, the All-Knowing.

We have named this prison the Most Great Prison. Ponder ye upon this, and be not of the heedless. There has befallen Us in this land that which has befallen no one else. To this bears witness every fair-minded and discerning soul. Every day have We quaffed from the cup of tribulation that which none but God, the All-Informed, knows.

Be patient even as thy Lord was patient, and then thank Him for having confirmed thee in this mighty Cause, whereby the feet of the learned and the mystics have slipped, save those whom thy Lord, the Almighty, has willed. Blessed is he who has borne tribulations in the love of God. He is worthy of this exalted station.

Grieve not over anything. Say: O people of Baha, when sorrows overtake you in one land, betake yourselves to another. Verily it is spacious through God, the Mighty, the Wise.

The Glory be upon thee and upon whomever has attained unto the outpourings of this Ocean that has neither beginning nor end. Thy Lord, verily, is the True Speaker, the Trustworthy.

هو المهيمن على من في الأرض والسماء
هذا يوم فيه ذرفت عين العالم بما ورد على الله
مالك القدم أنه هو المبين العليم أنا سمينا هذا
السجن بالسجن الأعظم تفكروا في ذلك ولا
تكونن من الغافلين قد ورد علينا في هذه الأرض
ما لا ورد على احد يشهد بذلك كل منصف
بصير في كل يوم ذقنا من كأس البلاء ما لا اطلع
بها الا الله الخبير ان اصبر كما صبر مولاك ثم
اشكره بما ايدك على هذا الامر العظيم الذي رلت
منه اقدام العلماء والعرفاء الا من شاء ربك
القدير طوبى لمن حمل البلاء في حب الله انه اهل
هذا المقام الكريم لا تحزن من شيء قل يا اهل
البهاء اذا اخذتكم الأحران في ارض عليكم بأرض
اخرى انها واسعة من لدى الله العزيز الحكيم البهاء
عليك و على من فاز بفيضان هذا البحر الذي ما
قدّر له من أول ولا من آخر ان ربك هو المتكلم
الصادق الأمين

INBA44:120a, BLIB_Or15729.141a,
BLIB_Or15730.062c, NLAI_22848:344,
BSB.Cod.arab.2644 p176v, MKI4522.344,
AQA2#022 p.187a

BH06333

To: Aqa Ahmad son of Pilgrim, in Bushruih

Date: 1297-07-09 [1880-Jun-17]

¹ He is the Most Holy, the Most Great!

² O Ahmad! Harken thou once again unto the call of the One, the Single. Verily, He remembereth thee through His bounty in this spot which God hath made the circling-place of them

¹ هو الأقدس الأعظم
² يا احمد ان استمع نداء الفرد الأحد مرة أخرى انه
يذكرك فضلاً من عنده في هذا المقام الذي جعله

that are nigh unto Him. Give thanks unto God for having turned unto thee the face of Him Who hath been wronged, from the direction of His sorrowful prison, and Who speaketh and saith: There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

- 3 He saith: O people of submission, make your submission and humility to be for God alone. Thus hath He Who possesseth the knowledge of all things commanded in a perspicuous Book.
- 4 There hath befallen you in the path of God that which hath caused honored servants to lament. Be patient, O My servants, even as servants before you were patient who cast the world behind their backs and took hold of the Book of God with hands of might and power, in spite of those who denied God, the Single, the All-Informed.
- 5 Verily thy father circleth round the Cause and beholdeth and seeth that which most of creation hath been prevented from. Thus doth My Most Exalted Pen recount unto thee as a bounty from Me, and I am verily the All-Bountiful, the All-Generous.
- 6 The Glory be upon thee and upon thy mother and thy sister from God, the Ever-Forgiving, the All-Merciful.

الله مطاف المقرّبين ان اشكر الله بما توجه اليك وجه المظلوم من شطر سجنه المغموم و ينطق و يقول انه لا اله الا هو الفرد الواحد العليم الحكيم

3 انه يقول يا اهل الخاء ان اجعلوا خضوعكم و خشوعكم لله وحده كذلك حكم من عنده علم كل شئ في كتاب مبين

4 قد ورد عليكم في سبيل الله ما ناح به عباد مكرمون ان اصبروا يا عبادى كما صبر عباد من قبل الذين نبذوا العالم عن وراءهم و اخذوا كتاب الله بأيادى القوة و القدرة رغماً للذين كفروا بالله الفرد الخبير

5 ان اباك يطوف حول الأمر و ينظر و يرى ما منع عنه اكثر الخلق كذلك يقص لك قلبى الأعلى فضلاً من عندى و انا الفضال الكريم

6 الهاء عليك و على امك و اختك من لدى الله الغفور الرحيم

BLIB_Or15715.028a

BH06262

To: Aqa Abdur-Rahim, in Faran

Date: 1297-07-09 [1880-Jun-17]

- 1 In His Most Glorious Name! This is a Book sent down by the All-Merciful with truth, and verily it is a perspicuous Book that speaketh the truth: "There is no God but Me, the Forgiving, the Generous."
- 2 All things have testified to the Revelation of God and His sovereignty, yet the people remain veiled by a thick veil. God hath raised up all things for the manifestation of His Cause, yet the people persist in grievous delusion. The people have turned away from all things inasmuch as they have turned away from God and opposed Him concerning Whom the Book hath spoken: "There is no God but Me, the Almighty, the Powerful."

1 بسمى الأعلى كتاب انزله الرحمن بالحق و انه لكتاب مبين ينطق بالحق انه لا اله الا انا الغفور الكريم

2 قد شهد كل شئ لظهور الله و سلطانه ولكن القوم في حجاب غليظ قد اقام الله كل شئ لظهار امره ولكن الناس في وهم عظيم قد خرج الناس عن كل شئ بما اعرضوا عن الله و اعترضوا على الذى نطق له الكتاب انه لا اله الا انا المقتدر القدير

- 3 O people of Paradise and O Concourse on High! Harken unto that which the Wronged One speaketh in this noble station. Verily We beheld the Hour speaking and walking before the faces of the servants in Zawra', and it is this Youth Who hath appeared with truth from the presence of One mighty and powerful. The Wronged One hath made mention of thee that thou mayest thank thy Lord and be of them that remember.
- 3 يا اهل الفردوس ويا ملاء الأعلى ان اسمعوا ما ينطق به المظلوم في هذا المقام الكريم انا رأينا الساعة تنطق وتمشي امام وجه العباد في الزوراء و انما هي هذا الغلام الذي ظهر بالحق من لدن قوى عزيز قد ذكر المظلوم لتشكر ربك وتكون من الذاكرين
- 4 Say: We give thanks unto God for having aided us to recognize the Dawning-Place of His Self, at Whose appearance wandering servants have fled - they who cast the Command of God behind their backs and followed what they were bidden by every ignorant and veiled one. Thus hath My tongue spoken in the kingdom of Mine utterance, and I am the Forgiving, the Generous.
- 4 قل انا نشكر الله بما ايدنا على عرفان مطلع ذاته الذي فرّ بظهوره عباد هائمون الذين نبذوا امر الله عن ورائهم و اتبعوا بما امروا به من كل جاهل محبوب كذلك نطق لساني في ملكوت بياني و انا الغفور الكريم
- 5 Praise be to God, the Lord of the worlds.
- 5 الحمد لله رب العالمين

BLIB_Or15734.2.004a, MAS8.024bx

BH06220

*To: Mirza Muhammad, in Furugh**Date: 1297-07-09 [1880-Jun-17]*

- 1 He is the Most Holy, the Most Glorious. The promise hath come, and He Who was promised hath appeared, when the Trumpet was sounded and eyes were transfixed. Say: This is the Day whereon the Treasure hath been unveiled and that which lay hidden from time immemorial hath appeared.
- 1 هو الأقدس الأبهى قد اتى الوعد و ظهر الموعد اذ صاح الصّور و شاخصت الأبصار قل هذا يوم قد فتح فيه الكنز و ظهر من كان مكنوناً في ازل الآزال
- 2 O people! Fear ye the All-Merciful, and deny not Him Who hath come from the heaven of utterance with clear proof and testimony. Among the people are those who have rejected the signs of God and His appearance, and among them are those who have hastened unto the Dawning-Place of Revelation with spirit and sweet fragrance. Blessed is the soul that hath spoken the truth, and woe unto him who hath disbelieved in God when He came with His grandeur and sovereignty.
- 2 يا قوم اتقوا الرحمن و لا تنكروا من اتى من سماء البيان بالحجة و البرهان من الناس من جحد آيات الله و ظهوره و منهم من سرع الى مطلع الوحي بالروح و الرّيحان طوبى لنفس نطقت بالحق و ويل لمن كفر بالله اذ اتى بعظمته و سلطان
- 3 We have drunk the wine of revelation and have been seized in such wise that pens are powerless to describe. At times I soar, at others I walk in the house, sometimes I range the field of utterance, and at times I take up the pen and reveal verses. Is there any sight that beholdeth the All-Seeing One, and is
- 3 انا شربنا رحيق الوحي و اخذنا على شأن [تعجز] عن وصفه الأقلام مرّةً اطير و اخرى امشي في البيت و طوراً اجول في مضمار البيان و تارةً آخذ القلم و انزل الآيات هل من بصر [ترى] البصير

there any hearing that heareth what the Tongue of Grandeur uttereth at morn and eventide?

و هل من سمع [تسمع] ما ينطق به لسان العظمة
في العشي والاشراق

- 4 Thus have We sent down and made manifest that which was hidden from the servants. When thou readest the verses of thy Lord from this Book, say: Praise be unto Thee, O my God, for having remembered me when sorrows had encompassed Thee.

4 كذلك انزلنا و اظهرنا ما كان مستوراً عن العباد
انك اذا قرأت آيات ربك من هذا الكتاب قل
لك الحمد يا الهى بما ذكرتني اذ احاطتك الأحران

BLIB_Or15696.016d, BLIB_Or15734.2.071a

BH06352

To: *Haji Muhammad Rida*

Date: 1297-07-09 [1880-Jun-17]

In His Name, Who dawns forth from the horizon of utterance!

بسمه المشرق من افق البيان

O thou who journeyest through the lands, and art cast out from amongst men in the path of God, the Lord of the Day of Resurrection! Doth exile and reviling grieve thee, after thou hast been graced with the honour of sharing in that which befell thy Lord? Verily, at one time was He imprisoned, at another cast into confinement; and before that, He was cast into a dungeon, bound with chains and fetters. And in the latter days He was banished, and entered the Most Great Prison, whose renown hath flown abroad throughout the horizons.

يا أيها السائر في البلاد و المطرود بين العباد في
سبيل الله مالك يوم المعاد هل يحزنك الطرد و
السب بعد ان تشرفت بشرافة ما ورد على مولتك
انه مرة اسرو اخرى حبس و من قبله سجن مع
السلاسل و الاغلال و في آخر الأيام نفى و دخل
السجن [الأعظم] الذي طار ذكره في الآفاق

By the life of God! I glory in what hath befallen Me and remember it in all conditions. Therefore rejoice in that God hath enabled thee to bear hardships in His path and aided thee to recognize the Dawning-Place of verses. Thus doth the Wronged One remember thee when He hath left the prison and established the seat of the Throne at this station.

لعمري اني افتخر بما ورد على و اذكره في كل
الأحوال ان افرح بما وفقك الله على حمل الشدائد
في سبيله و ايدك على عرفان مشرق الآيات
كذلك يذكرك المظلوم اذ خرج عن السجن و
جعل مقر العرش على المقام

Blessed art thou for having shown patience in what befell thee from the hosts of idle fancies. Remember My loved ones on My behalf and give them the glad-tidings of this remembrance through which the fragrance of the All-Merciful hath wafted over all lands.

طوبى لك بما صبرت فيما ورد عليك من جنود
الأوهام ان اذكر احبائي من قبلى و بشرهم بهذا
الذكر الذي به فاحت نفحة الرحمن في البلاد البهلاء
عليك و على من اقبل الى السدرة و فاز بعناية ربه
مالك الأنام

BLIB_Or15730.153c, FRH.313

Glory be upon thee and upon whoso hath turned to the Divine Lote-Tree and attained the bounty of his Lord, the Lord of all beings.

BH06357*To: Mirza Habibu'llah**Date: 1297-07-09 [1880-Jun-17]*

- 1 He is the Most Holy, the Most Great. 1 هو الاقدس الاعظم
- 2 O Habib! Thou didst depart from thine own abode, turning thy face unto God, the Lord of all worlds, and didst direct thyself unto Him until thou didst enter the land of the Prison and hear the call of the Wronged One while He was in the hands of the heedless. 2 يا حبيب قد خرجت عن مقرّك مقبلاً الى الله ربّ العالمين وتوجّهت اليه الى ان دخلت ارض السجن وسمعت نداء المظلوم اذ كان بين ايدي الغافلين
- 3 Give thanks unto God for that He hath strengthened thee to accomplish this, and hath numbered thee among those who have quaffed the wine of reunion and attained the presence of the Throne in evident humility. 3 ان اشكر الله بما ايدك على ذلك وجعلك من الذين شربوا رحيق الوصال وحضروا لدى العرش بخضوع مبين
- 4 We have made mention of thee, and do make mention of thee, as a bounty from Our presence – for thy Lord is indeed the Most Bountiful, the All-Munificent. 4 انا ذكرناك ونذكرك فضلاً من عندنا ان ربك هو الفضل الكريم
- 5 Hold fast to the cord of steadfastness, then do that which becometh the days of thy Lord, and say: 5 تمسك بحبل الاستقامة ثم اعمل بما ينبغي لايام ربك وقل
- 6 “O my God and my Master! I entreat Thee by Thine own Self to make me quickened through Thy Call, voicing Thy remembrance, and aided to remain steadfast in Thy Cause – a Cause before which all who are in the heavens and on the earth are powerless to stand. Verily, Thou art the All-Powerful, the Most Exalted, the All-Wise.” 6 يا الهى وسيدى استلك بنفسك بان تجعلنى متحرّكاً بدعوتك وناطقاً بذكرك ومؤيداً على الاستقامة على امرك الذى لا يقوم معه من فى السموات والارض انك انت المقتدر المتعالى الحكيم
- 7 Magnify, on My behalf, My loved ones in that land, and give them the glad-tidings of My wondrous remembrance. 7 كبر من قبل على احبائى فى هناك وبشرهم بذكرى البديع
- 8 Say: Verily, We make mention of everyone who hath turned toward the Countenance, and We beseech God to ordain for him the good of this world and of the world to come. He, verily, is the Protector of them that remember Him. 8 قل انا نذكر كل من اقبل الى الوجه وندع الله بان يقدر له خير الدنيا والآخرة انه ولى الذاكرين

BLIB_Or15697.025

BH06491*To: friends of God, in Turbat**Date: 1297-07-09 [1880-Jun-17]*

- 1 In the Name of God, the All-Knowing, the All-Seeing! بنام خداوند دانای بینا 1
- 2 Divine verses have been revealed in such manner that none except His sanctified Essence is capable of numbering them, and exalted and wondrous Tablets specifically for the loved ones have been sent down from the heaven of the favor of the Lord of Lords, successively and continuously. The purpose is that His loved ones might become redolent with the fragrance of His utterance and speak and act in a manner befitting His days. بشأنی آیات الهی نازل که احدی بر احصای آن جز ذات مقدّسش قادر نه و الواح منیعۀ بدیعہ مخصوص احباب از سماء عنایت ربّ الأرباب نازل و متتابعاً و مترادفاً ارسال شد و مقصود آنکه دوستانش بعرف بیانش فائز شوند و به ما ینبغی لایامہ ناطق و عامل گردند 2
- 3 However, some hearkened to the call and attained to the recognition of the oneness of God and the Manifestation of His Cause, yet such deeds as would cause the exaltation and glorification of the Word of God did not appear from them. What regret and remorse, that in such days they should deprive themselves of the ocean of God's good-pleasure! ولكن بعضی اصغای ندا نمودند و باعتراف بوحدانیت الهی و مظهر امرش فائز ولكن اعمالیکه سبب ارتقاء و علو کلمة الله است از ایشان بظهور نرسید زهی تأسّف و حسرت که در چنین ایام خود را از بحر رضای الهی محروم نمایند 3
- 4 Say: O friends! Know ye your worth and withhold not yourselves from that which is with God. Each one of you must be even as the morning star, radiant, that souls who have strayed in the darkness of idle fancies and selfish desires may thereby be guided and find the path of deliverance. This is the counsel of the sincere and faithful Friend to His loved ones. بگو ای دوستان قدر خود را بدانید و از ما عند الله خود را منع ننمائید باید هریک از شما مثل ستارۀ صبحگاهی منور باشد تا نفوسیکه در ظلمت ظنون و هوی گمراه گشته‌اند بآن نور مهتدی و راه رستگاری را بیابند اینست وصیت ناصح امین دوستان خود را 4

BLIB_Or15719.053b

BH06471*To: Muhammad brother of one who ascended**Date: 1297-07-09 [1880-Jun-17]*

- 1 In the name of the All-Hearing, the All-Knowing! بنام شنوای دانا 1
- 2 O friends! God willing, may you be blessed with the grace of the All-Merciful and dwell with perfect assurance beneath the shade of the Divine Lote-Tree. ای دوستان انشاء الله بعنایت رحمن فائز باشید و در ظلّ سدرهء امر با کمال اطمینان ساکن 2

- 3 Reflect upon the chosen ones of God and what they have endured at the hands of enemies in times past and times more distant still. God, exalted be His glory, has ever summoned creation to that which profits them, yet the unjust people have arisen in utmost oppression, inflicting whatever tyranny and aggression lay within their power.
- 4 They who are endowed with vision and gaze upon the Most Great Horizon behold the entire world and all that transpires therein as non-existence. That which is attributed to God, glorified and exalted be He, has been and ever shall be enduring and eternal.
- 5 Rejoice then in what has befallen thee in the path of God and say: "Praise be unto Thee, O my God, for having enabled me to bear tribulations in Thy love and good-pleasure. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful."
- 3 تفکر در اصفیای حق و آنچه بر ایشان از دشمنان از قبل و قبل قبل وارد شده نمائید لمزل حق جلّ جلاله خلق را بما ینفعهم دعوت نموده ولکن خلق بی انصاف بکمال اعتساف قیام کرده اند آنچه از ظلم و تعدی که بر آن قادر بودند وارد آوردند
- 4 اهل بصر که بمنظر اکبر ناظرند جمیع دنیا را و آنچه در او احداث شده معدوم مشاهده نمایند آنچه بحق عزّ و جلّ منسوب باقی و دائم بوده و خواهد بود
- 5 ان افرح بما ورد علیک فی سبیل الله و قل لک الحمد یا الهی بما ایدتنی علی حمل البلایا فی حبّک و رضائک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

BLIB_Or15715.027e

BH06835

*To: Muhammad Rafi**Date: 1297-07-09 [1880-Jun-17]*

- 1 He it is Who calleth out between earth and heaven
- 2 O Rafi', hearken unto the Call raised from the Crimson Spot behind the Ocean of Grandeur from the Uttermost Tree: He is, verily, no God but Me, the All-Knowing, the All-Wise. There hath come before the Throne a leaf sent by him who circleteth round the Throne, wherein was thy mention, and We have mentioned thee with sublime words whereby the Spirit hath spoken, the Cock hath crowed, and the Dove hath warbled. There is no God but He, the Manifest, the Speaker, the All-Hearing, the All-Seeing.
- 3 Rejoice thou in that thou hast attained unto this Tablet through which hath shone forth the Sun of loving-kindness as a bounty from God, the Bestower, the Generous. We have, of a truth, mentioned thee and do mention thee through Our Will. Thy Lord, verily, is the Ruler over whatsoever He willeth. Take thou the chalice of utterance in My Name, then drink therefrom through My remembrance, despite those
- 1 هو المنادی بین الأرض و السماء
- 2 یا رفیع ان استمع النداء المرتفع علی البقعة الحمراء خلف قلزم الکبریا من السدرة المنتهی انه لا اله الا انا العلیم الحکیم قد حضر لدی العرش ورقة ارسلها الذی یطوف حول العرش و فیه ذکرک و ذکرناک بالکلمات العلیا الی بها نطق الروح و دلع الدّیک و غرّدت الحمامة انه لا اله الا هو الظاهر الناطق السميع البصیر
- 3 ان افرح بما فزت بهذا اللوح الذی به اشرقت شمس العناية فضلاً من عند الله المعطى الکریم انا ذکرناک بالحق و نذکرک بارادة من عندنا ان ربک هو الحاکم علی ما یرید خذ کأس البیان باسمى ثم اشرب منها بذکری رغماً للذین کفروا بالله مالک الدین قل موتوا یا اهل البغضاء تالله

who have disbelieved in God, the Lord of Religion. Say: Die in your wrath, O people of hatred! By God, the Dayspring of Revelation hath illumined and there hath shone forth therefrom the Sun of the Beauty of your Lord, the Mighty, the Most Praised.

قد انار مشرق الظهور و اشرق منه شمس جمال
ربكم العزيز الحميد

- 4 Thus hath moved the Pen when the Tongue of Eternity spoke in this noble station.

4 كذلك تحرك القلم اذ نطق لسان القدم في هذا
المقام الكريم

BLIB_Or15706.154, BLIB_Or15715.062b

BH07422

To: Aqa Muhammad Attar, in Mamuri

Date: 1297-07-09 [1880-Jun-17]

He is the Most Holy, the Most Great

هو الأقدس الأعظم

O Muhammad! The One, the Single, the Unique makes mention of thee from His praiseworthy station and bears witness as He has witnessed before that there is no God but Me, the All-Compelling, the Self-Subsisting.

يا محمد يذكر الفرد الواحد الأحد من مقامه
المحمود ويشهد كما شهد من قبل انه لا اله الا
انا المهيمن القيوم وص عبادى على الاستقامة
على امرى لعمرى انها لأعظم الأحكام فى لوحى
المسطور قم على خدمة امر الله وبشر احبائى

Counsel My servants to be steadfast in My Cause. By My life, this is indeed the greatest of ordinances in My recorded Book. Arise to serve the Cause of God and give glad tidings to My loved ones and proclaim My glorification upon their faces. Verily thy Lord is the Mighty, the Loving.

و كبر على وجوههم من قبل ان ربك هو العزيز
الودود قد ماج بحر الكرم و يذكرك القلم من
لدن ربك مالک الوجود قل يا اهل الأرض
لا تمنعوا انفسكم عن انوار الوجه و لا اذانكم عن
النداء الذى ارتفع من هذا المقام المبروك هل
الأموال تنفعكم و هل الأولاد تحميكم لا ونفسى
ولكن القوم لا يشعرون البهآ المشرق من افق
عنايتى عليك و على كل قوى ما اضعفه ضوضاء
المشركين الذين نقضوا ميثاق الله وعهده و كفروا
بنعمة دار بها ملكوت الوجود

The ocean of generosity has surged and the Pen makes mention of thee from thy Lord, the Lord of existence. Say: O people of the earth! Deprive not yourselves of the lights of the Countenance, nor your ears from the Call which has been raised from this blessed station. Will your wealth profit you and will your children protect you? No, by My Self, but the people perceive not.

The splendor shining from the horizon of My loving-kindness be upon thee and upon every strong one whom the clamor of the idolaters has not weakened - they who have violated God's Covenant and His Testament and have denied the bounty through which the kingdom of existence has revolved.

BLIB_Or15696.075f

BH07237*To: Baha'is of Baghistan, in Khurasan**Date: 1297-07-09 [1880-Jun-17]*

- 1 He is the One Who has dominion over what was and what shall be. 1 هو المهيمن على ما كان وما يكون
- 2 A Book which the All-Merciful has sent down to all who dwell in the realm of possibility. Whoso turns to it has attained what was promised in the Book, and whoso turns away has lost in this world and the next. To this testifies the Lord of Names in this station. 2 كتاب انزله الرحمن لمن في الامكان ان الذي اقبل اليه انه فاز بما وعد في الكتاب و الذي اعرض عنه خسر في الدنيا والآخرة يشهد بذلك مولى الأسماء في هذا المقام
- 3 O My loved ones! We counsel you to fear God and to act according to what has been revealed in the Tablets. Be dawning-places of trustworthiness, truthfulness and faithfulness, and manifestations of mercy, loving-kindness and purity. Thus does He Who remembers you night and day command you. Aid your Creator through pure deeds and goodly conduct, that your remembrance and traces may endure in the earth among all peoples. 3 يا احبائي نوصيكم بتقوى الله والعمل بما نزل في الألواح كونوا مطالع الأمانة والصدق والوفاء ومظاهر الرحمة والعناية والصفاء كذلك يأمركم من يذكركم في الليالي والآيام ان انصروا بارتكم بالأعمال الخالصة والأخلاق الطيبة لتبقى في الأرض اذكاركم وآثاركم بين الأنام
- 4 Whoso drinks from the cup of My love, the circumstances of creation grieve him not, nor do the deeds of any doubting misbeliever. We are with you under all conditions, and hear your call, and ordain for you that which will gladden your eyes. Thus has the Pen spoken from the presence of the Ancient King, that you may thank your Lord, the Mighty, the All-Bestowing. 4 من شرب من كأس محبتي لا تحزنه شؤونات الخلق ولا اعمال كل مشرك مرتاب انا معكم في كل الأحوال ونسمع ندائكم ونقدر لكم ما تقر به الأبصار كذلك نطق القلم من لدن مالك القدم لتشكروا ربكم العزيز الوهاب

INBA44:045a

BH07252*To: Muhammad Hasan son of Nabil Qain, in Iran**Date: 1297-07-09 [1880-Jun-17]*

- 1 He is the All-Knowing Remembrancer 1 هو الذّاكر العليم
- 2 A Tablet from the Wronged One to him who hath believed in God, the All-Protecting, the Self-Subsisting, that the Most Great Joy may seize him through the remembrance of the Lord of Eternity, and that he may thank his Lord, the Mighty, the Loving. 2 كتاب من لدى المظلوم الى الذي آمن بالله المهيمن القيوم ليأخذه الفرح الأعظم من ذكر مالك القدم ويشكر ربه العزيز الودود

- 3 Thou art he who hath migrated from thy homeland in the path of God, the Lord of all being, and hast shown patience in hardship and adversity. Thus doth the Lord of Names bear witness unto thee from this exalted Prison. Blessed art thou and thy father who circled round the Throne at dawn and sunset. Ye are they who became wanderers for the sake of God and achieved that which most of mankind failed to attain. God will soon make it manifest in the earth. Verily thy Lord is the Truth, the Knower of the unseen.
- 4 They that showed patience after being wronged - these are the dwellers of Paradise preserved in the Guarded Tablet. God shall soon roll up the carpet of tyranny and spread out the carpet of justice. He, verily, is powerful over whatsoever He willeth through His word "Be" and it is.
- 5 Glory be upon thy father and upon thee and upon those who have attained unto the praiseworthy station.
- 3 انت الذى هاجرت من الوطن فى سبيل الله مالك الوجود وصبرت فى البأساء والضراء كذلك شهد لك مالك الأسماء فى هذا القصر المرفوع طوبى لك ولأبيك الذى طاف العرش فى الطلوع والأفول انتم الذين تغربتم لوجه الله و فزتم بما لا فاز به اكثر الخلق سوف يظهره الله فى الأرض ان ربك هو الحق علام الغيوب
- 4 ان الذين صبروا بعد ما ظلموا اولئك من اهل الفردوس فى لوح محفوظ سوف يطوى الله بساط الظلم و يبسط بساط العدل انه هو المقتدر على ما اراد بقوله كن فيكون
- 5 البهاء على ابيك و عليك و على الذين فازوا بالمقام المحمود

BLIB_Or15715.027d

BH07770

*To: Karbalai Abbas, in Birjand**Date: 1297-07-09 [1880-Jun-17]*

- 1 In His name, the All-Wise!
- 2 There hath befallen Us in the path of God that which hath befallen no one before, inasmuch as one who was not worthy to tend even animals in this world hath passed judgment upon Us. Reflect upon the world and its affairs. By God's life! Had it possessed worth and station even to the extent of a needle's point, We would not have chosen what ye witness today of the transgressions of the nations.
- 3 Those who have perpetrated injustice shall soon be seized with chastisement from every direction. To this beareth witness the Tablet, and behind it the Pen. The world hath so deluded them that they have turned away from God, the Lord of all mankind, and have slain him for whom knowledge and learning have lamented. They have cast the Command of God behind their backs and seized upon that which they were bidden by every ignorant one who hath turned away and committed wrong.
- 1 بسمى الحكيم
- 2 قد ورد علينا فى سبيل الله ما لا ورد على احد من قبل بحيث حكم علينا من لم يكن لائقاً ان يخدم الحيوان فى العالم تفكروا فى الدنيا وشأنها لعمر الله لو كان لها شأن و منزلة على مقدار سم الابرة لما اخترنا ما ترونه اليوم من تعديات الأمم
- 3 ان الذين ظلموا سوف يأخذهم العذاب من كل الجهات يشهد بذلك اللوح و عن ورائه القلم قد غرتهم الدنيا على شأن اعرضوا عن الله مالك الورى و قتلوا من ناح به العلم و العلم قد نبذوا امر الله عن ورائهم و اخذوا ما امروا به من كل جاهل اعرض و ظلم

- 4 Well is it with thee for having attained unto the recognition of God and for having quaffed the choice wine of everlasting life from the hand of thy Lord, the Ancient of Days.

4 هنيئاً لك بما فزت بعرفان الله و شربت رحيق
البقاء من يد ربك مالك القدم

INBA44:120b, BLIB_Or15696.151c

BH07766

To: Najaf-'Ali, in Jadhba

Date: 1297-07-09 [1880-Jun-17]

- 1 In His Name, the All-Attractive! The verses have been sent down, and there hath appeared in the realm what all created things were powerless to comprehend. The horizon of inner meanings hath been illumined by this Light which hath shone forth from God, the Lord of all men. The Qa'im hath come and hath informed the people of the Qayyum, before Whom all necks have bowed down and all eyes have been fixed.
- 2 Say: When He came, all people turned away from Him save those whom the hand of divine power did rescue. He, verily, is the All-Powerful, the All-Knowing. We counselled the servants to behold Him with His own eyes. Thus hath the matter been decreed from God, the Mighty, the Bestower.
- 3 The people have cast the counsel of God behind their backs and followed every envious opponent. Say: O people! Abandon what ye possess and hold fast unto that which God hath revealed in the Book. By God's life! Their vain desires shall profit them not, nor what they possess. To this testifieth He to Whom the atoms have borne witness.
- 4 Thus have We mentioned thee and sent down for thee that which rejoiceth thy heart and causeth thee to thank thy Lord, the Revealer of verses.

1 بسمي الجذاب قد نزلت الآيات و ظهر في
الملك ما عجزت عن ادراكه الكائنات قد لاح
افق المعاني بهذا النور المشرق من لدى الله مالك
الأنام قد اتى القائم و اخبر الناس بالقيوم الذي
به خضعت الرقاب و شاخصت الأبصار

2 قل انه اذا اتى اعرض عنه الناس الا من انقذته
يد القدرة انه هو المقتدر العالم انا وصينا العباد
بأن ينظروا اليه بعينه كذلك قضى الأمر من
لدى الله العزيز الوهاب

3 قد نبذ القوم نصيح الله عن ورائهم و اتبعوا كل
حاسد مغتاز قل يا قوم دعوا ما عندكم و تمسكوا
بما انزله الله في الكتاب لعمر الله لا ينفعهم اهوائهم
و ما عندهم يشهد بذلك من شهدت له الذرات

4 كذلك ذكرناك و انزلنا لك ما يفرح به قلبك
و تشكر ربك منزل الآيات

BLIB_Or15734.2.005b

BH07732*To: ibn Jinab-i-Mirza Muhammad**Date: 1297-07-09 [1880-Jun-17]*

- 1 In My Name, the All-Knowing! We have sent down the Book of Names and commanded those named therein to believe in God, the All-Knowing. We counseled them that nothing should prevent them from God, the Lord of the worlds, and We informed them of what had been ordained aforetime that they might take heed and be among the discerning ones.
- 2 Yet when the veil was rent asunder and the All-Bestowing came, they turned away from Him through Whom the heavens and earth were illumined. Thus doth the All-Informed apprise thee.
- 3 We created the names for this Most Great Day - were it not for Him, neither the names nor what they possess of forms and images would have been created. Through My Name were their realities created, as attesteth he who hath been acquainted with what hath been sent down from God, the Exalted, the Great.
- 4 Take thou My Book in My Name and recite it unto them who have believed in God, the Mighty, the Peerless. We make mention of him who hath turned to the Countenance and We give him glad tidings of what hath been ordained for him from the presence of a Mighty, Generous Lord.
- 5 Ask thou God to assist thee and those who have turned steadfastly to this wondrous Cause.

1 بِسْمِ الْعَلِيمِ قَدْ أَنْزَلْنَا كِتَابَ الْأَسْمَاءِ وَ أَمَرْنَا
مُسَمِّيَاتِهَا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَلِيمِ وَ وَصَّيْنَاهُمْ أَنْ لَا
يَمْنَعَهُمْ شَيْءٌ عَنْ اللَّهِ رَبِّ الْعَالَمِينَ وَ أَخْبَرْنَاهُمْ بِمَا
قَضَى مِنْ قَبْلِ لِيَعْتَبِرُوا وَ يَكُونُوا مِنَ الْمُتَفَرِّسِينَ

2 فَلَمَّا خَرَقَ الْحِجَابَ وَ آتَى الْوَهَّابَ اعْرَضُوا عَنِ الَّذِي
بِهِ اشْرَقَتِ السَّمَوَاتُ وَ الْأَرْضُ كَذَلِكَ يَخْبُرُكَ
الْخَبِيرُ

3 قَدْ خَلَقْنَا الْأَسْمَاءَ لِهَذَا الْيَوْمِ الْأَكْبَرِ لَوْلَا مَا خَلَقْتَ
الْأَسْمَاءَ وَ لَا مَا عِنْدَهُمْ مِنَ الصُّورِ وَ التَّمَاثِيلِ بِاسْمِي
خَلَقْتَ حَقَائِقَهُمْ يُشْهَدُ بِذَلِكَ مَنْ أَطَّلَعَ بِمَا نَزَلَ
مِنْ لَدَى اللَّهِ الْعَلِيِّ الْعَظِيمِ

4 لَكَ أَنْ تَأْخُذَ كِتَابِي بِاسْمِي وَ تَقْرَأَهُ عَلَى الَّذِينَ آمَنُوا
بِاللَّهِ الْعَزِيزِ الْفَرِيدِ أَنَا نَذُرُكَ مِنْ أَقْبَلِ إِلَى الْوَجْهِ وَ
نَبَشِّرُهُ بِمَا قَدَّرَ لَهُ مِنْ لَدُنْ عَزِيزِ كَرِيمٍ

5 فَاسْأَلِ اللَّهَ أَنْ يُوفِّقَكَ وَ الَّذِينَ أَقْبَلُوا عَلَى
الِاسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الْبَدِيعِ

BLIB_Or15696.043a, BLIB_Or15734.2.138

BH07974*To: Muhammad Rahim who has attained**Date: 1297-07-09 [1880-Jun-17]*

- 1 He hath been illumined from the horizon of the world by the Most Great Name
- 2 O Muhammad qabl-i-Rahim! Hearken unto the call of the All-Bountiful Who maketh mention of thee in the Garden wherein

1 هُوَ الْمَشْرِقُ مِنْ أَفْقِ الْعَالَمِ بِالْأَسْمِ الْأَعْظَمِ

was established the throne of thy Lord, the All-Merciful. Be thou thankful and say: Praise be unto Thee, O God of the worlds!

- 3 Thou art He Who didst hasten unto God until thou didst enter the prison and attain the presence of the Countenance and didst hear the call of the Wronged One when He was speaking: Verily, there is none other God but Him, the All-Knowing, the All-Informed. Thou didst drink the choice wine of reunion from the hands of the bounty of thy Lord, the Self-Sufficient, the Most Exalted. Then thou didst return by His leave unto thy dwelling place. Thus doth the All-Knowing, the All-Informed, make mention of thee.
- 4 Ask thou God, thy Lord, to assist thee to remain steadfast in His Cause and to aid thee in that which He loveth and is pleased with. Verily, He is the Lord of humanity and the Sovereign of the throne on high and of the dust below. There is none other God but Him, the Mighty, the Praiseworthy.
- 5 Remember thou My loved ones on My behalf and give them the joyful tidings of My gracious remembrance.

2 يا محمد قبل رحيم ان استمع نداء الكريم الذي
يذكر في البستان اذ استقر فيه عرش ربك
الرحمن ان اشكر و قل لك الحمد يا اله العالمين

3 انت الذي سرعت الى الله الى ان دخلت السجن
و حضرت لدى الوجه و سمعت نداء المظلوم
اذ كان ناطقاً انه لا اله الا هو العليم الخبير قد
شربت رحيق الوصال من ايادي عطاء ربك
الغني المتعال ثم رجعت باذنه الى مقرك كذلك
يذكر العليم الخبير

4 فاسئل الله ربك بأن يؤيدك على الاستقامة في
امره و يوفقك على ما يحب و يرضى انه لمولى
الورى و مالك العرش و الثرى لا اله الا هو
العزیز الحميد

5 ان اذكر احبائي من قبلى و بشرهم بذكرى الجميل

BLIB_Or15706.152, BLIB_Or15715.062a

BH08190

To: Aqa Baba, in Jadhba

Date: 1297-07-09 [1880-Jun-17]

- 1 He is the Most High, the All-Glorious.
- 2 A remembrance from Our presence for him who hath turned unto the horizon of the Manifestation and been illumined by the light of God, the Lord of all worlds.
- 3 Say: This is the Day whereon God hath come in His sovereign might. Fear God, and be not of the ignorant. Cast away that which ye possess, and lay hold on that which ye have been commanded from the presence of One mighty, omnipotent.
- 4 How many a servant hath heard the Call of God and turned aside, and how many a servant hath been attracted and directed unto the Peerless, the All-Informed.

1 هو العلى الابهى

2 ذكر من لدنا لمن اقبل الى افق الظهور واستضاء
من نور الله رب العالمين

3 قل هذا يوم فيه اتى الله بسلطانه اتقوا الله ولا
تكونوا من الجاهلين ضعوا ما عندكم وخذوا ما
أمرتم به من لدن قوى قدير

4 كم من عبد سمع نداء الله واعرض وكم من عبد
انجذب وتوجه الى الفرد الخبير

5 انك لا تحزن من شئ توكل على الله فى كل الامور
انه مع عباده المتوكلين

- 5 Be thou not grieved by aught. Put thy whole trust in God in all thine affairs; verily, He is with His servants who rely upon Him.
- 6 Let not the tyranny of any oppressor weaken thee, nor the clamour of the company of idolaters affright thee. Hold fast to the cord of the loving providence of thy Lord, and say:
- 7 O my Lord, I beseech Thee by Thy Name, the manifest yet hidden, to aid me to remain steadfast in Thy Cause and to arise in Thy service. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

6 أياك ان تضعفك سطوة كلّ ظالم ويخوفك حزب
المشركين تمسك بحبل عناية ربك وقل

7 اى رب استلك باسمك الظاهر المكنون بان تؤيدنى
على الاستقامة على امرك والقيام على خدمتك ائتك
انت المقتدر المتعالى العليم الحكيم

BLIB_Or15697.046

BH08321

To: *Mir Muhammad Husayn*

Date: 1297-07-09 [1880-Jun-17]

In the Most Glorious Name!

We sent down the Revealer of the Bayan to give glad tidings to all contingent beings of this Day wherein the Rock hath cried out: "The Kingdom belongeth unto God, the Almighty, the Self-Subsisting!"

Yet when the horizon of the world was illumined and the Self-Subsisting appeared with My Most Great Name, they denied Him save those whom the hand of divine power rescued and numbered among such as have believed in God, the Lord of what was and what shall be.

Say: O people of Baha! Rejoice in My manifestation, My dawning, and My sovereignty that hath encompassed all in the seen and unseen realms.

Say: This is a Tablet that at times soars and at times circles round, moved by the attraction of the call of its Lord, the Mighty, the All-Forgiving.

When thou dost witness and hear God's call, arise and say: "Praise be unto Thee, O my God, for having enabled me to gaze upon the horizon of Thy manifestation. I beseech Thee to make me steadfast in this Cause which hath caused hearts to lament."

بسمى الأبهى

قد ارسلنا منزل البيان ليشر من فى الامكان
بهذا اليوم الذى فيه صاحت الصخرة الملك لله
المهيمن القيوم فلما انار افق العالم و اتى القيوم
باسمى الأعظم كفروا به الا من انقذته يد القدرة

و جعلته من الذين آمنوا بالله رب ما كان و ما
يكون قل يا اهل البهاء ان افرحوا بظهورى و
طلوعى و سلطانى الذى احاط من فى الغيب
و الشهود قل هذا لوح مرّة يطير و طوراً يجول
بما اخذه جذب نداء ربه العزيز الغفور ائتك اذا
رأيت و سمعت نداء الله قم و قل لك الحمد يا
الهى بما جعلتنى ناظراً الى افق ظهورك استلك
بأن تجعلنى مستقيماً على هذا الأمر الذى به ناحت
القلوب

BLIB_Or15696.042a, BLIB_Or15734.2.136b

BH09141

To: Darvish 'Ali Akbar, in Kha
Date: 1297-07-09 [1880-Jun-17]

1 In the Name of the All-Knowing, the All-Seeing!

2 O 'Ali! Time and again hast thou been blessed to hearken unto the Call of God, and Tablets have been sent down particularly for thee from the heaven of mercy. No greater bounty exists than that the Most Exalted Pen hath turned toward thee and doth make mention of thee in these sublime and wondrous words. Give thanks therefore unto God, the Lord of all the worlds. Beseech the True One that at the time of thy ascension thou mayest be adorned with the Most Great Steadfastness. Regard most of the men of the world as Antichrist, save those souls whom God hath preserved through His loving providence and adorned with the ornament of humanity and justice. Convey My greetings unto the friends and give them to drink of the choice wine of remembrance and utterance which floweth from the fountainhead of the brief words of this Tablet. Thus hath the Best-Beloved made mention of thee and doth make mention of him who hath believed in the Truth, the Speaker, the Manifest, the Witnessed One.

1 بنام دانای بینا

2 یا علی کَرَّة بعد کَرَّة باصغای ندای حقِّ فائز شدی و الواح الله از سماء رحمت مخصوص تو نازل فضلی اعظم از آن نیست که قلم اعلیٰ بتو توجه نموده و باینکلمات منیعۀ بدیعۀ ترا ذکر مینماید ان اشکر الله ربَّ العالمین از حقِّ بطلب تا حین ارتقا باستقامت کبری فائز باشی اکثر رجال عالم را دجال ملاحظه کن مگر نفوسیکه حقِّ ایشانرا بید عنایت حفظ فرمود و بطراز انسانیت و عدل مزین نمود دوستان را تکبیر برسان و از رَحیق ذکر و بیان که از معین کلمات مختصرۀ این لوح جاریست بچشان کذلک ذکرک المحبوب و یذکر من آمن بالحقِّ الناطق الظاهر المشهود

BLIB_Or15697.024a

BH09014

To: Haji Baqir and brothers, in Kha
Date: 1297-07-09 [1880-Jun-17]

In the Name of the Most Exalted

This is a Book which speaks with truth and makes mention of those who have quaffed the cup of tribulation in the path of God, the Lord of all names, and have borne such hardships as none among all created things have borne. They have heard from the enemies that which none in the world have heard, as doth testify to this He Who is the Ancient of Days in His Scriptures and Tablets. O loved ones of the All-Merciful! Well is it with you, and joy be unto you, for ye have attained unto the choice wine of revelation which hath flowed from the Pen

بِسْمِ الْأَعْلَى

کتاب ینطق بالحقِّ و یذکر الذّین شربوا کأس البلاء فی سبیل الله مالک الأسماء و حملوا من الشّدائد ما لا حمله احد من العباد قد سمعوا من الأعداء ما لا سمعه احد من العالم یشهد بذلک مالک القدم فی الصّحف و الألواح

یا احبّاء الرّحمن هنيئاً لكم و مریئاً لكم بما فزتم برحیق الوحی الذّی جرى من قلم الله مالک

of God, the Lord of creation, and it hath so intoxicated you that ye have turned unto Him, shunning every malicious infidel. Verily, they who are heedless this day are among those who have gone astray. We give glad tidings unto him who hath borne tribulations of God's good-pleasure and His grace, and We make mention of him with such remembrance as doth perfume the horizons. The glory of God rest upon thee and upon them, from God, the Self-Sufficient, the Most Exalted.

الايحاد واسكركم على شأن اقبلتم اليه معرضين عن
كلّ مشرك كفّار انّ الذين غفلوا اليوم اولئك
من اهل الضلال انا نبشّر من حمل البلايا برضوان
الله وفضله ونذكره بذكر تتعطر منه الآفاق البهّاء
عليك وعليهم من لدى الله الغنى المتعال

INBA15:272a, INBA26:272b, BLIB_Or15696.040b,
BLIB_Or15734.2.132a

BH09689

To: Abdu'l-Husayn, in Kha

Date: 1297-07-09 [1880-Jun-17]

In His Name, the One Who rules over the Kingdom of Names!

O Pen! Give glad tidings to him who hath borne afflictions in My path and whom calamities have befallen, for having acknowledged that which the Tongue of Grandeur hath uttered from His glorious and wondrous station.

O My Pen! Harken unto My call from My Most Great Prison and give him the glad tidings of My Kingdom, My favor and My gifts which have encompassed the worlds.

By the life of God! He who hath drunk from the cup of tribulation hath attained unto the mention of the Lord of Names. He shall soon behold that which cannot be equaled by the treasures of the heavens and the earth.

Thus do We make mention of Our loved ones who have desired My luminous countenance. They are among those who have attained unto My remembrance and My praise and what We have ordained for them in My Preserved Tablet.

The glory be upon thee and upon those who have cast away vain imaginings and hastened unto the ocean of certitude.

بِسْمِ الْمُهَيْمِنِ عَلَى مَلَكُوتِ الْأَسْمَاءِ

يا قلم بشّر من حمل الشّدائد في سبيلى ومُسْتَه الرّزايا
بما اعترف على ما نطق به لسان العظيمة في مقامه
العزیز البديع ان يا قلبى ان استمع ندائى في سبجى
الأعظم وبشّره بملكوتى وعنايتى ومواهبى التى
احاطت العالمين لعمر الله من شرب من كأس
البلاء انه فاز بذكرى مالك الأسماء سوف يرى ما لا
تعادله خزائن السموات والأرضين كذلك نذكر
احبائى الذين ارادوا وجهى المنير انهم من الذين
فازوا بذكرى وثنائى وما قدّرناه لهم في لوحى
الحفيظ البهّاء عليك وعلى الذين نبذوا الأوهام و
سرعوا الى بحر اليقين

BLIB_Or15697.138

BH09882

To: Mirza 'Ali Akbar

Date: 1297-07-09 [1880-Jun-17]

- 1 He is the All-Knowing, the All-Wise
- 2 The Supreme Pen testifieth that thou hast turned unto the Kingdom and hast heard the call of God, the Lord of all worlds, and hast drunk the choice wine of reunion from the hand of the bounty of thy Lord, the All-Bountiful. Convey My good pleasure unto My loved ones and give them the glad-tidings of My gracious remembrance. We counsel them to show forth the most great steadfastness in this Cause whereby all who are in creation were dismayed, save those whom the Almighty did choose. Say: Whosoever hath transgressed the bounds of servitude, is not of the people of Baha. To this doth My Supreme Pen bear witness in this mighty Book. Say: Through servitude the Cause of God and His dominion are made manifest amongst mankind. Well is it with them that understand. The glory of God rest upon thee and upon them that are steadfast.

1 هو العليم الحكيم

2 شهد القلم الأعلى بأنك توجهت الى الملكوت وسمعت نداء الله رب العالمين و شربت رحيق الوصال من يد عطاء ربك الكريم كبر احبائي من قبلي و بشرهم بذكرى الجليل و نوصيهم بالاستقامة الكبرى في هذا الامر الذي به فزع من في الانشاء الا من شاء القدير قل من تجاوز عن العبودية انه ليس من اهل البهاء يشهد بذلك قلبي الأعلى في هذا الكتاب العظيم قل بالعبودية يظهر امر الحق و سلطانه بين الخلق طوبى للعارفين البهاء عليك و على الثابتين

BLIB_Or15696.089f, ASAT4.448x

BH00283

To: Mirza Ali Muhammad Yazdi (Vargha) et al.

Date: 1297-08 [1880-Jul]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God Who is unique in His grandeur and peerless in that Name which He hath made the Sovereign of all names. He hath created all things through the Most Exalted Word and caused them to voice His praise throughout the kingdom of creation. He hath manifested the Word at one time in the form of the Balance, and at another in the likeness of an Ocean casting forth the pearls of divine knowledge, and yet again He hath revealed it in the image of the Path, and at times in the temple of the Trumpet whereinto He blew, causing all who are in the heavens and on earth to swoon away, save whom He willed and desired. He, verily, is the One Who hath power

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 الحمد لله الذي تفرّد بالكبرياء وتوحد بالاسم الذي جعله سلطان الأسماء قد خلق الأشياء بالكلمة العليا وانطقهم بشأته في ملكوت الانشاء و اظهر الكلمة تارة على هيئة الميزان واخرى على شكل بحر تقذف منه لآلئ العرفان و مرة اظهر على صورة الصراط وطورا على هيكل الصور اذا نفخ فيه و انصعق من في السموات و الأرض الا من شاء و اراد انه هو المقتدر على العباد و الظاهر في المبدء و المآب لا اله الا هو مالك الابدان

over His servants, Who is manifest in the beginning and in the end. There is no God but Him, the Possessor of all existence.

- 3 And I pray, offer salutations and glorification upon the first One Whom God made as a Sun in the heaven of His knowledge, an Orbit for the ocean of His will, and a Light from among the lights of His countenance, and upon those who drew nigh unto Him with illumined hearts and radiant faces, who were so transported by the rapture of His Manifestation that they circled round tribulation and set their faces toward hardship and adversity in His path. These are they whom neither the howling of the oppressors, nor the roaring of the infidels, nor the croaking of the heedless could deter. They aided the Cause of God with their hearts, their eyes, their ears, their tongues, their hands and their feet. Upon them the Concourse on High and the denizens of Paradise send their blessings morning and evening, and upon those who dwell beyond the crimson sea of grandeur. Exalted is their Creator, exalted is their Maker, exalted is their Strengthener, and exalted is their Provider, Who created them through His Will. He, verily, is the Single One, the Powerful, the All-Knowing, the All-Wise.

- 4 O beloved of my heart! I was asleep when the Messenger of my Lord awakened me. When I arose, He said: "The Desired One of the world and the Ancient King commands thy presence." Thereupon I turned and made my way to that place until I attained the presence of the Lord of all beings. The Tongue of Grandeur then spoke as He desired. Then the sun of permission to return arose, and I returned to my dwelling. Upon entering, I found a letter. When I opened it—God knoweth—I detected the fragrance of your sincerity to God, our Lord and your Lord. When I read it, the attraction of your love seized me in such wise that I am powerless to describe it. It was as though from each word of your words and each letter of your letter, I read a book about your love for the Desired One of the world, your detachment from all else save Him, your steadfastness in His remembrance and praise, and your dedication to teaching His Cause. Blessed are ye, and joy be unto you, and glory be unto you, and delight be unto you! Were this servant to repeat these words throughout the duration of the kingdom and the heavenly realm, it would be fitting, inasmuch as He found your hearts to be vessels of the love of God, your tongues the dawning-places of His sweetest praise, and your ears attuned to hearken unto His most exalted call. I beseech Him, exalted be He, to set you ablaze at every moment with a flame that will increase thereby the heat of the love of God in all else. Verily, He is the Hearer, the Near, the Answerer.

3 واصلّي واسلمّ و اكبرّ على أوّل من جعله الله
شمساً لسماء علمه و فلکاً لبحر ارادته و نوراً من
انوار وجهه و على الذّین تقرّبوا الیه بقلوب نوراً و
وجوه بیضاء و اخذهم جذب الظهور على شأن
طافوا حول البلاء و توجهوا فی سبيله الى البأساء
و الضراء اولئك ما منعهم عوی الظالمین و لا
زماجیر المشرکین و لا نعاقي الغافلین قد نصرّوا
امر الله بقلوبهم و عیونهم و آذانهم و السّنهم و
ایادیههم و ارجلهم یصلّین علیهم الملائة الاعلی و اهل
الفردوس فی کلّ صباح و مساء و الذّین سکّنوا
عن وراء قلزم الکبریاء تعالی موجدهم و تعالی
خالقهم و تعالی مؤیدهم و تعالی رازقهم الذّی
خلقهم بارادة من عنده انه هو الفرد المقتدر العليم
الحکیم

4 یا حبيب قلبي قد كنت راقداً ایقظني رسول ربّي
فلما انتبهت قال یامرک مقصود العالم و مالک
القدم بالحضور اذاً توجهت و قصدت المقام الى
ان حضرت تلقاء وجه مالک الأنام و تکلم لسان
العظمة بما اراد اذاً اشرفت شمس الاذن بالرجوع
فرجعت قاصداً منزلی فلما دخلت وجدت کتاباً
فلما فتحت علم الله وجدت عرف خلوصکم لله
ربّنا و ربکم فلما قرأت اخذنی جذب حبکم على
شأن لا اقدر ان اذکره کأنّی من کلّ کلمة من
کلماتکم و کلّ حرف من حروف کتابکم قرأت
کتاباً فی حبکم مقصود العالم و انقطاعکم عما دونه
و قیامکم على ذکره و ثنائه و اقتصار امورکم فی تبلیغ
امره طوبی لکم و نعیماً لکم و عزّاً لکم و روحاً
لکم لو یکرّر الخادم هذه الکلمة بدوام الملک و
الملکوت لینبغی بما وجد قلبکم اوعية محبة الله و
لسانکم مطلع ثنائه الأحلی و اذنکم فارغة لاصغاء
ندائه الأعلى استله تعالی بأن یسعلکم فی کلّ حین
بشعلة تزداد بها حرارة محبة الله فیما سواه انه هو
السّامع القریب المجیب

5 In truth, this evanescent servant was so delighted by the mention and praise of that spiritual beloved that it is impossible to describe or enumerate it. One night it was all presented before His presence. Thereupon the ocean of bounty surged, and the Tongue of Grandeur spoke that which none can reckon save Himself. At the end of the utterance, His mighty glory proclaimed: "O thou who art present! Verily, he hath been set ablaze with the fire of the love of God and hath spoken His praise amongst His servants. He giveth to drink the wine of His bounty and the Kawthar of His grace to those who desire to draw nigh and turn unto God, the Protector, the Self-Subsisting. We shall aid him through Our grace and shall write for him that which will gladden his heart. Verily his Lord, the All-Merciful, is powerful over whatsoever He willeth through a word from His presence, and He is indeed the Protector over what hath been and what shall be."

6 O thou who hast turned thy face toward My horizon and soarest in Mine atmosphere! Harken unto My call at times from My mansion, at others from My prison, and yet again from thy Lord's garden, the Lord of all existence. The servant who is present hath come with thy letter and hath presented before the Throne that which hath diffused the fragrance of My Beloved's love. Blessed art thou and blessed is thy father who dwelt in the vicinity of My mercy. Verily, grace is in the hand of God—He singles out whom He willeth through a command from His presence. He is indeed the Truth, the Knower of the unseen.

7 Convey My greetings to the faces of My loved ones who were not held back by adversity or prosperity from the remembrance of My praiseworthy station. Say: Beware lest the world withhold you from the Lord of Names. Look, then remember the generations of old. Where are the great ones and the princes and the learned? And where are the tyrants and the Pharaohs and the Caesars and the Chosroes? Where are their visible traces and their lofty palaces? Where are their adorned houses and their trellised gardens? Where are their outspread carpets and their elevated thrones? Where are their assembled armies? Where are their adorned maidens? Where are their embroidered garments? Where are their precious things? Where are their bejeweled crowns? Where are their fortified refuges? Where are elevated strongholds? Where are their visible treasures? Where are their hidden hoards? Where are their valiant tribes? Where are their marshalled armies? And where are the horsemen and the footmen? And where are the heroes and the champions? And where is he who was a vessel on the sea of oppression and a ship upon the air of vain imaginings? And where is he who, were he to be given all the treasures and riches

5 في الحقيقة ابن خادم فاني از ذكر و ثناء آنحبيب روحاني بشأني خود را مسرور مشاهده نمود كه عرض و احصای آن ممكن نه و در شي از شبا تمام آن تلقاء حضور عرض شد اذا ماج بحر العنايه و نطق لسان العظمة بما لا يحصى احد الا نفسه و في آخر البيان قال عز كبريائه يا عبد الحاضر انه اشتعل بنار محبة الله و نطق بشأته بين عياده و يستقي رحيق عنايته و كوثر فضله من اراد التقرب و التوجه الى الله المهيمن القيوم انا تؤيده فضلاً من عندنا و نكتب له ما يفرج به فؤاده ان ربه الرحمن هو المقتدر على ما يشاء بكلمة من عنده و انه هو المهيمن على ما كان و ما يكون

6 يا ايها المتوجه الى افق و الطائر في هوائي ان استمع ندائي طوراً في قصرى و اخرى من سجنى و مرة من بستان ربك مالك الوجود قد حضر العبد الحاضر بكاتبك و عرض تلقاء العرش ما تضوع به عرف حبي المحبوب طوبى لك و لأبيك الذى سكن في جوار رحمتي ان الفضل بيد الله يختص من يشاء بأمر من عنده انه هو الحق علام الغيوب

7 كبر من قبلى على وجوه احبائي الذين ما منعهم الشدة و الرخاء عن ذكر مقامى المحمود قل اياكم ان تحجبكم الدنيا عن مالك الأسماء فانظروا ثم اذكروا القرون الأولى اين العظماء و الأمراء و العلماء و اين الجبابرة و الفراعنة و القياصرة و الأكاسرة اين آثارهم المنيئة و اين قصورهم العالية و اين بيوتهم المزخرفة و اين بساطينهم المعروشة و اين فروشهم المبسوطة و اين اعراسهم المستوية و اين جنودهم المجتدة و اين قاصراتهم المزينة و اين اثوابهم المنقوشة و اين اشياهم الثمينة و اين اكاليهم المرصعة و اين مكائهم الحصنة و معاقليهم المرفوعة و اين خزائهم المشهودة و كآزهم المستورة و اين قبائلهم الباسلة و جيوشهم المصفوفة و اين الأفراد و الأوتاد و الرجال و الأبطال و اين من كان لبحر الظلم فلماً و لهواء الغرور فلماً و اين من لو يعطى له ما في الأرض من دوائها و خزائنها و زخارفها

and ornaments and bounties of earth, would say "Is there yet more?" All have returned to dust with such regret and remorse as none save God, the Lord of all worlds, is aware.

- 8 Say: O My loved ones! Arise to make mention of Me and to praise Me, and hold fast unto the wisdom that hath been sent down in My Book that hath appeared from the kingdom of Mine utterance. Soon shall extinction overtake all that can be seen, and sovereignty shall remain with the Lord of the throne and of the dust, the Lord of the world to come and of the world that has been. Thus hath spoken My Most Exalted Pen in this station which God hath made a throne for the heaven, adorned with the light of the manifestations of My Most Great and Most Glorious Name.

- 9 Say: O friends! This Day hath no peer or likeness. On this blessed Day, any pure deed that appeareth is accounted as the sovereign of deeds, and any mention that proceedeth from the lips is and shall be the king of all remembrance. I swear by the pearls of the divine ocean of knowledge that the greatness of these days hath not been and shall never be limited. Strive ye that ye may attain unto a station that shall endure, and that no possessor of power shall be able to seize. Meditate upon and act according to those divine qualities and attributes with which the Tablets are adorned and honored to make mention. God willing, ye shall attain unto a glory that is exalted in the presence of God. Those souls who have truly partaken of the Kawthar of the utterance of the All-Merciful and have drunk of the choice wine of recognition on this divine Day are seen to be more enkindled in times of hardship and tribulation. Well is it with the soul that hath on this Day attained unto that which God hath desired. Assuredly the diverse colors of the world and the varying conditions of the peoples shall not withhold him from the Ancient Lord. The ocean of joy surgeth in his heart and the sun of gladness shineth from the horizon of his breast. Thus doth God exhort you and counsel you and explain to His loved ones that which shall exalt them unto His holy, mighty and inaccessible kingdom. End.

- 10 From the wondrous and impregnable verses that have been revealed, the Divine favor and bounty are manifest and evident. This servant, nay all the world, is powerless and unable to describe them. His is the grace and the glory, His the grandeur and the praise, His the bounty and the blessings. He bestoweth whatsoever He willeth by a command from His presence. Verily, He is the One, the Incomparable, the Bountiful, the All-Knowing, the All-Wise.

و آلائها ليقول هل من مزيد كلهم قد رجعوا الى التراب بحسرة وندامة ما اطلع بهما الا الله رب العالمين

- 8 قل يا احبائي قوموا على ذكرى و ثنائى و تمسكوا بالحكمة التى نزلت فى كتابى الذى ظهر من ملكوت بىانى سوف يأخذ الفناء كل ما يرى و يبقى الملك للملك العرش و الثرى و رب الآخرة و الاولى كذلك نطق قلبى الاعلى فى هذا المقام الذى جعله الله عرشاً للسماء بما تزين بانوار تجليات اسمى الاعظم الا بهى

- 9 بگو ای دوستان امروز را مثل و نظیر نبوده و نیست در این روز مبارک هر عمل خالصی که ظاهر شود او از سلطان اعمال محسوبست و هر ذکریکه از شفه خارج گردد ملیک اذکار بوده و خواهد بود قسم بلایى بحر علم الهی که بزرگی این ایام محدود نشده و نخواهد شد جهد نمائید تا صاحب مقامی شوید که باقی باشد و هیچ صاحب قدرتی قادر بر اخذ آن نباشد آنچه از صفات و اخلاق الهی که الواح بان مزینست و بذکر آن مشرف در آن تفکر نمائید و عمل کنید انشاء الله بعزیزه عندالله معزز است فائز شوید نفسیکه از کوثر بیان رحمن فی الحقیقه آشامیده اند و از صهای عرفان در یوم الهی نوشیده اند در حین بآسا و ضراء مشتعل تر مشاهده میشوند نیکوست حال نفسیکه الیوم به ما اراد الله فائز شد البته الوان مختلفه عالم و اطوار امم او را از مالک قدم منع ننماید بحر سرور در قلبش موج و آفتاب فرح از افق فواید مشرق كذلك یعظمک الله و ینصحکم و بین لأحبائه ما یرفعهم الی ملکوته المقدس العزیز المنیع انتهی

- 10 از آیات بدیعه منیعه منزله عنایت الهی و فضلش واضح و مشهود است و این عبد بلکه همه عالم از وصف آن عاجز و قاصر له الفضل و البهاء و له العظمة و الثناء و له النعمة و الآلاء يعطى ما اراد بأمر من عنده انه هو الفرد الواحد البازل العليم الحكيم

- 11 As to that which you had written concerning those souls who have newly turned unto the Most Great Ocean and have drunk from the chalice of eternity in the name of God – blessed are they and blissful their portion! The mention of all hath been submitted to the Most Sacred Threshold, and for each one the Sun of Divine bounty hath shone forth. This evanescent servant entreateth and hopeth from the True One that He may adorn them all with the ornament of knowledge and recognition. And since that honored one speaketh and maketh mention for the sake of God's countenance, in the path of God, and for the love of God, it shall assuredly prove effective. God willing, may the darkness of the world be dispelled by the light of the Word of the Ancient King, and may the standards of victory be upraised in every city. Verily, He is the Powerful, the Mighty.
- اینکه مرقوم داشته بودید در باره نفوسیکه تازه بجز اعظم اقبال نموده اند و از قدح باقی باسم الهی نوشیده اند طوبی لهم و نعیماً لهم ذکر جمیع در ساحت اقدس معروض و نسبت بهر یک شمس عنایت مشرق این خادم فانی از حق سائل و آمل است که جمیع را بطراز عرفان مزین فرماید و آنجناب چون لوجه الله و فی سبیل الله و لحب الله ناطق و ذا کرم البتہ مؤثر خواهد شد انشاء الله ظلمت عالم بنور کلمه مالک قدم زایل شود و اعلام نصرت در هر مدینه مرتفع گردد ان الله هو المقتدر القدير
- 12 And as to that which you had written concerning the people of Sistan, their mention had aforetime been submitted to the Most Sacred Threshold, and wondrous and impregnable verses were revealed in their regard. Since their condition was recorded in the book of that spiritual beloved, it was presented to the Most Sacred Threshold, and these pearl-like words dawned forth from the Orient of the Will of Him Who is the Revealer of verses – exalted be His might and magnified His majesty!
- و اینکه در باره اهل سیسان مرقوم داشته بودید از قبل ذکر ایشان در ساحت اقدس عرض شد و آیات بدیعۀ متیعه در باره ایشان نازل و حالهم چون در کتاب آنحبیب روحانی مذکور بودند در ساحت اقدس عرض شد و اینکلمات دریات از مشرق اراده منزل آیات اشراق نمود قوله جلّت عظمته و کبر کبریائۀ
- 13 He is the All-Seeing, the All-Knowing, the Manifest, the Holy, the Mighty, the Wise!
- هو الشاهد العالم المبین المقدّس العزيز الحكيم
- 14 A remembrance from Us unto those who have been stirred by the fragrances of My verses, drawn by the perfume of My robe, and brought near through the manifestations of My Will and Purpose, that joy may seize them in such wise that the doings of them that have denied God, the Lord of all worlds, may never sadden them.
- ذکر من لدنا للذين همّتهم نفحات آياتي واجتذبهم عرف قيصي وقربتهم ظهورات مشيتي وارادتي ليأخذهم الفرح على شأن لا تكدرهم شئوننا الذين كفروا بالله رب العالمين
- 15 O My loved ones in Saisan! We have mentioned you before, and now once again, as a token of Our grace - and verily, I am the All-Bountiful, the Most Generous. How many a learned one hath been withheld by his learning from the Sovereign of all knowledge, and how many a mystic, when the Object of all mystic knowledge appeared, turned aside from Him and opposed God, the All-Knowing, the All-Informed. Blessed are ye, inasmuch as ye have rent asunder the most great veil and shattered the idols of vain imaginings through the name of your Lord, the Almighty, the Powerful.
- يا احبائي في سيسان قد ذكرناكم من قبل هذه مرة اخرى فضلاً من لدنا وانا الفضال الكريم كم من عالم منعه العلوم عن سلطان المعلوم و كم من عارف اذا اتى المعروف اعرض عنه و اعترض على الله العليم الخبير طوبى لكم بما خرقتم المحجبات الأكبر و كسرتهم اصنام الأوهام باسم ربكم المقتدر القدير
- 16 Say: O concourse of divines! By God, the ocean of knowledge hath appeared. And O company of mystics! By God, He Who is known hath come with manifest sovereignty. Cast away what
- قل يا معشر العلماء تالله قد ظهر بحر العلم و يا معشر العرفاء تالله قد اتى المعروف بسلطان مبين دعوا ما عندكم من الظنون و الأوهام ثم اسرعوا

ye possess of idle fancies and vain imaginings, then hasten to the horizon wherefrom the Tongue of Grandeur proclaimeth: "The Kingdom is God's, the One, the Single, the Mighty, the Praiseworthy!" Do your suppositions profit you? Nay, by My Name, the Self-Subsisting! Do your imaginings enrich you? Nay, by My sovereignty that overshadoweth all who are in the heavens and on earth!

الى افق ينطق فيه لسان العظمة الملك لله الفرد
الواحد العزيز الحميد هل الظنون تنفعكم لا واسمى
القيوم و هل الأوهام تغنيكم لا وسلطانى المهيم
على من فى السموات و الأرضين

- 17 O concourse of divines! Turn ye unto the Most Sublime Horizon, then rend asunder, through the Name of the Lord of Names, the veils and glorifications that have prevented you from beholding My luminous horizon. O My loved ones! Give praise unto your Lord, the All-Merciful, then thank Him for having aided you to recognize the Dawning-Place of His signs and the Treasury of His mysteries, when most of His servants remained heedless thereof. Thus doth God make mention of you and inform you of that which shall profit you. He, verily, is the Forgiving, the Generous.

يا معشر العلماء ان اقبلوا الى الأفق الأعلى ثم
اخرقوا باسم مالک الأسماء حجاباتكم و سبحاتكم
التي منعتكم عن النظر الى افقى المنير يا احبابي
ان احمدا ربكم الرحمن ثم اشكروه بما ايدكم على
عرفان مشرق آياته و مخزن اسراره اذ غفل عنه
اكثر العباد كذلك يذكركم الله و يخبركم بما ينفعكم
انه هو الغفور الكريم

- 18 Hold ye fast unto the cord of the Cause in such wise that neither the clamor of the world nor the allusions of the misguided ones who have cast the Book of God behind their backs and followed the biddings of every ignorant suspicious one shall debar you. We, verily, send Our greetings from this spot unto you, that ye may rejoice in God's glorification and remembrance. He, verily, guideth whom He willeth unto His straight path.

18 تمسكوا بحبل الأمر على شأن لا يمنعكم ضوضاء
العالم و لا تحجبكم اشارات المغلين الذين نبذوا
كتاب الله عن ورائهم و اخذوا ما امروا به من
لذن كل جاهل مريب انا نكبر من هذا المقام
عليكم لتفرحوا بتكبير الله و ذكره انه يهدى من
يشاء الى صراطه المستقيم

- 19 Take ye hold of the Book of God with might, then observe that which hath been sent down therein from the presence of a wise and knowing Ruler. Say: Thine be the praise, O Lord of Names, and Thine be the glory, O Sovereign of earth and heaven! We beseech Thee by the Name which Thou hast made the Dayspring of all names to number us among such as have stood firm in Thy love and have quaffed the wine of certitude from the hands of Thy bounty in such wise that neither riches have withheld them from turning unto Thee, nor tribulations from gazing toward Thy horizon. O Lord! We are poor at Thy gate. We implore Thee by Thy Most Exalted Pen to ordain for us that which beseemeth Thy generosity, Thy grace and Thy favors. Thou, verily, art the Powerful, the Most Exalted, the Ever-Forgiving, the Most Merciful.

19 خذوا كتاب الله بقوة ثم اعملوا بما نزل فيه من
لذن حاكم عليم قولوا لك الشاء يا مالک الأسماء
و لك البهاء يا سلطان الآخرة و الأولى نسلک
بالاسم الذى جعلته مطلع الأسماء بأن تجعلنا من
الذين استقاموا على حبك و شربوا رحيق الايقان
من ايدى عطائك على شأن ما منعتهم الزخارف
عن التوجه اليک و لا البلايا عن النظر الى افقک
ای رب نحن الفقراء على بابک نسلک بأن
تكتب لنا من قلبک الأعلى ما ينبغى لجودک
و کرمک و الطافک انک انت المقتدر المتعالی
الغفور الرحيم انتهى

- 20 All that was written in that loved one's letter was presented at the Most Holy Court, and an answer was graciously vouchsafed - may the spirits of all who dwell in the world be a sacrifice for His favor, and may the spirits of all who dwell in the Kingdom be a sacrifice for His grace. The circular design of the Temple that was requested was presented, and the Sun of permission hath risen from the horizon of the All-Merciful's mercy. God

20 آنچه در مکتوب آنحبيب مرقوم بود جميع بساحت
اقدس عرض شد و جواب عنايت فرمودند روح
من فى العالمين لعنايته الفداء روح من فى الملكوت
لفضله الفداء و دائره هیکل که خواسته بودند
عرض شد شمس اذن از افق رحمت رحمانی
مشرق انشاء الله اينعبد هر وقت فرصت يافت

willing, this servant shall send the writing whenever opportunity permits, and other designs shall also be sent thereafter, God willing.

نوشته ارسال میشود و دوائر اخري هم انشاء الله
از بعد ارسال میشود

- 21 Regarding the souls that were mentioned, from the heaven of the favor of the Goal of all the world's peoples, a most holy and most exalted Tablet was revealed and sent specifically for each one. However, some are in the handwriting of this evanescent servant, copied from the original revelation, as in these days His Holiness the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - is not present here.

21 و در باره نفوس مذکوره مخصوص هريک از
سما فضل مقصود عالميان لوح امنع اقدس نازل و
ارسال شد و لکن بعضی بخط اين خادم فانيست
که از اصل تنزيل نقل نموده چه که در اين ايام
حضرت غصن ۶۶ [الله] الأكبر روحی و ذاتی
و کينونتی لتراب قدومه الفداء در اینجا تشریف
ندارند

- 22 While the servant was engaged in writing, he was summoned to the Most Exalted Summit and the Supreme Horizon. When he attained the presence, He, exalted be His glory, said: "We desire to make mention of the Letter 'Ayn, upon him be My Glory, that he may rejoice in the remembrance of God, the Lord of the worlds. We have mentioned him before in verses from which the fragrance of utterance was diffused throughout all possibility. He is, verily, the Mighty, the All-Knowing, the Wise. He is among those who have attained unto the Most Great Ocean and have drunk the choice wine sealed from the hand of My Hidden Name, Who calleth out in the Most Great Prison amidst the nations: 'There is none other God but Me, the Mighty, the Powerful.' We have written down for him from the Most Exalted Pen that which shall profit him in every world of the worlds of his Lord, the All-Informed. By My life! Were there to be revealed unto him that which hath been concealed from him, he would soar upon the wings of longing and cry out in all regions: 'Praise be unto Thee, O Thou Who art the Desire of the world, and glory be unto Thee, O Thou Who art the Object of adoration of them who are nigh unto Thee!' We counsel him to be wise and give him the glad-tidings of My grace, My loving-kindness and My gracious mention. Glory be upon him and upon those who are with him and upon those who have acknowledged and witnessed that which God witnessed before the creation of the heavens and the earth. Praise be to God, the Lord of the worlds."

22 در اين حين که خادم مشغول بتحریر بود بذروه
عليا و افق اعلى احضار شد فلما حضرت قال عز
کبريائه انا نحب ان نذكر حرف العين عليه بهائى
ليفرح بذكر الله رب العالمين انا ذکرناه من قبل
بآيات تصوّت منها رائحة البيان فى الامكان انه
هو المقتدر العليم الحكيم انه ممن فاز بالبحر الأعظم
و شرب الرحيق المختوم من يد اسمى المكنون الذى
ينادى فى السجى الأعظم بين الأمم انه لا اله الا
انا المقتدر القدير انا كتبنا له من القلم الأعلى ما
ينفعه فى كل عالم من عوالم ربه الخبير لعمرى لو
يظهر له ما ستر عنه ليظير بأجحة الاشتياق و
ينادى فى الآفاق لك الحمد يا مقصود العالم و
لك البهاء يا معبود المقربين انا نوصيه بالحكمة و
نبشّره بفضلى و عنايتى و ذكرى الجليل البهاء عليه
و على من معه و على الذين اعترفوا و شهدوا بما
شهد الله قبل خلق السموات و الأرضين الحمد لله
رب العالمين انتهى

- 23 God willing, may they drink from the springs of exalted words from the fountainhead of divine favors, and may they comprehend the manifestations of the veiled meanings which are concealed in the palaces of the letters of the Lord of Names and Attributes. Indeed, grace hath reached such a station that the pen and tongue of all peoples are powerless to describe and record it. We beseech Him, exalted be He, by His power and sovereignty, to accept from us whatsoever proceedeth from us in His days. He is, verily, the Hearer, the Answerer.

23 انشاء الله ببحر عنایت الهی را از معین کلمات
عالیات بیاشامند و طلعات مخدرات معانی را
که در قصور حروفات مالک اسماء و صفات
مستور است ادراک نمایند فى الحقیقه فضل
بمقامی رسیده که قلم و لسان امم از توصیف و
تحریرش عاجز و قاصر است نسئله تعالى بقدرته
و سلطانه بأن یقبل منا ما یظهر منا فى ايامه انه
هو السامع المجیب

- 24 This servant submits that, on behalf of this evanescent one, thou wilt convey unto the gentlemen of that land—illuminated by the lights of certitude and adorned with the ornament of true knowledge—my wondrous and impregnable blessing. From the True One I beseech that He may grant unto all a portion of the fragrant breaths of His days, and not deprive them of the Most Great Ocean. Verily, He is the Powerful, the Mighty, the All-Knowing.
- 24 عرض این خادم آنکه از قول این فانی خدمت آقایان آن ارض که بانوار ایقان منورند و بطراز عرفان مزین تکبیر بدیع منبع برسانید از حق میطلبم جمیع را از نفعات ایام خود قسمت عنایت فرماید و از بحر اعظم محروم ننماید آنه هو المقتدر العزیز العلیم
- 25 As to what was mentioned, that the revealed Tablets, destined for the persons named, were sent: on this occasion there was delay, inasmuch as the dispatch of general Tablets all at one time is contrary to wisdom. God willing, they will be forwarded hereafter.
- 25 اینکه عرض شده الواح منزله مخصوص نفوس مذکوره ارسال شد در این مرّه تأخیر رفت چه که ارسال الواح کلیه در کرّه واحده منافی حکمت است انشاء الله از بعد ارسال میشود
- 26 And further: concerning the mention of “Sisan,” they have written this word with a Sad and have supplied its vowel-points; yet, inasmuch as this name is among the names of the villages of Iran, and in the ancient tongue there were not eight letters—of which Sad is one—therefore hath this servant written it with a Sin; albeit, that which is current in the usage of men should be followed, for it hath been said: “The widespread error is better than the forsaken correctness.”
- 26 و دیگر در ذکر سیسان آنجناب اینکلمه را بصاد نوشته و اعراب نموده اند و لکن نظر بآنکه این اسم از اسامی قرای ایرانست و در لسان قدیم هشت حرف که از جمله آن صاد است نبوده لذا اینبعد بسین نوشته اگرچه آنچه در عرف ناس متداول است باید عمل نمود چه که گفته اند الغلط المشهور خیر من الصحیح المهجور
- 27 And as to what thou didst write concerning Hadab: in this matter certain passages from the Source of the Cause were written, in reply to the letter of Mulla Abu'l-Hasan—may the glory of God be upon him. It is commanded that I transcribe the same and send it unto thee. This is the copy of what was written to Abu'l-Hasan—may the glory of God be upon him—Baha'u'llah.
- 27 اینکه در ذکر حدبا مرقوم فرموده بودند در این باب فقراتی از مصدر امر در جواب مکتوب جناب ملا ابوالحسن علیه بهاء الله نوشته شد حسب الامر آنکه همان را بآنجناب نوشته ارسال دارم هذا صورة ما کتب لجناب ابی الحسن علیه ۶۶ ۹ [بهاء الله]
- 28 Concerning what thou didst write about Mosul: He said that it were better that they should have given heed to the glad tidings—“and give thou glad tidings to the steadfast”—after the blessed words “And We will surely try you,” although in this year famine hath encompassed most lands. Yet the spreading of such matters and the publishing thereof, in any case, must be done with permission. He knoweth His servants better than they know themselves. Verily, He is the One, the All-Knowing, the All-Wise.
- 28 اینکه در باره موصل نوشته بودید فرمودند اولی آنکه ببشارت و بشر الصّابین بعد از کلمه مبارکه و لنبلونکم ملتفت میشدند اگرچه در این سنه نقط اکثر بلاد را فرا گرفته و لکن انتشار اینگونه امور و نشر آن در هر حال باید باذن واقع شود آنه اعلم بعباده منهم آنه هو الفرد العلیم الحکیم انتهى
- 29 And whosoever, with perfect eagerness and desire, wisheth to discharge Huququ'llah must deliver it unto such as thyself and the trusted ones, and receive a receipt of acknowledgement, that whatsoever is done may be done by the leave and permission of the True One. Verily, He is the Wise Instructor.
- 29 و هر نفسی بکمال شوق و میل اراده کند حقوق الله را ادا نماید باید بامثال آنجناب و معتمدین بدهد و قبض اخذ نماید تا آنچه واقع میشود باذن و اجازه حق واقع شود آنه هو المعلم الحکیم
- 30 Another matter: good ink, suited for the writing of Tablets and books, is scarce in supply and much needed. If it be possible, therefore, to procure somewhat of the qualities here set forth,
- 30 مطلب دیگر مرکب خوب مخصوص تحریر الواح و کتب وجود آن کم و لزوم آن بسیار لذا

and to send a measure thereof, it would be greatly loved. The ink that hath thus far been sent from that land hath either been glossy and adhesive, or else black and over-dark; and these two qualities, for the writing of Tablets, have never been, nor are, desirable. Some, moreover, incline to redness—the so-called “peacock feather”—and this, too, is not favoured. The ink that is desired and approved is one that floweth well, is of the deepest black, is lustrous yet without any stickiness. And there is also a sort, like gold laid upon burnished paper, smooth and polished; that, likewise, is not preferred—what is preferred is its raised texture. It must in no wise incline in colour toward yellowness or redness.

اگر بصفتیکه عرض میشود ممکن شود قدری ارسال فرمایند بسیار محبوبست آنچه مرگب تا حال از آن ارض ارسال داشته‌اند یا براق چسبنده بوده و یا سیاه تیره و این دو صفت بجهت نوشتن الواح ابداً محبوب نبوده و نیست و بعضی هم مایل بسرخی بوده که بر طاوسی مصطلح است اینهم مرغوب نیست مرگبیکه مرغوب و مطلوب است با جریان و در غایت سیاهی براق که چسب نداشته باشد و بعضی هم مثل ذهب که بر روی ورق صیقل داده میشود صاف است آنهم محبوب نیست برآمده آن محبوبست باید ابداً در لون مایل بزرده و قرمزی نباشد

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BH00345

To: Aqa Mirza Kazim et al.

Date: 1297-08-01 [1880-Jul-9]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 Praise, sanctified above mention by pen and ink, befiteth and beseemeth the Lord of creation, Who through His Most Great Word renewed the kingdom of utterance and brought the Concourse on High into a state of joy and rapture. Through that blessed Word the Divine Spirit wafted and the Spirit of God pervaded all things; the dead world was adorned with the ornament of life, and withered souls were observed in a state of freshness and vitality. Glorified be His greatness, exalted be His power, and sublime be His majesty! Pure hearts, penetrating eyes, and illumined breasts behold at every moment the signs of divine power and perceive the fragrances of the garment of His Revelation. Through His will, the Most Great Prison, with all its severity and confinement, became the All-Highest Paradise and the Dawning-Place of His supreme mercy. Those who were forbidden from beholding the paths, mosques, and streets of the city are now observed in complete freedom.

- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد مقدس از ذکر قلم و مداد مالک ایجاد را لایق و سزااست که بکلمه مبارکه علیا ملکوت انشاء را تازه نمود و ملأ اعلی را بوجد و طرب آورد و بآن کلمه مبارکه نسمة الله مرور نمود و روح الله ساری گشت و عالم مرده بطراز زندگی مزین شد و نفوس پشمرده بطراوت و تازگی مشاهده گشت جلّت عظمت و علت قدرته و تعالت شوکته افتد طاهره و ابصار حدیده و صدور منیره در هر آن آثار قدرت الهی را مشاهده می‌نمایند و نفحات قیص ظهور را ادراک میکنند بجن اعظم بآن شدت و تنگی باراده‌اش جنّت علیا شد و مطلع رحمت کبری گشت نفوسی را که از مشاهده معایر و مساجد و ارواق مدینه منع مینمودند حال بکمال آزادی مشاهده میشوند صدق ربنا العلی العظیم

True indeed is the word of our Lord, the Most High, the Most Great.

- 3 His word, exalted be His majesty: "Soon will that which was closed be opened, that which was joined be separated, that which was forbidden enter in, that which was united be divided, that which was difficult be made easy, and that which was hidden be revealed. Ponder, O ye who are endued with insight, that ye may understand what hath been inscribed of the mysteries." We beseech Him, exalted be He, to assist all who are on earth to turn unto Him and to act according to that which He hath revealed in His Book. Verily, He is the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

3 قوله جلّ اجلاله فسوف يفتح ما غلق ويفتق ما رتق ويدخل من منع ويفرق من جمع ويسهل ما عسر ويظهر ما ستر فكروا يا اولى الابصار لتعرفوا ما رقم من الاسرار انتى نسله تعالى بأن يؤيد من على الأرض على الاقبال اليه والعمل بما انزله في كتابه انه هو المقتدر المتعالى العليم الحكيم

- 4 To continue: there reached this servant thy letter which was adorned with the mention of our Lord and your Lord, and the praise of our Lord and your Lord, and I found from it the fragrance of your sincerity, your devotion, your humility, and your submissiveness before God, our Goal and your Goal and the Goal of all who are in the heavens and the earth. When I became acquainted with and understood its contents, I approached the presence of the Throne until I stood before the Desired One and presented what was in your letter. Thereupon the Speaker of the Mount spoke and uttered that which none can reckon save God alone. I confess my powerlessness and testify to the powerlessness of all on earth, and to this our All-Informed Lord doth testify. In truth, this evanescent servant is powerless to mention that which was heard, but some of the revealed verses that are before me shall be mentioned. He, exalted be His glory, spoke these concluding words:

4 و بعد قد بلغ الى الخادم كتابكم الذى كان مزينا بذكر مولينا وموليكم وثناء ربنا وربكم وجدت منه عرف خلوصكم و اقبالكم وخضوعكم وخشوعكم لله مقصودنا ومقصودكم ومقصود من فى السموات والأرضين فلما اطلعت وعرفت ما فيه قصدت ساحة العرش الى ان حضرت امام المقصود وعرضت ما فى كتابكم اذا تكلم مكلّم الطور ونطق بما لا يحصىه احد الا الله وحده و اتى اعترفت بعجزى واشهد بعجز من على الأرض ويشهد بذلك ربنا الخبير فى الحقيقة اين خادم فانى از ذكر آنچه اصغاشد عاجز است ولكن بعضى از بيانات منزل آيات كه در نظر است ذكر مى شود قال جلّ كبريائه فى آخر قوله

- 5 "O My servant! Write for My servant Kazim what thou hast heard from My tongue, that he may rejoice in My remembrance and speak My praise in such wise that the clamor of the divines who have cast the ordinances of God behind their backs and followed their own vain imaginings may not dismay him. This is the Day wherein the Tongue of Grandeur proclaimeth from the Most Exalted Horizon: O people of creation! By God, the gate of heaven hath been opened and the Lord of Names hath come. And He is this Beauty shining forth from the horizon of the Unseen with power and sovereignty. Blessed is he and blessed is his father who gave his spirit and sacrificed himself in the path of God, the Lord of all men. We testify that he attained unto My presence and gained the honor of meeting Me, and drank the choice wine of My utterance, and discovered the fragrance of My garment, and heard that which the Interlocutor heard on the Mount of Knowledge. O Kazim! Harken once again unto My most sweet call. By My life! If thou wert to taste the sweetness of My call, joy would take hold of thee

5 يا خادمى اكتب لعبدى الكاظم ما سمعت من لسانى ليفرح بذكرى وينطق بثنائى على شأن لا تخوفه ضوضاء العلماء الذين نبذوا احكام الله عن ورائهم و اتبعوا ما عندهم من الأوهام هذا يوم فيه ينادى لسان الكبرياء من الأفق الأعلى يا ملائ الانشاء تالله قد فتح باب السماء واتى مالک الأسماء و انه هذا الجمال المشرق من افق الغيب بقدرة وسلطان طوبى له ولأبيه الذى انفق روحه وفدى نفسه فى سبيل الله مالک الأنام نشهد انه حضر تلقاء وجهى وفاز بلقائى وشرب رحيق بيانى و وجد عرف قبضى و سمع ما سمعه الكليم فى طور العرفان يا كاظم ان استمع مرة اخرى ندائى الأحلى لعمرى لو [نجد] لذة ندائى يأخذك السرور ويفر منك الأحران كن فى كل الأحوال متغمساً فى بحر رضائى و ناطقاً بذكرى بين عبادى

and sorrows would flee from thee. Be thou at all times immersed in the ocean of My good-pleasure, speaking My praise amongst My servants, and acting according to that which God hath revealed in the Book. Thus hath the horizon of utterance been illumined by the Sun of thy Lord's remembrance, the Revealer of verses. The Glory of God rest upon thee and upon thy family from God, the Lord of all men."

و عاملاً بما انزله الله في الكتاب كذلك انار افق
البيان من شمس ذكر ربك منزل الآيات البهية
عليك وعلى اهلك من لدى الله مالک الرقاب
انتهى

- 6 From the blessed verses, divine favor is evident and clear. You must, God willing, arise with utmost endeavor to serve the Cause of God and be occupied with wisdom and forbearance. If in these days matters that cause grief are witnessed, behold them all as moths around the lamp - if they briefly intervene, in an instant they are destroyed and perish. God willing, the sound of the waves of the sea of joy shall obliterate and remove the cawing of the raven of sorrows. Verily He is the Omnipotent, Whom nothing can frustrate and no power can weaken. He doeth what He willeth and ordaineth what He pleaseth. He is the Triumphant, the Mighty, the Praiseworthy.

6 از آیات مبارکه عنایت الهی مشهود و واضح است
انشاء الله باید بتمام همت بخدمت امر الله قیام نمائید
و بحکمت و مدارا مشغول باشید اگر این ایام
اموریکه سبب احزان است مشاهده شود جمیع
را بمثابۀ فراس حول سراج مشاهده فرمائید اگر
فی الجمله حایل شود در یک آن معدوم و هالک
مشاهده گردد انشاء الله صدای امواج بحر سرور
نعیب غراب احزان را معدوم نماید و مفقود
سازد آنکه هو المقتدر الذی لم یعجزه شیء و لم
تضعفه قوۀ يفعل ما یشاء و یحکم ما یرید و هو
الغالب العزیز الحمید

- 7 And concerning what you wrote about mentioning to Jinab-i-Isma'illah Jamal, upon him be all the Most Glorious Beauty, that he would remember in the Most Holy Court yourself and your mother and sister and other family members - he fulfilled his promise and presented it in the Most Holy Court, and again in these days expressions of favor have been shown to each one. Give them the glad tidings of God's grace and His mercy that hath preceded existence in both the unseen and visible realms. All have been adorned with the ornament of forgiveness and have attained unto the Kawthar of mention. This evanescent servant beseecheth God, exalted be His glory, that He may enable all to succeed in His remembrance, praise and service, and to remain steadfast in this mighty Cause. Verily He is the Hearer, the Answerer.

7 و اینکه نوشته بودید خدمت حضرت اسم الله
جمال علیه من کل بهاء ابهاء ذکر نمودید که از
آنجناب و والده و همشیره و سایر اهل بیت در
ساحت اقدس ذکر نماید بعهد خود وفا نمودند
و در ساحت اقدس معروض داشتند و بمجید
در این ایام اظهار عنایت بهر یک شده بشرهن
بفضل الله و رحمته الّتی سبقت الوجود من الغیب
و الشهود جمیع بطراز غفران مزین شدند و بکثر
ذکر فائزین خادم فانی از حق جلّ جلاله سائل
و آمل است که جمیع را موفق فرماید بر ذکر و ثنا
و خدمت خود و بر این امر عظیم مستقیم بدارد
آنکه هو السامع المجیب

- 8 And concerning what was mentioned about those souls who have newly attained to the ocean of recognition, it was presented. This is what the Desired One hath revealed in response:

8 و اینکه در باره نفوسیکه تازه بحر عرفان فائز
شده اند ذکر شده بود عرض شد هذا ما انزله
المقصود فی الجواب

- 9 He is the Most Ancient, the Most Great

9 هو الأقدم الأعظم

- 10 [Muhammad Hasan Sultan] A mention from Our presence to those on earth, that they may forsake what they possess and turn to God, Knower of the unseen and the seen. O peoples of the earth! Hasten ye to the remembrance of God and His mercy. He calleth you and mentioneth you in that which causeth breasts to expand and hearts to rejoice. O Hasan!

10 [محمد حسن سلطان] ذکر من لدنا لمن على الأرض
لعلّ يدعنّ ما عندهم و يتوجّهنّ الى الله عالم الغیب
و الشهود یا ملأ الأرض فاسعوا الى ذکر الله و
رحمته انه يدعوکم و یدکرکم بما تنشرح به الصدور
و تفرح به القلوب ان یا حسن ان استمع نداء
المظلوم انه فی هذا السجن یدکرک لوجه الله ربّ ما

Hearken unto the call of the Wronged One. Verily He mentioneth thee from this Prison for the sake of God, the Lord of what was and what shall be. How many a servant desired to draw nigh but vain imaginings prevented him, and how many a man aimed for the Desired One but idle fancies barred him. Give thanks to God for having enabled thee to recognize the Dawning-Place of His verses and made thee aware of this Cause, whereof the generality of the learned remained heedless, save whom God, the Lord of existence, willed. We have sent thee the pearl of the ocean of utterance. When thine eyes are so-laced thereby, arise and say:

11 Praise be unto Thee, O Lord of the nations and the One manifest through the Most Great Name! Thanks be unto Thee, O Thou Who hast mentioned me from Thy glorious station! Glory be unto Thee, O Lord of Names! And praise be unto Thee, O Creator of the heavens, for having moved Thy Most Exalted Pen to mention me in Thy beloved Prison!

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

13 [Quli Khan] A Book sent down by the Bestower to him who hath turned to the Most Great Sea when the Lord of Eternity came with manifest sovereignty. O Quli! He Who is mentioned mentioneth thee from this spot round which circle the Concourse on High and the dwellers of the cities of eternity. Verily there is none other God but He, the Peerless, the One, the All-Knowing, the All-Informed. When thou hearest the creaking of My Pen and findest the fragrance of My robe from Mine utterance, turn thy face toward God, the Protector of the worlds, and say:

14 O my God, God of the world, my Beloved and the Beloved of all nations! I beseech Thee by the kingdom of Thy utterance and the dominion of Thy knowledge to ordain for me that which shall profit me in every world of Thy worlds. Then grant me, by Thy bountiful hand, the waters of steadfastness. Verily, Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous.

15 He is the Dawning Place from the Horizon of Utterance

16 This is a mention from Our presence to him who seeketh the waters of utterance from the hand of the bounty of his Lord, the Generous. O Rida! Rejoice that the countenance of thy Lord, the Most Glorious, hath turned toward thee from this distant station. He maketh mention of thee as a bounty from His presence, that He may draw thee nigh unto the Supreme Horizon and acquaint thee with His straight path. We have manifested the Cause and set up the Balance and called all unto God,

كان وما يكون كم من عبد اراد القرب و منعه
الأوهام و كم من رجل قصد المقصود ولكن
صدته الظنون ان احمد الله بما ايدك على عرفان
مشرق آياته وعرفك هذا الأمر الذي غفل عنه
معشر العلماء الا من شاء الله مالک الوجود قد
ارسلنا اليك لؤلؤ بحر البيان اذا قرت به عينك

11 قم و قل لك الحمد يا مالک الأمم و الظاهر
بالاسم الأعظم و لك الشكر يا من ذكرتني في
مقامك المحمود و لك البهاء يا مالک الأسماء
و لك الثناء يا فاطر السماء بما تحرك على ذكرى
قلبك الأعلى في سجنك المحبوب

12 هو الأقدس الأعظم الأبهى

13 [قلى خان] كتاب انزله الوهاب لمن اقبل الى البحر
الأعظم اذ اتى مالک القدم بسلطان مبین يا
قلى يذكرک المذكور في هذا المقام الذى يطوفه الملاء
الأعلى و اهل مدائن البقاء انه لا اله الا هو
الفرد الواحد العليم الخبير اذا سمعت صرير قلبى
و وجدت نفحات قيصى من بيانى ول وجهك
شطر الله المهيم على العالمين و قل

14 يا الهى و اله العالم و محبوبى و محبوب الأمم
اسئلك بملكوت بيانك و جبروت علمك بأن
تقدر لى ما ينفعنى فى كل عالم من عوالمک ثم
ارزقنى کوثر الاستقامة بيد فضلک انک انت
المقتدر على ما تشاء لا اله الا انت العزيز الكريم

15 هو المشرق من افق البيان [آقا سيد رضا ك]

16 ذکر من لدنا لمن اراد کوثر البيان من يد عطاء ربّه
الکريم يا رضا ان افرح بما توجه اليک وجه ربک
الأبهى من هذا المقام البعيد و يذكرک فضلاً من
عنده ليقربک الى الأفق الأعلى ويعرفک صراطه
المستقيم انا اظهرنا الأمر و وضعنا الميزان و دعونا
الکل الى الله الفرد الخبير من الناس من نقض
ميثاق الله و عهده و اعترض علينا و منهم من

the One, the All-Informed. Among the people are those who have violated God's Covenant and His Testament and opposed Us, and among them are those who have pronounced judgment against Us without clear proof or an enlightening Book. How many learned ones have denied the Known One, and how many mystics have disbelieved in the Recognized One when He came with the standards of signs from the presence of the Mighty, the Wise. Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest be among the firmly established ones. Praise be to God, the Lord of the worlds.

- 17 The servant giveth you glad tidings that the Beloved of the world hath visited on behalf of you and your mother and your sisters and your wife and those of your household. It behooveth me and thee and all on earth to thank Him and praise Him and glorify Him by night and day. Praise be to God. This servant succeeded in fulfilling your wishes exactly as you had written, visiting on behalf of all. We beseech Him to make this blessed, doubly blessed and righteous deed a treasure for you and for us. Verily, He is the One with power over whatsoever He willeth through His command "Be!" and it is.

- 18 As to what you mentioned regarding the friends of God being engaged every Friday in the recitation of verses and the remembrance of God, by the life of God, they have a station among the stations in the Book of God, the Lord of the worlds. Convey greetings on behalf of this ephemeral servant to them and say: The Day of the Covenant hath come, and the earth hath told its tales, and the mountains have passed away by the command of their Creator, and all who are in the heavens and on earth were thunderstruck save those who have detached themselves from all on earth and turned with radiant faces toward God. God willing, you must stand with perfect steadfastness in the Cause of God. Though the clouds of oppression may momentarily obscure the light of the Sun of Justice, the time will come when the winds of the Divine Will shall, in less than a moment, disperse them and illuminate the world with the light of justice. We beseech God that those illumined hearts may be so enkindled by the heat of Divine remembrance that its effects may become manifest in all directions. Would that the servant could be with you in that house wherein the mention of God, the Lord of all beings and the King of the throne on high and of earth below, hath been raised. O friends! Strive ye, for this is the day of endeavor and this is the day of steadfastness, that perchance ye may receive your portion from the outpourings of the cloud of divine mercy and the effulgences of the Sun of Reality. Verily, He is with you and guideth you to the right path.

[افتی] علینا من دون بینة ولا کتاب مبین کم من عالم انکر المعلوم و کم من عارف کفر بالمعروف اذ اتی برایات الآیات من لدن عزیز حکیم کذلک نزلنا لک الآیات و ارسلناها الیک لتکون من الراسخین الحمد لله رب العالمین انتهى

- 17 آن الخادم یشترکم بما زار محبوب العالم من قبلک و امک و اختیک و ضعیک و من یتیک ینبغی لی و لک و لمن علی الأرض ان نشکره و نحمده و نشیه فی اللیالی و الايام الحمد لله این خادم موفق شد بوصیت آنجناب بهمان تفصیل که نوشته بودند بهمان تفصیل از قبل کل زیارت شد نستله بأن یجعل هذا العمل المبرور المبارک المبارک کنزاً لکم و لنا انه هو المقتدر علی ما یشاء بأمره کن فیکون

- 18 و اینکه ذکر نموده‌اید که هر یوم جمعه احبابی الهی بتلاوت آیات و ذکر حق مشغولند لعمر الله لهم شأن من الشئون فی کتاب الله رب العالمین عرض تکبیر از قبل این حقیر فانی خدمت ایشان برسانید و بگوئید قد اتی یوم الميثاق و حدثت الأرض اخبارها و مرّت الجبال بأمر موجدھا و انصعق من فی السموات و الأرض الا من انقطع عمن علی الأرض و توجه الى الله بوجه منیر انشاء الله باید بکمال استقامت بر امر الله قائم باشید اگر سخاب ظلم نور آفتاب عدل را در آنی منع نماید آید و قتیکه اریاح مشیت رحمن اقل من آن او را زایل فرماید و عالم را بنور عدل منور نماید از حق میطلبیم آن قلوب منیره از حرارت ذکر الهی بشأنی ظاهر شوند که اثر آن در کل جهات ظاهر شود یا لیت کان الخادم معکم فی بیت ارتفع فيه ذکر الله مولى الوری و مالک العرش و الثرى ای آقایان من جهد نمائید چه که امروز روز کوشش است و امروز روز استقامت است که شاید از فیوضات سخاب رحمت رحمانی و تجلیات شمس حقیقی نصیب بردارید انه معکم و یرشدکم الى سواء السبیل

- 19 As for what you wrote concerning the house, it was presented before the Throne. This is what the Desired One hath revealed in response: We have accepted the house and made it a meeting place for the loved ones of God who have forsaken the world and turned wholly unto God, the Lord of the worlds.
- 19 و اینکه در باره بیت نوشته بودید تلقاء عرش عرض شد هذا ما انزله المقصود في الجواب انا قبلنا البيت وجعلناه مقراً لأحباب الله الذين نبذوا العالم وتوجهوا بكلهم الى الله رب العالمين
- 20 O Kazim! The aforementioned house has been accepted and mention thereof was made in the Most Holy Presence. God willing, may it become a gathering place for His loved ones. Remember Me therein and praise Me at eventide and at dawn. Blessed is thy father who soared in the atmosphere of the love of God in such wise that he sacrificed his spirit and his being in a land whose mention God hath revealed in His Mighty Book. We testify that he turned unto God, hearkened to His call, and hastened to the Dawning-place of sacrifice. Thus doth God mention whom He willeth as a token of His grace. Verily, He is the Forgiving, the Generous.
- 20 يا كاظم بيت مذکور بطراز قبول فائز و ذکرش در ساحت اقدس مذکور انشاء الله محل اجتماع اولیای او واقع شود ان اذکونی فيه ثم احمدونی فی العشی و الاشرار طوبی لأبيک الذی طار فی هواء محبة الله علی شأن انفق روحه و ذاته فی ارض انزل الله ذکرها فی کتابة العظیم نشهد انه اقبل الى الله و سمع ندائه و سرع الى مشرق الفداء کذلک یذكر الله من يشاء فضلاً من عنده انه لهو الغفور الکریم
- 21 O Most Exalted Pen! Turn towards those who have turned to the countenance of their Lord when He appeared with the truth and came with mighty sovereignty. Say: O loved ones of God in His lands! Harken unto the call of the Wronged One which hath been raised from the precincts of the Prison. There is no God but Him, the Mighty, the Great. Be ye united in the Cause of God and His remembrance, and be ye as the fingers of one hand. Thus doth He Who hath in His keeping the Preserved Tablet teach you. Set right that which is between you and put your trust in God. Verily, He is with His trusted servants. Thus surgeth the ocean of thy Lord's mercy, the Most Merciful, the Compassionate. Glory be upon you, O My loved ones and chosen ones, and upon those who have attained unto My days and acted in accordance with that which they were bidden in My perspicuous Book.
- 21 ان یا قلم الأعلى توجه الى الذین توجهوا الى وجه ربهم اذ ظهر بالحق و اتی بسلطان عظیم قل یا احباب الله فی دياره ان استمعوا نداء المظلوم الذی ارتفع عن شطر السجن انه لا اله الا هو العزيز العظیم ان اتحدوا فی امر الله و ذکره و کونوا کالأنامل فی الید کذلک یعلمکم من عنده لوح حفیظ ان اصلحوا ذات بینکم و توکلوا علی الله انه مع عباده المتوکلین کذلک ماج بحر رحمة ربکم الرحمن الرحیم البهاء علیکم یا احبابی و اصفیائی و علی الذین فازوا بأیامی و عملوا بما امروا به فی کتابی المبین انتهى
- 22 As for what you wrote concerning the Leaf of Paradise, upon her be the Glory of God, it was presented before the Throne, and this evanescent servant attained to visitation on her behalf. We thank God and praise Him for this. Especially in these days her mention was made in the Most Holy Presence, and a most mighty, most glorious, most holy Tablet was specifically revealed for her from the heaven of the All-Merciful's will and was sent. God willing, may she attain unto it. Convey greetings on behalf of this servant to her and her relatives, wherever they may be. And concerning those whom you mentioned who have detached themselves from all save God and believed in Him on a day wherein the pillars of the world were shaken and the limbs of the nations trembled - upon them be the Glory of God, His mercy, His care and His favors. This evanescent one conveys greetings to all.
- 22 و اینکه در باره ورقة الفردوس علیها بهاء الله نوشته بودید تلقاء عرش عرض شد و این خادم فانی بوکالت ایشان بزیارت فائز نشکر الله بذلک و نحمده علی ذلک مخصوص در این ایام ذکر ایشان در ساحت اقدس مذکور و لوح امع اعتر اقدس مخصوص ایشان از سماء مشیت رحمن نازل و ارسال شد انشاء الله بان فائز شوند خدمت ایشان و منتسبین ایشان از قبل این خادم در هر محل که باشند تکبیر ابلاغ دارید و اما ما ذکرتم فی الذین انقطعوا عما سوی الله و آمنوا به فی يوم تزعزعت فيه ارکان العالم و اضطربت فرائص الأمم علیهم بهاء الله و رحمته و عناية الله و الطافة خدمت جمیع این فانی تکبیر معروض میدارد

23 And as for your mention of Aqa Khudadad, Aqa Shahvardi, Aqa 'Azizu'llah and Aqa Muhammad-Taqi, upon them be the Glory of God, it was presented one night in the Holy Presence. The Sun of Divine favor shone forth upon each one. He, exalted be His glory, said: "These are they who have attained unto the days of God and have drunk His most pure wine in the name of the Lord of Power, through Whom the Greatest Scene was honored - the place which was named the Most Great Prison and with the most beautiful names by My Most Exalted Pen. Upon them be My glory, My mercy and My care which have preceded all worlds."

23 و اینکه ذکر جناب آقا خداداد و آقا شاه وردی و آقا عزیزالله و آقا محمد تقی علیم بهاء الله را نموده بودید در شبی از شبها در پیشگاه حضور عرض شد نسبت بهر یک شمس عنایت الهی اشراق نموده قال جل اجلاله هم الذین فازوا بأیام الله و شربوا رحيقه الأطهر باسم مالک القدر الذی به تشرف المنظر الأكبر المقام الذی سمي بالسجن الأعظم و بالأسماء الحسنی من قلبی الأعلى علیهم بهائی و رحمتی و عنایتی الّتی سبقت العالمین انتهی

24 In these special days, wondrous and exalted verses are being revealed from the divine Kingdom of Utterance. God willing, may they attain unto them and inhale the fragrances of the Raiment of the All-Merciful therefrom. This evanescent servant has attained to their presence aforetime. I beseech the Most High to assist them in His remembrance and praise, to aid them in that which He loveth and approveth, to ordain for them the good of this world and the next, and to record for them through His Most Exalted Pen in the Book of Names that which shall cause their mention, their spirits, and their bodies to endure. Verily, He is powerful over whatsoever He willeth. There is no God but Him, the Almighty, the Powerful. As for those souls whom you mentioned who have ascended unto God, mention of some of them hath been revealed from the Most Exalted Pen both before and after. Upon them be the glory of God and His mercy. Others were also mentioned in this instance, and all have been adorned with the ornament of forgiveness both before and after. Glory be upon you and upon those who have turned unto God and have attained unto the recognition of God, our Lord and their Lord, our Purpose and their Purpose, and the Beloved of all who are in the heavens and on earth.

24 در این ایام مخصوص هر یک آیات بدیعہ منیعہ از ملکوت بیان الهی نازل انشاء الله بآن فائز شوند و نفحات فیض رحمانی را از آن استشمام نمایند و از قبل ایشان این خادم فانی بزیارت فائز استله تعالی بآن یوققهم علی ذکره و ثنائه و یؤیدهم علی ما یحب و یرضی و یقدر لهم خیر الآخرة و الأولى و یکتب لهم من قلبه الأعلى فی کتاب الأسماء ما یتقی به اذکارهم و ارواحهم و اجسامهم انه هو المقتدر علی ما یشاء لا اله الا هو المقتدر القدير نفوسیکه ذکر نمودید الی الله صعود نموده اند ذکر بعضی از ایشان از قلم اعلی از قبل و بعد نازل علیهم بهاء الله و رحمته و بعضی دیگر هم در این کوه عرض شد و جمیع بطراز غفران از قبل و بعد فائز شدند البهاء علیکم و علی الذین اقبلوا و فازوا بعرفان الله ربنا و ربهم و مقصودنا و مقصودهم و محبوب من فی السموات و الأرضین

25 The servant, Sha'ban 1297

25 خادم شعبان سنه ۱۲۹۷

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To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: 1297-08-02 [1880-Jul-10]

- 1 In the Name of our Lord, the Most Sacred, the Most Great, the Most Exalted, the Most Glorious
 1 بِسْمِ رَبِّنا الْاقدسِ الْاعظمِ الْعَلِيِّ الْاَبهى
- 2 Glorified be He Who hath illumined the horizon of utterance with the Sun of His Most Great Remembrance, before Whom the sinews of the nations have trembled – they who have turned away from the Ancient King and followed their fancies and idle desires. Glorified be He Who standeth alone in might and is unique in power. He, verily, is the Sovereign Who hath accepted all tribulations in the kingdom of creation for the manifestation of His purpose and the establishment of that which shall profit all lands. He is the All-Powerful Whom the tyranny of the mighty and the strong hath not weakened, and Whom the affairs of those in creation have not prevented from appearing and manifesting, through the Most Exalted Word, the Most High Paradise, summoning all unto Him through wisdom and utterance.
 2 سُبْحانَ مَنْ اَنارَ افقَ الْبَيانِ بِشَمْسِ ذِكْرِهِ الْاعظمِ الَّذى بِهِ ارْتَعَدَتِ فرائِصُ الْاُمَمِ الَّذينَ اَعْرَضُوا عَنْ مالِكِ الْقَدَمِ وَاتَّبَعُوا ظَنونَهُمْ وَاهْواءَهُمْ سُبْحانَ الَّذى تَفَرَّدَ بِالْبِاسِ وَتَوَحَّدَ بِالضَّرِّ اِنَّهٗ لِسُلْطانُ الَّذى قَبْلَ الْبَلابِيا كُلِّها فَيَمْلِكُوتُ الْاَنْشِيا لِاَظْهَارِ ما ارادَ وَاثباتِ ما يَنْتَفِعُ بِهِ الْبِلادُ وَهُوَ الْمُقْتَدِرُ الَّذى لَمْ تَضَعْفْهُ سَطَوْتُ الْاَمْرِ وَالْاَقْويَا وَلَمْ تَمْنَعْهُ شَتُوناتُ مَنْ فى لَاشِيا ظَهَرَ وَاظْهَرَ مِنْ كَلِمَةِ الْعَلِيا الْفَرْدُوسِ الْاَعلى وَدَعَا الْكُلَّ اِلَيْهِ بِالْحِكْمَةِ وَالْبَيانِ
- 3 Exalted is our Lord, the All-Merciful, Whose robe, when recognized, draweth the hearts of the sincere and causeth the spirits of those who are nigh to soar. Through it the lovers have directed their steps toward the Most Exalted Vision and the yearning ones toward the Supreme Summit. Through it every man of knowledge hath faced the swords of the enemies, and every soul that hath turned unto God the arrows of destiny.
 3 تَعالى رَبُّنا الرَّحْمَنُ الَّذى مِنْ عَرَفَ قِيصَهُ الْمَجْدِبَتِ افْتَدَى الْمَخْلُصينَ وَطارتِ ارواحُ الْمُقَرِّبينَ وَبِهِ قَصْدُ الْعاشِقونَ الْمَشْهَدِ الْاَعلى وَالْمُشْتاقونَ لَذِروَةِ الْعَلِيا وَبِهِ اسْتَقْبَلَ كُلَّ عارفٍ سِوَفِ الْاَعْداءِ وَكُلَّ مُقْبِلٍ سَهامِ الْقَضِيا
- 4 Blessing and peace and glorification and praise be upon those who have drunk of the choice sealed wine from the hand of their Lord, the Self-Subsisting! These are servants who have heard what the Speaker of Sinai hath uttered and have witnessed that which the Tongue of Manifestation hath proclaimed. These are servants whom neither the mention of the Hour hath affrighted, nor have the tempests of the Day of Judgment moved them, nor were they thunderstruck when the trumpet was blown, nor did they tarry when they heard the call "Hasten ye!" from the Sovereign of Manifestation. They have acknowledged that which God hath acknowledged in His days and have confessed that which God confessed when He was established upon His throne. These are servants whom tongues and pens are powerless to describe or extol.
 4 وَالصَّلوةُ وَالسَّلَامُ وَالتَّكْبِيرُ وَلِهاِ عَلَى الَّذينَ شَرَبُوا الرَّحِيقَ الْمُخْتومَ مِنْ يَدِ رَبِّهِمُ الْقِيومِ اوْلُئِكَ عِبادُ سَمِعُوا ما تَكَلَّمَ بِهِ مُكَلِّمُ الطُّورِ وَشَهِدُوا بِما نَطَقَ بِهِ لِسانُ الظُّهُورِ اوْلُئِكَ عِبادُ ما خَوْفُهُمْ ذِكْرَهُ السَّاعَةِ وَما حَرَكْتُهُمْ قِواصِفُ الْقِيَمَةِ وَما انْصَعَقُوا اِذْ نَفَخَ فى الصُّورِ وَما تَوَقَّفُوا اِذا سَمِعُوا نَدِيا اسْرَعُوا مِنْ سُلْطانِ الظُّهُورِ قَدْ اعْتَرَفُوا بِما اعْتَرَفَ بِهِ اللهُ فى اِمامِهِ وَاَفَرُوا بِما اَفَرَهُ اللهُ اِذْ اسْتَقَرَّ عَلَى عَرْشِهِ اوْلُئِكَ عِبادُ قَدْ عَجَزَتِ الْاَلْسُنُ وَالْاَقْلَامُ عَنْ ذِكْرِهِمْ وَتَنائِهِمْ
- 5 The evanescent servant beseecheth his Almighty, Eternal Lord to inscribe for him with His Most Exalted Pen that which He
 5 يَسْئَلُ الْخادِمُ الْفانى رَبَّهُ الْغالبَ لِباقى بَأنْ يَكْتُبَ لَهُ مِنْ قَلْبِهِ الْاَعلى ما كَتَبَ لَهُمْ وَيَقْدِرُ لَهُ ما قَدَرَ

hath inscribed for them, to ordain for him what He ordained for them, and to grant him, in their shadow, a station enduring through His Most Beautiful Names and Most Exalted Attributes. Verily, He is the All-Powerful before Whom nothing is impossible and no matter can prevent Him. He acteth and commandeth, heareth and seeth, and He is the Commander, the All-Hearing, the All-Seeing.

- 6 By the Beauty of the Adored One, His glory, His might and His power – were the servant to make mention of them throughout the duration of His dominion and kingdom, the cord of my love would not be severed nor would the love of my heart be exhausted. I beseech the Self-Sufficient, the Most High, to gather me with them in every world of His worlds. Among them are the Living One of God and the True One – can anyone describe them as they deserve to be described or make mention of them as becometh their station? Nay, by the soul of the Beloved! It hath been testified beforehand that the true believer cannot be described. These have quaffed the choice wine of utterance and have expended all they possessed in the path of the All-Merciful with such yearning and rapture as hath bewildered the Concourse on High. To this beareth witness the Lord of Names, the Creator of Heaven, and beyond Him every just and discerning soul. Praise be to God, the Most High, the All-Powerful, the Mighty, the Omnipotent!

- 7 My soul be a sacrifice for your exile! Although such mention from a servant like myself is unworthy, inasmuch as the mention of that noble Being's exile and affliction in the path of God hath flowed from the Most Exalted Pen, in comparison wherewith all other remembrances appear as the buzzing of flies or the chirping of birds in an endless wilderness that hath neither beginning nor end. Yet, despite my powerlessness and wretchedness, I make mention and submit and say: The servant hath been favored by that which hath appeared from the horizon of your hearts and hath heard that which the dove of your yearning and longing hath warbled upon the branches of the tree of your love, in remembrance of our Creator and yours, our Beloved and yours, and the Beloved of all who are in the heavens and the earth.

- 8 By thy life, O Beloved! I have found therein that which hath dilated my breast and gladdened my spirit and caused my heart to soar, for I found it to be a book in remembrance of God and His praise, and a shell for the pearls of His love and recognition. When I beheld and read and understood what was contained therein, I took flight on the wings of certitude with spirit and divine fragrance unto the Vision of the All-Merciful, and presented its contents before the Countenance. Then did He turn

لهم ويرزقه في ظلهم مقاماً بديعاً اسمائه الحسنى و صفاته العليا انه هو المقتدر الذي لا يعجزه شئ و لا يمنعه امر يفعل ويامر يسمع ويرى وهو الامر السامع البصير

6 و جمال المعبود و جلاله و عزه و اقتداره لو يذكر هم الخادم بدوام الملك و الملكوت لا ينقطع حبلى ودى و لا يفرغ حب فوادي استل الغنى المتعال بان بحشرنى معهم فى كل عالم من عوالمه و منهم اسم الله الحى و الحى هل يقدر احد ان يصفهما حق الوصف او يذكرهما حق الذكر لا و نفس المحبوب شهد بذلك ما قبل قبل بان المومن لا يوصف او لئلك شربوا رحيق البيان و انفقوا ما عندهم فى سبيل الرحمن بشوق و ضعف تحير منهم الملائه الاعلى يشهد بذلك مالك الاسماء و فاطر السماء و عن ورائه كل منصف بصير الحمد لله المتعالى المقتدر العزيز القدير

7 نفسى لغربتم الفدا! اگر چه از مثل اين بنده اين ذكر سزاوارنه چه كه ذكر غربت و كربت آنجناب فى سبيل الله از قلم اعلى جاريشده در اين صورت همه اذكار مثل طنين ذباب مشاهده ميشود او كصفير طيرى سدا ليس له اول و لا آخر مع تجزى و مسكتى اذكر و اعرض و اقول قد فاز الخادم بما ظهر من افق فوادم و سمع ما نطقت به حمامة شوقكم و اشتياقكم على افنان دوحه حبيكم فى ذكر بارئنا و بارئكم و محبوبنا و محبوبكم و محبوب من فى السموات و الارضين

8 لعمر ك يا محبوب قد وجدت منه ما انشرح به صدرى و فرح به روحى و طار به قلبى بما وجدته كتاباً فى ذكر الله و ثنائه و صدفاً للثالى حبه و عرفانه فلما رايت و قرئت و عرفت ما فيه لموت باجنحة الايقان بالروح و الريحان الى منظر الرحمن و عرضت ما فيه لدى الوجه اذ اتوجه الى وجه القدم و نطق بما عجزت عن عرفانه العالم

toward the Ancient Face and utter that which the world is powerless to comprehend.

- 9 In this station, wondrous and impregnable verses were sent down from the heaven of divine will upon thy person, whereat no opportunity remained for this servant to transcribe; and afterward, little by little, He spoke in the Persian tongue, and these sublime words appeared at the end from the mouth of the Will, the Revealer of verses – exalted be His majesty!
- 10 In the path of God, mighty afflictions have been visited upon them. In truth, they have followed the example of the Beloved of the world, inasmuch as in the early days of the Cause, during certain years, He was afflicted with countless tribulations. But since what befell them was in the path of the Friend, that which came upon them was, God willing, sweeter than the tyranny of the Beloved and more delicious than choice sealed wine, and ever shall it be so.
- 11 And He bade me: “Write thou unto Nabil—upon him be My remembrance and My glory, and the sweet savours of My vesture, and the fragrant breaths of the litanies of the gardens of My mystic knowledge. Look back, then, and call to mind the days when We were in the prison of the land of Ta—four months in that place—in a captivity the like of which no eye hath ever beheld: laden with fetters and chains. A number of the loved ones were present before Us, and those were the days when all, through fear of the Sultan’s might and the wrath of his ministers, were anxious, disquieted, and distraught; and every day, in the vain imagining that they were the helpers of the Sultan, they busied themselves with reviling, with abuse, and with harassment. O Nabil, how strange it was: for We, and the Helper of the Sultan, and all that are in the realms of being, were one; yet did they deem that Helper a tyrant, and failed to recognize the true Friend in His new attire. They took the ocean of rectitude to be the portion of the corrupt, and accounted the sun of knowledge among the ignorant.
- 12 In truth, to set forth the afflictions of those days is beyond the capacity of pen and tongue. And yet, despite these tribulations that assailed, and these calamities that descended, and these encompassing trials, We commanded the friends to chant, in a sweet and melodious strain, this blessed verse: “God sufficeth me, and all things; and sufficient is God in reckoning!” By the effulgent sprays of the ocean of meanings!—a joy and gladness were witnessed in that dark abode such as, thereafter, none of the loved ones ever again attained; and yearning and eagerness rose to such a pitch that whosoever was summoned unto martyrdom would, with fullest contentment, arise, would clasp hands with his companions, and with radiant countenance and
- 9 در این مقام آیات بدیعہ منیعہ از سما مشیت الهی
بشانی نازل که در آنحین ابدآجال تحریر از برای
این عبد نماند و بعد کم کم بلسان پارسی تکلم
فرمودند و این کلمات عالیات در آخر از فم
مشیت منزل آیات ظاهر بیانه عز کبریائه
- 10 در سبیل الهی مصائب کبری بر ایشان وارد فی
الحقیقه اقتدا بمحبوب عالم نموده اند چه که در
اوایل امر در سنین معدوده ببلائی لا تخصبه
مبتلا بودند و لکن چون در سبیل دوست وارد
شد آنچه بر ایشان وارد شد انشاءالله احلی از ظلم
محبوب و الذ از رحیق مختوم بوده و خواهد بود
- 11 و فرمودند بنویس بجناب نبیل علیه ذکری و بهائی
و نفحات قیصی و فوحات اوراد ریاض عرفانی
انظر ثم اذکرا ذکا فی سخن ارض طیار چهار شهر
در آن ارض در سنجیکه شبه آن دیده نشده با غل
و زنجیر بودیم و جمعی از احبا در حضور بودند و
آن ایامی بود که کل از سطوت سلطان و غضب
اوایلای او خائف و مضطرب و پریشان بودند و
در هر یوم بخیال اینکه ناصر سلطانند بسب و
شتم و اذیت مشغول یا نبیل عجب در این است
که ناصر سلطان و من فی الامکان ما بودیم مع
ذلک ناصر را ظالم پنداشتند و دوست حقیقی را
در قیص جدید نشناختند بحر اصلاح را از اهل
فساد دانستند و آفتاب دانش را از جهال شمردند
- 12 فی الحقیقه ذکر بلائی آن ایام خارج از تحریر
و تقریر است مع این بلائی وارده و رزایی
نازله و محن محیطه احباب را امر فرمودیم این
آیه مبارکه را باهنگ خوش ملیح تلاوت نمایند
هو حسبی و حسب کل شیئ و کفی بالله حسیباً
قسم بر شحات بحر معانی که فرح و سروری آن مقام
ظلمانی مشاهده شد که شبه آن از برای هیچیک
از احباب از بعد دست نداد و شوق و اشتیاق
بمقامی رسیده بود که هر یک را که بجهت شهادت
میتطلبیدند بکمال رضا بر میخواست و با دوستان
مصاحبه مینمود و با وجه منیر و قلب مطمئن بمقر

assured heart would turn toward the seat of sacrifice. These things caused the people of the prison to marvel.

