



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 65:

Writings of Baha'u'llah in 'Akka, year 1298 A.H.
(1880-1881) part IV



Version: 1.0 • Revision date 23-May-2026

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

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

Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308-1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

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

Introduction to volume 65

This fourth dossier from 1298 A.H. (1880–1881) is dominated by the epistolary “administrative–pastoral” mode characteristic of Baha’u’llah’s later ‘Akka years: long, theologically expansive replies that simultaneously (a) reaffirm the Manifestation’s prophetic identity in the idiom of earlier scriptures, (b) counsel the believers toward steadfastness, unity, and “wisdom” (*hikmat*) as the governing virtue of communal life, and (c) manage an ever-widening network of correspondence, petitions, and the controlled circulation of Tablets. In BH00188, this synthesis is especially pronounced: the Tablet opens with a sweeping confession of the divine advent—explicitly aligning the Author with names and promises in the Torah, Gospel, and Qur’an—before turning to the practical situation of the addressee(s), insisting that although all scriptures foretold “the Path” and “the Balance,” most remained veiled when the Promised One appeared, and therefore the believer’s task is to arise “with complete wisdom,” detached from all else (BH00188).

A second, vivid specimen of strategic counsel under conditions of hostility is BH00529, addressed to “Nabil.” Here, the recurring emphasis on wisdom becomes concrete: the recipient is urged to practice concealment, avoid speech that provokes “tumult,” and protect both self and community—paired with the striking formulation that the believer may attain a “most great martyrdom” understood inwardly (extinction in self and life in God’s will) rather than outwardly, precisely because this era is governed by the prohibition of actions that incite upheaval (BH00529). Alongside this, the Tablet embeds glimpses of lived devotional economy—pilgrimage performed on another’s behalf, gifts and relic-like items promised for delivery—showing how spiritual and material exchanges were braided together in the ‘Akka correspondence cycle (BH00529). A complementary theological lament appears in BH00141, where the writer’s grief over humanity’s heedlessness is framed through the metaphor of seekers failing to find the “fountain of life” even while its “seas are manifest,” and where the text again ties the post-martyrdom ethos to the injunction of “supreme wisdom” and the preservation of humanity (BH00141).

Most of the remaining items are short dedicatory Tablets (often to individual believers, including multiple handmaidens of God) that reiterate the same spiritual imperatives—steadfastness, detachment, gratitude for being “mentioned” from the Prison of ‘Akka—yet several contain distinctive, historically useful flashes. BH09435 is noteworthy for its explicit doctrinal clarification on orientation (*Qiblih*), asserting that while the “Sun” is manifest, turning toward Him is acceptable—embedded within a dense symbolic passage on the “extended shadow” of knowledge associated with the promised eschatological age. BH09258 contains a sharp boundary-marker for authority and interpretation in the wake of the Babi dispensation, warning against being “consulted” by reference to intimations or what was sent down in the Bayan, while insisting that from the horizon of the Book of the Lord a luminary has risen that no eclipse can veil (BH09258). On the communal-administrative side, the compilation preserves practical guidance on Huququ’llah procedures—payment to trusted trustees and issuance of receipts—and even cautions about spreading news (e.g., famine reports)

without permission lest it provoke incidents (material that is valuable for reconstructing how financial and informational discipline was framed as an extension of “wisdom”). Finally, the volume includes a substantial devotional centerpiece, BH01125 (Prayer for the Fast, Dawn), whose extended, litanic structure and luminous imagery provide a liturgical counterweight to the correspondence: the same Name-titles and affective language that animate the Tablets are here gathered into sustained supplication suited to communal and personal recitation during the Fast (BH01125).

Contents

BH01125 Prayer for the Fast (Dawn)	1
BH00188	4
BH00150	15
BH00529	27
BH00141 to Mulla Abul-Hasan et al.	32
BH00250	43
BH00352 to Baha'is of Jewish Background of Khurasan et al.	52
BH00398 to Shaykh Kazim Samandar et al.	59
BH00576 to Siyyid Mihdi Dahaji et al.	64
BH00833	69
BH00909	72
BH00960 to Siyyid Mihdi Dahaji	76
BH01188	79
BH01229 to Abul-Maali, Zi, in Tihiran	79
BH01258 to Muhammad et al.	81
BH01369	84
BH01374 to Aqa Muhammad Bayk et al.	86
BH01416 to Siyyid Mihdi Dahaji	89
BH01443 to Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa	91
BH01500 to Muhammad (pilgrim)	93
BH01499 to Shaykh Kazim Samandar	95
BH01648 to Aqa Siyyid Mirza Afnan son of Afnan Kabir	97
BH01686 to Aqa Abdullah	99
BH01681 to Muhammad et al.	101
BH01758 to Mulla Mihdi Jasbi	103

BH01886 to Jamal Burujirdi	105
BH01912 to Khadijih Sabbagh	106
BH01899 to Siyyid Taqi Manshadi	108
BH01934	110
BH02007 to Aqa Siyyid Abu-Turab Tabib, in Tihran	112
BH02045	114
BH02105 to wife of Hasan Aqa, in Shahabad	115
BH02330 to Javad	117
BH02498 to Aqa Mirza Habibullah, in Khansar	118
BH02619 to Mirza Shaykh Ali, in Tihran	120
BH02776 to Baha'is of Manshad et al.	121
BH02824	123
BH02964	124
BH03053 to Mihdi	124
BH03171	126
BH03195 to Aqa Muhammad Ja'far S, in Khadra	127
BH03211 to Haji Mirza Hasan, in Tihran	128
BH03180 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)	130
BH03178 to Muhammad Mustafa Baghdadi	131
BH03239	132
BH03376 to Husayn, in Shiraz	133
BH03424 to Haji Mulla Husayn Lari	135
BH03429 to Ghulam-Husayn ahl sad	136
BH03363 to Muhammad son of one who ascended	137
BH03415 to Wife of Ismullah Jamal	138
BH03343	139
BH03443 to Aqa Muhammad Qasim Sahib, in Avih	141
BH03584 to Mirza Mahmud, in Tabriz	142
BH03476 to Mirza Ali Naqi, in Tihran	143
BH03465 to Siyyid Asadullah, in Tihran	144
BH03687	145
BH03799 to Hadi	146

BH04119 to Haji Mirza Kamalid-Din Naraqi	147
BH04286 to Abdu'l-Husayn, in Kazirun	148
BH04165 to Hadi	149
BH04336 to Javad	150
BH04238	151
BH04585 to Izziyyih (Fatimih), in Qazvin	152
BH04730 to Mulla Ahmad Ali Nayrizi son of Fadlullah	153
BH04792 to brother of Haji Mulla 'Ali, in Tabriz	154
BH04864 to Abu'l-Hasan-i-Ardikani (Haji Amin)	155
BH04614 to Muhammad Baqir Ahmaduf	156
BH04902 to Badi son of one who ascended	157
BH04923 to Muhammad	158
BH04924 to Muhammad	159
BH04704	160
BH05052 to Aqa Siyyid Radi, in Fathabad	161
BH05186 to Isma'il, in Hamadan	162
BH05069	163
BH05573 to Shams-i-Jahan Attar	164
BH05434	165
BH05554	166
BH05931 to Mirza Aqa Jan Tabib Irvani, in Hamadan	167
BH05978 to Abd Qabl-i-Husayn, in Qazvin	168
BH05974 to Sabzali, in Zanjan	169
BH05977 to Abdul Husayn	170
BH05677 to Baha'is of Alexandria	171
BH05663 to Fath qabl 'Ali	172
BH05746 to Isma'il	173
BH05969 to Khan	174
BH05990	175
BH06077 to Brother of Abul-Maali, in Tihran	176
BH06200 to Amin Effendi brother of Ahmad Effendi	177
BH06265 to Mirza Baba	178

BH06030	179
BH06067	180
BH06857 to Ghulam Ali father of Mihdi Kashani	181
BH06832 to Siyyid Husayn, in Yazd	181
BH06829 to Husayn Iqbal	182
BH06693 to Muhammad Afnan	183
BH06633 to Muhammad Rahim who attained	184
BH06898 to Siyyid Mustafa Rumi	185
BH06899 to Siyyid Mustafa Rumi	186
BH07078 to Mulla Muhammad Jafar, in Darab	186
BH06995 to Mihdi	187
BH07352	188
BH07809 to Aqa Baba	189
BH07978 to Siyyid Murtida	189
BH07595	190
BH07970	191
BH08201 to Aqa Muhammad Husayn Navvab, in Kashan	192
BH08563 to Abdullah, in Sarak	192
BH08612 to Fatimih Sultan	193
BH08543 to Husayn Iqbal	194
BH09036 to Muhammad Husayn, in Jushiqan	195
BH09074 to Aqa Shahvirdi, in Mashhad	195
BH08664 to Mother of the emigrant, in Milan	196
BH09167 to Hakim Nasir Farhumand, in Sultanabad	197
BH09032 to Muhammad Afnan	197
BH09150 to Muhammad Afnan	198
BH08699 to Samadiyyih Qa'ini daughter of Ismullah Asdaq	199
BH08933 to Husayn Hi Mim	199
BH08896 to Muhammad Hasan	200
BH08765	201
BH08895	201
BH09430 to Siyyid Muhammad Ali Shirazi, in Alexandretta	202

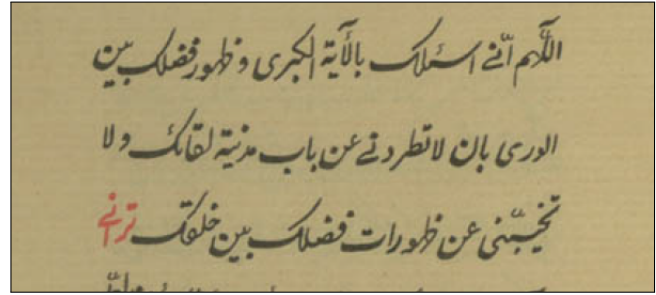
BH09272 to Muhammad Ali, in Jushiqan	203
BH09712 to Nurud-Din son of Mirza Kamalid-Din, in Naraq	203
BH09672 to Izziyyih (Fatimih) daughter of Mirza Muhammad Javad Farhadi, in Qazvin	204
BH09503 to Husayn Iqbal	204
BH09614 to Mirza Buzurg Afnan	205
BH09279 to mother of Mirza Ali Naraqi (wife of Haji Kamal Naraqi)	206
BH09324 to Aqa Ali Akbar	206
BH09435 to Muhammad-Ali	207
BH09197 to Wife of Ismullahul-Asdaq	207
BH09258	208
BH09641	209
BH09646	209
BH09976 to Mother of Jinab-i-Ayn Kaf, in Tihran	210
BH09877 to Karbala'I 'Alim Rida, in Zarqan	210
BH10114 to Mirza Mahmud Afnan son of Muhammad Taqi Afnan	211
BH10064 to Jalal	212
BH09940	212
BH10164 to Abdu'l-Karim, in Jushiqan	213
BH10182 to Habibullah	213
BH10440 to Habibullah	214
BH10317	214
BH10545	215
BH10611	215
BH10703	216
BH10893 to Haji Muhammad Ibrahim father of Muhammad Hasan Ahdiyyih, in Hamadan	216
BH10974 to Haji Nasrullah Nun, in Hamadan	217
BH10963 to Muhammad Hasan, Sad, in Hamadan	217
BH10925 to Hakim Aqa Jan, in Hamadan	218
BH10950 to Ghulam Rida Kazimi Muqaddam, in Naraq	218
BH10791 to Muhammad Husayn Naraqi, in Hamadan	219
BH10781 to Ahmad	219
BH10971 to Mahmud	220

BH11017 to Asadullah Nun, in Hamadan	220
BH11032 to Karbalai Muhammad Husayn, in Hamadan	221
BH11189 to Mihdi, in Hamadan	221
BH11163 to Hakim Rahim (father of Yaqub)	222
BH11135 to Ahmad	222
BH11155 to Aqa Jan	223
BH11185 to Muhammad Sadiq	223
Study guide to this volume	225

BH01125

Prayer for the Fast (Dawn)

Date: 1298 ? [1880-1881]



Majlis210461

- 1 I beseech Thee, O my God, by Thy mighty Sign, and by the revelation of Thy grace amongst men, to cast me not away from the gate of the city of Thy presence, and to disappoint not the hopes I have set on the manifestations of Thy grace amidst Thy creatures. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

بسمه المشرق من افق البيان اللهم اني اسئلك
بالآية الكبرى وظهور فضلك بين الورى ان
لا تطردني عن باب مدينة لقائك ولا تخيبني
عن ظهورات فضلك بين خلقك تراني يا الهى
متمسكاً باسمك الأقدس الأنور الأعزّ الأعظم
العلّى الأبهى ومتشبّهاً بذيل تشبّث به من فى
الآخرة والأولى
- 2 I beseech Thee, O my God, by Thy most sweet Voice and by Thy most exalted Word, to draw me ever nearer to the threshold of Thy door, and to suffer me not to be far removed from the shadow of Thy mercy and the canopy of Thy bounty. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

اللهم اني اسئلك بدائك الأحلى والكلمة العليا
ان تقرّبني فى كلّ الأحوال الى فناء بابك ولا
تبعّدني عن ظلّ رحمتك وقباب كرمك تراني
يا الهى متمسكاً باسمك الأقدس الأنور الأعزّ
الأعظم العلى الأبهى ومتشبّهاً بذيل تشبّث به
من فى الآخرة والأولى
- 3 I beseech Thee, O my God, by the splendor of Thy luminous brow and the brightness of the light of Thy countenance, which shineth from the all-highest horizon, to attract me by the fragrance of Thy raiment, and make me drink of the choice wine of Thine utterance. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

اللهم اني اسئلك بضياء غرّتك الغراء واشراق
انوار وجهك من الأفق الأعلى ان تجذبني من
نفحات قيصك وتشرّبني من رحيق بيانك تراني
يا الهى متمسكاً باسمك الأقدس الأنور الأعزّ
الأعظم العلى الأبهى ومتشبّهاً بذيل تشبّث به
من فى الآخرة والأولى
- 4 I beseech Thee, O my God, by Thy hair which moveth across Thy face, even as Thy most exalted pen moveth across the pages of Thy Tablets, shedding the musk of hidden meanings over the kingdom of Thy creation, so to raise me up to serve Thy Cause that I shall not fall back, nor be hindered by the suggestions of them who have caviled at Thy signs and turned away from Thy face. Thou seest me, O my God, holding to Thy

اللهم اني اسئلك بشعراتك التي تتحرّك على
صفحات الوجه كما يتحرّك على صفحات الألواح
قلبك الأعلى وبها تضيّعت رائحة مسك المعاني
فى ملكوت الانشاء ان تقيمني على خدمة امرك
على شأن لا يعقبه القعود ولا تمنعه اشارات
الذين جادلوا بآياتك واعرضوا عن وجهك

Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 5 I beseech Thee, O my God, by Thy Name which Thou hast made the King of Names, by which all who are in heaven and all who are on earth have been enraptured, to enable me to gaze on the Day-Star of Thy Beauty, and to supply me with the wine of Thine utterance. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 6 I beseech Thee, O my God, by the Tabernacle of Thy majesty upon the loftiest summits, and the Canopy of Thy Revelation on the highest hills, to graciously aid me to do what Thy will hath desired and Thy purpose hath manifested. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 7 I beseech Thee, O my God, by Thy Beauty that shineth forth above the horizon of eternity, a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 8 I beseech Thee, O my God, by the Manifestation of Thy Name, the Well-Beloved, through Whom the hearts of Thy lovers were consumed and the souls of all that dwell on earth have soared aloft, to aid me to remember Thee amongst Thy creatures, and to extol Thee amidst Thy people. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 9 I beseech Thee, O my God, by the rustling of the Divine Lote-Tree and the murmur of the breezes of Thine utterance in the kingdom of Thy names, to remove me far from whatsoever Thy will abhorreth, and draw me nigh unto the station wherein He

ترانى يا الهى متمسكاً باسمك الأقدس الأنور
الأعز الأعظم العلى الأبهى و متشبثاً بذيل تشبث
به من فى الآخرة و الأولى

5 اللهم انى استلک باسمک الذى جعلته سلطان
الأسماء و به انجذب من فى الأرض و السماء ان
ترينى شمس جمالک و ترزقنى نهر بيانک ترانى
يا الهى متمسكاً باسمک الأقدس الأنور الأعز
الأعظم العلى الأبهى و متشبثاً بذيل تشبث به
من فى الآخرة و الأولى

6 اللهم انى استلک بنجاء مجدک على اعلى الجبال و
فسطاط امرک على اعلى الأتلال ان تؤيدنى على
ما اراد به ارادتك و ظهر من مشيتک ترانى
يا الهى متمسكاً باسمک الأقدس الأنور الأعز
الأعظم العلى الأبهى و متشبثاً بذيل تشبث به
من فى الآخرة و الأولى

7 اللهم انى استلک بجمالک المشرق من افق البقاء
الذى اذا ظهر سجد له ملکوت الجمال و کبر عن
ورائه بأعلى النداء ان تجعلى فانياً عما عندى و باقياً
بما عندک ترانى يا الهى متمسكاً باسمک الأقدس
الأنور الأعز الأعظم العلى الأبهى و متشبثاً بذيل
تشبث به من فى الآخرة و الأولى

8 اللهم انى استلک بمظهر اسمک المحبوب الذى
به احترقت ايجاد العشاق و طارت افئدة من فى
الآفاق ان توقفنى على ذکرک بين خلقک و ثنائک
بين بریتک ترانى يا الهى متمسكاً باسمک الأقدس
الأنور الأعز الأعظم العلى الأبهى و متشبثاً بذيل
تشبث به من فى الآخرة و الأولى

9 اللهم انى استلک بحفيف سدره المنتهى و هزیز
نسمات ايامک فى جبروت الأسماء ان تبعدنى
عن کل ما يكرهه رضائک و تقربنى الى مقام تجلى

Who is the Day-Spring of Thy signs hath shone forth. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 10 I beseech Thee, O my God, by that Letter which, as soon as it proceeded out of the mouth of Thy will, hath caused the oceans to surge, and the winds to blow, and the fruits to be revealed, and the trees to spring forth, and all past traces to vanish, and all veils to be rent asunder, and them who are devoted to Thee to hasten unto the light of the countenance of their Lord, the Unconstrained, to make known unto me what lay hid in the treasures of Thy knowledge and concealed within the repositories of Thy wisdom. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 11 I beseech Thee, O my God, by the fire of Thy love which drove sleep from the eyes of Thy chosen ones and Thy loved ones, and by their remembrance and praise of Thee at the hour of dawn, to number me with such as have attained unto that which Thou hast sent down in Thy Book and manifested through Thy will. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 12 I beseech Thee, O my God, by the light of Thy countenance which impelled them who are nigh unto Thee to meet the darts of Thy decree, and such as are devoted to Thee to face the swords of Thine enemies in Thy path, to write down for me with Thy most exalted Pen what Thou hast written down for Thy trusted ones and Thy chosen ones. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

- 13 I beseech Thee, O my God, by Thy Name through which Thou hast hearkened unto the call of Thy lovers, and the sighs of them that long for Thee, and the cry of them that enjoy near access to Thee, and the groaning of them that are devoted to Thee, and through which Thou hast fulfilled the wishes of them that have set their hopes on Thee, and hast granted them their desires, through Thy grace and Thy favors, and by Thy Name

فيه مطلع آياتك تراني يا الهى متمسكاً باسمك
الأقدس الأنور الأعزّ الأعظم العلىّ الأبهى و
متشبّثاً بذيل تشبّث به من فى الآخرة و الأولى

10 اللهم ائى اسئلك بالحرف التى اذا خرجت من
فم مشيتك ماجت البحار و هاجت الأرياح و
ظهرت الأثمار و تطاولت الأشجار و محت الآثار
و خرفت الأستار و سرع المخلصون الى انوار وجه
ربهم المختار ان تعرفنى ما كان مكنوناً فى كئاز
عرفانك و مستوراً فى خزائن علمك تراني يا الهى
متمسكاً باسمك الأقدس الأنور الأعزّ الأعظم
العالىّ الأبهى و متشبّثاً بذيل تشبّث به من فى
الآخرة و الأولى

11 اللهم ائى اسئلك بنار محبتك التى بها طار النوم
عن عيون اصفيائك و اوليائك و اقامتهم فى
الأسفار لذكرك و ثنائك ان تجعلنى ممن فاز بما
انزلته فى كتابك و اظهرته بارادتك تراني يا الهى
متمسكاً باسمك الأقدس الأنور الأعزّ الأعظم
العالىّ الأبهى و متشبّثاً بذيل تشبّث به من فى
الآخرة و الأولى

12 اللهم ائى اسئلك بنور وجهك الذى ساق
المقربين الى سهام قضائك و المخلصين الى سيوف
الأعداء فى سبيلك ان تكتب لى من قلبك
الأعلى ما كتبته لأمنائك و اصفيائك تراني
يا الهى متمسكاً باسمك الأقدس الأنور الأعزّ
الأعظم العلىّ الأبهى و متشبّثاً بذيل تشبّث به
من فى الآخرة و الأولى

13 اللهم ائى اسئلك باسمك الذى به سمعت نداء
العاشقين و ضجيج المشتاقين و صرخ المقيدين
و حنين المخلصين و به قضيت امل الآملين و
اعطيهم ما ارادوا بفضلك و الطافك و بالاسم
الذى به ماج بحر الغفران امام وجهك و امطر

through which the ocean of forgiveness surged before Thy face, and the clouds of Thy generosity rained upon Thy servants, to write down for every one who hath turned unto Thee, and observed the fast prescribed by Thee, the recompense decreed for such as speak not except by Thy leave, and who forsook all that they possessed in Thy path and for love of Thee.

- 14 I beseech Thee, O my Lord, by Thyself, and by Thy signs, and Thy clear tokens, and the shining light of the Day-Star of Thy Beauty, and Thy Branches, to cancel the trespasses of those who have held fast to Thy laws, and have observed what Thou hast prescribed unto them in Thy Book. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

PM#177, BPRY.261, SW_v04#18 p.306, BP1929.004-011

سحاب الكرم على ارقائك ان تكتب لمن اقبل اليك و صام بأمرك اجر الذين لم يتكلموا الا باذنك والقوا ما عندهم في سبيلك و حبك

14 اى رب استلك بنفسك و آياتك و بيناتك و اشراق انوار شمس جمالک و اغصانک ان تکفر جريات الذين تمسکوا بأحكامک و عملوا بما امروا به فى کتابک ترانى يا الهى متمسکاً باسمک الأقدس الأنور الأعز الأعظم العلى الأبهى و متشبثاً بذيل تشبث به من فى الآخرة والأولى

INBA97:153, Majlis210461.121-124,
PMP#177, AHM.121, TSBT.057,
NFF5.041, OOL.B090.04

BH00188

Date: 1298 [1880-1881]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious
- 2 Praise be to God Who hath manifested Himself through truth and revealed through His sovereignty whatsoever He hath willed. He, verily, is the One foretold by the Messengers in the Books of old, that He would turn the dawn into darkness and walk upon the high places of the earth. Praise be to God Who hath named Himself Jehovah in the Torah, the Comforter and Spirit of Truth in the Gospel, and in the Qur'an the Great Announcement, at Whose appearance all who are in the heavens and on earth were thunderstruck, and the limbs of all creation trembled, save those who clung to the hem of the protection of their Lord, the All-Forgiving, the Most Generous. Exalted is the God of Hosts, the Lord of existence, the Possessor of the visible and invisible, Who is established upon the Throne resting upon the water. Exalted, exalted is His Name above the description of every describer, exalted, exalted is His remembrance above the mention of every mentioner. He, verily, is the Sovereign at Whose establishment upon the Throne the tongues of the Prophets and the Concourse on High proclaimed: "The Kingdom belongeth

1 بسم ربنا الأقدس الأعظم الأقدم العلى الأبهى

2 الحمد لله الذى ظهر بالحق و اظهر بسلطانه ما اراد و انه هو الذى اخبر به الرسل فى كتب القبل بانه يجعل الفجر ظلاماً و يمشى على مشارف الأرض الحمد لله الذى سمي نفسه فى التوراة بيهوه و فى الانجيل بالمعزى و روح الحق و فى الفرقان بالنبأ العظيم الذى اذا ظهر انصعق من فى السموات و الأرض و ارتعدت فرائض الخلق الا من تشبث بذيل عصمة ربه الغفور الكريم تعالى اله الجنود و رب الوجود و مالک الغيب و الشهود الذى استقر على الكرسي المستوى على الماء تعالى تعالى اسمه عن نعت كل ناعت تعالى تعالى ذكره عن ذكر كل ذاكر انه هو السلطان الذى اذا استوى على العرش نطق السن الأنبياء و الملاء الأعلى الملك لله مالک العرش و الثرى اصلى و اسلم و اكبر على الذين سمعوا و اجابوا و قاموا على نصره

unto God, the Lord of the Throne and of the dust.” I pray, send peace, and glorify those who have heard, responded, and arisen to aid the Cause of their Lord, and acted according to that which was commanded by God, the All-Knowing, the Ordainer, the Mighty, the Wise.

امر ربهم و عملوا بما امروا من لدى الله العالم
الامر العزيز الحكيم

- 3 O my God and the God of all names, Creator of earth and heaven! Thou seest me as a fish writhing in the dust, as I behold Thy servants turning away from Thee after Thou didst create them for Thy knowledge and service. I beseech Thee, O Lord, by Thy generosity which hath encompassed existence and by Thy sovereignty which hath prevailed over all possibility, to aid Thy servants to arise to that which beseemeth Thy days and befitteth Thy presence. O Lord! Illumine the eyes of hearts with the lights of Thy knowledge and their sight with beholding the horizon of Thy grace. Thou art He Who hath ever been and will ever be. There is none other God but Thee, the Witness, the All-Knowing, the All-Informed.

3 يا الهى و اله الأسماء و فاطر الأرض و السماء
ترانى كالخوت المتبلبل على التراب بما ارى
العباد معرضين عنك بعد ما خلقتهم لعرفانك و
خدمتك اى رب اسئلك ببجودك الذى احاط
الوجود و بسلطانك الذى غلب الامكان بأن
تؤيد عبادك على القيام على ما ينبغى لأيامك و
يليق لحضرتك اى رب انز ابصار القلوب بأنوار
معرفتك و عيونهم بالنظر الى افق فضلك انك
انت الذى لم تزل كنت و تكون لا اله الا انت
الشاهد العالم الخبير

- 4 And further: there reached Me from the Tree of Thy being the fruits of love and knowledge. When I gathered them, I praised God, our Lord and your Lord, our God and your God, for having enabled you to make mention of Him and to praise Him. I beseech Him, exalted be He, to aid you in all that He loveth and approveth, and in the wisdom which God hath made the foundation of all deeds in the Book. After observing and perusing [your letter], it was brought before the Most Holy, Most Exalted Court, may His grandeur be glorified, and the contents were made known. This is what the Tongue of the All-Merciful hath uttered in the Kingdom of Utterance, His word, exalted be His grandeur:

4 و بعد قد بلغنى ما ظهر من سدره وجودك اثمار
الحبة و العرفان فلما جنيت حمدت الله ربنا و ربكم
و الهنا و الحكم بما وفقكم على ذكره و ثنائه و اسئله
تعالى بأن يؤيدكم على جميع ما يحب و يرضى و على
الحكمة التى جعلها الله اس الأعمال فى الكتاب و
بعد از مشاهده و اطلاع بساحت امنع اقدس اعلى
عز كبريائه توجه نمود مراتب معروض گشت
هذا ما نطق به لسان الرحمن فى ملكوت البيان
قوله عز كبريائه

- 5 O thou who hast turned thy face toward the Countenance! Give thanks unto God for having enabled thee, confirmed thee, manifested thee, caused thee to know Him, given thee utterance, roused thee to His love and guided thee to His straight path. All the souls in the world are convinced of, acknowledge and confess this path which hath been mentioned, inasmuch as in the divine Books, both of the past and present, mention hath been made of the Path, the Balance and the new matters to appear on the Divine Day, and all have been promised these things and are expectant thereof. Nevertheless, when the Lord of Hosts and God of existence became manifest and the Path became visible, all were found heedless and veiled save whom God wished. Such was the heedlessness that seized these withered souls that they hearkened not to the cry raised between earth and heaven, nor heard the blast of the trumpet and the striking of the horn. They are occupied with transient colors and debarred and deprived of the eternal, everlasting stations.

5 يا ايها المتوجه الى الوجه ان احمد الله بما وفقك و
ايدك و اظهرك و عرفك و انطقك و بعثك
على حبه و هداك الى صراط المستقيم جميع
نفوس عالم باين صراط كه ذكر شد موقن و مقرر
و معترفند چه كه در كتب الهى از قبل و بعد
ذكر صراط و ميزان و امورات محدثة در يوم الهى
بوده و كل بأن وعده داده شده اند و منتظرند
مع ذلك چون رب جنود و اله وجود ظاهر و
صراط مشهود كل غافل و محتجب مشاهده شدند
الا من شاء الله بشأنى غفلت نفوس پژمرده را
اخذ نمود كه صيحة مرتفعة بين ارض و سماء
را اصغا ننموده اند و نفخة صور و نقره ناقور را
نشنیده اند بالوان فانيه مشغول و از مقامات باقية
دائمه ممنوع و محروم قد منعهم اهوائهم عن الله
الذى خلقهم و رزقهم و احياهم بكلمة من عنده

Their vain desires have withheld them from God Who created them, sustained them and quickened them through a word from His presence. Blessed is the soul who today ariseth to serve the Cause with complete wisdom, detached from all else and purely for the sake of God alone. Take thou the Book with a power from Us and a command from Our presence. Verily thy Lord is the Commander, the All-Knowing.

- 6 Whosoever today acknowledgeth the Truth and acteth according to that which God hath revealed, hath been enabled and confirmed to take the Book. Reflect upon that which the All-Merciful hath revealed in the Qur'an, His exalted Word: "And We desired to show favor unto those who were brought low in the land, and to make them leaders, and to make them inheritors." Despite the ignorant divines and worthless mystics, this most exalted station hath been granted unto you and likewise unto those whom they counted as ignorant and mocked. Man must at all times take refuge in God, glorified and exalted be He, that he may be preserved from the evil of self and desire. No loftiness, sublimity or station is worthy of mention save that which God, exalted be His glory, bestoweth. For instance, as is evident today, the divines of the earth who considered themselves as banners of guidance and possessors of the highest station are not and were not mentioned before God, while you are mentioned. As is observed, the Supreme Pen hath repeatedly turned toward that direction and mention of you and the other friends hath flowed therefrom. A hundred thousand tongues would be inadequate to render thanks for this. Verily, He Himself rendereth thanks on behalf of His servants, and this is true thanksgiving, but most people are heedless. Oceans of meaning lie concealed and hidden in the words that shine forth from the Divine Mouth. Blessed is the soul that hath attained, and woe unto the deniers. Oceans of meaning lie enshrined and concealed within the luminous words that have shone forth from the mouth of God. Blessed is the soul that attaineth; and woe betide them that turn away. Ended.

- 7 As to that which ye had written concerning the unity and concord of the friends of God (upon them be glory and honor) and likewise concerning the gathering of the loved ones and their remembrance and praise of the Beloved of all worlds—these were laid before the court of the Throne, and were graciously accepted. His exalted Word is this:
- 8 God willing, they shall be confirmed in those deeds which they have wrought for God's sake, and, God willing, shall be aided to carry into effect all the divine ordinances. Yet, in all affairs, let them keep their gaze fixed upon wisdom; unto this divine utterance are all enjoined and bound. Ended.

طوبی از برای نفسیکه الیوم منقطعاً عن الكل و خالصاً لوجه الله وحده بکمال حکمت بخدمت امر قیام نماید خذ الکتاب بقوة من عندنا و امر من لدنا ان ربک هو الامر العليم

6 هر نفسی الیوم بحق اقرار نمود و بما انزله الله عامل شد او باخذ کتاب موفق و مؤید شده تفکر فیما انزله الرحمن فی الفرقان قوله تعالى نريد ان نمن على الذين استضعفوا فی الارض و نجعلهم ائمة و نجعلهم الوارثین رغماً لأنف علماء جاهل و عرفاء عاقل این مقام بلند اعلی بشما عنایت شد و همچنین بنفوسیکه ایشانرا جاهل میسرمدند و استیزاء مینمودند انسان باید در کل احیان بحق جل و عز پناه برد تا از شر نفس و هوی محفوظ ماند هیچ علو و سمو و شائی قابل ذکر نبوده و نیست مگر علو و سمویکه حق جل جلاله عنایت فرماید مثل اینکه الیوم علمای ارض که خود را اعلام هدایت میسرمدند و صاحب اعلی مقام میدانستند نزد حق مذکور نبوده و نیستند و شما مذکورید چنانچه مشاهده میشود قلم اعلی مراسلاً بآنشطر توجه نموده و ذکر شما و سایر دوستان از او جاری گشته صد هزار لسان از عهده این شکر برنیاید انه یشکره من قبل عبادہ و هذا حق الشکر ولكن الناس اکثرهم من الغافلين بحور معانی در الفاظ مشرقه از فم الهی مکنون و مستور است طوبی لنفس فازت و ویل للمعرضین انتهى

7 اینکه در باره اتحاد و اتفاق دوستان الهی علیهم ۶۶۹ [بهاء الله] نوشته بودید و همچنین اجتماع احباب و ذکر و ثنای ایشان محبوب عالمیانرا در ساحت عرش عرض شد و مقبول افتاد قوله عز کبريائه

8 انشاء الله موفقند بر اعمالیکه الله عامل شده اند و انشاء الله بر اجرای سنن الهی کلها موفق شوند ولكن در جمیع شئون ناظر بحکمت باشند و کل باینکه الهیه مأمور و مکلفند انتهى

- 9 The names of the souls mentioned in your letter were submitted in the Most Holy Presence. For each and every one, divine verses have been sent down from the heaven of the All-Merciful Will. God willing, all shall attain thereunto, and shall drink of the Kawthar of life that lieth hidden within the cups of the words of Him Who is the Lord of Names and Attributes. His exalted Word is this:
- 9 نفوسیکه در کتاب آنجناب ذکر شده بود در ساحت اقدس عرض شد مخصوص هر یک آیات الهی از سماء مشیت رحمانی نازل انشاء الله کلّ بآن فائز شوند و از کوثر حیوان که در کوثر کلمات مالک اسماء و صفات مستور گشته پیاشامند قوله عزّ کبریائه
- 10 Jinab-i-Isma'il, brother of Rajab
- 10 (جناب اسمعیل اخ رجب)
- 11 He is the Expositor, the All-Knowing
- 11 هو المبین العلیم
- 12 O Ismail! The Lord of the Friend calls you from this most exalted station and mentions you through what flows from His Most Exalted Pen, that you may rejoice and be among the thankful. Be in the Cause of your Lord in such wise that neither the veils of the world nor the clouds of those who have disbelieved in God, the Lord of the worlds, shall hinder you. Take hold of God and leave all else besides Him. He verily suffices you in truth. Thus commands you He from Whose presence is a preserved Tablet. How many a servant has drunk from the Kawthar of life from the hands of the bounty of his Lord, the All-Merciful, and how many a servant has cast it behind him, turning away from God, the All-Knowing, the All-Wise. Blessed art thou and those whom vain desires have not kept back from the Creator of heaven and who have turned with radiant faces toward the countenance of God, the Mighty, the Beauteous.
- 12 یا اسمعیل ینادیک ربّ الخلیل من هذا المقام الأسنى و یذکرک بما یجری من قلبه الأعلى لتفرح و تكون من الشاکرین کن فی امر ربک علی شأن لا تمنعک حجاب العالم و لا سیحات الدین کفروا بالله ربّ العالمین خذ الله و دعه ما سواه انه یکفیک بالحق کذلک یامرک من عنده لوح حفیظ کم من عبد شرب کوثر الحیوان من ایادی عطاء ربّه الرحمن و کم من عبد نبذه عن ورائه معرضاً عن الله العلیم الحکیم طوبی لک وللذین ما منهم الموی عن فاطر السماء و توجهوا بوجوه نوراء الی وجه الله العزیز الجمیل
- 13 To Rahmatullah, brother of Azizullah
- 13 (جناب رحمة الله اخ عزیزالله)
- 14 He is the Dawning Place from the horizon of heaven
- 14 هو المشرق من افق السماء
- 15 O Rahmatullah! My mercy has preceded thee and My grace has encompassed thee, and I am the All-Bountiful, the All-Generous. I have guided thee to My path and caused thee to know the Dawning Place of My Cause and the Source of My verses, and have made thee speak My praise and aided thee to turn toward My luminous horizon. We counsel thee to show forth the Greater Steadfastness in this Cause whereby the foundations of existence were shaken, save for those who held fast to the hem of the protection of their Lord, the All-Informed. Thus have We set forth the verses and sent down from the heaven of utterance that which brings joy to the eyes of those who know. Preserve the verses of thy Lord as thou wouldst preserve thine eye. He, verily, is the Preserver, the All-Knowing.
- 15 یا رحمة الله قد سبقتک رحمتی و احاطک فضلی و انا الفضال الکریم قد هدیتک الی صراطی و عزّفتک مشرق امری و مطلع آیاتی و انطقتک بثنائی و ایدتک علی الاقبال الی افق المنیر انا نوصیک بالاستقامة الکبری علی هذا الأمر الذی به تزعر بنیان الوجود الا من تمسک بذیل عصمة ربّه الخبیر کذلک صرفنا الایات و نزلنا من سماء البیان ما قرّت به اعین العارفين ان احفظ آیات ربک کما تحفظ عینک انه هو الحافظ العلیم
- 16 To Asadullah, brother of Azizullah
- 16 (جناب اسدالله اخ عزیزالله) ه

- 17 He is the One Who rules over all who are on earth and in heaven
 17 والمهيمن على من في الأرض والسماء
- 18 O Asadullah! Be steadfast in the Cause, walk the straight path, be patient in adversity, grateful in prosperity, and act according to what thou art commanded. Thus does the Mother Book command thee. Should a croaker come to you with the book of the wicked ones, cast it behind you, turning toward the Mighty, the All-Bestowing. Verily He is with you, hearing and seeing, and He is the Mighty, the All-Seeing. Let nothing make thee grieve in the path of God. Rejoice in the Most Great Joy which speaks from the highest horizon of the world: "Verily there is no God but Me, the Almighty, the Unconstrained." Soon shall the earth and its ornaments and bounties pass away, and there shall endure what hath been sent down to thee from God, the Revealer of verses.
 18 يا اسدالله كن على الأمر مستقيماً وعلى الصراط سالكاً وفي البأساء صابراً وفي النعماء شاكراً و بما امرت به عاملاً كذلك يأمرك من عنده أم الكتاب ان يأتيكم ناعق بكتاب الفجار يدعو عن ورائكم مقبلين الى العزيز الوهاب انه معكم يسمع و يرى وهو العزيز البصير اياك ان يحزنك شيء في الله ان افرح بالفرح الأعظم الذي ينطق من اعلى افق العالم انه لا اله الا انا المقتدر المختار سوف تنفي الأرض و زخرفها وآلاتها و يبقى ما نزل لك من لدى الله منزل الآيات
- 19 To Agha Siyyid Kazim from K
 19 (جناب آقا سيد كاظم من ك)
- 20 He is the Observer, the Manifest, the All-Knowing, the All-Seeing
 20 هو الناظر الظاهر العليم البصير
- 21 A Book sent down by the All-Merciful to him who has believed in God, the Supreme, the Self-Subsisting, that he may rejoice in the remembrance of God, the Lord of what was and what shall be. O Kazim! We have seen thy turning toward Us, We have turned toward thee from this Most Exalted Station and have mentioned thee with that which has perfumed the atmosphere of utterance throughout all possibility. Be grateful and say: "Praise be to Thee, O God of the seen and unseen." We heard thy call and answered thee. His knowledge has preceded all created things and His grace has encompassed all who exist. We have accepted from thee what thou desired in the path of God and have made thee a trustee from Our presence over what thou hast, and have permitted thee to dispose of it as thou pleasest. Verily thy Lord is the One with power over whatsoever He willeth. There is no God but He, the Supreme, the Mighty, the Loving. Rejoice thou in this Most Great Favor and glorify thy Lord, the Lord of Hosts.
 21 كتاب انزله الرحمن لمن آمن بالله المهيمن القيوم ليفرح بذكر الله رب ما كان و ما يكون يا كاظم قد رأينا اقبالك اقبلنا اليك من هذا المقام الأعلى و ذكرناك بما ترضو به عرف البيان في الامكان ان اشكر و قل لك الحمد يا اله الغيب و الشهود انا سمعنا ندائك اجبتك قد سبق عليه الكائنات و احاطه فضله من في الوجود و اقبلنا منك ما اردته في سبيل الله و جعلناك اميناً من عندنا على ما عندك و اذناك ان تنصرف فيه كيف تشاء ان ربك هو المقتدر على ما يشاء لا اله الا هو المهيمن العزيز الودود ان افرح بهذا الفضل الأعظم و سبح بحمد ربك مالك الجنود
- 22 To Ismail son of Khudadad
 22 (جناب اسمعيل ابن خداداد)
- 23 He is the Most Ancient, the Most Great
 23 هو الأقدم الأعظم
- 24 O Son of the Khan! Harken unto the Call from the Land of Decree from thy Lord, the Most Glorious. Verily, there is none other God but Him, the Mighty, the Bestower. The Call of thy Lord hath been raised from Zion, and Jerusalem hath been blessed with the fragrances of the verses of thy Chosen Lord. The City hath descended from the heaven of Will, and therein hath the Throne been established by the command of
 24 يا ابن خا ان استمع النداء من ارض القضاء من ربك الأبهى انه لا اله الا هو العزيز الوهاب قد ارتفع من صهيون نداء ربك و فاز اورشليم بنفحات آيات ربك المختار قد نزلت المدينة من سماء الارادة و استقر فيها العرش امراً من لدى

God, the Revealer of mysteries. This is the Day wherein the concealed hath been revealed and that which was recorded in the Books of God, the Lord of creation, hath come to pass. Rejoice, O Ismail, in that the Manifestation of the Friend hath made mention of thee from the most exalted station. Thus have We illumined the horizon of the heaven of utterance with the luminary of knowledge. Blessed is he who hath recognized and hath said: "Praise be unto Thee, O Thou in Whose hand is the kingdom of verses."

الله مظهر الأسرار هذا يوم فيه ظهر المستور وبرز
ما كان مسطوراً في كتب الله مالک الایجاد ان
افرح يا اسمعیل بما ذکرک مظهر الخلیل فی اعلی
المقام كذلك نورنا افق سماء البیان بنیر العرفان
طوبی لمن عرف و قال لک الحمد یا من یدک
ملکوت الآیات

25 To Jinab-i-Ahya Ibn-i-Yusuf

25 (جناب احیا ابن یوسف)

26 In His Name, Who shineth from the Most Exalted Horizon

26 بسمه الظاهر من الأفق الأعلى

27 A Book sent down by the Lord of Names to those in the kingdom of creation, that the Call may draw them to God, the Lord of the worlds. O son of Yusuf! Thy mention hath been made before the Wronged One, and He hath revealed for thee this perspicuous Remembrance through which mercy hath appeared, the heavenly table hath descended, the bounty hath been perfected, and the proof hath been completed from God, the Exalted, the Great. Every soul was created for the Day of God, yet when He appeared and the Promised One manifested Himself, every heedless and remote one turned away. Blessed is he whose strength was not weakened by the affairs of creation, nor was he hindered by the doubts of those who denied the Day of Judgment.

27 کتاب انزله مالک الأسماء لمن فی ملکوت
الانشاء لیجذبهم النداء الى الله رب العالمین یا
ابن یوسف قد ذکر ذکرک لدى المظلوم و نزل
لک هذا الذکر المبین الذی به ظهرت الرحمة و
نزلت المائدة و کملت النعمة و تمت الحجة من لدى
الله العلیّ العظیم قد خلق کلّ نفس لیوم الله
فلما ظهر و اظهر الموعد نفسه اعرض عنه کلّ
غافل بعید طوبی لقوی ما اضعفته شئون الخلق
و ما منعت شبهات الذین کفروا بیوم الدین

28 O Ahya! When thou hast attained unto My verses and found the fragrance of My loving-kindness, praise thy Lord with myriads of holy ones. We counsel thee and those who have believed in that whereby the Cause of God, the Mighty, the Praiseworthy, is uplifted. Blessed is the servant who hath attained unto that which God hath desired, and woe unto the heedless ones who have cast the ordinances behind their backs and committed that which hath caused the dwellers of the most exalted Paradise to lament in a noble station. Thus hath the ocean of thy Lord's loving-kindness surged, and the fragrance of the Divine Garment hath wafted between the heavens and the earth.

28 یا احیا اذا فزت بأیاتی و وجدت عرف عنایتی
ان احمد ربک ربوات المقدسین انا نوصیک و
الذین آمنوا بما یرتفع به امر الله العزیز الحمید طوبی
لعبد فاز بما اراد الله و ویل للغافلین الذین نبدوا
الاحکام عن ورائهم و ارتکبوا ما ناح به اهل
الفردوس الأعلى فیمقام کریم كذلك ماج بحر
عناية ربک و هاج عرف القميص بین السموات
و الأرضین

29 To Jinab-i-Mirza Muhammad Husayn Mustawfi of Turbat

29 (جناب میرزا محمد حسین مستوفی تربت)

30 He Who is established upon the throne of His Most Great Name

30 هو المستوی علی عرش اسمه العظیم

31 We have deposited the meanings of the former Books in a word from Us and have sent it to thee as a favor from Our presence that thou mayest give thanks unto thy Lord, the Generous. And it is this: He is the Hidden Treasure and the Concealed Mystery. He hath come with the truth with such sovereignty that neither the hosts of the heavens and earth can withstand

31 قد اودعنا معانی کتب القبل فی کلمة من عندنا و
ارسلناها الیک فضلاً من لدنا لتشکر ربک الکرم
و هی انه هو الكنز الخزون و الغیب المکنون قد
اتى بالحق بسلطان و لا تقوم معه جنود السموات
و الأرض و لا تتمعه عما اراد شئون الذین

Him, nor can the conditions of those who have turned away from God, the Peerless, the All-Informed, prevent Him from that which He desireth. O Muhammad-Qabil-Husayn! The Wronged One maketh mention of thee - He Who hath summoned the people unto God, the Lord of Names, and hath given glad tidings unto all of this Divine Wine, from which they who drink thereof find the sweetness of the Beloved's oppression. By the life of God! It is sweeter than honey and more pure than Kawthar and Salsabil. We were seated upon the throne in Our Most Great Prison when We heard thy mention and remembered thee with this Remembrance through which the world hath been perfumed and every seeker hath turned unto God, the All-Knowing, the All-Wise. Be thou aflame with the fire of the love of God. Soon will all thou beholdest perish, and there shall endure only that which thou hast wrought in the days of thy Lord, purely for His radiant countenance. We counsel thee to be patient and steadfast, and to that through which the station of man becometh manifest in the contingent world. Verily, thy Lord is the Counselor, the All-Knowing.

اعرضوا عن الله الفرد الخبير يا محمد قبل حسين
يذكر المظلوم الذي دعا الناس الى الله مالك
الاسماء وبشر الكل بهذا الرحيق الذي يجد منه
الشاريون لذة ظلم المحبوب لعمر الله انه احلى من
العسل واصفى من الكوثر والسلسيل انا كنا
مستويين على السرير في سجنى الاعظم سمعنا ذكرى
ذكرناك بهذا الذكر الذي به تعطر العالم وتوجه كل
قاصد الى الله العليم الحكيم كن مشتعلاً بنار محبة
الله سوف يفنى ما تراه ويبقى ما عملته في ايام
ربك خالصاً لوجهه المنير انا نوصيك بالصبر و
الاستقامة وبما يظهر به شأن الانسان في الامكان
ان ربك هو الناصح العليم

32 To Jinab-i-Mulla Rajab-'Ali of Jalkih of Turbat

32 (جناب ملا رجبعلى من اهل جلگه تربت)

33 In My Name, the Rememberer and the Remembered

33 بسمى الذّاكر والمذكور

34 O Rajab-'Ali! The Day hath come and the Promised One proclaimeth: "The Kingdom belongeth unto God, the Almighty, the Self-Subsisting!" How many a mighty one hath cast the world behind him, turning unto the Lord of the Ancient Days, Who hath come with manifest sovereignty! How many a learned one hath turned away from the Truth, and how many an empty one hath attained His sealed wine! They have broken God's Covenant and His Testament, following their own idle fancies and vain imaginings. Say: O concourse of divines! Let not the world exalt you. Fear God and be of the fair-minded. Say: Beware lest ye interpret God's verses according to your desires or expound them by that which ye possess. Ye are learned in the eyes of your like, yet ignorant before God, the Lord of all knowledge. We established learning that it might draw you nigh unto the ocean of My loving-kindness, yet through it ye turned away and waxed proud before the Lord of the seen and the unseen. Blessed is he who hath perceived the fragrance of the Revelation and believed in God, the Lord of what was and what shall be. Strive that there may appear from thee that which the Concourse on high and they who circle round this glorious Station shall remember. Beware lest the veils of men withhold thee from the Truth, or the allusions of those who turned away when the appointed time came and the Promised One appeared. Blessing rest upon the people

34 يا رجب قبل على قد اتى اليوم والموعود ينادى
الملك لله المهيمن القيوم كم من قوى نبذ العالم
عن ورائه مقبلاً الى مالك القدم الذى اتى
بسلطان مشهود كم من عالم اعرض عن الحق و
كم من فارغ فاز برحيقه المختوم قد نقضوا ميثاق
الله وعهده واتبعوا ما عندهم من الأوهام و
الظنون قل يا معشر العلماء لا تعزكم الدنيا اتقوا
الله وكونوا من المنصفين قل اياكم ان تأولوا
آيات الله باهوائكم او تفسروها بما عندكم اتم علماء
عند امثالكم وجهلاء عند الله مالك العلوم
انا وضعنا العلم ليقربكم الى بحر عنايتى وانتم به
اعرضتم واستكبرتم على مالك الغيب والشهود
طوبى لمن وجد عرف الظهور وآمن بالله رب ما
كان وما يكون ان اجهد ليظهر منك ما يذكره
الملا الأعلى والذين يطوفون هذا المقام المحمود
اياكم ان تمنعك حجب الخلق عن الحق او
تجيبك اشارات الذين اعرضوا اذ اتى الميقات
وظهر الموعود البهاء على اهل البهاء الذين طافوا
حول ارادة ربهم العزيز الودود

of Baha who have circled round the will of their Lord, the Mighty, the All-Loving.

35 To 'Abbas of Furugh

35 (استاد عباس من فروغ)

36 He is the Most Great, the Most Glorious

36 هو الأعظم الأبهى

37 This is a Book sent down by the All-Bountiful to him who was named 'Abbas, that he might rejoice and be of the thankful. O 'Abbas! We make mention of Muhammad through whom We named the Dugh as Furugh. He hath attained the ultimate goal and ascended to the Supreme Companion. Verily thy Lord is the All-Remembering, the All-Knowing. Blessed is he who hath remembered and remembereth him in accordance with what My Most Exalted Pen hath uttered before and at this hour. The Tongue of Grandeur hath testified that he was among those who turned to the Desired One and believed on a Day wherein most of the servants disbelieved. To this beareth witness He through Whose Word every mouldering bone is quickened. We glorify him, pray for him, and send greetings upon him from this Station which hath been named with the Most Beautiful Names in the Crimson Scroll, and as 'Akka among the hosts of creation, and as the Protected City in the Books of the Messengers. Blessed be he and his kindred and My loved ones in that place who have cast away idle fancies and held fast unto certitude by the command of One mighty and wise. Give thanks, O 'Abbas, for having been mentioned before the Countenance, and for that which hath been revealed unto thee wherefrom the fragrance of the All-Merciful's utterance hath been diffused throughout all possibility. Exalted is He Who hath remembered thee and turned toward thee from this Station both near and far.

37 کتاب انزله الوهاب لمن سمى بعباس ليفرح ويكون من الشاكرين يا عباس انا نذكر محمد الذى به سمينا الدوغ بالفروغ وانه قصد المقصد الأقصى وصعد الى الرفيق الأعلى ان ربك هو الذاكرا العليم طوبى لمن ذكره ويذكره بما نطق به قلبى الأعلى من قبل و فى هذا الحين قد شهدت لسان العظمة انه لمن اقبل الى المقصود وآمن فى يوم فيه كفر اكثر العباد يشهد بذلك من تحرك به كل عظم رميم انا نكبر ونصلى ونسلم عليه من هذا المقام الذى سمى بالأسماء الحسنى فى الصحيفة الحمراء وبعثا بين ملا الانشاء و بالمدينة المحصنة فى كتب المرسلين طوبى له ولأهله ولأحبائى فهناك الذين نبدوا الأوهام وتمسكوا باليقين امرأ من لدنا عزيز حكيم ان اشكر يا عباس بما ذكرت لدى الوجه و نزل لك ما تضوع به عرف بيان الرحمن فى الامكان تعالى من ذكرك و اقبل اليك من هذا المكان القريب البعيد انتهى

38 We praise God with praise that guides all created things to extinction at His gate, for He has been made manifest with such grace that mention of it transcends the knowledge and wisdom of these servants. For every name that was in the letters, a Most Holy, Most Exalted Tablet was revealed that he might give thanks for his Lord's grace and rejoice in His favor that has preceded existence. As commanded, those verses were written in tablets and sent, and this is another grace. Blessed is he who has attained his Lord's favor, the Forgiving, the Merciful.

38 نحمد الله حمداً يهدى الكائنات الى فناء بابه چه كه بعنايتى ظاهر شده كه ذكر آن فوق دانش و دانائى اين عباد است هر اسميکه در نامهها بوده مخصوص او لوح اقدس نازل ليشكر فضل مولاه و يفرح بعنايته التى سبقت الوجود و حسب الأمر آن آيات در الواح نوشته ارسال شد و هذا فضل آخر طوبى لمن فاو بعناية ربه الغفور الرحيم و

39 Regarding Allahverdi, upon him be the Glory of God, his petition arrived before and was presented at the Most Holy Court. A Most Holy, Most Exalted Tablet was specifically revealed for him, and likewise for those souls mentioned in his petition - all attained the grace of God. Regarding Ibn-i-Shahid, upon them both be the Glory of God, what you had written was presented at the Most Holy Court. This is what the Tongue of Grandeur

39 در باره جناب الله وردى من را عليه بهاء الله عريضة ايشان از قبل رسيد و در ساحت اقدس عرض شد مخصوص لوح اقدس نازل و همچنين مخصوص نفوسيکه در عريضة ايشان مذکور بودند کل بعنايت حق فائز شدند در باره جناب ابن شهيد عليهما بهاء الله مرقوم داشته

spoke from the Mouth of Godhead which was gladdened by My name and My love for My loved ones in the station We accepted for My remembrance.

بودید در ساحت اقدس معروض گشت هذا
ما نطق به لسان العظمة لقم الوهية التي تهنأت
باسمي و حبي لأحبائي في المقام الذي قبلناه
لذكرى

40 The mentioned souls whose petitions were presented at the Most Holy Court, and likewise in the correspondence they had sent to this evanescent servant - all names that were mentioned became the recipients of grace. However, sending all at once is not permitted as it contradicts wisdom. They will be sent gradually. God willing, all will be enkindled with the fire of God's Word - an enkindlement that neither the associating of the ungodly, nor the turning away of the deniers, nor the objections of the objectors, nor the insinuations of the heedless shall prevent.

40 نفوس مذکوره که عرایضشان بساحت اقدس
عرض شد و همچنین در مراسلاتیکه باینعبد فانی
ارسال داشته بودند آنچه اسامی بود مصدر عنایت
واقع شدند و لکن ارسال کل در یک وقت
جایز نه چه که مغایر حکمت است بتدریج ارسال
میشود انشاء الله کل بنار کلمه الهی مشتعل شوند
اشتعالیکه شرک مشرکین و اعراض معرضین و
اعتراض معترضین و اشارات غافلین او را منع
نماید

41 O true brother, a hundred thousand times must we give thanks that we have attained this supreme gift. Observe the heedlessness of people who, despite acknowledging the Day of Resurrection and confessing the Hour's appearance and its signs, arose in rejection and objection when it appeared, save whom God willed. But light has been and will be victorious over darkness - in His presence darkness has no ruling power.

41 ای برادر حقیقی صد هزار بار باید شکر نمائیم
که باین عطیة کبری فائز شدیم در غفلت ناس
مشاهده نمائید مع اقرار بیوم القیام و اعتراف
بظهور الساعة و اشراطها حين ظهور باعراض و
اعتراض قیام نمودند الا من شاء الله و لکن نور
بر ظلمت غالب بوده و خواهد بود بوجود او از
برای ظلمت حکمی نه

42 And regarding what you had written about Aqa Muhammad Husayn, upon him be the Glory of God, it was presented before the Throne. This is what the Speaker of Sinai spoke, exalted be His grandeur:

42 و اینکه در باره جناب آقا محمد حسین علیه ۹۶
[بهاء الله] نوشته بودید تلقاء عرش عرض شد
هذا ما تكلم به مکلم الطور قوله جل کبریائه

43 In My Name, the Manifest, the All-Knowing, the All-Wise

43 بسمی المبین العلیم الحکیم

44 This is a Book sent down in truth from God, the Lord of the worlds. Verily it speaks the truth from the highest station in the world. The Day has come and the Self-Subsisting calls all to the Unique, the All-Informed. O Muhammad-Husayn! Your letter came before the Wronged One containing your name. We make mention of you that you may thank your Lord, the Strong, the Trustworthy. Beware lest the blame of the ignorant take hold of you in the Cause of God, or the insinuations of the corrupters who cast God's commandments behind their backs and followed the ways of the mischief-makers prevent you. They claim for themselves the highest stations and wrongfully consume people's wealth - they are truly among the lost. Soon will come a day wherein they will cry for help but none shall help them. Thus does He inform you, with Whom is a mighty Tablet. Let nothing grieve you. Be steadfast in God's Cause and His service. Verily He hears and sees, and He is the All-Knowing, the All-Wise. Say: By God, this is the renowned Day, were you of those who know, and this is the Day of service,

44 کتاب نزل بالحق من لدی الله رب العالمین انه
ینطق بالحق علی اعلی مقام العالم قد اتی الیوم
و القیوم ینادی الکل الی الفرد الخیر یا محمد
قبل حسین قد حضر کتاب لدی المظلوم و کان
فیه اسمک ذکرناک لتشکر ربک القوی الامین
ایاک ان تأخذک فی الله لومة الجہلاء او تمنعک
اشارات المغلین الذین نبذوا احکام الله عن ورائهم
و اتبعوا سنن المفسدین یدعون لأنفسهم المقامات
العلیاء و یأکلون اموال الناس بالباطل الا انهم من
الخاصرین سوف یأتی یوم فیه یتغیثون و لا یغاثون
کذلک ینخبرک من عنده لوح عظیم ایاک ان
تحزنک شیء کن مستقیماً علی امر الله و خدمته
انه یسمع و یری و هو العلیم الحکیم قل تالله هذا
یوم المعروف لو انتم من العارفين و هذا یوم الخدمة

were you of those who hear, and this is the Day wherein is ordained for whomever God desires what shall never perish, were you of those who are certain. Blessed is the ear that hears what the Tongue of Grandeur has spoken, and the soul that has arisen in service, and the face that has turned to His luminous horizon. The Glory from Us be upon those who have held fast to this mighty Cord.

- 45 I submit: Your letter dated the sixth of Shawwal was received, and from it wafted the fragrance of love for the Peerless Beloved. God willing, may this sweet-scented breeze never cease to blow from the gardens of the heart. After all of it was perused in the Most Holy, Most Exalted Presence, They showed utmost kindness and said: "God willing, may they become the cause of unity among all the hearts of the loved ones of God, in such wise that its fragrances may be diffused throughout all cities and the earth be seen as one single land."

- 46 Regarding what you wrote about him who beareth the name 66 J M, on whom be the Glory of God, They said: "Since in all Tablets We have enjoined wisdom, and he did not find these matters advisable, therefore he spoke what he spoke and uttered what he uttered. God willing, may the horizons of hearts at all times derive light and radiance from the Most Great Luminary. The efforts of souls who have arisen to serve will not and shall not be lost. 'Whoso is for God, God is for him' - this is an ancient utterance, yet most firm and sound. Hold fast unto it, a command from the presence of the All-Wise Commander."

- 47 And concerning what you wrote about Mirza Ibrahim of S. and Mashhadi Husayn of Y., on whom be the Glory of God, it was submitted, and a wondrous and exalted Tablet was revealed for each. God willing, may they attain unto them. Likewise for Aqa Muhammad-Taqi, on whom be the Glory of God. This servant beseecheth his Lord to draw all nigh unto Him and aid them to do what He loveth and is pleased with. It is hoped that the horizons of the world may be illumined by the lights of the stars of the heaven of manifestation. This evanescent servant conveyeth greetings and salutations to all the friends and masters.

- 48 To his honor 'Azizu'llah, on whom be the Glory of God, I convey greetings. The replies to his letters have been written; if they do not arrive this time, God willing, they shall arrive next time. I beseech God, exalted be His glory, to aid him

لوانتم من السامعين و هذا يوم يقدر فيه لمن اراده الله ما لا يأخذه النفاذ لو انتم من الموقنين طوبى لسامع سمع ما نطق به لسان العظمة و لنفس قامت على الخدمة و لوجه توجه الى افقه المنير البهاء من لدنا على الذين تمسكوا بهذا الحبل المتين انتهى

- 45 عرض میشود مکتوب دیگر آنجناب که تاریخ آن ششم شوال بود رسید و عرف محبت محبوب یگا از آن متضوع انشاء الله لازال این نسیم طیب از ریاض قلب قطع نشود و بعد از اطلاع جمیع آن در ساحت امنع اقدس عرض شد کمال عنایت اظهار فرمودند و فرمودند انشاء الله سبب اتحاد جمیع قلوب احبای الهی شوند بشأنی که رواج آن در جمیع مدن منتشر گردد و ارض قطعه واحده مشاهده شود انتهى

- 46 اینکه در باره جناب اسم ۶۶ ج م علیه بهاء الله نوشته بودید فرمودند نظر باینکه در جمیع الواح امر بحکمت نمودیم و این امور را موافق ندید لذا نطق بما نطق و تکلم بما تکلم انشاء الله آفاق قلوب از نیر اعظم در کل احیان کسب نور و ضیاء نمایند امر نفوسیکه بخدمت قیام نموده اند ضایع نشده و نمیشود من کان لله کان الله له ایکلمه قبل است ولكن بيسار محكم و متقن است تمسک بها امراً من لدن آمر حکیم انتهى

- 47 و اینکه در باره جناب میرزا ابراهیم از اهل ص و مشهدی حسین از اهل یا علیا بهاء الله نوشته بودید عرض شد مخصوص هر یک لوح بدیع منبع نازل انشاء الله بآن فائز شوند و همچنین مخصوص جناب آقا محمد تقی علیه بهاء الله یستل الخادم ربه بان یقرب الكل اليه و يؤيدهم على ما یحب و یرضى امید چنانست که آفاق عالم از انوار انجم سماء ظهور منور گردد خدمت جمیع دوستان و آقایان این خادم فانی تکبیر و سلام میرساند

- 48 خدمت جناب عزیزالله علیه بهاء الله تکبیر میرسانم و جواب مراسلات ایشانهم نوشته اگر این گره نرسید گره دیگر انشاء الله خواهد رسید از حق جل جلاله مسئلت مینمایم ایشانرا مؤید

in what beseemeth this divine Day. Praise be to God, they are under the glance of divine favor, and the Most Holy, Most Exalted Tablet revealed specifically for them is being sent. It is hoped that they may forever remain mentioned and enduring in the gathering of the world in the name of the Ancient Lord.

فرماید بر آنچه سزاوار یوم الهی است الحم لله
تحت لحاظ عنایت الهی هستند و لوح امنع
اقدس مخصوص ایشان نازل و ارسال میشود
امید است که بدوام ملک و ملکوت در انجمن
عالم باسم مالک قدم مذکور و باقی باشند

- 49 Concerning what they wrote about the House and their request that God, exalted be His glory, accept it - at a special time it was submitted before the Throne, and the sun of acceptance rose from the horizon of the mouth of God's Will. His word, exalted be His grandeur: "We have accepted the House as a bounty from Our presence and have elevated it through a word from Us, and verily I am the Mighty, the Wise." God willing, may they regard all the friends wherever they may be according to their stations as set forth by the Supreme Pen. The Glory be upon thee from Us and upon those who have traversed the lands for the love of God, the Protector, the Self-Subsisting.

اینکه در باره بیت نوشته بودند و خواهش نمودند که حق جلّ جلاله قبول فرماید در وقتی مخصوص تلقاء عرش عرض شد و شمس قبول از افق فم ارادة الله مشرق قوله عزّ کبریائه قد قبلنا اله بیت فضلاً من لدنا و رفعناه بکلمة من عندنا و انا العزيز الحكيم انشاء الله با جميع دوستان در هر محل که هستند باقتضای مقاماتشان که از قلم اعلی جاری شده ناظر باشند البهّاء علیک من عندنا و علی الذین دارو البلاد حباً لله المهیمن القیوم انتهى

- 50 I bear witness by God that Mulla Ali and Ibn-i-Shahid and the other friends, upon them be the Glory of God, stand before the divine eye. Previously, a Most Holy, Most Exalted Tablet was sent down from the heaven of God's will especially for them, and God willing, will continue to be sent. Their mention is recorded at the Divine Throne and their deeds are, praise be to God, accepted. A Most Holy, Most Exalted Tablet has been revealed especially for the son of Ali, upon him be 966 [the Glory of God], and God willing it will be sent, and there is hope for their other son as well. The Command belongs to God, the Protector, the Self-Subsisting. Glory be upon you and upon the loved ones of God in those regions and in all directions, and upon your family and upon those women who have believed in the All-Informed Single One. And praise be to God, the Lord of the worlds.

50 اشهد بالله که جناب ملا علی و جناب ابن شهید و سایر دوستان علیهم بهّاء الله تلقاء عین قائمند مخصوص ایشانم چندی قبل لوح امنع اقدس از سماء مشیت نازل ارسال شده و انشاء الله میشود ذکرشان لدی العرش مذکور است و عملشان بمحمد الله مبرور مخصوص ابن جناب علی علیه ۹۶۶ [بهّاء الله] لوح امنع اقدس نازل انشاء الله ارسال میشود و مخصوص ابن دیگرشان هم رجا هست الامر لله المهیمن القیوم البهّاء علیک و علی احبّاء الله فهناک و فی الجهات و علی اهلک و علی اللّائی آمنّ بالفرد الخبیر و الحمد لله ربّ العالمین

- 51 An exalted Tablet will be sent especially for your wife. The special Tablets revealed for the aforementioned souls, as well as the responses to the petitions, and likewise the responses to the letters which this servant has submitted, will all be sent gradually in accordance with wisdom. The special message is that the Most Mighty, Most Blessed Branches of the Divine Lote-Tree - may my spirit, my being, my essence and all that God, my Lord, has bestowed upon me be a sacrifice for the dust of their feet - send radiant and glorious greetings from the horizon of the heaven of loving-kindness to you and all the leaves of the Tree of Divine knowledge, and remember you with wondrous mention.