- 13 The Pen of the Most High, for the especial solace of that honoured soul, hath spoken in these words: "Ponder thou His bounty, His mercy, His compassion, His providence, His loving-kindness. In this station it behoveth me to call upon mine own self in thy tongue: Praise be unto Thee, O Thou by whose Name the ark of Thy Cause hath sped over the sea of Thy will, and the hearts of the sincere have soared in the heaven of Thy love; for Thou hast aided me to bear tribulations in Thy path, and calamities in Thy love and good-pleasure. I beseech Thee, by the jewels of Thy knowledge that are with Thee and the mysteries of Thy wisdom, to write for me that which becometh Thy generosity, Thy bounties, Thy munificence, Thy gifts. O Lord! There hath befallen me in Thy path that whereunto Thy Most Exalted Pen hath borne witness in the pages of Thy utterance. Ordain, by Thy power, for me that whereby I may find repose in Thy days. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Informed." End of quotation.

- 14 The grace of God, in what hath been revealed, shineth forth and is resplendent as the rising sun: wherefore what hath His bounty left, that this fleeting servant should yet presume to lay before Him? Whensoever a letter from that Blessed Personage reached this evanescent servant, he would, with utmost longing, receive it and present it in the All-Holy Court; and he would also submit a full reply—God, the All-Knowing, is Witness unto this. Ere that Well-Beloved's departure likewise, from whatever place a letter arrived, an answer was written and dispatched. In these days this mortal servant was summoned to the Most Holy, the Most Mighty, the Most Exalted Presence; and after I had stood before Him, He said: "Wherewith wast thou occupied?" The details were submitted. He—exalted be His majesty—spoke:

- 15 "Take thou pen and tablet, and write for him that which the One Who conversed with Moses upon Sinai speaketh in this station, which hath been named with the Most Beauteous Names in the Book of Names, and with the name of this Heaven in the Crimson Tablet, that he may rejoice in the remembrance of his Lord, the Hearing, the Seeing. We have in most Tablets called this land the Most Great Prison. When this mention was spread abroad, We adorned it with another name. Thy Lord is, in truth, the All-Powerful, the Omnipotent. Say: This is the Day whereon all things cry out that the prison belongeth unto God, the Owner of Names. Exalted is this Most Great

فدا توجه مینمود و این امور سبب تحیر اهل حبس شده بود

- 13 قلم اعلی مخصوص تسلی آنجناب باین کلمات ناطق شده تفکر فی فضله و رحمته و شفقت و عنایت و لطفه ینبغی فی هذا المقام ان ادعوانفسی بلسانک لک الحمد یا من باسمک سرت سفینته امرک علی بحر ارادتک و طارت افئدة المخلصین فی هوا حبک بما یدتنی علی حمل البلیا فی سبیلک والرزايا فی حبک وهوائک اسئلت بما عندک من جواهر علمک و اسرار حکمتک بان تکتب لی ما ینبغی لکرمک و افضالک و جودک و مواهبک ای رب قد ورد علی فی سبیلک ما شهد به قلبک الاعلی فی صحائف بیانک قدری بقدرتک ما استریح به فی ایامک انک انت المقتدر المتعالی العلیم الخبیر انتهى

- 14 فضل حق از آنچه نازل شده بمثابة شمس مشرق و لائح است دیگر کجا فضلش چیزى باقى گذاشته تا این خادم فانی معروض دارد و هر وقت و هنگام که دستخط آن حضرت رسیده این خادم فانی بکمال اشتیاق اخذ نموده و در ساحت اقدس معروض داشته و جواب هم مفصلاً عرض نموده و کان العلم بذلك شهیداً سفر قبل آن محبوب هم از هر جا دستخط رسید جواب عرض و ارسال شد در این حین این خادم فانی بساحت اقدس امنع اعلی احضار شد و بعد از قیام در حضور فرمودند بچه مشغول بودی تفصیل عرض شد قال عز کبريائه

- 15 خذ القلم واللوح و اکتب له ما یکلم به مکلم الطور فی هذا المقام الذی سمی بالاسم الحسنی فی کتاب الاسماء و بسم هذه السمة فی الصحيفة الحمراء لیفرح بذكر ربه السميع البصير انا ذکرنا فی اکثر الالواح هذه الارض بالسجن الاعظم فلما انتشر هذا الذکر زیناها باسمی اخری ان ربک هو المقتدر القدیر قل هذا يوم فيه ینادی کل الاشیا بان السجن لله مالک الاسماء تعالی هذا المقام الاعظم الذی تحیر منه العالم ان ربک هو المبين الملیح

Station, at which the world hath been bewildered. Thy Lord, verily, is the Manifest, the Fair.

- 16 “O Nabil! Joy hath taken hold of Me when I heard that there remaineth for thee no resting-place in the earth; and gladness hath seized Me when I beheld thee driven forth in My Name among My servants. By the life of God! the Tongue of Bounty remembereth thee, and remembereth what hath befallen thee in His straight path. He hath chosen for thee that which He hath chosen for His own Self. Ponder thou that which befell Him from the hosts of the unjust, and say: Praise be unto Thee, O God of the worlds and King of eternity, in that Thou hast brought me nigh, and taught me, and made me to know, and caused me to witness, and given me utterance in Thy praise, on a Day whereon every firm foundation was shaken.
- 16 يا نبیل قد اخذنی الفرح اذ سمعت ما بقی لك محل فی الارض و اخذنی السرور اذ رايتك مطروداً باسمی بین عبادى لعمرالله لسان الفضل یدكرک و یدكر ماورد عليك فی سبيله المستقیم انه اختار لك هاد اختاره النفسه تفكر فیما ورد علیه من جنود الظالمین و قل لك الحمد یا الله العالم و مالك القدم و بما اقربتنی و علمتنی و عرفتنی و اشهدتنی و انطقتنی بثنائك فی يوم فيه تززع كل اساس متین
- 17 “Convey from Me greetings unto the faces of My loved ones, and give them glad tidings of My remembrance and My care; and remind them of that which My Most Exalted Pen hath revealed in Tablets whose number none hath reckoned save God, the Lord of the worlds. We enjoin them to love the world and that whereby the Cause of God, the King, the Mighty, the Praiseworthy, may be exalted; and We counsel My servants to My virtues, and to that which they have been commanded in My Most Great Book.
- 17 کبر من قبلی علی وجوه احبائی و بشرهم بذکری و عنایتی و ذکرهم بما انزله قلبی الاعلی فی الواح لم یخصبها احد الا الله رب العالمین انا نوصیهم بحب العالم و ما یرتفع به امرالله الملك العزیز الحمید و ص عبادى باخلاقی و ما مروا به فی کتابی العظیم
- 18 “Say: Make not the religion of God a cause of strife and contention. By God! it hath been revealed for your unity and concord. Unto this beareth witness the Tongue of Grandeur in His noble station. Say: By God! the Mother-Book hath been purified, and it proclaimeth from the loftiest height: There is none other God but Me, the All-Knowing, the All-Wise.
- 18 قل لا تجعلوا دین الله سبباً للنزاع و الجدل تالله انه نزل لاتحادکم و اتفاقکم یشهد بذلك لسان العظمة فی مقامه الکریم قل تالله قد طهرام الکتاب و انه ینطق من اعلى المقام انه لا اله الا انا العالم الحکیم
- 19 “All souls who in this day have drunk of the sealed wine, named with the Living, the Self-Subsisting, are remembered in the presence of the Throne. Convey unto all, from the Wronged One, My greeting of ‘Allah-u-Abha’, and give them to know: most men are heedless, and are, in their due measure, deprived of the recognition of the Day of God.
- 19 جميع نفوسیکه الیوم از و حیق مختوم باسم قیوم آشامیده اند لدی العرش مذکورند کل را از قبل مظلوم تکبیر برسانید و آگاهی دهید اکثر از ناس غافلند و از عرفان یوم الله علی هو حق محروم
- 20 “In every land wherein they enter, let them be as the Water of Life for the thirsty, and a shining lamp unto those souls who, in the darkness of conjecture, have drunk from the spring of vain imaginings. We enjoin upon all goodly character: Kindle hearts with the fire of My love; then remind them of My beauteous remembrance.
- 20 در هر ارض که وارد میشوند ما حیوان باشند از برای تشنگان و مصباح منیر باشند از برای نفوسیکه در ظلمات ظن از عین وهم نوشیده اند وصیت مینمائیم کل را باخلاق پسندیده ان اشعل القلوب بنار حی ثم اذکرهم بذکری الجمیل
- 21 “Say: The sea of bestowal hath appeared, and the sun of knowledge hath shone forth. Make not the Divine Faith—which is the cause of the unity of the peoples of the world—a reason for difference. O Nabil! if men were to become informed of
- 21 بگوای عباد بحر بخشش ظاهر شد و آفتاب دانش اشراق نموده مذهب الهی که علت اتحاد اهل عالم است اورا سبب اختلاف مکنید یا نبیل اگر ناس

that which hath been made manifest, all would turn unto the Most Exalted Horizon, and would behold themselves freed and delivered from all save Him.

- 22 “Say: In poverty and adversity follow ye the True One, and hold fast unto the cord of patience and steadfast endurance. Observe the Names of ‘Ha’ and ‘Ha’—though outwardly they professed attachment to the True One, yet the inner matter, plain and evident, was that the ravening wolf strove with utmost oppression to extinguish those two lights, until they attained unto lofty and honoured martyrdom. And yet the True One—magnified be His glory, exalted be His power, and glorified be His majesty—passed by, through His hidden might. Outwardly, He had power to exact retribution; nevertheless, We commanded all unto patience and endurance; for Our regard is fixed upon the education of the world and upon another station.

- 23 “Ponder this wondrous and comely word which in several places hath flowed from the Pen of the Most High: Not he is praiseworthy who loveth his country, but he who loveth the world. Man hath not been created for strife and corruption and contention and dispute. By My life! he hath been created for a mighty purpose. Were these stations to be set down in detail, Tablets would not suffice.

- 24 “O Muhammad! Be thou, unto the beings of existence, a refreshing stream; unto the erring, a guide; unto every sorrowful one, a deliverance. Ye must, with Divine assistance, become the cause of kindling the love of God in the hearts of the peoples of the world. Ignite the fire of love in His Name, that all may be warmed thereby. Expend utmost endeavour and diligence in the unity of the friends. How grievous that souls who have borne hardships in the path of God, and have become the target of the world’s derision, should become occupied with themselves and remain veiled from the Purpose. Say: By God! the good is behind you, and grace is before your faces. Suffer not yourselves to be deprived of that which hath been ordained for you in a Clear Book. Blessed are your faces, for that ye have turned unto the Beloved; and your ears, for that ye have heard His call; and your hearts, for that they have turned unto God; and your eyes, for that they have beheld His signs; and your hands, for that they have taken His Tablets; and your feet, for that they have walked upon the straight path. O concourse of the chosen! know ye your stations, your conditions, and your ranks with God, your Creator, your Fashioner, your Sustainer, your Beloved, and your Answerer.”

بانچه ظاهر شده مطلع شوند جميع باقى اعلی توجه نمایند و آن از غير او خود را فارغ و آزاد مشاهده کنند

- 22 بگو در باسای و ضرای بحق اقتدا نمائید و بحبل صبر و اصطبار متمسک باشید ملاحظه در اسم هاوها نمائید مع آنکه در ظاهر ظاهر بحق نسبت داشتند و امر باطن که معلوم و واضح است ورقشاو ذئب بکمال ظلم در اطفال آن دو نور کوشیدند تا آنکه بدرجه بلند ارجند شهادت فائز گشتند و حق تعالی شان و عظم اقتداره و جلت عظمت از قدرت باطنیه گذشتند بر حسب ظاهر ظاهر قادر بر قصاص بود مع ذلك جميع را بصبر و اصطبار امر فرمودیم چه که نظر بر تربیت عالم و مقام دیگر است

- 23 در این کلمه بدیعه ملیحه که در چند موضع از قبل از قلم اعلی جاری شده تفکر نمائید میفرماید لیس الفخر لمن یحب الوطن بل لمن یحب العالم انسان از برای فتنه و فساد و نزاع و جدال خلق نشده لعمری قد خلق الامر عظیم این مقامات اگر بتفصیل ذکر شود الواح کفایت آن ننماید

- 24 یا محمد کن لاراضی الوجود فراتأولمن ضل هادیأو لكل مکروب فرجا باید باعانت الهی سبب اشتعال محبت حق در افنده اهل عالم شوید برافروز نار محبت با ستمش تا کل بحرارت آن فائز شوند کمال سعی و اجتهاد در اتحاد احباب مصروف دارید بسیار حیف است نفوسیکه در سبیل الهی حمل شداید نموده اند و محل شماتت اهل عالم گشته اند بخود مشغول شوند و از مقصود محبوب مانند قل تالله ان الخیر عن ورائکم و الفضل امام وجوهکم ایاکم ان تمنعوا انفسکم عما قدر لکم فی کتاب مبین طوبی لوجهکم بما توجهت الی الحبوب ولا ذانکم بما سمعت ندائه و لقلوبکم بما اقبلت الی الله و لعیونکم بما رات آیاته و لایادیکم بما اخذت الواحه و لارجلکم بما مشت علی سوا الصراط یا ملا الاصفیاء ان اعرفوا مقاماتکم و شئونکم و مراتبکم لدی الله موجدکم و خالقکم و رازقکم و محبوبکم و محببکم

- 25 We counsel you, in conclusion, with that wisdom which the All-Merciful hath revealed in most of the Tablets: "Blessed be ye and blessed be they!" from God, the Sovereign of the beginning and the return.
- 25 و نوصیکم فی آخر القول با حکمة التي انزلها الرحمن في اكثر الاواح البها عليك و عليهم من لدى الله مالك المبدئ والماب
- 26 As to that which you had inscribed, expressing your desire to attain the honor of visiting the Sacred Threshold at the appointed time – the details were duly presented. After the rising of the Sun of Permission, this servant was graciously enabled to circumambulate the blessed Shrine and to attain the presence of the Beloved of the world. From the True One – exalted be His glory – I beseech and hope that He will ever assist this servant, that I may, as His deputy in all circumstances, be blessed with this supreme honor.
- 26 و اینکه مرقوم فرموده بودید از قبل آنجناب بزیارت مقصود فائز شوم در وقت مخصوص تفصیل عرض شد بعد از اشراق شمس اذن این عبد بطواف هیکل قدم و زیارت محبوب عالم فائز گشت از حق جل جلاله سائل و آملم که همیشه این عبد را موید فرماید تا بنیابت آنحیوب در کل احیان باین شرافت کبری فائز شوم
- 27 Concerning that which you had written – that during your presence you had perused but a portion of the Most Holy Persian Tablet – this servant gave assurance that the whole of it would be forwarded thereafter. At present, it escapeth this lowly one's mind which particular Tablet it was. God willing, after its identification, it shall be dispatched.
- 27 و اینکه مرقوم فرموده بودید در احیان حضور بقدر جزوی از لوح اقدس پارسی ملاحظه نموده اید این عبد وعده نمود تمام آنرا از بعد ارسال دارد حال در نظر فانی نیست که کدام يك از الواح بوده انشاءالله بعد از تعیین ارسال میشود
- 28 In truth, whatsoever hath flowed from the Supreme Pen should be perused by you with utmost ardor, delight, and care, and should be proclaimed unto the souls of the earth. Praise be to God! The remembrance of that Beloved hath been and remaineth, in most circumstances, within the Most Mighty and Sacred Court, particularly through the Most Great Branch and the Greatest Branch – may my soul and my very essence be offered up for the dust beneath Their feet – Who, with wondrous remembrance and pure devotion, have celebrated and proclaimed the praise of that Beloved. Likewise have the people of the Tabernacle of Divine Infallibility conveyed His mighty glorification.
- 28 فی الحقیقه آنچه از قلم اعلی نازل باید آنجناب بکمال شوق و ذوق و دقت ملاحظه نمایند و بر نفوس ارض القا کنند الحمد لله ذکر آنحیوب اکثر احیان در ساحت امنع اقدس بوده وهست مخصوص حضرت غصن ۶۶ الاعظم و حضرت غصن ۶۶ الاکبر روحی و ذاتی لذرات تراب قدومهما الفداء بابدع ذکر و ساذج آن آنحیوب را ذکر و تبلیغ تکبیر اعلی فرمودند و هم چنین اهل سرادق عصمت ربانیه ابلاغ تکبیر متبع فرمودند
- 29 The circumambulators around the Throne, one by one, do present their expressions of faithfulness and praise in service to that Beloved.
- 29 طائفین حول عرش فردا فردا عرض خلوص و تکبیر خدمت آنحیوب معروض میدارند
- 30 Blessing and glorification and praise be upon you, and upon the loved ones of God and His chosen ones in His cities and lands, and upon every wayfarer who journeyeth toward the homeland of his heart's desire with a sanctified heart! Praise be to God, the Lord of all the worlds!
- 30 البها والتکبیر والتثانی علی حضرتکم و علی احبب الله و اصفیائه فی مدنه و دیاره و علی کل قاصد یقصد وطن المقصود بقلب سلیم و الحمد لله رب العالمین
- 31 The servant 2nd Sha'ban, year 97
- 31 خادم ۲ شعبان سنه ۹۷

BH00714

To: Amin et al.

Date: 1297-08-15 [1880-Jul-23]

- 1 He is God - exalted be His glory, majesty and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God, Creator of all things and Fashioner of the heavens! His are the most beautiful names and the most exalted attributes. I pray, glorify and send peace upon those who rejoiced at the Most Great Ocean when it surged in the world, and who answered the Lord of Names when His sweetest call was raised between earth and heaven. These are servants whom, were all the pens of creation to describe them with the most wondrous allusions and words at their disposal, the seeing one would find them all beneath their station. Such is the station of those who have attained unto Him, who have spoken His praise and who have arisen to serve Him - how much more exalted then is the station of He who created them with a word from Him! Exalted be His dominion, exalted be His remembrance, exalted be His praise! We beseech Him, exalted be He, to gather us with them and ordain for us what He has written for them. Verily, He is the Guardian of those who act. 2 الحمد لله خالق الأشياء و فاطر السماء وله الأسماء الحسنى والصفات العليا أصلي و اكبر واسلم على الذين استبشروا بالبحر الأعظم اذ ماج في العالم و اجابوا مالک الأسماء اذ ارتفع ندائه الأهل بين الأرض والسماء اولئك عباد لو تصفهم اقلام الممكات بأبداع ما عندهم من الاشارات والكلمات ليرى البصير كلها دون مقامهم هذا شأن الذين فازوا به و نطقوا بثنائه و قاموا على خدمته فكيف شأن من خلقهم بكلمة من عنده تعالى سلطانه تعالى ذكره تعالى ثنائه نستله تعالى بأن يحشرنا معهم و يقدر لنا ما كتب لهم انه ولى العالمين
- 3 My spirit be a sacrifice for your remembrance! The servant has attained unto your letter and heard the sound of the quills of your utterance which soared in the atmosphere of love for our Lord and your Lord, our Master and the Master of the worlds. After perusing it, I presented it before the Face and submitted what was therein. Then there appeared from the Kingdom of Utterance that which I am powerless to mention. I beseech Him, exalted be He, to assist me in what He loves and is pleased with. Verily, He is the Generous Giver. 3 روحى لذكرکم الفداء قد فاز الخادم بكتابکم و سمع صوت قوادم بيانکم التي طارت فيوآء محبة ربنا و ربکم و مولانا و مولى العالمين و بعد اطلاعى حضرت لدى الوجه و عرضت ما فيه اذا ظهر من ملكوت البيان ما كنت عاجزاً عن ذكره اسئله تعالى بأن يؤيدنى على ما يحب و يرضى انه هو المعطى الكريم
- 4 As for what you mentioned concerning the presence of the Afnan - upon them be all His Most Splendid Splendor - regarding their arrival in Zawra and their departure to the land of Taff and beyond it, the servant praises God for this and rejoices at their well-being and the receipt of their news. I beseech Him, exalted be He, to protect them and to ordain for them what will benefit them in this world and the next. 4 و اما ما ذكرتم في حضرة الأفنان عليهم من كل بهاء ابهاه بورودهم في الزوراء و خروجهم الى ارض الطف و دونها ان الخادم يمد الله بذلك و يستبشر بصحتهم و وصول اخبارهم و اسئله تعالى بأن يحفظهم و يكتب لهم ما ينفعهم في الدنيا والآخرة
- 5 And as for what you mentioned concerning His Honor the Prisoner - upon him be 9 66 [Baha'u'llah] - I have presented it before the Face. Then the tongue of the Beloved spoke: "O Muhammad-i-Mustafa! The Wronged One remembers you in the prison of Akka and thanks God for what has befallen Him in His path, and praises Him should tribulation be renewed in 5 و ما ذكرتم في جناب المسجون عليه ٩ ٦٦ [بهاء الله] قد عرضت لدى الوجه اذا نطق لسان المحبوب يا محمد قبل مصطفى يذكرک المظلوم في سجن عكا و يشكر الله بما و رد عليه في سبيله و يمدحه لو يجدد البلاء في حبه و هواه انه هو

His love and desire. Verily, He is the Hearing, the Responding One. His verses have attracted Me and the fire of His love has enkindled Me to such an extent that were anyone to turn toward it with the ear of nature, they would hear its sighing from all My limbs, and were they to regard it with the eye of the heart, they would see its flame in My veins and members. There bear witness to what My pen has uttered honored servants whom the veils of the world have not prevented from the remembrance of the Lord of Eternity. They have cast away what they possessed and taken what they were commanded by God, the Protector, the Self-Subsisting. We have heard the call of the Prisoner and We command him from this exalted, beloved station to say in his turning to God, the Lord of the Kingdom and the Sovereign of the Realm of Might:

- 6 “O Lord of Names and Fashioner of Heaven! I beseech Thee by the Name through which Thou didst subdue all things and through which the Most Exalted Horizon appeared, to make me in all conditions steadfast in Thy love, firm in Thy Cause, and speaking in Thy remembrance. O my Lord! Thou seest my gaze turned toward the horizon of Thy favors and my hand raised toward the heaven of Thy gifts. I beseech Thee by the Most Exalted Word to ordain for me by Thy Most Exalted Pen that which will solace mine eyes and gladden my heart. O Lord! Enable Thy servants to recognize what Thou hast revealed in Thy Book and to act according to what Thou hast commanded them in Thy Tablets. Verily, Thou art the Almighty, the Exalted, the Most High, the Great. Praise be to Thee, O God of the worlds and Lord of the heavens and earths!”

- 7 As to what hath been mentioned concerning the letters Kha and Ta, We beseech God, exalted be He, to strengthen him and enable him to remember and praise Him, and to make him steadfast in his love for His chosen ones and His friends. Within His grasp lieth the Kingdom of the heavens and earth, and in His right hand the dominion of command and creation. He doeth what He willeth and ordaineth what He pleaseth. He, verily, is the Single One, the Mighty, the All-Praised.

- 8 As to what was mentioned regarding Amin Bey, let him hold fast unto the cord of righteousness, placing his trust in God, and say: “O my God and the God of all names! Ordain for me that which is best for me in the Kingdom of creation. Every atom testifieth to Thy knowledge and power, Thy grandeur and sovereignty, and Thou knowest what profiteth and preserveth me. Thou, verily, art the All-Knowing, the All-Informed.”

- 9 O Muhammad! Counsel the loved ones of God with wisdom. We have previously counseled them not to believe every speaker, nor trust every claimant, nor reveal themselves

السَّامِعِ الْحَبِيبِ قَدْ اجْتَذَبَتْنِي آيَاتُهُ وَاشْعَلَتْنِي نَارُ حُبِّهِ عَلَى شَأْنٍ لَوْ يَتَوَجَّهُ أَحَدٌ إِلَيْهَا بِسَمْعِ الْفِطْرَةِ لَيَسْمَعُ زَفِيرَهَا مِنْ كُلِّ أَرَكَانٍ وَلَوْ يَلْتَفِتُ إِلَيْهَا بِبَصَرِ الْفُؤَادِ لَيَرَى لَهَبَهَا فِي عُرُوقِي وَجَوَارِحِي يَشْهَدُ بِمَا نَطَقُ بِهِ قَلْبِي عِبَادُ مَكْرُمُونَ الَّذِينَ مَا مَنَعَتْهُمْ حُجُبَاتُ الْعَالَمِ عَنْ ذِكْرِ مَالِكِ الْقَدَمِ نَبَذُوا مَا عِنْدَهُمْ وَاخَذُوا مَا أَمَرُوا بِهِ مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قَدْ سَمِعْنَا نِدَاءَ الْمُسْجُونِ وَنَأْمُرُهُ مِنْ هَذَا الْمَقَامِ الْمَرْفُوعِ الْمَحْبُوبِ بِأَنْ يَقُولَ فِي تَوَجُّهِهِ إِلَى اللَّهِ مَالِكِ الْمَلَكُوتِ وَسُلْطَانِ الْجَبَرُوتِ

6 يَا مَالِكِ الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ اسْأَلْكَ بِالْأَسْمِ الَّذِي بِهِ سَخَّرْتَ الْأَشْيَاءَ وَظَهَرَ الْأَفْقُ الْأَعْلَى بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ ثَابِتًا فِي حُبِّكَ وَرَاسِخًا فِي أَمْرِكَ وَنَاطِقًا بِذِكْرِكَ أَيُّ رَبِّ تَرَى طَرَفِي مُتَوَجِّهًا إِلَى أَفْقِ الطَّافِكِ وَيَدِي مُرْتَفَعَةً إِلَى سَمَاءِ مُوَاهِبِكَ اسْأَلْكَ بِالْكَلِمَةِ الْعَلِيَا بِأَنْ تَكْتُبَ لِي مِنْ قَلْبِكَ الْأَعْلَى مَا تَقَرُّ بِهِ عَيْنِي وَيَفْرَحَ بِهِ قَلْبِي أَيُّ رَبِّ وَقَّ عِبَادَكَ عَلَى عِرْفَانِ مَا أَنْزَلْتَهُ فِي كِتَابِكَ وَالْعَمَلِ بِمَا أَمَرْتَهُمْ بِهِ فِي الْوَاحِكِ أَنْتَ الْإِقْتَدَارُ الْمُتَعَالَى الْعَلِيُّ الْعَظِيمُ الْحَمْدُ لَكَ يَا إِلَهَ الْعَالَمِينَ وَوَالِكِ السَّمَوَاتِ وَالْأَرْضِينَ

7 وَ مَا ذَكَرَ فِي الْخَاءِ وَالطَّاءِ نَسْتُلِ اللَّهَ تَعَالَى بِأَنْ يُؤَيِّدَهُ وَيُوقِّعَهُ عَلَى ذِكْرِهِ وَثَنَائِهِ وَيَجْعَلُهُ مُسْتَقِيمًا عَلَى حُبِّ أَصْفِيَائِهِ وَأَوْلِيَائِهِ أَنْ فِي قَبْضَتِهِ مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِ وَفِي يَمِينِهِ جَبَرُوتُ الْأَمْرِ وَالْخَلْقِ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ أَنَّهُ لَهُو الْفَرْدُ الْعَزِيزُ الْحَمِيدُ

8 وَ أَمَّا مَا ذَكَرَ فِي أَمِينِ بَيْكٍ لَهُ أَنْ يَتَمَسَّكَ بِحَبْلِ التَّقْوَى مُتَوَكِّلًا عَلَى اللَّهِ وَيَقُولَ يَا إِلَهِي وَ إِلَهَ الْأَسْمَاءِ قَدَّرْ لِي مَا هُوَ خَيْرٌ لِي فِي مَلَكُوتِ الْإِنشَاءِ يَشْهَدُ كُلُّ الذَّرَاتِ بِعِلْمِكَ وَاقْتِدَارِكَ وَعَظَمَتِكَ وَ سُلْطَانِكَ وَأَنْتَ تَعْلَمُ مَا يَنْفَعُنِي وَ يَحْفَظُنِي وَأَنْتَ الْإِلَهِي الْعَلِيمُ الْخَبِيرُ

9 يَا مُحَمَّدُ وَصِّ أَحِبَّاءَ اللَّهِ بِالْحِكْمَةِ وَ مِنْ قَبْلِ وَصِيَّانِهِمْ بِأَنْ لَا يَصْدَقُوا كُلَّ قَائِلٍ وَلَا يَطْمَئِنُّوا

before every deceitful traitor. Thou must urge them to safeguard that which must needs be safeguarded. Most people soar in the atmosphere of passion and follow every crier who hath turned away from God, the Lord of the Throne and of the dust. We counsel all with wisdom, trustworthiness and the fear of God, and with that whereby the station and dignity of man may be manifested in the contingent world. There is no God but Him, the One, the Single, the All-Knowing, the All-Wise.

- 10 When the letter reached this point, I was gladdened, nay awakened, by thy latter call in remembrance of God, the Lord of Destiny. When I was honored to read and learn of its contents, I ascended, attended, and presented before His Presence that which the Trusted One had presented and which Joseph had composed. Thereupon the Beloved spoke: "We have made mention of the Trusted One and We beseech Him, exalted be He, to give him to drink from the Kawthar of divine knowledge by the hand of His bounty, and to acquaint him with that which every ignorant and remote one hath failed to comprehend. O Amin! Hold fast unto the Sure Handle and cling to the hem of the robe of thy Lord's mercy, the All-Forgiving, the Most Generous. Be thou thankful unto God in all conditions, then remember Him with goodly remembrance. Peace be upon thee and upon those who follow that which hath been ordained in a perspicuous Book. We have mentioned thee before, and this is yet another time, that thou mayest rejoice and be among those who are firmly established. Praise be to God, the Lord of the worlds."

- 11 O Joseph! Bear thou witness unto that whereunto all things have testified: that there is none other God but Him. He maketh to live and causeth to die, then causeth to die and maketh to live. Verily He is the Ever-Living Who dieth not. Within His grasp lieth the Kingdom of the dominion of the heavens and earth, and in His right hand the sovereignty of Command and Creation. There is none other God but Him, the Omnipotent, the All-Knowing, the All-Wise.

- 12 The servant in attendance hath appeared before the Wronged One and recited that which thou didst compose in praise of God and His loved ones. We beseech Him, exalted be He, to ordain for thee that which He hath ordained for His chosen ones, and to grant thee the good of this world and of the world to come. He, verily, is the Protector of them that remember Him.

- 13 We have restrained the Pen lest it range in the field of utterance and thereby raise the clamor of the people of the contingent world. To this testifieth every fair-minded and perceiving

من كلّ مدّع ولا يكشفوا عند كلّ خادع خائن
لك ان تحرضهم على صيانة ما ينبغي صيانتها انّ
الناس يطربون اكثرهم في هواء الهوى و يتبعون
كلّ ناعق اعرض عن الله مالک العرش و
الثرى انا نوصي الكلّ بالحكمة و الأمانة و التقوى
و بما يظهر به مقام الانسان و شأنه في الامكان
لا اله الا هو الواحد الفرد العليم الحكيم انتهى

10 فلما وصل المكتوب الى هذا المقام سرّني بل
ايقظني ندائك الآخر في ذكر الله مالک القدر
فلما فزت و قرأت و اطلعت بما فيه صعدت و
حضرت و عرضت تلقاء الوجه و ما عرضه
الأمين و انشأه اليوسف اذاً نطق المحبوب انا
ذكرنا الأمين و نستله تعالى بأن يسقيه كوثر
العرفان من يد عطائه و يعرفه ما غفل عنه كل
جاهل بعيد يا امين تمسك بالعروة الوثقى و
تشبّث بذيل رداء رحمة ربك الغفور الكريم ان
اشكر الله في كلّ الأحوال ثم اذكره بذكر جميل
السلام عليك و على من اتبع ما امر به في كتاب
مبين قد ذكرتك من قبل و هذه مرّة اخرى
لتفرح و تكون من الراشخين الحمد لله رب العالمين

11 يا يوسف ان اشهد بما شهدت الأشياء انه لا اله
الا هو يحيي ويميت ثم يميت ويحيي انه هو حيّ
لا يموت في قبضته ملكوت ملك السموات و
الأرض و في يمينه جبروت الأمر و الخلق لا اله
الا هو المقتدر العليم الحكيم

12 قد حضر العبد الحاضر لدى المظلوم و انشد ما
انشأته في ثناء الله و اوليائه نستله تعالى بأن يكتب
لك ما كتبه لأصفيائه و يرزقك خير الدنيا و
الآخرة انه وليّ الدّاكرين

13 انا امسكنا زمام القلم لئلا يجول في مضمار البيان و
يرتفع به ضوضاء اهل الامكان يشهد بذلك كلّ

soul. We have summoned all unto God and made known unto them the straight Path. They have risen against Us with such tyranny as hath weakened Islam, yet most of the people remain heedless. They have driven Us from Our homeland to preserve their dominions, but when We departed there entered therein such as desired it through oppression, whereat the hearts of them that are nigh unto God have lamented. Say: Take ye heed, O people of the earth, then judge with fairness concerning the matter of this Wronged One Who hath informed you and brought you glad tidings through the grace of God, the Lord of all worlds.

منصف بصير أنا دعونا الكل الى الله وعرفناهم
سبيل المستقيم انهم قاموا علينا بظلم ضعف به
الاسلام ولكن الناس اكثرهم من الغافلين قد
اخرجونا من الديار لحفظ ممالكهم فلما خرجنا
دخل فيها من ارادها بظلم ناحت به قلوب المقرين
قل ان اعتبروا يا ملا الأرض ثم انصفوا في امر
هذا المظلوم الذي اخبركم وبشركم بعناية الله رب
العالمين

- 14 We counsel thee to observe wisdom, lest the clamor of every heedless and remote soul be raised. O My loved ones! Speak ye according to capacity, for most of the people are wrapped in heedlessness and thick veils. O My loved ones! In all circumstances it behooveth you to hold fast unto wisdom. By Him Who hath caused all things to speak forth His praise! He who hath spoken the truth had no purpose save the exaltation of the Cause and religion of God, yet the heedless have imagined that he desired to spread corruption in the land. Thus have their souls seduced them. Verily thy Lord, the All-Merciful, is the All-Knowing, the All-Informed. Soon shall they bewail themselves and their dominions once again, even as they lamented after Our departure, unless they repent and return unto God, the Mighty, the All-Praised.

14 أنا نصيک بالحكمة لئلا يرتفع ضوضاء كل
غافل بعيد يا احبائي كلهم على قدر لأن الناس
اكثرهم في غفلة و حجاب غليظ يا احبائي في كل
الأحوال ينبغي لكم ان تتسكوا بالحكمة فوالذي
انطق كلشيء بثناء نفسه ما كان مقصود من
تكلّم بالحق الا ارتفاع دين الله و امره ولكن
الغافلين ظنوا انه اراد ان يفسد في الأرض
كذلك سولت لهم انفسهم ان ربكم الرحمن
لهو العليم الخبير سوف ينوحون على انفسهم و
ممالكهم مرة اخرى كما ناحوا بعد خروجنا الا
بأن يتوبوا و يرجعوا الى الله العزيز الحميد انتهى

- 15 I submit once again to your honor that your second letter hath brought me such joy as I am unable to mention or express to you. I beseech the Intended One, glorified be His majesty, to reward you with the most excellent reward and to assist you for your kindness to this servant who hath held fast to the cords of the loving-kindness of God's chosen ones - our Lord, your Lord, and the Lord of all worlds. Moreover, the Most Glorious Splendor and the Most Luminous Light be upon your honor and your household, and upon those who are there among the loved ones of God, the Peerless, the Most Exalted, the Inaccessible.

15 اعرض لحضرتكم مرة اخرى بأن كتابكم الثاني قد
سرّني بما لا اقدر ان اذكره او اظهره لحضرتكم
اسأل المقصود جلّ جلاله بأن يجزيكم احسن
الجزاء و يؤيدكم على عنايتكم هذا الخادم الذي
تمسك بحبال عناية اولياء الله ربنا و ربكم و
رب العالمين ثم البهاء الأبهى و السناء الأسنى
على حضرتكم و اهل البيت و على من فيناك
من احباء الله الفرد المتعالى المنيع

- 16 The servant, 15 Sha'ban 1297

16 خادم ١٥ شعبان سنة ١٢٩٧

- 17 A packet has been sent to your presence addressed to his honor the Physician, bearing 9 66 [Baha'u'llah], that you may forward it to him in the city. And God is the Protector of the messengers and the Helper of those who are nigh unto Him.

17 ارسل عند حضرتكم باكت باسم جناب الطيب
عليه ٩ ٦٦ [بهاء الله] لترسلوا اليه في المدينة و
الله ولي المرسلين و مؤيد المقرين

BH00237

To: Hasan

Date: 1297-09 [1880-Aug]

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

2 All praise, sanctified from letters and words, befiteth the Most Holy and Most Glorious Court of that Desired One Who hath gathered together the whole world through one Word, and through another Word hath distinguished between truth and falsehood. He is that Word which hath been called by all names, appearing at every moment in a wondrous form, and in a certain station. He it is Who, between heaven and earth, proclaimed the blessed word "The Beloved of the Worlds hath appeared!", and He was that Cry whose mention was recorded aforetime in the Books. He is that Word which called out with supreme power and dominion, declaring: "I am the Distinguisher of the world and the Separator of the world. I am that Balance whereby the deeds of all the world's peoples are weighed." Glory be unto Him, glory be unto Him! How great is His sovereignty! How mighty His glory and His power!

3 This blessed and most exalted Word, with all its loftiness, sublimity, power and grandeur, hath shone forth and appeared from the horizon of the Mouth of Will. Glorified be its Originator, its Creator, its Quickener and its Sovereign! This is a station wherein, after one hath immersed himself and journeyed therein, the radiance of the Sun of Grandeur so grippeth him that man is left bewildered. And this bewilderment is itself most praiseworthy and shall ever be so, even as the Seal of the Prophets - may the life of all else be a sacrifice unto Him - hath said: "Lord, increase my bewilderment in Thee!" Blessed is the soul that hath attained unto this most exalted station and comprehended that which hath been manifested in the days of its Lord, the Possessor of Names.

4 The Ocean of Life hath appeared in the contingent world, yet the people remain heedless and veiled therefrom, nay rather, they are seen to turn away. He calleth with the utmost loving-kindness and bounty, guiding and directing the thirsty ones unto Himself, yet none turneth towards Him save whom his Lord willeth. In all divine Books, Tablets and Scriptures the glory of this Day hath been mentioned and recorded, yet they remain heedless thereof and deprived. The eyes of the Course on High have been gladdened by the appearance of God,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از حروف و الفاظ ساحت اعزّ اقدس حضرت مقصودی را لایق و سزااست که بکلمه‌ئی عالم را جمع نمود و بکلمه‌ئی دیگر ما بین حق و باطل تفصیل داد و اوست آنکلمه‌ئی که بکلّ اسماء نامیده شده در هر حین بهیئت بدیع ظاهر و بحجّی اوست که در ما بین آسمان و زمین بکلمه مبارکه قد ظهر محبوب العالمین نطق نمود و او بود آن صیحه‌ئی که ذکرش از قبل در کتب مسطور بود و اوست آنکلمه‌ئی که بکمال قدرت و غلبه ندا فرمود و فرمود منم ممیز عالم و مفصل عالم منم آن میزانیکه باو سنجیده میشود اعمال اهل عالم سبحانه سبحانه ما اعظم سلطانه و ما اکبر عزّه و اقتداره

3 و اینکلمه مبارکه علیا مع علو و سمو و قدرت و عظمت از افق فهم مشیت اشراق نموده و ظاهر شده سبحان موجدّها و خالقها و باعثها و سلطانها اینتقامی است که بعد از تغمّس و سیر در او پرتو آفتاب عظمت بقسمی اخذ مینماید که انسان متحیر میماند و این تحیر بسیار محبوب بوده و خواهد بود چنانچه خاتم انبیا روح ما سواه فداه فرموده زدنی فیک تحیراً طوبی لنفس فازت بهذا المقام الأعلى و ادركت ما ظهر فی ایام ربّها مالک الاسماء

4 بحر حیوان در امکان ظاهر ولكن خلق از او غافل و محجوب بل معرض مشاهده میشوند او ندا میفرماید بکمال شفقت و عنایت و تشنگان را بنحود دلالت مینماید و هدایت میکند ولكن احدی مقبل نه الا من شاء ربّه در جمیع کتب و زیر و صحف الهی شرافت این یوم مذکور و مسطور مع ذلک از او غافل و بی نصیب مانده اند قد قرّت عیون الملأ الأعلى بظهور الله مالک العرش و الثری ولكن الناس فی غرور و سکر عجیب

the Lord of the Throne on high and of earth below, yet the people are in strange heedlessness and drunkenness.

- 5 The divine Call is raised upon the Mount of Knowledge, and He is the same Speaker that spoke from the Blessed Tree, and He is that Promised Countenance by Whose mention all divine Books have been adorned, being known in each Book by a different name. This is the Day which God - exalted be His glory and His sovereignty - hath attributed unto Himself, mentioned in the Books as the Day of God. Despite conclusive proofs, manifest evidences, revealed verses, and clear and resplendent signs, all are occupied with vain imaginings, idle fancies and fleeting things. Heedlessness hath so seized the people that they have not awakened at the Cry, nor raised their heads from the slumber of negligence at God's Call.
- 6 Strange it is that they witness at every moment the changes, transformations, variations and passing away of the world, yet they cling unto it, remaining bereft of any portion from the immortal Kingdom. After a few numbered hours or brief days, they shall pass from their lofty palaces to empty tombs wherein they shall dwell. Then shall they cry: "Woe unto us for having been heedless of the Sun that shone forth and gleamed from the horizon of the Cause!" They shall weep and lament, finding neither helper nor succourer.
- 7 This lowly servant beseeches his Eternal and Everlasting Lord to rend asunder, with the finger of His Will, the veils of all created things, to show them the light of His Cause from the horizon of His purpose, to make them hear His most sweet call which hath been raised between earth and heaven, to give them to drink of the choice sealed wine through His Self-Subsisting Name, and to aid them in such wise that neither the opposition of the heedless nor the clamor of the deniers shall dismay them. Verily, He is the One Who dominates all who are in the heavens and on earth. There is none other God but Him, the Mighty, the All-Wise.
- 8 To continue: O my beloved, I received your letter which testifies to your sincerity, your acceptance, and your turning unto God, Who is our Beloved and your Beloved, our Goal and the Goal of all worlds. When I perceived the fragrance of your love from the trace of your ink and became aware of its contents, I approached the Praiseworthy Station until I attained the presence of His countenance, and, after receiving permission, presented what was written therein. Thereupon the Tongue of Grandeur spoke that which caused the ocean of utterance to surge throughout all possibility, and all atoms bore witness to
- ندای الهی در طور عرفان مرتفع و او همان مکملیست که در سدره مبارکه نطق فرمود و او همان طلعه موعود است که جمیع کتب الهی بذکر او مرتین گشته و در هر کتابی باسمی مذکور و معروف و این آن یوم است که حق تعالی شأنه و تعالی سلطانه بخود نسبت داده و بیوم الله در کتب مذکور مع حجب بالغه و براهین ساطعه و آیات منزله و بینات مشرقه طاهره کل بظنون و اوهام و اشیای فانیه مشغول و غفلت بشأنی ناس را اخذ نموده که از صیحه بشعور نیامدند و از ندای الهی سر از خواب غفلت برنداشتند
- عجب در اینست که کل تغییر و تبدیل و اختلاف و فزای عالم را در کل حین مشاهده مینمایند مع ذلک باو متمسک و از ملکوت باقی بی قسمت و نصیب بعد از ساعات معدوده محدود و ایام قلیله از قصورهای عالیه بقبور خالیه توجه نمایند و در او ساکن شوند اذاً یقولون و ا حسرة علینا بما غفلنا عن الشمس التي اشرقت و لاحت من افق الامر ینوحون و ینکون و لا یجدون ناصراً و لا معیناً
- یسل الخادم الفانی ربّه الدائم الباقی بأن یخرق بأصبع الارادة حجاب البریة و یرتفع نیر امره من افق مشیتة و یسمعهم ندائه الأهل الذی ارتفع بین الأرض و السماء و یسقیم الرّحیق المختوم باسمه القیوم و یؤیدهم علی شأن لا تخوفهم شئون المعرضین و وضوء الغافلین انه هو المهیمن علی من فی السموات و الأرضین لا اله الا هو العزیز الحکیم
- و بعد یا حبیبی قد بلغنی کتابکم الذی یشهد لکم و خلوصکم و اقبالکم و توجهکم الی الله محبوبنا و محبوبکم و مقصودنا و مقصود العالمین فلما وجدت عرف حیکم من اثر مدادکم و اطلعت بما فیہ قصدت المقام المحمود الی ان حضرت تلقاء الوجه و عرضت بعد اذنه ما سطر فیہ اذاً نطق لسان العظمة بما ماج به بحر البیان فی الامکان و شهدت الذرات لمالک الأدیان قال و قوله الأعلى

the Lord of all religions. He spoke, and His most exalted Word is this:

- 9 O servant who standeth before the Throne! Write for him who hath turned unto My countenance that which the Tongue of My grandeur uttereth in My prison, that he may give thanks to the Lord of the world and arise to make mention of Him in such wise that the fragrance of detachment may be wafted therefrom throughout the realms of creation. O Ahmad! We have mentioned thee aforetime with verses before which the Concourse on High and a company of angels bow down at eventide and at dawn. We have indeed sent down verses for every occasion, yet most of the people are wrapped in heedlessness and veils. They have cast aside that which is approved and have clung to that which is forbidden, inasmuch as they have followed the divines of the earth who have cast the truth behind their backs and have held fast to fancy and vain imaginings. By God! The Wronged One hath called them at all times unto the All-Merciful, yet they have pronounced judgment against Him without any clear proof or Book. That which never appeared in the world hath now been made manifest, as attesteth the Mother Book which is with Him. This is a day wherein the earth and heaven have spoken, and all things have cried out: "The kingdom belongeth to God, the Lord of Lords!" Blessed art thou and thy children who have acknowledged that which God Himself hath acknowledged on the day when all men stood before God, the Lord of the Day of Mutual Calling. There hath been ordained for thee and for them that which none knoweth save God, the Lord of the Final End. Rejoice thou in the glad tidings of thy Lord and say: "Praise be unto Thee, O Thou Who art wronged, and glory be unto Thee, O Thou Who art imprisoned, and all glory be unto Thee, O Thou Who hast borne in the path of God that which none of His servants hath borne."

- 10 And further, the names mentioned in your letter were presented before the Throne. The Sun of loving-kindness shone forth upon each one, and with His blessed tongue He spoke words concerning these accepted and mentioned souls, and then from the heaven of His Will, verses of grandeur were revealed for each one. May the spirit of the world be a sacrifice for His bounty! In truth, whatever may be mentioned and whatever praise and glorification one may cling to and hold fast unto, has not been and is not worthy of this grace and loving-kindness.

- 11 He is the Most Holy, the Most Great

9 يا عبد الحاضر لدى العرش ان اكتب لمن اقبل الى وجهي ما ينطق به لسان عظمتي في سبني ليشكر مولى العالم ويقوم على ذكره على شأن يتضوع منه عرف الانقطاع في ممالك الاختراع يا احم د انا ذكرناك من قبل آيات خضع لها الملأ الأعلى وقيل من الملائكة في العشي والاشراق انا انزلنا الآيات في كل شأن ولكن الناس اكثرهم في غفلة وحجاب قد نبذوا المعروف وتمسكوا بالمنكر بما اتبعوا علماء الأرض الذين دعوا اليقين عن وراءهم وتشبهوا بالظنون والأوهام بالله ان المظلوم دعاهم في كل الأحيان الى الرحمن وهم افتوا عليه من دون بينة ولا كتاب قد ظهر ما لا ظهر في الأرض يشهد بذلك من عنده أم الألواح هذا يوم فيه حدثت الأرض والسماء ونادت الأشياء الملك لله رب الأرباب طوبى لك ولأبنائك الذين اعترفوا بما اعترف به الله في يوم قام الناس لله مالک يوم التناد قد قدر لك و لهم ما لا اطلع به احد الا الله مالک المآب ان افرح ببشارة ربك و قل لك الحمد يا ايها المظلوم ولك الثناء يا ايها المسجون ولك البهاء يا من حملت في الله ما لا حملة احد من العباد انتهى

10 و بعد اسامی مذکوره در مکتوب آنجناب تلقاء عرش عرض شد نسبت بهریک شمس عنایت مشرق و بلسان مبارک از آن نفوس مقبله مذکوره مسطورہ شرحی بیان فرمودند و بعد از برای هریک از سماء مشیت آيات عظمت نازل روح العالم لفضله الفداء فی الحقیقه آنچه ذکر شود و بهر ثنا و مدحی انسان متشبث و متمسک گردد لایق این فضل و عنایت نبوده و نیست

11 قوله تعالى هو الأقدس الأعظم

- 12 The verses have been revealed and the signs have appeared and the Hidden Mystery hath been made manifest in truth and proclaimeth amongst all creation that there is none other God but Him, the Protector, the Self-Subsisting. He is indeed the One at Whose appearance the Qaim circled round with the Concourse on High. Thus was the matter decreed in the Books of God aforetime, but the people know not. Every letter, every word, and every line in the Books of God hath testified to this Tablet which hath appeared in the temple of man, and verily this is the Tablet which hath been preserved from all eternity within the pavilions of immaculacy, through a command from the presence of the Beloved, the All-Glorious.
- 12 قد نزلت الآيات و ظهرت العلامات و الغيب المكنون ظهر بالحق و ينطق بين الخلق أنه لا اله الا هو المهيمن القيوم انه هو الذى اذا ظهر طافه القائم مع الملائة الأعلى كذلك اقضى الأمر فى كتب الله من قبل ولكن الناس هم لا يعرفون قد شهد كل حرف و كل كلمة و كل سطر من كتب الله لهذا اللوح الذى ظهر على هيكل الانسان و انه هو اللوح الذى كان محفوظاً فى ازل الأزال فى سرادق العصمة امرأ من لدن عزيز ودود
- 13 O 'Ali-i-Akbar! By the life of God! If thou couldst taste the sweetness of the utterance of the All-Merciful, thou wouldst soar on the wings of yearning in this atmosphere which God hath sanctified from all who know and all that is known. Be thou thankful unto God for this supreme bounty which cannot be equaled by all the treasures of the earth. Thy Lord, verily, is the Truth, the Knower of the unseen.
- 13 يا على قبل اكبر لعمر الله لو تجد لذّة بيان الرحمن لتطير باجنحة الشوق فى هذا الهواء الذى جعله الله مقدساً عن كلّ عارف و معروف ان اشكر الله بهذا الفضل الأعظم انه لا تعادله خزائن الأرض ان ربك هو الحق علام الغيوب
- 14 He is the One Who speaketh from the Farthest Lote-Tree
- 14 هو الناطق فى سدرة المنتهى
- 15 O Isma'il! He Who sent forth the Friend maketh mention of thee. Rejoice thou and say: Praise be unto Thee, O Thou the Goal of the worlds! Verily He heareth the call of every soul that turneth toward Him and beholdeth the deeds of those who have turned unto Him with radiant faces. He, verily, is the Hearing, the All-Seeing. We have sent down for everyone who hath turned unto God that which hath caused the breezes of revelation to waft over all, whether young or old. Among them are those who were stirred by the call of God and hastened unto the seat of nearness and holiness and glory, and among them are those who were seized by the intoxication of pride in such wise that they awoke not even when the Trump was blown from the presence of a wise Ordainer. Blessed art thou for having turned unto God on a Day whereon every learned one turned away and every mystic objected and every religious leader pronounced his remote judgment. We counsel thee to remain steadfast in the Greatest Steadfastness and to preserve that which thou hast been given from the presence of the All-Forgiving, the Most Generous.
- 15 يا اسمعيل يذكر مرسل الخليل ان افرح و قل لك الحمد يا مقصود العالمين انه يسمع نداء كلّ مقبل ويرى عمل الذين اقبلوا اليه بوجوه نوراء انه هو السامع البصير قد انزلنا لكل من اقبل الى الله ما سرت به نسمات الوحي على كلّ صغير و كبير من الناس من اهتز من نداء الله و سرع الى مقرّ القرب و القدس و الجلال و منهم من اخذه سكر الغرور على شأن ما انتبه اذ نفخ فى الصور من لدن آمر حكيم طوبى لك بما اقبلت الى الله فى يوم فيه اعرض كلّ عالم و اعترض كلّ عارف وافق كلّ مفت بعيد انا نوصيك بالاستقامة الكبرى و حفظ ما اوتيت من لدن غفور الكريم
- 16 He is the Dawning-Place from the horizon of utterance
- 16 هو المشرق من افق البيان
- 17 A remembrance from Our presence unto him who hath turned toward the Most Great Sea and desireth to drink therefrom in My Most Generous Name. O 'Ali! We make mention of thee as a token of Our grace that thou mayest thank thy Lord
- 17 ذكر من لدنا لمن اقبل الى البحر الأعظم و اراد ان يشرب منه باسمي الكريم يا على انا نذكرك فضلاً من لدنا لتشكر ربك الذى خلقك و هداك الى صراطه المستقيم ان الذين غفلوا اليوم اولئك فى

Who created thee and guided thee unto His straight path. Verily those who are heedless this day are in manifest loss. The breezes of chastisement shall soon seize them from every direction. The Revealer of verses beareth witness unto this in this Great Tablet. We counsel thee and those who have believed to observe the greatest steadfastness and that which the All-Merciful hath revealed in His mighty Book. Hold ye fast unto the Book of God, then speak ye that whereby the standards of guidance may be raised amongst all creatures. Thus doth He command you from Whose presence is a Preserving Tablet.

18 He is the One Who hath appeared with the Most Great Name from the horizon of the world

19 O Hasan! The Lord of eternity maketh mention of thee and of those who have believed on a Day when the Luminary of the Cause was visible from the horizon of grace. We created all things for this Day, yet when it came the people turned away therefrom and followed every idolater who was far removed from the ocean of nearness. They cast the Book of God behind their backs and took that which they were bidden by every ignorant one who was deprived of the Kawthar of knowledge. Blessed are they who have turned away from vain imaginings and have turned with their hearts toward the horizon which is known by the name of God. Thus have We made mention of thee that thy Lord may remember thee. Verily He remembereth whomsoever He willeth in a Tablet which hath been inscribed by the Pen of Command with glory. The splendor of God be upon thee and upon thy brothers. Verily We give them the glad-tidings of Our mention. He, verily, hath power over all things.

20 He is the Witness over creation

21 O Abraham! Say: My God, my God! Thou seest me though I see Thee not, Thou hearest me though I hear Thee not, and Thou knowest what is with me though I know not what is with Thee. I beseech Thee by the Name through which the trees have yielded their fruits, through which the righteous have turned unto Thee, through which the trumpet hath been sounded and all who are in earth and heaven have swooned away, to confirm me in Thy love and Thy good-pleasure, and to ordain for me what Thou hast ordained for Thy chosen ones. O Lord! This is Thy servant and the son of Thy servant, who hath turned toward Thee and sought the outpourings from the clouds of Thy mercy and the manifestations of Thy grace and favors. O Lord! I am he that is far, yet I seek Thy nearness. I beseech Thee not to deny me that which is with Thee and to ordain for me that which will profit me. Verily Thou art

خسران مبين سوف تأخذهم نفحات العذاب من كل الجهات يشهد بذلك منزل الآيات في هذا اللوح العظيم أنا نوصيك والذين آمنوا بالاستقامة الكبرى وبما أنزله الرحمن في كتابه العزيز تمسكوا بكتاب الله ثم تكلموا بما ترتفع به اعلام الهداية بين البرية كذلك يأمركم من عنده لوح حفيظ

18 هو الظاهر بالاسم الأعظم من افق العالم

19 يا حسن يذكرك مالك القدم والذين آمنوا في يوم كان نير الأمر من افق الفضل مشهودا قد خلقنا له كل لهذا اليوم واذا اتى اعرض عنه القوم واتبعوا كل مشرك كان عن بحر القرب بعيدا نبذوا كتاب الله عن ورائهم واخذوا ما امروا به من لدن كل جاهل كان عن كوثر العلم محروما طوبى للذين اعرضوا عن الأوهام واقبلوا بالقلوب الى افق كان باسمه الله معروفا كذلك ذكرناك ليذكر ربك انه يذكر من يشاء في لوح كان من قلم الأمر بالعرض مسطورا البهاء عليك وعلى اخويك أنا بنشرهما بذكر من لدنا انه كان على كل شيء قديرا

20 هو الشاهد على الخلق

21 يا ابراهيم قل الهى الهى ترانى ولا اراك وتسمع منى ولا سامع منك وتعلم ما عندى ولا اعلم ما عندك اسئلك بالاسم الذى به اثمرت الأشجار واقبل الأخيار وبه نفخ في الصور وانصق من في الأرض والسماء بأن تؤيدنى على حبك ورضائك وتكتب لى ما كتبت لأصفيائك اى رب هذا عبدك وابن عبدك قد اقبل اليك واراد فيوضات سحب رحمتك وظهورات كرمك والطافك اى رب انا البعيد اردت قربك اسئلك بأن لا تمنعنى عما عندك وتقدرلى ما ينفعنى انك انت الجواد الكريم انك انت الغفور الرحيم

the All-Bountiful, the Most Generous, and verily Thou art the Forgiving, the Merciful.

22 He is the Most Holy, the Most Great

هو الأقدس الأعظم 22

23 A remembrance from Our presence unto all who are in the heavens and on earth, that they may hear the call of their Lord, the All-Merciful, and turn with their hearts toward the horizon which hath been illumined by this Most Great Name. O Ahmad! The hosts of tyranny have encompassed the kindred of the Apostle, whereat the Concourse on High have lamented, as have those who have held fast to My Strong Cord. By God! The Ark of the Pure One hath been tossed between the waves of dissension. Thus doth God make mention as a bounty from His presence, and He is the All-Knowing, the All-Informed. Strange indeed that one who claimed to be of the kindred of the Apostle and offspring of the Pure One should arise to slay the apple of the eye of both the Apostle and the Pure One. Such is the nature of this world and its people. The hand of divine power seized that wicked one, and ere long he shall return to his abode. Beseech ye God that He may protect you in these fleeting days from the promptings of idle fancies and grant you a secure station in the precincts of His mercy. Verily He is the Forgiving, the Generous. Verily He is the Omnipotent over whatsoever He willeth.

23 ذكر من لدنا لمن في السموات والأرضين ليسمعوا نداء ربهم الرحمن ويتوجهوا بالقلوب الى الأفق الذي انار بهذا الاسم العظيم يا احمد قد احاطت جنود الظلم ذرية الرسول و ناح بذلك الملاء الأعلى و الذين تمسكوا بحبل المتين تأله قد بقت سفينة البتول بين امواج النفاق كذلك يذكر الله فضلاً من عنده و هو العليم الخبير عجب در اينست نفسيكه خود را از ذرية رسول و اولاد بتول ميدانست بر قتل قره عين رسول و بتول قيام نمود اينست شأن دنيا و اهل آن يد قدرت آن خبيث را اخذ نمود و عنقریب بمقر خود راجع خواهد گشت از حق بخواهيد در اين دو روزه فانيه شما را از شئونات هوائيه حفظ فرمايد و در جوار رحمت خود مقام امن مقرر دارد انه هو الغفور الكريم انه هو المقتدر على ما يريد

24 O Abdul-Hamid! This Wronged One, alone in His prison, summoneth the entire world to the recognition of the Ancient King. Some among the servants have been blessed by the sweet savors of divine days, while others remain deprived. Ye must, God willing, remain steadfast, firm and immovable in the Cause of God. Many are the clamorous ones, and the evil ones lie in wait. Ask thou God to protect thee and those who have believed from the evil of every deceitful impostor. Verily He is the Mighty, the Incomparable.

24 يا عبدالحميد اين مظلوم فريد از شطر سخن جميع عالم را بعرفان مالک قدم دعوت مينمايد برخي از عباد بنفحات ايام الهی فائز گشتند و بعضی محروم ماندند بايد انشاء الله بر امر الهی مستقيم و ثابت و راسخ باشيد ناعقین بسيار و شياطين در کمين فاسئل الله ان يحفظک و الذين آمنوا عن شر کل خادع مريب انه هو العزيز الغريب

25 He is sanctified above the mention of what hath been and what shall be

هو المقدس عن ذکر ما كان و ما يكون 25

26 O seeker! The Beloved of the world and the Ancient King hath manifested Himself for the salvation of all peoples. Yet they have inflicted upon Him that which hath caused the Messengers of God to lament, the rocks of the earth to cry out, its sands to wail, and all things to raise their voices in grief. The bounty of God shineth even as the sun, and every fair-minded one testifieth that God, exalted and mighty be He, hath come with pure grace, bounty and generosity. Nevertheless, all have risen in dissension and hatred, save those souls who have truly attained the waters of divine knowledge. Blessed are they and good cheer be unto them. God willing, may ye attain such a

26 ای طالب محبوب عالم و مالک قدم خود را از برای نجات امم ظاهر فرموده ولكن وارد نمودند بر او آنچه را که رسل الهی بنوحه و صخرهای ارض و رمول آن بصيحه و جميع اشیاء بندبه مشغولند عنایت حق بمثابة آفتاب مشرق و هر منصفی تصدیق مينمايد که حق جل و عز محض فضل و جود و کرم آمده مع ذلك کل بنفاق و بغضا قيام نموده اند مگر نفوسیکه فی الحقیقه بکوثر عرفان فائز گشته اند نعیماً لهم و طوبی

station in divine love that human conditions shall not hold you back, and may ye remain steadfast and immovable in your love for the Beloved of all creation, in complete joy and fragrance.

لهم انشاء الله در محبت الهی بمقامی فائز شوید که شئون بشری شما را منع ننماید و بکمال روح و ریحان بر محبت محبوب امکان ثابت و راسخ بنماید

- 27 O Kazim! After recognition of God, exalted be His glory, steadfastness has been and will ever be the greatest of all things. God willing, may all attain to this most exalted and glorious station. I counsel you and the friends of God to follow that which hath been sent down in the Book from the heaven of God's Will. He is the Guide, He is the Protector, and He is the Helper. A pure deed is, in itself, a summoner to truth and a guide to mankind. Likewise do We counsel all to observe wisdom - a commandment that hath time and again been revealed from the Most Exalted Pen. All must hold fast unto it and fix their gaze upon it. Hold thou fast unto it and be of the thankful ones.

27 یا کاظم بعد از عرفان حق جلّ جلاله استقامت از اعظم امور بوده و خواهد بود انشاء الله کلّ بانمقام بلند اعلی فائز شوند وصیت مینمایم شما و دوستان حق را بمتابعت آنچه در کتاب از سماء مشیت الهی نازل شده اوست هادی و اوست حافظ و اوست معین عمل پاک بنفسه منادی حق است و هادی خلق و همچنین کلّ را بحکمت وصیت مینمائیم و این حکمی است که از قلم اعلی کرّه بعد کرّه و مرّه بعد مرّه ظاهر شد کلّ باید باو متمسک باشند و باو ناظر تمسک بها و کن من الشاکرین

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

28 هو الأقدس الأعظم العلیّ الأبهی

- 29 The Ancient King hath seated Himself upon the Most Great Throne in this wilderness wherein hath been raised the call of every Prophet and every trusted Messenger. This is the Day of which Muhammad, the Messenger of God, gave tidings aforetime, and unto which the Books of God, the Lord of the worlds, have borne witness. There is no Book but the All-Merciful hath mentioned it therein, and no Tablet but hath been adorned with His beauteous remembrance. Yet when He appeared, most of the people turned away, save those who came unto God with a pure heart. Ponder the grace and mercy of God - He remembereth thee in such wise as to transport the hearts of them that know. When thou dost inhale the fragrance of Mine utterance and hear My call, say: Praise be unto Thee, O Thou the Goal of all worlds! O Mihdi! We have, of Our grace, guided thee and revealed unto thee My straight path.

29 قد استوی مالک القدم علی العرش الأعظم فی هذه [البریه؟] التي فیها ارتفع نداء کلّ نبی و کلّ رسول امین هذا يوم اخبر به محمد رسول الله من قبل و شهدت له كتب الله رب العالمین ما من کتاب الا و قد انزل الرحمن فیہ ذکره و ما من صحیفه الا و قد تزینت بذكره الجمیل انه اذ اظهر اعرض عنه اکثر العباد الا من اتى الله بقلب سلیم تفکّر فی فضل الله و رحمته انه یذكرک بما طارت به افئدة العارفان اذا وجدت عرف بیانی و سمعت ندائی قل لک الحمد یا مقصود العالمین یا مهدی انا هدیناک فضلاً من عندنا و اظهرنا لک صراطی المستقیم

- 30 In the Name of the Goal of the World

30 بنام مقصود عالم

- 31 O Hasan! The Beauty of God sacrificed Himself amongst the people for the sake of the Peerless Beloved. He freely removed the crown of life and cast it at the feet of the Beloved of all creation. He attained unto twin martyrdoms - before his outward martyrdom, he had already sacrificed himself over the course of years, for he had no desires, will or purpose of his own; he had caused them all to perish in the will of the Beloved. Though outwardly alive, walking and speaking, in reality he had already sacrificed himself - this is the station of the Most Great

31 یا حسن حسن حق خود را ما بین خلق فدای دوست یگانه نمود اکیلی حیات را برایگان برداشت و بقدم محبوب امکان انداخت او بدو شهادت فائز شد قبل از شهادت ظاهره در سنین معدوده خود را فدا نموده بود چه که از خود خواهشی و مشیّتی و اراده‌ئی بهیچوجه نداشت جمیع را در اراده محبوب فانی نموده بود در ظاهر زنده بود مشی مینمود تکلم میکرد ولكن فی الحقیقه فدا شده بود و اینست مقام

Martyrdom. That inner, spiritual martyrdom was adorned with the ornament of outward martyrdom. Blessed are they who attain unto his remembrance. Beseech ye God that He may cause all to attain unto this most exalted and glorious station. Whosoever attaineth unto the first martyrdom hath attained unto all good. Verily, He hath expounded for you what He desireth. He is the Expositor, the All-Knowing. Praise be to God, the Mighty, the Wise.

32 He is the One Who Doeth What He Willeth Through His Word "Be," and it is!

33 Glorified be He Who sendeth down verses unto people who comprehend, and manifesteth in the kingdom whatsoever He willeth. No thing can frustrate Him and no matter can hinder Him. Blessed are they who have cast away what they possess and have turned unto Him in His days. They, verily, are of the people of this praiseworthy station. This is the Day whereof We gave tidings aforetime unto the chosen ones, yet most of the people perceive not. We say in truth: Lead forth the people from darkness into light and give them glad tidings of the days of God. This is a word which the All-Merciful hath sent down in the Qur'an, and wherewith the Gospel and the Psalms have been adorned. Yet when the Day appeared and the Promised One came, the people turned away from Him and pronounced against Him a tyranny the like of which the eyes have never witnessed. Blessed are ye, My loved ones in that place, for having fulfilled My covenant and My pledge. We counsel you to preserve that which ye have been given by God, the Protector, the Self-Subsisting. Thus have We adorned the Book with My remembrance and the Tablet with My beloved name.

34 O Ali-Qabli-Akbar! Give thanks to the Lord of Destiny for having made mention of thee from the Most Great Horizon. Verily He hath heard thy praise and witnessed thy devotion. He hath mentioned thee in these verses which all the books of the world circle round, by the command of the All-Merciful, the Most Kind. He turneth unto him who turneth unto Him, and draweth nigh unto those who have drawn nigh unto God, the Mighty, the Best-Beloved.

35 He Who is established upon the Throne of Utterance declareth:

36 O Ali-Qabli-Asghar! Wert thou to know what hath befallen the Wronged One, thou wouldst weep and lament. Yet God hath concealed it, having regard to the wisdom ordained for all glory. He, verily, is the All-Knowing, the All-Wise. The letter of him who hath turned towards the Countenance hath been received, wherein mention was made of thee. We make mention of thee as a token of Our grace, for We are, in truth,

شهادت کبری و آن شهادت باطنیه معنویه بطراز شهادت ظاهره مزین شد طوبی از برای نفوسیکه بذکرش فائز شوند از حق بخواهید تا کل را بایستقام بلند اعلی فائز نماید هر نفسی بشهادت اول فائز شد او بجمع خیر فائز است آنه فصل لکم ما اراد آنه هو المبین العلیم الحمد لله العزیز الحکیم

32 هو المقتدر علی ما اراد بقول کن فیکون

33 سبحان الذی انزل الآیات لقوم یفقهون و اظهر فی الملک ما اراد لا یعجز و شیء و لا یمنعه امر طوبی لقوم نبذوا ما عندهم و توجهوا الیه فی ایامه الا انهم من اهل هذا المقام المحمود هذا یوم بشرنا به الأصفیاء من قبل ولكن القوم اکثرهم لا یسعون بقولنا الحق ان اخرج القوم من الظلمات الی النور و بشرهم بأیام الله هذه کلمة انزلها الرحمن فی الفرقان و تبین بها الانجیل و الزبور فلما ظهر الیوم و اتی الموعود اعرض عنه الناس و اتفی علیه بظلم ما ادركت شبهه العیون طوبی لکم احبائی فی هناك بما وفیتم بعهدی و میثاقی نوصیکم بحفظ ما اوتیتم به من لدی الله المهیمن القیوم كذلك زیئا الکتاب بذکری و اللوح باسمی المحبوب

34 یا علی قبل اکبر ان اشکر مالک القدر بما ذکرک فی المنظر الأكبر آنه سمع ذکرک و رأى اقبالک ذکرک بهذه الآیات الّتی تطوفها کتب العالم امراً من لدن مشفق عطوف آنه توجهه الی من توجه الیه و اقبل الی الذین اقبلوا الی الله العزیز الودود

35 هو المستوی علی کرسی البیان

36 یا علی قبل اصغر لو تطّلع بما ورد علی المظلوم لتبکی و تنوح ولكن الله ستره ناظراً الی الحکمة الّتی امرأ لكل بهاء آنه هو العلیم الحکیم قد حضر کتاب من توجهه الی الوجه و فیه ذکرک ذکرناک فضلاً من عندنا و انا الغفور الرحیم لعمر الله

the Forgiving, the Merciful. By the life of God! My tongue speaketh at all times, and the Supreme Pen moveth in such wise that no rest can overtake it, yet most of the people are heedless. The more God's loving-kindness increaseth, the more do they increase in their heedlessness. Thus doth inform thee He Who is encompassed by every truthful and well-informed one.

- 37 O My loved ones! Adorn your temples with the ornament of trustworthiness and your hearts with the recognition of God, the Mighty, the Powerful. Take on My attributes, then act in accordance with that which I have enjoined upon you in My Perspicuous Book. Beware lest the clamor of the people prevent you from attaining this exalted station. Hold fast to the cord of your Lord's loving-kindness and cling to His resplendent hem. Thus hath the Tongue of Grandeur spoken, though surrounded by sorrows from all sides, seeing the people behind a thick veil. We have borne all hardships and accepted adversity and tribulation in the path of God, the Lord of all names. By the life of God! My grief is not for what hath befallen My own Self - to this testifieth every fair-minded and discerning soul. Were We to mention some of what hath been concealed from you, sorrows would overtake you from every direction. Thus do We recount unto you, for He is the All-Remembering, the All-Wise. Praise be to God, the Mighty, the Great.

- 38 Furthermore, God's bounty towards your honor is evident and clear. More names than those mentioned in your letter could have been cited - from the heaven of divine favor, out of love and felicity, unique and wondrous Tablets would have been revealed for each one. This evanescent servant beseecheth God to aid your honor in all conditions. Unique and wondrous Tablets have also been revealed and sent for the children. Verily His bounty hath encompassed thee; He is truly the All-Bountiful, the Generous. This evanescent servant requesteth that you convey greetings to each of the children and other friends of God. God willing, may they all remain steadfast in the Cause and fix their gaze upon the horizon of grace. Verily our Lord, the All-Merciful, is the All-Hearing, the All-Seeing. Praise be to God, the Single One, the All-Informed.

ينطق لسانی فی کلّ الأحيان ویتحرّک القلم الأعلى
على شأن لا يأخذه السكون ولكنّ القوم اکثرهم
من الغافلين كلّما زادت عناية الله انهم زادوا في
غفلتهم كذلك يخبرك من طافه كلّ صادق
خير

37 يا احبائي زيّنوا هياكلكم بطراز الأمانة و قلوبكم
بعرفان الله المقتدر القدير تخلّقوا باخلاقي ثمّ اعمالوا
بما امرتم به في كتابي المبين ايّاكم ان يمنعكم ضوضاء
الخلق عن هذا المقام الرفيع تمسّكوا بجبل عناية
ربكم و تشبّثوا بذيله المنير كذلك نطق لسان
العظمة اذ احاطته الأحران من كلّ الجهات بما
يرى الخلق في حجاب غليظ انا حملنا الشدائد كلّها
و قبلنا البأساء و الضراء في سبيل الله مالک
الأسماء لعمر الله ليس حزني عمّا ورد على نفسي
يشهد بذلك كلّ منصف بصير لو نذكر بعض ما
ستر عنكم لتأخذكم الأحران كلّ مأخذ كذلك
قصصنا لكم أنّه هو الذّاكر الحكيم الحمد لله العزيز
العظيم انتهى

38 دیگر فضل حق نسبت بآنجناب معلوم و واضح
است و ذکر اسامی ازیّد از آنچه ذکر شده در
مکتوب آنجناب ذکر میشد از سماء عنایت الهی
حبّاً و هنیئاً الواح منیعۀ بدیعۀ مخصوص هر یک
نازل میشد این خادم فانی از حق سائل و آمل
است آنجناب را در کلّ احوال مؤید فرماید
و مخصوص مخدومزاده‌ها هم الواح بدیعۀ منیعۀ
نازل [فرستاده؟] و میرسد آن فضله احاطک الله
لهو الفضال الکريم عرض این خادم فانی آنکه هر
یک از مخدومزاده‌ها و سایر دوستان الهی را تکبیر
برسانید انشاء الله کلّ بر صراط امر مستقیم و بأفق
فضل ناظر باشند أنّ ربنا الرحمن هو السميع البصير
و الحمد لله الفرد الخبير عبارات داخل براکت []
ناخوانا میباشند

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BH00235

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

Date: 1297-09-01 [1880-Aug-7]

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

2 Praise be to God Who created the Supreme Pen and breathed into it, whereupon all who are in earth and heaven were thunderstruck, save those whom His pervading Will and all-encompassing Purpose did choose - they are honored servants whom neither the swords of creation nor the hosts of invention could frighten. They are they whom God hath described in the Books of the past and of the future. The Qur'an hath borne witness to them, as did before it the Torah, the Gospel and the Psalms, and whatsoever was sent down from God, the Mighty, the Loving.

3 Praise be to God Who hath raised up from every drop of the blood of His loved ones creations whose number none can reckon save His own Self, and hath made them dawning-places of His love and daysprings of His affection. They are the Hands of His Cause amidst creation, they who have aided God throughout all ages and have arisen to accomplish that which God did desire, in such wise that neither the power of kings nor the clashing of their swords nor the neighing of their steeds did deter them from the Truth. They have raised their call with utmost power between earth and heaven, summoning all unto the Lord of mankind, the Sovereign of the hereafter and of the former world, the Lord of the Throne on high and of the dust below. I beseech Him, exalted be He, to inscribe me among their company and among those who have sought shelter beneath their shade and have quaffed the choice wine of grace from their hands. Verily He is the Omnipotent over whatsoever He willeth. He doeth and judgeth as He pleaseth, and He is the Ruler, the All-Powerful, the All-Knowing, the All-Wise.

4 And further: O beloved of my heart, this servant hath heard what the nightingale of thy praise warbled upon the branches of the tree of faithfulness when thy letter arrived, which testified to thy love for the Desired One of the world and the Ancient Lord Who hath appeared with the Most Great Name. God knoweth that after perusing its contents, such joy and gladness seized me that every tongue and pen is powerless to describe it. We beseech Him, exalted be He, to assist you and reward you with the most excellent reward from the wonders of His grace. Verily He is the All-Bountiful, the Most Generous.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْقَلَمَ الْأَعْلَى وَ نَفَخَ فِيهِ إِذَا انْصَعَقَ مِنْ فِي الْأَرْضِ وَالسَّمَاءِ إِلَّا مِنْ شَائَتْ مَشِيَّتُهُ النَّافِذَةُ وَإِرَادَتُهُ الْحَاطِطَةُ وَهُمْ عِبَادُ مَكْرُمُونَ الَّذِينَ مَا خَوْفُهُمْ سِوَفِ الْإِبْدَاعِ وَلَا جُنُودِ الْإِخْتِرَاعِ هُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِ الْقَبْلِ وَ الْبَعْدِ قَدْ شَهِدَ لَهُمُ الْفُرْقَانُ وَ مِنْ قَبْلِهِ التَّوْرَةُ وَالْإِنْجِيلُ وَ الزَّبُورُ وَ مَا نَزَلَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْوَدُودِ

3 الْحَمْدُ لِلَّهِ الَّذِي بَعَثَ مِنْ كُلِّ قَطْرَةٍ مِنْ دَمَاءِ أَوْلِيَائِهِ خَلْقًا لَا يَحْصِي عَدَّتَهُمْ أَحَدٌ إِلَّا نَفْسُهُ وَ جَعَلَهُمْ مِشَارِقَ حُبِّهِ وَ مَطَالِعَ وَدِّهِ وَهُمْ إِيَادَى الْأُمُورِ بَيْنَ الْخَلْقِ وَهُمْ الَّذِينَ نَصَرُوا اللَّهَ فَيَكُلُّ الْأَعْصَارُ وَ قَامُوا عَلَى مَا أَرَادَ اللَّهُ عَلَى شَأْنٍ مَا اضْطَرُّوا مِنْ الْمُلُوكِ وَ سَطَوْتِهِمْ وَ مَا مَنَعَهُمْ عَنِ الْحَقِّ صَلِيلِ سِوْفِهِمْ وَ صَهِيلِ خِيُولِهِمْ قَدْ نَطَقُوا بِأَعْلَى النَّدَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَ دَعَاوُ الْكُلِّ إِلَى مَوْلَى الْوَرَى وَ مَالِكِ الْآخِرَةِ وَ الْأُولَى وَ رَبِّ الْعَرْشِ وَ الثَّرَى اسْتَلْهُ تَعَالَى بِأَنْ يَكْتَبَنِي مِنْ حَزْبِهِمُ الَّذِينَ اسْتَظَلُّوا فِي ظِلِّهِمْ وَ شَرَبُوا رَحِيقَ الْفَضْلِ بِأَيَادِيهِمْ أَنَّهُ لَهُوُ الْمُقْتَدِرِ عَلَى مَا يَشَاءُ يَفْعَلُ وَ يَحْكُمُ وَ هُوَ الْحَاكِمُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

4 وَ بَعْدَ يَا حَبِيبَ فَوَادَى قَدْ سَمِعَ الْخَادِمُ مَا غَنَّ بِهِ عِنْدَلَيْبِ ثَنَائِكَ عَلَى اغْصَانِ دُوْحَةِ الْوَفَاءِ إِذَا حَضَرَ كِتَابُكَ الَّذِي دَلَّ عَلَى حُبِّكُمْ مَقْصُودِ الْعَالَمِ وَ مَالِكِ الْقَدَمِ الظَّاهِرِ بِالْأَسْمِ الْأَعْظَمِ عِلْمُ اللَّهِ بَعْدَ إِطْلَاعِي بِمَا فِيهِ قَدْ اخَذَنِي الْفَرَحُ وَ السَّرُورُ عَلَى شَأْنِ كُلِّ لِسَانٍ الْقَلَمُ عَنْ ذِكْرِهِ نَسْتَلْهُ تَعَالَى بِأَنْ يُؤَقِّتَكُمْ وَ يُجْزِيَكُمْ أَحْسَنَ الْجَزَاءِ مِنْ بَدَائِعِ فَضْلِهِ أَنَّهُ لَهُوُ الْفَضْلِ الْكَرِيمِ

5 When the breezes of your love stirred me and the fragrances of your traces wafted over me, I ascended to the station of nearness, sanctity and beauty, and presented its contents before the countenance of our Lord, the Self-Sufficient, the Most High. When it was concluded, the Divine Lote-Tree spoke in such wise as transcended all reckoning. I stood before the Throne, bewildered and contemplative, until He spoke - and His utterance is the sweetest:

6 “O thou servant who art present! Make mention of him on My behalf and say: Verily We have remembered thee throughout most years and have sent unto thee that which hath brought delight to the eyes of the Concourse on High. Thy Lord is verily the All-Giving, the Most Generous. This is a Day wherein the Kingdom hath proclaimed: ‘The dominion belongeth unto God, the One, the Single, the All-Informed.’ Arise to make mention of God and His praise, then remember Him with such remembrance as will cause its fragrance to be diffused throughout the world, that every heart that hath turned unto God, the Lord of all worlds, may be drawn thereby. How many a remembrance through which God guideth His wandering servants, and how many a praise whereby God’s mention is raised amongst creation and the standard of His Cause is hoisted upon every lofty hill. Say: O people! Reflect upon the generations that have gone before and the ornamented palaces. No trace remaineth of the former people, nor can any vestige be seen of the latter. Every lofty edifice hath crumbled and every adorned temple hath perished. Where are the Caesars who built palaces for themselves, and where are the Pharaohs who made themselves partners with their Creator? They have forcibly abandoned their palaces and have necessarily taken to their graves, by the command of God, the Mighty, the Powerful.”

7 O Husayn! Harken to the call of the Wronged One, Whose Most Exalted Pen speaks at all times and summons all who dwell in the realm of possibility to a station that neither the changes of the world nor earthly conditions in the kingdom of creation can alter. Thus have We made mention of thee, that thou mayest rejoice and remember thy Lord, the All-Knowing, the All-Wise. O Husayn! Leave all created things behind thee and all contingent beings beneath thy feet. Take thou the chalice of utterance in My Name, then drink therefrom through My wondrous remembrance. Let not the conditions of creation sadden thee. Rejoice in that which the True One maketh mention of thee from this exalted Station. By the life of God! This is what shall profit thee in all the worlds of God. To this testify the concourse of My celestial Kingdom, the dwellers of My pavilion, and they that circle round My mighty Throne.

5 فَلَمَّا حَرَّكَتَنِي نَفَحَاتِ حَبِّكَ وَ فُوحَاتِ آثَارِكَ
صَعَدْتُ إِلَى مَقَامِ الْقُرْبِ وَالْقُدْسِ وَالْجَمَالِ
وَعَرَضْتُ مَا فِيهِ تَلَقَّاءُ وَجْهِ رَبَّنَا الْغَنِيِّ الْمُتَعَالِ
فَلَمَّا انْتَهَى نَطَقَتْ سِدْرَةُ الْمُنْتَهَى عَلَى شَأْنِ خُرُجِ
عَنْ حُدًى حَكَمِ الْإِحْصَاءِ قَدْ كُنْتُ قَائِمًا تَلَقَّاءَ
الْعَرْشِ مُتَحَيِّرًا مُتَفَكِّرًا إِلَى أَنْ قَالَ وَقَوْلُهُ الْأَحْلَى

6 يَا عَبْدَ الْحَاضِرِ أَذْكَرُهُ مِنْ قَبْلِي وَقُلْ أَنَا ذَكَرْنَاكَ
فِي أَكْثَرِ السِّنِينَ وَأَرْسَلْنَا إِلَيْكَ مَا قَرَّتْ بِهِ عَيْنُ
الْمَلَأِ الْأَعْلَى أَنْ رَبِّكَ لَهُو الْمَعْطَى الْكَرِيمُ هَذَا يَوْمُ
فِيهِ نَطَقَ الْمَلَكُوتُ الْمَلِكُ اللَّهُ الْوَاحِدُ الْفَرْدُ الْخَبِيرُ
قَمَّ عَلَى ذِكْرِ اللَّهِ وَثَنَاتُهُ ثُمَّ أَذْكَرُهُ بِذِكْرِ بَيْضُوعِ عَرْفِهِ
فِي الْعَالَمِ لِيَنْجَذِبَ بِهِ كُلُّ قَلْبٍ أَقْبَلَ إِلَى اللَّهِ رَبِّ
الْعَالَمِينَ كَمْ مِنْ ذِكْرٍ بِهِ يَهْدِي اللَّهُ عِبَادَهُ الْهَائِمِينَ وَ
كَمْ مِنْ ثَنَاءٍ بِهِ يَرْتَفِعُ ذِكْرُ اللَّهِ بَيْنَ الْخَلْقِ وَ تَنْصَبُ
رَأْيَةُ الْأَمْرِ عَلَى كُلِّ جَبَلٍ رَفِيعٍ قُلْ يَا قَوْمَ تَفَكَّرُوا
فِي الْقُرُونِ الْخَالِيَةِ وَالْقُصُورِ الْمَشِيدَةِ مَا بَقِيَ مِنْ
الْأَوَّلِ مِنْ بَشَرٍ وَلَا يَرَى فِي الْآخِرِ مِنْ أَثَرٍ قَدْ
انْهَدَمَ كُلُّ بِنَاءٍ مَرْتَفِعٍ وَانْعَدَمَ كُلُّ هَيْكَلٍ مَزِينٍ
إِنَّ الْقِيَاصِرَةَ الَّذِينَ تَحْمَرُّوا الْقُصُورَ لِأَنْفُسِهِمْ وَ إِنْ
الْفَرَاعِنَةَ الَّذِينَ جَعَلُوا أَنْفُسَهُمْ شُرَكَاءَ لِبَارِئِهِمْ قَدْ
تَرَكَوا الْقُصُورَ قَهْرًا وَ أَخَذُوا الْقُبُورَ أَمْرًا مِنْ لَدَى
اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ

7 يَا حُسَيْنَ اسْمَعْ نِدَاءَ الْمَظْلُومِ الَّذِي يَنْطِقُ قَلْبُهُ
الْأَعْلَى فَيَكِلُ الْأَحْيَانُ وَيَدْعُو مِنْ فِي الْأَمْكَانِ إِلَى
مَقَامٍ لَا تَغْيِيرُهُ تَغْيِيرَاتُ الدُّنْيَا وَلَا تَبَدُّلُهُ شُثُونَاتُ
الْأَرْضِ فِي مَلَكُوتِ الْإِنشَاءِ كَذَلِكَ ذَكَرْنَاكَ
لِتَفْرَحَ وَ تَذْكُرَ رَبِّكَ الْعَلِيمَ الْحَكِيمَ يَا حُسَيْنَ دَعِ
الْكَائِنَاتِ عَنْ وَرَائِكَ وَالْمَمَكَّاتِ تَحْتَ قَدَمَيْكَ
وَ خُذْ قَدَحَ الْبَيَانِ بِاسْمِي ثُمَّ اشْرَبْ مِنْهُ بِذِكْرِي
الْبَدِيعِ يَاكَ أَنْ تَحْزَنَكَ شُثُونَاتُ الْخَلْقِ أَفْرَحَ بِمَا
يَذْكُرُكَ الْحَقُّ مِنْ هَذَا الْمَقَامِ الْمُنِيعِ لِعَمْرِ اللَّهِ هَذَا مَا
يَنْفَعُكَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِ اللَّهِ يَشْهَدُ بِذَلِكَ مَلَأُ
مَلَكُوتِي وَ أَهْلَ سِرَادِقِي وَ الَّذِينَ يَطُوفُونَ عَرْشِي
الْعَظِيمِ أَنَا نَذْكُرُ فَيَذَا الْمَقَامِ مِنْ أَظْهَرِهِ اللَّهُ مِنْكَ

We make mention in this station of him whom God hath manifested through thee, as a bounty from Him—and He is the All-Bountiful, the Mighty, the Beautiful. The glory be upon thee and upon them and upon those who have heard the call of Him Who conversed on Sinai and have answered the Lord of all worlds.

- 8 Convey My greetings to the faces of My loved ones who have voiced My remembrance and praise and have arisen to assist My mighty and well-established Cause. Say: Blessed be your faces for having turned unto the Countenance, and blessed be your eyes for having attained, and blessed be your hearts for having advanced. Thus doth the Pen of the Most Merciful make mention of you and give you glad tidings that ye may rejoice in these days wherein the Tree crieth out amidst all creation: "There is none other God but Me, the Almighty, the All-Powerful." Say: Beware lest anything withhold you from God. Take ye what ye have been commanded in the Book of God, the Mighty, the All-Knowing. Turn not your attention to the servants and their might, nor to the princes and their power, nor to the divines and their factions, nor to the mystics and their companions. Leave those who call you to vain imaginings and say: "By God! The horizon of creation hath been illumined by the Sun of knowledge from God, the All-Knowing, the All-Informed." Say: This is the Day of remembrance and utterance, this is the Day wherein God hath informed you of His Revelation. Read ye the former Books that ye may know what hath been revealed therein from One Who is the Numberer, the All-Knowing. Thus have We adorned the heaven of the Tablet with the suns of wisdom and utterance. Blessed is he who hath witnessed and said: "Praise be unto Thee, O Thou the Goal of the worlds and the Beloved of them that have recognized Thee!"

- 9 As to what you had written, that this servant had made no expression and had not troubled you with empty words that neither nourish nor satisfy—the truth is with you. However, God, exalted and sanctified be He, is witness and testifier that this negligence or delay was due to the press of work, and also in the hope that Mulla Muhammad-'Ali, who was carrying your esteemed letter, would soon return, and what was concealed in the heart regarding expressions of love would be conveyed. As it happened, his return was delayed, and this delay too was due to certain reasons—God, the Lord of all worlds, knoweth. The press of work for this ephemeral one has reached such a degree that there has not been and is not a moment's respite, whether from these regions or from those directions. I beseech God, glorified and exalted be He, that through your prayers this ephemeral one may be assisted in this mighty service. The

فضلاً من عنده و هو الفضل العزيز الجميل البهاء
عليك وعليهم وعلى الذين سمعوا نداء مكرم الطور
و اجابوا مولى العالمين

8 كبر من قبلي على وجوه احبائي الذين نطقوا
بذكرى و ثنائى و قاموا على نصرة امرى المحكم
المتين قل طوبى لوجوهكم بما توجهت الى الوجه و
طوبى لعيونكم بما فازت و طوبى لقلوبكم بما اقبلت
كذلك يذكركم قلم الرحمن و يبشركم لتفرحوا فى
هذه الايام التى فيها تنطق السدرة بين البرية انه
لا اله الا انا المتقدر القدير قل اياكم ان يمنعكم
شئ عن الله خذوا ما امرتم به فى كتاب الله
العزيز العليم لا تلتفتوا الى العباد و سطوتهم و لا
الى الامراء و شوكتهم و لا الى العلماء و احزابهم
و لا الى العرفاء و اصحابهم دعوا من يدعوكم الى
الظنون و قولوا تالله قد انار افق الابداع بشمس
العلم من لدى الله العليم الخبير قل هذا يوم الذكر
و البيان و هذا يوم فيه اخبركم الله بظهوره ان
اقرؤوا كتب القبل لتطلعوا بما نزل فيها من لدن
محصى عليم كذلك زيننا سماء اللوح بشمس
الحكمة و البيان طوبى لمن شاهد و قال لك الحمد
يا مقصود العالمين يا محبوب العارفين انتهى

9 اينكه مرقوم فرموده بوديد از اينجهد اظهارى
نشده و آنجناب را بكمالات لايسمنه لا يغنيه
زمت نداده الحق مع حضرتكم ولكن حق تعالى
و تقدس شاهد و گواهدست كه اين اهمال و
يا تعطيل از كثرت شغل بوده و همچنين باميد
اينكه جناب ملا محمد على كه حامل دستخط
على بود يزودى مراجعت مينمايد و آنچه در
دل مستور است از مراتب محبت عرض ميشود
از قضا آمدن ایشان در عهده تأخير افتاد و
اين تأخير هم بسببى از اسباب بوده العلم عند
الله رب العالمين و كثرت شغل اينفانى بمقامى
رسيده كه در آنى مجال نبوده و نيست چه از
اين ممالك و چه از آنجهات از حق جل و عز

word that shone forth from the horizon of your pen, saying in Arabic "I am your suppliant," became the cause of the joy of the Beloved of the world. He smiled greatly and showed great kindness from the dawning-place of grace. In truth, it behooveth every being to sacrifice his spirit for His bounty and gifts and favors. And as to what you had written that "the older a servant becomes, the less his worth," He said: "We bear witness that you are in the prime of youth. He that hath attained unto My love shall ever remain in the springtime of days and the springtime of life."

میطلبم که بدعای آنحضرت این فانی را مؤید فرماید بر این خدمت عظیم اینکلمه که از افق قلم آنجناب اشراق نمود که بقول عرب انا دخیل سبب بهجت محبوب عالم گردید بسیار تبسم فرمودند و بسیار اظهار عنایت از مشرق فضل ظاهر فی الحقیقه ینبغی لکل وجود ان یفدی روحه لفضله و مواهبه و الطافه و اینکه مرقوم فرموده بودید که غلام هرچه پیر شود قدرش کمتر شود فرمودند که ما شهادت میدهم که شما در ربیعان شبایید من فاز بجای آنکه لا زال فی ربیع الایام و ربیع الزمان انتی

- 10 As to what you mentioned concerning that certain person, it was presented before the Most Holy and Most Exalted Presence. He said: "May they, through divine grace, be successful in drinking at all times from the Kawthar of the Merciful's grace and in offering it to others, in shattering the idols of men's vain imaginings through the name of the Friend of these days, in bestowing the choice wine of certitude upon the people of idle fancies, and in offering the Salsabil of knowledge to those possessed of ignorance. May they guide those who are lost in the wilderness of unknowing to the ocean of divine knowledge, and make fresh and verdant those who have withered in these times through the waters of utterance. This is not difficult for God to accomplish.

10 اینکه در باره شخص معلوم مذکور داشتید بساحت امانع اقدس عرض شد فرمودند انشاء الله بعنایت الهی موفق باشند کوثر رحمت رحمن را در کلّ حین بنوشند و بنوشانند و اصنام ظنون انام را باسم خلیل ایام بشکنند اهل اوهام را ریحیق یقین عطا کنند و اصحاب جهل را سلسبیل علم گمگشتگان بادیه نادانی را بجر دانائی دلالت کنند و پشمر دگان روزگار را بفرات بیان تازه و خرم نمایند لیس هذا علی الله بعزیز

- 11 "In truth, if a soul in this day be enabled to turn toward the Most Exalted Horizon, his word will be effective and will assuredly influence hearts, and its traces will become manifest in the world. Thus doth inform thee He with Whom is the knowledge of all things, and I am the All-Informed. Thus doth teach thee He to Whose knowledge God's books have testified aforetime, and I am the All-Knowing.

11 فی الحقیقه اگر نفسی الیوم موفق شود و بافق اعلی توجّه نماید کلمه او مؤثر است و البتّه در قلوب تأثیر نماید و اثرهای آن در ملک ظاهر شود کذلک یخبرک من عنده علم کلّشی و انا الخبیر و کذلک یعلمک من شہدت بعلمه کتب الله من قبل و انا العلیم

- 12 "As to your having kept these matters concealed, this is in accordance with divine wisdom. Some souls abide beneath the canopies of glory, and they drink at every moment from the ocean of joy without any trace appearing upon their lips. None is aware of them save God alone, with Whom is the knowledge of all things in a Mighty Book. The purpose of this concealment has been and will continue to be the promotion of the Cause of God, for if a soul be deprived of this most exalted station, he has indeed been deprived of the fruit of existence itself. Blessed are they who arise to serve this most mighty Cause, and who, even if they themselves be deprived, cause others to attain unto it. He mentioneth that which profiteth His servants. He, verily, is the All-Wise Teacher.

12 و اینکه این امور را مستور داشته‌اید این موافق حکمت الله است بعضی از نفوس در ظلّ قباب عزّند و ایشان در هر حین از بحر سرور می‌آشامند من دون آنکه اثری از لبها ظاهر باشد ما اطلع بهم الا الله وحده عنده علم کلّشی فی کتاب عظیم و مقصود از این ستر تبلیغ امر الله بوده و خواهد بود چه اگر نفسی از این مقام اعلی محروم ماند از ثمره وجود محروم مانده طوبی از برای نفوسیکه باین امر اعظم قیام نمایند و اگر خود محروم باشند غیر خود را بر آن بدارند آنکه یدکر ما ینتفع به عبادہ آنکه هو المعلم الحکیم

- 13 "A special Tablet was sent for them without name; deliver it. God willing, they will comprehend from its letters the hidden meanings and drink from its words the water of life. By God's life! It is the Breath of God in the lands and the Spirit of the Cause for His servants. Blessed is he who hath attained unto it and unto the pearls concealed in the ocean of its utterance. He is among the most exalted of creation in the sight of the True One, the Inaccessible. Thus did the ocean surge and the fragrance waft. Blessed is he who hath found, and woe unto the heedless."
- 13 و لوحی مخصوص ایشان من غیر اسم ارسال شد برسانید انشاءالله از حروفات آن معانی مستوره ادراک نمایند و از کلماتش کوثر حیوان بیاشامند لعمر الله انه نسمة الله فی البلاد و روح الامر للعباد طوبی لمن فاز به و فاز بالآلئ المستورة فی بحر بیانه انه من اعلى الخلق لدى الحق المتیع كذلك ماج البحر و هاج العرف طوبی لمن وجد و ویل للغافلین انتهى
- 14 Concerning what you wrote about the hidden operation, after separation two of its components are and will be dispensed with, as was alluded to in the blessed Persian Tablets of the Supreme Pen. I swear by the life of that Beloved One that this is among the mysteries of the Cause that has never before been mentioned, and until now everyone who has entered into this matter - that is, who has detailed this special substance - has desired that those separated components become one thing, which has been and is impossible. Beyond this no one's intellect has comprehended, and the thoughts of the servants have not advanced a step further, even though it has flowed from the Supreme Pen that like and similar substances should be taken. Nevertheless, they have taken pure water with viscous black oil and that earth which tells of the people of hell, desiring to unite them together. Alas, alas! For between water and oil complete opposition is evident - they have never been and never will be capable of mixing and uniting. And the earth too, when its essence is taken and reaches the state of ash, certainly has not been and will not be capable of life.
- 14 و اینکه در باره عمل مکنون نوشته بودید بعد از تفصیل از دو جزء آن مستغنی بوده و خواهند بود در اوراق مبارکه فارسی قلم اعلی بآن اشاره فرموده قسم بجان آنحیب که این از اسرار امر است که ابداً از قبل ذکر نشده و تا حال هر که در این امر داخل شده یعنی این ماده مخصوصه را تفصیل کرده خواسته آن اجزاء که فصل شده شیء واحد شود و این محال بوده و هست و بیشتر از این عقل احدی ادراک ننمود و فکر عباد قدیمی پیشتر زفت مع آنکه از قلم اعلی جاری شده که مشاگل و مشابه را اخذ نمائید مع ذلک آب قراح را گرفته مع دهن لزج سیاه و آن ارضیکه حاکی از اهل جهنم است خواسته اند با یکدیگر متحد نمایند هیات هیات چه که مابین آب و دهن ضدیت تمام مشهود هرگز قابل امتزاج و اتحاد نبوده و نیست و ارض هم که حقیقت آن اخذ شد و بمقام رمادی رسید البته قابل حیات نبوده و نخواهد بود
- 15 Some philosophers have mentioned ashes, but what is meant by ashes is the body (jasad) not the form (jism), for when the spirit of the form is taken, its life afterward is impossible. In the body there remains a vestige of spirit, though hidden; after treatment it is observed living and animate.
- 15 بعضی از حکما ذکر رماد نموده اند و لکن مقصود از آن رماد جسد است نه جسم چه که جسم روح آن اخذ شده و حیات او بعد از اخذ روح محال است و در جسد بقیه روح موجود است و لکن مستور بعد از تدبیر حی و حیوان مشاهده میشود
- 16 What is meant by water is volatile water, that is, similar to volatile; you must obtain it, and likewise some oil before its solidification, and nurture that water in it until it solidifies. These two components and two elements possess four natures, for in water there is cold and moisture, and in oil there is dryness and heat. This same water solidifies in the oil and is called the noble stone. This is why the philosophers have said "that which is not seen and that which is not found in what is not seen and is not found."
- 16 و مقصود از ماء ماء فرار است یعنی شبیه بفرار است باید او را تحصیل نمائید و همچنین قدری از دهن قبل از انجماد او و آن آب را در او تربیت نمائید تا منجمد شود و این دو جزء و دو عنصر صاحب اریعه بوده و هستند چه که در ماء برودت و رطوبت است و در دهن ییوست و حرارت و همین ماء در دهن منجمد میشود و او را حجر مکرم مینامند اینست که حکما گفته اند

- که ما لا یری و ما لا یوجد فیما لا یری و ما لا یوجد
- 17 Now observe that some people suppose that the stone exists and countless differences appear concerning it - each group considers some thing to be the stone and busies itself with treating it, wasting their lives. This is why they have said "Work comes after knowledge." In any case, the stone has been and will be hidden, stored, and concealed.
- 17 حال ملاحظه نمائید که بعضی از ناس گمان مینمایند که حجر موجود است و اختلافات لاتخصیه در او ظاهر هر حزبی شیئی از اشیاء را حجر دانسته و بتدبیر آن مشغول شده و عمر را تلف کرده اینست که فرموده اند العمل بعد العلم باری حجر مکنون و مخزون و مستور بوده و خواهد بود
- 18 After nurturing it in the eye of the sun which is oil - that is, the heat of the oil draws out its excess moisture - in this case it solidifies and appears like marble. It must be freed from the oil, and after being freed and washed, some of that same water from which this stone was produced must be made to prevail over it, and gradually with a fire like the heat of the sun it must be nurtured until whatever it has taken from the essence of oil is dissolved by this water which is the key, and this operation must be repeated until that which is the essence within this Stone is entirely extracted - and this essence is known as the Red Sulfur, the Philosophers' Gold, and the Two-Winged Gold.
- 18 و بعد از تربیت او در عین شمس که دهن باشد یعنی حرارت دهن رطوبت زائده او را جذب مینماید در اینصورت او منجمد میشود و مثل حجر رخام ملاحظه میگردد باید او را از دهن فارغ نمود و بعد از فراغ و غسل قدری از همان ماء که این حجر از او حاصل شده باید بر او مسلط نمود و کم کم بآتش که مثل حرارت آفتابست او را تربیت نمود تا آنچه او از جوهر دهن اخذ نموده باین آب که مفتاح است حل شود و این عمل باید مکرر شود تا آنچه دهن که در نفس این حجر است بتمامه اخذ شود و این دهن بکبریت احمر و ذهب حکما و ذهب ذوالجناحین معروفست
- 19 Often this essence appears white upon the surface of the water, and sometimes it appears as a most beautiful red. That which is white can, with some cultivation, be observed to turn red. Verily, this is the Red Sulfur, of which none is aware save God, the Possessor of Destiny, Who speaks from the Most Great Scene. Verily, there is no God but He, the All-Knowing, the All-Wise.
- 19 بسا میشود این دهن سفید بر وجه آب مشاهده میشود و بسا میشود که قرمز بسیار خوش رنگ مشاهده میشود آنهم که سفید است به فی الجمله تربیتی احمر مشاهده گردد آنه لھو الکبریت الأحمر و ما اطلع به الا الله مالک القدر الذی ینطق فی المنظر الاکبر آنه لا اله الا هو العلیم الحکیم
- 20 As to what you have written regarding similarity, the purpose is the oiliness of water - that is, water must be cultivated until its inner oiliness becomes manifest. In this state, its mixture with other oils becomes easy, but as long as its watery form remains, it is not and will not be capable of mixture. This water is that which has been called the volatile, the water of air, the fire of air, and by other names. It is the Divine Water. In any case, as mentioned, the acquisition of two elements which possess the four elements is necessary. In this state they are called the Mercury of the East and West.
- 20 و اینکه در مشاکلت نوشته اید مقصود دهنیت ماء است یعنی آب تربیت شود تا دهنیت باطنی او ظاهر در اینصورت با دهن دیگر امتزاجش سهل است اما تا صورت مائی در او موجود قابل امتزاج نبوده نیست و این آب آبیست که بفرار و ماء الهواء و نار الهواء و بسائر اسماء نامیده شده اوست ماء الهی باری از قراریکه مذکور شد تحصیل دو عنصر که صاحب عناصر اربعه است لازم در اینصورت بزیق شرق و غرب نامیده شده اند
- 21 If you wish to dissolve all of that Stone, some of which has been dissolved and united with the Divine Water, it is possible - you must extract that water from it and gradually return a portion to it until all is dissolved. This matter must be completed with very gentle fire or gentle vapor. Then, when all - meaning the
- 21 اگر بخواهید جمیع آنحجر که بعضی از آن حل شده و بماء الهی متحد گشته تمام آنرا حل نمائید ممکنست باید آن آب را از او اخذ نمود و مجدد بمقدار باو رد نمود تا کم کم جمیع حل شود و اینفقره بآتش بسیار ملایم یا بخار ملایم باید تمام

Stone and what has appeared from it - manifests in the form of water, gradually through heat its moisture is completely removed. After completion it congeals, and this dissolution and congealment may be completed in one operation, or in three or more times. Often, that very essence which was obtained from the noble Stone produces the work and hope, and is completed - this is Mercury alone. Some have also ground and pulverized the earth of the Stone with that water until they completed the work, then added the tincture, which is that same essence that appeared on the surface of the water, and completed the work. From these explanations, knowledge of the Salt is also obtained.

شود و بعد که کلّ یعنی حجر و آنچه از او ظاهر شد بصورت ماء جلوه نمود کم کم بحرات رطوبت او بالمرّه تمام شود و بعد از تمامی عقد شود و این حلّ و عقد میشود در یکمرتبه عمل تمام شود و میشود در سه بار و بیشتر و بسا میشود که همان دهن که از حجر مکرم حاصل شد عمل و امل از او حاصل میشود و تمام میگردد اوست زیق وحده و بعضی هم ارض حجر را با آن آب سحق و صلايه نموده اند تا آنکه عمل را تمام کرده اند و بعد صبح که همان دهنیست که بر وجه آب ظاهر شده باو داده اند و عمل را تمام نموده اند و از این بیانات معرفت ملح هم حاصل میشود

- 22 What has reached this servant from the sprinkling of the ocean of divine knowledge regarding this work is what has been stated. However, repeatedly it was heard from the Most Holy Tongue that due to the questions of some friends, the Supreme Pen became occupied and spoke concerning this science, though He did not wish the friends to become occupied with it, and He has mentioned the reason for this in some Tablets. Furthermore, whatever this servant has submitted should either be erased after viewing or completely concealed. This servant himself has not yet engaged in this work - what has been submitted was derived from the divine revealed verses. Whenever one contemplates and observes what has been revealed from the divine realm of utterance regarding this science, another door is seen to open, leaving one bewildered. Glory be to Him Who has appeared and made manifest what He willed! Glory be to Him Who has spoken and made to speak what He wished! Glory be to Him from Whose knowledge nothing escapes! Glory be to Him Whom nothing frustrates! Verily, He is the Powerful, the Exalted, the All-Knowing, the All-Wise.

22 آنچه از رشحات بحر علم الهی در این عمل باینبعد رسید اینست که عرض شد ولكن مکرراً از لسان اقدس اصفا شد که نظر بسؤال بعضی از دوستان قلم اعلی مشغول شد و در این علم تکلم نمود و دوست نداشته که دوستان بآن مشغول شوند و سبب آنرا در بعضی از الواح ذکر فرموده اند و دیگر آنکه البتّه آنچه این عبد عرض نموده یا بعد از مشاهده محو نمایند یا ستر کلی و خود اینبعد تا حال مشغول باین عمل نشده آنچه از آیات منزلالات الهی استنباط شده عرض شد و هر هنگام در آنچه در این علم از ملکوت بیان الهی نازل شده تفکر و ملاحظه میشود باین دیگر مفتوح مشاهده میگردد انسان متحیر است سبحان من ظیهر و اظهر ما اراد سبحان من نطق و انطق ما شاء سبحان من لا یعزب عن علمه من شیء سبحان من لا یعجزه من شیء انه لهو المقتدر المتعالی العليم الحکیم

- 23 Regarding your mention of the dream, it was laid before the Most Holy and Exalted Presence, and He said: "We give them glad tidings in their waking hours of an enduring sovereignty. By the life of God! There has been ordained for him who is steadfast that which cannot be equaled by all the treasures of the earth." And there flowed from the Most Exalted Pen concerning them that which minds are incapable of comprehending. We beseech God to assist him to preserve what We have bestowed upon him and what We have sent down to him from My impregnable Kingdom. No good deed has ever been, nor ever shall be, left unrewarded. Verily, He does not suffer the reward of the doers to be lost, and praise be to God, the Lord of the worlds.

23 و اینکه ذکر رؤیا فرموده بودید تلقاء وجه امنع اقدس عرض شد فرمودند ما در پیداری ایشانرا بشارت میدهم بدولت پابنده لعمر الله قد قدر لمن استقام ما لا تعادله خزائن الأرض کلّها و از قلم اعلی در باره ایشان جاری شد آنچه که عقول از ادراک آن قاصر است نسئل الله ان یویده علی حفظ ما اعطیناه و نزّلنا له من ملکوتی المنیع هیچ عمل نیکی بیاجر نبوده و نخواهد بود انه لا یضیع اجر العاملين و الحمد لله رب العالمین

24 And concerning what you wrote about Jinab-i-Aqa Mirza 'A-B, upon him be Baha'u'llah, having appointed this evanescent servant to make the pilgrimage on his behalf to the Beloved of the worlds - praise be to God, the purpose was fulfilled and this servant succeeded in circumambulating the Ka'bih of the Divine Purpose as his deputy. Blessed be he and blessed be I! God willing, may he ever speak in remembrance of the Beloved Who does not pass away, gaze toward His horizon, be assisted in His Cause, and arise in His service. Mention of him was made in the Most Holy Court, and the Sun of loving-kindness shone forth from the horizon of grace, and a most holy and exalted Tablet was revealed and sent specifically for him. God willing, may he attain to its perusal. Likewise, wondrous and glorious Tablets were revealed and sent specifically for Jinab-i-Aqa Siyyid Asadu'llah and his son and another person.

25 This evanescent servant offers his utter nothingness and evanescence in service to each one, and beseeches God that He may assist them to do that which is adorned with the ornament of His good-pleasure. I convey greetings and glorification to your honored offspring and those who are with you. The glory be upon you and upon those who are with you and upon those who have laid hold of God's firm and mighty cord. Praise be to God, the Lord of the worlds.

26 A further submission: Jinab-i-Aqa ['Azim], upon him be the Glory of God, has ascended to the Supreme Companion. His legacy amounts to about ten or twelve tumans. According to instructions, Jinab-i-Ism'ullah Mihdi, upon him be the Most Glorious Glory of God, has collected it and is sending it to you to be delivered to the heirs. Concerning him, passages were revealed from the Most Exalted Pen such that, in truth, every steadfast, content and well-pleasing soul would yearn for such a station. He had been completely transformed and manifested such love that most were filled with wonder. Verily our Lord, the All-Merciful, is the Mighty, the Powerful. Glory be to Him Who created him, assisted him, caused him to recognize Him, and made him attain to this noble station which was recorded by His Most Exalted Pen in a mighty Book.

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24 و اینکه مرقوم فرموده بودید که جناب آقای آقا میرزا عب علی ۶۶۹ [بهاء الله] این عبد فانی را مأمور نموده اند که بوکالت ایشان زیارت محبوب عالمیان فائز شود لله الحمد مقصود حاصل و این عبد بنیابت ایشان بطواف کعبه مقصود فائز گشت هیتاً له و مرثیاً لی انشاء الله لازال بذکر محبوب بیزوال ناطق [باشند] و بافتش ناظر و بر امرش مؤید و در خدمتش قائم ذکر ایشان در ساحت اقدس عرض شد و شمس عنایت از افق فضل مشرق و لوح اقدس امع مخصوص ایشان نازل و ارسال شد انشاء الله زیارت آن فائز شوند و همچنین مخصوص جناب آقا سید اسدالله و ابن ایشان و شخص آخر الواح بدیعہ منیعہ نازل و ارسال شد

25 این خادم فانی خدمت هریک فنا و نیستی خود را معروض میدارد و از حق میطلبد که ایشانرا مؤید فرماید بر آنچه بطراز رضا مزین است خدمت مخدوم زادها و من کان مع جنابک سلام و تکبیر معروض میدارم البهاء علیکم و علی من معکم و علی الذین تمسکوا بحبل الله المحکم المتین و الحمد لله رب العالمین

26 عرض دیگر آنکه جناب آقا [عظیم] علیه بهاء الله برفیق اعلی صعود نمودند و از ترکه ایشان بقدر ده دوازده تومان میشود حسب الامر جناب اسم ۶۶ [الله] مهدی علیه بهاء الله الابهی جمع نموده ارسال میدارند نزد آنجناب که بورثه برسانند و در باره او فقراتی از قلم اعلی نازل که فی الحقیقه هر نفس مستقیمه راضیه مرضیه آتمقام را رجا مینماید بتمامه تبدیل شده بود و بحقیق ظاهر که اکثری حسرت میردند ان ربنا الرحمن هو المقتدر القدير سبحان من خلقه و ایده و عرفه و جعله فائزاً بهذا المقام الکريم الذی ثبت من قلبه الأعلی فی کتاب عظیم آنچه با جناب آقا ملا محمد علی علیه ۶۶۹ [بهاء الله] بود رسیده

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BH00184

To: Abu-Talib son of Haji Mirza Musa et al.

Date: 1297-09-07 [1880-Aug-13]

- 1 In the name of our Most Holy, Most Great, Most Ancient, Most Exalted, Most Glorious Lord 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَقْدَمِ الْعَلِيِّ الْأَبْنِيِّ
- 2 Praise be to God Who created all things through the movement of His Most Exalted Pen, and through that which appeared therefrom distinguished between the parties. Blessed be God, the Lord of lords and the Sovereign of beginning and return, Who through a single effulgence from the Sun of His Cause drew the sincere ones to Him, caused the near ones to soar, and moved the believers to hasten to the seat of detachment—that station wherein no mention is made of self, nor of will, nor of desire, nor of hope. Exalted is this station which none has attained save he who is detached from all that is with him and who has become extinct in the will of his Lord, the Almighty, the Supreme, the Most Exalted, the Most Glorious, He in Whose grasp lies the kingdom of the next world and of the first. 2 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْأَشْيَاءَ بِحَرَكَةِ قَلَمِهِ الْأَعْلَى وَبِمَا ظَهَرَ مِنْهُ فَصَّلَ بَيْنَ الْأَحْزَابِ تَبَارَكَ اللَّهُ رَبُّ الْأَرْبابِ وَسُلْطَانِ الْمَبْدِ وَالْمَأْبِ الَّذِي يَتَجَلَّى مِنْ تَجَلِّيَّاتِ شَمْسِ أَمْرِهِ الْمُنْجَذِبِ الْمَخْلُصُونَ وَطَارِ الْمُقَرَّبُونَ وَسَرَعَ الْمُوَحِّدُونَ إِلَى مَقَرِّ الْإِنْقِطَاعِ الْمَقَامِ الَّذِي لَا يَذْكُرُ فِيهِ ذِكْرُ نَفْسٍ وَلَا ذِكْرُ مَشِيَّةٍ وَلَا ذِكْرُ إِرَادَةٍ وَلَا ذِكْرُ أَمَلٍ تَعَالَى هَذَا الْمَقَامُ الَّذِي لَمْ يَفْزَ بِهِ أَحَدٌ إِلَّا مَنْ كَانَ مُنْقَطِعاً عَمَّا عِنْدَهُ وَفَانِياً فِي إِرَادَةِ رَبِّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْعَلِيِّ الْأَبْنِيِّ الَّذِي فِي قَبْضَتِهِ مَلَكُوتُ الْمَلِكِ الْآخِرَةِ وَالْأُولَى
- 3 Glory be unto Him! Glory be unto Him! Who can describe Him when the Messengers have confessed their powerlessness and the Prophets have acknowledged their failure to attain unto Him? How exalted is this Most Supreme, Most Resplendent Station and this Most Holy, Most Sublime Rank! By the life of the Beloved! This is an atmosphere unto which the birds of hearts and minds cannot soar, a station which God has made to transcend all mention of limitation and bounds. 3 سُبْحَانَهُ سُبْحَانَهُ مَنْ يَقْدِرُ أَنْ يَصِفَ مَنْ اعْتَرَفَ الْمُرْسَلُونَ بِعَجْزِهِمْ وَأَقْرَأَ النَّبِيُّونَ بِعَدَمِ بُلُوغِهِمْ فَمَا أَعْلَى هَذَا الْمَقَامِ الْأَسْمَى الْأَسْنَى وَهَذِهِ الرَّتَبَةُ الْمُقَدَّسَةُ الْعَالِيَا لِعَمَرِ الْمُحِبِّ هَذَا هَوَاءٌ لَا يَطِيرُ إِلَيْهِ طَيْرُ الْأَفْئِدَةِ وَالْعُقُولِ وَمَقَامٌ جَعَلَهُ اللَّهُ مُتَعَالِياً عَنْ ذِكْرِ الْحُدُوثِ وَالْحُدُودِ
- 4 I pray, I send peace, and I glorify those whom vain imaginings have not prevented from acting in accordance with that which exalts the Cause of God, the Lord of all beings. They are they who have cast aside their desires and have taken hold of that which their Lord has commanded them. They are servants whom God has described in the books of the past and of the future, and of whom both Truth and creation have spoken. Blessed is he who walks in their footsteps and follows that which has proceeded from their deeds in the path of God, their Creator and their Fashioner. The atoms themselves bear witness that they are honored servants who speak not until He has spoken, and who act by His command. 4 وَأَصَلَّى وَاسَلَّمَ وَاكْبَرَّ عَلَى الَّذِينَ مَا مَنَعَتْهُمْ الظُّنُونُ وَالْأَوْهَامُ عَنِ الْعَمَلِ بِمَا يَرْتَضِعُ بِهِ أَمْرُ اللَّهِ مَالِكِ الْأَنْامِ هُمُ الَّذِينَ نَبَذُوا أَهْوَاءَهُمْ وَاخَذُوا مَا أَمَرَهُمْ مَوْلَاهُمْ أَنَّهُمْ عِبَادُ وَصَفَهُمُ اللَّهُ فِي كُتُبِ الْقَبْلِ وَالْبَعْدِ وَنَطَقَ بِذِكْرِهِمْ لِسَانُ الْحَقِّ وَالْخَلْقِ طَوْيْئِلُ مَنْ مَشَى عَلَى آثَارِ أَقْدَامِهِمْ وَاتَّبَعَ مَا ظَهَرَ مِنْ أَعْمَالِهِمْ فِي سَبِيلِ اللَّهِ مُوَجِّدِهِمْ وَبَارَتْهُمْ قَدْ شَهِدَتْ الذَّرَّاتُ بِأَنَّهُمْ عِبَادُ مُكْرَمُونَ لَا يُسَبِّقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ
- 5 O beloved of my heart! The servant has been blessed with your letter which told of the love of our Beloved and your Beloved, our Goal and the Goal of all worlds. When I opened it, read it 5 يَا حَبِيبَ قُورْدِي قَدْ فَازَ الْخَادِمُ بِكَابِكُمْ الَّذِي حَكَى عَنْ حَبِّ مُحِبِّينَا وَمُحِبِّكُمْ وَمَقْصُودِنَا وَمَقْصُودِ الْعَالَمِينَ فَلَمَّا فَتَحْتُ وَقَرَأْتُ وَعَلَتْ قَصْدَتُ مَقَاماً

and understood it, I proceeded to a station that was sanctified above the mention of loftiness and lowliness, and purified from the indication of all possessed of grandeur and exaltation, until I attained the presence before the Throne and, after permission was granted, presented what was mentioned therein. When it was completed, I found the Beloved walking silently for a time. Then the Ancient Beauty turned His face toward this evanescent one and said, exalted be His grandeur: "We love to mention him as We mentioned him before, and We love to see him as befits the days of God, the All-Compelling, the Self-Subsisting. We caused him to hear Our call and showed him what was hidden from other servants, as a grace from Us, for We are the All-Bountiful, the Generous. It behooveth him to be evanescent from himself and abiding in God, the Lord of the Mighty Throne.

- 6 O seeker! We have sent down for thee that from which the dawn of utterance hath broken forth in the contingent world, that thou mayest arise to serve thy Lord and thank Him at all times. Look not upon the world and its affairs, but look to what God, the All-Knowing, the All-Informed, commandeth thee. Where are they who prided themselves on their treasures, their stores, their ornaments, and what they possessed of pictures and statues? And where is their dominion and their grandeur, and what prevented them from God, the Lord of the worlds? Among them were those who disputed, those who turned away, and those who disbelieved and pronounced judgment against those through whom the eyes of knowledge were solaced in the contingent world. Thus doth thy Lord, the All-Merciful, recount unto thee that thou mayest be among the steadfast. Had the world any worth before God, this mighty prison would not have been the seat of His Throne.

- 7 We have sent down for thee aforetime that whereby thy mention was established in creation. He Who hath spoken at all times beareth witness that there is no God but Me, the All-Wise, the All-Knowing. Hold fast unto the cord of My loving-kindness, be sincere for My sake, and do that whereby the Cause of God, the Mighty, the Beautiful, may be exalted. By Him Who created what was and what will be through a word from Him, if thou couldst hear the shrill voice of My Pen and find the sweetness of the utterance of the All-Merciful, thou wouldst forsake all creation and arise to accomplish what thy Lord, the Bestower, the Generous, hath desired. O seeker! God willing, may thou at all times take thy portion from the ocean of divine bounty and receive thy share from the sun of divine generosity.

كان مقدساً عن ذكر العلو والدنو ومنزهاً عن
إشارة كل ذي عظمة وسمو إلى ان حضرت تلقاء
العرش و عرضت بعد الاذن ما ذكر فيه و لما تم
و انتهى وجدت المحبوب ماشياً صامتاً ملياً و بعد
توجهه الى الفاني وجه القدم و قال عز كبريائه انا
نحب ان نذكره كما ذكرناه من قبل و نحب ان نراه
على ما ينبغي لأيام الله المهيمن القويم انا اسمعناه
ندائنا و اريانه ما احتجب عنه العباد فضلاً من
لداً و انا الفضال الكريم ينبغي له ان يكون فانياً
عن نفسه و باقياً بالله رب العرش العظيم

6 يا طالب انا تزنا لك ما طلع منه فجر البيان في
الامكان لتقوم على خدمة مولاك و تشكره في
كل حين لا تنظر الى الدنيا و شئوناتها ان انظر
ما يأمرك به الله العليم الخبير اين الذين افتخروا
بكائناتهم و خزائهم و زخارفهم و ما عندهم من
الصور و التماثيل و اين نفوذهم و كبرياتهم و ما
منعهم عن الله رب العالمين و منهم من جادل
و منهم من اعرض و منهم من كفر و افق على
الذين بهم قرت عين العرفان في الامكان كذلك
يقص لك ربك الرحمن لتكون من الراشدين لو
كان لها شأن عند الله لم يكن مقر العرش هذا
السجن العظيم

7 قد انزلنا لك من قبل ما ثبت به ذكرك في
الابداع يشهد بذلك من نطق في كل الأحيان
انه لا اله الا انا الحكيم العليم تمسك بجبل عنايتي
و كن خالصاً لوجهي و عاملاً بما يرتفع به امر
الله العزيز الجليل فوالذي خلق ما كان و ما يكون
بكلمة من عنده لو تسمع صرير قلبي و تجد لذة بيان
الرحمن لتدع الامكان عن ورائك و تقوم على ما
اراد ربك المعطي الكريم يا طالب انشاء الله از
درياي عنايت الهی در کل حين قسمت بری و
از آفتاب بخشش یزدانی نصیب برداری

- 8 O seeker! Fix thy gaze upon God alone and associate with His loved ones with utmost love, especially with those souls who are seen to be detached from self and who circle round the will and purpose of God. Harken unto the call of the All-Informed Counselor Who, for the sake of God, hath turned toward thee on this night of the blessed month of Ramadan and counseleth thee with words whose fragrance hath perfumed the world: Pass beyond thyself in My path and fix thy gaze upon My will. I swear by the Sun of Revelation, shining from the horizon of the heaven of inner meanings, that if thou holdest fast to what hath been mentioned, thou shalt soon witness its effect and fruit. Verily, whosoever today is effaced in the will and purpose of God, God - exalted be His glory - will assuredly elevate him and cause him to attain high stations. The glance of God's favor hath been and is upon you. Blessed be thy father, again blessed be thy father, who hath turned away from all else save God and hath turned toward the Friend."
- 8 ای طالب بحقّ وحده ناظر باش و با اولیای او بکمال محبت رفتار نما مخصوص نفوسیکه از خود فانی مشاهده شوند و طائف حول اراده و مشیت حق باشند بشنو ندای ناصح خبیر را لوجه الله در این شب ماه مبارک رمضان بتو توجه نموده و نصیحت میفرماید بکلماتیکه عرف آن عالم را معطر ساخته در سبیل محبت از خود بگذر و بارادهام ناظر باش قسم بافتاب ظهور که از افق سماء معانی مشرقست اگر بآنچه ذکر شد تمسک نمائی اثر و ثمر آنرا بزودی مشاهده کنی هر نفسی امروز در مشیت و اراده حق فانی شد البته حق تعالی شأنه او را بلند نماید و بمقامات عالیّه فائز فرماید نظر عنایت حق با شما بوده طوبی لایک ثم طوبی لایک از ما سوی الله گذشت و بشطر دوست توجه نمود
- 9 By My life! He sought the Most Exalted Goal in the City of Mystery, and his heart was aflame with the fire of the love of God. When he entered and attained his goal, he cried out and lamented like those who have lost their beloved. We found him moved by the Will of his Lord, the Hand of Power turning him as it pleased. Thus was the matter decreed when thy Lord was in a glorious station. We make mention of him on this night as a token of Our grace, that thou mayest read and be of the thankful ones.
- 9 لعمری قد قصد المقصد الأعلى فی الزّوراء و کان قلبه یغلی من نار محبة الله فلما دخل و فاز صاح و ناح کنوح الفاقدين انا وجدناه متحرکاً بارادة ربّه تقلبه ید القدرة کیف تشاء کذلک قضی الأمر اذ کان ربّک فی مقام کریم انا نذکره فی هذا اللیل فضلاً من عندنا لتقرّ و تكون من الشاکرین
- 10 Blessed art thou, O Moses, for thou hast heard what the Speaker of the Mount uttered on the Mount of Revelation, and hast drunk the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful. I testify that thou art he who hearkened to the Call, turned to the Most Exalted Horizon, hastened to the Most Great Ocean, and attained unto it and unto that which none among the servants have attained save those whom thy Lord, the Almighty, the All-Powerful, wished.
- 10 طوبی لک یا موسی بما سمعت ما نطق به مکلم الطّور فی طور الظّهور و شربت رحيق البیان من ید عطاء ربّک الرحمن اشهد انک انت الذی سمعت النداء و اقبلت الی الأفق الأعلى و سرعت الی البحر الأعظم و فزت به و بما لا فاز به العباد الاّ ما تشاء ربّک المقتدر القدیر
- 11 O Moses! Rejoice thou in the Supreme Companion, for We have caused thee to hear Our sweetest call, shown thee My Most Glorious Beauty, and raised thee to such a station that the people of Paradise and the dwellers of the Kingdom of Names make mention of thee. Blessed art thou for having heard, responded, recognized, and attained unto the station of thy Lord, the Mighty, the Impregnable. Thou art he who bore hardships in My path and heard in My love what no ear among the servants hath heard. To this beareth witness the Lord of creation in this Clear Book. Upon thee be My remembrance,
- 11 یا موسی ان افرح فی الرفیق الأعلى بما اسمعناک ندائنا الأحلی و اریناک جمالی الأبهی و رفعناک الی مقام ذکرک اهل الفردوس و سکان ملکوت الأسماء نعیماً لک بما سمعت و اجبت و عرفت و ادركت مقام ربّک العزیز المنیع انت الذی حملت الشّدائد فی سبیلی و سمعت فی حیّ ما لا سمعت اذن العباد یشهد بذلک مالک الایجاد فی هذا الکتاب المبین علیک ذکری و بهائی و عنایتی و رحمتی و فضلی و الطافی و مواهبی الّتی سبقت العالمین

My glory, My loving-kindness, My mercy, My grace, My favors and My gifts, which have preceded all created things.

- 12 O seeker! Recite these exalted words which have been revealed from the Preserved Tablet and walk in His footsteps. He verily will elevate thy station and ordain for thee that which shall profit thee in every world of His worlds. Hath anyone ever been seen to move for the sake of God and be deprived of the wondrous tokens of His grace? Nay, by His own Self, the True One! Whoso is for God, God is for him. This is the blessed word which hath formerly shone forth from the Dayspring of God's Will. Hold thou fast unto it and be of them that attain. If thou shouldst drink from the chalice of these utterances which have appeared from the Kingdom of divine knowledge, thou wilt pass beyond thyself and all creation, and wilt move according to the will and purpose of thy peerless Beloved. He desireth for thee naught save that which shall exalt thee and draw thee near unto God, the All-Hearing, the All-Seeing.

- 13 Indeed, the utmost bounty hath been shown to thee from the Dawning-Place of the Cause and the Dayspring of verses, in that He hath, with perfect kindness, taught that which shall cause the elevation of thy rank, station and glory, and likewise shall guide the servants to the horizon of His Cause and that which God loveth and desireth. This evanescent servant hath ever been occupied with the mention of that spiritual friend, and thy heart hath testified and doth testify to the degrees of sincerity and love of this ephemeral one. God willing, it is hoped that thou wilt gird up the loins of service and exert mighty efforts for the unity of the loved ones, and that thou wilt reflect upon that which hath flowed from the Most Exalted Pen and act upon it without regard to thyself and the world. Then wilt thou taste the sweetness of servitude and obedience, preferring it above all the pleasures of the world. And after ascending to this most exalted and sublime station, thou wilt witness the bounty of the True One, and at that time thou wilt have attained unto the station whereof He hath said: "Cast away thyself, then come." And whosoever attaineth unto this station hath drunk from the ocean of reunion and received his portion of the divine presence, which is the first, most excellent and greatest of all deeds. This servant hath repeatedly heard these words from the tongue of the All-Merciful. We beseech Him, exalted be He, to aid us in pure servitude to God alone and in sincere love for His chosen ones and holy ones.

- 14 Today is the day of servitude. Would that I had attained unto it! This servitude—its essence is servitude itself. The way is barred and the search rejected. This is complete servitude which hath shone forth from the Dayspring of the mouth of the

12 یا طالب اینکلمات عالیات که از لوح حفیظ ظاهر شده تلاوت کن و بر اثر قدم او مشی نما آنه یرفع مقامک و یقدر لک ما ینفعک فی کلّ عالم من عوالمه آیا مشاهده شده نفسی لله حرکت نماید و از بدایع فضلش محروم ماند لا ونفسه الحق من کان لله کان الله له اینست کلمه مبارکه که از مطلع اراده حق از قبل ظاهر شده تثبیت بها و کن من الفائزین اگر از قدح این بیانات که از ملکوت عرفان ظاهر شده پیاشمی از خود و ما فی الامکان بگذری و باراده و مشیت دوست یگنا حرکت نمائی آنه ما اراد لک الا ما یرفعک و یقربک الی الله السامع البصیر انتهى

13 فی الحقیقه کمال عنایت نسبت بآنجاب از مشرق امر و مطلع آیات ظاهر چه که بشفقت تمام تعلیم فرمودند آنچه را که سبب ارتفاع قدر و منزلت و شأن شماسست و همچنین سبب هدایت عباد بافق امر و ما احبه الله و یحبه این خادم فانی همیشه اوقات بذکر آنحیب روحانی مشغول بوده و قلب آنجانب گواهی بر مراتب خلوص و حب ایفانی داده و میدهد انشاء الله امید چنانست که کمر خدمت را محکم ببندید و در اتحاد احباب سعی بلیغ مبذول دارید و در آنچه از قلم اعلی جاری شده تفکر فرمائید و من غیر ملاحظه خود و عالم بآن عامل شوید آنوقت لذت عبودیت و لذت اطاعت را میباید و او را بر جمیع لذات دنیا اختیار مینمائید و بعد از ارتقای بان مقام بلند اعلی عنایت حق را مشاهده میفرمائید و در آنوقت بان مقام فائزید که فرموده الق نفسک ثم تعال و هر نفسی بان مقام فائز شد او از بحر وصال آشامیده و از لقای الهی که اول و افضل و اعظم از جمیع اعمال است قسمت برده بکرات اینعبد این بیان را از لسان رحمن اصغا نموده نسله تعالی بآن یوقنا علی العبودیة الصرفة لله وحده و المحبة الخالصة لأولیائه و اصغیائه

14 امروز روز عبودیت است یا لیتی کننت فائزاً بها این عبودیت کنه آنها عبودیت است السبیل مسدود و الطلب مردود اینست عبودیت تامه

Will of the King of Oneness. Whosoever attaineth unto this station hath attained unto all good. Beseech ye God that He may cause you, this servant, and all to attain unto this most exalted rank and this primal pearl. He, verily, is the Almighty, the All-Powerful.

- 15 Were people to come with fairness, they would acknowledge that which God-exalted be His glory, universal be His bounty, and great be His majesty-hath commanded, and would observe that its benefit returneth unto their own selves. Verily, He is the Holy One, the Sanctified, above all works and deeds. Exalted be our Lord, the Self-Sufficient, the Most High.

- 16 O my master and beloved friend! Many expressions of favor have appeared from the Dawning-Place of grace concerning you, for your communications were beyond moderation, displaying countless instances of discord and disruption. For a time, this servant was deep in thought as to how to present this to the Most Holy Court, for the Primal Point - may our souls be sacrificed for His sake - strongly emphasized that nothing which carries the fragrance of sadness should be presented at the Most Holy Court. When one of the Letters of the Living asked Him Who God Shall Make Manifest - exalted be His glory - about this, the Exalted One responded in such a way as to effectively banish him. How much more so for words that would cause grief to the Beloved of the worlds! God forbid! With a hundred thousand entreaties and a hundred thousand secret supplications of utter helplessness and humility, this evanescent servant sought to present these matters in such a way as not to cause sadness to the Ancient Beauty. In any case, after presentation it was observed that the ocean of mercy was not disturbed by the blowing of various winds, nor was the mountain of patience moved by the trembling of the earth. You must, with your outer and inner ears, your outer and inner heart, and your outer and inner eyes, be watchful and expectant of the divine command.

- 17 The Primal Point - may our souls be sacrificed for His sake - says that if He should pronounce the earth to be heaven or heaven to be earth, it is the truth, and whoever utters the slightest objection is counted among the opposers. He also states that if He so wills, He can declare all who are on earth to be prophets by a single word. Indeed, countless such statements have issued from the Primal Point. If one reflects on this single phrase alone - "He doeth what He willeth and ordaineth what He pleaseth" - it suffices. God willing, you should be the cause of guidance and unity for the people, and like the water of life for the servants. Certainly, were it anyone but

که از مشرق فم اراده مالک احدیه اشراق نمود هر نفسی بایستقام فائز شد بکلّ خیر فائز است از حقّ بطلبید آنجناب و این بنده و جمیع را بلین رتبه علیا و دره اولی فائز فرماید آنه هو المقتدر القدیر

15 اگر ناس بانصاف بیایند تصدیق مینمایند آنچه را حقّ جلّ جلاله و عمّ نواله و عظم کبریائه بآن امر فرموده و مشاهده مینمایند که نفع آن بخود آن نفوس راجعت آنه هو المقدّس المنزه عن کلّ الأعمال و الأفعال تعالی ربنا الغنی المتعال

16 ای آقای من و حبیب جان من بسیار در باره شما اظهار عنایت از مشرق فضل ظاهر چه که مراسلات شما خارج از اعتدال بود رتق و فتق و خرق و هتک لاتخصی از او مشهود مدّتی اینعبد متفکّر که چگونه بساحت اقدس عرض نماید چه که نقطه اولی روح ما سواه فداه تأکید بلیغ فرموده اند که در ساحت اقدس امریکه رائحه حزن از او استشمام گردد عرض نشود یکی از حروفات حیّ از من ینظهره الله جلّ اجلاله سؤال نموده حضرت اعلی بقسمی جواب فرموده اند که فی الحقیقه او را طرد نموده اند تا چه رسد اقوالیکه سبب حزن محبوب عالمیان شود نعوذ بالله عن ذلک بصد هزار رجاء این خادم فانی و بصد هزار عجز و ابتهال سری تمسک نموده که قسمی عرض نماید اینمطالب را که سبب حزن جمال قدم نشود باری بعد از عرض مشاهده شد که بحر رحمت از هیجان اریاح مختلفه حرکت ننمود و جبل اضطبار را اهتزاز ارض تغییر نداد باید آنجناب بگوش ظاهر و باطن و قلب ظاهر و باطن و چشم ظاهر و باطن مترصد و منتظر امر الهی باشند

17 نقطه اولی روح ما سواه فداه میفرماید اگر بر ارض حکم سماء فرماید و بر سماء حکم ارض نماید حقّ است و هر نفسی لم او بم بگوید از معرضین محسوب و همچنین میفرماید اگر اراده نماید جمیع من علی الارض را بقولی نبی میفرماید باری مضمون این بیانات لا تعدّ و لا تخصی از نقطه اولی ظاهر اگر نفسی در اینکلمه وحدها که میفرماید یفعل ما یشاء و یحکم ما یرید تفکّر نماید او را کافیست انشاء الله آنجناب

you, this servant would never have engaged in such submissions. By Him Who is singled out for tribulation and unique in His decree! Since this servant's heart has ever been adorned with love for you, he considered it necessary, nay obligatory, to present these matters. By Him Who holds my soul and spirit in the grasp of His power! If the veil were to be lifted and even less than a needle's eye of what is hidden were revealed, all people would arise to serve and would sacrifice all they possess - body, form, soul, and all else - at the feet of the Friend. As for what you mentioned regarding your affairs, God willing, they shall be set right, for the gaze of favor has been and continues to be directed toward you, and its effects will surely become manifest. If, God willing, we attain His good-pleasure, all matters will become easy and simple. One must not let opportunity slip away nor waste time, but strive with the utmost effort and endeavor, with divine assistance, to make up for what has passed. We are not in despair of His mercy, grace and generosity. Verily, He is the All-Bountiful, the All-Generous.

باید سبب هدایت خلق و اتفاق باشند و بمثابه
کوثر حیوان از برای عباد البتّه اگر غیر آنجناب
بود هرگز اینعبد باینگونه عرایض مشغول نمیشد
فوالذی تقدّر بالبلاء و توحّد بالقضاء چون لازمال
قلب اینعبد بطراز محبت آنجناب مزین بوده لذا
بر خود لازم بل واجب شمرد که اینمطلب را
معروض دارد فوالذی نفسی و روحی فی قبضه
قدرته اگر کشف حجاب شود و اقل از سم
ابره آنچه مستور است ظاهر گردد جمیع ناس
بخدمت قیام نمایند و آنچه را مالکند از جسم
و جسد و جان و مادون آن همه را در قدم
دوست نثار کنند و اینکه در باره امورات
خود ذکر فرموده بودید انشاءالله اصلاح خواهد
شد چه که طرف عنایت بآنجناب بوده و هست
و البتّه اثر آن ظاهر خواهد شد اگر انشاءالله
برضای او فائز شوم جمیع امور سهل و آسان
شود باید فرصت را از دست نداد و وقت را
ضایع نگذاشت و بکمال جد و جهد باعانت حق
در تدارک مافات کوشید از رحمت و فضل و
کرم او مأیوس نیستیم انّه هو الفضل الکرم

- 18 With regard to what you wrote concerning the people, it was presented at the Most Holy Court. This is what God hath revealed in reply: May you, through divine grace, be successful and receive your portion from the effulgences of the Sun of Truth. O My handmaiden! We have mentioned thee before as a token of Our grace. Verily thy Lord is the All-Forgiving, the Generous. We counsel thee with what We have revealed in the Book. This is the Day that hath been mentioned in all divine Books and unto which all have been promised. Now consider what befitteth this divine Day. The handmaidens of God must engage in the remembrance of the true Beloved in utmost sanctity and detachment. They must make their hearts treasuries of the pearls of His love and fix their gaze upon His horizon. Rejoice thou in having attained unto My remembrance, then give thanks unto thy Lord, the Mighty, the Wise.

18 اینکه در باره اهل نوشته بودید در ساحت
اقدس عرض شد هذا ما انزله الله فی الجواب
انشاءالله بعنایت الهی فائز باشی و از تجلیات
آفتاب حقیقی قسمت بری یا امتی انا ذکرناک
من قبل فضلاً من لدنا انّ ربّک هو الغفور
الکریم انا نصیحت بما انزلناه فی الکتاب این
یومیسست که در جمیع کتب الهی ذکر آن بوده
و هست و جمیع بآن وعده داده شده اند حال
ملاحظه کنید لایق این یوم الهی چه بوده و
هست باید اماء الله بکمال تقدیس و تنزیه بذکر
محبوب حقیقی مشغول باشند قلوب را مخازن
لالی حبش نمایند و ابصار را بافتش متوجه
سازند ان افرحی بما فزت بذکری ثم اشکری
ربّک العزیز الحکیم

- 19 O seeker! Make mention of thy brother from Our presence that he may gain certitude through the grace of his Lord and hold fast unto that which hath been enjoined in My perspicuous Book. The servant in attendance before the Throne hath mentioned him. We have turned toward him and remembered him from this exalted, mighty and impregnable station. Say: Beware lest the hints of those who have turned away and denied God, the Lord of all worlds, sadden thee. Hold fast unto the

19 یا طالب ان اذکر اخاک من لدنا لیطمئن بفضل
مولاه و یتمسک بما امر به فی کتابی المبین قد ذکره
العبد الحاضر لدی العرش توجّهنا الیه و ذکرناه
فی هذا المقام المرتفع العزیز المنیع قل ایاک ان
تحزنک اشارات المعرضین الذین کفروا بالله ربّ
العالمین تمسک بمجل عنایت ربّک ثم اذکره بریوات
المقرّین انا وجدنا منک عرف حی اقبلنا الیک

cord of thy Lord's grace, then make mention of Him among myriads of those near unto God. We have found from thee the fragrance of My love. We have turned toward thee and mentioned thee with that which gladdeneth the hearts of those who have drawn nigh. Thus have We sent down the verses and dispatched them unto thee that thou mayest read them and be of the thankful. The glory be upon him and upon his wife who hath turned unto and believed in God, the One, the All-Informed. We send Our blessings from this station upon him and upon her, a mercy from Our presence. Verily He is the All-Merciful, the Compassionate.

- 20 Make mention of thy sisters from My presence and give them the glad-tidings of My grace that hath encompassed all things. We make mention of them with a mention whose fragrance shall endure in the realm throughout the duration of the Kingdom. They must act in accordance with what they have been commanded in the Book of God, the Lord of the seen and unseen. His is the power to forgive them as a bounty from His presence, and He is the All-Forgiving, the Kind.

- 21 The handmaidens of God must engage in the remembrance of the Beloved of all creation with the utmost joy and fragrance. Intoxicated with the wine of the love of God, exalted be His glory, they must not regard creation and all that it contains. We counsel all to that which becometh this Day. The entire world cannot equal the descent of the word "O My handmaiden" from the Ancient Tongue. Now reflect upon this supreme bounty and greatest favor and be grateful unto God. Fix your gaze upon God alone and be detached and free from all else. All must drink from the cup of certitude and assurance and act according to God's commandments. The Day is glorious, pure, bright and resplendent. Your deeds must accord with this Day. From this station We send Our blessings upon their faces and upon the faces of those women who have believed in God, the Mighty, the Loving.

- 22 As for your mention of the wife of Aqa Mirza Ashraf and mention of Aqa Fadlu'llah and Shukru'llah, it was presented before the Throne. He showed favor to each one - may our spirits and the spirits of all the world be a sacrifice for His grace. The Sun of grace rises and shines upon each of the friends who have drunk from the Kawthar of life and the Salsabil of certitude. This servant beseecheth and imploreth God to assist all to that which pleaseth Him. Blessed is he who hath attained unto this station and drunk the wine of recognition from the hand of the grace of the Beloved of all creation.

و ذکرناک بما تفرح به افئدة المقلین کذلک
نزلنا الآيات و ارسلناها الیک لتقرأها و تكون
من الشاکرین البهائم علیه و علی ضلعه التي اقبلت
و آمنت بالله الفرد الخبیر انا نکبر من هذا المقام علیه
و علیها رحمة من عندنا انه هو الرحمن الرحیم

20 ان اذكر اخواتک من قبلی و بشرهنّ بعنايتی التي
احاطت الوجود انا نذكرهنّ بذكر يبقی عرفه في
الملک بدوام الملكوت لهنّ ان يعملن بما امرن
به في کتاب الله مالک الغیب و الشهود و له ان
يغفرهنّ فضلاً من عنده و هو الغفور العطف

21 اماء الهی باید بکمال روح و ریحان بذكر محبوب
امکان مشغول باشند و از سکر رحيق محبت حقّ
جلّ جلاله بخلاق و ما عندهم ناظر نباشند و صيت
مینمائیم کلّ را بآنچه لایق امروز است جمیع عالم
معادله نمینماید بآنکه از لسان قدم کلبهء یا امتی
نازل شود حال در این فضل اعظم و عنایت
کبری تفکّر نمائید و حقّ جلّ جلاله را شاکر
شوید بحقّ وحده ناظر باشید و از دوش فارغ و
آزاد جمیع باید از کأس اطمینان و ایقان بیاشامند
و بما امرهم الله عامل روز منیر و پاک و روشن و
درخشنده است انشاء الله باید اعمال موافق امروز
باشد انا نکبر من هذا المقام علی وجوهنّ و وجوه
اللائی آمن بالله العزیز الودود انتهى

22 اینکه ذکر عیال جناب آقا میرزا اشرف و ذکر آقا
فضل الله و شکر الله را نموده بودید تلقاء عرش
عرض شد بهر یک اظهار عنایت فرمودند
ارواحاً و ارواح العالمین لفضله القداء نسبت بهر
یک از دوستان که از کوثر حیوان و سلسبیل
ایقان نوشیده اند شمس عنایت مشرق و لائح این
خادم از حقّ سائل و آمل است جمیع را مؤید
فرماید بر امریکه رضای او در آنست طوبی لمن
فاز بهذا المقام و شرب رحيق العرفان من ید
عناية محبوب الامکان

- 23 And as to your mention of Karbala'i Nasru'llah and his two brothers, it was submitted in the Most Holy Presence. This is what the Tongue of Grandeur uttered—His word, exalted be His majesty:
- 23 و اینکه ذکر کربلائی نصرالله و دو برادر ایشانرا نموده بودید در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة قوله عز کبریائه
- 24 O Nasru'llah! Thy mention hath come before the Wronged One, and He hath revealed for thee that which cooleth the eyes through the tablets. Through My Name the ocean of grace hath surged and the fragrance of bounty hath wafted, yet the people remain heedless and veiled. Beware lest the people prevent thee from the path of God or the allusions withhold thee from that which thy Lord, the Revealer of verses, hath intended. By God! The Salsabil hath flowed and the water of life hath streamed forth and the sealed wine hath been unsealed by the finger of the will of the Mighty, the All-Knowing. Hold fast unto My Book, then do that which the All-Bountiful hath revealed therein. Thus doth command thee He with Whom is the knowledge of all things in a speaking Book. He speaketh: there is none other God but I, the Mighty, the Self-Subsisting. Cast away what thou hast and take what thou art bidden by God, the Lord of Lords. Be humble before God's command and silent when His verses are recited. Thus doth thy Lord command thee from this station. The glory be upon thee and upon thy two brothers and upon those who have remained faithful to God's Covenant in the beginning and the end.
- 24 یا نصرالله قد حضر ذکرک لدى المظلوم و انزل لک ما قرّت به عیون الألواح باسمی ماج بحر الفضل و حاج عرف الجود ولكنّ القوم فی غفلة و حجاب آیاک ان یمنعک القوم عن صراط الله او تحجبک الاشارات عما اراد ربّک منزل الآيات تالله سال السلسيل و جرى ماء الحيوان و فكّ رحیق المختوم باصبع ارادة العزيز العلام تمسک بکتابی ثمّ اعمل ما انزله الوهاب فيه کذلك یامرک من عنده علم کلّشیء فی کتاب نطق و ينطق لا اله الا انا المقتدر المختار ضع ما عندک و خذ ما امرت به من لدى الله ربّ الأرباب کن خاضعاً لأمر الله و صامتاً عند تلاوة آیاته کذلك یامرک ربّک من هذا المقام البهاء علیک و علی اخویک و علی الدّین وفوا بميثاق الله فی المبدء و المآب
- 25 O Muhammad! Harken unto My call from the direction of My throne which hath been established in the prison land through that which the hands of the heedless have wrought. Reflect upon the power of thy Lord and His sovereignty. Verily He, after His arrival in the Most Great Prison, summoned all in the world unto God, the Mighty, the Praiseworthy. There remained no king whom We did not mention as a bounty from Us, and no servant whom We did not guide to My straight path. Among the people are those who turned away and those who cast aside the world and turned to God with illumined hearts. Thus doth the Beloved mention thee that thou mayest be among the thankful. Purify thy heart from allusions, turn thy face toward God and say: I repent unto Thee, O God of the worlds.
- 25 یا محمد ان استمع ندائی من شطر عرشى الذى استقرّ على ارض السّجن بما اکتسبت ایدی الغافلین تفکّر فی قدرة ربّک و سلطانه انه بعد وروده فی السّجن الأعظم دعا من فی العالم الى الله العزيز الحمید ما بقى من ملک الا و قد ذکرناه فضلاً من عندنا و ما من مملوک الا و قد هدیناه الى صراطی المستقیم من الناس من اعرض و منهم من نبذ العالم و اقبل الى الله بقلب منیر کذلك ذکرک المحبوب لتکون من الشّاکرين طهر قلبک عن الاشارات و ولّ وجهک شطر الله و قل تبت الیک یا اله العالمین
- 26 Blessed is My servant who hath turned unto My face, soared in My atmosphere, been imprisoned in My path, and been expelled for My Name - he who hath been named in the kingdom of My names "Haydar-'Ali". Verily he hath attained unto My days, drunk the choice wine of My love, responded to My call, submitted to My sovereignty, been humble before My manifestation, been moved by My will, turned by My command, departed by My leave, and journeyed through the lands in his
- 26 طوبى لعبدى و المتوجّه الى وجهی و الطائر فی هوائی و المسجون فی سبیل و المطرود لاسمى الذى سمی فی ملکوت اسمائى یجیدر قبل على انه فاز بأیامی و شرب رحيق حبی و اجاب ندائی و خضع لسلطانی و خضع لظهوری و تحرک بارادتی و توجه بأمری و خرج باذنی و اقبل الى البلاد شوقاً لتبلغ امری لعمری لا یعادل ما فی الوجود

eagerness to propagate My Cause. By My life! Nothing in existence can equal that which hath been revealed for him in this moment from My Most Exalted Pen, which speaketh betwixt earth and heaven that there is none other God but I, the Protector, the Self-Subsisting.

- 27 We were with him when he migrated for the sake of God and traveled through the lands and acted according to that which was commanded by God, the Sovereign of Kings. O Haydar-'Ali! Drink from the Kawthar of life time and again, and this time which God hath sanctified beyond the mention of limitations and allusions, He Himself giveth thee to drink from this cup which hath appeared in human form. Blessed be the All-Merciful, the Intended One of what was and what shall be. O Haydar-'Ali! Believe not every speaker, hearken not unto every crier, and trust not those who claim faith in the days of thy Lord, the All-Merciful. Thus doth counsel thee He with Whom is the Preserved Tablet. Thou art he who hath remained faithful to God's Covenant and His testament, and there hath been revealed for thee that which shall not be overtaken by annihilation throughout the duration of the kingdom and the realm. Preserve this most exalted station and associate with those who love God and follow that which they have been commanded by the Lord of existence. Be thou assured of thy Lord's grace, then act as thou art bidden and trust in Him in all circumstances. Verily, He is with whosoever hath intended His Cause and risen to serve this Wronged One.

- 28 As regards what you wrote concerning the wife of Mishkin-Qalam, upon him be Baha'u'llah's glory, repeatedly from the Most Exalted Tongue was heard this blessed word: her care is beloved in all circumstances; she is mentioned before the Divine Throne and is the recipient of divine favors. Blessed is he who honors her resting place purely for the sake of God, the Lord of the worlds. If she should proceed to Cyprus - that is, if arrangements can be made for her to travel with joy and fragrance - there is and would be no objection. If she is able to remain in that place, that too is beloved.

- 29 For each of the names that were in your letter, through pure bounty and special favor, magnificent and exalted verses were revealed. God willing, they will attain to hearing them and will discover their sweetness. O beloved of my heart! Often it happens that some hear the divine verses but are deprived of their meaning and sweetness. This evanescent servant at all times beseeches and hopes from God, exalted be His glory, that He may grant His friends a station beneath the tree of His care, that perchance they may remain protected from the

بما نزل له في هذا الحين من قلبي الأعلى الذي ينطق بين الأرض والسماء أنه لا إله إلا أنا المهيمن القيوم

27 قد تكّأ معه اذ هاجر في الله وتوجه في البلاد و عمل [بما] امر به من لدى الله مالک الملوك يا حيدر قبل على ان اشرب كوثر الحيوان مرة بعد مرة وهذه المرة التي جعلها الله مقدسة عن ذكر الحدود والاشارات ويسقيك بنفسه من هذا القدح الذي ظهر على هيئة الانسان تبارك الرحمن مقصود ما كان وما يكون يا حيدر قبل على لا تصدق كل قائل ولا تسمع من كل ناعق ولا تطمئن من الذين يدعون الايمان في ايام ربك الرحمن كذلك يعظك من عنده لوح محفوظ انت الذي وفيت بميثاق الله وعهده ونزل لك ما لا يأخذه الفناء بدوام الملك والملکوت ان احفظ هذا المقام الأعلى وآنس مع الذين يحبون الله ويتبعون ما امروا به من لدن مالک الوجود ان اطمئن بفضل ربك ثم اعمل ما امرت به و توكل عليه فيكل الأحوال انه مع من قصد امره و قام على خدمة هذا المظلوم انتهى

28 اينکه در باره عيال جناب مشکين قلم عليه ۹ ۶۶ [بهاء الله] نوشته بوديد مکرراً از لسان قدم اينکلمه مبارکه استماع شد رعايت ايشان در هر حال محبوبست لدى العرش مذکورند و بعنايات الهية فائز طوبى لمن يكرم مثوبهم خالصاً لوجه الله رب العالمين انتهى اگر به قبرص توجه کنند يعنى قسمی اسباب فراهم آيد که بروج و ريحان سفر نمايند بأسى نبوده و نيست در آنخل هم اگر بشود که بمانند آنها محبوبست

29 آنچه اسامی در مکتوب آنجناب بود محض عنايت و فضل مخصوص هر یک آیات بدیعه منیعه نازل انشاء الله باستماع آن فائز شوند و لذت آنرا بیابند یا حبیب فزادی بسا میشود که بعضی آیات الهی را اصغاً مینمایند و لکن از معنی و لذت آن محرومند این فانی خادم از حق جلّ جلاله در کلّ حین سائل و آمل است که دوستان خود را در ظلّ سدره عنايت خود مقام عنايت فرماید که

heat of rebellious souls and attain to that which He loves and with which He is well-pleased.

شاید از حرارت انفس طاغیه محفوظ مانند و به ما یجبه و یرضی فائز شوند

- 30 Convey greetings to all the friends who are in truth gazing toward the Most Exalted Horizon and are detached from all else but God, and make mention of them. In this dawn of hope, when the world has been illumined by the lights of the Sun of Manifestation, arise to promote the Cause with utmost love and unity, and may you all be seen as a single circle. Soon, all that brings joy or sorrow to man will return to nothingness, and that which is everlasting and enduring has been and will be the mention of God, exalted be His remembrance and exalted be His utterance.

30 جمیع دوستان را که فی الحقیقه بافق اعلی ناظرند و از ما سوی الله فارغ تکبیر برسانید و مذکور دارید در این فجر امید که عالم بانوار آفتاب ظهور منور گشته در کمال محبت و اتحاد بر امر قیام نمائید و جمیع مثل حلقهء واحده مشاهده شوید عنقریب آنچه انسان باو مسرور و از او محزون میشود بفنا راجع گردد و آنچه باقی و دائمست ذکر حق تعالی ذکره و تعالی بیانه بوده و خواهد بود

- 31 The Kawthar is present, the Cup-Bearer is manifest, the spiritual springtime is apparent. Negligence is not permitted. With utmost humility and supplication, beseech and implore the Self-Sufficient One that He may not deprive this servant and all the friends. The glory be upon you and upon those whose names you mentioned in your letter and for whom God, the Lord of the worlds, revealed what He desired.

31 کوثر موجود ساقی مشهود ربیع روحانی ظاهر اجمال جایز نه بکمال عجز و ابتال از غنی متعال سائل و آمل شوید تا اینعبد و جمیع دوستان را محروم نفرماید الباء علیک و علی الذین ذکرت اسمائهم فی کتابک و انزل لهم ما اراده الله رب العالمین

- 32 The servant 7 Ramadan 1297

32 خادم فی ۷ رمضان سنة ۱۲۹۷

- 33 It is submitted that some time ago Mulla Muhammad-Sadiq from K., who resides in Qum, wrote and sent a letter to this servant, and there was some delay in sending the reply. Now it has been sent to you to deliver to the mentioned person. Likewise, three Most Holy, Most Exalted Tablets specially for him and his two sons have been sent with Mulla Muhammad-'Ali Dahji. Give them this glad tidings.

33 عرض میشود چندی قبل دستخطی جناب ملا محمد صادق از اهل ک که در قم ساکنند باین عبد مرقوم فرموده و ارسال داشته اند و مدتی در ارسال جواب آن تأخیر رفت حال خدمت آنجناب فرستاده شد که بجناب مذکور برسانند و همچنین سه لوح اقدس مخصوص ایشان و دو ابن ایشان بهمراهی جناب ملا محمد علی دهجی ارسال شده آنجناب بشارت بدهند

- 34 Another submission: one Most Holy, Most Exalted Tablet has been revealed from the heaven of the Divine Will specially for your sister and has been sent; deliver it to her.

34 عرض دیگر یک لوح اقدس مخصوص اخت آنجناب از سماء مشیت نازل و ارسال شد باو برسانید

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BH00534

To: Mulla Ali Bajistani

Date: 1297-09-19 [1880-Aug-25]

1 In the name of our Lord, the All-Powerful, the Most Exalted, the Most High, the Most Glorious

2 Praise be to God Who is single in His command and unique in His judgment, Who hath sent down from the heaven of oneness the decree of wisdom and made it the foundation of this edifice which the hands of the power of the All-Merciful have built in the contingent world. Exalted is God, the Revealer of religions, through Whose word all that is and all that hath been were created. Blessed is he who hath recognized this glorious edifice which hath been mentioned in the Qur'an as the Great Announcement and in the Book of Names as the Straight Path. There is no Book but that this Most Exalted Remembrance and this Most Great Gift have been mentioned therein, having been designated by all names by the tongue of God, the Lord of the throne and of the dust, the Sovereign of the hereafter and of the former times.

3 I beseech Thee, O Sovereign of all beings and Educator of all existing things, by the Revealer of verses through Whom all doubts and allusions were erased, to assist Thy chosen ones, Thy loved ones, and Thy friends to triumph in Thy Cause and to arise to serve Thee. O Lord! Withhold not the letters of Thy Book from the ocean of Thy knowledge, nor the leaves of Thy trees from the blowing of the breezes of Thy bounty. O Lord! Draw them through Thy Most Exalted Word to Thy most sublime horizon and enable them in such wise that the opposition of every opposer will not deter them, nor will the tyranny of any oppressor frighten them. O Lord! Sanctify their hearts from the mention of aught else but Thee, their souls from turning to anyone other than Thee, and their tongues from praising aught besides Thee. Purify them, O my God, through Thy generosity and bounty, and cleanse them from all that is not pleasing unto Thee. Verily, Thou art the Powerful over what Thou wilt, and within Thy grasp is the kingdom of creation. Thou doest what Thou pleasest and ordainest what Thou desirest. Verily, Thou art the All-Wise Judge.

4 O Lord! Thou knowest that I desire to make mention of one of Thy loved ones who hath drunk the choice wine of Thy utterance, turned toward Thy horizon, responded to Thy call, and directed his face toward Thy countenance, though one such as I is not worthy to make mention of him who hath clung to

1 بِسْمِ رَبِّنا الْمُقْتَدِرِ الْمُتَعَالَى الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي تَفَرَّدَ بِالْأَمْرِ وَتَوَحَّدَ بِالْحُكْمِ وَانْزَلَ مِنْ سَمَاءِ الْأَحَدِيَّةِ حُكْمَ الْحِكْمَةِ وَجَعَلَهَا أُسَاساً لِهَذَا الْبِنَاءِ الَّذِي عَمَرَتْهُ إِبَادِي قُدْرَةُ الرَّحْمَنِ فِي الْإِمْكَانِ تَعَالَى اللَّهُ مَنْزِلَ الْأَدْيَانِ الَّذِي بِكَلِمَتِهِ خُلِقَ مَا يَكُونُ وَما قَدْ كَانَ نَعِيمًا لِمَنْ عَرَفَ هَذَا الْبِنَاءَ الْكَرِيمَ الَّذِي ذَكَرَ فِي الْفُرْقَانِ بِالنَّبَأِ الْعَظِيمِ وَفِي كِتَابِ الْأَسْمَاءِ بِالصَّرَاطِ الْمُسْتَقِيمِ ما مِنْ كِتَابٍ إِلَّا وَقد ذَكَرَ فِيهِ هَذَا الذِّكْرَ الْأَعْلَى وَهَذِهِ الْعُطْيَةُ الْكُبْرَى الَّتِي سَمِيَتْ بِكُلِّ الْأَسْمَاءِ بِلِسَانِ اللَّهِ مَالِكِ الْعَرْشِ وَالثَّرَى وَسُلْطَانِ الْآخِرَةِ وَالْأُولَى

3 اسئلك يا سلطان الكائنات و مربّي الموجودات بمنزل الآيات الذي به محت الظنون والاشارات بأن تؤيد اصفيائك واحبائك و اوليائك علي نصره امرك والقيام على خدمتك اى رب لا تمنع حروفات كتابك عن بحر علمك ولا اوراق اشجارك عن هبوب ارياح فضلك اى رب فاجذبهم بكلمتك العليا الى افقك الاعلى و وقفهم على شأن لا يمنعهم اعراض كل معرض ولا يخوفهم ظلم كل ظالم اى رب قدس قلوبهم عن ذكر دونك و نفوسهم عن التوجه الى غيرك و لسانهم عن ثناء ما سواك طهرهم يا الهى بجودك واحسانك و غسلهم عن غير رضائك انك انت المقتدر على ما تشاء و فى قبضتك ملكوت الانشاء تفعل و تحكم انك انت الحاكم العليم

4 اى رب تعلم انى اردت ان اذكر احداً من احبائك الذى شرب رحيق بيانك و اقبل الى افقك و اجاب ندائك و توجه الى وجهك ولو ان لثلى لا ينبغى ان يذكر من تمسك بذيل

the hem of Thy generosity and drunk from the ocean of Thy knowledge. But Thou knowest, O Beloved of the world and Desire of the nations, that by my mention of him I intend only to bring him the glad-tidings of Thy loving-kindness and bounty. Verily, Thou art the Almighty, the Most Exalted, the All-Hearing, the All-Seeing.

- 5 And further it is submitted: the letter which you had written unto Aqa Mirza Muhammad-'Ali Qa'ini—upon him be [the glory of] Baha'u'llah—was given to this servant, that, after perusing it, he might lay it before the Most Holy Presence. Whereupon, when I had read it and learned what it contained, I set my face toward the Desired One, until I attained the Presence before the Throne, and presented its contents. Then did the Tongue of Grandeur utter words which I am powerless to relate unto thee; and at the end of His utterance He—exalted be His expression, glorified be His praise, and magnified be His majesty—spoke:

- 6 Write to Ali: O Ali! Your letter which you sent to him who has turned to My Kingdom, circled My Throne, and attained My presence, has been received by the Wronged One and presented by the servant who stands before the Throne. Verily thy Lord heareth and seeth, and I am the All-Hearing One. We have inhaled the fragrance of thy turning and devotion, and have made mention of thee as a bounty from Our presence. His mercy hath preceded the world; verily thy Lord is the All-Bountiful, the Most Generous.

- 7 God willing, thou shouldst speak with utmost joy and fragrance in remembrance of the Best Beloved of all creation, with perfect wisdom, and in all matters keep thy gaze fixed upon the horizon of His good-pleasure. The essence of unity is that assured souls should, in all conditions, turn to the One True God alone and act according to His good-pleasure. If to-day a soul should perform all good deeds and righteous acts, yet fail to attain God's good-pleasure, it will assuredly yield no fruit. This is why He saith: Strive to attain the word of His good-pleasure. Strive that all may attain this most exalted station, that they may act for God's sake, hold fast to God's leave, and cling to God's good-pleasure.

- 8 O Ali! Reflect upon the Light that shone forth from the horizon of Sad. Most of the servants have not, to this day, gained awareness of even a drop from the ocean of his knowledge. He had attained true martyrdom. By My life! Limited years passed over him while he was self-effacing in the will of his Lord and the desire of his Master. He had no thoughts, will or desire of his own, and at all times awaited God's command.

کرمک و شرب من بحر عرفانک ولكن انت تعلم يا محبوب العالم و مقصود الأمم بأني ما اريد من ذكرى آياه الا ليبشره بعنايتک و افضالك انک انت المقتدر المتعالی السميع البصير

5 و بعد عرض میشود مکتوبیکه آنجناب بجناب آقا میرزا محمد علی قاضی علیه ۹۶۹ [بهاء الله] نوشته بودند باینعبد داده که بعد از مشاهده بساحت اقدس عرض نماید فلها قرأت و عرف ما فيه قصدت المقصود الی ان حضرت تلقاء العرش و عرضت ما فيه اذا نطق لسان العظمة بما لا اقدر ان اذکره لجنابک و فی آخر البیان نطق عتر بیانہ و جل ثنائه و عظم کبريائه

6 بنویس به علی یا علی قد حضر کتابک الذی ارسلته الی من اقبل الی ملکوتی و طاف عرشی و فاز بلقائی لدى المظلوم و عرضه العبد الحاضر لدى العرش ان ربک یسمع و یری و انا السميع قد وجدنا عرف اقبالک و توجهک و ذکرناک فضلاً من لدنا قد سبقت رحمته العالم ان ربک لهو الفضال الکریم

7 انشاء الله باید بکمال روح و ریحان بذکر محبوب امکان بکمال حکمت ناطق باشید و در جمیع امور بافق رضا ناظر اصل معنی توحید اینست که نفوس مطمئنہ در جمیع احوال بحق وحده متوجه باشند و برضای او حرکت نمایند اگر نفسی الیوم بجمیع اعمال خیریه و افعال حسنه عامل شود و برضای حق فائز نشود البتہ ثمر نخواهد داشت اینست که میفرماید جهد نمائید تا بکلمه رضا فائز شوید جهد نما تا کل باین مقام اعلی فائز شوند لله عامل باشند و باذن الله متمسک و برضاء الله متشبث

8 یا علی تفکر در نور مشرق از افق صاد نما اکثری از عباد تا حین برشی از بحر معرفت او اطلاع نیافتند او بشهادت حقیقی فائز شده بود لعمری مضت علیه سنین معدودات و کان فانیاً فی مشیة ربه و ارادۃ مولاه بهیچوجه از خود خیالی و اراده و مشییتی نداشتند و در کل حین مترصد امر

He would take no action without God's leave and permission. For years he had sacrificed himself in the path of the Friend, though outwardly he spoke, listened and walked about. This is the supreme martyrdom, the most exalted station, the highest rank, and this lofty and most glorious station was adorned with outward martyrdom. He took the pearls of the sea of life and scattered them at the feet of his Friend. Thus did he attain the Most Great Remembrance, and the Supreme Pen was for a time engaged in his mention, to manifest his deeds, station, rank and sincerity.

الله بودند بی اذن و اجازه حق در هیچ امری اقدام ننمودند سالها بود که در ره دوست فدا شده بودند و لکن در ظاهر میگفتند و میشنیدند و مشی مینمودند اینست شهادت کبری و مقام اعلی و رتبه اعلی و ایستقامت بلند ابی بشهادت ظاهره مزین شد لالی دریای زندگانی را اخذ کرد و در قدوم دوست نثار نمود اینست که بذکر اعظم فائز شد و قلم اعلی مدتی بذکرش مشغول اظهاراً لعمله و مقامه و شأنه و خلوصه

- 9 O Ali! He attained two martyrdoms, and were the details of the first station to be mentioned, most people would surely be astounded. God willing, may all the friends attain to that which is beloved in this day. We make mention of them in this Tablet and give them the glad-tidings of God's bounty and mercy, which have preceded existence. Say: It behooveth you to show forth the supreme steadfastness in this most mighty and exalted Cause, through which the Tongue of Grandeur hath spoken: "The Kingdom belongeth to the Possessor of the invisible and the visible." All must at all times drink from the chalice of joy, for they are mentioned in God's presence and recorded by the Supreme Pen. The stations of souls that are assured, content and well-pleasing shall not remain veiled. Though they may be concealed for a few days in accordance with God's consummate wisdom, the hand of divine power shall surely rend asunder the veil and make them manifest.

9 یا علی او بدو شهادت فائز شد و اگر تفصیل مقام اول ذکر شود البته اکثر ناس متحیر شوند انشاء الله جمیع دوستان فائز شوند بآنچه الیوم محبوبست انا نذکرهم فی هذا اللوح و نبشرهم بفضل الله و رحمته التي سبقت الوجود قل علیکم بالاستقامه الکبری فی هذا الامر الاعتر الاعلی الذی به نطق لسان العظمة الملك للمالك الغیب والشهود باید کل در کل حین از کوثر سرور یاشامند چه که در ساحت حق مذکورند و از قلم اعلی مسطور و مقامات نفوس مطمئنه راضیه مرضیه مستور نخواهد ماند اگر ایامی چند نظر بحکمت بالغه الهیه مستور ماند البته ید قدرت الهیه خرق حجاب نماید و ظاهر فرماید

- 10 Likewise, gladden the hearts of the Children of Israel with the mention of the Wronged One. Blessed are they and joy be unto them, inasmuch as they have turned their faces toward the Countenance and drawn nigh unto the Ocean of Knowledge on a Day whereon all things trembled for fear of God, the Omnipotent, the Almighty. God willing, may all remain steadfast on the Path of God, fix their gaze upon His horizon, and act in accordance with that which He commandeth them. At this moment, from this exalted and glorious Spot, We send Our greetings upon thee and upon My male and female servants.

10 و همچنین ابناء کلم را بذکر مظلوم سرور دارید طوبی لهم و نعیماً لهم بما توجهوا الى الوجه و اقبلوا الى بحر العلم فی يوم فيه اضطرب کل شیء من خشية الله المقتدر القدير انشاء الله کل بر صراط الهی مستقیم باشند و بافکش ناظر و بما یأمرهم عامل انا نکبر فی هذا الحین علیک و علی عبادی و امائی من هذا المقام العزیز المنیع انتهى

- 11 In thy letter mention was made of His Holiness Haji Sabzivari, upon him be the Glory of God. The Most Holy, Most Exalted Tablet hath been sent down from the heaven of the Divine Will, adorned with the seal of glory. Deliver it unto him, that his eyes may be cheered, his heart gladdened, his breast dilated, and that he may arise to do that which beseemeth these days of his Lord, the Manifest, the Mighty, the Generous. In truth, perfect bounty hath been vouchsafed unto him. Blessed is he, again blessed is he. Likewise, a Tablet was specifically revealed and sent for another soul in that same land—that is,

11 در مکتوب آنجناب ذکر جناب حاجی سبزواری علیه ۶۶۹ [بهاء الله] بود لوح امنع اقدس از سماء مشیت نازل و بخاتم عزّ مزین و ارسال شد باو برسانید لتقرّ عینه و یفرح قلبه و ینشرح صدره و یقوم علی ما ینبغی لایام ربّه الظاهر العزیز الکریم فی الحقیقه کمال عنایت در باره ایشان شده طوبی له ثم طوبی له و همچنین لوحی مخصوص نفس دیگر علیه ۶۶۹ [بهاء الله] در همان ارض یعنی

the Green Land—upon him be the Glory of God. Deliver it unto him, that he may drink therefrom the Kawthar of bounty and recognition.

- 12 Moreover, on behalf of this evanescent servant, convey wondrous and glorious greetings to all the friends and masters who have drunk from the ocean of recognition. This evanescent servant beseecheth and imploreth God—exalted and glorified be He—to preserve them all beneath the shadow of His bounty and not to deprive them of the effulgent rays of the Sun of Revelation. Through His generosity and grace, may He open before their faces the gates of whatsoever is now concealed, that all may soar with utmost joy and eagerness in the atmosphere of His love, in such wise that the Concourse on High may hearken to the sound of their wings. However, all matters must be carried out with wisdom. Any matter that causeth tumult among the people is assuredly contrary to wisdom. Avoid it, O loved ones and chosen ones of God! We beseech God that we may be assisted to do that which He hath commanded, not that which we deem expedient or consider good. Verily, He knoweth us better than we know ourselves, and He is the All-Knowing.

- 13 Some time ago, this servant wrote and dispatched a letter in reply to his honor Ibn-i-Shahid, upon him be the Glory of God. God willing, it has arrived. Blessed is he, and his father, and his household wherein the mention of God has been raised up. Verily the servant gave him glad tidings that he has been accepted before the Throne and God has made him a place for His Great Remembrance. In any case, whatsoever matter in the Divine Book that is adorned with an explicit ordinance yet becomes the cause of kindling the fire of hatred, to act upon it is not permitted. Thus has our Beloved Lord decreed, as a grace from Him upon us and upon His accepted servants. Convey to the family of Shahid, upon them be the Glory of God, from this evanescent one such remembrance as is befitting and such glorification as is worthy. Would that I were with him and attained martyrdom in the path of God, the Lord of Oneness.

- 14 This evanescent servant mentions the friends night and day with utmost sincerity, and with a hundred thousand hands of supplication clings to the hem of grace, beseeching from the ocean of bounty and generosity the rending of the veils of the heedless and veiled people, that perchance they may not remain deprived on this blessed day whose mention has adorned the divine books. O beloved of my heart! By the life of the Beloved, if the people of hatred were to become aware to less than a particle's weight, they would perish from grief over their

ارض خضرا نازل و ارسال شد بایشان برسانید
لیشرب منه کوثر العناية و العرفان

- 12 و همچنین از قول این خادم فانی خدمت جمیع
دوستان و آقایان که از بحر عرفان آشامیده‌اند
عرض تکبیر بدیع منبع برسانید این خادم فانی از
حقّ جلّ و عزّ سائل و آمل است که جمیع را
در ظلّ عنایت خود حفظ فرماید و از تجلیات
آفتاب ظهور محروم ننماید از جود و فضل خود
ابواب آنچه الیوم مستور است بر وجوه ایشان
بگشاید تا کلّ بکمال شوق و اشتیاق در هواء
محبّتش طیران نمایند بشأنی که اصوات اجنحه را
ملاً اعلیٰ اصفا کنند و لکن جمیع امور بحکمت
باید واقع شود امریکه سبب ضوضای خلق شود
البتّه مغایر حکمت است ان اجتنبوا منه یا احبّاء
الله و اصفیائیه از حقّ سائلیم که مؤید شویم بآنچه
او امر فرموده نه بآنچه ما مصلحت دیده و میبینیم
و یا خوب میدانیم آنّه اعلم بنا منّا و هو العليم

- 13 چندی قبل مکتوبی اینعبد در جواب جناب
ابن شهید علیه بهاء الله نوشت و ارسال داشت
انشاء الله رسیده طوبی له و لأبيه و لبيته الذي
ارتفع فيه ذكر الله ان الخادم بشّره بأنّه قبل لدى
العرش و جعله الله محلاً لذكره العظيم باري هر
امریکه در کتاب الهی بحکم صریح مزین باشد و
سبب اشتعال نار بغضا گردد عمل بآن جایز نه
کذلک حکم محبوبنا و مولانا فضلاً من لدنه علينا
و علی عبادہ المقبلین و اهل شهید علیه بهاء الله
را از قول این فانی ذکریکه لایقست و تکبیریکه
سزاوار است برسانید یا لیتنی کنت معه و فزت
بالشهادة فی سبیل الله مالک الأحديّة

- 14 این خادم فانی شب و روز دوستان را بکمال
خلوص ذکر مینماید و بصدهزار دست رجا
مینماید و باذیال کرم متشبّث میشود و از بحر
فضل و جود خرق حجابات خلق غافل محبوب
را طلب مینماید که شاید در این روز مبارک
که ذکرش زینت کتب الهی بوده محروم نمانند
یا حبیب قلبی لعمر المحبوب اگر اهل بغضا اقلّ
از ذر عارف شوند از حزن اعمال خود هلاک
گردند انسان متحیر است که بچه الیوم خود را

deeds. One is astonished how they consider themselves believers today and count themselves among the people of truth. Shame upon them and their leaders who have made them idols unto themselves and foundations for their religions. God protect us and you and the community of the believers from their deeds and their words and their schemes and their whisperings and their plots. Verily He is the Protector, the Helper, the Wise. And praise be to God, the Lord of the worlds.

مؤمن میدانند و از اهل حق میشمردند آفت لهم و لرؤسائهم الذين جعلوهم اصناماً لأنفسهم و اساساً لأديانهم اعاذنا الله و آياكم و معشر الموحدين من اعمالهم و اقوالهم و حيلهم و وساوسهم و دسائسهم انه هو الحافظ المعين الحكيم و الحمد لله رب العالمين

- 15 The captive in the path of God, meaning the honored leaf, upon her be the Glory of God, is, God willing, joyful through the favors of the All-Merciful. Blessed is she and joy be unto her. The servant testifies that she has attained to the recognition of her Lord and has borne hardships in the path of God, her Creator. And on this blessed night, which is the 17th of Ramadan, this servant attained the presence of the Most Holy, Most Exalted, Most High Court, and the Tongue of Grandeur made mention of that honored lady. He said she has attained to the highest, most exalted station and God willing, she will be assisted to preserve it. In all conditions they should fix their gaze upon the Truth alone and drink the sealed wine from His hand of bounty at every moment. End.

15 اسيره في سبيل الله يعني ورقه مخدّره عليها بهاء الله انشاء الله بعناية رحمن مسرورند نعيماً لها و طوبى لها يشهد الخادم انها فازت بعرفان ربها و حملت الشدائد في سبيل الله موجدتها و درهمين شب مبارك كه شب ١٧ رمضان است اين خادم بمقر اقدس اعلى فائز و لسان عظمت ذكر اتخدّه را مفرمود فرمودند بمقام بلند اعلى فائز شده و انشاء الله بر حفظ آن مؤيد شوند در كل احوال بحق وحده ناظر باشند و رحيق مختوم را از يد عطائش در كل آن پياشامند انتهي

- 16 Whatever was before this servant from the divine utterances has been conveyed. I beseech Him, exalted be He, to assist His servants, men and women alike, unto that which He loves and is pleased with. By His life, this is the master of all deeds in the latter and the former times. There is no God but He, the Most Exalted, the Most Glorious.

16 آنچه از بيانات الهى كه در نظر اينعبد بود عرض شد استله تعالى بأن يوفق عباده و امائه على ما يحب و يرضى لعمره هذا سيد الأعمال فى الآخرة و الأولى لا اله الا هو العلى الأبهى

- 17 The servant 19th of Ramadan 1297

17 خادم فى ١٩ رمضان سنة ١٢٩٧

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BH03868

To: *Mirza Ali Muhammad Yazdi (Varga)*

Date: 1297-09-19 [1880-Aug-25]

- 1 In the Name of the One Who is the Manifest, the Speaker, the All-Knowing! 1 بِسْمِ الظَّاهِرِ النَّاطِقِ الْعَلِيمِ
- 2 The Ancient Countenance hath turned toward thee from this glorious horizon. The servant in attendance before the Throne desired to write unto thee. We said: Take up thy pen, for verily We have ever been One Who revealeth, sendeth down, and transmitteth, and I am the Sender, the Revealer, the Transmitter, the Almighty, the Powerful. 2 قَدْ تَوَجَّهَ إِلَيْكَ وَجْهَ الْقَدَمِ مِنْ هَذَا الْمَنْظَرِ الْكَرِيمِ
قَدْ أَرَادَ الْعَبْدُ الْحَاضِرُ لَدَى الْعَرْشِ أَنْ تَكْتُبَ
إِلَيْكَ قَلْنَا خُذْ قَلَمَكَ أَنَا كَمَا مَنْزِلَتِي نَلْقَى وَنَنْزِلُ وَ
نُرْسِلُ وَأَنَا الْمُبْعَثُ الْمَنْزِلُ الْمُرْسَلُ الْمُقْتَدِرُ الْقَدِيرُ
- 3 We bade him appear before Our presence with pen and ink, and when he appeared, We sent down unto thee this wondrous Book and dispatched unto thee what thou didst desire of thy Lord's gracious favor. Be thou steadfast in the service of My Cause, speaking forth My praise, and acting in accordance with that which thou wert commanded when thou wert present before My mighty throne. 3 أَمَرْنَاهُ أَنْ يَحْضُرَ تَلَقَّاءَ الْوَجْهِ بِقَلَمٍ وَمِدَادٍ فَلَمَّا حَضَرَ
أَتَيْنَاهُ لَكَ هَذَا الْكِتَابَ الْبَدِيعَ وَارْسَلْنَاهُ إِلَيْكَ مَا
أَرَدْتَهُ مِنْ فَضْلِ رَبِّكَ الْكَرِيمِ كَنْ قَائِمًا عَلَى خِدْمَةِ
أَمْرِي وَنَاطِقًا بَشَائِي وَعَامِلًا بِمَا أَمَرْتُ بِهِ إِذْ كُنْتُ
حَاضِرًا تَلَقَّاءَ عَرْشِي الْعَظِيمِ
- 4 Thou art he who turned and drew near until thou didst enter and attain unto this Spot which God hath made the point of circumambulation for the sincere ones. Verily We commanded one among the Names to be seated with dignity when he desired to speak forth this Cause before which every great matter hath bowed down. Thou didst act in accordance with that which We commanded thee aforetime. Verily thy Lord is the Rememberer, the All-Knowing. 4 أَنْتَ الَّذِي تَوَجَّهْتَ وَاقْبَلْتَ إِلَى أَنْ دَخَلْتَ وَ
حَضَرْتَ هَذِهِ الْبُقْعَةَ الَّتِي جَعَلَهَا اللَّهُ مَطَافَ
الْمُخْلِصِينَ أَنَا أَمَرْنَا اسْمًا مِنَ الْأَسْمَاءِ بِأَنْ يَقْعُدَ
مُسْتَوِيًّا إِذَا أَرَادَ أَنْ يَنْطِقَ بِهَذَا الْأَمْرِ الَّذِي خَضَعَ
لَهُ كُلُّ أَمْرٍ عَظِيمٍ أَنْتَ عَمِلْتَ بِمَا أَمَرْنَاهُ مِنْ قَبْلِ
أَنْ رَبِّكَ هُوَ الذَّاكِرُ الْعَلِيمُ
- 5 Hold thou fast in all circumstances to wisdom and utterance, lest the cawing of those who have denied God, the Lord of all worlds, be raised. Convey My greetings unto My loved ones who have cast aside all else but Me and have quaffed the choice wine of My love, the Mighty. 5 تَمَسَّكَ فَيَكُلُّ الْأَحْوَالَ بِالْحِكْمَةِ وَالْبَيَانِ لئَلَّا يَرْتَفِعَ
نَعَاقُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَالَمِينَ كِبَرٌ مِنْ قِبَلِي
عَلَى أَحِبَّائِي الَّذِينَ نَبَذُوا سِوَائِي وَشَرِبُوا رَحِيقَ حَيِّ
الْعَزِيزِ
- 6 God shall soon make manifest the deeds of those who have arisen to serve His Cause. He shall surely render complete the rewards of those who act. The glory be upon thee and upon God's chosen ones, the Lord of all worlds. 6 سَوْفَ يَظْهَرُ اللَّهُ عَمَلُ الَّذِينَ قَامُوا عَلَى خِدْمَةِ أَمْرِهِ
أَنَّهُ يُوفِّي أَجُورَ الْعَامِلِينَ الْبَهَاءَ عَلَيْكَ وَعَلَى أَصْفِيَائِهِ
اللَّهُ رَبُّ الْعَالَمِينَ
- 7 O my Well-Beloved! This servant purposed to submit something in thy presence; but God [willed otherwise]. And, in accordance with the command, this Tablet was revealed from the heaven of His Will; it was transcribed from the original Revelation and sent forth. Likewise were dispatched the numbered lists, in the Name of the Most Great Name, of the Tablets which thou hadst previously requested. 7 يَا مَحْبُوبِي إِنِيعِدْ أَرَادَهُ دَاشْتِ چِيزِی خِدْمَتِ
آئِنْجَابِ عَرَضِ نَمَائِدِ وَلَكِنْ اللَّهُ؟ وَانْزَلْ مَا أَرَادَ
حَسَبِ الْأَمْرِ إِنْ لَوْحٍ مِنْ سَمَاءٍ مَشِيَّتِ نَازِلٌ وَازِ
تَنْزِيلِ نَقْلِ مُودَةِ أَرْسَالِ شُدَّ وَعَدَدِ اسْمِ اعْظَمِ
هَمْ الْوَاخِ كَهْ مِنْ قَبْلِ خَوَاسْتِهِ بُودِيدِ أَرْسَالِ شُدَّ

- 8 Some, however, are in the handwriting of this lowly one, inasmuch as His Holiness the Branch of God was not present.

8 ولكن بعضی بخط اینفانی است چه که حضرت
غصن الله تشریف نداشتند

INBA19:074, INBA32:069a, BLIB_Or15697.243

BH04691

To: Ismail Husayn-Ali Namesake of Baha'u'llah, in Yazd

Date: 1297-09-19 [1880-Aug-25]

- 1 He is the All-Knowing Expositor!

1 هو المبین العلم

- 2 The whole world awaited the Day of God and, with perfect humility and submissiveness, beseeched God, glorified be His majesty, night and day for the appearance of the Promised One. But when the Sun of Truth dawned from the horizon of manifestation and the Preserved Tablet was sent down from the heaven of loving-kindness, all clung to their own idle fancies and turned away from the Sovereign of certitude, save those who came unto God with an illumined, believing, and steadfast heart.

2 جميع عالم منتظر يوم الله وبکمال خضوع و خشوع
از حقّ جلّ جلاله ظهور موعود را در لایالی و ایام
سائل بودند و چون آفتاب حقیقت از افق ظهور
مشرق و لوح محفوظ از سماء عنایت نازل کل
باو هام خود متشبّث و از سلطان یقین معرض
مشاهده شدند الا من اتی الله بقلب سلیم منیر
موقن مستقیم

- 3 O friends! Strive ye, and through the blessing of the Most Great Name, attain in this divine Day such a station that ye may shine forth like unto the sun from the horizon of eternity. Act ye in accordance with that which befitteth this blessed Day. Turn your gaze away from that which is fleeting and transitory, whether little or much, and fix your eyes upon the ocean that hath neither beginning nor end. Say: O friends! Be not, like children, occupied with diverse colors nor take delight therein. Rather, with firm resolve, steadfast hearts, penetrating vision and the light of certitude, appear amongst men with the utmost trustworthiness and goodly character.

3 ای دوستان جهد نمائید و بمبارکی اسم اعظم
در این یوم الهی مقامی را مالک شوید که
بمثابه شمس از افق بقا طالع و مشرق باشد
بآنچه سزاوار این روز مبارکست عامل شوید از
قلیل و کثیر مقرر فانی و در یوزه فانیه چشم
بردارید و بحر لا اول و لا آخر له ناظر باشید
بگو ای دوستان بمثابه اطفال بالوان مختلفه
مسرور نشوید و مشغول نگردید با عزم ثابت و
قلب راسخ و بصر حدید و نور یقین با کمال امانت
و اخلاق حسنه مابین ناس ظاهر باشید

- 4 We have found thee turning unto the Kaaba of existence and have therefore sent unto thee this Book, which nothing that lieth concealed in the sea, or is stored up in the earth, or is treasured in the mountains can equal. Verily thy Lord speaketh the truth, and He is the Self-Sufficient, the Most High.

4 انا وجدناک مقبلاً الى کعبة الوجود ارسلنا
اليک هذا الکتاب الذی لا يعادله ما ستر فی
البحر و ما خزن فی الارض و ما کینز فی الجبال
ان ربک ينطق بالحق و انه هو الغنی المتعال

INBA19:130, INBA32:120, BLIB_Or15697.007,

BRL_DA#018, SFI11.021-022

BH04991

To: *Amir Khi Alif, in Miyan Du'ab*

Date: 1297-09-19 [1880-Aug-25]

- 1 In the name of God, the All-Knowing! 1 بنام خداوند دانا
- 2 God willing you may drink from the ocean of divine favor and find its sweetness. 2 انشاء الله از دریای عنایت الهی بیاشامی و لذت آنرا بیابی
- 3 In all the heavenly Books We gave the glad tidings to the people concerning this blessed Day and what would appear therein. But when the Sun of Manifestation dawned from the horizon of Sinai and the divine Tree spoke forth "Verily, I am God," all turned away and deprived themselves of this supreme bounty, save whom thy Lord willed. 3 در جمیع نامه های آسمانی بشارت دادیم ناس را باین یوم مبارک و ما یظهر فیه و چون آفتاب ظهور از مشرق طور ظاهر و سدره الهی به اتنی انا الله ناطق کل معرض مشاهده شدند و خود را از این فضل اعظم محروم نمودند الا من شاء ربک
- 4 This is that Comforter of whom the Spirit gave tidings, and this is that Hour concerning which the Son confessed that neither He nor the angels of heaven had any knowledge thereof. Were anyone to reflect even briefly upon the four Gospels and the holy Books, he would acknowledge that this Day hath no peer or likeness, for that which was hidden and concealed is now seated upon the throne and made manifest. 4 این همان معزی است که روح بآن بشارت داده و این همان ساعتی است که ابن اعتراف نموده بر آنکه خود و ملائکه آسمانها بر آن مطلع نبوده و نیست اگر نفسی فی الجمله در اناجیل اربعه و کتب مقدسه تفکر نماید اعتراف مینماید بر اینکه امروز را مثل و نظیری نبوده چه که غیب مکنون بر عرش مستوی و مشهود است
- 5 Blessed are they whom the vanities, allusions, words and utterances of the people of the world did not prevent from this most exalted station. They turned with their whole being and drank from the cup of certitude. We bear witness that they are among the denizens of the most exalted Paradise and the companions of the Crimson Ark. 5 طوبی از برای نفوسیکه زخارف و اشارات و کلمات و بیانات اهل دنیا ایشانرا از این مقام ارفع اعلی منع ننمود بجان توجه نمودند و از کأس یقین آشامیدند نشهد انهم من اهل فردوسی الأعلی و اصحاب سفینتی الحمراء
- 6 Blessed is every hearer who hath heard, and every seer who hath beheld that which hath shone forth and dawned from the horizon of God's Will, the Mighty, the Great. 6 طوبی لكل سامع سمع و لكل بصیر رأى ما لاح و اشرق من افق ارادة الله العزيز العظيم

INBA19:173, INBA32:158a, BLIB_Or15697.100b

BH05478*To: Jinab-i-'Alikhan, in Maraghih**Date: 1297-09-19 [1880-Aug-25]*

- 1 In the Name of the Dawning-Place that shineth from the horizon of the heaven of knowledge. 1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْعَرْفَانِ
- 2 This is a Book which the All-Merciful hath sent down for such as desire to quaff the Kawthar of meanings from the hands of the bounties of their Lord, the All-Bountiful. 2 كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ أَرَادَ أَنْ يَشْرَبَ كَوْثَرَ الْمَعَانِي مِنْ إِيَادِي عَطَاءِ رَبِّهِ الْكَرِيمِ
- 3 Beware lest idle fancies debar thee from this Cause, which, when it is made manifest, causeth the very pebbles to cry aloud and the atoms to exclaim: "The Desired One hath come in evident sovereignty!" 3 أَيَّاكَ أَنْ تَمْنَعَكَ الظُّنُونُ عَنْ هَذَا الْأَمْرِ الَّذِي إِذَا ظَهَرَ صَاحَتِ الْحَصَاةُ وَنَادَتِ الذَّرَّاتُ قَدْ أَتَى الْمَقْصُودُ بِسُلْطَانٍ مُبِينٍ
- 4 The gate of heaven hath been flung open in the Name of God, the Lord of Names, yet the people are wrapped in a dense veil. 4 قَدْ فَتَحَ بَابَ السَّمَاءِ بِاسْمِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَلَكِنَّ النَّاسَ فِي حِجَابٍ غَلِيظٍ
- 5 We, aforetime, announced unto them the glad-tidings with the tongue of the Governors of the Cause, and, after them, through the prophets and messengers. But when that which had been hidden within the pavilion of preservation was revealed, the servants turned aside, save those whom God, the Mighty, the All-Generous, did will. 5 أَنَا بَشَّرْنَاهُمْ مِنْ قَبْلِ بِلْسَانِ أُولَى الْأَمْرِ وَعَنْ وَرَائِهِمُ النَّبِيِّينَ وَالْمُرْسَلِينَ فَلَمَّا ظَهَرَ مَا كَانَ مُسْتَوْرًا فِي سِرَادِقِ الْحِفْظِ أَعْرَضَ عَنِ الْعِبَادِ إِلَّا مِنْ شَاءَ اللَّهُ الْعَزِيزُ الْكَرِيمُ
- 6 Thus have We expounded these things unto thee, that thou mayest be made aware of what hath befallen Us at the hands of those who have been heedless of God, their Fashioner, and who have turned away from His straight Path. 6 كَذَلِكَ يَبَيِّنُ لَكَ لَتَطْلُعَ بِمَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ غَفَلُوا عَنْ اللَّهِ بَارِئِهِمْ وَأَعْرَضُوا عَنْ صِرَاطِهِ الْمُسْتَقِيمِ
- 7 Hold thou fast unto the cord of the loving-kindness of thy Lord, and cling unto the hem of wisdom which, from the presence of One all-powerful, almighty, We have enjoined upon all. 7 تَمَسَّكْ بِحَبْلِ عُنَايَةِ رَبِّكَ وَتَشَبَّثْ بِذَيْلِ الْحِكْمَةِ الَّتِي أَمَرْنَا الْكُلَّ بِهَا مِنْ لَدُنْ قُوَى قَدِيرٍ
- 8 Glory be upon thee and upon such as have attained unto the Days of God and acknowledged that which the Most Exalted Pen hath acknowledged in this noble station. And praise be to God, the Mighty, the All-Knowing. 8 الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ فَازُوا بِأَيَّامِ اللَّهِ وَاعْتَرَفُوا بِمَا اعْتَرَفَ بِهِ الْقَلَمُ الْأَعْلَى فِي هَذَا الْمَقَامِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ الْعَزِيزِ الْعَلِيمِ

BLIB_Or15697.102

BH05309

To: *Jinab-i-Aqa Siyyid qul huwallah, in Miyan Du'ab*

Date: 1297-09-19 [1880-Aug-25]

- 1 He is the Speaker in the Kingdom of Utterance! We had made mention of remembrance and its degrees, and We shall praise it again. 1 هو الناطق في ملكوت البيان انا تكلمنا الذكر و مراتبه و ثني عليه
- 2 Then there emerged from the luminous chamber a countenance in the form of a heavenly maiden, and she asked about remembrance and its station. 2 اذا طلعت من الغرفة النوراء طلعة على هيئة الحوراء و سئلت عن الذكر و مقامه
- 3 Then another countenance emerged and said: "Verily it is the fire of the love of God, and when it appeared on the Mount of Beauty, the Most Exalted Word was revealed in the form 'There is no God but Me, the Powerful, the Imprisoned.'" 3 اذا خرجت طلعة اخرى و قالت انه هو نار محبة الله و اذا تجلّت على طور الجمال ظهرت الكلمة العليا على صورة انه لا اله الا انا المقتدر المسجون
- 4 Then from behind them another countenance called out and said: "Can imprisonment be imposed upon the Almighty?" 4 اذا نادت عن ورائهما طلعة اخرى و قالت هل يثبت على التقدير حكم السجن
- 5 Say: "Yea, by my Lord, the Self-Subsisting, the All-Compelling! At this very moment He crieth out with the most exalted call from the prison of 'Akka, saying: 'O God of existence! Praise be unto Thee for having honored Thy domains with Thy footsteps and adorned them with the breezes of the dawn of Thy Manifestation. I beseech Thee to ordain for him who hath turned unto Thee, and drunk the choice wine of Thy revelation, and heard Thy call, that which beseemeth the heaven of Thy bounty and the sun of Thy generosity. O Lord! Thou hast planted the tree of hope in the hearts of Thy loved ones. Withhold not from it the stream of Thy mercy, and protect it from the swords of Thine enemies. Verily Thou art the Powerful, the All-Knowing, the All-Wise.'" 5 قل اي وربي المهيمن القيوم انه في هذا الحين ينادى بأعلى النداء في سجن عكّاء و يقول يا اله الوجود لك الحمد بما تشرفت بدارك بقدمك و زينتها بنسائم فجر ظهورك استلّك بأن تقدّر لمن اقبل اليك و شرب رحيق وحيك و سمع ندائك ما ينبغي لسماء كرمك و شمس جودك اي رب قد غرست سدرة الرجاء في افئدة احبتك لا تمنع عنها فرات رحمتك و لا تقطعها من سيوف اعدائك انك انت المقتدر العليم الحكيم
- 6 Blessed is the seeing one who hath beheld Thy horizon, and the hearing one who hath attained unto Thy call, and the speaker who hath voiced Thy remembrance, the Mighty, the Beloved. Praise be unto Thee, O God of the seen and the unseen, and Lord of existence!" 6 طوبى لبصير رأى افقك و لسميع فاز بندائك و لمبين نطق بذكرك العزيز المحبوب الحمد لك يا اله الغيب و الشهود و مالک الوجود

INBA19:101a, INBA32:092b, BLIB_Or15697.004

BH06175*To: Jinab-i-Qa'im Aqa, in Maraghih**Date: 1297-09-19 [1880-Aug-25]*

- 1 In the name of Him at Whose command the Trump was sounded! 1 بِسْمِ الَّذِي بِأَمْرِهِ نَفَخَ فِي الصُّورِ
- 2 Glorified is He Who hath revealed whatsoever He desired through His sovereign power, and hath spoken as He wished with the most exalted call between earth and heaven, and hath summoned the people to the Kawthar of His utterance and the choice wine of His knowledge and the pure flowing waters of His Revelation. He is, verily, the All-Powerful, the Most Exalted, the Most High, the Most Great. 2 سُبْحَانَ الَّذِي أَظْهَرَ مَا أَرَادَ بِسُلْطَانٍ مِنْ عِنْدِهِ وَ نَطَقَ بِمَا شَاءَ بِأَعْلَى النَّدَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَ دَعَا النَّاسَ إِلَى كَوْثَرِ بَيَانِهِ وَ رَحِيقِ عَرْفَانِهِ وَ سُلْسَبِيلِ وَحْيِهِ أَنَّهُ لَهِوَ الْمُقْتَدِرِ الْمُتَعَالَى الْعَلِيِّ الْعَظِيمِ
- 3 He hath arisen to promote the Cause in such wise as to astound every perceiving sage. His Most Exalted Pen hath never ceased its motion; it moveth every morn and eve, counseling the servants concerning that which will profit them in the hereafter and in this world, yet most of the people are among the heedless. 3 قَدْ قَامَ عَلَى الْأَمْرِ عَلَى شَأْنٍ تَحْيَرٍ مِنْهُ كُلِّ عَارِفٍ بِصِيرٍ مَا سَكَنَ قَلْبُهُ الْأَعْلَى قَدْ تَحَرَّكَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ وَ نَصَحَ الْعِبَادَ بِمَا يَنْفَعُهُمْ فِي الْآخِرَةِ وَالْأُولَى وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْمَعْرُضِينَ
- 4 Verily, he who hath found the sweetness of God's utterance hath turned unto Him and said: "I testify that Thou hast manifested Thyself for the salvation of the world and hast spoken that which was recorded in the Books of God, the Lord of all worlds. Blessed is he who hath recognized Thee and acknowledged that which the Tongue of Thy grandeur hath spoken, and woe unto every denier who hath denied Thy right and disputed Thy signs and objected to all that hath appeared from Thee. I testify that he is in manifest error." 4 إِنَّ الَّذِي وَجَدَ حَلَاوَةَ بَيَانِ اللَّهِ أَقْبَلَ وَتَوَجَّهَ وَقَالَ أَشْهَدُ أَنَّكَ أَظْهَرْتَ نَفْسَكَ لِنَجَاةِ الْعَالَمِ وَ نَطَقْتَ بِمَا هُوَ الْمَسْطُورُ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ طُوبَى لِمَنْ عَرَفَكَ وَ اعْتَرَفَ بِمَا نَطَقَ بِهِ لِسَانُ عَظَمَتِكَ وَ وَيْلٌ لِكُلِّ مَنْكَرٍ أَنْكَرَ حَقِّكَ وَ جَادَلَ بِآيَاتِكَ وَ اعْتَرَضَ عَلَى كُلِّ مَا أَظْهَرَ مِنْ عِنْدِكَ أَشْهَدُ أَنَّهُ فِي طُغْيَانٍ مُبِينٍ
- 5 We, verily, praise God in all conditions and say: "Praise be unto Thee, O Thou the Goal of them that know Thee and the Beloved of the sincere ones." 5 أَنَا نَحْمَدُ اللَّهَ فِي كُلِّ الْأَحْوَالِ وَ نَقُولُ لَكَ الْحَمْدَ يَا مَقْصُودَ الْعَارِفِينَ وَ مَحْبُوبَ الْمُخْلِصِينَ

BLIB_Or15730.151d

BH06338

To: Akbar Aqa, in *Miyan Du'ab*

Date: 1297-09-19 [1880-Aug-25]

- 1 In the name of the Ever-Abiding Friend and Speaker! 1 بنام دوست پاینده گوینده
- 2 Your mention hath been made in the Most Great Presence, and the glance of favor hath been directed towards thee. God willing, thou shalt not remain deprived of the Sun of Divine Providence which hath dawned from the horizon of the heaven of bounty. The atoms of creation are transported with joy and delight at the sweetness of the voice of the Revealer of verses, yet those servants who regard themselves as most learned and exalted remain heedless, nay, turn away from it. Woe unto them and unto those who have prevented them from the straight, manifest, evident and firmly-established path of God! 2 یا اکبر ذکرت در منظر اکبر مذکور و طرف عنایت بتو متوجّه انشاءالله از آفتاب عنایت حقّ که در افق آسمان کرم مشرقست بی بهره و نصیب ثمّانی ذرات کائنات از حلاوت ندای منزل آیات در وجد و سرورند و لکن عبادیکه خود را افضل و اعلم و اعلی میدانند از او غافل بل معرض تبّاً لهم و للذین منعوهم عن صراط الله الظاهر الباهر الثابت المستقیم
- 3 By My life! The Spirit runneth through the wilderness of the love of God, and proclaimeth that which It hath been commanded by the All-Knowing, the All-Wise. This is that same station wherein the Voice of the Spirit was raised up, and likewise the Prophets and Messengers. Verily, He Who was raised to heaven hath come with the truth and giveth glad tidings unto the people of this Revelation whereby the eyes of the Concourse on High and those who circle round the Throne have been solaced through this Most Great Name. 3 لعمری انّ الروح یرکض فی بریّة محبة الله ویکرز بما امر به من لدن علیم حکیم این همان مقامیست که ندای روح در او مرتفع شد و همچنین نبیین و مرسلین انّ الذی رفع الی السماء قد اتی بالحقّ و یشیر الناس بهذا الظهور الذی به قرّت عیون الملائ الأعلی و الذین طافوا العرش بهذا الاسم العظیم
- 4 Rejoice thou in My remembrance, for through it hath been ordained for thee that which the tongues of all created things are powerless to describe. Thy Lord, the All-Speaking, the All-Seeing, beareth witness unto this. Praise be unto God, the Single One, the All-Informed. 4 ان افرح بذکری لأنّ به قدر لک ما کلت عن ذکره السن العباد یشهد بذلک ربّک الناطق البصیر الحمد لله الفرد الخبیر

INBA19:173, INBA32:157, BLIB_Or15697.101

BH06210*To: Aqa Muhammad Rahim, in Miyan Du'ab**Date: 1297-09-19 [1880-Aug-25]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High! 1 هو الأقدس الأعظم العلى الأعلى
- 2 The Wronged One beareth witness unto that whereunto God did bear witness before the creation of earth and heaven - that there is none other God but Him. And He Who speaketh and calleth aloud and declareth: He, verily, is the Most Great Name, Who hath come to give life unto the world and to unite all nations. He, verily, is the One through Whom the clear proofs have appeared and the signs have emerged and that which was promised in the Books of God, the Self-Subsisting, the Ever-Abiding, hath been fulfilled. 2 شهد المظلوم بما شهد الله قبل خلق السموات والأرض إنه لا إله إلا هو والذى ينطق وينادى ويقول أنه هو الاسم الأعظم قد أتى لحياة العالم واتحاد الأمم وأنه هو الذى به ظهرت البينات وبرزت العلامات وظهر ما كان موعوداً فى كتب الله المهيمن القيوم
- 3 O Rahim! The ocean of thy Lord's mercy hath turned towards thee from this Prison which God hath raised up, as a bounty from His presence, and made it the circling-point of His loved ones. Thy Lord, verily, is the One Who hath power over what was and what shall be. We counsel thee to remain steadfast in the Cause and to fear God, thy Lord, the Possessor of existence. Blessed art thou for having cast aside idle fancies and taken hold of that which hath been revealed from God, the Lord of the seen and unseen. 3 يا رحيم قد توجه اليك بحر رحمة ربك من هذا السجن الذى رفعه الله فضلاً من عنده وجعله مطاف الأولياء أن ربك هو المقتدر على ما كان وما يكون أنا نوصيك بالاستقامة على الأمر وبتقوى الله ربك مالك الوجود طوبى لك بما نبذت الظنون واخذت ما ظهر من لدى الله مالك الغيب والشهود
- 4 By God's life! The ocean of certitude hath surged before the faces of men, yet they hasten toward idle fancies. Hold fast unto the cord of thy Lord's loving-kindness and place thy trust in Him in all matters. Verily He heareth and seeth, and He is the Truth, the Knower of things unseen. 4 لعمر الله قد ماج بحر اليقين امام وجوه العباد و هم الى الظنون يسرعون تمسك بجبل عناية ربك وتوكل عليه فى كل الأمور انه يسمع ويرى وانه هو الحق علام الغيوب

INBA19:174, INBA32:158b, BLIB_Or15697.099

BH06222*To: Jinab-i-Mirza Ahmad, in Miyan Du'ab**Date: 1297-09-19 [1880-Aug-25]*

- 1 He is the One Who proclaimeth with the Most Exalted Call. 1 هو المنادى بأعلى النداء
- 2 The Day hath come, and that which was hidden behind the pavilion of grandeur and inscribed in the Books of God, the Lord of all the worlds, hath now been made manifest. The fragrance of reunion hath been stirred, yet the people are among the heedless. 2 قد اتى اليوم وظهر ما كان مستوراً خلف سرادق العظمة ومسطوراً في كتب الله رب العالمين قد هاجت رائحة الوصال ولكن القوم من الغافلين
- 3 They have disbelieved in the bounty of God and denied His proof, before Whom the Manifestations of the All-Merciful, in former times and in latter days, have bowed in utter submission. 3 قد كفروا بنعمة الله وانكروا برهانه الذي خضع له مظاهر الرحمن من قبل ومن بعد
- 4 Blessed is he who hath heard the shrill voice of My Most Exalted Pen, and inhaled the sweet fragrance of the wine whose seal the Finger of God, the Omnipotent, the All-Powerful, hath broken. 4 طوبى لمن سمع صرير قلبي الاعلى ووجد عرف الرحيق الذي فك ختامه باصبع الله المقتدر القدير
- 5 Thus have We illumined the horizon of the heaven of utterance with the stars of wisdom and exposition. Blessed is he who hath recognized this and is numbered with the well-grounded in faith. 5 كذلك نورنا افق سماء البيان بانجم الحكمة والتبيان طوبى لمن عرف وكان من الراشقين
- 6 Glory be upon the people of Bahá, who have cast away the world and turned with all their hearts unto the Lord of Eternity, He Who speaketh amidst the nations, saying: "Verily, there is no God but He, the All-Knowing, the All-Wise." 6 البهاء على اهل البهاء الذين نبذوا العالم واقبلوا بقلوبهم الى مالك القدم الذي ينطق بين الامم انه لا اله الا هو العليم الحكيم
- 7 Blessed is he who standeth firm, whom the ascendancy and tyranny of the people have not dismayed; and blessed the ear that hath hearkened unto the call of the Most Exalted, the Self-Subsisting; and blessed the face that hath turned its whole being toward the Face of its Lord, the Mighty, the Peerless. 7 طوبى لقائم ما خوفته سطوة القوم ولسامع سمع نداء اسمي القيوم ولوجه توجه بوجهه الى وجه ربه العزيز البديع
- 8 Praise be to God, the Almighty, the Inaccessible. 8 الحمد لله العزيز المنيع

BLIB_Or15697.100a

BH08394*To: Mirza Abdullah Khan Nuri, in Tabriz**Date: 1297-09-19 [1880-Aug-25]*

He is the Most Holy, the Most Great

This is a Book which the All-Merciful hath sent down to all who are in the realm of possibility, that the fragrances of utterance might be diffused between the heavens and the earth. He, verily, hath power over whatsoever He willeth, through His Name, the Almighty. How many a speaker to whom the decree of silence applieth, how many a learned one who is judged ignorant, and how many an ignorant one who hath drunk from the ocean of knowledge in the name of his Lord, the All-Forgiving, the Most Generous. Hold fast to the cord of thy Lord's generosity and cling to His luminous hem. We counsel thee and those who have believed in that whereby the Cause of God shall be uplifted amongst His heedless servants. Blessed is he who holdeth fast to righteousness and restraineth his soul from desire. The Lord of all beings and the Creator of the throne on high and of earth below doth testify that he is of the people of Baha in a preserved Tablet. Thus hath the Tongue of Grandeur spoken, that thou mayest read and be of them that are firmly rooted.

هو الأقدس الأعظم

كُتِبَ أَنْزِلَهُ الرَّحْمَنُ لِمَنْ فِي الْإِمْكَانِ لِيَتَضَوَّعَ
نَفَحَاتُ الْبَيَانِ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ أَنَّهُ لهُوَ
الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِاسْمِهِ الْقَدِيرُ كَمْ مِنْ نَاطِقٍ
يَصْدُقُ عَلَيْهِ حُكْمُ الصَّمْتِ وَكَمْ مِنْ عَالَمٍ يُحْكَمُ
عَلَيْهِ بِالْجَهْلِ وَكَمْ مِنْ جَاهِلٍ شَرِبَ مِنْ بَحْرِ الْعِلْمِ
بِاسْمِ رَبِّهِ الْغَفُورِ الْكَرِيمِ

تَمَسَّكَ بِحَبْلِ كَرَمِ رَبِّكَ وَتَشَبَّثَ بِذِيْلِهِ الْمُنِيرِ أَنَا
نُوصِيكَ وَالَّذِينَ آمَنُوا بِمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ بَيْنَ
عِبَادِهِ الْغَافِلِينَ طُوبَى لِمَنْ تَمَسَّكَ بِالتَّقْوَى وَنَهَى
النَّفْسَ عَنِ الْهَوَى يَشْهَدُ مَالِكُ الْوَرَى وَفَاطِمَةُ
الْعَرْشِ وَالثَّرَى أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحِ حَفِيزِ
كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ لَتَقْرَأَ وَتَكُونُ مِنَ
الرَّاخِيْنِ

INBA19:135a, INBA32:124a, BLIB_Or15697.032a

BH00625*To: Mirza Mahmud et al., in Naraq**Date: 1297-10-01 [1880-Sep-6]*

- ¹ In the name of our Lord, the Most Invincible, the Most Holy, the Most Exalted, the All-Glorious!
- ² Praise be to God Who created all things through a single word and gathered them in one plane. Then the Call was raised from the Treasury of Grandeur: "Am I not your Lord?" Among them were those who turned away at the mere hearing, and among them were those who turned towards it and exclaimed: "Yea, verily, yea, O Lord of Names! Yea, verily, yea, O Creator of the heavens!" Those who turned towards it at the moment

¹ بِسْمِ رَبَّنَا الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَبِيِّ

² الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْكُلَّ بِكَلِمَةٍ وَاحِدَةٍ وَجَمَعَهُمْ
فِي صَقْعٍ وَاحِدٍ ثُمَّ ظَهَرَ النَّدَاءُ مِنْ مَكْنِ الْكِبَرِيَاءِ
أَلَسْتُ بِرَبِّكُمْ مِنْهُمْ مَنْ أَعْرَضَ بِجُرْدِ الْأَصْغَاءِ وَ
مِنْهُمْ مَنْ أَقْبَلَ وَقَالَ بَلَى بَلَى يَا مَالِكُ الْأَسْمَاءِ بَلَى
بَلَى يَا فَاطِمَةُ السَّمَاءِ إِنَّ الَّذِينَ أَقْبَلُوا حِينَ الْإِسْتِمَاعِ

of hearing are the people of Baha. The tongues of all pens fall short of their mention.

- 3 These are the servants whom God hath described in His Books, His Psalms, His Scrolls, and through the tongues of His Prophets, His Chosen Ones, and His Messengers. These are servants who speak not of their own accord, nor move according to their own desires; rather, the winds of God's Will move them as they please, and God's Purpose causes them to speak as He desires. By God's life! They speak that which hath been revealed in the Book and pursue that which they have been commanded in the Tablets. They transgress not their bounds and stations, and confine their affairs to the remembrance of God and the service of His Cause. Blessed are they and joy be unto them! Through them the horizons were illumined and the Covenant was made manifest, and through them was raised the standard of Justice on the Day of Separation. I beseech God, exalted be He, to confirm all His loved ones as He confirmed them, and to assist His servants as He assisted them. Woe unto those whom the world hath prevented from turning to God, the Possessor of all things! Such as these have clung to their desires and turned away from their Creator. Through their tyranny the dwellers of the cities of Names have lamented and the Concourse on High have cried out. They have been heedless of that for which they were created and have clung to that which they were forbidden. The servant beseeches his Omnipotent Lord to protect all from these who have gone astray and led others astray, who have followed the opinions of every divine who hath pronounced judgment against God and every mystic who hath turned away from Him when He came with a sovereignty that encompassed all who are in the heavens and on earth. Praise be to God, the Lord of the Day of Judgment!

- 4 To continue: the morn of reunion hath breathed when thy letter arrived, and the night of separation hath darkened upon beholding thy traces. When I opened it, saw it, read it and understood it, such joy and gladness took hold of me that I found myself unable to describe them, for it was adorned with the mention of God, embellished with His praise, and from it wafted the fragrance of His love. When I recognized this, I soared on wings of longing to a station illumined by the lights of dawning. When I entered and attained His presence, the face of the Beloved turned toward this servant and asked about the letter. Thereupon I presented before the Throne what was inscribed therein. When this was completed, the Tongue of Grandeur spoke that which was a spirit to the body of the world and insight to the nations. Glorified be His grandeur! He said:

اولئك اهل البهاء كلت عن ذكرهم السن الأعلام

3 اولئك عباد وصفهم الله في كتبه وزيره و صحفه و السن انبيائه واصفيائه و سفرائه اولئك عباد لا يتكلمون من عند انفسهم ولا يتحركون بأهوائهم بل تحركهم ارياح مشيئة الله كيف تشاء و تنطقهم ارادة الله بما اراد لعمر الله يتكلمون بما نزل في الكتاب و يقصدون ما امروا به في الألواح لا يتجاوزون عن حدودهم و شؤونهم و يقتصرون امورهم في ذكر الله و خدمة امره طوبى لهم و نعيماً لهم بهم اضاءت الآفاق و ظهر الميثاق و بهم نصبت راية العدل في يوم الطلاق اسأل الله تعالى بأن يؤيد كل احبائه كما أيدهم و يوفق عبادهم على ما وفقهم و ويل للذين منعهم الدنيا عن الله مالک الأشياء اولئك تمسكوا بأهوائهم و اعرضوا عن بارئهم بظلمهم ناح سگان مدائن الأسماء و صاح الملاء الأعلى قد غفلوا عما خلقوا له و تمسكوا بما نهوا عنه يسأل الخادم ربّه القادر بأن يحفظ الكلّ عن هؤلاء الذين ضلّوا و اضلّوا بما اتبعوا ظنون كل عالم افتى على الله و كل عارف اعرض عنه اذ اتى بسلطان غلب من في السموات و الأرضين الحمد لله مالک يوم الدين

4 و بعد قد تنفس صبح الوصال اذ حضر كتابك و عسعس ليل الفراق بمشاهدة آثارك فلها فككت و رأيت و قرأت و عرفت اخذني الفرح و السرور على شأن وجدت نفسى عاجزة عن ذكرهما لآله كان مزيناً بذكر الله و مطرراً بثنائه و متضوعاً منه عرف حبه فلها عرفت طرت بأجنحة الاشتيق الى مقام تتور بأنوار الاشراق فلها دخلت و حضرت توجه الى الخادم وجه المحبوب و سأل عن المكتوب اذاً عرضت تلقاء العرش ما كان مسطوراً فيه فلها تم نطق لسان العظمة بما كان روحاً لجسد العالم و بصائر للأمم قال جلّ كبريائه

5 O Mahmud! Harken unto the call of thy Lord, the Most Exalted, the All-Glorious. Verily, He calleth thee and maketh mention of thee from His praiseworthy station. He it is Who hath mentioned thee, caused thee to hear, given thee knowledge, and made thee speak His praise when every veiled scholar turned away from Him. We have made mention of thee and do make mention of thee at this time wherein the Wronged One is established upon the throne of His Name, the Self-Subsisting. Be thankful unto God for having opened unto thee the gate of heaven and for having enabled thee to recognize thy Lord when He came with manifest sovereignty. Take the chalice of joy in the name of the Lord of the Manifestation, then drink thereof that He may render thee detached from all that hath come upon thee from the parties. Verily thy Lord, the All-Merciful, is the All-Loving, the All-Forgiving. Do the affairs of earth grieve thee while thou hearest the call of the Lord of Heaven from the direction of His renowned prison? Verily, We behold thee and commune with thee, and We have heard that which thy tongue hath uttered. Verily thy Lord is the Truth, the Knower of the unseen!

6 O Mahmud! God willing, thou shalt drink from the Euphrates of divine mercy and receive thy portion from the Kawthar of inner meanings. Tribulations and afflictions have ever been the lot of God's chosen ones. Consider what hath befallen this Wronged One. By the pearls of the divine ocean of knowledge, in those days when the Ancient Beauty was in the hands of the heedless ones, each day fresh trials descended upon Him, the mere mention of which melteth the hearts of His loved ones. Throughout the nights they would conspire to shed the blood of the Wronged One, and during the day they would utter that which was unworthy. They were heedless of the fact that the hand of divine power protecteth the hidden treasure and delivereth not the concealed mystery into the hands of the treacherous before its time of revelation.

7 O Mahmud! God is aware of what hath befallen thee. In truth, there hath befallen thee what befell the Best-Beloved of the world. However, these tribulations have come to pass for a mighty, a most mighty purpose. Thou shouldst render thanks with a thousand tongues, and with the tongue of thine inner being utter these exalted words which have shone forth from the Dayspring of divine knowledge:

8 "My God, my God! I have heard Thy call and hastened unto Thee. I have inhaled the fragrance of Thy garment and have departed from my homeland until I attained unto Thy presence. Thou hast enabled me, O my God, to partake of the Kawthar of Thy reunion before the manifestation of Thy Cause and Thy

5 یا محمود استمع نداء ربك العلیّ الأبهی الله ینادیک و یدکرک من مقامه المحمود هو الذی ذکرک و اسمعک و عرفک و انطقک بشأنه اذ اعرض عنه کلّ عالم محجوب انا ذکرناک و نذکرک فی هذا الحین الذی استوی فیہ المظلوم علی عرش اسمه القیوم ان اشکر الله بما فتح لک باب السماء و عرفت مولاک اذاتی بسلطان مشهود خذ كأس السرور باسم مالک الظهور ثم اشرب منه لیجعلک فارغاً عما ورد علیک من الأحزاب ان ربک الرحمن هو العطوف الغفور هل تحزنک شؤونات الأرض و تسمع نداء مالک السماء من شطر بیئنه المعروف انا نراک و نتکلم معک و سمعنا ما نطق به لسانک ان ربک هو الحق علام الغیوب

6 یا محمود انشاء الله از فرات رحمت رحمانی بیاشامی و از کوثر معانی قسمت بری بلایا و رزایا لازال موکل اصفیای الهی بوده تفکر در آنچه بر این مظلوم وارد شده نمائید قسم بلای بحر علم الهی ایامی که جمال قدم در دست نفوس غافله بود هر روز وارد میشد بر او بلایائی که ذکر آن قلوب دوستان را میگدازد در جمیع لیالی مشورت در سفک دم مظلوم مینمودند و در ایام بکلمات نالایقه متکلم بودند غافل از آنکه ید قدرت الهی کنز مخزون را حفظ میفرماید و غیب مکنون را قبل از اظهار بدست خائنین نمیدهد

7 یا محمود آنچه بر تو وارد شد حق آگاهست و فی الحقیقه وارد شد بر تو آنچه بر محبوب عالم وارد شد و لکن این بلایا بجهت مقصد عظیم بسیار عظیم وارد شده باید آن جناب بصدهزار لسان شاکر باشند و بلسان سرّ باین کلمات عالیات که از مطلع علم الهی ظاهر شده ناطق گردند

8 الهی الهی سمعت ندائک سرعت الیک و وجدت عرف فیصک هاجرت عن وطن الی ان فزت بلقائک و وقفتنی یا الهی علی شأن شربت کوثر وصلک قبل اظهار امرک و ظهورک اسألك یا فاطر السماء و اله الأسماء باسمک الذی به

Revelation. I beseech Thee, O Creator of the heavens and God of all names, by Thy Name through which Thou hast revealed Thyself unto all who are in Thy heaven and on Thy earth, and hast guided Thy servants to the ocean of Thy bounty, to ordain for me that which shall profit me in all Thy worlds. Thou seest, O my God, how tribulation hath touched me and affliction hath overtaken me, while I hold fast to the cord of Thy grace and declare that Thou art the Almighty, the Most Exalted, the All-Bountiful, the Ever-Forgiving, the Gracious. Write down for me, then, with Thy Most Exalted Pen that which shall gladden me in the precincts of Thy mercy and shall cause me to attain unto Thy good-pleasure. Thou knowest me better than I know myself, and Thou art the All-Knowing, the All-Wise."

تجلیت علی من فی سمائك وارضک و هدیت
العباد الی بحر عطائک بأن تقدر لی ما ینفعنی فی
عواملک ترى یا الهی قد مستنی البأساء و اخذتنی
الضراء و انا متمسک بحبل فضلک و اقول انک
انت المقتدر المتعالی المعطى الغفور الکریم فاکتب
لی من قلبک الأعلى ما یسرّنی فی جوار رحمتک
و ما یجعلنی فائزاً برضائک انک اعلم بى منی و
انک انت العليم الحکیم انتهى

9 And concerning what was written about Karbila'i Mustafa, it was presented, and these hidden pearls appeared from the treasury of divine utterance. He - exalted be His glory - saith:

9 و اینکه در باره کربلائی مصطفی مرقوم داشته
بودند عرض شد و این لآلی مکنونه از کنز بیان
الهی ظاهر قوله عزّ اجلاله

10 O Mustafa! The Lord of Names remembers you in the prison of Akka that you may rejoice and be among the thankful ones. The letter from him who sought Me has arrived, and therein was mention of you. We remembered you when the sea of thy Lord's mercy surged. Beware lest the affairs of men withhold thee from the Truth. Forsake all else through My Name, the All-Powerful, the Mighty. Behold, then remember what the All-Merciful revealed in the Qur'an through His words: "The Day when mankind will stand before the Lord of the Worlds." This is the Day wherewith We have given glad tidings to Our servants through the tongues of the Prophets and Messengers. We said: Lead forth the people from darkness unto light and give them glad tidings of the Days of God. Thus doth My Most Exalted Pen make mention unto thee that thou mayest be among the steadfast. Hold fast unto My Book which hath been sent down from the heaven of My Will, then act in accordance with what thou hast been commanded by One Who is All-Knowing, All-Wise. Remember Mustafa who was martyred in the land of Ta for the Cause of God, the Manifestation of this wondrous Cause.

10 یا مصطفی یذکرک مالک الأسماء فی سجن عکاء
لتفرح و تكون من الشاکرین قد حضر کتاب من
ارادنی و کان فیہ ذکرک ذکرناک اذ ماج بحر
رحمة ربک الکریم ایاک ان تمنعک شؤونات
الخلق عن الحقّ دع ما سواه باسمی المقتدر القدیر
انظر ثم اذکر ما انزله الرحمن فی الفرقان بقوله یوم
یقوم الناس لرب العالمین هذا یوم بشرنا به عبادی
بالسن النبیین و المرسلین قلنا ان اخرج القوم من
الظلمات الی النور و بشرهم بأیام الله کذلک
یذکر لک قلبی الأعلى لتکون من الراسخین متمسک
بکتابی الذی نزل من سماء مشیتی ثم اعمل بما
امرت به من لدن علیم حکیم اذکر المصطفی الذی
استشهد فی ارض التاء فی سبیل الله مظهر هذا
الأمر البدیع

11 O My Most Exalted Pen! Turn thy face toward him who was named Mahmud and say: O Mahmud! Behold and remember My servant in the land of Ta when the oppressors gathered round about him and commanded him to deny God and repent of the Cause before which all in the heavens and earth have bowed down. He stood firm in the Cause and demonstrated the greatest steadfastness by Our command and through Our power in such wise as amazed the Concourse on High and those who dwell behind the ocean of grandeur. Verily thy Lord is the All-Remembering, the All-Wise. He makes mention of him

11 یا قلبی الأعلى ولّ وجهک شطر من سمی بمحمود
و قل یا محمود انظر ثم اذکر عبدی فی ارض التاء
اذ اجتمع الظالمون فی حوله و امره ان یعرض
عن الله و یتوب عن الأمر الذی خضع له من
فی السموات و الأرضین انه قام علی الأمر و ظهر
منه الاستقامة الکبری بأمر من عندنا و قدرة
من لدنا علی شأن تحیر منه الملأ الأعلى و الذین
سکنوا خلف قلزم الکبریاء ان ربک هو الذاکر

who spoke My name and was afflicted with tribulations for My sake. My mercy hath preceded all created things, yet most people are heedless. We revealed Ourselves unto him at the time of his ascension unto Us, as attesteth he who possesseth a preserved tablet. By My life! The might of every oppressor did not frighten him. He spoke My name and hastened to the place of sacrifice through My love, the Mighty, the Inaccessible. The glory shining from the horizon of eternity be upon him and upon those who attained his exalted station and took refuge in the stronghold of their Lord's loving-kindness, the All-Knowing, the All-Informed.

- 12 Regarding what you wrote about Jinab-i-Rida, upon him be the Glory of God, he has been shown favor time and again. There hath befallen him what befell those near unto God, the sincere ones, and the pure in heart - nay, what befell God Himself, our Purpose and his Purpose, our Beloved and his Beloved. I have heard with mine own ears concerning him that which no treasures can equal. This evanescent servant beseecheth God, exalted be His glory, that whatsoever is truly beneficial for him may appear from the horizon of the unseen. Verily He is the All-Powerful, the Almighty. In all circumstances, he should keep his gaze fixed upon wisdom and hold fast unto it, for in most Tablets the decree of wisdom hath been revealed. Assuredly if that which hath been sent down from the heaven of divine knowledge were to be acted upon, the doors of ease and joy would be opened before the faces of all servants. He should not be disheartened, and surely he will be seen in complete joy. The True One is imprisoned, and his prisoner is imprisoned. Soon will the prison doors be opened, even as they were opened through might and power. Verily He is the Strong, the Triumphant, the Mighty, the Wise. Convey greetings on my behalf to all his relatives who are turned toward the Most Exalted Horizon.

- 13 Concerning what you wrote about his honor my brother, upon him be the Glory of God, his letters have been arriving continuously. I beseech God, exalted be He, to grant him the best reward and to confirm him in that which He loves and is pleased with. Recently another letter arrived from him which was the cause of boundless joy. God willing, may he ever be confirmed in this blessed deed. The Glory be upon you from God, the All-Forgiving, the All-Merciful, and praise be to God, the Mighty, the Wise.

الحكيم أنه يذكر من نطق باسمي واخذته الشدائد لأجل قد سبقك رحمتي الكائنات ولكن الناس أكثرهم من الغافلين أنا تجلينا عليه حين ارتقائه إلينا يشهد بذلك من عنده لوح حفيظ لعمري ما خوفته سطوة كل ظالم نطق باسمي وسرع إلى مقرّ الفداء بحبي العزيز المنيع البهاء المشرق من افق البقاء عليه وعلى الذين فازوا بمقامه الأعلى و لاذوا بحصن عناية ربهم الخبير انتهى

12 اینکه در باره جناب رضا علیه بهاء الله مرقوم داشتید مّرّة بعد مّرّة ایشان عنایت شد قد ورد علیه ما ورد علی المقرّبین و الموحّدين و المخلصین بل ما ورد علی الله مقصودنا و مقصوده و محبوبنا و محبوبه قد سمعت بأذنی فی حقّه ما لا تعادله الخزان و لا الکائنات از حقّ جلّ جلاله این خادم فانی سائل و آمل است که آنچه فی الحقیقه مصلحت ایشانست از افق غیب ظاهر فرماید آنّه هو المقتدر القدیر در هر حال ایشان بحکمت ناظر باشند و بآن تثبیت نمایند چه که در اکثری از الواح حکم حکمت نازل شده البتّه اگر آنچه از سماء علم الهی نازل شده بآن عمل شود ابواب یسر و فرح بر وجوه عباد باز گردد ایشان نباید دلتنگ باشند و البتّه هم با ابتهاج تمام مشاهده میشوند حقّ محبوس ایشان محبوس سوف یفتح باب السّجن کما فتح بالقوّة و القدرة آنّه هو القویّ الغالب العزیز الحکیم جمیع منتسبین ایشان را یعنی کسانیکه بافق اعلی ناظرند از قبل خادم تکبیر برسانید

13 در باره جناب اخوی علیه بهاء الله مرقوم داشته بودید دستخط ایشان متوالیاً رسیده و میرسد اسأله تعالی بأن یعطیه احسن الجزاء و یؤیّده علی ما یحبّ و یرضی در این اوقات هم تازه ورقهائی از ایشان رسید و مایه سرور بی اندازه شد انشاء الله همیشه باین عمل مبرور موفق باشند البهاء علیکم من لدی الله الغفور الرّحیم و الحمد لله العزیز الحکیم

BLIB_Or15717.231, BRL_DA#791

BH00639

To: Abu'l-Hasan-i-Ardikani (Haji Amin)

Date: 1297-10-02 [1880-Sep-7]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God, the Creator, the Fashioner, the Maker, the One Who giveth life and death, Who hath taken unto Himself no peer, no partner and no equal. He is the One, the Single, the Self-Subsisting. He begetteth not, nor is He begotten, and there is none like unto Him in all creation, nor any equal in invention. He hath manifested Himself in the Return and hath spoken as He willeth. There is no God but Him, the Self-Sufficient, the Most High.
- 3 Thereafter, it is submitted that your letter dated the 7th of Sha'ban was received on the 19th of the blessed month of Ramadan. It brought both comfort and joy, dispelled grief and increased gladness. God willing, may all the friends in this most mighty, most holy Day attain unto the infinite divine bounties and be engaged in His remembrance.
- 4 Concerning what you wrote about Aqa Muhammad Husayn Navvaz of K—, mentioning his arising to serve the Cause, this was submitted before the most holy, most glorious, most exalted Presence. He said: "It behooveth him to be occupied day and night in thanksgiving and praise to the Best-Beloved of all ages, for He hath aided him to recognition, remembrance and service. Verily, He is the Helper, the Mighty, the Generous." Jinab-i-Aqa Siyyid 'Ali-Akbar, upon him be My glory, who hath ascended to the Supreme Companion, made mention of him before the Face of the Wronged One and testified to his being enkindled with the fire of divine love. Beyond all mention and utterance, God is the Witness and the All-Seeing. He heareth and seeth, and He is the All-Hearing, the All-Seeing. His mention hath been recorded in the Tablets by the Supreme Pen. God willing, may he be aided to preserve this most exalted station. We, from this Station, glorify him and counsel him with that whereby the Cause of God may be exalted amongst His servants, and We make mention of him on this Day that hath no equal among days, centuries and ages. God willing, may they attain unto such a station wherein the conditions of the people of the earth shall not prevent them from the Truth, and may they speak forth the praise of the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الْخَالِقِ الْبَارِئِ الْمَصَوِّرِ الْحَيِّ الْمَمِيتِ الَّذِي مَا اتَّخَذَ لِنَفْسِهِ شَبِيهاً وَلَا شَرِيكاً وَلَا نَظِيراً وَهُوَ الْأَحَدُ الْفَرْدُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَيْسَ لَهُ شَبَهٌ فِي الْأَبْدَاعِ وَلَا كُفُوٌ فِي الْإِخْتِرَاعِ قَدْ أَظْهَرَ نَفْسَهُ فِي الْمَعَادِ وَنَطَقَ بِمَا أَرَادَ لَا إِلَهَ إِلَّا هُوَ الْغَنِيُّ الْمُتَعَالِ

3 وبعده عرض میشود مکتوب آنجناب که تاریخ آن ۷ شعبان بود در ۱۹ ماه مبارک رمضان رسید هم برد و فرح آورد غم برد و بر بهجت افزود انشاءالله جمیع دوستان در این یوم امنع اقدس بفیوضات نامتناهیة الهیة فائز شوند و بذکرش مشغول گردند

4 اینکه در باره جناب آقا محمد حسین نواز اهل ک نوشته بودید و قیام او را بر خدمت امر ذکر نمودید در ساحت امنع اقدس اعتراف اعلیٰ عرض شد فرمودند از برای اوست که شب و روز بشکر و حمد محبوب بی‌زوال مشغول شود چه که او را بر عرفان و ذکر و خدمت تأیید فرمود آنه‌هو المؤید العزیز الکریم جناب آقا سید علی اکبر علیه بهائی الذی صعد الی الرفیق الاعلیٰ ذکر او را تلقاء وجه مظلوم نمود و اشتعال او را بنار محبت الهی اظهار داشت و از ورای ذکر و بیان حق شاهد و گواهیست یسمع و یری و هو السميع البصیر ذکر او در الواح از قلم اعلیٰ ثبت شده انشاءالله مؤید شود بر حفظ این مقام اعلیٰ انا نکبر من هذا المقام علیه و نوصیه بما یرتفع به امر الله بین عباد و تذکره فی هذا الیوم الذی لا یعاده یوم و لا القرون و الأعصار انشاءالله فائز شوند بمقامیکه شئون اهل ارض او را از حق منع ننماید بکمال شوق و اشتیاق و روح و ریحان بثنای محبوب امکان ناطق باشند انتهی

Beloved of all creation with the utmost joy and yearning, with spirit and fragrance.

- 5 This evanescent servant also submitted and sent a letter to them last year, and that same letter bore and beareth witness to God's grace and favor concerning them, for in those days whatsoever this servant heard from the blessed tongue regarding them, he made mention thereof. In any case, the work of no doer of good hath ever been or ever shall be lost. I beseech God to aid them at all times to that which is pleasing unto Him.
- و این خادم فانی هم در سنه گذشته مکتوبی خدمت ایشان عرض نمود و ارسال داشت و همان مکتوب گواهی داده و میدهد بر فضل و عنایت حق در باره ایشان چه که در آن ایام آنچه از لسان مبارک در باره ایشان اصغا شد این عبد اظهار داشت در هر حال عمل هیچ عاملی ضایع نشده و نخواهد شد از حق میطلبم ایشانرا در کلّ حین تأیید فرماید بر آنچه رضای او در آنست
- 6 Concerning what you wrote about his honour N.S.Kh.A. - upon him be 966 [Baha'u'llah] - praise be to God, he was and continues to be the recipient of divine favors. He turned to the horizon of the Manifestation and partook of the sealed wine. Once these words were heard from the blessed tongue saying: "Verily he drank from the ocean of attainment and achieved the presence when the Cause was still concealed behind the veils of might, power, protection, grandeur and majesty." Last year he had requested multiple Tablets for the friends of those regions, and all were revealed from the heaven of God's will and are now in this servant's possession. However, due to wisdom they have not yet been sent. God willing, they shall be sent. If you meet him, convey to him the glad tidings of divine favors, and likewise mention on behalf of this evanescent servant whatever is befitting. I beseech God to adorn him in the assemblage of the world with the ornament of love for the Ancient King, in such wise that he may be remembered by His name and known by His love. Although he is now known and described thus among the chosen ones, later the names of the sincere ones and those who have turned to God will be exalted in all regions. Verily our Lord, the All-Informed, is the Mighty, the Powerful.
- 6 و اینکه در باره جناب نص خا علیه ۹۶۶ [بهاء الله] نوشته بودید الحمد لله بعنایت الهی فائز بوده و هستند بافق ظهور توجه نمودند و از رحیق مختوم آشامیدند وقتی از لسان مبارک شنیده شد که میفرمودند آنه شرب من بحر الوصال و فاز باللقاء اذ کان الأمر مستوراً خلف حجب القوة والقدرة والعصمة والعظمة والاجلال انتهى سنه قبل الواح متعدده خواسته بودند از برای دوستان آن اطراف و جمیع از سماء مشیت نازل و حال نزد اینفانی موجود است ولكن هنوز نظر بحکمت ارسال نشد انشاء الله ارسال میشود اگر ملاقات نمودید بشارت عنایات الهی را بایشان برسانید و همچنین از قول این خادم فانی ذکر نمائید آنچه را لایقست از حق میطلبم ایشانرا در انجن عالم بطراز حب مالک قدم مزین فرماید بشأنیکه باشمش مذکور باشند و بحبش معروف اگرچه حال مابین اصفیا همین قسم معروف و موصوفند ولكن بعدها در جمیع اقالیم اسماء مخلصین و مقبلین مرتفع خواهد شد ان ربنا الخیر هو المقتدر القدير
- 7 Concerning what you wrote about his honour Aqa 'Abdu's-Samad, that he has rent asunder the veils and turned to the Lord of all return - blessed be he and joy be unto him. O My loved one! If all the peoples of the earth were to ponder the Cause of God with fairness, assuredly all would turn to the Dayspring of divine manifestation. The people are unaware and have not witnessed the waves of the ocean of utterance and have not attained to the effulgences of the Sun of Truth, and the reins of souls are in the grasp of those possessed of fancy and vain imaginings. These obstacles that have become the cause and reason of prevention have appeared from the deeds
- 7 و اینکه در باره جناب آقا عبدالصمد نوشته بودید که خرق احجاب نموده اند و بمالک مآب توجه کرده هنیئاً له و مرئاً له یا حبیبی اگر جمیع اهل ارض بانصاف در امر الله تفکر نمایند البته کل بمشرق ظهور الهی توجه کنند ناس خبر ندارند و امواج بحر بیان را ندیده اند و باشرافات آفتاب حقیقت فائز نشده اند و زمام نفوس هم در قبضه اهل ظنون و اوهامست و این موانعیکه سبب و علت منع است از اعمال خود نفوس هویدا گشته و حق جلّ جلاله جمیع را بیک

of souls themselves, while God, exalted be His glory, created all through one word and called all through one word. Blessed is he who is attracted by His call and turns to His horizon, and woe to those who turn away, and woe to the heedless. In any case, this evanescent servant beseeches God to aid his honour Samad to serve the Cause and make him among those on whom shall come no fear, neither shall they grieve.

كله خلق نموده و بيك كلمه ندا فرموده طوبى لمن انجذب من ندائه و توجه الى افقه و ويل للبعرضين و ويل للغافلين بارى اينعيد فانى از حق ميطلب که جناب صمد را بر خدمت امر مؤيد فرمايد و يجعله من الذين لا خوف عليهم ولا هم يحزنون

- 8 Furthermore, the petition of his honour Mulla Husayn arrived, and it so happened that an hour after its arrival it was presented at the Most Holy Court, and these sublime words issued forth from the Dayspring of the mouth of the Revealer of verses - exalted be His grandeur: "O Husayn! Thy call has attained to the honor of being heard, thy state is witnessed and thy condition known. Be thou prepared to hearken unto that wherewith My Most Exalted Pen makes mention of thee from this Most Holy, Most Mighty, Most Glorious Station. By My life! Wert thou to find the sweetness of the utterance of the All-Merciful, joy and gladness would seize thee from all directions. Verily thy Lord is the Mighty, the All-Bestowing. Cast aside what thou hast and take what God, the Lord of all men, commands thee. Commit all thine affairs unto God and trust in Him and say:

8 و ديگر عريضه جناب ملا حسين رسيد و همچه اتفاق افتاد که بعد از وصول بفاصله يكساعت در ساحت اقدس عرض شد و اينكلمات عاليات از مطلع فم اراده منزل آيات ظاهر قوله عز كبريائه يا حسين ندایت بشرف اصغا فائز و حالت مشهود و احوالت معلوم ان استعد لاصغاء ما يذكرك به قلبى الأعلى من هذا المقام الأقدس الأعز الأبهى لعمرى لو تجد لذة بيان الرحمن ليأخذك الفرح و السرور منكّل الجاهات ان ربك هو العزيز الوهاب ان التى ما عندك و خذ ما يأمرک به الله مالک الرقاب فوض امورک كلها الى الله و توکل عليه و

- 9 "O Thou by Whose finger's motion the earth was cleft and the heaven was split, and by Whose will the trumpet was blown and the mountains passed away! I beseech Thee to ordain for me from the wonders of Thy bounty and grace that which will profit me in every world of Thy worlds. O my Lord! Thou knowest what is with me and I know not what is with Thee, and Thou art more knowing of me than I am. Aid me in Thy Cause in such wise that I may choose what Thou hast chosen for me. Verily Thou art the Generous, the Bountiful."

9 قل يا من بحركة اصبعك انشقت الأرض و انفطرت السماء و بارادتک نفخ فى الصور و مرّت الجبال بأن تقدّر لى من بدایع جودک و فضلك ما ينفعنى فى کلّ عالم من عوالمک اى ربّ انت تعلم ما عندى و لا اعلم ما عندک و انت اعلم بى مئى آيدنى فى امرک على شأن اختار ما اخترته لنفسى انک انت الجواد الکريم

- 10 O Husayn! Thy call hath been heard, and the Wronged One hath turned toward thee from the Most Great Prison, and thy response hath been sent down from the heaven of the loving-kindness of the Desired One of all worlds. The will and desire of the friends must, God willing, be annihilated in the will and desire of the All-Merciful—that is, they must be content with whatsoever He hath willed. Blessed is he who hath attained unto this most exalted station! He is mentioned in God's Book as being among those who are content and nigh unto Him. O Husayn! Be thou aware, and ponder the fathomless ocean of the grace of the Beloved of all creation. The Tongue of Revelation maketh mention of thee, and this is that same Speaker Who called out from the Mount. Were thou to sacrifice a hundred thousand lives at His coming, they would not equal one

10 يا حسين ندایت اصغا شد و طرف مظلوم از سين اعظم بتو توجه نمود و جوابت از سماء شفقت مقصود عالميان نازل و ارسال شد انشاءالله بايد اراده و مشيت دوستان در اراده و مشيت رحمن فانى شود يعنى آنچه را او اراده نموده بأن راضى باشند طوبى لمن فاز بهذا المقام الأكبر او از راضين و مقربين در کتاب الهى مذکور و مسطور است يا حسين آگاه باش و در دريای فضل بى پايان محبوب امکان تفکر نما لسان ظهور ترا ذکر مينمايد و اين همان مکلى است که در طور ندا فرموده اگر صدهزار جان در قدومش نثار نمائى معادله نمينمايد بيک کلمه از کلماتيکه از لسان جارى شده تفکر فى فضل ربک و عناية ربک

word of those that have streamed forth from His tongue. Reflect upon thy Lord's grace, and thy Lord's loving-kindness, and thy Lord's tender mercy, and thy Lord's compassion, and be thou of the thankful ones. Praise be to God, the Lord of all worlds.