51 مخصوص ضلع آنجناب لوح منیع ارسال میشود الواح مخصوصه مخصوص نفوس مذکوره جميع نازل و همچنین جواب عرایض و همچنین جواب مراسلات که اینبعد معروض داشته جميع بمقتضای حکمت بدفعات ارسال میشود عرض مخصوص آنکه اغضان ممتنعه مبارکه سدره الهیه روحی و ذاتی و کینونتی و کلّ ما وهبني الله ربّي لتراب اقدامهم الفدا آنجناب و جميع اوراق سدره عرفان را از افق سماء عنایت تکبیر لائح منیر میرسانند و بذکر بدیع ذاکرند

BLIB_Or15727b.140, BLIB_Or15727b.148.07x,
BLIB_Or15727b.145ax, BLIB_Or15727b.143dx,

BLIB_Or15727b.146x, BLIB_Or15727b.144bx,
 BLIB_Or15727b.147x, BLIB_Or15727b.144ax,
 BLIB_Or15727b.143cx, BLIB_Or15727b.143ax,
 BLIB_Or15727b.145bx, BLIB_Or15727b.143bx,
 BLIB_Or15732.116, MAS8.055ax

BH00150

Date: 1298 ca. [1881 or after]

- 1 In the Name of God, the Mighty, the All-Knowing, the All-Wise! 1 بِسْمِ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ
- 2 Praise befiteth the Mighty Lord Who hath caused the Living Waters to flow from the Supreme Pen, and hath enabled the realm of earth and heaven to attain unto the essence of grace and eternal, everlasting life. Glory be to God! At all times the call from the Most Exalted Horizon is raised, and the breezes of the morn of Revelation are perpetually wafting, and yet the people of the world remain deprived and debarred therefrom, save those whom the hand of divine power hath seized and delivered from the clay of idle fancies—a grace from His presence, for He is the Mighty, the Glorious, the All-Bountiful. 2 حمد حضرت مقتدر بر لایق و سزااست ده از قلم اعلی کوثر بقا جاری نموده و عالم ملک و ملکوت دریانی جوهر فضل بحیات باقیهء دائمه فائز فرموده سبحان الله در کل احیان ندا از شطر اعلی مرتفع و نسائم صبح ظهور در هر یوم در مرور و لکن خلق عالم از آن ممنوع و محروم الا من اخذته ید الاقتدار و اخرجته من طین الاوهام فضلاً من عنده و هو المقتدر العزیز الوهاب
- 3 Glorified art Thou, O Sovereign of existence and King of the seen and the unseen! This evanescent one beareth witness to Thy permanence and the transience of all things, to Thy power and the impotence of all who dwell in earth and heaven. I beseech Thee, O Thou in Whose grasp lie the reins of creation, by the ocean of Thy signs and the manifestations of Thy grandeur and might, and by the Name through which Thou hast subdued all created things and the kingdoms of names and attributes, to unite the hearts of Thy loved ones in Thy days, to illuminate them with the light of Thy knowledge, and to adorn them with the ornament of Thy love. Then aid them to such steadfastness that their feet shall not slip by reason of that which is in the hands of those servants who have violated Thy Covenant and Thy Testament. 3 سیحانک یا سلطان الوجود و ملیک الغیب و الشهود یشهد هذا الفانی ببقائک و فناء الاشیاء و بقدرتک و عجز من فی الارض و السماء اسألك یا من فی قبضتک زمام الکائنات ببحر آیاتک و ظهورات عظمتک و قدرتک و بالاسم الذی به سخرت الممکات و مدائن الاسماء و الصفات بان تؤلف قلوب اولیائک فی ایامک و نورها بنور معرفتک و زینها بطراز محبتک ثم ایدهم علی الاستقامه الکبری بحیث لا تزل اقدامهم عما فی ایدی العباد الذین نقضوا عهدک و میثاقک
- 4 O Lord! Thou seest Thy loved ones in the hands of Thine enemies, and Thy trusted ones in the grasp of the treacherous among Thy creatures and the calumniators among Thy people. I beseech Thee to protect them through Thy power, sovereignty, majesty and glory. Verily, Thou art powerful over whatsoever 4 ای رب تری اولیاءک بین ایدى اعدائک و امناءک بین ایدى الخائنین من خلقک و المفترین من بریتک اسئلك بان تحفظهم بقدرتک و سلطانک و عظمتک و اجلالک انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحكيم

Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

- 5 The petition of that distinguished one reached the Most Holy and Exalted Court on the morning of Tuesday, the twenty-first of the month of Jumada'th-Thani, and after being presented before the Lord of all mankind, these resplendent verses were revealed. He saith, exalted be His glory and His sovereignty and His proof: "Give glad tidings unto him through whom the breezes of divine knowledge have wafted over all who are in the realm of possibility. O Khalil! Upon thee be My glory and My loving-kindness. Glory hath presented thy letter and laid it before the Face. We have sent down for thee that which hath diffused the fragrance of inner meanings and utterance throughout all religions, that thou mayest render thanks and be of them that are steadfast. This is a day whereon the doors of bounty have been opened unto the world and the Day-Star of existence hath shone forth from the horizon of God's Will, the Lord of the worlds.

5 عرايض آنجناب صبح يوم سر مشيئة بيست و يكم شهر جمادى الثانى بساحت اقدس اعلى فائز و بعد از عرض در يشكاه حضرت مولى الانام اين آيات باهر است نازل قوله جلّ جلاله و عزّ سلطانه و عظم برهانه بشر الذى به سرت نسائم العرفان على من فى الامكان يا خليل عليك بهائى و عنايتى قد حضر المجد بكتّابك و عرضه امام الوجه انزلنا لك ما ترضو به عرف المعانى و البيان من الاديان لتشكر و تكون من الراشدين هذا يوم فيه فتحت ابواب الكرم على العالم و اشرق نير الوجود من افق ارادة الله رب العالمين

- 6 "We have indeed inhaled from thy letter the fragrance of thy love and thy turning towards Him and thy rising up to serve the Cause of God, the Lord of the Day of Judgment. Thou didst attain aforetime unto the verses of thy Lord. We beseech God to illumine through thee the hearts of His servants with the light of His knowledge and to strengthen thee with the hosts of wisdom and utterance. He, verily, is the Mighty, the Powerful. This is a day whereon the realities of all things have been attracted by the call of their Lord, the Sovereign of the Kingdom of Names, and there have shone forth from the horizons of the heaven of My Most Exalted Pen the suns of gifts and favors. Blessed is the servant who hath cast away the world and laid hold on that which hath been sent down from the kingdom of the utterance of his Lord, the All-Evident, the All-Knowing.

6 انا و جدنا من كتّابك عرف حبك و توجهك و قيامك على خدمة امر الله مالك يوم الدين قد فرت من قبل بايات ربك نسل الله ان ينور بك افئدة عباده بنور عرفانه و يمدك بجنود الحكمة و البيان انه هو المقتدر القدير هذا يوم فيه انجذبت حقائق الاشياء من نداء ربها مالك ملكوت الاسماء و اشرقت من افق سماء قلبى الاعلى شمس المواهب و اللطاف طوبى لعبد نبذ الدنيا و اخذ ما نزل من ملكوت بيان ربه المبين العليم

- 7 "O Khalil! We are encompassed by sorrows from them that have cast the Trust behind their backs and have committed that which hath caused Justice to lament, and every discerning person to weep. When thou art seized by the living waters of Mine utterance and findest the fragrance of My loving-kindness, say: My God, my God! Praise be to Thee for having given me to drink from the stream of Thy utterance when most of Thy creatures were debarred therefrom, and for having caused me to turn toward Thy most exalted horizon when the divines of vain imaginings turned away from it in Thy days. I beseech Thee by the light of Thy Cause whereby earth and heaven were illumined, and by Thy sovereignty through which

7 يا خليل قد احاطتنا الاحزان من الذين نبذوا الامانة وراءهم و ارتكبوا ما ناح به العدل و كل عارف بصير اذا اخذك كوثر بيانى و وجدت عرف عنايتى قل الهى الهى لك الحمد بما سقيتني سبيل بيانك اذ منع عنه اكثر خلقك و جعلتني مقبلاً الى افقك الاعلى اذ اعرض عنه علماء الاوهام فى ايامك استلكت بنور امرك الذى به اشرقت الارض و السماء و بسطتلك الذى به سخرت الاسماء بان تؤيدنى على ذكرك و ثنائك و قدّرلى ما قدّرت له لاصفيائك انك انت الله لا اله الا انت الغفور الرحيم

Thou hast subdued all names, to assist me in Thy remembrance and praise, and to ordain for me that which Thou hast ordained for Thy chosen ones. Verily Thou art God, there is none other God but Thee, the Forgiving, the Merciful.

- 8 We have desired to make mention in the Book of Names of him who was named Mihdi - upon him be My glory and loving-kindness - and to bring him glad tidings of God's favor, the Lord of all worlds. Harken unto the Call from the direction of Akka: Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. We have mentioned thee before and have revealed unto thee that which caused the ocean of knowledge to surge in the contingent world. We beseech God to aid thee in rending asunder the veils of His servants and to make thee steadfast with such steadfastness as shall make firm the feet of His creation. Verily He is the Potent over whatsoever He willeth through His mighty and wondrous Word.

- 9 Say: O concourse of the earth! Cast aside your imaginings and idle fancies. The Self-Subsisting hath come with the standards of His signs from God, the Powerful, the Mighty. Nothing that ye possess will profit you this Day save through this Cause whereby the limbs of the oppressors have quaked and the faces of the deniers have been darkened. Say: Beware lest the might of the oppressors frighten you, or the intimations of those who have disbelieved in God or the doubts of any remote ignorant one prevent you. Arise in the name of thy Lord to His Cause and give glad tidings unto the people of this Manifestation through which the Mount has smiled and the Tree hath called out: The Kingdom belongeth unto God, the Mighty, the Praised One. We have heard thy call and have answered thee, We have seen thy turning and have turned unto thee, and have revealed for thee that whose fragrance shall never cease throughout the eternity of names and attributes.

- 10 Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee, O Thou in Whose grasp are the reins of all created things. I testify that Thou hast manifested that which was hidden in knowledge and inscribed by the Most Exalted Pen in the Crimson Tablet. Blessed is he who hath attained unto Thy verses and heard Thy call, and woe unto every denier who hath denied this manifest grace. Take thou the chalice of steadfastness with thy right hand, then drink thereof in the name of thy Lord, the Sovereign over all who are in the heavens and on earth. Then give to drink those servants who have turned unto His Face through His wise remembrance. Thus hath the Tongue of the Wronged One spoken while among the heedless.

8 أَنَا أَرَدْنَا أَنْ نَذْكُرَ مِنْ سَمِيِّ بِمُجْدَى عَلَيْهِ بِهَائِي وَ
عَنَائِي فِي كِتَابِ الْأَسْمَاءِ وَ نَبَشِّرُهُ بِعَنَايَةِ اللَّهِ رَبِّ
الْعَالَمِينَ أَسْمِعِ النَّدَاءَ مِنْ شَطْرِ عَكَاءِ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ أَنَا ذَكَّرْنَاكَ مِنْ قَبْلِ
وَأَنْزَلْنَا لَكَ مَا مَاجَ بِهِ بَحْرُ الْعُرْفَانِ فِي الْأَمْكَانِ
نَسْأَلُ اللَّهَ أَنْ يُؤَيِّدَكَ عَلَى خَرَقِ حِجَابِ عِبَادِهِ وَ
يُوفِّقَكَ عَلَى اسْتِقَامَةِ تَسْتَقِيمَ بِهِ أَرْجُلُ خَلْقِهِ أَنَّهُ هُوَ
الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِقَوْلِهِ الْعَزِيزِ الْبَدِيعِ

9 قُلْ يَا مَلَأُ الْأَرْضِ ضَعُوا الظُّنُونِ وَالْأَوْهَامَ قَدْ
أَتَى الْقَيُّومَ بِرَايَاتِ الْآيَاتِ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ
الْقَدِيرِ لَا يَنْفَعُكُمُ الْيَوْمَ مَا عِنْدَكُمْ إِلَّا بِهَذَا الْأَمْرِ
الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الظُّلْمِ وَ اسْوَدَّتْ وَجُوهُ
الْمُعْرِضِينَ قُلْ أَيَاكُمْ أَنْ تَخَوْفُكُمْ سَطْوَةُ الظَّالِمِينَ وَ
تَمْنَعُكُمْ إِشَارَاتِ الَّذِينَ كَفَرُوا بِاللَّهِ أَوْ شَبَاهَاتِ كُلِّ
جَاهِلٍ بَعِيدٍ قُمْ بِاسْمِ رَبِّكَ عَلَى أَمْرِهِ وَبَشِّرِ النَّاسَ
بِهَذَا الظُّهُورِ الَّذِي ابْتَسَمَ بِهِ ثَغَرُ الطُّورِ وَ نَادَتْ
السَّدْرَةُ الْمَلِكُ لِلَّهِ الْعَزِيزِ الْخَمِيدِ أَنَا سَمِعْنَا نَدَاءَكَ
أَجْبِنَاكَ وَرَأَيْنَا أَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ وَ أَنْزَلْنَا لَكَ
مَا لَا يَنْقُطُ عَرْفُهُ بِدَوَامِ الْأَسْمَاءِ وَالصِّفَاتِ

10 أَشْكُرُ رَبِّيَ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَ قُلْ لَكَ الْحَمْدُ
يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْكَائِنَاتِ أَشْهَدُ أَنَّكَ
أَظْهَرْتَ مَا كَانَ مَكْنُونًا فِي الْعِلْمِ وَ مَرْقُومًا فِي
الصَّحِيفَةِ الْحُمْرَاءِ مِنَ الْقَلَمِ الْأَعْلَى طُوبَى لِمَنْ فَازَ
بِآيَاتِكَ وَ سَمِعَ نَدَاءَكَ وَ وِيلَ لِكُلِّ مُنْكَرٍ أَنْكَرَ
هَذَا الْفَضْلَ الْمُبِينِ خَذْ كَاسَ الْاسْتِقَامَةِ بِيَدِكَ
الْبَيْنَى ثُمَّ أَشْرَبْ مِنْهَا بِاسْمِ رَبِّكَ الْمُهَيْمِنِ عَلَى مَنْ
فِي السَّمَوَاتِ وَ الْأَرْضِينَ ثُمَّ اسْقِ الْعِبَادَ الَّذِينَ
أَقْبَلُوا إِلَى الْوَجْهِ بِذِكْرِهِ الْحَكِيمِ كَذَلِكَ نَطْقُ لِسَانُ
الْمُظْلُومِ إِذَا كَانَ بَيْنَ أَيْدِي الْغَافِلِينَ

- 11 And We have desired at this time to make mention of him who was named Qasim, that he may rejoice and be of the thankful. O Qasim! This is the Day whereon secrets have been revealed, trees have spoken, and rivers have flowed, inasmuch as He Who conversed on Sinai hath seated Himself upon the throne of Manifestation, whereat the Cry hath been raised and the Herald hath proclaimed: By God! The Promised One hath come with clear sovereignty. We have commanded all to be trustworthy and religious and to that whereby the Word of God may be exalted among His servants and His Cause in His lands. Among the people are those who have turned unto Him and those who have turned away until they disbelieved in Him Who came from the heaven of grace with manifest sovereignty.
- 12 Say: O concourse of the earth! Fear God and follow not the desires of those who have denied His Manifestation and His sovereignty and have disputed His signs which have encompassed the heavens and the earth. Beware lest vain imaginings prevent you from this radiant, shining, and gleaming Light. We counsel you for the sake of God. Blessed is he who hath heard and said: Praise be unto Thee, O Thou in Whose hand are the keys of the knowledge of the first and the last. When thou hast attained unto My verses and found the fragrance of My utterance, say: My God, my God! All praise be unto Thee for having remembered me in Thy Most Great Prison and for having revealed unto me that which shall endure throughout the duration of Thy Kingdom. I beseech Thee, O Thou through Whose Name the river of Thy mercy hath flowed from the Pen of Thy bounty with the ocean of Thy utterance which hath surged before the faces of Thy servants, to make me of those who have quaffed the wine of steadfastness from the hands of Thy bestowal.
- 13 O Thou at Whose Name the ocean of Thy mercy flowed from the Pen of Thy bounty through the sea of Thy utterance which surgeth before the faces of Thy servants! I beseech Thee to make me one of those who have quaffed the wine of steadfastness from the hands of Thy generosity, and to ordain for me, O my Best Beloved, the good of all Thy worlds. Verily, Thou art the All-Bountiful, the Most Generous.
- 14 O Mahmud! The Wronged One wisheth to mention thee from His glorious station and give thee glad tidings of that which hath been ordained for them that have turned towards God in the Book of God, the Mighty, the Powerful, the All-Loving. Take hold of the Book of God with the power that proceedeth from Him, then guide the people to the horizon of understanding, by the command of God, the Lord of existence. Beware lest the clamor of the froward and the croaking of the seditious,
- 11 و اردنا ان نذكر في هذا الحين من سمي بقاسم ليفرح ويكون من الشاكرين يا قاسم هذا يوم فيه ظهرت الاسرار و نطقت الاشجار و جرت الانهار بما استوى على عرش الظهور مكلم الطور الذي به ارتفعت الصيحة و نادى المناذ تالله قد اتى الموعود بسلطان منير انا امرنا الكل بالامانة و الديانة و بما ترتفع به كلمة الله بين عباده و امره في بلاده من الناس من اقبل و منهم من اعرض الى ان كفر بالذي اتى من سماء الفضل بسلطان عظيم
- 12 قل يا ملاء الارض اتقوا الله و لا تتبعوا اهواء الذين انكروا ظهوره و سلطانه و جادلوا بآياته التي احاطت السموات و الارض اياكم ان تمنعكم الاوهام عن هذا النور الساطع المشرق للبيع انا ننصحكم لوجه الله طوبى لمن سمع و قال لك الحمد يا من بيدك مفاتيح علوم الأولين و الآخرين انك اذا فزت بآياتي و وجدت عرف بياني قل الهى الهى لك الحمد بما ذكرتني في سجنك الاعظم و انزلت لى ما يكون باقياً بدوام ملكوتك
- 13 اسئلك يا من باسمك جرى فرات رحمتك من قلم عنايتك بحر بيانك الذي ماج امام وجوه عبادك بأن تجعلني من الذين شربوا رحيق الاستقامة من ايدى عطائك و قدر لى يا مقصودى خير كل عالم من عوالمك انك انت الفضال الكريم
- 14 يا محمود اراد المظلوم ان يذكرك في مقامه المحمود و يبشرك؟؟ قدر للمقبلين في كتاب الله المقتدر العزيز الودود خذ كتاب الله بقدرة من عنده ثم اهد الناس الى افق العرفان امراً من لدى الله مالک الوجود اياك ان تمنعك ضوضاء المعرضين و نعاق الصاعقين الذين نقضوا عهد الله و اعرضوا عن صراطه الممدود هذا يوم فيه

who have broken God's Covenant and turned away from His straight path, deter thee. This is the Day whereon the Luminary of Revelation hath dawned from the horizon of God's will, the Lord of what was and what shall be. Say: O people of the Bayan! Fear ye the All-Merciful and believe in Him through Whom the gate of heaven was opened and that which was hidden from all eyes was revealed. Thus doth the Dove of Knowledge warble upon the highest branches. Blessed are they who hear it.

- 15 O My Most Exalted Pen! Make mention of him who was named Mirza before Taqi with such remembrance as shall attract the hearts of those who have turned to God, Who ruleth all being through His command "Be" and it is. Grieve not at anything. Put thy trust in God Who created thee and hath sent down unto thee that which shall endure as long as His Kingdom endureth. Say: O people of the earth! Adorn your heads with the crowns of detachment and your temples with the robe of godliness. Beware lest that which ye possess prevent you from that which is with God. Cast away idle fancies. The Self-Subsisting hath come with manifest sovereignty. Beware lest the veils of the divines who have turned away from the Truth, the Knower of things unseen, weaken you. The glory which proceedeth from Us rest upon thee and upon thy brother and upon those who have quaffed My sealed wine in My Name, the Best-Beloved.

- 16 O Pen! Make mention of him who was named Nasru'llah that he may rejoice in this remembrance through which the fragrances of utterance have wafted throughout all possibility and the Day-Star of proof hath shone forth by the will of God, the Lord of the seen and the unseen. O Nasr! Victory hath come, and verily it is this Cause at which the limbs of every heedless and veiled one have trembled. Sorrows have encompassed Us from all sides through that which the hands of the infidels have wrought, who have denied the Witness and the Witnessed. Blessed is the soul that hath attained to the remembrance of God in His days and hath witnessed that which God hath witnessed that there is none other God but Him, the Protector, the Self-Subsisting. Blessed art thou for having cast away vain imaginings and hearkened unto the Call when it was raised in truth from this exalted Station.

- 17 Say: My God, my God! Praise be to Thee for having enabled me to turn towards Thee, and thanks be to Thee for having made known unto me Thy Cause at which the limbs of every oppressor and rejected one have trembled. O my Lord! I beseech Thee by the power of Thy Will and the potency of Thy Purpose, and by the ocean of Thy bounty and bestowal,

اشرق نير الظهور من افق ارادة الله رب ما كان و ما يكون قل يا ملاء البيان اتقوا الرحمن و آمنوا بالذى به فتح باب السماء و ظهر ما كان مستوراً عن العيون كذلك غنت حمامة العرفان على اعلى الاغصان طوبى لقوم يسمعونه

15 يا قلبى الاعلى اذكر من سمي بميرزا قبل تقى بذكر تنجذب به افئدة الذين اقبلوا الى الله مستخري الوجود بقوله كن فيكون لا تحزن من شيء توكل على الله الذى خلقك و؟؟ و انزل لك ما يكون باقياً ببقاء الملكوت قل يا ملاء الارض زينوا رؤسكم باكاليل الانقطاع و هياكلكم بطراز التقوى اياكم ان يمنعكم ما عندكم عما عند الله ضعوا الظنون قد اتى القيوم بسلطان مشهود اياكم ان تضعفكم سبحات العلماء الذين اعرضوا عن الحق علام الغيوب البهاء من لدنا عليك و على اخيك و على الذين شربوا باسمى المحبوب رحيق المختوم

16 ان يا قلم اذكر من سمي بنصرالله ليفرح بهذا الذكر الذى به فاحت نفحات البيان فى الامكان و اشرق نير البرهان بءارادة الله مالک الغيب و الشهود يا نصر قد اتى النصر و انه هذا الامر الذى به ارتعدت فرائض كل غافل محجوب قد احاطتنا الاحزان من كل الجهات بما اكتسبت ايادى الذين كفروا بالشاهد و المشهود طوبى لنفسى فازت بذكر الله فى ايامه و شهدت بما شهد الله انه لا اله الا هو المهيمن القيوم طوبى لك بما نبذت الموهوم و سمعت النداء اذ ارتفع بالحق من هذا المقام المرفوع

17 قل الهى الهى لك الحمد بما ايدتنى على الاقبال و لك الشكر بما عرفتني امرك الذى به ارتعدت فرائض كل ظالم مردود اى رب اسئلك باقتدار مشيتك و نفوذ ارادتك و بجز فضلك و عطائك و سماء جودك و رحمتك بان تؤيدنى على الاستقامه على امرك الذى به زلت اقدام

and the heaven of Thy generosity and mercy, to aid me to remain steadfast in Thy Cause whereby the feet of Thy creatures have slipped save those whom Thou didst preserve through Thy power wherewith Thou hast subdued the kingdoms of existence. O my Lord! I am Thy servant and the son of Thy servant. I have turned towards Thy horizon. I beseech Thee not to deprive me of that which Thou hast ordained for them that are nigh unto Thee and for the sincere ones among Thy creatures. Verily, Thou art God, the Almighty, the Glorious, the Best-Beloved.

خلقك الآ من حفظته بقدرتك التي بها سخرت
ممالك الوجود اى رب انا عبدك وابن عبدك
قد اقبلت الى افئك اسئلك بان لا تخيبنى
عما قدرته للمقربين من عبادك والمخلصين من
بريتك انك انت الله المقتدر العزيز المحبوب

- 18 O Ancient Beauty! Turn Thy face towards another city, then make mention of him who was named Ja'far-Quli from this Most Exalted Horizon that the rapture of the Call may seize him and draw him nigh unto God, the Lord of mankind. Thy name was present in the Most Great Prison, and We have revealed for thee verses clear and manifest through which ecstasy and joy have seized the dwellers of the cities of the ardent lovers who have believed in Him Who is the Desired One and have not broken the Covenant and Testament. Beware lest anything deter thee from God or the threat of any doubting oppressor frighten thee. Take hold of the Book of God with a might which the clamor of the world and the tyranny of every wicked infidel who hath denied God, the Almighty, the Most Bountiful, cannot withhold. That which was hidden in the treasury of God's protection and concealed from eyes hath been revealed. When thou hast drunk from the hand of My bounty the Kawthar of grace and favors, say:

18 يا جمال القدم ول وجهك شطر مدينة اخرى ثم
اذكر من سمى بجعفر قلى في هذا الافق الاعلى لياخذه
جذب النداء ويقربه الى الله مولى الانام قد حضر
اسمك فى السجن الاعظم انزلنا لك آياتاً بينات
التي بها اخذ النشاط والانبساط سكان مدائن
العشاق الذين آمنوا بالمقصود وما نقضوا العهد و
الميثاق اياك ان يمنعك شئ من الاشياء عن الله
او تخوفك سطوة كل ظالم مرتاب خذ كتاب الله
بقدره لا تمنعها ضوضاء العالم ولا ظلم كل فاجر
كفر بالله المقتدر العزيز الوهاب قد ظهر ما كان
مكتوناً فى كنز عصمة الله ومستوراً عن الابصار
انك اذا شربت من يد عطائي كوثر العناية و
الالطاف

- 19 My God, my God! I am Thy servant and the son of Thy servant. I acknowledge that which the tongue of Thy grandeur hath spoken and that which Thou hast revealed in Thy Book. O my Lord! I testify to Thy oneness and Thy singleness, and to the sanctity of Thy Being above all things and the exemption of Thine Essence from all similitudes. I beseech Thee by the rustling of the Divine Lote-Tree of Thy Cause and the whispering of the breezes of the dawn of Thy Revelation to make me steadfast in Thy Cause and firm in Thy love such that were all who are on earth to unite against me, my feet would not slip from Thy path. O my Lord! Ordain for me that which will aid me in every world of Thy worlds and make me mighty through Thy might. Verily Thou art the Almighty, the Powerful, the All-Bountiful.

19 قل الهى الهى انا عبدك وابن عبدك اعترف
بما نطق به لسان عظمتك و ما ازلته فى كتابك
اى رب اشهد بوحدايتك وفردانيتك وبتقديس
ذاتك عن الاشياء وتنزيهه كينونتك عن الامثال
اسئلك بجحيف سدره امرك و هزير نسمات
جفر ظهورك بان تجعلنى ثابتاً فى امرك و راسخاً
فى حبك بحيث لو يجتمع علي من على الارض
لا تزل قدمي عن صراطك اى رب قدر لى ما
ينصرنى فى كل عالم من عوالمك و يجعلنى عزيزاً
بعزك انك انت المقتدر العزيز الفياض

- 20 O Fath! The Opener hath come, and with Him the key to the treasures of knowledge and arts from God, the Lord of all men. This is a day wherein the world hath been perfumed by the breezes of Revelation, yet most of the people have turned

20 يا ايها الفتح قد اتى الفتح و معه مفتاح خزائن
العلوم و الفنون من لدى الله مالک الرقاب
هذا يوم فيه تعطر العالم من نفحات الوحي و
لكن الامم اكثرهم اعرضوا و كفروا بالله منزل

away and denied God, the Revealer of verses. Say: O people! Fear God. The light hath shone forth from the horizon of Manifestation, and that which was recorded by the Pen of God in the Scriptures and Tablets hath come. Aid thy Lord through wisdom and utterance. Blessed art thou and blessed is he who hath done what he was commanded in the Mother Book. This is a day wherein from the waves of the ocean of utterance is heard: "The All-Merciful hath come with a sovereignty that hath encompassed all in the realm of possibilities." It behooveth thee to cast the world and its varieties and ornaments behind thee, holding fast unto that which thou hast been commanded by God, the Almighty, the Unconstrained.

- 21 Say: My God, my God! Strengthen my limbs for the service of Thy Cause, then open through me the doors of the hearts of Thy creation. O my Lord! Thou seest me advancing toward Thee and attracted by Thy verses. I beseech Thee by the lights of Thy countenance and Thy might amongst Thy servants to ordain for me that which will preserve me from the suggestions of those who have denied Thy proof and broken Thy covenant and committed that which caused the Concourse on High to lament at eventide and at dawn. O my Lord! Illumine my heart with the light of Thy knowledge, then cause to appear from it the pearls of Thy love. Verily Thou art the Single, the One, the Mighty, the All-Knowing.

- 22 O Ali! Upon thee be My glory! Harken unto the call of the Wronged One in the Persian tongue. The Cause is mighty. Whosoever desireth to draw nigh unto the Most Exalted Horizon must, at the time of turning, hold fast unto that which the All-Merciful hath revealed in the Furqan and act accordingly. He hath spoken, and His Word is the truth: "Say: God; then leave them in their vain discourse to amuse themselves." The tree of this blessed Word was planted in the garden of the Furqan by the command of Him Who is the Desired One of the worlds, and its evil fruits are manifest today. And in turning to the hereafter is the station of the most great steadfastness. One must speak and act according to this blessed Word: "Verily, I have abandoned the ways of a people who believe not in God and who are disbelievers in the hereafter." Whosoever hath attained unto that which hath in this moment been revealed from the Supreme Pen, he is of the people of Baha.

- 23 Let all who attain in this day to what hath streamed from the Most Exalted Pen be numbered among the people of Baha and the companions of the Crimson Ark. Otherwise these sight-deprived servants and ears polluted with vain imaginings are not, nor ever shall be, worthy to witness and hearken. Night and day do verses descend like rain showers, and the Sun of

الآيات قل يا قوم اتقوا الله قد اشرق النور من افق الظهور واتى من كان مرقوماً من يراعة الله في الزبر والالواح انصر ربك بالحكمة والبيان طوبى لك ولمن عمل بما امر به في ام الكتاب هذا يوم فيه يسمع من امواج بحر البيان قد اتى الرحمن بسلطان غلب من في الامكان ينبغي لك ان تدع الدنيا والوانها وزخرفها وراءك متمسكاً بما امرت به من لدى الله المقتر المختار

21 قل الهى الهى قو جوارحى لخدمة امرى ثم افتح لى ابواب افتدة خلقك اى رب ترانى مقبلاً اليك ومنجذباً بآياتك استلک بانوار وجهک و اقتدارک بين عبادک بان تکتب لى ما يحفظنى من هزات الذين انكروا حجتک ونقضوا عهدک و ارتكبوا ما ناهى به الملائة الاعلى فى العشى والاشراق اى رب نور قلبى بنور معرفتک ثم اظهر منه لثالى حبک انک انت الفرد الواحد العزيز العلام

22 يا على عليك بهائى بلسان پارسی ندای مظلوم را بشنو امر عظیم آست هر نفس ارادهء تقرب باقى اعلى نماید باید در حین توجه بما انزلہ الرحمن فى الفرقان تمسک جوید و عمل نماید قال و قوله الحق قل الله ثم ذرهم فى خوضهم يلعبون سدرهء ابن کلمهء مبارکه در حدیقهء فرقان بامر مقصود عالمیان غرس شد و اثمار شر امروز ظاهر و در توجه آخره مقام استقامت کبرى آست باید باینکلمهء مبارکه تکلم نماید و عمل کند ائى ترکت ملهء قوم لا يؤمنون بالله و هم بالآخرة هم کافرون

23 هر نفس فائز شد بآنچه ده این حین از قلم اعلى نازل اوست اهل بها و اصحاب سفینهء حمرا و آلا این ابصار مرودهء عباد و آذان آودهء باو هام لایق مشاهده و اصفا نبوده و نیستند در لایلى و ایام آیات بمثابة امطار نازل و هاطل آفتاب

clear proofs doth shine forth and gleam from the horizons of divine Tablets. Yet the people remain veiled and heedless. Consider the Shi'ih sect: reared on suspicions and idle fancies, and clinging to the calumnies of a few, they have thus been debarred from the fragrant breezes of revelation and from hearing the Voice of Him Who spoke on Sinai. Implore God to set ablaze and illumine anew such as these and all His servants with the fire of His love and the light of His Cause. He, verily, is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

24 O Tongue of Grandeur! Turn thy face unto him who is named Muhammad-Husayn, then send down unto him from the treasuries of Thy knowledge that which shall aid him to serve Thy Cause in Thy days. Thou art, verily, the Almighty, the Dominator of all who are in the heavens and the earth.

25 Today is the pavilion of grace raised aloft and the tent of glory pitched upon the highest standards. Blessed is the servant who in this wondrous, glorious Day attaineth unto the Word of God. Arise with the Sun of Truth which hath shone forth from the horizon of the Most Great Prison. None of what is witnessed can compare with the Word of God. The affairs of this world have withheld men from the Lord of all beings. Today from the rustling of the Divine Lote-Tree these words are heard: "O earth! Blessed art thou to have been honoured by the footsteps of thy Lord, and blessed is he who hath received from Him a word in His days."

26 Let prayers and supplications be repeated. From all things may be heard the cry "The Creator of the heavens hath come!" Strife, contention, denial and objection have been forbidden. The hosts of the True One, exalted be His glory, have ever been and shall remain goodly deeds and praiseworthy character. The divine mission is for the sake of souls. The blessed hosts aforementioned have arisen to aid the Cause. It behooveth the people of Baha to hold fast unto that which they have been commanded in this Tablet, and unto the fear of God, the Mighty, the Glorious, the All-Praised. Thus hath the Pen spoken while the Wronged One walketh in His Most Great Prison, as a bounty from Him upon thee and upon those who have clung to the hem of God's commandments, the Lord of all worlds.

27 O 'Abbas-Quli! The Most Great Ocean hath turned toward thee, desiring to bring forth for thee the pearls of wisdom and utterance that lay hidden in the shells preserved therein, that thou mayest praise and glorify and magnify thy gracious Lord. We have manifested that which lay concealed from time immemorial, as attested by one who possesseth a mighty Book.

بینات از آفاق الواح الهی مشرق و لائح مع ذلک قوم محجوب و غافل در حزب شیعة تفکر نما بظنون و اوهام تربیت شده اند و بمفتریات چند من متمسک لذا از نفحات وحی واستماع ندای مکلم طور ممنوع و محروم مانده اند از حق بطلب مجدد امثال؟؟ و جمیع عباد را بنار محبت و نور امر مشتعل و منور دارد؟؟ قادر و توانا و دانا و بینا

24 یا لسان العظمة ولّ وجهک الی من سمّی بمحمد قبل حسین ثمّ انزل له من خزائن علیک ما یجعله مؤیداً فی ایامک علی خدمة امرک انک انت المقدر المهيمن علی من فی السموات والارضین

25 امروز سرادق فضل مرتفع و خباء مجد برا علی الاعلام منصوب طوبی از برای عبدیکه کله الهی در این یوم عزیز بدیع فائز کشت قم بافتاب حقیقت که از افق سجن اعظم اشراق نموده بکلمه الله معادله نمینماید آنچه به مشهود آست شئونات دنیا عباد را از مولی الوری محروم ساخته امروز از حقیف سدره منتهی اینکله اصغا میشود یا ارض طوبی لک بما تشرفت بقدم مولک و طوبی لمن اخذ منه کلمه فی ایامه

26 کرار آذان وادعیه یافت شود از جمیع اشیا ندای قد اتی فاطر السماء اصغا نماید نزاع و جدال و اعراض و اعتراض منع شده جنود حق جلّ جلاله اعمال و اخلاق طیبیه مرضیه بوده و هست زحمت الهی از برای نفوس آست؟؟ جنود مبارکه مرقوم بر نصرت امر قیام نموده اند ینبغی لأهل البهء ان یتسکوا بما امروا به فیهذا اللوح و بتقوی الله المقدر العزیز الحمید کذلک نطق القلم از یمشی المظلوم فی سجنه الاعظم فضلاً من عنده علیک و علی اللّین تشبّثوا باذیال اوامر الله رب العالمین

27 یا عباس قبل قلی قد اقبل الیک البحر الاعظم و اراد ان ینخرج لک لثالی الحکمة و البیان الّتی کانت مکنونة فی الأصداف المودعة فیہ لتحمد و تشکر و تسبح ربک الکریم انا اظهرنا ما کان مکنوناً فی ازل الازال یشهد بذلک من عنده

Observe, then remember what We revealed in the Book of one of the Messengers, wherein We informed the people of this glorious, wondrous Day. He announced the appearance of the Lord and said: "He maketh the dawn as darkness, and treadeth upon the high places of the earth, God shall aid Him with the hosts of His name." Say: O people of the Bayan! Fear God. That which was inscribed in the Tablets hath appeared, and there hath been revealed that which no heavenly Books can equal. Should ye deny this Most Great Cause and that which hath been manifested in this Day by the command [...] what ye possess. Be fair and be not among the heedless. The Mother Book speaketh before your faces.

28 Be not among the heedless ones. The Mother Book speaks before your faces while you are in a strange sleep. You have taken God's Cause as a plaything and diversion. We testify that you are among the later ones, inscribed in a clear tablet. We beseech God, blessed and exalted be He, to adorn His servants with the ornament of fairness, to aid them in pure justice, and to grant them success in returning. Verily, He is the Forgiver, the Pardoner, the Merciful.

29 Grieve not over anything. Say: My God, my God! I beseech Thee by Thy chosen ones who hastened to the field of martyrdom in Thy days and sacrificed their spirits and all they possessed in Thy path, and by the Light whereby Thy earth and heaven were illumined, to strengthen me in steadfastness in Thy love. Ordain for me that which will make me rich through Thy riches, and steadfast, firm and immovable in Thy Cause. Verily, Thou art the Powerful, the Mighty, the All-Knowing.

30 The Glory from Us be upon thee and upon thy son. Convey My greetings unto him and give him the glad tidings of God's mercy which has preceded all who are in the heavens and the earth. We have desired at this time to mention him who is named Ismail, that he may give thanks unto God, the Lord of the Mighty Throne. We beseech God to make thee steadfast in His Cause such that neither the doubts of the learned, nor the might of princes, nor the power of the ungodly shall cause thee to slip.

31 Say: Praise be to Thee, O my God, for having given me to drink from the Kawthar of immortality from the hand of Thy bounty, and honored me with the blood of Thy days, and sent down for me that which shall endure as long as Thy Kingdom endures. I beseech Thee by Thy Lamp which Thou hast preserved from stormy winds, to ordain for me that which will make me attracted to Thy verses and holding fast to the cord of Thy grace. O Lord! I am he who has acknowledged Thy

كتاب عظيم انظر ثم اذكر ما انزلناه في كتاب احد من الرسل واخبرنا القوم بهذا اليوم العزيز البديع اخبر بظهور الرب وقال الذي يجعل الفجر ظلاماً ويمشي على مشارف الارض يمدّه الله بجنود اسمه قل يا ملاء البيان اتقوا الله قد ظهر ما كان مرقوماً في الاواح ونزل ما لا تعادله كتب السماء لو تكبروا هذا الامر الاعظم وما ظهر في هذا اليوم بأمر؟؟ ما عندكم

28 انصفوا ولا تكونوا من الغافلين ام الكتاب ينطق امام وجوهكم وانتم في نوم عجيب قد اخذتم امر الله لهواً ولعباً نشهد انكم من الآخرين في لوح مبين نسئل الله تبارك وتعالى ان يزينا العباد بطراز الانصاف ويؤيدهم على العدل الخالص ويوفقهم الى الرجوع انه هو التواب الغفور الرحيم

29 انك لا تحزن من شئ قل الهى الهى اسئلك ياصفياك الذين سرعوا الى مشهد الفداء في ايامك و انفقوا ارواحهم و ما عندهم في سبيلك وبالنور الذى به اشرقت ارضك و سماؤك ان تؤيدنى على الاستقامة في حبك قدر لى ما يجعلنى غنياً بغنائك و مستقيماً ثابتاً راسخاً في امرك انك انت المقتدر العزيز العليم

30 البهاء من لدنا عليك وعلى ابنك كبر من قبل عليه وبشره برحمة الله التى سبقت من فى السموات والارضين انا اردنا ان نذكر في هذا الحين من سمى باسمعيل لي شكر الله رب العرش العظيم نسئل الله ان يجعلك مستقيماً على امره بحيث لا تزلك شبهات العلماء ولا تخوفك سطوة الامراء ولا تضعفك قوة المشركين

31 قل لك الحمد يا الهى بما سقيتنى كوثر البقاء من يد عطائك و شرفتني بدماء ايامك و انزلت لى ما يكون باقياً بقاء ملكوتك اسئلك بمصباحك الذى حفظته من ارباح عاصفات بان تقدر لى ما يجعلنى منجذباً بآياتك و متمسكاً بحبل فضلك اى رب انا الذى اعترفت بوحدانيتك وفردانيتك و بعظمتك و

unity and oneness, and Thy greatness and sovereignty. I beseech Thee by the ocean of Thy verses and the heaven of Thy mercy to aid me in serving Thy friends who have taken no helper besides Thee and who have not broken Thy covenant and Thy testament.

- 32 O Lord! Have mercy on him who has turned to Thy most exalted horizon and drunk the sealed nectar from the hands of Thy Self-Subsisting Name before the faces of all mankind. Thou art He to Whose generosity and bounty every person of insight has testified, and to Whose greatness and riches every poor one has borne witness. O Lord! Thou seest me standing before the door of Thy grace. I beseech Thee not to disappoint me from what Thou hast ordained in Thy Book for Thy trusted ones. Verily, Thou art powerful over whatsoever Thou wilt, by Thy Name, the All-Encompassing over all who are in the heavens and the earth.

- 33 O Muhammad, upon thee be My glory! Praise be to God, thou hast drunk from the ocean of divine mercy and attained His favor. Repeatedly hast thou been adorned and illumined by the traces of the Most Exalted Pen. A petition was previously presented before Us. Blessed art thou and thy father. We testify that he has ascended to the Supreme Companion and attained God's mercy which has preceded earth and heaven. This is a day wherein every one who has turned to God has attained that which none before him had attained. To this bears witness He Who speaks and has spoken that there is no God but He, the Mighty, the Bestower, the Speaker in the beginning and the return.

- 34 Be assured of thy Lord's favor. Verily, He is with thee, hearing and seeing, and He is the Mighty, the All-Knowing. The Glory from Us be upon thee and upon thy son. We beseech God to aid you both in that which will exalt your stations among His servants. Verily, He is powerful over all things.

- 35 O Master Builder, O Abdullah! Thy name was mentioned in Our presence and attained the honor of being heard. Therefore have We mentioned thee with verses that cannot be equaled by the treasures of kings. Give thanks unto thy Lord, the Compassionate, the Generous. O Master Builder! The pillars of the house of God's religion have been shaken by the oppression of the ungodly. Verily thou hast the power to demolish the houses of vain imaginings and suppositions of the Shi'ih party, and with hands of truthfulness and might to erect the new edifice and illumine it with the lights of the Sun of Certitude. By My life! The houses of vain imaginings of the former party prevented the hapless ones from the Ka'bih of God, hanged the

سلطانک اسئلک بجر آیاتک و سماء رحمتک
بان توفقتی علی خدمۃ اولیائک الذین ما اتخذوا
لأنفسهم معیناً دونک و ما نقضوا عہدک و
میثاقک

32 ای ربّ ارحم من اقبل الی افقک الاعلی و
شرب رحیقک المختوم من ابادی اسمک القیوم
امام وجوه الوری انت الذی شد کلّ ذی درایۃ
بجودک و کرمک و کلّ ذی فقر بعظمتک و
غنائک ای ربّ ترانی قائماً لدی باب فضلک
اسئلک ان لا تحیننی عمّا قدرته فی کتابک
لأنمائک انک انت المقتدر علی ما تشاء باسمک
المهیمن علی من فی السموات و الارضین

33 یا محمد علیک بهائی لله الحمد از دریای رحمت
الهی نوشیدی و یعنایتش فائز کشتی مکرر باثار
قلم اعلی مزین و منور شدی از قبل عریضه است
بمحور فائز طوبی لک و لایک نشهد انه صعد
الی الرفیق الاعلی و فاز برحمة الله الّتی سبقت
الارض و السماء هذا یوم فیه فاز کلّ مقبل بما
لا فاز به احد من قبل یشهد بذلک من نطق و
تنطق انه لا اله الا هو العزیز الوهاب و الناطق فی
المبدء و المآب

34 کن مطمئناً بفضل مولاک انه معک یسمع و
یری و هو العزیز العلام البهاء من لدنا علیک و
علی ابنک نسل الله ان یؤیدکما علی ما یرتفع به
مقامکما بین العباد انه علی کلّ شیء قدیر

35 یا معمار یا عبد الله اسمت لدی المذکور مذکور و
بشرف اصغاء فائز لذا ذکرتم نمودیم با یاتیکه کنوز
سلاطین بان معادله ننماید اشکر ربک المشفق
الکریم یا معمار ارکان بیت دین الهی از ظلم
مشرکین حرکت نموده؟؟ ان قدرت در تو هست
که بیوت اوهام و ظنون حزب شیعه را معدوم
نمائی و بپادی صدیق و قدرت بیت جدید را
تعمیر کن و بانوار نیر ایقان منور داری لعمری
بیوت اوهام حزب قبل؟؟ پیچاره را از کعبه الله
منع نموده و طلعت مقصود را آویختند و برصاص
بغضا شهید شر کردند و حالهم بر منا بر لیب و

Countenance of the Intended One, and martyred Him with bullets of hatred. And now they stand upon pulpits [...] praying that God may purify and sanctify the earth from the likes of that party. Verily He is the Almighty, the Unconstrained.

- 36 O Pen! Make mention of him who is named Mihdi, that he may rejoice and be of the thankful ones. O Mihdi! Harken unto the Call which hath been raised from this Most Exalted Station, from the Crimson Tree. Verily there is no God but He, the Single, the One, the All-Knowing, the All-Informed. Those who have broken God's Covenant and His Testament are among the lost ones in the Book of God, the Lord of all worlds. Say: O people! This Day hath come, and the Self-Subsisting crieth out in His Name, the Mighty, the Great. Let not that which is with the ignorant deter you from the Most Sublime Horizon. Cast aside what they possess and take what hath been given you from the presence of One Who is All-Knowing, All-Informed. Blessed art thou, and blessed is he who hath ascended unto God. We bear witness that he hath quaffed the Kawthar of eternity from the hand of his gracious Lord's bestowal. He hath indeed attained that which the generality of mankind have failed to attain. The Tongue of Grandeur beareth witness to this from this exalted station. Turn thou toward the Most Sublime Horizon, though the people have turned away therefrom, save those whom God hath willed – He Who is the Sovereign of the kingdom of names. Acknowledge what the Pen hath spoken, and confess what hath been sent down from the heaven of bounty from the presence of One Who is Mighty, Powerful.

- 37 We were with him at the time of his ascension and made mention of him with that which caused the ocean of forgiveness to surge and the fragrance of God's tender mercy – the All-Forgiving, the All-Merciful – to be wafted abroad. Blessed is he, and blessed is whosoever shall remember him after his ascension through that which hath been revealed from the presence of the Ancient Revealer. Glory be upon him and upon those who have not violated the Covenant of God, the Lord of the mighty Throne.

- 38 O ...! This Wronged One in this hour maketh mention of thee, and entreateth the one true God to confirm His loved ones in that which conduceth to the betterment of the world and the tranquillity of the nations. In these days a great oppression hath appeared, and one of the holy ones was martyred by the Shí'ih party without proof or demonstration. Yet when the standard of tyranny was raised, the banner of justice became manifest and evident by the Divine will. Blessed are My loved ones there, for they transgressed not the commandments and

؟؟ مشغوب از حق؟؟ ارضی را از امثال الحزب مقدس دارد و منزّه فرماید انه هو المقتدر المختار

36 یا قلم اذکر من سَمی بمهدی لیفرح و یكون من الشاکرین یا مهدی اسمع النداء الذی ارتفع من هذا المقام الاعلی من السدرة الحمراء انه لا اله الا هو الفرد الواحد العليم الخبير انّ الذین نقضوا میثاق الله و عهده اولئک من الاخرین فی کتاب الله ربّ العالمین قل یا قوم قد جاءّ الیوم و القیوم ینادی بآسمه المقتدر العظیم آیاکم ان یمنعکم ما عند الجهلاء عن الافق الاعلی ضعوا ما عندهم و خذوا ما اوتیتهم من لدن علیم خبیر طوبی لک و لمن صعد الی الله نشهد انه شرب کوثر البقاء من ید عطاء ربّه الکریم انه فاز بما لا فاز به اکثر الخلق یشهد بذلك لسان العظمة فی هذا المقام الرفیع اقبل الی الافق الاعلی اذ اعرض عنه الوری الا من شاء الله مالک ملکوت الاسماء و اعترف بما نطق به القلم و اقر بما نزل من سماء الفضل من لدن مقتدر قدیر

37 انا تکّم معه حین صعوده و ذکرناه بما ماج به بحر الغفران و هاج به عرف عناية الله الغفور الرحیم طوبی له و لمن ذکره بعد صعوده بما نزل من لدن منزل قدیم البهاء علیه و علی الذین ما نقضوا عهد الله ربّ العرش العظیم یا

38 ؟؟ الله ینظوم در این حین ترا ذکر مینماید از حق میطلبید اولیای خود را مؤید فرماید بر آنچه در سبب اصلاح عالم و راحت امم است در عشق آیار ظلم عظیم ظاهر و یکی از اولیا را حزب شیعه من دون دلیل و برهان شهید نمودند و لکن حین ارتفاع علم ظلم رایة عدل بارادة الهی ظاهر و هویدا طوبی لاولیائی هناك چه که از اوامر و نور هر الهی تجاوز نمودند در موارد بأسا و ضراء

light of their Lord, and in times of affliction and tribulation they held fast with goodly patience. Among the deeds of the sovereign of that city, it became apparent that the beloved interceded with the rulers on behalf of their enemies. These are the people of Baha and the companions of the crimson Ark. We entreat the one true God to confirm all in unity and concord. In these days the fame of the deeds of the holy ones hath been exalted before God and creation. We beseech the one true God that this lofty matter be not taken amiss, and that the clouds of dissension veil not the light of harmony. He, verily, is the Strong, the Victorious, the Mighty, the Wise.

بصبر جمیل تمسک جستند از سلطان اعمال ده
در آن مدینه ظاهر شد آنکه احباً از اعدا نزد امرا
شفاعت نمودند ایشانند اهل بها و اصحاب سفینه
حمراء از حق میطلبیم کل را مؤید فرماید بر اتحاد
و اتفاق این ایام صیت عمل اولیا نزد حق و خلق
مرتفع از حق بطلید این بلند؟؟ اخذ نماید و نور
اتفاق را سیلاب اختلاف ستر نکند آنه هو القوی
الغالب العزیز الحکیم

- 39 O Mahmud! The wolves of avarice and passion have encompassed the Divine flock, having entered into the great city. That which the eyes of the chosen ones beheld, and the lamentation of the Concourse on high was raised: "They have devoured the substance of the people falsely, and have spoken that which caused the near ones to wail." We beseech God – blessed and exalted be He – to confirm them in returning unto Him and in turning repentantly toward the door of His bounty. He, verily, is Potent over whatsoever He willeth through His Word which dominateth over all who are in the heavens and on earth.

39 یا محمود اغنام الهی را ذئاب حرص و هوی احاطه
نموده در مدینه کبیره وارد شده آنچه که عیون
اصفیا؟؟ و حنین ملأ اعلی مرتفع کشت قد اکلوا
اموال الناس بالباطل و قالوا ما نأح به المقربون
نسئل الله تبارک و تعالی ان يؤیدهم علی الرجوع
الیه و الاءابة لدی باب فضله آنه هو المقتدر علی
ما یشاء بکلمته المهیمنة علی من فی السموات و
الارضین

- 40 Glory be from Us upon thee and upon thy brother. Magnify him on My behalf, and remind him of My verses, and illumine him with the light of My exposition, the Mighty, the Wondrous. We have purposed to make mention at this time, through this luminous Pen, of one who was named Muhammad in the world of creation, that the waftings of remembrance may attract him and draw him nigh unto the Truth, the Knower of things unseen.

40 البهآ من لدنا علیک و علی اخیک کبر علیہ من
قبلی و ذکره بآیاتی و نوره بنور بیانی العزیز البدیع
انا اردنا ان نذکر فی هذا الحین من هذا القلم المنیر
من سَمی محمد فی ناسوت الانشاء لتجذبه نفحات
الذکر و تقربه الی الحق علام الغیوب

- 41 O Muhammad! Hear the call of the Wronged One. He hath appeared and revealed that which was hidden in the knowledge of God, the Lord of existence. Say: O people! Be fair in what hath been revealed through truth. Beware lest the veils of names shut you out from their Creator. Cast away idle fancies, then turn unto God, the Almighty, the Self-Subsisting. Thus have We sent down the verses and made them as wings for thee, that thou mayest soar in this atmosphere from whose rushing winds is heard: "The Lord and the Promised One hath come and seated Himself upon the throne with manifest sovereignty." When thou dost inhale the fragrance of the choice wine, say: Praise be to Thee, O my God, for having honored me with Thy tokens and for having sent down unto me that which shall endure throughout the duration of Thy dominion and Thy kingdom. I beseech Thee by Thy Manifest Book, which speaketh before all faces that God, there is none other God but He, the

41 یا محمد اسمع ندآء المظلوم آنه ظهر و اظهر ما
کان مکنوناً فی علم الله مالک الوجود قل یا قوم
انصفوا فیما ظهر بالحق ایاکم ان تحجبکم حجاب
الاسماء عن موجدھا ضعوا الاوهام ثم اقبلوا
الی الله المهیمن القیوم کذلک انزلنا الآیات و
جعلناها قوادم لک لتطیر بها فیذا الهواء الذی
یسمع من هزیز اریاحه قد اتی الرب و الموعد
استوی علی العرش بسلطان مشهود اذا وجدت
عرف الریح قل لک الحمد یا الهی بما شرفتنی
بآثارک؟؟ و انزلت لی ما یتقی بدوام ملکک
و ملکوتک اسئلک بکتابک المبین الذی ینطق
امام الوجوه الله لا اله الا هو الفرد الواحد
المهیمن علی الغیب و الشهود ان تجعلنی فی کل

Single, the One, the All-Knowing, the All-Seeing, to make me in all conditions to hold fast unto Thy cord and to voice Thy praise among Thy creation. Verily Thou art the Omnipotent over whatsoever Thou wilt through Thy word "Be" and it is. O my Lord! Ordain for me and for the two brothers that which becometh the heaven of Thy bounty and the ocean of Thy grace. Then open before our faces and the faces of Thy loved ones the doors of Thy favors. Verily Thou art the All-Compelling, the Mighty, the All-Loving.

الاحوال متمسكاً بجبلک و ناطقاً بشنائک بین
خلقتک انک انت المقتدر علی ما تشاء بقولک
کن فیکون ای ربّ قدّر لی و للأخوین ما
ینبغی لسماء عطائک و بحر فضلک ثم افتح
علی وجوهنا و وجوه اولیائک ابواب عنایتک
انک انت المهیمن العزیز الودود

- 42 O Ni'matullah! The bounty hath appeared and the heavenly table hath been sent down, yet most of the people know not. They have cast the bounty of God behind their backs, clinging to the idle fancies and vain imaginings they possess. Say: O concourse of the earth! Know ye that He hath come at Whose appearance the Kingdom of God, the Almighty, the Self-Subsisting, hath smiled. The ocean of utterance hath surged before the faces of all religions. Be fair and be not of those who denied the bounty of God after it was sent down, who disbelieved in His proof and rejected His all-compelling evidence over what was and what shall be. Behold, behold how the light hath shone forth and gleamed from the horizon of the heaven of Revelation, and how the Tree crieth out: "The dominion belongeth unto God, the Lord of the Promised Day!" Thus hath the fragrance of utterance wafted and the ocean of knowledge surged. Blessed is he who hath found and known, and woe unto every heedless and veiled one.

42 یا نعمة الله قد ظهرت النعمة و نزلت المائدة و
لکن القوم اکثرهم لا یعرفون نبدوا نعمة الله
وراءهم متمسکین بما عندهم من الاوهام و
الظنون قل یا ملأ الارض اعلوها قد اتی من
ابسم بظهوره ثغر ملکوت الله المهیمن القیوم
قد ماج بحر البیان امام وجوه الادیان انصفوا و
لا تكونوا من الذین انکروا نعمة الله بعد انزالها و
کفروا ببرهانه و انکروا حجته المهیمنة علی ما کان
و ما یکون انظروا انظروا انّ النور سطع و اشرق
من افق سماء الظهور و السدرة تنادی الملک الله
مالک الیوم الموعود کذلک هاج عرف البیان
و ماج بحر العرفان طوبی لمن وجد و عرف ویل
لکل غافل محجوب انتی

INBA41:034, HDQI.159x

BLO_PT#215x

BH00529

Date: 1298 [1880-1881]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise, sanctified from all that the people possess, becometh Him Who is the Beloved of all, Who hath created the entire world through a single Word, and hath adorned it with knowledge and understanding, that all might drink from the choice wine of reunion and be nourished by the Kawthar of utterance unto true knowledge.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ما عند الناس محبوبی را سزااست
که جمیع عالم را بکلمه واحده خلق فرمود و
بعرفان و دانش مزین نمود تا کل از رحیق وصال
پیاشامند و از کوثر بیان بعرفان مرزوق گردند

- 3 Some among the servants, through the attraction of the Divine Word, have turned with utmost longing, joy, attraction and enkindlement toward the Dawning-Place of Revelation and the Day-Spring of Divine utterance, while others, due to the veils of idle fancies and vain imaginings, remained deprived of their Beloved. They neither hearkened to His call nor attained unto His horizon. They are deprived of the choice wine of reunion and forbidden the Kawthar of His presence, although the fire of search was kindled within all, and day and night they were occupied with the remembrance of the days of the appearance of the Lord of all names. Yet when the Hand of Power rent asunder the veil and the lights of the Sun of Truth shone forth from behind the clouds, all were found wandering in the wilderness of fancy and the valleys of vain imaginings. Blessed is the soul that hath attained unto that which is the goal of all the worlds.
- 3 برخی از عباد از جذب کلمه الهیه بکمال شوق و شغف و جذب و انجذاب بمطلع ظهور و مشرق وحی اقبال نمودند و بعضی نظر باحتجابات ظنون و اوهام از محبوب خود محروم ماندند نه ندایش را اصغاء نمودند و نه بأفغش فائز گشتند از کوثر وصال محرومند و از رحیق لقا ممنوع مع آنکه نار طلب در کل مشتعل در لیالی و ایام بذکر ایام ظهور مالک انام مشغول و لکن چون ید قدرت حجاب را خرق نمود و انوار آفتاب حقیقت از خلف سحاب اشراق نمود کل در تیه اوهام و بادیه‌های ظنون سرگردان مشاهده شدند طوبی از برای نفسیکه فائز شد بآنچه مقصود عالمیاست
- 4 Praise be to God that your honor hath, time after time and repeatedly, attained unto the ultimate goal and the purpose of all who are in earth and heaven. You have heard the call of the Lord of Names and attained unto His favors. Well is it with you and pleasant be it unto your honor. God is witness and testifier that from the day when that Beloved One returned, as bidden, to his outward homeland, he hath ever been before the sight of this servant and is mentioned in the Most Holy, Most Exalted Court.
- 4 لله الحمد که آنجناب مرّة بعد مرّة و کرّة بعد کرّة بغایت قصوی و مقصود من فی الأرض و السماء فائز شدند ندای مالک اسما را شنیدند و بعنايتش فائز گشتند هنیئاً لک و مرثیاً لجنابک حق شاهد و گواهست که از روزیکه آنمحبوب حسب الامر بوطن ظاهر راجع شدند در کل اوان در نظر اینعبد بوده‌اند و در ساحت امنع اقدس اعلا هم مذکورند
- 5 The two missives penned by your honor brought joy and gladness. One of these two arrived on this night, which is the fifteenth night of the blessed month of Ramadan, and after this servant perused it, it attained unto the Most Holy Court and its entirety was presented. This is what the Tongue of Grandeur spoke in this station. He - exalted be His glory - said:
- 5 دو طغرا دستخط آنجناب مسرت و ابتهاج بخشید یکی از آن دو در این لیل که لیل پانزدهم ماه مبارک رمضان است رسید و بعد از ملاحظه اینعبد بساحت اقدس فائز و تمام آنرا معروض داشت هذا ما نطق به لسان القدم فی هذا المقام قال عزّ کبریائه
- 6 O Nabil, O thou who journeyest toward God! We have heard thy cry and lamentation and thy yearning in thy love for God. Verily We were with thee and shall be with thee, as a grace from Our presence. Thy Lord is indeed the All-Bountiful, the Generous. We showed thee in thy dream that which gladdened thy heart, expanded thy breast, and brought solace to thine eyes. Thy Lord is indeed the All-Witnessing, the All-Hearing. The servant in attendance has laid before Us what was in thy letter. We answered thee before and at this time. Verily thy Lord is the All-Generous.
- 6 یا نبیل یا ایها المسافر الی الله قد سمعنا ضجیجک و صریحک و حنینک فی حبّ الله انا کما معک و تكون معک فضلاً من لدنا ان ربک هو الفضل الکریم و اریناک فی المنام ما سر به فؤادک و انشرح به صدرک و قوت به عینک ان ربک هو الشاهد السميع قد عرض العبد الحاضر ما فی کتابک اجبناک من قبل و فی هذا الحین ان ربک هو الکریم
- 7 Praise be to God that thou hast been awakened by the divine morning breeze and hast recognized the Day of God. Thou didst hear His call and wert enabled to respond "Yea" and "Here am I" with heart, tongue and limbs. At a time when
- 7 الحمد لله از نسیم صبح الهی بیدار شدی و یوم الله را ادراک نمودی ندائش را شنیدی و از قلب و لسان و ارکان بقول بلی و لبیک مؤید

heedlessness had encompassed the earth, thou became aware of the Word. All eyes were created for this Day and all ears existed for this Day, yet after its dawning, manifestation and shining forth, all were found deprived and veiled save a few, and those few are mentioned in the presence of God as being among the people of the most exalted Paradise.

گشتی در وقتی که غفلت ارض را احاطه نموده بود تو از کلمه آگاه شدی جمیع ابصار از برای این یوم خلق شده و جمیع آذان از برای این یوم بوده و لکن بعد از طلوع و ظهور و اشراق کل محروم و محجوب مشاهده شدند الا معدودی و آن معدود از اهل فردوس اعلیٰ لدی الله مذکور

- 8 O thou who walkest in My path and gazeth toward Mine horizon! Give praise to the Lord of eternity Who hath enabled thee to attain a station wherein the Most Exalted Pen hath testified in thy behalf. This station is most great - know thou this and be of the thankful ones. God willing, thou must put into practice whatsoever thou hast heard in the presence of His countenance. Wisdom must not be lost sight of, for it hath been and continueth to be among the most mighty divine ordinances. Thou must hold fast unto it in all conditions. Thou hast drunk from the Kawthar of divine knowledge, yet its effects must not be visible upon thy lips. This is the wisdom thou art bidden to observe and act upon.

8 یا ایها السالک الی سبیلی والنظر الی افقی حمد کن مالک قدم را که ترا بمقامی فائز فرمود که قلم اعلیٰ در بارهات شهادت داده این مقام بسیار عظیمست ان اعرف و کن من الشاکرین انشاء الله باید آنچه تلقاء وجه اصغا نمودی بعمل بآن فائز شوی حکمت از نظر نزود چه که از اعظم احکام الهی بوده و هست باید در کل احوال باو متمسک باشی کوثر عرفانرا آشامیدی و لکن باید اثر آن از لب ظاهر نشود اینست حکمیکه بآن مأموری و باید بآن عامل شوی

- 9 That which today causeth tranquility among the servants must be adhered to, for if clamor be raised it will cause perturbation and revolution among weak souls. God, exalted be His glory, is generous and His mercy hath preceded all things, both seen and unseen. We have said before: Place not thy trust in every friendship, nor believe every speaker. One must not be assured by every soul, nor should the pearl of divine love be revealed before every soul, for most of the servants are found to be thieves, traitors and infidels. Thy Lord speaketh the truth and guideth to the Way, and He is the Mighty, the Beautiful.

9 آنچه الیوم سبب تسکین عباد است بآن باید تمسک جست چه اگر ضوضاء مرتفع شود سبب اضطراب و انقلاب نفوس ضعیفه خواهد شد حق جل جلاله کریم است و رحمتش سبقت گرفته کل وجود را از غیب و شهود انا قلنا من قبل لاتطمئن من کل وداد ولا تصدق کل قاتل از هر نفسی نباید مطمئن شد و نزد هر نفسی هم نشاید لؤلؤ محبت الهی را اظهار نمود چه که اکثر عباد سارق و خائن و ملحد مشاهده میشوند ان ربک یقول الحق و یرحم السبیل و هو العزیز الجمیل انتهى

- 10 From the revealed verses and utterances of the Lord of Oneness, the grace, mercy, loving-kindness and compassion of God, exalted be His glory, toward you are clear and evident. O beloved of my heart! By the life of God, you have attained to a mighty station. Today its significance is not apparent, for it is not manifest, but assuredly this station shall become evident and visible to all the worlds. As commanded, you must hold fast to all means of concealment, for if your station becomes apparent there is fear that harm may befall you, and this would be contrary to the wisdom you are bidden to observe from God. Deal with all with wisdom and forbearance. At this time, the preservation of your being is incumbent upon yourself and the other friends, for you are engaged in serving the Cause, and this station is greater than all other lofty and most exalted

10 از آیات منزله و بیانات مالک احدیه فضل و رحمت و عنایت و شفقت حق جل جلاله نسبت بانجناب واضح و لائحت یا محبوب فؤادی لعمر الله بمقام عظیم فائز شدید الیوم شأن آن معلوم نیست چه که ظاهر نیست و لکن البتّه این مقام بر عالمیان ظاهر و هویدا خواهد شد حسب الامر باید آنجناب بجمیع وسائل ستر متمسک باشند چه که اگر امر آنجناب واضح شود بیم آنست که ضرر وارد گردد و این منافی است با حکمتیکه مأمورید بآن از نزد حق با کل بحکمت و مدارا رفتار نمائید حال حفظ وجود آنجناب بر خود آنجناب و سایر دوستان لازم است چه که بخدمت امر

stations that have been heard of and continue to be heard of. This evanescent servant beseecheth God to assist you in whatsoever He hath commanded. Verily He is the All-Powerful, the Almighty.

- 11 What hath been vouchsafed by the True One is this: at the very moment thy letter was presented, an answer descended from the heaven of grace and favor. Verily our Lord, the All-Merciful, is the All-Bountiful, the Compassionate, the Bestower, the Forgiving, the Generous. These words were inscribed in the handwriting of that Beloved One: "The neck that is raised in love will assuredly fall by the sword, and the head that is exalted in devotion will certainly be cast to the winds, and the heart that is bound to the remembrance of the Beloved will surely be filled with blood."

- 12 When these matters were laid before His presence, He said: "Through divine bounty and the infinite mercy of thy Lord, thou hast attained the most great martyrdom, and this station is above outward martyrdom. Today, whosoever hath clung to the divine Will and attained unto His Purpose hath attained unto the most great martyrdom, for he is extinct in his own will and purpose and alive through the Will and Purpose of God, exalted be His glory and abundant be His favors. Therefore, think not ever of outward martyrdom - thou hast attained to that which is greater. Thou must conduct thyself with the utmost patience, composure and dignity. To utter words that would cause tumult and clamor among the people is not permitted and hath been strictly forbidden in God's Book. Thou art engaged in friendship with Him and occupied in His remembrance and service - what station could be greater than this? I swear by the Sun of Utterance that shineth from the horizon of this Prison that no station hath been nor ever shall be greater than this, and a single moment of this life and existence cannot be equaled by successive centuries and ages and manifold epochs. This is the Sun of Utterance that hath shone forth from the heaven of the All-Merciful's favor. God willing, may ye be illumined, gladdened, and firmly attached to it."

- 13 And as for the request of Muhammad-Qabli-'Ali, upon him be the glory of God, for a Most Holy and Most Exalted Tablet - this was presented at the Most Holy Court and was granted. A Tablet was revealed from the heaven of grace specifically for him and sent. Deliver it to him. God willing, may he be occupied with the mention of God, the praise of God, and service to God's Cause, and be adorned with spiritual qualities and praiseworthy deeds.