- 11 At this moment, when the perspicuous utterance of the Lord of the Day of Judgment reached this point, He desired to make mention of one of His friends, that the fragrances of His wondrous remembrance might be made manifest as befitteth Him. O Abu'l-Hasan! Since thou didst make mention of Muhammad-Qabli-Husayn-i-Naw, and the Supreme Pen hath shown loving-kindness, He now desireth to make mention of him who beareth his name, for in the prime of youth and the springtime of his life he turned toward the Lord of all return, and from 'Iraq and the Land of Mystery and the Most Great Prison loving-kindness was shown unto him. Blessed is he in that he hath attained and heard the call of his Lord and responded. We make mention of him even as We mentioned him before, and We give him the glad-tidings of that which hath been ordained for him from the presence of One mighty and strong. God willing, may they not become heedless of this great station and preserve it. It behooveth him at all times to remember his Lord, the All-Knowing, the All-Informed. He hath been recorded among those who preceded others in the Perspicuous Book. The friends of God were and are in that land, and owing to the blazing of the fire of tyranny some are concealed behind the clouds of wisdom. God will soon manifest through His sovereignty that which He desireth and will reveal the station of those who have turned unto Him and have hearkened unto His verses and have acknowledged that which the Tongue of Grandeur testified before the creation of the heavens and earth. The request of this evanescent one is that ye convey greetings and praise on my behalf to all the friends of God who dwell in that land and who gaze toward the horizon of God's Will. We beseech God to assist them all and keep them steadfast upon the straight path of His Cause.

و شفقة ربك ورحمة ربك و كن من الشاكرين
الحمد لله رب العالمين

11 در این حین که بیان مبین مالک يوم الدين باينقام
رسيد اراده فرمود يکي از دوستان خود را ذکر
نمايد تا نفحات ذکر بدیع او را علی ما ینبغی له
ظاهر نماید یا ابالحسن چون تو ذکر محمد قبل
حسین تو را نمودی و قلم اعلی هم اظهار عنایت
فرمود حال اراده نموده نفسیکه باسم او موسوم
است ذکر نماید چه که در اول جوانی و ایام و
ربیعان شباب بمالک مآب توجه نمود و از عراق
و ارض سر و سجن اعظم باو اظهار عنایت شده
طوبی له بما فاز و سمع نداء ربّه و اجاب انا نذکره
کما ذکرناه من قبل و نبشّره بما قدر له من لدن قوی
عظیم انشاء الله از این شأن بزرگ غافل نشوند و او
را محفوظ دارند ینبغی له فیکل الاحیان ان یذکر
ربّه العليم الخبير او از سابقین در کتاب مبین ثبت
شده دوستان الهی در آن ارض بوده و هستند و
نظر باشتعال نار ظلم بعضی خلف سخاب حکمت
مستورید سوف یظهر الله بسلطانه ما اراد و یظهر
مقام الذين اقبلوا اليه و سمعوا آیاته و اعترفوا بما شهد
به لسان العظمة قبل خلق السموات و الارضین
انتهی استدعای فانی آنکه دوستان حق که در آن
ارض ساکنند و بافق ارادة الله ناظر جمیع را از
قبل فانی سلام و تکبیر [برسانید] از حق میطلبیم
کل را مؤید فرماید و بر صراط امر مستقیم بدارد

INBA28:465, BLIB_Or15727b.113,
BLIB_Or15732.254, AY12.221x

BH01156

Date: 1297-11 [1880-Oct]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord, He is God, exalted is He
- 2 Praise be to God Who is unique in His might, singular in His grandeur, and sanctified above the intimations of creation and the conditions of humanity - He through Whom one hears from the waves of the ocean of utterance that the All-Merciful hath come with power and sovereignty, and from the rushing of the winds of explanation that the Proof hath appeared and the Intended One hath come with a Cause that hath conquered all in the realm of possibilities. Exalted be His greatness and exalted be His dominion! The very essence of power hath confessed its powerlessness before the manifestations of His power, and the very essence of strength hath acknowledged its weakness before the evidences of His strength. He is the One of Whom all the books of the world have spoken, declaring that none can be described save through Him, and all the Messengers whom God hath sent unto the peoples have testified that none can be mentioned except by Him. He is the Single One Who cannot be known through singleness, and the Unique One Who cannot be described through uniqueness. He is a surging, wave-filled ocean wherein neither the ships of mystic knowledge, nor the vessels of utterance, nor the boats of remembrance can sail. Its waves arise not from winds but from a motion which none hath understood save Him. Verily He is the All-Knowing, verily He is the All-Informed.
- 3 This is the motion that appeared from the stirring of the Primal Word - glorified be its Originator, its Speaker and its Manifestor. The servant testifieth in this station that the very essence of knowledge was ignorant of this atmosphere wherein no sound of the wings of the birds of utterance hath ever been heard. Verily He is the Almighty, the Powerful, the Bestower.
- 4 Glorified art Thou, O my God, my Well-Beloved, my Desire, my Possessor, my Sovereign! Thou hearest the plaintive cry of Thine evanescent servant, whom Thou hast honoured to stand before Thy abiding Throne, and unto whom, out of Thy boundless grace, Thou hast entrusted the service of the river of Thy Utterance, the ocean of Thy verses, and the heaven of Thy wisdom. Though all things bear witness to his frailty and impotence, Thou hast caused to proceed from him that whereby the hearts of Thine friends and the souls of Thy chosen ones are rejoiced, and through him is spread abroad that which
- 1 هو الله تعالى بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 الحمد لله الذى تفرد بالعزة وتوحد بالعظمة وتقدس عن اشارات البرية وشئون البشرى الذى به يسمع من امواج بحر البيان قد اتى الرحمن بقدرة وسلطان ومن هزير ارياح التبيان قد ظهر البرهان واتى المقصود بامر غلب من فى الامكان تعالت عظمتة وتعالى سلطانه قد اعترفت نفس القدرة بعجزها عند ظهورات قدرته وتقرت كينونة القوة عند شئون قوته انه هو الذى نطق كتب العالم بانه لا يوصف بدون و اعترف كل الرسل الذين ارسلهم الله الى الأمم بانه لا يذكر بسواه انه هو الفرد الذى لا يعرف بالفردانية والواحد الذى لا ينعت بالوحدانية بحر زخار موج لا تسرى فيه سفن العرفان ولا بوارج البيان ولا قوارب الأذكار لم يكن امواجه من الارياح بل من الحركة التى ما اطلع بها احد الا هو انه هو العليم انه هو الخبير
- 3 انها لى الحركة التى ظهرت من اهتزاز الكلمة الاولى سبحان موجدها ومكملها ومظهرها يشهد الخادم فى هذا المقام بأن نفس العلم كان جاهلاً عن عرفان هذا الهواء الذى لم يسمع فيه صوت اجنحة طيور البيان انه هو المقتدر العزيز المنان
- 4 سبحانك يا الهى ومحبوبى ومقصودى ومالكى وسلطانى تسمع حنين عبدك الفانى الذى شرفته بالقيام لدى عرشك الباقي وفوضت اليه من فضلك العميم خدمة فرات بيانك وبحر آياتك وسماء حكمتك مع ان كل شئ يشهد بضعفه وعجزه اظهرت منه ما استفرح به افتدة اوليائك وقلوب اصفيائك وينشر منه ما عجز عن ذكره عبادك وخلقك كل ذلك ظهر من بدائع

Thy servants and Thy creatures are powerless to recount. All this hath appeared through the wonders of Thy bounty and Thy favours, without his deserving thereof.

- 5 I beseech Thee, O Owner of Names and Fashioner of the heavens, by those whose hearts have soared in the air of Thy love and whose souls have ascended into the heaven of Thy affection, and by Thy bough which hath set itself toward the Most Remote Goal and the Supreme End, and hath traversed the lands until it attained the Presence before the Throne, at the unveiling of the lights of Thy Countenance, and heard Thy call, and drank, by Thy command and permission, from the sea of reunion, to aid and strengthen him, and this servant, and Thy servants, in that which Thou lovest and dost approve. Verily Thou art the Lord of the Throne and of the dust. O Lord! Thou knowest that I have found in him that which befitteth Thy days—whereunto beareth witness what the tongue of his heart hath uttered and sent forth toward the Throne of Thy grandeur. Preserve him, then, through Thy generosity and Thy sovereignty, and ordain for him that which shall gladden the hearts of Thy loved ones. Verily Thou art the All-Powerful, the Omnipotent.

- 6 My life and my substance are a ransom for your presence, and a ransom for your turning unto God. I was asleep; your call awakened me. I was silent; your remembrance gave me utterance to celebrate, in praise, our Creator and your Creator, our Beloved and your Beloved. When I attained unto it and to that which it contained, I turned toward the Praised Station. And when I entered, I opened the book and laid before the Throne of the mercy of our mighty and loving Lord what was written therein. Thereupon did the Tongue of Grandeur speak words whereunto nothing in all creation—whether of what hath been or what shall be—can be compared. This servant is unable to recount all that he heard. He, verily, is the All-Encompassing, the All-Knowing.

- 7 Thereafter He said: "God willing, may they, even as a star at dawn, arise and shine forth and illumine from the horizon of the heaven of the love of God. We have remembered him with such words as nothing can equal, and whereby his remembrance shall endure through the everlasting sovereignty of the Mighty, the Inaccessible. O servant! with the fairest utterance have they made mention of the True One. God willing, they shall ever be and shall continue to be favoured with the special bounties of God." End of quotation.

- 8 This evanescent servant rendereth praise unto the Desire of the worlds for that which the tongue of His innate nature hath uttered; it was accepted before the Throne—praise be unto

جودک و افضالک من غیر استحقاقه بذلک

5 استلک یا مالک الأسماء و فاطر السماء بالذین طارت افئدتهم فی هوا حبک و انفسهم فی سماء و ذک و بافنائک الذی قصد المقصد الأقصى و الغایة القصوى و دار البلاد الى ان حضر تلقاء العرش عند تجلی انوار وجهک و سمع ندائک و شرب من بحر الوصال بامرک و اذنک بأن تؤیده و هذا العبد و عبادک علی ما تحب و ترضی انک انت مالک العرش و الثری ای رب انت تعلم بانّی وجدت منه ما ینبغی لایامک یشهد بذلک ما نطق به لسان فؤاده و ارسله تلقاء عرش عظمتک ای رب فاحفظه بجدک و سلطانک و قدر له ما یفرح به قلوب احبابک انک انت المقتدر القدیر

6 روحی و مالی لحضورکم الفداء و لتوجهکم الفداء قد کنت راقداً یقظنی ندائکم و کنت صامتاً انطقنی ذکرکم فی ثناء موجدنا و موجدکم و محبوبنا و محبوبکم فلما فزت به و بما فیہ قصدت المقام المحمود فلما حضرت فطحت الکتاب و عرضت ما فیہ تلقاء عرش رحمة ربنا العزیز الودود اذاً نطق لسان العظمة بما لا یعادلہ شیء عما خلق و یخلق انّ الخادم لا یقدر ان یدکر کلّ ما سمع انه لهو المحیط العلیم

7 بعد فرمودند انشاء الله بمثابة ستاره سحرى از افق آسمان محبت الهی طالع و ظاهر و منیر باشند قد ذکرناه بما لا یعادلہ شیء و یتقی به ذکره بدوام ملکوتی العزیز المنیع یا خادم باحسن بیان حق را ذکر نموده اند انشاء الله لم یزل و لا یزال بعنايات مخصوصه الهیه فائز باشند انتهى

8 حمد میکند خادم فانی مقصود عالمیان را بآنچه لسان فطرت آنحضرت بآن نطق فرموده لدى

Him, and again praise be unto Him. All who circle round the Throne convey their greetings to his honor.

العرش مقبول افتاد حمداً له ثم حمداً له جميع
طائفین حول عرش خدمت آنحضرت تکبیر
میرسانند

9 Concerning what thou didst write regarding the nisab—whether permission is given to give unto the poor or not—it was submitted. He said: “We grant you permission; yet, as a general rule, it is not allowable. Thy Lord, verily, is the All-Knowing, the All-Informed.” End of quotation.

9 اینکه در باره نصاب مرقوم فرموده بودند که
اذن دادن بفقرا هست یا نه عرض شد فرمودند
شما را اذن میدهم ولكن عموماً جایز نه ان ربك
لهو العليم الخبير انتهى

10 Furthermore, I presented mention of your honor to the most pure and luminous presence of the Divine Branches - may my spirit and being be sacrificed for the dust of their footsteps - and all of them, with utmost grace and kindness, conveyed their most glorious and resplendent greetings. Praise be to God, mention of your honor has been and continues to be made in the Most Holy Court and among others who circle round in this land. This evanescent servant requests that you convey expressions of his utter nothingness and evanescence to the Afnan who are present in that land, especially to those gentlemen who have returned from the Desired Land. In truth, whatever may be submitted, even if it were to fill numerous volumes, would be insufficient in view of this servant's burning love. However, your honor knows that there is much work, especially in these days. I beseech God, exalted be His glory, that He may assist this evanescent one, despite his inability, weakness and nothingness, to accomplish this momentous task. Without God's grace and His mercy and compassion, this servant has been and is as one non-existent, and has been and is as nothing.

10 عرض دیگر آنکه ذکر آنحضرت را بحضرات اطهر
انور اغصان الهیه روح و ذاتی لثراب قدومهم
الغدا معروض داشتم و جمیع بکمال عنایت و
مرحمت تکبیر ابداع ابی ابلاغ فرمودند الحمد
لله ذکر آنحضرت در ساحت اقدس و سایرین
که در این ارض طائف حولند بوده و هست
استدعای این خادم فانی آنکه خدمت افنان که
در آن ارض حضور دارند مخصوص آقایان
که از ارض مقصود مراجعت فرمودند ذکر
فنا و نیستی خادم را ابلاغ فرمایند فی الحقیقه
آنچه عرض شود اگرچه دفاتر عدیده باشد نظر
باشتعال محبت خادم کم است ولكن آنحضرت
آگاهند که شغل بسیار است مخصوص این ایام
از حق جلّ جلاله میطلسم که این فانی را مع عجز
و ضعف و نیستی بر این امر خطیر مؤید فرماید
بی عنایت حق و شفقت و رحمت حق این خادم
مفقود بوده و هست و هیچ بوده و هست

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BH00709

To: Baha'is of Nayriz

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Great, the Most Ancient, the Most Holy, the Most Exalted, the Most Glorious
- 2 This is a Book sent down by the All-Bountiful on a day whereon the tribes lamented, the earth was cleft asunder, and the mountains were swept away - unto those who have drunk of the Kawthar of divine knowledge in the days of the All-Merciful in such wise that they turned their faces toward Him, directed

1 هو الأعظم الأقدم الأقدس العلیّ الأبهی

2 کتاب انزله الوهاب فی يوم فيه ناحت القبائل و
انشقت الارض ومرت الجبال الى الذين اخذهم
كوثر العرفان فی ایام الرحمن علی شأن اقبلوا اليه
بوجوههم و توجهوا اليه بأركانهم و نطقوا بذكره

their steps unto Him, and spoke His praise with their tongues, that they might rejoice in this Remembrance through which the graves have risen up and the Herald hath called out: "O beloved of the All-Merciful in the Nun and the Ya! Hearken unto the rustling of the Divine Lote-Tree which speaketh from the loftiest station: 'Verily, there is none other God but Me, the Mighty, the Self-Subsisting.'"

بألسنهم ليفرحوا بهذا الذكر الذي به قامت القبور
ونادى المناد يا أحبّاء الرحمن في النون والياء ان
استمعوا حفيف سدره المنتهى التي تنطق على اعلی
المقام انه لا اله الا انا العزيز المختار

- 3 We hear the remembrances of those who have turned toward the Supreme Horizon, and We behold the deeds of every believer who hath attained the light of certitude. Beware lest the veils of earth withhold you or the protests of those who have pronounced judgment against God, the Lord of Lords, prevent you. How many a learned one hath prided himself on My Name amongst My servants, yet when I manifested Myself, turned away and disbelieved in God, the Lord of the Final End. They make mention of God in their mosques and temples, yet when He appeared with grace, they turned from Him and rose up against Him with such tyranny as caused every angel to cry out and the denizens of Paradise to lament in their most exalted gardens.

3 انا نسمع اذكار الذين اقبلوا الى الأفق الأعلى
و نرى عمل كل مؤمن فاز بنور الايقان اياكم
ان تحجبكم حجاب الأرض او تمنعكم زماجير
الذين افتوا على الله ربّ الأرباب كم من عالم
افتخر باسمي بين عبادي فلما اظهرت نفسي
اعرض وكفر بالله مالك المآب يذكرون الله في
مساجدهم ومعابدهم فلما ظهر بالفضل اعرضوا
عنه وقاموا عليه بظلم صاح به كل ملك و ناح
[اهل] الفردوس في اعلی الجنان

- 4 Be ye the helpers of God on earth and His trusted ones in every land. Thus doth the Wronged One command you from the presence of God, the Lord of Creation. Adorn yourselves with the ornament of wisdom among all people and speak with pure truthfulness. He commandeth you that which shall profit you in the Hereafter and in this world. He, verily, is the Mighty, the All-Bountiful.

4 كونوا انصار الله في الأرض و امثاله في البلاد
كذلك يأمرکم المظلوم من لدى الله مالك
الايجاد زيتوا انفسكم بطراز الحكمة بين البرية و
كلموا بالصدق الخالص انه يأمرکم بما ينفعكم في
الآخرة و الأولى انه هو العزيز الفضال

- 5 O letters of the Book of God's love! Behold, then remember what befell the chosen ones in the land of Sad, when the wolf howled throughout the land. Verily, the Baqir pronounced judgment against the children of the Messenger with such tyranny as caused the leaves to fall and the trees to lament. Blessed is My name, the Ha', who hastened to the place of sacrifice with spirit and joy. We make mention of him and his brother and those who drank the choice wine of martyrdom in that place, as a grace from Us, and I am the Mighty, the All-Forgiving. By God's life! They attained unto that which none in creation hath attained, as testified by that which the All-Merciful hath sent down in the Book. Blessed is he whom God hath made steadfast in this Cause in such wise that neither armies terrified him nor factions hindered him.

5 يا احرف كتاب محبة الله ان انظروا ثم اذكروا ما
ورد على الأصفياء في ارض الصّاد و عوى الذئب
في البلاد انّ الباقر افتى على اولاد الرسول بظلم به
سقطت الأوراق و ناحت الأشجار طوبى لاسمي
الحاء الذي سرع الى مقرّ الفداء بروح و ريحان
انا نذكره و اخاه و الذين شربوا رحيق الشهادة في
هناك فضلاً من عندنا و انا العزيز الغفار لعمر
الله انهم فازوا بما لا فاز به احد في الابداع يشهد
بذلك ما انزله الرحمن في الكتاب طوبى لمن جعله
الله مستقيماً على هذا الأمر على شأن ما خوفته
الجنود و ما منعتة الأحزاب

- 6 Ye are the letters of the Book of God's love. At all times ye must, with the utmost spirit and joy, summon the heedless through wisdom and utterance, that perchance they may not be deprived of the Living Waters and may attain unto that which God hath willed.

6 شما احرف كتاب محبت الله هستيد بايد در كل
احيان بكمال روح و ريحان غافلين را بحكمت و
بيان دعوت نمائيد كه شايد از بحر حيوان ممنوع
نشوند و به ما اراد الله فائز گردند

- 7 The petitions from the friends of that land, equal in number to 'Love', have been presented at the Most Holy Court, and likewise the names of a number have been mentioned and witnessed, and all have been blessed with divine favors, and all those souls have been adorned with the mention of their names in the Book of Names by the Most Exalted Pen. Know ye the value of this bounty and supplicate the Lord at all times that He may assist you to preserve your exalted station. He, verily, is the All-Powerful, the Almighty.
- 8 How often it happens that a soul is kept back by the croaking of a crow, and every falsehood that caused the misguidance of the servants on earth appeared in the garment of truth. He verily expoundeth unto you that which shall guard you from idle fancies and vain imaginings and draw you nigh unto God in all conditions.
- 9 Two petitions from the Name of Glory have been presented before the Self-Sufficient, the Most High. God willing, may he not be deprived of the ocean of divine favor in this luminous day and receive his portion from the outpourings of the clouds of abundant grace. Blessed is he who hath been granted leave, who hath drawn nigh, who hath attained, and who hath heard the Call of God, the Lord of the Mighty Throne.
- 10 Hold ye fast, with perfect certitude and assurance, to the cord of His favor and cleave ye to the hem of His bounty. Adorn yourselves with goodly character and, God willing, succeed in performing praiseworthy deeds. Whatsoever hath been sent down from the heaven of divine Will hath been for the education, unity and love of the servants with one another.
- 11 However, the deluded ones have made the religion of God, the Faith of God, and the Law of God the cause of conflict and contention. This is why in most Tablets this firm decree hath been sent down from the heaven of Will: "Glory is not for him who loveth his country, but for him who loveth the world." Hold fast, O My loved ones, unto this utterance through which the kingdom of divine knowledge hath been adorned.
- 12 Associate with all religions in a spirit of friendliness and fellowship, and should wisdom dictate, convey the word of truth. Whoso accepteth it doth so for his own sake, and whoso turneth away – verily your Lord, the All-Merciful, is the Self-Sufficient, the All-Praised. In no wise is conflict and contention permissible. All have been created from one Word and unto that same Word do they return. For the Word there are stations and ranks that cannot be contained in pages and books.
- 13 Hold fast unto the Book of God, then act according to what hath been revealed therein. It will protect you and draw you
- 7 عرایض اهل آن ارض علی عدد الحبّ در ساحت اقدس حاضر و همچنین اسامی جمعی مذکور و مشهود و کلّ بعنایت الهی فائز شدند و از قلم اعلیٰ جمیع آن نفوس در کتاب اسماء بطراز ذکر فائز گشتند قدر این عنایت را بدانید از حقّ در لیلی و ایام سائل باشید تا شما را بر حفظ مقام اعلیٰ مؤید فرماید آنّه هو المقتدر القدیر
- 8 چه بسا میشود نفسی به نعیق ناعقی دور میماند و هر باطلی که در ارض سبب گمراهی عباد شد خود را بلباس حقّ جلوه داد آنّه بین لكم ما یحفظکم عن الظنون و الأوهام و یقرّبکم [الی] الله فیکلّ الأحوال
- 9 دو عریضه از اسم جلال در ساحت غنیّ متعال حاضر انشاء الله از دریای عنایت الهی در این یوم نورانی محروم نماند و از رشحات سبحاب فیض فیاض قسمت و نصیب بردارد طوبی لمن فاز بالاذن و اقبل و حضر و سمع نداء الله ربّ العرش العظیم
- 10 بکمال ایقان و اطمینان بحبل عنایت متمسک باشید و بذیل کرم متشبّث باخلاق حسنه مزین شوید باعمال پسندیده انشاء الله موفق گردید آنچه از سماء مشیت ربّانی نازل مقصود تربیت و الفت و محبت عباد بوده با یکدیگر
- 11 ولكن متوهمین دین الله و مذهب الله و شریعة الله را سبب و علّت نزاع و جدال نموده اند اینست که در اکثر الواح این حکم محکم از سماء مشیت نازل لیس الفخر لمن یحبّ الوطن بل لمن یحبّ العالم تمسکوا یا احبابی بهذا البیان الذی به طرز ملکوت العرفان
- 12 با جمیع مذاهب بروج و ریحان معاشرت نمائید و اگر حکمت اقتضا نمود کلمه حقّ را القا کنید من قبل لنفسه و من اعرض انّ ربکم الرحمن هو الغنی الحمید هیچوجه نزاع و جدال جایز نبوده و نیست جمیع از یک کلمه خلق شده اند و بهمان کلمه راجع اند و از برای کلمه مراتب و مقاماتست لا تسعها الأوراق و الذفاتر

nigh unto Him. Beware lest anything prevent you from that which ye have been commanded by One Who is All-Knowing, All-Informed. Conduct yourselves with the utmost wisdom, and whenever divine praise is raised, occupy yourselves with the mention of the martyrs who have laid down their lives in this straight Path out of love for the Beloved of the worlds, and likewise those souls who have ascended with perfect certitude – they are those through whom the Concourse on High and the dwellers of the Most Exalted Paradise seek blessing. To this beareth witness the Lord of all beings in this Luminous Tablet.

- 14 Were ye to occupy yourselves with the praise and gratitude of God throughout all days, it would not equal a single letter of this Tablet, for therein the ocean of grace is surging, the sun of mercy is shining from its horizon, and the heaven of favor is seen to be upraised. Blessed is he who hath seen with his eyes, who hath heard with his ears, and who hath recognized with understanding the appearance of God, His sovereignty, His power and His might.

- 15 O Most Exalted Pen! Make mention of those handmaidens who have turned to Thee, and hearkened, and responded when Thy shrill voice was raised betwixt earth and heaven. Then gladden them with the tidings of God's loving-kindness and His mercy that hath preceded all created things. How many men and women who, night and day, were occupied with the remembrance of God and awaited the days of His appearance, yet when the Sun of Truth shone forth from the horizon of the heaven of grandeur, all turned aside save whom God, the All-Knowing, the All-Wise, willed. O handmaidens of God! Render thanks and be engaged in His praise and glorification, inasmuch as He hath assisted you to attain a station whereof the men of earth, be they divines or others, remain deprived and debarred. God willing, may ye all, with utmost sanctity and detachment, occupy yourselves with the remembrance of God. This Day is truly mighty; one must arise to that which befiteth this Day. Should anyone ponder upon this Tablet, which is in truth the source of all heavenly Books, he would know of a certainty that whatsoever hath flowed from the Most Exalted Pen was and is intended for the protection of His servants and the education of mankind. And God speaketh the truth and guideth to the Way. The Command is God's, the One, the Mighty, the Beauteous.

- 16 Glory be to Thee, O Thou through Whose name the seas surged and the winds blew and the lamp was illumined! I beseech Thee by the pebbles of Thy lands and the stones of Thy city and the sands which have been blessed by Thy power and

13 تمسکوا بکتاب الله ثم اعملوا بما نزل فيه انه يحفظکم
و يقربکم اليه اياکم ان يمنکم شيء عما امرتم به
من لدن علم خبير بکمال حکمت رفتار ثنائيد و در
هر کره که ثنای الهی مرتفع شد بذکر شهدائیکه
در این سبیل مستقیم بخت محبوب عالمیان جان
داده اند مشغول شوید و همچنين نفوسیکه بکمال
ایقان صعود نموده اند هم الذین یستبرک بهم الملائ
الأعلى و اهل الجنة العليا يشهد بذلك مالک
الورى في هذا اللوح المنير

14 اگر در تمام ایام بشکر و ثنای حق مشغول شوید
معادله نمی نماید بحر فی ازین لوح چه که بحر فضل
در او موج و آفتاب رحمت از افقش مشرق و
سما عنایت در او مرتفع مشاهده میشود طوبی
لبصیر رأى و لسمیع سمع و لعارف اعترف بظهور
الله و سلطانه و قدرته و اقتداره

15 ان يا قلم الأعلى ان اذكر امائك اللاتي اقبلن و
سمعن و اجبن اذ ارتفع صریک بین الأرض و
السما ثم ابشرن بعناية الله و رحمته التي سبقت
العالمين چه مقدار از رجال و نساء که شب و روز
بذکر الله مشغول بودند و ایام ظهور را منتظر و
چون آفتاب حقیقت از افق سما عظمت مشرق
کل معرض مشاهده شدند الا من شاء الله العليم
الحکیم ای کنیزان حق شکر ثنائيد و بحمد الهی و
ثنای او مشغول باشید چه که شما را مؤید فرمود
بمقامیکه رجال ارض از علما و غيره از ان ممنوع
و محروم مانده اند انشاء الله جميع بکمال تقدیس و
تزیه بذکر الهی مشغول باشید این یوم بسیار عظیم
است باید باعمالیکه لایق این یوم است قیام نمود
اگر نفسی در همین لوح که فی الحقیقه مطلع کتب
سماوی است تفکر نماید بیقین میداند آنچه از قلم
اعلی جاری شده مقصود حفظ عباد و تربیت خلق
بوده و خواهد بود و الله يقول الحق و هو یهدی
السبیل الأمر لله الفرد العزيز الجلیل

16 سبجانک یا من باسمک ماجت البحار و هاجت
الأرياح و اثار المصباح اسئلک بحصاة دیارک
و احجار مدینتک و الرمول التي فازت بقدرتک
و مرّت علیها نسایم امرک بأن تقدّر لأصفیائک

over which the breezes of Thy Cause have wafted, to ordain for Thy chosen ones, who have cast away all else save Thee and have taken hold of that which Thou didst command them in Thy Book, that which beseemeth the ocean of Thy bounty and the sun of Thy grace. O Lord! Thou beholdest the tyranny of Thine enemies and the tribulations of Thy loved ones. Thy Most Exalted Pen hath testified that they have borne for love of Thee what none before them hath borne, and there hath befallen them in Thy path that which hath caused all things to lament and raised the cry of weeping from the Concourse on High. I beseech Thee, O Fashioner of the heavens and Lord of Names, by Thy Name through which the world was manifested, to aid everyone who hath clung to the Most Great Name to that which beseemeth Thee and Thy days. Then make him steadfast in Thy Cause in such wise that neither the ascendancy of the factions nor the hosts of those who have turned away from Thee, O Lord of the beginning and the end, shall keep him back. Verily Thou art He in Whose grasp is the kingdom of creation. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, in truth, the Almighty, the All-Knowing, the All-Powerful.

الَّذِينَ نَبَذُوا مَا سِوَاكَ وَاخَذُوا مَا أَمَرْتَهُمْ بِهِ فِي
كَتَابِكَ مَا يَنْبَغِي لِبَحْرِ جُودِكَ وَشَمْسِ فَضْلِكَ
إِربَّ تَرَى ظِلْمَ اِعْدَائِكَ وَمَظْلُومِيَّةَ اِحْبَائِكَ قَدْ
شَهِدَ لَهِمْ قَلَمُكَ الْأَعْلَى بِأَنَّهُمْ حَمَلُوا فِيحْبِكَ مَا
لَا حَمْلَهُ أَحَدٌ مِنْ قَبْلِ وَرَدَ عَلَيْهِمْ فِي سَبِيلِكَ
مَا نَاحَتْ بِهِ الْأَشْيَاءُ وَارْتَفَعَ نَحِيبُ الْبُكَاءِ مِنْ
الْمَلَأِ الْأَعْلَى اسْتَلَّكَ يَا فَاطِرَ السَّمَاءِ وَيَا مَالِكَ
الْأَسْمَاءِ بِاسْمِكَ الَّذِي بِهِ ظَهَرَ الْعَالَمُ بِأَنْ تُؤَيِّدَ كُلَّ
مَنْ تَمَسَّكَ بِالْإِسْمِ الْأَعْظَمِ عَلَى مَا يَنْبَغِي لَكَ
وَلَا يُؤَامِكُ ثُمَّ اجْعَلْهُ مُسْتَقِيمًا عَلَى أَمْرِكَ عَلَى
شَأْنٍ لَا تَمْنَعُهُ سَطْوَةُ الْأَحْزَابِ وَلَا جُنُودُ الَّذِينَ
اعْرَضُوا عَنْكَ يَا مَالِكَ الْمَبْدِ وَالْمَأْبِ اِنَّكَ
أَنْتَ الَّذِي فِي قَبْضَتِكَ مَلَكُوتُ الْإِنشَاءِ تَفْعَلُ مَا
تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَلِيمُ
الْقَدِيرُ ١٥٢

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To: Baha'is of Kirman

Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of the One Friend, the One Goal, and the One Beloved!
- 2 O fruits of the Divine Tree! Harken unto the call of the Lord of Creation from this wilderness. This is that same desert wherein the Voice of the Spirit was raised aloft and the sweet fragrances of the Beloved were diffused. In this wilderness most of the Prophets and Messengers responded with "Here am I, O Lord, here am I," for they had heard and hearkened unto the Call that is raised today, and all beseeched from God the favor of attaining unto this most holy, most exalted Day. This is that land by whose rocks and clay they swore, inasmuch as it hath been honored by the footsteps of God and blessed by the fragrance of His garment. This is that place wherefrom the Interlocutor of Sinai did formerly proclaim "Verily, I am

1 بنام دوست یگانه و مقصود یگانه و محبوب یگانه

2 یا اثمار سدره ندای مالک بریه را از این بریه اصغارا نمائید این همان صحرائیست که ندای روح در آن مرتفع و نفحات حبیب در او متضوع در این پیدا اکثر از نبیین و مرسلین به لبیک اللهم لبیک ناطق بودند چه که ندائی که الیوم مرتفع است از قبل شنیده و اصغار نموده اند و کل از حق لقای این یوم مبارک امنع اقدس را سائل بودند اینست آن دیاری که بحجر و مدر آن قسم یاد نموده اند چه که بقدم الهی مشرف و بنفحات قیص فائز اینست آن مقامی که مکلم طور از

God," and now too uttereth the same word, despite those who denied His signs and turned away from Him at Whose finger's motion the earth was cleft asunder and the heavens were rent, and at Whose will the Trumpet was sounded and all who are on earth swooned away, save those whom God, your Lord, the All-Knowing, the All-Wise, did please to spare.

- 3 How greatly did the Son of 'Imran supplicate and implore in this wilderness, wherein is situated the Sinai of divine knowledge, that he might attain the presence of the All-Merciful, until at last he heard that which is recorded in detail in the Holy Books. Blessed is the land that hath today attained this supreme honor and been adorned with the lights of His Manifestation. Blessed is the spot that hath become the seat of His Throne and the place of His footstool. This is a station wherein every person of true spiritual sense can detect the fragrance of the All-Merciful, and every possessor of insight can behold His most exalted horizon.

- 4 Blessed are ye, O fruits of the Tree of Existence, inasmuch as ye have attained unto My days, heard My call, and been honored by My verses, wherewith ye were promised in the Books of old by God, the Lord of the worlds. We counsel you to perform goodly deeds. By God! Through them is the Cause of God exalted amongst His servants and the banner of justice raised throughout His lands. Hold fast unto that which God hath taught you in His Book, and cleave unto that which shall profit you in all the worlds of His creation. He is the One through Whom the sun of grace hath shone forth from the horizon of creation and the ocean of bounty hath appeared in the kingdom of existence. Thus hath the Pen spoken from this most exalted station, from God, the Lord of the Throne on high and of the earth below. Blessed is he who hath heard and recognized, and woe unto the heedless!

- 5 God willing, ye should occupy yourselves with the mention of the Lord of Creation in perfect fellowship and unity. We beseech God to gather all beneath the pavilion of oneness. Every matter dependeth upon means - thus hath it been ordained by Him Who is the Powerful, the Almighty. Observe in man that he hath been created with two hands, two feet, two eyes, and two ears, and through these means the Causer of Causes hath manifested that which is evident to every person of insight. Should any division occur in this assemblage of elements, man would remain without effect or fruit. Those souls who have drunk from the living waters and are gazing toward the horizon of the All-Merciful must arise with perfect unity and wisdom. The sun of power shineth forth from the horizon of accord, and the moon of might appeareth from the heaven of unity. Strive

قبل بآتی انا الله ناطق و حال هم بهمان کلمه ناطق رغماً للذین کفروا بآياته و اعرضوا عن الذی بحركة اصبعه انشقت الارض و انفطرت السماء و بارادة منه نفخ فی الصور و انصعق من علی الارض الا من شاء الله ربکم العليم الحکیم

- 3 ابن عمران در این بیابان که طور عرفان در آن واقع است چه مقدار تضرع و زاری نمود که شاید بلقay رحمن فائز شود و بالآخره اصفا نمود آنچه را که تفصیل آن در کتب مسطور است طوبی از برای ارضی که امروز بشرافت کبری فائز شد و بانوار ظهور مزین گشت طوبی از برای ارضی که مقر عرش و محل کرسی رب واقع شد هذا مقام یجد منه کل ذی شمع عرف الرحمن و یری کل ذی بصر افقه الأعلی

- 4 طوبی لکم یا اثمار سدرة الوجود بما فزتم بایامی و سمعتم ندائی و تشرفتم بآثاری الّتی بشرتم بها فی کتب القبل من لدی الله رب العالمین انا نوصیکم بالأعمال الحسنة تالله بها یرتفع امر الله بین عباده و تنصب رایة العدل فی بلاده تمسکوا بما علیکم الله فی کتابه و تشبثوا بما ینفعکم فی کل عالم من عوالمه انه هو الذی به اشرفت شمس الفضل من افق الابداع و ظهر بحر الکرم فی ملکوت الانشاء کذلک نطق القلم فی هذا المقام الأعلی من لدی الله مالک العرش و الثری طوبی لمن سمع و عرف و ویل للغافلین

- 5 انشاء الله باید بکمال الفت و اتحاد بذکر مالک ایجاد مشغول باشید از حق میطلبیم جمیع را در ظل سراقق یگانگی جمع نماید هر امری باسباب منوط و معلق است کذلک قدر من لدن مقتدر قدیر مشاهده در انسان نمائید که صاحب دو دست و دو رجل و دو چشم و دو گوش است و باین اسباب مسبب الاسباب ظاهر فرموده آنچه که بر هیچ بصیری پوشیده نیست و اگر در این اجتماع ارکان تشتی واقع شود انسان بی اثر و ثمر خواهد ماند باید نفوسی که از کوثر حیوان آشامیده‌اند و بافق رحمن ناظرند بکمال اتحاد و حکمت قیام نمایند آفتاب قدرت از افق اتفاق

that ye may find and act upon that which hath been revealed from the Supreme Pen. Beware lest the affairs of men and their intimations sadden you. Their clamor and deeds shall in no wise be equal to even a single letter of the Book, whether manifest or hidden. Every soul who today attaineth unto the remembrance of God is accounted among the people of Baha. Thus have We made mention of you that your stations and conditions may be exalted. Be grateful unto God for this supreme bounty.

مشرقت و قوت از آسمان اتحاد لائح جهد
نمائید تا آنچه از قلم اعلی ظاهر شده بیاید و عمل
نمائید ایّا کم ان تحزنکم شؤونات الخلق و اشاراتهم
و ضوابطهم و اعمالهم ان افرحوا بالله و آیاته و
ما یذکرکم به فی آیامه معادله نمینماید بحرفی از
کتاب آنچه مشهود و آنچه مکنون است هر نفسی
الیوم بذکر الهی فائز شد او از اهل بهاء محسوبست
کذلک ذکرنا کم بما ترتفع به مقاماتکم و شؤوناتکم
ان اشکروا الله بهذا الفضل العظیم

6 Purify your ears that ye may hearken unto My most sweet call. By My life! Whoso succeedeth in hearing it, neither shall the conditions of the world prevent him, nor shall the oppression of the nations sadden him. He shall arise to promote the Cause and shall speak with wisdom and utterance amidst the concourse of existence. Thus doth your Lord, the All-Merciful, command you - He Who hath taken unto Himself neither partner nor peer. Read ye My verses, traverse the realms of My knowledge, and hold fast unto the cord of My loving-kindness. Then act ye in accordance with that which We have enjoined upon you in the Book sent down from the heaven of Command.

6 یا اهل الکاف و الرّاء طهّروا آذانکم لتسمعوا
ندائی الأهلی لعمری من فاز باصغائه انه لا تمنعه
شؤونات العالم و لا یحزنه ظلم الأمم یقوم علی
الأمر و ینطق بالحکمة و البیان بین ملا الامکان
کذلک یامرکم ربکم الرحمن الذی ما اتّخذ لنفسه
شریکاً و لا نظیراً ان اقرؤوا آیاتی و سیروا فی
ممالک عرفانی و تمسکوا بجبل عنایتی ثم اعملوا
بما امرناکم به فی کتاب کان من سماء الأمر
منزولاً

7 Beware lest ye differ in the Cause of God. Fear God and follow not every false one who hath been deprived of the ocean of truth. How many a learned one hath been veiled by his learning, how many a wealthy one hath been hindered by his riches, and how many an illiterate one hath turned unto the Countenance and believed in Him Who came from the heaven of Command with an authority that encompassed all worlds. By God! This is not the day to tarry. The Most Great Vision hath appeared, wherein speaketh the Lord of Destiny. Blessed is he who hath heard and attained unto the Call, and woe betide every heedless one who remaineth far from the ocean of nearness. Hold fast unto that which shall exalt your stations among the servants and this Command which hath been recorded by the Pen of Revelation in the Mother Book.

7 ایّا کم ان تختلفوا فی امر الله اتقوا الله و لا تتبعوا
کلّ کاذب کان عن بحر الصّدق محروماً کم من
عالم احتجب بالعلم و کم من غنیّ منع بالغناء و کم
من اقیّ اقبل الی الوجه و آمن بالذی اتی من سماء
الأمر بسلطان کان علی العالمین محیطاً تالله لیس
الیوم یوم الوقوف قد ظهر المنظر الأكبر و ینطق
فیه مالک القدر طوبی لمن سمع و فاز بالتداء و
ویل لكلّ غافل کان عن بحر القرب بعیداً تمسکوا
بما ترتفع به مقاماتکم بین العباد و هذا الأمر الذی
کان من قلم الوحی فی امّ الکتاب مذکوراً

8 God willing, ye should all arise to serve the Cause of God with the utmost wisdom and endeavor, in such wise that the opposition of them who dwell on earth shall not deter you. Most mighty is the Cause and most great is the Day. This is that Day which in most of the Books hath been designated as the Day of God, and this is that Day wherein, as He hath declared, Truth shall be made manifest and the ranks of angels shall stand ready to serve. No one hath been or shall ever be capable of befittingly describing this blessed Day. Strive ye that in these days of God pure and holy deeds may be made

8 انشاء الله باید جمیع بکمال حکمت و همت بر
امر الله قیام نمائید بشأنی که اعراض من علی
الأرض شما را منع ننماید امر بسیار عظیمست و
یوم بسیار بزرگ اینست آن یومی که در اکثر
کتاب یوم الله نامیده شده و اینست آن یومی
که میفرماید حق در آن ظاهر میشود و صفوف
ملائکه بخدمت قیام مینمایند احدی بر وصف
این یوم مبارک علی ما ینبغی قادر نبوده و

manifest from you. The promoter of the Cause today is goodly deeds. Harken unto the voice of the Wronged One and act in accordance with that which He uttereth and commandeth for the sake of God.

- 9 Reflect upon the world's differences, and the graves therein, and the souls that repose therein. Where are their riches, their sciences, their arts, their strongholds, their treasures, their hosts, their ranks, their pride, their palaces, their might and their power? They have returned to dust with great loss, save he who ascended unto the Most Exalted Companion through the love of God, the Lord of Names. By the life of God! He verily is in a noble station.

- 10 And at the end of the Tablet We make mention of My handmaidens who have believed in the One, the All-Informed. How many a servant hath been kept back through pride from the Lord of Revelation, and how many a handmaiden hath turned unto the Much-frequented Fane and believed in God, the Lord of all worlds. He giveth whom He willeth whatsoever He desireth. He, verily, is the Single One, the One Alone, the Mighty, the Powerful. Blessed is the handmaiden who hath attained unto My days, and turned unto My horizon, and clung to My luminous hem. I swear by the Sun of the horizon of utterance that none hath ever been able, nor shall ever be able, to reckon what God hath ordained for one believing man and one believing woman. Today, various darksome and corrupt veils have withheld the people from the Lord of all beings, and were the veil to be lifted even less than the eye of a needle, all would cry out "O our grief for what we neglected towards God and His days!" The day shall come when that which is now hidden shall be made manifest. Ere long shall the sincere ones, and the devoted ones, and the remembering women, and the devout women behold what hath been ordained for them in the Book that hath spoken with truth between the heavens and the earth, and summoned all unto the All-Knowing, the All-Wise. Praise be to God, the Lord of this mighty Day.

نخواهد بود جهد نمائید تا در آیام الله عمل پاک
مقدسی از شما ظاهر شود مبلغ امر امروز عمل
نیکست بشنوید ندای مظلوم را و آنچه لوجه
الله تکلم مینماید و امر میفرماید بآن عامل شوید

9 تفکر در اختلافات عالم و قبور آن و نفوسی که
در آن آرمیده اند نمائید این ثروتم و علومهم و
فنونهم و این معالطهم و مخازنهم و این جنودهم و
صنوفهم و این غرورهم و قصورهم و این قدرتهم
و اقتدارهم قد رجعوا الى التراب بخسران عظیم
الا من صعد الى الرفیق الاعلی بحب الله مالک
الاسماء لعمر الله انه فی مقام کریم

10 و فی آخر اللوح نذکر امائی اللائی آمن بالفرد الخبیر
کم من عبد منعه الغرور عن مالک الظهور و کم
من امة اقبلت الى البيت المعمور و آمنت بالله رب
العالمین يعطى من يشاء ما اراد انه هو الفرد الواحد
المقتدر القدير طوبى لامة فازت بأیامی و اقبلت
الى افقی و تشبثت بذیلی المنیر قسم بأفتاب افق
بیان که آنچه من عند الله از برای یک عبد مؤمن
و یک امة مؤمنه مقدّر شده احدی بر احصای
آن قادر نبوده و نیست الیوم حجاب فانیة مکذرة
مختلفه ناس را از مالک بریه منع نموده و اگر اقل
از سم ابره کشف حجاب شود کل بکلمة یا حسرة
علینا بما فرطنا فی جنب الله و آیامه ناطق گردند
آید یومی که آنچه حال مستور است ظاهر گردد
سوف یرون الموحدون و المخلصون و الذاکرات و
القائتات ما قدر لهم و هن فی کتاب نطق بالحق
بین السموات و الأرض و دعا الكل الى العلیم
الحکیم الحمد لله مالک هذا الیوم العظیم

BLIB_Or15697.061, BRL_DA#484,

SFI15.009-012, YFY.176-178

BH01671

To: Muhammad Sadiq, in Qum
Date: 1297-11-12 [1880-Oct-16]

1 In the Name of the Peerless Lord!

2 O Muhammad-Qabli-Sadiq! Through the effulgent rays of the Sun of Revelation the world is illumined, yet the people of the veil remain heedless and veiled from Him. The mention of this blessed Day hath been recorded in most of the divine Books, and all were expectant; yet when the morn appeared and the breezes of God wafted, He found all wrapped in slumber, save whom God willeth. The wine of vainglory hath debarred men from the Sun of Revelation. Consider those souls who are known and honored by the name of Truth: in the night season and during the day they are occupied with the mention of the Lord of all being, and in mosques and temples they voice His praise; yet when the Ocean of Revelation became manifest and the Promised Beauty emerged from behind the clouds, all clung to their own idle fancies and were debarred from Him. Would that they had been content with this! Nay, they preferred the ornaments of the people to the verses of God, and suspicions and idle fancies to the Sun of knowledge and certitude. The punishment of their deeds in this vain life shall soon seize them through God's justice. He, verily, is the Almighty, the Powerful.

3 Today the divine Balance hath appeared in the form of the word "yea." Whosoever attaineth unto it, his works shall be adorned with the ornament of acceptance and be reckoned among the dwellers of the highest paradise; and whoso is deprived, shall be mentioned among the people of the lowest depths. By the life of God! He who hath turned to Him, recognized and believed in Him is among those endowed with vision in the Most Sublime Vision. The Lord of Destiny beareth witness to this in His mighty prison. He who hath turned away cannot be truly credited with possessing sight, hearing, or understanding. To this hath testified the Lord of creation on the Day of Reckoning, yet the people are in strange delusion.

4 Rejoice thou that thy call hath attained unto the ears of the Lord of Names, Who hath answered thee through this perspicuous Tablet. We have heard thy cry and the sighing of thy heart in thy separation from God, the Lord of the worlds, and We have heard thy lamentation for My Name, the H. Verily thy Lord is the All-Hearing, the Answerer. Blessed is he, and his brother, and he who was named Kazim - they whom the

1 بنام خداوند بیمانند

2 یا محمد قبل صادق از پرتو انوار آفتاب ظهور عالم منور و لکن اهل حجاب از او غافل و محجوب ذکر این یوم مبارک در اکثر کتب الهی مذکور و جمیع هم منتظر و لکن چون صبح دمید و نسمة الله مرور نمود کل را در خواب مشاهده نمود الا من شاء الله نمر غرور ناس را از آفتاب ظهور منع نموده ملاحظه در نفسیکه باسم حق معروف و معززند نمائید در لیالی و ایام بذکر مالک انام مشغول و در مساجد و معابد بنای الهی ناطق و لکن چون بحر ظهور هویدا و طلعت موعود از خلف سحاب ظاهر کل باوهمات خود متشبث و از او ممنوع و کاش بانبرات اکتفا مینمودند بل زخارف خلق را بر آیات حق ترجیح دادند و ظنون و اوهام را بر آفتاب علم و یقین مقدم داشتند بأس ما عملوا فی الحیوة الباطلة سوف يأخذهم الله عدلاً من عنده انه هو المقتدر القدیر

3 امروز میزان الهی بر صورت کلمه بلی ظاهر هر نفسی بآن فائز شد اعمالش بطراز قبول فائز و از علین محسوب و هر که محروم ماند از اهل بیچین مذکور لعمر الله من اقبل و عرف و آمن انه من اهل البصر فی المنظر الأكبر یشهد بذلك مالک القدر فی سجنه العظیم من اعرض لا یصدق علیه حکم البصر و السمع و الفؤاد قد شهد بذلك مالک الایجاد فی یوم المعاد و لکن الناس فی وهم عجیب

4 ان افرح بما فاز ندائك باصغاء مالک الأسماء و اجابک بهذا اللوح المبین قد سمعنا ضیجک و صریحک و حنین قلبک فی فراق الله رب العالمین و سمعنا ما رثیت به فی اسمی الحاء ان ربک هو السامع الجیب طوبی له و لأخیه و لمن سئى بکاظم هم الذین ما منعهم وضوء الخلق

clamor of the people could not withhold from the Truth, and who drank the choice wine of steadfastness from the hands of the bounty of their Lord, the Forgiving, the Generous.

- 5 O My Name, the H! By the life of God, the denizens of the highest Paradise have lamented at what befell thee, and the Most Great Spirit hath cried out in the morning and the evening. Blessed is the tongue that hath uttered thy mention, the heart that hath turned toward thee, the visitor who hath presented himself before thy resting-place, the seeker who hath sought thy station and visited thee with that which the Tongue of Grandeur hath spoken - a bounty from His presence. He is the All-Remembering, the All-Knowing.

- 6 Praise be to God that thou hast been assisted to recognize the Truth, to love the Truth, and to praise the chosen ones of God who have cast the world behind their backs and have taken what they were bidden by the Mighty, the Praiseworthy. Grieve thou not over anything. Place thy trust in God in all matters. He, verily, hath remembered thee and will continue to remember thee, and is with thee under all conditions. Nothing escapeth His knowledge, and He is the All-Seeing, the All-Hearing.

- 7 Say: Praise be to Thee, O Thou by Whose Name all things between earth and heaven were attracted, and the Tongue of Grandeur spoke forth in the most exalted station, inasmuch as Thou didst acquaint me with Thy Most Great Book and Thy Most Glorious Tablet which appeared in the name of the Most Glorious in the kingdom of creation, and didst cause me to hear Thy sweetest call when the Sun of Manifestation shone forth from Thine exalted horizon. O my Lord! Thou seest me turning toward Thee, directing myself to Thy countenance, speaking Thy praise, and awaiting the wonders of Thy mercy. I beseech Thee by the Most Great Word whereby the heaven was rent asunder, to make me in all conditions detached from all else save Thee and clinging to the hem of Thy bounty. Thou, verily, art the Almighty, the Most Exalted, the All-Knowing, the All-Wise. Then write down for me, O my God, that which Thou hast written for Thy chosen ones who have attained in Thy days and whom none of Thy creatures have preceded. Verily, Thou art He Whom nothing can frustrate and no affair can hinder. Thou doest what Thou pleasest by Thy sovereignty and ordainest what Thou wilt by Thy power. There is no God but Thee, the Forgiving, the Generous.

عن الحقّ و شربوا رحيق الاستقامة من ايادي
عطاء ربهم الغفور الكريم

5 يا اسمي الحياء لعمر الله قد ناه بما ورد عليك اهل
فردوس الأعلى وصاح [...] الأبهي في البكور و
الأصيل طوبى للسان نطق بذكرك و لقلب توجه
اليك و لزائر حضر امام رمسك و لقاصد قصد
مقامك و زارك بما نطق به لسان العظمة فضلاً
من عنده و هو الذّاكر العليم

6 الحمد لله أنجّنا مؤيد شدد بعرفان حقّ و محبّ
حقّ و ثنّاي اصفياي حقّ الذين نبذوا العالم و
اخذوا ما امروا به من لدن عزيز حميد أنّك لا
تحزن من شيء توكل على الله في كلّ الأمور أنّه
ذكرك و يذكرك و معك في كلّ الأحوال أنّه
لا يعزب عن علمه من شيء و هو الناظر السميع

7 قل لك الحمد يا من باسمك انجذبت الأشياء
بين الأرض و السماء و نطق لسان الكبرياء
في المقام الأعلى بما عرّفتني كتابك الأعظم
و لوحك الأنغم الذي ظهر باسم الأبهي في
ملكوت الانشاء و اسمعتني ندائك الأهل اذ
اشرفت شمس الظهور من افقك الأعلى اى
ربّ تراني مقبلاً اليك متوجّهاً الى وجهك و
ناطقاً بثنائك و منتظراً بدائع رحمتك اسئلك
بالكلمة العليا التي بها انفطرت السماء بأن تجعلني
في كلّ الأحوال منقطعاً عن دونك و متشبّثاً
بذيل فضلك أنّك انت المقتدر المتعالى العليم
الحكيم ثم اكتب لى يا الهى ما كتبت لأصفيائك
الذين فازوا في أيامك و ما سبقهم احد من
بريتك أنّك انت الذي لا يعجزك شيء و لا
يمنعك امر تفعل ما تشاء بسلطانك و تحكم ما
تريد بقدرتك لا اله الا انت الغفور الكريم

INBA97:121b, BLIB_Or15697.086

BH03386

To: Muhammad 'Ali, in Taliqan

Date: 1297-11-12 [1880-Oct-16]

1 In the Name of the All-Seeing, the All-Knowing!

1 بنام بیننده دانا

2 Your letter was seen and your call was heard. God willing, may you ever gaze toward the Most Exalted Horizon and attain to that which He loves and is pleased with. May you desire none but Him and seek to cling to none but Him. Today the ocean of generosity is surging and the sun of bounty is manifest and radiant. Blessed is the soul that hath recognized and turned unto Him, and woe unto the heedless ones. This Day hath been adorned with the ornament of the utterance of the Manifestations of the All-Merciful, for all have promised and given glad tidings of it. Blessed are they that have attained! By the Sun of inner meanings which adorns the Sun of the All-Merciful's utterance, this tablet is dearer and more enduring than a hundred thousand righteous children. For a righteous child and all existing things in the world shall soon return to nothingness, but the Word of God revealed from the Most Exalted Pen shall not be seized by extinction nor pursued by death. Reflect, that thou mayest find thyself in manifest joy. Today man is able to attain such a station that his remembrance, like a star in the heaven of God's Tablet, may shine bright and radiant through the eternity of His names and attributes. Say:

2 کتابت دیده شد و ندایت شنیده گشت انشاء الله لازال بافق اعلی ناظر باشی و به ما یحب و یرضی فائز جز او نخواهی و بجز او تمسک نجوئی امروز بحر کرم موج و آفتاب جود در تجلی و ظهور طوبی لنفس عرفت و اقبلت و ویل للغافلین این یوم بطراز بیان مظاهر رحمن فائز بوده چه که جمیع بآن وعده و بشارت داده اند طوبی للفائزین قسم بافتاب معانی که بافتاب بیان رحمن مزین است که این لوح از صد هزار ولد صالح محبوب تر است و پابنده تر چه که ولد صالح و اشیای موجوده در عالم عنقریب فنا راجع شود و لکن کلمه الله که از قلم اعلی نازل او را فنا اخذ نماید و مرگ از عقب درناید تفکر لتجد نفسک فی فرح مبین امروز انسان قادر است بر اینکه مقامی را اخذ نماید که ذکرش بمثابة نجم در سماء لوح الهی بدوام اسماء و صفاتش مشرق و روشن باشد

3 Praise be to Thee, O my God, that Thou didst graciously remember me through Thy Most Exalted Pen, at a time when Thou wert held in the Most Great Prison by reason of that which the hands of such enemies as had turned away from Thee and from Thy most resplendent signs had wrought. O my Lord! I have turned unto Thee and have set my face towards Thy Horizon. I beseech Thee, by the wrongs which He Who is the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens hath suffered, to ordain for me what will profit me in every world of Thy worlds. Thou, verily, knowest me better than I know myself. Thou art the All-Knowing, the All-Informed.

3 قل یا الهی لک الحمد بما ذکرتنی من قلبک الأعلی اذ كنت فی السّجن الأعظم بما اکتسبت ایادی الأعداء الذین اعرضوا عنک و عن آیاتک الکبری ای رب قد اقبلت الیک و توجهت الی افقک اسئلك بمظلومية مطلع آیاتک و مشرق یناتک بأن تقدّر لی ما ینفعنی فیکلّ عالم من عوالمک انک انت اعلم بی منی و انک انت العليم الخبیر

4 I entreat Thee, moreover, O Lord of all being and Possessor of all things visible and invisible, to bestow upon me a righteous child who may make mention of Thee on Thine earth and sing Thy praise throughout Thy realms; this, notwithstanding that Thou hast, with this Tablet, made me rich enough to dispense with every fruit, trace, or mention. I close my supplication, at this moment, with that which one of Thy chosen ones hath

4 ثم اسئلك یا اله الوجود و مالک الغیب و الشهود بأن ترزقنی ولداً صالحاً لیذکرک فی ارضک و یشیک فی بلادک ولو انک جعلتنی بهذا اللوح غنیاً عن کل اثر و ثمر و ذکر و فی هذا الحین اxtm

aforetime spoken: "O my Lord, leave me not childless, even though there is no better heir than Thyself."¹

مناجاتی بما نطق به احد اصفیائک ربّ لا تدرنی فرداً و انت خیر الوارثین

BRL_APBH#14x, RBB.126x, KSHK#22

BLIB_Or15697.078b,

BRL_DA#091,

AVK4.069.03x

BH03704

To: *Abul Qasim*

Date: 1297-11-12 [1880-Oct-16]

1 In the Name of the Ever-Speaking One!

1 بنام گویندهٔ پاینده

2 Thy letter, written in the Most Great Prison, was presented in the presence of the Wronged One; and this servant laid before Him what therein was inscribed. Give heed, and ponder in your hearts the condition of the heedless: for all confess and acknowledge that the True One—glorified be His majesty and exalted be His sovereignty—will appear, either in His own Self or through the Manifestation of His Cause. To this do the Divine Books bear witness and testimony. He saith: "The Day when thy Lord shall come, or some of the signs of thy Lord." And in another place He saith: "And thy Lord shall come, and the angels, rank on rank." And countless utterances such as these have shone forth from the Daysprings of Divine Revelation and have been recorded in the Scriptures; and yet—

2 نگاہت در سجن اعظم نزد مظلوم حاضر و آنچه در او مسطور عبد حاضر معروض داشت تفکر در نفوس غافله نمائید که کل مقرر و معترفند بر اینکه حق جلّ جلاله و عظم کبریائش بنفسه یا بمظهر امر ظاهر خواهد شد و کتب الهی بر این فقره شاهد و گواهدست میفرماید یوم یأتی ربّک او بعض آیات ربّک و در مقام دیگر میفرماید و جاء ربّک و الملک صفّاً صفّاً و امثال این بیانات بسیار از مشارق وحی الهی ظاهر و در کتب ثبت شده معذک

3 When the morn of the Day of God broke, and the horizons were illumined by the radiance of the Sun of His Manifestation, all were found veiled, through the darkness of their vain imaginings, from that Dawning-Place of Light. Consider the abiding proofs: the people of the Torah were withheld from the Truth by the Torah itself; and in like manner the other peoples—each clinging to a book—remained deprived of Him Who revealed it. Behold the servitude of men, their heedlessness and remoteness! This is the Day whereon the Truth hath appeared in His own Person; and, were God to will and ordain, within a few days there would be revealed that which is the equal, in their estimation, of the books afore-mentioned—yet do they remain veiled. Nay more: whatsoever hath come to pass upon the earth, and whatsoever shall come to pass, hath already proceeded and flowed from the Divine Pen, in such wise that no fair-minded soul can deny it; and notwithstanding, they have

3 چون صبح یوم الهی دمید و آفاق بانوار شمس ظهور منور شد جمیع بظلمات اوهام از مشرق نور محجوب مشاهده شدند ملاحظه در حجج باقیه نمائید اهل تورا به تورا از حق محتجب و کذلک سایر امم هر یک بگابی تمسک بسته از منزل آن محروم ماندند در غفلت و بعد عباد مشاهده کن امروز روزیست که حق بنفسه ظاهر شده و معادل کتب مذکوره نزد قوم در ایام معدوده لو شاء الله و اراد نازل میشود با وجود این محتجب مانده اند از آن گذشته آنچه در ارض واقع شده و بشود از قبل از قلم الهی جاری و ساری بتصریحیکه احدی از اهل انصاف انکار آن ننماید معذک بر اعراض قیام نمودند کدام برهان اعظم از این و کدام حجت اعلی از آنچه

¹Qur'an 21:89.

arisen to turn away. What proof is greater than this? What evidence more exalted than that which hath been mentioned? Say: In the name of God, and by God! Take thou the choice Wine of certitude in the name of thy Lord, the All-Merciful; then drink thereof through My wise remembrance. Praise be to God, the Lord of the worlds.

ذکر شد مشاهده شده قل بسم الله و بالله و خذ
رحیق الايقان باسم ربك الرحمن ثم اشرب منه
بذكری الحکیم الحمد لله رب العالمین

BLIB_Or15706.168, BLIB_Or15715.064c

BH03820

To: Muhammad qabl Sadiq, in Qum

Date: 1297-11-12 [1880-Oct-16]

To be typed.

BLIB_Or15697.089

BH04214

To: Mirza Abdullah Khan Nuri, in Azarbaijan

Date: 1297-11-12 [1880-Oct-16]

¹ He is the Caller between earth and heaven! A mention from Us unto him who hath attained the lights of the Kingdom when the Lord of Might came with a sovereignty that neither the hosts of the world nor the veils of the nations - who broke God's Covenant and His Testament and followed their desires after being forbidden from them in the Book of God, Lord of the worlds - could withstand.

¹ هو المنادی بین الأرض و السماء ذکر من لدنا
لمن فاز بأنوار الملكوت اذ اتى مالک الجبروت
بسلطان ما منعه جنود العالم ولا حجاب الأمم
الذين نقضوا ميثاق الله و عهده و اتبعوا اهوائهم
بعدهما منعوا عنها في كتاب الله رب العالمین

² O My servant who art mentioned in the precincts of My throne! Harken unto My call: verily there is no God but Me, the Mighty, the Generous. Blessed is thy father in that We manifested through him one who turned toward the Most Exalted Horizon in such wise that the Most Glorious Pen hath borne witness unto him in this station which hath been named by all names in a clear tablet.

² يا عبدی المذكور فی ساحة عرشی ان استمع ندائی
انه لا اله الا انا العزيز الكريم طوبی لأبيک بما
اظهرنا منه من توجهه الى الأفق الأعلى علی شأن
شهد له القلم الأبهی فی هذا المقام الذى سمي بكل
الأسماء فی لوح مبين

³ Thy letter was present and the servant who standeth before the Wronged One read it, and We have answered thee with

³ قد حضر کتابک و قرأه العبد الحاضر لدى المظلوم
و اجبتاک بما نطق به کلّ کلیل و قام کلّ

that whereby every tongue hath spoken, every seated one hath arisen, every sleeping one hath awakened, every extinguished one hath been enkindled, and every frozen one hath been quickened. Thus hath My Pen spoken as a grace from Me unto thee, that thou mayest be among the thankful.

قائد و انتبه كل نائم واشتعل كل مخمود و سرى
كل منجمد كذلك نطق قلبي فضلاً من عندى
عليك لتكون من الشاكرين

- 4 Soon shall the tongues of the world speak in remembrance of those who fulfilled My Covenant and turned with radiant faces toward the countenance of their Lord, the Mighty, the Wise.
- 5 Say: Glory be unto Thee, O Thou Who art the Object of worship of the world and the Desire of the nations! I beseech Thee by the Lamp of Thy Cause and the Ocean of Thy knowledge and the Sun of Thy beauty to ordain for me the reward of those who attained unto Thy presence and circumambulated Thy most great Throne by Thy leave. Then decree for me that which shall profit me in all the worlds of Thy worlds. Verily Thou art the All-Powerful, the Most Exalted, the Forgiving, the Generous.
- 6 Then write down for my family and those with me what Thou hast written for Thy chosen ones who cast away all else save Thee and soared in the atmosphere of Thy love and nearness. Verily Thou art the Bestower, the Mighty, the All-Praised.

4 سوف تنطق السن العالم بذكر الذين وفوا بميثاقى و
توجهوا بوجوه بيضاء الى وجه ربهم العزيز الحكيم

5 قل سبحانك يا معبود العالم و مقصود الأمم
اسئلك بسراج امرک و بحر علمک و شمس
جمالک بأن تكتب لى اجر من فاز بلفائک و
طاف عرشک الأعظم باذنک ثم قدر لى ما
ينفعنى فى كل عالم من عوالمک انک انت المقتدر
المتعالى الغفور الكريم

6 ثم اكتب لأهلى و من معى ما كتبت لأصفیائک
الذين نذوا ما سواک و طاروا فيهواء حبک و
قربک انک انت المعطى العزيز الحميد

INBA19:138a, INBA32:126b, BLIB_Or15730.154a

BH04594

To: *Haji Mirza Muhammad Naraq*

Date: 1297-11-12 [1880-Oct-16]

- 1 In the name of the Lord of Utterance, the All-Wise
- 2 O Muhammad! The One, the Single, calls thee from this station which hath at times been named the Kingdom, at others the Realm of Might, at times the Supreme Horizon, at others the Most Glorious Prospect, at times the Praiseworthy Station, and at others the heaven of this Heaven. Reflect how thy Lord hath adorned the Most Great Prison with the most excellent names and the most exalted stations. He, verily, is the One Who hath power over whatsoever He willeth through His word "Be" and it is. Rejoice thou in this Tablet and say: Praise be unto Thee, O God of the seen and unseen, for having made

1 بنام گوینده دانا

2 يا محمد يناديك الفرد الأحد من هذا المقام الذى
سمي مرة بالملكوت و اخرى بالجبروت و طوراً
بالأفق الأعلى و كرة بالمنظر الأبهى و تارة بالمقام
المحمود و اخرى بسماء هذه السماء تفكر ان
ربك قد زين السجن الأعظم بالاسماء الحسنی
و المقامات العليا انه هو المقتدر على ما يشاء
بقوله كن فيكون ان افرح بهذا الكتاب و قل
لک الحمد يا اله الغیب و الشهود بما عرفتني سماء
ظهورک و شمس امرک المبرم المختوم

known unto me the heaven of Thy Manifestation and the sun of Thy firm and irrevocable Command.

- 3 O Muhammad, We have heard thy call, and the Most Exalted Pen hath been moved to make mention of thee. Consider this bounty to be great and be thou confident in His favor. Verily He hath absolved thee of thy misdeeds and guided thee unto His straight path. Say: O God of names and Creator of heaven, Who hast appeared from the Supreme Horizon! I beseech Thee by the light of Thy countenance and the splendor of Thy manifestation to ordain for me through the Pen of Decree that which will draw me nigh unto Thee and profit me in all Thy worlds. Verily, nothing is hidden from Thy knowledge. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, verily, the All-Powerful, the Almighty.

- 4 O my Lord! Thou seest me turning toward the Kaaba of Thy manifestation and the Qiblih of Thy names. I beseech Thee to ordain for me the reward of attaining Thy presence and arriving at the shore of the ocean of Thy reunion. Thou art He through Whose praise all things have spoken, and through Whose power and might all atoms have testified. There is none other God but Thee, the Munificent, the Mighty, the Great.

3 ای محمد ندایت را شنیدیم و قلم اعلی بر ذکرت متحرک این فضل را بزرگ دان و مطمئن باش بعنایت او آنه کفر عنک سیئاتک و ارشدک الی صراطه المستقیم قل یا اله الأسماء و فاطر السماء و الظاهر من الأفق الأعلی استلک بنور وجهک و بهاء ظهورک بأن تقدّر لی من قلم التقدير ما یقرّبنی الیک و ینفعنی فی کلّ عالم من عوالمک انک انت الذی لا یعزب عنک من شیء تفعل ما تشاء و تحکم ما ترید و انک انت المقتدر القدير

4 ای ربّ ترانی مقبلاً الی کعبة ظهورک و قبله اسمائک استلک بأن تکتب لی اجر لقائک و الورد فی شاطئ بحر وصالک انک انت الذی نطقت الأشياء بثنائک و شهدت الذرات بقدرتک و اقتدارک لا اله الا انت المعطى العزیز العظیم

BLIB_Or15706.178, BLIB_Or15715.066b,
ALIB.folder18p166

BH04376

To: wife of Haji Mirza Muhammad, in Naraq

Date: 1297-11-12 [1880-Oct-16]

- 1 In the name of the One True Friend!
- 2 Today the friends of God should fix their gaze upon the supreme horizon and not be saddened by the various conditions of the world. Today the sun of joy has risen from the horizon of the world, and the sea of gladness is manifest and visible before the faces of men. Rejoice then, O loved ones of the All-Merciful, in My remembrance, and drink the choice wine of joy through My wondrous Name.
- 3 If hardship comes, it will surely be transformed into ease. Thus hath God ordained in the Books of old and in this perspicuous Book. Poverty hath never been a cause of abasement in the sight of God; rather it hath been the cause of glory. There

1 بنام دوست یگنا

2 امروز باید دوستان الهی بافق اعلی ناظر باشند و از شئون مختلفه دنیا محزون نباشند امروز آفتاب بهجت از افق عالم مشرق و بحر سرور امام وجوه ناس موجود و مشهود ان افرحوا یا احبّاء الرحمن بذکری ثم اشربوا رحيق السرور باسمی البديع

3 اگر عسری وارد شود البتّه بیسر تبدیل گردد هذا ما انزله الله فی کتب القبل و فی هذا الکتاب المبين فقر عند الله سبب ذلت نبوده بلکه علت نخر بوده این مظلوم وقتی از اوقات بر او گذشته که از

was a time when this Wronged One had nothing of earthly means - neither food, nor drink, nor place to rest. By My life! I was in such joy as no joy in the world could equal, for whatsoever comes to pass is from God. The steadfast servants and handmaidens must be patient, nay rather grateful.

اسباب معاش از اکل و شرب و فراش هیچ با
او نبوده لعمری قد کنت فی فرح لا یعادلہ فرح
العالم چه که آنچه وارد میشود من عند الله است
عباد موقنین و اماء موقنات باید صابر بلکه شاکر
باشند

- 4 Say: O my handmaiden! Glory be to Thee, O Thou at Whose Name the heavens were cleft asunder, the earth was split, and the mountains crumbled! I beseech Thee by Thy grace and bounty to send down from the heaven of Thy generosity and the clouds of Thy munificence that which befitteth Thy glory, Thy transcendent majesty and Thy power. O my Lord! I am one of Thy handmaidens who hath turned toward the ocean of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy trusted ones and Thy chosen ones. I testify that I know not what profiteth me. Thou knowest me better than I know myself. Write down for me that which shall profit me in this world and the world to come. Verily Thou art the Almighty, the Most Exalted, the All-Forgiving, the Most Generous.

4 قوی یا امتی سبحانک یا من باسمک انفطرت
السَّمَاءُ وَ انْشَقَّتْ الْأَرْضُ وَ دَكَّتِ الْجِبَالُ
اسألك بأن تنزل من سماء کرمک و سحاب
جودک ما ینبغی لعلوک و سموک و اقتدارک
ای ربّ انا امة من امائك قد اقبلت الی
بحر فضلک اسألك بأن لا تخیننی عما قدّرتہ
لأمنائک و اصفیائک اشدّ انی لا اعلم ما ینفعنی
انک اعلم بی منی فاكتب لی ما ینفعنی فی الدنیا
و الآخرة انک انت المقتدر المتعالی الغفور الکریم

BLIB_Or15706.174b, BLIB_Or15715.065e,
MAS8.111ax, AYT2.369x

BH04692

To: *Mirza Shukrullah, in Tihiran*
Date: 1297-11-12 [1880-Oct-16]

- 1 In the name of the All-Knowing, the One
- 2 All souls were awaiting the days of the Manifestation and all tongues were speaking in remembrance of the Beloved of all creation. Yet when the thick and hindering veils were rent asunder by the finger of power of the Lord of creation, and the Sun of Truth rose and shone forth from the horizon of the heaven of manifestation, all were found to be veiled and deprived, save whom thy Lord willed. Some clung to vain imaginings and turned away from the Kawthar of certitude, while others grasped at idle fancies and remained heedless of the Lord of Days.
- 3 They did not pause for a moment to consider why it was that in every age and dispensation, when the holy ones, the chosen ones, and the Prophets appeared, they drank the cup of

1 بنام دانای یگنا

2 جميع نفوس منتظر ايام ظهور و جميع السن بذکر
محبوب امکان ناطق و چون جباهای غلیظه مانعه
باصبع قدرت مالک بریه خرق شد و آفتاب
حقیقت از افق سماء ظهور مشرق و طالع گشت
کلّ محجوب و محروم مشاهده شدند الا من شاء
ربّک بعضی بظنون متمسک گشتند و از کوثر
یقین معرض و برخی باوہام تشبّث جستند و از
مالک ايام غافل

3 در آتی تفکر نمودند که آیا سبب چه بود که اولیا
و اصفیا و انبیا در هر عهد و عصر که ظاهر شدند
شریت شهادت نوشیدند و بمظلومیت تمام بر فیک

martyrdom and ascended to the Supreme Horizon in utter submission. I swear by the Sun of utterance which today shineth from the horizon of the heaven of knowledge that if they were to show the least measure of fairness and reflect upon what hath come to pass, they would comprehend that of which they are now heedless, and all would utter the words "Would that I had not taken such a one for a friend!"

- 4 Were these matters to be explained in detail, numerous volumes would not suffice. That which hath already flowed from the Most Exalted Pen is sufficient for all who dwell on earth. Ask thou God to enable thee and all who are on earth to recognize the Dawning-Place of Revelation, and to aid thee to make mention of this Remembrance through which faces have been illumined and the horizons made bright.

اعلی صعود فرمودند قسم بآفتاب بیان که ایوم از افق سماء علم مشرقست اگر اقل من آن بانصاف آیند و در مامضی تفکر نمایند ادراک مینمایند آنچه را که حال از آن غافلند و جمیع بکلمه یا لیتنی ما اتخذت فلاناً خلیلاً ناطق میگردند

4 اگر این مقامات بتفصیل ذکر شود دفاتر عدیده کفایت ننماید و از قبل از قلم اعلی جاری شده آنچه من علی الأرض را کفایت نماید فاسئل الله بأن یوفّقک و من علی الأرض علی عرفان مطلع الوحی و یؤیّدک علی ذکر هذا الذکر الذی به انارت الوجوه و اضائت الآفاق

BLIB_Or15715.305c

BH04917

To: Aqa Siyyid Kazim Atiba

Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of the one God!
- 2 O Kazim! Hearken, by the leave of thy heart, to the shrill voice of the Most Exalted Pen which hath been raised betwixt earth and heaven, and behold, through the bounty of the Lord of Names, the movements of the leaves of the Tree beyond which there is no passing. Ponder the evidences of this Revelation. I swear by the light shed from the hearts of them that are nigh and sincere that the Dawning-Place of God's Cause and the Wellspring of His revelation hath appeared in such wise that no one hath any excuse to hesitate or delay. Say: Hearken to the Voice of Him Who spoke on Sinai from the Tree of Revelation - He Who was promised in all the Books of the peoples of the world and Whose advent was heralded therein. Stand firm in the Cause of God and say:
- 3 Praise be unto Thee, O Thou Who art not described except through Thyself and Who art not mentioned by the tongues of Thy creation, O God of existence and Lord of the seen and unseen! I beseech Thee by the treasury of Thy knowledge and the Dayspring of Thy Cause to ordain for me what Thou hast

1 بنام خداوند یگنا

2 یا کاظم باذن قلب صریر قلم اعلی را که مابین ارض و سماء مرتفع شده بشنو و اطوار اوراق سدره منتهی را بعنایت مالک اسماء مشاهده نما و تفکر در آثار ظهور کن قسم بانوار قلوب مقررین و مخلصین که مشرق امر الهی و مطلع وحیش بشأنی ظاهر شده که از برای احدی مجال توقف نبوده و نیست بگو بشنوی ندای مکلم طور را از شجره ظهور اوست که جمیع کتب اهل عالم را بظهورش وعده داده و بقدومش بشارت داده بایست بر امر الهی و

3 قل لک الحمد یا من لا توصف بدونک و لا تذکر بالسن خلقک یا اله الوجود و مالک الغیب و الشهود اسئلك بخزن علمک و مطلع امرک بأن تکتب لی ما کتبه لأصفیائک و تؤیّدنی علی ما ینبغی لایامک

ordained for Thy chosen ones, and to strengthen me in that which beseemeth Thy days.

- 4 O my Lord! I am the poor and evanescent one, and Thou art the Ever-Abiding and Self-Sufficient. I beseech Thee to establish my remembrance by the Pen of Thy Command in Thy Book which none hath discovered save Thee. Verily Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise. O my God and the God of the world! I beseech Thee by Thy Most Great Name to blot out my misdeeds and ordain for me and Thy handmaiden the good of this world and the next. Verily Thou art the Sovereign of all names and the Lord of the throne on high and of the dust beneath. There is none other God but Thee, the Almighty, the All-Powerful.

4 ای ربّ انا المسکین الفانی و انت الغنیّ الباقی
اسئلك بأن تثبت ذکرى من قلم امرک فی
کتابک الذی ما اطلع به الا انت انک انت
المقتدر المتعالی العلیم الحکیم یا الهی و اله العالم
اسئلك باسمک الأعظم بأن تکفر عني سیئاتی
و تقدّر لی و لأمتک خیر الدنیا و الآخرة انک
انت سلطان الأسماء و مالک العرش و الثری لا
اله الا انت المقتدر القدير

BLIB_Or15697.072b

BH04992

To: Mirza Mahmud, in Kashan

Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of the One Friend!
- 2 God willing, may you be occupied with service to the Cause through divine assistance, and walk among the servants with complete steadfastness, in such wise that the opposition and objections of the people of the world shall not prevent you from the Best Beloved of the world and the Ancient King.
- 3 Reflect upon that to which people cling today - in truth they are worshippers of the calf while counting themselves among the people of unity. The Supreme Pen beareth witness that the Furqan, which was the separator between truth and falsehood, dissociateth itself from those souls who claim connection to it. Verily it was revealed to establish the Remembered One and testified to the Promised One. Yet when the Remembered One came and the Promised One appeared, those servants who had been reading it night and day denied Him. Fie upon them and upon their leaders who led them to the fire while they perceived it not!
- 4 Convey My greetings to the chosen ones of God and gladden them through divine favor. We make mention in this Tablet of thy sister who hath believed in God, the Single, the All-Informed. Convey My greetings to her face and give her the

1 بنام دوست یگا

2 انشاء الله باعانت الهی بخدمت امر مشغول باشید
و باستقامت تمام بین عباد منی نمائید بشأنیکه
اعراض و اعتراض اهل عالم شما را از محبوب
عالم و مالک قدم منع ننماید

3 تفکر در آنچه ناس الیوم بآن متمسکند نمائید
فی الحقیقه عبده عجلند و خود را از اهل توحید
میشمرند قلم اعلی شهادت میدهد بر اینکه فرقان
که فارق بین حق و باطل بود تبری میجوید از
نفوسیکه خود را باو نسبت میدهند انه قد نزل
لائبات المذکور و شهد للموعود قلباً اتی المذکور
و ظهر الموعود کفروا به عباد الذین کانوا ان
یقرأوه فی الیالی و الايام اف لهم و لرؤسائهم
الذین ساقوهم الی النار و هم لا یسعون

4 اصفیای حق را تکبیر برسان و بعنایت الهی
مسرور دارا تا نذکر فی هذا کتاب اختک الّتی
آمنت بالله الفرد الخیر کبر من قبلی علی وجهها

glad-tidings of My loving-kindness and My mercy which have preceded all worlds. God willing, in these days when the Sun of Revelation is risen and the ocean of generosity is surging, may the handmaidens of God be occupied with the remembrance of the Beloved of all creation with utmost sanctity, detachment, joy and fragrance.

و بشرها بعنایتی و رحمتی الّتی سبقت العالمین
انشاء الله در این ایام که شمس ظهور مشرق و
بحر کرم در امواج اماء الهی بکمال تقدیس و
تنزیه و روح و ریحان بذکر محبوب امکان مشغول
باشند

- 5 The Glory be upon thee and upon her and upon those who have attained to the knowledge of God, the Lord of all worlds.

5 البهاء علیک و علیها و علی الذین فازوا بعرفان الله
رب العالمین

BLIB_Or15697.047

BH05003

To: Hadi, in Manshad

Date: 1297-11-12 [1880-Oct-16]

- 1 In the name of the All-Knowing Speaker!
- 2 The Pen of Command from the direction of the Most Great Scene hath turned toward thee and calleth out to thee, saying: Be as thy father was. Walk thou in the footsteps of his feet. Thus doth the Beloved remember thee and counsel thee with that which shall profit thee in the worlds of thy Lord. Hold fast unto it and be thou of those who attain.
- 3 The face of God hath been and will continue to be turned toward you. Know thou the value of this most great bounty and strive that there may appear from thee that which becometh this station and is worthy of this Day. This is the Day the mention of which hath adorned most of the heavenly Books, and this is the station for which the near ones, the sincere ones, and the unified ones gave their lives in longing. Know thou the value of these days and regard this favor as great.
- 4 I swear by the Sun of the horizon of inner meanings that whosoever remaineth deprived today of the fragrances of the garment shall never succeed in making up for it. Ask thou God to assist thee in His remembrance and praise and service to His Cause, even as He assisted thy father. Verily He is the All-Powerful, to Whose sovereignty and grandeur and might all things have testified.
- 5 The glory from Us be upon you and upon those in your household. We bear witness that through him My mention and praise were raised. Verily thy Lord is the All-Hearing, the

1 بنام گویندهء دانا

2 ای هادی قلم امر از شطر منظر اکبر بتو توجه نموده و ترا ندا مینماید و میفرماید کن کجا کان ابوک ان امش علی اثر قدمیه کذلک یدکرک المحبوب و ینصحک بما ینفعک فی عوالم ربک تمسک به و کن من الفائزین

3 طرف الله متوجه شما بوده و خواهد بود قدر این نعمت عظمی را بدان و جهد نما تا از تو ظاهر شود آنچه لایق این مقام و قابل این یوم است این یوم نیست که اکثر کتب سماوی بذکر آن مزین گشته و این مقام نیست که مقربین و مخلصین و موحدین در حسرت آن جان دادند قدر این ایام را بدان و این عنایت را بزرگ دان

4 قسم بافتاب افق معانی که هر نفسی الیوم از نفحات قیص محروم ماند هرگز بتدارک آن موفق نخواهد شد فاسئل الله بأن یؤیدک علی ذکره و ثنائه و خدمه امره کما اید اباک انه هو المقتدر الذی شهد کلشیء لسلطانه و عظمته و اقتداره

All-Seeing. And praise be to God, the All-Knowing, the All-Informed.

5
أَمَّا الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكُمْ وَعَلَى مَنْ فِي بَيْتِكُمْ نَشْهَدُ
مِنْهُ ارْتَفَعَ ذِكْرِي وَثَنَائِي أَنَّ رَبَّكَ هُوَ السَّامِعُ
الْبَصِيرُ وَالْحَمْدُ لِلَّهِ الْعَلِيمِ الْخَبِيرِ

BLIB_Or15697.068

BH05175

To: Nasrullah, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

1 O Nasru'llah! He is the All-Wise Expounder!

1 هو المبين العليم

2 This is the Day wherein the Supreme Pen hath testified that there is none other God except Him, and He Who hath appeared is, verily, His Own Self, His Essence and His Cause, before which the heavens and earth cannot endure. The atoms have borne witness to the Revealer of verses, yet the people understand not. The rapture of the divine utterance hath seized all created things, yet the people perceive not.

2 هذا يوم فيه شهد القلم الأعلى أنه لا اله الا هو و
الذي ظهر أنه لنفسه وذاته و امره الذي لا يقوم
معه السموات والأرضون قد شهدت الذرات
لمنزل الآيات ولكن القوم هم لا يفقهون قد اخذ
جذب البيان من في الامكان ولكن الناس هم
لا يشعرون

3 This is the Day whereon the Spirit calleth aloud and giveth glad tidings unto all of the presence of God, the Lord of existence. This is the Day which the All-Merciful foretold in the Qur'an, and whose mention hath adorned the Books of God, the Help in Peril, the Self-Subsisting.

3 هذا يوم ينادي فيه الروح و يبشر الكل بقاء
الله مالک الوجود و هذا يوم اخبر به الرحمن
في الفرقان و تزين بذكره كتب الله المهيمن القيوم

4 O people! Answer ye Him Who summoneth you to the most sublime horizon - this would be better for you, did ye but know it. Cast behind you all idle fancies, then turn ye unto the countenance of your Lord, the Mighty, the Loving.

4 يا قوم اجيبوا من يدعوكم الى الأفق الأعلى هذا
خير لكم ان اتم تعملون دعوا الأوهام عن ورائكم
ثم اقبلوا الى وجه ربكم العزيز الودود

5 Thus hath the ocean of utterance surged by virtue of the All-Merciful being seated upon His throne. He, verily, is the One Who doeth as He willeth through His word "Be" and it is. Blessed is he who hath hearing and hath heard, and he who hath sight and hath recognized that which the tongue of the Intended One hath spoken.

5 كذلك ماج بحر البيان بما استوى الرحمن على
عرشه أنه هو المقتدر على ما يشاء بقوله كن
فيكون طوبى لسميع سمع و لبصير اعترف بما نطق
به لسان المقصود

6 Say: Glory be to Thee, O my Lord, my God, my Goal and my Beloved! I beseech Thee by the Manifestation of Thyself, the Dayspring of Thy verses and the Source of Thy power, to make this servant of Thine steadfast in Thy love and Thy Cause. Thou art, verily, the Almighty Whom the clamor of those who have disbelieved in Thee and Thy signs cannot frustrate, and who have denied Thy proof which hath encompassed both the

6 قل سبحانك يا مالكي و الهى و مقصودى و
محبوبى اسئلك بمظهر نفسك و مشرق آياتك
و مطلع قدرتك بأن تجعل عبدك هذا مستقيماً
على حبك و امرك انت المقتدر الذي لا
يعجزك زماجير الذين كفروا بك و بآياتك و

unseen and the visible. There is none other God but Thee, the Mighty, the Loving.

انكروا حجتك التي احاطت الغيب والشهود لا اله الا انت العزيز الودود

BLIB_Or15715.041e

BH05034

To: Siyyid Asadullah, in Tihiran

Date: 1297-11-12 [1880-Oct-16]

- 1 He Who shineth from the horizon of utterance 1 هو المشرق من افق البيان
- 2 A remembrance unto him who desireth to take the cup of mystic knowledge in the name of his Lord, the Most Merciful, and drink thereof amidst the concourse of all created things, through this remembrance whereby the idols of vain imaginings have wailed and all who are on earth were struck with fear, save those whom God pleased, the Lord of all worlds. 2 ذكر لمن اراد ان يأخذ كوب العرفان باسم ربه الرحمن ويشرب منه بين ملاء الأكوان بهذا الذكر الذي به ناحت اصنام الأوهام و فزع من في الأرض الا من شاء الله رب العالمين
- 3 This is the Day whereon the greatest terror appeared when the Lord of Destiny came with a sovereignty that encompassed all who are in the heavens and on earth. Blessed is he who hath cast away the world and hastened unto the Most Great Ocean with a heart which God hath purified from the allusions of those who denied the Day of Judgment. 3 هذا يوم فيه ظهر الفزع الأكبر اذ اتى مالك القدر بسلطان احاط من في السموات والأرضين طوبى لمن نبذ العالم وسرع الى البحر الأعظم بقلب جعله الله مطهراً عن اشارات الذين كفروا بيوم الدين
- 4 Thy letter hath come before the Wronged One and the servant in attendance before His face hath read it, and We have answered thee with this Tablet whereby the fragrance of utterance hath been wafted throughout all possibility. Blessed be the All-Merciful, the Manifestor of this mighty grace. 4 قد حضر كتابك لدى المظلوم و قرأه العبد الحاضر لدى الوجه و اجبتك بهذا اللوح الذي به تضوّعت رائحة البيان في الامكان تبارك الرحمن مظهر هذا الفضل العظيم
- 5 We counsel thee and those who have believed to fear God and to that whereby His firm and mighty Cause may be uplifted. Make mention of thy Lord with wisdom and utterance. He will aid thee through His grace. He is verily the Almighty, the Powerful. 5 انا نوصيك والذين آمنوا بتقوى الله و ما يرتفع به امره المحكم المتين ان اذكر ربك بالحكمة والبيان انه يؤيدك فضلاً من عنده انه هو المقتدر القدير
- 6 Beware lest the affairs of men veil thee or their allusions sadden thee. Leave them to themselves and place thy trust in the Single One, the All-Informed. He is with thee and will aid thee as He pleaseth. Within His grasp is the kingdom of names. There is none other God but Him, the Remembering, the All-Knowing. 6 اياك ان تحجبك شؤونات الخلق او تحزنك اشاراتهم دعهم بأنفسهم وتوكل على الفرد الخبير انه معك و يؤيدك كيف يشاء في قبضته ملكوت الأسماء لا اله الا هو الذاكر العليم
- 7 Thus have We caused to rain down from the clouds of utterance that whereby the ears of mystic knowledge may grow in the

hearts of those who have turned unto the face of their Lord,
the Mighty, the Praised One.

كذلك امطرنا من سحاب البيان ما تنبت به
سنبلات العرفان في قلوب الذين اقبلوا الى وجه
ربهم العزيز الحميد

BLIB_Or15715.305a

BH05416

To: Mirza Siyyid Abdullah Intizamus-Saltanih, in Tihrah

Date: 1297-11-12 [1880-Oct-16]

1 He is the All-Wise and All-Knowing Expounder.

1 هو المبينّ العليم الحكيم

2 God beareth witness that there is none other God but Him. His is the creation and the command, and His is the Kingdom and the Realm, and the Grandeur and the Dominion. He giveth to whomsoever He willeth whatsoever He desireth. He, verily, is the Single One, the One, the All-Forgiving, the All-Bountiful.

2 شهد الله أنّه لا اله الا هو له الخلق والأمر وله
الملك والملكوت والعظمة والجبروت يعطى
من يشاء ما اراد أنّه هو الفرد الواحد الغفور الكريم

3 And He beareth witness to the Dawning-Place of Revelation through Whom the tale of the Mount was repeated and the people of the graves arose, that He is the Hidden Mystery and the Treasured Secret Who hath appeared for the life of the world and the unity of nations, yet most of the people are heedless.

3 و شهد لمطلع الظهور الذي به رجع حديث الطور
وقام اهل القبور بأنّه هو الغيب المكنون والسرّ
المخزون قد ظهر لحياة العالم واتحاد الأمم ولكنّ
القوم اكثرهم من الغافلين

4 Bear thou witness to that which God hath witnessed. Verily He will aid thee and be with thee in every world of the worlds of thy Lord. He, verily, is the All-Knowing Expounder.

4 ان اشهد بما شهد الله أنّها تؤيدك وتكون معك
في كلّ عالم من عوالم ربك أنّه هو المبينّ الخبير

5 We have remembered thee from Our Most Exalted Pen time and again. Rejoice thou at this, and say: Praise be unto Thee, O Thou Who didst create me and cause me to hear and to know and to see and didst guide me and strengthen me to recognize this Cause whereby the dwellers of Thy earth were seized with perturbation, save him whom the hand of Thy bounty did rescue. Thou, verily, hast power to do what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

5 أنا ذكرناك من قلبى الأعلى مرّة بعد مرّة ان
افرح بذلك و قل لك الحمد يا من خلقتنى و
اسمعتنى وعرفتنى واريتنى و هديتنى و ايدتنى
على عرفان هذا الأمر الذي به اخذ الاضطراب
سكان ارضك الا من انقذته يد فضلك أنّك
انت المقتدر على ما تشاء لا اله الا انت العليم
الحكيم

6 I beseech Thee, O Lord of Eternity and Sovereign of the nations, to make me in all conditions steadfast in Thy love and successful in attaining Thy good-pleasure. Thou, verily, art the Hearer, the Bestower, the All-Seeing.

6 اسئلك يا مالک القدم و سلطان الأمم بأن
تجعلنى في كلّ الأحوال مستقيماً على حبك و
فائزاً برضائك أنّك انت السّامع المعطى البصير

INBA15:245, INBA26:247, BLIB_Or15715.304b,

PYK.214

BH05854*To: Muhammad Ibrahim, in Kulah Darrih**Date: 1297-11-12 [1880-Oct-16]*

- 1 In the name of the one incomparable Lord, the All-Knowing 1 بنام یگنا خداوند دانا
- 2 The Supreme Pen speaks in the Persian tongue: The Speaker is He Who spoke from the Tree on Sinai. If the people of the earth were to discover the sweetness of this utterance which hath been manifested from the tongue of the All-Merciful, all would turn toward the most exalted horizon. O Ibrahim! Hearken with thy inner ear and strive that perchance in this divine Day thou mayest succeed in performing that which is pleasing unto Him. By My life! One word of His good-pleasure is better for every seeker than whatsoever is visible and hidden in the earth. 2 قلم اعلیٰ بلسان پارسی میفرماید گوینده همانست که در شجرهء طور نطق فرمود اگر لذت این بیان که از لسان رحمن ظاهر است اهل ارض بیابند جمیع بافق اعلیٰ توجه نمایند یا ابراهیم بگوش جان بشنو و سعی نما که شاید در یوم الهی موفق شوی بعملی که رضای او در آنست لعمری یک کلمهء رضا از برای هر مقبلی بهتر است از آنچه در ارض مشهود و مستور است
- 3 Thy letter attained the presence of the Most Great Scene, and the servant who was present laid it all before the Lord of Power. This response hath been sent down from the heaven of bounty that thou mayest ponder the sea of God's generosity and utter "Thine is the praise, O God of all the worlds." Convey My greetings to the believers in that land and gladden them with the remembrance of God. God willing, may all be confirmed in the Most Great Steadfastness and in that which will cause the Cause of God to be exalted in the kingdom of creation. Glory be upon him who hath sought the Intended One and attained His presence and stood before His countenance in His prison, and upon you and upon those who have believed in God, the Lord of the worlds. 3 ککابت بمنظر اکبر فائز و عبد حاضر جمیع آنرا تلقاء مالک قدر عرض نمود و این جواب از سماء عنایت نازل و ارسال شد تا در بحر کرم الهی تفکر نمائی و به لک الحمد یا اله العالمین ناطق شوی حروفات آن ارض را تکبیر برسان و بذكر الله مسرور دار انشاء الله کل مؤید شوند براستقامت کبری و ما یرتفع به امر الله فیملکوت الانشاء البهآء علی من قصد المقصود و فاز بلقاءه و حضر تلقاء وجهه فی سجنه و علی الذین آمنوا بالله رب العالمین

BLIB_Or15697.080b, AQA5#072 p.088

BH05997*To: Samad et al., in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is sanctified above mention and description. 1 هو المقدس عن الذکر و البیان
- 2 O peoples of the earth, hearken unto My call and be not of the heedless ones. The promise hath come to pass and the Truth hath appeared - praise ye God for this great bounty. 2 یا ملاء الأرض ان استمعوا ندائی و لا تكونوا من الغافلين قد اتى الوعد و ظهر الحق ان احمدا الله بهذا الفضل العظيم کم من عبد منعتة الدنيا عن

How many a servant hath been prevented by the world from the Lord of Names, and how many a servant hath turned and attained unto the recognition of God, the Lord of the worlds.

- 3 O Samad, the Wronged One hath made mention of thee and hath answered thee through this perspicuous Book. O Husayn, hearken unto the call of the Wronged One from the precincts of His Most Great Prison. He calleth thee by virtue of thy having turned unto Him from thy distant station. O Muhsin, rejoice in that the Most Exalted Pen maketh mention of thee as it moveth in this lofty mansion which was built aforetime and which God hath adorned with His Name and made it a station for His Self, the One Who ruleth over the worlds. O Faraj, act in accordance with what God hath sent down in His mighty Book, then thank Him for having made mention of thee whilst He was imprisoned at the hands of the heedless ones.

- 4 Praise be to God that ye have all attained unto the divine verses and been mentioned in the presence of the Throne. It is incumbent and obligatory upon each one to preserve this station. Preserve ye your stations and that which hath been sent down unto you from the All-Informed One.

مالک الأسماء و کم من عبد اقبل و فاز لعرفان
الله رب العالمین

3 یا صمد قد ذکرک ذکرک لدى المظلوم و اجابک
بهذا الکتاب المبین یا حسین ان استمع نداء المظلوم
من شطر سجنه الأعظم انه ینادیک بما اقبلت
الیه من مقامک البعید ان یا محسن ان افرح بما
یذکرک القلم الأعلى اذ یمشی فی هذا القصر الرفیع
الذی بنی من قبل وزینہ الله باسمه و جعله مقاماً
لنفسه المهیمنة علی العالمین یا فرج کن عاملاً بما
انزله الله فی کتابه العزیز ثم اشکره بما ذکرک اذ
کان مسجوناً بأیدی العافلین

4 الحمد لله کلّ بآیات الهی فائز شدید و در ساحت
عرش مذکور آمدید بر هر یک حفظ این مقام لازم
و واجب است ان احفظوا مقاماتکم و ما نزل لکم
من لدی الخبیر

BLIB_Or15706.170, BLIB_Or15715.065a

BH05688

To: mother of Salih who has attained

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the All-Knowing, the All-Seeing!
- 2 O handmaiden of God and maidservant of the True One! Harken unto the call of the Wronged One, Who from the Most Great Prison hath turned towards thee and summoneth thee unto God, exalted be His glory, purely for His sake.
- 3 By the life of the Beloved! The Balance hath been set up, the Path hath been made manifest, and the Beloved of the world crieth out amidst the peoples - that same cry that appeared once in the form of the Trumpet, wherein it was blown, and all who are on earth were struck with swooning, save whom God did will, the Lord of all worlds.

1 بنام دانای بینا

2 ای امة الله و ای کنیز حق بشنو ندای مظلوم را
که از سجن اعظم بتو توجه نموده و ترا بحق تعالی
شأنه خالصاً لوجه میخواند

3 بجان دوست که میزان نصب شد و صراط ظاهر
گشت و محبوب عالم مابین امم ندا میکند و همان
ندا ظهر مرّة علی هیئۃ الصور و در آن دمیده شد
و جمیع من فی الأرض منصعق مشاهده شدند
الا من شاء الله رب العالمین

4 ای کنیز من در کلّ احوال شاکر باش الحمد
لله عنایت حق ترا تأیید نمود بر عرفان مظهر

- 4 O My handmaiden! Be thou thankful in all conditions. Praise be to God that the grace of God did confirm thee in recognizing the Manifestation of His Self and the Dawning-Place of His verses. Whatsoever befell thee in His path hath all been mentioned in His presence and recorded by the Most Exalted Pen. Give thanks unto thy Lord, for He hath absolved thee of thy misdeeds and forgiven thee through His bounty. He is verily the All-Bountiful, the Most Generous.
- 5 Praise be to God that thy daughter is engaged in service at the Holy Court. Beseech God that He may confirm her to remain forever adorned with this most glorious ornament.
- 6 The glory be upon thee and upon those who are with thee among them that have turned unto God and believed in God, the Single, the All-Informed.

نفسش و مشرق آیاتش و آنچه در سبیلش بر تو
وارد شد جمیع در حضورش مذکور و از قلم اعلی
مسطوران اشکری ربک آنه کفر عنک سیئاتک
و غفرک فضلاً من عنده آنه هو الفضل الکرم

5 الحمد لله ابنت در ساحة اقدس مشغول بخدمت
از حق بخواه او را تأیید فرماید که همیشه باین
طراز امنع مزین باشد

6 البهاء علیک و علی من معک من الذین اقبلوا و
آمنوا بالله الفرد الخبیر

INBA51:096, BLIB_Or15697.054b,
KB_620:089-090

BH06174

To: Hamdullah Bayk, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 In My Name, the Near One, the Answerer
- 2 Glorified be He Who hath manifested His Cause as He pleased and created all things through a word from Him. He is, verily, the Omnipotent, the Unconstrained.
- 3 Say: He hath come for the reformation of the world, but the peoples have turned away from Him save those whom God, the Lord of the Return, hath willed.
- 4 Behold the divines of the earth: they were awaiting My days, but when I came unto them from the kingdom of My knowledge and the heaven of My utterance, they turned away from Me and pronounced against Me with such injustice as hath not been witnessed in creation. They mounted the pulpits and took pride in My mention before the great ones, but when I manifested My Self they turned away therefrom and disbelieved in God, the Lord of all men. They cast the counsel of God behind their backs and clung to their own vain imaginings. Muhammad the Apostle of God and the denizens of the most exalted Paradise have lamented their deeds, yet the people remain wrapped in veils and barriers.

1 بسمی القریب المجیب

2 سبحان الذی اظهر امره کیف اراد و خلق الخلق
بکلمه من عنده آنه هو المقتدر المختار

3 قل انه اتی لاصلاح العالم ولكن الأمم اعرضوا
عنه الا من شاء الله مالک المآب

4 ان انظر علماء الأرض أنهم كانوا ان ينتظروا
ایامی فلما جئتهم من ملکوت علی و جبروت
بیانی اعرضوا عنی ثم افتوا علی بظلم ما ظهر شبهه
فی الابداع باسمی صعدوا علی المنابر و بذکری
افتخروا بین الأكابر فلما اظهرت نفسی اعرضوا
عنها و کفروا بالله مالک الرقاب قد نبذوا
نصح الله عن ورائهم و تمسکوا بما عندهم من
الأوهام قد ناح من فعلهم محمد رسول الله و اهل
الفردوس الأعلى ولكن الناس فی ستر و حجاب

- 5 Thus hath spoken the Tongue of Grandeur when He was imprisoned in this land which hath been named with the most excellent names in the Scriptures and Tablets. 5 کذلک نطق لسان القدم اذ کان مسجوناً فی هذه الأرض الّتی سمّیت بالأسماء الحسنی فی الزّبر والألواح
- 6 When thou dost inhale the fragrance of My loving-kindness from the garment of My utterance, turn thy face toward Him Who hath been wronged and say: Upon thee be glory, O Thou Who hast been deprived of that which was created for Thee by God, the Lord of all creation. 6 انک اذا وجدت عرف عنایتی من قیص بیانی ولّ وجهک شطر المظلوم و قل لک البهاء یا من منعت عمّا خلق لک من لدی الله مالک الایجاد

BLIB_Or15715.039d

BH06070

*To: Jinab Jabbar, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 In My Name, the Protector over all who are in earth and heaven! 1 بسمی المهیمن علی من فی الأرض و السّماء
- 2 God willing, mayest thou be blessed by divine grace and partake of the choice wine of inner meanings. 2 انشاء الله بعنایت الهی فائز باشی و از رحیق معانی بیاشامی
- 3 O Jabbar! The meaning of this name is manifest and evident today, for the Countenance of the Desired One hath appeared for the reformation of the world, yet most are veiled and deprived thereof. They have not recognized the ocean of justice nor become aware of the Sun of Truth, although such a light hath shone forth as hath never been witnessed in creation. 3 ای جبار معنی این اسم امروز ظاهر و باهر است چه که طلعت مقصود از برای اصلاح عالم آمده ولكن اکثری از او محجوب و محرومند بحر عدل را نشناخته اند و از شمس حقیقت آگاه نشده اند مع آنکه نوری اشراق فرموده که شبه آن در ابداع دیده نگشته
- 4 The people of the world have forsaken the Dawning-Place of knowledge and turned unto the sources of ignorance. The Tongue of Eternity ever speaketh and the Supreme Pen, by night and day, calleth and summoneth all peoples unto truth. Nevertheless, all lie unconscious upon the couch of heedlessness, stupefied by the wine of pride, save those souls who have clung to the Most Great Name and have detached themselves from the world. Blessed are they and theirs shall be a goodly return. 4 اهل عالم مشرق علم را گذاشته اند و بمطالع جهل توجه نموده اند لسان قدم در کلّ حین ناطق و قلم اعلی در لیالی و ایام جمیع انام را ندا میفرماید و بحق دعوت مینماید مع ذلک کلّ در مهاده غفلت از سکر غرور مدهوش و یخبر مگر نفوسیکه باسم اعظم تمسک جستند و از عالم گذشتند طوبی لهم و لهم حسن مآب
- 5 O friends! Hold fast unto the cord of unity and cleave unto that which ye have been commanded in the Book. By My life! The 5 ای دوستان بجبل اتحاد تمسک نمائید و بما امرتم به فی الکتاب تشبث جوئید لعمری سیفی الملک و یقی ما قدر لکم من لدن علیم حکیم

BLIB_Or15715.040a

kingdom shall pass away, but that which hath been ordained for you by the All-Knowing, the All-Wise shall endure.

BH06351

To: wife of Jinab-i-Hi Sin, in Tihiran

Date: 1297-11-12 [1880-Oct-16]

1 He is the Summoner, the All-Knowing, the Most Great

1 هو المندى العلم العظيم

2 O Leaf! Harken unto My call. Verily there is no God but He, the Forgiving, the Generous. Say: Praise be unto Thee, O Thou through Whose manifestation the proofs appeared, the tribes lamented, the ocean of proof was adorned with the Ark of utterance, and the breeze of Thy name, the All-Merciful, wafted over all possibility. I beseech Thee to teach me the ways of the leaves of the Tree of Thy providence and to strengthen me to make mention as befitteth Thee in Thy days.

2 يا ايتها الورقة ان استمعى ندائى انه لا اله الا هو الغفور الكريم قولى لك الحمد يا من بظهورك ظهرت الدلائل و ناحت القبائل و تزين بحر البرهان بفلک البيان و سرت نسمة اسمك الرحمن على الامكان بأن تعلبنى اطوار اوراق سدره عنايتك و تؤيدنى على ذكر ينبغى لك فى ايامك

3 O my Lord! I have testified to that which Thy tongue hath testified in Thy kingdom, and I have acknowledged that which Thy Most Exalted Pen hath acknowledged between earth and heaven. I ask Thee, O Lord of Names and Sovereign of all things, by Thy Name through which the pearls of Thy knowledge and the mysteries of Thy wisdom were made manifest, to make me wholly detached unto Thee and to cause me to hold fast unto the cord of Thy grace. Then give me to drink, with the hand of Thy bounty, the wine of steadfastness.

3 اى رب قد شهدت بما شهد لسانك فى ملكوتك واعترفت بما اعترف به قلبك الأعلى بين الأرض و السماء اسئلك يا مالک الأسماء و سلطان الأشياء باسمك الذى به ظهرت لآلى علمك و اسرار حكمتك بأن تجعلنى بكلى منقطعة اليك و متمسكة بجبل فضلك ثم اشربنى رحيق الاستقامة بيد عطائك

4 O my Lord! All things have testified to Thy power, might and ascendancy, and the Concourse on High to Thy loftiness, grandeur and sovereignty. I beseech Thee to ordain for each of my fruits that which befitteth Thy generosity and munificence. Verily Thou art the Powerful, the Most Exalted, the All-Knowing, the All-Wise.

4 اى رب قد شهدت الأشياء بقوتك و قدرتك و غلبتك و الملاء الأعلى برفعتك و عظمتك و سلطانك اسئلك بأن تكتب لكل ثمرة من اثمارى ما ينبغى لجودك و كرمك انك انت المقتدر المتعالى العلم الحكيم

INBA18:064b, BLIB_Or15697.073

BH06736*To: Mulla Husayn Pasha, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the Most Mighty, the Most Glorious. This is a Book sent down from the heaven of My Will unto him who hath cast away idle fancy and taken what was commanded him by God, the Lord of Lords. Blessed is He Who hath manifested through His sovereignty whatsoever He desired. He, verily, is the Almighty, the All-Knowing.
- هو الأعزّ الأبهى كتاب نزل من سماء مشيّي لمن
نبد الوهم و اخذ ما امر به من لدى الله ربّ
الأرباب تبارك الذى اظهر بسلطانه ما اراد انه
لهو المقتدر العالم
- 2 The necks have been humbled on the Day of the Covenant, and that which God hath revealed in the Book hath appeared. Say: O people of the earth, hearken unto My call from the direction of My mercy. Verily, there is no God but Him, and He Who speaketh is verily the Mighty Book, the Preserved Tablet, and the Command whereby the eyes of men have been solaced.
- قد خضعت الأعناق فى يوم الميثاق و ظهر ما
انزله الله فى الكتاب قل يا اهل الأرض ان استمعوا
ندائى من شطر رحمى انه لا اله الا هو و الذى
ينطق انه هو الكتاب العظيم و اللوح الحفيظ و
الأمر الذى به قرت الأبصار من الناس
- 3 Among the people are those who lamented on the Day of Manifestation, and among them are those who, out of their longing for the presence of God, the Revealer of verses, took flight. Verily, he who lamented is among the companions of the fire in the Scriptures and Tablets.
- من ناح يوم الظهور و منهم من طار شوقاً للقاء
الله منزل الآيات انّ الذى ناح انه من اصحاب
النار فى الزبر و الألواح
- 4 Fear God, O ye who are on earth, then deal fairly with this Book, around which circle the proof and the evidence. Thus have the spheres of My utterance been set in motion, and the rain hath fallen from the heaven of My bounty. Glory be upon the people of Glory who have turned toward the Most Glorious Horizon and held fast unto the Covenant.
- اتقوا الله يا من على الأرض ثم انصفوا فى هذا
الكتاب الذى يطوف فى حوله الحجة و البرهان
كذلك تحركت افلاك بيانى و هطلت من سماء
فضلى الأمطار البهاء على اهل البهاء الذين توجهوا
الى الأفق الأبهى و تمسكوا بالميثاق

BLIB_Or15696.016c, BLIB_Or15734.2.070

BH06459*To: Isfandiyyar, in Yazd**Date: 1297-11-12 [1880-Oct-16]*

- 1 In the Name of Him Who is the Goal of all worlds!
- بنام مقصود عالميان
- 2 God willing, in this divine springtime thou wilt be adorned with the ornament of love and be turned toward the Most Exalted Horizon. Thy letter arrived and was perused. The fragrances of the days are diffusing - blessed is the soul that
- انشاء الله در اين ربيع الهى بطراز محبت مزين باشي
و بافق اعلى متوجه مکتوبت رسيد و مشاهده شد
نفحات ايام متضوّعت طوبى لنفس وجدت و

hath found and attained, and woe unto the heedless. Strive thou to preserve the pearl of the ocean of divine knowledge. Today all who have turned toward God must hold fast to the Divine Book and act according to that which hath been sent down from the heaven of the Divine Will. Thus doth the All-Merciful command you, before and after, and in this moment wherein the Wronged One's tongue proclaimeth from the Most Great Prison that there is none other God but Him, the All-Compelling, the Self-Subsisting. Give thanks unto God for having attained unto His recognition and heard His call, and for having made thee one of those who have answered. Praise be to God, the Lord of all worlds.

- 3 O Isfandiyar! Thou must be firm in the Cause of God like unto the heroes in the field, nay even greater, if thou be of them that know. That Isfandiyar strove mightily yet did not attain, while thou through God's favor hast attained His recognition and comprehended His days. Say: Praise be unto Thee, O God of the worlds!

فازت و وبل للغافلین جهد نماتا لؤلؤ بحر عرفان را
محفوظ داری اليوم باید جمیع مقبلین بکتاب الهی
تمسک نمایند و آنچه در او از سماء مشیت نازل
عامل گردند کذلک امرکم الرحمن من قبل و من
بعد و فی هذا الحین الذی ینطق لسان المظلوم فی
السجن الأعظم انه لا اله الا انا المهيمن القيوم
ان احمد الله بما فزت بعرفانه و سمعت ندائه و
جعلک من المجيبين الحمد لله رب العالمين

- 3 ای اسفندیار در امر الله باید ثابت باشی بمثابه
ابطال در میدان بل اعظم لو انت من العارفين
آن اسفندیار کوشش بسیار نمود و فائز نشد و تو
از فضل الهی بعرفانش فائز شدی و آیامش را
ادراک نمودی قل لک الحمد یا اله العالمين

BLIB_Or15697.076

BH07186

To: Aqa Pasha, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the Expositor, the All-Knowing, the All-Wise

God hath created all beings for the recognition of this Day, yet when it appeared, every heedless and remote soul turned away therefrom. Blessed is the one possessed of such strength that the affairs of creation prevented him not, and blessed is the one who hath remembered and uttered this wise remembrance.

They were waiting for My days, yet when I manifested My Self they disbelieved in God, the Lord of all worlds. By God! This is the Revelation of God which hath come with truth, but most of the people are among the heedless. He is indeed the One Whom God had aforetime mentioned through the tongue of the Prophets and Messengers.

O people! Fear ye God and deprive not yourselves of this choice wine whose seal hath been broken by the name of your Lord, the Almighty, the Powerful. Take ye the chalice of utterance in My name, the All-Merciful, then drink therefrom by My leave

هو المبین العليم الحكيم

قد خلق الله الخلق لعرفان هذا اليوم فلما ظهر
اعرض عنه كل غافل بعيد طوبى لقوى ما منعه
شؤون الخلق و لذا كر نطق بهذا الذكر الحكيم
انهم كانوا ان ينتظروا ايامي فلما اظهرت نفسي
كفروا بالله رب العالمين

تالله هذا ظهور الله قد اتى بالحق ولكن الناس
اکثرهم من المعرضين انه هو الذى ذكره الله من
قبل بلسان التبيين والمرسلين يا قوم اتقوا الله ولا
تمنعوا انفسكم عن هذا الرحيق الذى فك ختمه
باسم ربكم المقتدر القدير خذوا كأس البيان باسمي
الرحمن ثم اشربوا منها باذني و ارادتي کذلک
يا امرکم من عنده لوح حفيظ انا انزلنا الكتاب و

and My will. Thus doth command you He in Whose possession is a preserving Tablet.

We have sent down the Book and dispatched it unto thee that thou mayest rejoice therein and be of them that render thanks. Hold fast unto that which hath been revealed in the Book and turn away from those who have turned away from the Face, inasmuch as they followed every rebellious devil.

ارسلناه اليك لتفرح به و تكون من الحامدين
تمسك بما نزل في الكتاب ثم اعرض عن الذين
اعرضوا عن الوجه بما اتبعوا كل شيطان مرید

BLIB_Or15715.043a

BH06972

To: Haji Husayn, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of the One God! 1 بنام یگا
- 2 May you be blessed through divine bounty and illumined by the lights of the Throne. 2 انشاء الله بعنايت الهی فائز باشی و بانوار عرش منور
- 3 We commanded all people to that which would cause the exaltation of God's Cause, yet none attained to God's command save a few. Observe what transpires in the prison, and reflect upon what has befallen therein. By God's life! Then will you find yourselves in manifest perplexity and sorrow. 3 جميع ناسرا بالآنچه سبب ارتفاع امر الله بود امر نمودیم ولكن فائز نشد بامر الله مگر معدودی مشاهده در سجن نمائید و در آنچه در او واقع شد تفکر کنید لعمر الله اذا ترون انفسکم علی حيرة و حزن مبین
- 4 The gate of the Most Great Prison was opened by the key of the Name of the Ancient King, and the rain of grace descended from the heaven of mercy, until heedlessness seized some. They did that which caused God to lament, yet We concealed it. Verily thy Lord is the Concealer. 4 باب سجن اعظم بمفتاح اسم مالک قدم مفتوح و امطار فضل از سماء رحمت نازل تا آنکه غفلت بعضی را اخذ نمود قد عملوا ما ناح به الله ولكن سترناه ان ربک هو الستار
- 5 Heedlessness reached such a state that some imagined God to be heedless. They violated God's Covenant and rent asunder the sanctity of the Cause, yet since it occurred through the heedlessness of ignorance, God hath pardoned them and adorned them with the robe of His gracious forgiveness. None should speak against them. Verily He is the All-Forgiving, the All-Bountiful. 5 امر غفلت بمقامی رسید که بعضی همهچه گمان نمودند حق غافلست قد نقضوا میثاق الله و هتکوا حرمة الأمر ولكن چون از غفلت جهالت واقع قد عفا الله عنهم و طرزهم [بثوب] عفوه الجلیل ليس لأحد ان يتکلم فيهم انه هو الغفور الکریم

BLIB_Or15696.033a, BLIB_Or15734.2.113

BH06963

To: Haji Ibrahim, in Maraghih
Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Ancient, the Most Great 1 هو الأقدم الأعظم
- 2 We entered the garden and settled upon the throne situated above the water, while the sun was playing amidst the trees and its rays were moving as though stirred by the motion of the Spirit circling round My mighty throne. Once We heard from the right the mention of My mighty Name, and again from the left My Name, the One Who overshadoweth all who are in the heavens and on earth. 2 أنا دخلنا البستان واستوينا على العرش الواقع على الماء و كانت الشمس تلعب في خلال الأشجار و تتحرك انوارها كأنها تتحرك من اهتزاز الروح الطائف حول عرشي العظيم و سمعنا مرة عن اليمين ذكر اسمي العظيم و اخرى عن اليسار اسمي المهيمن على من في السموات و الأرضين
- 3 Then We left it and desired to go to the mansion which God hath made the Greatest Scene of Vision for mankind, but most of the people are sleeping. At all times We remember those on earth and give them glad tidings of that which they were promised in the Book of God, the Lord of all worlds. 3 ثم خرجنا منه و اردنا القصر المقام الذي جعله الله المنظر الأكبر للبشر ولكن القوم اكثرهم من الرافدين أنا نذكر في كل الأحيان من في الامكان و نبشرهم بما وعدوا به في كتاب الله رب العالمين
- 4 They have cast the counsel of God and His Command behind their backs and have accepted what they were bidden by every remote ignorant one. Thus doth My Most Exalted Pen inform thee that thou mayest be of those who possess knowledge. 4 أنهم نبذوا نصيح الله و امره عن ورائهم و اخذوا ما امروا به من كل جاهل بعيد كذلك يخبرك قلبي الأعلى لتكون من العارفين
- 5 Hold fast to the cord of the Command and say: I beseech Thee, O Subduer of the winds, to make me steadfast in Thy mighty Cause. 5 تمسك بحبل الأمر و قل اسئلك يا مسخر الأرياح بأن تجعلني مستقيماً على امرك العظيم

BLIB_Or15715.041a, ASAT4.330x

BH07142

To: Haji Mahmud brother of Mulla Ahmad Abdal, in Maraghih
Date: 1297-11-12 [1880-Oct-16]

- 1 In His Name, the Most Holy, the Most Glorious 1 بسمه المقدس الأبهى
- 2 God testifies that there is no God but Him, and He Who speaks is verily the Lone Wronged One. The idolaters denied Him after He came with clear proofs, radiant verses, and illuminating lights. Verily thy Lord is the All-Knowing, the All-Seeing. 2 شهد الله أنه لا اله الا هو و الذي ينطق أنه هو المظلوم الفريد قد انكره المشركون بعد ان اتى ببراهين واضحات و آيات ساطعات و انوار مشرقا ان ربك هو العليم البصير

- 3 Say: Read ye the Surih of Ra'is and what was revealed therein, and reflect upon it that ye may become aware of what hath appeared from God, the All-Knowing, the All-Informed. 3 قل ان اقرأوا سورة الرئيس و ما نزل فيها وتفكروا فيه لتطالعوا بما ظهر من لدى الله العليم الخبير
- 4 Then read ye the Book of the Temple and what was revealed therein concerning matters before their occurrence. Verily thy Lord is the All-Informed. 4 ثم اقرأوا كتاب الهيكل و ما نزل فيه من الأمور قبل وقوعها ان ربك هو الخبير
- 5 By God! He doth not wish to mention what He hath mentioned in this Tablet, but We have mentioned it that perchance the people may be reminded thereby. Verily thy Lord is the Mighty, the Generous. The seeing one beholdeth and witnesseth, while he who is gathered blind neither seeth nor perceiveth. Verily thy Lord is the Self-Sufficient, the All-Wise. Thus hath the Wronged One spoken that thou mayest know what hath befallen Him at the hands of the oppressors who perceived not the fragrance of the garment and attained not unto the presence of God, the Lord of all worlds. 5 لعمر الله انه لا يحب ان يذكر ما ذكره في هذا اللوح ولكن ذكرناه لعل يتذكر به الناس ان ربك هو العزيز الكريم ان البصير يرى ويشهد والذي حشر اعمى انه لا يرى ولا يشعر ان ربك هو الغني الحكيم كذلك نطق المظلوم لتعرف ما ورد عليه من الظالمين الذين ما وجدوا عرف التميمص و ما فازوا بقاء الله رب العالمين

BLIB_Or15734.2.023a

BH07066

*To: Muhib-'Ali, in Sarkan**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the One Who hath dawned from the horizon of creation 1 هو المشرق من افق الابداع
- 2 A remembrance from Our presence for him whose letter was presented before the Wronged One whilst He was in the prison – this station which God hath exalted as a bounty from His presence. Verily, He is the All-Powerful, the Almighty. 2 ذكر من لدنا لمن حضر كتابه لدى المظلوم اذ كان في السجن هذا المقام الذي رفعه الله فضلاً من عنده انه هو المقتدر القدير
- 3 O Muhibb qabl-'Alí! Thy letter was read before the Throne, and He Who hath summoned all unto God, the Peerless, the All-Informed, hath responded to thee. 3 يا محب قبل على قد قرء كتابك لدى العرش واجابك من دعا الكل الى الله الفرد الخبير
- 4 We announce unto thee the glad-tidings of Our turning toward thee and of Our mention of thee, that thou may rejoice and be numbered among the thankful. 4 انا نبشرك بتوجهي اليك وذكرى اياك لتفرح وتكون من الشاكرين
- 5 Beware lest the affairs of this world debar thee from God, the Lord of all worlds. Cleanse thyself with the water of the utterance of thy Lord, and say: 5 اياك ان تمنعك شئون الدنياه عن الله رب العالمين غسل نفسك بماء بيان ربك وقل
- 6 "Praise be unto Thee, O Fashioner of the heavens and Lord of bounty! I beseech Thee by Thy Name, through which Thou 6 لك الحمد يا فاطر السماء ومالك العطاء اسئلك باسمك الذي به سخرت الاسماء وزينت ملكوت

hast subjected the realms of Names and adorned the kingdom of creation, to make me steadfast in Thy Cause and obedient to that which Thou hast sent down in Thy Book. Ordain for me, through Thy grace and Thy loving-kindness, that which shall rejoice me. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.”

الانشاء بان تجعلني مستقيماً على امرك وعاملاً
بما انزلته في كتابك وقدّر لي ما يسرني بجودك
واحسانك انك انت المقتدر المتعالى العليم الحكيم

BLIB_Or15697.053a

BH07249

To: Unknown, in Tihiran

Date: 1297-11-12 [1880-Oct-16]

1 He is the Most Holy, the Most Great. This is the Perspicuous Book sent down from God, the Lord of the worlds. Verily it is the Kawthar of life for all contingent beings, and the proof of the All-Merciful for those who dwell in the heavens and on earth. Indeed it is the Most Great Sea amidst the nations and the Preserved Tablet for those in the kingdom of Command and creation. To this testifies whosoever has found the fragrance of knowledge in what was inscribed therein by the Pen of God, the Mighty, the Wise.

1 هو الأقدس الأعظم كتاب مبين من لدى الله
رب العالمين وأنه لكوثر الحيوان لأهل الامكان
وبرهان الرحمن لمن في السموات والأرضين و
أنه هو البحر الأعظم بين الأمم واللوح المحفوظ
لمن في ملكوت الأمر والخلق يشهد بذلك من
وجد عرف العلم عما سطر فيه من قلم الله العزيز
الحكيم

2 We verily counseled the people aforetime through God's tender mercy, grace, compassion and justice, that every soul might adopt the character of their Lord, the Mighty, the Bountiful. We beseech God to assist them in that which will bring tranquility to the hearts of His servants and through which His firm and wise Cause will be exalted.

2 أنا اخبرنا الناس من قبل بعناية الله و فضله و
رحمته و عدله ليتخلق كل نفس بأخلاق ربه
العزيز الكريم نسأل الله بأن يؤيدهم على ما تطمئن
به انفس العباد ويرتفع به امره المبرم الحكيم

3 O thou who hast turned thy face toward My Most Exalted Horizon! We verily have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised. Had they hearkened unto Me, they would have beheld the earth another earth. Thus doth He inform thee, He in Whose possession is the Preserved Tablet. Remind thou the people that they may abandon what they possess and take hold of that which they have been given by the Gracious, the Bountiful One.

3 يا ايها المتوجه الى افقى الأعلى أنا ما قصرنا في
التصح و ما امرت به من لدى العزيز الحميد لو
سمعوا مني شاهدوا الأرض غير الأرض كذلك
ينبئك من عنده لوح حفيظ انك ذكر الناس
لعل يدعون ما عندهم و يأخذون ما اوتوا من
لدى فضال كريم

BLIB_Or15696.057b

PDC.009x

BH06922

To: Muhammad Ali Milani (son of Haji Ahmad), in Azarbaijan
Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of the Peerless All-Knowing One! Today is the day when the reality of the Divine Book hath appeared and speaketh forth in the temple of manifestation, calling all who dwell on earth at all times unto the horizon of the All-Merciful. Yet few are they who hear. How blessed is the ear and eye that hath in this divine Day attained to witnessing and hearing.
- 2 Whosoever today hath acknowledged that which hath flowed from the Most Exalted Pen and confessed to that which the tongue of grandeur hath pronounced, such a one is recorded and inscribed as being possessed of sight and hearing. Blessed art thou for having attained unto the days of thy Lord and responded to thy Master when His call was raised betwixt earth and heaven.
- 3 Thy letter hath arrived and We have answered thee through this mighty Tablet. Glory be upon thy father and upon thee and upon those who are with you among them who have turned unto the Most Sublime Horizon and believed in God, the Single One, the All-Informed. Read thou what We have sent down for thee and be thou of the thankful ones.

1 بنام دانای بیماند امروز روزیست که حقیقت کتاب الهی بر هیكل ظهور ظاهر و ناطق جمیع من علی الأرض را در کلّ احیان بافق رحمن دعوت مینماید و لکن سامع کفایب نیکوست حال سمع و بصریکه در یوم الهی بمشاهده و اصغا فائز شد

2 هر نفسی الیوم اقرار نمود بآنچه از قلم اعلی جاری شد و اعتراف نمود بآنچه لسان عظمت بآن نطق فرمود او از اهل بصر و سمع مذکور و مسطور است طوبی لک بما فزت بایام ربک و اجبت مولاک اذ ارتفع ندائه بین السموات و الأرض

3 قد حضر کتابک و اجبتک بهذا اللوح العظیم البهاء علی ایک و علیک و علی من معکم من الذین اقبلوا الی الأفق الأعلی و آمنوا بالله الفرد الخیر ان اقرأ ما انزلناه لک و کن من الشاکرین

BLIB_Or15706.165, BLIB_Or15715.064a,
SFI21.014a

BH07154

To: Muhammad Baqir Naraqi
Date: 1297-11-12 [1880-Oct-16]

- 1 The peerless friend saith that the world was created and nations emerged from the realm of nothingness into being so that perchance they might discover and know the cause and reason for their existence and creation. Ages have passed and centuries completed, yet they have not yet comprehended from whence they came, whither they go, and for what purpose they have come. Glory be to God, the Lord of the mighty throne! Glory be to God, the Lord of the exalted seat!
- 1 دوست یگا میفرماید عالم خلق شد و امم از عرصه عدم بوجود آمد که شاید سبب و علت هستی و خلق خود را بیابند و بدانند عهدها گذشت و قرنهای تمام شد هنوز ادراک ننموده اند که از کجا آمده اند و بکجا میروند و برای چه آمده اند سبحان الله رب العرش العظیم سبحان الله ربّ الكرسي الرّفع

- 2 Every person of understanding is bewildered and every person of intelligence is deep in thought. We beseech God to grant success to all, that they may not remain deprived of the ocean of knowledge and bereft of the kingdom of insight. The deeds of His servants themselves have prevented them from the Lord of creation; otherwise His overflowing grace has been and will ever be all-encompassing and all-surrounding. His abundant bounty has encompassed the world and His all-embracing generosity has surrounded all. Blessed is he who holds fast unto Him! Woe unto every doubting denier!

2 هر صاحب درایتی متحیر و هر صاحب ذکاوتی متفکر از حق می طلبیم کل را توفیق عنایت فرماید تا از بحر دانائی محروم نمانند و از ملکوت بینائی بی نصیب نگردند اعمال خود عباد ایشان را از مالک ایجاد منع نموده و الا فیض فیاض میمن و محیط بوده و خواهد بود فضل عمیمش عالم را فرا گرفته و کرم محیطش جمیع را احاطه نموده طوبی لمن تمسک به ویل لکل معرض مریب

BLIB_Or15697.078a, MAS8.117x

BH07321

To: Ahmad

Date: 1297-11-12 [1880-Oct-16]

In the Name of the One Friend!

O Ahmad! Thy letter, free from the traces of the pen, was noted. God willing, may thy heart be seen to be likewise. In every heart there is inscribed and recorded by the Pen of divine power the story of His love, but the veils of desire have concealed it. Beseech ye God, exalted and glorified be He, that He may enable all to attain to this most exalted and sublime station. How many souls there are who have considered and still consider themselves the most exalted of creatures, unaware that they were and are not even mentioned in the presence of God. Creation came into being so that on this blessed Day none might be deprived of the outpourings of the clouds of mercy. This is a truth to which all have testified. Nevertheless, when the Morn of the promised Day dawned from the horizon of the heaven of Revelation, all turned away save whom God, the Lord of the worlds, did choose. Hearken thou unto the voice of the Wronged One, and strive that thou mayest not be deprived of the ocean of His bounties. He is, in truth, the All-Knowing Counsellor.

بنام دوست یگنا

یا احمد نامهات منزّه از نقوش مدادیّه ملاحظه شد انشاء الله قلبت بمثابه او مشاهده شود در هر قلبی بقلم قدرت الهی حدیث محبتش مذکور و مسطور است ولكن حجاب هوائیّه آنرا پوشیده از حق جل و عزّ بخواید تا جمیع را بایتمقام بلند اعلیٰ فائز فرماید چه مقدار از نفوس که خود را اعلیٰ الخلق شمرده و می شمارند و غافل از آنکه لدی الحق مذکور نبوده و نیستند

خلق وجود از برای این بوده که در این روز مبارک از فیوضات سخاب رحمت محروم نمانند و این کلمه ایست که کل باو اعتراف نموده اند مع ذلک چون صبح یوم موعود از افق سماء ظهور مشرق و لائح شد کل معرض مشاهده شدند الا من شاء الله رب العالمین بشنو ندای مظلوم را و جهد کن تا از بحر عطایش محروم نمانی انه هو الناصح العلیم

BLIB_Or15697.075a

BH07395*To: Ali**Date: 1297-11-12 [1880-Oct-16]*¹ In the Name of the One Friend!

² O 'Ali! Thy petition, sanctified above all petitions, attained the Most Holy Court, and this Servant expressed on thy behalf that which is befitting and meet. Verily, this is not the Day for queries and questions and discourse. It behooveth all to fix their gaze upon this blessed Word which, even as the sun, hath dawned forth and shone resplendent from the horizon of the Tongue of the Lord of Utterance: This is not the Day for questions and answers. It beseemeth every soul who hath hearkened unto the divine Call to respond with "Here am I! Here am I!" and to act in accordance with that which hath been commanded. Blessed are they who have derived wisdom from the treasury of the utterance of the All-Merciful and who have attained unto the bounties of His days. This is the Day wherein the sincere have drawn nigh and the heedless have turned away, wherein the deeds of the world have been made manifest and the All-Merciful hath borne witness unto him who hath attained and responded to his Lord, the All-Knowing, the All-Informed. Verily, the Tree crieth out and the Tongue speaketh, yet the people are in evident delusion.

¹ بنام دوست یگا

² یا علی عریضهات مقدّس از عرایض بساحت اقدس فائز و عبد حاضر بلسان تو عرض نمود آنچه را که لایق و سزااست بلی الیوم یوم عرض و سؤال و گفتگو نبوده و نیست بر کل لازمست باینکه مبارکه که بمثابة شمس از افق لسان منزل بیان مشرق و لائح است ناظر باشند امروز روز سؤال و جواب نبوده و نیست سزاوار آنکه هر نفسی باصغای ندای الهی فائز شد به لبیک لبیک ناطق گردد و بآنچه امر فرموده عامل شود طوبی از برای نفوسیکه از کنز بیان رحمن حکمت اخذ نمودند و بفیوضات آیامش فائز گشتند هذا یوم فیه اقبل المخلصون و اعرض المغلّون و ظهر فیه اعمال العالم و شهد الرحمن لمن فاز و اجاب ربه العليم الخیر انّ السّدرۃ تنادی و اللسان ينطق ولكنّ القوم فی وهم مبین

BLIB_Or15697.080a

BH07242*To: Ali Askar father of Mihdi Yazdi**Date: 1297-11-12 [1880-Oct-16]*

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

A Book sent down by the All-Bestower to him who hath attained unto the recognition of the Intended One, when the peoples turned away from Him - they who clung to their vain imaginings, turning aside from God, the Lord of Lords.

The trees have testified that there is none other God but Him, and the leaves have acknowledged that which the Tongue of Grandeur hath acknowledged in the most exalted station. The

هو الأقدس الأعظم الأبهی

کتاب انزله الوهاب لمن فاز بعرفان المقصود اذ اعرضت عنه الأحزاب الذین تمسکوا بأوهامهم معرضین عن الله ربّ الأرباب قد شهدت الأشجار انه لا اله الا هو و الأوراق اعترفت بما اعترف به لسان القدم فی اعلى المقام

sea crieth out: "Praise be unto Thee, O Lord of destiny, for having manifested Thyself to the dwellers of the earth and of the sea! Thou art, verily, the One Who doeth whatsoever He willeth. The hosts of men cannot frustrate Thee." The mountains make mention of the Self-Sufficient, the Most High, but men remain wrapped in doubts and fancies save those who have laid fast hold on the Most Great Cord and have turned unto God, the Lord of the Final End.

Rejoice thou that the Lord of mankind maketh mention of thee from the Most Great Prison and calleth thee unto God, the Mighty, the Chosen One. His grace is in His grasp. He bestoweth it upon whomsoever He willeth of His creation. He is, verily, the Generous, the All-Bountiful. The glory be upon thee and upon thy wife who hath been mentioned in the Most Great Prison and unto whom hath been directed the glance of God's loving-kindness, the Revealer of verses.

آنّ البحر ینادی لک الحمد یا مالک القدر بما
اظهرت نفسك على سکن البر والبحر انتک انت
المقتدر على ما تشاء لا تعجزک صفوف العباد انّ
الجبال تذكّر الغنى المتعال ولكن الرجال فى الظنون
و الأوهام الا الذين تمسکوا بالحبل الأعظم و
اقلبوا الى الله مالک المآب یا على قبل عسکر
ان افرح بما یذکرک مولی البشر فى المنظر الأكبر
و یدعوک الى الله العزیز المختار انّ الفضل فى
قبضته یختص به من يشاء من خلقه انه لهُو الکریم
الفضال البهاء علیک و على ضلعک الّتی ذكرت
فى السّجن الأعظم و توجه اليها طرف عناية الله
منزل الآيات

BLIB_Or15697.065

BH06996

To: *Mihdi*

Date: 1297-11-12 [1880-Oct-16]

1 In the name of the Beloved of the world

1 بنام محبوب عالم

2 O Mihdi! He Who is the Beloved of the world, the Guide, speaketh thus: Today all are commanded to behold with their own eyes; hearing and seeing from others sufficeth not, except for such souls as have freed themselves from their vain imaginings and have cleaved to the lights of justice and fairness. None hath been or is aware of the root of this Cause save He Who remembereth thee in this wondrous Book.

2 ای مهدی هادی میفرماید اليوم کلّ مأمورند
که بصر خود مشاهده نمایند شنیدن و دیدن
غیر کفایت نمایند مگر نفوسیکه از هواهای خود
رسته اند و بانوار عدل و انصاف پیوسته اند احدی
از اصل این امر مطلع نبوده و نیست الا من
یذکرک فى هذا الکتاب البدیع

3 Harken unto the voice of the Wronged One, and stand firm as an immovable mountain in the Cause of God, and act according to that which hath been sent down in the Qur'an unto the Seal of the Prophets from the presence of the Lord of Names. Say: God; then leave them to their vain imaginings.

3 بشنو ندای مظلومرا و بمثابة جبل راسخ در امر
حقّ یابست و ثابت باش و عمل کن بآنچه در
فرقان بر خاتم انبیا از نزد مالک اسماء نازل شده
قل الله ثمّ ذرهم فى خوضهم یلعبون

4 God willing, thou shalt be set ablaze by the fire of the Word and illumined by the light of His countenance. The ocean of bounty is surging and the Sun of Truth is shining resplendent. How excellent is the state of him who hath attained on this Day and hath not deprived himself!

4 انشاء الله بنار کلمه مشتعل شوی و بنور وجه منور
بحر عنایت در امواج و آفتاب حقیقت در اشراق
نیکوست حال نفسیکه اليوم فائز شد و خود را
محروم نساخت

- 5 Glory be unto him who hath acknowledged that which God hath acknowledged, the Lord of all worlds, and hath testified to that which God hath testified in His mighty Book. Praise be unto God, the Lord of all worlds.

5 البهاء على من اعترف بما اعترف به الله رب العالمين وشهد بما شهد به الله في كتابه العظيم الحمد لله رب العالمين

BLIB_Or15730.154b

BH07204

To: Nasrullah Khan

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Holy, the Most Great.
- 2 The people of the Qur'an have done unto the family of the Apostle what they did aforetime, and Muhammad, the Apostle of God, bewaileth, in the all-highest Paradise, their acts, but the people do not understand. They rejoice in what they have wrought, even as those who slew Husayn rejoiced. Take ye warning, and be not of them that understand not.
- 3 Such tyranny hath appeared that the heavens have lamented, and they who have believed in God, the All-Compelling, the Self-Subsisting. The Pen is ashamed to recount what hath befallen the daughter of the Prophet, and the tongue confesseth its powerlessness to describe this calamity that hath encompassed both the kingdom of earth and heaven.
- 4 We have mentioned unto thee what hath befallen My Name Ha from those who have denied God from time immemorial, as their deeds do testify. Thy Lord, verily, is the Truth, the Knower of things unseen.
- 5 Soon shall the world and the glory of them that oppressed pass away. Then shall they find themselves in the abyss of divine punishment, with none to deliver them from that which God, the Lord of what was and what shall be, hath ordained for them.

1 هو الأقدس الأعظم

2 قد فعل أمة الفرقان بآل الرسول ما فعلوه من قبل و يوح بذلك محمد رسول الله في أعلى الجنان ولكن القوم هم لا يفقهون قد فرحوا بما عملوا كما فرح الذين قتلوا الحسين ان اعتبروا ولا تكونوا من الذينهم لا يفقهون

3 قد ظهر الظلم على شأن ناحت به السماء والذين آمنوا بالله المهيمن القيوم ان القلم يستحي ان يذكر ما ورد على بضعة البتول واللسان اقر بعجزه عن ذكر هذه المصيبة التي احاطت الملك والمملوك

4 انا ذكرنا لك ما ورد على اسمي الحاء من الذين كفروا بالله في ازل الازال تشهد بذلك اعمالهم ان ربك هو الحق علام الغيوب

5 سوف تنفى الدنيا وعز الدين ظلها اذا يجدون انفسهم في هاوية القهر وليس من ينجيهم عما قدر لهم من لدى الله رب ما كان وما يكون

INBA18:074, INBA97:129

PDC.162x

BH07569*To: Amatullah Mulla Baji, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

O handmaid of God! In the name of the one true God!

The heaven of divine tablets is illumined and bright with the mention of the Luminary of steadfastness, as in most tablets it hath been revealed and recorded from the Supreme Pen. Nevertheless, some are observed to be deprived of a single letter from the sanctified Word by reason of the prison of self, despite that they should be witnessed in such wise that were all the manifestations of knowledge and their dawning-places to appear, they would be unable to prevent a single soul from the divine path.

How great is the difference between their station and the station they occupy! Glory be to God! The Pen is bewildered and uttereth "We are God's and to Him we shall return." We beseech God to assist His servants and handmaidens to remain steadfast in this mighty Cause.

Give thanks to God, exalted be His glory, that He hath illumined thee with the lights of the Throne and caused thee to attain the recognition of the ocean of meanings.

بنام خداوند یگّا

آسمان الواح الهی بذکر نیر استقامت منیر و روشنست چنانچه در اکثر الواح ذکر آن از قلم اعلی نازل و مسطور گشته معذلک بعضی بحرفی از سجین از کلمه مبارکه علیین محروم و بی نصیب مشاهده میشوند مع آنکه بشأنی باید مشاهده شوند که اگر جمیع مظاهر علوم و مشارق آن ظاهر شوند نتوانند نفسی را از صراط الهی منع نمایند آنّ الامر فی ایّ مقام و هم فی ایّ مقام

سبحان الله قلم متحیر و بذکر انا لله و انا الیه راجعون ناطق نسل الله ان یوفق عباده و امامه علی الاستقامه علی هذا الامر العظیم ای امة الله شکر کن حقّ جلّ و عزّ را که ترا بانوار عرش منور فرمود و يعرفان بحر معانی فائز نمود

BLIB_Or15734.2.022b

BH07730*To: Ja'far Aqa, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

He is the One Who has power over whatsoever He willeth through His word "Be" and it is!

We have sent down the Bayan and given glad tidings therein to all creation of this Revelation, through whose command the Most Exalted Pen was moved. But when the appointed time was fulfilled and the Promised One appeared, most of the servants turned away from Him. How many a servant arose in hypocrisy and denied God, the Lord of the Beginning and the End. Among the people, some turned away, some denied, some hesitated, and some unjustly pronounced judgment

هو المقتدر علی ما یشاء بقوله کن فیکون

قد انزلنا البیان و بشرنا فیهِ من فی الامکان بهذا الظهور الذی بأمره تحرکت القلم الاعلی فلما تمّ المیقات و اتی الموعد اعرض عنه اکثر العباد کم من عبد قام علی النفاق و کفر بالله مالک المبدء و المآب من الناس من اعرض و منهم من انکر و منهم من توقّف و منهم من افقّ علیه بظلم ناح به منزل الآیات انا جئنا لحیوة العالم و

against Him, whereat the Source of Verses lamented. We came to give life to the world and revealed that which unlocks the treasures, yet the people remain in doubt and dissension. We have endured in the path of God that which pens are powerless to recount. Hold fast to the cord of thy Lord's loving-kindness and say: I beseech Thee, O my God, to assist me to remain steadfast in this Cause, through which the idols have lamented.

اظهرنا ما يفتح به الكنوز ولكن القوم في مرية
و شقاق و ورد علينا في سبيل الله ما عجزت عن
ذكره الأقلام انك تمسك بجبل عناية ربك و
قل

اسئلك يا الهى بأن تؤيدنى على الاستقامة على
هذا الأمر الذى به ناحت الأصنام

BLIB_Or15715.043b

BH07967

To: *Karim Khi Alif, in Maraghih*

Date: 1297-11-12 [1880-Oct-16]

- 1 He speaketh in truth from the Kingdom of utterance
- 2 O Karim! Harken to the call of the All-Bountiful Who maketh mention of thee while imprisoned in this mighty stronghold. The heedless ones have incarcerated Him by following the desires of those who have turned away from God, the King, the Mighty, the All-Knowing, from among the idolaters. Among them is he who hath claimed that He hath laid claim to divinity without clear proof or manifest Book.
- 3 Say: He speaketh as He pleaseth even as He spoke in the Burning Bush - "Verily, there is no God but Me, the All-Knowing, the All-Informed." Be fair, O people of the earth, concerning that which hath been manifested in truth, and follow not every heedless remote one. The verses have been sent down and the signs have appeared, and the All-Merciful hath come with an authority that neither ranks nor hosts could withstand. To this testifieth every discerning one possessed of knowledge.
- 4 Thus hath My tongue spoken that thou mayest thank thy Lord, the All-Forgiving, the All-Merciful. Preserve what We have revealed unto thee and say: "Praise be unto Thee, O Thou the Goal of them that seek after Thee!"

1 هو الناطق بالحق في ملكوت البيان

2 يا كريم ان اسمع نداء الكريم انه يذكرك اذ كان
مسجوناً في هذا الحصن المتين قد حبسه الغافلون بما
اتبعوا أهواء الذين اعرضوا عن الله الملك العزيز
العليم من المشركين من قال انه ادعى الربوبية من
دون بينة ولا كتاب مبين

3 قل انه ينطق بما يشاء كما نطق في الشجر انه لا
اله الا انا العليم الخبير ان انصفوا يا اهل الأرض
فيما ظهر بالحق و لا تتبعوا كل غافل بعيد قد
نزلت الآيات و ظهرت العلامات و اتى الرحمن
بسلطان ما منعه الصفوف و الجنود يشهد بذلك
كل عارف خبير

4 كذلك نطق لسانى لتشكر ربك الغفور الرحيم ان
احفظ ما ازلناه لك و قل لك الحمد يا مقصود
العارفين

BLIB_Or15715.042b

BH07453*To: Mirza Abdul-Vahhab, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 In His Name, the All-Encompassing, the Most Glorious
هو المهيمن على الأشياء باسمه الأبهى 1
- 2 I testify, O my God, that Thou hast appeared in the lands and manifested Thy sovereignty unto Thy servants. And I testify that the fragrance of Thy robe hath been diffused throughout creation and Thy breath hath spread through all lands. I beseech Thee by the Name before which nothing in the heavens or on earth can stand, to make me detached in Thy days from all else save Thee, attracted to Thy verses, and immersed in the ocean of Thy good-pleasure.
اشهد يا الهى بأنك ظهرت فى البلاد و اظهرت سلطانك للعباد و اشهد ان عرف قميصك تضيوع فى الامكان و نسمتك قد سرت فى البلدان استلک بالاسم الذى لا يقوم معه شيء لا فى السموات ولا فى الأرض بأن تجعلنى منقطعاً فى أيامك عن دونك و منجذباً بآياتك و منغمساً فى بحر رضائك 2
- 3 O Lord! Thou hast made known to me Thy path; therefore I beseech Thee by Thy most exalted Self not to withhold me from it through Thy bounty. Thou hast broken the seal of the choice Wine by Thy Name; I beseech Thee not to deprive me of it.
ای ربّ عرفنى سبيلک اذا استلک بنفسک العليا بأن لا تمنعنى عنه بجودک و فککت ختم الرّحیق باسمک استلک بأن لا تجعلنى محروماً عنه 3
- 4 O Lord! All things have acknowledged Thy grace; I beseech Thee by Thy sovereignty and generosity to make me steadfast in this Cause whereby the feet of Thy creatures have slipped. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Encompassing, the Self-Subsisting.
ای ربّ قد اعترف کلّ شيء بفضلک استلک بسلطانک و کرمک بأن تجعلنى مستقيماً على هذا الأمر الذى به زلت اقدام بریتک انک انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم 4

BLIB_Or15715.060d

BH07588*To: Muhammad, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 In the Name of the One God!
بنام خداوند یگا 1
- 2 The tongue's paradise is the mention of the All-Merciful, and the heart's paradise is love for Him. The friends of God who are gazing toward the Most Exalted Horizon must, with the utmost joy and fragrance, be occupied with the remembrance of the Beloved of all creation. The Truth, exalted be His station, whatever He hath ordained and doth ordain hath been and shall be for the elevation of souls.
جنت لسان ذکر رحمن است و جنت قلب حبّ او انشاء الله باید دوستان الهی که باقى اعلی ناظرند بکمال روح و ریحان بذكر محبوب امکان مشغول باشند حق تعالی شأنه آنچه فرموده و میفرماید مقصود علو نفوس بوده و خواهد بود 2

- 3 Every person of insight perceiveth from what hath been revealed that the divine commandments are the cause of unity and harmony among the peoples of the world and the source of tranquility and ease. Blessed is the state of one who, having heard, pondereth thereon and becometh aware of its reality. In this Day all the chosen ones and near ones must be engaged in and attentive to that which will exalt the Cause of God. And the exaltation of the Cause hath been and shall be through the manifestation of spiritual qualities and goodly deeds. Thus instructeth you He Who possesseth the knowledge of all things in the Book.

3 هر صاحب بصری از آنچه نازل شده ادراک مینماید که اوامر الهی سبب ظهور اتحاد و اتفاقست مابین اهل آفاق و علت راحت و آسایش است نیکوست حال نفسیکه آنچه شنید در آن تفکر نمود و بحقیقت آن آگاه گشت باید الیوم جمیع اولیا و اصغیا بما یرتفع به امر الله عامل و ناظر باشند و ارتفاع امر در ظهور اخلاق روحانیّه و اعمال حسنه بوده و خواهد بود کذلک یعلّمکم من عنده علم کلّشیء فی الکتاب

BLIB_Or15715.040b, AYI2.370

BH07626

To: Muhammad Ali Ansari, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the One Who calls out from the Mount!

A mention from Us to him whose name was mentioned before the Wronged One in this noble station, that he may rejoice in My remembrance and arise to this Cause whereby the feet of the mystics have slipped. Whoso turns today to the Most Exalted Horizon is reckoned among the people of mystic knowledge in My perspicuous Book. And he who acknowledges that which the Tongue of Grandeur hath spoken is accounted among the learned ones in the sight of God, the Lord of the worlds. But he who turns away from the Countenance is the most ignorant of men, even should he come with the knowledge of the first and the last ones. Verily, We manifested knowledge for the recognition of the Known One, but when He appeared, every remote scholar turned away from Him. Thus did the Tongue of Grandeur speak when He was in the midst of the heedless ones. Grieve thou not over anything. In all matters put thy trust in God, the King, the Mighty, the All-Praised. Glory be upon the people of Baha who have cast away idle fancies and taken hold of that which they were bidden by One mighty and powerful.

هو المنادی فی الطّور
ذکر من لدنا لمن ذکر اسمہ لدى المظلوم فی هذا المقام الکریم لیفرح بذکری و یقوم علی هذا الأمر الذی به زلت اقدام العارفين من اقبل الیوم الى الأفق الأعلى انه من اهل العرفان فی کتّابی المبین و الذی اعترف بما نطق به لسان العظمة انه من العلّماء عند الله ربّ العالمین و الذی اعرض عن الوجه انه من اجهل العباد ولویأتی بعلوم الأولین و الآخرین انا اظهرنا العلم لمعرفة المعلوم فلما ظهر اعرض عنه کلّ عالم بعید کذلک نطق لسان العظمة اذ کان بین ایدی الغافلین
انک لا تحزن من شیء توکل فی کلّ امر علی الله الملک العزیز الحمید البهاء علی اهل البهاء الذین نبذوا الظنون و اخذوا ما امروا به من لدن قوی قدیر

BLIB_Or15715.041d

BH07565*To: Muhammad Sadiq Bayk, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 This is a book from the Wronged One to those servants who have turned to the Truth and whom the clamor of the people did not prevent from the Life-giving Water. We beseech God, glorified and exalted be He, to aid them to hearken unto the divine words, for whosoever attaineth unto hearing them will behold the world as a handful of dust and the diverse colors of the world will not make him heedless of the Lord of Names. How blessed is the state of the one who in this blessed day hath attained unto the remembrance of God and whose name hath flowed from the Most Exalted Pen. Although this station is concealed today, yet through God's favor it shall become manifest and evident.

2 این کتابست از نزد مظلوم بسوی عبادیکه بحق اقبال نموده‌اند و ضوضای خلق ایشان را از کوثر حیوان منع ننمود از حق جل و عزّ میطلبیم ایشان را مؤید فرماید بر اصغاء کلمات الهی چه که هر نفسی باستماع آن فائز شود عالم را مثل قبضه تراب مشاهده نماید و الوان مختلفه دنیا او را از مالک اسماء غافل نسازد نیکوست حال نفسیکه در این روز مبارک بذکر الهی فائز شد و اسمش از قلم اعلی جاری گشت اگرچه این مقام الیوم مستور است ولكن بعنایت حق ظاهر و باهر خواهد شد

3 Thy mention hath been made in the presence of the Wronged One, and this Book hath been sent down unto thee, from which the sincere ones inhale the fragrance of the garment of the grace of their Lord, the Forgiving, the Generous.

3 قد ذکر ذکرک لدی المظلوم و نزل لک هذا الكتاب الذی منه یجد المخلصون عرف قیص عنایة ربهم الغفور الکریم

BLIB_Or15715.042d

BH07544*To: Amih Dal' man Faza, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 In the Name of the One Friend!

1 بنام دوست یگّا

2 O handmaiden of God! May you ever be adorned with the ornament of the love of the Eternal Beloved and be turned toward His horizon. Were you to become aware of His bounty and grace, you would find yourself so joyous that the world's darkness could not change it. Know thou the value of these days and then thank thy Lord for having aided thee to recognize Him when every distant learned one and every doubtful servant turned away from Him.

2 ای امة الله انشاء الله لازال بطراز محبت محبوب ییزوال مزین باشی و بافتش متوجه اگر بر عنایت و فضلش مطلع شوی بشأنی خود را مسرور مشاهده نمائی که کدورات عالم او را تغییر ندهد ان اعرفی قدر تلک الايام ثم اشکری ربک بما آیدک علی عرفانه اذ اعرض عنه کلّ عالم بعید و کلّ عبد مریب

- 3 All handmaidens of God must act according to what God hath revealed in the Book. The ephemeral days have passed and are passing. God willing, may they fix their gaze upon lofty stations and strive with the utmost effort and endeavor to attain them. Deeds performed in the path of God are humanity's companion in all worlds. Whosoever achieveth this is reckoned among the people of truth amidst creation. Thus doth the Supreme Pen testify from this Most Glorious Horizon. Blessed art thou and blessed is every hearing and seeing one.

3 جميع اماء الله بايد به ما انزله الله في الكتاب
عامل باشند ايام فانيه گذشته و ميگذرد انشاء الله
بمقامات عاليه ناظر باشند و بكمال جد و جهد در
تحصيلش بکوشند عمل في سبيل الله در جميع
عوالم مونس انسانست هر نفسی بآن موفق شد
او از اهل حق مابين خلق مذکور کذلك شهد
القلم الاعلى من هذا الأفق الأبهى طوبى لك و
لكل سامع بصير

BLIB_Or15697.049a

BH07574

To: *Mirza Kazim, in Maraghih*

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Great, the All-Glorious.
- 2 By God! The Book of God hath been made manifest, and the All-Merciful hath come from the dawning-place of certitude with a mighty sovereignty. Say: O people! The gate of heaven hath been opened by the Finger of your Lord, the Lord of Names. Turn thereunto and be not of the lost.
- 3 Know ye the worth of this Day. By the life of God! This is the Day which hath been mentioned in every Book and Scroll sent down from the presence of God, the All-Knowing, the All-Informed. Beware lest the affairs of men debar you from the recognition of this wondrous Day.
- 4 Say: This is the Day whereon the Throne was established and the All-Merciful sat thereon in His Name, the Subduer of all who are in the heavens and on the earth. Leave behind that which ye possess, and turn unto that which ye have been commanded from the presence of the Mighty, the All-Bountiful.
- 5 Thus have We illumined the horizons of hearts with the light of true knowledge from the All-Merciful. Blessed is he that hath turned thereunto, and woe betide every foolish soul far removed.
- 6 The glory be upon thee and upon those whom the world hath not withheld from the Peerless, the All-Knowing.

1 هو الاعظم الابهى

2 تالله قد ظهر كتاب الله واتي الرحمن من مشرق
الايقان بسلطان عظيم قل يا قوم قد فتح باب
السماء باصبع ربكم مالك الاسماء توجهوا ولا
تكونوا من الخاسرين

3 ان اعرفوا قدر هذا اليوم لعمر الله هذا يوم قد ذكر
في كل كتب وصحف من لدى الله العليم الخبير
اياكم ان تمنعكم شؤنات الخلق عن عرفان هذا
اليوم البديع

4 قل هذا يوم فيه استقر العرش واستوى عليه
الرحمن باسمه المهيمن على من في السموات
والارضين دعوا ما عندكم وتوجهوا الى ما امرتم
به من لدن عزيز كريم

5 كذلك نورنا آفاق القلوب بنور العرفان من لدى
الرحمن طوبى لمن اقبل وويل لكل جاهل بعيد

6 البهاء عليك وعلى الذين ما منعهم الدنيا عن الفرد
العليم

BLIB_Or15726.046c

BH07783*To: Siyyid Muhammad, in Miyandu'ab**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the Most Holy, the Most Great, the Most Glorious! هو الأقدس الأعظم الأبهى 1
- 2 Say: Glory be unto Thee, O Lord of existence and King of the seen and unseen! I beseech Thee by Him Who is the Purpose of the world and by the Most Great Name which Thou hast manifested amidst the nations, and through Whose Most Exalted Pen Thou hast caused to flow the Kawthar of everlasting life, and through Whom Thou hast quickened whatsoever Thou didst purpose in the kingdom of creation, that Thou wilt send down from the heaven of Thy bounty and the clouds of Thy generosity that which will tranquilize my heart, gladden mine eyes and dilate my breast. قل سبحانك يا مالک الوجود و ملیک الغیب و الشهود اسئلك بمقصود العالم و الاسم الأعظم الذى اظهرته بین الأمم و اجریت من قلبه الأعلى کوثر البقاء و احییت به ما اردته فى ملکوت الانشاء بأن تنزل من سماء عنايتک و سحب موهبتک ما یطمئن به قلبی و تقر به عینی و ینشرح به صدری 2
- 3 O my Lord! I am he who hath turned toward the gate of Thy grace and clung to the cord of Thy favors. ای ربّ انا الذى اقبلت الى باب فضلک و تمسکت بحبل الطافک 3
- 4 O my Lord! Thou art He Who hath informed Thy servants in the Book of this Revelation through which the horizons have been illumined and the decree of the Covenant hath appeared. ای ربّ انت الذى اخبرت عبادک فى الکتاب بهذا الظهور الذى به انارت الآفاق و ظهر حکم الميثاق 4
- 5 O my Lord! Purify the hearts of Thy servants from idle fancies and vain imaginings, then draw them nigh through Thy sovereignty unto a station wherein whosoever draweth nigh unto it becometh protected from the Most Great Terror. ای ربّ طهر قلوب عبادک عن الظنون و الأوهام ثم قربهم بسلطانک الى مقام من تقرب اليه صار محفوظاً من الفزع الأكبر 5
- 6 Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Most High, the All-Knowing, the All-Wise. انک انت المقتدر على ما تشاء لا اله الا انت المتعالی العليم الحکیم 6

BLIB_Or15697.182

BH07533*To: ibn Muhammad qabl 'Ali, in Qum**Date: 1297-11-12 [1880-Oct-16]*

In the Name of the Everlasting Speaker!

God willing, in this luminous morn when the world is illumined by the effulgent rays of the Sun of Truth, may you be occupied with the remembrance of the Friend, the praise of the Friend, and service to the Friend. Strive that you may succeed in deeds that befit the divine Cause.

Your names are mentioned before the Wronged One. Verily, He hath turned toward you from this Most Exalted Station which hath been designated by all names in the Tablets of God, the Self-Subsisting, the All-Compelling. Blessed are ye for having engaged in that which ye were commanded in the Book of God, the Lord of the seen and unseen.

All servants have been commanded to pursue an occupation in God's Book. Praise be to God that ye have attained this supreme gift. I swear by the Sun of divine utterance that this deed of yours is more glorious in the sight of God than the deeds of those who count themselves among the pillars of the earth. God Himself hath testified and doth testify to this truth.

Be thou glad then and be of those who are thankful, and say: Praise be unto Thee, O God of the worlds!

بنام گوینده پابنده انشاءالله در این صبح نورانی
که عالم از تجلیات انوار شمس حقیقت منور
است بذكر دوست و ثنای دوست و خدمت
دوست مشغول باشید جهد نمائید تا باعملی که
لایق امر الهی است موفق شوید اسمتان لدى
المظلوم مذکور آنه توجه الیکم من هذا المقام الاعلی
الذی سَمی بکلّ الاسماء فی الواح الله المهیمن
القیوم طوبی لکم بما اشتغلتم بما امرتم به فی کتاب
الله مالک الغیب و الشهود جمیع عباد بکسب در
کتاب الهی مأمور شده اند الحمد لله شما باین عطیة
کبری فائز شدید قسم بآفتاب بیان الهی که این
عمل شما عندالله اعزّ است از اعمال نفوسیکه
خود را از اوتاد ارض می شمردند حق بنفسه بر
ایفقده گواهی داده و میدهد ان افرح و کن
من الشاکرین و قل لک الحمد یا اله العالمین

BLIB_Or15697.088

BH07694*To: Abdu'l-Husayn, in Sarkan**Date: 1297-11-12 [1880-Oct-16]*

In the Name of the Peerless Knower!

Day and night doth the divine tongue summon the peoples of the earth to the immortal Kingdom, yet all remain heedless and veiled therefrom. The wine of selfish desire hath so seized them that none possessing understanding or awareness can be found. This is that day of which He saith: "And thou shalt see mankind as drunken, yet they are not drunken: but severe

بنام داننده بی مانند

شب و روز لسان الهی اهل ارض را بملکوت
باقی دعوت میفرماید ولكن جمیع ناس از آن
غافل و محجوب سکر کأس هوی بقسمی احاطه
نموده که صاحب ادراک و شعور بنظر نمی آید
اینست آن روزیکه میفرماید و ترى الناس

is the chastisement of God.” And this is that Day of which He saith: “The trumpet shall be blown, and all who are in the heavens and on earth shall swoon away, save him whom God pleaseth.” And likewise He saith: “All things shall perish save His face.” By God’s life! All are seen to have swooned save certain letters of the face of thy Lord, and they rejoice in Paradise. Blessed are they who have hearkened to the call of Truth and who, with utmost wisdom and determination, are occupied with teaching the Cause. Verily, He hath heard thy call and answered thee. Say, when thou hast attained unto Him: Praise be unto Thee, O Thou the Desire of the worlds!

سكاري و ما هم بسكاري ولكن عذاب الله
شديد
واينست آن يوميكه ميفرمايد و نفخ في الصور و
انصعق من في السموات و الأرض الا من شاء
الله و همجنين ميفرمايد كلشيء هالك الا وجهه
لعمر الله كل منصعق مشاهده ميشوند الا عده
احرف وجه ربك و هم في الجنة يحبرون طوبى
از براى نفوسيكه ندای حق را شنيدند و بتمام
همت و حكمت بتبليغ امر مشغول شدند انه سمع
ندائك و اجابك اذا فزت به قل لك الحمد يا
مقصود العالمين

BLIB_Or15697.054a

BH07830

To: Aqa Sulayman Khan

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Ancient, the Most Great! 1 هو الأقدم الأعظم
- 2 This is a Book sent down in truth and guideth the people to the highest horizon, the station wherein the Divine Lote-Tree proclaimeth: There is none other God but I, the Protector, the Self-Subsisting. 2 كتاب نزل بالحق و يهدى الناس الى الأفق الأعلى
المقام الذى تنطق فيه سدره المنتهى انه لا اله الا
انا المهيمن القيوم
- 3 Every stone hath heard the call of God and every clod hath found the fragrance of the Robe, yet most among the people perceive not. The attraction of the Word hath seized all who are in the contingent world. Blessed is he who is strong and hasteneth with his heart, and blessed is he who is wealthy and turneth unto God, the Mighty, the Loving. 3 قد سمع كل حجر نداء الله و وجد كل مدر عرف
القميص ولكن الناس اكثرهم لا يشعرون قد
اخذ جذب البيان من في الامكان طوبى لقوى
سرع بقلبه و لغنى توجهه الى الله العزيز الودود
- 4 Say: O people! Beware lest the concerns of earth withhold you from the Lord of Heaven. Cast away your idle fancies and turn unto the station whereof every atom testifieth that the Day is come and the Hidden Name is revealed. 4 قل يا قوم اياكم ان تمنعكم شئون الارض عن
مالك السماء دعوا اهوائكم و توجهوا الى مقام
شهدت ذراته قد اتى اليوم و ظهر الاسم المكنون
- 5 Give thanks unto God for having attained unto My remembrance time and again. Behold then the loving-kindness of God and His bounty, and say: My soul be a sacrifice for Thy gift, O Thou Who art the Desired One, and my spirit be a sacrifice for Thy grace, O Thou through Whose Name the fragrance 5 ان اشكر الله بما فرت بذكرى مرّة بعد مرّة فانظر
فى عناية الله و الطافه و قل نفسى لعطائك الفداء

of the Divine Robe was diffused and the ocean of knowledge surged!

يا أيها المقصود و روحى لفضلک الفداء يا من
باسمک هاج عرف القميص و ماج بحر العلوم

INBA41:288, BLIB_Or15697.069

BH08045

To: ibn akh Ibrahim, in Kashan

Date: 1297-11-12 [1880-Oct-16]

He is the Most Great, the Most Exalted, the Most High!

Verily the Self-Subsisting hath appeared with the truth and hath arisen to fulfill His Cause with a sovereignty that neither doubts nor idle fancies can frustrate. He speaketh amongst the peoples that which He hath been commanded by God, the Revealer of verses. By God! The Hidden Mystery and the Treasured Secret have appeared, and that which was concealed from all eyes. Say: O peoples of the earth! Why do ye not arise from your seats, and by what proof have ye turned away from Him Who was promised in the Book? Behold ye and call to mind that which God revealed unto Muhammad, His Messenger, in the Furqan. By God! The Day hath come wherein He Who conversed upon Sinai speaketh forth verses that neither the veils of the people nor the clamor of the lands can withhold. The Cry hath appeared and that which was recorded in the Psalms and Scrolls and Books from God, the Lord of all men, hath been fulfilled. Thus have We mentioned thee as a favor from Us that thou mayest give thanks unto thy Lord, the Mighty, the Bestower.

هو الأعظم العلى الأعلى

انّ القيوم قد ظهر بالحقّ و قام على الأمر بسلطان
ما منعه الظنون و الأوهام انه ينطق بين الأمم
بما امر به من لدى الله منزل الآيات تالله قد ظهر
الغيب المكنون و الكنز المخزون و ما كان مستوراً
عن الأبصار

قل يا ملأ الأرض لم لا تخرجون عن مقاعدكم و
بأى برهان اعرضتم عن الذى وعدتم به فى الكتاب
ان انظروا ثم اذكروا ما انزله الله على محمد رسوله فى
الفرقان تالله قد اتى اليوم و ينطق فيه مكلم الطور
بآيات لا تمنعها سبحات القوم ولا ضوضاء البلاد
قد ظهرت الصيحة و ما كان مسطوراً فى الزبر و
الصحف و الكتب من لدى الله مالک الرقاب
كذلك ذكرناك فضلاً من عندنا لتشكر ربك
العزیز الوهاب

BLIB_Or15715.041b

BH08014*To: Karbalai Pasha (Maraghih), in Khurma**Date: 1297-11-12 [1880-Oct-16]*

- 1 He looketh on from the horizon of knowledge
- 2 O My God, My God! Thou seest how I am surrounded by a pack of wolves, and Thou hearest my cries and lamentations and my appeals by night and by day. By Thy might, O Beloved of the world and Desire of the nations! He who hath drunk the wine of Thy love doth not shrink from tribulation in Thy path and Thy good-pleasure, nor do the arrows of the enemies affect him. I beseech Thee, O King of kings and Lord of all who are possessed of sovereignty, to send down upon Thy servants that which will draw them to the horizon of Thy Revelation and the Dawning-Place of Thy signs.
- 3 O my Lord! They have become heedless of Thy Cause through that which their hands have formerly wrought and through their following those whom they have taken as masters for themselves besides Thee. O Lord! Make known unto them that which hath appeared through Thy power and sovereignty. Verily Thou art He from Whose knowledge nothing whatsoever escapeth. Verily Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

- 1 هو الناظر من افق العرفان
- 2 الهى الهى ترى احاطتنى شرذمة من الكلاب و تسمع ضجيجى و حنينى و صريرى فى الليالى و الايام وعزتك يا محبوب العالم و مقصود الأمم ان الذى شرب رحيق حبك لا يجزع من البلاء فى حبك و رضاك و لا يؤثر فيه سهام الأعداء اسئلك يا مالک الملوک و سلطان الملوک بأن تنزل على عبادک ما يجذبهم الى افق وحيک و مطلع آياتک
- 3 اى رب انهم غفلوا عن امرک بما اکتسبت ايديهم من قبل و بما اتبعوا الذين اتخذوهم اولياء لأنفسهم من دونک اى رب عرفهم ما ظهر بقدرتک و سلطانک انک انت الذى لا يعزب عن علمک من شىء انک انت المقتدر المتعال العليم الحكيم

BLIB_Or15730.151b

BH08042*To: Fathali Aqa, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the Most Holy, the Most Great
- 2 The trees lament, the clods cry out, and the stones weep for this Wronged One, Who hath suffered in the path of God that which no one before Him hath ever suffered. To this testifieth every fair-minded and discerning soul. We summoned the servants unto the Lord of all creation, yet they pronounced against Us with such tyranny as caused the dwellers of the all-highest Paradise and those who circle round My mighty throne to weep.

- 1 هو الأقدس الأعظم
- 2 ان الشجر ينوح و المدر يصيح و الحجر يبکی لهذا المظلوم الذى ورد عليه فى سبيل الله ما لا ورد على احد من قبل يشهد بذلك كل منصف بصير انا دعونا العباد الى مالک الایجاد و هم افتوا علينا بظلم ناح به سكان الفردوس الأعلى و الذين حملوا [عرشى] العظيم

- 3 The treasures have been revealed and the storehouses have appeared, yet most of the people remain heedless. They have clung to vain imaginings, turning away from Him through Whose name the gate of certitude was opened. Thy mention hath been made in the presence of this Wronged One, and this noble Book hath been sent down for thee. Read it with joy and fragrance, for verily it will guide thee to His straight path. Thus have the verses been sent down and the evidences appeared, yet most of the people remain heedless.

3 قد ظهرت الكنائز وبرزت الخزائن ولكن الناس
اكثرهم من الغافلين تمسكوا بالآوهام معرضين
عن الذي باسمه فتح باب اليقين قد ذكر ذكرى
لدى المظلوم و نزل لك هذا الكتاب الكريم ان
اقرأه بالروح والريحان انه يهديك الى صراطه
المستقيم كذلك نزلت الآيات و ظهرت البينات
ولكن القوم اكثرهم من المعرضين ١٥٢

BLIB_Or15715.041c

BH08378

To: *Husayn-Quli, in Maraghih*

Date: 1297-11-12 [1880-Oct-16]

He is the One speaking from the Most Great Prison

Say: O Lord of destiny and Sovereign of humanity! I beseech Thee by the Most Great Scene - the station wherein every hidden matter was revealed more swiftly than the twinkling of an eye - to make me one of those who have attained unto the Kawthar of Thy utterance and have drunk the choice wine of steadfastness from the hands of Thy bounty. O my Lord! Thou art He through Whose Name all things have spoken, and through Whose Manifestation the Cause was revealed in the kingdom of creation. All things have testified to Thy sublimity and power, Thy transcendence and authority. Do with me, O my God, as befitteth Thy generosity and grace. Then write down for me by Thy Most Exalted Pen that which befitteth Thy days, O Lord of the Throne and the dust, Sovereign of the hereafter and of former times. Then assist me in that whereby my remembrance shall endure through the permanence of Thy celestial and earthly dominion. Verily, Thou art the Almighty, the Powerful.

هو الناطق من السجن الأعظم

قل يا مالک القدر و سلطان البشر اسئلك
بالمنظر الأكبر المقام الذي فيه ظهر كل امر
مستتر اقرب من لمح البصر بأن تجعلني من الذين
فازوا بكوثر بيانك و شربوا رحيق الاستقامة من
ايادي عطائك

اي رب انت الذي باسمك نطقت الأشياء و
بظهورك ظهر الأمر في ملكوت الانشاء قد
شهد كل شيء بعلو و اقتدارك و سموك و
اختيارك فافعل بي يا الهى ما ينبغي لجودك و
فضلك ثم اكتب لى من قلبك الأعلى ما ينبغي
لأيامك يا مالک العرش و الثرى و سلطان
الآخرة و الأولى ثم ايدنى على ما يلقى به ذكرى
بدوام ملكوتك و جبروتك انك انت المقتدر
القدير

BLIB_Or15715.039b

BH08281*To: Mir Hashim, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 He is the Rememberer, the Observer, the All-Informed

1 هو الذاكر الناظر الخبير

2 God beareth witness that there is none other God but Him, and He Who hath appeared in truth is verily the Dawning-Place of His verses and the Dayspring of His favors. The conditions of earth do not prevent Him, nor do the allusions of creation veil Him. He doeth whatsoever He willeth through His sovereignty. He, verily, is the Speaker in the kingdom of creation. There is none other God but Him, the Mighty, the Praised One.

2 شهد الله أنه لا اله الا هو و الذي ظهر بالحق أنه لمطلع آياته و مشرق الطافه لا تمنعه شؤونات الأرض و لا تحجبه اشارات الخلق يفعل بسلطانه ما يشاء أنه هو الناطق في ملكوت الانشاء أنه لا اله الا هو العزيز الحميد

3 Give thanks unto God that the Wronged One hath turned toward thee from His Most Great Prison and remembereth thee with that which God hath made a light unto the world, a lamp unto the nations, and a flowing spring unto every thirsty one who is endowed with insight. Praise God for this bounty, with which nothing on earth can compare. He, verily, is the Expositor, the All-Knowing. Glory be upon the people of Baha who were not prevented by all things from this Remembrance, before which, when it appeared, every wise remembrance bowed down in submission.

3 ان اشكر الله بما توجه اليك المظلوم من سجنه العظيم و يذكرك بما جعله الله نوراً للعالم و مصباحاً للأمم و عيناً جارية لكل ذي ظمأ بصير ان احمد الله بهذا الفضل الذي لا يعادله شيء في الأرض أنه هو المبين العليم البهاء على اهل البهاء الذين ما منعهم الأشياء عن هذا الذكر الذي اذا ظهر خضع له كل ذكر حكيم

BLIB_Or15715.039c

BH08389*To: Mirza Muhammad Baqir, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

He is the Most Great, the Most Glorious

هو الأعظم الأبهى

A Book sent down by the All-Merciful in the Garden to him who hath attained unto the days of God, the All-Knowing, the All-Wise, and who hath turned toward the Supreme Horizon when the wretched among His servants turned away from it - they who cast the ordinance of God behind their backs and accepted the rule of every remote transgressor. O thou who drinkest the choice wine of My loving-kindness! Observe My servants: they have turned away from the Dayspring of My countenance and the Dawning-Place of My verses, and have

كتاب انزله الرحمن في البستان لمن فاز بأيام الله العليم الحكيم و اقبل الى الأفق الأعلى اذ اعرض عنه عباده الأشقياء الذين نبدوا حكم الله عن ورائهم و اخذوا حكم كل فاجر بعيد يا أيها الشارب كوثر عنايتي

فانظر في عبادي أنهم اعرضوا عن مشرق وجهي و مطلع آياتي ثم اتبعوا من استدلل بكلماتي التي

followed him who hath cited My words which We sent down aforetime unto Muhammad, the Apostle of God, and who hath arisen in opposition in such wise as hath caused all things to lament, and beyond them the denizens of Paradise in this glorious station. Grieve thou not. Rather give thanks unto God for having revealed unto thee that which delighteth the eyes and causeth the hearts of them that are nigh to soar. Glory be upon thee and upon all who have turned toward this luminous Horizon.

نزلناها من قبل على محمد رسول الله و قام على
الاعراض على شأن ناحت الأشياء كلها و عن
ورائها ملأ الفردوس في مقام كريم أنك لا تحزن
ان اشكر الله بما انزل لك ما قربت به العيون و
طارت به افئدة المقربين البهاء عليك و على كل
مقبل اقبل الى هذا الأفق المنير

BLIB_Or15730.007b

BH08391

To: Muhammad Jafar Ansari, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 He hath appeared from the horizon of proof!
- 2 This is a Book which the All-Merciful hath sent down for him who desireth to turn unto the Countenance when he heard the cooing of the Nightingale upon the branches. Blessed is he who hath cast away the people and their vain imaginings and hath turned with a luminous heart unto the Dawning-Place of certitude.
- 3 Hold fast unto that which thy Lord hath commanded thee in His Book, and leave those who have denied the Beginning and the Return. Beware lest the affairs of men veil thee from the Truth. Leave them to themselves, then turn with thy heart unto God, the Lord of lords.
- 4 Verily He heareth the call of every rememberer and seeth the deed of every doer. Nothing whatsoever escapeth His knowledge, to this the Tongue of Grandeur beareth witness, and behind it all atoms. Blessed is he who hath heard the Call and hath answered his Lord, the Self-Sufficient, the Most High.
- 5 Thus have We sent unto thee that which shall gladden thy heart and whereby those possessed of understanding may remember.

- 1 هو الظاهر من افق البرهان
- 2 كتاب انزله الرحمن لمن اراد ان يتوجه الى الوجه
اذ سمع هدير العندليب على الأفنان طوبى لمن نبذ
الناس و اوهامهم و توجه بالقلب الأنور الى مطلع
الايقان
- 3 تمسك بما امرت به في كتاب ربك و دع
الذين كفروا بالمبدء و المآب اياك ان تحجبك
شؤون الخلق عن الحق دعهم بأنفسهم ثم اقبل
بقلبك الى الله رب الأرباب
- 4 انه يسمع نداء كل ذاكر ويرى عمل كل عامل انه
لا يعزب عن علمه من شيء يشهد بذلك لسان
العظمة و عن ورائه كل الذرات طوبى لسامع
سمع النداء و لجيب اجاب ربه الغنى المتعال
- 5 كذلك ارسلنا اليك ما يفرح به قلبك و يتذكر
به اولو الألباب

BLIB_Or15715.040d

BH08375*To: Mulla Abdul-Ahad, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious.
- 2 Say: O God of existence and Lord of the seen and unseen! I beseech Thee by the Sun of the heaven of Thy knowledge, and the Ark of the sea of Thy wisdom, and the breezes of the paradise of Thy loving-kindness, to ordain for Thy loved ones that which befitteth Thy generosity and bounty. O Lord! I am he who hath fled from his own self, turning unto Thy Self, and detaching himself from his own will, clinging to Thy Will.
- 3 I beseech Thee by the Word through which earth and heaven were revolutionized to inscribe for me by Thy Pen that which shall profit me in every world of Thy worlds. O Lord! I am he who hath hastened to the pavilions of Thy grandeur and the canopy of Thy mercy, and have turned toward Thee after Thy creatures turned away, and have sought from Thy grace that which shall make me steadfast in Thy love. Thou art He Whom no limitations can confine and no armies can prevent. Thou givest and withholdest, and Thou art indeed the All-Powerful, the All-Knowing, the All-Informed.

1 هو الأقدس الأعظم العلى الأبهى

2 قل يا اله الوجود و مالك الغيب و الشهود
اسئلك بشمس سماء علمك و سفينة بحر
حكمتك و ارياح رضوان عنايتك بأن تقدر
لأحبائك ما ينبغي لجودك و احسانك اى
رب انا الذى هربت عن نفسي متوجهاً الى
نفسك و منقطعاً عن مشيى متشبثاً بمشييتك

3 اسئلك بالكلمة التى بها انقلبت الأرض و السماء
بأن تكتب لى من قلبك ما ينفعنى فى كل عالم
من عوالمك اى رب انا الذى سرعت الى قباب
عظمتك و فسطاط رحمتك و اقبلت اليك بعد
اعراض خلقك و اردت من فضلك ما يجعلنى
مستقيماً على حبك انك انت الذى لا تحجبك
الحدود و لا تمنعك الجنود تعطى و تمنع و انك
انت المقتدر العليم الخبير

BLIB_Or15715.040c

BH08478*To: Mirza Ibrahim, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is the Most Holy, the Most Exalted.
- 2 This is a Day wherein the Tree uttereth: "There is none other God besides Me, the Protector, the Self-Subsisting." He it is Who hath spoken and caused all things to speak in praise of His Own Self, the One Who dominateth over all that is seen and unseen. Say: O people, hold fast unto trustworthiness. I swear by the Lord of Names that had the city of 'Akka attained unto it, the face of the Cause would not have been clouded, nor would the hearts of them who are nigh have been saddened.

1 هو الأقدس الأعلى

2 هذا يوم فيه تنطق السدرة انه لا اله الا انا المهيمن
القيوم انه هو الذى نطق و انطق الأشياء بثناء
نفسه المهيمنة على كل شاهد و مشهود قل يا قوم
تمسكوا بالأمانة اقسم بمالك الأسماء لو فازت
مدينة عكاء بها ما تغبر وجه الأمر و ما تكدرت
افئدة المقرين قل تمسكوا بها و تشبثوا بأذيالها و

Say: Hold ye fast unto it and cling to its hem, and be not of the ignorant ones. Through it is the Cause exalted among creation and all things bear witness that there is none other God besides Me, the Manifest, the All-Knowing.

لا تكونوا من الجاهلين بها يرتفع الأمر بين الخلق
ويشهد كلشيء أنه لا اله الا انا المبين الخبير

- 3 O My chosen ones, counsel My servants and teach them My attributes and My straight path. He that hath a sense of smell will inhale My fragrance, and he that hath discernment will cry out and say: "The Day of Judgment hath come and the Promised One hath appeared with mighty sovereignty!"

3 ان انصحو يا اصفياى عبادى و علموهم صفاتى
و صراطى المستقيم من كان له شم يجد عرقى و
الذى كان له دراية يصيح ويقول قد اتى يوم
الدين و ظهر الموعود بسلطان عظيم

BLIB_Or15696.032d, BLIB_Or15734.2.112b

BH08393

To: Mirza 'Ali Muhammad, in Tihiran

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the one manifest from the horizon of Command
- 2 This is a Book which the All-Merciful hath sent down unto him who hath believed in God, the Revealer of verses, that the attraction of his Lord's call may seize him and bring him to the station of nearness and holiness and glory. Blessed is he who hath on this day attained unto the hearing of his Lord's call and hath answered Him in such wise as to cause them endowed with understanding to be enraptured thereby. Blessed is the hearer who hath on this day won victory through the call of the Self-Subsisting, and blessed is the seer who hath turned unto the Dayspring of lights.
- 3 Thy mention hath been made before the Wronged One, and there hath been sent down for thee this Book whereby the kingdom and the dominion have proclaimed: The kingdom belongeth unto God, the Almighty, the All-Bestowing. Know thou this most exalted station, then preserve it in the name of thy Lord, the Possessor of the Final End. Say: O my Lord! I beseech Thee to preserve me from the arrows of idle fancies and vain imaginings, then cause me to drink from the Kawthar of certitude by Thy bounteous hand, O Thou in Whose grasp lieth the kingdom of the realms of earth and heaven.

1 هو الظاهر من افق الأمر

2 كتاب انزله الرحمن لمن آمن بالله منزل الآيات
ليأخذه جذب نداء ربه و يبلغه الى مقام القرب
والقدس والجلال طوبى لمن فاز اليوم باصغاء
نداء ربه واجابه على شأن انجذب به اولو الأبواب
طوبى لسامع فاز اليوم بنداء القيوم و بصير اقبل
الى مطلع الأنوار

3 قد ذكر ذكرى لدى المظلوم و نزل لك هذا
الكتاب الذى به نادى الملك و الملكوت الملك
لله العزيز الوهاب ان اعرف هذا المقام الأعلى ثم
احفظه باسم ربك مالك المآب قل اى رب
اسئلك بأن تحفظنى من سهام الظنون والأوهام
ثم اشربنى كوثر اليقين بيد عطائك يا من فى
قبضتك ملكوت ملك الأرضين و السموات

BLIB_Or15715.305b

BH08212*To: Husayn**Date: 1297-11-12 [1880-Oct-16]*

1 He is the Most Ancient, the Most Great.

1 هو الاقدم الاعظم

2 A remembrance from the Wronged One unto them that have believed in God, the All-Subduing, the Self-Subsisting, He Who hath summoned all unto the Most Exalted Horizon and debarred them from their passions on the Day whereon all things cried out and exclaimed: "The Kingdom is God's, the Lord of the realm of dominion!"

2 ذكر من لدى المظلوم لمن آمن بالله المهيمن القيوم
الذي امر الكل بالافق الاعلى ومنعهم عن الهوى
في يوم فيه صاحت الاشياء ونادت الملك لله مالك
المللكوت

3 Blessed is the heart that hath turned unto Him, and the mouth that hath quaffed of My sealed Wine. Verily, We have heard thy call and have answered thee out of a bounty from Our presence; indeed, We are the Almighty, the Well-Beloved.

3 طوبى لقلب اقبل ولقم شرب رحيقي المختوم انا
سمعنا نداءك اجبتك فضلاً من عندنا وانا العزيز
المحبوب

4 We, verily, created the world and whatsoever is therein for the days of My Manifestation; yet when I revealed Mine own Self, every heedless and rejected soul turned away from Me. They have cast behind their backs the Most Sweet Ocean and have turned toward bitter, briny waters; yet they understand not.

4 قد خلقت العالم والامور لا يام ظهورى فلما
اظهرت نفسى اعرض عني كل غافل مردود
قد نبذوا بحر العذب عن ورائهم مقبلين الى الملح
الاجاج الا انهم لا يفقهون

5 The Most Exalted Pen beareth witness that they have turned away from God and have drawn nigh unto such as follow delusion and vain imaginings. Thus have We adorned the Tablet with the lights of the utterance of thy Lord, that thou mayest give thanks and say: Praise be unto Thee, O God of the unseen and the seen!

5 يشهد القلم الاعلى بانهم اعرضوا عن الله واقبلوا
الى من اتبع الموهوم كذلك زيننا اللوح بانوار بيان
ربك لتشكر وتقول لك الحمد يا اله الغيب والشهود

BLIB_Or15697.074

BH08514*Date: 1297-11-12 [1880-Oct-16]*

In the Name of the One True Friend!

بنام دوست يگا

Strive thou to be content, and for God to be well-pleased with thee. If thou art enabled to attain unto the word of contentment, by My life, thou shalt possess all things, for it is the crimson sulphur, and it is the greatest elixir, and it is that precious pearl whose value no assessor or appraiser can determine.

جهد نما تا تو خوشنود باشى و حق از تو راضى
اگر بكمهء رضا موفق شوى لعمري داراي
كل خواهى بود چه كه اوست كبريت احمر
و اوست اكسير اعظم و اوست آن در ثمينيکه

Blessed is thy son, for he hath soared and ascended. Thank thy Lord in all conditions. He is verily the All-Wise, the All-Seeing.

Be not sorrowful - the world is evanescent. Ere long all the friends shall drink from the sea of reunion and attain unto the presence of their loved ones who have ascended.

Praise be to God that the Truth exists, and verily He was and ever shall be nearer and more merciful. He is assuredly the Protector of patient women and patient men, of thankful women and thankful men.

جميع صرافان و مقومان از تحديد قيمت آن
عاجز و قاصرند طوبى لابنك انه طار و صعد
ان احمدى ربك فيكل الأحوال انه هو الحاكم
البصير محزون مباش دنيا فانيسست عنقريب
جميع دوستان از بحر وصال مياشامند و بلقاي
دوستان خود كه صعود نموده اند فائز ميشوند
الحمد لله حق موجود است و البتة او اقرب و
ارحم بوده و خواهد بود انه ولي الصابرات و
الصابرين و الشاكرات و الشاكرين

INBA27:484, BLIB_Or15697.077b

BH08647

To: Aqa Buzurg, in Bunab

Date: 1297-11-12 [1880-Oct-16]

He is God, exalted be His glory, the Most Great, the All-Powerful

O my God, my God! The fragrance of Thy knowledge hath attracted me, and the river of Thy utterance hath intoxicated me, to such extent that I have become heedless of myself and of all else besides Thee, and of all who dwell on earth and in heaven. I beseech Thee, O Lord of all names, by that Name through which every idolater hath lamented, every heedless one hath cried out, and every atheist hath been struck with fear, to ordain for me in Thy Kingdom that which shall endure through Thy perpetuity. O Lord! I am the supplicant and Thou art the One Who answereth; I am the needy and Thou art the All-Possessing; I am the weak and verily Thou art the Strong, the Trusted One. Praise be unto Thee, O Thou in Whose hand is the Kingdom of the dominion of the heavens, and thanksgiving be unto Thee, O Thou in Whose grasp is the reins of all worlds. All praise be unto Thee, O Beloved of the mystics, Goal of the sincere ones, and Hope of them that have recognized Thy unity.

هو الله تعالى شأنه العظمة والافتدار

الهي الهى عرف عرفانك اجتدبني و كوثر
بيانك اسكرني على شأن غفلت عن نفسي و
عن دوني و عن كل من في الأرض و السماء
اسئلك يا مالک الأسماء بالاسم الذي به ناح
كل مشرك و صاح كل غافل و فزع كل ملحد

بأن تقدّر لي في ملكوتك ما يكون باقياً ببقائك
اي رب انا السائل و انت المجيب و انا المحتاج
و انت الغني و انا الضعيف و أنك انت القوى
الأمين لك الحمد يا من بيدك ملكوت ملك
السموات و لك الشكر يا من في قبضتك زمام
العالمين الحمد لك يا محبوب العارفين و مقصود
المخلصين و امل الموحدين

INBA61:056, INBA66:104a, ADM2#043

p.074, AQMM.068a

JHT_S#171

BH08800*To: Mirza Muhammad Ali, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

- 1 He is established upon the throne of utterance
- 2 A remembrance from the All-Merciful to him who has turned towards the Kaaba of existence and believed in God, the Mighty, the Loving. We have heard thy call and have answered thee, and We have seen thy turning and have turned unto thee from this Spot round which circle the denizens of Paradise by leave of God, the Lord of what was and what shall be. Grieve not over anything, but place thy trust in the Protector, the Self-Subsisting. Verily He preserveth whomsoever He willeth by His command, and aideth those who have laid hold on wisdom and attained unto the choice sealed wine. Hold fast unto the Book, then act according to that which hath been sent down therein from the presence of the Truth, the Knower of things unseen. Verily it shall profit thee and preserve thee and raise thee to a praiseworthy station. Glory be upon the people of Baha who have drunk the Kawthar of utterance in the name of their Lord, the Possessor of existence.

1 هو المستوى على عرش البيان

2 ذكر من لدى الرحمن لمن اقبل الى كعبة الوجود و آمن بالله العزيز الودود قد سمعنا ندائك اجبتناك و رأينا اقبالك اقبلنا اليك من هذا المقام الذي يطوفه اهل الفردوس باذن الله رب ما كان و ما يكون لا تحزن من شيء توكل على المهيمن القيوم انه يحفظ من يشاء بأمر من عنده و ينصر الذين تمسكوا بالحكمة و فازوا بالرحيق المختوم تمسك بالكاتب ثم اعمل بما نزل فيه من لدى الحق علام الغيوب انه ينفعك و يحفظك ويرفعك الى مقام محمود الياء على اهل الياء الذين شربوا كوثر البيان باسم ربهم مالک الوجود

BLIB_Or15697.031b

BH08925*To: Mulla Aqa, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

- 1 In My Name the Wondrous!
- 2 The sight hath been snatched away and the moon hath been eclipsed when there appeared the Most Great Countenance and the Possessor of Destiny established Himself upon the throne of His Most Great Name. Among the people are those who have followed vain desire and cast behind them that which they were commanded by One All-Knowing, All-Wise.
- 3 And among them are those who were attracted by the fragrance of the Garment and turned with manifest joy toward the Supreme Horizon. The All-Merciful hath testified for all who have turned and believed that they are among the people

1 بسمی البديع

2 قد خطف البصر و خسف القمر اذ ظهر المنظر الأكبر و مالک القدر استقرّ على عرش اسمه العظيم من الناس من اخذ الهوى و نبذ ما امر به من لدن عليم حكيم

3 و منهم من انجذب من عرف القميص و اقبل الى الأفق الأعلى بسرور مبين قد شهد الرحمن لكل من اقبل و آمن انه من اهل الفردوس في لوح

of Paradise in a noble Tablet. Verily, he who soareth in Mine atmosphere, he is of the people of My glorious and wondrous Kingdom. The Manifestations of My Cause and the Dawning-Places of My glory shall pray for him. Thus hath the matter been decreed from the presence of One Who ordaineth, Who knoweth. When thou, O thou who art mentioned, attainest unto a trace from God thy Lord, it behooveth thee to arise to serve the Wronged One, the Singular, the Mighty, the Stranger.

كريم انّ الذي طار في هوائى أنّه من اهل ملكوتى
العزیز البديع يصلىّ عليه مظاهر امرى و مطالع
عزى كذلك قضى الأمر من لدن مقضى علم
لك يا ايها المذكور اذا فزت بأثر الله ربك ان
تقوم على خدمة المظلوم الفرد العزیز الغريب

BLIB_Or15696.032c, BLIB_Or15734.2.112a

BH08708

To: Abu'l-Qasim, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the Most Holy, the Most Great.

He commanded all to appear and turn toward the Throne of Revelation, yet when the Day of God dawned, every heedless deceiver turned away from it. Every fraudulent one clung to vain imaginings and denied Him Who possessed the Mother Book.

We called unto all from the right side of the Most Holy Station, yet most of the people remained among the heedless. Whosoever is seized by the wine of doubt is assuredly among the lost, and whosoever is awakened by the Call is of the essence of creation in God's Tablet, the Lord of the Day of Judgment.

How many seekers attained their goal, and how many learned ones were prevented due to following every remote idolator. Grieve not over anything, but place thy trust in God in all matters. Verily, He is the Helper of those who trust in Him.

Praise be to God, the Lord of the worlds.

هو الأقدس الأعظم

انه امر الكل بالحضور والتوجه الى عرش الظهور
و اذا طلع يوم الله اعرض عنه كل غافل مكار
تمسك كل مغل بالوهم و انكر من عنده ام
الكتاب انا نادينا الكل من الشطر الايمن من
المقام الأقدس ولكن القوم اكثرهم من الغافلين
ان الذي اخذه سكر الريب انه من الخاسرين و
الذي انتبه من النداء انه من جوهر الخلق في لوح
الله مالک يوم الدين كم من قاصد فاز بالمقصود
و كم من عالم منع بما اتبع كل مشرك بعيد
انك لا تحزن من شيء توكل على الله في كل
الأمور انه معين المتوكلين الحمد لله رب العالمين

BLIB_Or15696.046d

BH09002*To: Ali, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

He is the One manifest above His servants!

This is the sealed Book which God, the Protector, the Self-Subsisting, hath sent down unto him who hath turned unto the Countenance and believed in God, while every heedless and veiled one turned away. Say: This is the Day of God, did ye but know it, and this is the Book of the All-Merciful, did ye but understand.

The earth hath related its tidings and the Tree hath disclosed its mysteries, yet the people perceive not. They have forsaken the God of earth and heaven, and followed their vain desires in that they followed every learned one who turned away from God, the Lord of the seen and unseen.

O people of the earth! Abandon that which keepeth you back from God, then turn with radiant faces unto the most exalted Horizon. Thus doth the Lord of Names command you from this glorious station. He calleth you from His Most Great Prison and summoneth you unto that which is better for you, did ye but know.

هو الظاهر فوق العباد

كتاب محتوم انزله الله المهيمن القيوم لمن اقبل الى الوجه و آمن بالله اذ اعرض عنه كل غافل محبوب قل هذا يوم الله لو انتم تعلمون وهذا كتاب الرحمن لو انتم تفقهون قد حدثت الأرض اخبارها و اظهرت السدرة اسرارها ولكن القوم لا يعرفون قد نبذوا اله الأرض و السماء و اخذوا اهوائهم بما اتبعوا كل عالم اعرض عن الله مالک الغيب و الشهود يا اهل الأرض دعوا ما يمنعكم عن الله ثم اقبلوا بوجه نوراء الى الأفق الأعلى كذلك يأمرکم مالک الأسماء من هذا المقام المرفوع انه ينادیکم من سجنه الأعظم و يدعوکم الى ما هو خير لكم ان انتم تعلمون

BLIB_Or15715.042a

BH08759*To: Ghulam-Ali Bayk, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

¹ He is the One Who standeth supreme over the Cause, in His name, the Self-Subsisting

² By God! That which lay concealed within the veil of grandeur hath been made manifest, and that which was hidden in the knowledge of God, the Lord of all worlds, hath appeared. This is the Day whose mention caused the Messengers of old to rejoice, as attested by every Book which the All-Merciful hath sent down from His wondrous kingdom. Blessed is he who, endowed with vision, hath beheld the Most Great Panorama

¹ هو القائم على الأمر باسمه القيوم

² تالله قد ظهر ما كان مستوراً في حجاب العظمة و برز ما كان مكنوناً في علم الله رب العالمين هذا يوم استبشر بذكره الرسل من قبل يشهد بذلك كل كتاب انزله الرحمن من ملكوته البديع طوبى لذي بصر رأى المنظر الأكبر و اتبع ما امر به من لدن أمر قديم

and followed that which was ordained by the Ordainer, the Ancient of Days.

- 3 Hearken unto the Call of God from this Tree which hath been raised up in truth - verily He teacheth you that which shall profit you in all the worlds of your Lord, the All-Knowing, the All-Informed. Cast aside doubts and idle fancies, and take hold of that which the Lord of all beings hath, out of His all-encompassing grace, sent down for you. Thus hath flowed from the Pen that which was ordained by the Lord of eternity, that thou mayest render thanks unto thy Lord, the Munificent, the All-Bountiful.

3 ان استمعوا نداء الله من هذه السدرة المرتفعة بالحق
انه يعلمكم ما ينفعكم في كل عالم من عوالم ربكم
العليم الخبير ضعوا الظنون والأوهام وخذوا ما
انزل لكم مالک الأنام من فضله العميم كذلك
جرى من القلم ما امر به من لدن مالک القدم
للتشكر ربك المعطي الكريم

BLIB_Or15715.042c

BH08930

To: Haji Ali Akbar, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Mighty, the All-Knowing
- 2 We have heard your call and We answer you with this perspicuous Book. By the life of God! One word thereof cannot be equaled by all the treasures of the earth - to this bear witness the Concourse on High and they who have hastened to the river of the mercy of their Lord, the Mighty, the Bountiful. Hold fast to the cord of unity in this Cause whereby the feet of the servants have slipped save those preserved by God's grace, the All-Knowing, the All-Wise. That which none can reckon save His own Self, the All-Knowing, hath been revealed from the Most Exalted Pen. Among the people are those who have heard and turned towards it, and among them are those who have turned upon their heels - these are truly among the perishing ones. They cast guidance behind their backs and took up vain desire - thus doth testify the Most Exalted Pen in this wondrous Tablet.

1 هو العزيز العليم

2 قد سمعنا نداءك ونجيبك بهذا الكتاب المبين لعمر
الله لا يعادل بكلمة منه كنوز الأرض كلها يشهد
بذلك الملائ الأعلى والذين سرعوا الى فرات رحمة
ربهم العزيز الكريم تمسكوا بجبل الاتحاد في هذا
الأمر الذي به زلت اقدام العباد الا من حفظ
فضل الله العليم الحكيم قد نزل من القلم الأعلى ما
لا يحصى احد الا نفسه العليم من الناس من سمع
واقبل ومنهم من انقلب على عقبيه الا انه من
المالكين نبذ الهدى واخذ الهوى كذلك شهد
القلم الأعلى في هذا اللوح البديع

BLIB_Or15706.149, BLIB_Or15715.061e

BH08807*To: Haji Ali Rida, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

In My Most Great Name.

A remembrance hath flowed from My Pen, and I make mention of everyone who hath turned unto My countenance, drawn nigh unto Mine horizon, drunk from the Kawthar of My bounty, approached the ocean of My grace, held fast to the cord of My favor, and clung to My luminous robe.

By God's life! They are the stars in the heaven of utterance through whom the horizons are illumined and the hearts of those who have turned unto Him are enlightened.

Grieve not over anything. Your stations shall be made manifest in the realm of creation, and the people shall come to know what ye truly are. He, verily, is the All-Knowing, the All-Informed.

They who have deprived themselves of God's grace and mercy - these are they who are among the lost in a glorious Tablet.

Thus doth the Pen move and the horizon of the Tablet shine forth through the Sun of grace, that thou mayest rejoice and be numbered among those endued with certitude.

The glory be upon thee and upon every discerning believer.

بِسْمِ الْأَعْظَمِ

ذَكَرَى ظَهَرَ مِنْ قَلْبِي وَنَذَرَ كُلَّ مَنْ تَوَجَّهَ إِلَى
وَجْهِي وَاقْبَلَ إِلَى افْتَى وَ شَرِبَ كَوْثَرَ عَطَائِي
وَتَقَرَّبَ إِلَى بَحْرِ عَنَائِي وَ تَمَسَّكَ بِحَبْلِ فَضْلِي وَ
تَشَبَّهَ بِذِي الْمَنِيرِ لَعَمْرُ اللَّهِ أَنَّهُمْ أَنْجَمَ سَمَاءَ الْبَيَانِ
بِهِمْ تَسْتَضِيءُ الْآفَاقُ وَ تَسْتَنِيرُ افْتِدَاءُ الْمُقْبِلِينَ لَا
تُخْزِنُوا مِنْ شَيْءٍ أَنَّهُ يَظْهَرُ فِي الْمَلِكِ مَقَامَاتِكُمْ وَ
يَعْرِفُ النَّاسُ مَا أَنْتُمْ عَلَيْهِ أَنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ

أَنَّ الَّذِينَ مَنَعُوا عَنْ فَضْلِ اللَّهِ وَرَحْمَتِهِ أُولَئِكَ مِنْ
الْخَاسِرِينَ فِي لَوْحِ كَرِيمٍ كَذَلِكَ تَحْرُكُ الْقَلَمُ وَ
أَنَارَ افْتَى اللَّوْحِ مِنْ شَمْسِ الْفَضْلِ لِتَفْرَحَ وَ تَكُونَ
مِنَ الْمُوقِنِينَ الْبَهَاءِ عَلَيْكَ وَ عَلَى كُلِّ مُوقِنٍ بَصِيرٌ

BLIB_Or15696.041a, BLIB_Or15734.2.133b

BH08806*To: Karbalai Muhsin, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

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

2 This is My Remembrance, My Remembrance! Verily He is the One manifest from My presence, and I am in truth the Judge. To this testifieth he who possesseth knowledge of the Book.

3 We have sent him [to remind] the people of the days of God. Yet when the dawn appeared, every deceitful dissembler denied it. Say: This is the Day of God, which hath been sanctified

1 هُوَ الْعَلِيمُ الْحَكِيمُ

2 ذَكَرَى ذَكَرَى أَنَّهُ هُوَ الظَّاهِرُ مِنْ عِنْدِي وَأَنَا الْخَاطِمُ
بِالْحَقِّ يَشْهَدُ بِذَلِكَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

3 أَنَا أَرْسَلْنَاهُ [لِيَذْكُرَ] النَّاسَ بِأَيَّامِ اللَّهِ فَلَمَّا طَلَعَ الْفَجْرُ
انْكُرَ كُلُّ مَغْلٍ مَكَارٍ قُلْ هَذَا يَوْمُ اللَّهِ قَدْ كَانَ

above the light of the lamp. To this testifieth every fair-minded one who hath held fast to the cord of his Lord's loving providence.

- 4 We have broken the seal of the vessel and made manifest that which was inscribed in the Tablet and that which was concealed in the Tablets. Glorify thou on My behalf the countenance of him who hath believed in God, the One, the Mighty, the All-Bountiful.

- 5 When the rapture of My verses seizeth thee, turn thy face toward thy Lord and say: I beseech Thee to make me one of those who have stood firm in Thy Cause. Verily Thou art the Almighty, the Mighty, the Ever-Forgiving.

مقدّساً عن نور المصباح يشهد بذلك كلّ منصف
تمسّك بحبل عناية ربّه المختار

4 أنا فككنا ختم الاناء و اظهرنا ما هو المسطور في
اللوّح و ما هو المستور في الألواح كبرّ من قبلي
على وجه من آمن بالله الواحد العزيز الوهاب

5 اذا اخذك جذب آياتي ولّ وجهك شطر ربّك
وقل اسئلك بأن تجعلني من الذين استقاموا على
امرّك أنّك انت المقتدر العزيز التواب

BLIB_Or15696.017a, BLIB_Or15734.2.071b

BH09119

To: Aqa Husayn Grandson of Dakhil, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 He speaketh from the throne of utterance!
- 2 O Husayn! The Wronged One remembereth thee from the prison-fortress and summoneth thee unto God, the Lord of what was and what shall be. He hath heard thy call and hath answered thee through His grace. Verily thy Lord is the All-Compelling, the Self-Subsisting. He giveth and withholdeth, and shall not be questioned about that which He doeth. He ordaineth whatsoever He willeth through His word "Be" and it is.
- 3 Give thanks unto God for having turned unto thee the Face that hath appeared after the passing away of all who are in the heavens and on earth, save whom God hath willed, the Possessor of the seen and the unseen. Hold fast unto the cord of thy Lord's loving-kindness and say: O God of all being! I beseech Thee by Thy lauded station to make me, in all conditions, among those who have acknowledged that which the Pen of Revelation hath spoken. Verily Thou art the Almighty, the Glorious, the All-Loving.

1 هو الناطق على عرش البيان

2 يا حسين يذكرّك المظلوم من شطر السّجن و
يدعوك الى الله ربّ ما كان و ما يكون انه سميع
ندائك و اجابك فضلاً من عنده انّ ربّك هو
المهيمن القيوم يعطي و يمنع و لا يستلّ عمّا يفعل
يحكم ما يشاء بقوله كن فيكون

3 ان اشكر الله بما توجه اليك الوجه الذي ظهر بعد
فناء من في السموات و الأرض الا من شاء الله
مالك الغيب و الشهود تمسّك بحبل عناية ربّك
و قل يا اله الوجود اسئلك بمقامك المحمود بأن
تجعلني في كلّ الأحوال من الذين اعترفوا بما نطق
به قلم الوحي أنّك انت المقتدر العزيز الودود

BLIB_Or15697.048b

BH08717

To: wife of Zaynul-Abidin, in Naraq

Date: 1297-11-12 [1880-Oct-16]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O handmaiden of God! Your letter has attained unto the Most Great Horizon and been honored with the glance of the Lord of Names. Your call was heard and your letter was seen. Concerning what you wrote about Muhammad-Baqir - verily We know his place, his station and his rank. None should grieve for him. The True One, exalted and glorified be He, knows all things. Today is the day of joy and gladness. All servants and handmaidens must fix their gaze upon the True One and rejoice in His manifestation. His grace and loving-kindness have precedence over all who are on earth. Give thanks to your Lord for having aided you to recognize the Dawning-Place of His Revelation and the Dayspring of His verses, and say: Praise be unto Thee, O God of the worlds and Beloved of those who are in the heavens and on earth.

2 ای امة الله کتبت در منظر اکبر بلحاظ عنایت مالک اسماء فائز ندایت شنیده شد و کتبت مشاهده گشت اینکه در باره محمد باقر نوشته بودی انا نعلم مقره و مستقره و مقامه لیس لأحد ان یحزن له حقّ جلّ و عزّ عالمست بکلّشیء امروز روز بهجت و سرور است جمیع عباد و اماء باید بحق ناظر باشند و بظهورش مسرور عنایت و مهربانی او سبقت دارد بر کل من علی الأرض ان احمدی ربّک بما ایدک علی عرفان مشرق وحیه و مطلع آیاته و قوی لک الحمد یا اله العالمین و محبوب من فی السموات و الأرضین

BLIB_Or15706.177, BLIB_Or15715.066a

BH08723

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

Date: 1297-11-12 [1880-Oct-16]

1 He is the Possessor of the world

1 اوست دارای عالم

2 O Friend! In the Bayan We directed everyone in this Most Great Revelation to see with his own eyes and hear with his own ears. However when the horizon of the world was illumined with the resplendent light of this Revelation, many people forgot this divine commandment, lost sight of this heavenly exhortation and immersed themselves in the vain imaginings which their minds had devised. Indeed the face of the sun of justice and fairness is hidden behind the clouds of idle fancy which the foolish ones have conceived. Therefore it is not to be wondered at that the movements of the birds of darkness attract attention. Through the potency of the Name of the Best-Beloved, invite thou the receptive souls unto God's holy

2 ای دوست جمیع را در بیان امر نمودیم که در این ظهور اعظم بچشم خود به بینند و بگوش خود بشنوند ولکن چون افق عالم بنور ظهور روشن شد اکثری امر الهی و وصیت ربّانیرا فراموش نمودند و باوهم خود مشغول گشتند چهره آفتاب انصاف از ابرهای اوهم بی دانشان مستور و پنهان مانده در این صورت اگر حرکات شب پره جلوه نماید بعید نیست باسم دوست انفس مستعدّه را بشطر احدیه دعوت نمائید شاید از کوثر رحمانی محروم نمانند انه هو العطوف الغفور

court, that perchance they may not remain deprived of the heavenly Fountain of living water. He is in truth the Gracious, the Forgiving.

- 3 The gaze of the loving-kindness of God—exalted and glorified is He—hath everlastingly been directed towards His beloved friends; verily He is the One Who knoweth and remembereth.

3 حَقَّ جَلٍّ وَعَزٌّ لَمْ يَزَلْ وَلَا يَزَالُ لِحَظَاتِ عَنَائِتِهِ
مُتَوَجِّهٌ دُوسْتَانٌ بُوْدَهُ وَخَوَاهِدٌ بُوْدَ أَنَّهُ لَهِوَ الذَّاكِرِ
الْعَلِيمِ

INBA19:073b, INBA32:068, TBP#17e

TB#17e

BH09543

To: Khayrullah Bayk, in Bunab

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Most Holy, the Most Great
- 2 A Book sent down in truth from the presence of One Who is All-Knowing, All-Informed, and Who guides the people to the path of God, the Mighty, the Praiseworthy. O thou who hast turned towards Us! Hearken unto the call of the Wronged One. He testifieth that there is none other God but Him, the All-Knowing, the All-Wise. He hath sent forth the Messengers and revealed the Books to guide the people to the straight path. Among them were those who turned away and rose in opposition, and those who humbled themselves and turned towards Him, saying: "Praise be to Thee, O God of the worlds!" Blessed is he who hath inhaled the fragrance of the All-Merciful and hath beheld His noble countenance. Blessed art thou for having turned towards the Most Sublime Horizon and believed in God, the Mighty, the Great.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ

2 كِتَابٌ نَزَلَ بِالْحَقِّ مِنْ لَدُنْ عَلِيمٍ خَبِيرٍ وَيَهْدِي
النَّاسَ إِلَى صِرَاطِ اللَّهِ الْعَزِيزِ الْحَمِيدِ أَنْتَ يَا أَيُّهَا
الْمُقْبِلُ إِنْ اسْتَمَعَ نِدَاءَ الْمَظْلُومِ أَنَّهُ يَشْهَدُ أَنَّهُ لَا إِلَهَ
إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ قَدْ بَعَثَ الرَّسُلَ وَأَنْزَلَ الْكُتُبَ
لِيَهْدِيَ النَّاسَ إِلَى سَوَاءِ السَّبِيلِ مِنْهُمْ مَنْ أَعْرَضَ
وَقَامَ عَلَى الْإِعْتِرَاضِ وَمِنْهُمْ مَنْ خَضَعَ وَاقْبَلَ وَ
قَالَ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ طُوبَى لَذِي شَمَّ وَجَدَ
عَرَفَ الرَّحْمَنَ وَ لَذِي بَصَرَ رَأَى مَنْظَرَهُ الْكَرِيمِ
طُوبَى لَكَ بِمَا اقْبَلْتَ إِلَى الْأَفْقِ الْأَعْلَى وَآمَنْتَ
بِاللَّهِ الْعَزِيزِ الْعَظِيمِ

BLIB_Or15697.023a

BH09259*To: Haji Ibrahim, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

1 In the Name of the Most Holy, the Most Great

2 We make mention of him who hath desired the countenance of God and We teach him My straight path which hath appeared in My name among the worlds. He Who possesseth the Preserved Tablet beareth witness to this. This is the Day wherein all things proclaim that there is none other God but Him, the Most High, the Most Great. He Who was promised hath come, and the hidden treasure hath been revealed through His name, the Mighty, the Powerful. O servant! Give thanks unto God for having created thee and sustained thee and made thee aware of this glorious Day, whereby the books of the world have been adorned and whereof God's messengers of old gave tidings. Every discerning scholar beareth witness to this. Be thou moved by thy Lord's will and walk amid the darkness of the earth through His name, the Manifest, the Mighty, the Luminous.

1 بسمه الأقدس الأعظم

2 أنا نذكر من اراد الوجه و نعرفه سبيل المستقيم
الذى ظهر باسمى بين العالم يشهد بذلك من عنده
لوح كريم هذا يوم فيه تنادى الأشياء أنه لا اله
الا هو العلى العظيم قد اتى من كان موعوداً و
ظهر الكنز المخزون باسمه القوى القدير أنك يا
أيها العبد ان اشكر الله بما خلقك و رزقك و
عرفك هذا اليوم العزيز الذى به تزينت كتب
العالم و اخبر به رسل الله من قبل يشهد بذلك
كل عالم بصير كن متحرراً بارادة ربك و ماشياً
فى ظلمات الأرض باسمه المبين العزيز المنير

BLIB_Or15697.030b

BH09511*To: Karbalai Husayn, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 He is the One manifest through the Most Great Name

2 Say: Glory be to Thee, O Lord of all names and Creator of heaven! I beseech Thee by the Leaf which hath grown from the Tree of Thy knowledge and upon which were inscribed by the Pen of Thy power the mysteries of Thy wisdom, to make me one of those whom the fragrances of this world have not withheld from the sweet-scented perfume of Thy raiment, nor the thorns of names from recognizing the Manifestation of Thy Self and the Source of Thy verses. O Lord! I have turned toward the City of Thy nearness and directed my face unto Thy countenance. I beseech Thee not to disappoint me from the ocean of Thy bounty and the sun of Thy generosity. Thou art He before Whose manifestation of power all creation hath bowed

1 هو الظاهر بالاسم الأعظم

2 قل سبحانك يا مالک الأسماء و فاطر السمآء
اسئلك بالورقة التى نبتت من سدره علمك و
رقم عليها من قلم قدرتك اسرار حكمتك بأن
تجعلنى من الذين ما منعهم رائحة الدنيا عن عرف
قيصك و لا شوكة الأسماء عن عرفان مظهر
نفسك و مصدر آياتك اى رب قد اقبلت الى
مدينة قربك و توجهت الى وجهك اسئلك ان
لا تخيبنى من بحر عطائك و شمس جودك أنك
انت الذى خضعت الكائنات عند ظهور قدرتك

down, and at the descent of Whose verses all beings have humbled themselves. There is no God but Thee, the Omnipotent, the Exalted, the All-Compelling, the Self-Subsisting.

وخشعت الممكات لدى نزول آياتك لا اله الا
انت المقتدر المتعالى المهيمن القيوم

BLIB_Or15715.039a

BH09433

To: Abu Turab, in Sarkan

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Caller, Who crieth out from the Horizon of utterance 1 هو المنادى من افق البيان
- 2 Blessed art thou, O Aba Turab, inasmuch as thou hast turned unto God, the Lord of lords, whilst every idolatrous doubter hath turned away from Him. We have heard thy cry, have answered thee, and have beheld thine approach. From the Kingdom of utterance We have sent down for thee that which all existence cannot rival. 2 طوبى لك يا ابا تراب بما اقبلت الى الله رب الارباب اذ اعرض عنه كل مشرك مرتاب قد سمعنا نداءك اجبتك ورأينا اقبالك انزلنا لك من ملكوت البيان ما لا يعادله الامكان
- 3 This is the Day whereon every atom proclaimeth and announceth unto all the meeting with God – the One Who hath sent down the verses. 3 هذا يوم فيه تنادى الذرات وتبشر الكل بقاء الله الله منزل الآيات
- 4 Take thou the Book of God with might from Our presence, then act in accordance with that which hath been revealed therein; for thy Lord, verily, is the Almighty, the All-Knowing. 4 خذ كتاب الله بقوة من عندنا ثم اعمل ما نزل فيه ان ربك هو العزيز العلام
- 5 Magnify, on My behalf, the faces of My loved ones, and make mention of them in My name, that the utterance of God may draw them unto the most exalted station. Thus hath the Pen of the Divine Will moved within the arena of inner knowledge. 5 كبر على وجه احبائي واذكرهم من قبلى ليجذبهم بيان الله الى اعلى المقام كذلك جال قلم الارادة فى مضمار العرفان
- 6 Blessed is he who heareth and saith: "Unto Thee be praise, O Lord of all dominion!" 6 طوبى لمن سمع وقال لك الحمد يا مالك الرقاب

BLIB_Or15697.053b

BH09634*To: Jinab Nun Za, in Tihiran**Date: 1297-11-12 [1880-Oct-16]*

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

1 هو الأقدس الأعظم الأبهى

2 O people of Baha! Harken unto that which the Tongue of Grandeur hath spoken in this most exalted Station, and hold fast unto that which ye have been commanded by God, the Lord of the worlds. Let not the affairs of the world sadden you, nor the intimations of those who have disbelieved in God, the Exalted, the Great, hinder you. Leave the world behind you. Verily, the Lord of Eternity maketh mention of you in this noble Station. Blessed is he who hath attained unto My remembrance and cast away all else beside Me. He is indeed of the people of Paradise in this perspicuous Book. Give thanks unto thy Lord, for He hath aided thee to attain unto knowledge, and hath sent down unto thee that which hath diffused the fragrance of the Divine Garment between the heavens and the earth. Praise be to God, the Lord of the worlds.

2 يا اهل البهاء ان استمعوا ما نطق به لسان الكبرياء في هذا المقام الأعلی و تمسكوا بما امرتم به من لدى الله رب العالمين اياكم ان تحزنكم شئون العالم او تمنعكم اشارات الذين كفروا بالله العلی العظيم دعوا العالم عن ورائكم ان مالک القدم يذكرکم في هذا المقام الکریم طوبی لمن فاز بذكری و نبذ ما سوائی انه من اهل الفردوس في هذا الکتاب المبين ان احمد ربک انه ایدک على العرفان و انزل لک ما فاحت به نفحة القمیص بين السموات و الارضين الحمد لله رب العالمين

BLIB_Or15715.026c

BH09449*To: Siyyid Ibrahim**Date: 1297-11-12 [1880-Oct-16]*

In His Name, Who prevaieth over all names!

بسمه الغالب على الأسماء

In the mornings I remember Thee, in the evenings I call upon Thee, and throughout the days I praise Thee.

Wouldst Thou, O my God, turn away this thirsty one from the living waters? And wouldst Thou forbid the seeker from the Kawthar of reunion, O Thou in Whose hand is the reins of all creation?

I beseech Thee by the lights of Thy countenance and by the mysteries of Thy Cause that Thou purify me with the waters of sanctification, that I may become worthy of Thy remembrance and befitting of Thy praise.

في الأبحار اذكرک و في الآصال انادیک و في الأيام اثنيک هل تطرد يا الهی هذا العطشان من رحيق الحيوان و هل تمنع القاصد عن کوثر الوصل يا من بيدک زمام الامکان اقسمک بأنوار وجهک و بأسرار امرک بأن تطهرنی بماء التقديس لأكون قابلاً لذكرک و لائقاً لثنائک ای رب ترى و تسمع حنينی و اقبالی و شوقی و اشتياقی و تضرعی و ابتهالی استلک بأن تكتب لی اجر من فاز بعرفانک و اتبع احکامک انک

O Lord! Thou seest and hearest my yearning and my turning to Thee, my longing and my desire, my supplication and my imploring. I ask of Thee to ordain for me the reward of those who have attained unto Thy recognition and followed Thy commandments.

انت المقتدر على ما تشاء وفي قبضتك ملكوت
الأمر والخلق انك انت على كل شيء قدير

BLIB_Or15715.027a

Verily Thou art the One Who hath power over whatsoever Thou wilt, and within Thy grasp is the kingdom of creation and command. Verily Thou art powerful over all things.

BH09347

Date: 1297-11-12 [1880-Oct-16]

1 He is the Most Holy, the Most Great.

1 هو الاقدس الاعظم

2 A remembrance from Us unto him whom We have made mention of. We counsel him, in this very hour, to deeds wholly pure, that thereby the rank of man in the realm of being may be exalted. Hold fast unto My Book, then act in accordance with that which thou hast been commanded, from the Kingdom of My wondrous Cause.

2 ذكر من لدنا لمن ذكرناه ونوصيه في هذا الحين
بالعمل الخالص ليرتفع به شأن الانسان في
الامكان تمسك بكتابي ثم اعمل بما امرت به من
ملكوت امرى البديع

3 What the world and the nations possess shall in no wise avail them. By My life! That which hath flowed from My swift-moving Pen, this it is that shall profit them.

3 لا ينفع العالم والامم ما عندهم لعمر الله ينفعهم
ما جرى من قلمي السريع

4 O people! Lay hold on trustworthiness and on true religion. Thus doth He command you Who is possessed of manifest knowledge.

4 يا قوم تمسكوا بالامانة والديانة كذلك يأمركم من
عنده علم مبين

5 The Truth hath appeared and desireth to uplift all created things, yet the people are among those who slumber. Thy Book hath reached thee, and the Wronged One hath answered thee whilst He was immersed in great sorrow and in exceeding joy.

5 قد ظهر الحق واراد ان يرفع الخلق ولكن القوم
من النائمين قد حضرك كتابك واجابك المظلوم اذ
كان في حزن عظيم وفرح كبير

6 Glory rest upon the people of Bahá, who have cast away the covenants of the world and held fast unto the Covenant of God, the Lord of all worlds.

6 البهاء على اهل البهاء الذين نبدوا عهود العالم
وتمسكوا بميثاق الله رب العالمين

BLIB_Or15697.077a

BH09834*To: Muhammad, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

In the Name of the All-Knowing, the All-Wise!

A remembrance from the Wronged One to him who desired to drink the choice wine of utterance from the hand of the bounty of his Lord, the Most Merciful, and to be among the successful ones.

Verily, he who attains success today is, in the sight of God, the Lord of all worlds, among the people of Paradise.

Every appointed time has come to pass and every sign has appeared, and the Promised One has come with manifest sovereignty. Blessed is he who has heard, has turned, and has recognized his Ancient Lord.

Thus have the waves of the ocean of utterance appeared from God, the Powerful, the Mighty. Ponder, O people, that ye may know what God hath sent down in His precious and wondrous Day.

بِسْمِ الْعَلِيمِ الْحَكِيمِ

ذَكَرَ مَنْ لَدَى الْمَظْلُومِ إِلَى الَّذِي أَرَادَ أَنْ يَشْرَبَ
رَحِيقَ الْبَيَانِ مَنْ يَدْعُوَ رَبَّهُ الرَّحْمَنَ وَيَكُونُ مِنَ
الْفَائِزِينَ إِنَّ الَّذِي فَازَ الْيَوْمَ أَنَّهُ مِنْ أَهْلِ الْفَرْدَوْسِ
لَدَى اللَّهِ رَبِّ الْعَالَمِينَ قَدْ قَضَى كُلَّ مِيقَاتٍ وَظَهَرَ
كُلَّ عَلَامَةٍ وَأَتَى الْمَوْعُودَ بِسُلْطَانٍ مَبِينٍ طُوبَى لِمَنْ
سَمِعَ وَتَوَجَّهَ وَعَرَفَ مَوْلَاهُ الْقَدِيمَ كَذَلِكَ ظَهَرَتْ
أَمْوَاجُ بَحْرِ الْبَيَانِ مَنْ لَدَى اللَّهِ الْمُقْتَدِرِ تَفَكَّرُوا
يَا قَوْمَ لَتَعْرِفُوا مَا أَنْزَلَ اللَّهُ فِي يَوْمِهِ الْعَزِيزِ الْبَدِيعِ

BLIB_Or15697.030a

BH09861*To: Mulla Hasan Ta Bi, in Bunab**Date: 1297-11-12 [1880-Oct-16]*

¹ In the Name of God, the Most Holy, the Most Great, the Most Glorious

² Glorified art Thou, O God of the world and Lord of eternity and Sovereign of the nations, Who hast manifested Thyself through Thy Greatest Name! I beseech Thee by the Name through which Thou didst cause the seas to surge and the winds to blow, to open before the faces of Thy servants the gate of Thy knowledge, and then to give them to drink, O my God, from the Kawthar of reunion through the hands of Thy bounty. O Lord! All things have acknowledged Thy grandeur and Thy power, and every tongue Thy sovereignty and Thy transcendent majesty. I beseech Thee not to disappoint me

¹ هُوَ الْأَقْدَسُ الْأَعْظَمُ الْأَبْهَى

² سُبْحَانَكَ يَا إِلَهَ الْعَالَمِ وَمَالِكِ الْقَدَمِ وَسُلْطَانَ الْأُمَمِ وَالظَّاهِرِ بِالْأَسْمِ الْأَعْظَمِ اسْأَلُكَ بِالْأَسْمِ الَّذِي بِهِ سَجَّرتَ الْبَحَارَ وَسَخَّرْتَ الْأَرْيَاحَ بِأَنْ تَفْتَحَ عَلَى وَجْهِ عِبَادِكَ بَابَ عِرْفَانِكَ ثُمَّ اشْرِبْهُمْ يَا إِلَهِي كَوْثَرَ الْوَصَالِ بِأَيَادِي فَضْلِكَ أَيُّ رَبِّ قَدْ اعْتَرَفَ كُلُّ شَيْءٍ بِعَظَمَتِكَ وَاقْتِدَارِكَ وَكُلُّ لِسَانٍ لِسُلْطَنَتِكَ وَاسْتِعْلَاكَ اسْأَلُكَ بِأَنْ لَا تُخَيِّبَنِي عَنْ بَدَائِعِ فَضْلِكَ وَلَا تَمْنَعْنِي عَمَّا قَدَّرْتَهُ

of the wonders of Thy grace, nor to withhold from me that which Thou hast ordained for Thy chosen ones. Verily Thou art God; there is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

لأصفيائك أنك انت الله لا اله الا انت المقتدر
المتعالى العليم الحكيم

BLIB_Or15715.060c

BH09923

To: Abbas Quli, in Bunab

Date: 1297-11-12 [1880-Oct-16]

1 He is the All-Seeing, the All-Hearing

1 هو الناظر السميع

2 My heart is consumed, O my God, with the fire of separation from Thee, and my liver is melted, O my Beloved, through my remoteness from the ocean of Thy good-pleasure. I testify that Thou hast created me to know the Dayspring of Thy signs and the Dawning-Place of Thy Cause. I beseech Thee by Thy bounty and grace to aid me in that which Thou lovest and art pleased with. O my Lord! Leave me not to myself, for it bids me to that which befitteth not Thy greatness and sovereignty. I call upon Thee, O my God, by Thy name the Powerful, and by Thy name the Preserver, and by Thy name the Helper, that Thou mayest make me safeguarded from the suggestions of them that have turned away and from the darts of the heedless ones. Verily, Thou art the Almighty over all who are in the heavens and on earth.

2 قد احترق قلبي يا الهى من نار فراقك و ذاب
كبدى يا محبوبى فى بعدى عن بحر رضائك اشهد
انك قد خلقتنى لعرفان مشرق آياتك و مطلع
امرک اسئلك بأن تؤيدنى على ما تحب و ترضى
بجودک و فضلک اى رب لا تدعنى بنفسى لأنها
تأمرنى بما لا ينبغي لعظمتک و سلطانتک ادعوك
يا الهى باسمک القادر و باسمک الحافظ و باسمک
المعين بأن تجعلنى محفوظاً من اشارات المعرضين
و رماح الغافلين أنك انت المقتدر على من فى
السموات و الارضين

BLIB_Or15715.027b

BH09898

To: Ibn-i Dakhil Mulla Husayn, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the Most Wondrous, the Most Ancient.

هو الأبدع الأقدم

شهد المظلوم انه لا اله الا انا المهيمن القيوم ان
الذين آمنوا بالله و آياته انهم من اهل هذا المقام

The Wronged One testifies that there is none other God but I, the All-Compelling, the Self-Subsisting. They who have believed in God and His signs are indeed among the people of this beloved station.

We turn unto him who hath turned towards the horizon of grace and remember him with such remembrance as will attract the hearts.

O thou who art attracted by My verses and hast turned thy face towards My countenance! Harken unto My call from the precincts of My prison; verily it will raise thee to an exalted station.

Make mention of My exile and My sorrows and My imprisonment and My tribulations and what hath befallen Me in this forbidden spot.

The glory of God rest upon thee and upon every patient and thankful one.

المحبوب أنا نتوجه الى من توجه الى افق الفضل
و نذكره بذكر تجذب به القلوب يا ايها المنجذب
بآياتي و المتوجه الى وجهي ان استمع ندائي من
شطر سجنى انه يبلغك الى مقام مرفوع ان اذكر
غريبي و كريبي و سجنى و بلائى و ما ورد على في
هذا المقر الممنوع البهاء عليك و على كل صبار
شكور

BLIB_Or15696.045c

BH09825

To: Mulla Abdul-Ahad, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the One Who speaks in the Kingdom of Utterance.

This is a mention sent down by God for him who has held fast to the cord of divine knowledge and turned to Him when the servants turned away. We have heard your call and We call out to you from this Spot whereon is established the throne of your Lord, the Master of all necks.

The world hath been honored by the breezes of Revelation, yet the peoples remain in drunkenness and behind a veil. They were awaiting the days of the Manifestation, but when the promise was fulfilled and the Truth appeared, they denied God, the Sovereign of the Kingdom and the Ruler of the Realm of Might. Thus hath the matter been decreed from before God, the Cleaver of the Dawn.

هو الناطق فيملكوت البيان
ذكر انزله الله لمن تمسك بجبل العرفان و اقبل
اليه اذ اعرض عنه العباد أنا سمعنا ندائك و
اناديك من هذا المقام الذى استقر فيه عرش
ربك مالك الرقاب قد تشرف العالم بنسمات
الوحى ولكن الأمم فى سكر و حجاب كانوا
منتظرين أيام الظهور فلما اتى الوعد و ظهر الحق
كفروا بالله مالك الملكوت و سلطان الجبروت
كذلك قضى الأمر من لدى الله فالتق الأصباح
ان اشكر الله بما ايدك على الأمر و عرفت نفسك
اذ اضطربت القلوب و مرّت الجبال

BLIB_Or15706.167, BLIB_Or15715.064b

Give thanks unto God for having aided thee to recognize His Cause and for having made thee aware of His Self when hearts were troubled and mountains were moved.

BH09899

To: Mulla Hasan, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 He is the Expounder in the Center of the World. هو المبين في قطب العالم 1
- 2 The Wronged One beareth witness that He is verily the Self-Subsisting, the All-Compelling, Who hath appeared from the horizon of the Known and speaketh before the faces of all peoples: "There is none other God besides Him, the Mighty, the All-Knowing." 2 شهد المظلوم بأنه هو المهيمن القيوم الذي ظهر من افق المعلوم و ينطق امام وجوه الأنام انه لا اله الا هو العزيز العالم
- 3 O people of Baha! By God the Truth, none was intended by "He" except Myself. Thus hath the matter been decreed in the Book. Whoso halteth in this Cause is assuredly counted among the doubters in the Scriptures and Tablets. 3 يا اهل البهآ تالله الحق لم يكن المقصود من هو الا انا كذلك قضى الامر في الكتاب من توقف فيهذا الامر انه من المربين في الزبر والألواح
- 4 Strive, O people of the world, that there may be sent down from the Supreme Pen that which shall preserve your names, your spirits and your stations in a Book which none hath known save God, the Lord of Lords. 4 ان اجهدوا يا ملا العالم لينزل لكم من القلم الأعلى ما يتقى به اسمائكم و ارواحكم و مقاماتكم في كتاب ما اطلع به الا الله رب الأرباب

BLIB_Or15706.147, BLIB_Or15715.061c

BH09792

To: Abdul Husayn, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

- 1 In the Name of God, the All-Knowing! 1 بنام خداوند دانا
- 2 O 'Abdu'l-Husayn! Your name is blessed and beloved, and is mentioned in the Concourse on High. God willing, through the favors of the Best-Beloved of the world, you will make mention of Him with utmost wisdom among the peoples. How excellent 2 ای عبدالحسین اسمت مبارک و محبوبست و در ملا اعلی مذکور انشاءالله بعنایت محبوب عالم مابین امم بکمال حکمت ذاکر باشی نیکوست

is the state of one who is today set ablaze with the fire of the love of God - its effects will assuredly become manifest in the world. The service of the Cause today has been and will continue to be teaching. One must, with the utmost joy and fragrance, invite the lost ones to their true homeland and give glad-tidings of the ocean of certitude to those who waver, that perchance they may become receptive to the effulgences of the Sun of inner meanings in this spiritual dawn. Blessed art thou for having drunk from the Kawthar of divine knowledge from the hands of the bounty of thy Lord, the Self-Sufficient, the Most Exalted.

حال نفسی که اليوم بنار محبة الله مشتعل شد البته
اثر آن در عالم ظاهر شود خدمت امر اليوم تبلیغ
بوده و خواهد بود باید بکمال روح و ریحان
گمگشتگانرا بوطن اصلی دعوت نمود و متوهمانرا
بحر یقین بشارت داد که شاید قابل تجلیات
انوار شمس معانی در این فجر روحانی شوند
طوبی لک بما شربت کوثر العرفان من ابادی
عطاء ربک الغنی المتعال

BLIB_Or15697.048a

BH09987

To: 'Ali Rida Khan, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the Most Holy, the Most Great

This is a Book sent down in truth from God, the Protecting, the Self-Subsisting. Verily it gives glad tidings to mankind of this Most Great Light by which the horizon of the world hath been illumined. Blessed is he who hath turned his heart unto Him, and woe unto the deniers. This is a Day wherein all things cry out, yet most of the people hear not. The atoms have borne witness to the Revealer of verses, and the Tree hath proclaimed that there is none other God but Him, the Mighty, the Loving. Say: O my God! I beseech Thee by all that appeareth from Thee to make me turn toward Thee and speak forth Thy remembrance amongst Thy creatures with wisdom and utterance. Verily Thou art the One Who hath power through Thy will and dominion through Thy sovereignty. There is none other God but Thee, the All-Knowing, the All-Informed.

هو الأقدس الأعظم

کتاب نزل بالحق من لدی الله المهیمن القیوم انه
یبشر الناس بهذا النور الأعظم الذی لاح به افق
العالم طوبی لمن اقبل بقلبه الیه و ویل للمنکرین
هذا يوم فيه ینادی کلشیء ولكن القوم اکثرهم
لا یسمعون قد شهدت الذرات لمنزل الآیات و
نطقت السدرة انه لا اله الا هو العزیز الودود قل
یا الهی اسئلك بكل ما یتظهر من عندک بأن
تجعلنی مقبلاً الیک و ناطقاً بذكرک بین خلقک
بالحکمة و البیان انک انت المقتدر بارادتك و
المهیمن بسلطانک لا اله الا انت العلم الخیر

BLIB_Or15706.148, BLIB_Or15715.061d

BH10053

To: Haji Muhammad 'Ali, in Maraghih

Date: 1297-11-12 [1880-Oct-16]

He is the One Who gazeth from His most exalted horizon

O dwellers of earth! Harken unto the call of your Lord, the Lord of all beings. He calleth you from the precincts of His Most Great Prison and remindeth you of the signs of God and His days. Be thankful and say: Praise be unto Thee, O Thou Who hast appeared and manifested that which every reckoner and learned one was powerless to comprehend. I beseech Thee by the light of Thy countenance and the ocean of Thy bounty and the sun of Thy grace to ordain for me what Thou hast ordained for Thy servants who have quaffed the wine of understanding from the hand of Thy bestowals and attained unto the Kawthar of Thy utterance. O my Lord! Thou seest the poor one clinging to the hem of Thy robe - decree for him what Thou hast decreed for Thy chosen ones. Verily Thou art the Generous, the Bountiful.

هو الناظر من افقه الأعلى

يا اهل الثرى ان استمعوا نداء ربكم مالک الوری
انه يدعوکم من شطر سجنه الأعظم و يذكرکم بآیات
الله و آیامه ان اشکروا و قولوا
لک الحمد یا من ظهرت و اظهرت ما عجز عنه کلّ
محصى عليم اسئلك بنور وجهک و بحر جودک
و شمس فضلک بأن تکتب لی ما کتبتہ لعبادک
الذین شربوا رحيق العرفان بيد عطائك و فازوا
بکوثر بیانک ای ربّ ترى الفقير متمسکاً بذیلک
قدر له ما قدرته لأصفیائک انک انت المعطى
الکریم

BLIB_Or15706.150, BLIB_Or15715.061f

BH10092

To: Ali Askar, in Najafabad

Date: 1297-11-12 [1880-Oct-16]

¹ In the Name of the One Peerless Friend!

¹ بنام دوست یگنا

² O 'Ali-Askar! Praise be to God that in the morn of the Day of Manifestation thou hast been illumined by the rays of the Sun of Truth. Guard thou this mighty bounty even as thy life, and protect it even as thine eye. Thieves appear in every guise - beseech thou God to protect thee and to grant thee the greatest steadfastness. Blessed art thou for having hearkened unto the mighty Command and followed the bidding of thy Lord. Verily, He heareth and seeth, and His is the Last and the First. In all conditions, hold fast to the cord of God's loving-kindness. Thy Lord is, verily, the All-Powerful, the Almighty. Praise be to God, the All-Hearing, the All-Seeing.

² یا علی قبل عسکر الحمد لله در صبح یوم ظهور
بانوار شمس حقیقت فائز شدی این نعمت بزرگ
را چون جان حفظ نما و چون بصر حراست
کن دزدان در هر لباسی ظاهر از حق بطلب
ترا حفظ نمایند و باستقامت کبری فائز فرماید
طوبی لک بما سمعت حکم المنیع و اتبعت امر
مولاک انه یسمع و یرى و له الآخرة و الأولى
در جمیع احوال بجبل عنایت حق متمسک باش
آن ربّک هو المقتدر القدير الحمد لله السامع البصیر

BLIB_Or15697.005a

BH10111

To: Mahmud father of Ataullah Khan Sanjus-Sultan, in Naraq
Date: 1297-11-12 [1880-Oct-16]

1 In the Name of the One Incomparable Lord, the All-Knowing!

1 بنام یکتا خداوند دانا

2 O Mahmud! That which thou didst submit hath reached the Most Great Horizon and was heard. We have accepted from thee that which thou didst call upon thy Lord, the All-Knowing, the All-Wise. From thy petition were inhaled the sweet savors of the love of the Beloved of the world. Blessed art thou and blessed is every assured one who hath perceived that which is intended in this manifest Day. God willing, be thou ever occupied with the remembrance of God, exalted be His glory, and the service of His Cause. Soon all shall perish save that which hath appeared in the path of God, the Lord of all worlds. The glory be upon thee and upon those who have soared in the atmosphere of My nearness and held fast to My strong cord.

2 یا محمود آنچه عرض نمودی بمنظر اکبر رسید و اصغاً شد انا قبلنا منک ما نادیت به ربک العظیم الحکیم از عریضهات نفحات محبت محبوب عالم استشمام شد طوبی لک و لکل موقن عرف ما هو المقصود فی هذا اليوم المبین انشاء الله لم یزل و لا یزال بذکر حق جلّ جلاله و خدمت امر مشغول باشید سوف یفنی کلّ و یتقی ما ظهر فی سبیل الله رب العالمین البقاء علیک و علی الذین طاروا فیہواء قربی و تمسکوا بحبلی المتین

BLIB_Or15706.172, BLIB_Or15715.065b

BH10336

To: Abdu'l-Ali, in Bunab
Date: 1297-11-12 [1880-Oct-16]

1 He is the All-Seeing, the All-Hearing, the All-Answering

1 هو الشّاهد السّامع المجیب

2 In the evening, O my God, I remember Thee with the hosts of those near unto Thee, and at dawn I call upon Thee, O my Hope, with the melodies of the sincere ones. The gleaming splendors of Thy countenance have so enthralled me that sleep hath fled from mine eyes and tranquility hath departed from my soul. I beseech Thee, O God of the world and Beloved of the nations, to draw me near in all conditions unto the ocean of Thy grace, and to ordain for me through Thy Most Exalted Pen that which will render me pure for Thy sake and steadfast in Thy service. O Lord! Thou art the All-Sufficient, and I am Thy servant who seeketh refuge, who hopeth, who is abject and poor.

2 فی العشاء یا الهی اذکک بربوات المقرّین و فی الاشرار انادیک یا رجائی بنعمات المخلصین قد اجتذبتنی بوارق انوار وجهک علی شأن طار النّوم من عینی و انقطع السّکون من نفسی اسئلك یا اله العالم و محبوب الأمم بأن تقرّبنی فی کلّ الأحوال الی بحر فضلک و تکتب لی من قلبک الأعلى ما یجعلنی خالصاً لوجهک و قائماً علی خدمتک ای ربّ انت الغنی و انا عبدک اللّائد الرّاجی البائس الفقیر

BLIB_Or15715.026d

BH10154*To: Darvish Farah, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 He is God, exalted be His glory, the Most Great, the All-Powerful

2 O my God, my God! Thy grace hath emboldened me, and Thy justice hath made me fearful. Blessed is the servant with whom Thou dealest with grace, and woe unto him with whom Thou dealest with justice. O my Lord! I am he who hath fled from Thy justice unto Thy grace, and from Thy wrath unto Thy forgiveness. I beseech Thee by Thy power and Thy sovereignty and Thy greatness and Thy favors to illumine the world with the light of Thy knowledge, that in all things may be seen the signs of Thy craftsmanship and the mysteries of Thy power and the lights of Thy recognition. Thou art He Who hath revealed all things and hast shone upon them through Thy bounty. Verily Thou art the All-Bountiful, the Most Generous.

SW_v14#09 p.257, DWN_v2#10-11 p.079, JHT_S#104

1 هو الله تعالى شأنه العظمة والاقتدار

2 الهى الهى فضلك شجعتنى و عدلك خوفاً طوبى لعبد تعامل معه بالفضل و ويل لمن تعامله بالعدل اى رب انا الذى هربت من عدلك الى فضلك و من سخطك الى عفوك اسئلك بقدرتك و سلطانك و عظمتك و الطافك بأن تنور العالم بنور معرفتك ليرى فيكل شيء آثار صنعك و اسرار قدرتك و انوار عرفانك انت الذى اظهرت كل شيء و تجليت عليه بجودك أنك انت الجواد الكريم

INBA61:059a, INBA66:090, AQMM.068b, NSR_1993.016

BH10296*To: Mir Sayfuddin, in Maraghih**Date: 1297-11-12 [1880-Oct-16]*

1 He is the Sanctified above all that hath been and shall be!

2 Glorified art Thou, O Thou through Whose Name the trees were planted and the fruits appeared and the righteous spoke amidst the wicked, through that which moved the Most Exalted Pen by Thy command, O Thou Who art the Lord of all names! I beseech Thee by Thy sovereignty and Thy power to make me one who hath attained unto Thy good-pleasure, who hath recognized Thy truth, who standeth firm in Thy Cause, who taketh hold of Thy Book and who cleaveth to Thy commandments. Verily Thou art He Whom tribulations cannot frustrate, nor can the oppression of them who have disbelieved in Thy most exalted Word weaken Thee. There is

1 هو المقدس عما كان و ما يكون

2 سبحانك يا من باسمك غرست الأشجار و ظهرت الأثمار و نطق الأبرار بين الفجار بما تحرّك به القلم الأعلى بأمرك يا مالك الأسماء اسئلك بسلطنتك و اقتدارك بأن تجعلنى فائزاً برضاك و عارفاً بحقك و مستقيماً على امرك و آخذاً كتابك و متمسكاً بأوامرك أنك انت الذى لم يعجزك البلايا و لا يضعفك ظلم الذين كفروا بكلمتك العليا لا اله الا انت المقدر المتعالى الغفور الكريم

INBA35:052a, BLIB_Or15706.146, BLIB_Or15715.061b

none other God but Thee, the Almighty, the Most Exalted, the All-Forgiving, the Most Generous.