قائمید و اینقام اعظمست از سایر مقامهای بلند
اعلی که استماع شده و میشود از حق این خادم
فانی میطلبد که شما را بآنچه امر فرموده مؤید
فرماید آنه هو المقتدر القدیر

- 11 از جمله عنایت حق آنکه در حینیکه مکتوب
اتجناب عرض شد همان حین جواب از سماء
مرحمت و عنایت نازل ان ربنا الرحمن هو الفضل
المشفق المعطى الغفور الکریم اینکلمه در دستخط
آنحجوب مرقوم بود گردنیکه بعشق بلند شد البته
بشمشیر افتد و سرنیکه بحب برافراخت البته بیاد
رود و قلبیکه بذکر محجوب پیوست البته پر خون
خواهد شد

- 12 اینراتب در پیشگاه حضور معروض گشت
فرمودند شما از فضل الهی و رحمت نامتناهی
ربانی بشهادت کبری فائزید و اینقام فوق
شهادت ظاهر است هر نفسی یوم باراده الهی
تمسک جست و بمشیت او فائز گشت او
بشهادت کبری فائز است چه که از خود و
اراده و مشیت خود فاینست و باراده و مشیت
حق جل جلاله و عم نواله باقی و متحرک
لذا ابدأ در فکر شهادت ظاهره مباحث باعلای
از آن فائزی بکمال صبر و سکون و وقار باید
حرکت ثنائی اظهار کلمهئی که سبب ضوضاء و
غوغای عباد شود جایز نه و در کتاب الهی نبی
شده نییاً عظیماً با دوستی و بذکر او مشغول و
مشغوفی و بخدمتش قائم کدام مقام اعظم از
این مقام است قسم بافتاب بیان که از افق سجن
طالعت که مقامی اعظم از اینقام نبوده و
نیست و دقیقهئی این حیات و زندگانی را قیرون
متوالیه و احقاف مترادفه و عهدهای متعدده
معادله ننماید اینست آفتاب بیان که از افق سماء
عنایت رحمن اشراق نموده انشاء الله باو منور و
مسرور و متمسک و متشبث باشید انتهی

- 13 و اینکه مخصوص جناب محمد قبل علی علیه بهاء
الله استدعای لوح امنع اقدس نمودند در ساحت
عتر احدیه عرض شد و باجابت مقرون لوحی از
سماء فضل نازل و مخصوص ایشان ارسال شد
برسانید انشاء الله بذکر حق و ثنای حق و خدمت
امر حق مشغول باشند و باخلاق روحانیه و
اعمال مرضیه مزین

- 14 Once the Tongue of Grandeur uttered these blessed words - exalted be His glory: "O servant and O My attendant! Write to Nabil, who turned after permission to the Most Exalted Horizon, to counsel the friends of God with the utmost joy and fragrance on behalf of the True One, and to call all to goodly conduct, pure deeds and spiritual qualities, that all may attain to that which God loveth and approveth. And likewise tell them and inform them that contention, strife, conflict and the like are the qualities of the beasts of the earth. The station of man is sanctified, pure and exempt from such things."
- 14 وقتی لسان قدم باینکه مبارکه ناطق قوله عز کبریائه یا خادم و یا عبدی الحاضر بنویس بجناب نبیل الذی توجه بعد الاذن الی الأفق الاعلی دوستان الهی را بکمال روح و ریحان از قبل حق وصیت نماید و جمیع را بآداب حسنه و اعمال طیبه و اخلاق روحانیه دعوت کند تا کل بما یحبّه الله و یرضی فائز شوند و همچنین بگویند و اخبار نمایند که فساد و نزاع و جدال و امثال آن شأن سبع ارض است شأن انسان مقدس و منزّه و مبرّا از این امور
- 15 O people of Baha! Aid ye the one true God, glorified be His majesty, through your deeds, and conquer the cities of hearts through His Name. The cities of this world and its lands and seas hath the True One, exalted be His station, relinquished unto kings. It hath not been and is not befitting for the friends of God, who have in truth drunk from the Kawthar of everlasting life and who gaze toward the Most Exalted Horizon, to turn thereunto. Moreover, We have commanded all to occupy themselves with some business or profession. Blessed is the soul that beareth a burden and is not himself a burden unto others. They should engage in crafts and trades; a single coin earned thereby is, in the sight of God, more beloved than a treasure amassed by unrighteous means and made ready. God willing, all shall attain unto that which hath been sent down from the Most Exalted Pen. He, verily, guideth whom He wil- leth unto His straight path. Praise be to God, the Mighty, the Wise.
- 15 یا اهل البهّاء باعمال حق جلّ جلاله را نصرت نمائید و مدائن قلوب را باشمش فتح کنید مدن ظاهره و برّ و بحر را حق تعالی شأنه بملوک واگذاشته لایق توجه دوستان الهی که فی الحقیقه از کوثر بقاء آشامیده اند و بأفق اعلی ناظرند نبوده و نیست و همچنین جمیع را امر نمودیم که بامری از امور و بشغلی از اشغال مشغول باشند طوبی از برای نفسی که حمل نمود و حمل نشد بکسب و اقتراف توجه نمایند فلسی از آن عند الله احبّ است از کنزیکه بغير حق جمع شود و آماده گردد انشاء الله کل فائز شوند بآنچه از قلم اعلی نازل شده آنه یهدی من یشاء الی صراطه المستقیم الحمد لله العزیز الحکیم انتهى
- 16 This evanescent servant, with utmost humility, supplication, lamentation and entreaty, beseecheth the Exalted True One to assist His friends to act in accordance with that which hath been revealed in the Book. Verily, He preserveth them, draweth them nigh, and enricheth them from all else. This is naught but a mighty favor.
- 16 این خادم فانی بصد هزار عجز و نیاز و ناله و ابتهال از حق منبع سائل است که دوستان خود را مؤید فرماید بر عمل بآنچه در کتاب نازل شده آنه یحفظهم و یقرّبهم و یغنیم عن دونه ان هذا الا فضل عظیم
- 17 As to what thou didst write concerning the pilgrimage, after thy letter was submitted to the Most Holy Court the pilgrimage was performed in detail on thy behalf and praise be to God, it was graced with acceptance. Happy art thou and the servant standing before the Throne.
- 17 و اینکه در باره زیارت مرقوم داشتید بعد از عرض مکتوب در ساحت اقدس [بنیابه از آنجناب زیارت مفصل بعمل؟] و الحمد لله بطراز قبول فائز شد [هنیاً لجنابک؟] و لعبد القائم لدی العرش
- 18 Regarding what thou didst write about the perfume, God will- ing it shall arrive and attain the blessing of reaching its desti- nation. At present the farm is at the Greater Scene. The letter of Aqa Muhammad-'Ali hath not yet arrived; God willing, it shall come.
- 18 و اینکه در فقره عطر نوشته بودید انشاء الله میرسد و بنعمت وصال فائز میگردد حال مزرعه منظر اکبر واقع است مکتوب جناب آقا محمد علی هنوز نرسیده انشاء الله میرسد

19 Concerning what they wrote about the blessed piece, God willing it shall arrive and they shall attain unto it. May they ever be assisted and confirmed in serving the Cause and preserving themselves for the sake of service.

20 Verily our Lord, the All-Merciful, is the Preserver, the Mighty, the All-Knowing, the All-Wise. The Glory be upon thee and upon those with thee and upon those who have attained unto this mighty Cause.

ADMS#241x

19 و در باره قطعه مبارکه مرقوم داشته بودند
انشاء الله میرسد و آن فائز میشوند انشاء الله در
جميع احوال بخدمت امر و حفظ نفس خود
لأجل خدمت موفق و مؤید باشند

20 ان ربنا الرحمن لهو الحافظ المقتدر العليم الحكيم
البهاء على حضرتك وعلى من معك وعلى الذين
فازوا بهذا الامر العظيم كلمات داخل براكت []
ناخوانا می باشند

BLIB_Or15727b.203, BLIB_Or15732.214,
BRL_DA#598

BH00141

To: Mulla Abul-Hasan et al.

Date: 1298 ? [1880-1881]

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

2 The spirit of praise and its essence beseemeth the most holy, most exalted Court of the Beloved One, Who hath caused the living waters to flow from the fountainhead of the Supreme Pen. How many were the Alexanders of bygone ages and centuries who, with the utmost endeavor and effort, ran in search of the fountain of life but found it not. Now its seas are manifest and surging in the realm of possibility, and yet true seekers are rare to find. Until the fire of search is kindled, the door of bounty will not open. It is not strange that they failed to recognize the Beloved and knew not the Object of their desire, or that they turned not to the most exalted horizon and drank not from the living waters. What is truly strange, nay astounding, are those souls who have risen in opposition and veiled the effulgent rays of the Sun of Truth with the veils of idle fancies and vain imaginings. How many are the signs which they pass by, yet turn away from them in aversion! Blessed are they who have detached themselves from the world and all who dwell therein, and have turned to the everlasting Kawthar of God. Not every witless one is worthy of this station, nor is every lightless one deserving of this wine. A pure gem is needed to receive the outpourings of the All-Bountiful, and a sanctified heart is required to comprehend the virtues of this divine Day. So base have these times become that clay is taken for pearl,

1 هو الله تعالى شأنه العظمة والاقطار

2 روح حمد و جوهر آن ساحت امنع اقدس
حضرت محبوبی را سزاست که از معین قلم
اعلی ماء حیوان جاری فرمود چه بسیار از
اسکندرهای قرون و اعصار که بکمال جد
و جهد در طلب چشمه زندگانی دویدند و
نیافتند حال بحور آن در امکان ظاهر و موج
ولکن طالب کباب تا نار طلب نیفزود باب
عطاء نگشاید عجب از این نیست که محبوب
را نشناختند و مطلوب را ندانستند و یا بافق
اعلی توجه ننمودند و از بحور حیوان نیاشامیدند
العجب کل العجب از نفوسیکه بر اعراض
قیام نمودند و اشراقات انوار شمس حقیقت را
بجایهای ظنون و اوهام ستر نمودند کم من آیه
یمرون علیهما و هم عنها معرضون طوبی از برای
نفوسیکه از عالم و عالمیان فارغ شدند و بکوتر
باقی الهی توجه نمودند هر بی خردی قابل این مقام
نه و هر بی نوری لایق این شراب نه گوهر پاک
باید تا بفیض فیاض فائز شود و قلب مقدس
شاید تا ادراک فضائل یوم الهی را نماید پستی
مقام ایام بجائی رسیده که خرف را بجای لؤلؤ

and darkness is set in the place of light. We observe souls who have not attained to a single letter of the Book's knowledge, nor fathomed a single mystery of divine wisdom, yet today they are the leaders of the people and guides of the servants. They have deemed God's binding Command as void and have considered His firm and enduring foundation as weak. What strange tyranny hath appeared in the world! The Sun of Truth is at its zenith, and the eyes of the servants are open, yet still they remain deprived and forbidden.

- 3 O my God, my Goal, my Worshipped One, my Creator and my Provider! Thou hearest and seest my sighs and tears in Thy days, and the burning of my heart and soul at the manifestations of Thy grace and the appearances of Thy favors, as I behold Thee wronged among Thy creation and imprisoned among Thy servants. Thou hast manifested such power and might that Thou hast made the prison land the Most Exalted Paradise for Thy loved ones, and its abasement into glory for Thy chosen ones. Thou hast informed the servants through Thy Most Exalted Pen of what hath happened and will happen in Thy lands and realms, and hast sent down from the heaven of Thy Will that which tongues and pens are powerless to comprehend, and hast revealed thereby that which hath bewildered the hearts of the people of understanding from attaining unto it. Despite all this, I see them among the heedless and the sleeping, nay rather among the dead. I beseech Thee, O Lord of all being and Sovereign of the hereafter and the former times, by the light of Thy countenance and the splendor of Thy Cause, to ordain for those on earth that which will draw them nigh unto Thee and cause them to recognize Thy days which Thou hast promised them in Thy Scriptures, Thy Psalms and Thy Tablets. O Lord! Withhold not Thy servants from the ocean of Thy bounty nor from the sun of Thy grace. All things have testified to Thy power and the helplessness of Thy creation, and every tongue to Thy loftiness and wealth and the poverty of all else besides Thee. Send down upon them, O my God, from the heaven of Thy loving-kindness and the clouds of Thy mercy, that which will cause to grow from the hearts of Thy creation the flowers of Thy knowledge and the roses of Thy wisdom. Verily Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp is the kingdom of creation. There is none other God but Thee, the Omnipotent, the Almighty.

- 4 It is submitted to that honored and kind brother that your letter dated the 19th of Jamadiyu'th-Thani was received, and likewise another letter from you dated the 14th of Jamadiyu'l-Avval was received some time ago. Praise and glory be to God

برداشته‌اند و ظلمت را در مقام نور گذاشته‌اند مشاهده میشود نفوسیکه الیوم بحرفی از علم کتب فائز نشده‌اند و بسری از اسرار حکمت ربّانی پی نبرده‌اند حال پیشوای انامند و مقتدای عباد امر مبرم الهی را لغو شمرده‌اند و اساس متین باقی حقیقی را سست انگاشته‌اند عجب ظلمی در عالم ظاهر شده آفتاب حقیقت در عین زوال و چشمهای عباد گشوده و باز مع ذلک محروم و ممنوع

3 یا الهی و مقصودی و معبودی و خالقی و رازقی تسمع و تری زفراتی و عبراتی فی ایامک و حرّقه قلبی و کبدی عند ظهورات عنایتک و بروزات الطافک بما اراک مظلوماً بین خلقک و مسجوناً بین عبادک قد اظهرت القدرة و القوة عل شأن جعلت ارض السّجن الجنّة العلیا لأحبّائک و ذلّها عزّاً لأصفیائک و اخبرت العباد من قلبک الأعلى ما حدث و یحدث فی بلادک و دیارک و انزلت من سماء مشیتک ما عجزت الألسن و الأقلام عن عرفانه و اظهرت به تحیّرت افئدة اولی الألباب عن البلوغ الیه مع کلّ ذلک اراهم من الغافلین و النائمین بل من المیتین اسئلك یا مولی الوری و سلطان الآخرة و الأولى بنور وجهک و بهاء امرک بأن تکتب لمن علی الأرض ما یقرّیهم الیک و یعرفهم ایامک الّتی وعدتهم بها فی صحائفک و زیرک و الواحک ای ربّ لا تمنع عبادک عن بحر عطائک و لا عن شمس فضلک قد شهد کلّ شیء بقدرتک و عجز خلقک و کلّ لسان بعلوک و غنائک و افتقار ما دونک فانزل علیهم یا الهی من سماء عنایتک و سحاب رحمتک ما ینبت به من فؤاد خلقک زهورات عرفانک و اوراد حکمتک انک انت المقتدر علی ما تشاء و فی قبضتک ملکوت الانشاء لا اله الا انت المقتدر القدیر

4 عرض میشود خدمت آن برادر مکرم مهربان مکتوب آنجناب که تاریخ آن ۱۹ جمادی الثانیه بود رسید و همچنین چندی قبل هم مکتوب دیگر

that all your correspondence is adorned with the mention of the Lord of all return, and in truth the fragrance of your love wafts from those words. I beseech God, exalted be His glory, to confirm you in that which is pleasing to Him, though you have been and are already confirmed, for were it not for the confirmations of the Desired One, how could such servants as these be worthy to attain the Day of Meeting or deserve to be present at the threshold of the Lord of Names? By His very Self, the Truth, His grace has strengthened the heart and illumined the eye and caused us to attain the lights of His countenance. Were it not for His grace and favor, we would surely be among the bereft and the non-existent. At all times with a hundred thousand tongues must we give thanks, for without any deservingness He has granted that which all others are deprived of and forbidden from. Had His call not come and had the messenger of His summons not appeared, who would have attained to saying "yea" and "amen," and had the Sun of His grace not shone, who would have found His path? A hundred thousand souls and spirits be sacrificed for the servants of His court!

- 5 By the Ancient Beauty, such longings remain in the heart of this evanescent servant that he knows not which to mention. In the world of existence, he is considered less than a moth, for the brightness of the lamp so attracted it that it circles and gives its life, while this servant, after the shinings of the Sun of Truth, still remains alive. And now the time of martyrdom has passed, since all are commanded to observe supreme wisdom and are enjoined to do that which conduceth to the preservation of humanity. O brother! People observe certain words from the holy verses that have been sent down and hear reports of events that transpire. If they were truly gazing with the eye of the heart toward the Most Exalted Horizon, or were they to taste the sweetness of the utterance of the Beloved of all creation, assuredly would the people of the earth behold that which is different from what they now witness. You and this servant, nay all the friends, must supplicate on behalf of one another, that perchance all may attain unto the ocean of His good-pleasure, for no station hath been or ever shall be more exalted than this. Should people attain unto this most exalted and glorious station, that which is now hidden from all shall be made manifest. In any case, this evanescent servant is powerless, nay forbidden, to reveal certain ranks and stations. He verily expoundeth as He willeth, and with Him is the decisive Word.

آنجناب رسید که تاریخ آن ۱۴ جمادی الأولى بود الحمد لله والمنة که جمیع مراسلات آنجناب بطراز ذکر مالک مآب مزین است و فی الحقیقه نفحات محبت آنجناب از کلمات آن متضوع از حق جل و عزّ مسئلت مینمایم که آنجناب را مؤید فرماید بر آنچه رضای او در آنست اگرچه مؤید بوده و هستید چه اگر تأییدات حضرت مقصود نبود امثال این عباد کجا قابل ادراک یوم لقا میشد و یا لایق حضور فناء باب مالک اسماء میگشت و نفسه الحق عنایتش دل را قوی نمود و چشم را نور بخشید و بآنوار وجه فائز فرمود لولا عنایتیه و فضله لکنا من الفاقدين و من المدومین در کلّ احوال بصد هزار لسان باید شکر نمود چه که من غیر استحقاق عنایت فرموده آنچه را که کلّ از آن محروم و ممنوعند اگر ندایش نبود و بیک دعوتش ظاهر نمیشد که بکلمه یلی و نعم فائز میگشت و اگر شمس عنایتش نبود که بصراطش پی میرد صد هزار جان و روان فدای خدام درگهش

- 5 قسم بجمال قدم حسرتهاى در دل این خادم فانی مانده که نمیداند کدام را ذکر نماید در عالم وجود کم از پروانه محسوب چه که روشنی سراج او را بشانی جذب نمود که طواف مینماید و جان میدهد و ای بعد بعد از اشراقات انوار آفتاب حقیقت هنوز زنده و باقی است و حال هم وقت شهادت منقضى شد چه که جمیع بحکمت کبری مأمورند و بآنچه سبب حفظ وجود انسانیت مکلف ای برادر ناس از آیات منزله مبارکه کلماتی مشاهده مینمایند و از امورات وارده خبری میشنوند اگر فی الحقیقه ببصر فؤاد بأفق اعلی ناظر بودند و یا حلاوت بیان محبوب امکان را می یافتند هرآینه اهل ارض غیر آنچه مشاهده میشوند مشاهده میشدند شما و این عبد بلکه همه دوستان باید در حق یکدیگر مسئلت نمائیم که شاید کلّ بحر رضا فائز شوند چه که هیچ مقامی اعلی از این مقام نبوده و نیست اگر ناس باین مقام بلند اعلی و رتبه ارجند علیا فائز شوند ظاهر میشود آنچه که الیوم از کلّ مستور است باری این خادم فانی از اظهار بعض مراتب و مقامات عاجز بلکه ممنوع الله یفصل کیف یشاء و عنده فصل الخطاب

- 6 After perusing that which flowed from your pen, it was presented at the Most Holy Court. Then did the Kingdom of Utterance speak forth that which the Tongue of the All-Merciful did pronounce, and He, exalted be His glory, said: Write unto Abu'l-Hasan and give him glad tidings of that which hath streamed forth from the Most Great Ocean, that he may rejoice and be of them that are thankful. Thou hast testified to that which My Most Exalted Pen hath testified when the Sovereign of Names was established upon the throne that there is none other God but Me, the Single, the All-Wise. Be thou assured of My grace and loving-kindness. Verily He is with whomsoever desireth Him, remembereth whoso remembereth Him, and draweth nigh unto whoso draweth nigh unto Him with a luminous countenance. O Abu'l-Hasan! Thou hast attained unto the verses of God time and again. Thy Lord is verily the All-Hearing, the Answering. God willing, may thou be adorned in all circumstances with the ornament of service to the Self-Sufficing Lord and be illumined by the effulgent lights of the sun of trustworthiness. End.
- 7 As per your request, this evanescent servant was honored with a special time for visitation. I beseech Him, exalted be He, to record its reward for you. Verily, He is the Protector of the doers of good and the Helper of them that turn unto Him.
- 8 Concerning what you wrote in your first letter about the house of his honor A, upon him be 966 [Baha'u'llah], when the friends were gathered and the holy, sacred verses that were sent were recited - blessed is the house wherein the remembrance of God is raised! The world shall soon be witnessed to be evanescent. This is a word that no soul in the world can deny. In this case, while time and opportunity remain, one must attain unto a station that is sanctified from differences and changes. Those servants who today are freed and delivered from idle fancies and vain imaginings and have attached themselves to the Truth - such souls are regarded as the most exalted of creatures in the sight of God. With utmost humility I beseech God, exalted be His glory, not to deprive these servants of the wonders of His bounty.
- 9 Concerning what you wrote about not deeming it advisable to depart due to the incomplete nature of affairs in that land - excellent is what you have done, for dealings with people must be concluded and all matters brought to completion. God willing, you are in all circumstances assisted. If you reflect a little, you will witness divine favor toward yourself. His confirmations have been and will be with you, through His grace and kindness.
- و بعد از اطلاع بر آنچه از قلم آنجناب جاری شد بساحت اقدس توجه نموده تمام آن معروض گشت اذاً دار ملکوت البیان بما نطق لسان الرحمن و قال جل کبریائه اکتب لأبى الحسن وبشره بما ترشح من البحر الأعظم لیفرح و یكون من الشاکرین قد شهدت بما شهد قلبی الأعلی از استقرار سلطان الأسماء علی العرش انه لا اله الا انا الفرد الحکیم ان اطمئن بفضلی و عنایتی انه مع من اراده و یذكر من ذکره و یقرب من تقرب الیه بوجه منیر یا ابالحسن انک فزت بآیات الله مرّة بعد مرّة ان ربک هو السّامع المحیّب انشاء الله در کل احوال بطراز خدمت غنی متعال مزین باشی و باشرافات انوار شمس امانت منور انتهی
- و حسب الاستدعای آنجناب وقتی مخصوص این خادم فانی بطراز زیارت فائز شد اسئله تعالی بأن یکتب لک اجره انه ولیّ المحسنین و معین المقلبین
- و اینکه در مکتوب اول نوشته بودید در بیت جناب ع علیه ۹۶۶ [بهاء الله] در حینیکه احبّا جمع بودند آیات مبارکه مقدسه مرسله تلاوت شد طوبی لبیت ارتفع فیه ذکر الله دنیا عنقریب فانی مشاهده میشود و این کلمه ایست که نفسی از نفوس عالم انکار آنرا نتواند کرد در این صورت تا وقت باقی و فرصت باقی باید تحصیل مقامی نمود که مقدس از اختلافات و تغییرات باشد عبادیکه الیوم از ظنون و اوهام فارغ و رسته اند و بحق پیوسته اند آن نفوس اعلی الخلق عند الحق مذکورند از حق جلّ جلاله بکمال عجز مسئلت مینمایم که این عباد را از بدایع فضلش محروم نفرماید
- اینکه نوشته بودید نظر بناتمامی امور این ارض حرکت را جایز ندانستم نعم بما عملت چه که باید داد و ستد با ناس تمام شود و جمیع امور منتبّی گردد انشاء الله در هر حال آنجناب موفّقند اگر قدری تفکر فرمایید مشاهده مینمایید عنایت الهی را در حق خود توفیقش همراه شما بوده و خواهد بود

- 10 In regard to what you wrote concerning the two sons of Jinab-i-Raj (upon him be 9 66 [Baha'u'llah]), this servant presents these glad tidings that the favors of the True One, exalted be His glory, are abundant concerning them and those related to them. They have truly arisen to serve the Cause. We beseech the True One to confirm them in all conditions. These details were presented at the Most Holy Court, and this is what the All-Merciful revealed in response:
- 11 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 12 This is a Book to which all the books of the world have testified, yet most people are heedless. This is an utterance which, when it appeared from the horizon of Will, the Kingdom of Utterance bowed down before it, yet most people are asleep. This is a remembrance at whose appearance the Supreme Course circled round, yet people remain behind an obvious veil. By God! The Books, in their innermost tongue, give glad tidings to all in the world, saying: "The Most Great Name has appeared and with Him is the Mother Book," yet the idolaters remain in grievous doubt.
- 13 O son of Ra and Jim! Rejoice that the Face hath turned toward thee from this noble station, and remembereth thee with that whose fragrance shall endure in the world. Verily thy Lord is the Bearer of Glad-Tidings, the All-Informed. The Supreme Pen hath mentioned you before your names appeared before the Throne, as a favor to your father. Verily, He is the All-Bountiful, the Noble. We counsel you and those who have believed to show forth the Greater Steadfastness and to observe that which We counseled one of Our Branches who was named Badi'u'llah in the Book of Names and 'Ali-Muhammad in My Great Tablet. This is the Day of Rising, by the Lord of the worlds, and this is the Day of the Call and My firm and mighty Command.
- 14 O Ra before Jim! Upon thee be My glory! He remembereth thee in this station and counseleth thee with the wisdom which the All-Merciful hath sent down in a clear Book. None should transgress wisdom lest the clamor of the opposers be raised. Say: Hold fast unto it, as commanded by One mighty and informed. Glory be upon thee and upon thy sons and upon those who are with thee and who hearken to thy word concerning this Cause, at whose appearance all things proclaimed: "The Promise is fulfilled and the Promised One speaketh: 'Verily there is no God but Me, the Speaker, the Manifest, the Mighty, the Praiseworthy.'"
- بفضله و الطافه و اينكه دربارۀ دو ابن جناب رج عليه ٩ ٦٦ [بهاء الله] نوشته بوديد اين عبد اين بشارت را معروض ميدارم كه عنايت حق جلّت عظمته دربارۀ ايشان و منتسبين ايشان بسيار است في الحقيقه بخدمت امر قيام نموده اند از حق ميطلبم ايشانرا در جميع احوال تأييد فرمايد اين تفصيل در ساحت اقدس عرض شد هذا ما انزله الرحمن في الجواب
- ١١ هو الأقدس الأعظم العليّ الأبهى
- ١٢ هذا كتاب شهدت له كتب العالم ولكنّ الناس اكثرهم من الغافلين هذا بيان اذا ظهر من افق المشيئة سجد له ملكوت البيان ولكنّ القوم اكثرهم من الرّاقدين هذا ذكر اذا ظهر طاف حوله الملائ الأعلی ولكنّ الناس في حجاب مبين تألله انّ الكتب بلسان سرّها تبشّر من في العالم و تقول قد ظهر الاسم الأعظم و عنده أم الكتاب ولكنّ المشركين في وهم عظيم
- ١٣ يا ابن الرّاء و الجيم ان افرح بما توجه اليك الوجه من هذا المقام الكريم و يذكرک بما يبقى عرفه في العالم ان ربّک هو المبشّر الخبير قد ذکرکم القلم الأعلی قبل ان تظهر اسمائکم لدى العرش فضلاً على ايکم انه هو الفضال الكريم انا نصيک و الذين آمنوا بالاستقامة الكبرى و بما وصّينا به احد اغصاني الذي سمی ببدیع الله في کتاب الأسماء و بعلي قبل محمد في لوحی العظيم هذا يوم القيام و ربّ العالمين و هذا يوم النداء و امری المحکم المتين
- ١٤ يا را قبل جيم عليك بهائي انه يذكرک في هذا المقام و يوصيک بالحكمة التي انزلها الرحمن في کتاب مبين ليس لأحد ان يتجاوز الحكمة لئلا يرتفع ضوضاء المعرضين قل تمسکوا بها امراً من لدن مقتدر خبير البهاء عليك و على ابنائک و على من معک و يسمع قولک في هذا الأمر الذي اذا ظهر نطقت الأشياء قد اتى الوعد و الموعد ينطق انه لا اله الا انا الناطق الظاهر العزيز الحميد

15 He is the Caller between Earth and Heaven

15 هو الصّاح بين الأرض والسّماء

16 This is a remembrance whereby the eye of the Remembrance was solaced, yet most people know not. This is an utterance which, by the life of the All-Merciful, the Bayan circleth round, yet most people comprehend not. Say: By God! The Trumpet speaketh, the Balance moveth, and the Path calleth out before the Face, yet most people perceive not.

16 هذا ذكر قرّرت به عين الذّكر ولكنّ النّاس أكثرهم لا يعلمون هذا بيان لعمر الرّحمن يطوفه البيان ولكنّ القوم أكثرهم لا يفقهون قل تألّه أنّ الصّور ينطق والميزان يمشي والصّراط ينادي امام الوجه ولكنّ النّاس أكثرهم لا يشعرون

17 O Rida! Harken unto the call of thy Most Glorious Lord. We created all things for the hearing of this Call, yet when it was raised, every heedless and veiled one turned away. I created eyes for My Day, ears for My Manifestation, and hands to grasp My sealed wine, which is My preserved Book. Blessed art thou for having drunk from the Spring of Life when the All-Merciful came with manifest sovereignty. We send greetings from this station to thy father and thy brothers who have taken the Kawthar of utterance in the name of the Lord of Religions and have drunk thereof through My beloved remembrance.

17 يا رضا ان استمع نداء ربّك الأبهى قد خلقنا الكلّ لأصغاء هذا النداء واذا ارتفع اعرض عنه كلّ غافل محجوب قد خلقت الأبصار ليومي والآذان لظهوري والأيدى لأخذ رحيقي المختوم الّذي هو كتابي المختوم طوبى لك بما شربت من عين الحيوان اذ اتى الرّحمن بسلطان مشهود أنّا نكبّر من هذا المقام على ايّك واخوانك الّذين اخذوا كوثر البيان باسم مالک الأديان و شربوا منه بذكري المحبوب انتهى

18 From these holy, revealed, and blessed verses, the favor of the True One is evident and clear, and this evanescent servant also conveys his greetings to each one. May they dwell and find rest beneath the eternal Lote-Tree and remain occupied with the remembrance of the True One, exalted be His glory and sovereignty.

18 از آیات مقدّسه منزله مبارکه عنایت حق مشهود و واضحست و این خادم فانی هم خدمت هر یک تکبیر میرساند انشاء الله در ظلّ سدره باقیه ساکن و مسترّج باشند و بذکر حق تعالی شأنه و تعالی سلطانه مشغول

19 Concerning what you wrote about the Handmaidens of God, it was presented at the Most Holy and Exalted Threshold. Thus spoke the Tongue of Grandeur in this station - exalted be His glory: God willing, may the handmaidens of Truth be occupied with His remembrance and praise throughout the nights and days. O Abu'l-Hasan! Once God, exalted be His glory, spoke to the Son of Mary saying: "O My servant and son of My handmaiden." Reflect, then give thanks to thy Lord, the Generous Bestower. Convey greetings from the Wronged One to the handmaidens of God and likewise to all other maid-servants of God who dwell in that land. God willing, may all, in utmost sanctity and detachment, be engaged in the remembrance of the Goal of all the world. How many men who counted themselves among the learned and accomplished are seen to be deprived, while how many servants and women who had not seen a letter of knowledge have attained the ocean of knowledge and speak the words "Thine be the praise, O God of all worlds."

19 اینکه درباره کنیزهای الهی نوشته بودید در ساحت اقدس اعتراف علی عرض شد هذا ما نطق به لسان القدم فی هذا المقام قوله عزّ کبریائه انشاء الله کنیزان حق در لیالی و آیام بذکر و ثابث مشغول باشند ای ابوالحسن وقتی از اوقات حق جل جلاله باین مریم فرموده ای بنده من و فرزند کنیز من تفکر ثم اشکر ربّک المعطى الکرم کنیزان حق را از لسان مظلوم تکبیر برسان و همچنین سائر اماء الله را که در آن دیار ساکنند انشاء الله کلّ بکمال تقدیس و تنزیه بذکر مقصود عالمیان مشغول باشند چه بسیار از رجال که خود را از اهل علم و فضل میشمردند ممنوع مشاهده میشوند و چه مقدار از عباد و نساء که حرفی از علم ندیده اند بجز علم فائز و بلک الحمد یا اله العالمین ناطقند انتهى

20 Concerning what was written about Mosul, He said: It would have been better had they heeded the glad-tidings and "give thou good news to the patient ones" after the blessed words

20 اینکه درباره موصل نوشته بودند فرمودند اولی آنکه بشارت و بشر الصّابین بعد از کلمه مبارکه و لنبلونکم ملتفت میشدند اگرچه در این سنه فقط

"We shall surely try you." Although famine has overtaken most lands this year, yet the spreading of such matters by the friends may cause certain incidents. The mention and spreading of such matters must in all cases occur with permission. He indeed knoweth His servants better than they know themselves. He is the Single One, the All-Knowing, the All-Wise.

اکثر بلاد را فرا گرفته و لکن انتشار اینگونه امور از دوستان شاید سبب بعضی از حوادث شود ذکر این امور و نشر آن در هر حال باید باذن واقع شود آنکه اعلم بعباده منهم آنکه هو الفرد العليم الحكيم انتهى

- 21 And whosoever desires with complete willingness and yearning to pay the Huququ'llah must give it to such as your honor and the trustees and obtain a receipt, so that whatever occurs may occur with the leave and permission of God. He is verily the Teacher, the All-Wise.

21 و هر نفسی بکمال میل و شوق 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 آنکه هو المعلم الحكيم

- 22 Concerning what was written that his honor 'Ayn [charged with] 966 [Baha'u'llah] had designated funds for that land - they have always been and continue to be confirmed. We beseech God - our Beloved and your Beloved, our Goal and your Goal - to aid us in manifesting that which will exalt His Cause and in spreading that which will elevate His remembrance. He is verily the Self-Sufficient, the Almighty, the Powerful.

22 و اینکه نوشته بودند جناب ع علیه ۹۶۶ [بهاء الله] وجهی بجهة آن ارض معین نموده اند ایشان همیشه مؤید بوده و هستند نسل الله محبوبنا و محبوبکم و مقصودنا و مقصودکم بأن یوفقنا علی اظهار ما یرتفع به امره و نشر ما یعلو به ذکره الله هو الغنی الغالب القدير

- 23 Concerning what was written "I have no desire save His good-pleasure," He said: This is the most exalted of stations. Blessed is the soul that has drunk from this cup which God has placed above the seas in station. God willing, may you ever attain unto it. It is better for thee and for My servants than whatsoever hath been created on earth.

23 اینکه نوشته بودند آرزوی بجز رضای محبوب ندارم فرمودند این مقام اعظم مقاماتست طوبی نفس شربت من هذه الكأس التي جعل الله البحور دون مقامها انشاء الله همیشه بآن فائز باشید آنکه خیر لک و لعبادی عما خلق فی الأرض انتهى

- 24 And concerning what was written about his honor Aqa Mirza Asadu'llah from Alif and Shin, it was presented and He said: O Asad! We have mentioned thee before, and I am the All-Knowing Rememberer. Strive in that which befitteth these days which were the hope of the sincere ones. Whoso hath recognized this Day hath attained unto that which God hath decreed in His Mighty Book. Convey My greetings to My loved ones in Alif and Shin. We have remembered them and greeted their faces from this exalted station. For thee and for them to hold fast unto spiritual qualities and pleasing deeds and that whereby this mighty Cause may be exalted. Praise be to God, the Lord of the worlds.

24 و اینکه درباره جناب آقا میرزا اسدالله از اهل الف و شین نوشته بودند عرض شد فرمودند یا اسد انا ذکرناک من قبل و انا الذاکر العليم ان اجهد فيما ينبغي لهذه الأيام التي كانت امل المخلصين من عرف اليوم فاز بما حکم به الله فی کتابه العظيم کبر من قبلي علی احبائي فی الألف و الشین انا ذکرناهم و کبرنا علی وجوههم من هذا المقام المنیع لک و لهم بأن یتسکوا بأخلاق الروحانية و الأعمال المرضية و ما یرتفع به هذا الأمر العظيم الحمد لله رب العالمين انتهى

- 25 And concerning what was written about the intention to travel to the land of Ha and Mim, it was presented at the Most Holy and Exalted Threshold. Thus spoke the Tongue of Grandeur when the Beloved of the world was established upon the throne of His Most Great Name. He said, exalted be His glory:

25 و اینکه نوشته بودند اراده ارض ها و میم دارند بساحت امنع اقدس عرض شد هذا ما نطق به لسان القدم اذ استوی محبوب العالم علی عرش اسمه الأعظم قال عز کبريائه

- 26 O Abu'l-Hasan! When thou enterest the Land of Ha and findest its fragrance, convey My greetings to My loved ones therein,

26 یا ابالحسن اذا دخلت ارض الهاء و وجدت عرفها کبر من قبلي علی احبائي فيهنالك الذين

who have cast aside all else save Me and have taken what was revealed in My Book, and have drunk the choice wine of faithfulness from the hand of My bounty, and have turned with radiant faces toward the horizon of My grace. These are servants whom the rapture of the call of God hath so seized that they have spoken in His praise and remembrance, and have uttered that which they were bidden in a perspicuous Tablet. We make mention of the traveler in this station, who turned toward My countenance and attained My presence when the Luminary of My Cause was shining from the horizon of Zawra. We bear witness that he hath acknowledged that which God had testified to on a Day whereon feet did slip.

- 27 O Tongue of Grandeur! Make mention of him who was named with the letters Ba and Qaf, who remained faithful to the Covenant on a Day wherein necks were humbled before God, the Lord of all horizons. Harken once again unto My call. Verily, He remembereth thee with that which nothing on earth can equal, as doth testify He with Whom is the Mother Book. Thy letter which thou didst send before, and another letter, have been received and have attained the Most Great Presence, the station wherein the Lord of Destiny proclaimeth: "There is none other God but Me, the Mighty, the All-Bountiful." Blessed art thou for having been moved by the stirring of God's verses in His days and for having arisen to serve the Cause with spirit and fragrance. We have made mention of thee in numerous Tablets with such mention as shall never cease to perfume the world. To this doth bear witness the Wronged One Who is imprisoned in the Most Great [Prison].

- 28 O Abu'l-Hasan! Gladden and adorn the friends in that land with the ornament of a wondrous and sublime remembrance from before the True One. With utmost joy and delight, turn towards and traverse the dominions of the All-Merciful. Two petitions from the names B and Q reached the Court of the Intended One and attained an exalted station. God willing, through divine favors they shall in all conditions be occupied with the mention of the Friend and service to His Cause with wisdom and utterance, and shall at all times partake and give others to partake of the Kawthar of divine love. No matter hath ever been or ever shall be hidden before the Throne. Verily He heareth and seeth, and He is the All-Knowing, the All-Wise. Upon Him be My glory and the glory of those who circle round My Throne, and upon the Steed that turned towards the Supreme Horizon until it entered Baghdad and attained the presence of the Lord of Names and drank the choice wine of revelation from the hands of its Lord, the All-Merciful. Say unto them: Grieve not, but trust in God in all matters. Verily

نبدوا سوائى و اخذوا ما نزل في كتابي و شربوا
رحيق الوفاء من يد عطائي و توجهوا بوجوه نوراء
الى افق فضلى اولئك عباد الذين اخذهم جذب
نداء الله على شأن نطقوا بذكره و ثائمه و تكلموا بما
امروا به في لوح مبين نذكر المسافر في هذا المقام
الذي اقبل الى وجهي و فاز بلقائي اذ كان مشرقاً
نير امرى من افق الزوراء نشهد انه اعترف بما شهد
به الله في يوم زلت الأقدام

27 يا لسان العظمة ان اذكر من سمى بالباء و القاف
الذي وفي بالميثاق في يوم فيه خضعت الاعناق
لله مالك الآفاق ان استمع ندائي مرة اخرى انه
يذكرك بما لا يعادله شيء في الأرض يشهد بذلك
من عنده ام الكتاب قد حضر كتابك الذي ارسلته
من قبل و كتاب آخر و فازا بالمنظر الأكبر المقام
الذي فيه ينطق مالك القدر انه لا اله الا انا
العزیز الوهاب طوبى لك بما اخذك اهتزاز آيات
الله في أيامه و قت على خدمة الأمر بالروح و
الربحان قد ذكرناك في الواح شتى بذكر لا ينقطع
عرفه عن العالم يشهد بذلك المظلوم الذي سجن
في اعلى [...]

28 يا اباالحسن دوستان آن ارض را از قبل حق
بطراز ذکر بدیع منیع مزین و مسرور دار بکمال
روح و ریحان بديار رحمن توجه کن و مرور نما
دو عریضه از اسم با و ق بشطر مقصود واصل
و بمقام محمود فائز انشاء الله بعبادت الهی در جمیع
احوال بذكر دوست و خدمت امر بحکمت و بیان
مشغول باشند و از کوثر محبت الهی در هر حال
بنوشند و بنوشاند هیچ امری لدى العرش مستور
نبوده و نخواهد بود انه یسمع و یرى و هو العليم
الحکیم علیه بهائی و بهاء من طاف حول عرشى
و على الجواد الذى توجه الى الأفق الأعلى الى
ان دخل الزوراء و فاز بقاء مالك الأسماء و
شرب رحيق الوحي من ايدى عطاء ربه الرحمن
قل لهما لا تخزنا توكلنا على الله في كل الأمور انه
معكنا و يظهر ما اراد انه هو المعطى الفياض

He is with you and will manifest what He willeth. He is indeed the Munificent Bestower.

- 29 If thou shouldst see Kamalu'd-Din, gladden him with My loving-kindness and bounty, and remind him of what We commanded him when he was present before Us. Say: O Kamal! We counseled thee to render all thy submission and humility unto God alone. Hast thou forgotten? Ask God, thy Lord, to assist thee to act according to that which thou wast bidden by the Revealer of the Book. We have mentioned thee in such wise as all the Books bear witness, and beyond them My Tongue, and beyond that My Most Exalted Pen in the Scriptures and Tablets. Verily thy Lord is with thee, He heareth thy call and seeth what appeareth in the kingdom. He is indeed the Mighty, the All-Knowing.

29 ان رأيت كمال الدين بشره بعنايتي وفضلي وذكّره بما امرناه اذ كان حاضراً لدى الوجه قل يا كمال انا وصيّاك بان تجعل خضوعك و خشوعك كلّها لله وحده ا نسيت فاسئل الله ربك ان يؤيّدك على العمل بما امرت به من لدن منزل الكتاب انا ذكرناك على شأن يشهد به الكتب كلّها وعن ورائها لسانى وعن ورائه قلبى الأعلى فى الزّبر والألواح انّ ربك معك يسمع ندائك ويرى ما يظهر فى الملك انه هو العزيز العلام

- 30 We make mention in this station of Our servant An-Nur who drank from the ocean of My presence and attained the honor of hearing My call in the earliest days. Glory be upon thee and upon him and upon those related to thee and upon My handmaiden who attained the presence and won that which most men were debarred from. O Kamal! Harken with thine inner ear to the call of the Beloved of the world. Act according to what He hath commanded. Thou art among those souls who have been and are mentioned before the Throne. Know thou the value of this station. I swear by the dust of the Most Great Prison which hath been made the footstool of the Lord of eternity - were the station of a single soul illumined by the lights of the Divine Word to be made manifest to the dwellers of earth and heaven, thou wouldst behold them all bewildered, nay most of them struck dead.

30 انا نذكر فى هذا المقام عبداً النور الذى شرب من بحر وصالى و فاز باصغاء نداءى فى أوّل الأيّام البهاء عليك و عليه و على من نسب اليك و على امتى التى حضرت و فازت بما منع عنه اكثر الرجال يا كمال ندائى محبوب عالم را بگوش جان اصغاء كن آنچه امر فرموده بأن عمل نما تو از نفسى هستى كه لدى العرش مذكور بوده و هستى قدر ايتقام را بدان قسم بتراب سجن اعظم كه اليوم مؤطى قدم مالك قدم گشته اگر مقام يك نفس از نفوس كه بأنوار كلمه الهيه منور شده بر اهل آسمان و زمين ظاهر شود جميع را متحير بل اكثرى منصعق مشاهده نمائى

- 31 O My Pen! Make mention of Al-Mahmud who turned towards the Praiseworthy Station and attained, ere the Manifestation, the Dawning-Place of Light, and believed in God, the Peerless, the All-Informed. O Mahmud! Grieve not for what hath befallen thee in the land of exile. We thank God for what hath come upon Us in the prison-city of Ta and in this mighty prison. When tribulation increaseth, the chosen ones increase in their love for God, the Lord of all beings. Thus doth the Lord of the Throne and of earth instruct thee that thou mayest be among the thankful. Blessed is the soul that hath borne hardships and difficulties in the path of God, the Lord of the Day of Judgment. We give thee glad tidings of the greatest ease after thy severest hardship. Rejoice and say: Praise be unto Thee, O Desire of the worlds! O Mahmud! None hath fathomed the mysteries of divine wisdom. Had the people of the earth acted according to the counsels of their celestial Beloved, thou wouldst have beheld the entire earth as the most exalted

31 ان يا قلبى ان اذكر المحمود الذى اقبل الى المقام المحمود و فاز قبل الظهور بمشرق النور و آمن بالله الفرد الخبير يا محمود لا تحزن عما ورد عليك فى ديار الغربة انا نشكر الله بما ورد علينا فى سجن ارض الطاء و فى هذا السجن العظيم اذا زاد البلاء زاد الأصفياء فى حبّ الله مالك الورى كذلك يلقيك ربّ العرش و الثرى لتكون من الشّاكرين طوبى لنفس حملت الشّدائد و المكاره فى سبيل الله مالك يوم الدين انا نبشرك باليسر الأكبر بعد عسرک الأعظم ان افرح و قل لك الحمد يا مقصود العالمين يا محمود بر اسرار حكمت الهى احد پی نبرده اگر اهل ارض بنصح محبوب آسمانى عمل مينمودند جميع ارض را بمثابة جنت

Paradise, and all would have attained complete freedom and perfect tranquility. Say:

علیا مشاهده مینمودی و جمیع بازادی تمام و فراغت کامل فائز میگشتند

- 32 Glorified art Thou, O Thou at Whose Name the limbs of the mighty have quaked and the mountains have crumbled! I beseech Thee by Thy Hidden Name, which was established upon the Throne of Manifestation on this Day whereon the Trump was blown and the decree of resurrection appeared, to enable me to make mention of Thee and to praise Thee in such wise that neither the hosts of the earth nor the mighty ones among Thy creatures shall prevent me. O my Lord! Thou seest me turning toward Thee, clinging to the cord of obedience unto Thee, and holding fast to the hem of Thy generosity. Ordain for me that which is best for me, and prescribe for me that which shall profit me in every world of Thy worlds. Thou knowest what profiteth me, and Thou art the All-Knowing, the All-Informed.

32 قل سبحانک یا من باسمک ارتعدت فرائص الرجال ونسفت الجبال اسئلك باسمک المکنون الذی استقر علی عرش الظهور فی هذا الیوم الذی فیہ نفخ فی الصور و ظهر حکم النشور بأن توفقنی علی ذکرک و ثنائک علی شأن لا تمنعنی جنود ارضک و لا اقویاء خلقک ای رب ترانی مقبلاً الیک و متمسکاً بحبل طاعتک و متشبثاً بذیل کرمک قدر لی ما یکون خیراً لی ثم اکتب لی ما ینفعنی فی کل عالم من عوالمک انک تعلم ما ینفعنی و انک انت العلیم الخبیر

- 33 O my Lord! I beseech Thee by Thy Self to deliver whosoever is imprisoned in Thy days and aid him to that which Thou lovest and art pleased with. Verily, Thou art the Almighty, the Most Exalted, the Mighty, the Bountiful.

33 ای رب اسئلك بنفسک بان تخلص من سجن فی ایامک و ایده علی ما تحب و ترضی انک انت المقتدر المتعالی العزیز الکریم

- 34 The Ancient Beauty hath turned towards the wise ones in Ha and Mim and giveth them glad tidings of the Ridvan of God, the Lord of the worlds. Rejoice ye in that the One seated upon the Throne maketh mention of you in such wise that those near unto God perceive therefrom the fragrance of God, the Mighty, the Praiseworthy. I swear by God! He Who was named Jehovah in the Torah, and the Comforter in the Gospel, and in the Qur'an as the Great News, hath come - He at Whose appearance the heaven of vain imaginings was rent asunder, the earth of idle fancies was cleft, and all who dwell on earth were terror-stricken, save such as God pleased, the Most High, the All-Knowing. Blessed are ye for having turned unto the Countenance, and joy be unto you for having attained unto this glorious station. Beware lest the affairs of men grieve you. Hold ye fast unto the truth - verily He is the Almighty, the Powerful.

34 قد توجه وجه القدم الی الحکماء فی الهاء و المیم و یشهرهم برضوان الله رب العالمین ان افرحوا بما یذکرکم الجالس علی العرش بما یجد منه المقربون عرف الله الملک العزیز الحمید تأله قد اتی من سبی بیوه فی التورته و بالفری فی الانجیل و فی الفرقان بالنبا العظیم الذی اذا ظهر انفطرت سماء الأوهام و انشقت اراضی الظنون و فزع من علی الأرض الا من شاء الله العلی العلی طوبی لکم بما اقبلتم الی الوجه و نعیماً لکم بما فزتم بهذا المقام الکریم ایاکم ان تحزنکم شئون الخلق تمسکوا بالحق انه هو المقتدر القدیر

- 35 O concourse of the wise ones in the land of Ha! The Most Exalted Pen declareth: This is the Day of remembrance and praise, and this is the Day for the manifestation of praiseworthy attributes. God willing, ye should give the thirsty to drink from the Euphrates of the Most Merciful's mercy, and guide the wanderers to their true home. With utmost joy and fragrance, give the glad tidings of the Merciful's bounty to all beings, and arise to serve with wisdom. Whatsoever appeareth from any doer of good deeds in this day shall be observed as a star in

35 یا معشر الحکماء فی ارض ها قلم اعلی میفرماید امروز روز ذکر و ثناست و امروز روز ظهور صفات پسندیده است انشاء الله باید تشنگان را از فرات رحمت رحمانی سقاییه نمائید و آوارگان را بوطن اصلی دلالت کنید بکمال روح و ریحان اهل امکانرا بعنایت رحمن بشارت دهید و بحکمت بخدمت قیام نمائید آنچه از هر عاملی امروز ظاهر شود بمثابه نجم در آسمان علم الهی

the heaven of divine knowledge. By the truth of His own Self! Nothing escapeth His knowledge. He is verily the All-Knowing, the All-Informed.

مشاهده گردد و نفسه الحق لا يعزب عن علمه
من شيء أنه هو العليم الخبير

- 36 Drink ye in the name of the True Friend, speak ye in His Name, and be enkindled with His love - an enkindlement whose effects shall become manifest in the world. This is not difficult for the Almighty. He doeth what He willeth and ordaineth what He pleaseth. He is the One, the Peerless. Those souls among you who are engaged in teaching the Cause are mentioned before the Throne and are specially favored with God's grace.

36 باسم دوست حقیقی بیاشامید و بنام او تکلم کنید
و بحبش برافروزید افروختنیکه اثر آن در عالم
ظاهر شود لیس هذا على القدير بعزیز يفعل ما
يشاء و يحكم ما يريد و هو الواحد الفريد نفوسيكه
از شما بتبليغ امر مشغولند لدى العرش المذكورند
و بعنايت حق مخصوص

- 37 O Abu'l-Hasan! Though some names were not mentioned outwardly, yet all are recorded and inscribed in the Preserved Tablet by the Most Exalted Pen, especially those souls who have arisen with complete dedication to teach and serve the Cause. Upon them be My glory, My mercy, and My bounty, which have preceded all worlds. Soon shall appear in the kingdom what they have wrought in My path. It behooveth them to rejoice in this mention, from which the fragrance of the essence of their Lord's bounty hath been wafted. Praise be to God, the Lord of the worlds.

37 ای ابوالحسن اسامی بعضی بر حسب ظاهر ذکر
نشد ولكن در لوح محفوظ كل مذكور و از قلم
اعلی مسطور مخصوص نفوسيكه بتمام همت بر تبليغ
و خدمت امر قیام نموده اند عليهم بهائی و رحمتی و
عنایتی التي سبقت العالمين سوف يظهر في الملك
ما عملوا في سبيلي ينبغي لهم ان يفرحوا بهذا الذكر
الذي تضيوع منه عرف جوهر عنایته ربهم الكريم
الحمد لله رب العالمين

- 38 From the precincts of the Prison, We send Our glorification upon the loved ones of God in Nun and Ra, both men and women, who have fulfilled God's Covenant and have turned unto His luminous Countenance. O My loved ones in that land! There have come before the Wronged One the pages adorned with My mention and praise, and We have answered you as a bounty from Our presence. Verily, He is the Near One, the Answerer. Rejoice ye in My mention of you and trust in all affairs to the One, the All-Informed. Verily, He ordaineth for His loved ones that which shall profit them in His worlds. He is verily the Ruler over whatsoever He willeth through His name, the All-Wise. Verily, in the Prison He maketh mention of you in such wise as to attract the hearts of the sincere ones. Glory be upon you and upon those who have cast away vain imaginings behind their backs, turning unto God, the Lord of the worlds.

38 أنا نكبر من شطر السجن على احباء الله في النون
و الراء من كل ذكر و انبي الذين وفوا بميثاق الله
و توجهوا الى وجهه المنير يا احبائي في هناك
قد حضر لدى المظلوم الاوراق التي كانت مزينة
بذكرى و ثنائى و اجبتكم فضلاً من عندنا انه هو
القريب المجيب ان افرحوا بذكرى اياكم و توكّلوا
في الأمور على الفرد الخبير انه يقدر لأحبائه ما
ينفعهم في عوالمه انه هو الحاكم على ما يشاء باسمه
الحكيم انه في السجن يذكركم بما تنجذب به افئدة
المخلصين البهآ عليكم و على الذين نبذوا الأوهام
عن ورائهم مقبلين الى الله رب العالمين

- 39 O Abu'l-Hasan! We have heard the call of the Noble One in the land of Ta before, and We make mention of him with a tongue through which the horizons were set ablaze and through which the Lord of the Day of the Covenant spoke: "The Kingdom is God's, the Lord of Lords!" We made mention of him before, and We make mention of him at this time, that he may rejoice in the remembrance of God, the Revealer of Verses. Convey My greetings unto him and give him the glad-tidings of this remembrance which God has made the King of all remembrance.

39 يا ابالحسن أنا سمعنا ندآ النبيل قبل با في ارض
التاء و نذكره بلسان به اشتعل الافاق و نطق
مالك يوم الميثاق الملك لله رب الأرباب أنا
ذكرناه من قبل و نذكره في هذا الحين ليفرح بذكر
الله منزل الآيات كبر من قبلى عليه و بشره بهذا
الذكر الذى جعله الله مالك الأذكار البهآ من
لدنا عليه و على من فاز بذكر هذا المقام انتهى

The glory from Us be upon him and upon those who have attained to the mention of this station.

- 40 Furthermore, whenever you meet the friends of God in any city or region, make mention of this evanescent one's utter powerlessness and nothingness. God willing, may they at all times drink from the chalice of the Merciful's love and be turned with their entire sight, hearing and soul toward the Most Exalted Horizon. This is the tree of goodness, and its fruit and leaves. God is witness that this servant does not consider himself worthy or deserving of mention in the presence of those friends who have caused their own will, desire and choice to become extinct and non-existent in the will and desire of God. Blessed is the soul that acts in accordance with that which it has been commanded in the Book of God - that is, the soul that outwardly is adorned and embellished with prescribed deeds, for it is observed that some interpret divine verses according to their own vain imaginings and continue to do so. Evil is that which they do.

- 41 The name of Jinab-i-Amin, upon him be the Glory of God, is oft-mentioned, for he has been and continues to be mentioned in every letter, and this servant has made mention of him in all correspondence, but it seems he himself has not yet written from his location. In any case, wherever he may be, may he be occupied with the mention of God and be engaged in that which He loves and with which He is well-pleased. God willing, may he attain to His presence and be blessed once again with His meeting. The Glory be upon you and upon him and upon those who are adorned with the attributes which the Revealer of Verses has sent down in His Mighty Book.

40 عرض دیگر آنکه آقایان و دوستان حق را در هر مدینه و دیار که ملاقات نمودید ذکر عجز و نیستی این فانی را مذکور دارید انشاءالله در کل احیان از قدح محبت رحمن بیاشامند و بتمام بصر و سمع و جان بافق اعلی متوجه باشند اینست سدره خیر و ثمر و برگ آن خدای واحد شاهد است که این عبد خود را قابل و لایق ذکر نمیداند در ساحت دوستانیکه اراده و مشیت و اختیار خود را در اراده و مشیت حق فانی و معدوم نموده اند طوبی لنفس عملت بما امرت به فی کتاب الله یعنی نفسیکه بر حسب ظاهر ظاهر باعمال مأمویره مطرز و مزین است چه که مشاهده میشود بعضی آیات الهی را باوهامات خود تفسیر نموده و مینمایند بشس ما هم یعملون

41 جناب امین علیه بهاء الله اسمشان بسیار مذکور است چه که در هر مراسلهئی آنجناب بوده و هست و اینعبد هم در جمیع مراسلات ذکر نموده و لکن خودشان گویا هنوز از محل ننوده اند باری هر جا هستند بذکر حق مشغول باشند و بما یحبه و یرضی عامل انشاءالله بحضور فائز شوند و ببقاء مرّه اخری مرزوق گردند البهاء علیک و علیه و علی من تزیّن بالصفات الّتی انزلها منزل الایات فی کتابه العظیم عبارت داخل براکت [] ناخوانا می باشد

INBA08:358, BLIB_Or15727a.111,
BLIB_Or15732.046, NLAI_BH4.263-287

BH00250

Date: 1298 ? [1880-1881]

- 1 In the name of God, exalted be His Glory and Grandeur!
- 2 At this hour when the heaven of grace is raised high and the sun of loving-kindness and favors is dawning and rising from the horizon of bounty and beneficence, I am present at the threshold of mighty glory with the pen of love and the tablet of

1 هو الله تعالى شانه العظمة والكبرياء

2 در این حین روحا که سماء فضل مرفوع و شمس عنایت والطف از افق مکرمات و افضال مشرق و طالع در ساحت عز کبریائی باقلم و داد و لوح محبت و اتحاد بیدایع ذکر حضرت محبوب جل

unity and concord, commemorating with wondrous praise that beloved leaf and the other leaves of that land, particularly the honored and respected matron, mother of the Haram of God and mother of that leaf and her namesake - upon them be the Glory of God - who were resident in the Land of Ta. I bear glad tidings of the wondrous divine favors, for praise be to God, His loving-kindness is manifest and evident toward each one.

- 3 This is evident from the verses revealed from the heaven of oneness addressing this lowly one, which are inscribed verbatim in this leaf, the details being that from the Land of Ta a petition was submitted to the blessed presence of the Servant of the Divine Unity - may my spirit be sacrificed for the dust of his most glorious and luminous feet. Therein were mentioned the spiritual manifestations of each of those leaves and the beloved leaf, wife of the late Aqa Muhammad Ja'far, and the sister of that leaf, and the sister of His Holiness's beloved Aqa Mirza Mahmud - upon him be the Glory of God - and Bibi Jan and all the leaves of that land. Also as promised to you, supplication was made for forgiveness of that leaf's late father. A response was graciously given, and among the verses that descended from the heaven of the favors of the Eternal Beloved - may the spirit of all loved ones be sacrificed for Him - they recorded blessed words of glad tidings. However, this one submits these that it may become clear and evident that deeds done purely for God's sake shall not be lost.

- 4 Blessed are ye for that which His Most Exalted Pen hath recorded in your mention. O ye pure leaves! This is a copy of what our Glorious Lord wrote to this ephemeral, lowly one:

- 5 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

- 6 Praise be to God Who hath raised up the heaven of utterance and adorned it with brilliant stars and illumined its horizon with the Sun of the mention of the Most Great Name, whereby the world was illumined. When the air stirred and heaven moved, the ocean of knowledge surged and the Ark of God sailed thereon through His Most Glorious Name. Blessed is he who held fast to it and embarked upon it through the Name whereby the veils were rent and the coverings were torn asunder. Glorified be He Who manifested what He willed through the Most Exalted Word and spoke and caused all things to speak. What He hath spoken is indeed the straight path and the balance of justice. Through it the lovers were attracted and soared in the atmosphere of longing, and through it the sincere arose to promote the Cause of God between earth and heaven, bearing in His love tribulations which none can reckon

ذکره وثنائه آنورقه حبیه و سایر ورقات آن ارض خصوصاً علیا مخدره مکرمه محترمه والد حرم الله و والده آنورقه وسمیه آنورقه علین بهاء الله که در ارض طائشرف داشتند متذکریم و بیدایع عنایات الهیه مبشر که الحمد لله عنایات محبوب در حق هریک ظاهر و آشکار است

3 چنانچه از آیات منزله از سماء احدیه که مخاطبا لهذا الذلیل نازل که بعینها در این ورقه مرقوم میشود معلوم و واضح و تفصیل آنکه از ارض طائ عربضه بجحضر مبارک جناب خادم الاحدیه روحی لثراب مقدمه الاعز الانور فدا عرض نموده و در ضمن بروزات حبیه هریک از آنورقات و ورقه حبیه عیال مرحوم اقا محمد جعفر و همشیره آنورقه و همشیره جناب حبیب ابی اقا میرزا محمود علیه بهاء الله و بی بی جان و کلیه ورقات آن ارض را معروض داشته و هم استدعای غفران مرحوم ابوی آن ورقه را کما وعدت لک نموده جوانی عنایت فرموده اند و در ضمن آیاتی که از سماء عنایت محبوب لایزالی روح کل محبوب فداه نازل مرقوم فرموده اند عبارات رقیقه مبارکه ایشان را بشارت لکن عرض مینماید تا واضح و مبرهن آید که عمل خالص لله ضایع نخواهد شد

4 طوبی لکن بما جرى قلبه الاعلی علی ذکر کن یا ایها الورقات الزاکیات هذه صورة ما کتب مولنا الجلیل لهذا القانی الذلیل

5 هو الاقدس الاعظم العلی الابهی

6 الحمد لله الذی رفع سماء البیان و زینها بالنجم دریات و نور افقها بشمس ذکر الاسم الاعظم الذی به استضاء العالم فلما توجج الهواء و تحرکت السما ماج بحرا العرفان و سرت علیها فلک الله باسمه الابهی طوبی لمن تمسک بها و رکب علیها بالاسم الذی به انشقت السحبات و خرقت الحجابات سبحان من اظهر ما راد بکلمة العلیا و نطق و انطق الاشياء و ما نطق به انه هو صراط الحق و میزان العدل و به انجذب العشاق و طاروا فی هواء الاشتیاق و به قام المخلصون علی امر الله بین الارض و السماء و حملوا فی حبه من البلیا مالا یحصیها الا الله مالک الاسماء و به فتحت ابواب خزائن السماء و ظهر ملکوت الاسماء و به نفخ فی الصور و ارتفع النداء بین ملاء الانشاء

save God, the Lord of all names. Through it the gates of the treasuries of heaven were opened and the Kingdom of Names appeared. Through it the trumpet was blown and the call was raised amidst the concourse of creation. Through it the mountains of idle fancies were crushed and the heavens of vain imaginings were cleft asunder and the earth of learning were split among the people. At times thou beholdest it flowing like water in the valleys, and at other times blazing like fire upon the heights. Through it the hearts of the wretched were consumed while the Concourse on High rejoiced.

وبه نسفت جبال الاوهام و انفطرت سموات
الظنون وانشقت اراضى العلوم بين الانام مرة
تراه سائلاً كالماء على الوهاد و طوراً مشتعلاً كالنار
على الاوتاد وبه احترقت افئدة الاشقياء و
استفرج الملاء الاعلى

- 7 Can the pen ever finish mentioning it? Nay, by the Lord of Names! Can paper bear to carry it? Nay, by the Creator of heaven! It is that through which the names and all things appeared. There is nothing but that hath been consumed through its manifestation and appearance. Through it the fragrance of God was diffused throughout all else, the dwellers of the graves were stirred, and the Day of Resurrection came to pass. Exalted, exalted is He Who manifested it and created it and made it the servant and educator of all things. Exalted, exalted be He Who hath manifested and created him and made him the servant of all things and their educator! Exalted, exalted be He Who hath known Himself and taught the servants whatsoever He hath willed! Verily, He is the Almighty, the All-Powerful, the All-Bountiful!

7 هل ينتهى من القلم ذكره لا و سلطان الاسماء و
هل يقدر القرطاس ان يحمله لا و فاطر السماء
انه لهوالذى به ظهرت الاسماء و كل الاشياء
ما من شئ الا وقد ذوت بظهوره وبروزه و به
فاح عرف الله فيما سواه و اهتز اهل القبور وقام
يوم النشور تعالى تعالى من اظهر و خلقه و جعله
عبد الاشياء و مربيها تعالى تعالى من عرف نفسه
و علم العباد ما اراد انه لهو المقتدر العزيز الوهاب

- 8 To continue: The servant hath indeed been made to rejoice by that which hath proceeded from your pen, which moved in remembrance of God and His praise, and in the glorification of God and His Names. When it was opened and read and perused, I turned toward the heaven of the Cause and presented what you had presented before the Throne. Then did the Tongue of Grandeur speak forth that whereat the world was gladdened and the moldering bones were quickened. He said, exalted and glorified be He:

8 و بعد قد فاز الخادم بما ظهر من قلمكم الذى
تحرك على ذكرالله و ثنائه و نعت الله و اسمائه
فلما فتحت و قرئت و اطلعت توجهت الى سماء
الامر و عرضت ما عرضته تلقاء العرش اذ انطق
لسان العظمة بما انبسط به العالم و اهتزت به الرمم

- 9 O Ali! We were established upon the throne in the Most Great Prison when the servant who was present before Our face entered with thy letter and presented what was therein - and verily We are the All-Hearing, the All-Answering. We have heard thy call and recognized the state thou art in regarding thy love for these souls. Remember when thou didst turn toward the Prison and stood before the door and heard the call of the Wronged One Who spoke from the most exalted station that there is no God but Him, the Mighty, the Praiseworthy.

9 قال جل وعز يا على قد كُنا مستويّاً على العرش
فى السجن الاعظم اذ ادخل العبد الحاضر لى
لوجه بكائك و عرض ما فيه و انا السميع المجيب
قد سمعنا ندائك و عرفنا ما انت عليه فى حب
هولاك ان اذكر اذ توجهت الى السجن و قت
لى الباب و سمعت نداء المظلوم الذى نطق فى
اعلى المقام انه لا اله الا لهوالعزيز الحميد

- 10 O Ali! Harken unto what the ungodly say in this Most Great Revelation whereby the limbs of the nations have quaked. Thy Lord is indeed the Manifest with truth and He is the All-Knowing. They say He hath claimed divinity and this befiteth

10 يا على ان استمع ما يقولون المشركون فى هذا
الظهور الاعظم الذى به ارتعدت فرائض الامم
ان ربك لهوالمبين بالحق و انه هو العليم قالوا انه

not any among the servants to acknowledge. Thus have their hearts hardened and their souls enticed them. Thus do We recount unto thee what the heedless have uttered - and We are the Informed, the All-Knowing.

ادعى الالهية و هذا مالا ينبغي ان يعترف به
احد من العباد كذلك قست قلوبهم و سولت
لهم انفسهم و كذلك نقص لك ما تكلم به
الغافلون وانا المخبر بخبير

- 11 Say: By God, this is the Day of God wherein none is mentioned save Him. He is verily the One Who speaketh in the Most Great Prison and calleth between earth and heaven. No Prophet but hath given the glad-tidings of this Day to the servants, and no Book but hath been adorned with this Most Great Name. Say: None is mentioned in this Day save God and His names and what hath appeared from Him. Thus hath the command been sent down in all the Tablets, but most of the people are heedless.

11 قل تالله هذا يوم الله لا يذكر فيه الا هو وانه
لهوالتاطق في السجن الاعظم و المنادى بين
الارض و السماء مامن نبي الا وبشرالعباد بهذا
اليوم و مامن كتاب الا وقد طرز بهذا الاسم
العظيم قل لا يذكر في اليوم الا الله واسمائه ما ظهر
من عنده كذلك نزل الامر في كل اللوح
ولكن القوم اكثرهم من الغافلين

- 12 Say: This is the Wondrous One through Whom the horizon of creation hath been illumined and through Whose Word hath appeared what was hidden in the treasures of God's protection, the Mighty, the Powerful. Say: Were He to speak other than what He hath spoken, then ye should object to Him. Say: Ponder and be not of those who turn away. Say: This is He Who hath come from the heaven of grandeur with manifest sovereignty and hath called all unto God in such wise that neither ranks nor hosts nor the utterances of the ungodly could hinder Him.

12 قل هذا هو البديع الذى به انار افق الابداع و
ظهر بكلمته ما كان مستورا في كائز عصمة الله
المقتدر القدير قل انه لو ينطق بغير ما نطق اذا
ينبغي ان تعترضوا عليه قل تفكروا ولا تكون من
المعرضين قل هذا هو الذى اتى عن سماء العظمة
بسلطان مبين و دعاالكل الى الله على شان ما منعه
الصفوف ولا الجنود ولا مقالات المشركين

- 13 And the people of the Bayan who disbelieved in the All-Merciful have forgotten all that they were promised when they speak as spoke the people of the Furqan. Say: Woe unto them and unto you, O company of educators! They have followed vain imaginings as did their fathers before them. Thus doth the Tongue of Grandeur speak the truth.

13 و من ملاء البيان الذين كفروا بالرحمن غفلوا
عن كل ما وعدو به اذ يتكلمون بما تكلم به اهل
الفرقان قل ويل لهم ولكم يا معشرالمربين قد
اتبوا الاوهام كما اتبع آباؤهم كذلك ينطق
لسان العظمة بالحق

- 14 Be thou grateful and say: Praise be unto Thee, O God of the worlds! Blessed is he who hath cast behind him vain imaginings and stood firm in this Cause whereby the feet of the mystics have slipped. Say: Fear God and follow not your desires. Follow Him Who hath come unto you with a proof whereunto the heavens and earth can bear no likeness.