BH10368

To: Muhammad Sadiq, in Naraq

Date: 1297-11-12 [1880-Oct-16]

1 In the Name of the One All-Knowing God

2 The Supreme Pen at all times summons humanity to the Most Glorious Horizon, yet all are observed to be as dead save a few who have drunk from the Living Waters and, in the path of the All-Merciful, have detached themselves from all who dwell on earth. Blessed are they and theirs shall be a goodly return. Strange it is that they have abandoned the Exalted Truth and occupied themselves with fleeting things. Soon shall they find themselves in manifest loss. Blessed art thou for having attained unto the recognition of thy Lord and for this Mighty, Wondrous Book which hath been sent down for thee.

1 بنام دانای یگا

2 قلم اعلی در کلّ احیان ناس را بافق ابهی دعوت مینماید ولکن جمیع میت مشاهده میشوند مگر معدودیکه از کوثر حیوان آشامیدند و در سبیل رحمن از من فی الامکان گذشتند طوبی لهم و لهم حسن مآب عجب است که حقّ منیع را گذاشته‌اند و باشیای فانیه مشغول گشته‌اند زود است که خود را در خسران عظیم مشاهده نمایند طوبی لک بما فزت بعرفان ربّک و نزل لک هذا الکتاب العزیز البدیع

BLIB_Or15706.173, BLIB_Or15715.065c

BH10599

To: Saltanat et al., in Naraq

Date: 1297-11-12 [1880-Oct-16]

1 He is the Expositor, the All-Knowing

2 The Most Exalted Pen testifieth that there is none other God but Him. His are the sovereignty and dominion, the grandeur and the power. He taketh and giveth. Within His grasp lieth the kingdom of all things. He, verily, is the One, the Single, the All-Knowing, the All-Wise. Blessed is the handmaiden who hath turned unto Him at a time when every learned one hath turned away from God. Thus doth God make mention of whomsoever He willeth among His handmaidens. He, verily, is

1 هو المبین العلیم

2 شهد القلم الأعلی أنّه لا اله الا هو له الملك و الملکوت و العظمة و الجبروت يأخذ و يعطى فی قبضته ملکوت کلّ شیء انه هو الواحد الفرد العلیم الحکیم طوبی لأمة اقبلت اذ اعرض عن الله کلّ عالم بعید کذلک یذکر الله من یشاء من

the One Who hath power over whatsoever He willeth. There is none other God but Him, the Mighty, the Beautiful.

امائه الله هو المقتدر على ما يشاء لا اله الا هو
العزیز الجمیل

BLIB_Or15706.174a, BLIB_Or15715.065d

BH01017

To: Nasrullah Khan, in Tabriz

Date: 1297-11-14 [1880-Oct-18]

1 In the Name of our Most Holy, Most Great, Most Glorious Lord!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَمْرِيِّ

2 The essence of praise and its pure reality befit the sacred realm of nearness to the Beloved, Who created all that is visible and hidden through a single Word, Who gathered all created things through pure justice in a single plane through a single Word, and then through that same Word made manifest the greatest differentiation. The sanctified souls, through the sweetness of the divine call, turned to the most exalted horizon, drank from the Kawthar of eternity, and were numbered among the companions of the right hand, while the souls of the ungodly turned away and were named the companions of the left hand and of Sijjin. He is the Sovereign of existence and the Possessor of the unseen and the seen. How excellent is the state of the soul that hath today become aware and turned toward the ocean of knowledge. His is the generosity and grace, and His the grandeur and justice. He giveth and taketh. He, verily, is the Single One, to Whose singleness all created things have testified, and the One, to Whose oneness all contingent beings have confessed. From His Pen have flowed the Salsabil of life and the Kawthar of knowledge, through which the seekers have turned to the ultimate goal and those near unto God to the highest summit, and the inhabitants of the graves have arisen in the kingdom of creation. Exalted, exalted is He Who hath appeared with the truth and manifested what He desired through His sovereignty that hath encompassed all who are in existence, both unseen and seen. He, verily, is the One manifest through His name, the All-Loving, and the One speaking from His praiseworthy station.

2 کینونت حمد و ساذج آن ساحت عزّ قرب
قدس محبوبی را لایق و سزاست که جمیع آنچه
مشهود و مستور است بکلمه‌ئی خلق فرمود جمیع
موجودات را بعدل محض در صقع واحد بکلمه‌ء
واحد جمع نمود و بعد بهمان کلمه تفصیل اکبر
ظاهر نفوس مقدّسه از حلاوت ندای الهی بافق
اعلی اقبال نمودند و از کوثر بقا آشامیدند و
از اهل یمین محسوب گشتند و نفوس مشرکه
اعراض نمودند و از اصحاب شمال و سجّین نامیده
شدند اوست سلطان وجود و مالک غیب و
شهود نیکوست حال نفسیکه امروز آگاه شد
و بدریای دانائی توجّه نمود له الجود و الفضل
و له الکبریاء و العدل یعطی و یأخذ الله هو
الفرد الذی شهدت الکائنات بفرادانیته و الواحد
الذی اعترفت الممکات بوحدانیته قد جرى من
قلبه سلسبیل الحیوان و کوثر العرفان و بهما
توجّه القاصدون الى الغایة القصوى و المقربون
الى الذروة العلیا و قام اهل القبور فی ملکوت
الانشاء تعالی تعالی من ظهر بالحق و اظهر ما
اراد بسلطانه الذی احاط من فی الوجود من
الغیب و الشهود انه هو الظاهر باسمه الودود و
النّاطق فی مقامه المحمود

3 I offer prayers and peace, glory and praise unto those servants who have arisen to aid His Cause, exalt His Word, and make manifest His grace amongst His creatures. These are His sincere servants, His unified servants, His near ones. God hath

3 اصلي و اسلم و اکبر و امجد عباد الذین قاموا
علي نصره امره و اعلاء کلمته و اظهار فضله بین
بريته اولئک عباد مخلصون اولئک عباد موحّدون

described them in His Books, His Psalms and His Scriptures, and the tongues of His Messengers and Emissaries have spoken their praise. These are servants whom no blame from any blamer, nor the gloating of any misbeliever, nor the turning away of any opposer, nor the denial of any denier holdeth back from that which their Creator hath commanded them, nor do the forces of the earth weaken them from what they desire in the path of God, their Fashioner and Creator. These are servants who speak not except by His leave, who move not except by His command, whom the affairs of men sadden not, and whom the clamor of those who have disbelieved in the Lord of destiny frighteneth not.

- 4 This servant beseecheth his Lord to gather him beneath their shadow and within their pavilions of glory, and to strengthen His loved ones in that wherein He hath strengthened them. Verily, He is the Almighty Who doeth as He pleaseth in His dominion and ordaineth through His sovereignty what He willeth. There is no God but Him, the Single One, the All-Informed.

- 5 Following this, it is submitted to your honor that in previous years, in correspondence with one of the divine friends, this servant, as commanded, submitted that for each of the names that Jinab-i-Nasr had sent, a special Tablet would be revealed from the heaven of grace and would be dispatched. And according to that list which your honor had sent, wondrous and sublime Tablets were revealed, but there was no one available to carry them. For nearly two years this matter remained in abeyance. Now Jinab-i-Mulla Muhammad-'Ali has insisted that he will carry them, therefore they were sent so that they may be delivered to the mentioned souls. However, since much time has passed, whoever is present will be blessed with divine grace, and if anyone has ascended, their Tablet serves as a perpetual remembrance for them in both the earthly and heavenly kingdoms. God willing, your honor will deliver them with the utmost joy and delight and be thankful to the True Beloved, for your honor's request was accepted and found favor at the divine threshold. Blessed are you and joy be unto you.

- 6 Now consider the bounty and grace of God - if all the world were to sacrifice their wealth, spirits, and bodies, it would surely seem as nothing compared to this supreme bounty. God willing, these blessed Tablets will become the cause and means of enkindling the residing souls and will bestow upon all a portion from the ocean of inner meanings.

اولئك عباد مقربون قد وصفهم الله في كتبه و زهره و صفحه و انطق بثناءهم السن رسله و سفرائه اولئك عباد لا تأخذهم في الله لومة لائم و لا شماتة مشرك و لا اعراض معرض و لا انكار كل منكر و لا تمنعهم جنود الأرض عما امروا به من لدن بارئهم و لا تضعفهم سطوة الأمم عما ارادوا في سبيل الله موجدهم و خالقهم اولئك عباد لا يتكلمون الا باذنه و لا يتحركون الا بأمره و لا تحزنهم شئون البشر و لا تحوفهم ضوضاء الذين كفروا بمالك القدر

4 يسئل الخادم ربّه بأن يحشره في ظلّمه و في قباب عترتهم و يؤيد احبائه على ما ايدهم عليه انه هو المقتدر الذي يفعل في الملك ما يشاء و يحكم بسلطانه ما يريد لا اله الا هو الفرد الخبير

5 و بعد عرض ميشود خدمت آنجناب که در سنين قبل در مکاتيب يکی از دوستان الهی حسب الامر اينعبد معروض داشته که اسامی نفوسیکه جناب نصر فرستاده اند مخصوص هر یک لوح از سماء عنایت نازل ميشود و ارسال میگردد و موافق آسياهه که آنجناب ارسال داشته بودند الواح بدیعۀ منیعۀ نازل ولكن شخصیکه حامل شود موجود نبود قریب دو سنه این امر در عهدۀ تعویق ماند حال جناب ملا محمد علی اصرار نمودند که ایشان حامل شوند لذا ارسال شد تا بنفوس مذکوره برسانند ولكن چون بسیار تأخیر شد هر نفسیکه حاضر است بعنایت الهی فائز ميشود و اگر نفسی صعود نمود لوح او ذکر خیری است از برای او بدوام ملک و ملکوت انشاء الله آنجناب بکمال روح و ریحان برسانند و معبود حقیقی را شاکر شوند چه که استدعای آنجناب پذیرفته شد و مقبول درگاه الهی واقع گشت طوبی لکم و نعیماً لکم

6 حال در فضل و عنایت حق تفکر فرمائید اگر جمیع عالم بأمواهم و ارواحهم و اجسادهم فدا شوند البته در مقابل این فضل اعظم مفقود بنظر آید انشاء الله این الواح مبارکه سبب و علت اشتعال نفوس ساکنه گردد و جمیع را از بحر معانی قسمت عطا فرماید

7 O my beloved! If the people of the world were to reflect even briefly upon this Most Great Revelation, all would find themselves free and liberated. All strife, conflict, differences, upheaval and estrangement have been forbidden in this blessed Revelation. All have been commanded to associate with the people of the world in a spirit of fragrance and joy. Time and again this blessed word was heard from the Tongue of Grandeur, saying that God, exalted be His glory, has appeared for the reformation of the world and has willed to cast the word of unity into the hearts of all nations. Blessed is he who has heard and attained, and woe unto the heedless and the deniers.

7 یا حبیبی اگر اهل عالم فی الجمله در این ظهور اعظم تفکر نمایند جمیع خود را فارغ و آزاد مشاهده کنند جمیع جدال و نزاع و اختلاف و انقلاب و اجتناب در این ظهور مبارک منع شد کل را امر فرموده اند که بروح و ریحان با اهل امکان معاشرت نمایند کراراً و مراراً اینکمه مبارکه از لسان عظمت شنیده شد میفرمودند حق جل جلاله از برای اصلاح عالم ظاهر شده و اراده فرموده کلمه اتحاد در قلوب امم القا فرماید طوبی لمن سمع و فاز و ویل للغافلین و المعرضین

8 Another submission: Convey greetings and praise to the friends on behalf of this evanescent servant and tell them to appreciate the value of this day. I swear by the Ancient Beauty that the like of this day has never been witnessed. Strive that the conditions and colors of this world may not make you heedless of the Lord of earth and heaven. These lives are observed to be most fleeting; through the grace of the Beloved of all creation, you must attain a station which neither decline can seize nor change can approach. Today, whatever any soul desires, it can possess, for the gate of mercy is open and the ocean of generosity is surging. Were this servant permitted, he would reveal a hint of this station and a drop from this ocean, that all might soar on wings of joy in the atmosphere of love for the Lord of the Day of Resurrection, and find themselves free from the darkness of this earthly world.

8 عرض دیگر آنکه خدمت دوستان از جانب این خادم فانی سلام و تکبیر برسانید و بگوئید قدر امروز را بدانید قسم بجمال قدم که شبه این روز دیده نشده جهد نمایند تا شئونات و الوان دنیا شما را از مالک عرش و ثری غافل نسازد این عمرها اقل من آن مشاهده میشود باید بعنایت محبوب امکان دارای مقامی شوید که زوال آنرا اخذ ننماید و تغییر باو راه نیابد امروز هر نفسی آنچه اراده نماید میتواند مالک آن شود چه که باب رحمت باز است و بحر کرم مواج اگر اینعبد مأذون بود رمزی از این مقام و رشتی از این بحر اظهار میداشت تا کل باجنحه سرور در هوای محبت مالک یوم نشور پرواز نمایند و از تیرگیهای عالم ترابی خود را فارغ مشاهده کنند

9 O my masters and friends of God! Listen to the submissions of this evanescent one with the ears of both head and heart, for he speaks for God's sake, and his witness has been and will be God Himself. God willing, may He assist and enable this servant and all friends to that which is pleasing to Him. Verily, He is the Answerer of the prayers of the supplicants and the Ultimate Goal of those who seek Him, and praise be to God, the Lord of the worlds.

9 ای آقایان من و دوستان حق عرایض این فانی را بگوش سر و سراسر اصفا نمائید چه که الله میگوید و شاهد و گواهی نفس الله بوده و خواهد بود انشاء الله اینعبد و جمیع دوستان را موید و موفق بدارد بآنچه رضای او در اوست انه مجیب دعوی السائلین و منتهی امل القاصدین و الحمد لله رب العالمین

10 14 Dhi'l-Qa'dih 1297

10 فی ۱۴ ذی قعدة سنة ۱۲۹۷

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BH00054

To: Jamal Burujirdi et al.

Date: 1297-11-28 [1880-Nov-1]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Manifest, the Most High, the Most Glorious
- 2 Praise be to God Who hath revealed the Face after the passing away of all things, and hath stirred the Kingdom of Names through the movement of His Most Exalted Pen, and hath spoken that whereby the essence of evanescence hath been invested with the robe of everlasting existence. Glorified be He Whom the hearts of the possessors of understanding cannot comprehend, nor can that which ascendeth from the realm of creation reach unto Him. He it is Who hath quickened the bones through the breezes of His Most Sublime Word, whereby was raised the pavilion of 'He doeth whatsoever He willeth.' Verily, He is the Lord of the throne and of the earth, the Sovereign of the Hereafter and of the former times. Blessed is the one who hath hearkened unto His sweetest call, and blessed the strong one whom the veils of names have not weakened. Exalted is our Lord above the mention of every mentioner and the description of every describer. All things have testified to His loftiness and power, His sublimity and grandeur. The comprehension of the mystics cannot grasp Him, nor can the knowledge of the learned know Him. He hath created all things by His command and sovereignty, and hath ordained for every matter an appointed time in His Book. Verily, He is the Single One, the One, the Self-Subsisting, before Whom all necks have bowed in humility. There is none other God but He, the Mighty, the Bestower.
- 3 I pray, glorify, magnify and offer salutations upon those whom the wine of mystic knowledge hath intoxicated in the days of the All-Merciful, in such wise that they have spoken with wisdom and utterance amongst the concourse of creation. These are servants whom heedlessness hath not overtaken and whose necks have not bent with drowsiness. They have arisen to serve the Lord of mankind in such manner as hath bewildered the minds of the wise and the hearts of the eloquent. The servant beseecheth his Lord through the tongues of all created things that He may gather him beneath their shadow and grant him a station in their proximity. Verily, He is the All-Powerful, from Whose knowledge nothing escapeth, and from Whose will nothing in creation, past or future, can hinder Him. He, verily, is the Single, the Most High, the All-Knowing, the All-Wise.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَظْهَرِ الْعَلِيِّ الْأَبْنَى

2 الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْوَجْهَ بَعْدَ فَنَاءِ الْأَشْيَاءِ وَهَزَّ
مَلِكُوتِ الْأَسْمَاءِ بِاهْتِزَازِ قَلْبِهِ الْأَعْلَى وَنَطَقَ بِمَا
تَرَدَّى بِهِ كَيْنُونَةُ الْفَنَاءِ بِرَدَاءِ الْبَقَاءِ سُبْحَانَ مَنْ لَا
تَدْرِكُهُ أَفْتَدَةُ أُولَى النَّهْيِ وَلَا يَصِلُ إِلَيْهِ مَا يَرْفَعُ مِنْ
مَلِكُوتِ الْإِنشَاءِ أَنَّهُ هُوَ الَّذِي أَحْيَى الْعِظَامَ مِنْ
نَفْحَاتِ كَلِمَتِهِ الْعَالِيَا الَّتِي بِهَا ارْتَفَعَ سِرَادِقُ يَفْعَلُ مَا
يَشَاءُ أَنَّهُ لِمَالِكِ الْعَرْشِ وَالتَّرَى وَسُلْطَانِ الْآخِرَةِ
وَالْأُولَى طَوْبِي لِسَمِيعِ فَازِ بِنْدَائِهِ الْأَحْلَى وَلِقْوِي
مَا أَضَعَفَتْهُ سُبْحَاتِ الْأَسْمَاءِ تَعَالَى رَبُّنَا عَنْ ذِكْرِ
كُلِّ ذَاكِرٍ وَعَنْ وَصْفِ كُلِّ وَاصِفٍ قَدْ شَهِدَ
كُلُّ شَيْءٍ بَعْلُوهُ وَاقْتِدَارُهُ وَسَمُوهُ وَكِبْرِيَاءُهُ لَمْ
يَدْرِكْهُ ادْرَاكِ الْعُرْفَاءِ وَلَا يَعْرِفُهُ عُرْفَانِ الْعُلَمَاءِ
قَدْ خَلَقَ كُلُّ شَيْءٍ بِأَمْرِهِ وَسُلْطَانِهِ وَقَدَّرَ لِكُلِّ أَمْرٍ
مِيقَاتًا فِي كِتَابِهِ أَنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ الصَّمَدُ الَّذِي
خَضَعَتْ لَهُ الرُّقَابُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ

3 أَصَلِّ وَاجْتَدِ وَأَكْبِرْ وَاسْلَمْ عَلَى الَّذِينَ أَخَذَهُمْ سَكْرُ
رَحِيقِ الْعُرْفَانِ فِي أَيَّامِ الرَّحْمَنِ عَلَى شَأْنِ نَطَقُوا
بِالْحِكْمَةِ وَالْبَيَانِ بَيْنَ مَلَأِ الْأَمْكَانِ أَوْلَثِكَ عِبَادَ مَا
أَخَذَتْهُمْ الْغَفْلَةُ وَمَا مَالَتْ أَعْنَاقُهُمْ مِنَ النَّعَاسِ قَدْ
قَامُوا عَلَى خِدْمَةِ مَالِكِ النَّاسِ عَلَى شَأْنِ تَحْيِيرِ
بِهِ عَقُولِ الْعُقَلَاءِ وَأَفْتَدَةِ الْبُلْغَاءِ يَسْأَلُ الْخَادِمُ رَبَّهُ
بِأَلْسِنِ الْكَائِنَاتِ بَأَن يَحْشُرَهُ فِي ظِلِّهِمْ وَيَجْعَلُ لَهُ
مَقَامًا فِي جَوَارِهِمْ أَنَّهُ هُوَ الْمُقْتَدِرُ الَّذِي لَا يَعْزُبُ
عَنْ عِلْمِهِ مِنْ شَيْءٍ وَلَا يَمْنَعُهُ عَنْ إِرَادَتِهِ مَا خَلَقَ
وَيَخْلُقُ أَنَّهُ هُوَ الْفَرْدُ الْمُتَعَالَى الْعَلِيمُ الْحَكِيمُ

- 4 My spirit be a sacrifice for your mention. Your letter hath reached me and caused me to hear the warbling of the bird of divine knowledge, and guided me to the pathway of my Sovereign and your Sovereign and the Sovereign of all in creation. By the life of the Beloved! Such longing hath seized me as cannot be contained in pages. To this doth testify the Lord of the Covenant, through Whom the horizons have been illumined. Then did the magnet of Glory attract me and bring me into the precincts of holiness, nearness and beauty. When I appeared before the Face, I presented what was in the letter concerning your submissiveness, humility and supplication unto God, the Lord of the beginning and the end. When this was completed, the Tongue of Grandeur spoke in reply, saying - and His sweetest utterance is this:
- روحی لذکرکم القداء قد بلغنی کتابکم واسمعی صغیر طیر العرفان و هدائی الی صاعد سلطانی و سلطانکم و سلطان من فی الامکان لعمر المحبوب قد اخذنی الاشتیاق علی شأن لا یتّم بالأوراق یشهد بذلك مالک الميثاق الذی به انارت الآفاق اذا اجتذبتنی مقناطیس الجلال و احضرنی فی ساحة القدس و القرب و الجمال فلما حضرت امام الوجه عرضت ما فی الکتاب من خضوعکم و خشوعکم و ابتهاکم الی الله مولی المبدأ و المآب فلما تم و انتهی نطق لسان العظمة فی الجواب
- 5 O Jamal! Were one to observe carefully, We have concealed and dispatched volumes of utterance in but a single word. Now consider how many verses have been revealed and sent in your name. Reflect, that thou mayest recognize God's grace and bounty, God's mercy and generosity. Every fair-minded one hath testified and doth testify to the greatness of the ocean of divine grace, and in all conditions the glance of favor and the eye of loving-kindness have been directed and turned toward you. Be assured of what thy Lord, the All-Knowing, imparteth unto thee. Today you must be focused on matters that cause the exaltation of God's Cause. Naught is seen today save the sovereignty and authority of God. Verily, We have sent unto thee the Sealed Wine, the Water of Life, and the Salsabil of divine knowledge. To this thy Lord, the All-Merciful, doth testify from this glorious horizon.
- قال و قوله الأهلی ای جمال اگر درست ملاحظه شود دفاتر بیان را در کلمه ای از کلمات مستور نمودیم و ارسال داشتیم حال ملاحظه کن چه مقدار آیات باسم شما نازل و ارسال شده تفکر لتعرف عنایة الله و فضله و رحمة الله و جوده هر منصفی شهادت داده و می دهد بر عظمت بحر فضل الهی و در جمیع احوال طرف عنایت و لحاظ مکرمت بشما ناظر و متوجه بوده کن علی یقین فیما یلیک ربّک العلیم امروز باید ناظر باموری که سبب ارتفاع امر الله است باشید لا یری الیوم الا شأن الله و سلطانه انا ارسلنا الیک الرّحیق المختوم و کوثر الحیوان و سلسبیل العرفان یشهد بذلك ربّک الرحمن فی هذا المنظر الکریم انتهی
- 6 You wrote that you had met with S from the people of S and intended to invite him again. It is known that His Holiness has always dealt with the servants of God with the utmost kindness, love and compassion. God willing, may the breezes of these days take hold of that person and enable him to achieve supreme steadfastness and service to the twin Luminous Lights. This matter was presented at the Most Holy Court and was accepted. He said: "Let him associate with the servants with spirit and fragrance and guide them to the path of God, the Powerful, the Most High, the Great."
- اینکه مرقوم داشته بودید با جناب اس از اهل ص ملاقات فرمودید و اراده دعوت او مرّة اخری داشتید معلومست آن حضرت در هر حال با عباد الله بکمال رأفت و محبّت و شفقت سلوک فرموده و میفرماید انشاء الله نفحات ایام شخص مذکور را اخذ نماید و باستقامت کبری و خدمت اهل نورین نیرین فائز نماید در ساحت اقدس هم این فقره عرض شد و مقبول افتاد فرمودند له ان یعاشر مع العباد بالروح و الریحان و یدهیهم الی صراط الله المقتدر العلیّ العظیم
- 7 Regarding what you wrote about turning toward the land of S, He said these days it is not advisable, for "the wolf howls and the frog croaks. Be patient until the fragrance of acceptance and assurance wafts from there."
- و اینکه در باره توجه بارض صاد مرقوم داشته بودید فرمودند این ایام مصلحت نیست ان الذّئب یعوی و الضفدع ینقنق ان اصبر الی ان یتضوّع فیها عرف الاقبال و الاطمینان

- 8 Now that three hours have passed on Sunday the 27th of Dhi'l-Qa'dah, this evanescent servant has been blessed with another letter from His Holiness, and the breezes of His favors have taken hold of and surrounded this servant. I beseech and hope from God, exalted be His glory, that He may ever keep that Beloved one warbling, explaining and speaking in the gardens of utterance. In all cases this servant is ashamed and abashed before the divine friends and hopes for forgiveness.
- 8 و حال که سه ساعت از روز یکشنبه ۲۷ شهر ذی قعدة گذشته است این خادم فانی بدستخط دیگر آن حضرت فائز و نسایم الطاف آن حضرت این عبد را اخذ نمود و احاطه کرد از حق جلّ و عزّ سائل و آملم که لمزل آن محبوب را در ریاض بیان مرغد و مبین و ناطق دارد در هر حال این عبد نزد اولیا و اصفیای الهی نخل و منفعل است و امید عفو است
- 9 You had written appointing this servant as your representative for visiting the Ancient Beauty at the appointed time. When I attained the Most Holy Court and was honored with circumambulation and visitation on your behalf, the Tongue of Grandeur spoke saying: "O My Name 'Beauty'! The servant in attendance has visited on your behalf and We have accepted it as a favor from Us that you may rejoice and be thankful." Then on your behalf I also attained the blessing of visiting the Branches of God and those who circle round.
- 9 و اینکه مرقوم فرموده بودید و این عبد را وکیل نمودید در زیارت جمال قدم در وقت مخصوص از قبل آن حضرت بساحت اقدس فائز و بطواف و زیارت مشرف اذاً نطق لسان العظمة و قال یا اسمی الجمال قد زار العبد الحاضر من قبلک و قبلناه فضلاً من عندنا لتفرح و تشکر انتهی و همچنین زیارت اغصان الله و طائفین حول از قبل آن حضرت فیض زیارت را ادراک نمود
- 10 You wrote that on behalf of this evanescent servant along with the divine friends Aqa Muhammad-Taqi and Aqa Shir-'Ali, upon them be the Glory of God, you attained the visitation of the Most Great Holy Leaf, His sister - may my spirit and the spirits of all the worlds be a sacrifice for her holy resting place. This was the perfection of kindness regarding this evanescent one. Mention of the two souls who were honored to serve His Holiness was made at the Most Holy Court. The Sun of favor has dawned in relation to each one. God willing, may they attain supreme steadfastness and remain protected from the fetid winds of the souls of the ungodly. O beloved of my heart, observe what a day this is, while people are content with falsehood in their discourse and have turned away from the Lord of Causes and Sovereign of nations. Such is the station of imaginary temples. Fie upon them and their fidelity! They have broken God's Covenant and His pact and have disputed His verses after their revelation. I testify that they are among the most lost in the Clear Book.
- 10 و اینکه مرقوم فرمودید که از قبل این عبد فانی مع دوستان الهی جناب آقا محمد تقی و آقا شیرعلی علیهما بهاء الله زیارت حضرت ورقه کبری حضرت اخت روحی و ارواح العالمین لمقد قدسها الفداء فائز شدید این کمال عنایت بود در باره این فانی و ذکر نفسین که در خدمت آن حضرت فائز شدند در ساحت اقدس عرض شد نسبت بهر یک شمس عنایت مشرق انشاء الله باستقامت کبری فائز شوند و از اریاح منتنه نفوس مشرکه محفوظ مانند یا محبوب قلبی مشاهده فرمائید یوم چه یومی است و ناس در چه گفتگو بجعل قناعت نموده اند و از مالک علل و سلطان ملل چشم پوشیده اند اینست شأن هیاکل موهومه افّ لهم و لوفائهم قد نقضوا میثاق الله و عهده و جادلوا بآیاته بعد انزالها اشهد انهم من الأخسرین فی کتاب مبین
- 11 Regarding what you wrote about the holy tomb and its state of disrepair, this was presented and He said: "This is God's way with His loved ones from before. Blessed is he who repairs and raises it. However, wisdom must be observed in all conditions. O Beauty, wisdom appears like the morning star from the horizon of the divine Book's heaven. Its observance is necessary and obligatory for all."
- 11 و اینکه در باره قبر مطهر و خرابی آن نوشتید عرض شد فرمودند هذه من سنة الله مع اولیائه من قبل طوبی لمن یعمره و یرفعه ولكن در جمیع احوال حکمت باید ملاحظه شود یا جمال حکمت بمثابه ستاره سحری از افق آسمان کتاب الهی طالع و مشرق است بر کل ملاحظه آن لازم و واجب انتهی
- 12 You testified with all your limbs and members that all glory, bounty, rest and joy lie in His shadow and in His love, and
- 12 و اینکه مرقوم فرموده بودید که شهادت میدهد جمیع جوارح و ارکان باینکه تمام عزّت و نعمت

praise be to God that I have attained to both. After presenting this passage, He said: "He hath spoken the truth," and God willing these words shall ever flow from his pen and tongue in such wise that no trace of vexation or sorrow shall follow. O Beauty! Rejoice in My remembrance of thee and My favors unto thee. Let nothing sadden thee in God, the Lord of the worlds.

- 13 Concerning the funds you wrote about, stating that you had delivered them as instructed to the specified individuals and had sent the receipts - the receipts arrived, and this servant praises the Beloved of the world for having aided you to serve the Cause. Verily, He is the Helper of those who act.

- 14 Regarding what you wrote about H.S. (upon him be the Glory of God) - in truth this servant has been remiss in serving him, but it was due to Mulla Muhammad-'Ali, as I thought he would return and I would send the reply to his letter with him. In any case, this matter was delayed until these days when the aforementioned one decided to depart, and this servant wrote a detailed letter to him and likewise several separate Tablets were prepared that should reach him. God willing they will arrive. If you meet him, express on behalf of this non-existent one, this absolute void, mention of evanescence and nothingness.

- 15 Regarding what you wrote about the friends in the land of Kh., stating that you had sent a copy of the Blessed Tablet and that you constantly make mention of divine favors concerning them - this matter is most pleasing. In these days two petitions arrived from them, and the reply to one was bestowed and sent, and other petitions have also arrived. God willing, may they ever be blessed with the grace of the All-Merciful. Once the Ancient Tongue spoke these blessed words: "O servant in attendance! Write to His Beauty that in all conditions thou shouldst gaze toward the horizon of unity in such wise that differences move thee not. Unity is the greatest foundation for the edifices of the City of Knowledge. Look not at the people and their deeds and what they speak and utter. Behold what hath shone forth from the horizon of thy Lord's utterance and take hold of it through My Name, the Strong, the Self-Subsisting. If abasement befall thee in this path, it is the very essence of glory. Be wholly for God, then rejoice in His bounty unto thee and be of the thankful ones. And if someone behaves contrary to divine laws and ordinances, remind him with utmost love

و راحت و سرور در ظلّ او و در حبّ اوست و
لله الحمد که بهر دو فائز بعد از عرض این فقره
فرمودند قد نطق بالحقّ و انشاء الله این کلمات
همیشه از قلم و لسان ایشان جاری شود بشأنی
که اظهار کدورت و حزن از پی نیاید یا جمال
ان افرح بذکری ایّاک و عنایتی لک ایّاک ان
یحزنک شیء فی الله ربّ العالمین انتهى

- 13 اینکه در بارهٔ وجوه مرقوم فرموده بودید که
حسب الأمر بنفوس مذکوره رسانده‌اید و قبض
ارسال داشته‌اید قبضها رسید و این خادم حمد
مینماید محبوب عالم را که آن حضرت را بر
خدمات امر مؤید فرموده آنه ولیّ العالمین

- 14 اینکه در بارهٔ جناب حا و سین علیه بهاء الله
مرقوم داشتید فی الحقیقه این عبد در خدمت
ایشان مقصر است و لکن سبب جناب ملا محمد
علی شد چه که بگمان آنکه او راجع میشود و این
عبد جواب دستخط ایشان را با او ارسال میدارد
باری این فقره تأخیر افتاد تا آنکه در این ایّام
جناب مذکور عازم گشت و عریضهٔ مفصلی
این عبد خدمت ایشان عرض نموده و همچنین
چند لوح علیحده بسته شده که باید بایشان برسد
انشاء الله برسد اگر ملاقات فرمودید از قبل این
معدوم صرف و مفقود بخت ذکر فنا و نیستی
اظهار دارید

- 15 و اینکه در بارهٔ احبّای ارض خا مرقوم فرموده
بودید که سواد لوح مبارک را ارسال داشتم
و علی الدوام عنایات الهیه را در حقّ ایشان
اظهار میدارم این فقره بسیار محبوبست و در این
ایّام دو عریضه از ایشان رسید و جواب یکی
عنایت و ارسال شد و عرایض دیگر هم رسیده
انشاء الله در کلّ احیان و اوان بعنایت رحمن
فائز باشند وقتی از اوقات لسان قدم باین کلمهٔ
مبارکه ناطق فرمودند یا عبد حاضر بنویس بجناب
جمال در کلّ احوال بافق اتحاد ناظر باش علی
شأن لا یحرکک الاختلاف اتحاد اس اعظم
است از برای ابنیهٔ مدینهٔ عرفان لا تنظر الی
النّاس و اعمالهم و ما هم به یتکلّون و ینطقون
ان انظر ما اشرق من افق بیان ربّک و خذه
باسمی القویّ القیوم اگر در این سبیل ذلت دست
دهد عین عزّت است کن بکّک الله ثمّ افرح

in such manner that it causes him no embarrassment. If he accepts, he hath attained unto counsel, and if not, then ask God to guide him to His straight path."

بفضله عليك و كن من الشاكرين و اگر نفسی بر خلاف حکم و سنن الهی رفتار نماید او را بکمال محبت متذکر دارید بقسمی که مایه نجلت او نشود اگر پذیرفت فاز بالنصح و الا فاسأل الله ان یهدیه الی صراطه المستقیم انتهى

- 16 When this utterance was heard from the Dawning-Place of the All-Merciful's revelation, in truth the attraction of divine favor so seized this servant that the pen confesses its inability to describe it. God willing may all servants attain unto the sweetness of the All-Merciful's utterance. By the life of the Intended One! Should they attain unto the sweetness of but one word, they would not exchange the Sun of Truth for all that exists in creation and all that is mentioned therein, and all would proceed toward the ultimate goal.

16 این بیان که از مطلع وحی رحمن استماع شد فی الحقیقه جذب عنایت الهی این عبد را اخذ نمود بشأنی که اعترف القلم بعجز عن ذکره انشاء الله جمیع عباد بحلاوت بیان رحمن فائز شوند لعمر المقصود اگر بحلاوت یک کلمه فائز گردند شمس حقیقت را به ما فی الامکان و ما یذکر فیه مبادله ننمایند و جمیع قاصد مقصد اقصی گردند

- 17 Regarding what you wrote about the sanctuary of the Name of God - upon him be all the Most Glorious Glory of God - it was submitted and He said: "Yes, what was done was for God." From time to time, with wisdom, inquire about their circumstances. These matters are most beloved, provided they are carried out with wisdom, for if the hosts of the Wolf and the parties of the serpent, and some from within and without become aware, it will not be free from harm. Take wisdom as a command from the presence of One Who is All-Knowing.

17 و اینکه در باره حرم اسم الله حا علیه منکّل بهاء ابهاه مرقوم داشتید عرض شد فرمودند نعم ما عملت فی الله گاهی بحکمت از احوال ایشان جويا باشید این امور بسیار محبوبست بشرط آنکه بحکمت واقع شود چه اگر جنود ذئب و احزاب رقشا و بعضی هم از داخل و خارج مطلع شوند خالی از ضرر نخواهد بود خذ الحکمة امرأ من لدن آمر علیم انتهى

- 18 Regarding what you wrote about Jinab-i-Aqa Siyyid Muhammad-Rida and Jinab-i-Aqa Siyyid Abu-Talib - upon them be the Glory of God - two Most Holy, Most Exalted Tablets were revealed from the heaven of the Divine Will and sent with Ibn-i-Asdaq - upon him be the Glory of God. After this detail was submitted before the Throne, He said: The gaze of favor is upon them. God willing, they must arise to serve the Cause with such enthusiasm that its effect shall remain permanent and enduring. Convey My glory, O Jamal, to them both on My behalf, and remind them of My remembrance, My favor, My grace, and My mercy which have encompassed both the sovereign and the subject. Verily We have remembered them and turned toward them from this Forbidden Place, and We counsel them to show forth the greatest steadfastness in the Cause of God, the Lord of all beings, in such wise that neither the knowledge of the knowers, nor the wisdom of the wise, nor the learning of the learned, nor the hosts and multitudes shall prevent them. God willing, may they guide mankind and summon the people to the truth. May they protect weak hearts and minds from the doubts and imaginings of the deluded ones, through the Name of God. Verily, We send Our glory from this Station and convey

18 و اینکه در باره جناب آقا سید محمد رضا و جناب آقا سید ابوطالب علیهما بهاء الله مرقوم فرموده بودید با جناب ابن اصدق علیهما بهاء الله دو لوح امانع اقدس از سماء مشیت نازل و ارسال شد و بعد از عرض این تفصیل تلقاء عرش فرمودند طرف عنایت بایشان هست انشاء الله باید باشندعالی در خدمت امر ظاهر شوند که اثر آن باقی و دائم بماند کبریا جمال من قبل علیهما و ذکرهما بذکری و عنایتی و فضلی و رحمتی الّتی احاطت المالک و المملوک انا ذکرناهما و اقبلنا الیهما من هذا المقام الممنوع و نوصیهما بالاستقامة الکبری فی امر الله مالک الوری علی شأن لا یمنعهما عرفان العرفاء و لا حکمة الحکماء و لا علم العلماء و لا الأُحزاب و الجنود انشاء الله هادی خلق باشند و ناس را بحق دعوت نمایند قلوب و افئده ضعیفه را از ظنون و اوهام انفس متوهمه باسم الله حفظ نمایند انا نکبر من هذا المقام و نسلم علیهما و علی الذین اقبلوا بقلوب نوراء فیهاک الی الله المهیمن القیوم و الحمد لله العزیز الودود انتهى

Our greetings upon them and upon those who have turned with illumined hearts therein unto God, the Protector, the Self-Subsisting. Praise be to God, the Mighty, the Loving.

- 19 Another submission is that His Honor Aqa Mirza Haydar-'Ali, upon him be the Glory of God, wrote a letter to this servant requesting some wondrous and exalted Tablets for certain people of Dawlatabad and those regions. After presenting this to the Most Holy Court, that very night blessed Tablets descended from the heaven of the Lord's Will. Some were written by the Greater Branch - may my spirit, my being, and my essence be sacrificed for the dust of His most pure footsteps - and some were written by this servant as commanded, since in this year when the Branch of God would sometimes honor different regions with His presence, this servant would copy some Tablets from the revealed text and send them as commanded. In any case, the Tablets for the aforementioned Mirza will be sent either this time or next. However, He stated that all people have not known and do not know the value of the divine Tablet and are incapable of comprehending its outer meaning, let alone its inner meaning. And verses, proofs and Tablets have been revealed, made manifest and sent to such a degree that counting them would be most difficult. Now some Arabic and Persian Tablets that transcend suppositions and imaginings should be collected. Among them, the servant in attendance's letters that are adorned with the ornament of the All-Merciful's utterance are very useful, as divine verses and utterances of every kind have been revealed in them. These should be collected and given, as circumstances warrant, to several souls who possess the power of utterance and are adorned with pleasing character and lofty attributes, that they may turn to different regions, perchance to guide people to the supreme horizon and give them to drink of the water of immortality. Today teachers are needed and expounders are necessary. Every soul should have the verses of the All-Merciful before his eyes in every station and convey them in their proper place. Thus doth the Truth teach you and I am the All-Knowing.

- 20 Regarding what you wrote about the ascension of Fathu'llah, utterances were revealed and made manifest from the heaven of grace. And since his brother had been waiting a long time and had sent several letters to this evanescent servant with no opportunity for reply, therefore this time a letter was written to him mentioning the elevated one. Blessed is he and blessed is he who attains to the mention of God in His days.

19 عرض دیگر آنکه مکتوبی جناب آقا میرزا حیدر علی علیه بهاء الله باین عبد نوشته و از برای بعضی از اهل دولت آباد و آن صفحات الواح بدیعہ منیعہ خواسته و بعد از عرض بساحت اقدس همان شب الواح مبارکہ از سماء مشیت ربانیہ نازل بعضی را حضرت غصن الله اکبر روحی و ذاتی و کینوتی لثراب قدومه الأطهر فدآء نوشته اند و بعضی را حسب الامر این عبد چون در این سنہ گاهی حضرت غصن الله باطراف تشریف میبردند این عبد بعضی از الواح را از خط تنزیل نقل مینمود و حسب الامر ارسال میداشت باری الواح جناب میرزای مذکور ارسال میشود در این کرہ یا کرہ بعد ولكن فرمودند جمیع ناس قدر لوح الهی را ندانسته و نمیدانند و از ادراک ظاهر آن عاجزند تا چه رسد بیاطن و بشأنی هم آیات و بینات و الواح نازل و ظاهر و ارسال شده کہ احصای آن امری است بسیار مشکل حال باید بعضی از الواح عربی و فارسی کہ خارق ظنون و اوہامست جمع نمود از جملہ مکتوبات عبد حاضر کہ بطراز بیان رحمن مزین است بسیار بکار میآید چه کہ از هر قبیل در او آیات و بیانات الهی نازل باید جمع نمود و هرچه مصلحت وقت است بچند نفوس کہ قوہ ناطقہ دارند و باخلاق مرضیہ و صفات عالیہ مزینند داده شود و باطراف توجہ نمایند کہ شاید ناس را بافق اعلی هدایت کنند و از کوثر بقا بنوشانند البیوم مبلغ لازمست و مبین باید هر نفسی در هر مقام از بیان آیات رحمن در نظرش باشد و در مقامش القا نماید کذلک یعلمکم الحق و انا العليم انتهى

20 و اینکه در بارہ صعود جناب فتح الله مرقوم داشتید بیاناتی از سماء عنایت نازل و ظاهر و چون اخوی ایشان مدتہای مدید بود و باین عبد فانی چند مکتوب ارسال داشته و فرصت ارسال جواب نشد لذا در این کرہ ورقہائی بایشان نوشته و ذکر جناب مرفوع هم در مکتوب او شده طوبی له و لمن فاز بذكر الله فی آیامہ

- 21 Furthermore, in these days a letter arrived from Hadba and among it was seen the petition that Manakji Sahib had submitted to the Most Holy Court. This letter had remained en route and in Hadba for some time. After presenting it to the Most Holy Court, He commanded to write to Jamal to mention to them:
- 22 The letter of that friend arrived. We beseech the Lord of the world to gladden and refresh him with the remembrance of the Friend and to bestow upon him from His bounties that which is befitting. His mention has been in the gathering of friends and with the help of the Peerless Friend it shall continue to be. Convey Our greetings and salutations.
- 23 O beloved of my heart! At most times this servant hears the lamentation of his own heart, for he observes that the lights of the Sun of Truth have encompassed the world, and yet the people remain heedless and veiled. What do the people of the Furqan possess, and what have the people of the Bayan, and to what do other peoples cling, and by what proof do they hold fast? All that hath come to pass in the world, both general and specific, hath been explicitly revealed in the divine Books in but a few years, one after another, as that being and every fair-minded soul would testify. The Surih of Ra'is by itself, and the Tablet of the Temple, and other Tablets are extant and available. Blessed is he who, being endowed with insight, acknowledgeth what he hath heard and seen. After mention was made of the sovereign of Paris and the chief of that great city, some were bewildered, and even certain of the loved ones would say to this servant how it could be that the emperor of the world would be abased and find himself humiliated and defeated, when all the kings moved and acted by his command and will. Apart from these things, behold the other afflictions that have overtaken the world. Nevertheless, the people of the Bayan, through mere fabrications, have deprived themselves of the ocean of fairness and knowledge. By the life of God! They are indeed in manifest loss.
- 24 You have undoubtedly heard the details of what transpired in Adrianople, when Siyyid Muhammad, being confident that the Ancient Beauty would not confront one such as Yahya, told Mir Muhammad - who was one of the simple-minded followers - and likewise to some of the Persians of that land, that on the morrow so-and-so would come forth. If they spoke the truth, let them also come forth and meet at the Sultan Selim Mosque, that truth might be distinguished from falsehood. The next day, Mir Muhammad - upon him be the glory
- و دیگر آنکه در این ایام مکتوبی از طرف حدبا رسید و مابین آن عریضهء مانکجی صاحب که بساحت اقدس عرض نموده بود دیده شد و این مکتوب مدت‌ها در عرض راه و حدبا مانده بود بعد از عرض بساحت اقدس فرمودند بجناب جمال بنویس که بایشان ذکر نماید
- نامهء آن دوست رسید از دارای جهان میخواهیم که او را بیاد دوست خرم و تازه دارد و از بخششهای خود بخشد آنچه را سزاوار است یادش در انجمن دوستان بوده و پیاری دوست یگما خواهد بود از جانب ما پرسش نمائید و درود برسانید انتهی
- یا محبوب فؤادی این عبد در اکثر اوقات حنین قلب خود را اصفا مینماید چه که مشاهده میکند انوار آفتاب حقیقت عالم را احاطه نموده و مع ذلک مردم غافل و محتجب آیا امت فرقان در دست چه دارند و امت بیان چه و سایر امم بچه متمسکند و بچه برهان متشبث جمیع آنچه در عالم واقع شده از کتلی و جزئی در سنین معدوده واحداً بعد واحد بکمال تصریح در کتب الهی نازل چنانچه آن حضرت و هر منصفی شاهد و گواهست و سورهء رئیس بنفسها و لوح هیکل و سایر الواح موجود و در دست است طوبی لبصیر اعترف بما سمع و رأی بعد از ذکر ملک پاریس و رئیس مدینهء کبیره جمعی متحیر بودند حتی بعضی از احباب باین خادم ذکر مینمودند چگونه میشود امپراطور عالم ذلیل شود و خود را مخدول و منکوب مشاهده نماید و حال آنکه جمیع ملوک بامر و ارادهء او متحرک و مشغول از اینها گذشته بلیات دیگر که عالم را فرا گرفته مشاهده فرمائید مع ذلک اهل بیان بجعل جعلی از بحر دانائی و انصاف محروم شده‌اند لعمر الله انهم فی خسران عظیم
- البته تفصیل ارض سر را شنیده‌اید که سید محمد نظر بانکه مطمئن بود که جمال قدم با مثل یحیی ثی مقابلی ثنیماید بمیر محمد نام که یکی از اصحاب ساده بود و همچنین جمعی از اعجام آن ارض گفته که فردا فلان بیرون می‌آید ایشان هم اگر راست میفرمایند بیرون تشریف بیاورند و در جامع سلطان سلیم گفتگو نمایند تا حق از دوش

of God - came and conveyed this message to the Most Holy Court. At that moment, the Ancient Beauty arose and went forth from the gate of the private quarters, revealing divine verses in the most exalted voice as He proceeded, until He arrived at the mosque. Some Persians were present, listening in utter amazement, with tears streaming down their faces. He told Mir Muhammad: "Go and tell them to appear." After some time he returned and reported that the Chief of Liars had asked to be excused. The Ancient Beauty granted a further two days' respite. This incident occurred in the presence of seventy believers and others.

معلوم شود میر محمد علیه بهاء الله يوم دیگر آمد و مراتب را بساحت اقدس پیغام داد در آن حین جمال قدم قیام فرموده از باب حرم بیرون تشریف بردند و در عرض راه آیات الهی بأعلى النداء نازل تا آنکه وارد جامع شدند و بعضی از اعجام هم حاضر در کمال تحیر اصغا مینمودند و بعضی عبرتش جاری بود فرمودند بمیر محمد برو و بگو حاضر شوند بعد از مدتی آمد و عرض نمود که رئیس الکاذبین امروز معذرت خواسته تا دو روز دیگر هم جمال قدم مهلت عنایت فرمودند و این فقره مابین هفتاد نفر احباب و سایرین واقع شده

- 25 Nevertheless, after arrival in the Most Great Prison, one day a well-known person came into the presence of the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His most mighty footsteps - and reported that Siyyid Muhammad and Aqa Jan were claiming that in Adrianople it had been arranged for the Ancient Beauty to meet with him in one assembly for discourse, but while Mirza Yahya came, the Ancient Beauty did not appear, and this became evident to all the divines, notables and the governor. The Branch of God presented this before the Divine Throne, saying: "Such astonishment seized me that I was rendered incapable of response." Now observe how they have recounted and distorted such a clear and evident matter. They have attributed to themselves all the characteristics of the Ancient Beauty, and ascribed their own misdeeds to the Manifestation of sanctity and holiness. Throughout the years of their stay in Adrianople, they were occupied day and night with such activities. Thus whatever was manifested from the Greater Branch in His childhood, Siyyid Muhammad-i-Isfahani would attribute to Ahmad, son of Yahya, and mention it in his name. The curse of God be upon the liars and the slanderers!

25 مع ذلک بعد از ورود در سجن اعظم روزی شخص معروفی خدمت حضرت غصن الله الأعظم روحی و ذاتی و کینونی لثراب قدومه الاعتراف داده معروض داشت که سید محمد و آقا جان میگویند که در ادرنه قرار بر اجلاس شد که جمال قدم با او در یک مجلس حاضر شوند و گفتگو نمایند میرزا یحیی آمد و جمال قدم نیامدند بر جمیع علما و اکابر و والی مطلب واضح و معلوم شد حضرت غصن الله تلقاء عرش عرض نمود که مرا چنان حیرت اخذ کرد که قادر بر جواب نشدم حال ملاحظه فرمائید که چنین امر واضح مبرهنی را چگونه ذکر نموده اند و تحریف کرده اند جمیع صفات جمال قدم را بخود نسبت داده و آنچه ارتکاب نموده بمطلع تقدیس و تنزیه راجع نموده اند در سنین توقف در ارض سر در لیلی و ایام باین کار مشغول بودند چنانچه آنچه از حضرت غصن الله الأكبر در طفولیت ظاهر شد سید محمد اصفهانی به احمد ابن یحیی نسبت داد و باسم او ذکر مینمود الا لعنة الله على الكاذبين و المفترين

- 26 In the beginning when the Ancient Beauty disassociated from him, the matter concerned that faithless one's violation of the sanctity of the Primal Point's - may the spirit of all else be sacrificed for Him - household. After some time, when this proved unacceptable to the heedless ones, he gave it to another vile person. By God, besides Whom there is no other God, this servant is ashamed of his deeds and actions. And you yourself know that no one besides this servant is aware, as I was with him. God suffices as witness to what I say. He committed acts that neither tongue can utter nor pen can record. You have

26 در اول امر که جمال قدم از او تبری جست فقره تصرف آن بی وفا در حرم نقطه اولی روح ما سواه فداه بود بعد از چندی چون مقبول طبع غافلین نیفتاد بخبیث دیگر بخشید والله الذی لا اله الا هو این عبد شرم مینماید از افعال و اعمالش و خود آن حضرت میدانند که غیر این عبد کسی مطلع نیست چه که بنده با او بوده ام کفی بالله فیما اقول شهیدا اعمالی ارتکاب نمود

surely heard some of them. He imagines he is following the laws of the Primal Point. Ask him by what religious decree he has taken these multiple wives in various cities. It behooveth us to cease mention of such as these and to speak of that which befitteth the days of God, the Lord of all worlds.

که زبان یارای ذکر او و قلم یارای تحریر آن نداشته و ندارد البته بعضی را شنیده‌اید بگمان خود بشریعت نقطه‌ء اولی عمل مینماید سؤال نمائید این زوجات متعدده که در شهرها موجودند بکدام فتوی گرفته ینبغی ان ندع ذکر هؤلاء و نذکر ما ینبغی لایام الله رب العالمین

- 27 The One God is witness that this servant never intended and does not intend to make such mentions, and for several years his mention was completely set aside. However, in these days, as he has become occupied with various calumnies, therefore these few matters, which in truth are but a drop from the ocean of his deeds, were submitted for God's sake so that the friends of God might be informed. You who are aware of much, God willing, should ensure all the friends become informed lest they be deprived of the lights of the Sun of Revelation due to the darkness of false souls. Although powerful souls who have drunk from the Most Great Ocean see the world as non-existent, how much more so these thorns and thistles of the sea and lumps of clay of the land. He has said the guardians of the Divine City must be vigilant and aware. Thus did the Tongue of Grandeur speak aforetime - verily He is the All-Informing, the All-Knowing:

27 خدای واحد شاهد که این عبد هرگز ارادهء امثال این اذکار نداشته و ندارد و چند سنه میشود که بالمره ذکر او پیچیده شد ولکن در این ایام چون ببعض مفتریات مشغول شده لذا لله این چند فقره که فی الحقیقه قطره‌ئی از بحر اعمال اوست عرض شد تا دوستان الهی مطلع شوند آن حضرت که بر بسیاری مطلع بوده و هستند انشاءالله باید جمیع دوستان مطلع شوند که مباد بظلمت نفوس کذبہ از انوار آفتاب ظهور محروم مانند اگرچه نفوس قویه که از بحر اعظم نوشیده‌اند عالم را معدوم مشاهده مینمایند تا چه رسد باین خار و خاشاک بحر و گلپاره‌های بر فرمودند حراس مدینهء الهی باید بیدار باشند و آگاه کذلک نطق لسان العظمة من قبل انه هو المبین الخبیر انتهى

- 28 And as to what thou didst write concerning Mulla 'Ali-Jan—upon him be the glory of Baha'u'llah—the letter which he had addressed to this servant was laid before the Most Holy Presence, whereupon verses of God were revealed. These this servant recorded in his reply and dispatched, that the aforesaid might be caused to receive them.

28 و اینکه در بارهء جناب ملا علیجان علیه بهاء الله مرقوم داشتید مکتوبی که باین عبد نوشته بودند در ساحت اقدس عرض شد و آیات الهی نازل و این عبد در مکتوب خود نوشته ارسال داشت آن حضرت برسانند

- 29 And as to what thou didst write concerning Aqa Siyyid Muhammad, this is what hath been revealed for him:

29 و اینکه در بارهء جناب آقا سید محمد مرقوم داشتید هذا ما نزل له

- 30 He is the Mighty, the Praiseworthy.

30 هو العزيز الحمید

- 31 We make mention of him who desireth to draw nigh unto a Station wherein the Call hath been raised that there is none other God but Him, the One, the Single, the All-Informed—so that the summons of the All-Merciful may draw him unto the horizon of recognition, and acquaint him with this proof which hath shone forth, even as the sun, from the horizon of the heaven of the will of his Lord, the All-Knowing. By My life! wert thou to hearken unto My call, it would draw thee unto a station which no tongue can describe, and before which every swift writer and every discerning mind must confess its powerlessness. Let not the doings of men affright thee, nor suffer them to withhold thee from God, the Lord of the worlds.

31 انا نذکر من اراد ان يتقرب الى مقام فيه ارتفع النداء انه لا اله الا هو الواحد الفرد الخبیر لیجذبہ نداء الرحمن الى افق العرفان ويعرفه هذا البرهان الذي اشرق كالشمس من افق سماء ارادة ربه العليم لعمری لو تسمع ندائی انه یجذبک الى مقام لا یذکر بذكر کل عالم و یعترف بعجزه کل کاتب سریع و کل مدرک بصیر ایاک ان خوفک شؤونات الخلق و تمنعک عن الله رب العالمین ضع ما عندک و خذ ما عند الله کذلک یامرک المظلوم من لدن علیم حکیم

Cast away what thou possessest, and take hold of that which is with God. Thus doth the Wronged One command thee from One Who is All-Knowing, All-Wise.

- 32 Then know thou that Satan crieth out in the Name of the All-Merciful. Shun him, and be thou far removed. Verily he whispereth in the breasts of men; he is indeed that Khannas who hath hindered the people from the path of God, the Most High, the Most Great. Blessed is the discerning one whom the veil hath not kept back; blessed the steadfast one whose people have not caused him to slip from this way; and blessed the strong one whom the hosts of the heedless have not enfeebled. There shall come unto you a book, and it is assuredly the Book of the Sijjin, preserved in a guarded Tablet.

- 33 Say: O my God! I beseech Thee by Thy Name whereby Thou didst protect Thine Prophets and Thy chosen ones, and didst make known unto them Thy path, to preserve me from the guile of those who have disbelieved in Thee and in Thy signs. Thou art, verily, the Potent over whatsoever Thou willest. There is none other God but Thee, the Strong, the Almighty.

- 34 And concerning Aqa Siyyid Aqa Buzurg, this blessed Tablet hath been revealed:

- 35 He is the Dayspring shining forth from the horizon of utterance.

- 36 God willing, thou shalt receive thy share of the fragrant breaths of the Days of God, and shalt partake of the ocean of the mercy of the All-Merciful. This is the Day which hath been mentioned and recorded in all the Books and Scriptures and Tablets of God, time without beginning and time without end—before and before before, and after and after after. This is the Day of beholding, for the Dayspring of Divine Revelation and the Dawning-Place of the Lordly Cause proclaimeth: "Look thou, that thou mayest see Me." And this is the Day of hearing, for from every direction the cry of Him Who revealeth the verses is raised on high. The Mother-Book hath been sent down, and men are busy with idle play; the Revealer of the verses hath appeared, and the servants are occupied with vain diversion. Lift up thy head and gaze toward the Most Exalted Horizon, that thou mayest behold the splendours of the Sun of Truth. Strive that this perishing world may not keep thee from the everlasting station.

- 37 Speech is compounded of words; yet this sanctified utterance is above words, for it hath issued from the source of innate and Divine knowledge. Ponder, that thou mayest discover what hath remained concealed from thee. By My life! This is the Day, not of mere reflection, but of endeavour. Men are heedless: they have forsaken the Most Great Ocean and have

32 ثم اعلم ان الشيطان ينادى باسم الرحمن تجنب و كن في بعد مبين انه يوسوس في صدور الناس و انه هو الخناس الذي منع الناس عن صراط الله العلي العظيم طوبى لبصير ما منعه الحجاب ولمستقيم ما زل قومه عن هذا السبيل و لقوى ما اضعفه جنود الغافلين سوف ياتيكم كتاب و انه لكتاب السجين في لوح حفيظ

33 قل يا الهى اسألك باسمك الذى به حفظت انبيائك و اصفياك و عرفهم سبيلك بأن يحفظني عن مكر الذين كفروا بك و بآياتك أنك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

34 و در باره جناب آقا سيد آقا بزرگ اين لوح مبارك نازل

35 هو المشرق من افق البيان

36 انشاء الله از نفحات ايام الهى قسمت برى و از دريای رحمت رحمانى نصيب بردارى اين روزيست كه در جميع كتب و صحف و زير الهى از قبل و قبل قبل و بعد و بعد بعد مذكور و مسطور است امروز روز ديدن است چه كه مشرق وحى الهى و مطلع امر ربانى انظر ترانى ميفرمايد و امروز روز شنيدنست چه كه از جميع جهات ندای منزل آيات مرتفع است ام الكتاب نازل و ناس به ورقه بازى مشغول منزل آيات ظاهر و عباد به ميمون بازى مشغول سر بردار و بافق اعلى ناظر شو تا اشراقات آفتاب حقيقت را مشاهده نمائى جهد كن تا دنياى فانى ترا از مقام باقى منع ننمايد

37 گفتار از لفظ تركيب شده ولكن اين بيان مقدس از الفاظ چه كه از منبع علم لدنى ظاهر تفكر نما تا بيابى آنچه را كه از تو مستور است لعمري امروز روز تفكر [نه] امروز روز كوشش است ناس غافل بحر اعظم را گذاشته اند و

turned unto a mirage; they have taken darkness for light, and have accounted the ignorant learned. Harken unto the call of the Wronged One, that thou mayest be numbered among the blessed, and be inscribed in the Book of God. Say: O my God! I beseech Thee that Thou suffer me not to be withheld from the ocean of Thy recognition, the sun of Thy providence, and the heaven of Thy bounty. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

بسرّاب توجّه نموده‌اند ظلمت را نور انگاشته‌اند
و جاهل را عالم شمرده‌اند بشنو ندای مظلوم را
تا از رستگاران در کتاب الهی ثبت گردی قل
یا الهی اسألك بأن لا تمنعنی عن بحر عرفانك
و شمس عنایتك و سماء فضلک انك انت
المقتدر المتعالی العليم الحكيم

38 And concerning Aqa Siyyid Aqa-Jan, this Most Holy Tablet was revealed:

38 و در بارهٔ جناب آقا سید آقا جان این لوح اقدس نازل

39 He is the Mighty, the All-Praised!

39 هو العزيز الحميد

40 This is a remembrance unto him who hath turned toward the ocean of My utterance and desired to drink therefrom in My Name, the Forgiving, the Generous. O servant! Harken unto the call of the Wronged One. He remembereth thee from the precincts of His Most Great Prison and summoneth thee unto God, the Mighty, the Wise. Abandon the world and all that is therein, and hold fast unto the cord of the loving-kindness of thy Lord, the All-Merciful, the Compassionate.

40 ذكری لمن اقبل الى بحر بیانی و اراد ان يشرب منه
باسمى الغفور الكريم یا عبد ان اسمع نداء المظلوم
انه يذكرک من شطر سجنه الأعظم و يدعوك الى
الله العزيز الحكيم دع الدنيا و ما فيها و تمسک
بعروة عناية ربک العطوف الرحيم

41 Beware lest thou be saddened by the intimations of those who have disbelieved in God, disputed His signs, turned away from His sovereignty, and clung to the images and idols they possess. Their divines have withheld them from the Known One Who hath come in His name, the Self-Subsisting, with an authority before which every discerning one hath bowed down. They have turned away from certitude by following vain imaginings. Thus doth the Book Gracious recount unto thee. Say:

41 آیاک ان تحزنک اشارات القوم الذين كفروا
بالله و جادلوا بآياته و اعرضوا عن سلطانه و
تمسکوا بما عندهم من الصور و التماثيل قد منعهم
علمائهم عن المعلوم الذى اتى باسمه القيوم بسلطان
خضع له کل عارف بصير قد اعرضوا عن اليقين
بما اتبعوا الأوهام كذلك يقصّ لك من عنده
کتاب کریم قل

42 Glorified art Thou, O God of existence! I testify that Thou hast manifested the Manifestation of Thyself, the Dawning-Place of Thy Revelation, and the Dayspring of Thy signs, and through Him Thou hast guided Thy servants to the ocean of Thy knowledge. Among them are those who turned away, those who turned toward Thee, and those who pronounced sentence to shed the blood of Thy chosen ones and loved ones. O Lord! I beseech Thee by Thy Name through which Thou hast illumined hearts with the lights of Thy knowledge, to ordain from Thy Most Exalted Pen for the people of Baha that which shall sanctify them from all else but Thee, draw them nigh unto Thee, and strengthen them in such wise that they may behold Thy signs as they are in themselves, not as they desire to see them. O Lord! I am the poor one who hath turned toward the horizon of Thy riches. I beseech Thee to assist me in that which seemeth Thy days. Then ordain for me the good of this world and the world to come. Verily, Thou art the Lord

42 سبحانک یا اله الوجود اشهد انک اظهرت مظهر
نفسک و مشرق وحیک و مطلع آیاتک و هدیت
به عبادک الى بحر عرفانک منهم من اعرض و
منهم من اقبل و منهم من افقی علی سفک دم
اصفياک و اولیاک ای ربّ اسألك باسمک
الذى به نورت القلوب بأنوار معرفتک بأن تکتب
من قلبک الأعلى لأهل البهاء ما یقدسهم عن
دونک و یقرّبهم الیک و يؤیّدهم علی شأن یرون
آیاتک علی ما هی لا علی ما یحبون ان یروها
ای ربّ انا الفقیر الذى اقبلت الى افق غنائک
اسألك بأن تؤیّدنی علی ما ینبغی لأیاک ثم
اكتب لی خیر الآخرة و الأولى انک انت مالک
الورى و سلطان المبدأ و المنتهى لا اله الا انت
العزيز الحكيم

of all beings and the Sovereign of both the beginning and the end. There is no God but Thee, the Mighty, the Wise.

- 43 And concerning the people of Bahnimir and one of the handmaidens of God who was mentioned in his letter, these wondrous and sublime verses were revealed:

- 44 He is the Expositor, the All-Knowing, the All-Informed

- 45 Glorified be He Who hath appeared with the truth and manifested what He desired through His command "Be, and it is!" He is, verily, the One through Whom the Balance was revealed and the Tongue spoke. There is none other God but Him, the All-Compelling, the Self-Subsisting. He hath arisen in His name, the Self-Subsisting, among the servants and hath spoken that which caused agitation among the dwellers of the cities of names, save whom God, the Lord of existence, hath willed. O people of Bahnimir! The All-Informed calleth you and mentioneth you in connection with how the breath of the All-Merciful hath wafted over all possibility, and praiseth those who have sacrificed their souls in the path of God, the Lord of the unseen and the seen. Blessed is the blood that was shed in the path of God and blessed is the body that bore hardships in His love. Thus hath the Tongue of Revelation mentioned those servants who hastened to the field of sacrifice in such wise as to astonish all hearts. We magnify every living one who hath turned to the Most Exalted Horizon and pray for every martyr who hath laid down his life in His manifest and evident path. We make mention of Our maidservant who hath attained unto My days and turned unto God, the Lord of what was and what shall be. Rejoice thou in My mention of thee. We have made mention of thee out of Our grace, and of Our loved ones in that place. Blessed art thou and they, and those who have attained unto the recognition of God, the Mighty, the Loving.

- 46 As for the names mentioned in your letters, whether of the living or the dead, divine Tablets have been revealed specifically for each one. Verily, mention is an adornment for the servants in their lives and an ocean of forgiveness after their death. According to instructions, this servant wrote and sent the revealed Tablets, as the Most Great Branch was not present. It would be preferable if a clear copy were written and sent with the Tablets, as some may not be able to read them properly.

- 47 Furthermore, your latest letter dated the 18th of Ramadan arrived. It dispelled sorrow, destroyed grief, eliminated sadness,

43 و در باره اهل بهنمیر و یکی از اماء الله که در کتاب آن حضرت بود این آیات بدیعه منیعہ نازل

44 هو المبين العليم الخبير

45 سبحان الذي ظهر بالحق و اظهر ما اراد بامرہ كن فيكون انه هو الذي به ظهر الميزان و نطق اللسان انه لا اله الا هو المهيمن القيوم قد قام باسمه القيوم بين العباد و نطق بما اخذ الاضطراب سكان مدائن الاسماء الا من شاء الله مالک الوجود يا اهل بهنمیر ان الخبير يناديكم و يذكرکم بما مرت به نسمة الرحمن على الامكان و يثني على الذين انفقوا ارواحهم في سبيل الله رب الغيب والشهود طوبى لدم سفك في سبيل الله و لهيكل حمل الشدائد في حبه كذلك ذكر لسان الوحي العباد الذين سرعوا الى مشهد الفداء على شأن تحير منه القلوب انا نكبر على كل حي اقبل الى الأفق الأعلى و نصلي على كل شهيد استشهد في سبيله الواضح المشهود و نذكر امتي التي فازت بأيامی و اقبلت الى الله رب ما كان و ما يكون ان افرحي بذكری اياک انا ذکرتاک فضلاً من لدنا و احبائنا في هناک طوبى لک و لهم و للذين فازوا بعرفان الله العزيز الودود انتهى

46 آنچه ذکر اسامی در دستخطهای آن حضرت بود حیاً و میتاً مخصوص هر یک الواح الهی نازل ان الذکر طراز العباد فی حیاتهم و بحر الغفران بعد مماتهم و حسب الأمر الواح منزله را این عبد نوشته ارسال داشت چه که حضرت غصن الله حضور نداشتند اگر یک صورت بخط نسق نوشته شود و مع الواح ارسال گردد احب است چه که شاید بعضی درست از عهده تلاوت بر نیابند

47 عرض دیگر آنکه دستخط آخری آن حضرت که بتاريخ ۱۸ رمضان بود رسید حزن برد هم را کشت غم را مفقود نمود و آنچه آورد معلوم و

and what it conveyed is clear and evident, requiring no elaboration. After it was presented before the Most Holy Presence, He said: "O Jamal, thou didst make a covenant that henceforth naught but words of contentment and signs of joy and gladness would reach the Most Holy Court from thee. God willing, through the favors of the Beloved of the world, thou wilt remain faithful to this covenant. Although the Supreme Pen hath testified concerning thee that thou hast been faithful to God's Covenant and hast arisen to serve His Cause, yet this first matter hath been mentioned in several letters thou hast sent to this servant in attendance. God willing, it must be fulfilled. Drink, in My Name, from the ocean of My joy and gladness and say: Praise be to God, the Lord of the worlds."

- 48 O Jamal! We have heard thy call in thy latest letter which thou didst send to Our servant, and We have answered thee in the morning and in the evening and at noontide, that thou mayest give thanks unto thy Lord, the Compassionate, the Bountiful. And concerning what thou didst mention in thy Persian supplication: "O God! Thou Thyself art witness that whenever I hear Thy lamentations in the Tablets bewailing the differences among Thy servants, I am so overwhelmed that I am nearly driven to flee to the mountains, beating my head, and to hide my face in shame, never to show it again" - and this continues until where thou sayest that from the verses of a Tablet revealed to one of the loved ones, thou hadst understood that complaints about thee had been made at the Most Holy Court. This servant declareth that no such matter hath ever been mentioned in the revealed Tablets. God Himself is witness that thou hast been regarded with favor and hast been the object of grace.

- 49 And after this matter was presented at the Most Holy Court, He stated: "Much favor hath been shown to thee. Know thou the value of thy Lord's grace and be of the thankful ones. Were this the time of the Herald's Manifestation, many vil-lages would have been bestowed upon thee. Know thou this much: that one who hath been blessed by God's grace and whom He hath named with the Name of God - that is, who hath been honored with the address "O My Name" - verily if such a one should, for the sake of God and His Cause and the exaltation of His Word, humble himself before the lowliest soul, no harm shall come to him; nay rather, it shall cause his glory and exaltation. Thus doth thy Lord remind thee. He, verily, is the Forgiving, the Merciful. Enter thou the vast expanse of hope and step into the arena of detachment. Verily, He will not suffer to be lost the reward of thine actions and what thou hast wrought in His path. He hath, indeed, exalted thee

واضحست احتیاج عرض نیست و بعد از اطلاع در ساحت اقدس کبریا عرض شد فرمودند یا جمال عهد نمودی که من بعد جز کلمه رضا و آثار بهجت و سرور از تو بساحت اقدس نرسد انشاء الله باین عهد بعنایت محبوب عالم وفا نمائی اگرچه قلم اعلی در باره تو شهادت داده بر اینکه بعهد الله وفا نموده ای و بر خدمت امر قیام کرده و لکن فقره اول در چند مکتوب شما که بعد حاضر ارسال داشته اید نوشته شده انشاء الله باید وفا شود ان اشرب باسمی من بحر سروری و فرحی و قل الحمد لله رب العالمین

48 یا جمال قد سمعنا ندائک فی کتابک الآخر الذی ارسلته الی عبدی واجبناک فی الصّباح والمساء و حین الزّوال لتشکر ربّک المشفق الکریم انتی و اینکه در مناجات پاریسی عرض کرده بودید ای خدا تو خود شاهدهی که هر وقت ناله و ضجیج ترا در الواح اصغا مینمایم که از اختلاف عباد خود نوحه و ندبه میفرمائی از فرط انفعال نزدیک بآن میرسد که دست بر سر زنان بکوهسار فرار نمایم و از غایه تجلّت صورت پیوشم و دیگر رخ نگشایم تا اینکه منتهی میشود باین کلمه که عرض نموده اید که از آیات لوحی که پیکی از احبّا نازل شده همیشه ادراک نموده ام که در ساحت اقدس از این عبد شکایت نموده اند این عبد عرض مینماید ابدأ در الواح منزله چنین فقره ذکر نشده حق خود شاهد و گواه که طرف شما ملحوظ بوده و طرف عنایت بشما ناظر

49 و بعد از عرض این فقره در ساحت اقدس فرمودند عنایت در باره شما بسیار بوده ان اعرف قدر عنایة ربّک و کن من الشاکرین اگر احیان ظهور مبشّر بود بسیار دیه بر شما راجع میشد اینقدر بدان نفسی که بعنایت حقّ فائز شده و او را باسم الله نامیده یعنی بخطاب یا اسمی فائز نموده البتّه اگر فی سبیل الله و حباً لأمر الله و اعلاءً لکلمة الله نزد ادنی نفسی خاضع و خاشع شود ضرری باو راجع نگردد بلکه سبب عزّت و رفعت او گردد کذلک ینذکر ربّک انه هو الغفور الرحیم در فضای وسیع رجا داخل شو و در عرصه انقطاع قدم گذار انه لا یضع اجرک و ما عملت فی سبيله

through His grace, and He is the Almighty, the All-Knowing, the All-Wise.”

آنه قد رفعك فضلاً من عنده و هو المقتدر العليم
الحكيم انتهى

- 50 Regarding what thou didst write about the Mashriqu'l-Adhkar and the Blessed Spot, it was submitted, and He said: “The matter of the Mashriqu'l-Adhkar hath been revealed in the Most Holy Book, but today all matters are contingent upon wisdom. In any land where it is deemed advisable and not contrary to wisdom, there is no objection. This is what God ordained aforetime and at this moment. Today, the observation of wisdom is necessary and obligatory for everyone.”

50 و اینکه در باره مشرق الأذکار و محل البركة مرقوم داشته بودید عرض شد فرمودند فقره مشارق الأذکار در کتاب اقدس نازل و لکن جمیع امور اليوم معلق بحکمت است در هر بلد که اقتضا نماید و مخالف حکمت نباشد بآسی نیست هذا ما حکم الله به من قبل و فی هذا الحین اليوم بر هر نفسی ملاحظه حکمت لازم و واجب است

- 51 And concerning thy request for forgiveness for thy relatives, this is what the Tongue of Grandeur hath spoken: “O Jamall! We have forgiven them and absolved them of their misdeeds, and illumined them with the light of Our countenance in the Supreme Horizon, that thou mayest thank thy Lord, the Lord of all beings, Who hath answered thee in that which thou didst beseech Him and hath given thee to drink from the ocean of reunion. Verily, He is the All-Bountiful, the Generous.” The souls mentioned have all attained unto divine mercy and been adorned with the robe of forgiveness. Blessed is every servant and maidservant who hath been remembered by God after their ascension unto Him.

51 و اینکه در باره منتسین طلب غفران نمودید هذا ما نطق به لسان العظمة یا جمال انا غفرناهم و کفرنا منهم سیئاتهم و نورناهم بنور الوجه فی الرقیق الأعلى لتشکر ربک مولی الوری الذی اجابک فیما دعوته و سقاک من بحر الوصال انه لهُ الفضل الکرم نفوس مذکوره کل یرحم الہی فائز و بطراز غفران مزین طوبی لكل عبد و لكل امة فاز و فازت بذکر الله بعد صعوده و صعودها الیه انتهى

- 52 Concerning what thou didst write about Haji Sadiq from the people of Kha, it was presented at the Most Holy Court, and He said: “We send Our greetings to him and command him to observe what hath been revealed in the Book of God, the Lord of the worlds. Blessed is he for having recognized and attained unto this Cause, whereby the mountains have trembled and all who are in earth and heaven were thunderstruck, save whom God willed, the Strong, the Mighty.

52 اینکه ذکر جناب حاجی صادق از اهل خا را مرقوم داشتید در ساحت اقدس عرض شد فرمودند انا نکبر علیه و نأمره بما نزل فی کتاب الله رب العالمین طوبی له بما اقبل و فاز بهذا الأمر الذی به ارتعد الجبال و انصعق من فی الأرض و السماء الا من شاء الله القوی القدير

- 53 Say: O Sadiq! Be steadfast in the Cause of thy Lord. Verily, this Cause is mighty, mighty indeed. And when a cawing one cometh unto you with a book, know ye that it is assuredly the book of the wicked ones, recorded in a clear tablet. O people of freedom! Hold fast unto the cord of God and cast behind you every suspicious clamourer.” O My loved ones of the letter Kha! Harken unto the call of the Wronged One. He maketh mention of you from this exalted Station and counseleth you concerning the Book of God which hath been sent down from the heaven of the will of your All-Knowing, All-Informed Lord. Take ye hold of the Book of Certitude and cast behind you the vain imaginings of those who have disbelieved in God, the Mighty, the Praiseworthy.

53 قل یا صادق ان استقم علی امر مولاک ان الأمر عظیم عظیم و اذا اتاکم ناعق بکتاب فاعلموا انه لکتاب الفجار فی لوح مبین یا ملأ الأحرار تمسکوا بحبل الله و دعوا عن ورائکم کل ناعق مریب یا احبائی فی الخلاء ان استمعوا نداء المظلوم انه یدکرکم فی هذا المقام المنیع و یوصیکم بکتاب الله الذی نزل من سماء مشیة ربکم العليم الخیر خذوا کتاب الیقین و دعوا عن ورائکم اوهام الذین کفروا بالله العزیز الحمید

- 54 O Jamal! We have made mention of those from among the people of Kha whose names were recorded in thy book. Give them the glad-tidings of this great bounty. God willing, all must arise with supreme steadfastness to promote the Cause of the Lord of Names and remain so firm in the Cause that all the peoples of the world shall be powerless to hinder them. Say: Beware lest the buzzing of the fly debar you from God, the Lord of all men. The evil ones of the earth seek to lead the servants astray in the name of truth. Guard yourselves through the name of your Lord, the Strong, the Mighty.
- 54 یا جمال انا ذکرنا الذین کان ذکرهم فی کتابک من اهل الخاء بشّرهم بهذا الفضل العظیم انشاء الله باید کلّ باستقامت کبری بر امر مالک اسماء قیام نمایند و بشأنی بر امر ثابت مانند که جمیع اهل عالم قادر بر منع نباشند قل ایاکم ان تمنعکم طنین الذباب عن الله مالک الرقاب شیاطین ارض باسم حق در صدد گمراهی عبادند ان احفظوا انفسکم باسم ربکم القوى القدير
- 55 At all times fix your gaze upon the horizon of the All-Merciful and drink from the living waters of inner meanings and utterance which flow from the Fountainhead of words. Blessed is the servant who hath attained unto this Day and hath quaffed the choice wine of steadfastness from the hand of the bounty of his Gracious Lord. The souls who have accepted the Faith must be vigilant and remain seated upon the throne of steadfastness. Observe what the All-Merciful hath revealed aforetime in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." "Nay! Truly the record of the wicked is in Sijjin. And what shall teach thee what Sijjin is? It is a written record. Woe on that day unto those who deny!" Consider and reflect that ye may drink from the ocean of meanings that lie hidden within this blessed verse and attain unto such a station wherein the books of the world shall not prevent you from the Mother Book, and the whisperings of the Evil One shall not keep you back from the Lord of mankind. How many are the evil ones who, through displays of piety and devotion, have led the servants astray and debarred them from the Lord of the Beginning and the End. Thus have We adorned the sea of knowledge with the ship of utterance. Blessed is every steadfast hearer.
- 55 در کلّ احیان بافق رحمن ناظر باشید و از کوثر معانی و بیان که از معین کلمات جاری است پیاشامید طوبی لکلّ عبد فاز بهذا الیوم و شرب رحیق الاستقامه من ید عطاء ربّه الکریم باید نفوس مقبله آگاه باشند و بر سر استقامت مستوی ان انظروا ما انزله الرحمن فی الفرقان من قبل یوم یقوم الناس لربّ العالمین کلاً ان کتاب الفجار لفی سجین و ما ادریک ما سجین کتاب مرقوم ویل یومئذ للمکذبین ملاحظه نمائید و تفکر کنید شاید از بحر معانی که در این آیه مبارکه مستور است پیاشامید و بمقامی فائز شوید که شما را کتب عالم از ام کتاب منع ننماید و وسوس خناس از مالک ناس محروم نسازد چه بسیار از شیاطین که باظهار زهد و تقوی عباد را گمراه نموده اند و از مالک مبدأ و معاد محروم ساخته اند کذلک زینا بحر العرفان بسفینه البیان طوبی لکلّ سامع مستقیم انتهى
- 56 This most holy, most exalted, most sanctified Tablet was revealed specifically for the people of Turbat and Furugh and their surroundings, whose names were recorded in your book, and likewise specifically for the people of Kha who have believed in God, the Protector, the Self-Subsisting. God willing, may all attain unto it and act according to it.
- 56 عرض میشود این لوح ابداع اقدس مخصوص اهل تربت و فروغ و اطراف آن که ذکرشان در کتاب آن حضرت مرقوم بود و همچنین مخصوص اهل خاء الذین آمنوا بالله المهیمن القیوم نازل انشاء الله کلّ بان فائز شوند و بان عامل
- 57 Concerning what you wrote about the Huququ'llah, He hath commanded that its payment is binding upon all. And regarding what you wrote that Haji Sadiq, upon him be the Glory of God, submitted the Huququ'llah from the properties themselves - in these days they wrote asking what should be done, whether to sell or to send the yearly proceeds - this matter was presented, and this is what was revealed in response: "We have
- 57 و اینکه در باره حقوق الله نوشته بودید فرمودند بر کلّ ادای آن لازم و اینکه مرقوم داشتید که جناب حاجی صادق علیه بهاء الله حقوق الله را از نفس املاک تسلیم نمود در این اوقات نوشته بودند که تکلیف چیست بفروشم و یا محصول او را همه ساله روانه نمایم این تفصیل عرض شد هذا

given permission to the aforementioned Haji to act according to whichever he chooseth. The purpose is that the deed be accomplished with joy and fragrance. Verily, He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings and He is the Mighty, the Powerful."

ما نزل في الجواب حاجي المذكور را اذن داديم
که هريک را بخواهند عامل شوند مقصود آنکه
عمل بروج و ريحان واقع شود آنه بفعل ما يشاء
و يحکم ما يريد و لا يسأل عما يفعل و هو المقتدر
القدر انتهى

- 58 Concerning what you wrote mentioning Aqa Siyyid Muhammad and Aqa Muhammad-Quli, this was presented before the Most Holy Court. He said: God willing, may they be blessed with divine favors and be directed toward the horizon of their goal. Their purpose is known and evident, but the strangers have come between us and the faithful ones. Although patience in separation from the Beloved is most bitter, yet since it is by His command it is most dear. The Primal Point hath said that the whole world exists that men might attain unto the word of resignation from His presence. Now the Supreme Pen declareth:

58 اينکه در ذکر جناب آقا سيّد محمد و جناب آقا
محمد قلی مرقوم داشتيد در ساحت اقدس عرض
شد فرمودند انشاء الله بعنايت الهی فائز باشند و
باقی مقصود ناظر مقصودشان معلوم و واضحست
ولکن الأغيار حالوا بيننا و بين الأخيار اگرچه
صبر در فراق محبوب بسيار تلخ است و لكن چون
بامر اوست بسيار محبوب نقطه اولی فرموده
جميع عالم از برای آنست که بکلمه رضا از نزد
او فائز شوند حال قلم اعلی میفرماید

- 59 O Muhammad! O thou who gazest toward My horizon! Be patient in thy separation from thy Lord and say: O my Lord! Ordain for me what Thou hast ordained for them that have turned unto Thee and have attained unto Thy presence. Verily, Thou art the Gracious, the Bountiful.

59 يا محمد يا ايها الناظر الى افقي ان اصبر في فراق
مولاك و قل اي رب فاكتب لي ما كتبته
لمن اقبل اليك و فاز بلقائك انك انت المعطي
الكريم

- 60 O Muhammad-Quli! Harken unto My call and be of them that are thankful. Say: O my Lord! I have longed for the Kawthar of Thy presence and the ocean of Thy reunion. I beseech Thee by Thy grace not to disappoint me, and to ordain for me that which shall profit me in every world of Thy worlds. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

60 يا محمد قبل قلی ان استمع ندائی و کن من
الشاکرين قل اي رب اردت کوثر لقائك و
بحر وصالک اسألك بأن لا تخيبنی بفضلک و
قدر لی ما ينفعني في كل عالم من عوالمک انک
انت المقتدر العليم الحكيم انتهى

- 61 As to what thou didst write concerning his honor Aqa Mirza Kazim, son of the martyr, upon him be the Glory of God, he and his family have been the recipients of Our favor, and this servant had previously sent a letter in response to his missive, adorned and embellished with divine verses. God's favors toward him have shone forth like the manifest sun. God willing, may he be occupied at all times with the mention and praise of the Beloved of all horizons. We have assuredly made mention of him before, and before that, and We mention him now with fragrant joy that he may give thanks to his Lord, the All-Merciful, Who hath come with manifest sovereignty. Mention of him hath repeatedly flowed from the Supreme Pen. Give him the glad-tidings of this bounty and make mention of him with this wondrous remembrance. God willing, may he ever remain the recipient of this favor.

61 اينکه در باره جناب آقا ميرزا کاظم ابن شهيد
عليه بهاء الله مرقوم داشتيد طرف عنايت بايشان
و اهل ايشان بوده و از قبل مکتوبی اين عبد
در جواب دستخط ايشان ارسال داشته و آن
مکتوب بآيات الهی مزین و مطرز بوده عنايت
حق نسبت بايشان بمثابه شمس مشرق و لائح
فرمودند انشاء الله در کل احوال بذکر و ثنائی
محبوب آفاق مشغول باشند انا ذکرناه من قبل
و من قبل قبل و نذکره في هذا الحين بالروح
و الریحان لبشکر ربه الرحمن الذي اتى بسلطان
مبين ذکر ايشان مرّة بعد مرّة از قلم اعلی نازل و
جاری بشره بهذا الفضل ثم اذکره بهذا الذکر البديع
انشاء الله لازال باين عنايت فائزند انتهى

- 62 Another entreaty is that if you meet with Jinab-i-Ismu'llah-i-Jud, upon him be all the Glory of the All-Glorious, mention

62 عرض ديگر آنکه اگر با جناب اسم الله جود عليه
منکل بهاء ابيه ملاقات نموديد از جانب اين فانی

on behalf of this evanescent one the mention of extinction and nothingness, and say: "O my Beloved! A mighty day and a mighty Cause have come. Can any eye be found in the world that, detached from all veils and clouds and from all conjectures and idle fancies and from all that hath been heard, can behold the signs of God in themselves, or any ear that can hear-ken unto the Call purely for the sake of God?" The servants are small and the Cause is great, and sovereignty belongeth unto God, the Omnipotent, the Almighty.

- 63 What hath befallen these heedless people that they remain veiled and, through the buzzing of flies, are deprived of the Lord of all return? It behooveth every soul to regard the divine Cause as it is in itself, not as they desire it to be. In truth, the greatest terror hath encompassed mankind. Apart from all else, observe the people of the Bayan, what vain imaginings they have clung to, after what the Primal Point hath spoken concerning this Most Great, Most Exalted Manifestation: "Beware, beware on the day of His manifestation lest thou be veiled by the Vahid of the Bayan, for that Vahid is but a creature before Him, and beware, beware lest thou be veiled by the words that were revealed in the Bayan, for they are but His own words in the temple of His previous manifestation." Nevertheless, what they have said and continue to say! They lay claim to the verses, which are but as dust itself. They are drowned in the suspicions of the People of the Furqan.

- 64 Say: O ye who are as paupers! For twelve hundred years the People of the Furqan were reared in these suspicions and idle fancies and counted themselves the most excellent of all peoples and the most virtuous of all that dwell on earth. Yet what excellence did they achieve and what station did they attain? Say: Shatter the idols of names through the name of your Lord, the Most Glorious. This is better for you, did ye but know it. Perchance they may rend asunder the veils and soar, unfettered and free, in this holy and spiritual atmosphere. By His very truth, they were afflicted with a hundred thousand ailments, yet were conscious of not even one. And now these people [the Babis] are following in those same footsteps and are warring against the Lord of all being with the weapons of falsehood and calumny. What use is it that people are unaware of the truth of the Cause? Every soul who was acquainted with all matters - how they denied Him night and day, and what calumnies they uttered against Him lest He become trusted and a source of confidence for the servants.

- 65 In any case, arise and speak, that perchance the lights of the Sun of Truth may encompass the world and the realm of fancy

ذکر فنا و نیستی نمائید و مذکور دارید یا محبوبی قد اتی یوم عظیم و امر عظیم آیا چشمی در عالم مشاهده میشود منقطعاً عن الحجابات و السّجّات و عن الظّنون و الأوهام و عن کلّ ما سمع در آثار الله بنفسها ملاحظه نماید و یا گوشتی یافت میشود که خالصاً لوجه الله نفس ندا را اصغا کند عباد صغیر و امر کبیر و الملک لله المقتدر القدير

- 63 چه شده این مردم غافل را که محتجب مانده‌اند و بطنین‌های ذباب از مالک مآب محروم گشته‌اند بر هر نفسی لازم که در امر الهی علی ما هو هو ناظر باشد لا علی ما یحبه من عندها فی الحقیقه فرع اکبر بشر را احاطه نموده از همه گذشته در ملأ بیان ملاحظه نمائید که بچه اوهامات تشبث نموده‌اند بعد ما نطقی به النقطه الاولى فی هذا الظهور الأعظم الأعلى ایّاک ایّاک یوم ظهوره ان تحتجب بالواحد البیانیه فانّ ذلک الواحد خلق عنده و ایّاک ایّاک ان تحتجب بکلمات ما نزلت فی البیان فانها کلمات نفسه فی هیکل ظهوره من قبل مع ذلک چه گفته و میگویند دعوی آثار مینمایند ان هی الا کالغبار بعینه در ظنون اهل فرقان غرق شده‌اند بفرمائید

- 64 ای مساکین هزار و دوست سال اهل فرقان باین ظنون و اوهام تربیت شدند و خود را اشرف ملل و افضل اهل عالم میشمردند مع ذلک چه فضل را مالک شدند و چه مقام را دارا قل کسروا اصنام الاسماء باسم ربکم الاهی هذا خیر لکم لو انتم تعلمون که شاید خرق احجاب نمایند و فارغ و آزاد در این هوای قدس روحانی طیران کنند و نفسه الحقّ بصد هزار مرض مبتلا بودند و بیکی شاعر نه و حال این قوم آخر بر اثر آن اقدام حرکت میفرمایند و بسلاح کذب و افترا با مولی الوری محاربه مینمایند چه فایده که ناس از حقیقت امر مطلع نیستند هر نفسی که بر جمیع امور مطلع بوده و لیلاً و نهراً معاشر او را تکذیب نموده‌اند و چه مقدار افترا بر او بسته‌اند که مباد محل اعتماد شود و مرجع اطمینان عباد گردد

- 65 باری بایستید و بگوئید که شاید انوار آفتاب حقیقت عالم را احاطه نماید و عالم خیال از قوه

may be transformed from potentiality to actuality. We beseech God not to deprive any of His servants, whether of the East or of the West, of this mighty bounty and this great gift. He, verily, is the Hearer, the Answerer. Some time ago, a wondrous and glorious Tablet was revealed from the Most Holy, Most Exalted Presence specifically for them and was sent. God willing, they have attained unto it. Likewise specifically for Jinab-i-Zayn, upon him be the Glory of God, the Lord of all beings. We beseech Him, exalted be He, to gather us in one place that I may mention to your honor what lay concealed behind the veil. He is our Protector in the beginning and in the end. There is none other God but He, the Mighty, the All-Bestowing.

بفعل آید از حقّ میطلبیم که جمیع عباد را از اهل شرق و غرب از این نعمت عظمی و عطیّه کبری محروم نفرماید آنّه هو السّامع المجیب چندی قبل از ساحت اقدس اقدس مخصوص ایشان لوح بدیع منبع نازل و ارسال شد انشاء الله فائز شده اند و همچنین مخصوص جناب زین علیه بهاء الله اهل بر نسأله تعالی بأن یجمعنا فی مقرّ واحد لأذکر لحضرتکم ما کان مستوراً خلف الحجاب آنّه ولینا فی المبدأ و المآب لا اله الا هو العزيز الوهاب

66 Another entreaty is that thou shouldst convey on behalf of this evanescent one greetings to all the friends of God and say: The Day is come and mankind hath arisen unto the Lord of the worlds. This station requireth steadfastness. Blessed is he who hath taken its chalice and drunk therefrom in the name of his Lord, the All-Wise. God willing, may they attain such a station wherein neither the buzzing of the fly nor the croaking of the raven shall debar them from the Lord of Return. They must walk and speak with the utmost wisdom, and at times gather together with perfect wisdom and recite the verses of God in Persian and Arabic, and ponder upon them. By the life of the Beloved! The breezes of the verses will so attract them that they shall behold themselves as mountains firm in the Cause of God, the Lord of the Mighty Throne. Glory be upon thee and upon them and upon those who have testified to that which God testified before the creation of the heavens and the earth. And praise be to God, the Lord of the worlds.

66 عرض دیگر آنکه خدمت جمیع دوستان الهی از جانب این فانی عرض تکبیر برسانید و بفرمائید قد اقی الیوم و قام الناس لرب العالمین این مقام استقامت میطلبد طوبی لمن اخذ كأسها و شرب منها باسم ربّه الحکیم انشاء الله بشأنی بلیتقام فائز شوند که طنین ذباب و نعیب غراب ایشان را از مالک مآب محروم نسازد باید بکمال حکمت مشی نمایند و ناطق شوند و در بعض احوال بکمال حکمت مجتمع گردند و آیات الهی را از فارسی و عربی بخوانند و در او تفکّر کنند لعمر المحبوب تجذّبهم نفحات الآیات علی شأن یرون انفسهم کالجبال علی امر الله ربّ العرش العظیم البهاء علی حضرتک و علیهم و علی الذین شهدوا بما شهد الله قبل خلق السموات و الارضین و الحمد لله ربّ العالمین

67 Again I submit that thou didst write that in these days differences have, by God's grace, been removed and unity hath been achieved. These words brought boundless joy. May it ever be thus! Signs of delight were evident and manifest in the Ancient Beauty regarding this matter. In truth, this mention from thee is a great glad-tiding for the servants. God willing, may all attain the exalted station of unity and concord. I have written this much and caused such trouble that I now find myself abashed and ashamed. This sin requireth great forgiveness. Verily He is the Pardoner, the Forgiving.

67 مجدّد عرض میشود که مرقوم فرموده بودید که این ایام اختلاف بفضل الهی رفع شده و اجتماع محقق این کلمه مایه سرور بی اندازه شد تا باد چنین باد در جمال قدم از این فقره آثار فرح ظاهر و مشهود فی الحقیقه این ذکر از آن حضرت بشارت بزرگیست از برای عباد انشاء الله کلّ بمقام بلند اتحاد و اتّفاق فائز شوند این قدر تحریر نموده ام و زحمت داده ام که حال خود را نخل و منفعل مشاهده مینمایم این ذنب عفو بزرگ میطلبد آنّه هو العفو الغفور

INBA07:137, INBA22:210, BLIB_Or15717.137, NLAI_BH4.326-364, ASAT3.193x

BH00483

To: Muhammad Karim Attar et al., in Tihiran

Date: 1297-11-28 [1880-Nov-1]

- 1 In the Name of our Most Holy, Most Great, Most Ancient, Most Exalted, Most Glorious Lord 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَقْدَمِ الْعَلِيِّ الْأَبْنَى
- 2 Praise be to Him Who hath spoken after His sanctification beyond utterance, and taught after His transcendence beyond expression. He is the One Who hath made the Most Exalted Pen the interpreter among all peoples, and through it revealed whatsoever He desired through His Name which He made the Sovereign of all names in the kingdom of creation. Glorified be He Who is singular in majesty and greatness and unique in might and power. His sovereignty hath encompassed the kingdom of earth and heaven, and His mercy hath preceded the realms of divine and earthly dominion. He is the One Who cannot be described by names nor mentioned by attributes. Every near one hath acknowledged his remoteness, every knower confessed his ignorance, and every wise one testified to his heedlessness. He hath subdued all things through the Word that hath shone forth and radiated from the horizon of His Will, and guided humanity unto His Path wherewith none have attained save honored servants. Praise be unto Him, for He is the Possessor of the seen and unseen. 2 الْحَمْدُ لِمَنْ نَطَقَ بَعْدَ تَقْدِيسِهِ عَنِ اللِّسَانِ وَ عِلْمَ بَعْدَ تَنْزِيهِهِ عَنِ الْبَيَانِ أَنَّهُ هُوَ الَّذِي جَعَلَ الْقَلَمَ الْأَعْلَى مُتَرْجِمًا بَيْنَ الْوَرَى وَ بِهِ أَظْهَرَ مَا أَرَادَ بِاسْمِهِ الَّذِي جَعَلَهُ سُلْطَانِ الْأَسْمَاءِ فِي مَلَكُوتِ الْإِنْشَاءِ سَبْجَانٍ مَنْ تَفَرَّدَ بِالْعِزَّةِ وَالْعِظْمَةِ وَ تَوَحَّدَ بِالْقُدْرَةِ وَالْقُوَّةِ قَدْ أَحَاطَ سُلْطَانُهُ الْمَلِكِ وَالْمَلَكُوتِ وَ سَبَقَتْ رَحْمَتُهُ الْجَبَرُوتِ وَ النَّاسُوتِ أَنَّهُ هُوَ الَّذِي لَا يُوصَفُ بِالْأَسْمَاءِ وَ لَا يُذَكَّرُ بِالْأَذْكَارِ قَدْ أَقْرَبَ كُلَّ قَرِيبٍ بَعِيدَهُ وَ اعْتَرَفَ كُلُّ عَالَمٍ بِجَهْلِهِ وَ شَهِدَ كُلُّ عَاقِلٍ بِغَفْلَتِهِ قَدْ سَخَّرَ الْأَشْيَاءَ بِالْكَلِمَةِ الَّتِي لَاحَتْ وَ اشْرَقَتْ مِنْ أَفْقٍ مُشِيبَتِهِ وَ هَدَى الْوَرَى إِلَى صِرَاطِهِ الَّذِي مَا فَازَ بِهِ إِلَّا عِبَادُ مُكْرَمُونَ لَهُ الْحَمْدُ أَذْ هُوَ مَالِكُ الْغَيْبِ وَ الشَّهُودِ
- 3 Thereafter, this servant received thy letter which thou hadst previously sent. I took it, opened it, read it, and found therein the fragrance of thy love for our Lord, the Lord of the visible and invisible, the Lord of all humanity, and the Sovereign of the hereafter and the former times. When appropriate, it was presented before the Throne. His blessed and exalted Word: 3 وَ بَعْدَ قَدْ بَلَغَ الْخَادِمُ كِتَابَكَ الَّذِي أَرْسَلْتَهُ مِنْ قَبْلِ أَخَذْتُ وَ فَتَحْتُ وَ قَرَأْتُ وَ وَجَدْتُ مِنْهُ عَرَفَ حَبِّكَ رَبَّنَا وَ رَبِّ مَا يَرَى وَ مَا لَا يَرَى وَ مَالِكِ الْوَرَى وَ سُلْطَانِ الْآخِرَةِ وَ الْأُولَى وَ دُرِّ وَقْتِيكَ مُنَاسِبٌ بُوْدَ تَلَقَّاءِ عَرْشِ عَرْضِ شَدِّ قَوْلِهِ تَبَارَكَ وَ تَعَالَى
- 4 He is the Most Holy, the Most Great, the Teacher, the Revealer, the All-Seeing, the All-Hearing 4 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْمَعْلَمُ الْمَعْرَفُ الْبَصِيرُ السَّمِيعُ
- 5 O thou who art mentioned before the Countenance! Grieve not for what hath befallen thee. Greater trials than what have befallen the sincere and near servants of God have befallen thy Lord. By the life of Baha! He glorieth in tribulation in God's path, the Lord of Names, yet people flee from it in evident fear. We have adorned the body with tribulation and embellished the spirit with a joy that no earthly joy can equal. Thus hath spoken He Who was sanctified above all that the worlds have comprehended. Hold fast to the cord of patience by the command of thy Chosen Lord and say: 5 يَا أَيُّهَا الْمَذْكُورُ تَلَقَّاءِ الْوَجْهِ لَا تَحْزَنْ عَمَّا وَرَدَ عَلَيْكَ قَدْ وَرَدَ عَلَى مَوْلِيكَ اعْظَمَ عَمَّا وَرَدَ عَلَى عِبَادِ اللَّهِ الْمُقَرَّبِينَ الْخُلَصِّينَ لِعَمْرِ الْبَهَاءِ أَنَّهُ يَفْتَخِرُ بِالْبِلَاءِ فِي سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَلَكِنَّ النَّاسَ يَفْرُونَ مِنْهُ بِخَوْفٍ مُبِينٍ قَدْ زَيَّنَّا الْجَسَدَ بِالْبِلَاءِ وَ طَرَزْنَا الرُّوحَ بِفَرَحٍ لَا يَعَادِلُهُ فَرَحُ الْعَالَمِ كَذَلِكَ نَطَقَ مَنْ كَانَ مُقَدَّسًا عَنْ كُلِّ مَا أَدْرَكَهُ الْعَالَمُونَ تَمَسَّكَ بِحَبْلِ الْإِصْطِبَارِ أَمْرًا مِنْ لَدُنْ رَبِّكَ الْمُخْتَارِ

- 6 O my God and Master of my destiny and Beloved of my heart! Thou seest what hath befallen me in Thy days and knowest my condition in Thy Cause. I beseech Thee by Thy Name through which rivers of Thy mercy flowed from rock, signs of Thy grandeur appeared from the seas, and manifestations of Thy power from the branches, to make me in all conditions steadfast in Thy Cause and holding fast to the cord of Thy love. I testify that this is the Day wherein the great terror hath appeared and every hidden matter hath been revealed. Forgive, O my God, every movement that hath appeared from me contrary to Thy will, then enable me to do what befitteth Thy days, then write down for me through Thy grace that which will preserve me from all else but Thee. O Lord! Make me among those who have fled from desire to the Ultimate Tree and who have detached themselves from all else through Thy Most Mighty, Most Holy, Most Glorious Name. Verily Thou art the Lord of the Throne and earth, and in Thy grasp is the kingdom of all things, and Thou art the All-Powerful.
- 6 و قل یا الهی و مالک ناصیتی و محبوب فؤادی
تری ما ورد علی فی ایامک و تعلم ما انا علیه
فی امرک اسئلك باسمک الذی به جرت من
الصخرة انهار رحمتک و ظهر من البحار آثار
عظمتک و من الأقنان ظهورات قدرتک بأن
تجعلنی فیکل الأحوال مستقیماً علی امرک و
متمسکاً بجبل حبیبک اشهد انّ هذا لیوم الذی
فیه ظهر الفزع الأكبر و برز کل امر مستتر
فاغفر اللهم کل حركة ظهرت منی بغیر ارادتک
ثم وقفی علی ما ینبغی لایامک ثم اکتب
لی بفضلک ما یحفظنی عن دونک ای رب
فاجعلنی من الذین هربوا عن الهوی الی السدره
المتنهی و انقطعوا عن الوری باسمک الأعزّ
الأقدس الأبهی انک انت مالک العرش و
التری و فی قبضتک ملکوت کلشیء و انک
انت القدر انتهی
- 7 Until now numerous letters have arrived from thee. Praise be to God, all indicated thy degrees of love, affection, sincerity and steadfastness in God's Cause. Be not grieved by what hath befallen thee, for verily today whoever is adorned with the ornament of the love of God hath in truth attained unto all good. The entire world cannot equal a single word that issueth from the mouth of Divine Will concerning His loved ones, and these stations are today hidden from all eyes. For were they to be revealed and were the people of the world to discover the mystery of the Cause, surely none would hesitate, let alone deny and reject.
- 7 تا حال نامه های متعدده از آنجناب رسید الحمد لله
جميع مشعر بر مراتب محبت و مودت و خلوص
و قیام آنجناب بوده بر امر الهی از آنچه وارد شده
محزون مباشید چه که هر نفسی الیوم بطراز محبة
الله مزین است فی الحقیقه بکل خیر فائز است
جميع عالم معادله نمینماید بکلمه ای که از فم مشیت
الهی در باره دوستان ظاهر میشود و این مقامات
الیوم از انتظار مستور است چه اگر کشف میشد
و اهل عالم بر سر امر مطلع میگشتند البته احدی
توقف نمینمود تا چه رسد باعراض و انکار
- 8 That which you mentioned concerning the non-receipt of a reply - God, exalted be His station and His grandeur, is witness and testament that this delay has not been and will never be due to any lack of love, but rather due to the multitude of occupations and correspondence of this evanescent servant. From all directions, like rain, petitions and letters arrive, and this servant is, most of the time, engaged before the Throne in writing that which descends from the heaven of our Lord the Most Merciful's will. Whenever opportunity arises, he turns to the mention of the friends. None of you have been erased from heart and sight. Praise be to God, you are remembered before His presence and have attained His favors. However, strive to attain that which befits these days. All must today circle round the Most Great Ocean and speak with perfect unity. You and the friends of God should not be saddened by
- 8 و اینکه از عدم ارسال جواب ذکر نمودید حقّ
تعالی شأنه و تعالت عظمته شاهد و گواهد است
که این تأخیر از عدم محبت نبوده و نخواهد بود
بلکه از کثرت اشغال و تحریر این خادم فانی
است از جمیع اشیاء بمثابه امطار عرایض و
مکتوبات میرسد و این بعد در اکثر اوقات تلقاء
عرش بتحریر ما ینزل من سماء مشیه ربنا الرحمن
مشغول است و هر هنگام که فرصت یافت شد
بذکر دوستان توجه مینماید از دل و نظر هیچیک
محو نشده اید الحمد لله وجه مذکورید و بعنايت
فائز ولکن جهد نمائید تا بامریکه لایق این ایام
است فائز شوید جمیع باید الیوم طائف حول
بحر اعظم باشند و بکمال اتحاد بکلمه ناطق باید
آنجناب و دوستان الهی از تأخیر عرایض این فانی

the delay in replies from this evanescent one, for all know and have known the reason for the delay.

- 9 Concerning what you wrote about the Most Great Holy Leaf, the honored sister - may our spirits be sacrificed for her sake - it was presented, and what you did was acceptable. We thank Him for His wondrous grace and favor.

- 10 Regarding what you wrote about your sister, it was presented before His presence. He said that since it was not in accordance with the Book's decree, it became a cause of difficulty and tribulation. However, God willing, His grace will bestow reward for this difficulty and tribulation. "O My loved ones! Avoid that which ye have been forbidden in the Book and hold fast unto that which ye have been commanded. Verily your Lord, the Most Merciful, is the Helper, the All-Seeing." You should not be distressed by what occurred, for it has been adorned with the ornament of forgiveness. Verily He is the Commander, the All-Knowing, the All-Wise.

- 11 Concerning what you wrote about the daughter of Asdaq - upon him be 966 [Baha'u'llah] - and mentioned that she said these afflictions befalling you and your household are because her wishes are not being followed, these matters were presented before His presence. He said: "O Karim! Verily My servant Asdaq has a great station with thy Lord. He is among those who attained recognition of God, the Protector, the Self-Subsisting, in the beginning of the Cause. We have mentioned him in the Books and Psalms and remember him in My days. Thy Lord is verily the Kind, the Forgiving. Blessed is he who found companionship with him in his lifetime and visited him after his passing. My Most Exalted Pen testifies that he perceived My fragrance, hastened to My Cause in My direction, and arose to serve this Cause whereby every firm edifice was shaken. He presented himself before the Throne with a radiant countenance and would stand at the gate most days, hearing the call of God, the Lord of the exalted Throne. Glory be upon him and upon those who visit him, from God, the Lord of the seen and unseen."

- 12 O Karim! What befell you was not because of what she mentioned. Verily thy Lord is the All-Knowing; with Him is the knowledge of all things in a glorious Book. Convey My greetings to her face and say: "O My handmaiden! Walk in the footsteps of thy father. Thus doth My wise Pen counsel thee." O Karim! The late Attar was among the early believers and attained the presence of God. The True One, glorified and mighty be He, has regarded and continues to regard his honor. Had what he intended been carried out, these vexations would

محزون نباشند چه که کلّ علت تأخیر را دانسته و میدانند

- 9 اینکه در باره حضرت ورقه کبری حضرت اخت روح ما سواها فداها نوشته بودید عرض شد و آنچه عمل نمودید مقبول افتاد نشکره فی بدایع فضله و عنایت

- 10 و اینکه در باب همشیره نوشته بودید تلقاء وجه عرض شد فرمودند چون موافق حکم کتاب نبود علت زحمت و سبب محنت شد ولیکن انشاءالله این زحمت و محنت را فضل حقّ اجر عنایت میفرماید ان اجتنبوا یا احبائى عما نهیتم عنه فی الکتاب و تمسکوا بما امرتم به ان ربکم الرحمن لھو الناصر البصیر انتہی آنجناب از این امریکه واقع شد مکدر نباشند چه که بطراز عفو فائز شد انه لھو الامر العلیم الحکیم

- 11 و اینکه در باره صبیّه جناب اصدق علیه ۹۶۶ [بهاء الله] نوشته بودید و مذکور داشتید که او ذکر نموده که این صدمات که بر تو و اهل خانه وارد میشود بسبب آنست که بمیل من رفتار نمیشود اینراتب تلقاء وجه عرض شد فرمودند یا کریم انّ لعبدی الأصدق مقاماً عظیماً عند ربّک انه بمنّ فاز فی اوّل الأمر یعرفان الله المہیمن القیوم انا ذکرناه فی الكتب والزیر ونذکره فی ایامی انّ ربّک لھو العطوف الغفور طوبی لمن انسّ معہ فی حیوۃ و زارہ بعد مماتہ یشہد قلبی الأعلیٰ انه وجد عرفی و سرع بأمری الی شطری و قام علی هذا الأمر الذی تزعزع منه کلّ بنیان مرصوص قد حضر لدی العرش بوجه منیر و کان ان یقوم لدی الباب فی اکثر الاّیام و یسمع نداء الله ربّ العرش المرفوع البهاء علیہ و علی من یزوره من لدی الله مالک الغیب و الشہود

- 12 ای کریم آنچه بر تو وارد شد بسبب آنچه ذکر نموده نبوده انّ ربّک لھو العلیم عنده علم کلّشیء فی کتاب کریم کبرّ من قبلی علی وجهها و قلّ لک یا امتی ان تمشی علی اثر ایّک کذلک ینصحک قلبی الحکیم ای کریم مرحوم عطار از سابقین بوده و بلقائ الھی فائز گشته حقّ جلّ و عزّ احترام او را منظور داشته و میدارد اگر بآنچه مقصود او بوده عمل میشد این کدورات

not have occurred. Thus doth He inform thee, with Whom is the knowledge of what was and what will be. God willing, may you dwell with utmost joy and fragrance and complete love under the shadow of divine favor. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 13 The Ismu'l-Jamal, upon him be Baha'u'llah, had mentioned the exalted Fath'u'llah. By My life! We were with him when he was ascending the ladder of grace and soaring in the atmosphere of his Lord's mercy, the Mighty, the Generous. We make mention of him in this station as a token of Our favor, that thou mayest be of the thankful. He ascended on the wings of love and certitude to the horizon of the All-Merciful and attained a station that brought joy to his eyes and to the eyes of all beholders. O Fath'u'llah! Thou art the one who was mentioned during thy life before the Throne, and after thy ascension My Most Exalted Pen, from which every wise command hath been detailed, maketh mention of thee. This is a mention that nothing can equal. Verily thy Lord is the Forgiving, the Generous. Thus have We adorned thy head with the crown of forgiveness from thy Lord, the All-Merciful. He mentioneth whomsoever He willeth through His command. He is verily the Rememberer, the All-Knowing.

- 14 Indeed, grief and sorrow encompassed Our heart at his ascension, but this is only in the outward sense, for inwardly he has been freed from the troubles of this mortal world and has attained unto divine mercy. Blessed is he and those like him. What bounty could be greater than that the Tongue of Grandeur should utter such exalted words concerning a soul? A hundred thousand blessings upon him who attained to this station.

- 15 Convey condolences on behalf of this evanescent servant to his brother, upon him be Baha'u'llah, and to his mother, upon her be Baha'u'llah, and console them. God willing, this servant and all the friends are content and thankful with whatsoever proceedeth from the Peerless Beloved. The Primal Point, may the spirit of all else be sacrificed for His sake, hath said that the entire world exists so that a single soul might attain unto the word of contentment from His ocean of generosity.

- 16 Regarding what you wrote about the dream, it is among the disturbing dreams whose effect in the outer world is for gathering. According to His command, if one sees a disturbing dream and anxiety and grief arise therefrom, one should recite this blessed verse: "O Thou through Whose name the ocean of joy surgeth and the fragrance of gladness is wafted! I beseech Thee to show me from the wonders of Thy grace that which

دست نمیداد کذلک یخبرک من عنده علم ما کان و ما یكون انشاء الله بکمال روح و ریحان و با محبت تمام در ظلّ عنایت الهی مستریج باشید آنه یسمع و یری و آنه هو السّماع البصّار

- 13 جناب اسم جمال علیه ۹ ۶۶ [بهاء الله] ذکر مرفوع فتح الله را نموده بود لعمری انا کنا معه اذ کان مرتقیّاً بمراقبة الفضل و طائراً فی هواة رحمة ربّه العزیز الکریم انا نذکره فی هذا المقام فضلاً من عندنا لتکون من الشاکرین آنه صعد بجناحین المحبة و الایقان الی افق الرحمن و فاز بمقام قرّت به عینه و اعین الناظرین یا فتح الله انت الذی کنت مذكوراً فی حیوتک لیدی العرش و یذکرک بعد ارتقائک قلبی الاعلی الذی فصل منه کل امر حکیم هذا ذکر لا یعاده شیء ان ربک لهو الغفور الکریم کذلک زینّا رأسک باکلیل الغفران من لدن ربک الرحمن آنه یذکر من اراد بأمر من عنده آنه هو الذاکر العلیم انتهى

- 14 فی الحقیقه از ارتقای ایشان حزن و اندوه قلب را احاطه نمود و لکن این در ظاهر امر ذکر میشود و در باطن از کدورات عالم فانی فارغ و برحمت ایزدی پیوست طوبی له و لأمثاله کدام فضل اعظم از اینست که لسان قدم باینکلمات عالیات در باره نفسی تکلم فرماید صد هزار طوبی از برای او که باین مقام فائز شد

- 15 جناب اخوی علیه ۹ ۶۶ [بهاء الله] و مخدّره امّ علیها ۹ ۶۶ [بهاء الله] را از جانب این خادم فانی تعزیت بگوئید و تسلی بدهید انشاء الله اینعبد و جمیع دوستان بآنچه از دوست یگا ظاهر راضی و شاگرد نقطه بیان روح ما سواه فداه میفرماید جمیع عالم از برای آنست که نفسی بکله رضا از بحر جود او فائز شود

- 16 اینکه در باره خواب نوشته بودید بسیار از خوابهای پریشانست که اثر آن در ظاهر جهت جمع است حسب الامر آنکه اگر نوم پریشان دیده شود و هم و غم از آن احداث گردد این آیه مبارکه را تلاوت نمایند یا من باسمک ماج بحر الفرح و هاج عرف السرور اسئلک

shall gladden my eye and rejoice my heart. Thou art verily the Bestower, the Generous." And even for dreams that are not disturbing, it is beloved to recite it.

بأن ترینی من بدایع فضلک ما تقرّ به عینی و
یفرح به قلبی آنک انت المعطی الکریم و در غیر
رؤیای پریشانهم محبوبست که قرائت شود انتی

- 17 This servant beseeches God to protect you and your loved ones from the mischief of those who utter calumnies - this is among the greatest of prayers, by the Lord of the throne and earth! This servant was engaged in writing this letter when the call "Come thou!" was manifested from the Source of Grandeur, and after attaining His presence, He said: "O thou who art present! We desire to make mention of Our servant Rahim, who hath attained unto My days, My love and My knowledge. Blessed is he for having fulfilled his covenant and pledge, and for having drunk the choice wine of revelation from the cup of his Lord's bountiful bestowal. O Rahim! God willing, mayest thou be blessed with His special favors. The fragrance of thy love hath been inhaled from times past and present. God willing, mayest thou attain the protection of this Most Great Station, for verily the evil ones lie in wait - thus doth the Tongue of Revelation inform you. Stand firm in the remembrance of God and His service in such wise that neither the vain imaginings nor the doubts of those who have denied God, the Exalted, the Great, shall deter thee. Hold fast to the cord of His grace and cling to the hem of His bounty. The world hath ever been and shall ever be in transition. Grieve not over what hath passed thee by. Rather, rejoice in My beauteous remembrance and say: 'Praise be unto Thee, O Thou Who hast remembered me in Thy prison and sent unto me that which hath brought joy to the eyes of them that know.' Praise be to God, the Lord of the worlds." End.

17 این خادم فانی از حقّ مسئلت مینماید که
آنجناب و متعلّقان را از شرّ ناعقین حفظ فرماید
هذا من اعظم الدّعاء وربّ العرش و الثّری
ایعبد بتحریر اینکتوب مشغول که ندای تعال
از مصدر کبریا ظاهر و یعد از توجه و حضور
فرمودند یا عبد الحاضر انا نجب ان نذکر عبدنا
الرحیم الذی فاز بأیامی و حبّی و عرفانی طوبی
له بما وفی بعهد و میثاقه و شرب رحیق الوحی
من کأس عطاء ربّه الکریم ای رحیم انشاءالله
بعنایت مخصوصه الهی فائز باشی عرف محبت
از قبل و بعد استنشام شد انشاءالله بحفظ
اینتقام اعظم فائز گردی چه که شیاطین در
مراسد مترصدند کذلک اخبرکم لسان الوحی
من قبل کن قائماً علی ذکر الله و خدمته علی
شأن لا تمنعک الأوهام ولا ظنون الذین کفروا
بالله العلیّ العظیم بحجل عنایت متمسک باش و
بذیل کرم متشبث دنیا در مرور بوده و هست
لا تحزن عمّا فات عنک ان افرح بذکری الجمیل
و قل لک الحمد یا من ذکرکتی فی سینک و
ارسلت الیّ ما قرّت به عیون العارفين الحمد لله
رب العالمین انتی

- 18 On behalf of this evanescent servant, convey sublime and glorious greetings unto him, and likewise unto all the friends in that land. The Glory be upon you and upon them and upon God's assured, steadfast and firm servants.

18 از قول این خادم فانی هم بایشان تکبیر بلیغ منیع
برسانید و همچنین جمیع دوستان را در آن ارض
البهاء علیکم وعلیهم و علی عباد الله الموقنین الثّابتن
الرّاسخین

- 19 The servant, 28 Dhi'l-Qa'dih 1297

19 خادم فی ۲۸ ذی قعده سنه ۱۲۹۷

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BH01006

To: Jamal Burujirdi et al.

Date: 1297-11-29 [1880-Nov-2]

1 In the name of the Ever-Enduring Speaker!

1 بنام گویندهء پاینده

2 O My Name Jamal! God willing, mayest thou be illumined by the light of the Cause and enkindled by its fire, in such wise that the coldness of the world and its chilling trials may not withhold thee from the warmth of God's love. We have designated thee for the reformation of the world and the healing of the hearts of the peoples. Thou shouldst close thine eyes to all the world and its peoples, and fix thy gaze upon that which hath been ordained by God, exalted be His glory, acting with consummate wisdom. Reflect upon God and His tribulations, and the acceptance and rejection of the people - what they have said and what they have done. Follow then the example of God, thy Lord and the Lord of all who dwell in the heavens and on earth. Deal with the friends of God with utmost love and forbearance. This Most Great Revelation is the manifestation of God's all-embracing mercy. By His very Self, the Truth! If all outward power - which in truth hath never had and will never have any station with God - were to be manifested, and an executioner were to stand before Us with evil intent, We would certainly not oppose him but would leave him to himself. Hearken with the ear of thy heart to the call of the All-Merciful, that thou mayest be freed from sorrows and grief, and in all conditions remain oriented toward the Supreme Horizon and engaged in service to the Cause.

2 یا اسمی جمال انشاءالله بنور امر روشن باشی و بنار امر گرم بشانی که افسردگیهای عالم و حوادث باردهء آن ترا از حرارت محبت الهی باز ندارد ترا برای اصلاح عالم و التیام قلوب امم معین نمودیم باید چشم از همهء عالم و عالمیان پوشیده بآنچه از حق جل جلاله امر شد ناظر باشی و بحکمت تمام عامل در حق و بلایای او و رد و قبول ناس تفکر نما که چه گفته اند و چه کرده اند ان اقتد بالله ربک و رب من فی السموات و الأرضین با دوستان الهی بکمال محبت و بردباری سلوک نما این ظهور اعظم ظهور رحمت کلیهء الهیه است و نفسه الحق اگر قدرت ظاهره که فی الحقیقه نزد حق مقامی نداشته و ندارد بتمامها ظاهر شود و سیاهی در مقابل ارادهء سوء قصد از او مشاهده گردد البته متعرض او نشویم و او را باو واگذاریم بگوش جان ندای رحمن را بشنو تا از کدورات و احزان فارغ و آزاد شوی و در جمیع احوال بافق اعلی و خدمت امر ناظر و مشغول باشی

3 Some time ago, the answer to thy letters which thou hadst sent to this servant was revealed from the Most Holy Court and dispatched. All the souls mentioned therein were honored with the Supreme Remembrance. Divine verses were specifically revealed and sent from the heaven of bounty for each one. If God willing, thine eyes shall be solaced by beholding them. From the Land of Kha certain petitions have arrived with complaints about thee. The acceptance and rejection of souls hath been and will ever be with God. Great care must be exercised in this matter. God willing, thou shalt be gladdened by that which hath flowed and continueth to flow from the Most Exalted Pen. From the divine traces a most sweet and beloved fragrance is perceived. By My life! Should any soul attain unto it, he would pass beyond himself and all who dwell in the realm of creation. This perishable earth and all that is therein and thereon is not worthy of attention. Hearken then with the

3 چندی قبل جواب مراسلات آنجناب که بعد حاضر ارسال داشتید از ساحت اقدس نازل و فرستاده شد جمیع نفوس مذکورهء در آن بشرف ذکر اعظم فائز شدند مخصوص هر یک آیات الهی از سماء عنایت نازل و ارسال شد لو شاء الله تقر عینک بمشاهدتها از ارض خاء بعضی عرایض رسیده و از آنجناب شکایت نموده اند رد و قبول نفوس با حق بوده و خواهد بود در این فقره بسیار ملاحظه لازم است انشاءالله بآنچه از قلم اعلی جاری شده و میشود مسرور باشی از آثار الهی یکعرف لطیف بسیار محبوب استشمام میشود لعمری اگر نفسی بآن فائز شود از خود و من فی الملک بگذرد این ارض فانیه و ما فیها و من علیها قابل اعتنا نبوده و نیست ان استمع بأذن القلب صفیر طیر بیانی من هذا الهواء المقدس

ear of thy heart to the warbling of the Bird of Utterance in this holy and beloved atmosphere. It will give thee to drink that which shall make thee detached from all else besides Me. Verily thy Lord is the All-Remembering, the All-Knowing.

العزیز المحبوب آنه یستیک ما یجعلک منقطعاً
عن سوائی ان ربک هو الذاکر العلیم

- 4 Should anyone commit an error, he should be reminded with the utmost joy and fragrance, and if he be not receptive to reminders, leave him to himself. Verily your Lord, the All-Merciful, is independent of him and of all who are in the heavens and on earth.

4 اگر از نفسی خطائی ظاهر شود باید بکمال روح
و ریحان او را متذکر نمود و اگر قابل تذکر نیست
دعوها بنفسه ان ربکم الرحمن کان غنیاً عنه و
عمّن فی السموات و الارضین

- 5 O Jamal! We have remembered thee with that which nothing on earth can equal. Hast thou forgotten the favors of thy Lord? Be thou grateful to thy Master, the All-Forgiving, the All-Bountiful. During the days of movement and travel, act with perfect wisdom.

5 یا جمال قد ذکرناک بما لا یعادلہ شیء فی الارض
ا نسیت عنایات ربک ان اشکر مولاک الغفور
الکریم و در ایام حرکت و سیر بکمال حکمت
عمل نمائید

- 6 That which thou didst dispatch from the Land of Kha was been forwarded to the Most Holy Presence. Likewise, from the Land of Ta, several years ago, mention was made of the Mashriqu'l-Adhkar in a letter written by the honored Mirza Asadu'llah to this servant, and his honor was in agreement with him in this matter. The Blessed Spot had already been established in Mosul, and the Land of Kha had also expressed its desire. From the Most Holy Presence, the Dayspring of Permission hath shone forth that in certain lands, if they act with wisdom, there would be no objection and is none; however, in the Land of Ta, given the differences that have occurred, it is not permissible. Similarly in the Land of Ya and the Land of Shin. The details of these matters have been revealed in the Tablet addressed to the honored Ibn-i-Asdaq – may he be sanctified – and We have commanded that a copy thereof be transmitted. Thus hath the matter been decreed by Him Who is the Ordainer, the All-Knowing.

6 آنچه به ارض خاء فرستادید بساحت اقدس
فرستادند و همچنین از ارض طاء چند سنه قبل
ذکر مشرق الأذکار در مکتوب جناب میرزا
اسدالله که بعد حاضر نوشته بود مذکور و خود
آنجناب هم با او در این امر متفق بودند و محل
البرکه هم از قبل در موصل بنا شد و ارض خاء
هم اراده نمودند و از ساحت اقدس شمس اذن
مشرق در بعض اراضی اگر بحکمت رفتار نمایند
بأسی نبوده و نیست و لکن در ارض طاء مع
اختلافات واقعه جایز نه و همچنین ارض یاء و
ارض ش تفصیل این امور در لوح جناب ابن
اصدق المقدس نازل و امر نمودیم صورت آن را
ارسال دارند کذلک قضی الأمر من لدن آمر
علیم

- 7 You must in all ordinances fix your gaze upon the Most Exalted Horizon and act in accordance with that which God hath ordained. At all times the Most Great Bounty hath flowed from the Pen of the Ancient of Days concerning you. Take what behooveth the days of thy Lord and abandon that which is unworthy of thee. Verily, thy Lord is the All-Wise Teacher. Fix your gaze solely upon the divine bounty. He verily will aid thee and command for thee that which shall profit thee in this world and the next. He is, in truth, the All-Forgiving, the All-Merciful. If you truly occupy yourself with that which hath been sent down especially for you from the heaven of God's Will, and ponder upon it, the intoxication of the divine Kawthar of utterance will so overtake you that you will regard the conditions of the earth and its events as non-existent and utterly forgotten. Occupy thyself most of the time with

7 شما باید در جمیع احکام ناظر بافق اعلی باشید و به
ما امره الله عامل در جمیع احوال عنایت کبری
در باره شما از قلم قدم جاری خذ ما ینبغی لایام
ربک وضع ما لا ینبغی لک ان ربک هو المعلم
الحکیم بعنایت الهی وحدها ناظر باشید آنه یؤیدک
و بأمرک بما ینفک فی الدنیا و الآخرة آنه هو
الغفور الرحیم اگر فی الحقیقه بآنچه مخصوص شما
از سماء مشیت الهی نازل شده مشغول شوید و
تفکر کنید سکر کوثر بیان الهی بشانی شما را اخذ
نماید که شئون ارض و حوادث آن را معدوم
شمارید و نسیاً منسیاً دانید اکثر اوقات بتلاوت
آن آیات مبارکه مشغول باشید بها تفرح قلبک و

the recitation of those blessed verses, whereby thy heart and the heart of the world will be gladdened, and thine eyes and the eyes of the nations will be solaced. Thus hath My tongue spoken in this noble station.

قلب العالم وتقرّ عينك و عيون الأمم كذلك
نطق لساني في هذا المقام الكريم

8 We make mention in this station of the Afnan who have held fast to the Divine Lote-Tree and have responded to that which the Tongue of Grandeur uttered when He was established upon the throne of His Great Name. We extol their countenances and give them glad tidings of My gracious remembrance. The glory of God, the Lord of the worlds, be upon them.

8 أنا نذكر في هذا المقام افناني الذين تمسكوا بالسّدرّة
و اجابوا ما نطق به لسان العظمة اذ استوى
على عرش اسمه العظيم و تكبر على وجوههم و
نبشّروهم بذكرى الجليل البهاء عليهم من لدى الله
ربّ العالمين

9 And We make mention of Husayn, whom thou didst mention in thy letter, that he may give thanks and be of those who are steadfast. O Husayn! The Wronged One calleth thee and summoneth thee to the Most Great Steadfastness in this wise Remembrance. Should a crier come unto you, leave him behind you and put your trust in God, the All-Knowing, the All-Informed. Rejoice thou in My remembrance of thee and glorify thy Lord, the Mighty, the All-Knowing.

9 و نذكر الحسين الذي ذكرته في كتابك ليشكر و
يكون من الرّاسخين يا حسين انّ المظلوم يناديك
و يدعوك الى الاستقامة الكبرى في هذا الذّكر
الحكيم لو يأتيتكم ناعق دعوه عن ورائكم و توكّلوا
على الله العليم الخبير ان افرح بذكرى اياك و سبح
بمجد ربّك العزيز العليم

10 And We make mention of the loved ones of God in that place who have attained unto the lights of certitude. O My Name! The bounty of the True One hath ever encompassed all and continueth to do so, but it must needs be in measure. You must appear among the servants in such wise that all may inhale from you the sweet fragrance of love. Verily thy Lord, the All-Merciful, in His bounty regardeth thee and that which hath flowed from thy pen, and is amazed and saith: "We are God's, and to Him shall we return." Praise be to God, the Lord of what was and what shall be.

10 و نذكر احبّاء الله في هناك الذين فازوا بأنوار
اليقين يا اسمي عنايت حقّ شامل كل بوده و
هست ولكن بمقدار بايد بشأني مابين عباد ظاهر
باشيد كه جميع عرف محبت از شما استشمام
نمايند ان ربّك الرّحمن ينظر في عنايته اليك و
فيما جرى من قلبك يتخيّر و يقول أنا لله و أنا
اليه راجعون الحمد لله مالک ما كان و ما يكون

11 The glory shining from the horizon of eternity be upon thee and upon those with thee and upon those who hearken to thy words concerning this Great Cause whereby the Balance hath been established and the Bridge laid down, and all on earth were thunderstruck save those whom God, the Lord of the Day of Judgment, pleased to spare.

11 البهاء المشرق من افق البقاء عليك و على من
معك و على الذين يسمعون قولك في هذا الأمر
الكبير الذي به وضع الميزان و نصب الصّراط و
انصعق من على الأرض الا من شاء الله مالک
يوم الدين

BLIB_Or15719.103c, MAS8.081ax

BH00842

To: Sulayman Khan Tunukabani et al., in China

Date: 1297-12-01 [1880-Nov-4]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most High, the All-Glorious 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be to God Who hath manifested through His Most Glorious Name unto all who dwell on earth and in heaven. Thus hath the standard of "There is none other God but Him" been raised in the Kingdom of Creation, and that which the All-Merciful revealed in the Qur'an hath been fulfilled through His words: "On the day when mankind shall stand before the Lord of the worlds." 2 الْحَمْدُ لِلَّهِ الَّذِي تَجَلَّى بِاسْمِهِ الْأَبْهَى عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ إِذَا نَصَبْتَ رَايَةَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فِي مَلَكُوتِ الْإِنشَاءِ وَظَهَرَ مَا أَنْزَلَهُ الرَّحْمَنُ فِي الْفُرْقَانِ بِقَوْلِهِ يَوْمَ يَقُومُ النَّاسُ لَرْبِّ الْعَالَمِينَ
- 3 Glorified be He Who hath appeared and manifested what He desired, and Who hath spoken and caused all things to speak His praise on the Day of Return. He is, verily, the Lord of creation and the Sovereign over all servants. He is the One by Whom the trumpet was sounded, and by Whom were thunder-struck the people of idle fancies who cast the Command of God behind their backs and followed the bidding of every ignorant one who turned away from God, the Mighty, the Bestower. 3 سُبْحَانَ الَّذِي ظَهَرَ وَآظَهَرَ مَا أَرَادَ وَنَطَقَ وَانْطَقَ الْأَشْيَاءَ بِنِشَانِهِ فِي الْمَعَادِ أَنَّهُ لِمَالِكِ الْإِبْجَادِ وَسُلْطَانِ الْعِبَادِ أَنَّهُ هُوَ الَّذِي بِهِ نَفْخُ فِي الصُّورِ وَانْصَبَقَ بِهِ أَهْلُ الْأَوْهَامِ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ عَنْ وِرَائِهِمْ وَآخَذُوا مَا أَمَرُوا بِهِ مِنْ لَدُنْ كُلِّ جَاهِلٍ أَعْرَضَ عَنِ اللَّهِ الْعَزِيزِ الْوَهَّابِ
- 4 I pray and offer salutations upon those whom the affairs of creation did not withhold from the Truth, who turned away from vain imaginings and idle fancies, who advanced toward the horizon of certitude, and who arose to serve the Cause in such wise that through them the fragrance of His raiment was wafted throughout all creation. These are honored servants upon whom the Concourse on High and the dwellers of the Cities of Names do confer their blessings. We beseech God, the Lord of all mankind, to gather us beneath their shadow and honor us with their service and their remembrance. He, verily, is the Almighty, the Glorious, the All-Bountiful. 4 وَاصَلِّ وَسَلِّمْ عَلَى الَّذِينَ مَا مَنَعَهُمْ شَيْئٌ مِنَ الْخَلْقِ عَنِ الْحَقِّ وَأَعْرَضُوا عَنِ الظُّنُونِ وَالْأَوْهَامِ وَاقْبَلُوا إِلَى أَفْقِ الْإِقْيَانِ وَقَامُوا عَلَى خِدْمَةِ الْأَمْرِ عَلَى شَأْنِ تَضَوُّعِ مَنْهُمْ رَوَائِحِ الْقَمِيمِ فِي الْإِمْكَانِ أَوَّلُكَ عِبَادَ مَكْرُمُونَ يَصَلُّونَ عَلَيْهِمُ الْمَلَأُ الْأَعْلَى وَسَكَّانِ مَدَائِنِ الْأَسْمَاءِ نَسْتُلِ اللَّهَ مَالِكِ الْوَرِيِّ بِأَنْ يَحْشُرَنَا فِي ظِلِّهِمْ وَيَشْرِفَنَا بِخِدْمَتِهِمْ وَذَكَرَهُمْ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمَنَّانُ
- 5 The petition of this evanescent one to your honor is this: Your revered letter dated the 5th of Dhi'l-Qa'dih arrived. God knoweth that it brought joy to mine eyes, gladness to my heart, and delight to my breast. In each of its words there seemed to be concealed an ocean of love and the wine of affection, inasmuch as it was adorned with the mention of the Beloved of the worlds. Blessed art thou and blessed am I. 5 أَعْرَضَ ابْنُفَانِي خِدْمَتِ حَضْرَتِ عَلِيِّ أَنَكِهِ دَسْتِخَطَ أَنْوَرِ كِهْ بَتَارِيخِ ه ذِي قَعْدَةِ بُوْدَ رَسِيدِ عِلْمِ اللَّهِ بِهِ قَرَّتْ عَيْنِي وَفَرَحَ قَلْبِي وَانْشَرَحَ صَدْرِي كُوبَا فِي هَرِّ كَلِمَتِي إِزْ أَنْ بَحْرِ مَحَبَّتِ وَرَحِيقِ مَوْدَتِ مُسْتَوْرَ بُوْدَ چِهْ كِهْ بِطَرَارِزِ ذِكْرِ مَحْبُوبِ عَالَمِيَانِ مَزِينِ بُوْدَ هَنِئَا لُجْنَابَكِ وَلِي
- 6 After reading and learning of its contents, it happened that this evanescent servant was that very night present before His countenance, and all that you had written was presented. This is what shone forth from the horizon of utterance in reply: 6 وَبَعْدَ إِزْ قَرَأْتِ وَأَطْلَاعِ بِمَا فِيهِ هَمِجِهْ اتَّفَاقِ افْتَادِ كِهْ ابْنِعِيدَ فَانِي دَرِ هِمَانِ شَبِّ تَلْقَاءِ وَجِهْ حَاضِرِ وَجَمِيعِ أَنْجِهْ مَرْقُومِ دَاشْتِهْ بُوْدَنْدَ مَعْرُوضِ گِشْتِ هَذَا مَا أَشْرَقَ مِنْ أَفْقِ الْبَيَانِ فِي الْجَوَابِ

- 7 “Thy letter hath come before Us, and We have heard from it thy call, thy remembrance, and thy praise, and have answered thee with that which the treasures of the earth cannot equal. He Who possesseth knowledge of the Book beareth witness to this. Blessed art thou for having left thy homeland out of love for God, the Knower of the seen and unseen. He shall surely reward thee with the most excellent of rewards through His grace, and He is the Mighty, the All-Bountiful.
- 8 Be thou a herald of His Name with wisdom and utterance, that perchance the people of the world may cast away what they possess and turn toward God, the Revealer of verses. Blessed art thou and blessed is he who hath heard thy words concerning this Cause whereby hearts have been perturbed and eyes have been transfixed.
- 9 God willing, with perfect joy and delight engage in the mention of the Beloved of the worlds. Guide those who are far removed unto the horizon of nearness, and lead those who thirst unto the Salsabil of divine knowledge. This is a day wherein whatsoever occureth, the remembrance thereof shall endure and persist. Well is it with the soul that hath attained unto these days and recognized what hath been manifested therein of the signs of its Lord and the revelations of its Creator.
- 10 God willing, may you ever be the recipient of God's favors and be gladdened by His remembrance. He is with thee under all conditions. He is, verily, the Near One, the Hearer, the Answerer.”
- 11 We make mention in this place of him who is named Mustafa, that he may give thanks unto his Lord, the Lord of the Throne and of the dust, and be of them that are steadfast.
- 12 O Mustafa! Harken unto the call from the precincts of the Prison: There is none other God but Him, the Mighty, the All-Knowing. Blessed art thou for having turned unto Him and attained unto that whereby thy remembrance shall endure throughout the eternity of thy Lord's names, the Forgiving, the Bountiful.
- 13 Say: O my God and my Master! I beseech Thee by Thy Self to make me steadfast in Thy Cause. Thou, verily, art the Almighty, the Exalted, the All-Knowing, the All-Informed.
- 14 Concerning what you wrote about Jinab-i-Aqa Muhammad Qasim Sahib, upon him be Baha'u'llah's glory, his petition was presented in the Most Holy Court and immediately a most mighty, most glorious, most holy Tablet was revealed specifically for him from the heaven of grace and was sent. God willing, he will attain to it. Convey greetings on behalf of this
- 7 قد حضر کتابک و سمعنا منه ندائک و ذکرک و ثنائک و اجبناک بما لا تعادله کنوز الأرض يشهد بذلك من عنده علم الکتاب طوبی لک بما تغربت عن الوطن حباً لله عالم السرّ و العلن أنّه یجزیک احسن الجزاء فضلاً من عنده و هو العزيز الفضال
- 8 کن منادياً باسمه بالحكمة و البیان لعلّ اهل الامکان تدعون ما عندهم و يتوجهون الى الله منزل الآيات طوبی لک و لمن سمع قولک فی هذا الأمر الذی به اضطربت القلوب و شاخصت الأبصار
- 9 انشاء الله بکمال روح و ریحان بذکر محبوب عالمیان مشغول باشید دورماندگانرا بافق قرب دلالت نمائید و تشنگانرا بسلسبیل عرفان هدایت کنید امروز روزیست که هرچه در او واقع شود ذکرش باقی و دائم خواهد ماند نعیماً لنفس فازت بهذه الأيام و عرفت ما ظهر فیها من آیات ربّها و ظهورات بارئها
- 10 انشاء الله لمیزل و لا یزال بعنایت حقّ فائز باشید و بذکرش مسرور أنّه معک فیکلّ الأحوال أنّه لهو القریب السامع الحیب
- 11 انا نذکر فی هذا المقام من سَمی بمصطفی لیشکر ربّه مالک العرش و الثری و یكون من الرّاسخین
- 12 یا مصطفی ان استمع النداء من شطر السّجن أنّه لا اله الا هو العزيز العليم طوبی لک بما اقبلت و فزت بما یبقی به ذکرک بدوام اسماء ربّک الغفور الکریم
- 13 قل یا الهی و سیدی اسئلك بنفسک بأن تجعلی مستقیماً علی امرک انک انت المقتدر المتعالی العليم الخبیر انتهی
- 14 اینکه در باره جناب آقا محمد قاسم صاحب علیه بهاء الله مرقوم داشته بودید عریضه ایشان در ساحت اقدس عرض شد و فوراً لوح اعترّ امنع اقدس مخصوص ایشان از سماء عنایت نازل و ارسال شد انشاء الله بأن فائز شوند و از قبل

ephemeral one to him. God willing, may he be assisted to render such service whose effects shall remain permanent and enduring in the world.

- 15 And likewise to Jinab-i-Aqa Siyyid Mustafa, upon him be the Glory of God – praise be to God that he has attained the greatest bounty and has been honored with that which was intended. God willing, may he ever be occupied with that which befits these days.

- 16 As to what you wrote concerning Jinab-i-Hakim Khayru'd-Din, upon him be the Glory of God, it was presented. He said: Write: "O Hakim! The disease of darkness has overtaken the people of the world and cast them all upon the bed of frustration. God willing, through the Supreme Remedy, which is the Name of the Ancient King, you shall heal them all and deliver them from this chronic malady. This is not difficult for God. I swear by the Sun of the horizon of Truth that if a soul should arise today for the sake of God to serve the Cause with wisdom and utterance, his soul will surely prove influential. Thus doth the Wronged One mention thee in this Great Prison. The Glory be upon thee and upon thy son and upon all who have turned to God, the Lord of the worlds." End quote.

- 17 Regarding what you wrote about Jinab-i-Imtiyaz Husayn Sahib, his details were presented. The Sun of Grace shone forth from the horizon of Will. He said: Write: "O Husayn! God willing, may you at all times drink from the Kawthar of divine love and soar in the atmosphere of acceptance and affection. The world will soon return to nothingness, and that which remains permanent and enduring is the word of acceptance that appears from the Pen of the Manifestation of God's Cause. God willing, with utmost endeavor may you speak in remembrance of the Peerless Friend and remain firm and steadfast in His Cause." End quote.

- 18 To each of these gentlemen, mention this servant's evanescence and nothingness, which depends on their favors.

- 19 Concerning what you wrote about Jinab-i-Siyyid Ali Akbar, verily our Lord, the All-Merciful – He is the All-Knowing, the Witness, the All-Seeing, the All-Informed. Most people are heedless and unaware of God's knowledge and all-encompassing power. We beseech God to grant him a hearing ear that he may hear and act upon the Most Sublime Words and Greatest Counsel that have flowed from the Supreme Pen.

اینفانی خدمت ایشان تکبیر برسانید انشاءالله موفق شوند بخدمتیکه اثرش در عالم دائم و باقی بماند

15 و همچنین خدمت جناب آقا سید مصطفی علیه ۹۶ [بهاء الله] لله الحمد که بفضل اکبر فائز شده‌اند و بما هو المقصود مشرف انشاءالله لازال بما ینبغی لهذه الايام عامل و مشغول باشند

16 و اینکه از جناب حکیم خیرالدین علیه ۹۶ [بهاء الله] مرقوم داشتید عرض شد فرمودند بنویس یا حکیم مرض ادهم اهل عالم را فرا گرفته و جمیع را بر بستر ناکامی انداخته انشاءالله بدریاق اعظم که اسم مالک قدم است جمیع را معالجه نمائید و از این داء مزمن نجات دهید لیس هذا علی الله بعزیز قسم بآفتاب افق حقیقت که اگر نفسی الیوم لله بر خدمت امر بحکمت و بیان قیام نماید البتہ نفسش مؤثر واقع شود کذلک یدکرک المظلوم فی هذا السجن العظیم البهاء علیک و علی ابنک و علی کلّ مقبل اقبل الی الله رب العالمین انتہی

17 و اینکه در باره جناب امتیاز حسین صاحب مرقوم داشتید تفصیل ایشان عرض شد شمس عنایت از افق اراده مشرق فرمودند بنویس یا حسین انشاءالله در کلّ حین از کوثر محبت الهی بیاشامی و در هوای اقبال و مودت طیران نمائی عالم عنقریب بفنا راجع شود و آنچه باقی و دائم است کلمه قبولی است که از قلم مظهر امر الهی ظاهر شود انشاءالله بکمال [همت] بذکر دوست یگنا ناطق باشید و بر امرش ثابت و راسخ انتہی

18 خدمت هر یک از این آقایان ذکر فنا و نیستی اینعبد بسته بالطف آنحضرتست

19 و اینکه در باره جناب سید علی اکبر مرقوم داشتید انّ ربنا الرحمن هو العليم و هو الشاهد و هو البصير و هو الخبير اکثری از ناس از علم و احاطه حق غافل و پیچزند از حق میطلبیم او را اذن واعیه عطا فرماید تا کلمات علیا و نصیحت کبری که از قلم اعلی جاری شد بشنوند و بآن عمل نمایند

- 20 As for recent news, one Shaykh Ubaydullah, a Kurdish man, has rebelled against the Ottoman government and raised the banner of opposition. Fifteen thousand people have gathered around him and he has plundered the Ottoman border regions. These days he has turned toward Iran and has pillaged Nab and Savujbulagh – that is, they have killed the men and taken the women and girls captive. Things have occurred that cannot be mentioned.
- 21 Today, which is the last day of the blessed Feast of Sacrifice, Jinab-i-Mulla Abu'l-Hasan-i-Ardikani, upon him be the Glory of God, has written these details to this ephemeral servant. In any case, according to reports, the people of Tabriz are also in utmost turmoil. What else will appear later, God knows best.
- 22 The Glory be upon your honor and upon those with you and those who love you and hear your words concerning the Cause of God, the Lord of the Mighty Throne. And praise be to God, the Lord of the worlds.
- 23 In the Pilgrimage season of the year 1297

20 اما اخبار جديده آنکه شيخ عبيدالله نامی کرد از اکراد دولت عثمانی ياغی شده و علم خلاف مرتفع کرده پانزده هزار نفر دور او جمع شده سرحد عثمانی را تاخت و تاراج نموده اين ايام متوجه ايران شده بناب و ساوجبلاغ را تاراج کرده اند يعنی مردها را کشته اند و زنهارا و دخترها را اسير کرده اند اموری واقع شده که بذکر نمی آید

21 اليوم که يوم آخر عيد مبارک اضحی است بر حسب ظاهر جناب ملا ابوالحسن اردکانی عليه بهاء الله اين تفصيل را باين عبد فانی نوشته اند باری از قرار مذکور اهل تبريز هم در کمال اضطرابند ديگر تا بعد چه ظاهر شود العلم عند الله الخبير

22 البهاء علی حضرتکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله رب العرش العظيم و الحمد لله رب العالمين

23 فی الحج سنة ۱۲۹۷

BLIB_Or11097#078

BH01898

To: Ustad Ali Akbar Najjar, in Mosul

Date: 1297-12-01 [1880-Nov-4]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise be to God Who has appeared and caused the Tablet and the Pen to appear, and taught man what he knew not. He is the One manifest among the nations and known by the Greatest Name. When He desires to subdue the world, He breathes into His Most Exalted Pen, whereupon the princes are thunderstruck and the poor, who were seized by the stupor of abasement in the kingdom of creation, awoken. At times He moves it and at times He withholds it, in accordance with His wisdom. He is verily the Ruler, the Seizer, the Giver, the Forgiving, the Generous. And I pray and send peace upon those who have attained His days, heard His call and arose to serve His Cause. They are servants whom the denizens of
- 1 بسم ربنا الأقدس الأعظم العلی الأبهی
- 2 الحمد لله الذی ظهر و اظهر اللوح و القلم و علم الانسان ما لم یعلم انه هو الظاهر بین الأمم و المعروف بالاسم الأعظم و اذا اراد ان یسخر العالم نفخ فی قلبه الأعلى اذا انصعق الأمراء و افاق الفقراء الذین اخذهم سکر الذلة فی ملکوت الانشاء مرة حرکه و طورا امسکه حکمة من عنده انه هو الحاكم الآخذ المعطى الغفور الکریم واصلی و اسلم علی الذین فازوا بأیامه و سمعوا ندائه و قاموا علی خدمة امره انهم عباد یخدمهم اهل الفردوس

Paradise and the dwellers of the precincts of nearness serve. This servant beseeches his Lord to enable him to love them, befriend them and remember them. He is verily the Protector of the doers of good.

واهل حظائر الأُنس يسئل الخادم ربّه بأن يوفّقه
على حبّهم وودّهم وذكرهم أنّه وليّ المحسنين

- 3 O my beloved! Your letter which you had sent several months ago reached this evanescent servant. It brought joy and gladness, and later at a suitable time it was presented before the Countenance of the Beloved. He said: "God willing, through the key of the Most Great Remembrance the doors of the hearts of the servants will be opened, that all may behold and observe with the eye of heart and spirit the splendors of the Sun of meanings."

3 یا حبیبی مکتوب آنجناب که در چند شهر قبل
ارسال داشته [بودند] باین خادم فانی رسید
مسرّت بخشید و بهجت آورد و بعد در وقتی
مناسب تلقّاء وجه محبوب عرض شد فرمودند
انشاءالله بمفتاح ذکر اعظم ابواب قلوب عباد
گشوده شود تا کل اشراقات شمس معانی را
پچشم قلب و سر ملاحظه نمایند و مشاهده کنند

- 4 O Ali-Qabli-Akbar! The servant came with your letter and presented it before the Wronged One. We found from it the fragrance of your love and the sweet-scents of your sincerity towards God, the Lord of the Throne and earth and the Master of all beings. We have remembered you with this Most Great Remembrance that you may be of the thankful ones. Say: "Praise be to Thee, O Thou Who caused me to hear Thy call, showed me Thy beauty, cast upon me Thy love, acquainted me with Thy Balance and taught me Thy Straight Path! I beseech Thee to preserve me in all conditions within the precincts of Thy most great mercy, beneath the shade of the Lote-Tree beyond which there is no passing. Then cause me, O my God, to be content with Thy good-pleasure and to be annihilated in Thy Will and Purpose. O my Lord! I beseech Thee by Thy Branches to ordain for me [...] in every world of Thy worlds. Verily Thou art the One with power over what Thou willest and in Thy grasp are the reins of all names. There is no God but Thee, the Strong, the Mighty."

4 یا علی قبل اکبر قد اتی الخادم بکتابک و عرضه
لدى المظلوم قد وجدنا منه نفحات حبّک و
فوحات خلوصک لله ربّ العرش و الثّری و
مالک الوری و ذکرناک بهذا الذّکر الأعظم
لیکون من الشّاكرین قل لک الحمد یا من اسمعتنی
ندائک و اریتنی جمالک و القیتنی حبّک و
عرّفتنی میزانک و علّمتنی صراطک المستقیم
اسئلك بأن تحفظنی فی کلّ الأحوال فی جوار
رحمتک الکبری فی ظل سدرۃ المنتهی ثم اجعلنی
یا الهی راضیاً برضائک و فانیاً فی مشیتک و
ارادتک ای ربّ اسئلك بأغصانک بأن تکتب
لی [۰۰۰] فی کلّ عالم من عوالم انک انت
المقتدر علی ما تشاء و فی قبضتک زمام الأسماء
لا اله الا انت القوىّ القدير انتهى

- 5 Another matter: regarding what you wrote about the blessed skullcap - truly it was a sign of favor towards you. Praise be to God, you attained with utmost joy and delight. Praise be to God, and the skullcap which you sent by post arrived and attained the most great honor. This is glad-tidings that brings joy to heart and soul and spirit. Blessed art thou for having attained the grace of thy Lord, and blessed are those who have attained the knowledge of God, the Lord of the worlds. And regarding your apology for the delay, He said: "There is no harm. The purpose was to show favor, and praise be to God, you attained unto it." Glory be upon you and upon your wife who has believed and attained unto God, the Lord of the mighty Throne.

5 عرض دیگر اینکه در باره عرقچین مبارک
نوشته بودید فی الحقیقه اظهار التفات بود
بآنجناب الحمد لله آنجناب بکمال فرح و سرور
فائز [شدند] لله الحمد و عرقچین هم که با برید
ارسال [داشتید] رسید و بفوز اعظم فائز این
بشارتست که قلب و جان و روان از او مسرور
میشود طوبی لک بما فزت بعنایه ربّک و للذین
فازوا بعرفان الله ربّ العالمین و اینکه عذر تأخیر
خواسته بودید فرمودند لا بأس مقصود اظهار
عنایت بود الحمد لله بأن فائز شدید البهاء علیک
و علی ضلعک الّتی آمنت و فازت بالله ربّ
العرش العظیم انتهى

- 6 This evanescent servant is grateful and [...] to God, exalted be His glory, that out of His supreme grace He adorned you with

6 این خادم فانی حقّ جلّ جلاله را شاکر و [۰۰۰]
است که از فرط عنایت کبری آنجناب را بطراز

the ornament of His remembrance. Blessed art thou and the handmaiden of God who is with thee. This servant's request is that you convey to all the friends the Most Great, Most Sublime, Most Holy greeting. Glory be upon you from God, the Mighty, the Wise.

ذکر خود مزین فرمود هینثا لک و لامة الله التي
معک عرض این فانی آنکه خدمت جميع دوستان
تکبير ابداع امنع اقدس برسانيد البهاء عليكم من
لدى الله العزيز الحكيم

7 Month of Hajj 1297

7 شهرالحج ۱۲۹۷

BLIB_Or11097#076

BH00079

To: Zaynul-Muqarrabin et al.

Date: 1297-12-02 ? [1880-Nov-5]

1 He is God, exalted be His majesty, His greatness and His power

1 هو الله تعالى شأنه العظمة والاقتدار

2 Blessed art thou, O thou who hast heard the call of Truth, turned to the Truth, responded to the Truth, and drunk the choice sealed wine from the hand of the bounty of Truth, when thou didst speak the Truth, and bear burdens in the path of Truth, and show patience in Truth, and attain the presence of Truth when it was made manifest in Truth, and believe in Truth when most of creation turned away from it. My spirit be a sacrifice unto your remembrance! The breezes of the spring-time of His mercy wafted again and again, yet this withered sapling did not stir nor become fresh. The proof is that it did not achieve the honor of submitting a response, though multiple letters arrived from His presence. In truth, each one was a source of victories and cause for the spirit's joy, yet since there was delay in responding, it became a source of regret and sorrow. This petition is outwardly presented and continues to be presented, but in reality all affairs are suspended by the cord of God's will. In this case, this servant is content and His Holiness is grateful, and this station is peace for all and all are at peace.

2 لله درک یا من سمعت نداء الحق واقبلت الى
الحق واجبت الحق وشربت الرحيق المختوم
من يد عطاء الحق اذ نطق بالحق وحملت في
سبيل الحق وصبرت في الحق وفزت بقاء
الحق اذ ظهر بالحق وامننت بالحق اذ اعرض
عنه اكثر الخلق روى لذكركم الفداء نسائم ربيع
مرحمت آنحضرت مرة بعد مرّة وزيد ولكن اين
نهال خشكیده بحرکت نيامد و تازه نشد دليل
آنکه بعرض جواب فائز نگشت و دستخطهای
متعدده از آنحضرت رسيد و في الحقيقة هريک
مايه فتوح و علة ابتهاج روح بود ولكن چون
در جواب تعطيل رفت مايه تأسف و حزن شد
اين عرض بحسب ظاهر ظاهر معروض شده
و ميشود ولكن في الحقيقة امور بحبل اراده
حق معلق است در اينصورت اين عبد راضی و
آنحضرت شاكر و ايتقام صلح كل و كل صلح
است

3 A letter arrived in these days from His presence which was written in response to Ibn-i-Asdaq (upon them both be the Glory of God). I swear by the Beauty of the Desired One of the worlds that such a fragrance emanated from it that all senses derived pleasure and strength from it. And this response was given at a time when he had written "Write to this evanescent servant what is the cause of the delay in our petitions." Although they too were distressed that no word had reached

3 دستخطی در اين ايام از آنحضرت رسيد که در
جواب ابن اصدق عليها ۶۶۹ [بهاء الله] مرقوم
فرموده بودند قسم بجمال مقصود عالميان که عرفی
از آن متضوع بود که جميع حواس از آن لذت
يافت و قوت گرفت و اينجواب در وقتي داده
شد که نوشته بود بخادم فانی بنويسيد که سبب
تأخير عرايض ما چيست اگرچه ايشانهم دلتنگی

them from the Desired One, yet blessed art thou in what thy pen hath uttered! By the life of the Beloved, thou hast spoken pure truth in God, the Lord of the worlds.

از این داشته‌اند که از طرف مقصود خبری
باشان نرسیده بود و لکن لله درک فیما نطق
به قلبک لعمر المحبوب قد نطق بالحق الخالص
فی الله رب العالمین

- 4 God willing, in these days the response to Ibn-i-Asdaq (upon them both be the Glory of God) and the response to his honor Aqa Mirza Asadu'llah (upon him be the Glory of God) and the response to the loved ones of the Land of Kha (upon them be the Glory of God) will descend from the heaven of grace and be sent. If all the world were to gather, they would not find a shore or boundary for this ocean of grace. No engineer has been or will be capable of measuring its width, length and depth. It is a surging, billowing sea that none has comprehended save God, the Single, the All-Informed.

4 انشاء الله این ایام جواب ابن اصدق علیهما بهاء
الله و جواب جناب آقا میرزا اسدالله علیه ۹
۶۶ [بهاء الله] و جواب احبای ارض خاء علیهم
بهاء الله از سماء عنایت نازل و ارسال میشود اگر
جمع عالم جمع شوند از برای این بحر فضل کران و
کنار نخواهند یافت هیچ مهندسی از عهده تحدید
عرض و طول و عمق آن بر نیامده و نخواهد آمد
بحر ذخار موج ما اطلع به الا الله الفرد الخیر

- 5 The blessed letter dated the 14th of Rajab was the cause of boundless joy. God willing, this bounty shall remain lasting and enduring.

5 دستخط مبارک که بتاريخ ۱۴ رجب بود علت
بهجت بی اندازه شد انشاء الله این نعمت باقی و
پاینده ماند

- 6 Regarding what you wrote about a letter arriving from his honor Haji Kazim - the letter was seen and its details were submitted to the Most Holy Court. He expressed His favor.

6 اینکه مرقوم داشته بودید که مکتوبی از جناب
حاجی کاظم رسیده مکتوب دیده شد و تفصیل
آن بساحت اقدس عرض شد اظهار عنایت
فرمودند

- 7 Concerning what was written about his honor Amin from the people of the right hand, this is what the Tongue of Grandeur spoke: "O Amin! Thou hast seen in God what ought not to be seen, and heard in God what ought not to be heard. We thank God for having enabled thee to hear and see and bear burdens in the path of God, the Protector, the Self-Subsisting. All this hath been recorded by the Supreme Pen in the Crimson Tablet, to which the Lord of creation in this exalted station doth testify. Soon shall that which is hidden from sight be revealed. Verily thy Lord is the Truth, the Knower of the unseen. We, from this station, send Our glorification upon thee and upon those who have believed in God in that place. Verily thy Lord is the Mighty, the Loving. Blessed is the servant who hath attained unto the Most Great Steadfastness in this Most Great Cause, and blessed is the house wherein the remembrance of the Lord of Eternity hath been raised, and blessed is every patient, grateful one."

7 اینکه در باره جناب امین از اهل یمین نوشته
بودند هذا ما نطق به لسان العظمة یا امین قد
رأیت فی الله ما لا ینبغی ان یری و سمعت فی الله
ما لا ینبغی ان یسمع انا نشکر الله بما وفقک علی
ما سمعت و رأیت و حملت فی سبیل الله المهیمن
القیوم قد ثبت کل ذلک من القلم الاعلی فی
الصحیفة الحمراء یشهد بذلک مالک الوری فی
هذا المقام المرفوع سوف یظهر ما ستر عن الأنظار
ان ربک هو الحق علام الغیوب انا نکبر من هذا
المقام علیک و علی الذین آمنوا بالله فی هناک ان
ربک هو العزیز الودود طوبی لعبد فاز بالاستقامة
الکبری فی هذا الأمر الأعظم و لبیت ارتفع فی ذکر
مالک القدم و لکل صبار شکور انتی

- 8 O Husayn! Your mention hath come before the Wronged One, and He maketh mention of thee that thou mayest rejoice and be among them that are steadfast in this Cause, through which every mountain hath been crushed, every camel hath moaned, every husband hath lamented, and every mighty edifice hath been shaken. Harken unto the call of the Wronged One -

8 و اینکه در باره جناب ملا حسین از اهل
هندیان نوشته بودند اینکلمات عالیات از مطلع
آیات الهی نازل یا حسین قد ذکر ذکرک لدی
المظلوم و یدکرک لتفرح و تكون من الراشخین
علی هذا الأمر الذی اندک به کل جبل و حن
کل جمل و ناح کل بعل و تزعزع کل بنیان

verily He calleth thee from the precincts of the Prison and commandeth thee with that which beseemeth the days of thy Lord, the Almighty, the All-Powerful. God willing, mayest thou be blessed through divine grace and be occupied with the mention of the Truth. The call of the Lord of Lords is raised at all times, while the buzzing of flies is evident. God willing, may all servants be assisted and, with a mighty arm, shatter the idols of vain imaginings and attain unto their ultimate goal. O Husayn, give thanks unto God, thy Lord, in all conditions, then make mention of Him among His heedless servants. In all circumstances be mindful of wisdom, lest any matter arise that would cause the clamor of the deniers.

متین ان استمع نداء المظلوم انه يناديك من
شطر السجن و يأمرک بما ينبغي لأیام ربک
المقتدر القدير انشاء الله بعنايت الهی فائز باثی و
بذكر حق مشغول ندای رب الأرباب در کل
احیان مرتفع و طنین ذباب ظاهر انشاء الله جميع
عباد مؤید شوند و بيازوی قوی اصنام اوهام را
بشکنند و به ما هو المقصود فائز گردند ان اشکر
الله یا حسین ربک فی کل الأحوال ثم اذکره
بین عباده الغافلین در جميع احوال بحکمت ناظر
باش که مباد امریکه سبب ضوضای منکرین
شود احداث گردد انتهى

- 9 We likewise make mention of 'Ali ibn Sultan and his brother Mihdi and Muhammad who is imprisoned and 'Ali, and wondrous and exalted verses have been revealed. God willing, may they attain unto them. O 'Ali! Praise God for having aided thee to turn unto Him and granted thee the grace of attainment in the days of thy Lord, the Self-Sufficient, the Most Exalted. Act according to that which thou hast been commanded in the Book; this is better for thee and for those who have believed in God, the Lord of the final end. Hold fast unto that whereby the Cause of God is exalted. Thus doth the Lord of Names command thee from this Prison which God hath made the Dawning-place of His verses.

9 و همچنین در باره علی ابن سلطان و برادر او
مهدی و محمد مسجون و علی آیات بدیعہ منیعہ
نازل انشاء الله بأن فائز شوند یا علی ان احمد الله
بما ایدک علی الاقبال و رزقک الوصال فی ایام
ربک الغنی المتعال ان اعمل بما امرت به فی
الکتاب انه خیر لک و للذین آمنوا بالله مالک
المآب تمسک بما یرتفع به امر الله کذلک یا امرک
مالک الأسماء من شطر السجن الذی جعله الله
مطلع الآيات

- 10 We make mention of Mihdi and counsel him with that which beseemeth man. Verily thy Lord is the Mighty, the All-Knowing. We make mention of him who hath believed in God and His signs and hath turned towards this Horizon from which the horizons have been illumined.

10 و نذكر المهدي و نوصیه بما ينبغي للانسان ان
ربک هو العزيز العلام انا نذكر من آمن بالله
و آیاته و اقبل الى هذا الأفق الذی منه انارت
الأفاق

- 11 O Muhammad! Rejoice in that the One, the Single, Who hath spoken and speaketh at all times "The Kingdom is God's, the Lord of the beginning and the end," hath made mention of thee. Beware lest anything hold thee back in the path of God. Hold fast unto the cord of thy Lord's grace and say: "Praise be unto Thee, O Lord of Lords, for having made me to know Thee and aided me to recognize this Cause whereby feet have slipped."

11 یا محمد ان افرح بما ذکرک الفرد الأحد الذی
نطق و ينطق فی کل الأحوال الملك لله مالک
المبدء و المال ایاک ان يمنعک شیء فی الله
تمسک بحبل عنایة ربک و قل لک الحمد یا
رب الأرباب بما عرفنی و ایدتنی علی عرفان
هذا الأمر الذی به زلت الأقدام

- 12 O 'Ali! He Who is imprisoned in God's path, through that which the hands of them that have disbelieved in God, the Lord of all mankind, have wrought, maketh mention of thee. Give thanks and say: "Praise be unto Thee, O Thou Who hast mentioned me in the Most Great Prison, and thanksgiving be unto Thee, O Thou in Whose grasp is the kingdom of verses."

12 یا علی یذکرک من سجن فی سبیل الله بما اکتسبت
ایدی الذین کفروا بالله مالک الرقاب ان اشکر
و قل لک الحمد یا من ذکرتنی فی السجن الأعظم
و لک الثناء یا من یدک زمام الآيات انتهى

- 13 It is requested that His Holiness write in response to Hajj Kazem and give him glad-tidings that his letter was presented

at the Most Holy Court, and exalted and wondrous verses were specifically revealed and sent for each of the names. God willing, may they not forget the divine counsels and act in accordance with what is befitting and proper, and remain occupied in the remembrance of God. Praise be to God, they have turned towards Him and attained His presence. I beseech God, exalted and mighty be He, that they may be aided to preserve what has been bestowed upon them. Convey greetings on my behalf to them as well. Mention was also made of Master Shahbaz in his letter. After it was presented, He spoke in Persian:

13 استادعا آنکه آنحضرت در جواب جناب حاجی کاظم مرقوم فرمایند و بشارت دهند او را که مکتوبشان در ساحت اقدس عرض شد و مخصوص هر یک از اسامی آیات بدیعۀ منیعۀ نازل و ارسال شد انشاءالله وصایای الهی از نظرشان نرود و به ما یلیق و ینبغی عامل باشند و بذکر حق مشغول الحمد لله توجه نمودند و بلقا فائز شدند از حق جل و عزّ میطلبم بر حفظ آنچه بایشان عنایت شده مؤید شوند از جانب این فانی تکبیر هم بایشان مرقوم دارید و ذکر استاد شهباز هم در مکتوب او بوده بعد از عرض بلسان پارسی تکلم فرمودند

14 “O Shahbaz! The True One spoke sweetly in Persian saying: ‘I came.’ Some denied outright, some hesitated, and others proclaimed these words: ‘Welcome, welcome, O Thou our Purpose, O Thou our Beloved!’ Then We tested both the hesitant ones and those who had accepted through another matter. A complete transformation was witnessed. Strive that thou mayest be mentioned among the people of the right hand in the Perispicuous Book. The evil ones lie in wait, and the Cause is most mighty. Glory be to God, the Lord of the worlds.”

14 یا شهباز حقّ بلسان پارسی ملیح فرمود آدمم بعضی بانکار صرف ظاهر و برخی متوقف و جمعی باینکلمه ناطق خوش آمدی خوش آمدی ای مقصود ما ای محبوب ما و بعد بامری آخر متوقّفین و مقبلین را امتحان نمودیم انقلاب کلی مشاهده شد جهد نما تا در کتاب مبین از اهل یمین مذکور آتی شیاطین در کمین و امر بسیار عظیم العظمه لله رب العالمین انتهى

15 Regarding what you wrote about the sum that was bestowed and its distribution, this was presented. He said: “Excellent is what you have done in God’s Cause.” And specifically, mention was made from the Blessed Tongue of Jinab-i-Aqa Muhammad-Taqi, as he had acted with kindness regarding the sister of Jinab-i-Aqa Muhammad-Rida. Blessed be he and she.

15 اینکه در باره وجه که عنایت شده بود و قسمت آن مرقوم نمودید عرض شد فرمودند نعم ما عملتم فی امر الله و مخصوص ذکر جناب آقا محمد تقی از لسان مبارک جاری چه که در باره اخت جناب آقا محمد رضا بمعروف عمل نموده طوبی له و لها

16 As to what you wrote concerning Jinab-i-Haji Kamaluddin, upon him be the Glory of God, mention was made of him and his family in the Most Holy Court, and the Sun of loving-kindness shone forth from the horizon of grace. He said: “O Zayn! Convey My glorification to the Kamal and give him the glad-tidings of My loving-kindness, My grace and My mercy which have preceded existence itself. Verily We have remembered him and those with him, and We shall continue to remember them as a token of My grace, for I am the Rememberer and the Remembered.”

16 اینکه در باره جناب حاجی کمال الدین علیه بهاء الله مرقوم داشتید ذکر ایشان و اهلسان جمیعاً در ساحت اقدس مذکور و شمس عنایت از افق فضل مشرق فرمودند یا زین کبر من قبل علی وجه الکمال و بشره بعنایتی و فضلی و رحمتی الّتی سبقت الوجود انا ذکرناه و من معه و نذکرهم فضلاً من عندی و انا الذّاکر و المذکور

17 O Zayn! Although his gift did not reach the Most Holy Court and was not seen, it was accepted. Pure deeds are acceptable. His petitions submitted to the Most Holy Court, as well as his letters sent to this servant, were all heard. God willing, may they ever partake of and attain the outpourings of the All-Bountiful One. We beseech God to strengthen him in His commandments and prohibitions, and in all that befits the

17 یا زین هدیه ایشان مع آنکه بساحت اقدس نرسید و دیده نشد مقبول افتاد عمل خالص مقبول است عرایض او که بساحت اقدس عرض نموده و همچنین مراسلات او که بعد حاضر ارسال داشته جمیع اصغاً شد انشاءالله از فیوضات فیاض در کلّ حین با بهره و نصیب باشند و بآن فائز

days of his Lord. We convey greetings to all the souls who have turned towards Him from among the people of Nur and Ra, and We counsel them regarding that which hath flowed from the Most Exalted Pen. Soon will the voice of the croaker be raised - a matter about which We informed and warned the servants in Iraq, the Land of Mystery, and in the Prison.

گردند از حقّ میطلبیم او را بر اوامر و نواهی خود مؤیّد فرماید و به ما ینبغی لایّام ربّه قائم و نفوس مقبله از اهل نون و راء جمیع را تکبیر میرسانیم و وصیت مینمائیم بآنچه از قلم اعلی جاری شده زود است که صوت ناعق بلند شود و این امریست که در عراق و ارض سرّ و بجن عباد را بآن اخبار دادیم و آگاه نمودیم

- 18 O concourse of divines! Should a clamourer come to you with a book, cast them both behind your backs and put your trust in God, the Single, the All-Informed. By God's life! It is assuredly the book of the wicked ones. This is what the All-Merciful revealed in the Qur'an, saying: "Nay! The book of the wicked is indeed in Sijjin. And what will make you know what Sijjin is? It is a written record. Woe on that day to the deniers!"

18 یا ملاء الأخبار لو یأتیکم ناعق بکتاب دعویهما عن ورائکم و توکلوا علی الله الفرد الخبیر لعمر الله انه لکتاب الفجار هذا ما انزله الرحمن فی الفرقان بقوله کلا ان کتاب الفجار لفی سجین و ما ادریک ما سجین کتاب مرقوم ویل یومئذ للمکذبین

- 19 O Kamal! Give glad-tidings of divine favors to all the loved ones in the lands of Nun and Ra and the land of Kaf. All must remain steadfast in the Cause. In every age and dispensation when Satan led humanity astray, it was in the name of truth, for if falsehood were to appear as it truly is, no one would ever turn to it. It appears in the name of truth, making claims, and clinging to the utmost piety and godliness. Know this and be aware, and let not the autumn winds cause you to fall from the holy and lofty Tree. Hold fast unto it in the name of your Lord, the Almighty, the Powerful. All must attain such heights - which today represent the station of supreme steadfastness - that they would consider the tales and utterances of the people of the world as mere stories, nay, as absolute nothingness. Thus does your Lord command you, O Kamal, and counsel the servants of God who have held fast to the Sure Handle and clung to the hem of God, the Forgiving, the Generous. End.

19 یا کمال جمیع احبای ارض نون و راء و ارض کاف را بعیایات الهی بشارت ده باید کل بر امر مستقیم باشند در هر عصر و عهد که شیطان انسان را گمراه نمود باسم حقّ بوده چه اگر باطل علی ما هو علیه ظاهر شود احدی با و اقبال ننموده و ننماید باسم حقّ ظاهر و مدعی و بکمال زهد و ورع هم متشبّث و متمسک بدانید و آگاه باشید و از هیوب اریاح خریف از سدره باسقه مقدسه ساقط نشوید تمسکوا بها باسم ربکم الغالب القدیر باید جمیع بذروه علیا که الیوم مقام استقامت کبری است بشأنی فائز شوند که حکایات و گفتار اهل عالم را افسانه شمردن بل معدوم صرف دانند کذلک امرک ربّک یا کمال و یوصی عباد الله الذین تمسکوا بالعروة الوثقی و تشبّثوا بذیل الله الغفور الکریم انتهى

- 20 Further mention of this servant's greetings and his complete effacement is dependent upon your grace. Likewise from Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God, and his brother who attained in Zawra, both a petition and a letter addressed to this evanescent one were received. A Most Holy Tablet was revealed especially for them some time ago, but has not yet been sent. God willing, this servant hopes to find the opportunity to submit a response to them and to Aqa Kamal, upon him be the Glory of God. A letter also arrived these days from Jinab-i-Aqa Mirza Haydar-'Ali, upon him be the Glory of God, which he had sent from the land of H and M, mentioning Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God,

20 دیگر ذکر تکبیر اینعبد و فنا و نیستی او خدمت ایشان منوط بعنایت آنحضرتست و همچنین از جناب آقا محمد باقر علیه ۹ ۶۶ [بهاء الله] و جناب اخوی ایشان الذی فاز فی الزوّراء هم عریضه و هم مکتوب که باسم این فانی بود رسید یک لوح اقدس مدتهاست مخصوص ایشان نازل شده ولیکن هنوز ارسال نشد انشاء الله اینعبد امیدوار است که مجال بیاید خدمت ایشان و آقای کمال علیه ۹ ۶۶ [بهاء الله] جواب معروض دارد و مکتوبی هم از جناب آقا میرزا حیدر علی علیه بهاء الله ابن ایام

as well as the philosophers, upon them be the Glory of God. God willing, a response will reach all, and all shall attain to that which God desires.

رسید که از ارض ه و م ارسال داشته بودند
ذکر جناب آقا محمد باقر علیه بهاء الله و همچنین
حکما علیهم بهاء الله در آن بود انشاء الله جواب
کل میرسد و جمیع به ما اراد الله فائز میشوند

- 21 And as to thy mention of Aqa Muhammad-Sadiq—who is engaged in the land of H-M—it was submitted. This is what hath been revealed in reply:

21 و اینکه ذکر جناب آقا محمد صادق که در ارض
هم مشغولند فرموده بودید عرض شد هذا ما نزل
فی الجواب

- 22 “O Zayn! We have remembered him aforetime as a bounty from Our presence, and in this hour with a clear and manifest remembrance; and We remember him who was with him, that he may be of them that have attained. Verily he hath been kindled with the fire of love and attraction before thy Lord, the Knower of all things, and I am the All-Knowing. God willing, through the special bounties of God, they shall be steadfast upon the straight path of the Cause, in such wise that, were one to bring against them all the books of the world, they would cast them behind their backs and arise in this mighty Cause.

22 یا زین انا ذکرناه من قبل فضلاً من لدنا و فی هذا
الحین بذكر مبين و نذكر الذي هو كان عنده ليكون
من الفائزين انه ظهر بنار المحبة و الانجذاب عند
ربك علم كل شيء و انا العليم انشاء الله بعنايات
مخصوصه الهیه بر صراط امر مستقیم باشند علی
شان لویاتی احد بكتب العالم يدعوها عن ورائهم
قائمین علی هذا الامر العظيم

- 23 “O Muhammad-Qabl-Sadiq! Rejoice thou in that God hath forgiven thy mother and hath clothed her with the robe of pardon, as a grace from His presence. Verily thy Lord is the Forgiving, the Merciful.

23 یا محمد قبل صادق ان افرح بما غفر الله امك و
البسها ثوب الغفران فضلاً من عنده ان ربك لهو
الغفور الرحيم

- 24 “O Zayn! We make mention of him who was martyred in My path, when he drank the choice wine of My love, and soared in My air, and attained My meeting—the Mighty, the Inaccessible.

24 یا زین انا نذكر من استشهد فی سبیلی از شرب
رحیق حبی و طار فی هوای و فاز بقاء العزیز
المنیع

- 25 “O Muhammad-Qabl-‘Ali! We remember thee on this night, and bear witness that thou hast drunk of the Kawthar of martyrdom in the path of thy Lord, the All-Knowing, the All-Wise. And We have sent unto thee angels from Our presence to visit thee, as a bounty from God, the Lord of the worlds. We likewise remember all who are related unto thee. Thus hath spoken the Tongue of Grandeur in this mighty prison.” End of quotation.

25 یا محمد قبل علی انا نذكرک فی هذا الليل و نشهد
انک شربت کوثر الشهادة فی سبیل ربك العليم
الحکیم و ارسلنا اليک ملائكة من عندنا ليزورک
فضلاً من لدی الله رب العالمين و نذكر کل من
نسب اليک كذلك نطق لسان العظمة فی هذا
السجن العظيم انتهى

- 26 As to what was written, that Aqa Muhammad-Sadiq hath requested that mention be made also of Karbala'i Muhammad-Husayn: it was submitted in the Most Holy Presence. He said: “God willing, he shall ever keep his gaze fixed upon the horizon of Our providence, and shall act as befitteth him. He hath indeed attained unto remembrance in the presence of his Lord, the All-Powerful, the Omnipotent.” End of quotation.

26 اینکه مرقوم داشته بودند که آقا محمد صادق
استدعا نموده که ذکر کربلائی محمد حسین هم
بشود در ساحت اقدس عرض شد فرمودند
انشاء الله لازال بافتي عنايت ناظر باشند و بما ينبغي
عامل انه قد فاز بالذكر فی محضر ربه المقتدر القدیر
انتهی

- 27 And as to what thou didst write, that certain of the friends of God from the land of T have desired that their names

27 اینکه مرقوم داشته بودید بعض دوستان الهی
از ارض ط خواهش نموده اند که ذکرشان در

be mentioned in the Most Holy Presence: it was submitted. Each hath attained unto the utterances revealed by Him Who sendeth down the verses. The replies to the letters of Mulla 'Ali-Akbar—upon him be the glory of Baha'u'llah—which he had addressed to this servant, were dispatched toward the end of the month of Dhi'l-Qa'dih. And the mention of this honoured soul, 'Ali-Nur—upon him be the glory of Baha'u'llah—who was called Hasan-Qabl-'Ali, was likewise submitted. This is what the Tongue of the Desired One hath spoken concerning him:

28 “God willing, let them drink of the Kawthar of good-pleasure and the Tasnim of submission, and be aided in that whereunto they have been commanded in the Book.”

29 “O Zayn! Implore thou the True One to preserve His feeble servants.” In the Hidden Words this blessed sentence was formerly revealed: “O children of vain-glory! In the unseen ye shall be withheld from My love, and souls shall be troubled at My remembrance, for minds shall not endure Me, nor hearts contain Me. Blessed is he, and blessed his father, who hath been named with a wondrous Name in the sight of God, the Mighty, the Praiseworthy. Convey unto him glad tidings, and bring unto him the loving-kindness of the Wronged One.” End of quotation.

30 As for what thou didst write regarding Haji Khavar and the mention of Mulla 'Alijan, upon him be the Glory of God - a letter from Jinab-i-Ismu'llah Jamal, upon him be the Glory of God, was written to this evanescent servant, and likewise a letter from Mulla 'Alijan himself. The reply to them and to some questions they had asked was written as commanded and sent. The Sun of favor hath risen upon them and the people of Mazandaran. On behalf of this servant, convey greetings to Haji Khavar. It would be advisable for him to go to Jinab-i-Ismu'llah Jamal, upon him be the Glory of God, that he might perhaps become the bearer of this servant's letter and the divine Tablets. Verily He speaketh the truth and guideth the way.

31 As regards what you had written concerning Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God, who had returned from the land of N and R to the land of H and M - glory be to God! Several times was mention made of him in your letter; in various instances was he mentioned with the praise of the Beloved of the worlds, and this evanescent servant mentioned him in this petition - once in relation to Jinab-i-Aqa Muhammad-Sadiq, and likewise before and after in numerous places. This is naught but due to his steadfastness and arising to serve. This evanescent servant

ساحت اقدس بشود عرض شد هریک بیانات منزل آیات فائز شدند و جواب دستخطهای جناب ملا علی اکبر علیه بهاء الله که باینجبد مرقوم داشته بودند در اواخر شهر ذی قعدة ارسال شد و ابن جناب علی نور علیه بهاء الله الذی سَمی بحسن قبل علی ذکرشان معروض گشت هذا ما نطق به لسان المقصود فی حقّه

28 انشاء الله از کوثر رضا و تسنیم تسلیم بنوشند و به ما امر به فی الکتاب مؤید

29 یا زین از حق بخواید عباد ضعیف را حفظ فرماید در کلمات مکنونه از قبل اینفقره مبارکه نازل یا ابناء الهویة فی الغیب ستمعون عن حی و تضطرب النفوس من ذکرى لأنّ العقول لن تطیقنی و القلوب لن تسعنی طوبی له و لأیه الذی سَمی باسم بدیع فی منظر الله العزیز الحمید باو بشارت بدهید و عنایت مظلوم را باو برسانید انتی

30 اینکه در باره حاجی خاور مرقوم داشتید و ذکر جناب ملا علیجان علیه ۹۶۶ [بهاء الله] مکتوبی جناب اسم الله جمال علیه بهاء الله باین خادم فانی نوشته و همچنین مکتوبی خود جناب ملا علیجان جواب ایشان و بعض مسائل که سؤال نموده بودند حسب الامر نوشته ارسال شد و شمس عنایت نسبت بایشان و اهل مازندران مشرق از قول اینفانی تکبیر بجناب حاجی خاور برسانید مصلحت اینکه بروند نزد جناب اسم الله جمال علیه بهاء الله که شاید حامل مکتوب اینعبد و الواح الهی شوند انه یقول الحق و یرشد السبیل

31 و اینکه مرقوم داشته بودید که جناب آقا محمد باقر علیه بهاء الله از اهل ن و ر به ارض هم راجع شده اند سبحان الله متعدّد ذکر ایشان در دستخط شما بوده در چند مقام بذکر محبوب عالمیان فائز شده اند و این عبد فانی در این عریضه مذکور داشته یکی در ذکر جناب آقا محمد صادق و همچنین از قبل و بعد در مواضع متعدده این نیست مگر از استقامت و قیام بر خدمت ایشان

beseecheth God, exalted be His glory, that He may enable all to attain unto that which He loveth and is pleased with.

از حقّ جلّ جلاله این فانی خادم سائل و آمل
است که جمیع را به ما یحِبّ و یرضی فائز فرماید

- 32 As for the request that mention be made in the Most Holy Presence of Aqa Muhammad-Hasan, Aqa Muhammad-'Ali, Haji Muhammad-Ibrahim and Aqa Siyyid Ahmad, this was submitted, and this is what shone forth from the horizon of grace: "O Most Exalted Pen! Make mention of My loved ones in the land of H and M, and acquaint them with that which the Tongue of Grace hath uttered in this noble station. Blessed are ye for having turned towards Him, hearkened and responded to your Lord, the Mighty, the All-Knowing. We enjoin upon you what is right and counsel you to manifest supreme steadfastness in this Cause whereby the hearts of them that are endued with understanding have been sorely stirred. We send Our greetings unto you from this station, that ye may give thanks unto your Lord, the One, the All-Informed."

32 و اینکه خواهش نموده بودند که ذکر آقا محمد حسن و آقا محمد علی و حاجی محمد ابراهیم و آقا سید احمد در ساحت اقدس بشود عرض شد هذا ما اشرق من افق العناية ان يا قلم الأعلى ان اذكر احبائي في ارض الهاء والميم وعرفهم ما نطق به لسان الفضل في هذا المقام الكريم طوبى لكم بما اقبلتم وسمعت و اجبتم ربكم العزيز العليم انا نأمرکم بالمعروف ونوصيکم بالاستقامة الكبرى في هذا الأمر الذي به اضطربت افئدة العارفين انا نکبر علیکم من هذا المقام لتشکروا ربکم الواحد الخبير انتهى

- 33 Concerning what you wrote about the funds of the land of Y and T and others, what transpired in this regard is that after the reply of T was sent to that land, they wrote to this servant from the lands of T and Q and T giving details about that land, and there were certain mentions in those letters. After these were submitted to the Most Holy Presence, He said that since the reply of T had been graciously sent, there was no need to make further mention of such matters. In response to these words, that which was revealed from the Source of Command was sent.

33 اینکه در باره وجه ارض یاء و طاء و غیر مرقوم داشتید آنچه در این باب واقع شد اینست که بعد از ارسال جواب تل بآن ارض از ارض طاء و ق و تاء تفصیل آن ارض را باین بعد نوشته بودند و بعض ذکرها در آتمکاتیب بود و بعد از عرض بساحت اقدس فرمودند جواب تل که عنایت شد دیگر لازم نبود در اطراف ذکر اینگونه امور بشود و در جواب اینکلمات از مصدر امر نازل و ارسال شد

- 34 As for what you wrote concerning Mosul, He said it would have been better had they paid attention to the glad-tidings and "give thou good tidings to the patient ones" after the blessed words "We shall surely test you." Although drought hath encompassed most lands this year, yet the spreading of such matters by the friends may become the cause of certain incidents. The mention and spreading of such matters should in all cases occur with permission. Verily He knoweth His servants better than they know themselves. He, verily, is the Single One, the All-Knowing, the All-Wise.

34 اینکه در باره موصل نوشته بودید فرمودند اولی آنکه بشارت و بشر الصابین بعد از کلمه مبارکه و لنبلونکم ملتفت میشدند اگرچه در این سنه قحط اکثر بلاد را فرا گرفته ولكن انتشار اینگونه امور از دوستان شاید سبب بعضی از حوادث شود ذکر این امور و نشر آن در هر حال باید باذن واقع شود انه اعلم بعباده منهم انه هو الفرد العليم الحكيم انتهى

- 35 Later, when your letter arrived and the details you had written to Jinab-i-Aqa 'Abdu'l-Husayn were noted, copies thereof were sent to certain places as commanded.

35 و بعد که دستخط آنحضرت رسید و تفصیلی که بجناب آقا عبدالحسین مرقوم داشته بودند ملاحظه شد حسب الأمر صورت آن ببعض جهات ارسال شد

- 36 And concerning what you mentioned in your second letter dated the 21st of Sha'ban about Jinab-i-Nazir, upon him be the Glory of God - in these days a Tablet was specifically revealed and sent to him together with Mulla Muhammad-'Ali-i-Dahaji.

36 و اینکه در دستخط ثانی آنحضرت که بتاريخ ۲۱ شعبان بود ذکر جناب ناظر علیه بهاء الله را نموده بودند این ایام بهمراهی جناب ملا محمد

The glances of grace have ever been and continue to be directed towards him. God willing, may he continue to be assisted in making mention of God and offering praise unto Him. God the One is witness that he hath never been absent from this evanescent one's thoughts.

علی دهجی لوحی مخصوص ایشان نازل و ارسال شد لحاظ عنایت در هر حال متوجه ایشان بوده و هست انشاء الله کما کان موقفی بذکر الله و ثنائه باشند خدای واحد شاهد که هرگز از نظر اینفانی نرفته اند

37 Regarding what you wrote asking whether the wearing of rings as revealed in the Kitab-i-Aqdas is specific to adults or includes minors as well, He said it is specific to adults, and likewise the Prayer for the Dead - that too is specific to adults.

37 و اینکه مرقوم داشته بودید وضع خاتم که در کتاب اقدس نازل شده مخصوص کبار است یا صغار هم داخلند فرمودند مخصوص کبار است و همچنین صلوة میت آنها مخصوص کبار است

38 As to what you had written regarding whether it is permissible for a person outside the City of 'Akka to fast or not, and whether vows and pledges to fast are binding or not - these matters were submitted to the Most Holy Presence. He said that the law of fasting remains as it was revealed, but if someone makes a vow to fast for God's sake to fulfill needs or otherwise, there is and has been no objection. However, God, exalted be His glory, has preferred that vows and pledges be made for matters that benefit the servants of God.

38 و اینکه مرقوم داشته بودید که در غیر شهر علا اگر نفسی خواسته باشد صائم شود جایز است یا نه و اگر نذر و عهد کرده باشد که صائم شود مجری و ممضی است یا نه اینتراتب در ساحت اقدس عرض شد فرمودند حکم صوم از همان قرار است که نازل شده و لکن اگر نفسی عهد نماید که لله صائم شود بجهت قضاء حاجات و دون آن بآسی نبوده و نیست و لکن حقّ جلّ جلاله دوست داشته که عهد و نذر در اموری که منفعت آن بعباد الله میرسد واقع شود انتهی

39 And then the third star shone forth from the horizon of the heaven of your favors. When the servant was illumined by its light and radiance, he presented himself before the Throne and submitted its contents. Thus spoke the Tongue of Grandeur in the Kingdom of Utterance: "O Zayn! Thou hast been and art remembered before the Throne, and mention of everyone in thy letter hath attained to the mention of God. Verily thy Lord is the All-Bountiful, the Generous. God willing, be thou occupied with promoting the Cause at all times. Thou must manifest the utmost joy, for thou hast attained unto the word of contentment. We praise thee and say: 'Praise be to Him Who speaketh.'"

39 و بعد قد اشرق النجم الثالث من افق سماء عنایتکم فلما فاز الخادم بنوره و ضیائه حضر تلقاء العرش و عرض ما فيه هذا ما نطق به لسان الکبریاء فی ملکوت الانشاء یا زین لدی العرش مذکور بوده و هستی و ذکر هر نفسیکه در کتابت بوده بذکر الله فائز ان ربک هو الفضال الکرم انشاء الله در لیلی و ایام بنصرت امر مشغول باشید باید بفرح اکبر ظاهر باشی چه که بکلمه رضا فائز گشتی انا نحمد من قبلک و نقول الحمد لمن يقول انتهی

40 Regarding what you wrote about the distribution of funds after the telegraphic news - this was accepted, and it should also reach those souls who left Hadba (Mosul) whose names you had mentioned in this letter.

40 اینکه در باره تقسیم وجه بعد از خبر سیّاله برقیّه مرقوم داشتید بطراز قبول فائز و بنفوسیکه از حدبا خارج شده اند و آنحضرت در این دستخط ذکر اسامی آنها را فرموده بودند بایشانهم باید برسد

41 As for the mention of Varqa, upon him be the Glory of God, who had written to you asking that his matter be submitted to the Most Holy Presence - it was submitted. The Sun of favor rose from the Dayspring of grace and these exalted words descended from the Source of verses. He, exalted be His grandeur, says: "O Zayn! We have heard the call of Varqa and mentioned him before, and before before, and after, and at this

41 و ذکر جناب ورقا علیه بهاء الله که بآنجناب نوشته بودند که در ساحت اقدس معروض دارند عرض شد شمس عنایت از مشرق فضل مشرق و اینکلمات عالیات از منزل آیات نازل قوله عزّ کبریائه یا زین انا سمعنا نداء الورقاء و ذکرناه من قبل و قبل قبل و بعد و فی هذا الحین

moment when the Tongue of Grandeur speaks: 'The Kingdom belongeth to God, the Powerful, the All-Knowing, the All-Wise.' Blessed is he for having arisen to serve his Lord and for reminding people of what they were commanded by the All-Informed Commander. A letter came from him containing the names of those who drank the wine of life in the name of the All-Merciful, and We mentioned each one of them with a mention that shall endure as long as names endure in the Kingdom of God, the Lord of the worlds. Give him the glad tidings of My mention, My favor, My mercy, and My grace, that he may rejoice and be among the thankful. Blessed is his father who attained unto that which cannot be mentioned in words. The Pen of the All-Merciful beareth witness to this in this noble station."

- 42 And regarding your mention of Aqa Asadu'llah, this is what was revealed for him: "O Asad! Praise the Lord of the unseen and the seen Who enabled thee to recognize this Most Great Cause, from which most nations remain veiled and heedless. Blessed art thou for having turned towards and believed in Him from Whom the servants have turned away. God willing, through divine favor thou must preserve this lofty station, for the evil ones with utmost cunning and schemes lie in wait for receptive souls. Thou wast mentioned in the book of one who loved Me; I mentioned thee as a favor from Me. Therefore praise God, thy Lord, for this manifest favor. The Glory be upon thee and upon him who was named Nasru'llah and Muhammad-Husayn and upon those who have believed in the One, the All-Informed. We counsel all to the most great steadfastness and to that which God hath revealed in the Book."

- 43 With regard to Jinab-i-Aqa Siyyid Abu-Talib, upon him be the Glory of God, concerning what you wrote, this was submitted, and this is what the Tongue of the Desired One spoke: "O Talib! We have remembered thee, strengthened thee, assisted thee, and forgiven thee as a bounty from Our presence and a mercy from Our court. Verily thy Lord is the Mighty, the All-Forgiving. Say: Glory be unto Thee, O my God! I have turned with my whole being unto Thee and have written upon myself to make my will subservient to Thy will and good-pleasure. I beseech Thee to ordain for me that which shall profit me in every world of Thy worlds. Verily Thou art the All-Powerful, the Most Exalted, the All-Knowing, the Most Generous."

- 44 In these days this servant wrote a letter in response to his missive and sent it, and that letter was adorned with divine favors and verses. God willing, they will attain unto it.

الَّذِي يَتَكَلَّمُ لِسَانُ الْعِظَمَةِ الْمَلِكِ لِلَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ طُوبَى لَهُ بِمَا قَامَ عَلَى خِدْمَةِ مَوْلَاهُ وَيَذْكُرُ النَّاسَ بِمَا أَمَرَ بِهِ مِنْ لَدُنْ أَمْرِ خَيْرٍ قَدْ حَضَرَ مِنْهُ كِتَابٌ وَكَانَ فِيهِ أَسْمَاءُ الَّذِينَ شَرَبُوا رَحِيقَ الْحَيَوَانِ بِاسْمِ الرَّحْمَنِ وَذَكَّرْنَا كُلَّ وَاحِدٍ مِنْهُمْ بِذِكْرِ يَبْقَى بِدَوَامِ الْأَسْمَاءِ فِي مَلَكُوتِ اللَّهِ رَبِّ الْعَالَمِينَ بِشْرُهُ بِذِكْرِي وَعَنَائِي وَرَحْمَتِي وَفَضْلِي لِيَفْرَحَ وَيَكُونَ مِنَ الشَّاكِرِينَ طُوبَى لِأَيُّهِ الَّذِي فَازَ بِمَا لَا يَذْكُرُ بِالْبَيَانِ يَشْهَدُ بِذَلِكَ قَلَمُ الرَّحْمَنِ فِي هَذَا الْمَقَامِ الْكَرِيمِ انْتَهَى

42 و اینکه ذکر جناب آقا اسدالله را نموده بودید هذا ما نزل له ای اسد حمد کن مالک غیب و شهود را که ترا مؤید فرمود بر این امر اعظم که اکثری از امم از او محبوب و غافلند طوبی لک بما اقبلت و آمنت بالذی اعرض عنه العباد انشاء الله باید بعنایت حق ایستقام بلند را حفظ نمائی چه که شیاطین بکمال مکر و حیل در صدد نفوس مقبله بوده و هستند قد کان ذکرک فی کتاب من احببنی ذکرناک فضلاً من عندی ان احمد الله ربک بهذا الفضل المبين البهاء عليك وعلى من سمي بنصر الله و محمد قبل حسين وعلى الذين آمنوا بالفرد الخبير جميع را باستقامت کبری وصیت مینمائیم و به ما انزله الله فی الکتاب انتهی

43 و اینکه در باره جناب آقا سید ابوطالب علیه بهاء الله مرقوم داشتید عرض شد هذا ما نطق به لسان المقصود یا طالب انا ذکرناک و ایدناک و وقفناک و غفرناک فضلاً من عندنا و رحمة من لدنا ان ربک هو العزيز الغفار قل سبحانک یا الهی قد اقبلت بکلی الیک و کتبت علی نفسی بأن اجعل مشیتي فانیة فی مشیتک و رضائک استلک بأن تقدّر لی ما ینفعنی فیکلّ عالم من عوالمک انک انت المقتر المتعالی العلیم الکریم انتهی

44 این ایام مکتوبی اینبعد در جواب دستخط ایشان نوشته ارسال داشت و آتمکتوب مطرّز بعنایات و آیات الهی بوده انشاء الله بأن فائز شوند

45 Regarding what you wrote about Jinab-i-Aqa Muhammad-Kazim, brother of Jinab-i-Aqa Muhammad-Sadiq the emigrant, upon them both be the Glory of God, this was submitted. He said: "Give him the glad tidings of his Lord's mercy and his Master's grace. God hath forgiven him, and We counsel him to show forth the greatest steadfastness in this Cause whereby the limbs of all names have trembled." God willing, may they gaze at all times toward the horizon of the All-Merciful, remain firm in His Cause, and act according to what hath been revealed in the Book. We, from this station, send Our greetings upon him and upon his brother Muhammad-Sadiq who emigrated in the path of God, the All-Protecting, the Self-Subsisting. Verily, he is among those who loved God in the earliest days. Blessed is he, and unto him be grace from the presence of One Forgiving, Generous.

46 Concerning what you wrote about Jinab-i-Makhdum-zadih, upon him be the Glory of God, and likewise Abdullah and Muhammad-'Ali from the people of N and J, after submission these verses were revealed from the Kingdom of Grace:

47 He is the Most Ancient, the Most Great

48 O Rida! We have heard mention of thee from a letter sent by Zayn who hath attained the grace of his Lord, the All-Forgiving, and We have mentioned thee in truth that thou mayest thank thy Lord, the All-Protecting, the Self-Subsisting. Convey My greetings to the faces of My loved ones in that place who have drunk the wine of steadfastness in this firm and irrevocable Cause. Say: Should a crier come to you with a book, cast them both behind you, turning instead to the Mighty, the Loving; and should anyone come to you with news from Satan who crieth out in the name of the All-Merciful, leave him to himself, placing your trust in God, the Lord of existence.

49 O friends! Hear ye in the Persian tongue the utterance of the All-Merciful. Verily He remembereth you, and acquainteth you, and teacheth you as a token of His grace, and He is the Ancient Bestower. The Book of the wicked hath appeared—the Book whose mention was made in former scriptures and divine Tablets. Ye must at all times be mindful lest the promptings of Satan debar you from the Lord of the Day of Judgment. With the utmost deceit and guile do they appear, clinging to the cord of falsehood. Though in truth those who have drunk from the Most Great Ocean will not turn to a mere rivulet, and are so steadfast that the entire world cannot deter them. Blessed are they and happy are they! They are they whom God hath mentioned in His Books, His Scrolls, His Scriptures and His

45 اینکه در باره جناب آقا محمد کاظم اخوی جناب آقا محمد صادق مهاجر علیهما بهاء الله مرقوم داشته بودید عرض شد فرمودند بشره برحمة ربه و فضل مولاه قد غفره الله و نوصیه بالاستقامة الکبری فی هذا الامر الذی به ارتعدت فرائض الاسماء انشاء الله در کل احوال بافق رحمن ناظر باشند و بر امرش ثابت و به ما نزل فی الکتاب عامل انا نکبر من هذا المقام علیه و علی اخیه محمد قبل صادق الذی هاجر فی سبیل الله المهیمن القیوم انه من احب الله فی اول الايام طوبی له و له من لدن غفور کریم انتی

46 اینکه در باره جناب مخدوم زاده علیه بهاء الله مرقوم داشتید و همچنین عبدالله و محمد علی از اهل ن و ج بعد از عرض این آیات از ملکوت فضل نازل

47 هو الأقدم الأعظم

48 یا رضا انا سمعنا ذکرک من کتاب ارسله الزین الذی فاز بعناية ربه الغفور و ذکرناک بالحق لتشکر مولاک المهیمن القیوم کبر من قبلی علی وجوه احبائی فینهاک الذین شربوا رحيق الاستقامة فی هذا الامر المبرم المحتوم قل لو یأتیکم ناعق بکتاب دعوهما عن ورائکم مقبلین الی العزیز الودود و لو یأتیکم احد بنبا الشیطان الذی یصیح باسم الرحمن ذروه بنفسه متوکلین علی الله مالک الوجود

49 ای دوستان بلسان پارسی بیان رحمن را بشنوید انه یدرککم و یعرفکم و یعلبکم فضلاً من عنده و هو الفضل القدیم کتاب فجار ظاهر اوست کتایبکه ذکرش در کتب قبل و الواح الهی شده باید در کل احوال متذکر باشید که مباد همزات شیاطین شما را از مالک یوم الدین منع نماید بکمال مکر و خدعه ظاهر و بجل کذب متمسک اگرچه نفوسیکه فی الحقیقه از بحر اعظم آشامیده اند بغیر توجه ننمایند و بشأنی مستقیمند که جمیع عالم ایشانرا منع نماید طوبی لهم و هنئاً لهم هم الذین ذکرهم الله فی کتبه و صحفه و زبیره والواحه بهم

Tablets. Through them hath the horizon of steadfastness been illumined, and the Dove hath warbled upon the branches of the Tree of Oneness that there is none other God but Him, the One, the Single, the Manifest, the Speaking, the All-Hearing, the All-Seeing.

- 50 O friends! Drink ye from the chalice of certitude in the name of the All-Merciful. Ye are forever remembered in the presence of God. Know ye the worth of this supreme bounty and recognize the station of this blessed Day. By the life of God! The sun hath never risen upon its like or semblance. With utmost love, harmony and unity, arise for the Cause of the Lord of creation. Where are they who worshipped idols and cast aside the All-Merciful? And where are they who built palaces and gardens yet turned away from God, the Lord of the worlds? All that is witnessed today shall ere long return to nothingness and naught shall remain for anyone save that which hath been revealed by the Supreme Pen concerning him and recorded in God's Book. Hold fast unto the Book of God, then act according to that which hath been sent down therein from One Who is All-Knowing, All-Informed.

- 51 Through the Supreme Grace, all the people of that land have been blessed with divine favors and their mention hath appeared from the Supreme Pen. How beloved it would be if the friends of God in that land would consider these exalted words in every city, nay in every week, nay rather every day, and recite them.

- 52 Concerning the question about this blessed verse—His words, exalted be His grandeur: “Recite ye the verses of God morning and evening”—the intention hath been and shall be all that hath been revealed from the Kingdom of Utterance. This is what the Desired One hath decreed. O Zayn! The greatest condition is the inclination and love of holy souls for the recitation of verses. If one verse, or even one word, be recited with spirit and joy, it is better than reading numerous books.

- 53 The fourth star hath shone forth from the horizon of the heaven of your favors. When I received it, I presented it before His presence. He, exalted be His grandeur, said: O servant present! That which hath been sent from the Kingdom of Divine Revelation to Jinab-i-Zayn, upon him be My glory, hath nearly equaled that which was sent down from the heaven of the Divine Will upon the Messengers. He must praise God and thank Him throughout the duration of the Kingdom and the heavenly Dominion.

انار افق الاستقامة و نطق الحماة على اغصان
دوحة الأحديّة أنّه لا اله الا هو الواحد الفرد
الظاهر الناطق السميع البصير

- 50 ای دوستان باسم رحمن از کأس ایقان پیاشامید
لازال عندالله مذکورید قدر این نعمت عظمی را
بدانید و مقام این روز مبارک را بشناسید لعمر
الله ما طلعت الشمس على مثله و شبهه با کمال
محبت و اتفاق و اتحاد بر امر مالک ایجاد قیام
نمائید این الذین عبدوا الأصنام و نبذوا الرحمن و
این الذین عمرو القصور و البساتین و اعرضوا عن
الله رب العالمین جمیع آنچه الیوم مشاهده میشود
عنقریب بعدم راجع و باقی نمیمانند از برای احدی
چیزی مگر آنچه از قلم اعلی در باره او نازل شد
و در کتاب الهی ثبت گشت تمسکوا بکتاب الله
ثم اعملوا بما نزل فيه من لدن علم خیر انتی

- 51 نظر بعنایت کبری جمیع اهل آن ارض بعنایت
الهی فائز شدند و ذکرشان از قلم اعلی ظاهر بسیار
محبوبست که اهل آن ارض از دوستان الهی
اینکلمات عالیات را در هر شهر بل در هر هفته
بلکه در هر یوم ملاحظه کنند و تلاوت نمایند

- 52 اینکه از این آیه مبارکه سؤال شده بود قوله جلّ
کبریائه ان اتلوا آیات الله فی کلّ صباح و مساء
مقصود جمیع ما نزل من ملکوت البیان بوده و
خواهد بود هذا ما حکم به المقصود یا زین شرط
اعظم میل و محبت نفوس مقدسه است بتلاوت
آیات اگر یک آیه و یا یک کلمه بروح و ریحان
تلاوت شود بهتر است از قرائت کتب متعدده
انتی

- 53 قد اشرق الکوکب الرابع من افق سماء عنایتکم
فلما فزت به عرضته تلقاء الوجه قال جلّ
کبریائه ای عبد حاضر آنچه بجناب زین علیه
بهائی از ملکوت وحی الهی ارسال شده نزدیک
بان رسیده که معادله نماید با آنچه از سماء
مشیت بر رسل نازل گشته له ان یحمد الله و
یشکره بدوام الملک و الملکوت انتی

54 Concerning what you wrote about Jinab-i-Aqa Muhammad-Javad of Nur, it was submitted, and this is what God revealed in response: "He attained the mention of God and His presence while in Baghdad. We heard his mention and his call, and the call of his brother, time and again, and We answered them and those who believed, in such wise that their names shall endure through the endurance of My Most Beautiful Names. Verily their Lord, the All-Merciful, is the All-Remembering, the All-Wise. Give them the glad-tidings of My favor, time and again. By My life, O Zayn, the rain of thy Lord's mercy hath poured forth from the heaven of grace in such measure that those who count are powerless to reckon it. Blessed is he who hath attained unto these days and found their fragrance and arose to serve Him Who hath appeared therein, Who speaketh at all times: 'The Kingdom belongeth unto God, the Lord of all worlds.' We, from this station, send Our greetings upon them both and upon the faces of My loved ones there, and We counsel them to be steadfast in this mighty Cause. Praise be to God, the All-Knowing, the All-Wise."

55 And concerning what you wrote about Jinab-i-Aqa Muhammad-Sadiq of Hamadan having written that Jinab-i-Aqa Muhammad-'Ali requests not to be forgotten when petitions are being made - when this was submitted, He smiled and said: "We have mentioned them both, and all the companions of that land have been honored with the mention of the Lord of the Throne. It is for Us to mention them and guide them and ordain for them what befitteth the favor of their Lord and the grace of their Master, and it is for them to remain steadfast in this Cause whereby every idol hath wailed, every false god hath cried out, and every discerning believer hath attained."

56 We praise God that the fifth star hath shone forth and appeared from the horizon of the heaven of your bounties. When I attained unto it, I turned my face to the face of the Beloved and submitted its contents before the Throne. Thereupon the Tongue of Grandeur spoke, and exalted be His glory: "Blessed art thou for having entrusted thy affairs to God and relied upon Him in all matters. We have heard thy call and the yearning of thy heart in the love of God, the Mighty, the Loving. Blessed art thou for having heard and responded and remained faithful to God's Covenant, the King of Kings. All this is from His grace upon thee. Verily He caused thee to hear and drew thee nigh and enabled thee to witness and know and aided thee and assisted thee in this blessed and ordained Cause."

57 This evanescent one submits that the fifth letter, which was the last of your letters dated the fourth night of Shawwal, arrived

اینکه در باره جناب آقا محمد جواد از اهل ن و 54
مرقوم داشتید عرض شد هذا ما انزل الله في
الجواب انه فاز بذكر الله ولقائه اذ كان في الزوراء
انا سمعنا ذكره وندائه ونداء اخيه مرة بعد مرة
واجبناهما والذين آمنوا بما يبتى به اسمائهم بدوام
اسمائي الحسنى ان ربهم الرحمن هو الذاكر الحكيم
بشرهم بعنايتي مرة بعد مرة لعمري يا زين قد
هطلت امطار رحمة ربك من سماء الفضل على
شأن عجز عن احصائها المحصون طوبى لمن فاز
بهذه الايام ووجد نفعاتها وقام على خدمة من
ظهر فيها الذي ينطق فيكل الاحيان الملك الله
رب العالمين انا تكبر من هذا المقام عليهما وعلى
وجوه احبائي فيهنالك ونوصيهم بالاستقامة في
هذا الامر العظيم الحمد لله العليم الحكيم انتهى

و اینکه مرقوم داشته بودید که جناب آقا محمد 55
صادق از اهل هم نوشته اند که جناب آقا محمد
علی مسئلت مینماید که ایشانرا در وقت عریضه
نمودن فراموش نفرمائید این تفصیل عرض شد
متبسماً فرمودند ما هر دو را ذکر نمودیم و جمیع
اصحاب آن ارض بطراز ذکر مالک عرش فائز
شدند لذا ان نذکرهم و نهیدیم و نقدر لهم ما ینبغی
لعلایة ربهم و فضل مولیم و لهم ان یستقیموا علی
هذا الامر الذی به ناح کل صنم و صاح کل
جبت و فاز کل موقن بصیر انتهى

نحمد الله بما اشرق و لاح النجم الخامس من افق 56
سماء مواهبكم فلما فزت به وجهي و وجهي الى وجه
المحوب و عرضت ما فيه لدى العرش اذا نطق
لسان العظمة و قال عز كبريائه طوبى لك بما
فوضت امرك الى الله و توكلت عليه في الامور انا
سمعنا نداءك و حنين فؤادك في حب الله العزيز
الودود طوبى لك بما سمعت و اجبت و وفيت
بميثاق الله مالک الملوك كل ذلك من فضله
عليك انه اسمعك و قربك و اشهدك و عرفك
و ايدك و وفقك على هذا الامر المبارك المحتوم
انتهى

عرض اینفانی آنکه دستخط خامس که آخر 57
دستخطهای آنحضرت است و بتاریخ ليله چهارم

and brought comfort and bestowed bounty, brought fruits of meaning and removed the weariness of existence, for it was blessed with two bounties: one was your mention, and the other the portrait of the blessed Person of the Name of God "H" - upon him be all the most glorious glory and all the most resplendent light. Would that I had been with him and attained what he attained! In truth, this regret has not left my heart and never will, and to make up for it is most difficult. We shall see what God, exalted and mighty be He, willeth and ordaineth. Verily He is the All-Powerful, the Almighty.

58 Concerning what you wrote about the letters, praise be to God, the missives from Ibn-i-Ism'ullah'ul-Asdaq and Mirza Asadu'llah, upon them be the glory of God, arrived. Their letters from the land of Kha have also arrived. Praise be to God, they are successful in praising the Truth, mentioning the Truth, and serving the Truth. I beseech the Most High to assist them in that which will exalt His Cause among His servants and protect them from the evil of His enemies who have cast the Book behind their backs and taken vain imaginings as lords besides God, the All-Knowing, the All-Informed. God willing, in these days the responses to their letters and petitions which have been submitted to the Most Holy Court will be sent. Verily our Lord, the Most Merciful, is the Bestower, the Answerer.

59 And concerning what you wrote about Aqa Muhammad-Baqir, upon him be the glory of God, mentioning the matter of Aqa Mirza Ayyub and Hakim Aqajan, upon them be the glory of God, and the occurrence of a wondrous event, and the request that it be submitted to the Most Holy Court - it was submitted. He smiled and mentioned them all in words that this servant is unable to retain and convey. Then He said:

60 "Blessed are they, for they have done in the path of God what they were commanded in a Book that proclaims throughout the world that there is no God but Him, the All-Knowing, the All-Wise. We make mention of them in this station that they may rejoice in the favors of their Lord, the Generous. O My loved ones in that land! Harken unto the call of the Wronged One, Who hath borne in God's path what no one among His servants hath borne. He hath turned unto you and speaketh unto you that which was raised up on the Mount from the Tree: 'Verily there is no God but Me, the Mighty, the Bestower. O Letter of Ba, rejoice in that thou hast been mentioned by My Most Exalted Pen time and again, then thank thy Lord, the Lord of the Final End. And We make mention of Ayyub who

شوال بود رسید راحت بخشید و نعمت بخشود
فرا که معانی آورد و کسالت وجود برد چه که
بدو فضل فائز بود یکی ذکر آنحضرت و دیگر تمثال
مبارک حضرت اسم الله حاء علیه منکّل بهاء
ابهاه و منکّل سناء اسناه یا لیتنی کنت معه و
فرت بما فاز فی الحقیقه این حسرت از دل زفته
و نخواهد رفت و تدارک آنهم بسیار مشکل است
دیگر تا حقّ جلّ و عزّ چه خواهد و چه تقدیر
فرماید آنه هو المقتدر القدر

58 اینکه در باب پاکتها مرقوم داشتید الحمد لله
مراسلات جناب ابن اسم الله الأصدق و
همچنین جناب آقا میرزا اسدالله علیهما بهاء الله
رسید از سمت ارض خاء هم مراسلات ایشان
رسیده الحمد لله موقند بنای حقّ و ذکر حقّ
و خدمت حقّ اسئله تعالی بأن یوفقهما علی ما
یرتفع به امره بین عباد و یحفظهما من شرّ
اعدائه الذین نبذوا الکتاب و اخذوا الأوهام ارباباً
من دون الله العلیم الخبیر انشاءالله در این ایام
جواب مراسلات و عرایض ایشان که بساحت
اقدس عرض نموده اند ارسال میشود انّ ربنا
الرحمن لهو المعطى المحیب

59 و اینکه مرقوم داشته بودید که جناب آقا محمد
باقر علیه بهاء الله فقره جناب آقا میرزا ایوب
و جناب حکیم آقاجان علیهما بهاء الله و وقوع
امر بدیع را ذکر نموده بودند و استدعا شده بود
بساحت اقدس عرض شود معروض گشت
تبسم فرمودند و جمیع را ذکر فرمودند بیاینکه
اینعبد قادر بر حفظ و عرض آن نشد و بعد
فرمودند

60 طوبی لهم قد عملوا فی سبیل الله ما امروا به فی
کتاب ینطق فی العالم انه لا اله الا هو العلیم الحکیم
انا نذکرهم فی هذا المقام لیفرحوا بعنایات ربهم
الکریم یا احبائی فی هناک ان استمعوا نداء المظلوم
الذی حمل فی سبیل الله ما لا حمله احد من العباد
انه قد اقبل الیکم و یکلمکم بما ارتفع فی الطور من
الشجرة انه لا اله الا انا العزیز الوهاب یا حرف
الباء ان افرح بما ذکرک من قلبی الأعلى مرّة بعد
مرّة ثم اشکر ربک مالک المآب و نذکر ایوب
الذی قطع البرّ و البحر الى ان دخل السجن و فاز

traversed land and sea until he entered the prison and attained the presence of God, the Lord of Lords. O Pen! Make mention of him who was named Aqajan, who hath done in God's path that which caused the Lord of Eternity to rejoice in the most exalted station. We give glad tidings to all of God's grace and His mercy that hath preceded all existence. O concourse of the wise ones in that land! By the life of God, ye have attained unto that which nothing in creation can equal, as doth testify He Who is the Lord of Names. He is verily the Mighty, the All-Knowing. We counsel you to remain steadfast in the Greater Steadfastness. The world shall pass away, and sovereignty shall remain with God, the One, the Chosen.”

- 61 It is submitted that some time ago a letter arrived from Mirza Haydar-'Ali, upon him be the glory of God, and he had made mention of the friends of God, especially mentioning Aqa Yehuda and his young child. It was submitted to the Most Holy Court. Limitless favors were shown toward them. We beseech the True One to assist all to achieve that which He loves and is pleased with. And these wondrous and exalted verses were specifically revealed for the son. His word, exalted be His grandeur: “O young in years, O great in station! Thou hast attained in thy youth to a station wherein the Lord of all beings maketh mention of thee. Blessed art thou, and blessed is he who hath heard thy prayers, and blessed is thy father who hath attained unto the recognition of God, the King, the Mighty, the All-Knowing.” Say:

- 62 O my Lord, my Master, my God and my Creator! I beseech the ocean of Thy bounty to water this tender plant in the garden of Thy love with the living waters of immortality, and protect it from the autumn winds. Thou art the Powerful, Thou art the All-Knowing. O my God, I have turned to Thee, I make mention of Thee, and through the blessing of Thy Name I am detached from all else but Thee. O God, we gaze toward Thee and seek from Thee. Manifest through us that which is worthy of Thee and Thy days. Thou art the Bestower, the Bountiful.

- 63 God willing, may all be illumined and radiant from the Sun of favor that hath dawned from the horizon of grace. O beloved of my heart! Reflect upon the favors of the Beloved of the worlds. This servant beseecheth his Lord to enable all to recognize that from which they have been debarred and to aid them to recognize the Dawning-Place of His verses and the Source of His inspiration.

- 64 The mention of the honored guest, upon her be the Glory of God, was in that holy missive and was presented before the

بلقاء الله ربّ الأرباب ان يا قلم ان اذكر من سمّي بأقاجان الذي عمل في سبيل الله ما استفرح به مالك القدم في اعلى المقام انا نبشّر الكلّ بفضل الله ورحمته التي سبقت الامكان يا معشر الحكماء في هناك لعمر الله قد فرتم بما لا يعادله ما خلق في الانشاء يشهد بذلك مالك الأسماء انه هو العزيز العلّام ونوصيكم بالاستقامة الكبرى ستفنى الدنيا ويبقى الملك لله الواحد المختار انتهى

61 عرض میشود چندی قبل مکتوبی از جناب آقا میرزا حیدر علی علیه بهاء الله رسید و ذکر از دوستان الهی مخصوص ذکر آقا یهودا و طفل صغیر ایشانرا نموده بودند در ساحت اقدس عرض شد اظهار عنایت لاتحصی بنسبت بابشان ظاهر از حقّ میطلبیم جمیع را علی ما یجبه و یرضی موفق فرماید و این آیات بدیعه منیعه مخصوص ابن نازل قوله جل کبریائه یا صغیر السن یا کبیر المقام قد بلغت فی صغرک الی مقام یذکرک مالک الأنام طوبی لک و لمن سمع مناجاتک و لأیک الذی فاز بعرفان الله الملك العزيز العلّام

62 بگو ای آقای من و مولای من و اله من و پدیدآورنده من سؤال میکنم از دریای بخشش تو که این نهال نورسته در بوستان محبت خود را از کوثر حیوان بنوشان و از اریاح خریف حفظش نما توئی توانا و توئی دانا ای خدای من بتو رو آوردم و ترا ذکر مینمایم و بمبارکی اسمت از دونت فارغ و آزادم ای خدا بتو ناظریم و از تو میطلبیم ظاهر کن از ما آنچه را که سزاوار تو و ایام تو است توئی عطاکننده و بخشنده انتهی

63 انشاء الله کل از آفتاب عنایت که از افق فضل اشراق نموده روشن و منیر شوند یا محبوب فوادی در عنایت محبوب عالمیان تفکر نمایند تا یسئل الخادم ربّه بأن یوفّق الكلّ و یعرفهم ما منعوا عنه و یؤیدهم علی عرفان مشرق آیاته و مطلع الهامه

64 ذکر جناب میهمان علیها بهاء الله در دستخط آنحضرت بود لدی العرش عرض شد فرمودند

Throne. He said: "God willing, may she abide beneath the shade of the One Friend, make mention of the One Friend, and be engaged in service to the One Friend." And the dwellers of the pavilion of sanctity and grandeur showed loving-kindness toward her.

- 65 Likewise, mention was made of the sister of Aqa Muhammad-Rida along with her verses. He said: "My mercy precedeth My wrath. She is among the handmaidens who was made captive in God's path and afflicted with the hardship of exile. With these two bounties she was and will be deserving of generosity and munificence. Verily, He is the Forgiving, the Generous."

- 66 O Zaynu'l-Muqarrabin! We make mention of Our loved ones in that land who have cast away idle fancies and taken hold of that which they were commanded by God, the All-Knowing, the All-Wise. Give them the glad-tidings of My remembrance of them and remind them of what hath been sent down from One Who is All-Knowing, All-Informed. We counsel them to act with rectitude and command them to that whereby the Cause of God, the Mighty, the Praiseworthy, may be exalted. O My loved ones! Preserve your stations through My Name, the Powerful, the Mighty. The call of the All-Merciful hath been raised, and behind it is the cry of Satan. Shun it and be of those who are steadfast. Blessed is he who hath attained to the knowledge of God and steadfastness in His Cause. He is among the most exalted of creation in the Preserved Tablet. Thus have We adorned the horizon of the world with the sun of knowledge and the Most Great Ocean with the Ark of the utterance of your Lord, the Strong, the Trustworthy. The Glory be upon thee and upon them and upon My loved ones who are not deterred in God's path by the blame of the blamers. And praise be to God, the Lord of the worlds.

- 67 O Zayn! We bear witness that thou hast fulfilled thy covenant and hast mentioned in every one of thy letters Our Most Truthful Servant who hath attained to pure servitude unto God, the Lord of the worlds.

- 68 The hope of this evanescent servant is that you will remember each one of the respected gentlemen and friends of Truth who are in that land with the remembrance of this evanescent one's nothingness and annihilation, and likewise the steadfast women who are there, including the honored guest and others, upon her and upon them be 95 [Baha'u'llah]. God willing, may all be mindful and remembered.

- 69 The Glory of God be upon your honor and upon those with you, female and male, young and old.

انشاء الله در ظل دوست یگا و بذکر دوست یگا
و بخدمت دوست یگا ساکن و ناطق و مشغول
باشند انتهی و اهل سرادق عصمت و عظمت
اظهار عنایت نسبت بایشان فرمودند

65 و همچنین ذکر اخت جناب آقا محمد رضا عرض
شد مع شعرشان فرمودند سبقت رحمتی غضبی او
از امائست که در سبیل الهی اسیر شد و یزجت
غربت مبتلا گشت با این دو فضل مستحق کرم
و جود بوده و خواهد بود انه هو الغفور الکریم

66 یا زین المقرّبین انا نذکر احبائنا فیهاک الذین نبذوا
الأوهام و اخذوا ما امروا به من لدی الله العلیم
الحکیم بشرهم بذکری آیاهم و ذکرهم بما نزل من
لدن علیم خبیر انا نوصیهم بالمعروف و نأمرهم
بما یرتفع به امر الله العزیز الحمید ان احفظوا یا
احبائی مقاماتکم باسمی المقتدر القدیر قد ارتفع
نداء الرحمن و عن ورائه صیحة الشیطان ان
اجتنبوا و کونوا من الراشخین طوبی لمن فاز
بعرفان الله و الاستقامة علی امره انه من اعلی
الخلق فی لوح حفیظ کذلک زینا افق العالم
بشمس العرفان و البحر الأعظم بفلک بیان
ربکم القویّ الأمین البهاء علیک و علیهم و علی
احبائی الذین ما اخذتهم فی الله لومة اللأئین و
الحمد لله رب العالمین

67 یا زین انا نشهد انک وفیت بميثاقک و ذکرک فی
کل کتاب من کتبت ذکر عبدنا الأصدق الذی
فاز بالعبودية الخالصة لله رب العالمین انتهی

68 رجای این عبد فانی آنکه خدمت آقایان و دوستان
حق که در آن ارض تشریف دارند هر یک را
بذکر فنا و نیستی این فانی ذاکر شوید و همچنین
قائنات که در آن ارض تشریف دارند از مخدّره
میهمان و غیرها علیها و علیهن ۹۶ [بهاء الله]
انشاء الله جمیع ذاکر و متذکر باشند

69 البهاء من الله علی حضرتکم و من معکم من الاناث
و الذکور و الصغیر و الکبیر

70 The servant, 16th of Dhi'l-Hijj 1297

70 خادِم في ١٦ شهر حج سنة ١٢٩٧

INBA65:055bx, INBA30:098bx, BLIB_Or11097#075,
BLIB_Or15722.194x, AHM.347x,
AQMJI.161bx, TAH.184x, MSBH5.459x

BH00963

*To: Haji Mirza Haydar Ali Isfahani**Date: 1297-12-15 [1880-Nov-18]*

1 In the name of our Lord, the Most Holy, the Most Mighty, the Most Great, the Most Glorious

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعَزِّ الْأَعْظَمِ الْأَبْهَى

2 Praise be to God Who hath caused us to hear the decisive utterance, revealed unto us the Book, made manifest unto us the mystery of the beginning and the end, and guided us to the straight path. I pray and offer salutations and glorification unto those who have cast away vain imaginings, taken hold of the divine ordinances, and arisen to aid the Cause of their Lord, the Master of all beings, Who hath appeared in these days. These are servants through whom the mystery of divine unity hath been revealed, the horizon of steadfastness hath shone forth, and the nightingale hath warbled upon the twigs of the Divine Lote-Tree. Verily, there is no God but Him, the Mighty, the Bestower.

2 الْحَمْدُ لِلَّهِ الَّذِي أَسْمَعَنَا فَصَلَ الْخُطَابَ وَأَنْزَلَ عَلَيْنَا الْكِتَابَ وَأَظْهَرَ لَنَا سِرَّ الْمَبْدَأِ وَالْمَأْبِ وَهَدَانَا إِلَى سَوَاءِ الصِّرَاطِ أَصْلِيَّ وَأَسْلَمَ وَاكْبَرَ عَلَى الَّذِينَ نَبَذُوا الْأَوْهَامَ وَاخَذُوا الْأَحْكَامَ وَقَامُوا عَلَى نَصْرَةِ أَمْرِ رَبِّهِمْ مَالِكِ الْأَنَامِ وَالظَّاهِرِ فِي الْأَيَّامِ أَوْلَيْكَ عِبَادَ بِهِمْ ظَهَرَ سِرُّ الْأَحْدِيَّةِ وَلَا حَافِظَ الْإِسْتِقَامَةِ وَهَدَرَ الْعَنْدَلِيبَ عَلَى اغْصَانِ سِدْرَةِ الْإِلَهِيَّةِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ

3 Glorified art Thou, O Lord of Names, Creator of the heavens, Who hast appeared in the kingdom of creation and hast dawned from the Most Exalted Horizon! Thou knowest and seest that this servant findeth himself powerless to make mention of those who have turned towards Thee with radiant faces and have witnessed in Thy love that which hath caused the denizens of the Supreme Paradise and the dwellers of the Kingdom of Names to lament. I beseech Thee, O my God, to ordain for them every good thing recorded by the Pen in the Most Great Tablet. Then write for them that which will honor them with the supreme martyrdom before their spirits ascend unto Thee. Verily, Thou art the Omnipotent over what Thou wilt. There is no God but Thee, the Mighty, the Bestower.

3 سَيِّحَانِكَ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ وَالْظَّاهِرِ فَيَمْلِكُوتُ الْإِنشَاءَ وَالْمَشْرِقَ مِنَ الْأَفْقِ الْأَعْلَى تَعْلَمُ وَتَرَى أَنَّ الْخَادِمَ يَرَاهُ عَاجِزاً عَنْ ذِكْرِ هَؤُلَاءِ الَّذِينَ تَوَجَّهُوا إِلَيْكَ بِوُجُوهِ نُورَاءَ وَشَاهَدُوا فِي حَبِّكَ مَا نَاحَ بِهِ الْمَلَأُ الْأَعْلَى وَسَكَانَ مَلِكُوتِ الْأَسْمَاءِ اسْأَلُكَ بِأَنْ تَقْدِّرَ لَهُمْ يَا إِلَهِي كُلَّ خَيْرٍ ثَبَّتَ مِنَ الْقَلَمِ فِي اللَّوْحِ الْأَعْظَمِ ثُمَّ أَكْتُبَ لَهُمْ مَا يَشْرَفُهُمْ بِالشَّهَادَةِ الْكُبْرَى قَبْلَ صُعُودِ أَرْوَاحِهِمْ إِلَيْكَ أَنْتَ الْمُقَدِّرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْمَنَّانُ

4 And now, O beloved of my heart, I have attained to thy letter which thou didst send from Ha and Mim, wherein thou didst recall the days when thou wert in the Most Great Prison, thy presence before the Countenance, and thy hearkening to

4 وَبَعْدَ يَا حَبِيبَ فَوَادِي قَدْ فَزْتُ بِكَابِكَ الَّذِي أَرْسَلْتَهُ مِنَ الْهَاءِ وَالْمِيمِ وَذَكَرْتَ أَيَّاماً كُنْتُ فِي السِّجْنِ الْأَعْظَمِ وَحُضُورِكَ لَدَى الْوَجْهِ وَ

the call of our Beloved and thy Beloved and the Beloved of all who are in the heavens and the earth. After I read and understood its contents, I approached the Presence and presented that which was therein before the Throne. When this was completed, the Ancient Countenance turned toward me and said: "O thou servant who art present! Take the Tablet and the Pen." When I took them, there were revealed from the heaven of His Will, for each of the names thou didst mention in thy letter, verses that cannot be equaled by the treasures of earth nor by the riches of heaven. Exalted is this great bounty, this supreme gift, and this greatest mercy! This servant beseecheth his Lord that He may enable him and thee to serve the Cause with spirit and fragrance at all times. Verily, He is the One, the Mighty, the Bestower.

اصغائك نداءً محبوبنا و محبوبكم و محبوب من في السموات و الأرضين و بعدما قرأت و عرفت قصدت المقام و عرضت ما فيه تلقاء العرش فلما تم اقبل الى وجه القدم و قال يا عبد الحاضر خذ اللوح و القلم فلما اخذت انزل من سماء مشيئة لكل واحد من الأسماء الذين ذكرتهم في كتابك آياتاً لا تعادلها كنوز الأرض و لا خزائن السماء تعالى هذا الفضل العظيم و هذه الموهبة الكبرى و الرحمة العظمى يسأل الخادم ربّه بأن يوفقه و جنابك على خدمة الأمر بالروح و الرّيحان فيكلّ الأحيان أنّه هو الواحد العزيز المنان

- 5 It is submitted: after the arrival of thy blessed letter, and its presentation before the appointed Gate, wondrous and invincible verses were revealed for each of the aforesaid souls and were dispatched. They should be delivered in accordance with wisdom—that is, when signs of receptivity are perceived in the souls, even though it be but in some measure; and thereafter they may be given. We beseech the True One that He deprive not the peoples of the ocean of His bounty. Verily He is the munificent Bestower.

5 عرض میشود بعد از ورود دستخط آنجناب و عرض تلقاء باب مخصوص هر یک از نفوس مذکوره آیات بدیعه منیعه نازل و ارسال شد باید بمقتضای مصلحت داده شود یعنی در نفوس اقبال مشاهده گردد اگرچه فی الجمله باشد و بعد داده شود از حق میطلبیم که ناس را از بحر فضل خود محروم ننماید أنّه هو المعطى الكريم

- 6 Two Tablets—of those specially addressed to the honoured Naddaf—upon them be [the glory of] Baha'u'llah—have been revealed. Send them without delay. And as to what thou didst write, that they have covenanted to live in utmost contentment and to forward the remainder to the Most Holy Presence: this matter was submitted. He said: "Let them pursue the path of moderation; let them not lay hardships upon themselves. We love that they should dwell in a life well-pleased. And if they desire to send anything, let them convey it to the Mother of the Haram; it shall be accepted." From before also, whatsoever they have thus far given hath been presented by the Mother of the Haram. End of quotation.

6 دو لوح از الواح مخصوص حضرات ندافها علیهما ۶۶۹ [بهاء الله] نازل شده زود برسانید و اینکه مرقوم داشته بودید که عهد نموده اند بکمال قناعت گذران کنند و مابقی را بساحت اقدس ارسال دارند اینقره عرض شد فرمودند باعتدال حرکت کنند بر خود سخت نگیرند انا نحب ان يكونا في عيشة راضية و اگر بخواهند چیزی ارسال دارند بام حرم برسانند مقبول است از قبل هم آنچه تا حال داده اند ام حرم معروض داشته انتهی

- 7 And as to what they wrote concerning the loved ones of God in the land of H-M, it was submitted. In reply, His Holiness, the Name of God, Zayn al-Muqarrabin—upon him be the manifold glory of Baha—hath mentioned all, and, in accordance with command, will send [the Tablets] to that land. It is likewise possible that they may again attain unto wondrous and invincible Tablets. He hath made particular mention of that child: blessed is he, and blessed his father.

7 و آنچه در باره احباب الهی در ارض هم مرقوم داشتند عرض شد و در جواب حضرت اسم الله زين المقربين عليه منكل بهاء ابهاء ذکر کل شده و حسب الامر بان ارض ارسال میدارند و همچنین احتمال میرود مجدداً بالواح بدیعه منیعه فائز شوند مخصوص آن طفل را ذکر فرموده اند طوبی له و لآبیه

- 8 Another matter: some days ago this servant submitted a lengthy epistle to the presence of the Name of God, Jamal—upon him be the glory of Baha'u'llah—and likewise to the

8 عرض دیگر آنکه چند یوم قبل عریضه مفصلی اینعبد خدمت جناب اسم الله جمال علیه بهاء الله

presence of Mulla 'Ali-Akbar—upon him be the glory of Baha'u'llah—and likewise to Aqa Siyyid Abu-Talib, and to Ibn 'Attar—upon them be the glory of Baha'u'llah. God willing, it hath reached them.

و همچنین خدمت جناب ملا علی اکبر علیه بهاء الله و همچنین خدمت جناب آقا سید ابوطالب و جناب ابن عطار علیهما بهاء الله عرض نموده انشاء الله رسیده

- 9 Another matter: for a long time the mention of Jenab Dhabih—upon him be the glory of Baha'u'llah—hath not been seen in the blessed letters of the loved ones of God. The request is that thou meet with him, and convey to him, from this lowly one, an acclamation wondrous and invincible. Say: Such is thy burning, thy longing, thy attraction and rapture, thy love and devotion, thy passion and ardour, thy bewilderment and thy consuming flame for God, the Lord of the worlds.

9 عرض دیگر آنکه مدت‌هاست ذکر جناب ذبیح علیه بهاء الله در دستخطهای مبارکه احبای الهی دیده نشده استدعا آنکه ایشانرا ملاقات نمائید و از قبل اینفانی تکبیر بدیع منیع برسانید قل این اشتعالک و اشتیاقک و جذبک و انجذابک و حیّک و غرامک و ولهک و احترافک فی الله رب العالمین

- 10 Though this servant is assured that all which hath been mentioned is indeed present within thee, yet, inasmuch as for many a day ear and eye have not been blessed to hear thy words and behold thy countenance, these lines have been set down.

10 اگرچه اینعبد موقن است باینکه جمیع آنچه ذکر شد موجود است ولیکن چون مدت‌هاست که گوش و چشم باستماع کلمات و مشاهده آن مرزوق نگشته لذا این عرایض اظهار گشت

- 11 Another submission is that according to the command, several souls who are adorned with the ornament of trustworthiness, religiosity, and contentment, and who possess eloquence and utterance, should turn to various regions and with perfect wisdom engage in teaching the Cause. Tablets have been revealed to such an extent that it is impossible to enumerate them. From the Persian and Arabic, whatever is suitable for these days should be gathered and the divine words should be imparted according to the requirements of the station and the souls. God willing, may the warmth of assured souls dispel the coldness and frigidity of heedless souls.

11 عرض دیگر آنکه حسب الأمر باید چند نفوس که بطراز امانت و دیانت و قناعت مزینند و دارای نطق و بیان باطراف توجه نمایند و بکمال حکمت بتبلیغ امر مشغول شوند الواح بشائی نازل شده که احصای آن ممکن نه باید از فارسی و عربی آنچه موافق این ایام است جمع نمود و بمقتضای مقام و نفوس کلمات الهی القا شود انتهی انشاء الله حرارت نفوس مطمئنه افسردگی و برودت انفس غافله را زایل نماید

- 12 Another submission is that in these days this servant has written some of the blessed Tablets according to the command, as at certain times the Most Exalted Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - was not present. We beseech and hope from God, exalted be His glory, that your honor be assisted in the mention of the Truth, the praise of the Truth, and the teaching of the Cause of Truth, so that through it every seated one may arise, every silent one may speak, every turning away one may accept, every blind one may see, every tongue-tied one may talk, every lame one may walk, every agitated one may be assured, every doubting one may become certain, and every wavering one may become steadfast. Verily, He is the Protector of whosoever turns to Him and the Answerer of every submissive, humble, and repentant petitioner.

12 عرض دیگر آنکه بعضی از الواح مبارکه را در این ایام حسب الأمر اینعبد نوشته چه که در بعضی اوقات حضرت غصن الله روحی و ذاتی و کینونتی لثراب قدومه الفداء تشریف نداشتند از حق جل جلاله سائل و آملیم که آنجناب مؤید شوند بر ذکر حق و ثناء حق و تبلیغ امر حق ليقوم به کلّ قاعد و ينطق کلّ صامت و یقبل کلّ معرض و یری کلّ عمی و یتکلم کلّ کلیل و یمشی کلّ مقعد و یطمئن کلّ مضطرب و یوقن کلّ مریب و یستقیم کلّ متزلزل انه ولی من اقبل الیه و یجیب کلّ سائل خاضع خاشع منیب

- 13 All those circumambulating the Throne convey greetings to your honor, and likewise the Branches of the Divine Lote-Tree

13 جمیع طائفین عرش خدمت آنجناب تکبیر می‌رسانند و همچنین اغصان سدره الهیه روحی

- may my spirit and the spirits of all the world be sacrificed for them - remember your honor with the most wondrous, most impregnable, and most glorious mention. Glory be upon you and upon those who are with you among the loved ones of God in that place.

و ارواح العالمين لهم الفداء بذكر ابدع امنع ابهى
آتجناب را ذا كوند البهاء عليكم و على من معكم
من احباء الله فى هناك

14 The servant, 15 Dhi'l-Hijj 1297

14 خادم فى ١٥ ذى حجة سنة ١٢٩٧

15 The number of revealed Tablets sent is twenty-one. God willing, may all attain unto them.

15 عدد الواح منزولة مرسله بيست و يك است
انشاء الله جميع بان فائز شوند

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BH02053

To: friends of God in Farahan

Date: 1297-12-15 [1880-Nov-18]

1 He is the Dawning from the Horizon of Revelation

1 هو المشرق من افق الظهور

2 This is a Book which the All-Merciful hath sent down to those who have turned unto Him in the land named Farahan, that they may rejoice in the remembrance of God, the Lord of the worlds. O My loved ones in that place! Harken unto My call from the direction of My prison. He mentioneth you through that which God hath made as wings for those near unto Him, that they may soar in this holy atmosphere from whose birds' wings can be heard the cry: "There is none other God but Me, the Forgiving, the Generous."

2 كتاب انزله الرحمن للذين اقبلوا اليه فى ارض سميت
بفرهان لفرحوا بذكر الله رب العالمين يا احباي فى
هناك ان اسمعوا ندائى من شطر سجنى انه يذكركم
بما يجعله الله اجنحة للمقربين ليطيروا فى هذا الهواء
المقدس الذى يسمع من صوت اجنحة طيوره انه
لا اله الا انا الغفور الكريم

3 The ocean of tribulation hath surged through that which the hands of the wretched ones have wrought - they who followed every ignorant impostor and turned away from the Creator of all things when He came with manifest sovereignty. We have seen in the path of God what no eye hath seen and heard what no ear of creation hath heard. To this testifieth He Who created all former and latter generations with a word from His presence. Blessed are ye for having cast away vain imaginings and taken hold of that which ye were commanded by God, the Mighty, the Wise.

3 قد ماج بحر البلاء بما اكتسبت ايادى الاشقياء
الذين اتبعوا كل همج رعا و اعرضوا عن مالک
الابداع اذ اتى بسلطان مبين اتا رأينا فى سبيل
الله ما لا رأيت عين و سمعنا ما لا سمعت اذن
الخالق يشهد بذلك من خلق بكلمة من عنده خلق
الأولين و الآخرين طوبى لكم بما نذتم الأوهام و
اخذتم ما امرتم به من لدى الله العزيز الحكيم

4 Take hold of the Book of God with the power granted by Us, then act according to what hath been sent down therein from My Most Exalted Pen. Thus doth the Lord of Names command you as He walketh in this exalted Prison. Beware lest the

4 خذوا كتاب الله بقوة من عندنا ثم اعملوا بما
نزل فيه من قلبى الأعلى كذلك يأمرکم مالک
الأسماء اذ يمشى فى هذا القصر المنيع اياكم ان

whisperings of those who have disbelieved in God, the Lord of the Day of Judgment, hold you back. The evil ones lie in wait, clinging to every stratagem. Avoid them, O people of Baha, and put your trust in God, the One, the All-Informed.

تَحْجِبُكُمْ هَمْزَاتُ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكُ يَوْمِ
الدِّينِ إِنَّ الشَّيَاطِينَ لِبِالْمِرَاصِدِ يَتَمَسَّكُونَ بِكُلِّ حِيلَةٍ
إِنْ اجْتَنَبُوا يَا أَهْلَ الْبَهَاءِ وَتَوَكَّلُوا عَلَى اللَّهِ الْفَرْدِ
الْخَبِيرِ

- 5 The rivers have flowed, the winds have blown, the mountains have passed away, and the branches have been scattered, yet the people remain in strange slumber. The call hath been raised between earth and heaven and the world hath been illumined by the lights of the Revelation, yet the people remain in evident delusion. They have forsaken their God and taken Satan as their protector instead of God. Thus was it decreed aforetime and in this Revelation wherein all things have spoken when it appeared.

5 قَدْ جَرَتْ الْأَنْهَارُ وَسَرَّتِ الْأَرْيَاحُ وَمَرَّتِ الْجِبَالُ
وَنُسِفَتِ الْأَقْطَانُ وَلَكِنَّ الْقَوْمَ فِي نَوْمٍ عَجِيبٍ قَدْ
ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَتَوَرَّعَ الْعَالَمُ
بِأَنْوَارِ الظُّهُورِ وَلَكِنَّ النَّاسَ فِي وَهْمٍ مَبِينٍ قَدْ نَبَذُوا
الْهَمَّهُمْ وَاتَّخَذُوا الشَّيْطَانَ لَأَنْفُسِهِمْ وَلِيًّا مِنْ دُونِ اللَّهِ
كَذَلِكَ قَضَى الْأَمْرُ مِنْ قَبْلِ وَ فِي هَذَا الظُّهُورِ
الَّذِي إِذَا ظَهَرَ نَطَقَتْ الْأَشْيَاءُ

- 6 The Beloved of the world hath come and that which was recorded in the Scriptures of God, the Mighty, the Great, hath been manifested. This is the Day wherein the Kingdom of Utterance hath appeared and wherein the tongue of the All-Merciful speaketh that which hath caused the hearts of the sincere ones to soar. Hold fast, O My loved ones, to the cord of the mercy of your Lord, and cling to the hem of God's grace, the Sovereign of this resplendent Day. Take the chalice of salvation in the name of the Cleaver of the Dawn, then drink therefrom with His remembrance whereby the believers have hastened to the Supreme Horizon and those near unto God to the Dawning-Place of Names. Thus doth the Creator of heaven remember you from this remote prison.

6 قَدْ أَتَى مَحْبُوبُ الْعَالَمِ وَظَهَرَ مَا كَانَ مُسْتَوْرًا
فِي صَحْفِ اللَّهِ الْعَزِيزِ الْعَظِيمِ هَذَا يَوْمٌ فِيهِ ظَهَرَ
مَلَكُوتُ الْبَيَانِ وَ يَنْطَلِقُ فِيهِ لِسَانُ الرَّحْمَنِ بِمَا
طَارَتْ بِهِ أَفْقِدَةُ الْمُخْلِصِينَ تَمَسَّكُوا يَا أَحِبَّائِي بِحَبْلِ
رَحْمَةِ رَبِّكُمْ وَتَشَبَّثُوا بِأَذْيَالِ فَضْلِ اللَّهِ مَالِكِ
هَذَا الْيَوْمِ الْمُنِيرِ خُذُوا كُؤُوبَ الْفَلَاحِ بِاسْمِ فَالِقِ
الْأَصْبَاحِ ثُمَّ اشْرَبُوا مِنْهَا بِذِكْرِ الَّذِي بِهِ سَرَعَ
الْمُوحَّدُونَ إِلَى الْأَفْقِ الْأَعْلَى وَالْمُقَرَّبُونَ إِلَى مَطْلَعِ
الْأَسْمَاءِ كَذَلِكَ يَذْكُرْكُمْ فَاطِرُ السَّمَاءِ مِنْ هَذَا
الشَّطْرِ الْبَعِيدِ

- 7 When ye find the fragrances of My utterance and drink the choice wine of My bounty, turn your faces toward My horizon and say:

7 إِذَا وَجَدْتُمْ نَفَحَاتِ بَيَانِي وَ شَرِبْتُمْ رَحِيقَ عَطَائِي
وَلَّوْا وَجُوهَكُمْ إِلَى أَفْقِي وَقُولُوا

- 8 O Thou Who art the Object of worship of the world and the Beloved of the nations! We beseech Thee by Thy Name through which Thou didst once appear in the form of the Balance in creation, and at another time in the temple of Revelation when the Lord of Resurrection appeared, and at another time in the image of "There is none other God but He," and at another time in the form of "Verily I am God, there is none other God but Me, the All-Knowing, the All-Wise" - to assist us in that which Thou lovest and art pleased with, and to grant us the Kawthar of steadfastness wherewith Thou didst counsel Thy chosen servants in Thy Books and Scriptures. O Lord! We are Thy servants and the children of Thy servants. We have turned toward the heaven of Thy bounty and the ocean of Thy bestowals. We beseech Thee not to disappoint us from that which we desire from the wonders of Thy supreme mercy.