14 ان اشكر و قل لك الحمد يا اله العا؟ طوبى لقوى
نبذ الاوهام عن ورائه و استقام على هذا الامر
الذى به زلت اقدام العارفين قل خافوا الله ولا
تتبعواالهوائكم ان اتبعوا من اتاكم ببرهان لا يقوم
معه السموات والارضون

- 15 Grieve thou not over anything. Verily He heareth and seeth, and We are the All-Seeing. We have mentioned thee time and again, and this is yet another time. When thou dost inhale the fragrance of thy Lord's verses, arise and say: Unto Thee be praise, O Creator of the heavens, and unto Thee be glory, O Thou in Whose grasp is the reins of the worlds! I praise Thee and thank Thee for having caused me to turn toward Thy most exalted horizon and for having made me recognize Thy beauty after every remote misbeliever turned away from it, and for having shown me Thy countenance after the passing

15 انك لا تحزن من شئ انه يسمع و يرى وانا
البصير قد ذكرناك مرة بعد و مرة و هذه كرة
اخرى اذا وجدت نفحات ايات ربك قم و
قل لك الثناء يا فاطر السماء و لك البهاء يا
من في قبضتك زمام العالمين احمدك و اشكرک
بما جعلتنى مقبلا الى افئك الاعلى و عرفتنى
جمالک بعد الذى اعرض عنه كل مشرک بعيد
و اريتنى وجهک بعد فناء الاشياء و اسمعتنى

of all things, and for having made me hear Thy most sweet call, and for having caused me to attain unto the ocean of Thy Most Great Name, and for having given me to drink, through the hands of bounty, the Kawthar of eternity.

ندائک الاحلی و جعلتني فائزاً بجبر اسمک الاعظم
و سقيتني بايادی العطاء کوثر البقاء

- 16 Every limb of My body beareth witness to Thy bounty, Thy bestowals, Thy generosity and Thy gifts. Verily Thou art the Gracious Giver. O my God! Thou seest that mine eyes are fixed upon the horizon of Thy favor and mine ears are attentive to hear Thy call. O Lord! The longing one's yearning and attraction never cease, nor does his love and passion diminish. I beseech Thee by Thine own Self to make me in all conditions attracted to Thy verses, delighting in the fragrance of Thy raiment, clinging to Thy robe, and speaking Thy praise amongst Thy creatures. Thou art the Powerful, the Most High, the All-Knowing, the All-Wise.

16 يشهد كل جوارحي بفضلک و عطائک و
جودک و مواهبک و انک انت المعطى الکريم
فيا الهی ترى بان عيني متوجهة الى افق عنايتک
و اذني مترصدة لاصغاء ندائک اى رب ان
المشتاق لا ينتهى شوقه و انجذابه ولا يبرد
حبه و ناره استلک بنفسک بان تجعلنى فيکل
الاحوال منجذباً بابائک و متلذذاً بنفحات
قيصک و متشبثاً بذيلک و ناطقاً بثناءک بين
خلقک انک انت المقتدر المتعالی العليم الحكيم

- 17 O Akbar! The Lord of Destiny calls thee from the direction of His Most Sublime Vision as a favor from Him upon thee, that thou mayest be of the thankful ones. From this Most Holy Station We send greetings to the faces that have turned toward the Face of God and responded when the Call was raised between earth and heaven, and followed what the All-Merciful revealed in a preserved Tablet. We remember them and give them glad tidings of what is ordained for them in the Kingdom of God, the Lord of all worlds. Say: Beware lest the world prevent you from the Creator of heaven. Leave the people to their vain imaginings and take what has come to you from God, the Mighty, the Great. He loves who loves Him and remembers who remembers Him and sees who stands firm in His remembrance and service to His Cause. He is the Hearing, the Wise.

17 ان يا اکبر ان مالک القدر يناديک من شطر
منظره الاکبر فضلاً من عنده عليك لتكون من
الشاکرين انا نکبر من هذا المقام الاقدس على
وجوه الذى توجهوا الى وجه الله و اجابوا اذا ارتفع
النداء بين الارض و السماء و اتبعوا ما انزله
الرحمن فى لوح حفيظ انا نذکرهم و نبشرهم بما
قدر لهم فى ملکوت الله رب العالمين قل اياکم ان
تمنعکم الدنيا عن فاطر السماء دعوا الناس باوھامهم
و خذوا ما اتاکم من لدى الله العزيز العظيم انه
يحب من يحبه و يذكر من ذکره و یرى من کان
قائماً على ذکره و خدمة امره انه لهو السميع الحكيم

- 18 At the end of the Tablet We remember him who is named Rida, who turned to the Face and believed in God, the Single, the One, the Powerful. Convey My greetings to his face and glad-den him with what has been revealed for him from God, the Ancient Revealer. Then We remember the handmaidens who have turned, drawn near, recognized and drunk of My luminous wine. Blessed are they for having fulfilled God's Covenant and His Testament and remained steadfast in this wondrous Cause. The Glory be upon thee and upon thy family and upon those who have believed in God and held fast to His wise Book.

18 فى آخر اللوح نذکر من سمي بالرضا الذى توجه الى
الوجه و آمن بالله الفرد الواحد القدير کبر على
وجهه من قبلى و سره بما نزل له من لدى الله
المنزل القديم ثم نذکر الاماء اللائى ؟ توجهن و
اقبلن و عرفن و شرين رحيتى المنير طوبى لهن
بما و فین بميثاق الله و عهده و استقمن على هذا
الامر البديع البهاء عليك وعلى اهلك وعلى الذين
آمنوا بالله و تمسکوا بکتابه الحكيم انتهى

- 19 The verses revealed from the heaven of divine will testify and bear witness to the special favors that have been and continue to be directed toward you. Regarding what you wrote about this servant being negligent in sending letters - yes, indeed there was delay, but this was not from laziness or indolence, nor, God forbid, from any lack of sincerity. God is aware and

19 آيات منزله از سماء مشيت الهیه شاهد و گواھست
بر عنايات مخصوصه که متوجه آنجناب بوده و
هست اينکه مرقوم فرموده بوديد اين عبد در
ارسال عرايض اهمال نموده بلى فى الحقيقه بتاخير
افتاد و لكن اين نه از سستی و تکاسل و يا نعوذ

bears witness that your mention and love have been and will remain in heart and tongue. Regarding your request that I circumambulate the Temple of Oneness on your behalf, praise be to God, this evanescent servant attained this bounty at the time of the revelation of verses, visiting and circumambulating on your behalf. Concerning what you wrote about the loved ones of Qamsar who have arisen to serve the Cause, it was presented at the Most Sublime Vision. This is what was revealed for them from God, the Lord of the worlds:

بالله از عدم خلوص واقع شده حق آگاه شاهد و گواهست که ذکر و حب آنجناب در قلب و لسان بوده و خواهد بود و اینکه مرقوم داشتید بنیابت آنجناب هیکل احدیه را طواف نمایم در حین نزول آیات الحمد لله خادم فانی باین فوز فائز شد و بنیابت آنجناب زائر و طائف و اینکه در باره احبای قصر مرقوم داشتید که بخدمت امر قیام نموده اند در منظر اکبر عرض شد هذا ما نزل لهم من لدی الله رب العالمین

- 20 O My loved ones in that place! Harken unto My sweetest call which hath been raised from this luminous spot. Verily there is no God but He, the Mighty, the Wise. The glance of the Wronged One hath been directed toward you from this known station. He is the Hearing, the Responding One. Blessed are ye for having believed and turned toward the Supreme Horizon after the servants turned away, save those whom God, the Single, the All-Informed, wished. Hold fast to the cord of unity, then remember your Lord, the All-Merciful, with joy and fragrance. Thus doth command you the All-Knowing Ordainer. We have seen you and heard your call and have answered you with these verses through which the fragrance of utterance hath been wafted throughout all possibility. He is the Mighty, the Praiseworthy. By the life of God! There hath been ordained for you in My Most Glorious Kingdom that which the pen cannot describe, but most of the people know not.

20 یا احبائی ءفی هناك ان استمعوا ندائی الاحلی الذی ارتفع من هذه البقعة النورا وانه لا اله الا هو العزيز الحکیم قد توجه اليکم لحاظ المظلوم من هذا المقام المعلوم انه هو السامع المحیب طوبی لکم بما آمنتم واقبلتم الى الافق الاعلی بعد الذی اعرض عنه العباد الامن شاء الله الفرد الخیر تمسکوا بحبل الاتحاد ثم اذکروا ربکم الرحمن بالروح والريحان کذلک یامرکم الامر العلیم انا رايناکم وسمعنا ندائکم واجبتناکم بهذه الايات التي بها فاحت رائحة البیان فی الامکان انه هو العزيز الحمید لعمر الله قد قدر لکم فی ملکوتی الابهی ما لا یقوم القلم بوصفه ولكن الناس اکثرهم لا یعرفون

- 21 O rejoice in My Name and drink from the Kawthar of life through My wondrous remembrance! We counsel you to show forth supreme steadfastness and to follow that which God hath revealed through the Most Exalted Pen in the Crimson Tablet. He, verily, commandeth you to do that which profiteth you in the hereafter and in this world. To this beareth witness the Lord of all beings in His mighty prison. Be illumined by My remembrance of you, for it is greater than all the treasures of the heavens and earth. Harken unto Him Who is among you and remembereth you with the remembrance of God, the Mighty, the Beautiful.

21 ان افرحوا باسمی ثم اشربوا کوثر الحیوان بذکری البدیع نوصیکم بالاستقامة الکبری وبما انزله الله من القلم الاعلی فی الصحيفة الحمراء انه یامرکم بما ینفعکم فی الآخرة والاولی یشهد بذلك مالک الوری فی سجنه العظیم ان ايسروا بذکری ایاکم انه لا تعادله کنوز السموات والارضین ان استمعوا ممن کان بینکم و یذکرکم بذکر الله العزيز الجمیل

- 22 O My Most Exalted Pen! Turn towards the Land of Kaf and make mention of them who have soared in the atmosphere of Thy nearness and have attained unto the recognition of Him Who caused thee to speak with truth. Thy Lord is, verily, the All-Bountiful, the Generous. Blessed are ye for having attained and recognized the Wronged One when every heedless one turned away from Him. The world and all that is therein shall perish, but there shall endure for you that which the All-Merciful hath revealed in His perspicuous Book. God hath

22 یاقلبی الاعلی توجه الى ارض الکاف ثم اذکر الذین طاروا فی هواء قریب وفاروا بعرفان من انطقک بالحق ان ربک هو المعطى الکرم طوبی لکم بما فزتم و عرفتم المظلوم اذا عرض عنه کل غافل بعید ستغنی الدنیا وما فیها و یتقی لکم ما انزله الرحمن فی کتابه المبین قد شهد الله باقبالکم وایمانکم ان افرحوا بهذا الذکر الاعظم ثم اشربوا رحیق

witnessed your acceptance and faith. Rejoice then in this Most Great Remembrance and drink of My luminous wine. Preserve your dignity through supreme steadfastness lest the allusions of them that have disbelieved in the Lord of the worlds cause you to slip.

المخير ان احفظوا شئونكم بالاستقامة الكبرى لئلا
تزلكم اشارات الذين كفروا برب العالمين

- 23 The glory rest upon you and upon them who have laid firm hold on the Book of God with the strength that proceedeth from Him and have acted according to that which they were bidden by their Lord, the All-Wise. The names mentioned in your letter were brought before the Most Great View. Praise be to the Beloved of the worlds that they were adorned with the ornament of His love and attained unto His recognition. They have taken the choice wine from the hand of bounty and have drunk thereof. Blessed are they and those who have attained unto this noble station.

23 البهاء عليكم وعلى الذين اخذوا كتاب الله بقوة من
عنده و عملوا بما امروا به من لدن ربهم الحكيم
اسامى المذكوره که در کتاب آنجناب بود در منظر
اکبر مذکور آمد حمد محبوب عالميان را که بطراز
حبش مزین شدند و بعرفانش فائز رحيق بقارا از
يد عطا اخذ نمودند و آشامیدن هنيئا لهم وللذين
فازوا بهذا المقام الكريم

- 24 Wheresoever ye receive a divine Tablet, ye should convey that which is inscribed therein to its people or send it to them, and especially convey to each one wondrous and sublime greetings from God. Concerning what thou didst write about the steadfast women, the humble women, the believing women, and the chaste women of that land - this was presented before the Throne. Wondrous and sublime verses have been specifically revealed for each one from the heaven of the divine Will, and the glance of mercy hath been directed towards each. Blessed are they for having attained unto the recognition of God and the service of His firm and wise Cause.

24 در هر محل که بلوح الهی فائز شوید باید آنچه
در او مسطور باهش برسانید و یا ارسال دارید و
هریک را مخصوصاً از قبل حق تکبیر بدیع منیع
برسانید و اینکه در یاره قانتات و خاضعات و
مومنات و قاصرات آن ارض نوشته بودید لدی
العرش معروض گشت مخصوص هریک آیات
بدیعه منیعه از سماء مشیت الهیه نازل و لحاظ
مرحمت بهریک متوجه طوبی لهن بما فزن بعرفان
الله و خدمه امره المبرم الحكيم

- 25 It is clear and evident to every person of understanding that whatsoever existeth in the world is transient and will pass away. Soon all that is visible shall vanish, and that which shall endure forever is the mention that floweth from the Most Exalted Pen specifically for each of the servants and handmaidens. Blessed are the souls who have attained unto this most exalted station. By the life of God! Were We to fully describe this station, all the peoples of the world would turn to the most exalted horizon and would engage in serving the Cause with the utmost joy and fragrance. Thus doth the Truth speak the truth and mention that which rejoiceth the hearts of the sincere ones and the minds of them that are firm.

25 نزد هر عاقلی واضح و مبرهنست که آنچه در
دنیاست متغیر و فانی بوده و خواهد عنقریب آنچه
مشهود مفقود خواهد شد و امریکه دائم و باقی
خواهد ماند ذکر است که از قلم اعلی مخصوص
هریک از عباد و اماء جاری شود طوبی از برای
نفوسیکه باین مقام اعلی فائزند لعمرالله اگر این مقام
را بنامه ذکر نمائیم جمیع اهل عالم بافق اعلی توجه
نمایند و بمنتهای روح و ریحان بخدمت امر مشغول
شوند کذلک یطق الحق بالحق و یذكر ما یفرح
به قلوب المخلصین و افئدة الراغبین

- 26 Ask ye of God - and let them ask - that they may remain firm and steadfast in the Cause of God. Say: O handmaidens of God! Give thanks that your mention hath been made before the Throne and that your deeds have been for God and have been accepted in His holy court. God willing, may ye be blessed in all times with the fragrances of divine verses and be gladdened by His remembrance.

26 از حق بخواهید و بخواهند که بر امرالله ثابت
و مستقیم بمانند بگو ای اماءالله شکر نمائید که
ذکران لدی العرش معروض گشت و عملتان لله
بوده و در ساحت اقدس مقبول آمده انشاءالله
بنفحات آیات الهی در کل حین فائز باشید
و بذكرش مسرور انتهی

- 27 Regarding what thou didst write about the word of forgiveness concerning the late Haji Mulla 'Ali-Akbar, this was presented before the Throne. This is what was revealed from the Kingdom of Utterance from God, the Mighty, the Bestower: O My handmaiden! We give thee glad tidings of thy Lord's favor and make mention of that which rejoiceth thy heart and the hearts of those women who have believed in God, the Mighty, the All-Bountiful. Know thou that God hath forgiven him through His grace, purified him, and caused him to ascend unto the sublime Companion. Verily, thy Lord's favor hath encompassed all created things. Thus doth God change whatsoever He willeth and ordain what He wisheth for whomsoever He desireth. Nothing can prevent Him, nor can any matter render Him powerless. He does through His power whatever He pleases and decrees through His authority whatever He wills. Therefore praise and mention these verses which have descended from the heaven of thy Lord's mercy, the Mighty, the All-Knowing. The glory be upon thee and upon those who have inhaled the fragrance of the garment in the days of God, who have turned to the horizon of revelation and who have heard the call of God, the Lord of Religions.
- 28 Furthermore, regarding the matters which His Holiness Ismu'llah Ha - upon him be all the most glorious glory and all the most excellent praise - has arisen to accomplish, this servant has, in accordance with the Most Holy and Exalted Command, submitted a brief account. They will surely inform that honored one and it should be carried out accordingly.
- 29 Additionally, concerning the mother of the sacred family who resides in the Land of Kaf - upon her be the glory of God - emphasize strongly that the souls dwelling in that land should show her respect, for truly she has endured numerous afflictions in the path of God. Blessed is she for what she has patiently endured in the path of our Lord and the Lord of all worlds. Now she remains in a foreign land and with utmost distress remains patient and thankful. We beseech God to assist her and grant her what befits His all-encompassing grace, and to aid those who support and honor her out of love for God, the Mighty, the Wise.
- 30 If possible, convey glad tidings to her on behalf of this evanescent one, for she is mentioned before the Divine Throne and the glance of favor is directed towards her. Blessed is she for her patience, her gratitude, her charitable giving, and her turning to God, the One, the Peerless.
- واینکه در فقره کلمه غفران درباره مرحوم حاجی ملا علی اکبر نوشته بودید لدى العرش معروض افتاد هذا منزل من ملکوت البیان من لدى الله العزيز المنان ان يا امتی انا نبشرك بفضل ربك ونذكرك بما يفرح به قلبك و قلوب اللائی آمن بالله العزيز الوهاب ثم اعلمی بان الله غفره فضلاً من عنده و طهره واصعبه الى الرفیق الاعلی ان فضل ربك احاط الکائنات کذلک یبدل الله ما یشاء ویقدر لمن اراد ما اراد لا یمنعه شیء ولا یعجزه امر یفعل بقدرته ما یشاء و یحکم بسلطانه ما یرید ان احدى ثم اذکری بهذه الايات التي نزلت من سماء رحمة ربك العزيز العالم البهاء عليك و علی اللائی وجدن رائحة القمیص فی ایام الله واقبلن الى افق الوحی و سمن نداء الله مالک الادیان
- 28 عرض دیگر آنکه اموریکه حضرت اسم الله حا علیه من کل بهاء ابهاه و علیه من کل ثناء اثناء بان قیام فرمودند در آنخصوص حسب الامر اقدس اعلی مختصری این عبد معروض داشت البته بانجناب خواهند اخبار داد باید از آن قرار معمول شود
- 29 و دیگر آنکه درباره والده حرم علیها بهاء الله که در ارض کاف تشریف دارند تاکید بلیغ نمایند که نفوس ساکنه آن ارض احترام ایشان را منظور دارند چه که فی الحقیقه مصائب متعدده در سبیل حق بر ایشان وارد شده طوبی لها بما صبرت فیما ورد علیها فی سبیل ربنا و رب العالمین و حال در وطن غریب مانده اند و با کمال پریشانی صابر و شاکرند نسل الله بان یوفقها و یرزقها ما ینبغی لفضله العمیم و یوفق الذین یعزروها و یوفروها حباً لله العزيز الحکیم
- 30 از قول این فانی اگر ممکن شود بایشان بشارت بفرستید چه که ذکرشان لدى العرش مذکور است و لحاظ عنایت بایشان متوجه طوبی لها و لصبرها و شکرها و انفاقها و اقبالها الى الله الواحد الفرید

- 31 This evanescent one requests that you convey to the friends and notable ones of every land the Most Glorious, Most Exalted greetings from this servant. And the other friends in the Prison Land and those circumambulating all remember that honored one with most excellent remembrances and glorifications.
- 32 The glory of God be upon your honor and your family and upon all the loved ones of God, and praise be to God, the Lord of the worlds.
- 33 The servant 17 Sha'ban 1290
- 34 O my beloved! This is the letter of His Honor the Servant of the Divine Unity - may my spirit be sacrificed for his most mighty and luminous sacred dust - which contains blessed utterances - may my soul and the souls of all the worlds be a ransom for each letter thereof - descended from the heaven of divine bounty, and wherein favor hath been shown unto all the people of that land, men and women alike, especially unto that handmaiden concerning whom explicit favor and bounty have been expressed without hint or allusion.
- 35 God willing, together with the special Tablets wherein I mentioned their names at the outset, ye shall recite them again and again. The counsels of His honor the servant - may my soul be a sacrifice for his sacred dust - which he hath given concerning the exalted, honored, and revered mother of the household, upon her be the glory of God, do ye observe and follow. And from the tongue of this lowly and evanescent one, do ye make mention of them in their presence with wondrous and impregnable invocations and with mighty glorifications.
- 36 The hope is cherished that evermore that handmaiden, and her namesake, and the other maidservants of God in that land shall remain enkindled with the fire of divine love and intoxicated with the wine of the Beloved, that ye may quicken the dead in the graves of heedlessness and ignorance through the wafting of the sweet-scented breaths, and refresh and gladden the withered trees in the wilderness of passion and desire with the water of remembrance and goodly deeds, so that goodly fruits may appear from all the people of that land.
- 37 By God, besides Whom there is none other than Him! If a soul should gird up the loins of endeavor and, for the sake of God, take steps in the path of assisting the Cause of Truth, even dead bones would be stirred to motion by the effect of their pure breaths, let alone heedless souls. God willing, may you all conduct yourselves with one another in perfect love and unity, with joy and fragrance. Observe how great is divine grace and favor concerning that honored lady, and offer thanks
- استدعای این فانی از آنحضرت آنکه دوستان و آقایان هر دیار را از قبل این عبد خادم تکبیر ابدع ارفع اعلی برسانید و دیگر دوستان ارض بجن و طائفین کل ان حضرت را بابدع اذکار ذاکر و مکبرند
- البهاء من الله على حضرتکم واهلکم وعلى احباءالله اجمعین والحمدلله رب العالمین
- خ ادم فی ۱۷ شعبان سنه ۹۰
- یا حبیبی این است رقیمه جناب خادم الاحدیه روحی لثراب مقدسه الاعز الانور فدا که متضمن بیانات مبارک روحی و ارواح العالمین لکل حرف من حروفاته الفدا از سماء عنایت ربانیه نازل و اظهار عنایت در حق جمیع اهل آن ارض رجالاً و نساءً شده خاصه در حق آن مخدیره که تصریحاً من دون تلویح اظهار فضل و عنایت فرموده اند
- انشاءالله مع ورقات مخصوصه که اسامی ایشان را در ابتدا عرض کردم تلاوت نموده مره بعد مره و سفارشات جناب خادم ۶۶ روحی لثراب مقدسه الفدا که در حق علیا مکرمه محترمه والده حرم علیها بهاءالله فرموده اند معمول فرمائید و از لسان این ذلیل فانی خدمت ایشان باذکار بدیعه منیع و تکبیرات عزابهیته ذاکر و مکبرائید
- امید چنان است که لازال آن مخدیره وسمیه آن مخدیره وسایر اماءالله ان ارض لازال ازنار محبت ربانی مشتعل و از نحر محبوب سرمست باشید و مرده گان قبور غفلت و نادانرا به نفحات انفاس طیبه زنده نمائید و اشجار یابسه در پیدای هوی و هوس را بماء تذکر و اعمال حسنه تازه و خرم فرمائید تا ثمرات جنیه از کل اهل آن ارض ظاهر شود
- والله الذی لا اله الا هو که اگر نفسی دامن همت برکمر زند ولله در سبیل نصرت حق قدم گذارد عظام ریمیه از اثر انفاس طیبه اش بحرکت آیند تا چه رسد بنفوس غافله انشاءالله کل با یکدیگر بکمال محبت و اتحاد و روح و ریحان سلوک فرمائید ملاحظه در فصل و عنایت الهی فرمائید که بچه حد در باره آن مخدیره ظاهر است و

with all your being that your names are mentioned before the Divine Throne. We beseech God, and you too should beseech, that He may remove all major obstacles and open wide the gate of attainment unto His presence before the faces of all His servants, both men and women.

- 38 In brief, if the honored Aliya, namesake of that distinguished lady, is not present in that land, make a copy of the petition and send either the original or a copy thereof to her presence, and convey infinite greetings. And on behalf of this lowly one, ask pardon for the troubles caused during the time of her presence. Convey infinite greetings to the beloved Aqa Mirza Mahmud and his relatives, both female and male, especially to his honored sister. And on behalf of this lowly one, mention each and every one of the handmaidens of God in that land with wondrous and sublime remembrances, particularly the honored mother and Miss Sahib and Bibi Jan, upon whom be the Glory of God. Remember Shirin with the sweetness of the Beloved's utterance. The honored uncle - may my spirit be a sacrifice to the dust of his footsteps - that distinguished lady, and the other handmaidens of God in that land are remembered with spiritual remembrances.

- 39 What more can this evanescent lowly one say? Document 333 dated 27th of Shawwal 90 was presented in the Holy Land. The honored Shatir sends infinite greetings.

بتمام وجود شکرمائید که اسمتان لدى العرش مذکور است از خدا میطلبیم و بطلبید که رفع موانع کلبه را فرموده باب لقا را بوجه کل عباد و اماء خود مفتوح فرماید

38 خلاصه چنانچه علیا مکرمه سمیه آن محذره در آن ارض حاضر نباشند عریضه را سواد فرموده اصل یا سواد آنرا خدمت ایشان ارسال دارید و تکبیر لاینها برسانید و از لسان این ذلیل عذر زحمات وارده در زمان حضور را بخواهید جناب محبوبی آقا میرزا محمود و بستگان ایشان را انشاءً کوراً خاصه جناب همشیره تکبیر لاینها ابلاغ فرمائید و خدمت هریک و خدمت هر یک از اماء الله آن ارض بخصوص علیا جناب والده و همشیره خاتم صاحب و بی بی جان علین بهاء الله از این ذلیل باذکار بدیعه منیعه ذاکر شوید و شیرین را بشیرینی بیان دوست متذکر فرمائید جناب عمو روحی لثراب مقدمه الفدا آن محذره و سایر اماء الله آن ارض باذکار روحیه ذاکرند

39 زیاده چه عرض شود من الذلیل الفانی سند ۳۳۳ مورخه ۲۷ شهر شوال سنه ۹۰ در ارض مق عرض شده جناب شاطر بتکبیر لاینها مکبرند

INBA08:496

BH00352

To: Baha'is of Jewish Background of Khurasan et al.

Date: 1298 ? [1880-1881]

- 1 He is the All-Knowing, the All-Informed Speaker!

- 2 O Muhammad-Qabli-'Ali! The successive letters from the beloved ones of the land of Kha - upon them be My Glory - which they sent to you were all presented before the Throne by this servant, and the gaze of favor was directed towards them. God willing, they have ever been and shall ever be like banners raised upon the hills among men, renowned and manifest in the name of the Self-Sufficient, the Most High.

1 هو الناطق العليم الخبير

2 یا محمد قبل علی نامه های متتابعه احبای ارض خاء علیهم بهائی که بشما فرستادند عبد حاضر جمیع آنرا تلقاء عرش عرض نمود و لحاظ عنایت بایشان توجه فرمود انشاء الله لم یزل و لایزال بمثابة اعلام مرتفعه علی الأتلال مابین رجال باسم غنی متعال مذکور و مشهور و واضح و نمایان باشند

Blessed are they who have arisen to aid the Cause of the All-Merciful with wisdom and utterance.

- 3 Concerning what Kazim - upon him be the Glory of God - mentioned about M.S., that which is the cause of salvation has already flowed from the Most Exalted Pen. In His grasp is the dominion of all things; He takes and He gives, and He is the Forgiving, the Generous. In the early days of his tribulation, We commanded this servant to write and send the impregnable, exalted circle of the Most Great Name for his protection and deliverance. Divine favor has surely encompassed and will continue to encompass him. However, beseech God to assist him in that which shall be the greatest cause for the perpetuation of remembrance. He commands those who have turned to Him with what benefits them in this world and the next. Thus far, God, exalted be His glory, has protected and delivered him several times. We beseech Him to make known to him what He has decreed for him and what He has sent down for him from the heaven of His Will. He is verily the Ordainer, the Ruler, the All-Knowing, the All-Informed.

- 4 God willing, may he be assisted in serving the Cause and act as befits it. This is the Day that has been attributed to the Truth in all the Books. Observe what the All-Merciful has revealed in the Qur'an through His exalted words: "Lead forth the people from darkness into light and remind them of the days of God." All the sincere ones, the near ones, and the unified ones have sought the advent of this Day, and with utmost humility and supplication have besought the Self-Sufficient, the Most High for its appearance.

- 5 That which Kazim - upon him be the Glory of God - has mentioned was heard. Praise be to God that they were assisted in the remembrance of God and His praise. Blessed is he and his household wherein has been raised the remembrance of God, the Protector, the Self-Subsisting. There has been revealed for him that from which the sincere ones perceive the fragrance of acceptance and the near ones the sweet savors of their Lord's favors, the Mighty, the Loving.

- 6 From the land of Kha, the honored Aziz and Khudadad have repeatedly sent letters to this servant, mentioning the exaltation of God's Word in cities and regions. Blessed is the son of My Most Truthful Name - upon him be My Glory and My Mercy. Praise be to God that all those souls have been successful in serving the Cause and have arisen with complete dedication to exalt the Word. By the life of God! From every doer of deeds, when a deed is manifested for God's sake, it has been and will be penetrating, moving, conveying, and victorious. This is that

طوبى للذين قاموا على نصرة امر الرحمن بالحكمة و البيان

3 اينكه جناب كاظم عليه بهاء الله در باره جناب م س ذكر نمود از قبل از قلم اعلی جاری شد آنچه سبب نجاتست في قبضته ملكوت كلشيء يأخذ ويعطي وهو الغفور الكريم در اول ايام گرفتاری او بعد حاضر امر نمودیم دائرة ممتعة منيعة اسم اعظم را لأجل نجات و حفظ او بنویسد و ارسال دارد و البته عنایت الهی شامل شده و میشود ولكن از حق بخواهید که او را مؤید فرماید بر امریکه سبب اعظم باشد از برای بقای ذکر آنه يأمر الذين اقبلوا بما ينفعهم في الدنيا والآخرة تا حال چند مرتبه حق جل جلاله او را حفظ فرمود و نجات بخشید نسله تعالی بأن يعرفه ما حکم في حقّه و ما انزل له من سماء مشيئة انه هو المقدر الحاکم العلم الخبير

4 انشاء الله بر خدمت امر مؤید شود و بما ينبغي عمل نماید امروز روزیست که در جمیع کتب بحق منسوب شده ان انظر فيما انزله الرحمن في الفرقان بقوله تعالى ان اخرج القوم من الظلمات الى النور و بشرهم بأيام الله جميع مخلصين و مقربين و موحدین طالب لقای این یوم بوده اند و بصد هزار عجز و ابتال از غنی متعال ظهور آنرا مسئلت نموده اند

5 و آنچه جناب كاظم عليه بهاء الله ذكر نموده اند اصغا شد الحمد لله مؤید شدند بذكر حق و ثنای او طوبى له و لبيته الذي ارتفع فيه ذكر الله المهيمن القيوم قد نزل له ما يجد منه المخلصون عرف القبول و المقربون نفحات عنایات ربهم العزيز الودود

6 از ارض خاء جناب عزيز و خداداد متواتراً مراسلات بعد حاضر ارسال داشته اند و ذكر اعلاء كلمة الهية در مدن و دیار نموده اند طوبى لابن اسمی الأصدق عليه بهائی و رحمتي الحمد لله جميع آن نفوس بخدمت امر موفق شدند و در اعلاى كلمه بتمام همت قیام نمودند لعمر الله از هر عاملی عملی لله ظاهر شود او نافذ و محرک و مبلغ و ناصر بوده و خواهد بود اینست آنکلمه ئی

Word which is observed shining and radiant like the sun from the horizon of the heaven of the Tablet. Blessed are they who attain.

که بمثابة آفتاب از افق سماء لوح مشرق و ساطع
مشاهده میشود طوبی للفائزین

- 7 God willing, may they be assisted in all that has been revealed in the Book, that perchance the fragrance of unity may obliterate and remove the foul winds of discord. Wondrous and exalted Tablets have been sent down from the heaven of God's Will for the mentioned souls. God willing, they have attained and will attain unto them, and will drink from the chalices of words the Kawthar of utterance of the Revealer of verses. Blessed are My loved ones! By My life, they have attained unto the sun of My remembrance, the ocean of My favor, and the heaven of My grace.

7 انشاء الله بجمع ما نزل في الكتاب مؤيد شوند که
شاید عرف اتحاد اریاح منتنة اختلاف را معدوم
سازد و مفقود نماید از برای نفوس مذکوره الواح
بدیعة منیعه از سماء مشیت الهیه نازل انشاء الله
بأن فائز شده و بشوند و از کؤوس کلمات کوثر
بیان منزل آیات را بیاشامند طوبی لأحبائی لعمر
الله قد فازوا بشمس ذکری و بحر عنایتی و سماء
فضلی

- 8 From His Holiness Asad, upon him be the Glory of God, multiple petitions were received. Praise be to God, he has been and continues to be confirmed in service to the Cause. Great is this Day! We beseech the Most High to make known to all His station, His glory, His might, and that which hath been manifested therein. Blessed are the souls who have left their homelands for the sake of God, who have traversed lands for the sake of God, and who have spoken for the sake of God. God will soon reveal the fruits of their deeds. He, verily, is the Announcer, the All-Informed.

8 از جناب اسد علیه بهاء الله هم عرایض متعدده
رسید الحمد لله بخدمت امر مؤید بوده و هستند یوم
بزرگ است نسئله تعالی بأن یعرف الکمل مقامه
و شأنه و عزّه و ما ظهر فيه طوبی لنفوس خرجوا
من اوطانهم لوجه الله و داروا البلاد لوجه الله
و نطقوا لوجه الله سوف یظهر الله ثمرات اعمالهم
انه هو المبشر الخبیر

- 9 That which His Holiness Ali, upon him be the Glory of God, mentioned attained unto the honor of being heard by the Lord of Names. He must at all times voice his gratitude to the Beloved of all creation, for He confirmed him in His mention and praise and in service to His Cause. All that appeared from him in the path of God was witnessed. Verily, He heareth and seeth, and He is the All-Hearing, the All-Seeing. Under all conditions they must be engaged in the promotion of the Cause of God with wisdom and utterance. He, verily, aideth him who aideth Him, remembereth him who remembereth Him, and draweth nigh unto him who draweth nigh unto Him. He, verily, is the Near One, the Watchful. Not an atom's weight of deeds remaineth concealed, for today the Balance proclaimeth "I am the Distinguisher, the All-Knowing" and the earth speaketh the word "I am the Gatherer, the Resurrector, the Narrator, the All-Informed." Consider what was revealed in the Qur'an, His exalted Word: "O my son! If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth."

9 و آنچه جناب علی علیه بهاء الله ذکر نمودند بشرف
اصغاء مالک اسماء فائز شد باید در کلّ احیان
بشکر محبوب امکان ناطق باشد چه که او را مؤید
فرمود بر ذکر و ثناء خود و خدمت امر خود آنچه
در سبیل الهی از ایشان ظاهر شد جمیع مشاهده
گشت انه یسمع و یری و هو السميع البصیر در
جمیع احوال باید نصرت امر الله بالحکمة و البیان
مشغول باشند انه ینصر من نصره و یدکر من ذکره
و یتقرب الی من تقرب الیه انه هو القریب الرقیب
ذرهئی از اعمال مستور نمیمانند چه که الیوم میزان
بأنا الممیز العلیم ناطق و ارض بکلمه انا الحاشر
النّاشر المحدث الخبیر متکلم به ما نزل فی الفرقان
ناظر باشید قوله تعالی یا بنی انّها ان تک مثقال
ذرة من خردل فتکن فی صحرة او فی السموات
او فی الارض یأت بها الله

- 10 The purpose is that all the loved ones of God should know that the Truth, exalted be His glory, is the All-Knowing and the All-Encompassing. By the life of God! Unto Him ascendeth the goodly deed and the goodly word. Alas! Alas! Were it not for

10 مقصود آنکه جمیع احبای الهی بدانند که حقّ
جلّ جلاله عالم و محیط است لعمر الله یصعد
الیه العمل الطیب و الکلمة الطیبة فآه آه لو لا

the clamor and outcry of the people, I would have revealed that which is hidden behind the veils of the unseen and mentioned that which is inscribed in the Crimson Tablet by My Most Exalted Pen. The heedlessness of people hath reached such a state that they cannot distinguish shadow from light, and now they turn away from and complain about that which they themselves were seeking with utmost desire in days and nights gone by. Fie upon them, upon their fidelity, their station, and their remembrances! They have mistaken mercy for vengeance and have deemed the greatest bounty insignificant. They have been nurtured by vain imaginings and turn unto their sources. Beseech ye God to rend asunder the greatest veil, which are the divines of the age, and not to deprive all servants from the ocean of knowledge and the sun of awareness. He, verily, is the Compassionate, the Forgiving, the Kind, the Generous, the Merciful.

- 11 As for their seeking permission to travel annually to various regions for the triumph of God's Cause, this matter hath been adorned with the ornament of permission and embellished with the decoration of acceptance. God willing, in all his journeys he will move for God's sake, journey toward God, and speak for the sake of God. In truth, all souls have been created for the service of God's Cause. They must, with perfect wisdom, engage in this righteous deed, which is among the greatest of deeds, in the name of the Truth, exalted be His glory. God's favor hath been and will continue to be with him. And concerning what was written about not speaking a word until seeing a seeker, this accordeth with the Most Exalted Word that was revealed aforetime by the Supreme Pen, stating that the wise ones among God's servants are those who do not open their lips until they find a hearing ear, and similar utterances have been revealed in various instances. Blessed is he who hath recognized and attained. The ear is for the tongue, and the tongue is for the ear.

- 12 O Ali! In no matter should the loved ones of Truth let go of wisdom. In all conditions they should be mindful of it. It is the firm decree of God and the luminary of the heaven of divine ordinances. Blessed art thou and thy sons and those who have believed in God, the Single, the All-Informed. God counsels you with wisdom lest an outcry be raised by those who denied what they had previously known and turned away from Him Whom they used to invoke by night and day.

- 13 As for what was written concerning those souls who have ascended to the Supreme Companion and winged their flight to the Most Glorious Horizon: We made mention of them before

یرتفع ضجيج الناس و صریحهم لأظهرت ما هو المستور في حجب الغيب و ذكرت ما هو المسطور في الصحيفة الحمراء من قلبی الأعلى غفلت ناس بمقامی رسیده که ظل را از نور تمیز نمیدهند و آنچه را که خود در لیلی و ایام بکمال آمال طالب بودند حال از او اعراض نموده اند و از او شاکی مشاهده میشوند اق لهم و لوفائهم و لمقامهم و لأذکارهم رحمت را نعمت انگاشته اند و فضل اعظم را حقیر شمرده اند باو هام تربیت شده اند و بمطالع آن مقبلند از حق بطلید حجاب اکبر را که علمای عصرند خرق فرماید و جمیع عباد را از بحر دانائی و آفتاب آگاهی محروم نفرماید آنه لهو المشفق الغفور العطوف الکریم الرحیم

- 11 و اینکه اذن خواسته اند در هر سنه لنصرة امر الله توجه باطراف نمایند اینفقره بطراز اذن فائز و بزینت قبول مزین انشاء الله در جمیع اسفار الله حرکت نماید و الى الله سائر و لوجه الله ناطق فی الحقیقه جمیع نفوس از برای خدمت امر الله خلق شده اند باید بحکمت تمام باین عمل مبرور که از اعظم اعمال است باسم حق جل جلاله مشغول باشند عنایت حق با او بوده و خواهد بود و اینکه نوشته بودند تا طالب نبینم حرفی نمیگویم این مطابق است با کلمه علیا که از قلم اعلی از قبل نازل شده میفرماید حکمای عباد آنانند که تا سمع نیابند لب نگشایند و امثال اینضمون در مواضع متعدده نازل طوبی لمن عرف و فاز سمع از برای لسانست و لسان از برای سمع

- 12 یا علی در هیچ امری از امور باید اجبای حق حکمت را [از] دست ندهند در کل احوال باو ناظر باشند اوست حکم محکم الهی و اوست نیر سماء احکام ربانی طوبی لک و لابنیک و للذین آمنوا بالله الفرد الخیر یوصیکم الله بالحکمة لثلا یرتفع الضوضاء من الذین انکروا ما عرفوه من قبل و اعرضوا عن الذی یدعونه فی اللیالی و الایام

- 13 و اینکه در باره نفوسیکه برفیق اعلی صعود نموده و باقی ابی عروج کرده اند نوشته انا ذکرناهم قبل صعودهم و بعده بذکر انجذب منه الملاء الاعلی و

and after their ascension with such mention as caused the Concourse on High and those who circle round His mighty Throne to be attracted, and We make mention of them at this hour as a token of Our grace, for verily He is the All-Bountiful, the Most Generous. O Most Exalted Pen! Make mention of those who have turned to the Most Glorious Horizon when earthquakes seized all the tribes of the earth, and the idols wailed, and false deities cried out, and feet did stumble. We testify that they heard the call of God and answered their Lord, the Mighty, the Bestower.

- 14 Say: Upon you be the glory of God and His chosen ones, and the glory of the Concourse on High and the Kingdom of Names, and the glory of those who hastened to the place of sacrifice in the name of their Lord, the Sovereign of Names, and the glory which has shone forth and gleamed from this Station which has been named with the Most Beautiful Names in the Book of God, the Lord of creation. We testify that you have attained unto the Most Great Ocean and have drunk of the choice sealed wine, whose seal was broken by the finger of the power of God, the Lord of lords. You are they who remained faithful to God's Covenant and His Testament when the learned, the mystics and men of letters broke it, save whom God willed, the Lord of all men. You are they whom neither the veils of glory deterred nor the hosts of those who turned away from your Lord, the Self-Sufficient, the Most High, did frighten.

- 15 Blessed are you for having attained unto this Mention at whose raising the angels and the Spirit descended, and the Maids of Heaven emerged from their chambers, and the Concourse on High from their loftiest stations, to hearken unto what was sent down from the heaven of the will of your Lord, the Mighty, the All-Bountiful. Verily We made mention of you at the time of your ascension and preferred some of you above others. He, verily, is the Single, the One, the Chosen One. Blessed are you, and joy be unto you, for having drunk from the Kawthar of utterance from the chalices of the bounty of your Lord, the Lord of all mankind. Through My mention of you, you have been mentioned by the tongues of the seen and the unseen, and none has been apprised thereof save him who possesses the Mother Book. Blessed is the tongue that speaks your mention and the heart that turns toward you and visits you through what God has sent down in this Tablet whereby all things have proclaimed: The kingdom belongs to God, the One, the Mighty, the All-Forgiving.

- 16 Some of these assured souls ascended adorned with the ornament of divine forgiveness and attained unto the Supreme Companion, and now God's favor has encompassed all and they

الذين طافوا عرشه العظيم و نذكرهم في هذا الحين فضلاً من لدنا وهو الفضل الكريم ان يا قلم الاعلى ان اذكر الذين اقبلوا الى الأفق الأبهى اذ اخذت الزلازل قبائل الأرض كلها و نوح الجب و صاح الطاغوت و زلت الأقدام نشهد أنهم سمعوا نداء الله و اجابوا ربهم العزيز الوهاب

14 قل عليكم بهاء الله و اصفياه و بهاء الملاء الاعلى و ملكوت الاسماء و بهاء الذين سرعوا الى مقرّ الفداء باسم ربهم مالک الاسماء و البهاء الذي اشرق و لاح من هذا المقام الذي سمي بالاسماء الحسنی فی کتاب الله مالک الایجاد نشهد انکم فزتم بالبحر الأعظم و شربتم الرحيق الذي فكّ ختمه باصبع قدرة الله ربّ الأرباب انتم الذين وقيتم بميثاق الله و عهده اذ نقضه العلماء و العرفاء و الأدباء الا من شاء الله مالک الرقاب انتم الذين ما منعكم سبحات الجلال و ما خوفكم جنود الذين اعرضوا عن ربكم الغنى المتعال

15 طوبى لكم بما فزتم بهذا الذكر الذي اذا ارتفع تنزلت الملائكة و الروح و خرجن الحوريات من الغرفات و الملاء الاعلى من اعلى المقامات لاصغاء ما نزل من سماء مشية ربكم العزيز الفضل انا ذكرناكم حين ارتقاكم و فضلنا بعضكم على بعض انه هو الفرد الواحد المختار طوبى لكم و نعيماً لكم بما شربتم كوثر البیان من كووس عطاء ربكم مالک الأنام بذكري اياكم ذكرتم بألسن الغيب و الشهود و لم يطلع بذلك الا من عنده ام الكتاب طوبى للسان ينطق بذكركم و لقلب يتوجه اليكم و يزوركم بما انزله الله في هذا اللوح الذي به نادى الأشياء الملك لله الواحد العزيز العفار

16 بعضی از آن نفوس موقفه بطراز غفران الهی مزین شده صعود نمودند و برفیق اعلى فائز شدند و حال عنایت حقّ شامل کل شد و بما عجرت

have been blessed with that which pens are powerless to describe. Say: O My loved ones! It behooves you to make up for what has escaped you in the days of God, the Almighty, the All-Knowing, the All-Wise.

- 17 Verily, We make mention in this station of the children of the Friend and the heirs of Him Who conversed with God - from whom the sweet savors of the love of the All-Merciful have been wafted throughout all possibility - and We give them glad tidings of that which hath been ordained for them in the Kingdom of God, the Lord of all worlds. By God! He Who spoke on Sinai calleth you and He Who hath come with clear sovereignty maketh mention of you. Blessed is he who, while seated, hath arisen to serve the Cause of God; and he who, while silent, hath spoken forth this wise Remembrance; and he who, while halted, hath hastened in the name of God and spoken that which the Spirit hath spoken in this valley that hath been honored by the footsteps of God, the Possessor of Supreme Glory. We have made mention of them in the Crimson Book with such mention as no treasures of earth nor heavenly repositories can equal. To this beareth witness every fair-minded and perceiving one. Rejoice, O My loved ones, in that the Wronged One maketh mention of you in this exalted and wondrous station, and counseleth you with that which will cause the Cause of God to be exalted and with that which the All-Merciful hath revealed in His perspicuous Book. Glory be upon you and upon those who have aided the Cause of their Lord, the Almighty, the Powerful.

- 18 Convey greetings to all the friends on behalf of the True One. God willing, they will, through these greetings, drink of the sealed wine mentioned in the divine Books, and will act with utmost delicacy, freshness and wisdom in a manner befitting the Days of God.

- 19 The letter of Haji Mirza 'Ali-Akbar was presented by this servant. May he, God willing, be confirmed in the praise and glorification of God. We have heard what he composed in praise of God when this servant recited it, and We make mention of him as a bounty from Us, that he may rejoice and be among the thankful ones. O 'Ali-i-Akbar! Remember when thou didst enter the prison and attain the presence of God, the Lord of all worlds, and didst hear His sweetest call and witness the effulgences of the lights of His most exalted horizon. Preserve this most glorious station through My Name, the Mighty, the Invincible. Remember what thou didst hear from the Tongue of Grandeur and reflect upon His mighty Cause. We counsel thee and those who have believed with that which becometh the Days of God. Say: O My loved ones! Hold fast

عن ذكره الأقلام مرزوق گشتند قل يا احبائي
لكم ان تداركوا ما فات عنكم في ايام الله المقتدر
العليم الحكيم

17 اما نذكر في هذا المقام ابناء الخليل ووراث الكليم
الذين تضوعت منهم رائحة محبة الرحمن في
الامكان ونبشروهم بما قدر لهم فيملكوت الله
رب العالمين الله يدعوكم من نطق في الطور و
يذكركم من اتي بسطان مبين طوي لقاعد قام
لخدمة امر الله ولصامت نطق بهذا الذكر الحكيم
ولمتوقف سرع باسم الله ونطق بما نطق به الروح
في هذا الواد الذي تشرف بقدم الله مالك
المجد العظيم انا ذكرناهم في الصحيفة الحمراء بذكر
لا تعادله كنوز الأرض ولا خزائن السماء
يشهد بذلك كل منصف بصير ان افرحوا يا
احبائي بما يذكركم المظلوم في هذا المقام العزيز البديع
ويوصيكم بما يرتفع به امر الله وبما انزله الرحمن
في كتابه المبين البهاء عليكم وعلى الذين نصرنا امر
ربهم المقتدر القدير

18 جميع دوستان را از قبل حق تكبير بيسان انشاء الله
از اين تكبير رحيق مختوم مذکور در كتب الهی
را بیاشامند و بکمال لطافت و طراوت و حکمت
به ما ینبغی لایام الله عامل شوند

19 و مکتوب جناب حاجی میرزا علی اکبر را عبد
حاضر عرض نمود انشاء الله بذكر و ثناء الهی
مؤید باشند قد سمعنا ما انشأ في ثناء الله اذ انشده
العبد الحاضر و نذكره فضلاً من عندنا ليفرح و
يكون من الشاكرين يا علی قبل اکبر ان اذكر
اذ دخلت السجن و حضرت في منظر الله رب
العالمين و سمعت ندائه الأملی و رأيت اشراقات
انوار افقه الأعلى ان احفظ هذا المقام الأسنى
باسمى العزيز المنيع ان اذكر ما سمعت من لسان
العظمة و تفكر في امره العظيم انا توصيك و الذين
آمنوا بما ینبغی لایام الله قل يا احبائي تمسكوا

unto goodly character in all conditions. Through it will your stations be made manifest and the Cause of God, the Mighty, the Beautiful, be exalted.

- 20 Glory be upon thee and upon them and upon whosoever hath inhaled My fragrance on this wondrous Day. Praise be to God, the Mighty, the Invincible.

- 21 O My loved ones! Although this is the Day of the Greater Separation, yet were this separation to be fully realized, none would draw nigh to become acquainted with God's Cause and turn towards the Most Exalted Horizon. For the people are ignorant and are seen to be veiled from the Most Luminous Horizon by the greatest of veils. Therefore must all affairs be conducted with the utmost wisdom, that perchance the warmth of the fire of divine love might be kindled in dispirited souls. If today the disclosure of a matter would cause tumult and disorder, its concealment is preferred in the sight of God. And whereas in certain Tablets mention hath been made of exaltation, elevation, manifestation and proclamation, what was intended thereby was the appearance of goodly deeds, beneficial counsels and praiseworthy character, which cause the exaltation and advancement of the Cause. In one instance, these exalted words have shone forth from the horizon of the heaven of God's Tablet - exalted be His majesty: "This is the Day of arising, yet ye are seated; this is the Day of proclamation, yet ye are silent; this is the Day of awakening, yet ye are asleep; this is the Day of utterance, yet ye are at rest."

- 22 Similar luminous statements that have shone forth from the Most Exalted Pen are recorded in the Tablets. However, what was intended was arising to teach God's Cause with wisdom and utterance, not such manifestation and proclamation as would cause the ignorant of the earth to turn away, so that hearts, which are the cities of God's love, might be opened with the key of wisdom. In all conditions wisdom is beloved. Seize upon it, O My chosen ones, in His Name, the One Who ruleth over all the worlds.

- 23 At the close of this Tablet, We counsel My loved ones and him who hath been named 'Ali-Akbar with that which was formerly sent down from the presence of God, the All-Knowing, the All-Informed: Associate with all people in a spirit of friendliness and fellowship. We have revealed the Most Great Law for the unification of mankind. To this beareth witness that which hath been sent down from this wondrous Pen. We send Our greetings to the handmaidens of God who are there, and We give them the glad-tidings of My remembrance, whereby the hearts of them that have recognized Him are dilated.

بالمعروف في كل الأحوال به تظهر مقاماتكم ويرتفع
امر الله العزيز الجليل

- 20 البهاء عليك و عليهم و على من وجد عرفى في
هذا اليوم البديع الحمد لله العزيز المنيع

- 21 يا احبائى اگرچه يوم فصل اكبر است ولكن
اگر اين فصل بتمامه واقع شود ديگر احدى تقرب
نجويد تا بر امر الهى مطلع گردد و باقى اعلى توجه
نمايد چه كه ناس جاهل و بسبب حجاب اكبر از
منظر انور محبوب مشاهده ميشوند لذا بايد بكمال
حکمت رفتار شود تا در خلق افسرده حرارت
نار محبت الهى احداث گردد و اگر اليوم كشف
امرى سبب ضوضا و فساد شود ستر آن لدى
الله محبوبست و اينكه در بعضى از الواح ذكر علو
و سمو و اظهار و اعلا نازل شده مقصود ظهور
اعمال طيبه و مواعظ حسنه و اخلاق مرضيه كه
سبب اعلاء امر و ارتقاء آنست بوده در مقامى
از افق سماء لوح الهى شمس اينكلمات عاليات
مشرق قوله جل كبريائه هذا يوم القيام و انتم
قاعدون و هذا يوم النداء و انتم صامتون و هذا
يوم الايقاظ و انتم نائمون و هذا يوم البيان و انتم
راقدون

- 22 و امثال اين بيانات مشرقا كه از افق قلم اعلى
اشراق نموده در الواح ثبت است ولكن مقصود
قيام بر تبليغ امر الله بحکمت و بيان بوده نه
اظهار و اعلايكم سبب اعراض جهال ارض
گردد تا قلوب كه مدائن محبت الهى است بمفتاح
حکمت مفتوح شود بارى در كل احوال حكمت
محبوبست خذوها يا اصفياء الله باسمه المهيمن على
العالمين

- 23 انا نوصى فى آخر اللوح احبائى و الذى سمي بعلى
قبل اكبر بما نزل من قبل من لدى الله العليم
الخبير عاشروا مع العباد بالروح و الرّيحانا انا انزلنا
التاموس الاكبر لاتحاد البشر يشهد بذلك ما نزل
من هذا القلم البديع و تكبر على وجوه اماء الله
فى هناك و نبشّرن بذكرى الذى به انشرفت
صدور العارفين

- 24 The glory be upon you and upon them from the presence of One Who is mighty and powerful.

24 البهاء عليكم و عليهن من لدن مقتدر قدیر

BLIB_Or15719.108, ASAT3.218x

BH00398

To: *Shaykh Kazim Samandar et al.*

Date: 1298 ? [1880-1881]

- 1 In the Name of our Most Holy, Most Great, Most Glorious Lord!

1 بسم ربنا الأقدس الأعظم الأبهی

- 2 Praise be unto Him Who cannot be described by utterance, before Whom neither men nor heroes can stand, Who has manifested Himself on the Day of Return. There is no God but He, the Self-Sufficient, the Most High.

2 حمداً لمن لا یوصف بالمقال الذی لا یقوم معه الرجال و الأبطال و هو الظاهر فی يوم المآل لا اله الا هو الغنی المتعال

- 3 Thereafter it is submitted that the letter of S.M., upon him be 966 [Baha'u'llah], which he wrote to that person, was presented at the Most Holy Court. This is what has been revealed from the Kingdom of Utterance by the command of the All-Merciful: "O Samandar! The servant in attendance has submitted what thou didst send to Ism-i-Jud."

3 و بعد عرض میشود مکتوب جناب س م علیه ۹۶۶ [بهاء الله] الأبهی که بآنجناب نوشته اند در ساحت اقدس عرض شد اینست بیانیکه از ملکوت بیان بامر رحمن ظاهر یا سمندر قد عرض العبد الحاضر ما ارسلته الى اسم الجود

- 4 Concerning what thou didst write about Aqa Murtada-Quli, it was mentioned before the Wronged One. May the favor of the Beloved of all creation encompass all the friends and preserve them from loss in all worlds. In truth, loss belongs to those souls who today are deprived and forbidden from the Truth. Otherwise, those souls who have attained the lights of His countenance and are gazing toward the Supreme Horizon possess a station that cannot be equaled by all the treasures of the earth and its riches, the pearls of the sea and the mines of the mountains. When the honored Name of God M.H. was in Iraq, a sum was collected with him, and he intended to send it to the prison of the Land of Mystery. Later, a thief learned of this and stole that money. Jinab-i-Mihdi sent a petition to the Most Holy Court which was filled with lamentation and from which countless sorrows and griefs were evident. These sorrows of his were due to his wishes not being fulfilled. Subsequently, an answer was revealed and sent from the Most Holy Court to this effect: "O Mihdi! Transient things have been and will be befitting only for transient souls. Be not grieved by this event. Rather, rejoice in the remembrance of thy Lord and in that

4 اینکه در باره جناب آقا مرتضی قلی نوشته بودید لدى المظلوم ذکر شد انشاء الله عنایت محبوب امکان جمیع دوستان را شامل شود و از خسران در جمیع عوالم محفوظ دارد ولكن فی الحقیقه خسران از برای نفوسی است که اليوم از حق محروم و ممنوعند والا نفوسیکه بانوار وجه فائزند و بافق اعلی ناظر صاحب مقامی هستند که کنوز ارض و خزائن آن و لآلی بحر و معادن جبال باو معادله ننماید و قتیکه جناب اسم ۹۶۶ [الله] مه در عراق بود مبلغی نزد او جمع شد و اراده نمود بسجن ارض سر ارسال دارد بعد سارق مطلع شد و آن مال را سرقت نمود و جناب مهدی عریضه بساحت اقدس فرستاد که نوحه و ندبه از آن مرتفع بود و کدورات و احزان لا تخصیه از آن مشهود و این کدورات او نظر بآن بوده که اراده اش بظهور نرسید بعد از ساحت اقدس جواب نازل و ارسال شد بانضمام ای مهدی اشیای فانیه قابل و لایق نفوس فانیه بوده و خواهد بود شما

wherewith thy Master remembers thee. Strive to possess that which neither perishes nor can be reached by the hand of the treacherous and the thief."

از این فقره مکرر نباشید ان افرح بذکر ربّک و ما
بذکرک به مولاک جهد نمائید تا دارای شیئی
شوید که فنا آنرا اخذ ننماید و دست خائن و
سارق باو نرسد

- 5 O Samandar! How many souls there are who, with the utmost effort and diligence, gather a handful of ornaments and find the greatest joy and happiness in accumulating them. However, in reality, these have been assigned by the Supreme Pen to others - meaning they are not destined for themselves. Often they fall into the hands of their enemies. God protect us and you from such evident loss! Life is wasted, day and night are spent in toil, and wealth becomes the cause of affliction. Most of people's wealth is not pure. If people would act according to what God has revealed, surely His grace would not leave such souls deprived. In all cases, His bounty will be watchful and His mercy will be directed toward them.

5 یا سمندر چه مقدار از نفوس که بکمال سعی و
اجتهاد مشتی از زخارف جمع مینمایند و کمال
فرح و شادی را از جمع آن دارند و لکن در باطن
از قلم اعلیٰ بدیگران محوّل شده یعنی نصیب خود
ایشان نیست بسا میشود که باعدای آن نفوس
میرسد اعذا الله و ایاکم من هذا الخسران المبین
عمر تلف شد و شب و روز زحمت کشیده شد
و مال هم سبب وبال گشت اکثر اموال ناس
طاهر نیست اگر ناس بما انزله الله عامل باشند
البته عنایت حق آن نفوس را محروم نگذارد در
هر حال فضلش مراقب و رحمتش متوجه خواهد
بود

- 6 Let Aqa Murtada-Quli not be sorrowful. God willing, he shall attain that which shall endure in mention throughout the kingdom of earth and heaven. For today, every soul is capable of attaining eternal stations. Let them recite this prayer:

6 جناب آقا مرتضیٰ قلی محزون نباشند انشاء الله
دارا شوند امری را که ذکرش بدوام ملک و
ملکوت در ارض باقی ماند چه که الیوم هر
نفسی قادر است بر تحصیل مقامات باقیه این
مناجات را قرائت نمایند

- 7 Glorified art Thou, O Thou at Whose separation the near ones are consumed, at Whose exile the believers cry out, and at Whose remoteness the sincere ones lament! I beseech Thee by the Name through which Thou didst open the gates of bounties to all who are in the earth and the heavens, through which the ship of Thy grace sailed upon the ocean of Thy bestowal, and the streams of Thy mercy flowed throughout the regions of Thy dominion, to assist me in that which Thou lovest and approve, and to ordain for me that which will protect me from the treachery of every traitor, the schemes of every deceiver, and the harm of those who have denied Thee and Thy signs. O Lord! I have grasped with hope's hands the hem of Thy generosity, O Thou Possessor of Names! I beseech Thee not to disappoint me from that which Thou hast ordained for Thy chosen ones who have cast away what they possessed and taken up that which Thou didst command them in Thy Book. Then I beseech Thee, O Thou Goal of the world and the Manifest One among the nations, by the Most Great Name, to send down upon me from the heaven of Thy grace and the clouds of Thy bounty that which will unite what hath been scattered from me. Then ordain for me through Thy loving-kindness that which will make me independent of all save Thee and will benefit me in every world of Thy worlds. Verily, Thou art

7 سبحانک یا من فی فراقک احترق المقرّبون و
فی هجرک صاحب الموحّدون و فی بعدک ناح
المخلصون اسألك بالاسم الذی به فتحت ابواب
الخیرات علی من فی الأرضین و السموات و به
سرت سفینه فضلک علی بحر عطائک و جرت
جداول رحمتک فی جهات مملکتک بأن تؤیّدنی
علی ما تحبّ و ترضی و تقدّر لی ما یحفظنی
عن خیانة کلّ خائن و حیل کلّ محتال و ضرّ
الذین کفروا بک و بآیاتک ای ربّ قد اخذت
بأیادی الرّجاء ذیل کرمک یا مالک الاسماء
اسألك بأن لا تخیبنی عمّا قدرته لأصفیائک
الذین نبذوا ما عندهم و اخذوا ما امرتهم به فی
کتابک ثمّ اسألك یا مقصود العالم و الظاهر بین
الأمم بالاسم الأعظم بأن تنزل علیّ من سماء
فضلک و سحاب جودک ما یجمع به ما تشتّت
منیّ ثمّ اکتب لی بعنائیک ما یجعلنی غنیاً عن
دونک و ینفعنی فیکلّ عالم من عوالمک انّک
انت المقتدر علی ما تشاء باسمک المهیمن علی
الأشیاء لا اله الا انت العلیم الحکیم ثمّ اسألك
بسلطان الاسماء بأن تنزل علیّ اخی ما تصلح به

the Powerful over what Thou willest through Thy Name, the All-Dominating over all things. There is no God but Thee, the All-Knowing, the All-Wise. Then I beseech Thee by the sovereignty of the Names to send down upon my brother that which will set right his affairs that have prevented him from recognizing Thee. O Lord! Thou knowest him better than I or he himself, and verily Thou art the Most Merciful of the merciful ones.

اموراته الّتی منعته عن عرفانک ای ربّ انت اعلم به منی و منه و انک انت ارحم الراحمین

- 8 O Samandar! Let them recite these exalted words which have been sent down from the heaven of loving-kindness, and if they recite them correctly once, it suffices. All matters should be carried out with joy and fragrance. In this Most Holy, Most Exalted Manifestation, We have forbidden the servants to make mention in the streets and marketplaces, as hath been recorded in the Most Holy Book which hath been sent down from the holy divine Kingdom. Blessed is the soul that hath acted according to that which was commanded by the All-Knowing, the All-Wise. Ask God, exalted be His glory, to awaken the heedless ones and not to deprive them of the outpourings from the clouds of His loving-kindness. These occurrences that come to pass on earth, such as loss of wealth, the world's conflicts and its changes - regard all of these as harbingers. They call out to man with most eloquent utterance and inform him of that which shall come upon him in the future. God willing, He will grant hearing ears that all may arise to that which will lead to success and prosperity. The Command is in God's hands, the Lord of all worlds.

8 یا سمندر اینکلمات عالیات که از سماء عنایت نازل تلاوت نمایند و اگر یک بار درست قرائت نمایند کافیهست باید جمیع امور بروح و ریحان واقع شود در اینظهور امانع اقدس اعلیٰ نهی نمودیم عباد را از ذکر در معابر و اسواق چنانچه در کتاب اقدس که از ملکوت مقدّس الهی نازل شده اینفقره ثبت گشته طوبیٰ لنفسی عملت بما امرت به من لدن علیم حکیم از حقّ جلّ و عزّ بخواید تا غافلین را آگاه نماید و از فیوضات سخاب عنایت خود محروم نفرماید این امورات که در ارض حادث میشود از قبیل خسران مال و اختلافات عالم و تغییرات آن جمیع را بمثابة منادی ملاحظه کنید انسان را بافصح بیان ندا میکند و خبر میدهد عَمّا یرد علیه فی الاستقبال انشاءالله حقّ آذان واعیه عطا فرماید تا کل بامری قیام نمایند که سبب نجاح و فلاح شود الأمر بید الله ربّ العالمین

- 9 O Samandar! Gladden the heart of his honor M.R., upon him be the Glory of God. Say: It behooveth thee to read the Tablet of Ra'is and the Tablet of Paris, for these two blessed Tablets will enable man to attain the station of certitude, and after certitude and acting upon what We have commanded, assuredly the gates of goodly things will be opened before your face. Grieve not over anything, trust in God, thy Lord, the Generous. Verily, He taketh every hand that is raised toward Him, heareth every mention uttered by His servants, and answereth every supplicant. Hold fast unto His firm and mighty cord. Praise be to God, the Lord of the worlds. End. On my behalf, convey greetings to him and say: God willing, through the grace of the All-Merciful you shall be successful. Verily our Lord, the All-Merciful, He is the Mighty, the Powerful.

9 ای سمندر جناب م ر علیه بهاء الله را بعنایت حقّ مسرور دارید قل لک ان تقرأ لوح الرّیس ولوح الباریس چه که این دو لوح مبارک انسان را بمقام ایقان فائز میفرماید و بعد از ایقان و عمل بآنچه امر نمودیم البتّه ابواب خیرات بر وجه شما مکشوف میگردد لا تحزن من شیء توکل علی الله ربّک الکریم انه يأخذ کلّ ید ارتفعت الیه و یسمع کلّ ذکر نطق به عباد و یجیب کلّ سائل تمسک بحبله المحکم المتین الحمد لله ربّ العالمین انتهی از قول اینعبد خدمت ایشان تکبیر برسانید و بگوئید انشاءالله بعنایت رحمن موفق خواهید شد ان ربنا الرحمن هو المقتدر القدیر

- 10 And likewise you had mentioned the matter of Jinab-i-Aqa 'Abdu'l-Husayn, upon him be the Glory of God, through whom the aforementioned sum was sent from the Land of Peace and the Land of Ha and Mim to Hadba. Regarding this matter, Jinab-i-Haji Mirza Abu'l-Hasan, upon him be

10 و همچنین فقره جناب آقا عبدالحسین علیه بهاء الله را ذکر نموده بودید که بتوسط ایشان مبلغ مذکور از ارض سلام و ارض هاء و م به حدبا ارسال شده در این فقره جناب حاجی میرزا ابوالحسن علیه ۶۶ ۹ [بهاء الله] هم از ارض تاء

966 [Baha'u'llah], had also written a letter to this servant from the Land of Ta, inquiring about the sum of thirty tumans which had become available here and was to be sent to the Land of Hadba, as well as from another place. After presenting this to the Most Holy Court, words shone forth from the Dawning-Place of the Cause, and according to His command, a copy of those exalted words should be sent to you for forwarding. His mighty words in response to Mirza Abu'l-Hasan, upon him be 966 [Baha'u'llah], state: "Concerning what you wrote about Mosul, He said it would have been better had they heeded the blessed words 'We shall surely test you' followed by 'and give glad tidings to the patient ones.' Although famine has overtaken most lands this year, yet the spread of such matters by the friends might cause 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 is indeed the Single One, the All-Knowing, the All-Wise."

- 11 And whosoever desires with utmost longing to pay the Huququ'llah should give it to such trusted ones as yourself and obtain a receipt, so that whatever transpires may occur with the permission and leave of the Truth. Verily He is the Teacher, the All-Wise.

- 12 And He said: Write, "Blessed art thou, O 'Abdu'l-Husayn, in that thou hast been named with this Great Name. We made mention of thee before and make mention of thee at this time as a token of My favor, and I am the All-Mentioning, the All-Knowing." The glance of His loving-kindness hath been directed towards you and your services in the path of God were witnessed, and your good intentions were also evident in the Most Holy Court. Be thou thankful unto God for this clear mention.

- 13 And concerning what they had written about Hadba, We commanded this servant to write to you what was written to Abu'l-Hasan of the people of Alif and Ra, that you may be informed. I beseech God to make you one who is assisted in that which will exalt His Cause and establish your mention in His wise Book. Praise be to God, the Most High, the Most Great.