8 يَا مَعْبُودَ الْعَالَمِ وَمَحْبُوبَ الْأُمَمِ نَسْأَلُكَ بِاسْمِكَ
الَّذِي مَرَّةً ظَهَرَ عَلَى هَيْئَةِ الْمِيزَانِ فِي الْإِمْكَانِ وَ
آخَرَى عَلَى هَيْكَلِ الظُّهُورِ إِذْ ظَهَرَ مَالِكُ النُّشُورِ وَ
تَارَةً عَلَى صُورَةِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَآخَرَى عَلَى شَكْلِ
أَنْتَى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ بِأَنْ تُوَيْدَنَا عَلَى
مَا نَحْبُ وَ تَرْضَى ثُمَّ ارْزُقْنَا كُؤُوبَ الْإِسْتِقَامَةِ الَّذِي
بِهِ وَصَّيْتَ عِبَادَكَ الْأَخْيَارَ فِي كِتَابِكَ وَ زَيْرِكَ
إِى رَبِّ نَحْنُ عِبَادُكَ وَ أَبْنَاءُ عِبَادِكَ قَدْ أَقْبَلْنَا
إِلَى سَمَاءِ جُودِكَ وَ بَحْرِ عَطَائِكَ نَسْأَلُكَ بِأَنْ
لَا تُخَيِّبَنَا عَمَّا أَرَدْنَاهُ مِنْ بَدَائِعِ رَحْمَتِكَ الْكَبْرَى
أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ
الْعَزِيزُ الْحَمِيدُ

BLiB_Or15715.032

Thou art verily the Almighty over what Thou willest. There is none other God but Thee, the Mighty, the All-Praised.

BH02153

To: Ustad Husayn, in Sultanabad

Date: 1297-12-15 [1880-Nov-18]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 The Day hath come wherein the sky bringeth forth manifest smoke, and the Day hath come wherein the mountains move as clouds move, and every mighty trustworthy one is shaken. O Husayn! Harken unto the call of the wronged Husayn, Who from the direction of the Most Great Prison summoneth thee unto the Truth. Listen with the ear of thy soul to the call of the divine Summoner. If thou attainest unto it but once, it will draw thee to such a station that thou wilt find thyself detached from the world and all who dwell therein, and with loudest voice thou wilt engage in the praise of the Friend amidst the righteous ones.

2 قد اتی یوم فیہ انت السماء بدخان مبین واتی یوم فیہ مرّت الجبال کمر السحاب و اضطرب کلّ قوی امین یا حسین بشنو ندای حسین مظلوم را که از شطر یحیی اعظم ترا بحق دعوت مینماید ندای داعی حق را بگوش جان بشنو اگر یکبار بآن فائز شوی ترا بمقامی جذب نماید که از عالم و عالمیان خود را فارغ مشاهده نمائی و بأعلی النداء مابین ابرار بذکر دوست مشغول شوی

3 This is the Revelation concerning which the Point of the Bayan hath said: "Beware, beware lest that which is in the Bayan prevent thee," and in another place He saith: "Beware, beware lest thou be veiled by what hath been revealed in the Bayan." This is the Day the attainment of which all the Prophets and Messengers beseeched of God and yearned after. Look thou into the books of old that thou mayest discover what hath been concealed from thee. I am unto thee a faithful counselor.

3 این ظهوریست که در باره او نقطه بیان میفرماید ایایک ایایک ان بمنعک ما فی البیان و در مقام دیگر میفرماید ایایک ایایک ان تحتجب بما نزل فی البیان امروز روزیست که جمیع نبیین و مرسلین لقای آترا از حق سائل و آمل بودند ان انظر فی کتب القبل لتطلع بما ستر عنک اتی لک ناصح امین

4 With the tongue of thy soul call out to the Beloved of all creation and say: O my God, and my Master, and my Friend, and the Beloved of my soul and my spirit! How can I ever render thanks unto Thee? I was submerged in the ocean of heedlessness and ignorance when the tongue of Thy grace called out to me and the hand of Thy bounty seized me. O my Lord! My heedlessness reached such a point that it deprived me of the sweet waters of certitude and guided me to the bitter waters of idle fancies. I became forgetful of Thy remembrance, yet Thou didst not forget me. I grew cold in my love for Thee, yet the fire of Thy loving-kindness remained ablaze. With what countenance shall I turn toward Thee, and with what tongue

4 بلسان جان محبوب امکانرا ندا کن و بگو ای خدای من و مالک من و دوست من و محبوب جان و روان من چگونه از عهده شکر تو برآیم در بحر غفلت و نادانی مستغرق بودم لسان فضلت مرا ندا نمود و ید عنایت مرا اخذ کرد ای پروردگار من غفلت من بمقامی رسید که مرا از فرات عذب یقین محروم ساخت و بماء صدید ظنون راه نمود از ذکر غافل شدم و تواز من غافل نشدی از حبت مخموم بودم و نار عنایت تو مشتعل بکدام وجه بتو توجه نمایم و بچه لسان

shall I call upon Thee? Shame and remorse have overtaken me and made me despair from every direction.

- 5 But O my Lord, my Goal and my Master! I have heard that Thou hast declared that if today anyone should but once sincerely say "Show me," from the Kingdom of Utterance he would hear "Look and thou shalt see Me." From this blessed and exalted word the station of this Day is clear and evident. Thou hast likewise declared that if from the beginning that hath no beginning someone had been deprived of all good deeds, today it would be possible to make up for them, inasmuch as the ocean of forgiveness hath appeared in the contingent world and the heaven of bounty is upraised. I beseech Thee by the sanctity of this blessed Day, which is the source and dawning-point of all days, to make me successful in that which pleaseth Thee and to adorn me with the ornament of Thy acceptance. O Lord! I am the poor one, and with Thee is the ocean of wealth. I am the ignorant one, and with Thee are the treasures of knowledge and wisdom. I am the remote one, and verily Thou art the All-Powerful, the Most Exalted, the Near One.
- 6 If thou art successful in reciting that which hath been mentioned, assuredly thou shalt not be deprived of the outpourings of the Sun of inner meanings. This is the Sun of divine counsel that hath shone forth from the horizon of the Kingdom of Utterance. Blessed is he who hath heard and hath said: "Praise be unto Thee, O God of the worlds!"

BRL_APBH#17x, ADMS#035x

ترا بخوانم نخلت و انفعال مرا فرو گرفته و از جميع جهات مأیوس ساخته

5 ولكن ای پروردگار من و مقصود من و مولای من شنیده‌ام که فرموده‌ئی امروز روزیست که اگر یک بار نفسی از روی صدق ارنی گوید از ملکوت بیان انظر ترانی استماع نماید و از اینکلمه مبارکهء عالیہ مقام امروز معلوم و واضحست و همچنین فرموده‌ئی اگر نفسی از اول لا اول از جميع اعمال حسنه محروم مانده باشد الیوم تدارک آن ممکن است چه که دریای غفران در امکان ظاهر و آسمان بخشش مرتفع سؤال میکنم از تو بحرمت این روز مبارک که مصدر و مطلع ایامست مرا برضای خود موفق بداری و بطراز قبول مزین نمائی ای ربّ انا المسکین و عندک بحر الغناء و انا الجاهل و عندک کنوز العلم و العرفان و انا البعید و انتک انت المقتدر المتعالی القریب

6 اگر بتلاوت آنچه ذکر شد فائز شوی البتہ از فیوضات آفتاب معانی محروم نگردی اینست شمس نصیحت الهی که از افق ملکوت بیان اشراق نموده طوبی لمن سمع و قال لک الحمد یا اله العالمین

INBA30:107x, INBA45:202, BLIB_Or15715.031a,

BRL_DA#236, AHM.365x, AQMJ1.174x,

ADH1.091, AKHA_133BE #11 p.250

BH02177

To: Sulayman, in Sultanabad

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High!
- 2 O Sulayman! Harken unto the call of the Wronged One. He summoneth thee from the Most Great Prison, purely for the sake of God, the Protector, the Self-Subsisting. He is the One Who hath summoned all unto God - among the people some

1 هو الأقدس الأعظم العلیّ الأعلى

2 یا سلیمان ان استمع نداء المظلوم انه یدعوک فی السّجن الأعظم خالصاً لوجه الله المہيمن القیوم انه هو الذی دعا کلّ الی الله من الناس من اقبل الیه و منهم من اعرض ان ربک هو الحق علام

have turned towards Him and others have turned away. Verily thy Lord is the Truth, the Knower of things unseen. The signs of every learned one have not hindered Him, nor hath the might of any heedless one weakened Him. He hath spoken and continueth to speak that which He hath been commanded by God, the Mighty, the Loving.

- 3 Reflect upon the people and their deeds. Say: Come ye! By what proof did ye believe in your Most Exalted Lord, and by what cause did ye turn away from this Revelation, at whose appearance the Supreme Pen proclaimed: "The Kingdom belongeth unto God, the Sovereign of the seen and the unseen!" Say: Have ye not witnessed God's proof and His testimony? Have ye not heard His verses that have encompassed existence? Say: O people! Be fair for God's sake and speak with pure truth - who is it that standeth amidst enemies proclaiming with the most exalted call between earth and heaven? And who is it that hath borne hardships in days when the limbs of the mighty trembled before the might of those who were heedless of God, the Sovereign of Kings?

- 4 O Sulayman! We speak in the Persian tongue so that every soul may find the purpose and perchance partake of a drop from the Kawthar of the All-Merciful's utterance. I swear by God's Balance set up amongst men that this Wronged One hath never had, nor shall ever have, any purpose of His own. He who recognizeth the evanescence of the world and all therein turneth not unto it, and he who witnesseth its changeability and transience repositeth not his trust in it. God is My witness that I speak for His sake alone, that in these divine days none may remain deprived.

- 5 Purify thine ear from the sayings of the people of earth that thou mayest attain to hearing the divine Word, and turn thine eye away from the varied colors of the world that thou mayest attain to the presence of the Eternal Lord. Accept not every speaker's word and be not assured by every doer's deed. Many a deed whose source is desire, and many a word whose purpose is to lead astray. God willing, thou shalt attain to true discernment, that thou mayest distinguish the sweetness of the Salsabil of utterance from aught else, and differentiate between the seeker of guidance and the croaker of passion.

- 6 We beseech God to aid all to perform pure and holy deeds and to manifest praiseworthy character. In every matter reflect and observe with fairness. Then shall appear unto thee what thy Lord, the Lord of the heavens and earth, hath purposed. To this testifieth every one who hath attained to My sealed wine on this blessed and manifest Day.

الغیوب ما منعتہ اشارات کلّ عالم و ما اضعفته
سطوة کلّ غافل نطق و ينطق بما امر به من لدی
الله العزیز الودود

3 تفکّر فی النّاس و اعمالهم قلّ تعالوا بأیّ حجّة آمّنتم
بربّکم الأعلى و بأیّ امر اعرضتم عن هذا الظّهور
الذّی اذا ظهر نطق القلم الأعلى الملک لله مالک
الغیب و الشّهود قلّ اما رأیتُم بینة الله و برهانه و
اما سمعتم آیاته الّتی احاطت الوجود قلّ یا قوم
ان انصفوا بالله و تکلموا بالحقّ الخالص من الذّی
کان بین الأعداء و ينطق بأعلى النداء بین الأرض
و السّماء و من الذّی حمل الشّدائد فی ایّام فیها
ارتعدت فرائص الأقویّاء من سطوة الذّین غفلوا
عن الله مالک الملوک

4 ای سلیمان بلسان پارسی ذکر میشود تا هر نفسی
مقصود را بیابد که شاید از کوثر بیان رحمن
قسمت برد و بقطره‌ئی از آن فائز شود قسم بمیزان
الهی که الیوم مابین ناس منصوبست این مظلوم
از خود به هیچ وجه قصدی نداشته و نخواهد
داشت من عرف فناء العالم و ما فیہ لا یلتفت
الیہ و من شاهد تغییره و زواله لا یرکن الیه حقّ
شاهد و گواه است که لله میگویم شاید در ایّام
الهی احدی محروم نماند

5 گوش را از گفتار اهل ارض پاک نما تا
باصغای کلمه‌ء الّهی فائز شوی و چشم را از
الوان مختلفه دنیا بردار تا بلقائ حضرت باقی
فائز گردی هر قائلی را تصدیق مکن و از هر
عاملی مطمئن مباش بسیاری از عمل که مرجع
آن امل است و بسیار از گفتار مقصود از آن
اضلالست انشاء الله بذائقه حقیقی فائز شوی تا
حلاوت سلسبیل بیان را از دوش تمیز دهی و
قاصد هدی را از ناعق هوی فرق گذاری

6 از حقّ می طلبیم جمیع را تأیید فرماید بر اعمال
طیبه طاهره و اخلاق مرضیه در هر امری تفکّر
نما و به انصاف نظر کن اذا یظهر لک ما اراد
ربّک و ربّ من فی السّموات و الأرض یشهد
بذلک کلّ عالم فاز برحیقی المختوم فی هذا الیوم
المبارک المبین

- 7 Arise in the name of Truth, rend asunder all veils and coverings, and say: O people! I have cast away what was with me and taken what I was commanded by One mighty and powerful. Assuredly this word shall prove effective and influential. Thus doth inform thee He with Whom is the Great Book. Praise be to God, the Lord of the worlds.

7 باسم حق قيام نما و جميع سجات و حجات را
خرق كن و بگويا قوم قد نبذت ما عندى و
اخذت ما امرت به من لدن قوى قدير البته
ايكلمه مؤثر واقع شود و نفوذ نمايد كذا
يخبرك من عنده كتاب عظيم الحمد لله رب
العالمين

BLIB_Or15715.031b, YFY.212-213x

BH02296

To: Mulla Ibrahim, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the All-Explaining, the All-Knowing, the All-Wise
- 2 O Ibrahim! Harken unto the call of the Friend who calleth thee from this Valley which hath been named the Noble in the Book of God, the Lord of all worlds. He maketh mention of thee as a token of His grace, that thou mayest arise to compensate for that which hath escaped thee in the days of God, the Mighty, the Wise. Reflect upon that which hath been revealed in truth, and say: "I beseech Thee, O Creator of heaven and Possessor of all names, by Thy Name through which Thou hast subdued all things, to enable me to recognize that which hath remained hidden from the learned ones of the land and the mystics of Thy realm. O my Lord! I am he whom Thou didst cause to hear Thy most sweet call when it was raised from the direction of Thy most exalted horizon, yet the veils have prevented me from turning wholly unto Thee, and thereby have I been debarred from the Salsabil of Thy utterance and the Kawthar of Thy knowledge. My God, my God! Thy grace is my hope and Thy forgiveness my desire and aspiration. I beseech Thee by the Sun of Thy generosity and the Ocean of Thy bounty to aid me in that which Thou lovest and art pleased with. Verily Thou art the Almighty over whatsoever Thou wilt, and in Thy grasp are the reins of all created things. There is none other God but Thee, the Forgiving, the Generous."

1 هو المبين العليم الحكيم

2 يا ابراهيم ان اسمع نداء الخليل انه يناديك من
هذا الواد الذى سمي بالتبيل فى كتاب الله رب
العالمين انه يذكرك فضلاً من عنده لتقوم على
ما فات عنك فى ايام الله العزيز الحكيم تفكر
فيما ظهر بالحق و قل اسئلك يا فاطر السماء و
مالك الاسماء باسمك الذى به سخرت الاشياء
بأن توفقنى على عرفان ما احتجب عنه علماء
البلاد و عرفاء مملكتك اى رب انا الذى
اسمعتنى ندائك الأهل اذ ارتفع من شطرافك
الأعلى ولكن الأجاب منعتى عن الاقبال بكل
اليك و بذلك منعت عن سلسيل بيانك و
كوثر عرفانك الهى الهى فضلك رجائى و
عفوك املى و بغيتى و مناى اسئلك بشمس
كرمك و بحر عطائك بأن تؤيدنى على ما تحب
و ترضى انك انت المقتدر على ما تشاء و بيدك
زمام الانشاء لا اله الا انت الغفور الكريم

- 3 O Ibrahim! If thou hadst but once called out, detached from all else, thou wouldst surely have heard the answer. Today the heaven of bounty is raised high and the pavilion of divine glory is pitched. Assuredly, should anyone turn to it as befitteth, he

3 يا ابراهيم اگر يك بار منقطعاً عن الكل ندا
مينمودى البته جواب ميشنيدى امروز سماء
كرم مرتفعتست و خباء مجد الهى منصوب البته
اگر نفسى بما ينبغي اقبال نمايد محروم نخواهد بود

shall not be deprived. I counsel thee with that which God, exalted be His glory, hath counseled His servants in all Books: Cast aside all that preventeth thee from recognizing God and His Cause. O Ibrahim! Cast thyself down, then turn with thy heart to the horizon whereby the faces of the sincere were illumined. This is a Day whose station hath been mentioned and recorded in all Books. If anyone misseth aught therein, he shall never be able to compensate for it. Turn away from creation that thou mayest behold the countenance of thy Beloved after the passing away of all things. By God! The Cause is mighty, mighty indeed. And he who remembereth thee purely for God's sake is indeed a sincere counselor.

وصیت میکنم ترا بآنچه که حقّ جلّ جلاله در
جمع کتب عباد خود را بآن وصیت فرموده
ضع کلّ ما یمنعک عن عرفان الله و امره یا
ابراهیم الق نفسک ثمّ اقبل بقلوبک الى الأفق
الذی به انارت وجوه المخلصین امروز روزیست
که مقام آن در جمع کتب مذکور و مسطور
است اگر امری از احدی فوت شود ابداً بر
تدارک آن قادر نه از خلق چشم بردار تا وجه
دوست را بعد از فناء اشیاء ملاحظه نمائی لعمری
الله انّ الأمر عظیم عظیم و من یدکرک خالصاً
لله انه لناصح امین

4 Strive that the clay fragments of the world deprive thee not of the flowers of inner meanings. Strange it is that none hath become aware of the root of this Cause, and that which hath appeared among the people concerning this station hath been for a wisdom none knoweth save the All-Informed. Nevertheless most have remained veiled and heedless thereof.

4 جهد کن تا گل پاره‌های دنیا ترا از گل‌های معانی
محروم نمایند عجب در اینست که احدی از اصل
این امر مطلع نه و آنچه مابین ناس ظاهر از این مقام
بوده لحکمة ما اطلع بها الا انجیر مع ذلک اکثری
از او محتجب و غافل مانده‌اند

5 Say: O servants! The darkness of your deeds hath encompassed the world. Strive that ye may attain unto the true light. Verily words cannot take the place of deeds. Hold fast unto goodly and pleasing actions, and purify yourselves from the defilement of divine prohibitions that ye may attain unto true rest. By My life! I speak not from mere desire. He who hath attained unto fairness in the kingdom of creation beareth witness unto this. And peace be upon him who followeth guidance and reflecteth upon matters and taketh hold of that which draweth him nigh unto the Straight Path.

5 بگو ای عباد تاریکی اعمال شما عالم را فرو گرفته
جهد کنید تا بروشنائی حقیقی فائز شوید انّ
الأقوال لا تقوم مقام الأعمال باعمال حسنه
مرضیه تشبث نمائید و خود را از آلائش مناهی
الهی طاهر و پاک سازید تا بآسایش حقیقی
فائز گردید لعمری انّی ما انطق عن الهوی یشهد
بذلک من تشرف بالانصاف فیملکوت الانشاء
و السلام علی من اتبع الهدی و تفکر فی الأمور و
اخذ ما تقرّب به الی سوی الصراط

BLIB_Or15715.030b, NNY.197-199

BH02412

To: friends of God

Date: 1297-12-15 [1880-Nov-18]

1 In the Name of the one true God!

1 بنام خداوند یگّا

2 قلم اعلی دوستان خود را بکمال عنایت و شفقت
ذکر میفرماید و وصیت مینماید بآنچه الیوم سبب
علو و سمو مقام انسانی است که شاید نفعه اتحاد

- 2 The Most Exalted Pen makes mention of His friends with utmost loving-kindness and tenderness, and counsels them regarding that which today conduces to the exaltation and elevation of human station, that perchance the fragrance of unity may be diffused throughout the world and eliminate the odors of discord which are the cause and origin of corruption. He is the Powerful, He is the Mighty. Through a single word He brought the world from nothingness into being, and through another word, should He so will, He would cause it to return. He is the One to Whose power all created things have testified and before Whose grandeur all beings have bowed down in prostration.
- 3 God willing, may all the friends unite and agree upon the word of the All-Merciful, and strive day and night to manifest such deeds as would cause all who dwell on earth to turn towards the Faith. I swear by the peerless Pearl of the ocean of utterance that a righteous deed is, in itself, a teacher of God's Cause. Exert yourselves to act in accordance with what hath been sent down from the Most Exalted Pen in the Book. Blessed is he who hath attained unto the utterance of the All-Merciful and acted according to what is commanded in the Great Book.
- 4 Regard this opportunity as precious and know ye the value of this divine Day. By the life of God! It hath had no like, nor will it ever have one. Let not might and power and wealth hold you back from the truth. Consider the generations of old and reflect upon what transpired in those days. Where is their might and their princes, where their power and dominion, where their hosts and their armies? God hath caused them to return to their graves and made them a lesson for His loved ones and chosen ones. He, verily, is the Powerful, the All-Knowing, the All-Informed.
- 5 Ere long all that is seen shall perish and vanish away. Hold fast unto that which shall endure for you throughout the sovereignty of earth and heaven. God willing, may ye be set ablaze by the fire of God's love with such intensity that the seas of the world shall neither prevent nor extinguish it. He verily...
- 6 ...the fragrance of His bounty after We had withheld it, in accordance with Our wisdom. Thy Lord, verily, is the All-Knowing, the All-Informed.
- 7 Be not grieved by the diverse conditions of the world. By My life! Ere long all shall perish and return to dust. Hold fast unto that which shall endure for thee through His Name, the Ever-Abiding, the Eternal, the Mighty, the All-Wise. Soon shall the
- در عالم متضوع شود و رواج اختلاف را که سبب و علت فساد است معدوم نماید اوست قادر و اوست مقتدر بکله واحده عالم را از عدم بعرصه وجود آورد و اگر اراده فرماید بکله اخری راجع مینماید هو لذلّی اعترفت بقدرته الکائنات و سجدت لعظمته الموجودات
- 3 انشاء الله جميع دوستان بر کله رحمن متحد و متفق شوند و در لیالی و ایام در صدد آن باشند که عملی از ایشان ظاهر شود که آن عمل سبب و علت اقبال من فی العالم گردد قسم بیگنا گوهر بحر بیان که عمل نیک بنفسه مبلغ امرالله جهد نمائید تا بانچه در کتاب از قلم اعلی نازل شده عامل شوید نعیماً لمن فاز ببیان الرحمن و عمل بما امر به فی کتاب العظیم
- 4 فرصت را غنیمت شمارید و قدر یوم الهی بدانید لعمرالله از برای او شبی نبوده و نخواهد بود سطوت و قدرت و ثروت شما را از حق منع ننماید ملاحظه در قرون اولیه نمائید و تفکر کنید در آنچه در آن ایام واقع شده این سطوة الامراء و ثروتهم و این قدرتهم و اقتدارهم و این صفوفهم و جنودهم قد رجعهم الله الی قبورهم و جعلهم عبرة لاولیائه واصفیائه انه هو؟ القادر العظیم الخبیر
- 5 عنقریب جمیع آنچه مشاهده میشود معدوم و فانی میگردد تمسکوا بما یتقی لکم بدوام الملك و الملكوت انشاء الله از حرارت محبت الهی مشتعل شوید اشتعالی که بحور عالم آن را منع ننماید و خاموش نکند انه ...
- 6 ... عرف فضله بعد ما امسکاه حکمة من عندنا ان ربک هو العظیم الخبیر
- 7 از شئون مختلفه دنیا محزون مباش لعمری عنقریب کل معدوم و بتراب راجع تمسک ما یتقی لک باسمه الباقي الدائم العزیز الحکیم زود است که انوار امر عالم را احاطه نماید گرچه

lights of the Cause encompass the world, though now faces are turned towards infidelity. Yet for this a time hath been fixed. When it is fulfilled, that which is recorded in God's Books shall be purified, the Lord of all worlds.

- 8 Should thou meet someone and find them receptive, convey to them the greetings of this Wronged One. The glory be upon thee and upon thy son and thy family who have ascended unto God, and upon her who is with thee and upon the handmaidens who have believed in God, the Lord of all worlds.

حال وجوه بشطر کفر متوجه ولكن از برای او
میقاتی مقرر است اذا تم بطهر ما هو المسطور فی
کتاب الله رب العالمین

8 اگر نفسی را ملاقت نمودی و قابل مشاهده
کردی تکبیر این مظلوم را باو برسان البهاء عليك و
على ابنك واهلك التي صعدت الى الله و على التي
معك و على الاماء اللاتي آمن بالله رب العالمین

INBA45:205

BH02677

To: Mulla Abdul-Hamid

Date: 1297-12-15 [1880-Nov-18]

- 1 In the name of the All-Knowing, the All-Powerful!
- 2 May you ever be blessed through the favors of the Eternal Beloved and remain focused on the horizon of the Cause, which is the Dawning-Place of the lights of divine ordinances. Arise to serve the Cause with utmost dedication.
- 3 I swear by the Sun of the horizon of utterance that ere long whatsoever is observed in the realm of existence shall return to nothingness. Nothing shall remain on earth save the traces of God and His Most Exalted Pen. Reflect upon God's Cause, His sovereignty, His power and might, and what He hath manifested among His servants. Then read what hath been sent down from the heaven of His Will. By My life! It will attract thee to a station which God hath sanctified above mention and utterance, and exalted above glory, holiness and beauty.
- 4 Fix thy gaze upon this blessed word which is like unto a pillar for the tabernacle of God's Cause. He saith: "Put away all else save Me and take the chalice of steadfastness in My Name, the Wondrous."
- 5 Most of the people are observed to be deprived of sight and hearing, and likewise devoid of spirit, for they were not awakened by the cry raised between earth and heaven, nor did they attain consciousness through the trump of the horn and the blast of the trumpet. They neither saw the evident signs nor heard the revealed verses. The ocean of knowledge surgeth

1 بنام دانای توانا

2 انشاء الله لازال بعنايت محبوب بيزوال فائز باشی
و بافق امر که مطلع انوار احکام الهیه است ناظر
بکمال همت بخدمت امر قیام نما

3 قسم بآفتاب افق بیان که عنقریب آنچه بطراز
وجود مشاهده میشود بعدم راجع گردد لا یبقی
فی الأرض اثر الا اثر الله و اثر قلبه الاعلی تفکر فی
امر الله و سلطانه و قدرته و اقتداره و ما اظهره
بین عباده ثم اقرأ ما نزل من سماء مشیتة لعمری
انه یجذبک الى مقام جعله الله مقدساً عن الذکر
و المقال و میزهاً عن العزّ و القدس و الجمال

4 باینکلمه مبارکه که بمثابة عمود است از برای
خیمه امر الهی ناظر باش میفرماید ضع ما سوائی
و خذ قدح الاستقامة باسمی البدیع

5 اکثر عباد از چشم و گوش محروم مشاهده
میشوند و همچنین بیروح چه که از صبحه
مرتفعه مابین ارض و سماء بهوش نیامدند و
از نقره ناقور و صوت صور بشعور فائز نشدند
بینات ظاهر و آیات نازل ندیدند و نشنیدند بحر
علم امام وجوه عالم ظاهر و موج از او معرض

before all faces, yet they turn away from it and cling to the sources of idle fancies. Such is the condition of the people and their measure.

- 6 Thou shouldst at all times be thankful to the Beloved of all existence that He hath aided thee to turn towards Him. Whosoever hath attained this supreme honor in this Day is mentioned among the inhabitants of the most exalted Paradise in the Book of Names, and the Pens of the Kingdom of Utterance are unable to describe his station. God will soon make manifest the stations of those who have turned to Him and arisen to serve His Cause. Verily, there is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. There is none other God but Him, the Single, the One, the Mighty, the Praiseworthy.

- 7 Convey My greetings to thy son and give him the glad-tidings of My grace and favor, that he may hold fast to that which shall profit him in all the worlds of his Lord. Exert your utmost effort and striving to preserve this lofty and most exalted station, for the satans lie in ambush and the Cause is in God's hands, the True Sovereign, the Manifest. We beseech Him, exalted be He, to assist you both, draw you near, grant you the good of this world and the next, and ordain for you what He hath ordained for those who are brought near. Praise be to God, the Lord of all worlds.

و بمطالع ظنون متشبّث اینست شأن خلق و
مقدار ایشان

6 باید در جمیع احوال محبوب امکان را شاکر باشی
که ترا تأیید فرمود بر اقبال هر نفسی الیوم باین
شرافت کبری فائز شد او از اهل فردوس اعلی
در کتاب اسماء مذکور است و اقلام ملکوت
انشاء از وصف او عاجز سوف یظهر الله مقامات
الذین اقبلوا الیه و قاموا علی امره انه ما من اله
الا هو یفعل ما یشاء و یحکم ما یرید لا اله الا هو
الفرد الواحد العزیز الحمید

7 کبر من قبلی علی وجه ابنک و بشره بفضلی و
عنایتی لیتمسک بما ینفعه فیکلّ عالم من عوالم
ربه کمال جدّ و جهد را در حفظ این مقام بلند
اعلی مبذول دارید چه که شیاطین در کمین و
الأمر بید الله الملك الحقّ المبین نسله تعالی بأن
یوفقکم و یقرّبکم و یرزقکم خیر الآخرة و الأولى و
یکتب لکم ما کتب للمقرّین الحمد لله رب العالمین

INBA45:212, BLIB_Or15715.030a,
QUM.081

BH02875

To: *Mirza Husayn K D, in Shahabad*

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the Most Holy, the Most Great
- 2 God testifies that there is no God but Him. His is the dominion and the kingdom, the grandeur and the might. He does what He wishes by His sovereignty and decrees what He wills by His command. He is the Single One to Whom all created things have testified, and the Sovereign before Whom all contingent things have bowed down. He was concealed within the pavilion of His protection and treasured within the stronghold of His preservation.

1 هو الأقدس الأعظم

2 شهد الله أنه لا اله الا هو له الملك و الملكوت
و العظمة و الجبروت یفعل ما ارد بسلطانه و
یحکم ما یرید بأمره انه هو الفرد الذی شهدت له
الکائنات و السلطان الذی خضعت له الممکات
قد کان مکنوناً فی سرادق عصمته و مخزوناً فی
کنز حفظه

- 3 Then when He willed to appear, there appeared the Manifestation of His Cause, the Dawning-Place of His revelation, and the Rising-Point of His proof, Who speaks the truth among the people and calls all to a station at times named the Most Great Prison, at others the Most Holy Ancient Station, at times the Most Beautiful Names, and at others by a Name unknown even to the Concourse on High and the denizens of the Kingdom of Creation. He is the One at Whose arising arose the Greater Resurrection, and the mysteries deposited in the ancient scrolls were revealed. Through Him was opened the gate of heaven and the breezes of revelation wafted among all things. Through Him spoke the Most Exalted Pen and there appeared in the world what no eye had seen before.
- 4 To this testifies the Lord of Names, Who is imprisoned in this city named Akka through what the hands of the heedless have wrought. Thus does the Tongue of the Wronged One speak on this dark night, that the people of Baha who have clung to the Crimson Ark described aforetime by God through the tongue of the Revealer of the Bayan might rejoice thereby.
- 5 Blessed is the soul that has testified to that which God has testified, the heart that has submitted to His sovereignty, the nostril that has detected the fragrance of His garment, the ear that has heard His melodies, and the eye that has beheld His glorious countenance.
- 6 Your mention was made before the Wronged One and this clear Book was revealed for you, from which the sincere ones detect the fragrance of God and the Manifestation of His Cause. Be thankful and say: "Praise be to Thee, O Thou Goal of the mystics!" Be steadfast in this Cause through which the hearts of the learned were troubled and the dwellers of the Kingdom of Creation lamented, save those whom the grace of thy Lord, the Generous Bestower, embraced. By My life! If thou shouldst find the sweetness of My utterance in what hath been revealed in this Book, thou wouldst arise and say and cry out: "My spirit be a sacrifice for Thee, O Creator of heaven, and my being be a sacrifice for Thee, O Beloved of the worlds!"
- 7 Convey My greetings to those on whose faces thou beholdest the radiance of Baha. Thus doth the Lord of Names command thee. He is verily the Bestower, the Forgiving, the Merciful.
- 3 فلما اراد الظهور ظهر مظهر امره و مشرق وحيه و مطلع برهانه الذى ينطق بالحق بين الخلق و يدع الكل الى مقام تارة مسمى بالسجن الأعظم و اخرى بالمقام الأقدس الأقدم و مرة بالأسماء الحسنی و اخرى بالاسم الذى ما اطلع به الملائ الأعلی و اهل ملكوت الانشاء انه هو الذى اذا قام قامت القيامة الكبرى و ظهرت الأسرار المودعة فى الصحائف الأولى و به فتح باب السماء و تضيّعت نفحات الوحي بين الأشياء و به نطق القلم الأعلی و ظهر فى الملك ما لا رأ عين من قبل
- 4 قد شهد بذلك مالک الأسماء الذى سجن بما اكتسبت ايدى الغافلين فى هذه المدينة التى سميت بعكاء كذلك نطق لسان المظلوم فى هذه الليلة البلاء ليفرح به اهل البهاء الذين تمسكوا بالسفينة الحمراء التى وصفها الله بلسان منزل البيان من قبل
- 5 طوبى لنفس شهدت بما شهد الله و لقلب خضع بسلطانه و لشم وجد عرف قبضه و لسمع سمع نغماته و لعين رأّت منظره الكريم
- 6 قد ذكر ذكرک لدى المظلوم و نزل لك هذا الكتاب المبين الذى يجد منه المخلصون عرف الله و مظهر امره ان اشكر و قل لك الحمد يا مقصود العارفين كن مستقيماً على هذا الأمر الذى به اضطربت افئدة العلماء و ناح سكان ملكوت الانشاء الا من اخذه فضل ربك المعطى الكريم لعمرى لو تجد لذة بيانى عما نزل فى هذا الكتاب لتقوم و تقول و تصيح روحى لك الفداء يا فاطر السماء و ذاتى لك الفداء يا محبوب العالمين
- 7 كبر من قبلى على الذين تجد من وجوههم نضرة البهاء كذلك يأمرک مولی الأسماء انه هو المعطى الغفور الرحيم

BLIB_Or15715.034b

BH03355

To: *Haji Mirza Hasan, in Tihiran*

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the One Who warbles upon the branches! 1 هو المغرّد على الأغصان
- 2 Glorified be He Who has appeared and manifested what He willed. Verily He is the Powerful One Whom the conditions of creation have not hindered, and the Self-Subsisting One Whom the hosts of earth and heaven have not frightened. He has spoken and caused all things to speak that there is no God but Him, the Single, the One, the All-Knowing, the All-Wise. God testifies that there is no God but Him, and that He Who has appeared is the Ocean of His knowledge, the Heaven of His grace, and the Sun of His bounty. Whoso denies Him has denied God from time immemorial, and whoso acknowledges Him has acknowledged that which has been sent down from His sovereign, inaccessible and mighty Kingdom. 2 سبحان من ظهر و اظهر ما اراد انه هو المقتدر الذي ما منعه شؤونات الخلق و القيوم الذي ما خوفته جنود السموات و الأرض و نطق و انطق الأشياء على انه لا اله الا هو الفرد الواحد العليم الحكيم شهد الله انه لا اله الا هو و الذي ظهر انه لبحر علمه و سماء فضله و شمس جوده من انكره قد انكر الله في ازل الازال و من اعترف به اعترف بما نزل من ملكوته الممتع المنيع
- 3 Your letter has come before Us and We have heard from it your call, your lamentation and your cry in the love of God, the Lord of the worlds. He will surely reward you with the best of rewards, and We beseech Him to ordain for you that which will profit you outwardly and inwardly. Verily He is the All-Bountiful, the All-Powerful. 3 قد حضر كتابك و سمعنا منه ندائك و ضجيجك و صريحك في حب الله رب العالمين انه يجزيك خير الجزاء و نسئله ان يقدر لك ما ينفعك في الظاهر و الباطن انه هو الفضال القدير
- 4 Your letter was seen and your call was heard. God willing, may you ever be nourished by the fruits of the Supreme Pen's tree and attain the infinite outpourings of divine grace. With utmost joy and fragrance, occupy yourself with the remembrance of the Beloved of the worlds, that perchance heedless souls may drink from the ocean of knowledge and turn to the horizon of revelation. 4 كتابت دیده شد و ندايت اصغا گشت انشاء الله لازال باثمار شجره قلم اعلى متنعم باشي و بفيوضات نامتناهيه الهيه فائز باكمال روح و ریحان بذكر محبوب عالميان مشغول باش که شاید نفوس غافله از دریای دانائی بیاشامند و بافق ظهور توجه نمایند
- 5 Rejoice in that you have been mentioned before the Wronged One time and again, and every name that was in your letter has attained the mention of God, the Lord of the seen and unseen, and the Lord of the glorious throne. You are remembered at all times before His presence and are the recipient of His favors. What befits this Day is the Most Great Steadfastness. One must invite the people of the world to this lofty and most exalted station with wisdom and utterance, that all may become steadfast in the Cause and circle round the Word of God. Then shall you see no crookedness or deviation in the earth. Verily your Lord speaks the truth and guides to the path. The Kingdom belongs to God, the One, the Mighty, the Beautiful. 5 ان افرح بما ذكرت لدى المظلوم مرّة بعد مرّة و فاز كل اسم كان في كتابك بذكر الله رب ما يرى و ما لا يرى و رب العرش العظيم در جميع احيان لدى الوجه المذكورید و بعنايتش فائز آنچه اليوم لا يقست استقامت کبری است باید بکمال حکمت و بیان اهل امکانرا باین مقام بلند اعلى دعوت نمود تا کل در امر مستقیم شوند و طائف حول کلمه الله گردند اذا لا ترى في الأرض عوجاً و لا امتاً ان ربك يقول الحق و يهدي السبيل الملك لله الواحد العزيز الجميل

6 The Glory be upon you and upon those who are with you.

6 البهاء عليك وعلى من معك

BLIB_Or15697.259, BRL_DA#752

BH03381

To: Baha'is of Shahabad, in Iran

Date: 1297-12-15 [1880-Nov-18]

1 The Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 هو الأقدس الأعظم العلى الأبهى

2 This is a Book which the All-Knowing hath sent down unto those who have quaffed the Kawthar of divine knowledge in the days of the All-Merciful and have turned toward the Most Exalted Horizon when the Call was raised between earth and heaven. These, verily, are of the people of Baha, as attested by the Lord of Names in this Most Glorious Prospect, and beyond Him every fair-minded and perceiving one.

2 كتاب انزله العليم للذين شربوا كوثر العرفان في ايام الرحمن واقبلوا الى الأفق الأعلى اذ ارتفعت الصيحة بين الأرض والسماء الا انهم من اهل البهاء يشهد بذلك مالک الأسماء في هذا المنظر الأبهى وعن ورائه كل منصف بصير

3 O My loved ones! Rejoice in what We have sent unto you of the breeze of the All-Merciful, which We have breathed upon the temple of the Tablet and dispatched unto you that ye might inhale therefrom the fragrance of the mercy of your Lord, the Forgiving, the Generous. Blessed are they who have attained unto the recognition of the Dayspring of Revelation on this Day wherein the Trump hath been sounded and the Mount hath cried out, yet most of the people remain heedless. Such as these have not been awakened by the Call of God and have followed their own desires - these are verily the people of the coffin in My perspicuous Book.

3 يا احبائى ان افرحوا بما ارسلنا اليكم نسمة الرحمن التى بعثناها على هيكल اللوح وارسلناه اليكم لتجدوا منه عرف رحمة ربكم الغفور الكريم طوبى للذين فازوا بعرفان مطلع الظهور في هذا اليوم الذى فيه نادى الصور وصاح الطور ولكن القوم اكثرهم من الغافلين اولئك ما انتبهوا من نداء الله واتبعوا اهوائهم الا انهم من اهل التابوت في كتابى المبين

4 Ye have heard in My path what no ear in the world hath heard; hearken ye now unto that which the tongue of My grandeur doth mention unto you from My lofty station. Ye have witnessed for My love what no eyes have witnessed; therefore behold ye the horizon of My loving-kindness wherefrom hath shone the sun of grace through My name, the Mighty, the Wondrous.

4 قد سمعتم في سبيلى ما لا سمعت اذن العالم ان اسمعوا في هذا الحين ما يذكركم به لسان عظمتى في مقامى الرفيع قد رأيتم في حى ما لا رأت العيون اذا فانظروا افق عنايتى قد اشرقت منه شمس الفضل باسمى العزيز البديع

5 Beware lest the conditions of creation sadden you. Behold ye the Truth and that which hath been ordained for you in His mighty Book. We make mention of all who have attained unto the recognition of God - to this testify My Pen and My truthful, trustworthy Tongue.

5 اياكم ان تحزنكم شئون الخلق ان انظروا الحق وما قدر لكم في كتابه العزيز انا نذكر كل من فاز بعرفان الله يشهد بذلك قلبى ولسانى الناطق الأمين

6 O My loved ones! Remember your Lord, the All-Merciful, with spirit and fragrance in such wise as to attract thereby the hearts of the world and gladden the souls of them that are nigh unto God. At this moment We make mention of My handmaidens who heard and hastened until they attained unto the recognition of God, their Creator, Who came from the heaven of eternity with manifest sovereignty. Blessed are ye, O My loved ones, and joy be unto you, O My handmaidens!

6 ان يا احبائي ان اذكروا ربكم الرحمن بالروح و
الريحان على شأن تجذب به افئدة العالم وتستفرح
به قلوب المقربين ونذكر في هذا الحين امائي اللاتي
سمعن و سرعن الى ان فزن بمعرفة الله بارئهن
الذي اتى من سماء القدم بسلطان مبين طوبى لكم
يا احبائي ونعيماً لكن يا امائي

7 We behold every one who turneth toward Us and hear every call and face toward every one who hath faced the Dayspring wherefrom hath appeared the luminary of My mighty Name. Praise be to God, the Lord of the worlds.

7 انا شاهد كل مقبل ونسمع كل نداء و نتوجه
الى كل من توجه الى المطلع الذي منه لاح نير
اسمى العظيم الحمد لله رب العالمين

BLIB_Or15715.037b

BH03572

To: Hasan Aqa, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

1 He shineth from the Horizon of the Heaven of true Knowledge with Wisdom and Utterance!

1 هو المشرق من افق سماء العرفان بالحكمة والبيان

2 O Hasan! Hearken unto the Call of Husayn Who hath been incarcerated in the Prison Fortress of 'Akka by reason of that which the hands of the heedless have wrought. If one were to question them, "by what reason have ye imprisoned Him?", they would reply: "Verily, He hath come with a new Shariah and this new Shariah doth not accord with the Law under which we have been. To this matter testifieth our Book which is called the Qur'an, a Book that is from God, the Lord of all mankind. See that which the All-Merciful hath revealed therein: 'Verily He is the Messenger of God, and the Seal of the Prophets.'"

2 يا حسن ان استمع نداء الحسين الذي سجن في
حصن عكا بما اكتسبت ايدي الغافلين لو يسئل
احد من احد باي جرم حبستموه يقول انه اتى
بشريعة اخرى انها لا توافقنا فيما كنا فيه يشهد
بذلك كتابنا الذي سمي بالفرقان من لدى الله
رب العالمين ان انظر ما انزله الرحمن فيه ولكنه
رسول الله و خاتم النبيين

3 To this We reply: "Indeed thou speaketh the truth. We do testify that through Him, Messengership and Prophethood have both been sealed and any one claiming after Him this most exalted station is in manifest error. Nevertheless, O Questioner! Hearken unto My voice which sayeth: "Open thine eyes that thou mayest behold the Most Great Beauty, through Whom speaketh the Lord of divine decree. By God! Through Him the 'Hour' hath appeared, and the 'Resurrection' hath come to pass, and the 'Moon' hath been cleft asunder and thou wouldst

3 انا نقول قد صدقت فيما نطقته ونشهد به ختمت
الرسالة والنبوة ومن يدعى بعده هذا المقام الاعلى
انه في ضلال مبين وانتك يا ايها السائل ان استمع
نداء هذا القائل انه يقول ان افتح البصر لترى
المنظر الاكبر الذي فيه ينطق مالك القدر تالله
به ظهرت الساعة وقامت القيامة وانشق القمر و
نرى الكل في حشر مستمر ان انت من المتفرسين

behold all in a 'continuing Regeneration' if thou be of them that possess insight.

- 4 "Verily, through His Advent hath come to be fulfilled the Advent about which glad tidings have been given by the Messengers of God from all eternity and there hath come to pass about which God hath revealed in the Qur'an: 'On that Day they shall all rise before the Lord of mankind.' Truly the Cycle of Prophethood hath been rolled up and He Who hath sent down the Prophets hath come, arrayed with a manifest and perspicuous sovereignty. He, verily, is the One at Whose Advent all created things have given this utterance: 'The Kingdom is God's, the Sovereign, the Almighty, the All-Praised.' He is the One for Whom the necks of God's Chosen Saints have been outstretched in longing and ardent expectation and every Prophet hath awaited His Presence in this wondrous Day. He is the One through Whom the 'One Unseen and Hidden' hath been made manifest, the One Whom no one hath known save He Himself, the one King over all mankind. Peruse ye the Qur'an and all God's Books revealed in the past that haply ye may recognize this Day, illumined by the Countenance of thy Lord, the Manifest, the Perspicuous One."

- 5 Thus have We illumined the horizon of the firmaments of this Tablet with the Luminary of Our Word, a Word through which God hath brought into being all creation from all eternity to all eternity. Praise be to God, the Lord of all the worlds!

BLO_PT#178

4 تالله قد ظهر ما بشر به رسل الله من قبل و ما انزله الرحمن في الفرقان بقوله تعالى يوم يقوم الناس لرب العالمين قد طوى بساط النبوة و اتى من ارسلها بسلطان مبين هذا هو الذي نطق عند ظهوره الاشياء الملك لله الملك العزيز الحميد هذا هو الذي طالت اعناق الاصفياء لظهوره و انتظر كل نبي لقائه في هذا اليوم البديع هذا هو الذي به ظهر الغيب المكنون الذي ما اطلع به الا نفسه المهيمنة على العالمين ان اقرء القرآن و كتب الله من قبل لتعرف هذا اليوم الذي انار من انوار وجهه ربك الظاهر المبين

5 كذلك نورنا افق سماء اللوح بشمس كلمتنا التي بها خلق الله خلق الاولين والآخرين [والحمد لله رب العالمين]

BLIB_Or15715.035a, SF121.005-006,
MUH3.250, ANDA#54 p.03

BH03751

To: *Mirza Siyyid Husayn*

Date: 1297-12-15 [1880-Nov-18]

- 1 In the Name of the All-Knowing Speaker

1 بنام گوینده دانا

- 2 O Husayn! A call was raised from the Kingdom of Utterance, and that utterance indicated and signified that which had previously appeared in the realm of possibility. Nevertheless, tremors seized the tribes of the earth and agitation encompassed the inhabitants of the lands. How many were the divines who remained deprived of the Water of Life, and how many were the mystics who were veiled from the rays of the Sun of inner meanings, and how many were those endowed

2 يا حسين يك ندا از ملكوت بيان مرتفع شد و آن بيان مدلل و مشعر بود بر آنچه در امكان از قبل ظاهر شده بود مع ذلك زلازل قبائل ارض را اخذ نمود و اضطراب سگان بلاد را احاطه كرد چه مقدار از علما كه از بحر حيوان محروم ماندند و چه مقدار از عرفا كه از انوار آفتاب معاني محبوب گشتند و چه مقدار از صاحبان

with sight who are recorded as sightless in God's Book, and how many were those possessed of ears who are forbidden to hear. Now if the call of Truth were to be raised as befitteth it, sanctified from suppositions and fancies and idle talk and from what hath been mentioned and known, what would they do? By God, verily the people are behind an evident veil.

بصر که بی‌بصر در کتاب الهی مذکورند و چه مقدار صاحبان آذان که از اصغای ممنوعند حال اگر ندای حق علی ما ینبغی له مقدس از ظنون و اوهام و قیل و قال و ما ذکر و عرف مرتفع شود چه خواهند نمود لعمرالله انّ القوم فی حجاب مبین

- 3 Give thanks unto thy Lord for that which hath flowed from His Most Exalted Pen unto thee, whereby the fragrance of His grace is diffused, after We had withheld it, as a wisdom from Us. Verily thy Lord is the All-Knowing, the All-Informed.

3 ان اشکر ربّک بما جرى علیک من قلبه الأعلی ما یتضوّع به عرف فضله بعد ما امسکاه حکمة من عندنا انّ ربّک هو العلیم الخبیر

- 4 Be not grieved at the diverse conditions of the world. By My life, ere long all shall become extinct and return unto dust. Hold thou fast unto that which will endure for thee through His Name, the Ever-Abiding, the Eternal, the Mighty, the All-Wise.

4 از شؤنات مختلفه دنیا محزون مباش لعمری عنقریب کلّ معدوم و بتراب راجع تمسک بما یتقی لک باسمه الباقی الدائم العزیز الحکیم

- 5 Soon will the lights of the Cause encompass the world, although now faces are turned toward the direction of infidelity. However, an appointed time hath been fixed for it. When it is fulfilled, that which is recorded in God's Books, the Lord of the worlds, shall appear.

5 زود است که انوار امر عالم را احاطه نماید اگرچه حال وجوه بشطر کفر متوجّه ولکن از برای او میقاتی مقرر است اذا تمّ ینظر ما هو المسطور فی کتب الله ربّ العالمین

- 6 If thou shouldst meet a soul and find him receptive, convey unto him the greetings of this Wronged One. The glory be upon thee and upon thy son and upon thy wife who hath ascended unto God, and upon her who is with thee, and upon the handmaidens who have believed in God, the Lord of the worlds.

6 اگر نفسی را ملاقات نمودی و قابل مشاهده کردی تکبیر این مظلوم را باو برسان البهّاء علیک و علی ابنک و اهلک الّتی صعدت الی الله و علی الّتی معک و علی الامماء اللّاتی آمننّ بالله ربّ العالمین

INBA45:208, BLIB_Or15715.034a, AVK4.473.11x

BH04506

To: *Sister of Hasan, in Qum*

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the Most Holy, the Most Great
- 2 A Book sent down by the All-Merciful to one of His handmaidens, that she may remember Him Who created her. He is, verily, the Helper, the All-Knowing, the All-Wise. Today the Sun of certitude is shining and manifest from the horizon of

1 هو الأقدس الأعظم

2 کتاب اتزله الرحمن لأمة من امائه لتذكر من خلقها انه هو المؤید العلیم الحکیم امروز آفتاب یقین از افق عالم مشرق و لائح است بر هر نفسی لازم که باو توجّه نماید و بانوارش راه راست را بیابد

the world. It behooveth every soul to turn unto it and find through its rays the straight path.

- 3 Who is He by Whose name was raised the banner of "There is none other God but Him"? And Who is He at Whose appearance the Cry was raised, and the Trumpet was sounded, and all that are on earth were thunderstruck, save those whom God pleased? And Who is He Who arose with the Cause and manifested through His sovereignty whatsoever He desired in the kingdom of creation? Who is He Whom the might of princes did not deter, and the hosts of the powerful did not weaken, and Who spoke forth what He was commanded between earth and heaven? And Who is He through Whom the back of the Evil One was broken and the traces of idle fancies and vain imaginings were obliterated?
- 4 O handmaiden of God! God willing, thou shalt observe and ponder with illumined vision and pure heart that which hath appeared, that perchance thou mayest become radiant and enlightened among the handmaidens through the lights of the Sun of inner meanings.
- 5 Hearken unto the voice of the Wronged One. Take with the hand of certitude the chalice of steadfastness and drink therefrom - at times in My name, at times in remembrance of Me, and at other times in praise of My beauteous attributes. God willing, thou shalt partake of the Kawthar of life that lieth concealed within the words of the All-Merciful, until thou beholdest thyself detached and independent from all who are on earth, and engaged in the mention of thy peerless Beloved.
- 6 Thus hath the tongue of the All-Merciful spoken that which nothing in all creation can equal. Blessed are they that have recognized, whether men or women.

3 من الذي باسمه نصبت راية أنه لا اله الا هو ومن الذي بظهوره ظهرت الصيحة ونفخ في الصور و انصعق من على الأرض الا من شاء الله و من الذي قام على الأمر و اظهر ما اراد بسلطانه في ملكوت الانشاء من الذي ما منعه شوكة الأمراء و ما اضعفته جنود الأقوياء و نطق بما امر به بين الأرض و السماء و من الذي به انكسر ظهر الطاغوت و محت آثار الظنون و الأوهام

4 ای امة الله انشاء الله ببصر منير و قلب طاهر در آنچه ظاهر شده ملاحظه نمائی و تفکر کنی شاید از انوار آفتاب معانی مابین اماء منور و روشن شوی

5 بشنو ندای مظلوم را بگیر بيد يقين كأس استقامت را و بنوش از او طوراً باسمی و مرّة بذكری و اخرى بثنائي الجميل انشاء الله از كوثر حيوان كه در كلمات رحمن مستور است پياشامی تا خود را از جميع من على الأرض فارغ و پينياز مشاهده نمائی و بذكر دوست يگا مشغول گردی

6 كذلك نطق لسان الرحمن بما لا يعادله الامكان طوبى للعارفات و طوبى للعارفين

BLIB_Or15715.028c

BH04796

To: wife of Hasan Aqa, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

In the name of the Beloved of all horizons, the Most Exalted Pen hath mentioned and continueth to mention His servants, male and female, and inviteth all in this luminous Day to the ocean of inner meanings.

بنام محبوب آفاق قلم اعلى عباد و اماء خود را ذكر نموده و مينمايد و جميع را در اين يوم نوراني بجر معاني دعوت ميفرمايد نيكوست حال نفسيكه

Blessed is the state of the one who hath heard His call and turned to that which He hath willed. Today is the day of pure deeds and the manifestation of steadfastness. God willing, thou shalt attain to both.

How many souls waited for this day, yet when the lights of the dawn of Revelation shone forth from the horizon of the heaven of meanings, all were found to be veiled and turned away, save whom God willed.

The Most Exalted Pen declareth at all times: "O My servants! Abandon all else but Me and turn to My horizon. By My life! Conjecture cannot take the place of certainty, nor can words stand in lieu of deeds. Cast aside what ye possess and take hold of that which I have commanded you, from this unlettered Youth Who calleth all to God, the One, the All-Informed."

Say: Glory be unto Thee, O Lord of Names and Sender down of manna and quails! I beseech Thee by Thy Most Glorious Name, through which Thou hast subdued the kingdom of creation, to enable me to remember Thee and praise Thee and to stand firm in Thy Cause, whose greatness and transcendence all atoms have testified to. O my Lord! I am one of Thy handmaidens who hath turned unto Thee and desired to drink from the Kawthar of divine knowledge from the hand of Thy bounty. O my Lord! Accept then what I have desired, through Thy generosity and favor. Verily Thou art the Almighty, the Most Exalted, the Forgiving, the Bountiful.

ندایش را شنید و بآنچه اراده فرمود توجه نمود
امروز روز عمل خالص و ظهور استقامت است
انشاء الله بهر دو فائز شوی

چه مقدار از نفوس منتظر امروز بودند و چون
انوار فجر ظهور از افق سماء معانی اشراق نمود کل
محبوب و معرض مشاهده شدند الا من شاء الله
قلم اعلی در کل حین میفرماید یا عبادی دعوا ما
سوائی و اقبلوا الی افقی لعمری لا یقوم الظن مقام
الیقین و لا القول مقام العمل ضعوا ما عندکم
و خذوا ما امرتم به من هذا الفتی الأُمّی الذی
یدع کلّ الی الله الفرد الخبیر قولی سبحانک یا
مالک الأسماء و منزل المنّ و السّلوٰی استلک
باسمک الأبهی الذی به سخرت ملکوت الانشاء
بأن توقّتی علی ذکرک و ثنائک و الاستقامة علی
امرک الذی شهدت الذرات لعظمته و علوه ای
ربّ انا امة من امائک اقبلت الیک و اردت
ان اشرب کوثر العرفان من ید فضلک ای ربّ
فاستجب لی ما اردت بحدوک و احسانک انک
انت المقتدر المتعالی الغفور الکریم

BLIB_Or15715.037a, YFY.264x

BH05092

To: Jinab Naddaf, in Qum

Date: 1297-12-15 [1880-Nov-18]

¹ He is the One Who appears after the extinction of all things.

² In the night season summon the people to God, the All-Possessing, the Self-Subsisting. And in the daytime We reveal unto them the verses of God, the Lord of what was and what shall be. Among the people are those who cling to their desires, turning away from guidance, and among them are those who have cast aside all else and taken hold of that which was commanded by God, the Sovereign of existence.

¹ هو الظاهر بعد فناء الأشياء

² فی اللّیالی ادع الناس الی الله المهیمن القیوم و فی
الایّام تلقی علیهم آیات الله ربّ ما کان و ما
یکون من الناس من تمسّک بالهوی معرضاً عن
الهدی و منهم من نبذ الوری و اخذ ما امر به من
لدى الله مالک الوجود

- 3 O thou who gazest toward My horizon! Harken unto My call from the precincts of My prison. Verily, He mentioneth thee that thou mayest rejoice in My remembrance and give thanks unto thy Lord, the Mighty, the Loving. Blessed art thou for having attained unto the days of God and His knowledge, and for having believed in Him from Whom the sources of idle fancy have turned away - they who have taken for themselves lords besides God and have prevented the people from turning to the Praiseworthy Station.
- 4 Say: Praise be unto Thee, O God of existence and Sovereign of the seen and unseen, for having aided me to recognize the Dayspring of Thy Revelation and the Dawning-Place of Thy verses. I beseech Thee by Thy Self to make me circle round Thy Will in every world of Thy worlds, in such wise that I shall choose for myself naught save what Thou hast chosen for me, and shall desire naught except what Thou hast desired for me through Thy grace. Then I beseech Thee, O my God, to assist me to remain steadfast in this Cause whereby the feet of the learned have slipped save those whom Thy mercy - which hath preceded the worlds of the seen and unseen - did encompass.
- 5 Glory be upon thee and upon thy brother and upon those who have believed in God, the Lord of the Kingdom.
- 3 يا ايها الناظر الى افقى ان استمع ندائى من شطر
سجنى انه يذكرى لتفرح بذكرى وتشكر ربك العزيز
الودود طوبى لك بما فزت بايام الله و عرفانه
و آمنت بالذى اعرض عنه مطالع الظنون الذين
اتخذوا لأنفسهم ارباباً من دون الله و منعوا الناس
عن التوجه الى المقام المحمود
- 4 قل لك الحمد يا اله الوجود و مالك الغيب و
الشهود بما ايدتنى على عرفان مشرق وحيك و
مطلع آياتك اسئلك بنفسك بأن تجعلنى طائفاً
حول مشيتك فى كلّ عالم من عوالمك بحيث
لا اختار لنفسى الا ما اخترته لى و لا اريد الا
ما اردته بفضلك ثم اسئلك يا الهى بأن توفقنى
على الاستقامة على هذا الأمر الذى به زلت اقدام
العلماء الا من اخذته رحمتك التى سبقت عالم
الغيب و الشهود
- 5 البهاء عليك و على اخيك و على الذين آمنوا بالله
مالك الملكوت

BLIB_Or15715.029c, QUM.076

BH05142

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran
Date: 1297-12-15 [1880-Nov-18]

- 1 He is God
- 2 Praise be to God for thy deeds, O thou who hast been mentioned before the Wronged One in His mighty prison and from whom was found the fragrance of thy love for God, the Lord of the worlds.
- 3 O thou who gazest upon the Truth! Thy letter was received and the melody of the Bird of Faithfulness was heard from the atmosphere of sincerity and acceptance. Praise be to God that thou hast attained unto this most great bounty. We beseech God that thou mayest, through the assistance of the All-Merciful, preserve it at all times, for croaking is and will
- 1 هو الله
- 2 لله عملك يا من فزت بذكر قبل لدى المظلوم فى
سجنه العظيم و وجد منه عرف حبك لله رب
العالمين
- 3 اى ناظر الى الحق تكلمت حاضر و صفيير طير وفا
از هواء خلوص و اقبال استماع شد لله الحمد باين
فيض اكبر فائز شدى انشاء الله در جميع احيان
باعانت رحمن حفظش ثنائى چه كه نعاق از هر
سمت مرتفع شده و خواهد شد چنانچه مشرق
آيات از قبل بأن خبر داده

be raised from every direction, even as the Dawning-Place of verses hath formerly given tidings thereof.

- 4 This is a Day which none hath known save God, the All-Knowing, the All-Informed, and this is a Day whereof every Messenger and every perspicuous Book hath given tidings. God willing, mayest thou be ever occupied with the remembrance of God and guide heedless souls to the straight path. Rejoice thou that We found thy letter sanctified from whatsoever is unseemly for the days of thy Lord and purified from the allusions of those who have been heedless of God, the Mighty, the Wise.

- 5 Convey thou the Most Great, Most Holy greetings to all the friends in that land and give them to drink of the choice wine of remembrance, that haply they may attain to the supreme height which is the station of the most great steadfastness, and may regard all else besides God as utter nothingness and absolute void.

- 6 Glory be upon thee and upon whosoever hath spoken the truth in this mighty Cause.

4 هذا يوم لم يعرفه احد الا الله العليم الخبير و هذا يوم اخبر به كل رسول و كل كتاب مبين انشاء الله لا زال يذكر الهى مشغول باشى و نفوس غافله را بصرائط مستقيم دلالت نمائى ان افرح بما وجدنا كتابك مقدساً عن كل ما لا ينبغي لأيام ربك و منزهاً عن اشارات الذين غفلوا عن الله العزيز الحكيم

5 جميع دوستانرا که در آن ارض موجودند تکبير امنع اقدس برسانيد و از رحيق ذکر بنوشانيد که شايد بذروهء عليا که مقام استقامت كبرى است فائز شوند و ما سوى الله را معدوم صرف و مفقود بحت شمرند

6 البهآء عليك و على من نطق بالحق فيهذا الأمر الحكيم

BLIB_Or15697.258

BH05230

To: *Mahmud*

Date: 1297-12-15 [1880-Nov-18]

In the Name of God, the All-Knowing!

O Mahmud! Hearken unto the Voice of the Wronged One, Who calleth thee from the Most Praiseworthy Station and inviteth thee to the ocean of divine mercy.

This is the Day the mention of which hath been recorded in all the sacred Scrolls, Books and Tablets of God, and concerning which all the Prophets and Messengers have, by God's command, given promise and glad-tidings unto all men. Even as it is revealed in the Furqan, which distinguisheth between truth and falsehood: "Lead forth thy people from darkness into light and announce to them the days of God." These are the same days which Moses was commanded to proclaim and Jesus described.

بنام خداوند دانا

يا محمود بشنو ندای مظلوم را که از مقام محمود ترا ندا ميفرمايد و بدریای رحمت الهی دعوت مينمايد امروز روزيست که ذکر آن در جميع صحف و کتب و زیر الهی بوده و جميع نبیین و مرسلین خلق را از جانب حق بآن وعده و بشارت داده اند چنانچه در فرقان که فارق حق و باطل است ميفرمايد ان اخرج القوم من الظلمات الى النور و بشرهم بايام الله و اين همان ایامیست که موسی بذکر آن مأمور شد و عیسی وصف آنرا نمود جهد نما که شايد از بحر کرم و انوار آفتاب ظهور قسمت بری اینمظلوم مع اعراض و اعتراض علما و ادبا و عرفا و امرا

Strive that perchance thou mayest receive thy portion from the ocean of grace and the lights of the Sun of Revelation.

This Wronged One, despite the opposition and objections of the divines, the men of learning, the mystics and the princes, hath not for a moment neglected that whereunto He was commanded, and hath called out with His most exalted Voice unto all who dwell on earth, summoning them unto God - exalted be His glory, exalted be His dominion, exalted be His grandeur.

If thou wouldst observe the Tablets which were sent down from the heaven of the Divine Will specifically for the kings of the earth, thou wouldst surely attain unto the blessed words "Verily, I have believed in Thee, O God of the worlds."

It behooveth thee to thank God for having sent down unto thee that which remindeth thee of His days. He, verily, is the All-Forgiving, the All-Tender.

آتی از آنچه بآن مأمور بود غافل نشده و بأعلى
النداء جميع من على الأرض را بحق تعالى شأنه
و تعالى سلطانه و تعالى كبريائه دعوت نمود اگر
در الواح منزله كه مخصوص ملوك ارض از
سما مشيت الهی نازل شده ملاحظه نمائی البته
بكله مباركه اتي آمنت بك يا اله العالمين فائز
گردی ينبغي لك ان تشكر الله بما انزل لك ما
يذكرك بأيامه انه هو الغفور العطوف

INBA45:214, BLIB_Or15715.029a

BH05559

To: Ibrahim, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

¹ He is the Expounder, the All-Knowing

¹ هو المبين العليم

² O Ibrahim! Hearken thou unto the Call of thy Lord, the All-Glorious, which hath been raised from His most sublime and lofty Station. He, verily, will confirm thee in that which becometh the days of thy Lord, the All-Knowing, the All-Wise. Thou art he who directed his steps towards the Supreme Horizon, and who visited the Spot wherein the Tongue of Grandeur hath spoken: "The Kingdom is God's, the Lord of the worlds!"

² يا ابراهيم ان اسمع نداء ربك الالهى الذى ارتفع
من مقامه الاسمى الاسنى انه يقيمك على ما ينبغي
لأيام ربك العليم الحكيم انت الذى توجهت الى
الأفق الأعلى وزرت المقام الذى فيه نطق لسان
العظمة الملك لله رب العالمين

³ Blessed is every face that hath turned unto the Face of God; and the heart that hath attained unto His love, the Most Precious. Lay thou hold upon the Sure Handle, and say: "O Lord of the throne above and of earth below! I ask Thee by Thy Name through which the Supreme Horizon hath been illumined, to assist me to serve Thee in such wise that I may move according to Thy will, and breathe by Thy leave and at Thy pleasure. Thou, verily, art the Almighty, before Whom all things have bowed; and the Sovereign to Whom all that are in heaven and on earth have submitted.

³ طوبى لكل وجه توجه الى وجه الله و لقلب
فاز بحبه العزيز تمسك بالعروة الوثقى و قل يا
مالك العرش والثرى اسئلك باسمك الذى به
انار الأفق الأعلى بأن توفقنى على خدمتك على
شأن اتحرك حول ارادتك و اتنفس باذنك و
مشيتك انك انت المقتدر الذى خضعت لك
الأشياء و السلطان الذى خضع لك من فى
الأرض والسماء

- 4 O my Lord! Behold Thou Thy lovers in Thy lands, who have trembled at the onslaught of Thine enemies. I beseech Thee, by the light of Thy Countenance and the fire of Thy love, so to attract them by Thine utterance that they may not be affected by Thine enemies, and by the estrangement of the learned amongst Thy creatures who pretend to knowledge without any clear proof from Thee, or testimony on Thy part. O my Lord! I am a suppliant, and Thou art the Answerer of prayers; and I am a poor creature, and Thou art the All-Possessing. Deal with me then as befitteth Thy majesty and Thy sovereignty. Thou, truly, art the Almighty, the Most Powerful.”

4 اى رب فانظر احبتك فى بلادك الذين اضطربوا من سطوة اعدائك اسئلك بنور وجهك و نار محبتك بأن تجذبهم ببيانك على شأن لا تؤثر فيهم اشارات اعداى نفسك و اعراض علماء بريتك الذين يدعون العلم من دون بينة من عندك و برهان من لدنك اى رب انا السائل وانت المجيب وانا الفقير وانت الغنى فافعل بى ما ينبغى لعظمتك و سلطانك انك انت المقتدر القدير

BLIB_Or15715.036b, NNY.197

BH05947

To: wife of Jinab-i-Mulla Husayn, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the Most Ancient, the Most Great
- 2 O My handmaiden! The face of My loving-kindness hath turned toward thee, and mentioneth unto thee that which shall be a treasure for thee in My dominions. Rejoice thou in this great bounty. Say: Praise be unto Thee, O Lord of Names and Creator of heaven! I beseech Thee by the Name through which all things have spoken, to assist me to love Thee and remember Thee and to stand firm in Thy Cause.
- 3 My God, my God! There hath turned toward Thee a handmaiden from among Thy handmaidens, seeking from Thee Thy boundless grace and ancient loving-kindness. O Lord! Disappoint her not, through Thy bounty and loving-kindness, and withhold her not from the ocean of Thy mercy and bestowals. Thou art He Who hath power, unto Whose might the atoms testify and all created things bear witness to Thy strength and sovereignty. There is none other God but Thee, the Forgiving, the Generous.
- 4 We make mention in this station of Our servant Husayn, who believed in God and His signs, and bore witness to that whereunto the All-Merciful bore witness on the Day when the Ancient King was established upon the Most Great Throne. By the life of God! This testimony, whereat My Most Exalted Pen was moved in this glorious station, sufficeth him. Glory

1 هو الأقدم الأعظم

2 يا امتى قد توجه اليك وجه عنايتى و يذكرک بما يكون كنزاً لك فى ممالكى ان افرحى بهذا الفضل العظيم قولى لك الحمد يا مالک الأسماء و فاطر السماء اسئلك بالاسم الذى به نطقت الأشياء بأن تؤيدنى على حبك و ذکرک و على الاستقامة على امرک

3 الهى الهى قد اقبلت اليك امة من امائك و ارادت منك فضلك العميم و احسانك القديم اى رب لا تخيبها بجودک و عنايتک و لا تمنعها عن بحر رحمتک و عطائك انک انت المقتدر الذى شهدت الذرات بعظمتک و سلطانک و الکائنات بقدرتک و اقتدارک لا اله الا انت الغفور الکریم

4 انا نذكر فى هذا المقام عبدنا الحسين الذى آمن بالله و آياته و شهد بما شهد الرحمن فى يوم فيه استقر مالک القدم على العرش الأعظم لعمر الله يكفيه هذه الشهادة التى تحرك عليها قلبى الأعلى فى هذا المقام المنيع البهاء عليه و على الذين فازوا بما فاز

be upon him and upon those who attained unto that which he attained among the servants of God on the Day whereon the Tongue of Grandeur proclaimed: The Kingdom belongeth unto God, the Lord of all worlds.

به عباد الله في يوم فيه نطق لسان العظمة الملك
الله رب العالمين

INBA23:150a, BLIB_Or15715.035c

BH06160

To: Jinab Naddaf, in Qum

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A mention from Us to him who hath spoken the truth and turned towards the Supreme Horizon when most of mankind turned away from it. To this beareth witness the Lord of Names, Who speaketh in this noble station. Thy mention was made before the Throne, and there hath been sent down for thee this perspicuous Book which speaketh amongst mankind and giveth glad tidings to the nations of the Greatest Name. Verily, He is the Speaker on Sinai and the Manifestation of Revelation, yet most of the people are heedless.
- 3 Say: O my God, my Lord, my Beloved, my Goal and my Hope! I beseech Thee by the Word through which the trumpet was sounded and the dwellers of the graves arose, and through which the limbs of the mighty trembled, and through which the earth quaked and the mountains were crushed, to make me steadfast in Thy Cause, for Thy Most Exalted Pen hath testified to its greatness in Thy Scriptures and Tablets.
- 4 O Lord! Withhold not from me that which Thou hast ordained through Thy grace, and ordain for me the reward of those who have attained unto Thy presence and drunk the choice wine of reunion with Thee. Thou art He Who doeth what He pleaseth through His sovereignty and decreeth what He willeth. There is none other God but Thee, the Mighty, the Generous.

1 هو الأقدس الأعظم العليّ الأبهى

2 ذكر من لدنا لمن نطق بالحقّ و اقبل الى الأفق
الأعلى اذ اعرض عنه اكثر الورى يشهد بذلك
مالك الأسماء الذى ينطق في هذا المقام الكريم قد
ذكر ذكرى لدى العرش و نزل لك هذا الكتاب
المبين الذى ينطق بين العالم و يبشر الأمم بالاسم
الأعظم و انه لمكلم الطور و مظهر الظهور ولكن
الناس اكثرهم من الغافلين

3 قل يا الهى و سيدى و محبوبى و مقصودى و
رجائى اسئلك بالكلمة التى بها نفخ فى الصور
و قام اهل القبور و ارتعدت فرائص الأبطال و
بها تزلزلت الأرض و مرّت الجبال بأن توفّقنى
على الاستقامة على امرى لأنّ قلبك الأعلى شهد
لعظمتها فى زبرك و الواحك

4 اى ربّ لا تمنعنى عمّا اردته من فضلك
ثمّ اكتب لى اجر من فاز بلقائك و شرب
كوثر وصالك انك انت الذى تفعل ما تشاء
بسلطانك و تحكم ما تريد لا اله الا انت العزيز
الكريم

BLIB_Or15715.029b, QUM.075-076

BH06109*To: Abidin, in Shahabad**Date: 1297-12-15 [1880-Nov-18]*

In the Name of the One God

The Sun of Revelation hath risen from the horizon of the Will of the Lord of the Day of Resurrection, shining and manifest, and the Ocean of mercy hath appeared before the faces of all beings, evident and resplendent. Yet most of mankind remain veiled by doubts and idle fancies, such that they are seen to be deprived and debarred from this Most Great Day and supreme bounty.

Each group hath adorned an ignorant one with the name of learned and made him their leader. Whatever proceedeth from him they attribute and continue to attribute to the truth. They remain heedless that in all ages such souls have been the cause of the veiling of mankind and have prevented people from the ocean of divine mercy. Blessed is the soul that hath attained unto and recognized this Day.

All divine Books have testified to the Day of God, and all Prophets and Messengers have given the glad-tidings thereof to their people. Yet all remain occupied with the buzzing of flies and heedless of the call of the Lord of Lords.

Thus doth the Wronged One make mention of thee that thou mayest know and be of them that are thankful for His having acquainted thee with and aided thee to recognize this resplendent Day. And praise be to God, the Single, the One, the Exalted, the All-Knowing, the All-Informed.

بنام خداوند یگنا

آفتاب ظهور از افق اراده مالک یوم نشور مشرق
و لائخ و دریای رحمت امام وجوه عباد ظاهر و
باهر ولکن اکثری از خلق در حجاب ظنون و
اوهام مانده اند بشأنی که از این یوم اکبر و فضل
اعظم ممنوع و محروم مشاهده میشوند

هر حزبی جاهل را با اسم عالم زینت داده و
پیشوای خود نموده آنچه از او ظاهر شود بحق
نسبت داده و میدهد دیگر غافل از اینکه در
جمع اعصار امثال این نفوس سبب احتجاب
خلق شده اند و ناس را از دریای رحمت رحمانی
منع نموده اند طوبی از برای نفسی که باین یوم فائز
شد و باو عارف گشت جمیع کتب الهی بر یوم
الله شهادت داده و جمیع نبیین و مرسلین عباد
را بآن بشارت داده اند ولکن کلّ بطنین ذباب
مشغول و از ندای ربّ الأرباب غافل کذلک
یذکرک المظلوم لتعرف و تكون من الشاکرین بما
عرّفک و آیدک علی عرفان هذا الیوم المنیر و
الحمد لله الفرد الواحد المتعالی العلیم الخبیر

INBA45:217, BLIB_Or15715.036d

BH07228*To: Muhammad Jafar, in Shahabad**Date: 1297-12-15 [1880-Nov-18]*

¹ He is the One dawning from the horizon of the world with His Most Great Name!

¹ هو المشرق من افق العالم باسمه الأعظم

- 2 The Supreme Pen makes mention of His loved ones at all times and invites all to the ocean of divine mercy. Yet all people are observed to be heedless and asleep, nay, dead, save those whom God, the Self-Subsisting, the Guardian, has willed. Blessed are they whom the veils of mankind did not prevent from the Most Sublime Vision and who attained the lights of the dawn of the Day of Manifestation. By Him Who is the All-Knowing One of the world and the Beloved of the world, there is ordained for such souls a station that neither the minds of the wise nor the understanding of the mystics can comprehend.
- 3 The beginning of the Cause is the recognition of Him Who has appeared with the truth, and its end is steadfastness in His love. Praise the Beloved of the world Who confirmed you and guided you to the straight path. Know thou the value of this station and preserve it as thy very life. Thus does He counsel thee, with Whom is the knowledge of all things in a Clear Book. Praise be to God, the Lord of the worlds.

2 قلم اعلیٰ دوستان خود را در کلّ احیان ذکر
میفرماید و جمیع را بجز رحمت الهی دعوت
مینماید ولکن جمیع ناس غافل و نائم بل میت
مشاهده میشوند الا من شاء الله المهیمن القیوم
طوبی از برای نفوسیکه حجابات بشر ایشانرا از
منظر اکبر منع نمود و بانوار فجر یوم ظهور فائز
شدند قسم بدانای عالم و محبوب عالم که از برای
آن نفوس مقامی مقرر است که عقول عقلا و
ادراک عرفا بان نرسد

3 اوّل الأمر هو عرفان من ظهر بالحقّ و آخره
الاستقامة علی حبه حمد کن محبوب عالم را که
ترا تأیید فرمود و بسبیل مستقیم هدایت نمود قدر
این مقام را بدان و چون جان حفظش نما کذلک
ینصحک من عنده علم کلّشیء فی کتاب مبین
الحمد لله ربّ العالمین

INBA45:216, BLIB_Or15715.036c

BH07401

To: *Ustad 'Ali Murad, in Shahabad*

Date: 1297-12-15 [1880-Nov-18]

- 1 He is the One with power over whatsoever He willeth!
- 2 O 'Ali-Murad! Ask God to assist thee in that which He hath willed. Verily, He is the Master of creation and the One with power over whatsoever He willeth through His command "Be!" and it is. Cast aside thy desire and take up the desire of thy Lord, and that which He hath revealed in His inscribed Tablet. Turn not thy attention to the affairs of the world. Set thy face toward the Prison and say:
- 3 O God of kings and Sovereign of the Kingdom! I beseech Thee by Thy signs, Thy clear tokens, and Thy proof before which the Concourse on High and the dwellers of the cities of names have bowed down, that Thou mayest draw me through Thy lights in such wise that I may behold myself detached from all else save Thee, turned toward Thee, and steadfast in Thy love.
- 4 O my Lord! I am the ignorant one, and with Thee is the ocean of knowledge. Teach me through Thy grace that which shall

1 هو المقتدر علی ما یشاء

2 یا علی قبل مراد فاسئل الله بأن یوفقک علی ما
اراد انه لمالک الایجاد و المقتدر علی ما یشاء بقوله
کن فیکون ضع مرادک و خذ مراد ربک و انه
ما انزل فی لوحه المسطور لا تلتفت الی شؤونات
العالم ول وجهک شطر السجن و قل

3 یا اله الملوک و سلطان الملکوت اسئلك بآیاتک
و بیناتک و حجّتک الّتی خضعت لها الملأ الاعلیٰ
و اهل مدائن الاسماء بأن تجذبنی بأنوارک علی
شان اری نفسی منقطعة عن دونک و متوجهة
الیک و مستقیمة علی حبک

4 ای ربّ انا الجاهل و عندک بحر العلم علّمنی
بفضلیک ما ینفعنی فی کلّ عالم من عوالمک و

profit me in all the worlds of Thy worlds, and assist me to remember Thee throughout all nights and days. Verily, Thou art the Guardian of mankind. There is none other God but Thee, the Forgiving, the Bountiful.

أيدني على ذكرك في كلّ الليالي والأيام وأنك
انت مولى الأنام لا اله الا انت الغفور الكريم

BLIB_Or15715.036a

BH08539

To: Mirza Hasan, in Shahabad

Date: 1297-12-15 [1880-Nov-18]

He is the One Who expoundeth, the All-Knowing

O Hasan! Harken unto the Call. Verily, He maketh mention of thee with that which shall bring solace to the eyes of them who have turned towards the Most Exalted Horizon and have quaffed the choice wine of revelation from the hands of the bounty of their Lord, the Protecting, the Self-Subsisting. This is a Day wherein every seeker hath attained unto his Goal, and every one endowed with sight who desired to behold the Dayspring of his Lord's signs, the Mighty, the Loving, hath attained. Recognize thou the value of these days, then strive that there may appear from thee that whereby thy name shall endure in the Book of Names and thy mention in My Preserved Tablet. Thy remembrance was mentioned before the Face, and there was sent down unto thee this irrevocable Book which speaketh with truth amidst the world and summoneth all unto God, the Lord of the unseen and the seen. Take hold of the Tablet with the power of thy Lord, then stand firm in the Cause through this Name at Whose appearance the Concourse on High rejoiced while the people of tyranny lamented.

هو المبين العليم

يا حسن ان استمع النداء انه يذكرك بما تقر به
عيون الذين اقبلوا الى الأفق الأعلى و شربوا رحيق
الوحي من ايدى عطاء ربهم المهيمن القيوم هذا
يوم فيه فاز كل قاصد اراد المقصود و كل بصير
اراد ان ينظر مشرق آيات ربه العزيز الودود

ان اعرف قدر تلك الأيام ثم اجهد ليظهر منك
ما يبقى به اسمك في كتاب الأسماء و ذكرك في
لوحى المحفوظ قد ذكر ذكرك لدى الوجه و نزل
لك هذا الكتاب المحتوم الذى ينطق بالحق بين
العالم ويدع الكل الى الله مالك الغيب والشهود
خذ اللوح بقوة ربك ثم استقم على الأمر بهذا
الاسم الذى اذا ظهر استفرح الملائة الأعلى و ناح
اهل الطاغوت

BLIB_Or15715.035b

BH00694

To: Zaynul-Muqarrabin

Date: 1297-12-16 [1880-Nov-19]

1 In the Name of our Lord, the Most Holy, the Most Great, the Most Mighty, the Most Glorious!

2 Praise be to God, the Ever-Abiding, the Eternal, the One, the Self-Subsisting, the Single, the All-Subduing, the Most Exalted, Who was and shall be even as He hath ever been. There is no God but Him, the Self-Sufficient, the Most High. Praise be to God Who gladdened His servant with the rising of the sixth star from the horizon of the heaven of your bounty, and this came to pass after the sealing of the fifth book which testified to your station, and after witnessing and recognition, it ascended and was presented before the face of the Beloved. When mention was made of the son of Ismu'llah-i-Asdaq - upon them both be the Glory of God - and Jinab-i-Mirza Asadu'llah - upon him be the Glory of God - thereupon the Tongue of Grandeur spoke that which diffused the fragrance of utterance throughout all possibility. He spoke, and His sweetest words are these:

3 O Zaynu'l-Muqarrabin! Numerous letters from Ibn-i-Asdaq - upon him be My Glory - and from Jinab-i-Asad - upon him be My bounty - which they had sent to this Servant have arrived and all were mentioned in the presence. Praise be to God, they are blessed with divine bounty and are occupied in serving the Cause. That which consoleth the eyes and causeth souls to soar hath been revealed for them both. Give them the glad-tidings of My mention, My bounty and My mercy which have preceded all creation. God willing, may they be engaged in promoting the divine Cause with the utmost joy and fragrance, wisdom and utterance. In these days their reply is being revealed and shall be sent. O Zayn! The physical body is observed to be ailing from what hath befallen it, and this is why at times there is delay in answering petitions. We have accepted all tribulations. Whatever hath come from without hath been witnessed, and assuredly its effects shall appear in the body as well.

4 As to what thou didst write concerning one of the handmaidens of God and Aqa Muhammad Husayn, the shoemaker from N and J, and likewise Husayn and Ibrahim from that land - the details of each were presented in the Most Holy Court. He said: O Zayn! Give them the glad-tidings of My mercy, My forgiveness, My grace and My bounty. We have forgiven them as a

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَعَزِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الْبَاقِي الدَّائِمُ الْأَحَدُ الصَّمَدُ الْفَرْدُ الْمُهَيْمِنُ الْمُتَعَالَى الَّذِي كَانَ وَيَكُونُ بِمَثَلِ مَا قَدْ كَانَ لَا إِلَهَ إِلَّا هُوَ الْغَنِيُّ الْمُتَعَالَى الْحَمْدُ لِلَّهِ الَّذِي سَرَّ الْخَلَادِمَ بَطْلُوْعُ النُّجُومِ السَّادِسَ مِنْ أَفْقِ سَمَاءٍ عَنَانِيكُمْ وَكَانَ ذَلِكَ بَعْدَ خَتْمِ كِتَابِ الْخَامِسِ الَّذِي شَهِدَ بِمَقَامِكُمْ وَبَعْدَ الْمَشَاهِدَةِ وَالْعُرْفَانِ صَعِدَتْ وَعَرَضَتْ تَلَقَّاءَ وَجْهِ الْمَحْبُوبِ فَلَمَّا بَلَغَ إِلَى ذِكْرِ ابْنِ اسْمِ اللَّهِ الْأَصْدَقِ الْمُقَدَّسِ عَلَيْهِمَا بَهَاءُ اللَّهِ وَجَنَابِ مِيرْزَا اسْدُ اللَّهِ عَلَيْهِ بَهَاءُ اللَّهِ إِذَا نَطَقَ لِسَانُ الْعِظْمَةِ بِمَا تَضَوُّعُ مِنْهُ عَرَفَ الْبَيَانَ فِي الْإِمْكَانِ قَالَ وَقَوْلُهُ الْأَحْلَى

3 يَا زَيْنَ الْمُقَرَّبِينَ كَتَبَ عَدِيدُهُ مِنْ ابْنِ أَصْدَقٍ عَلَيْهِ بَهَائِي وَأَزْ جَنَابِ اسْدُ عَلَيْهِ عَنَانِيَّتِي كَمَا بَعْدَ حَاضِرِ أَرْسَالٍ دَاشْتَهُ بُوْدَنْدَ رَسِيدِ وَكُلِّ تَلَقَّاءَ وَجْهِ ذِكْرِ شَدَّ الْحَمْدُ لِلَّهِ بِعَنَانِيَّتِ الْهَى فَائِزَنْدَ وَبِخْدَمَتِ أَمْرِ مَشْغُولِ وَنَزَلَ لُهُمَا مَا تَقَرَّبَ بِهِ الْعَيُونُ وَتَطْيِيرُ بِهِ النَّفُوسُ بِشَرْهَمَا بِذِكْرِي وَعَنَانِيَّتِي وَرَحْمَتِي الَّتِي سَبَقَتْ الْعَالَمِينَ انْشَاءً لِلَّهِ بِأَكْمَالِ رُوحٍ وَرِيحَانِ وَحُكْمَتِي وَبَيَانِ بِنَصْرَتِ أَمْرِ الْهَى مَشْغُولِ بَاشَنْدَ إِنْ آيَاتِمْ جَوَابِ إِشْأَانِ نَازِلِ وَأَرْسَالِ مِيشُودِ يَا زَيْنَ جَسَدِ ظَاهِرٍ مِنْ أَجْنَحِهِ وَارِدِ شَدَّ عَلِيلِ مَشَاهِدِهِ مِيشُودِ إِيْنَسْتِ كَمَا نَظَرْتُ فِي جَوَابِ عَرَايِضِ تَعْطِيلِ مِيرُودِ جَمِيعِ بَلَايَا رَا قَبُولِ تَمُودِيمِ أَجْنَحِهِ مِنْ خَارِجِ رَسِيدِ دِيدَهُ شَدَّ وَبِالْبَتَّةِ آثَارِ أَنْ دَرِ جَسَدِ هَمِ ظَاهِرِ خَوَاهِدِ شَدَّ أَنْتَهَى

4 وَآيَنَكِهِ دَرِ بَارَهُ يَكِي مِنْ أَمَاءِ اللَّهِ وَآقَا مُحَمَّدِ حُسَيْنِ كَفَّاشِ مِنْ أَهْلِ نَوْجِ وَهَمِجْنِيْنِ حُسَيْنِ وَابْرَاهِيمِ مِنْ أَهْلِ أَنْ أَرْضِ مَرْقُومِ دَاشْتَهُ بُوْدِيدِ تَفْصِيلِ هَرِّ يَكِ دَرِ سَاحَتِ أَقْدَسِ عَرَضِ شَدَّ فَرَمُودَنْدِ يَا زَيْنَ بِشَرْهَمَا بِرَحْمَتِي وَغُفْرَانِي وَفَضْلِي وَعَنَانِيَّتِي

token of Our favor. God willing, may they attain unto steadfastness in the Cause, for the satans shall be spread abroad and the books of hell shall appear. Blessed are they for having attained unto the mention of the Wronged One Who hath been imprisoned without proof or written testimony. Convey greetings from the True One to all the people of that land and say: God willing, all must remain firm and steadfast in God's Cause through the divine Name and the power and might of the Lord, in such wise that neither the knowledge of the learned, nor the understanding of the mystics, nor the clamor of the ignorant, nor their composed books shall prevent those souls from the Owner and Source. The glory and splendor from Us be upon them and upon those who have attained unto this most exalted, most holy, mighty and most sublime station.

قد غفرناهما فضلاً من عندنا انشاء الله فائز شوند باستقامت بر امر چه که شیاطین منتشر خواهند شد و کتب سنجینه ظاهر خواهد گشت طوبی لهما بما فازا بذکر المظلوم الذی سجن من دون بینة و لا کتاب جمیع اهل آن ارض را از قبل حق تکبیر برسانید و بگوئید انشاء الله باید کل باسم الهی و قدرت و قوت ربانی بر امر الله ثابت و راسخ باشید بشأنیکه علوم علما و عرفان عرفا و ضوضاء جهلا و کتب انشاء آن نفوس را از مالک و مبدء منع ننخاید التکبیر و البهاء من لدنا علیهم و علی الذین فازوا بهذا المقام الأرفع العزیز الأعلی

- 5 We make mention of Husayn and Ibrahim and give them the glad-tidings of the acceptance of what they intended in the path of God, the Lord of the worlds. We have mentioned them with a mention that shall endure as long as the kingdom endureth. Thus hath the Pen spoken that every soul which hath acted according to what it heard from the command of its Lord, the Almighty, the Powerful, may rejoice thereby. God willing, may all be adorned with the ornament of the most great steadfastness and be detached and free from all else but God.

5 و نذکر الحسین و ابراهیم و بنشرهما بقبول ما ارادا فی سبیل الله رب العالمین و ذکرناهما بذکر یتقی بدوام الملک کذلک نطق القلم لیفرج به کل نفس عملت بما سمعت من امر ربها المقتدر القدير انشاء الله کل بطراز استقامت کبری مزین شوند و از دون الله فارغ و آزاد انتهی

- 6 Concerning what you wrote about Shahverdi, upon him be the Glory of God, he had some funds with Haji Ali, and when the aforementioned Haji intended to go to Hauran, he submitted that he had these funds which should be used to obtain a book. Then, according to instructions, since Mulla Muhammad-Ali Dahaji was about to depart and had no travel expenses, they directed that Haji Ali give it to him, and one book was taken in exchange for those funds from Ism-i-Jud (the Name of Bounty), upon him be [the Glory of God], and it is ready. Whenever a trustworthy person is found it will be sent. Inform him of this. And they said that Shahverdi has truly attained two blessings - he both became the owner of a book and his funds were spent in the path of God. Blessed is he, for he is among those who have attained the presence at a mighty station.

6 اینکه در باره جناب شاه وردی علیه بهاء الله ذکر فرموده بودید وجهی از ایشان نزد حاجی علی بوده و جناب حاجی مذکور چون اراده حوران داشته عرض نموده که وجهی پیش این حقیر است که باید کتاب گرفته شود بعد حسب الامر چون جناب ملا محمد علی دهجی عازم بود و خرجی نداشت فرمودند حاجی علی تسلیم او نمود و یک کتاب عوض آن وجه از جناب اسم جود علیه ۹۶۶ [بهاء الله] اخذ شد و حاضر است هر وقت امینی یافت شد ارسال میشود بایشان اخبار بدهید و فرمودند شاه وردی فی الحقیقه بدو خیر فائز شده چه که هم صاحب کتاب شد و هم وجه فی سبیل الله انفاق گشت طوبی له انه ممن فاز بالحضور علی مقام عظیم

- 7 And concerning what you wrote about Aqa Mirza Asadu'llah, upon him be the Glory of God, that he had sought permission - this was submitted at the Most Holy Court. They said: "Praise be to God, through the wonders of divine bounty he has entered the ocean of attainment and drunk from the cup of meeting. Now let him be occupied with service to the Cause. It would be most loved in the sight of God if, having returned from the

7 و اینکه در باره جناب آقا میرزا اسدالله علیه بهاء الله مرقوم داشته بودید که طلب اذن نموده در ساحت اقدس عرض شد فرمودند الحمد لله از بدایع فضل الهی بجز وصال وارد و از کوب لقا آشامید و حال بخدمت امر مشغول باشند احب است عند الله اگر از ارض خاء مراجعت نموده اند توجه باطراف ارض طاء

Land of Kha, he would proceed to the regions of the Land of Ta, that perchance he might guide the veiled souls and draw them to the highest horizon." The Glory be upon him. End.

- 8 And concerning what you wrote mentioning the blessed verse "This is the Day of the Call, yet ye are silent," and that after reading it they arose to serve - excellent is what was mentioned and excellent is what was done. This blessed Tablet was revealed but was not outwardly sent in any direction, yet it appears the angels of diffusion have taken it everywhere and spread it abroad. Would that the people of Bayan would reflect on this single Tablet and observe with fairness. They have taken the calf and cast aside God, the Lord of all worlds. This servant was greatly delighted by this blessed verse which Aqa Mirza Asadu'llah wrote about. Truly the throat of the world is inadequate and falls short for this Call. This servant will mention this entire blessed Tablet that the fragrance of the All-Merciful may waft throughout creation and every fair-minded one may take a path to God, the Mighty, the Praiseworthy. His word - exalted be His mention, exalted be His utterance, glorified be His praise, and magnified be His grandeur:

- 9 He is the Most Great

- 10 The Promise hath come and He Who was promised hath appeared, yet the people are in manifest confusion. The Ocean of Life hath surged, yet they hasten unto death. The fragrance of the All-Merciful hath wafted, yet they turn away therefrom. They have taken the stagnant pool and cast aside the sweet-flowing stream. What aileth them that they perceive not? They occupy themselves with dust, turning away from the Bestower of Gifts. Verily they comprehend not. By God! Their eyes are blind and their ears are deaf - they neither hear nor see.

- 11 O My Most Exalted Pen! Make mention of him who hath turned to the Light and set his face toward God, the Self-Subsisting, the All-Compelling - he who heard the Call when it was raised in the kingdom of creation and hastened through the fields of divine good-pleasure until he recognized and declared: "Praise be unto Thee, O God of the seen and unseen!"

- 12 Say: O people of Baha! Are ye asleep, or hath the wine of vain desire overtaken you and prevented you from remembering God, the Lord of existence? Say: This is the Day of Rising - how is it that ye remain seated? This is the Day of the Call - how is it that ye remain silent? Arise in My Name, then speak with wisdom and utterance, that perchance the people

نمایند که شاید نفوس محتجبه را هدایت کنند و بافق اعلی کشانند البهآ علیه انتهى

8 و اینکه مرقوم داشته بودید که ذکر آیهء مبارکهء
هذا يوم النداء و انتم صامتون را نموده بودند و
بعد از قرائت قیام بر خدمت نمودند نعم ما ذکر و
نعم ما عمل این لوح مبارک نازل و بهیچ سمت
بر حسب ظاهر ارسال نشد مع ذلک ملائکهء
ناشرات معلوم میشود بهمه جا برده و نشر
نموده اند ای کاش اهل بیان در همین یک لوح
تفکر مینمودند و بانصاف ناظر میشدند قد اخذوا
العجل و نبذوا الله رب العالمین اینعبید بسیار از
این آیهء مبارکه که جناب آقا میرزا اسدالله
نوشته اند مسرور شد فی الحقیقه حنجر عالم از
برای این ندا کم است و قاصر است اینعبید تمام
این لوح مبارک را ذکر مینماید لیتضوع عرف
الرحمن فی الامکان و یتخذ کلّ منصف سبیلاً
الی الله العزیز الحمید قوله عزّ ذکره و عزّ بیانه و
جلّ ثنائه و عظم کبریائه

9 هو الأعظم

10 قد اتی الوعد و ظهر الموعد و القوم فی اضطراب
مبین قد ماج بحر الحیوان و هم الی الموت یسرعون
قد هاج عرف الرحمن و هم عنه معرضون قد
اخذوا الغدير و نبذوا السلسیل ما لهم کیف لا
یشعرون قد اشتغلوا بالتراب معرضین عن الوهاب
الا انهم لا یفقهون لعمرالله ان عیونهم عمیاء و
آذانهم صمآء لا یسمعون و لا ینظرون

11 ان یا قلبی الأعلی ان اذكر من اقبل الی النور و
توجه الی وجه الله المهیمن القیوم الذی سمع النداء
اذا ارتفع فی ملکوت الانشاء و سرع فی میادین
الرضاء الی ان عرف و قال لک الحمد یا اله
الغیب و الشهود

12 قل یا اهل البهآء انتم فی النوم او اخذکم سکر
الهوی و منعمکم عن ذکر الله مالک الوجود قل
هذا يوم القیام کیف انتم تتعدون و هذا يوم
النداء و انتم صامتون قوموا باسمی ثم انطقوا بالحکمة

of possibility may turn unto the All-Merciful, Who calleth from this forbidden station.

- 13 Say: Have ye heard, yet remained patient? Fear God, and be not of them that know not. Say: Turn ye, that ye may hear God's melody in the Kingdom of utterance. By My life! Were they to hear it, the rapture of longing would so seize them that they would dance and be unaware thereof. Say: Do ye forsake the cup of immortality and take the fetid water of mortality from the hand of every rejected transgressor? Say: Hath the teacher of passion taught you this, or your own selves? Be truthful with Me, O people, and follow not every veiled liar. Arise with wisdom and remind the servants of that which the Lord of creation hath commanded you, that perchance they may turn unto God, the Mighty, the Loving.
- 14 Thus hath My Pen spoken, My Tongue uttered, and My limbs testified. Blessed is he who hath drawn nigh and taken the Tablet of God with the hand of power and drunk therefrom that which was inscribed in My Preserved Tablet. O thou who drinkest from My cup and speaketh in My Name! Give thanks for this sealed Book which hath been sent down to thee from the heaven of grace.
- 15 Praise be to God that the sixth star hath been adorned with the Divine Light of utterance and hath been sealed with the blessed Tablet. Therefore it behooveth thee, me, and all who have turned to God to say: "Praise be unto Thee, O God of all who are in the heavens and the earth!"

و البيان لعل اهل الامكان يتوجهون الى الرحمن
الذى ينادى فى هذا المقام الممنوع

13 قل هل سمعتم و صبرتم اتقوا الله و لا تكونوا من
الذينهم لا يعرفون قل توجهوا لتسمعوا لحن الله
فى ملكوت البيان لعمري لو يسمعون ليأخذهم
جذب الشوق الى مقام يرقصون و لا يشعرون قل
أ تدعون كوب البقاء و تأخذون صديد الفناء
من يد كل فاجر مردود قل أ علمكم هذا معلم
الهوى او انفسكم فاصدقوا لى يا قوم و لا تتبعوا
كل كاذب محبوب قوموا بالحكمة و ذكروا العباد
بما امركم مالک البرية لعل يتوجهون الى الله العزيز
الودود

14 كذلك نطق قلبي و تكلم لساني و بينت جوارحي
طوبى لمن تقرب و اخذ لوح الله بيد القدرة و
شرب منه ما رقم فى لوحى المحفوظ انك يا ايها
الشارب من كأسى و الناطق باسمى ان اشكر بما
ارسل اليك من سماء العناية هذا الكتاب المحتوم

15 الحمد لله كه نجم سادس بنير بيان الهى مزين
گشت و بلوح مبارك ختم شد اذا ينبغى
لحضرتك ولى ولكل من اقبل الى الله بأن نقول
لك الحمد يا اله من فى السموات و الأرضين

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To: Mirza Abdullah Falah from Sad, in Mosul

Date: 1297-12-16 [1880-Nov-19]

- 1 In the name of our Lord, the Most Holy, the Most Mighty, the Most Great, the Most Glorious
- 2 Praise be unto God Who hath revealed Himself to all created things through the Point manifest from His Most Exalted Pen, whereupon all atoms spoke in praise of their Creator and acknowledged the power of their Fashioner. His is the creation and the command; He doeth what He willeth through

1 بسم ربنا الأقدس الأعظم الأعزّ الأبهى

2 الحمد لله الذى تجلّى على الكائنات بالنقطة الظاهرة
من قلبه الأعلى اذا نطقت الذرات بثناء بارئها و
اعترفت باقتدار موجد هاله الخلق و الأمر يفعل ما
يشاء بسلطانه و يحكم ما يريد بقدرته انه هو الذى
باسمه ماج بحر العرفان بين الامكان و هاج عرف

His sovereignty and ordaineth what He pleaseth through His power. He is the One through Whose Name the ocean of divine knowledge surged amidst all contingent beings and the fragrance of utterance wafted through all lands. Exalted, exalted is He Who appeared with the truth, whereby the greatest terror seized all mankind save those who forsook the world and turned with humility unto the Lord of eternity and repented. The glory shining from the horizon of eternity be upon those who have acknowledged that which God hath acknowledged and who have arisen to aid the Cause with wisdom and utterance in such wise that neither hosts could weaken them nor boundaries could change them. They arose and spoke as they were bidden by God, the Lord of the Final End.

- 3 Glory be unto Thee, O Thou Who answereth them that are in distress and Who art the Refuge of them that flee! I beseech Thee by the heaven of Thy Will and the ocean of Thy Purpose and the sun of Thy Wisdom to make Thy loved ones among those whom Thou hast described in Thy Books and Thy Scriptures and Thy Tablets. Then protect them, O my God, from the evil of Thy creatures who have broken Thy Covenant and disbelieved in Thy proof and disputed Thy signs and denied Thy clear tokens after they had encompassed Thy heaven and Thy earth. Then inspire them, O God of the world and Lord of eternity, with that whereby Thy Cause may be exalted in Thy dominion. Verily Thou art the Almighty Whom the veils of the servants and the glory of them that dwell in all lands have not hindered. O Lord! Thou art the Omnipotent and Thou art the All-Conquering and Thou art the Mighty, the All-Knowing, the All-Informed.

- 4 And then this servant submitteth that thy letter dated the 19th of Rajab was received and the cooing of the dove of love was heard from the trees of its words. God willing, mayest thou ever dwell with utmost joy and delight beneath the shade of the Tree of Manifestation through the grace of the eternal King. After perusal it was presented at the Most Holy and Exalted Court. Thus did the Beloved speak: O 'Abdu'llah! The servant in attendance before the Countenance hath presented what thou didst write and send unto him. We have heard it and have answered thee with this Remembrance which proclaimeth throughout the world that He is the All-Knowing Rememberer. We beseech the Most High to assist thee and aid thee in that which He loveth and is pleased with, and to draw thee nigh unto a station wherein thou shalt hear from the rushing of His winds that there is none other God but Him. Verily thy Lord is the All-Bountiful, the Munificent. Hold fast unto the cord of thy Lord's favoring grace and say:

البيان في البلدان تعالى تعالى من ظهر بالحق و
اخذ به الفرع الأكبر كل البشر الا من نبذ العالم
و توجه الى مالک القدم بخضوع و اناب البهاء
المشرق من افق البقاء على الذين اعترفوا بما اعترف
به الله و قاموا على نصرة الأمر بالحكمة و البيان
على شأن ما اضعفتهم الجنود و ما غيرتهم الحدود
قاموا و نطقوا بما امروا من لدى الله مالک المآب

3 سبحانک یا مجیب المضطرين و یا مأوى الهارين
اسئلك بسماء مشيتک و بحر ارادتك و شمس
حکمتک بأن تجعل احبائك من الذين وصفتهم
في كتبک و زبرک و صحائفک ثم احفظهم
یا الهی من شر بريتك الذين نقضوا ميثاقک و
کفروا ببرهانک و جادلوا بآياتک و انکروا بيناتک
بعدها احاطت سمائك و ارضک ثم اهتمهم یا
اله العالم و مالک القدم ما يرتفع به امرک في
مملکتک انک انت المقتدر الذى ما منعتک
جباب العباد و سبحات من فى البلاد اى رب
انت القدير و انت الغالب و انت العزيز العليم الخبير

4 و بعد عرض اينفانى آنکه مکتوب آجناب که
بتاریخ ۱۹ رجب بود رسید و هدیر حمامه محبت
از اشجار کلماتش استماع شد انشاء الله لمزل و
لايزال بعنايت سلطان بيزوال با کمال فرح و سرور
در ظل سدره ظهور ساکن و مستريح باشيد و
بعد از اطلاع در ساحت اقدس اعلى عرض شد
هذا ما نطق به لسان المحبوب يا عبد الله قد عرض
العبد الحاضر لدى الوجه ما كتبته و ارسلته اليه
انا سمعناه و اجبتناک بهذا الذكر الذى ينادى فى
العالم انه هو الذى اكره العليم نسئله تعالى بأن يوفقک و
يؤيدک على ما يحب و يرضى و يقربک الى مقام
تسمع من هزير ارياحه انه لا اله الا هو ان ربک
لهو المعطى الكريم تمسک بحبل عناية ربک و قل

- 5 O my God and the God of all created things, my Sovereign and the Sovereign of all contingent beings, my Creator and the Creator of all in the heavens and the earth! I beseech Thee by Thy signs whereby all things were seized with trembling, to aid me to serve Thy Cause in such wise that the means of earth and heaven shall not hinder me. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful.
- 6 O Abdullah! With utmost joy and fragrance, speak in remembrance of the Beloved of all creation, in such wise that its influence may become manifest in all created things and they may turn unto the Truth. The station of the captives of God who dwell in that land is great in the sight of God. Let none consider that today some appear weak or ignorant. Look ye to the essence of the Cause - were the veil to be lifted, things would be seen and heard unlike what hath been seen and heard. Beseech ye God that He may enable all to preserve that which hath been bestowed. By the life of God! The Wronged One speaketh the truth, and He is the All-Knowing Counsellor. The Day shall come when the deeds that have appeared from assured souls in the path of God shall be gathered and spread abroad on that Day of Assembly and Resurrection. We beseech God, exalted be He, to show you in all times the light of His Cause and to make you hear, in every moment, His call. He, verily, is the Near, the Answering.
- 7 Further expressions of God's bounties are manifest and evident from these exalted words, requiring no elaboration, interpretation or investigation. Free from all veils and limitations, they are clear and manifest.
- 8 Concerning what you wrote about the distribution of funds, this servant hath submitted the details thereof to Jinab-i-Zaynu'l-Muqarrabin, upon him be the glory of God, and they shall reach your notice. The names of God's captives that were in your book were submitted; for each one the Sun of Providence hath dawned specifically. He is before mine eyes - verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. From this spot we send our greetings upon them and beseech God, exalted be He, to protect them and grant them the good of this world and the next, and to strengthen them to preserve that wherewith He hath honored them. He, verily, is the Protector of those who turn unto Him.
- 9 This evanescent one requesteth that you convey expressions of nothingness and evanescence on his behalf to all the friends of God, both men and steadfast women, who are present in
- یا الهی [و] اله الکائنات و سلطانی و سلطان
الممکات و خالقی و خالق من فی الأرضین و
السّموات استلک بآیاتک الّتی بها اخذ الاهتزاز
کُلّ الاشیاء بأن تؤیّدنی علی خدمة امرک علی
شأن لا تمنعنی اسباب الأرض و السّماء انک
انت المقدر علی ما تشاء لا اله الا انت الغفور
الرحیم
- ای عبدالله بکمال روح و ریحان بذکر محبوب
امکان ناطق باش بشأنیکه اثر آن در خلق ظاهر
شود و بحق توجه نمایند مقام اسراء الله که در
آن ارض ساکنند عندالله عظیم است ملاحظه
در این نشود که الیوم بعضی ضعیف و یا جاهل
مشاهده میشوند در اصل امر نظر نمایند اگر
پرده برداشته شود غیر آنچه دیده و شنیده شد
دیده و شنیده میشود از حق بطلب جمیع را
موفق فرماید بر حفظ آنچه عطا شده لعمر الله
انّ المظلوم ینطق بالحقّ و هو الناصح العلیم یومی
خواهد آمد و اعمالی که از نفوس مطمئنّه فی
سبیل الله ظاهر شده در آن یوم حشر و نشر
خواهد گشت نسل الله تعالی بأن یریکم فی کلّ
الأحیان نور امره و یسمعکم فی کلّ الأوان ندائه
انه هو القریب المحیب انتهى
- دیگر مراتب عنایات حقّ از کلمات عالیات ظاهر
و مشهود احتیاج بتفصیل و تفسیر و تحقیق نداشته
و ندارد مقدّسه عن الحجاب و السّبحات ظاهر و
هویداست
- اینکه در باره تقسیم وجه نوشته بودید تفصیل
آن را خدمت جناب زین المقرّین علیه بهاء الله
اینفانی عرض نموده بنظر آنجناب میرسد و اسامی
اسراء الله که در کتاب آنجناب بود عرض شد
مخصوص هر یک شمس عنایت مشرق فرمودند
هم امام عینی انه یسمع و یری و هو السّميع البصیر
نکبر من هذا المقام علیهم و نسلّ الله تعالی بأن
یحفظهم و یرزقهم خیر الدّنیاء و الآخرة و یؤیّدهم
علی حفظ ما اکرهم الله ولیّ المقبلین انتهى
- عرض اینفانی اینکه خدمت جمیع دوستان الهی
و آقاییان و قاتنات که در آن ارض تشریف
دارند ذکر فنا و نیستی از قبل اینفانی اظهار دارید

that land. The circling inmates of the Prison convey their most sublime, wondrous and exalted greetings and expressions of pure love to you and all the captives of God in that land. Glory be upon you and upon them for the duration of the earthly kingdom and the heavenly realm. Praise be to God, the Sovereign of sovereigns and subjects.

طائفین سجن خدمت آنجناب و جمیع اسراء الله
آن ارض تکبیر ارفع ابدع اعلی و عرض خلوص
محبت ابلاغ میدارند البهاء علیک و علیهم بدوام
الملک و المملکوت و الحمد لله مالک الملوک و
المملوک

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Study guide to this volume

The year 1880 marks a subtle but significant shift in Baha'u'llah's situation: His movement from the city of *Akká* to the mansion of Mazra'ih and then toward Bahjí had already begun easing the strictures of His imprisonment, and the tablets of this period reflect a widened pastoral horizon. The *Lawh-i-Ard-i-Ba* (BH02209) opens the volume by sacralizing the "land of Ba" (Beirut) as a place ennobled by the presence of Abdu'l-Baha, while BH00125 undertakes a bold apocalyptic exegesis, reading the prophecy of the "new Jerusalem" in Revelation 21 as fulfilled in *Akká* and its environs. BH00216, addressed to a physician, weaves together three threads characteristic of this period: a comparative theology of persecution, a frank pastoral warning about trust and discretion, and a moving series of divine pronouncements about individual believers. Running through the whole volume is a single insistence: the arc of sacred history is long, the reversal of apparent abasement is certain, and the community's task is to maintain steadfastness and wisdom while the promised vindication takes shape.

Apocalyptic Exegesis: New Jerusalem and the Shores of *Akká*

Key Passages

In the Book of Joel it is recorded: "For the day of the Lord is great and very terrible; who can abide it?" And likewise it states: "The Lord shall roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Jerusalem is *Akká*, the Holy Land and its environs, and Zion is a place in these lands, as well as a place in Jerusalem. From this valley the divine Call has been raised, and the throne of divine Justice has been established in this land. — BH00125

Observe how in all the Books the mention of the Day of Manifestation is clearly recorded; nevertheless, they have done what no people have ever done. In the Revelation of John it is recorded: "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband ... And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it." And Jerusalem is now become the place of the Divine Throne. — BH00125

Man is astonished at what these people cling to and to whom they adhere. If they deny this Manifestation, its revealed verses, its demonstrations of power, and its resplendent and manifest evidences, to what cause are they turning and to which religion do they adhere? — BH00125

Context for Study

BH00125 is the most explicitly hermeneutical tablet in this volume, and its method is audacious: it reads the “new Jerusalem coming down from God out of heaven” in Revelation 21:2 and the Lord roaring from Zion in Joel 3:16 as descriptions of the descent of divine revelation upon *Akká* and its environs. This is not a figurative reading in the sense of allegory (as if *Akká* merely “represented” Jerusalem); it is a claim of fulfillment, in which the geography of biblical prophecy finds its literal address in the Ottoman prison city on the Palestinian coast. The move belongs to a tradition of prophetic typology familiar from both Christian and Islamic exegesis: the Church Fathers routinely read the Hebrew prophets as predicting the first coming of Christ; Islamic *tafsir* frequently reads Qur’anic passages as predicting the advent of the Prophet. What Baha’u’llah adds is the precise geographical identification — *Akká* as the “new Jerusalem” — and the claim that this identification is not speculative but demonstrated by the appearance of the Revelation itself, which is its own most luminous evidence. The rhetorical challenge that follows — “to what cause are they turning?” — is a form of the *reductio ad absurdum*: if this Revelation is not what the scriptures predicted, then those scriptures must predict something that has not yet and may never appear. Students may compare this hermeneutical method with Justin Martyr’s *Dialogue with Trypho*, in which every Hebrew prophecy is shown to be fulfilled in Christ, and with the *peshar* technique of the Dead Sea Scrolls community, which read the prophets as describing their own present moment.

Questions for Reflection

1. What is the difference between allegorical interpretation (in which Jerusalem “stands for” the soul or the Church) and typological fulfillment interpretation (in which *Akká* is literally the new Jerusalem)? Which is Baha’u’llah employing, and what are the implications of each?
2. How does the identification of *Akká* as the seat of the Divine Throne relate to the Islamic tradition that designates *Akká* (ancient Ptolemais) as a sacred city? Does Baha’u’llah draw on this tradition or supersede it?
3. Revelation 21 describes the new Jerusalem as descending “prepared as a bride adorned for her husband” — a marriage metaphor for the union of heaven and earth. How does this image function in Baha’u’llah’s reception of it, given that the “descent” is identified with the advent of the Manifestation in a prison city?
4. The rhetorical question “to what cause are they turning?” assumes that the prophecies of the scriptures are legible and their criteria for fulfillment are accessible. What epistemological assumptions does this challenge, and how might a skeptical reader respond?
5. How does the method of BH00125 compare with the way Baha’u’llah reads the Gospel in the *Kitab-i-Iqan*? Is there a consistent hermeneutical principle at work, and what is it?

The Physician and the Persecuted: Pastoral Wisdom under Scrutiny

Key Passages

O My physician! Treat My people with My Blessed, Mighty, and Wondrous Name. Remind them of My days and what befell Me from the hosts of the heedless. ... Be vigilant in all conditions and trust no one, especially those who associate with rulers and government officials, for such souls are unaware of the reality of this Cause and are veiled from it by their own imaginings. — BH00216

The Jews came, raised the standard of rebellion, and in concert with their divines arose to oppose and protest against the Spirit [Jesus]. That which they regarded as the cause of the abasement of the people of God ... became the very source of glory, and that which they counted as the means of extinction became the pathway to everlasting life. Thus it was observed that afterwards the kings of the earth gloried and continue to glory in His name. — BH00216

Believe not every speaker, nor follow every crier. Say: It behooveth you to ponder what ye hear. By God's life! I desire at every moment to speak to the number of all atoms. — BH00216

Context for Study

BH00216 is addressed to a physician, and its pastoral texture is unusually dense: it moves from a divine pronouncement commanding the physician to “treat My people with My Blessed Name” through a warning about untrustworthy associates, to the comparative history of persecution (Jewish opposition to Jesus, pagan opposition to Muhammad), to a series of individual divine pronouncements about specific believers whose letters have arrived. The instruction to “treat My people with My Name” is a striking fusion of professional and spiritual vocation: the physician’s medical work becomes an emblem of the larger therapeutic function of remembrance and proclamation. The warning about those who “associate with rulers and government officials” reflects the specific vulnerability of the community in 1880: informers and the merely curious could endanger believers by reporting their activities to authorities hostile to the Cause. The comparative theology of persecution follows a characteristically Bahá’í logic: the very treatment that was meant to destroy each Manifestation’s community became the mechanism of its ultimate glorification. This is more than consolation; it is a claim about the structure of sacred history, in which the apparent strength of opposition is inversely proportional to its actual capacity to harm. The Stoic philosopher Epictetus might recognize the logic: only what is within our power can truly harm us, and the community’s spiritual integrity is beyond the persecutors’ reach. The Buddhist concept of turning poison into medicine (*hendoku iyaku*) offers a related framework.

Questions for Reflection

1. The command to “treat My people with My Blessed Name” fuses medical and spiritual healing. How does this image develop the Bahá'í understanding of the relationship between material and spiritual dimensions of human wellbeing?
2. The warning “trust no one, especially those who associate with rulers” reflects a specific historical vulnerability. What ethical principles govern the practice of discretion in a situation where transparency would endanger others?
3. The comparative history of persecution — Jewish opposition to Jesus, pagan opposition to Muhammad — is presented as evidence that opposition *strengthens* rather than destroys the Cause. What are the limits of this argument? When does the interpretation of persecution as providential risk becoming a form of resignation before preventable injustice?
4. “Believe not every speaker, nor follow every crier” is a counsel of epistemic vigilance addressed to a community under pressure. How does it compare with Paul’s instruction to “test everything; hold fast what is good” (1 Thessalonians 5:21) and with the Buddhist teaching on *kalama*, which warns against accepting authority without personal verification?
5. How does the inclusion of individual divine pronouncements for named believers within a pastoral letter change the character of the document? What does this format communicate about the relationship between the Manifestation and individual members of the community?

Steadfastness, Divine Grace, and the Long Arc of History

Key Passages

Although the dark clouds of oppression may prevent the rays of the Sun of Justice from shining for a day, an hour, or a moment, this is not worthy of mention, for assuredly the Sun of Justice will appear and illumine the darkened world with its light. Then shall no crookedness or inequality be seen in the earth. — BH00509

O Abu'l-Hasan! Blessed art thou for having fulfilled My covenant and My testament, for having held fast to the cord of My love, and for having attained unto My presence, wherewith the Books of God, both past and future, have been adorned. Be thou thankful and say: “Praise be unto Thee, O Thou the Goal of the world’s desire!” Let all thy deeds be for God, thy Lord. Act thou for God, speak thou for God, and move thou for God. — BH00125

Context for Study

The theme of steadfastness in this volume is not generic exhortation but theologically grounded confidence in a specific historical process. BH00509’s promise that “no crookedness or inequality” shall remain echoes the prophetic vision of Isaiah (“every valley shall be exalted, and every mountain and hill shall be made low,” Isaiah 40:4) and the Qur’anic image of the Day when all accounts are settled. The personal address to Abu'l-Hasan in BH00125 translates this universal promise into an

individual covenant: faithfulness to the Covenant has already accomplished something permanent, something that “the Books of God, both past and future” have been “adorned” by. This is a remarkable theological move: the believer’s recognition and steadfastness is not merely a merit or a reward but an event of cosmic significance that decorates the record of all scripture. The triple command at the end — “act for God, speak for God, move for God” — is structurally similar to the Buddhist *trikaya* of body, speech, and mind being offered to the Dharma, and to the Ignatian ideal of *ad maiorem Dei gloriam* (to the greater glory of God) extended to every dimension of life. What distinguishes the Bahá’í formulation is its grounding in covenant: the motivation for total consecration is not duty or fear but gratitude for what has already been given.

Questions for Reflection

1. BH00509 describes the temporary concealment of the “Sun of Justice” as “not worthy of mention.” What is the relationship between this dismissal of temporal suffering and the passionate lamentation over martyrdoms found in other tablets from the same period? Are these two postures in tension, or do they belong to different registers of address?
2. The covenant between Baha'u'llah and Abu'l-Hasan is described as adorning “the Books of God, both past and future.” What does it mean to say that a believer’s faithfulness decorates scripture? How does this compare with the Pauline teaching that believers are “letters of Christ, written not with ink but with the Spirit” (2 Corinthians 3:3)?
3. “Act for God, speak for God, and move for God” — what spiritual practice does this total consecration imply for ordinary daily life? Compare with the Sufi concept of *fana* (annihilation in God), the Buddhist *bodhicitta* (awakening mind dedicated to the liberation of all), and the Jesuit ideal of finding God in all things.
4. If the arc of history bends inevitably toward justice and the exposure of oppression, what is the believer’s relationship to that process? Are communities called to wait for divine vindication, to act as its instruments, or both?
5. How does the theology of steadfastness articulated in this volume relate to the *Kitab-i-Aqdas*’s commands to hold fast to the “Most Great Law”? Is steadfastness primarily a matter of legal compliance, covenantal loyalty, or something more intimate?

A Guiding Question for the Whole Volume

Volume 60 asks its reader to inhabit the experience of a community that has received the most extraordinary promises — the new Jerusalem has descended, the divine Justice will illuminate the world — while living under conditions of imprisonment, surveillance, martyrdom, and social marginalization. The tablets do not smooth over this gap; they inhabit it. The physician is commanded to heal with the divine Name while being warned to trust no one. The land of Ba is sacralized while the prison land mourns. Scripture is fulfilled in a prison city. The guiding question is therefore not about the content of the promise but about the quality of attention required to hold the promise and the present reality together without collapse into either despair or premature triumph.

A guiding question for the whole volume might therefore be: **What disciplines of attention, memory, and communal solidarity enable a persecuted community to read its own historical moment as the fulfillment of ancient prophecy — and what are the dangers of that reading, and the resources Baha'u'llah provides to guard against them?**