- 14 And likewise regarding the plot of land they have purchased similar to this servant's small plot, it was presented before His presence and this response shone forth from the horizon of utterance: "Excellent is what thou hast done. God willing, it shall be counted among the enduring traces, and in this land too, according to His command, a plot of land was acquired

مکتوبی باینعبد نوشته بودند و سؤال نموده بودند که مبلغ سی تومان در اینجا موجود شده که باید بارض حدبا ارسال شود و همچنین از جای دیگر و بعد از عرض بساحت اقدس کلبانی از مطلع امر مشرق و حسب الامر آنکه صورت همان کلمات عالیات نزد آنجناب ارسال شود که ارسال دارند قوله عز ذکره فی جواب میرزا ابوالحسن علیه ۹۶۶ [بهاء الله] اینکه در باره موصل نوشته بودید فرمودند اولی آنکه بشاره و بشر الصابرين بعد از کلمه مبارکه و لنبلونکم ملتفت میشدند اگرچه در این سنه فقط اکثر بلاد را فرا گرفته و لکن انتشار اینگونه امور از دوستان شاید سبب بعضی از حوادث شود ذکر این امور و نشر آن در هر حال باذن باید واقع شود آنکه اعلم بعباده منهم آنکه هو الفرد العليم الحكيم انتهى

- ۱۱ و هر نفسی بکمال شوق و اشتیاق 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 آنکه هو المعلم الحكيم

- ۱۲ و فرمودند بنویس طوبی لک یا عبدالحسین بما سمیت بهذا الاسم العظيم انا ذکرناک من قبل و نذکرک فی هذا الحین فضلاً من عندی و انا الذکر العليم طرف عنایت بشما متوجه بوده و خدمات شما فی سبیل الله مشاهده شد و نیات خیریه شما هم در ساحت اقدس مشهود بوده ان اشکر الله بهذا الذکر المبين

- ۱۳ و اینکه در باره حدبا نوشته بودند بعبد حاضر امر نمودیم که آنچه به ابوالحسن از اهل الف و را نوشته شد بشما بنویسند تا مطلع شوید فأسأل الله بأن يجعلک مؤيداً علی ما یرتفع به امره و یثبت به ذکرک فی کتابه الحكيم الحمد لله العلی العظيم انتهى

- ۱۴ و همچنین در باره قطعه ارضیکه مشابه بقطعه صغیره این عبد است خریده اند تلقاء وجه عرض شد این جواب از افق بیان مشرق نعم ما عملت انشاء الله از آثار باقیه محسوبست و در این ارض هم حسب الامر قطعه ارضی اخذ

that it might be among the enduring traces for whosoever desireth good. Verily the bounty is in His hand - He bestoweth it upon whomsoever He willeth. Verily thy Lord is the All-Bountiful, the Ancient of Days." Such matters shall endure throughout the dominion of the earthly and heavenly kingdoms, inasmuch as they have occurred in the name of Truth in the days of Truth.

شد تا آثار باقیه باشد لمن اراد الخیر انّ الفضل بیده یخص به من یشاء انّ ربّک هو الفضّال القدیم امثال این امور بدوام ملک و ملکوت باقی و پاینده خواهد بود چه که باسم حقّ در آیام حقّ واقع شده انتهی

- 15 And concerning what you had written about the success of some of the loved ones who occasionally give charity to wayfarers and the poor of the city, it was presented in the Most Holy Court. He said this matter has been and will be most beloved. Blessed is he whom God hath assisted to spend in His path. Verily He sendeth down blessings upon him from the heaven of grace. Verily He is the Protector of the rich and the poor and the needy.

15 و اینکه در باره موفقیت بعضی از احبّا نوشته بودید که بعابرین سبیل و فقرای بلد گاهی انفاق مینمایند در ساحت اقدس عرض شد فرمودند اینفقره بسیار محبوب بوده و خواهد بود طوبی لمن وقفه الله على الانفاق فی سبيله انه ينزل علیه البرکة من سماء الفضل انه ولی الأغنیاء و الفقراء و المساکین

- 16 O Samandar! Glorify on My behalf My loved ones in that land whom vain imaginings have not deterred from My straight Path. Say: By God, the True One! Ye shall soon find that which ye have wrought, endured, witnessed and heard in the path of God, the Lord of the worlds. Not an atom's weight of your deeds escapeth His knowledge. Verily, He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. All things bear witness to you, yet most people are among the heedless. Soon shall they arise at the breath of chastisement and behold that which they denied through nights and days. Verily thy Lord is the All-Knowing, the All-Informed.

16 یا سمندر کبر من قبل احبائی فی هناک الدّین ما منعهم الاوهام عن صراطی المستقیم قل تالله الحق سوف تجدون ما عملتم و صبرتم و رأیتم و سمعتم فی سبیل الله ربّ العالمین لا یعزب عن علمه ذرّة من اعمالکم انه یشهد و یرى و هو السّميع البصیر یشهد لکم کلّ الاشیاء ولكنّ النّاس اکثرهم من النّائمین سوف یقومون من نفحات العذاب و یرون ما انکروه فی الیالی و الایام انّ ربّک هو العلیم الخبیر

- 17 Know thou that We have made mention of Javad with verses that gladden the hearts of them that have turned towards God, and We have sent down for Andalib that which hath diffused the fragrance of thy Lord's mercy, the Forgiving, the Bountiful.

17 ثمّ اعلم انّا ذکرنا الجواد بآیات تفرّج بها افئدة المقبلین و نزّلنا للعنديل ما فاح به عرف رحمة ربّک الغفور الکریم

- 18 O Samandar! Convey My glorification to all the friends. All are mentioned before the Throne, and in every instance the Most Exalted Pen turneth toward them and calleth unto them from the precincts of the Prison. God willing, may they truly attain unto this most exalted station at all times, and the fruit of their labors shall appear on earth. His honor Ism-i-Jud, upon him be My glory, hath made mention in this land of those related to him. Give thou the glad-tidings of divine bounty to all and make them joyful with his mention. Verily He remembereth him who remembereth Him, and He is the best of them that remember. And praise be to God, the Lord of the worlds.

18 یا سمندر جمیع دوستانرا تکبیر برسان کل لدی العرش مذکورند و در هر کرّه قلم اعلی بایشان متوجّه و از شطر سخن ایشانرا ندا مینماید انشاءالله در جمیع احوال بایتمقام اعلی فی الحقیقه فائز باشند و ثمر زحمات ایشان در ارض ظاهر خواهد شد جناب اسم جود علیه بهائی در این ارض ذکر منتسبین خود را نموده کل را بعنایت الهی بشارت ده و بذکرش مسرور دار انه یذکر من ذکره و انه هو خیر الذّاکرین و الحمد لله ربّ العالمین

- 19 This evanescent servant desired to send glorification to that beloved one, yet knoweth not in what manner of manner, in what form of forms, with what mention of mentions, with what

19 این خادم فانی اراده نموده که خدمت آنحیوب تکبیر بفرستد ولكن معلوم نیست که بچه طرزى از طراز و بچه قسمی از اقسام و بچه ذکرى از

tale of tales from his own world to make himself conform, that he might make mention or manifest it in the realm of utterance. I testify that I am indeed the weary, the lowly, the poor, the needy, the one in want of God, the Self-Sufficient, the Mighty, the All-Knowing, the All-Wise. Likewise to mention my beloved, his honor my brother, upon him be the Most Glorious Glory of God, and all the friends of Baha, upon them - the unworthy mentions of this servant are contrary to propriety, yet from all there is hope for pardon. I beseech God, exalted be His glory, to adorn all with the ornament of faithfulness and keep them firm upon the straight path of His Cause. No mention appeareth more beloved than this in my sight. He is indeed the Witness, the All-Seeing.

- 20 Another submission is that the traces of that beloved one's pen arrive continuously. This matter is very good and acceptable, yet it must occur in accordance with wisdom, as was submitted before. Some souls come by a word and go by a word - I know not to whom they go or what aspect they desire. In any case, these souls, at the slightest vexation, mention whatever occurs, and this may perhaps cause agitation. In all circumstances that honored one must be mindful of wisdom. If it can be sent in such way that none become aware, it is beloved; otherwise, some delay is preferable. And this matter came to this servant's own view, which he mentioned, for it was observed that God, exalted be His grandeur, hath sent down many firm commandments concerning the matter of wisdom. Verily He is the All-Knowing, the Preserver, the Helper, the Mighty, the Powerful.

BRL_ATBH#30x, COC#1145x

اذکار و بجه قصه‌ئی از قصص عالم خود را موافق نماید تا ذکر نماید و یا بعرضه بیان جلوه دهد اشد ائی انا الکیل الحقیر الفقیر المسکین المحتاج الی الله الغنی المقتدر العلیم الحکیم و همچنین خدمت محبوبی جناب اخوی علیه بهاء الله الابهی و جمیع دوستان بهاء الله علیهم خلاف ادبست ذکرهای نالایقه این عبد ولكن از جمیع امید عفو است از حق جلّ جلاله مسئلت مینمایم کل را بطراز وفا مزین دارد و بر صراط امر مستقیم بدارد هیچ ذکرى از این محبوب تر بنظر نمیآید آنه هو الشاهد البصیر

- 20 عرض دیگر آنکه متصلاً آثار قلم آنجبوب میرسد اینفقره بسیار خوبست و مقبول است ولكن باید موافق حکمت واقع شود چنانچه از قبل عرض شد بعضی از نفوس بکله‌ئی میآیند و بکله‌ئی میروند لم ادر الی من یدهبون و ای وجه یریدون باری این نفوس باندک کدورتی آنچه واقع میشود ذکر مینمایند و شاید این سبب تحریک شود در هر صورت باید آنحضرت بحکمت ناظر باشند اگر بشود بقسمی ارسال شود که احدی مطلع نشود محبوبست و الا چندی توقف اولی است و اینفقره بنظر خود اینبعد آمد که ذکر نمود چه که مشاهده شد که حق جلّ کبریا به بسیار در امر حکمت امر مبرم نازل فرموده آنه هو العالم الحافظ الناصر المقتدر القدیر

INBA66:107x, BLIB_Or15727b.092,
BLIB_Or15732.208, BRL_DA#255,
AYBY.204, AQMJ2.106x, GHA.103bx,
HQUQ.011x, AKHA_131BE #15 p.443x

BH00576

To: Siyyid Mihdi Dahaji et al.

Date: 1298 ? [1880-1881]

- 1 In the name of God, the One, exalted be His majesty!

1 بنام خداوند یگا جلت عظمته

2 الحمد لله الذی تجلی بنقطة من الکتاب الأعظم
على اوراق العالم اذا ظهرت الكتب و الصحف

- 2 Praise be to God Who hath manifested Himself through a point from the Most Great Book upon the leaves of the world, where-upon appeared the Books, the Scrolls, the Psalms and the Tablets. Then He manifested Himself through a light from the lights of inner meanings upon the world of utterance, where-upon the horizon of divine knowledge dawned and the morn of the Cause shone forth through the luminary of grace and prosperity.
- 3 O My Name Mihdi! The letter from the Afnan Alif and Ha, upon him be My glory, was presented by this servant before the Throne. God willing, may he ever drink from the choice wine of inner meanings in this luminous day and offer it to them that are worthy. We have verily aided him to serve the Cause, and thus have We bestowed Our favor upon him and upon the chosen ones among My servants. Verily thy Lord is the All-Giving, the Generous. We give him glad tidings of a mercy from Our presence and make mention of him in such wise as hath brought joy to the hearts of the sincere ones.
- 4 O Mihdi! We have commanded all the friends to observe wisdom, and the divine Tablets bear witness to this truth. Nevertheless, some engage in teaching the Cause without any veil or covering. Although they act for the sake of Truth and make mention of His Name, yet this is not acceptable in the sight of God, for they act contrary to that which God hath willed. Some have exceeded the bounds of moderation out of fear and trepidation, while others, out of eagerness and enthusiasm, proclaim the mention of the Beloved of the worlds from the pulpits. Glory be to God! As to the fearful souls - what have they perceived, and from what do they seek to preserve and conceal themselves? By the Sun of Utterance which shineth from the horizon of the Prison, even should they hide beneath the layers of the earth and seek to preserve themselves through all means and causes, they shall find no escape from the claws of death, nor shall they ever find it. God willing, may the trees of being not remain [without fruit and yield], and may they not deprive themselves of the water of life for the sake of these fleeting days. In all things moderation is beloved. Some time ago this Most Holy, Most Exalted Tablet was revealed from the Supreme Pen. His exalted Word:
- 5 He is the All-Wise Book
- 6 O people! Hold fast to the Strong Cord, for verily it will profit you on earth from God, the Lord of all worlds. Take hold of justice and equity, and reject what every remote ignorant one hath commanded you - they who have adorned their heads with turbans and pronounced judgment against Him through
- و الزبر و الألواح ثم تجلّى بنور من انوار المعاني على عالم البيان اذا لاح افق العرفان و انار فجر الأمر بنير العناية و الفلاح
- 3 يا اسمي مهدي مكتوب جناب افنان الف و حا عليه بهائي را عبد حاضر لدى العرش معروض داشت انشاء الله لمهزل ولا يزال از صهای معانی در این یوم نورانی بنوشند و بر مستحقین مبذول دارند انا و فقتناه على خدمة الأمر و بذلك مننا عليه و على الأصفياء من عبادي ان ربك هو المعطى الكريم انا نبشره برحمة من لدنا و نذكره بما استفرحت به افئدة المخلصين
- 4 يا مهدي جميع دوستان را بحکمت امر نمودیم و الواح الهی بر اینفقره شاهد و گواه مع ذلك بعضی من غیر ستر و حجاب تبلیغ امر مینمایند اگرچه از برای حق عاملند و باسم حق ذا کر ولكن لدى الحق مقبول نبوده و نیست چه که به غیر ما اراده الله عمل مینمایند بعضی از خوف و اضطراب از حد اعتدال تجاوز نموده اند و برخی از شوق و شغف بر منابر بذكر محبوب عالمیان ناطقند سبحان الله نفوس خائفه آيا چه ادراک نموده اند و خود [را] از برای چه امر حفظ و ستر مینمایند قسم بافتاب بیان که از افق سجن طالع است اگر تحت اطباق ارض مستور شوند و بجميع وسائل و اسباب خود را حفظ نمایند از مخالب موت رهائی نیافته و نیابند انشاء الله اشجار وجود [بی بهره و ثمر] نمانند و از برای این دو روز خود را از بحر حیوان محروم ننمایند در هر امری حد اعتدال محبوبست چندی قبل این لوح امنع اقدس از قلم اعلی نازل
- 5 قوله تعالى هو الكتاب الحكيم
- 6 يا معشر البشر تمسكوا بالخيال المتين انه ينفعكم في الأرض من لدى الله رب العالمين خذوا العدل و الانصاف و دعوا ما امركم كل جاهل بعيد الذين زينوا رؤوسهم بالعمائم و افوا على الذي به

Whom every wise decree hath been made manifest. Through My Name their stations were exalted amongst the people, yet when I revealed Myself they pronounced judgment against Me with manifest injustice. Thus hath the Pen spoken in truth, while the people remain heedless. Verily he who holdeth fast to justice doth not transgress the bounds of moderation in any matter and is endowed with insight from the All-Seeing. The civilization extolled by the learned exponents of arts and sciences will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus doth the All-Knowing inform you. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate upon this, O people, and be not of them that wander distraught. The day is approaching when its blaze will consume the cities, and the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!" Thus observe all things, then render thanks unto thy Lord for having mentioned thee in this wondrous Tablet. Praise be to God, the Lord of the Mighty Throne!

ظهر کل امر حکیم باسی رفعت مقاماتہم بین العباد و اذا اظهرت نفسی افتوا علی بظلم مبین کذلک نطق القلم بالحق و القوم من الغافلین انّ الذی تمسک بالعدل انّہ لا يتجاوز حدود الاعتدال فی امر من الأمور و يكون علی بصیرة من لدی البصیر انّ التمدن الذی يذكره علماء مصر الصناع و الفضل لو يتجاوز حد الاعتدال لتراه نقمة علی الناس کذلک یخبرکم الخبیر انّہ یصیر مبدء الفساد فی تجاوزه کما کان [مبدء الاصلاح] فی اعتداله تفکروا یا قوم و لا تكونوا من الهائمين سوف تحترق المدن من ناره و ينطق لسان العظمة الملك لله العزیز الحمید و کذلک فانظر فی کلتی من الأشياء ثم اشکر ربک بما ذکرک فی هذا اللوح البدیع الحمد لله مالک العرش العظیم

- 7 If a soul were to truly ponder what hath been revealed from the Supreme Pen and find its sweetness, he would surely become detached from his own will and desire, and would move according to the Will of God. Blessed is he who hath attained unto this station and hath not been deprived of this most great bounty. Today neither the fearful who hide themselves nor those who openly proclaim are beloved. All must act with wisdom and engage in service to the Cause. It behooveth everyone to reflect upon the condition of this Wronged One. From the beginning until now, We have been manifest among both friends and foes, and even in times when calamities and tribulations surrounded Us from all sides, We summoned the people of the earth to the Most Exalted Horizon with utmost power. The Supreme Pen desireth not to mention Its own afflictions in this regard, for this would surely cause grief to those who are near, to the sincere ones, and to them that are devoted. Verily, He is the Speaker, the All-Hearing, the All-Knowing.

7 اگر نفسی فی الحقیقه در آنچه از قلم اعلی نازل شده تفکر نماید و حلاوت آنرا بیابد البتہ از مشیت و ارادہ خود فارغ و آزاد گردد و بارادہ الله حرکت نماید طوبی از برای نفسیکہ بلینقام فائز شد و از این فضل اعظم محروم نماند امروز نہ خائف مستور محبوبست و نہ ظاهر مشہور باید بحکمت عامل باشند و بخدمت امر مشغول بر کل لازمست در احوال اینظولوم تفکر نمایند از اول امر تا حین مابین احبّا و اعدا ظاهر بوده و هستیم و در احیانیکہ از کلّ جہات بلایا و رزایا احاطہ نموده بود اهل ارض را بکمال اقتدار باقی اعلی دعوت نمودیم قلم اعلی دوست نداشته و ندارد در اینقام مصائب خود را ذکر نماید چہ کہ البتہ مقربین و موحدین و مخلصین را احزان اخذ کند انہ هو الناطق السامع العلیم

- 8 Most days We were in the hands of Our enemies, and now We dwell among serpents. These sacred lands have been described and mentioned in all divine Books, and most of the Prophets and Messengers appeared from these lands. This is that desert wherein all the Messengers cried "Here am I, O my God, here am I," and the promise of the appearance of God was to be in these lands. This is the Valley of Decree, the White Land, and the Luminous Spot. All that is manifest to-day was mentioned in previous Books, but the people thereof were declared unacceptable in all divine Books, to such extent that in some instances they were described as the offspring of

8 در اکثر ایام بین ایادی اعدا بودیم و حال مابین حیّات ساکنیم این اراضی مقدّسه در جمیع کتب الہی موصوف و مذکور و اکثر انبیاء و مرسلین از این اراضی ظاهر شدہ اند اینست آن پیدائیکہ جمیع رسل بہ لبیک اللہم لبیک ناطق بودند و وعدہ ظهور الله در این [ارضی] بوده اینست وادی قضا و ارض بیضا و بقعہ نوراً در کتب قبل جمیع آنچه الیوم ظاهر مذکور است و لکن اهل آن در جمیع کتب الہی غیر مقبول بشأنیکیہ

serpents. And now this Wronged One, dwelling among the offspring of serpents, calleth out with the most exalted call and summoneth all to the ultimate goal, the most sublime summit and the highest horizon. Blessed is he who hath heard what the Tongue hath uttered in the Kingdom of Utterance, and woe unto every heedless and remote one.

در بعضی از مقامات باولاد افاعی ذکر شده‌اند و حال اینظلول مابین اولاد افاعی باعلی النداء ندا مینماید و کل را بغایة قصوی و ذروه علیا وافق اعلی میخواند طوبی لمن سمع ما نطق به اللسان فیملکوت البیان وویل لكل غافل بعید

- 9 Beseech ye God that He may enable all His friends to do that which is acceptable in His sight today. Should anyone succeed in performing even a single pure deed today, he shall be mentioned and recorded among those near to God in the divine Book. In all matters, hold fast to the cord of consultation. This exalted word was previously revealed in the Crimson Tablet. The heaven of divine wisdom is illumined with two luminaries: consultation and compassion. In matters take ye counsel together, for consultation is the lamp of guidance that leadeth the way and bestoweth understanding. Thus doth the All-Informed apprise you, and He is the All-Knowing, the All-Wise.

9 از حق بطلبید تا جمیع دوستان را مؤید فرماید بآنچه الیوم لدی الله مقبول است اگر نفسی بیک عمل پاک الیوم موفق شود او از مقرّبین در کتاب الهی مذکور و مسطور است در جمیع امور بحبل مشورت متمسک شوید اینکلمه علیا در صحیفه حمر از قبل نازل آسمان حکمت الهی بدو نیر روشن و منیر است مشورت و شفقت در امور بمشورت متمسک شوید چه که اوست سراج هدایت راه نماید و آگاهی عطا کند کذلک یخبرکم الخبیر و هو العلیم الحکیم

- 10 O people of Baha! Know ye the value of this most mighty, most holy Day and arise to that which beseemeth you and is worthy of it. Guard yourselves by the name of God, exalted be His glory, from the cawing of the ravens and the croaking of the deniers. By the life of God! The opposers among the people of the Bayan appear more veiled than all other peoples. They have returned to the first step. They speak according to their desires and by them seek to prove their case against God, the Help in Peril, the Self-Subsisting. They have failed to perceive the fragrance of the Divine Day. Say: This is the Day of God; it beseemeth no one to make mention of aught else or to turn unto any other than Him. Thus hath the Tongue of Grandeur spoken from His glorious station.

10 ای اهل بها قدر این یوم امنع اقدس را بدانید و بما یلیق لكم و ینبغی له قیام کنید و خود را از نعیق ناعقین و نعیب منکرین باسم حق جلّ جلاله حفظ نمائید لعمر الله معرضین از اهل بیان احب از کل احزاب مشاهده میشوند بقدم اول راجع گشته‌اند ینکلمون بأهوائهم و یرتدون بها علی الله المهیمن القیوم عرف یوم الهی را ادراک ننموده‌اند قل هذا یوم الله لا ینبغی لأحد ان یذکر دونه او یتوجه الی سواه کذلک نطق لسان العظمة فی مقامه المحمود

- 11 We make mention once again of the Afnan at the end of the Book, that he may give thanks unto the Lord of all beings Who hath appeared and revealed what He desired through His all-compelling Will over the worlds. Thou art he who hath heard the call of thy Lord and turned unto the Supreme Horizon, and wert of them that responded. Say: O peoples of the earth! By God, that which ye possess will profit you not. Leave it behind in My Name, the Almighty, the All-Powerful. Say: O concourse of divines! Cast aside what ye possess of veils and allusions. Harken unto that which the Supreme Pen calleth you to in this wondrous Day. Through your injustice the Concourse on High hath lamented, as have the denizens of Paradise and those who have proclaimed there is no God but He, the All-Knowing, the All-Informed. The world hath been darkened by your idle fancies, and the hearts of them who are

11 أنا نذکر الأفنان مرّة اخری فی آخر الکتاب لبشکر مولی الوری الذی ظهر و اظهر ما اراد بمشیئته المهیمنة علی العالمین انت الذی سمعت نداء ربّک و اقبلت الی الأفق الأعلى و کنت من المجیبین قل یا ملأ الأرض تالله لا ینفعکم ما عندکم دعوه باسمی المقتدر القدیر قل یا معشر العلماء ضعوا ما عندکم من السّبحات و الحجابات ان استمعوا ما ینادیکم به القلم الأعلى فی هذا الیوم البدیع بظلمکم ناح الملأ الأعلى و اهل الفردوس و الذین نطقوا انه لا اله الا هو العلیم الخبیر قد تغیر العالم من ظنونکم و اضطربت افئدة المقرّبین من ظلمکم اتقوا الله و [کونوا] من المنصفین یا معشر الأمراء قد شغلکم

nigh unto God have been troubled by your cruelty. Fear God and be of them that are fair-minded. O concourse of rulers! Your ornaments and that which ye possess have preoccupied you. Soon shall the breezes of annihilation seize you from every direction. Then shall ye see yourselves in manifest loss.

زخارفکم و ما عندکم سوف تأخذکم نفحات الفناء
من کل الجهات اذا ترون انفسکم فی خسران
مبین

- 12 From this station We send Our greetings to My loved ones and counsel them with that which We have counseled them before, and I am the All-Wise Counselor. Say: Beware lest the doubts of those who have left your lands prevent you, or the conditions of the heedless veil you. We counsel them again and again with the wisdom that hath been sent down in the Tablets of God, the Lord of the mighty Throne.

12 انا نکبر من هذا المقام علی [احبابی] و نوصیهم بما
وصیناهم به من قبل و انا الناصح الحکیم قل ایاکم
ان تمنعکم شبهات من خرج من دیارکم او [تجبکم]
شئون الغافلین و نوصیهم مرّة بعد مرّة بالحکمة
[الّتی] نزلت فی الواح الله ربّ العرش العظیم

- 13 That which was mentioned in the blessed spot hath been adorned with the ornament of acceptance by One Who is Compassionate, All-Knowing. If it be realized in spirit and joy, it is well-pleasing. God assisteth the souls that are steadfast and assured, and He hath commanded and doth command to what is right. Blessed is the soul that hath succeeded in serving in the path of God. Verily, it is of the people of the highest Paradise in My gracious Book.

13 و ما ذکر فی محلّ البرکة قد فاز بطراز القبول من
قبل من لدن مشفق علیم اگر بروح و ریحان واقع
شود محبوبست حقّ نفوس موقّنه را تأیید
میفرماید و بمعروف امر نموده و مینماید طوبی
لنفس فازت بعمل فی سبیل الله انه من اهل
الفردوس الأعلى فی کتابی الکریم

- 14 O My Afnan! We bear witness that thou hast acted righteously in that which thou wast bidden by the All-Knowing Commander. God willing, mayest thou ever be assisted in that which causeth the exaltation of God's Cause. Minutes, hours, nights and days all swiftly return to extinction, and that which endureth and lasteth is what appeareth in the love of God and His path. How many souls there were who yearned and hoped for this station, yet today are seen to be heedless and veiled. O My Afnan! Say:

14 یا افنانی تشهد انک عملت بالمعروف فیما امرت
به من لدن آمر علیم انشاءالله لازال موقّق باشید
بر آنچه سبب و علّت اعلاء امر الله است دقائق
و ساعات و لیل و ایام کل اقرب من آن بفنا
راجع و آنچه باقی و دائم ما ظهر فی حبّ الله
و سبيله چه بسیار از نفوس که سائل و آمل
ایستقام بودند و لکن الیوم غافل و محتجب مشاهده
میشوند یا افنانی

- 15 Glorified art Thou, O God of all created things and Object of all creation! I beseech Thee by the Dayspring of Thy mighty signs, whereby the Most Exalted Horizon was illumined and the Call was raised betwixt earth and heaven, to aid Thy loved ones and chosen ones to stand firm in this Cause—the Cause by which the idols have lamented and the edifice of creation hath been shaken. O my Lord! Thou beholdest what the hands of the oppressors have wrought and hearest the cawing of the ignorant ones who have turned away from Thy sealed wine when it appeared through Thy Self-Subsisting Name. O my Lord! Illumine their eyes with the light of Thy knowledge and their hearts with the effulgences of the light of Thy countenance. All things have testified to Thy power and might. I beseech Thee not to disappoint Thy servants from the rustling of the Pen of Thy Revelation, nor to debar them from turning unto the ocean of Thy mercy. Thou art He Whom the affairs of creation cannot frustrate, nor can the might of them that have

15 قل سبحانک یا الله الممکات و مقصود الکائنات
اسئلك بمطلع آیاتک الکبری الذی به انار الأفق
الأعلى و ارتفع النداء بین الأرض و السماء بأن
تؤیّد احبابک و اصفیائک علی الاستقامة علی
هذا الأمر الذی به ناحت الأصنام و تزعرعت
بنیان الامکان ای ربّ ترى ما اکتسبت ایادی
الظالمین و تسمع نعیق الجاهلین الذین اعرضوا عن
رحیقک المختوم اذ ظهر باسمک القیوم ای ربّ
انز ابصارهم بنور معرفتک و قلوبهم بتجلیات انوار
وجهک قد شهد کلّشیء بقوتک و اقتدارک
اسئلك بأن لا تحبّب عبادک عن صریر قلم
وحیک و لا تمنعهم عن التوجّه الی بحر رحمتک
انک انت الذی لا تعجزک شئون الخلق و لا

denied Thee and Thy signs strike fear into Thee. There is none other God but Thee, the Almighty, the All-Powerful.

تَخَوَّفَكَ سَطْوَةُ الَّذِينَ كَفَرُوا بِكَ وَبَآيَاتِكَ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

BSW#04.20x, GWB#164x, ADJ.031x, ADJ.081x, GPB.183x, GPB.185x, GPB.218x3x, PDC.004x, PDC.136x, WOB.194x

BLIB_Or15715.097c, BRL_DA#745, GWBP#164 p.220x, AVK4.460bx, MAS4.349ax

BH00833

Date: 1298 ? [1880-1881]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
 1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be to God, Who hath ever been and will continue to be the All-Powerful, the Most High, the Most Holy, the Most Pure, the Single, the Impenetrable, the Peerless, the One, the Self-Subsisting. He will forever be as He hath always been. There is none other God but Him, the Mighty, the Bestower.
 2 الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَزَلْ كَانَ مُقْتَدِرًا مُتَعَالِيًا مُقَدَّسًا مُنْزَهًا فَرْدًا صَمَدًا وَتَرًا وَاحِدًا قَيُّومًا وَلَا يَزَالُ يَكُونُ بِمَثَلِ مَا قَدْ كَانَ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمُنَّانُ
- 3 He hath manifested the clear proofs and sent down the verses in such wise that the horizons have been filled therewith. The Path hath appeared, the Balance hath been set up, and He hath called all to a station that transcendeth description. He, verily, is the Self-Sufficient, the Most High.
 3 قَدْ أَظْهَرَ الْبَيِّنَاتِ وَأَنْزَلَ الْآيَاتِ عَلَى شَأْنٍ مِثْلَتِ الْآفَاقِ وَظَهَرَ الصِّرَاطَ وَنَصَبَ الْمِيزَانَ وَدَعَا الْكُلَّ إِلَى مَقَامٍ لَا يَذْكَرُ بِالْمَقَالِ أَنَّهُ هُوَ الْغَنِيُّ الْمُتَعَالِ
- 4 Thereafter, your honor had previously given this servant a page containing the names of God's loved ones. In these days it was presented at the Most Holy Court, and for each one, a line from the Hidden Tablet was revealed and sent down. His is all praise and bounty, His is all glory and laudation and grandeur.
 4 وَبَعْدَ يَكْ صَفْحَةِ آتِنْجَابِ اَزْ قَبْلِ بَايْنِ بَنْدِه دَادَنْدِ وَأَسْمَاءِ أَوْلِيَائِ الْهِىِ دَرِ اَنْ ثَبِتْ بُوْدْ دَرِ اِيْنِ اَيَّامِ دَرِ سَاحَتِ اَقْدَسِ عَرْضِ شَدِّ مُخْصُوصِ هَرِ يَكِ سَطْرِي اَزْ لَوْحِ مُسْتَوْرِ ظَاْهَرِ وَنَازِلِ لَهْ الْحَمْدُ وَالْمُنَّةُ وَلَهْ الذِّكْرُ وَالثَّنَاءُ وَالْعِظْمَةُ
- 5 I swear by the Sun of the heavens of truth that the like of this favor hath never appeared in the world, nor shall it ever appear. Night and day, the glances of His grace have been and will continue to be directed towards His friends.
 5 قَسَمُ بَآقَاتِبِ سَمَوَاتِ حَقِيقَتِ كِهْ شَبِهْ اِيْنِ فَضْلِ دَرِ عَالَمِ نِيَامِدِهْ وَنُخَوَاهْدِ اَمَدْ دَرِ لَيْلِيْ وَ اَيَّامِ لِحَاطِ عِنَايَتِ مُتَوَجِّهْ دُوسْتَانِ بُوْدِهْ وَ خَوَاهْدِ بُوْدِ
- 6 This evanescent one and your honor must beseech Him, glorified be His majesty, that He may enable all to render thanks and perform such deeds as befit these days and this bounty, that He may adorn all with the raiment of submission and crown them with the diadems of contentment. He, verily, is the All-Powerful, to Whose might all atoms testify, and the Self-Subsisting, to Whose sovereignty all created things bear witness.
 6 اَزْ حَقِّ جَلِّ جَلَالِهْ اِيْنِ فَانِيْ وَآتِنْجَابِ بَايْدِ مُسْتَلْتِ نُمَائِيْمِ تَا كُلِّ رَا بَشْكِرْ وَ عَمَلِيْ كِهْ قَابِلِ اِيْنِ عِنَايَتِ وَ اِيْنِ اَيَّامِ بَاشْدِ مُوَفِّقِ فَرْمَايْدِ وَ كُلِّ رَا بِخُلْعِ تَسْلِيْمِ مَزِيْنِ دَارْدِ وَ بَاكَالِيْلِ رِضَا مُكَلَّلِيْ فَرْمَايْدِ أَنَّهُ هُوَ الْمُقْتَدِرُ الَّذِي اعْتَرَفَتْ بِقُدْرَتِهْ الذَّرَاتُ وَ الْقِيُومُ الَّذِي شَهِدَتْ بِسُلْطَانِهْ الْكَائِنَاتِ

- 7 My mention and the mention of what is above me and above that which is above me, nay, the mention of the world and the peoples and what is above them and below them, can never attain to the most insignificant of the signs which He hath deposited in His kingdom. Glorified, glorified is He above all meaning and utterance, above all mention and description, above all words and understanding.
- 7 ذکری و ذکر فوق و فوق فوق بل ذکر العالم و الأمم و فوقهما و دونهما لن یصلا الی ادنی آیه من الآیات الّتی اودعها فی ملکہ سبحانہ عن المعانی و البیان و عن الذکر و التّبیان و عن الألفاظ و العرفان
- 8 And this new letter which they have written to your honor from Yazd and given to this servant – in these days when verses are being revealed and sent down like torrential rain – I presented it at the Most Holy Court. He mentioned each one with His blessed tongue, and the Sun of divine favor rose upon each one.
- 8 و این مکتوب جدید هم که از یزد خدمت آنجناب نوشته‌اند و باین عبد دادند بساحت اقدس در این ایام که آیات بمثابه غیث هاطل جاری و نازل معروض داشتیم ذکر هر یک را بلسان مبارک فرمودند و شمس عنایت الهی نسبت بهر یک مشرق
- 9 This servant is powerless to describe it. By the True One Himself, were but one letter thereof to shine upon the darkest night, it would become as the night of the full moon. God willing, may all receive their portion from the breezes of these days and engage in serving the Cause, for that which causeth strife, contention and corruption hath never been and will never be the cause of the exaltation of the Cause, but rather leadeth to its waste.
- 9 این عبد قادر بر ذکر آن نه و بنفسه الحق اگر یک حرف آن بر لیل حالک تجلی نماید لیلۃ البدر شود انشاء الله کل از نفحات ایام قسمت برند و بخدمت امر مشغول گردند و آنچه سبب نزاع و جدال و فساد است سبب علو امر نبوده و نخواهد بود بلکه علت تضييع آن
- 10 God willing, all should assist the divine Cause through pure and holy deeds, noble resolve, and praiseworthy and acceptable conduct. Time and again have I heard such utterances from the Tongue of Grandeur and conveyed them to the friends of God. May this servant and all be enabled to achieve that which is pleasing to the Desired One of all worlds.
- 10 انشاء الله باید جمیع باعمال طیبه طاهره و همت عالیہ و اخلاق راضیه مرضیه امر الهی را نصرت نمایند مکرراً امثال این بیانات را از لسان عظمت اصغا نموده‌ام و خدمت دوستان الهی معروض داشته‌ام انشاء الله این عبد و کل موفق شویم بآنچه رضای مقصود عالمیانست
- 11 Mention hath been made repeatedly in the Most Holy Presence of Aqa Siyyid Husayn, upon him be Baha'u'llah, and his letters have reached this servant. That honored one can bear witness that this servant hath rarely had, and still rarely hath, opportunity to write. Yet not everything that remaineth unwritten by the pen is forgotten from the heart. God, the One, is My witness that their names are ever remembered and their thoughts ever present.
- 11 ذکر جناب آقا سید حسین علیه ۶۶۹ [بهاء الله] مکرراً در ساحت اقدس شده و مکاتیب ایشان باین عبد رسید آنجناب شاهد و گواهند که این عبد در اکثر اوقات فرصت تحریر نداشته و ندارد و لکن نه هرچه بقلم ذکر نشد از دل برود خدای واحد شاهد و گواه است همیشه اسمشان مذکور و خیالشان موجود
- 12 Most often this ephemeral one is occupied with transcribing the divine verses, and if perchance some leisure is found, with attending to certain necessary matters about which the Point of Oneness – that is, the Point of the Bayan, may the spirit of all existence be sacrificed for Him – left instructions. For in numerous instances He instructed all who are in the Bayan to serve the Ancient Beauty in the days of His Manifestation, particularly during His presence.
- 12 در اکثر اوقات این فانی بتحریر آیات الهی مشغول و اگر فی الجمله فرصت یابد در اصلاح بعض امور لازمه که نقطه احدیه یعنی نقطه بیان روح من فی الامکان فداه وصیت فرموده‌اند مشغول است چه که در مواضع عدیده وصیت فرموده‌اند جمیع من فی البیان را بخدمت جمال قدم در ایام ظهور مخصوص در احیان حضور

- 13 Though this servant is incapable of service worthy of the servants of the Bab, yet according to his capacity some movement is made. God is the All-Forgiving, the Concealer. May He, God willing, adorn the deeds of this ephemeral one and His friends with the ornament of acceptance. Verily, He is the Powerful, the Exalted, the Forgiving, the Generous.
- 13 اگرچه این عبد عاجز است از خدمتیکه قابل و لایق خدام باب باشد ولیکن بقدر مقدور حرکتی میشود حق غفار و ستار است انشاءالله اعمال این فانی و دوستانرا بطراز قبول مزین فرماید آنه لھو المقدر المتعالی الغفور الکریم
- 14 Concerning what was written about Aqa Shaykh Muhammad in this letter, it was presented before the Most Holy Presence. This blessed word shone forth from the Dawning-Place of the Divine Utterance:
- 14 اینکه در باره جناب آقا شیخ محمد در اینمکتوب نوشته بودند بساحت اقدس عرض شد اینکله مبارکه از مطلع بیان احدیه مشرق
- 15 May he, God willing, be a breaker of the idols of passion and a guide to the path of the Lord of Names.
- 15 انشاءالله کاسر اصنام هوی و هادی سبیل مالک اسماء باشند
- 16 Likewise, mention was made in that letter of Haji Mulla Ibrahim and Aqa Muhammad-Rida and others. The details of their circumstances as mentioned in the letter were presented. This is what the All-Bestowing One revealed in reply:
- 16 و همچنین ذکر جناب حاجی ملا ابراهیم و جناب آقا محمد رضا و سایرین در آن ورقه بود تفصیل حال ایشان آنچه در مکتوب ذکر شده بود عرض شد هذا ما انزله الوهاب فی الجواب
- 17 "He is the All-Knowing Expositor. Remember from Our presence those servants whom God hath freed from the chains of passion and aided to turn towards the Supreme Horizon – the station whereat the Lote Tree of the Utmost Boundary proclaimeth: "The Kingdom belongeth unto God, the Lord of the Beginning and the End!" Blessed are they who have quaffed My sealed wine through My Name, the Self-Subsisting, and it is My hidden love wherewith none have been favored save those near ones who have cast away the world and taken what they were commanded by God, the Lord of the Throne and of Earth. God willing, may they, through the grace of the Lord of Days, shine bright like the stars of the heaven of utterance, and with perfect wisdom be occupied with the remembrance and praise of the Peerless Friend. By My life! This is the day of remembrance, praise, and service to the Cause. A hundred thousand regrets for those souls who have let pass from them that which befitteth and is worthy of these days. Hold ye fast to the cord of My grace and cling to the hem of God, the Powerful, the Mighty, the All-Knowing." End.
- 17 هو المبین العلیم ذکر من لدنا عباد الذین خلصهم الله من سلاسل الهوی و ایدهم علی الاقبال الی الأفق الأعلى المقام الذی فیہ تنطق سدرۃ المنتهی الملک لله مالک الآخرة و الأولى طوبی للذین اخذوا ریحتی المختوم باسمی القیوم و انه لحی المختوم الذی ما فاز به الا المقربون الذین نبذوا العالم و اخذوا ما امروا به من لدی الله مالک العرش و الثری انشاءالله بعنایت مالک ایام بمثابة النجم سماء بیان روشن و منیر باشند و بذکر دوست یگا بکمال حکمت ذاکر و ناطق و مشغول لعمری امروز روز ذکر و ثنا و خدمت امر است صدهزار افسوس از برای نفوسی که فوت شد از ایشان آنچه لایق و قابل این ایامست تمسکوا بجبل عنایتی و تشبثوا بذیل الله المقدر العزیز العلیم
- 18 This ephemeral one's submission is that you convey sublime greetings to each one on behalf of this servant.
- 18 انتہی عرض این فانی آنکه خدمت هر یک از قبل این خادم تکبیر منیع برسانید
- 19 Regarding what you wrote about Aqa Muhammad-Hasan 'At-tar, upon him be Baha'u'llah, they had written his details from the Land of Ha, and mentioned the allowance, and likewise the dye and cumin that they had previously sent have arrived. I beseech God, exalted be His glory, to aid and assist him at all times in that which is the cause of an enduring goodly remembrance.
- 19 اینکه در باره جناب آقا محمد حسن عطار علیه ۹۶ [بهاء الله] نوشته بودید تفصیل ایشانرا از ارض هاء نوشته بودند و ذکر تخواه را نموده بودند و همچنین رنگ و زیره که از قبل فرستاده بودند رسید از حق جل جلاله میطلم ایشانرا در کل

احيان تأييد فرمايد و موفق نمايد بآنچه سبب ابقاء
ذکر خير است

- 20 Convey on behalf of this servant sublime and glorious greetings to him. May he ever be, God willing, the recipient of the outpourings of the true Bestower of Grace and be ever turned toward His horizon. The world and all that is therein shall perish, and that which endureth is the remembrance of God, the Mighty, the Praiseworthy.
- 20 از قول این عبد خدمت ایشان تکبیر بدیع منبع
برسانید انشاء الله لمهزل ولايزال بفيوضات فياض
حقيقي فائز باشند و بافکش ناظر سيفنى العالم و
ما فيه و ما يبقى هو ذكر الله العزيز الحميد
- 21 As for what was written regarding Jinab-i-Ustad Baqir, upon him be 966 [Baha'u'llah], details about him and Jinab-i-Aqa Muhammad Hasan were both presented before the Most Holy Court. He said: "Excellent is what they have done in the path of God. Their remaining was preferable to traveling. Thus doth the All-Informed apprise them. Verily, We pronounce unto them from this station Our greetings, and nothing that hath been created in the realm of possibility can equal this pronouncement. We beseech Him, exalted be He, to aid them to remain steadfast with the greatest steadfastness in this Cause whereby feet have slipped." Thus it ended.
- 21 و اینکه در باره جناب استاد باقر عليه ٩
٦٦ [بهاء الله] نوشته بودند تفصيل ایشان و
جناب آقا محمد حسن هر دو در ساحت اقدس
معروض گشت فرمودند نعم ما عملا في سبيل
الله توقفيشان اولی از سفر بود کذلک يخبرهما
الخبير انا تكبر من هذا المقام على وجههما و لا
يعادل بهذا التكبير ما خلق في الامكان نسئله
تعالى بأن يوفقهما على الاستقامة الكبرى في هذا
الأمر الذى به زلت الأقدام انتهى
- 22 Praise be to God that on this blessed day a number have attained unto the remembrance of God. Blessed are those souls whose names the Tongue of Grandeur hath uttered. God will soon reveal that which is veiled today. Verily, He is the Manifest, the Revealer. The Glory be upon thee and upon every name that was in thy letter, and upon all who have turned unto the One, the All-Informed. Praise be to God, the All-Hearing, the All-Seeing.
- 22 الحمد لله جمعی در این يوم مبارك بذكر الله فائز
شدند طوبی از برای نفوسيكه لسان عظمت باسم
ایشان تكلم فرمود سوف يظهر الله ما ستر اليوم انه
لهو المظهر الكشاف البهاء عليك و على كل اسم
كان في كتابك و على كل مقبل اقبل الى الفرد
الخبير الحمد لله السميع البصير

BLIB_Or15727b.131, BLIB_Or15732.261

BH00909

Date: 1298 ? [1880-1881]

- 1 In the Name of God, transcendent in His glory and power!
- 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Praise be to Him Who hath appeared and revealed what He desired on a Day whereon the Pharaohs and their hosts were shaken and the tyrants and their ranks were made to tremble. He Who hath spoken forth a Word and made it a balance from His presence, a path from His nearness, a trumpet by His command, a cry by His will, a catastrophe by His decree, and an inevitable event by His sovereignty. Blessed is he who hath
- 2 الحمد لله الذى ظهر و اظهر ما اراد فى يوم فيه
اضطربت الفراعنة و جنودهم و تزلزلت الجبابرة
و صفوفهم الذى نطق بكلمة و جعلها ميزاناً من
عنده و صراطاً من لدنه و صوراً بأمره و صيحة
بارادة و قارعة بحكمه و حاقة بسلطانه طوبى لمن

turned unto it and held fast thereunto, and woe betide him who hath cast it behind him and turned away therefrom. Exalted, exalted be its Creator, its Manifestor, and its Revealer!

اقبل اليها وتمسك بها وويل لمن نبذها عن ورائه
واعرض عنها تعالى تعالى موجدها ومظهرها و
منزلها

- 3 I pray and offer salutations upon those who answered the call of God when it was raised in truth and who acted according to what they were commanded in His perspicuous Book. These are servants whom God hath described through the tongue of the Prophets and Messengers. Blessed are they and joy be unto them! They are those whom neither the clamor of the heedless nor the doubts of the wayward deterred from God. They arose to serve the Cause with such steadfastness as the eye of creation hath never beheld. To this beareth witness the Lord of invention. Verily, He is the All-Hearing, the All-Seeing. He heareth and seeth, and He is the All-Knowing, the All-Informed.

3 اصلي واسلم على الذين اجابوا نداء الله اذ ارتفع
بالحق وعملوا بما امروا به في كتابه المبين اولئك
عباد وصفهم الله بلسان النبيين والمرسلين طوبى
لهم ونعيماً لهم هم الذين ما منعهم في الله ضوضاء
الغافلين وشبهات المعرضين قد قاموا على خدمة
الأمر باستقامة ما رأت شيا عین الابداع يشهد
بذلك مالک الاختراع انه هو السميع البصير
يسمع ويرى وهو العليم الخبير

- 4 O thou who art mentioned in My heart! I was gladdened by what flowed from thy pen in remembrance of our Lord and thy Lord. By thy life! The fragrances of thy words so transported Me that I am unable to describe it by pen or tongue, for it was adorned with praise of our Lord, the All-Merciful. His is the praise and favor for having aided thee to remember and praise Him, and for having granted Me the joy of receiving thy letter which spoke in remembrance of Him besides Whom none should be remembered.

4 وبعد يا ايها المذكور في قلبي قد سرني ما ظهر من
اثر قلمك الذي تحرك على ذكر معبودنا ومعبودكم
لعمرك جنابك قد اخذتني نفحات بيانكم على شأن
لا اقدر ان اذكره بالقلم واللسان لانه كان مزيناً
بثناء ربنا الرحمن له الحمد والمئة بما ايدكم على ذكره
وثنائه ورزقني لقاء كتابك الذي كان ناطقاً بذكر
من لا يذكر بدونه

- 5 When I became aware of it, I approached the Presence and presented its contents before His countenance. Thereupon the tongue of the Beloved spoke forth in the Kingdom of utterance, saying in His sweetest voice: O Ali! The servant in attendance here hath appeared and read what thou didst send unto him, and We have remembered thee with this wondrous remembrance. Blessed art thou, inasmuch as We have found from thee the fragrance of contentment in whatsoever hath been decreed and ordained by God, the Creator of heaven. O Ali! Every relationship hath clung to the cord of God and His kinship. Blessed is the servant who hath recognized that which the Wronged One hath uttered in this exalted station. We beseech Him, exalted be He, to aid you and assist you in that which He loveth and is pleased with. He is, verily, the Lord of the latter and the former worlds. There is none other God but He, the All-Knowing, the All-Informed. Grieve not for what hath befallen you in these days. Be patient in what God hath decreed and ordained, for verily He loveth the patient ones.

5 فلما عرفت قصدت المقام وعرضت ما فيه لدى
الوجه اذاً نطقت لسان المحبوب في ملكوت البيان
قال وقوله الأحلى يا علي قد حضر العبد الحاضر
وقرأ ما ارسلته اليه وذكرناك بهذا الذكر البديع
طوبى لك بما وجدنا منك عرف الرضاء فيما
قضى وامضى من لدى الله فاطر السماء يا علي
قد تمسك كل نسبة بجبل الله ونسبته طوبى لعبد
عرف ما نطق به المظلوم في هذا المقام الرفيع
انا نسئله تعالى بأن يوفقكم ويؤيدكم على ما يحب
ويرضى انه لمولى الآخرة والأولى لا اله الا هو
العليم الخبير لا تحزنوا عما ورد عليكم في هذه الأيام
ان اصبروا في قضاء الله وامره انه يحب الصابرين

- 6 With a hundred thousand tongues must thou praise and glorify the Best-Beloved of the worlds, Who hath assisted thee to utter words from which the fragrance of contentment was wafted.

6 بصد هزار لسان بايد محبوب عالميان را حمد و ثنا
نمائي كه تأييد نمود ترا بر كلمه‌ئي كه عرف رضا
از او متضوع بود اينست آنكلمه‌ئي كه لم يزل و

This is that word which hath ever been and will ever be remembered before God and is acceptable in His presence. Thus have We remembered thee from the precincts of the Prison, that thou mayest thank thy Lord, the All-Hearing, the All-Seeing.

لا يزال لدى الله مذكور بوده و عند الله مقبول
است كذلك ذكرناك من شطر السجن لتشكر
ربك السامع البصير

- 7 We make mention of Ali-Qabli-Akbar who hath attained unto that which most of mankind hath not attained, and We remember Ahmad, upon him be the glory of God, the One, the Single, who turned towards God, heard and attained unto that which was recorded in the Book of God, the Lord of the worlds. We send Our prayers, Our peace and Our glorification upon My loved ones in that place, from whom the Concourse on High perceiveth the fragrance of love and of turning unto God, the One, the Single, the All-Informed. Blessed are they and happy are they in that they have taken and drunk and have said: "Praise be to God, the Goal of the worlds." The glory be upon thee and upon them and upon such of God's servants as are patient.

7 انا نذكر على قبل اكبر الذي فاز بما لا فاز به
اكثر الخلق و نذكر الاحمد عليه بهاء الله الفرد
الاحد الذي اقبل و سمع و فاز بما كان مسطوراً
في كتاب الله رب العالمين و نصلى و نسلم و نكبّر
على احبائى في هناك الذين يجد منهم الملاء الاعلى
عرف الحب و الاقبال الى الله الواحد الفرد الخبير
طوبى لهم و نعيماً لهم بما اخذوا و شربوا و قالوا
الحمد لله مقصود العالمين البهاء عليك و عليهم و
على عباد الله الصابرين

- 8 We remember once again him who was named Ali who attained unto My presence, then he who was named Muhammad-Taqi who circumambulated the Throne that they might give thanks and be numbered among those who praise. We glorify them as We glorified them the first time and We mention them again with this clear remembrance for which the spirits of the world would be sacrificed, yet the peoples are in mighty veils. And We make mention of him who was named Ali-Asghar and give him the glad-tidings of what the servant in attendance here hath done on his behalf and how he arose to serve his Lord after permission was granted. Verily this is a great bounty. And We make mention of My servant who attained unto My presence and circumambulated the Prison out of love for My Name, the Mighty, the Wondrous. The glory be upon you from God, the Lord of the worlds.

8 و نذكر مرة اخرى من سمى بعلى الذي فاز بلقائى
ثم الذي سمى بمحمد تقى الذي طاف حول عرش
ليشكرا و يكونا من الحامدين نكبّر عليهما كما كبّرنا
اول مرة و ذكرناهما مرة اخرى بهذا الذكر المبين
الذي تفدى له ارواح العالم ولكن الأمم في حجاب
عظيم و نذكر من سمى بعلى اصغر و نبشّره بما عمل
العبد الحاضر نيابة عنه و قام على خدمة مولاه بعد
الاذن ان هذا الفضل كبير و نذكر غلامى الذي
فاز بلقائى و طاف السجن حباً لاسمى العزيز البديع
البهاء عليكم من لدى الله رب العالمين انتهى

- 9 O beloved of My heart! Praise be to God that through the favors of the Beloved thou hast attained again and again and hast been and art under the glances of His grace. Though what hath come to pass hath caused infinite sorrows, yet since the compassionate, merciful, generous, and kind One is manifest and evident, He transformeth all hardships with a single word and attributeth steadfast and assured souls unto Himself. May all existence be a sacrifice unto His favor! At a time when man is immersed in the ocean of sorrows to such extent that no trace of joy is visible, by merely attaining His presence, through one word the wings of joy grow and through another word he learneth to soar. Who is able to praise God, the Lord of the worlds? The essence of praise hath confessed its

9 يا حبيب فؤادى الحمد لله بعنايت محبوب مرة
بعد مرة فائز شديد و تحت لحاظ مكرمت بوده و
هستيد آنچه وارد شده اگر چه سبب احزان لا
نهایه بوده ولكن چون مشفق رحيم كريم مهربان
ظاهر و مشهود است جميع شدائد را بكلمهئى
برخا مبدل ميفرمايد و نفوس مستقيمة موقته را
بخود نسبت داده و ميدهد كل الوجود لعنايته
القدرا در حينيكه انسان در بحر احزان متغمس
است بشأنيكه ابدأ جاي سرور ظاهر نه بجز
حضور بكلمهئى اجنحه سرور ميرويد و بكلمهئى
پرواز مياآموزد من يقدر ان يحمده الله رب العالمين
قد اقر كينونة الحمد على عجزه و ذاتيه الشكر على

impotence, the reality of gratitude its inability to reach Him, the truth of glorification its remoteness and evanescence, and the kingdom of knowledge its heedlessness and forgetfulness. He is the Sanctified One to Whose loftiness, sanctity and glory all things have testified. There is none other God but He, the Just, the Generous, the Merciful.

عدم بلوغه و حقیقه الثناء علی بعده و فناءه
و ملکوت العرفان علی غفلته و نسیانه انه هو
المقدس الذی شهد کل شیء بعلوه و تقدیسه و
تنزیهه لا اله الا هو العادل الباذل الرحیم

- 10 Concerning what you wrote about the aforementioned gardener, the described tree, the characterized flowers, the radiant shining realities, and the manifest crimson anemones - the heart was encompassed with joy upon beholding this. For it is verified and known that your honor, in whatever place or station you may be, have been and are engaged in the remembrance, thought, purpose and contemplation of that which is related to the Truth - how much more so with His exalted Name, His exalted Remembrance, His exalted Light, and His exalted Word. God willing, the roses of that rose-garden and the trees of that paradise - His remembrance shall endure throughout the kingdom of earth and heaven - have been and shall ever be fragrant and fruitful in the garden of inner meanings, which in one station hath been interpreted as the Book of God.

10 اینکه در باره باغبان مذکور و درخت موصوف
و گلهاي منوع و حقائق زاهیه زاهره و شقایق
بارزه مجمره مرقوم داشتید بمشاهده آن قلب را
فرح احاطه نمود چه که محقق و معلومست که
آنجاب در هر محل و مقام که هستند در ذکر
و فکر و قصد و خیال آنچه منسوب بحق است
بوده و هستند تا چه رسد باسمه تعالی و ذکره
تعالی و نوره تعالی و بیانه تعالی انشاء الله اوراد آن
گلستان و اشجار آن رضوان ذکرش بدوام ملک
و ملکوت در حدیقه معانی که در مقامی بکتاب
الهی تعبیر شده معطر و با ثمر بوده و خواهد بود

- 11 Furthermore, convey on behalf of this evanescent one to each and every one of the friends expressions of nothingness, glory and sincerity. God is the witness and testifier that they have always been and are before my sight, save in those moments when this servant himself is heedless and, in accordance with "naught appears from the heedless save that which profiteth him not, nor that which is beneath him," is preoccupied. Praise be to God that all those souls who exist are turned toward the Truth and are gazing toward the Most Exalted Horizon. The fragrance of divine love is diffused from them. To this doth testify this evanescent servant, and beyond him, his eternal Lord. Glory be upon your honor, upon them, and upon those who have attained unto the loving-kindness of God, their Lord, the All-Knowing, the All-Wise. Praise be to God, the Lord of the worlds.

11 و عرض دیگر آنکه خدمت جمیع دوستان یک
یک از قول اینفانی ذکر نیستی و تکبیر و خلوص
مذکور دارید حق شاهد و گواهیست که همیشه
در نظر بوده و هستند مگر در احیائیکه خود اینعبد
غافل است و بمفاد لا یظهر من الغافل الا ما لا
ینفعه و لا دونه مشغول الحمد لله که کل آن
نفوس موجود بحق متوجهند و بأفق اعلی ناظر
رائحه محبت الهی از ایشان متصووع یشهد بذلک
هذا الخادم الفانی و عن ورائه ربه الباقی البهاء
علی جنابک و علیهم و علی الذین فازوا بعناية الله
ربهم العليم الحکیم الحمد لله رب العالمین

BLIB_Or15727b.196, BLIB_Or15732.258

BH00960

To: Siyyid Mihdi Dahaji

Date: 1298 ? [1880-1881]

1 In the Name of the One God

2 O thou who bearest My Name! Upon thee be my glory! I pray that thou mayest be blessed with divine grace. The letter from the Afnan, upon him be My glory and mercy, which was sent from the land of Shin, was received. May they ever be engaged in the remembrance of the Self-Sufficient, the Most High, detached from the world and all who dwell therein. That which thou hast arranged concerning he who beareth the name of Jamal, upon him be My glory, is acceptable. Indeed, they have inhaled the fragrances of the divine days, of which all are heedless today, and are gazing toward and turning to the highest horizon. This is among God's greatest bounties, that He hath enabled them in such days to recognize that which all others are veiled from.

3 O Mihdi! The world is in upheaval while the people remain heedless. The dust of the deeds and words of the veiled ones hath obscured the luminous morn. Today every firm and mighty foundation is shaken, and every steadfast and upright foot hath faltered, save those whom thy Lord hath willed. The world's convulsions increase daily, yet its people perceive not the cause and reason, and remain veiled from what is with God by what is with themselves. The Sun of Truth is shining, the ocean is surging, the shrill voice of the Pen is raised, the Tree is speaking, and the Nightingale is warbling - yet deaf ears and blind eyes are witnessed. Most of what was revealed by the Supreme Pen in sacred texts and tablets hath come to pass, as thou hast witnessed, and what remaineth suspended in the heaven of God's Will shall assuredly be made manifest. Woe unto the heedless when the Great Terror comes!

4 O thou who bearest My Name! The Cause is exceedingly great. In one of the tablets revealed in these days, this most exalted Word was sent down: "The preamble of the Book of Creation was adorned with the word 'He'. We removed it with complete power and placed 'I'. By God's life, this is a mighty matter which none can bear save he who is the most powerful in the world and holdeth fast to the Most Great Name."

5 The Hand of Complete Power hath rent asunder the veils of creation to a known measure. Now it is observed that the

1 بنام خداوند یگا

2 یا اسمی علیک بهائی انشاءالله بعنایت الهی فائز باشی نامه افنان علیه بهائی و رحمتی که از ارض شین ارسال [داشتید] ملاحظه شد انشاءالله لمزل و لایزال بذکر غنی متعال مشغول باشند و از عالم و عالمیان فارغ و آزاد و آنچه در باره اسمی جمال علیه بهائی معمول [داشته‌اید] مقبول است فی الحقیقه نفعات آیام الهی را که الیوم کل از او غافلند استشمام نموده‌اند و بافق اعلی ناظر و متوجهند و این از نعمتهای بزرگ الهی است که ایشانرا در چنین آیامی موفق فرمود بر امریکه کل از آن محجوبند

3 یا مهدی عالم منقلب و ناس غافل غبار اعمال و اقوال محتجبین اهل عالم صبح منیر را ستر نموده امروزه بنیان محکم متینی متزعزع و هر قدم ثابت مستقیمی متزلزل الا من شاء الله ربک انقلاب عالم هر یوم در ازدیاد است و لکن اهل آن سبب و علت را ادراک ننوده‌اند و بما عندهم از ما عند الله غافل و محجوبند آفتاب حقیقت مشرق و بحر موج و صریر قلم مرتفع و سدره ناطق و عندلیب مغرد و لکن آذان صماء و عیون عمیا مشاهده میشود آنچه از قلم اعلی در زیر و الواح نازل [اکثری] ظاهر چنانچه مشاهده شد و آنچه باقی در سماء مشیت معلق و البتّه ظاهر خواهد شد ویل للغافلین من فزع یوم عظیم

4 یا اسمی امر بسیار عظیمست در یکی از الواح در این آیام اینکمه علیا نازل دیاج کتب ابداع بکلمه هو مزین او را بقدرت کامله برداشتیم و انا گذاشتیم لعمر الله هذا امر عظیم لا یحتمله احد الا من کان اقوی العالم و متمسکاً بالاسم الأعظم

5 ید قدرت کامله حجاب بریه را علی قدر معلوم خرق نمود حال مشاهده میشود مطالع اوهام و

dawning-places of vain imaginings and the sources of idle fancies are veiled by other veils. Reflect upon the baseness of nature and paucity of understanding of the veiled ones, who have but newly returned to their original station. By the Sun of Grace which shineth from the horizon of the Prison, they are considered before God as more veiled than all other peoples.

مصادر ظنون باحتجابات اخري محتجب شده اند در پستی فطرت و کمی درایت محتجبین بیان تفکر نمائید که تازه بمقام اول خود راجع شده اند قسم بآفتاب فضل که از افق سین طالعت احجب از کل ملل لدی الله محسوب و مذکورند

- 6 All divine Books testify to the greatness of this Day, yet the people of the Book remain unaware and heedless. Thou hast witnessed how that rebellious and transgressing sect who counted themselves the saved and blessed community [behaved]. Wait, and thou shalt see the others more rebellious and wretched than all the peoples of the earth. Thus doth the All-Informed apprise thee.

6 جميع کتب الهی بر عظمت این یوم شاهد و گواهدست مع ذلک اهل کتاب بیخبر و غافل فرقه طاعیه باغیه که خود را فرقه ناجیه و امت مرحومه می شمردند مشاهده نمودی ان اصبر لترى الأخرى اطفی و اشقی من ملل الأرض کلها کذلک یخبرک الخیر

- 7 Say: He hath come with the truth and cannot be indicated by the signs of all the Books, nor doth He walk in the ways of the people of creation. He hath appeared and made manifest His Straight Path.

7 قل انه اتی بالحق ولا یشار باشارات الكتب کلها ولا یمشی فی طرق اهل الانشاء ظهر و اظهر صراطه المستقیم

- 8 O thou who bearest My Name! Ja'far spoke one word in truth and sincerity - for nearly one thousand three hundred years they called him a liar, and the fruit of the deeds and words of that rebellious band was that they martyred God's loved ones, who had no peer or like on earth, with the most grievous torments. And now the veiled ones of the Bayan manifest exactly the same words and deeds, as if they had no knowledge of the Day of God and had not caught the fragrance of the garment of His Manifestation. From the ocean of knowledge they remain deprived.

8 یا اسمی جعفریک کلمه از روی صدق و راستی بیان نمود قریب هزار و سیصد سنه کذابش نامیدند و ثمره اعمال و اقوال آن فته طاعیه آنکه اولیای الهی را که در روی ارض شبه و مانند نداشتند بدترین عذاب شهید نمودند و حال محتجبین بیان بهمان اقوال و اعمال بعینها ظاهر گویا از یوم الله خبر ندارند و نفحات قیص ظهور را نیافتند از دریای دانائی محرومند و از انوار افتاب حقیقی بی نصیب

- 9 O Mihdi, arise for God's sake and speak for God's sake and exert your utmost effort in God's path. Perchance through the Name of Truth and the Power of Truth, exalted be His glory, you may purify and sanctify the new creation from the doubts, veils and insinuations of this atheistic group. A word that is spoken for God's sake contains within it the nature and effect of milk whose taste has not changed, and it will raise the children of the age to the lofty station of maturity and give them to drink from the ocean of knowledge. Likewise in these days, in one of the Tablets this exalted word was sent down from the divine Kingdom of utterance: Until you do not become aware of the falsehood of the past, you will not bear witness to the truth of this Day. This blessed word has been and is one of the pearls of the ocean of divine knowledge. Blessed are they that understand.

9 یا مهدی لله قیام نمائید و لله بگوئید و فی سبیل الله کمال جهد را مبذول دارید شاید باسم حق و قدرت حق جل جلاله خلق بدیع را از شبهات و حجابات و اشارات این فته ملحد پاک و مقدس دارید کلهئی که لله گفته میشود طبیعت و اثر لبن لم یتغیر طعمه در او مستور و اطفال روزگار را بمقام بلند بلوغ رساند و از بحر دانائی چشاند و همچنین در این ایام در یکی از الواح اینکلمه علیا از ملکوت بیان الهی نازل تا بر کذب قبل آگاهی نیایی بر صدق این یوم گواهی ندهی اینکلمه مبارکه از لآلی بحر علم الهی بوده و هست طوبی للعارفین

- 10 Whosoever attains to this testimony is mentioned before God as among the mightiest of creation. This is why the Point (the Bab), may the spirit of all else be sacrificed for Him, declares

10 هر نفسی بلین گواهی فائز شد او از اقوی الخلق لدی الحق مذکور است اینست که نقطه روح ما سواه فداه میفرماید نقطه یکساله یوم ظهور

that a one-year-old seed of the Day of His manifestation is mightier than all the Bayan. O My Name! The breezes of torment for the deceivers from all parties have encompassed them, but now they are unaware and heedless.

او اقوی است از کلّ بیان یا اسمی نفحات عذاب
مغلّین از کلّ احزاب را احاطه نموده ولكن حال
آگاه نیستند و غافلند

- 11 Reflect upon Alexander of this age who was entitled the Emperor of the world. The hand of powerful glory lifted up two parties, as was detailed in previous years in the divine Tablets. Blessed are they that observe, blessed are they that perceive, and blessed are they that reflect.

11 در اسکندر این عصر که ملقب بامپراطور دنیا
بود تفکر نما دست قدرت عزّت دو طائفه را
برداشت چنانچه در سنین قبل در الواح الهی
تفصیل آن نازل طوبی للناظرین طوبی للمتفرّسين
و للمتفكرين

- 12 Say: This is the Day of God wherein none is mentioned save Him. He needeth not any proof to demonstrate His Cause, nor any mention from among mentions. He hath come from the heaven of Command with clear sovereignty. Neither the hosts of the world nor the ranks of nations can frustrate Him. He hath proclaimed before all faces with the most exalted call: The Kingdom belongeth unto God, the Almighty, the Powerful.

12 قل هذا يوم الله لا يذكر فيه آلا هو أنه لا يحتاج
في اثبات امره بشيء من الأشياء ولا يذكر من
الأدکار قد اتى من سماء الأمر بسلطان مبين لم
يعجزه جنود العالم ولا صفوف الأمم نطق امام
الوجوه بأعلى النداء الملك لله المقتدر القدير

- 13 By God! My Cause is great, great! But most of the people are heedless. In these days in one of the Tablets this firm and impregnable word was revealed: Today is very great and wondrous, for the He is manifest in the garment of I and the Hidden One speaketh with "I am the Witnessed One." Despite the greatness of this Cause which by the testimony of all the Books is more manifest than the sun in midheaven, no person of insight has been nor will be confused about it, for its lights, manifestations, verses and evidences have encompassed all regions. None denieth it save every remote deceiver.

13 لعمر الله امری عظیم عظیم ولكن الناس اكثرهم
من الغافلين در این ایام در یکی از الواح اینکلمه
محکمّه متقنه نازل امروز بسیار بزرگست و عجیب
چه که هو در قیص انا ظاهر و مکنون به انا
المشهود ناطق مع عظمت این امر بشهادت کتب
کّلها اظهر از شمس است در وسط سماء بر هیچ
بصری مشتبّه نشده و نخواهد شد چه که انوار و
ظهورات و آیات و بیناتش اقطار را احاطه نموده
لا تنکرها الا کلّ مغلّ بعيد

- 14 At the end of the Book We make mention of another Afnan and conclude with his remembrance. Verily thy Lord is He Who judgeth as He pleaseth. There is none other God but Him, the All-Knowing, the All-Wise. He came forth turning unto God until he attained the presence of the Countenance and heard what the Tongue of the Wronged One uttered in this noble station. God willing, may all, men and women, attain unto the fragrances of the divine days, remain firm in His Cause, be turned toward His horizon, and speak His praise. The glory from God, the Lord of the worlds, be upon them.

14 و تذکر فی آخر الکتاب افنانی الآخر و نختّم بذکره
ان ربّک هو الحاکم علی ما اراد لا اله الا هو
العلیم الحکیم انه خرج مقبلاً الى الله الى ان حضر
تلقاء الوجه و سمع ما نطق به لسان المظلوم فی
هذا المقام الکريم انشاء الله جمیع از ذکور و اناث
بنفحات ایام الهی فائز باشند و بر امرش مستقیم
و بافتش ناظر و بنیایش ناطق البهاء علیهم من
لدى الله ربّ العالمین

BLIB_Or15719.193b, BLIB_Or15738.150,
AQA7#382 p.077

BH01188*Date: 1298 ? [1880-1881]*

To be typed.

BLIB_Or15727b.138

BH01229*To: Abul-Maali, Zi, in Tihiran**Date: 1298 ? [1880-1881]*

- 1 In the name of Him Who calleth aloud with the most exalted utterance amidst all created things.
- 2 O Most Exalted Pen! Make mention of him who was attracted by the rustling of the Lote-Tree beyond which there is no passing and by the murmuring of the River of Meanings as it flowed from the right hand of the Throne of his Lord, the Lord of all beings, that the Most Great Joy might take possession of him on this Day whereon the Ancient King hath been made manifest through the Most Great Name and hath proclaimed: "There is none other God but He, the Almighty, the Self-Subsisting."
- 3 The servant who is present hath at this moment presented thy letter before the Wronged One. We have answered thee through this Tablet whereby the horizon of utterance hath shone forth and the nightingale of the All-Merciful hath warbled upon the branches: "There is none other God but He, the Truth, the Knower of things unseen." We have inhaled from thy letter the fragrance of thy love and have heard that which thy tongue and heart have uttered concerning this Remembrance at Whose appearance all who are in the heavens and on earth were thunderstruck, save for a mere handful who represent the Countenance of thy Lord, the Lord of existence. Blessed art thou, inasmuch as We have found thee speaking My praise, turning toward My horizon, soaring in the atmosphere of My love, holding fast to the cord of My bounty, clinging to the hem of the robe of My grandeur, and humble before the revelation of My verses and submissive unto My Cause that prevaieth over all that was and shall be.

1 بِسْمِ الْمُنَادِي بِأَعْلَى الْبَيَانِ بَيْنَ الْإِمْكَانِ

2 اِنْ يَا قَلَمَ الْأَعْلَى اِنْ اَذْكُرُ مِنْ الْخُجْذِ مِنْ حَفِيفِ
سِدْرَةِ الْمُنْتَهَى وَخَرِيرِ فِرَاتِ الْمَعَانِي اِذَا جَرَى عَنْ
يَمِينِ عَرْشِ رَبِّهِ مَالِكِ الْوَرَى لِأَخْذِهِ الْفَرْحِ
الْأَعْظَمِ فِي هَذَا الْيَوْمِ الَّذِي ظَهَرَ مَالِكِ الْقَدَمِ
بِالْأَسْمِ الْأَعْظَمِ وَنَطَقَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنِ
الْقَيُّومِ

3 يَا أَبَا الْمَعَالَى قَدْ حَضَرَ الْعَبْدَ الْحَاضِرُ فِي هَذَا الْحَيْنِ
بِكَلْبِكَ وَعَرْضُهُ تَلَقَّاءَ الْمَظْلُومِ اجْنَبْنَاكَ بِهَذَا
الْلُّوحِ الَّذِي بِهِ لَاحَ افْتَقِ الْبَيَانَ وَهَدِرَ عِنْدَ لَيْلِ
الرَّحْمَنِ عَلَى الْأَغْصَانِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ عَلَامُ
الْغُيُوبِ قَدْ وَجَدْنَا مِنْ كَلْبِكَ عَرَفَ حَبِّكَ وَ
سَمِعْنَا مَا نَطَقَ بِهِ لِسَانُكَ وَقَلْبِكَ فِي هَذَا الذِّكْرِ
الَّذِي اِذَا ظَهَرَ انْصَعَقَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ
إِلَّا عِدَّةٌ أَحْرَفَ وَجْهَ رَبِّكَ مَالِكِ الْوُجُودِ طُوبَى
لَكَ بِمَا وَجَدْنَاكَ نَاطِقًا بِنَائِي وَمُقْبِلًا إِلَى افْتَقِ
وِطَائِرًا فِي هَوَاءِ حَبِّي وَمَتَمَسِّكًا بِحَبْلِ عَنَائِي وَ
مَتَشَبِّهًا بِذَيْلِ رِدَاءِ عِظَمَتِي وَخَاضِعًا عِنْدَ ظُهُورِ
آيَاتِي وَخَاشِعًا لِأَمْرِ الْمُهَيْمِنِ عَلَى مَا كَانَ وَمَا
يَكُونُ

4 Harken unto the shrill voice of the Most Exalted Pen in the Persian tongue, that perchance the people of that land might, through the utterances of the Revealer of verses, shatter the idols of doubt and misgiving through the Name of Truth and turn toward the horizon of the Cause. This is a Day the mention of which hath been recorded in all the divine Books through the Name of Truth, for it is known as the Day of God, wherein naught is mentioned save God, His sovereignty, His grandeur, His power, His majesty, and His mercy that hath encompassed all who are in the heavens and on earth. Praise be to God that thy honor hath been enabled to make mention of the Truth, to praise the Truth, and to serve the Truth. Know thou the worth and station of this most great bounty and arise as behooveth the days of God. He is present and watchful, and at all times confirmeth them that are detached. Be thou assured of thy Lord's favor and proclaim His Cause with wisdom and utterance, that perchance such souls as have quaffed from the Kawthar of life and are turned toward the Most Exalted Horizon might not remain veiled by former superstitions nor be deprived.

5 O Abu'l-Ma'ali! Reflect upon the "triumphant community" and consider how, in the Day of the Manifestation of the divine Balance, the contending parties were accounted among the tyrannous and rebellious—nay, even more overweening and more astray. It is as though they have not drunk of the Kawthar of certitude, nor attained unto so much as a drop from the ocean of equity. They are numbered, in the Book of God, among the worshipers of idols and vain imaginings; their names are recorded and inscribed by the Manifest Pen. Blessed is the soul that hath been freed from the fantasies of former days, and that, in utter sanctity and detachment, hath turned unto the ocean of divine knowledge and the sun of heavenly wisdom. Look thou, then, and call to mind that which the All-Merciful hath revealed in the Furqan: "All that is upon it shall perish, and there shall remain the Face of thy Lord, the Possessor of majesty and bounty."

6 All are today perishing, though they perceive it not. For years and centuries, they have spoken of and awaited the appearance of an imaginary person in an imaginary city with imaginary signs and attributes. Yet when He appeared contrary to their understanding, reason, suppositions and imaginings, they raised the standards of rejection and unfurled the banners of denial and protest. The deeds of that rebellious, transgressing and heedless community are not surprising, for those possessed of insight and the people of the Most Sublime Vision have always recognized such souls as worshippers of the idols of vain imaginings. What is surprising is that the people of the Bayan

4 صریح قلم اعلی را بلسان پارسی بشنو که شاید اهل آن دیار از بیانات منزل آیات اصنام شک و ریب را باسم حق بشکنند و بافق امر توجه نمایند امروز روزیست که ذکرش در جمیع کتب الهی باسم حق بوده چه که بیوم الله معروفست و لا یذکر فیہ الا الله و سلطانه و عظمتہ و قدرته و کبریائہ و رحمته الّتی سبقت من فی السموات و الارضین الحمد لله آن جناب موفق شدند بر ذکر حق و ثنای حق و خدمت حق قدر و مقام این فضل اعظم را بدانید و به ما ینبغی لایام الله قیام نمائید او حاضر و ناظر است و منقطعین را در کلّ حین تأیید میفرماید ان اطمئن بفضل ربّک و بلغ امره بالحکمة و البیان که شاید نفوسیکه از کوثر حیوان آشامیده‌اند و بافق اعلی متوجهند باوهمات قبل محبوب نمانند و ممنوع نگردند

5 یا ابالمعالی در فرقه ناجیه تفکر نما که چگونه در یوم ظهور میزان الهی احزاب طاغیه باغیه محسوب شدند بلکه اطغی و اضلّ گویا از کوثر یقین نیاشامیده‌اند و بقطره‌ئی از بحر انصاف فائز نشده‌اند از عبده اصنام و اوهام در کتاب الهی از قلم جلی مذکور و مسطورند طوبی از برای نفسیکه از اوهمات قبل فارغ شد و بکمال تقدیس و تنزیه ببحر علم الهی و آفتاب حکمت ربّانی توجه نمود فانظر ثم اذکر ما انزله الرحمن فی الفرقان کلّ من علیها فان و یبقی وجه ربّک ذی الجلال و الاکرام

6 جمیع البوم هالکند و لکن من غیر شعور سالها و قرن‌ها شخص موهومی را در مدینه موهومه باآثار و صفات موهومه ذاکر و ظهورش را منتظر بوده و هستند و چون بر خلاف ادراک و عقول و ظنون و اوهام ظاهر شد آیات اعراض مرتفع و اعلام انکار و اعتراض ظاهر عجب از اعمال آن فرقه طاغیه باغیه غافله نبوده و نیست چه که صاحبان بصر و اهل منظر اکبر آن نفوس را از عبده اصنام اوهام دانسته و میدانند و لکن عجب در اینست که اهل بیان مجدداً بهمان اوهام مبتلا

have again become afflicted with the same delusions. By the Sun of the heaven of inner meanings, they are seen to be more remote, more misguided, and more veiled than all other peoples. They behold the Sun of Manifestation at its meridian and hear the call of the Lord of Names from the highest horizon, yet they turn away and indeed are among the most vehement enemies. This Most Great Cause has no likeness in what has gone before or shall come after, for it has appeared adorned with the most wondrous originality. Verily, He is the Originator of the heavens and earth. Blessed is the servant who has attained unto that which God, the Lord of the worlds, has desired.

شده اند قسم بآفتاب افق آسمان معانی که ابعد و اضلّ و احجب از کلّ ملل مشاهده می شوند انوار آفتاب ظهور را در وسط زوال مشاهده می نمایند و ندای مالک اسماء را از افق اعلی می شنوند مع ذلک معرض بل از الدّ اعدا بوده و هستند این امر اعظم بقبل و بعد شبیه نبوده و نیست چه که بطراز بدع حقیقی ظاهر است آنه لیدیع السموات و الأرض طوبی لعبد فاز بما اراده الله رب العالمین

- 7 God willing, you should engage in teaching the Cause with the utmost determination, with wisdom and utterance, and in the name of the Ancient King rend asunder the veils of the peoples, that they might not remain deprived of the outpouring grace nor be bereft of the ocean of knowledge. Blessed art thou and thy brother who turned toward the Truth when most of creation turned away from it. We have indeed sent down unto him clear verses that he might rejoice and be among the thankful. We counsel all to manifest the greatest steadfastness in this Cause whereby the limbs of all names have trembled, save those whom God, the Almighty, the Powerful, has willed. Convey to all the friends the greetings from the Wronged One, that perchance through the fragrances of the garment of the All-Merciful's utterance they may be illumined with the lights of steadfastness and be recorded in the Book of God among those who are firm and steadfast.

7 انشاء الله باید بکمال همت بتبلیغ امر بحکمت و بیان مشغول شوید و باسم مالک قدم حجاب امم را خرق نمائید که شاید از فیض فیاض محروم نمائند و از دریای دانائی بی نصیب نشوند طوبی لک و لأخیک الذی اقبل الی الحق اذ اعرض عنه اکثر الخلق انا انزلنا له آیات بینات لیفرح ویكون من الشاکرین و نوصی الكلّ بالاستقامة الکبری فی هذا الامر الذی به ارتعدت فرائص الاسماء الا من شاء الله المقتدر القدير جمیع دوستانرا از قبل مظلوم تکبیر برسان که شاید از نفحات قیص بیان رحمن بانوار استقامت منور شوند و از راسخین و ثابتین در کتاب مبین مذکور و مسطور آیند

BLIB_Or15715.358b

BH01258

To: *Muhammad et al.*

Date: 1298 ? [1880-1881]

- 1 In the Name of the One All-Knowing!
- 2 Praise be to the Beloved Who hath gathered together the peoples of the world through His blessed word "No imperfection canst thou see in the creation of the God of Mercy," and through another word hath made manifest the greatest differentiation. Through His Name was raised the banner "Verily I am God," and through His manifestation was revealed the

1 بنام یگای دانا

2 حمد محبوبیرا که بکلمه مبارکه لا تری فی خلق الرحمن من تفاوت اهل عالم را جمع نمود و بکلمه آخری تفصیل اکبر ظاهر فرمود باسم او رایة اتنی انا الله مرتفع و بظهور او معنی کلّ شیء هالک الا وجهه ظاهر اوست یگا و توانا و دانا لم تضعفه

meaning of "All things shall perish save His Face." He is the One, the Powerful, the All-Knowing. The might of the powerful hath not weakened Him, nor hath the majesty of princes rendered Him powerless. He doeth what He willeth and ordaineth what He pleaseth. There is no God but He, the Single, the One, the Mighty, the All-Praised.

- 3 O Muhammad! The servant in attendance hath made mention of all that was written to thee by him who beareth the name of H and S, upon him be My glory. Blessed is he, for he is among those who have taken the path unto Him Who occupieth the throne. They have been and are beneath the glances of God's loving-kindness. We have given him glad-tidings of this aforetime, and We give him glad-tidings in this noble Tablet. Likewise his petition reached the Most Holy Court through the Most Great Branch. Verily We have read and heard his call and the mention of his heart in the love of God, the Lord of the Mighty Throne, and We have answered him and will answer him with that which all the treasures of the world cannot equal. He is verily the Answerer, the All-Bountiful.

- 4 Praise be to God that they have attained unto the lights of the Throne and have realized the presence of God, which is the greatest of all deeds. This is a Day the description of which hath left the Pen of Creation powerless, and all the world was created for this Day. Nevertheless, none have understood save a few. Whosoever hath attained unto its understanding hath attained unto all that hath been revealed in the Books. The attention, mention, acceptance and desire of no one shall be lost. All are recorded and inscribed in God's Book. For each one hath been ordained that which would bewilder minds to mention.

- 5 God willing, ye have been and shall continue to be assisted. Thereafter the servant in attendance laid before His presence another letter which Abuturab, upon him be My glory, had written to thee. Praise be to God, the fragrance of divine love was diffused from his letter. They have hearkened unto the call of Him Who conversed on Sinai and have recognized the divine Day from which most of the divines and mystics are veiled, and have attained unto the lights of the Sun of Revelation shining from the horizon of the heaven of God's Tablet. God willing, may they be assisted in that which shall cause its mention to endure throughout the kingdom of earth and heaven. Blessed is he who hath turned to the Most Exalted Horizon, who hath arisen to serve the Cause and hath spoken that from which the fragrance of inner meanings hath been wafted among the people of utterance. Glory be upon him and upon those who

قوة الأقوياء ولم تعجزه شوكة الأمراء يفعل ما يشاء ويحكم ما يريد لا اله الا هو الفرد الواحد العزيز الحميد

3 يا محمد مكتوبى كه جناب اسم حاء و س عليه بهائى بآنجناب نوشته بودند عبد حاضر تمام آن را ذكر نمود طوبى له انه من اتخذ الى ذى العرش سبيلا تحت لحاظ عنايت حق بوده و هستند انا بشرناه بذلك من قبل و نبشره فى هذا اللوح الكريم و همجنين عريضه ايشان بتوسط غصن اكبر بساحت اقدس رسيد انا قرأنا و سمعنا ندائه و ذكر قلبه فى حب الله رب العرش العظيم و اجبناه و نجيته بما لا تعادله كنوز العالم كلها انه لهو المجيب الكريم

4 الحمد لله بانوار عرش فائز شدند و لقاء الله را كه از اعظم اعمال است درك نمودند امروز روزيست كه قلم ابداع از وصف آن عاجز است و جميع عالم از براى امروز خلق شده مع ذلك ادراك نمود الا قليلى و هر نفسى بادراك آن فائز شد بما نزل فى الكتب فائز است و توجه و ذكر و اقبال و اراده احدى ضايع نخواهد شد جميع در كتاب الهى المذكور و مسطور است قد قدر لكل واحد ما يتخير عن ذكره العقول

5 انشاء الله مؤيد بوده و خواهيد بود و بعد عبد حاضر مكتوب ديگر كه جناب ابوتراب عليه بهائى بآنجناب نوشته بودند تلقاء وجه عرض نمود لله الحمد نفعه محبت رحمانى از مكتوبشان متضوع ندائى مكلم طور را اصغا نمودند و يوم الهى را كه اكثرى از علما و عرفا از آن محجوبند ادراك كردند و بانوار آفتاب ظهور كه از افق سماء لوح الهى مشرقست فائز گشتند انشاء الله مؤيد شوند بر امريكه ذكر آن بدوام ملك و ملكوت باقى و پاينده بماند طوبى لمن اقبل الى الافق الاعلى و قام على خدمة الامر و نطق بما تضوع منه عرف المعانى بين ملا البيان البهاء عليه و علي من فاز بالرحيق المختوم فى ايام الله المهيمن القيوم

have attained unto the sealed wine in the days of God, the Protector, the Self-Subsisting.

- 6 In the letter of him who beareth the name of H and S, upon him be My glory, mention was made of certain souls who have turned to God. We make mention of each one of them as a favor from Us and a mercy from Our presence. Verily thy Lord is the All-Bountiful, the Most Generous. O Hakim! There hath come before the Wronged One a letter from one who loveth Us, wherein mention was made of thee. We make mention of thee that thou mayest give thanks unto God, thy Lord, the All-Knowing, the All-Informed. God willing, thou shouldst be so transported by the choice wine of the utterance of the Best-Beloved of all creation that the might of the world would have no effect upon thee and the power of the nations would not render thee weak. Be thou occupied with the mention of the Truth through wisdom and utterance, that perchance the dead may attain unto life through the sweet-scented breezes of the garment of the All-Merciful, and the withered may be made fresh. This is the true springtime, inasmuch as the breezes of the mercy of the All-Merciful are wafting from the rose-garden of the Revelation. Blessed is the soul that hath been stirred by these spiritual breezes and hath quaffed from the cup of joy. God willing, mayest thou ever be the recipient of God's bounty and be enabled to make mention of Him.

- 7 As to what was written regarding the brother of the two martyrs, his petition was received and an answer was sent from the Most Holy Court. Were he to act in accordance with Our counsel, he would witness that which he hath never before seen. The glance of Our favor is directed towards him. God willing, may he be confirmed.

- 8 Likewise, mention was made in their letter of Mirza Ibn-i 'A.B. We make mention of him at this hour that he may rejoice in this wondrous remembrance. Blessed is he in that he hath turned towards the Supreme Horizon and hath attained unto this remembrance which shall endure throughout the kingdom of earth and heaven. We counsel him and those who have believed in that which the All-Merciful hath sent down in His holy, mighty, and great Book. The glory of God rest upon him and upon them and upon thee from God, the Lord of all worlds.

- 9 We send Our greetings from this spot unto him who was named 'Ali-Qabli-Naqi, that he may rejoice in these greetings from One Who is All-Knowing, All-Informed. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. We make mention of him even as We mentioned him before, and of those who have believed in

6 و در کتاب اسم حاء و س علیه بهائی ذکر بعضی از نفوس مقبله بوده انا تذکر کل واحد منهم فضلاً من عندنا و رحمةً من لدنا ان ربک هو الفضل الکرم یا حکیم قد حضر لدی المظلوم کتاب من احبّی و فيه ذکرک ذکرناک لتشکر الله ربک العليم الخیر انشاء الله باید از رحيق بیان محبوب امکان بشائی مجذوب شوید که شوکت عالم در شما اثر نماید و قوت امم شما را ضعیف نکند بحکمت و بیان بذکر حق مشغول باش شاید از نفحات قیص رحمن مردگان بجایات فائز شوند و پژمردگان تازه گردند ربیع حقیقی امروز است چه که نسائم رحمت رحمانی از گلشن ظهور در مرور است طوبی از برای نفسیکه از این نسائم روحانیه برخاست و از کأس سرور آشامید انشاء الله لمزل و لا يزال بعنایت حق فائز باشید و بذکرش ناطق

7 و اینکه درباره اخ شهیدین نوشته بودند عریضه ایشان رسید و جواب از ساحت اقدس ارسال شد لو یعمل بما امرناه به لیری ما لا رأی من قبل طرف عنایت باو متوجه است انشاء الله مؤید شوند

8 و همچنین ذکر میرزا ابن ع ب در کتاب ایشان بود انا تذکره فی هذا الحین لیفرح بهذا الذکر البدیع طوبی له بما اقبل الی الأفق الأعلى و فاز بهذا الذکر الذی یتقی بدوام الملک و الملکوت انا نوصیه و الذین آمنوا بما انزله الرحمن فی کتابه المقدس العزیز العظیم البهاء علیه و علیه و علیهم و علیک من لدی الله رب العالمین

9 انا نکبر من هذا المقام علی من سمی بعلى قبل نقی لیفرح بهذا التکبیر من لدن عليم خیر انه لا یعزب عن علمه من شیء یسمع و یری و هو السميع البصیر انا تذکره کما ذکرناه من قبل و الذین آمنوا بالله فی هناک و اقبلوا اذ اعرض کل غافل

God in that place and turned towards Him when every heedless one turned away. We give him the glad-tidings of the passing away of all that they witness today and of the endurance of that which hath been ordained for them in the Kingdom of God, the Lord of the Day of Judgment.

بعيد و نبشّره بفناء ما يروونه اليوم و بقاء ما قدّر
لهم في ملكوت الله مالک يوم الدين

BLIB_Or15697.255, LHKM1.158

BH01369

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 The servant testifieth at the beginning of this epistle to the oneness and singleness of his Lord - He Who hath ever been One, Single, Alone, and Self-Subsisting. He hath taken unto Himself no likeness, no partner, no helper, and no peer. He created the Supreme Pen and caused it to speak forth the Most Exalted Word, whereupon all contingent things were shaken to their foundation, all created things appeared, the tongue of utterance spoke forth in the kingdom of knowledge, and the dove of the Cause cooed upon the branches. Verily, there is none other God but Him. He hath ever been powerful over whatsoever He willeth and supreme over His servants. He doeth what He pleaseth through His sovereignty and ordaineth what He desireth through His command. He is the Almighty, the Glorious, the Unconstrained.
- 3 And the prayer that hath shone forth from the Most Sublime Horizon, and the light that hath beamed from the Most Exalted Paradise, be upon the Essence of existence and the Sovereign of the unseen and the seen, through Whom all created things were brought into being and all existing things appeared, through Whom the ocean of divine knowledge surged in the contingent world and the sweet fragrance of the All-Merciful was wafted throughout all lands. And upon His family and companions, through whom countries were conquered and the hearts of servants were set ablaze, through whom the necks of the mighty were brought low and the fortresses of kings were taken, and through whom divine power seized all creation save those who clung to their mountains, grasped their hems, hastened to their shadow, and acknowledged that which their tongues had uttered. The servant beseecheth God, his

1 هو الله تعالى شأنه العظمة والاقترار

2 يشهد الخادم في أول الكتاب بوحديته ربه و
فردانيته لم يزل كان فرداً واحداً صمداً ما
اتخذ لنفسه شبيهاً ولا شريكاً ولا وزيراً ولا
نظيراً قد خلق القلم الأعلى و انطقه بالكلمة العليا
إذا تلجلجت المتجلجات و ظهرت الكائنات و
نطق لسان البيان في ملكوت العرفان و هدرت
حمامة الأمر على الاغصان انه لا اله الا هو قد
كان مقتدرًا على ما اراد و مهيمناً على العباد يفعل
ما يشاء بسلطان من عنده و يحكم ما يريد بأمر
من لدنه و هو المقتدر العزيز المختار

3 و الصلوة الظاهر من الأفق الأعلى والنور الساطع
من الجنة العليا على جوهر الوجود و سلطان الغيب
و الشهود الذي به خلقت الكائنات و ظهرت
الموجودات و به ماج بحر العرفان في الامكان و
تضويع عرف الرحمن في البلدان و على آله و اصحابه
الذين بهم فتح البلاد و اشتعلت افئدة العباد بهم
خضعت اعناق الجبابرة و فتحت قلع الكاسرة و
اخذت السطوة كل البرية الا من تمسك بجبالهم
و تشبث باذيالهم و سرع الى ظلهم و اعترف بما
نطق به السهم ان الخادم يستل الله ربه به و بهم
بأن يرفع امره و يظهر دينه و لو كره المشركون

Lord, through Him and through them, to exalt His Cause and manifest His Faith, though the idolaters be averse thereto.

- 4 And now, O my beloved one who art mentioned in my heart, my ears have been blessed by the melodies of the doves of thy noble utterance and mine eyes by beholding thy words. When I read and understood them, I sought the ultimate goal and presented them before His Face. Thereupon the River of Life overflowed in such wise that none could draw nigh unto it, for its waves appeared as mountains. By the life of the Desired One! The servant acknowledgeth his powerlessness and inability to express that which flowed from the mouth of grace - rivers of knowledge and wisdom. Yet I shall mention what was impressed upon the mirror of my memory. He spoke, and His sweetest words were these:

- 5 "O servant who art present before the Wronged One! Know thou that I love the H and S who was imprisoned in the path of God and bore hardships in His love and good-pleasure. We send Our greetings and glorification upon him and upon those who are with him, both male and female, young and old. We make mention of them in such wise as to kindle within their hearts the lights of the love of God, and We counsel them with that which will elevate the station of man in the contingent world, and We give them glad-tidings of My remembrance of them and My turning towards them.

- 6 O friends! Be not grieved by the upheavals of the world, for that which endureth not is unworthy. I swear by the Sun of the horizon of utterance that ere long all that is seen shall return to nothingness, and that which hath been and forever shall be the cause of life and eternal remembrance is the good-pleasure of God, exalted be His glory. Blessed is the soul that hath been illumined by this light and hath attained unto this station. Night and day, this Wronged One seeketh the protection of the friends from all that God abhorreth.

- 7 O Husayn! Upon thee be My glory and My peace. Exert mighty efforts in training the souls that are with you. Convey to your family and children the greetings from the Wronged One and say: Grieve not and be not sorrowful. God shall soon open before your faces the gates of grace and mercy. Verily, He is powerful over all things. The cause and source of divine outpourings today is steadfastness in the love of God and the preservation of whatsoever hath been revealed in the Book from the Supreme Pen. Should all who are on earth attain unto that which God desireth, they would achieve true tranquility. He is the All-Loving, He is the All-Giving. There is none other God but He, the Forgiving, the Generous." End.

4 و بعد یا حبیبی و المذكور فی فؤادی قد فاز اذنی
بترنمات حمامات بیانکم الشریف و عینی بمشاهدة
کلماتکم فلماً قرئت و عرفت قصدت المقصد
الأقصى و عرضت تلقاء الوجه اذاً فاض بحر
الحيوان علی شأن لا یقدر ان یتقرب الیه احد
لأن الامواج تشاهد کالجبال لعمر المقصود ان
الخدام یری لعترف بعجزه و قصوره عن اظهار
ما جرى من فم العناية فرات العلم و الحکمة
ولکن اذکر ما انطبع فی مرآت حفظی قال و
قوله الأملی

5 یا عبد الحاضر لدى المظلوم تعلم بأنی احبّ الحاء
و السین الذی یسجن فی سبیل الله و حمل الشدائد
فی حبه و رضاه انا نسلم و نکبر علیه و علی الذین
معه من الذکور و الأنثا و من الصغیر و الکبیر
ونذکرهم بما تحدّث فی قلوبهم انوار محبة الله و
نوصیهم بما یرتفع به مقام الانسان فی الامکان و
نبشّرهم بذکری آیاهم و اقبالی الیهم

6 ای دوستان از انقلابات دنیا محزون مباشید چه
آنچه پاینده نیست لایق نه قسم بافتاب افق بیان
که عنقریب آنچه دیده میشود بغنا راجع و آنچه
سبب حیات و ذکر دائمی بوده و هست رضای
حق جلّ جلاله است طوبی از برای نفسیکه باین
نور منور شد و باین مقام فائز گشت در لیالی و ایام
این مظلوم حفظ دوستان را از کلّ ما یکرهه الله
میطلبد

7 یا حسین علیک بهائی و سلامی در تربیت
نفوسیکه با شما هستند سعی بلیغ مبذول دارید
اهل و اولاد را از قول مظلوم تکبیر برسان و
بگو غم مخورید و محزون مباشید سوف یفتح
الله علی وجوهکم ابواب العناية و الرحمة انه علی
کلّ شیء قدير سبب و علت فیوضات امروز
استقامت بر محبت الهی است و حفظ آنچه در
کتاب از قلم اعلی نازل شده اگر جمیع من علی
الأرض بما اراده الله فائز شوند باسایش حقیقی
رسند اوست مشفق و اوست معطی لا اله الا
هو الغفور الکریم انتهی

- 8 From this evanescent one, convey greetings to all. God is my witness and testifier that they have not departed from my sight. God willing, may they be adorned with that which God loveth and be embellished with the ornament of piety. You had mentioned that his honor Aqa Mirza 'Ali-Akbar, upon him be the glory of God, is now occupied. This matter was the cause of greatest joy, for all are commanded to engage in a craft, which is indeed accounted as worship before God. The members of the pavilion of chastity send their greetings and glorification to all the honored women, saying: "God willing, may all be protected, and may the mother of Mirza 'Ali-Akbar be adorned with the ornament of health and well-being." Each of the friends sendeth greetings and offereth glorification. Peace and glory, shining from the horizon of the heaven of grace, be upon you and upon those with you, and upon those who act in accordance with that which they have been commanded in the Book of God, the Lord of the worlds.

8 از قول اینفانی خدمت جمیع تکبیر برسانید حق شاهد و گواهیست که از نظر زفته‌اند انشاءالله بما یحبه الله مزین شوند و بطراز تقوی مطرز ذکر جناب آقا میرزا علی اکبر علیه بهاء الله را فرموده بودید که حال مشغول است این فقره سبب فرح اکبر شد چه که کلّ مأمورند بصنعت بلکه از عبادت لدی الله محسوبست اهل سرادق عصمت بجمیع مخدرات سلام و تکبیر میرسانند و میفرمایند انشاءالله همه محفوظ باشند و والدۀ جناب میرزا علی اکبر بطراز صحت و عافیت مزین هر یک از دوستانهم سلام میرساند و تکبیر معروض میدارد السلام و البهاء المشرق من افق سماء الفضل علی حضرتکم و علی من معکم و علی الذین عملوا بما امروا به فی کتاب الله رب العالمین

BLIB_Or15727b.261, BLIB_Or15732.307

BH01374

To: Aqa Muhammad Bayk et al.

Date: 1298 ? [1880-1881]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be to Him Whose gate-keeper hath been sanctified above all that hath been created in the kingdom of creation, and Whose guardian of the seat of detachment hath been exalted above all that is mentioned in earth and heaven. The atoms have testified to the loftiness of His loved ones, their exaltation and their detachment from all else beside Him. Exalted, exalted be their station! Exalted, exalted be their rank, their submissiveness and their humility before the effulgences of the light of His Countenance, and their steadfastness in the Cause of God, the Lord of all creation.
- 3 Glory be unto Thee, O Thou Who cannot be mentioned in words nor described by that which is uttered. Thy remembrance hath been sanctified above all expressions, and Thy praise above both reality and metaphor. I beseech Thee by Thy tribulations and by what hath befallen Thee to assist Thy servants to know Thee and to recognize that which Thou wast

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 الحمد لله الذی تقدّس بواب بابہ عمّا خلق فیملکوت الانشاء و تنزه قوام بساط انقطاعه عمّا یذکر فی الأرض و السماء قد شهدت الذرات بعلو اولیائہ و سموهم و انقطاعهم عمّا سواه تعالی تعالی مقامهم تعالی تعالی شأنهم و خضوعهم و خشوعهم عند تجلیات انوار الوجه و قیامهم علی امر الله مالک الوری

3 سبحانک یا من لا یذکر بالمقال و لا یوصف بما ینقال قد تنزه ذکرک عن الألفاظ و ثنائک عن الحقیقة و المجاز اسئلك بمظلومیّتک و ما ورد علیک بأن تؤید عبادک علی عرفانک و تعرفهم ما کنت و تكون علیه بقدرتک و سلطانک انت

and ever shall be through Thy power and sovereignty. Thou art He to Whose greatness and might all things have testified. There is no God but Thee, the Mighty, the Wise.

- 4 Thereafter, in these days a letter was received wherein this matter was mentioned: that his honor Aqa Muhammad Big had purchased a mule from Jinab-i-Amin, upon him be 966 [Baha'u'llah], for thirty tumans, and a letter had arrived from the servant requesting that the sum be forwarded. Glory be to God! How could this evanescent servant write such a thing? This sum had no connection to the Most Holy Court.

- 5 The details of this matter are that his honor Haji Mirza Abu'l-Hasan, upon him be 966 [Baha'u'llah], wrote that a mule belonging to his honor the Afnan, upon him be all the Most Glorious Beauty, was in the possession of his honor the elevated Trustee, upon him be the glory of God, His might, His light, His radiance and His favors, who sold it to his honor Aqa Muhammad Big, upon him be 966 [Baha'u'llah]. Now what should be done? This servant wrote that it should be forwarded, meaning delivered to its owner. And since this matter pertains to rights, it was written thus. Otherwise, if this sum had belonged to the Most Holy Court, it would never have been mentioned, much less requested. Now, since they have written that the sum is not available with his honor the Big, according to the command his honor Haji Mirza Abu'l-Hasan must settle this debt.

- 6 His honor Muhammad Big, upon him be the glory of God, has always been and continues to be mentioned in the Most Holy Court. His services and labors are likewise remembered and witnessed before the Truth. No reward has been nor shall ever be lost. All is recorded in the Book by the Supreme Pen. The servant beseecheth his Lord to assist him and make him successful as He made him successful before, and to send down upon him from the heaven of His bounty that which will cool his eyes, gladden his heart and tranquilize his soul. Verily, He is the Answerer, the Generous. Mention of him was made in the Most Holy and Most Exalted Court. This is what was sent down for him from the heaven of loving-kindness and favors.

- 7 Muhammad, upon him be the Glory of God, has been and continues to be under the gaze of divine favor. God, exalted be His glory, Himself bears witness to his service in the divine path. Most of the friends of Truth, in ages past and present, possessed no earthly treasures, and this has never been and is not now a defect, but rather is a manifest glory. We make

الَّذِي شَهِدَ كُلُّ شَيْءٍ بِعَظَمَتِكَ وَاقْتِدَارِكَ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ

4 و بعد در این ایام مکتوبی رسید و در آن این فقره مذکور جناب آقا محمد بیک قاطری از جناب امین مرفوع علیه ۹۶۶ [بهاء الله] خریده اند بمبلغ سی تومان و مکتوبی از خادم رسیده که وجه را روانه نمایند سبحان الله چگونه میشود این خادم فانی چنین چیزی بنویسد این وجه دخلی بساحت اقدس نداشته

5 تفصیل این فقره آنکه جناب حاجی میرزا ابوالحسن علیه ۹۶۶ [بهاء الله] نوشتند که قاطری از مال حضرت افنان علیه منکّل بهاء ابهه نزد جناب مرفوع امین علیه بهاء الله و عزّه و نوره و سنائه و الطافه بوده ایشان بجناب آقا محمد بیک علیه ۹۶۶ [بهاء الله] فروخته اند حال چه باید نمود این بعد نوشته که روانه نمایند یعنی بصاحبش برسانند و چون این فقره متعلق بحقوق است لذا این قسم نوشته شد و الا اگر این وجه متعلق بساحت اقدس بود ابداً ذکر آن نمیشد تا چه رسد بمطالبه حال چون نوشته اند نزد جناب بیک وجه موجود نیست باید حسب الامر جناب حاجی میرزا ابوالحسن این دین را ادا نمایند

6 جناب محمد بیک علیه بهاء الله همیشه در ساحت اقدس مذکور بوده و هستند خدمات و زحمات ایشانهم لدی الحق مذکور و مشهود هیچ اجری ضایع نشده و نخواهد شد کلّ در کتاب از قلم اعلی مسطور یستلّ الخدام ربّه ان یؤیّده و یوفّقه کما وقرّه من قبل و یزّل علیه من سماء جوده ما تقرّ به عینه و یفرح به قلبه و تطمئنّ به نفسه انه هو المحیب الکریم ذکر ایشان در ساحت اقدس عرض شد هذا ما نزل له من سماء العناية و الألفاف

7 جناب محمد علیه بهاء الله تحت لحاظ عنایه بوده و هستند حقّ جلّ جلاله بنفسه شهادت میدهد بر خدمت او در سبیل الهی دوستان حقّ اکثری در اعصار قبل و بعد مالک زخارف نبودند و این فقره نقص نبوده و نیست بلکه نفیست مبین انا نذکره فی هذا المقام لیفرح بعناية ربّه الکریم

mention of him in this station that he may rejoice in the favors of his Lord, the Generous.

- 8 O Muhammad! We have mentioned thee before and mention thee at this hour, and We bear witness that thou hast believed in God and turned toward the Most Exalted Horizon when every learned one turned away from it, every mystic denied it, every person of understanding was perturbed, and every mighty foundation was shaken. Take heed that the affairs of the world grieve thee not. The Most Great Joy calleth out to thee from the precincts of its mighty Prison. Blessed art thou and those who have voiced the remembrance and praise of God and have arisen to serve His wondrous Cause. Thou art he who hath shown kindness to the friends and loved ones of God. He Who speaketh that there is none other God but He, the Single, the All-Informed, beareth witness to this. Convey My greetings to My loved ones in thy region and remind them of My beauteous remembrance. The Glory be upon thee and upon those who are with thee, who have cast the world behind their backs and have turned to the Most Great Name—at Whose appearance the atoms of existence proclaimed: “The Kingdom belongeth to God, the Lord of all worlds!”

- 9 From the revealed verses, the grace and bounty of God are evident and manifest. No deed hath been or ever shall be concealed, and whatsoever hath transpired in the path of God, exalted be His glory, hath not been and shall never be lost. All are recorded and inscribed in the Divine Book by the Most Exalted Pen. Blessed is the eye that hath seen, blessed the ear that hath heard, and blessed the tongue that hath acknowledged that which the Tongue of Grandeur hath uttered. Woe unto those who have turned away and denied! The Glory be upon God's chosen ones and His friends, and upon those who have attained unto this mighty Cause.

8 يا محمد انا ذكرناك من قبل و نذكرک في هذا الحين و نشهد انک آمنتم بالله و اقبلت الي الأفق الأعلى اذ اعرض عنه کل عالم و انکر کل عارف و اضطرب کل عاقل و تزعزع کل بنیان متین ایاک ان تحزنک شئون العالم ان الفرح الأعظم ينادیک من شطر سجنه العظیم نعیماً لک و للذين نطقوا بذكر الله و ثنائه و قاموا على خدمة امره البديع انت الذى تمسکت بالمعروف فى اولیاء الله و احبائه يشهد بذلك من ينطق انه لا اله الا انا الفرد الخبير کبر من قبلی احبائى فينک و ذکرهم بذکری الجمیل البهاء علیک و على من معک من الذين نبذوا العالم و اقبلوا الى الاسم الأعظم الذى اذا ظهر نطقت الذرات الملك لله رب العالمین انتهى

9 از آیات منزله عنایت و فضل الهی واضح و مشهود است هیچ عملی مستور نبوده و نیست و آنچه در سبیل حق جلّ جلاله واقع شده ضایع نشده و نخواهد شد کل در کتاب الهی از قلم اعلی مذکور و مسطور است طوبی لبصر رأی و لأذن سمعت و للسان اعترف بما نطق به لسان العظمة و یل للمعرضین و المنکرین البهاء على اصفیاء الله و اولیائه و على الذين فازوا بهذا الأمر العظیم

BLIB_Or15700.186, BLIB_Or15711.124

BH01416

To: Siyyid Mihdi Dahaji

Date: 1298 ? [1880-1881]

- 1 He is the Manifest One, the Speaker in the Kingdom of Creation! 1 هو الظاهر الناطق في ملكوت الانشاء
- 2 O My Name Mihdi! Upon thee be My glory! Yesterday We departed from the known place, and another land became the scene of the Most Glorious Beauty. After arrival, the servant appeared with tablet and pen before His countenance. We said: "O servant, is it possible for a word to descend from the heaven of divine will that would remove the odors of hatred and rancor from the world, so that perfect fellowship may be manifested among all parties?" He said: "Verily, Thou art the All-Knowing, the All-Informed." 2 يا اسمي مهدی علیک بهائی یوم قبل از محلّ معروف حرکت شد و ارض اخرى منظر ایهی واقع و بعد از ورود عبد حاضر مع لوح و قلم تلقاء وجه حاضر قلنا یا عبد آیا میشود کلمه ئی از سماء مشیت الهی نازل شود و روائح ضغینه و بغضا را از عالم بردارد تا الفت تمام مابین جمیع احزاب ظاهر گردد قال انک انت العلیم الخبیر
- 3 O Mihdi! Petitions have been sent from the land of Ta and other lands, and in most of them mention was made of the arrival of the Name of God, Jamal, and the upheavals of that land. The Supreme Pen hath commanded all to wisdom and counseled consultation. They must, in all conditions, be mindful of that which God hath ordained. For the souls that are strong, assured and content, there hath been and is no harm, but the weak are observed to be disturbed by the slightest upheaval. 3 یا مهدی از ارض ط و اراضی اخرى عرایض ارسال نموده اند و در اکثر آن ذکر ورود اسم الله جمال و انقلابات ارض مذکور قلم اعلی جمیع را بحکمت امر فرموده و بشور وصیت نموده باید در جمیع احوال به ما حکم به الله ناظر باشند از برای نفوس قویّه مطمئنّه راضیه بآسی نبوده و نیست ولكن ضعفا بانقلاب جزئی مضطرب مشاهده میشوند
- 4 O Mihdi! When the Sun of inner meanings of the Qur'an shone forth from the horizon of the heaven of the All-Merciful's wisdom upon the mirror of knowledge, this verse became manifest and evident: "Nothing shall befall us save what God hath prescribed for us." Today all must hold fast unto wisdom and cling to that which hath been revealed from the Divine Pen. They must associate with the people of the world with the utmost joy and fragrance, act purely for the sake of God and with their gaze fixed upon Him in whatsoever they have been commanded. In such case, should any matter occur, by the life of the Beloved, it is beloved in the sight of the Beloved of the worlds. This world, which is observed to be less than nothing, hath not been and is not worthy of mention. Ask thou of God that He may make all aware of that which profiteth them and is befitting for them. Verily thy Lord, the All-Merciful, is the Hearer, the Answerer. 4 یا مهدی آفتاب معانی فرقان که از افق سماء حکمت رحمن در مرآت علم اشراق نمود این کلمه ظاهر و مشهود لن یصبینا الا ما کتب الله لنا جمیع الیوم باید بحکمت متمسک باشند و بآنچه از قلم الهی نازل متشیت بکمال روح و ریحان با اهل عالم معاشرت نمایند خالصاً لوجه الله و ناظرّاً الیه عمل نمایند آنچه را بآن مأمورند در اینصورت اگر امری واقع شود لعمر المحبوب هو محبوب عند محبوب العالمین این دنیا که اقل من آن مشاهده میشود لایق و قابل ذکر نبوده و نیست از حق بخواه تا کل را به ما ینفعهم و یلیق لهم آگاه فرماید ان ربک الرحمن هو السامع المجیب
- 5 Some time ago thou didst mention Jinab-i-Afnan Abu'l-Hasan, upon him be the Glory of God, and sent his letter which was addressed to thee. The servant in attendance submitted all of 5 چندی قبل ذکر جناب افنان ابوالحسن علیه بهاء الله را نموده بودید و مکتوب ایشانرا که بنام آنجناب بود ارسال داشتید عبد حاضر تمام آن را

it before the Wronged One. God willing, he hath ever drunk and will ever drink from the Kawthar of divine favor and will remain focused on the Most Exalted Horizon. We have revealed for him a Tablet and mentioned him in such wise as will preserve his turning and devotion to God, the Peerless, the All-Informed.

- 6 O Mihdi! The mention of My Afnan, their turning to My horizon, their orientation toward My countenance, their hearkening to My call, their holding fast to My cord, and their clinging to My hallowed and luminous robe, brings Me joy. Were but a drop from the oceans of divine favors or an atom from the lights of the Sun of heavenly grace to become manifest, all would be observed to be bewildered, nay thunderstruck, save whom God willeth. Due to the lack of capacity in the earth, most matters are hidden from all eyes and vision until the time cometh; then will it be manifested in truth and the tongues of the world will speak: "Blessed be God, the Most Generous of the most generous, the Most Powerful of the most powerful, and the One Who holdeth dominion over all in the heavens and the earth."

- 7 One word that appeareth from the Dawning-Place of divine verses cannot be equaled by all that is visible and invisible. The Primal Point—may the spirit of all else be sacrificed for His sake—hath said that all existence is for the purpose of being mentioned but once in His presence. Blessed are they that turn unto Him, and joy be to them that have attained!

- 8 God willing, may they who are related to the Truth, exalted be His glory, attain unto the most great steadfastness, for both the croaking of the raven and the cooing of the dove are raised. We previously informed all of hidden and concealed matters. No event hath occurred on earth except that We mentioned it beforehand from Our Most Exalted Pen. Blessed is he who hath read and understood and was among those who have attained.

- 9 Today the first requirement is the recognition of God, and then steadfastness in His Cause, for the treacherous and the thieves have been and are lying in ambush. Verily, We have sent down all things in the Book. Thy Lord is, in truth, the Mighty, the Bestower. All matters have been revealed clearly and evidently, without interpretation, in God's Book. Say: Read ye, that ye may become aware of God's power, His sovereignty, His knowledge, His might, and His grace which hath encompassed those who are in the heavens and on earth. Praise be to God, the Lord of the worlds!

لدى المظلوم عرض نمود انشاء الله لم يزل ولا يزال
از كوثر عنایت الهی بیاشامند و بافق اعلی ناظر
باشند انا نزلنا له لوحاً و ذکرناه بما یبقی به توجهه
واقباله الى الله الفرد الخبير

6 یا مهدی یسرنی ذکر افنانی و اقبالهم الى افقی و
توجههم الى وجهی و اصغائهم ندائی و تمسکهم
بجلی و تشبثهم بذلی المقدس المنیر اگر قطره‌ئی
از بحور عنایات الهی و یا ذره‌ئی از انوار آفتاب
فضل ربانی ظاهر شود کل متحیر بل منصعق
مشاهده شوند الا من شاء الله ربک نظر بعدم
استعداد ارض اکثر از امور از ابصار و عیون
مستور است الى ان یأتی الوقت اذا یظهر بالحق
و ینطق السن العالم تبارک الله اکرم الأکرمین و
اقدر الأقدرین و المهیمن علی من فی السموات و
الأرضین

7 یک کلمه که از مطلع آیات الهی ظاهر شود
معادله نمینماید باو آنچه مشهود و مستور است
نقطه‌ اولی روح ما سویه فداه میفرماید کل از
برای اینست که یکبار در ساحت او مذکور شود
طوبی للمقبلین و نعیماً للفائزین

8 انشاء الله منتسبین حقّ جلّ جلاله باستقامت
کبری فائز شوند چه که نعیق و هدیر هر دو
مرتفع است از قبل کل را بامورات خفیه
مستوره اخبار نمودیم ما ظهر فی الأرض امر الا
و قد ذکرناه من قبل من قلمی الأعلی طوبی لمن
قرأ و عرف و کان من الفائزین

9 الیوم اول امر معرفت الهی است و بعد استقامت
بر امرش چه که خائنین و سارقین در کمین بوده
و هستند انا نزلنا کل شیء فی الکتاب ان ربک
لهو العزیز الوهاب جمیع امور ظاهراً باهراً من غیر
تأویل در کتاب الهی نازل قل ان اقرؤوا لتطالعوا
بقدره الله و سلطانه و علمه و اقتداره و فضله
الذی احاط من فی السموات و الأرضین

- 10 Glory be upon thee and upon him and upon those whom neither the doubts of the divines, nor the hints of the jurisprudents, nor the clamor of the rulers have kept back from God, the Mighty, the Praiseworthy.
- 11 And at the end of Our utterance, We counsel all to observe the wisdom which We have revealed in the Scriptures and Tablets, lest the feet of the weak slip from this Path which hath appeared through the Name of God, the Lord of Names, on this glorious and wondrous Day.

10 الحمد لله رب العالمين البهاء عليك و عليه و على الذين ما منعهم شبهات العلماء و اشارات الفقهاء و وضوءاً الأمراء عن الله العزيز الحميد

11 و في آخر الكلام نوصي الكل بالحكمة التي انزلناها في الزبر و الألواح لئلا يزل أقدام الضعفاء عن هذا الصراط الذي ظهر باسم الله مالك الأسماء في هذا اليوم العزيز البديع

BLIB_Or15719.196, BLIB_Or15738.154

BH01443

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*
Date: 1298 ? [1880-1881]

- 1 O Nazir, upon him be the Glory of God! He is God, exalted be His station. Glory and power be unto Him, and peace and salutations be upon Him through Whom the Sun shone forth from the horizon of Hijaz and the valley of Mecca proclaimed: "He hath appeared Who hath adorned His head with a crown, yet He is the Messenger of God and the Seal of the Prophets," and upon His children and companions and helpers and loved ones.
- 2 This servant's petition to your honor is that multiple handwritten letters were received. Praise be to God, the Sun of divine love was manifest and shining from the horizon of every word. After their receipt, reading and perusal, they were presented before the Countenance of the Beloved. He said: "God willing, may they be engaged in mentioning the Goal of the world's peoples with utmost joy and delight." Then He said: "Pray that his honor Nazir, upon him be My Glory, may not be saddened by what hath appeared and what shall appear, and that he may truly recognize as being from God whatsoever he possessed and possesseth. For had he truly attained this station, he would not have expressed shame at God's bounty. How much did he spend in Our path, and We accepted it. Yet it is observed that whatever is outwardly bestowed upon him generateth the dust of sorrow. This matter was not and is not beloved. He must in no wise fix his gaze upon the tongues of men - how they move and what they utter. In all conditions he must look to the divine Command and know it to be

1 هو الله تعالى شأنه العظمة و الاقتدار و الصلوة و السلام على الذي به اشرقت الشمس من افق الحجاز و نطق البطحاء قد ظهر من تزيين رأسه باكليل ولكنه رسول الله و خاتم النبيين و على اولاده و اصحابه و انصاره و محبيه

2 عرض فاني خدمت حضرت عالي آنکه بدستخطهای متعدده فائز شد الحمد لله آفتاب محبت الهی از افق هر کلمه ظاهر و مشرق و بعد از اخذ و قرائت و اطلاع تلقاء وجه محبوب عرض شد فرمودند انشاء الله بکمال روح و ریحان بذکر مقصود عالمیان مشغول باشند و بعد فرمودند دعا کن تا جناب ناظر علیه بهائی از ما ظهر و يظهر محزون نباشند و آنچه را مالک بوده و هستند فی الحقیقه از حق دانند چه اگر حقیقتاً دارای ایستقام بودند اظهار نجات از نعمت حق نمینمودند او چه مقدار در سبیل ما انفاق نمود و ما قبول نمودیم ولكن مشاهده میشود آنچه در ظاهر باو عطا نماید از آن غبار حزن احداث شود این فقره محبوب نبوده و نیست باید بهیچوجه ناظر بالسن عباد نباشند که بچه حرکت مینماید و بچه ناطقست باید در جمیع احوال ناظر بامر

the cause of joy and gladness, and in truth be gladdened by it. This is the station of contentment that hath been recorded and inscribed in the books of old and of latter days.

الهی باشند و او را علت بهجت و سرور دانند و فی الحقیقه باو سرور باشند اینست مقام رضا که در کتب قبل و بعد مذکور و مسطور است

3 The entire world is beheld as a handful of dust. Its taking and giving is not worthy of mention. How many matters that are pure good, yet man is saddened and grieved by them. How many hardships that became the cause of ease. How many instances of taking from which flowed the waters of giving. All hath been and shall be within God's mighty grasp. We beseech Him to quicken all through the living waters of the Kawthar and adorn them with the ornament of joy.

3 جمیع عالم بمنابۀ کف تراب مشاهده میشود اخذ و اعطای آن قابل ذکر نبوده و نیست چه بسیار از امور که خیر محض است و انسان از او محزون و مغموم چه بسیار از شدتها که علت رخا واقع شد چه مقدار از اخذها که فرات عطا از او جاری گشت کل در قبضه قدرت حق بوده و خواهد بود از او میطلبیم کل را از کوثر حیوان زنده دارد و بطراز سرور مزین فرماید

4 This Wronged One conveyeth His greetings to the friends of that land. Convey greetings to Muhammad Mustafa, upon him be 966 [Baha'u'llah] the Most Glorious, and to Haji Abbas. God willing, may they be preserved. Praise be to God, they are adorned with the love and praise of God. Praise be to God, the Lord of the worlds, and the end belongeth to the God-fearing.

4 اینمظلوم بدوستان آن ارض سلام میرساند جناب محمد مصطفی علیه ۹۶۶ [بهاء الله] الاهی و جناب حاجی عباس را سلام برسانید انشاء الله محفوظ باشند الحمد لله بحب و ثناء حق مزین و ناطقند الحمد لله رب العالمین و العاقبة للمتقین انتهى

5 The correspondence arrived. God willing, a reply shall be submitted. Whatever needs to be sent to your honor shall be sent to that beloved one. The Command is in God's hand, the Lord of the worlds. In these days signs of a cold have appeared in the blessed temperament. If this matter doth not cause delay, replies shall soon be sent. Several letters have also reached this servant from those parts, and have not yet been honored with replies. May that beloved one write replies to those parts and gladden them through the expression of kindness. God willing, the sun of attainment shall shine and God's grace - exalted be His glory - shall encompass all. He is the All-Bountiful, He is the All-Merciful. There is no God but Him, the Mighty, the Praiseworthy.

5 مراسلات رسید انشاء الله جواب عرض میشود آنچه باید خدمت آنجناب ارسال شود خدمت آنمحبوب ارسال میگردد الأمر بید الله رب العالمین این ایام اثر زکام در مزاج مبارک ظاهر اگر اینفقره سبب تأخیر نشود جوابها بزودی ارسال میشود بخود اینعبد هم از آنسمتها چند کره مکتوب رسیده و هنوز بذکر جواب فائز نشده آنمحبوب جواب آنجهات را مرقوم فرمایند و باظهار عنایت مسرورشان نمایند انشاء الله آفتاب وصل مشرق و عنایت حق جلّ جلاله شامل کل خواهد شد اوست کریم اوست رحیم لا اله الا هو العزيز الحمید

6 They also said to convey greetings to Aqa Mihdi, upon him be 966 [Baha'u'llah]. Peace be upon him and upon thee and upon those with thee and upon all the loved ones of God.

6 و همچنین فرمودند بجناب آقا مهدی علیه ۹۶۶ [بهاء الله] سلام برسانید السلام علیه و علیک و علی من معک و علی احواء الله اجمعین

7 Another petition is to convey the greetings of this evanescent servant to the true beloved, Muhammad Mustafa, upon him be 966 [Baha'u'llah] and His mercy. It is long since we have been deprived of the traces of his pen. That honored one and he and all true friends must never be vexed with this servant in any state, for this servant is at all times occupied, as your honor yourself can testify. Often it happens that numerous letters arrive and the opportunity to reply becomes like the phoenix -

7 عرض دیگر آنکه خدمت محبوب حقیقی جناب محمد مصطفی علیه ۹۶۶ [بهاء الله] و رحمته سلام این بنده فانی را برسانید مدتهاست که از طراز خامه ایشان محروم مانده ایم آنسرکار و ایشان و جمیع دوستان حقیقی باید از اینعبد در هیچ حال مکدر نباشند چه که اینعبد در جمیع اوقات بشهادت خود آنجناب مشغول است

its mention extant but its reality non-existent. Therefore the friends of God and they who drink the choice wine of meanings and utterance, should they observe delay from this servant in showing sincerity, must not attribute it to neglect but count it as lack of opportunity. All are aware and conscious of this matter. Often it has happened that someone sent multiple letters to this ephemeral one and this servant was not enabled to reply. The purpose of these submissions is that they should not consider this ephemeral one remiss in all conditions, and even if remiss, they should adorn it with the ornament of forgiveness. Verily our Lord, the All-Merciful, is indeed the All-Kind, the All-Forgiving.

بسا شده و میشود که مکاتب عدیده میرسد و مجال جواب مثل عنقا ذکرش موجود و حقیقتش مفقود لذا باید اولیای حق و شاربان ریحی معانی و بیان اگر از اینبعد در اظهار خلوص توقف مشاهده فرمایند او را از اجمال ندانند از عدم فرصت شمرند بر اینفقره کلی واقف و آگاهند بسا شده شخصی مکاتب متعدده باینفانی ارسال داشته و اینبعد موفق بر جواب نشد مقصود از اینعریاض آنکه اینفانی را در جمیع احوال مقصر ندانند و اگر هم مقصر باشد بطراز عفو مزین فرمایند ان ربنا الرحمن هو العطوف الغفور

BLIB_Or15700.198, BLIB_Or15711.122b

BH01500

To: Muhammad (pilgrim)

Date: 1298 ? [1880-1881]

1 In the Name of the Desire of the worlds!

1 بنام مقصود عالمیان

2 O Muhammad! Praise be to God that on a Day which is illumined by the lights of His countenance and which is known in the divine Books as the Day of God, thou hast attained the presence of the Wronged One. This is a station which all the Concourse on High, the denizens of Paradise and the dwellers of the holy precincts have sought after. By the life of God! The Pen of all creation is powerless and inadequate to make mention of it. Preserve thy station through the Name of thy Lord, the Almighty, the All-Powerful, inasmuch as those who circle round must at all times be observant of the divine Command and Will. These are they of whom He saith: "They speak not until He hath spoken." Their hearing awaiteth the word "Listen," their eyes await the blessed word "Behold," and their tongues stand ready for the manifestation of the word "Speak," for such souls are extinct in themselves, in what they possess, in their will and desire, and are focused upon, speak of, utter and stand firm in that which God hath willed.

2 یا محمد الحمد لله در یومیکه از انوار وجه منور است و در کتب الهی بیوم الله معروف بخدمت مظلوم فائزی و این مقامیست که جمیع ملا اعلی و اهل فردوس و حظائر قدس طالب آن بوده اند لعمر الله قلم امکان از ذکر آن عاجز و قاصر است ان احفظ مقامک باسم ربک المقتدر القدیر چه که نفوسیکه در حولند باید در جمیع احوال ناظر بامر و اراده الهی باشند ایشانند نفوسیکه میفرماید لا یسبقونه بالقول سمع مترصد کلمه استمع و عین منتظر کلمه مبارکه انظر و لسان مستعد ظهور کلمه انطق چه که آن نفوس از خود و ما عندهم و اراده و مشیت خود فانی و به ما اراده الله ناظر و ناطق و متکلم و قائم

3 O Muhammad! Give thanks unto God for having aided thee, drawn thee nigh, caused thee to hear and to speak on a Day whereon the servants have turned away, save those whom He

3 یا محمد ان اشکر الله بما ایدک و قربک و اسمعک و انطقک فی یوم فیه اعرض عنه العباد الا من شاء و اراد ان ربک هو المقتدر القدیر نامه های متعدده که دوستان حق بآنجناب

wished and desired. Verily thy Lord is the Almighty, the All-Powerful. The numerous letters which the friends of God addressed to thee were presented by this servant in the presence of the Wronged One. God willing, may all attain unto the eternal bounty which in one instance hath been interpreted as the Divine Word. This exalted Word hath been recorded by the Most Exalted Pen in the Crimson Book: "Blessed is the soul that hath attained unto the Word of God in His days," for whosoever attaineth unto divine mention, that mention appeareth as a lamp before his face, manifest, evident, bright and visible in all the worlds. Consider now the greatness of this station. Blessed are they that attain! All the souls who were mentioned in the letters have attained unto the divine mention and been honored by His Word. Verily thy Lord, the All-Merciful, is the One Who hath power over whatsoever He pleaseth through His word "Be" and it is.

4 Specifically for each one hath a Most Holy, Most Exalted Tablet been sent down from the heaven of Will. Beseech and implore God that He may enable all to preserve this station whose greatness the Most Exalted Pen hath acknowledged. His honor Mirza and his honor Siyyid, upon them be the Glory of God, made mention of the presence of holy, assured souls. Blessed are they, their gathering, and the place which hath been honored by their presence and hath heard their voices in the remembrance of God, their Beloved and their Goal. God willing, may the fragrance of unity continually waft from them, and may they exert their utmost endeavor with perfect wisdom to promote the Cause in both the night season and the day.

5 Whatsoever hath come to pass and become manifest in these days had already been revealed and sent down from the Most Exalted Pen. Blessed is he who hath recognized and is of the assured ones. Today the assured and mighty souls must bestow upon all the living waters of the Cause of the Lord of creation. The people are heedless and debarred from the ocean of knowledge. Consider the followers of the Qur'an, how they were veiled and kept far removed by the vain sayings of the ancients. The Sun of certitude is shining and the ocean of knowledge is surging, yet they still cling to the people of conjecture and hold fast to the hem of idle fancies. This is the Day whereon the books of the first and the last depend upon the recognition of this Most Great Revelation. All things are known through Him, while He is self-subsisting, manifest and known of Himself. Blessed is the servant who hath recognized, and woe unto every sinful denier.

6 In all the previous Books this station is specifically reserved for this Revelation. If eyes were to be found and ears were

ارسال داشتند عبد حاضر لدی المظلوم معروض داشت انشاء الله کلّ بنعمت باقیه که در مقامی بکلمه الهی تعبیر شده فائز شوند اینکلمه علیا در صحیفه همرا از قلم اعلی ثبت شده طوبی لنفسی فائز بکلمه الله فی ایامه چه که هر نفسی فائز شود بذکر الهی آن ذکر بمثابة سراج امام وجه او در جمیع عوالم ظاهر و باهر و روشن و هویداست حال ملاحظه کن در عظمت این مقام طوبی للفائزین جمیع نفوسیکه در نامه ها مذکور بودند بذکر الهی فائز و بکلمه او مفتخر آن ربّی الرحمن هو المقتدر علی ما یشاء بقوله کن فیکون

4 مخصوص هر یک لوح اقدس از سماء مشیت نازل از حقّ سائل و آمل شوتا کل را بحفظ این مقامیکه قلم اعلی بعظمت آن اعتراف نموده موفق نماید جناب میرزا و جناب سیّد علیهما بهاء الله ذکر حضور نفوس مقدسه را مطمئن را نموده بودند طوبی لهم و لنادیهم و للمقرّ الذی فاز بهم و سمع ندائهم فی ذکر الله محبوبهم و مقصودهم انشاء الله عرف اتحاد لازال از ایشان متضوّع باشد و در لیلی و ایام بحکمت تمام در ارتفاع امر کمال جهد را مبذول دارند

5 آنچه این ایام وارد شده و ظاهر گشته از قبل از قلم اعلی جاری و نازل طوبی لمن عرف و کان من الموقنین امروز باید نفوس موقنه قویه بامر مالک بریه کوثر حیوان را بر کل مبذول دارند ناس غافلند و از بحر دانائی ممنوع و محروم در اهل فرقان تفکر نمایند که باقوال صحیفه قدما بچه مقدار محتجب و بعید مشاهده شدند آفتاب یقین مشرق و بحر علم موج مع ذلک باهل ظنون متمسک و بذیل اوهام متشبثند امروز روزیست که کتب اولین و آخرین بتصدیق اینظهور اعظم معلق و منوط است جمیع اشیاء باو شناخته میشوند و او بنفسه قائم و ظاهر و معروف طوبی لعبد عرف و ویل لکل منکر ائیم

6 در جمیع کتب قبل این مقام مخصوص باینظهور است اگر ابصار یافت شود و آذان مشاهده گردد

to be seen, thou wouldst hear and witness that which God hath testified to, and wouldst acknowledge that which the Most Exalted Pen hath acknowledged. O Muhammad! Know thou what We have imparted unto thee as a favor from Our presence, then give thanks unto thy Lord, the Speaker, the All-Seeing. From this spot We send Our greetings unto thee and unto those whose letters were presented before the Wronged One and who have shown steadfastness in this Most Great, Most Wondrous, Most Glorious and Most Wise Cause.

تسمع و تشهد بما شهد به الله و تعترف بما اعترف به
القلم الأعلى يا محمد ان اعرف ما القيناك فضلاً
من لدنا ثم اشكر ربك الناطق البصير انا نكبر من
هذا المقام عليك و على الذين حضرت كتبهم
لدى المظلوم و فازوا بالاستقامة في هذا الأمر
الأعظم الأبدع العزيز الحكيم

- 7 O thou who circlest round the Prison! Give glad-tidings unto the friends of God concerning that which hath been revealed, that all may rejoice through divine bounty and arise to do that which beseemeth the Days of God. Verily thy Lord doeth what He willeth and ordaineth as He desireth. There is no God but Him, the All-Hearing, the All-Seeing. Glory be upon thee and upon them from the presence of One Who is Bountiful and Generous.

7 يا ايها الطائف حول السجن دوستان الهى را
بشارت ده بآنچه نازل شده تا كل بعنايت الهى
مسرور شوند و به ما ينيغى لآيام الله قيام نمايند
ان ربك يفعل ما يشاء و يحكم كيف اراد لا
اله الا هو السامع البصير البهاء عليك و عليهم من
لدى فضل كريم

BLIB_Or15696.091cx, BLIB_Or15719.198b,
LHKM1.161

BH01499

To: *Shaykh Kazim Samandar*

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His station, the Most Great, the Most Glorious!
- 2 O Samandar! That which thou didst write in the name of Jud, upon him be My glory, was presented before the Countenance. God willing, may all the friends of God be blessed with his remembrance. One word of his words is more beloved in the sight of God than whatsoever is on earth. Blessed are those souls who have attained unto it and been enabled to preserve it. Many matters today remain veiled due to the lack of capacity of the servants, and for this reason they remain deprived of recognizing the Sun of Truth. Soon will the one who has turned towards Him behold himself in the most exalted station, and the one who has turned away in the lowest depths. That which is beloved today is steadfastness in the Cause of God, and none shall attain unto the supreme steadfastness save through the complete obliteration of idle fancies. Blessed is the one who hath broken their idols! Today no matter, no mention, no description, and no book sufficeth anyone save the Preserved

1 هو الله تعالى شأنه العظمة والكبرياء

2 يا سمندر آنچه باسم جود عليه بهائی نوشته بودی
تلقاء وجه عرض شد انشاء الله جميع دوستان
الهى بذکرش فائز باشند یک کلمه از کلماتش
احب است عند الله از ما على الأرض طوبى از
برای نفوسیکه بآن فائز شدند و بر حفظش مؤید
گشتند بسیار از امور امروز نظر بعدم استعداد
عباد مستور است و باینجهت از عرفان شمس
حقیقت محروم مانده اند زودست که مقبل خود
را در اعلی المقام مشاهده نمایند و معرض خود را
در اسفل مقام آنچه الیوم محبوبست استقامت بر
امر الله است و احدی بر استقامت کبری فائز
نمیشود مگر بجو اوهام کلاً طوبی لقوی کسر
اصنامها الیوم هیچ امری از امور و هیچ ذکرى
از اذکار و هیچ وصفی از اوصاف و هیچ کتابی

Book and the Inscribed Tablet which speaketh before all faces: "Verily, there is none other God but Him, the Protector, the Self-Subsisting."

از کتب احدی را کفایت نمینماید الا کتاب
المحفوظ واللوح المسطور الذی یطلق امام الوجوه
انه لا اله الا هو المهیمن القیوم

- 3 Though the True One, exalted be His glory and magnificence, hath rent asunder the veils of creation with the finger of His Will, yet it is observed that they have become entangled in other veils. The people of the Bayan, those souls who have turned away from the Water of Life, are seen to be more veiled than the people of the Furqan. They have desired to extinguish the light of the All-Merciful with the winds of fancy and vain imaginings. Fie upon them and upon those who have led them astray! By the life of God! The entirety of the Bayan was revealed for this Manifestation, and were this not the intended purpose, not a single word of it would have been revealed. Blessed is the soul that hath heard the cooing of the Dove of the Cause upon the branches.

3 مع آنکه حق جلّ جلاله و عظم کبریائیه باصبع
اراده خرق حجاب بریه را نموده مشاهده میشود
بجسایات دیگر مبتلا شده اند اهل بیان یعنی
نفوسیکه از بحر حیوان معرضند چندین مرتبه
از اهل فرقان محتجب تر دیده میشوند اراده
نموده اند نور رحمن را باریاح ظنون و اوهام اطفاء
نمایند افّ لهم و لمن اغویهم لعمر الله جمیع بیان
لأجل انظهور نازل شده و اگر مقصود مشهود
نبود کلمهئی از آن نازل نمیشد طوبی لنفس
سمعت تغیّات حمامة الأمر علی الأغصان

- 4 Be vigilant regarding the Cause at all times and be mindful of wisdom in all matters. This is a firm command sent down from the Kingdom of the Ancient King. It is the supreme cause and the means of elevation. Blessed is he who hath held fast unto it and acted according to that which hath been commanded by God, the Lord of the worlds.

4 در جمیع اوقات مراقب امر بوده و در جمیع
امور بحکمت ناظر باشید این امریست محکم که
از ملکوت مالک قدم نازل شده اوست سبب
اعلا و علّه ارتقا نعیماً لمن تمسک بها و عمل بما
امر به من لدی الله رب العالمین

- 5 Concerning what thou didst write about the ascension of the uncle of Muhammad-Qabil-i-Rahim, We make mention of him as a bounty from Our presence, and We are the All-Knowing Remembrancer. O Samandar! The Lord of Destiny beareth witness that he believed in God and turned with his heart toward the Most Great Scene, this glorious and impregnable station. He is among those who heard the call of God and turned unto Him when every learned one turned away. The Glory shining from the horizon of eternity be upon thee, O thou who hast turned toward the Supreme Horizon and turned away from those who denied God, the All-Knowing, the All-Wise. Rejoice thou in My testimony for thee, for it shall be with thee in every world of the worlds of thy Lord, the Gracious. Blessed art thou for having discovered the fragrance of the garment and for having acknowledged that which the Tongue of Grandeur hath acknowledged: that there is none other God but Him, the Single, the All-Informed. Verily, thou art in the Supreme Companion, and the Lord of all creation maketh mention of thee in such wise that its fragrance hath wafted between the heavens and the earth.

5 اینکه در باره صعود جناب عمّ محمد قبل رحیم
نوشته بودید انا نذکره فضلاً من عندنا وانا الذّاکر
العلیم یا سمندر یشهد مالک القدر بأنّه آمن بالله و
اقبل بقلبه الى المنظر الأكبر هذا المقام العزیز المتیع
انه ممن سمع نداء الله و اقبل اليه اذ اعرض عنه
کلّ عالم بعيد البهاء المشرق من افق البقاء علیک
یا من اقبلت الى الأفق الأعلى و اعرضت عن
الذّین کفروا بالله العلیم الحکیم ان افرح بشهادتی
لک انها تكون معک فیکل عالم من عوالم ربّک
الکریم طوبی لک بما وجدت عرف القميص و
اعترفت بما اعترف به لسان العظمة انه لا اله الا
هو الفرد الخیر انک فی الرفیق الأعلى و یذکرک
مالک الوری بما تضوّع عرفه بین السموات و
الأرضین

- 6 O Samandar! We console thee and his family with verses that have brought joy to the eyes of those near unto God. We have mentioned all the souls mentioned in thy letter with the most

6 یا سمندر انا نعزیک و اهله بآیات قرّت بها عیون
المقرّین جمیع نفوس مذکوره در کتاب آنجناب
را بابدع اذکار ذکر نمودیم و جمعی هم در کتاب

wondrous remembrances, and those mentioned in the letter of Kadkhuda, upon him be the glory of God, written in the name of Mihdi - all have been honored with the adorning mention of the All-Merciful. Blessed are they, again blessed are they! Happy are they, again happy are they! God willing, may all be seen in perfect unity and concord. This is the cause of glory, loftiness, and exaltation of the friends of God. Convey greetings to all from the True One. God willing, may all act in accordance with what He loveth and approveth. The reward of no one hath been nor shall be lost. All that hath flowed from the Divine Pen in the Book shall come to pass, as most already hath, and all have witnessed. Be assured, O My loved ones, of My grace, My mercy, and My loving-kindness. Verily, He is with you in all conditions and commandeth you to that which will manifest your stations among His servants. Verily, He is the Possessor of Creation. His is the creation and the command, and He is the Almighty, the Powerful.

- 7 We make mention at the end of this Tablet of Our servant Javad and give him the glad-tidings of Our attention to him and Our remembrance of him, that he may rejoice and be of the thankful ones. The Glory be upon thee and upon him who was named Muhammad-Qabil-'Ali and upon those who have attained unto this mighty station.

EBTB.047-048

جناب کدخدا علیه بهاء الله که باسمى مهدی نوشته بودند کل بطراز ذکر رحمن فائز شدند طوبی لهم ثم طوبی لهم نعیماً لهم ثم نعیماً لهم انشاء الله جميع بکمال اتحاد و اتفاق مشاهده شوند اینست سبب عزت و علو و سمو دوستان الهی جميع را از قبل حق تکبیر برسان انشاء الله کل بما یحب و یرضی عامل باشند اجر احدى ضایع نشده و نخواهد شد آنچه در کتاب از قلم الهی جاری کل ظاهر میشود چنانچه اکثری شده و جميع مشاهده نموده اند ان اطمئنوا یا احبابی بفضلی و رحمی و عنایتی انه معکم فیکل الأحوال و یوصیکم بما تظهر به مقاماتکم بین العباد انه لمالک الایجاد له الخلق و الأمر و هو المقتدر القدير

7 نذکر فی آخر اللوح عبدنا الجواد و نبشره بتوجّهنا الیه و ذکرنا آیه لیفرح و یكون من الشاکرین البهَاء علیک و علی من سمی بحمد قبل علی و علی الدّین فازوا بهذا المقام العظیم

BLIB_Or15715.052c, AYBY.054

BH01648

To: Aqa Siyyid Mirza Afnan son of Afnan Kabir

Date: 1298 ? [1880-1881]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise that is sanctified beyond tongues and pens and exalted above the comprehension and minds of all who dwell in the realm of possibility is befitting the most holy, most sacred court of that Divine Lote-Tree Who chose certain souls from the world and [...] Exalted is the favor of our Lord and great are His bestowals. This servant beareth witness to the greatness of this most exalted station and His grace which hath encompassed all who are in earth and heaven. We desire to testify with the tongues of all who dwell in the kingdom of creation that He is the One with power over whatsoever He willeth. He doeth

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد مقدّس از السن و اقلام و منزه از ادراک و عقول من فی الامکان ساحت امنع اقدس حضرت سدرهئی را لایق و سزاست که نفوسی را از عالم برگزید و [...] تعالت عنایة ربنا و عظمت الطافه یشهد الخادم بعظمة هذا المقام الأعلى و فضله الذی احاط من فی الأرض و السماء و نحب ان نشهد بالسن من فی ملکوت الانشاء بأنه هو المقتدر علی ما یشاء یفعل ما اراد و یحکم ما یرید و هو الفرد العزیز الحمید

what He desireth and ordaineth what He pleaseth. He is the Single One, the Mighty, the Praiseworthy.

3 May my spirit be a sacrifice for your honor. For some time this evanescent servant has been deprived of mentioning the Afnan of the Divine Lote-Tree, as the volume of correspondence has reached such a point that truly finding time and opportunity is like finding the phoenix in all lands, or like finding patience in the hearts of lovers. In all conditions God is witness and testifier that you are remembered and present in heart and tongue.

4 The purpose of submitting this brief petition is that several months ago you had sent a list of names of those who had paid some of the Huququ'llah. This was presented in the Most Holy Court and according to command I should send receipts for those funds, but due to the press of duties it slipped from view until this time when your letter to His Honor the Name of God M, upon him be the Glory of God the Most Glorious, was seen. This evanescent servant became mindful of what had transpired and therefore seeks pardon through this petition. Assuredly pardon has been and is beloved by your honor. And today when your letter was presented before the Throne, He commanded that receipts be sent to each of those souls so that all may rejoice and give thanks to God, exalted be His glory, for through the Afnan of the Tree their mention was made in the Most Great Prison and they attained to God's wondrous and exalted favors. They must rejoice and give thanks to Him Who mentioned them and aided them to turn unto God, the Mighty, the Praiseworthy.

5 Therefore this evanescent servant wrote several pages and sent them to your honor so that the souls mentioned may know with clear certitude that God, exalted be His glory, hath accepted from them that which they sent.

6 Another submission is that previously it was written to that beloved one according to command regarding the two hundred tumans from Sabzivār, that it should [be delivered] to His Honor Mirza 'Abdu'llah-i-Nuri, upon him be the Glory of God, who resides in the Land of Ta, and they should deliver it according to the draft. Now according to your letter this sum was sent to Alexandria and from Alexandria this matter was also written about. Now if any of these mentioned funds from before or after remain with your honor, [kindly] send them with utmost haste to the aforementioned Mirza. This matter

3 روحی لحضرتکم الفداء چندیست این خادم فانی از ذکر افنان سدره الهی محروم مانده چه که کثرت تحریر بمقامی رسیده که فی الحقیقه مجال و فرصت بمثابه وجود عنقاست در اقطار بلاد و پیا بمثابه صبر در قلوب عشاق در جمیع احوال حق شاهد و گواهست که در قلب و لسان مذکور و موجودید

4 مقصود از عرض این عریضه مختصره آنکه چند شهر قبل ورقه اسامی نفوسیکه بعضی از حقوق الهی را ادا نموده اند ارسال فرموده بودید در ساحت اقدس عرض شد و حسب الامر باید قبض آن وجوه را ارسال نمایم ولیکن قسمی واقع شد که از کثرت اشغال از نظر رفت تا در این کوه که دستخط آنحضرت که بجناب اسم ۶۶ [الله] م علیه ۹ ۶۶ [بهاء الله] الابهی مرقوم داشته بودند زیارت شد این عبد فانی بر آنچه گذشت ملتفت شد لذا باین عریضه رجای عفو مینماید البته عفو نزد آنحضرت محبوب بوده و هست و الیوم که دستخط آنحضرت تلقاء عرش عرض شد فرمودند بهر یک از آن نفوس صورت و صولی ارسال نما تا کل مسرور شوند و حق جل جلاله را شکر نمایند چه که ذکرشان بتوسط افنان سدره در سین اعظم مذکور آمد و بعنایت بدیعه منیعه الهیه فائز شدند لهم ان یفرحوا و یشکروا من ذکرهم و ایدهم علی الاقبال الی الله العزیز الحمید انتهى

5 لذا این خادم فانی چند ورقه نوشته نزد آنحضرت ارسال نمود تا نفوس مذکوره بیقین مبین بدانند که حق جل جلاله قبول فرمود از ایشان آنچه را که ارسال نموده اند

6 عرض دیگر آنکه از قبل دوست تومان وجه سبزوآر را حسب الامر بانجوب نوشته شد که بجناب میرزا عبدالله نوری علیه ۹ ۶۶ [بهاء الله] که در ارض تاء ساکنست [برسانند] و ایشان موافق حواله برسانند حال این وجه از قرار دستخط آنحضرت به اسکندریه ارسال شد و از اسکندریه هم اینفقره را نوشته بودند حال اگر از این وجوه مذکوره قبل و بعد نزد آنحضرت چیزی باقیست بکمال تعجیل نزد جناب میرزای

is most essential. His Honor the Name of God Mihdi was also commanded in His presence to write again to your honor. The Command is in God's hand, the Lord of the worlds and the Beloved of the mystics.

- 7 This servant is most ashamed that for some time no petition has been submitted to His Honor of the Two Most Exalted Names, His Honor Khalil and proclaimer of the mighty Cause, upon him be from all glory its most glorious, and likewise to the honored gentlemen, the Afnans - may my spirit be a sacrifice for their steadfastness - who are present in that land. However there has been and is complete trust in the mercies of the Afnan. The Glory that is manifest and shining from the horizon of the favors of the Lord of the worlds and the Beloved of the nations be upon you and upon those who love you and remember you and draw nigh unto you and hearken to your words concerning the Cause of God, the Exalted, the Great.

مذکور ارسال [فرمایند] این فقره بسیار لازمست
بجانب اسم ۶۶ [الله] مهدی هم در حضور امر
فرمودند که مجدّد بآنحضرت بنویسند الأمر بید
الله رب العالمین و محبوب العارفين

7 این عبد بسیار نجل است از اینکه مدّتهاست
خدمت حضرت ذی الاسمین الاعلیین حضرت
خلیل و مبلّغ امر جلیل علیه منکّل بهاء ابهه
عریضهئی معروض نداشته و همچنین خدمت
آقایان حضرات افنان روحی لاستقامتهم الفداء
که در آن ارض تشریف دارند ولكن کمال
اطمینان از مراحم افنان بوده و هست البهاء
الظاهر المشرق من افق عنایة مولی العالم و محبوب
الأمم علیکم و علی الذین یحبونکم و یذکرونکم و
یتقربون الیکم و یسمعون قولکم فی نبأ الله العلیّ
العظیم

BLIB_Or15704.329

BH01686

To: Aqa Abdullah

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His station, to Whom belong greatness and majesty.
- 2 Praise sanctified above mention and utterance befiteth and beseemeth the Purpose of all contingent beings, Who through His perfect power made manifest the words of the Preserved Tablet in human temples and sent them forth to the arena of the world, and through those sacred and luminous temples illumined and enlightened the world.
- 3 He sent forth Moses with the rod of Command and the white hand of knowledge. All people arose to oppose Him, yet this only increased the loss of the wrongdoers.
- 4 And afterward the cloud of mercy was once again raised up and the heaven of bounty adorned. He sent forth the Spirit (Christ) to summon all the world to His oneness, for acknowledgment of this oneness is the cause of fellowship and unity among the peoples of the world. And when the light of unity

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد مقدّس از ذکر و بیان مقصود امکانرا لایق
و سزااست که بقدرت کامله خود کلمات لوح
محفوظ را بهیاکل انسانی ظاهر فرمود و بعرصه
عالم فرستاد و از آنهاکل [مقدّسه] منیره عالم را
روشن و منور فرمود

3 حضرت کلیم را فرستاد با عصای امر و بیضای
عرفان جمیع ناس بر اعراضش قیام نمودند ولكن
ما زاد الظالمین الا خسارا

4 و بعد مجدّد ابر رحمت مرتفع شد و آسمان عنایت
مزین حضرت روح را فرستاد تا جمیع عالم را
بیگانگی او دعوت نماید چه که اقرار باین یگانگی
سبب الفت و اتحاد خلق عالم است و نور اتحاد

encompassed the earth and overcame darkness, all were seen as one soul. At that time perfect peace appeared and became manifest, and the temple of justice was established upon the throne of appearance. Then was there seen in the earth neither crookedness nor abasement.

که ارض را احاطه نمود و بر ظلمت غالب شد
جمع نفس واحده مشاهده میشوند در آنوقت
آسایش تمام ظاهر و باهر گردد و هیكل عدل بر
عرش ظهور مستوی شود اذاً لا یری فی الأرض
عوجاً و لا امناً

- 5 And after opposition and objection, at the second level and station, the blessed word "We strengthened them with a third" appeared from behind the will of the All-Merciful, and the Sun of Batha (Muhammad) shone forth from the horizon of creation. Again the people of hypocrisy broke God's covenant and arose with all their might to extinguish the light, imagining they would be able to accomplish this. But verily He, exalted be He, showed them their own powerlessness until His light was perfected in all lands and the banners of His name were raised throughout all regions. Exalted be His dominion and exalted be His power!

5 و بعد از اعراض و اعتراض در رتبه ثانی و
مقام ثانی کلمه مبارکه و عززناهما بثالث از
خلف مشیت رحمانی ظاهر و شمس بطحا (۹۲)
[محمدص] از افق ابداع اشراق نمود مجدداً اهل
نفاق میثاق الهی را شکستند و بتام اعراض در
اطفای نور برآمدند گمانشان اینکه بر اینفقره قادر
خواهند بود انه تعالی اراهم عجز انفسهم الی ان
تم نوره فی البلاد و ارتفعت رایات اسمه فی الدیار
تعالی سلطانه و تعالی قدرته

- 6 I beseech God, exalted be His glory, to strengthen weak eyes with the light of His bounty that they may behold the Sun of Manifestation and gaze upon its horizon. Verily He is the One with power over whatsoever He willeth. No thing can frustrate Him and no matter can prevent Him. He commandeth through His sovereignty whatsoever He desireth. Verily He is the All-Knowing, the All-Wise.

6 از حقّ جلّ اجلاله میطلبم ابصار ضعیفه را
بنور عنایت خود قوی فرماید تا آفتاب ظهور
را مشاهده نمایند و بافتش ناظر گردند انه هو
المقتدر علی ما یشاء لا یعجزه شیء و لا یمنعه
امر یامر بسلطانه ما اراد انه هو العلیم الحکیم

- 7 Thereafter thy letter arrived and brought joy and delight. God willing, thou hast ever drunk and wilt ever drink from the cup of the irfan of the Beloved Who perisheth not, and hast caused others to drink therefrom.

7 و بعد مکتوب آنجناب واصل فرح بخشید و
بهجت افزود انشاءالله لم یزل و لا یزال از کأس
عرفان محبوب بیزوال بنوشید و بنوشانید

- 8 Regarding what thou didst write about his honor the Letter S, upon him be the glory of God - it is incumbent upon him to be circumspect, that is, not to believe every statement nor accept every claim. This blessed word hath shone forth from the dayspring of the heaven of utterance, written to one of the loved ones - exalted be His utterance: "Believe not every speaker, trust not in every newcomer, enter not every house, and hearken not unto every claimant." For it hath been observed and continues to be observed that the liar adorns himself in the garment of truthfulness, and the one who turneth away displayeth himself in the robe of the one who advanceth.

8 اینکه در باره جناب اسم س علیه بهاء الله نوشته
بودید بر ایشان لازمست که ملاحظه نمایند یعنی
هر قولی را تصدیق نکنند و هر ادعائی را قبول
نمایند اینکلمه مبارکه از مشرق سماء بیان مشرق
که بیکی از احباب نوشته شد قوله عزّ بیانه لا
تصدق کلّ قائل و لا تطمئنّ عن کلّ وارد و
لا تدخل کلّ بیت و لا تسمع من کلّ مدّعی چه
که مشاهده شده و میشود که کاذب بقمیص
صدق خود را جلوه داده و میدهد و معرض
ثوب مقبل خودنمائی میکند

- 9 They must, under no circumstances, lose hold of wisdom. Whosoever among the Jews should become aware will assuredly rise up in opposition and will seek to do mischief. Association with them should take place outside, without eating or drinking. It is not for you to veil the light of justice from any tyrant or profligate; yet ye must, of a certainty,

9 باید در هیچ حال حکمت را از دست ندهند هر
نفسی از یهود که آگاه شود البتّه بعناد برخیزد
و قصد شر نماید معاشرت با یهود باید در خارج
واقع شود من غیر اکل و شرب لکم ان تستروا
نور العدل عن کلّ ظالم و فاجر البتّه امر خود را

keep your affairs concealed from those who are strangers thereto—save only such souls as, in very truth, seek to be informed, act for God's sake, and fix their gaze upon Him.

- 10 Convey this ephemeral one's greetings to his honor. I beseech God to preserve you in all conditions through His hand of bounty. Verily He is the Preserver, the Succorer, the All-Sufficient, the Trustworthy; and praise be to God, the Lord of all worlds.

از ناحرم مستور دارید مگر از برای نفوسیکه فی الحقیقه طالب آگاهی شوند و لله عمل نمایند و الی الله ناظر باشند

- 10 عرض تکبیر این فانی را خدمت جناب ایشان برسانید از حق میطلبم در جمیع احوال بید عنایت خود شما را حفظ فرماید آنه هو الحافظ الناصر الکافی الامین و الحمد لله رب العالمین

BLIB_Or15727b.117

BH01681

To: Muhammad et al.

Date: 1298 ? [1880-1881]

- 1 In the Name of the one true God, the All-Knowing

1 بنام یگنا خداوند دانا

- 2 O Muhammad! God willing, thou shalt be enkindled like fire in thy love for the All-Merciful, and flow like water beneath His Lote-Tree, spreading far and wide. Praise be to the Goal of all worlds that thou hast attained unto the most great honor and been enabled to serve Him. A servant present before the Wronged One presented in the Most Holy Court the letter which Mirza Ata'u'llah had written to you. Praise be to God, the fragrance of love wafted from it. God willing, they will observe with perfect wisdom and utterance this word which hath appeared from the Dayspring of the All-Merciful's utterance: "Be thou wholly for God, the One, the Single, the All-Compelling, the Self-Subsisting." This blessed word shineth forth like the morning star from the horizon of the heaven of God's Book.

- 2 ای محمد انشاءالله بمثابه نار در محبت رحمن مشتعل باشی و مانند ماء در ظل سدره اش جاری و ساری حمد کن مقصود عالمیان را که بشارت کبری فائز شدی و بنخدمتش موفق گشتی عبد حاضر لدی المظلوم مکتوبی را که جناب میرزا عطاءالله بشما نوشته بود در ساحت اقدس معروض داشت لله الحمد عرف محبت از او متضوع بود انشاءالله بکمال حکمت و بیان باینکلمه که از مطلع بیان رحمن ظاهر شده ناظر باشند کن بکلمه الله الفرد الواحد المهیمن القیوم این کلمه مبارکه بمثابه ستاره سحری از افق سماء کباب الهی ساطع و هویدا است

- 3 He had made mention of the Twin Shining Lights. Blessed be He! From him We heard mention of those for whom My Most Exalted Pen hath lamented, and unto whose exaltation and sublimity the Tongue of Oneness hath testified in the Tabernacle of Grandeur. O Muhammad! Well is it with whosoever is occupied with their commemoration, and who leaveth a record of their sufferings, whether in poetry or in prose, upon the pages of time. Hasan attained unto a twofold martyrdom, for throughout the days of his life he was selfless in the Will of the One True God. Whosoever hath assimilated his will and purpose to those of his Lord and Master hath, verily, attained

- 3 ذکر نورین نیرین نموده بودند طوبی له ثم طوبی له قد سمعنا منه ذکر الذین ناح لهم قلبی الأعلی و شهد بعلوهم و سموهم لسان الأحدیة فی سراق الکبریاء یا محمد نیکوست حال نفسیکه بذکر ایشان مشغول شد و مصائب ایشانرا نظماً و نثراً در صفحه روزگار ودیعه گذاشت حسن به دو شهادت فائز شد چه که در ایام حیات در اراده حق فانی بود و من کان فانیاً فی ارادة ربّه و مشیة مولیه انه فاز بالشهادة الحقیقیة و بشهادت

unto true martyrdom. He attained likewise unto an outward martyrdom. Blessed be he and his brother, and he who was called Kazim.

- 4 O 'Ata! Hearken unto the call from the precincts of 'Akka from this Wronged One Who hath borne in God's path what none knoweth save His all-compelling Self, the sovereign Lord of all who are in the heavens and on earth. Thy mention was made before the Wronged One and this clear Book was revealed for thee. Consider the divines and what they have committed in My days. We created them and strengthened them to exalt My Cause, yet they pronounced judgment against My Self and against those whose sanctity was attested by the Concourse on High, the dwellers of the Most Exalted Paradise, and every possessor of a tongue who hath judged fairly in this mighty Cause. They recite the Book while denying its Mother. They make mention of God while issuing decrees against Him. Woe unto them and unto those who followed them without My firm and mighty Command! Did what the leader of the people wrought profit him? Away with him and those who followed him! Did he gain aught from what he did? Nay, by My Most Great Name, the Mighty, the Wondrous!

- 5 Most strange, passing strange, that the one named after Husayn should slay Husayn - this is what the All-Merciful foretold, yet most of the people are heedless. In their vain imaginings they intended to extinguish the light of God's Cause, unaware that God's Cause is far too great for such deluded souls to be able to prevent it, extinguish its light, or quench its fire which speaketh in the Blessed Tree. In His blessed name the standard of "He doeth whatsoever He willeth" is raised aloft. The whole world cannot oppose His will. The hosts of earth and heaven cannot withstand His Cause. O 'Ata! God willing, thou shalt speak the praise of the All-Merciful with the utmost joy and radiance, and conduct thyself with perfect wisdom, for the deniers lie in wait to find some pretext and raise the cry of "O shame upon the Law!"

- 6 Say: O My loved ones! Drink ye the Kawthar of My utterance despite them, and associate with men that they may find a path for themselves to God, the One, the All-Informed. We have commanded and continue to command all to act with wisdom, lest some event occur causing hearts to be troubled. He manifesteth His Cause as He pleaseth through His sovereignty. He is, verily, the Almighty, the Powerful.

ظاهره هم فائز شد طوبی له و لأخیه و لمن سَمی
بکاظم

4 یا عطاء ان استمع النداء من شطر عکاء من هذا
المظلوم الذى حمل فى الله ما لا اطلع به الا نفسه
المهيمنة على من فى السموات والأرضين قد ذكر
ذكرک لدى المظلوم ونزل لك هذا الكتاب المبين
فانظر فى العلماء وما ارتكبوا فى أيامى انا خلقناهم
وعززناهم لاعلاء امرى وهم افتوا على نفسى و
على الذين شهد بتقديسهم الملاء الأعلى و اهل الجنة
العليا و كل ذى لسان انصف فى هذا الأمر العظيم
يتلون الكتاب و يدعون الله يذكرون الله و يفتنون
عليه فويل لهم و للذين اتبعوهم من دون امرى
الحكم المتين هل نفع امام القوم ما فعل فسحقاً
له و للذين اتبعوه و هل ربح فيما عمل لا واسمى
العزیز البديع

5 العجب کل العجب قد قتل الحسين من سَمی باسمه
و هذا ما اخبر به الرحمن ولكن القوم اكثرهم من
الغافلين بگان خود اراده اطفای نور امر نمودند
غافل از اینکه امر الله اعظم از آنست که امثال
آن نفوس موهومه قادر بر منع او و یا اطفای
نور او و یا انحام نار او که در سدره مبارکه
ناطق است باشند باسم مبارکش علم يفعل ما
یشاء مرتفع جميع عالم باراده اش مقابله ننماید لا
يقوم مع امره جنود السموات و الأرض یا عطا
انشاء الله بکال روح و ريحان بذكر رحمن ناطق
باشی و بکال حکمت رفتار نمائی چه که معرضین
در صدد آند که امری بیابند و بندای واشریعتا
ناطق گردند

6 قل یا احبائى ان اشربوا کوثر بیانی رغماً لأنفهم
و داروا مع العباد لعل یتخذون سبيلاً لأنفسهم
الى الله الفرد الخبير جميع را بحکمت امر نموده
و مینمائیم که مباد امری حادث شود و سبب
اضطراب قلوب گردد انه يظهر امره كيف يشاء
بسلطان من عنده انه هو المقتدر القدير

7 فساد و نزاع و جدال منع شده کل باید بکمال
محبت معاشرت نمایند انشاء الله نفوذ کلمه در عالم

- 7 Corruption, conflict and disputation are forbidden. All must associate together with utmost love. God willing, the penetrating power of the Word will become manifest in the world. The helper of the Truth hath ever been the Word of Truth and the utterances of detached souls who summon mankind unto the Truth. Glory be upon you and upon the handmaidens of God who have believed in God, the Mighty, the Wise.

ظاهر خواهد شد ناصر حقّ کلمه حقّ بوده و
بیانات نفوس منقطعه که مردم را بحق دعوت
نمایند البهاء علیکم و علی اماء الله اللائی آمن بالله
العزیز الحکیم

BLIB_Or15697.253, NNY.003x, VAA.201-
202x

BH01758

To: Mulla Mihdi Jasbi

Date: 1298 ? [1880-1881]

- 1 In the Name of the One God

1 بنام خداوند یگنا

- 2 O Mihdi! God willing, thou wilt observe with divine vision the world and all that hath come to pass therein. In this Most Great Revelation there hath occurred that which hath never occurred in the world. It behooveth thee to read the blessed Surih of Ra'is, as well as the Tablets to the Kings, and what befell the Chief of Paris. The hand of divine power was manifested and seized whomsoever He willed. Nearly twenty million souls perished, and in most regions of those parts blood flowed like rivers. Do not consider the world to be limited to one tract of land. Observe what hath befallen the servants in the vast renowned lands mentioned in the Books of God, the All-Knowing, the All-Informed. Whatsoever hath appeared in the earth was revealed beforehand by the Most Exalted Pen, although this Most Great Revelation hath appeared with supreme grace and mighty loving-kindness. There befell mankind that which befell them. Verily, were He to desire it, He would seize the world through a single word from His presence. He is, in truth, the Almighty, the All-Powerful.

2 ای مهدی انشاء الله ببصر الهی در عالم و آنچه در
او واقع شده ملاحظه نمائی در این ظهور اعظم
واقع شده آنچه در عالم واقع نشده بر تو لازم که
سوره مبارکه رئیس را قرائت نمائی و همچنین
الواح ملوک را و آنچه بر رئیس پاریس وارد
شد دست قدرت الهیه ظاهر و اخذ نمود هر که
را اراده فرمود قریب دو کروار خلق از میان
رفت و در اکثر اراضی آنجهات خون بمثابه نهر
جاری تو عالم را منحصر بیک قطعه ارض مدان
فانظر فیما ورد علی العباد فی الأراضی السبعة
المعروفة المذكورة فی کتب الله العلیم الخبیر آنچه
در ارض ظاهر شده از قلم اعلی از قبل نازل
مع آنکه این ظهور اعظم بعنایت کبری و شفقت
عظمی ظاهر شده وارد شد بر خلق آنچه وارد
شد آنه لو اراد لیاخذ العالم بکلمه من عنده آنه هو
المقتدر القدیر

- 3 If in certain instances there be delay in the manifestation of the divine Cause, this hath been and will be due to consummate wisdom, and none hath ever comprehended divine knowledge or become aware of the consummate wisdom. He is, in truth, the All-Knowing, the All-Wise.

3 اگر در بعض مواقع ظهور امر الهی تأخیر شود
این نظر بحکمت بالغه بوده و خواهد بود واحدی
بعلم الهی احاطه ننموده و از حکمت بالغه آگاه نه
آنه هو العلیم الحکیم

- 4 It is most strange that your honor hath not seen the divine Tablets, for had you observed them, you would have become aware of the power and might of God and would have spoken

4 بسیار عجیبست که آنجناب الواح الهیه را ندیده اند
چه اگر مشاهده مینمودند بقدرت و اقتدار حقّ

words that would convince that person and his like. Whatsoever hath occurred and shall occur in the earth hath been revealed clearly and manifestly in the divine Tablets without any interpretation. From that person's words it is evident that he hath no knowledge of the mysteries of the Cause and hath not turned to the divine Books. God willing, your honor will assist that person to refer to the divine Books, that he may not remain deprived of the ocean of divine knowledge and be not prevented from the sealed wine which hath been unsealed by the finger of the Name of the Self-Subsisting.

مطلع میشدند و بکلماتیکه آن شخص و امثال او را ملزم نماید تکلم مینمودند آنچه در اراض وارد شده و بشود در الواح الهی ظاهراً باهراً من غیر تأویل نازل شده از کلمات آن شخص معلوم میشود بر اسرار امر اطلاع ندارند و بکتاب الهی توجه ننموده اند انشاء الله آنجناب آن شخص را تأیید نمایند تا بکتاب الهی رجوع کند شاید از بحر علم ربانی محروم نماند و از ریح مخموم که بمفتاح اصبع اسم قیوم گشوده شده ممنوع نگردند

- 5 Convey greetings from this Wronged One to him and say: Look, then mention what proofs and evidences of God thou and the people of the world possess, and what hath appeared in this Most Great Revelation from God, the Almighty, the All-Knowing, the All-Informed. Is there anyone with vision to behold the signs of God in the earth? Is there anyone with power to shatter the idols of vain imaginings in the name of his Lord, the Almighty, the All-Powerful? The verses have been sent down and the evidences have appeared and the proof hath encompassed all who are in the realm of possibility, yet the people are in evident doubt.

5 از قول این مظلوم باو تکبیر برسان و بگو انظر ثم اذكر ما عندك وعند اهل العالم من حجج الله وبرهانه وما ظهر في هذا الظهور الأعظم من لدى الله المقتدر العليم الخبير هل من ذی بصر لينظر آثار الله في الأرض و هل من ذی قوة يكسر اصنام الأوهام باسم ربه المقتدر القدير قد نزلت الآيات و ظهرت البينات و احاط البرهان من في الامكان ولكن القوم في ريب مبین

- 6 Say: If ye deny this Most Great Grace, by what proof can ye establish what ye possess? Be fair in God's cause and be not of those who recognized, then turned away and denied this resplendent, shining Light.

6 قل ان تنكروا هذا الفضل الأعظم بأي برهان يثبت ما عندكم ان انصفوا بالله و لا تكونوا من الذين عرفوا ثم اعرضوا و انكروا هذا النور المشرق اللبيع

- 7 Say: Despite the power of kings and sovereigns, the arrayed ranks, the assembled armies, the continuous reports, and the fire-ships, God alone calleth out with the most exalted call and summoneth all to the supreme horizon. If any soul would reflect upon this Revelation and what hath appeared therefrom, he would assuredly speak forth and utter that which God loveth. God willing, may they be assisted and reflect upon what caused the denial of the deniers of old and what was its reason. By the life of God! Then would he behold the Path and the Balance and the appearance of the All-Merciful in the realm of possibility, and would say: Praise be unto Thee for having guided me and made me aware. I testify that Thou are the Almighty over what Thou wilt and in Thy grasp is the kingdom of the heavens and the earth. Praise be to God, the Lord of the worlds.

7 بگو مع اقتدار ملوک و سلاطین و صفوف مصفوفه و جنود مجنده و اخبار متصله و سفن ناریه حق وحده بأعلى النداء ندا میفرماید و کل را بافق اعلى دعوت مینماید اگر نفسی در این ظهور و ما ظهر منه تفکر نماید البته بما یحبه الله تکلم کند و ناطق شود انشاء الله موفق شوند و بآنچه اليوم محبوبست و تفکر در اعراض معرضین قبل نمایند که سبب چه بوده و علت چه لعمر الله اذا يرى الصراط و المیزان و ظهور الرحمن فی الامکان و يقول لك الحمد بما ايدتني و عرفتني اشد انك انت المقتدر على ما تشاء و فی قبضتک ملکوت السموات و الأرضین الحمد لله رب العالمین

BLIB_Or15706.235, BLIB_Or15715.090c

BH01886

To: Jamal Burujirdi

Date: 1298 ? [1880-1881]

1 In His Name, the All-Knowing!

1 باسمه العليم

2 O My Name Jamal! Upon thee be the Glory of God! The Sun of Wisdom hath shone forth from the heaven of inner meanings upon the mirror of knowledge, and from that effulgence this word appeared: "Peace of mind is for the trustworthy, and fear is for the treacherous." After the grace of God and divine favors, thou hast not transgressed, nor dost thou transgress, the binding and decisive commandments that have been revealed and sent down in the Tablets from the Supreme Pen, and thou hast been and art dealing with all souls with utmost kindness, love and patience, according to His command. In such case, had thou turned to the seeker, no harm would have been done, for he would have become aware of thy intention and that upon which thou standest. Perchance the lights of truthfulness might have been reflected in the mirror of his heart. Verily thy Lord is the All-Reforming, the Trustworthy.

2 یا اسمی جمال علیک بهاء الله آفتاب حکمت از سماء معانی در مرآت علم تجلی نمود و از آن تجلی این کلمه ظاهر الاطمینان للأمین و الخوف للخائن آنجناب که بعد از فضل الهی و عنایات ربانی از او امر محکمه مبرمه که در الواح از قلم اعلی جاری و نازل شده تجاوز ننموده و غنیمائید و با جمیع نفوس حسب الأمر بکمال شفقت و محبت و بردباری بوده و هستید در اینصورت اگر نزد طالب توجه مینمودید بآسی نبود چه که از اراده و ما انتم علیه مطلع میشد لعل انوار صدق تنطیع فی مرآة قلبه ان ربک هو المصلح الامین

3 Strange that they have not yet understood the intention of the Lord of creation. In all matters, let not wisdom slip from thy grasp. Entry after migration and association with some were contingent and conditional upon consultation. O Jamal, fix thy gaze upon this decisive, firm and blessed word which hath been recorded by the Supreme Pen in the Crimson Book: The heaven of divine wisdom is illumined with two luminaries: consultation and compassion. In all things hold fast unto consultation, for it is the lamp of guidance that leadeth the way and bestoweth understanding. Thus doth the All-Informed apprise thee. He, verily, is the All-Knowing, the All-Wise. God willing, may this blessed word ever be before thy face and fixed before thine eyes.

3 عجب است هنوز بر اراده مالک ایجاد مطلع نشده اند در جمیع امور حکمت را از دست مدهید در ورود بعد از هجرت و معاشرت با بعضی معلق و مشروط بمشورت بود یا جمال باین کلمه محکمه متقنه مبارکه که از قلم اعلی در صحیفه حمرا ثبت شده ناظر باش آسمان حکمت الهی بدو نیز روشن و منیر است مشورت و شفقت در جمیع امور بمشورت متمسک شوید چه که اوست سراج هدایت راه نماید و آگاهی عطا کند کذلک یخبرکم الخیر انه هو العليم الحکیم انشاء الله این کلمه مبارکه لازال امام وجه و نصب عین باشد

4 At present, in view of what hath occurred, turning to that land is not permitted. Your efforts for peace, reconciliation and love have, due to lack of wisdom and consideration, become known as enmity and corruption. The Perspicuous Book between heaven and earth proclaimeth "I have come to reform the world," yet ears have not yet succeeded in hearing it. The deeds of the ignorant ones of the past have become the cause and reason for doubts and suspicions. Beseech ye God that He may make the heedless souls aware of His purpose. Should they hearken unto the verses that have been sent down concerning

4 حال مع ما وقع توجه بآن ارض جایز نه صلح و اصلاح و محبت شما از عدم ملاحظه و حکمت بعناد و فساد اشتہار یافت کتب مبین مابین آسمان و زمین به اتی جئت لاصلاح العالم ناطق ولكن آذان هنوز باصغاء آن فائز نشده اعمال جهال قبل سبب و علت اوهام و ظنون شده از حق بخواید تا نفوس غافله را از اراده خود آگاه فرماید اگر آیاتی که در عدم نزاع و فساد نازل شده اصغا

the avoidance of conflict and corruption, all would speak the words "Verily, He is the Truthful, the Reformer, the Trustworthy."

- 5 O Jamal! The divine land is not confined to the land of Ta. If thou shouldst turn toward Hadba, thou wouldst find those nearest to God in piety. This matter is not an explicit command. In all things one must consider the known party. He is with you wherever you may be. He, verily, is the Observer, the Vigilant.
- 6 At the end of this epistle, We make mention of thy wife, who hath endured in the path of God what most handmaidens have not endured. Convey to her My glad-tidings and glorification from God, the Almighty, the Self-Subsisting. We have mentioned her in a Tablet, and beyond it in another Tablet, and have sent them both to her as a token of Our grace. Verily thy Lord is the Forgiving, the Kind. We have also mentioned her brother in a Tablet that the treasures of the heavens and earth cannot equal. Be thou grateful and say: "Praise be to Thee, O Lord of the seen and unseen!"
- 7 Convey My glorification to the faces of My loved ones who have turned to the Supreme Horizon and have shunned every deluded deprived one. Upon them be the blessings of God and His peace, and the peace of the Concourse on High and of those who circle round the Will of their Lord, the Mighty, the Loving. Glory be upon thee and upon him who hath aided the Cause of his Lord and hearkened unto what was imparted unto him from the verses of thy Lord, the Mighty, the Beloved. And praise be to God, the Lord of what was and what will be.

نمائند کل بکلهء الله هو الصادق المصلح الأمين
ناطق گردند

5 یا جمال ارض الهی منحصر به ارض طاء نبوده
و نیست اگر به حدبا توجه نمائید مع اهل اقرب
بتقوی لدى الله بوده این فقره حکم صریح نیست
باید در جمیع امور طرف معروف را ملاحظه
داشت الله معکم اینما کنتم الله هو الشاهد الرقیب

6 انا نذكر في آخر الكتاب ضلعك التي ورد عليها في
سبيل الله ما لا ورد على اكثر الاماء بشرها من
قبلي و كبر عليها من لدى الله المهيمن القيوم انا
ذكرناها في لوح وعن ورائه في لوح آخر وارسلناهما
اليها فضلاً من لدنا ان ربك هو الغفور العطوف
و ذكرنا اخاها بلوح لا تعادله كنوز السموات و
الأرض ان اشكر و قل لك الحمد يا مالک الغیب
و الشهود

7 كبر على وجوه احبائي الذين اقبلوا الى الأفق
الأعلى و اعرضوا عن كل باطل محروم عليهم
صلوات الله و سلامه و سلام الملائة الأعلى و الذين
طافوا حول ارادة ربهم العزيز الودود البهاء عليك
و على من نصر امر ربه و سمع ما القيت عليه من
آيات ربك العزيز المحبوب و الحمد لله رب ما كان
و ما يكون

BLIB_Or15715.380b, AVK3.410.05x,
GHA.225x

BH01912

To: *Khadijih Sabbagh*

Date: 1298 ? [1880-1881]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise befitteth and is worthy of the Beloved of the world Who, through the blessing of the Most Great Name, hath quickened the dead and revived the withered ones, and through His blessed primal Word which dawned from the Orient of the

1 هو الأقدس الأعظم العلى الأبهى

2 حمد محبوب عالم را لایق و سزااست که بمبارکی
اسم اعظم مردگانرا زنده نمود و پژمردهگانرا تازه
فرمود و بکلهء مبارکه اولیه که از مشرق فم

mouth of the All-Merciful, caused His chosen ones to ascend to the most exalted station and returned the wretched to the most miserable abode. The people of paradise drank from that blessed Word the water of life, while the denizens of hell consumed the deadly zaqqum. Blessed is the soul who is today detached from all save Him in His remembrance, and who with perfect steadfastness speaketh His praise.

- 3 To continue: several letters were received from you, and since for some time the dispatch of correspondence had been delayed, no reply was sent until now. However, mention of you was ever made in the Most Holy Court. May you ever be blessed with God's infinite favors. This is a day when all the Concourse on High are occupied with the remembrance and praise of God. Say: O handmaidens of God and leaves of the divine Tree of Love! Enter into the paradise of the recognition of the Beloved. Chant wondrous and sublime melodies in His remembrance and praise. Consider the world as non-existent and fix your gaze upon the ocean of joy. Strive that ye may not be deprived of the outpourings of the ocean of bounty. Associate with one another with the utmost sanctity, purity, truthfulness, sincerity, trustworthiness and righteousness, in such wise that its sweet fragrance may be diffused and its gentle scent may be inhaled by every discerning soul. Say: Every deed hath had and shall have its fragrance, and that fragrance informeth all people. God willing, may all be gladdened in perfect unity by the praise of the Peerless Friend.

- 4 Furthermore, convey the expressions of servitude, humility and submissiveness of this evanescent servant before the countenance of the Most Great Leaf, Her Holiness the Sister - upon her be the Most Glorious Glory of God. And furthermore, this servant giveth you the glad tidings that the petition you submitted to the Most Holy Court, this servant presented it. He saith - and His sweetest and all-compelling utterance over all things is this:

- 5 "O My handmaiden! Give thanks for having been mentioned before the Throne and that the Ancient Beauty hath turned toward thee from this noble prospect. Rejoice that thy name hath flowed from the Most Exalted Pen and thou hast been honored in the days of thy Lord, the Mighty, the Wondrous. Hold fast and cling to the cord of grace and the hem of God, the Powerful, the Sublime, the All-Knowing, the All-Informed."

- 6 God willing, may you be occupied at all times with the remembrance of the Friend, free and detached from all else, and say:

رحمن اشراق نمود اصفیا را بأعلى المقام متصاعد فرمود و اشقیاء را ببأس المقام راجع اهل نعيم از آنکله مبارکه کوثر حیوان نوشیدند و اصحاب سجن زقوم فنا مبارک نفسیکه اليوم پیاد حق از دوش فارغ باشد و بکمال استقامت بذکرش ناطق

3 و بعد چند مکتوب از شما رسید و چون مدتی بود ارسال مراسلات در عهده تأخیر بوده لذا تا حال جواب ارسال نشد و لکن همیشه ذکر شما در ساحت اقدس بوده انشاءالله همیشه بعنايات لانهایات الهیه فائز باشید امروز روز زیست که جمیع ملا اعلیٰ بذکر و ثناء حق مشغولند بگوای کنیزان الهی و ای اوراق سدره محبت رحمانی در رضوان عرفان محبوب درآئید بتغیيات بدیعه منیعه در ذکر و ثنائش بسرآئید عالم را معدوم شمرید و بحر سرور ناظر گردید جهد نمائید تا از فیوضات بحر فیض محروم نمانید بکمال تقدیس و تنزیه و صدق و صفا و امانت و دیانت با یکدیگر معاشرت نمائید بشأنیکه بوی خوش آن منتشر شود و رایحه لطیفه آنرا هر صاحب شمی بشنود بگو هر عملی را رایحهائی بوده و خواهد بود و آن رایحه جمیع ناس را اخبار میدهد انشاءالله بکمال اتحاد جمیع بنای دوست یگا مسرور باشند

4 عرض دیگر آنکه مراتب عبودیت و خضوع و خشوع این عبد فانی را تلقاء وجه ورقه کبری حضرت اخت علیها من کل بهاء ابهه معروض دارید و عرض دیگر آنکه این عبد بشارت میدهد شما را باینکه عریضه که بساحت اقدس عرض نمودید این عبد معروض داشت قال و قوله الأملی و المهیمین علی الأشياء

5 یا امتی ان اشکری بما ذکرک لدی العرش و توجه الیک وجه القدم من هذا المنظر الکریم ان افرجی بما جرى اسمک من القلم الأعلیٰ و تشرفت بأیام ربک العزیز البدیع تمسکی و تشبئی بحبل العناية و بذیل الله المقتدر المتعالی العلیم الخبیر

6 انشاءالله در جمیع احوال پیاد دوست مشغول باشی و از دوش فارغ و آزاد و قوی

- 7 “Praise be unto Thee, O Lord of eternity and Beloved of the world, for having caused me to know Thee and honored me and given me to drink of the choice wine of Thy mercy which hath preceded all created things. I beseech Thee to preserve me in all conditions through Thy bountiful grace.”
- 8 Make mention of Me to thy sister and say: Grieve not, for thy Lord is verily the Forgiving, the Merciful. Say: Let her not be sorrowful but hold fast to the cord of steadfastness. And if in these circumstances she remaineth firm in the love of God, her deed is greatest in the sight of God, for despite association with that heedless one she hath not been deprived of the ocean of grace. Say: In the name of the Lord of the world, drink at all times from the Kawthar of divine love, despite those who have disbelieved in God, the Lord of all worlds. That which shall profit thee hath been ordained for thee. Thy Lord is verily the Bearer of Glad Tidings, the All-Knowing.
- 7 لك الحمد يا مالک القدم و محبوب العالم بما عرّفتني و شرّفتني و سقيتني رحيق رحمتك التي سبقت العالمين اسئلك بأن تحفظني في كل الأحوال بفضلک العميم
- 8 ان اذكرى اختك من قبلى قولى لا تحزنى انّ ربك هو الغفور الرحيم بگو محزون نباشد و بحبل استقامت تمسک نمايد و او در اين احوال اگر بحیة الله باقى بماند عمل او اعظمست عندالله چه که با معاشرت با ان غافل از بحر عنایت ممنوع نشده بگو باسم پروردگار عالم از کوثر محبت رحمانی در کلّ حين پياشام رغماً للذين كفروا بالله ربّ العالمين قد قدر لك ما ينفعك انّ ربك هو المبشر العليم انتہی

BLIB_Or15727a.023

BH01899

*To: Siyyid Taqi Manshadi**Date: 1298 ? [1880-1881]*

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful!
- 2 Praise be to God, the Single, the One, the Unique, Who hath taken unto Himself neither counselor nor peer. He hath sent forth the Messengers and revealed the Books testifying that there is none other God but Him. He hath ever been established upon the throne of power, might and majesty, and will continue to abide in the heights of loftiness and sovereignty. The conditions of nations have not frustrated Him, nor have the manifestations of the world rendered Him powerless. He doeth what He willeth and ordaineth what He pleaseth. He is the Omnipotent, the All-Powerful.
- 3 To continue: the servant received your letter. When I opened it, read it and understood it, I approached the Most Holy Court and presented its contents before His Countenance. Thereupon the tongue of the Beloved uttered that which caused the fragrance of utterance to be diffused throughout all possibility. He said: “May he, God willing, be blessed with divine favors
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 الحمد لله الفرد الواحد الأحد الذى ما اتّخذ لنفسه وزيراً ولا نظيراً قد ارسل الرّسل و انزل الكتب على انه لا اله الا هو لم يزل كان في سموّ القوة و القدرة و الجلال و لا يزال يكون في علوّ الرّفعة و الاقتدار لم تعجزه شئون الأمم و لا ظهورات العالم يفعل ما يشاء و يحكم ما يريد و هو المقتدر القدير
- 3 و بعد قد بلغ الخادم كتابكم فلما فتحت و قرأت و عرفت قصبت المقام و عرضت ما فيه تلقاء الوجه اذاً نطق لسان المحبوب بما تضرّع عرف البيان في الامكان فرمودند انشاء الله بعنايت الهی فائز باشد و به ما يحب و يرضى موفق في الحقيقة

and be assisted in that which He loveth and is pleased with. In truth divine confirmation hath become his companion. They must, through the grace of the All-Merciful, protect him.”

توفیق رفیق ایشان شده باید بعنایت رحمن او را حفظ نمایند

- 4 O Taqi! Harken unto the call of the Wronged One. He remembereth thee from this station both near and far, and giveth thee glad tidings of His remembrance of thee. We beseech God, exalted be He, to ordain for thee the good of the hereafter and of this world. Verily He is the Lord of Names and Creator of the heavens.

4 یا [تقی] ان استمع نداء المظلوم انه يذكرک من هذا المقام القريب البعيد و يبشرك بذكره اياک و نسئل الله تعالى بأن يكتب لک خير الآخرة و الأولى انه لمالک الأسماء و فاطر السماء

- 5 And remember ye the Lord of the world with this prayer. He is the One Who calleth from the horizon of utterance:

5 و باین مناجات مقصود عالم را ذکر نمائید هو المنادی من افق البیان

- 6 “Glory be unto Thee, O Thou before Whose oneness the most ardent lovers of Thy unity have proved powerless, and around Whose exalted station the most accomplished among them who have recognized Thee circle in adoration! Through Thee the gate of knowledge and utterance was unlocked, and by Thy Name the light shone forth from the horizon of creation. Through Thy manifestation the breezes of holiness were wafted, and by Thy will the Pen of the All-Merciful moved, and through Thee the fragrance of the garment was diffused throughout the world, and the ocean of pre-existence surged through Thy Most Great Name.

6 سبحانه یا من عجز الموحّدون عن ذکر توحیدک و اعترف المقربون بقصورهم عن البلوغ الى مقام عزّ تجیدک انت الذی بک فتح باب الذکر و البیان و باسمک اشرق النور من افق الامکان انت الذی بظهورک سرت نسمة السبحان و بارادتک تحرک قلم الرحمن و بک تضوّع عرف القميص بين العالم و ماج بحر القدم باسمک الأعظم

- 7 I testify that Thou hast fulfilled what Thou didst promise in Thy Book and hast manifested the Day which Thou hast attributed to Thyself. Blessed is the servant who hath recognized and hastened with his heart to Thy horizon, and the face that hath turned unto Thy countenance, and the seeing one who hath beheld the Most Great Sign, and the hearing one who hath heard Thy sweetest call.

7 اشهد انک وفیت بما وعدت به فی کتابک و اظهرت اليوم الذی نسبته الى نفسك طوبی لعبد عرف و سرع بقلبه الى افقک و لوجه توجهه الى وجهک و لبصیر رأی الآیة الکبری و لسمیع سمع ندائک الأحلی

- 8 Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Beloved, and glory be unto Thee, O my Master, and radiance be unto Thee, O my First and my Last, for having made known unto me the Dayspring of Thy manifestation, and caused me to hear the call of Sinai, and removed from before my face the veils of glory which had prevented the servants from turning towards the station of might, nearness and beauty.

8 لک الحمد یا الهی و لک الشکر یا محبوبی و لک الثناء یا مالکی و لک البهاء یا أولى و آخری بما عرّفنی مشرق الظهور و اسمعنی نداء الطور و کشف عن وجهی سبحات الجلال الّتی بها منع العباد عن التوجه الى مقام العزّ و القرب و الجمال

- 9 By Thy glory, O Lord of all horizons and Manifest One on the Day of the Covenant! Were I to praise Thee with all the tongues of the world and glorify Thee in the oceans of knowledge through Thy Most Great Name, it would not equal a single one of Thy gifts or any of Thy favors which have encompassed me from all directions.

9 وعزّتک یا مالک الآفاق و الظاهر فی يوم الميثاق لو اذکرک بألسن اهل العالم و اسبحک فی بحور العرفان باسمک الأعظم لا يعادل بعطية من عطایاک و لا بعناية من عناياتک الّتی احاطتني من کل الجهات

- 10 By Thy glory, O Sovereign of existence and Lord of the seen and unseen! I am ashamed to make mention of Thee, and

10 وعزّتک یا سلطان الوجود و مالک الغیب و الشهود انی استحيي ان اذکرک و کلما ارید ذکرک

whenever I desire to remember Thee, I am held back by the evidences of Thy greatness and the manifestations of Thy might and power. I beseech Thee, O Creator of the heavens and Lord of Names, to ordain for me from the Supreme Pen that which will draw me nigh unto Thee in all conditions. Verily Thou art the Omnipotent, the Self-Sufficient, the Most Exalted.

- 11 O my Lord! Thou seest my poverty, my powerlessness, my tribulation and my need. Have mercy upon me, O my God, through the wonders of Thy mercy. Then preserve me from all that may keep me back from drawing nigh unto Thee. Furthermore I beseech Thee, O Sovereign of bounty and generosity, to grant me the Most Great Steadfastness, the description of which hath proved beyond the power of all created things. Verily Thou hast power over whatsoever Thou willest. Thou withholdest and Thou givest. Verily Thou art the Ever-Forgiving, the Most Generous.”

تمنّی شئونات عظمتک و ظهورات قدرتک و
قوتک اسئلک یا فاطر السّماء و مالک الاسماء
بأن تقدّر لی من القلم الأعلى ما یقرّبنی الیک فی
کلّ الأحوال انک انت المقتدر الغنی المتعال

11 ای ربّ تری فقری و عجزی و ضرّی و فاقتی
فارحمّنی یا الهی ببدایع رحمتک ثمّ احفظنی عن
کلّ ما یمنعنی عن التّقرب الیک ثمّ اسئلک
یا سلطان الجود و الکرم بأن ترزقنی الاستقامة
الکبری الّتی عجزت عن ذکرها السن الوری انک
انت المقتدر علی ما تشاء تمنع و تعطّی و انک
انت الغفور الکریم

BLIB_Or15727b.136a

BH01934

Date: 1298 ? [1880-1881]

- 1 In the Name of the one God! بنام خداوند یگّا 1
- 2 The letter of that faithful friend arrived. Since it conveyed your health and well-being, it brought joy. We beseech God to assist you in that which will endure and persist. نامهء آندوست باوفا رسید چون مشعر بر صحت و سلامتی آنجناب بود مسرت حاصل گشت از حضرت یزدان میطلبیم آنجناب را مؤید فرماید بر امریکه باقی و پاینده ماند 2
- 3 Regarding what you wrote about the burning of books, you are right. The greatest error that occurred in the world was the burning of books, for books are as the eyes and ears of the world - through them humanity sees and hears. In truth, they deprived themselves of seeing and hearing. We testify that they are among the heedless. اینکه در بارهء سوختن کتب نگاشته بودید حقّ با شماست خطای اعظم که در عالم واقع شد سوختن کتب بوده چه که کتاب بمنزلهء چشم و گوش عالمست انسان باو بینا و شنواست فیالحقیقه چشم و گوش خود را از دیدن و شنیدن محروم نمودند نشهد انهم من الغافلین 3
- 4 You also wrote that after the Sassanians, the star of the fortune of the Zoroastrians set in the west of extinction. Outwardly it is as you wrote, but today is the Day illumined by the Sun of Truth. The fragrance of His utterance is diffused and the breeze of His grace is wafting throughout all regions. He is seated upon the throne of justice and established upon the seat و همچنین نگاشته بودند بعد از ساسانیان کوكب اقبال یزدانیان در مغرب انقراض متواری گشت در ظاهر همانست که نوشتید ولكن امروز روزیست که از آفتاب حقیقت منور است عرف بیانش متضوّع و نفعهء عنایتش 4

of manifestation, speaking with the word "I am the Wronged One." Though possessed of ultimate power He appears weak, and though having complete might and ascendancy He is oppressed. Today the Zoroastrians circle round the Manifestation of the command of the All-Merciful. The meaning is the same as before though the word has changed, the way is the same though the name has been transformed. This change and transformation has appeared due to the change of the world and the requirements of the time.

- 5 You mentioned the world conquest of ancient kings. Their sovereignty was and is acceptable in the sight of the Lord of the world. The kings of Persia who existed in times of old ruled for centuries, ages and eras with perfect forbearance and piety, and each shone like the morning star in the heaven of greatness, and from the rays of the sun of justice the world was, according to its capacity, illumined and radiant. For the kings of the world there has not been and is not any helper mightier than justice and wisdom. Some time ago this utterance was recorded by the Pen of truth in a heavenly letter in the Arabic tongue: "O concourse of rulers! There is no force in the world mightier than justice and wisdom. Blessed is the king before whose face marcheth the standard of wisdom and behind whom standeth the host of justice. He is indeed of the people of Baha and hath been in the Crimson Book recorded by the Supreme Pen in truth."
- 6 O friend! The pavilion of the world's tranquility is upheld by these two pillars: justice and wisdom. Say: O people! Wisdom is like unto heaven - its sun and moon are forbearance and piety. Whosoever possesseth these two hath all good.
- 7 O friend! In these days when the bird of knowledge is caught in the talons of the ignorant, and the lights of the sun of fairness are hidden behind the veil of tyranny, where is there opportunity for speech or station for expression? Today concealment is necessary, for the birds of night are beyond counting and all seek darkness. In such case there is no station or rank for light. But the hand of divine power is manifest and supreme - He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Powerful.
- 8 The book also arrived and was seen. Praise be to God, you executed it well. It contains exhortations, counsels, wisdom and morals. We beseech God that it may remind souls and grant them awareness. God willing, may the Lord assist you to serve His Cause and attain the enduring fruits of the Tree of His mention.

در آفاق منتشر بر فراز کرسی عدل جالس و بر عرش ظهور مستوی و بکلمه انا المظلوم ناطق با کمال قدرت ضعیف مشاهده میشود و با کمال اقتدار و غلبه مظلوم امروز یزدانیان حول مظهر امر رحمن طائفند معنی همانست که بود لفظ تغییر نموده رسم همانست و لکن اسم تبدیل شده و این تغییر و تبدیل از تغییر عالم و اقتضای وقت ظاهر

5 از جهان گیری سلاطین سلف ذکر نمودید جهاننداری ایشان نزد جهانیان مقبول بوده و هست سلاطین فارس که از قبل قبل بوده اند بکمال بردباری و پرهیزکاری قرن‌ها و عهده‌ها و عصرها حکمرانی نمودند و هر یک در آسمان بزرگی مانند ستاره صبحگاهی می‌درخشیدند و از پرتو آفتاب عدل جهان علی قدر معلوم روشن و منیر بود از برای پادشاهان جهان معینی قویتر از عدل و عقل نبوده و نیست چندی پیش این گفتار از خامه راستی در نامه آسمانی بلسان تازی نوشته شد یا معشر الأمراء لیس فی العالم جند اقوی من العدل و العقل طوبی للملک بمشی و تمشی امام وجهه رایة العقل و عن ورائه کتبیة العدل انه من اهل البهاء قد کان فی الصحیفة الحمراء من القلم الاعلی بالحق مکتوبا

6 ای دوست خرگاه آسایش جهان باین دو ستون برپاست عدل و عقل بگو ایمردمان خرد مانند آسمانست آفتاب و ماه او بردباری و پرهیزکاری هر که دارای این دو شد کل خیر را داراست

7 ای دوست در این ایام که طیر دانش تحت مخالب پیدانشان مبتلا است و انوار آفتاب انصاف خلف حجاب اعتساف کجا مجال گفتار است و با مقام اظهار امروز ستر لازم چه که طیور لیل از احصا خارج و کل طالب ظلمت در اینصورت از برای نور مقامی و شأنی نبوده و نیست و لکن ید قدرت الهی ظاهر و مبین است یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

8 کتاب هم رسید و دیده شد الحمد لله خوب از عهده برآمدید دارای مواظ و نصایح و حکمت و اخلاقت از حق میطلبیم نفوس را متذکر نماید و آگاهی بخشد انشاء الله حضرت یزدان آنجناب

را بر خدمت امرش مؤید فرماید و با ثمار باقیه
سدره ذکرش فائز نماید

BLIB_Or15719.129a,

UAB.047bx,

MAS8.076x

BH02007

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran

Date: 1298 ? [1880-1881]

- 1 He is the One dawning from the horizon of the heaven of the Kingdom. 1 هو المشرق من افق سماء الملكوت
- 2 God testifies that there is none other God but Him and He Who has come with the truth - verily He is the Hidden Mystery and the Treasured Secret through Whom the sealed wine was unsealed and the Name of the Self-Subsisting appeared and arose with the Cause in such wise that neither the doubts of the learned, nor the turning away of the mystics, nor the power of princes could move Him. He is the One through Whom the veils were rent asunder and the Mother Book was sent down which had been hidden in the knowledge of God, Lord of all worlds. Whoso acknowledges Him has acknowledged God in all ages, and whoso turns away is accounted among the ungodly in the Book of God, the All-Knowing, the All-Wise. 2 شهد الله انه لا اله الا هو والذى اتى بالحق انه لهو الغيب المكنون والكنز المخزون الذى به فكّ الرحيق المختوم وظهر اسم القيوم وقام على الامر على شأن ما زلته شبهات العلماء ولا اعراض العرفاء ولا سطوة الأمراء انه لهو الذى به خرقت الأجاب و نزل ام الكتاب الذى كان مكنوناً فى علم الله رب العالمين من اقر به فقد اقر بالله فى كل الأعصار والذى اعرض انه من المشركين فى كتاب الله العليم الحكيم
- 3 O Abu-Turab! The All-Bountiful, Who is imprisoned in this fortress through what the hands of the heedless who turned away from God and His sovereignty have wrought by following every ignorant remote one, makes mention of thee. Thy letter was presented and the servant in attendance before the Wronged One submitted it, and We answer thee from My Most Exalted Pen at this time when the Lord of Names walks in this spot which has been honored by the Concourse on High and the denizens of the Kingdom of Names. Verily thy Lord does what He wishes by His command, and He is the Single One, the All-Informed. 3 يا اباتراب يذكرک الوهاب الذى سجن فى هذا الحصن بما اكتسبت ايدى الذين غفلوا عن الله و سلطانه بما اتبعوا كل جاهل بعيد قد حضر كتابك و عرضه العبد الحاضر لدى المظلوم واجبناك من قلبى الأعلى فى هذا الحين الذى يمشى مالک الأسماء في هذا المقام الذى تشرف به الملائ الأعلى و اهل ملكوت الأسماء ان ربك يفعل ما يشاء بأمر من عنده و هو الفرد الخبير
- 4 Behold and remember when thou wert present before the Face and heard the Call from the Most Exalted Horizon, the seat of the throne of thy Lord, Creator of heaven, through Whom all things proclaimed: "The Kingdom belongs to God, the One, the Mighty, the Great." Thou art he who sought the circumambulation place of the Prophets and crossed land and sea until 4 ان انظر ثم اذكر اذ كنت حاضراً لدى الوجه و سمعت النداء من الأفق الأعلى مقر عرش ربك فاطر السماء الذى به نطقت الأشياء الملك لله الواحد العزيز العظيم انت الذى قصدت مطاف الأنبياء و قطعت البر و البحر الى ان حضرت و

thou attained and saw what was denied to the Interlocutor on the Mount of Knowledge. Verily thy Lord is the Ordainer, the Powerful. By the life of God! The treasures of the world cannot equal what the Pen has testified for thee - to this bears witness the Lord of Eternity, He is the Bestower, the Generous.

- 5 Blessed art thou for having uttered the mention of the Wronged One when kings and subjects turned away from Him, save whom God willed, the Sovereign of this wondrous Day. Say: O people! By God, the Truth has come and He makes mention of you and draws you near to a station whose remembrance shall not pass away throughout the duration of His Most Beautiful Names and Supreme Attributes. Fear God and be not of the heedless ones. The bodies have risen through the breezes of revelation while you are among those who sleep. Arise from the slumber of passion, then hearken to what the Lord of all humanity calls you to - He summons you to His Straight Path. Leave the ways of the world to the nations, then turn with radiant faces to this Path which has been raised up through this Most Great Name.

- 6 Say: O people! Be fair by God and oppose not Him Who has come with God's proofs, signs and clear evidences to all in the heavens and earth. Say: O concourse of earth! Have mercy on yourselves and follow not those whom glory and wealth have prevented from this noble prospect. Soon shall they behold what they deny today - then shall they lament and weep and find neither helper nor escape. Thus has crowed the Cock of the Throne and cooed the Dove of Heaven upon the branches of the Tree of Eternity that thou mayest rejoice and be among the thankful ones.

- 7 Convey greetings from the Wronged One to the faces of those whom God has honored by turning to none but Him and has illumined their hearts with the lights of His manifest Name. The glory be upon thee and upon those with thee from God, the Speaking, the All-Hearing, the All-Seeing.

رأيت ما منع عنه الكليم في طور العرفان أنّ ربّك
لهو المقدرّ القدير لعمر الله لا يعادل بما شهد لك
القلم كنوز العالم يشهد بذلك مالك القدم أنّه هو
المعطي الكريم

5 طوبى لك بما نطقت بذكر المظلوم اذ اعرض عنه
الملوك والمملوك الآ من شاء الله مالك هذا
اليوم البديع قل يا معشر الخلق تالله قد اتى الحقّ
و أنّه يذكركم ويقرّبكم الى مقام لا ينفذ ذكره بدوام
اسمائته الحسنى وصفاته العليا اتقوا الله ولا تكونوا
من الغافلين قد قامت الأجساد من نسيمات الوحي
وانتم من الراقدين قوموا عن رقاد الهوى ثمّ استمعوا
ما يناديكم به مولى الورى أنّه يدعوكم الى صراطه
المستقيم دعوا طرق العالم للأمم ثمّ اقبلوا بوجوه
بيضاء الى هذا الصراط الذى نصب بهذا الاسم
العظيم

6 قل يا قوم ان انصفوا بالله ولا تعترضوا على
الذى اتى بحجج الله وآياته وبيناته الساطعة لمن
فى السموات والأرضين قل يا ملأ الأرض ان
ارحموا على انفسكم ولا تتبعوا الذين منعتم العزة
والثروة عن هذا المنظر الكريم سوف يرون ما
ينكرونه اليوم اذاً يتوحون و يكون ولا يجدون
لأنفسهم من معين ولا من محيص كذلك دلّع
ديك العرش وهدرت حمامة السناء على اغصان
دوحة البقاء لتفرح وتكون من الشاكرين

7 كبر من لدى المظلوم على وجوه الذين كرمها الله
عن التوجّه الى غيره ونور قلوبهم بأنوار اسمه المبين
البيّاء عليك وعلى من معك من لدى الله الناطق
السميع البصير

BLIB_Or15713.049, BLIB_Or15715.378

BH02045

Date: 1298 ? [1880-1881]

- 1 Praise be to the Goal of the world, whose drops from the ocean of grace have encompassed all.
- 2 Every soul mentioned in your letter has attained God's grace, especially yourself and the wife of the one named J M, upon whom be all His most glorious glory. Likewise, exalted and impregnable Tablets were revealed and sent specifically for the elder one and Shir-'Ali, upon them be the glory of God. God willing, they will attain to them. I swear by God that what exists and is mentioned cannot be compared to even one of the Tablets. All have now attained to divine mention. You have repeatedly been blessed in this letter with wondrous verses from the tongue of the Most Great Unity, and moreover the Most Holy, Most Exalted Tablet was revealed specifically for you. Likewise the emigrants of the land of Sad were adorned with divine mention, and wondrous, exalted verses were revealed regarding those who have ascended to the Most Exalted Horizon. Today no deed or mention remains hidden. This evanescent servant begs and hopes that God will assist all to preserve their stations and give them to drink from the wine of steadfastness.
- 3 Regarding your mention of Aqa Muhammad-Rida and Aqa Mirza 'Ali, upon them be the glory of God, what you wrote was presented at the Most Holy, Most Exalted Court, and perhaps they will attain divine bounties. As per your request it was presented and two Most Holy, Most Exalted Tablets were revealed from the heaven of grace and sent - deliver them that they may drink therefrom the wine of their Lord's mercy, the Giver, the Generous. I request that you convey on behalf of this evanescent one profound, exalted greetings to them and all the friends of that land. God the All-Knowing bears witness that this evanescent one is occupied with mentioning the friends most of the time. God willing, may we all be assisted to serve the Cause of God in a manner befitting this wondrous Day. Glory be upon you and upon God's friends who shall have no fear nor shall they grieve, and praise be to God, the Lord of what was and what shall be.
- 4 Khadim, 4 Rajab 1298
- 1 حمد مقصود عالم را که رشحات بحر عنایتش جمیع را اخذ نموده
- 2 هر نفسیکه در کتب انجذاب مذکور بود بعنایت حق فائز شد و مخصوص انجذاب و ضلع جناب اسم الله ج م علیه من کل بهاء ابهاه و همچنین مخصوص جناب بزرگ و شیر علی علیهما بهاء الله الواح بدیعه منیع نازل و ارسال شد انشاء الله بان فائز شوند قسم بحق که معادله غنیمت یبکی از الواح آنچه موجود و مذکور است جمیع بذکر الهی این کوه فائز شدند انجذاب مکررا از لسان احدیه بایات بدیعه در اینکتوب مرزوق شده و علاوه لوح اقدس هم مخصوص انجذاب نازل و همچنین مهاجرین ارض صاد بطراز ذکر الهی مزین گشتند و درباره نفوسیکه بافق اعلی صعود نمودند آیات بدیعه منیع نازل امروز هیچ عملی و هیچ ذکری مستور نبوده و نیست این خادم فانی از حق سائل و آمل که جمیع را بحفظ مقامات خود مؤید فرماید و از رحیق استقامت بنوشاند
- 3 و اینکه ذکر جناب آقا محمد رضا و جناب آقا میرزا علی علیهما بهاء الله را نمودید و مرقوم فرمودید در ساحت اقدس عرض شد و شاید بفیوضات ربانیه فائز شوند حسب الاستدعای انجذاب عرض شد و دو لوح اقدس از سماء عنایت نازل و ارسال شد بایشان برسانید لیشرایا منهما رحیق رحمة ربهما المعطى الکرم استدعا آنکه از جانب این فانی خدمت ایشان و جمیع دوستان ارض تکبیر بلیغ منیع برسانید حق علیم گواه است که اینفانی در اکثر احوان بذکر دوستان ذاکر و مشغول است انشاء الله جمیع مؤید شویم بر خدمت امرالله بانچه لایق این یوم بدیع است البهاء علی جنابک و علی اولیاء الله الذین لا خوف علیهم و لا هم یحزنون و الحمد لله مالک ما کان و ما یکون
- 4 خ ا د م فی ۴ رجب سنه ۱۲۹۸

5 It is submitted that after completing this letter, this evanescent servant attained the elevated handwriting of him who was named at the Most Great Scene as 'Ali-Qabli-Akbar, upon him be the glory of God, the Lord of Power. Praise be to God, it brought joy and gladness. Likewise two renowned handwritings from Aqa Mirza Asadu'llah, upon him be the glory of God, arrived on this same day. This evanescent servant begs God, exalted be His glory, to be enabled to present and send the reply soon. Similarly the handwriting of Ibn-i-Abhar, upon him be the glory of God, arrived. Three sacred Tablets have thus far been sent in his name and one more remains. Due to wisdom they were not all sent at once, but in those same days when his handwriting arrived all Tablets were revealed and present. Again my greetings are extended to each of the gentlemen and beloved ones, entrusted to your grace. Then greetings, praise and glory be upon you and upon them.

5 عرض میشود بعد از اتمام این مکتوب اینعب
فانی بدستخط عالی من سنی لدی منظر الاکبر
بجناب علی قبل اکبر علیه بهاءالله مالک القدر فائز
الحمد لله فرح و بهجت آورد و همچنین دودستخط
نامی از جناب اقا میرزا اسدالله علیه بهاءالله در
همین روز رسید از حق جل جلاله این خادم
فانی سائل است که موفق شود و جواب را زود
عرض نماید و ارسال دارد و همچنین دستخط
جناب ابن ابر علیه بهاءالله رسید سه فقره تا
حال باسم ایشان الواح مقدسه ارسال شد و یک
فقره دیگر هنوز باقی است نظر بحکمت یکمرتبه
ارسال نشد و لکن در همان ایام که دستخط
ایشان رسید جمیع الواح نازل و موجود خدمت
هر یک از آقایان و محبوبان مجدداً تکبیر اینفانی
بسته بعنایت آن جناب است ثم التکبیر والثناء و
البهاء علی جنابک و علیهم

INBA08:342.06,

INBA22:301.05,

INBA45:042.05

BH02105

To: wife of Hasan Aqa, in Shahabad

Date: 1298 ? [1880-1881]

1 In the Name of the Everlasting Speaker

2 Thy letter hath come before the Wronged One, and He hath heard that which thy tongue hath uttered and known thy condition. Verily thy Lord is the All-Knowing, the All-Informed. Hearken unto the Call from the direction of the Prison, then act according to that which thou hast been commanded in the Tablet of God, the All-Knowing, the All-Wise.

3 That which hath ever been intended by love, and ever shall be, is the love of God. True love guideth the people and treadeth the path of Truth, and this is achieved and attained through the grace of religion. Regarding thy statement in this connection that thy love hath reached such a stage as to know neither unbelief, nor faith, nor religion, it is Our hope that, God willing, thy love and affection may be adorned with the ornament of truth and meet with His acceptance.

1 بنام گوینده پابنده

2 قد حضر کتابک لدی المظلوم و سمع ما نطق به
لسانک و عرف ما انت علیه ان ربک هو العليم
الخبير ان استمع النداء من شطر السجن ثم اعمل
بما امرت به فی لوح الله العليم الحکيم

3 مقصود از عشق محبة الله بوده و خواهد بود و
عشق حقیقی هادی خلقت و سالک سبیل
حق و او بعنایت دین قائم و محققست اینکه
آنجناب در این مقام نوشته که عشق بمقامی
رسیده که نه کفر میداند و نه دین و نه مذهب
انشاءالله عشق و محبت آنجناب بطراز حقیقت
مزین شود و بکلمه قبول فائز گردد

- 4 From the Pen of the Most High, there were revealed in the early days certain considerations regarding the stages of love that were specifically intended for the Sunnis. Those considerations were prompted by the requirements and exigencies of the time and by the stations and attainments of the souls. Regard religion as the orb of the sun and love as its light. Thus doth the tongue of this Wronged One speak forth in His prison, that thou mayest be of the steadfast.
- 4 از قلم اعلی در مقامات عشق در اول ایام مخصوص اهل سنّه و جماعت مراتبی ذکر شد آن نظر بمصلحت وقت و مقتضیات ایام و مراتب نفوس و ما عندهم بوده دین را بمثابة قرص آفتاب دان و نور آن را بمنزلۀ عشق کذلک نطق لسان المظلوم فی السجن لتکون من الراسخين
- 5 We beseech God that thou mayest become illumined with the light of the Sun of Truth and engage in that which is worthy of this Day. Thou hast been mentioned before the Throne and hast attained unto this most mighty and most holy Tablet. Thy Lord is verily the All-Bountiful, the Most Generous. God willing, thou shalt remain protected from the cawing of the ravens and the doubts of the suspicious ones. Say: O my God! I beseech Thee to make me steadfast and firm in Thy love and Thy Cause. Thou art verily the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the All-Powerful.
- 5 انشاء الله بانوار آفتاب حقیقت منور شوی و به ما ینبغی لایام الله عامل ذکر ت لدی العرش بوده و باین لوح اقدس فائز گشتی ان ربک لھو الفضل الکریم انشاء الله از نعیق ناعقین و شہات مریین محفوظ مانی قل یا الھی اسئلک بأن تجعلنی ثابتاً مستقیماً علی حبک و امرک انک انت المقتدر علی ما تشاء لا اله الا انت القوی القدير
- 6 We make mention of thy father who believed in God, the Protector, the Self-Subsisting, and We give him the glad-tidings of this Most Great Remembrance that he may rejoice and be of those who have laid hold of My Extended Cord.
- 6 انا نذکر اباک الذی آمن بالله المہيمن القیوم و نبشّره بهذا الذکر الأعظم لیفرح ویکون من الذین تمسکوا بحبلی الممدود
- 7 O Ali, We have accepted thy sacrifice. This is from the bounty of thy Lord. Be thou grateful and numbered among those who render thanks. Now in life, occupy thyself with the remembrance and praise of the Friend, and seek from God true sacrifice, which is to submerge thine own will and purpose in the Will and Purpose of God, exalted be His glory - that is, to manifest no intention or purpose of thine own. Whosoever attaineth unto this station hath attained unto true martyrdom, and aught else is not permitted in this Day, for We have commanded all to wisdom, and they who are endued with insight must look to the Command of God and not act according to their own will. They must carry out that which they have been commanded and abandon that which hath been forbidden.
- 7 یا علی قربانیت را قبول نمودیم هذا من فضل ربک ان اشکر و کن من الحمدین حال در زندگی بذکر و ثناء دوست مشغول باش و از حق قربانی حقیقی را سائل و امل شو و آن اینکه ارادۀ و مشیت خود را در ارادۀ و مشیت حق جل جلاله فانی نمائی یعنی از خود نیکی و مقصدی اظهار نمائی هر نفسی باین مقام فائز شد او بشہادت حقیقی فائزست و دون آن الیوم جایز نہ چہ کہ جمیع را بحکمت امر نمودیم و صاحبان بصر باید بامر الله ناظر باشند نہ بارادۀ خود عمل نمایند آنچه را بآن مأمورند و ترک نمایند آنچه را از آن نہی شدہ اند
- 8 O elder one! Since thou hast attained unto the love and favor of God, thou art young and art mentioned among the youth before the Throne.
- 8 ای پیر چون بخت و عنایت حق فائزی جوانی و از جوانان لدی العرش مذکور
- 9 O Abu-Talib! The Desired One declareth: Praise be to God that in thy youth thou hast attained unto the recognition of the Dawning-Place of the Cause and the Day-Spring of Divine Revelation. Now ask thou of God steadfastness, for the heedless souls who associate partners with God are engaged with the utmost deceit and guile in leading people astray in the
- 9 یا ابا طالب مطلوب میفرماید الحمد لله در جوانی بعرفان مطلع امر و مشرق وحی الھی فائز شدی حال از حق استقامت بخواہ چہ کہ نفوس غافلہ مشرکہ باسم حق در اضلال ناس بکمال مکر و خدعہ ظاهرند و عنقریب نفاق در آن دیار مرتفع

name of truth, and ere long their cawing shall be raised in that land. Guard thyself by the Name of thy Lord, the Triumphant, the All-Knowing.

خواهد شد ان احفظ نفسک باسم ربک الغالب
العلم

- 10 The glory be upon you from God, the Most High, the Most Great.

10 البهاء علیکم من لدی الله العلیّ العظیم

BLIB_Or15715.377b

BH02330

To: Javad

Date: 1298 ? [1880-1881]

- 1 He is the Dawning One from the horizon of grace!
- 2 This is a mention from Us to one who attained when the Most Great Sea appeared, and to one who saw when My most exalted horizon shone forth, and to one who turned when the light of the Countenance dawned after the passing away of all things, and recognized the Hidden Name and the Treasured Mystery when He came with a sovereignty before which all created things bowed down. Verily He is the Speaker on the Mount of Knowledge. There is no God but Me, the All-Knowing, the All-Wise. The fragrance of the All-Merciful has wafted throughout creation and the Dove of Revelation has warbled upon the branches by virtue of what the Tongue of Grandeur has spoken at all times. The Kingdom belongs to God, the Single, the One, the All-Knowing, the All-Informed.
- 3 Blessed art thou, O Javad, in that the Lord of creation has turned toward thee and makes mention of thee with verses from which the fragrance of the All-Merciful is diffused. He is the Powerful One Whom the circumstances of men cannot frustrate. He speaks and calls out from the Most Great Scene: "By God the Truth! The Hidden Cause has appeared, nearer than the twinkling of an eye, yet most of the people are heedless." Blessed is the one with vision who has beheld My Most Great Signs, and the one with hearing who has heard My Most Sweet Call, and the one who has turned toward this Luminous Horizon. Thus have We adorned the Tablet of eternity with the sun of utterance of thy Lord, the Kind, the Generous.
- 4 When thou hast won this Tablet of God and its effect, say: "O God of existence and Lord of the seen and unseen! I beseech Thee by the breaths of Thy Most Exalted Word whereby Thou

1 هو المشرق من افق الفضل
2 ذکر من لدنا لمن فاز اذ ظهر البحر الأعظم و
لمن رأى اذ انار افق الأعلی و لمن توجه اذ
لاح نور الوجه بعد فناء الأشياء و عرف الاسم
المکنون و الغیب المخزون اذ اتی بسلطان خضعت
له الممکات انه هو المکلم فی طور العرفان انه لا
اله الا انا العلم الحکیم قد تضرع عرف الرحمن
فی الامکان و غنت حمامة الظهور علی الأغصان
بما نطق لسان العظمة فیکلّ الأحيان الملك لله
الفرد الواحد العلم الخبير
3 طوبی لک یا جواد بما اقبل الیک مالک الایجاد
و یذکرک بآیات تضرع منها عرف الرحمن انه
لهو المقتدر الذی لم تعجزه شئون البشر ینطق و
ینادی فی المنظر الأكبر تالله الحق قد ظهر الأمر
المستتر اقرب من لمح البصر ولکن الناس اکثرهم
من الغافلین طوبی لبصیر رأى آیات الکبری و
لسمیع سمع ندائی الأهل و لمقبل اقبل الی هذا
الأفق المنیر کذلک طرّنا لوح البقاء بشمس
بیان ربک المشفق الکرم

4 اذا فزت بلوح الله و اثره قل یا اله الوجود و
مالک الغیب و الشهود اسئلك بنفحات کلمتک

didst create all things, to make me in all conditions one who gazes upon Thee and speaks Thy praise. Verily Thou art the Beloved of my heart and the Lord of my soul. There is no God but Thee, the Forgiving, the Merciful.”

- 5 Hear the divine verses in the Persian tongue, O Javad. In the morning thy call was heard and in the afternoon thy mention was hearkened to. Repeatedly and successively thy remembrances and supplications attained the hearing of the Beloved of the world. Praise be to God that thou art mentioned before the Wronged One and hast won His favors. For each of the names mentioned in the book of Nabil-i-A'zam and which you also mentioned in the letter presented to this servant, a Most Holy, Most Exalted Tablet was revealed and sent. God willing, all will attain to them. Thank God for this great bounty. We make mention in this station of thy family and relatives and send Our greetings upon them all, male and female, as a favor from Us. Verily thy Lord is the All-Bountiful, the Generous.
- 6 And We make mention of her who ascended to the Supreme Companion and attained the meeting when the Sun was shining from the horizon of Baghdad. Verily thy Lord is the Forgiving, the Merciful. And We have mentioned the Perfect One time after time and have sent down that which brings joy to the eyes of those near to God. Convey greetings to all from the True One, and the word of forgiveness has been sent down for those who have ascended. Verily He forgives as He wishes and bestows as He desires. There is no God but He, the All-Knowing, the All-Wise. The glory be upon thee and upon thy brother and upon those who have attained to this mighty station.

العليا التي بها خلقت الأشياء بأن تجعلني في كل الأحوال ناظراً اليك وناطقاً بشائك أنك انت محبوب قلبي ومالك فؤادي لا اله الا انت الغفور الرحيم

5 بلسان پارسی آیات الهی را بشنویا جواد در صبح ندایت شنیده شد و در عصر ذکرت اصغا گشت متتابعاً مترادفاً اذکار و مناجات باستماع محبوب عالم فائز شد الحمد لله لدى المظلوم مذکوری و بعنايتش فائز آنچه اسمی در کتاب نبیل قبل باء مذکور بود و آنجناب هم در مکتوب عبد حاضر ذکر نموده بود مخصوص هریک لوح امانع اقدس نازل و ارسال شد انشاء الله کل بآن فائز شوند ان احمد الله بهذا الفضل العظيم انا نذكر في هذا المقام اهلك و ذوی قرابتک و نکبر علیهم و علیهم فضلاً من عندنا ان ربک هو الفضال الکريم

6 و نذكر التي صعدت الى الرفيق الأعلى و فازت باللقاء اذ كانت الشمس مشرقة من افق الزوراء ان ربک هو الغفور الرحيم و ذکرنا الکمال مرة بعد مرة و انزلنا ما تقر به عيون المقربين جميع را از قبل حق تکبير برسان و کلمه غفران از برای نفسی که صعود نموده اند نازل انه يغفر كيف يشاء و ينفق كيف اراد لا اله الا هو العليم الحكيم البهاء عليك و على اخيک و على الذين فازوا بهذا المقام العظيم

BLIB_Or15715.106d

BH02498

To: Aqa Mirza Habibullah, in Khansar
Date: 1298 ? [1880-1881]

- 1 Here is your beloved, Habibullah of Khunsar. Upon him be the Glory of God. He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious.

1 هو الأقدس الأعظم العلي الأبهى

- 2 O Habib! Harken unto the call of the Beloved Who remembers thee from this praiseworthy station. Blessed is he who has sought out and visited the resting-places of My chosen ones, as attested by what My Most Exalted Pen hath spoken in the kingdom of creation. We bear witness that he is among the people of this exalted station. Joy be unto thee for having drunk the choice wine of utterance from the cup of thy Lord's loving-kindness, the All-Merciful, and for having been with My Name "the Beauty" who calls the servants unto God, the Protector, the Self-Subsisting.
- 3 Give thanks that thy letter hath reached the Wronged One, and that this irrevocable Tablet hath been sent down for thee, from which the Concourse on High perceive the fragrance of Glory. Verily thy Lord is the All-Loving, the All-Forgiving. We have accepted thy turning to Us, thy devotion and thy visitation, and We counsel thee to remain steadfast in this Cause whereby feet have slipped and hearts have been troubled. Glory be upon thee and upon those who have attained unto the Kawthar of inner meanings from the hand of the bounty of their Lord, the Mighty, the Loving.
- 4 Beware, beware lest thou commit what thou wrote at the end of thy letter. These are the deeds of the ignorant and the acts of the heedless. I swear by the Most Great Name that if any of the friends should harm another soul, it is as though he hath harmed the Truth Itself. Conflict, contention, corruption, murder and the like have been strictly forbidden in God's Book. Turn unto God in repentance for what thou didst intend in thy soul, then return unto Him and say: "O my God! I beseech Thee by the Most Great Word to ordain for me the word of forgiveness, for I intended in my soul what Thou didst not desire and what Thou forbade in Thy Book. I beseech Thee to remit my evil deeds and to immerse me in the ocean of Thy forgiveness. Thou art verily the All-Forgiving, the All-Bountiful."
- 5 Every injustice manifested by an oppressor - leave it to the Truth Itself. The hand of divine justice is all-encompassing and all-pervading. There hath been and is no need for corruption, conflict, contention, murder and pillage. The triumph of the Cause hath been and ever shall be through utterance, and all else stems from selfish desires. God protect us and you, O ye who have turned towards Him.
- 6 All the souls mentioned in thy letter which thou didst send to this servant who is present have attained unto divine bounty and are remembered before the Throne. Give them the glad-tidings from Me of this mighty station, and convey My greetings unto them and unto those who have held fast
- 2 یا حبیب ان استمع نداء المحبوب الذى يذكرک فی هذا المقام المحمود طوبى لقاصد قصد مضاجع اصفیائی و زارهم لما نطق به قلبی الأعلی فی ملکوت الانشاء نشهد انه من اهل هذا المقام المرفوع نعیماً لک بما شربت رحيق البیان من كأس غایة ربک الرحمن و کنت مع اسمی الجمال الذى يدعو العباد الى الله المهيمن القيوم
- 3 ان اشکر بما حضر کتابک لدى المظلوم و انزل لک هذا اللوح المحتوم الذى یجد منه الملاء الأعلی عرف البهاء ان ربک هو العطوف الغفور قد قبلنا توجهک و اقبالک و زیارتک و نوصیک بالاستقامة الکبرى فی هذا الأمر الذى به زلت الأقدام و اضطربت القلوب البهاء علیک و علی من فاز بکثرة المعانی من ید عطاء ربّه العزیز الودود
- 4 ایاک ایاک ان تعمل ما کتبتہ فی آخر کتابک این اعمال اعمال جهلا است و افعال غافلین قسم باسم اعظم که اگر نفسی از دوستان اذیت بنفسی وارد آورد بمثابه آست که بنفس حق وارد آورده نزاع و جدال و فساد و قتل و امثال آن در کتاب الهی نهی شده نهیاً عظیماً تب الى الله عما قصدته فی نفسك ثم ارجع الیه و قل یا الهی اسئلك بالکلمة العلیا بأن تکتب لی کلمة الغفران لأنى اردت فی نفسی ما لا اردته و نهیته فی کتابک اسئلك بأن تکفر عني سيئاتی و تغمسنی فی بحر غفرانک انک انت الغفور الکریم
- 5 هر ظلمی که از ظالمی ظاهر شد او را بنفس حق و اگذارید ید عدل الهی مہمن و محیط است احتیاج بفساد و نزاع و جدال و قتل و غارت نداشته و ندارد نصرت امر بیان بوده و خواهد بود و دون آن از هواهای نفسانیّه ظاهر شده و میشود اعاذنا الله و ایاکم یا معشر المقبلین
- 6 نفوس مذکوره در مکتوب آتجناب که بعد حاضر ارسال داشته اید جمیع بعنایت الهی فائز شدند لدى العرش مذکورند بشرهم من قبلی بهذا

unto that which they were commanded by One All-Knowing, All-Informed.

المقام العظيم ونكبر عليهم و على الذين تمسكوا بما
امروا من لدن علم خبير

- 7 Thou didst mention the son of his honor of Abhar. In these days a Tablet hath been sent down from the heaven of bounty in his name. God willing, he shall attain unto its perusal. Glory be upon him and upon thee and upon God's sincere servants.

7 ذكر ابن جناب ابهر نموده بودى اين آيات لوى
باسم او از سماء عنايت نازل انشاء الله بزيارت آن
فائز شوند البهاء عليه و عليك و على عباد الله
المخلصين

BLIB_Or15719.105a

BH02619

To: Mirza Shaykh Ali, in Tihiran

Date: 1298 ? [1880-1881]

- 1 He is the Speaker in the Kingdom of Utterance.
- 2 God beareth witness that there is none other God but Him, and He Who hath appeared in truth was hidden in the eternity of eternities and treasured in the stronghold of the immunity of the Self-Subsisting, the Most High. Whoso hath heard from Him hath heard from God, and whoso hath turned unto Him hath turned unto God, the Sovereign, the Self-Subsisting. Blessed is he who hath heard what the Tongue of Revelation hath spoken and hath answered God, the Lord of the seen and unseen.
- 3 How many a learned one hath cast aside knowledge and how many a child hath turned and taken hold of the Book in the name of his Lord, the Sovereign over what was and what shall be. How many a poor one hath been seized by the breaths of the verses and how many a prince hath turned away from God, the Lord of existence. By God's life! Their desires have held them back from God and their wealth hath deluded them from Him Who created them and provided for them unto this blessed, mighty, promised Day. Soon shall the breaths of extinction seize them from every direction and they shall behold themselves beneath the earth.
- 4 Say: O concourse of men! By God, the Lord of destiny hath come and through Him hath appeared the Most Sublime Vision, the station which was mentioned in the Books of God, the Lord of Lords. O 'Ali! Harken unto the call from the precincts

1 هو الناطق في ملكوت البيان

2 شهد الله انه لا اله الا هو و الذى ظهر بالحق
انه كان مكنوناً في ازل الازال و مخزوناً في كنز
عصمة الغنى المتعال من سمع منه فقد سمع من الله
و من اقبل اليه قد اقبل الى الله المهيمن القيوم
طوبى لسميع سمع ما نطق به لسان الوحي و اجاب
الله مالک الغيب و الشهود

3 كم من عالم نبذ المعلوم عن ورائه و كم من صبي
اقبل و اخذ الكتاب باسم ربه المهيمن على ما كان
و ما يكون كم من فقير اخذته نفحات الآيات و
كم من امير اعرض عن الله مالک الوجود لعمر
الله متعتهم هوائهم عن الله و غرتهم اموالهم عن
الذى خلقهم و رزقهم لهذا اليوم المبارك العزيز
الموعود سوف تأخذهم نفحات الفناء من كل
الجهات و يرون انفسهم تحت اللحد

4 قل يا معشر البشر تالله قد اتى مالک القدر و
به ظهر المنظر الأكبر المقام الذى كان مذكوراً
في كتب الله مالک الملوك يا على ان استمع
النداء من شطر عكاء المقام الذى فيه سجين مالک
الأسماء بما دعا الكل الى الحق علام الغيوب انه

of 'Akka, the spot wherein the Lord of Names hath been imprisoned, having summoned all unto the truth, the Knower of things unseen. He hath come for the life of the world and the reformation of the nations, yet they have risen against Him with such tyranny as hath caused the Concourse on High to lament and those who circle round the Throne at eventide and at dawn to weep. Soon shall they cry for help but receive no succor, and shall wail but find for themselves no helper from God, the Lord of the kingdom of earth and heaven.

- 5 Rejoice thou in that thou hast been mentioned before the Wronged One, Who hath turned toward thee from His praiseworthy station and revealed for thee that which hath gladdened the eyes of the near ones and caused to soar the hearts of them that have held fast to the cord of the bounty of their Lord, the Mighty, the Loving. The servant who is present hath recited what thou didst compose in praise of God, the Mighty, the Beloved. Blessed is the tongue that hath spoken in remembrance of God, and the face that hath turned toward Him, and the heart that hath turned to His horizon, and the hand that hath taken His sealed Book and acted according to what was commanded by the One Who commandeth, the Manifest. Thus have We lit the lamp of meanings in the niche of utterance that thou mayest thank thy Lord, the All-Merciful, Who hath mentioned thee in this Ancient House.

- 6 O 'Ali! We counsel thee at the end of the Tablet to the Greater Steadfastness, for a mighty, mighty Cause hath come, to whose magnitude the Books of God, the Sovereign, the Self-Subsisting, have testified.

قد جاء لحياة العالم و اصلاح الأمم و هم قاموا عليه بظلم ناح به الملائ الأعلى و الذين طافوا العرش في الأصيل و البكور سوف يستغيثون و لا يغاثون و ينوحون و لا يجدون لأنفسهم ناصراً من لدى الله مالک الملک و الملکوت

5 ان افرح بما ذكرت لدى المظلوم و اقبل اليك من مقامه المحمود و انزل لك ما قررت به اعين المقربين و طارت افئدة الذين تمسكوا بجبل عناية ربهم العزيز الودود قد حضر العبد الحاضر و انشد ما انشأته في ثناء الله العزيز المحبوب طوبى للسان نطق بذكر الله و لوجه توجه اليه و لقلب اقبل الى افقه و ليد اخذت كتابه المحتوم و عمل بما امر به من لدن آمر مشهود كذلك اوقدنا سراج المعاني في مشكوة البيان لتشكر ربك الرحمن الذي ذكرك في هذا البيت المعمور

6 يا على نوصيك في آخر اللوح بالاستقامة الكبرى لأن امر عظيم عظيم قد شهدت بعظمته كتب الله المهيمن القيوم

BLIB_Or15713.086, BLIB_Or15715.379b

BH02776

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

Date: 1298 ? [1880-1881]

- 1 He is the One speaking the truth in this manifest station!
- 2 Glorified be He Who hath sent down the verses and revealed the evidences in such wise that all who are in the heavens and on earth are powerless to reckon them. By God! The proof hath bowed down before the countenance of its Lord, and the testimony hath cried out with the most exalted call amidst all

1 هو الناطق بالحق في هذا المقام المبين

2 سبحان الذي انزل الآيات و اظهر البينات على شأن عجز عن احصائها من في السموات و الأرضين تالله قد سجدت الحجة لوجه ربها و البرهان نطق بأعلى النداء بين الامكان قد اتى الرحمن بأمر لا يقوم معه جنود العالم ولكن

creation: "The All-Merciful hath come with a Cause against which all the armies of the world cannot stand," yet most of the people are heedless. The Wronged One calleth out in all conditions and giveth glad tidings to all created things of the Most Exalted Horizon, making them aware of the Dayspring of Revelation and guiding them to His Straight Path.

- 3 O My loved ones in Manshad! Harken unto the call of God, the Lord of creation. He maketh mention of you as a bounty from His presence, that ye may draw nigh unto God, the Peerless, the All-Informed. Blessed is he whom vain imaginings have not withheld, and blessed is the strong one whom the doings of those who have disbelieved in God, the Lord of all worlds, have not weakened. Hold ye fast unto the cord of unity, then aid your Lord, the All-Merciful, through remembrance and utterance. Thus hath the command been sent down in the Tablets of your Lord, the Help in Peril, the Mighty, the All-Wise.

- 4 O loved ones of God! Act ye according to that which ye have been commanded in the Book. This is better for you, did ye but know. He judgeth according to that which profiteth you in the hereafter and in this world. To this testifieth the Lord of all being, Who hath appeared and revealed what He desired through His sovereignty that hath encompassed all who are in the kingdom. He is, verily, the All-Conquering, the Almighty. Should there come unto you one who brays with the utterances of the wicked, know ye with certainty that he is that same brayer mentioned in the Book of God, the Mighty, the All-Praised.

- 5 We counsel you to manifest the greatest steadfastness and to act in a manner befitting the days of God, the Lord of the Throne and of the dust. Blessed is he who hath turned unto that which is praiseworthy in the estimation of One mighty and great. From this station We send Our greetings upon the faces of them that have believed in God, and We make mention of him who hath been named Rida from the Supreme Pen which hath spoken betwixt earth and heaven that there is none other God besides Him, the All-Knowing, the All-Informed.

- 6 The glory shining forth from the horizon of God's loving-kindness be upon thee, O thou who hast turned unto the Dayspring of Manifestation when the light was shining from the horizon of Zawra. I testify that thou hast drunk the choice wine of recognition in the days of the All-Merciful and attained unto the Kawthar of reunion while most of the servants who turned away from the Dawning-Place of the Cause were heedless, having followed their vain imaginings.

النّاس اكثرهم من الغافلين انّ المظلوم ينادى فيكلّ الأحوال و يبشّر من في الانشاء بالأفق الأعلى و يعرفهم مشرق الوحي و يهديهم الى صراطه المستقيم

3 يا احبائي في منشاد ان استمعوا نداء الله مالک الایجاد انه يذكرکم فضلاً من عنده بما يقربکم الى الله الفرد الخیر طوبی لموقن ما منعه الظنون و لقوی ما اضعفته شئون الذین کفروا بالله رب العالمین تمسکوا بحبل الاتحاد ثم انصروا ربکم الرحمن بالذکر و البیان کذلک نزل الأمر في الواح ربکم المهيمن العزيز الحکيم

4 يا احبآء الله ان اعملوا ما امرتم به في الكتاب هذا خير لكم لو انتم من العارفين انه يحکم بما ينفعکم في الآخرة و الأولى يشهد بذلك مالک الوری الذي ظهر و اظهر ما اراد بسلطانه الذي غلب من في الملك انه هو الغالب القدير ان یأتکم ناعق بأثار الفجّار ايقنوا بأنه هو الناعق المذكور في کتاب الله العزيز الحمید

5 انا نوصيکم بالاستقامة الكبرى و بما ينبغي لآيام الله مالک العرش و الثرى طوبی لمقبل تمسک بالمعروف من لدن عزيز عظیم انا نکبر من هذا المقام على وجوه الذین آمنوا بالله و نذكر من سمي برضا الروح من القلم الأعلى الذي نطق بين الأرض و السماء انه لا اله الا هو العليم الخبير

6 البهاء المشرق من افق عناية الله عليك يا من اقبلت الى مشرق الظهور اذ كان التور مشرقاً من افق الزوراء اشهد انک شربت رحيق العرفان في أيام الرحمن و فزت بکوثر الوصال اذ غفل عنه اکثر العباد الذین اعرضوا عن مطلع الأمر بما اتبعوا اوهاهم

- 7 Blessed art thou, O thou who art mentioned before the Throne, and blessed are they who visit thee purely for the sake of God, the Mighty, the Great. And blessed be the male servants of God and His chosen ones, and His maidservants who hearkened and responded when the Promised One came with a manifest Command.

7 طوبى لك يا أيها المذكور لدى العرش وللذين يزورونك خالصاً لوجه الله العزيز العظيم وطوبى لعباد الله واصفيائه ولا مائه اللائى سمعن واجبن اذا اتى الموعود بأمر مبين

BLIB_Or15715.057

BH02824

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who created creation for His knowledge and for attaining what He ordained for them through His bounty. When He manifested them, He made known to them Him Who gave glad tidings to all of His manifestation and appearance and sovereignty. Glory be to Him, glory be to Him! How manifest is His proof and how glorious His grace and favor! He is the One Whose mercy preceded all and Whose evidence was perfected and Whose blessing was completed. I bear witness that there is no God but Him. He has ever been sanctified from what the creation possesses and exalted above all that souls and minds have comprehended. There is no God but Him, the All-Protecting, the Mighty, the All-Loving.
- 3 Prayers and peace be upon the Seal of His Prophets through whom was raised the banner of Divine Unity and the Tree of Oneness spoke forth and the fragrance of the garment wafted and the breeze of holiness stirred, Who spoke forth with the wise Qur'an from the presence of One mighty and all-knowing.
- 4 And now, O beloved of my heart, your letter brought me joy as it spoke in praise of our Creator and your Creator, our God and your God, and the God of all who are in the heavens and the earth. When I read and understood it, I presented it before the Lord. Then the tongue of grace spoke forth His word, exalted be His grandeur: "We give thanks to God for having aided them in what He loves and is pleased with, and enabled them to remember and praise Him and acknowledge His oneness and singleness and turn to what He has commanded in His Book.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى خلق الخلق لعرفانه والبلوغ الى ما قدر لهم بجوده فلما اظهرهم عرفهم من بشر الكل بظهوره وبروزه وسلطانه سبحانه سبحانه ما اظهر برهانه وما اجل فضله واحسانه هو الذى سبق رحمة وتمت حجتة وكلت نعمته اشهد انه لا اله الا هو لم يزل كان مقدساً عما عند الخلق ومنزهاً عن كل ما ادرسته النفوس والعقول لا اله الا هو المهيمن العزيز الودود

3 الصلوة والسلام على خاتم انبيائه الذى به نصبت راية التوحيد ونطقت سدرة التفريد و فاحت رائحة القميص وسرت نسمة التقديس الذى نطق بالقرآن الحكيم من لدن عزيز علم

4 وبعد يا حبيب فؤادى قد سرتنى كتابكم الذى كان ناطقاً بثناء بارئنا و بارئكم و الهنا و الهكم و اله من فى السموات و الأرض فلما قرأت و عرفت عرضت لدى المولى اذا نطق لسان العناية قوله جل كبريائه انا نشكر الله بما ايدهم على ما يحب ويرضى و وفقهم على ذكره و ثنائه و الاقرار بوحدانيته و فردانيته و الاقبال الى ما امر به فى كتابه و نسئله بأن يظهر منهم ما تقر به العيون و الأبصار انتهى

And We beseech Him to manifest from them that which will bring joy to eyes and sight.” End quote.

- 5 This evanescent servant submits that always has his tongue and heart and sight been turned toward those beloved ones and will continue to be - the eye for beholding, the heart for presence, and the tongue for praise. In most times the mention of those beloved ones has been and will be known in the true gathering.
- 6 Another submission is that a container of Muscat halva was sent as commanded. God willing they will partake of it with utmost joy and fragrance. If you eat sweets, consume a morsel in remembrance of the ant.
- 7 God is witness and testament that mention of your honors brings joy and delight, for they are known for love and specially blessed. No further instruction than this. The glory be upon you and upon those with you and upon those who love you and upon those who mention you. And praise be to God, our Beloved and your Beloved.
- 5 عرض این خادم فانی آنکه همیشه لسان و قلب و بصر متوجه آنجوبان بوده و خواهد بود چشم لأجل مشاهده قلب المحضور و لسان للثناء در اکثر اوقات ذکر آنجوبان در انجمن حقیقی معروف بوده و خواهد بود
- 6 عرض دیگر آنکه یک ظرف حلوائی مسقطی حسب الأمر ارسال شد انشاءالله بکمال روح و ریحان تناول فرمایند اگر حلوا خورید دانهائی بیاد مور نوش جان نمائید
- 7 حق شاهد و گواهیست از ذکر آنجنابان فرح و سرور حاصل میشود چه که بحسب معرفت و بعنایت مخصوص پیش ازین دستور نه البهاء علیکم و علی من معکم و علی من یحبکم و علی من یذکرکم و الحمد لله محبوبنا و محبوبکم

BLIB_Or15700.264, BLIB_Or15711.120b

BH02964

Date: 1298 ? [1880-1881]

To be typed.

BLIB_Or15727b.150

BH03053

To: Mihdi

Date: 1298 ? [1880-1881]

- 1 He is the Most Holy, the Most Great
- 2 O Mihdi! In these days, both night and day, verses are being revealed from the heaven of divine Will in such measure that
- 1 هو الأقدس الأعظم
- 2 اسمی یا مهدی در این ایام لیلاً و نهاراً از سماء مشیت الهی بشأنی آیات نازل که خلق از

creation is witnessed to be powerless to enumerate them. Give thanks unto God, thy Lord, for this mighty favor. Every word of the exalted Words has been and will continue to be influential in the kingdom of utterance and the realities of all things, and its effect will become manifest according to the requirements of consummate wisdom. Blessed are those souls who are today adorned with the ornament of acceptance and are mentioned and recorded by the Word of God in the Scriptures and Tablets. This most great bounty cannot be circumscribed by the praise and glorification of all created things.

- 3 O My Name! The melodies of the divine birds of the Kingdom and the cooing of the doves of the garden of inner meanings remain concealed. O Mihdi! The call is exceedingly loud, but the ears are stopped up. God willing, the hand of divine favor will take hold of all and lead them to the supreme heights. Verily He is the One with power over whatsoever He willeth, and by His Name have all things spoken. The Kingdom belongeth unto God, the All-Knowing, the All-Wise.

- 4 The letter of the Afnan, upon him be My glory, was mentioned by this Servant in the presence of the Countenance. Praise be to God that they have attained unto what God desired and have acted in a manner that is acceptable before the Divine Presence. And regarding what they mentioned about conducting trade in these parts in the name of Truth - this matter is acceptable, for today whatsoever is carried out in the name of God is adorned with the ornament of everlasting remembrance. Previously also the honored Afnan, upon him be My glory, had written details about this. In any case, regarding these matters, let them act as they deem advisable. Verily He guideth the people to His straight path and assisteth His loved ones in that which He loveth and is pleased with. He is the Ordainer, the Almighty.

- 5 And trustworthy souls were mentioned in the presence. The Command is in the hand of God, thy Lord and the Lord of all who are in the heavens and the earth, and the Lord of all who are in the kingdom of Command and Creation. There is no God but Him, the Almighty, the Powerful. We send greetings from this station to the promoter of the Cause of God and the other Afnans who were under the glances of their Lord's gracious favor. Praise be to God, the Mighty, the Great.

احصای آن عاجز مشاهده میشود ان اشکر الله ربک بهذا الفضل العظيم هر کلمه‌ای از کلمات علیا در ملکوت اشیاء و حقایق اشیاء مؤثر بوده و خواهد بود و اثر آن بمقتضیات حکمت بالغه ظاهر خواهد شد طوبی از برای نفوسیکه الیوم بطراز قبول مزین و بکلمه الله در صحف و الواح مذکور و مسطورند این نعمت کبری بوصف و ثنای من فی الانشاء محدود نگردد

3 یا اسمی ترمثات اطیار ملکوت الهی و تغردات حمامات حقیقه معانی مستور یا مهدی ندا بسیار بلند است ولكن آذان مسدود انشاء الله ید عنایت حق جمیع را اخذ نماید و بذروه علیا کشاند انه لهُو المقتدر علی ما یشاء و باسمه نطقت الأشیاء الملك لله العليم الحکیم

4 نامه افنان علیه بهائی را عبد حاضر تلقاء وجه ذکر نمود الحمد لله بما اراده الله فائز شدند و عمل نمودند آنچه لدی الوجه مقبول است و اینکه در باره تجارت ذکر [نموده اند] که باسم حق در این اطراف واقع شود اینفقره مقبول است چه که الیوم آنچه باسم الله جاری شود بطراز ذکر ابدی مزین است از قبل هم جناب افنان اح علیه بهائی تفصیلی نوشته بودند باری در این امور آنچه را مصلحت دانند عمل نمایند انه یدهی الخلق الی صراطه المستقیم و یؤید احبائه علی ما یحب و یرضی و هو الامر القدير

5 و نفوس امینه در حضور ذکر شد الأمر ید الله ربک ورب من فی السموات و الأرض ورب من فی ملکوت الأمر و الخلق لا اله الا هو المقتدر القدير انا نکبر من هذا المقام علی مبلغ امر الله و افنای الأخری الذین کانوا تحت لحاظ عنایة ربهم الکرم الحمد لله العزیز العظيم

BLIB_Or15719.195, BLIB_Or15738.153

BH03171

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقْتدار 1
- 2 O Muhammad-Qabli-'Ali!
يا محمد قبل على 2
- 3 The petitions from the land of Kha reached the Most Holy Court through Jinab-i-Asad, and this servant presented them all. For each one specifically, a wondrous Tablet has been revealed from the heaven of divine favor. God willing, they will drink from the Kawthar of inner meanings and utterance from the fountainhead of the Pen of the All-Merciful and attain to that which God has intended.
عرايض ارض خا بتوسط جناب اسد بساحت اقدس فائز و عبد حاضر جميع را عرض نمود و مخصوص هريك از سماء عنايت لوح ابداع نازل انشاء الله كوثر معاني و بيان را از معين قلم رحمن پياشامند و بما اراده الله فائز گردند 3
- 4 We have made mention, both before and after, of Jinab-i-Haji 'Abdu'r-Rahim Beg who has ascended unto God time and again. By My life! He has attained unto the Supreme Companion, and the Pen of God, the Lord of all names, has moved to make mention of him in such wise as the denizens of the most exalted Paradise and the highest Heaven make mention of him. Verily thy Lord is the All-Forgiving, the Most Generous.
جناب حاجي عبدالرحيم بيك را الذي صعد الى الله مرة بعد مرة از قبل و بعد ذكر نموديم لعمري انه فاز بالرفيق الاعلى و تحرك على ذكره قلم الله مالک الاسماء و ذكره بما يذكره اهل الجنة العليا و الفردوس الاعلى ان ربك هو الغفور الكريم 4
- 5 Convey greetings from God to all the friends in that land. Whether all the revealed Tablets are sent at once or gradually, there is no harm either way. In all cases wisdom should be observed - this has been and will continue to be closest to righteousness.
جميع دوستان آن ارض را از قبل حق تكبير برسان اگر الواح منزله جميع ارسال شود و يا بتدریج باسی نبوده و نیست در هر حال حکمت ملاحظه شود اقرب بتقوی بوده و خواهد بود 5
- 6 The Leaf of Paradise, upon her be My glory, her petition was received and two replies were revealed from the heaven of the Most Merciful's mercy specifically for her - one during Ridvan and another before it. Now one of these two is being sent. Give her these glad tidings from Me: Blessed is the house that is associated with the Most Great Gate and wherein the remembrance of God, the Lord of all worlds, has been raised.
ورقة الفردوس عليها بهائي عريضه اش فائز و دو جواب از سماء رحمت رحمانی مخصوص او نازل یکی در رضوان و دیگری قبل از آن حال یکی از آن دو ارسال شود بشرها من قبل طوبی لیت نسب الى الباب الأعظم و ارتفع فيه ذكر الله رب العالمين 6
- 7 God willing, may all act in a manner befitting the days of God. I swear by the Sun of the horizon of divine wisdom that the fragrance of pure deeds and praiseworthy character pervades and influences the world. God willing, may all be enabled to achieve this and may all servants and handmaidens arise to serve the Cause with complete sanctity and detachment. Such souls are the inheritors of earthly and heavenly dominion. Their mention shall not perish nor shall the world's vicissitudes alter it.
انشاء الله كل بما ينبغي لأيام الله عامل شوند قسم بافتاب افق سماء حکمت ربانی عرف اعمال خالصه و اخلاق مرضیه در عالم ساری و نافذست انشاء الله كل بان موفق شوند و جميع عباد و اماء بتقدیس و تنزیه تمام بخدمت امر قیام نمایند امثال این نفوس وراث ملک و ملکوتند ذکر ایشان را فنا اخذ ننماید و اختلافات عالم آن را تغییر ندهد 7

- 8 The garden of Mir Muhammad Beg has been accepted. Blessed is he who holds fast to the Book and acts according to what has been revealed therein from the presence of the All-Wise Ordainer. Whatsoever God, exalted be His glory, has commanded contains the welfare of His servants and its benefit returns to creation. Thus does the Truth testify. Blessed are they that act! Blessed are they that attain!

8 بستان میر محمد بیک بطراز قبول فائز طوبی لمن
تمسک بالکتاب و عمل بما نزل فيه من لدن مدبر
علم آنچه حق جلّ جلاله امر فرموده مصلحت
عباد در آن بوده و خیر آن بخلق راجعست
کذلک شهد الحق طوبی للعاملین طوبی للفائزین

BLIB_Or15719.115b, FRH.073

BH03195

To: Aqa Muhammad Ja'far S, in Khadra

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 We make mention of the people of Khadra who have turned towards the Most Exalted Horizon, who have shattered the idols of desire in the name of their Lord, the Almighty, the Powerful. Harken unto the call of the Wronged One - He summons you unto God, the Single, the All-Informed. Beware lest the crowing of every crow and the doubting of every suspicious ignorant one prevent you. Hold fast unto the Sure Handle and cling to the hem of the mercy of your Lord, the All-Forgiving, the Most Generous.
- 3 Soon will Satan call out in the name of the All-Merciful - this is what We have informed you of beforehand, if you be of those who understand. Cast behind you all else but God and take hold of that which you have been commanded in His Mighty Book. God willing, may you be successful through divine favours.
- 4 The Truth, exalted be His glory, has counseled His servants in Books, Tablets and Scriptures, and has commanded unity and accord. All must fix their gaze upon and act according to that which God has commanded. We enjoin upon you and those who have believed pure justice. Blessed is the one who has attained unto this exalted station.
- 5 We have heard your call and have answered you that you might rejoice and be among the thankful ones. We counsel all to the Most Great Steadfastness, for the manifestations of Satan, with utmost humility and submissiveness, lie in wait and have

1 هو الله تعالى شأنه العظمة والاقدار

2 انا نذكر اهل الخضرآء الذين اقبلوا الى الأفق الأعلى
اذ كسروا اصنام الهوى باسم ربهم المقتدر القدير
ان استمعوا ندآء المظلوم انه يدعوكم الى الله الفرد
الخبير اياكم ان يمنعكم نفاق كل ناعق ونعيب كل
غافل مريب تمسكوا بالعروة الوثقى وتشبثوا بذيل
رحمة ربكم الغفور الكريم

3 سوف ينادى الشيطان باسم الرحمن هذا ما
اخبركم به من قبل ان انتم من العارفين دعوا
ما سوى الله عن ورائكم وخذوا ما امرتم به في
كتابه العظيم انشاء الله بعنايت الهى فائز باشى

4 حقّ جلّ جلاله عباد خود را در کتب و صحف
وزیر نصیحت فرموده و باتفاق و اتحاد امر نموده
باید کلّ بما امر به الله ناظر باشند و بآن عامل انا
نامرک و الذين آمنوا بالعدل الخالص طوبی لمن
فاز بهذا المقام الرفیع

5 انا سمعنا ندائك اجبتك لتفرح و تكون من
الشاکرین جميع را وصیت مینمائیم باستقامت
کبری چه که مظاهر شیطان بکمال خضوع و

led and continue to lead people astray in the name of truth. Guard yourselves, O My loved ones in that land, and be assured with clear certainty.

- 6 And regarding what you wrote about the brethren, God willing, they will not deviate from the Straight Path nor transgress justice.

- 7 Say: Glory be unto Thee, O God of the world and Desire of the nations! I beseech Thee by Thy Name through which Thou hast caused rivers to flow and seas to be subdued, to assist me in Thy remembrance and praise and to enable me to do what Thou lovest and art pleased with, for in Thy grasp are the reins of all things - Thou withholdest and Thou givest, and verily Thou art the Strong, the Powerful.

- 8 Then I beseech Thee, O God of Names and Creator of heaven, by Thy Most Exalted Word, to grant me the Most Great Steadfastness and the Greatest Intercession. Verily Thou art the Lord of humanity and the Sovereign of the throne and earth. There is none other God but Thee, the All-Forgiving, the Most Generous.

خشوع بر مرصده منتظرند و باسم حق خلق را گمراه نموده و مینمایند ان احفظوا انفسكم يا احبابي في هناك و كونوا على يقين مبین

- 6 و اینکه در باره اخوان نوشته بودید انشاء الله از صراط مستقیم تجاوز نمی نمایند و از عدل نمی گذرند

- 7 قل سبحانك يا اله العالم ومقصود الأمم اسئلك باسمك الذي به اجريت الأنهار و تنحرت البحار بأن تؤيدني على ذكرك و ثنائك و توفقني على ما تحب و ترضى اذ في قبضتك زمام الأشياء تمنع و تعطى و أنك انت القوى القدير

- 8 ثم اسئلك يا اله الأسماء و فاطر السماء بكلمتك العليا بأن ترزقني الاستقامة العظمى و الشفاعة الكبرى أنك انت مولى الورى و مالك العرش و الثرى لا اله الا انت الغفور الكريم

INBA45:210, BLIB_Or15715.050a, ASAT3.207x

BH03211

To: Haji Mirza Hasan, in Tihiran

Date: 1298 ? [1880-1881]

- 1 In the Name of Him Who speaketh with unerring wisdom
- 2 Praise be to God, thou didst inhale the fragrance of the Divine raiment, and it guided thee unto the dawning-place of the Hidden Secret, and the dayspring of the Well-guarded Treasure: wherefore at length, on the wings of yearning and devotion, of rapture and attraction, thou didst set out to reach the Most Exalted Destination, traversing prairies, deserts, seas and mountains, until thou didst attain the Furthestmost Bourne, and the Spot around which the Concourse on High circle in adoration. No station equalleth this station: thereto have testified the Books of God aforetime and hereafter, and withal this perspicuous and mighty Tablet.

- 1 بنام ناطق دانا ح س
- 2 الحمد لله عرف قیص را یافتی و ترا بمطلع غیب مکنون و مشرق کنز مخزون هدایت نمود تا آنکه بجناحین شوق و اشتیاق و جذب و انجذاب قصد مقصد اعلی نمودی و از صحاری و براری و بحار و جبال مرور نمودی تا بغایت قصوی که مطاف ملأ اعلی است فائز گشتی هیچ مقامی باین مقام معادله ننماید قد شهد بذلک کتب الله من قبل و من بعد و هذا الکتاب المبین المتین

- 3 Thy letters were received, and all were graced with an attentive hearing. Praise be to God, thou art occupied in remembrance of Him Who is the Beloved of the World, and steadfast in service to the Cause. I swear by the Sun of the horizon of sanctity that this utterance, which hath risen above the dayspring of the Pen of the All-Merciful, shall never be blotted out from the pages of the world. Do thou recognize its station, and be of the thankful.
- 3 نامه‌های آنجناب رسید و کل بشرف اصغا فائز الحمد لله بذكر محبوب عالم مشغولی و بخدمت امر قائم قسم بافتاب افق تقدیس این بیان که از مشرق قلم رحمن اشراق نموده از دفتر عالم محو نخواهد شد ان اعرف مقامه و کن من الشاکرین
- 4 Please God, those souls who have fixed their gaze upon the Most Sublime Horizon, and laid fast hold upon the hem of the mercy of the Incomparable Friend, should, in teaching the Divine Cause, do so both with wisdom and with utterance. All matters today are dependent upon wisdom. Should wisdom not dictate it, it is not permitted to speak. All must cleave unto such matters as are conducive to the assurance and tranquillity of the people, for by reason of the clamour of the heedless the hearts of the weak are like to be sore shaken. Thy Lord, verily, is the Compassionate, the All-Bountiful.
- 4 انشاء الله نفوسیکه بافق اعلى ناظرند و بذیل رحمت دوست یگا متشبث بحکمت و بیان در تبلیغ امر الهی مشغول باشند جمیع امور الیوم معلق بحکمت است اگر حکمت اقتضا ننماید تکلم جایز نه باید کل باموریکه سبب اطمینان و سکون ناس است متمسک شوند چه که ضوضاء غافلین سبب و علت اضطراب افتدهء ضعضا خواهد شد ان ربک هو المشفق الرحیم
- 5 Blessed is the one who aideth his Lord with goodly deeds and a spiritual character; he, truly, is reckoned among the people of Baha' in the Crimson Book, wherein the Pen of the Most High hath inscribed the secrets of all that hath been and shall be. Wondrous and incomparable Verses have been sent down especially for thee. Please God, thou mayest attain unto them all, and, with perfect wisdom and eloquence, engage in service to the Cause - service such as will be permanent and lasting, to the degree that the evanescence of the world and all its vicissitudes shall never change it.
- 5 طوبی لمن ينصر ربه بالأعمال الطيبة والأخلاق الروحانية انه من اهل البهاء فى الصحيفة الحمراء التى رقت فيها من قلبى الأعلى اسرار ما كان وما يكون مخصوص انجناب آیات بدیعہ منیعہ نازل انشاء الله بجمع آن فائز شوید و بکمال حکمت و بیان بخدمت امر مشغول گردید آنچه باقى و دائم است بشأنيکه فنای دنیا و اختلافات آن آنرا تغییر ندهد
- 6 Teaching is the Divine command, provided it be undertaken with wisdom. He, verily, speaketh the truth; leadeth the way; and revealeth the proof. There is none other God but Him, the Almighty, the Beauteous.
- 6 تبلیغ امر الهی است اگر بحکمت واقع شود انه يقول الحق و يهدى السبيل و يظهر الدليل لا اله الا هو العزيز الجليل

BLIB_Or15719.198a, NNY.137-138

BH03180

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

Date: 1298 ? [1880-1881]

- 1 In the Name of our Lord, the All-Powerful, the All-Knowing, the All-Wise 1 بِسْمِ رَبِّنا الْمَقْتَدِرِ الْعَلِيمِ الْحَكِيمِ
- 2 Praise be to God Who hath described Himself as the First and the Last, the Manifest and the Hidden, and He is the Knower of all things. I was present before the Throne when the Ancient Beauty turned towards me and said, exalted be His grandeur and mighty His proof: "The Sacred House desired to turn towards God, the Lord of all worlds. We withheld the Pen from giving permission, but at this hour the sun of Will hath shone forth from the horizon of loving-kindness and We have permitted her, as a token of Our grace, for We are the Bountiful, the All-Wise. She may turn towards the Countenance of the Ancient Beauty accompanied by one of My Afnans. Thus hath the decree been sent down from Him Who possesseth the Preserved Tablet." 2 الْحَمْدُ لِلّٰهِ الَّذِي وَصَفَ نَفْسَهُ بِأَنَّهُ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ قَدْ كُنْتُ حَاضِرًا لَدَى الْعَرْشِ تَوَجَّهَ إِلَيَّ وَجْهَ الْقَدَمِ وَقَالَ جَلَّتْ عَظَمَتُهُ وَعَزَّ بَرَهَانُهُ [إِنَّ] الْحَرَمَ ارَادَتْ أَنْ تَتَوَجَّهَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ أَنَا أَمْسَكْتُ الْقَلَمَ عَنْ الْإِذْنِ وَفِي هَذَا الْخَيْنِ اشْرَقَتْ شَمْسُ الْإِرَادَةِ مِنْ أَفْقِ الْعَنَاءِ وَاذْنَاهَا فَضْلًا مِنْ عِنْدِنَا وَأَنَا الْفَضَّلُ الْحَكِيمُ لَهَا أَنْ تَتَوَجَّهَ إِلَى وَجْهِ الْقَدَمِ مَعَ وَاحِدٍ مِنْ أَفْنَانِي كَذَلِكَ حَكَمَ مِنْ عِنْدِهِ لَوْحَ حَفِيزٍ
- 3 "We command [al-Khalil] and My Afnan to consult regarding this matter. If they find it in accordance with what We have sent down of wisdom in the Book, they may proceed; otherwise, to wait is preferable. Thus hath the decree shone forth from the Supreme Horizon from God, the All-Knowing, the All-Informed." 3 أَنَا نَأْمُرُ [الْخَلِيلَ] وَ أَفْنَانِي بِأَنْ يَشَاوِرُوا فِي هَذَا الْأَمْرِ إِذَا وَجَدُوهُ مُطَابِقًا [بِمَا] أَنْزَلْنَاهُ فِي الْكِتَابِ مِنَ الْحِكْمَةِ لَهُمَا أَنْ يَتَوَجَّهَ وَالْآلُ التَّوَقُّفَ أَوَّلَى كَذَلِكَ اشْرَقَ الْحُكْمُ مِنَ الْأَفْقِ الْأَعْلَى مِنْ لَدَى اللَّهِ الْعَلِيمِ الْخَبِيرِ
- 4 Since the decree of wisdom and consultation hath been recorded by the Pen of Command in God's Book, therefore the True One Himself hath desired to act accordingly, that it may serve as a path for those who have believed in God, the Lord of all worlds. The Glory be upon him who heareth the Word and acteth according to what hath been commanded by God, the One, the Mighty, the Praiseworthy. 4 چُونِ حَكَمِ حَكَمَتْ وَ شُورِي دَرِ كِتَابِ الْهَى اَزِ قَلَمِ امرِ ثَبِتِ شُدِه لَذا خُودِ حَقِّ دُوسْتِ دَاشْتِه بِأَنْ عَمَلِ نَمَائِدِ لِيَكُونَ سَبِيلًا لِلَّذِينَ آمَنُوا بِاللَّهِ رَبِّ الْعَالَمِينَ الْبَهَاءِ مِنْ لَدُنَّا عَلَى مِنْ سَمِعِ الْقَوْلِ وَعَمَلِ بِمَا امرِ بِهِ مِنْ لَدَى اللَّهِ الْوَاحِدِ الْعَزِيزِ الْحَمِيدِ انْتَهَى
- 5 What was heard from the Tongue of Grandeur is what has been recorded here. And He said that this year or next year, whenever wisdom requireth, they may proceed, for the Most Exalted Leaf - upon her be the Most Glorious Glory of God and His Most Resplendent Light - hath long made this request of the True One, hence permission hath been granted. However, all must be done in accordance with wisdom. 5 عَرْضِ مِيشُودِ أَنْجِهَ اَزِ لِسَانِ عَظَمَتْ اَصْغَا شُدِ بَايْنِ نَحْوِ اسْتِ كِهْ ثَبِتِ شُدِ وَ فَرَمُودَنْدِ كِهْ اَيْنِ سَنَهْ يَاسَنَهْ بَعْدِ هَرِ هَنْگَامِ كِهْ حَكَمَتْ اِقْتَضَا نَمَائِدِ تَوَجَّهْ نَمَائِدِ چِهْ كِهْ مَدْتَبَاسْتِ وَرَقَهْ عَلِيَا عَلِيَا مِنْ كُلِّ بَهَاءِ اِبْهَاءِ وَ مِنْ كُلِّ سَنَاءِ اسْنَاهِ اَيْنِ مَسْئَلْتِ رَا اَزِ حَقِّ نَمُودِه لَذا اِذْنِ حَاصِلِ وَلَكِنْ بَايْدِ بِمَقْتَضَايِ حَكَمْتِ عَمَلِ شُودِ
- 6 The Command is in His hand and the decree revolves around the will of our Lord, the Mighty, the Powerful. Glory be upon you and upon those who remember you and love you for the sake of God, the Goal of all worlds. 6 الْأَمْرُ بِيَدِهِ وَالْحُكْمُ يَطُوفُ حَوْلَ إِرَادَةِ رَبِّنا الْمَقْتَدِرِ الْقَدِيرِ الْبَهَاءِ عَلَى حَضْرَتِكُمْ وَ عَلَى مِنْ يَذْكُرْكُمْ وَيُحِبُّكُمْ لِلَّهِ مَقْصُودِ الْعَالَمِينَ

7 The servant

خادم 7

BLIB_Or15727b.135

BH03178

*To: Muhammad Mustafa Baghdadi**Date: 1298 ? [1880-1881]*

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who created us and guided us to the straight path, and blessing and peace be upon the Guide of ways and the Seal of Messengers through whom the book of the world was sealed, and upon His chosen ones, His pure ones and His loved ones who called the servants unto God, the King of the Day of Judgment. And then, may my spirit be a sacrifice for your remembrance. The servant was gladdened by what shone forth and appeared from the horizon of your words and your utterances which were adorned with praise of God, the Lord of the worlds. When I read and became informed, I presented myself before the Face and submitted it. Then the tongue of the Beloved spoke and said:
الحمد لله الذي خلقنا وهدانا الى سواء الصراط و الصلوة والسلام على هادي السبل وخاتم الرسل الذي به ختم دفتر العالم وعلى اوليائه واصفيائه واحبائه الذين دعوا العباد الى الله مالک يوم المعاد وبعد روى لذكرکم الفداء قد سرّ الخادم بما اشرق و لاح من افق كلماتكم و بياناتكم التي كانت مزينة بثناء الله رب العالمين فلما قرأت و اطلعت حضرت تلقاء الوجه و عرضت اذا نطق لسان المحبوب و قال
- 3 "O thou who gazeth upon the Cause and turneth toward the Countenance! We have heard what thou mentioned regarding the one who came to thee. We beseech God, exalted be He, to assist him in His remembrance and praise and to confirm him in what He hath commanded in His Book. Verily He is the Giver, the Answerer, the Mighty, the Generous. And We have written for him that from which the sincere ones will find the fragrance of love and affection. To this doth every just and perceiving one testify. We send greetings upon the faces of the loved ones who act with goodness out of love for God, the Protector, the Self-Subsisting. And We send greetings upon thee and upon thy family, female and male. And praise be to God, the Possessor of the unseen and the seen." End.
يا ايها الناظر الى الامر والمتوجه الى الوجه قد سمعنا ما ذكرته في الذي اتاك انا نسئل الله تعالى بأن يوقفه على ذكره و ثنائه و يؤيده على ما امر به في كتابه انه هو المعطي المحيب العزيز الكريم و كتبنا له ما يجد منه المخلصون عرف المحبة والوداد يشهد بذلك كل منصف بصير نسلم على وجوه الاحباء الذين يعملون بالمعروف حباً لله المهيمن القيوم و نسلم عليك و على اهلك من كل اناث و ذكور و الحمد لله مالک الغيب والشهود انتهى
- 4 The evanescent servant in all conditions remembers your honor and your presence and the presence of the brothers who cast away that which is rejected to its people and took up that which is good as a command from the All-Merciful in the Furqan, and remembers his honor Husayn, upon him be the Glory of God, and his brother, then his brother, upon them
انّ الخادم الفاني في كل الأحوال يذكر حضرتكم و حضوركم و حضور الاخوان الذين نبذوا المنكر لأهله و اخذوا المعروف امراً من لدى الرحمن في الفرقان و يذكر جناب الحسين عليه بهاء الله و اخيه ثم اخيه عليهما عناية الله و فضله و يسئله تعالى بأن يجعلهم من اوليائه في ارضه انه ولي كل

both be the loving-kindness of God and His grace, and beseeches Him, exalted be He, to make them among His chosen ones in His earth. Verily He is the Protector of every remembrer, the Answerer of every supplicant, the Merciful to every seeker of mercy, and the Goal of every perceiving speaker. And he sends greetings upon the people of your household and says at the end of his words: Verily praise be to God, the Lord of the worlds.

ذاكر و محيىب كل سائل و راحم كل مسترحم
و مقصود كل ناطق بصير و يسلم على اهل بيتكم
و يقول فى آخر القول ان الحمد لله رب العالمين

5 The servant, on the 27th of Shawwal

5 خادم فى ٢٧ شوال

BLIB_Or15727b.325

BH03239

Date: 1298 ? [1880-1881]

1 He is the Most Ancient, the Most Great, the Most Exalted

1 هو الأقدم الأعظم الأعلى

2 God testifieth that there is none other God but Him and that He Who speaketh is indeed the One mentioned in the Books and inscribed in the Scriptures and Tablets. Every tongue hath testified to His appearance and every utterance hath borne witness to His arising with a Cause at whose manifestation all who are in the heavens and on earth were thunderstruck, except such as God, the Lord of all worlds, hath willed.

2 شهد الله انه لا اله الا هو و الذى ينطق انه هو
المذكور فى الكتب و المسطور فى الزبر و الألواح
قد شهد كل لسان بظهوره و كل بيان شهد بقيامه
على امر اذا ظهر انصعق من فى السموات و
الأرض الا من شاء الله رب العالمين

3 Say: By God! The gate of the most exalted Paradise hath been opened and the Lord of Names hath spoken the most sublime Word, whereupon the divine fragrance wafted and the breeze stirred, yet most of the people are turning away. This is the Day wherein every Prophet speaketh, every Messenger circlet round, and every possessor of mighty authority serveth.

3 قل تالله قد فتح باب الفردوس الأعلى و نطق
مالك الأسماء بالكلمة العليا اذا فاحت النفحة و
سرت النسمة ولكن الناس اكثرهم من المعرضين
هذا يوم فيه ينطق كل نبي و يطوف كل رسول
و يخدم كل ذى امر عظيم

4 Say: By God! The horizon of utterance hath been illumined by the Sun of knowledge. Blessed is he who hath heard the call of God and turned unto Him with a radiant face.

4 قل تالله انار افق البيان بنير العرفان طوبى لمن سمع
نداء الله و اقبل اليه بوجه منير

5 Say: Cast away what ye possess of idle fancies and take what ye are bidden in the Scriptures and Tablets from God, the Mighty, the All-Knowing, the All-Wise. Every spirit hath hastened to the river of life and every heart hath turned toward the Most Exalted Horizon. Thus doth He command thee from Whose presence hath come this Cause, at whose appearance the foundations of the world were shaken and the limbs of every learned one trembled.

5 قل ضعوا ما عندكم من الأوهام و خذوا ما امرتم
به فى الزبر و الألواح من لدى الله المقتدر العليم
الحكيم قد سرع كل ذى روح الى بحر الحيوان
و اقبل كل ذى قلب الى الأفق الأعلى كذلك
يأمر من عنده هذا الأمر الذى اذا ظهر تززع
بنيان العالم و ارتعد فرائص كل عالم بعيد

- 6 When thou findest the fragrances of My Pen as it raceth in the field of utterance in the name of its Lord, the All-Merciful, take it with hands of submission, place it upon thy head, and turn thy face toward My most exalted horizon.
- 7 Say: I believe in Thee, O Lord of Names, through Whom the Tree spoke on Sinai and prostrated before the effulgences of the lights of Thy most glorious countenance, that Thou mayest deliver Thy servants through the arms of Thy power and draw them nigh unto Thee. Thou art He to Whose mercy all created things have testified and to Whose loving-kindness every possessor of sublime knowledge hath borne witness.
- 8 Thus was opened the gate of utterance and there emerged from it the Book of Knowledge with such effulgences that were they to appear upon the earth in less than the eye of a needle, by God, all would be found thunderstruck upon the ground. Thus doth One in Whose presence is the perspicuous Book make mention unto thee.
- 9 Glory be upon thee and upon those who have hastened to the river of life and drunk therefrom in My Name, the Mighty, the Wondrous.
- 6 آنک اذا وجدت نفحات قلبی الذى یرکض فی میدان البیان باسم ربّه الرحمن خذه بأیادی التّسليم و ضعه على رأسک و ولّ وجهک الى افقى الأعلى
- 7 و قل آمنت بک یا مالک الأسماء و به نطقت السّدره فی السّیناء و سجد عند تجلیات انوار وجهک الأبهی بأنّ تخصّص عبادک بذراعی قدرتک و تقرّبهم الیک انک انت الذى شهد برحمتک الکائنات و بعنايتک کلّ ذی علم منیع
- 8 کذلک فتح باب البیان و طلع منه کتاب العرفان بتجلیات لو تظهر علی من علی الأرض اقلّ من سمّ الابرّة تالله تجدهم منصعقین علی وجه الأرض کذلک یذکر لک من عنده کتاب مبین
- 9 البهآء علیک و علی الذّین سرعوا الى بحر الحیوان و شربوا منه باسمی العزیز البدیع

BLIB_Or15715.292b

BH03376

*To: Husayn, in Shiraz**Date: 1298 ? [1880-1881]*

- 1 He is the All-Witnessing, the All-Informed
- 2 This is a Book We have sent down to one who has turned to his Lord and attained His days, and has endured adversity and hardship in the path of God, the Lord of the worlds.
- 3 Thy letter hath come before Us time and again. We answer thee through this clear Book. The servant in attendance before Us hath presented what thou didst send unto him. We have heard it and make mention of thee, that thou mayest give thanks unto thy Lord, the Mighty, the Wise.
- 4 We have previously sent down unto thee that which drew the inhabitants of the most exalted Paradise to a noble station. Let not the affairs of the world grieve thee. By My life! They shall
- 1 هو الشّاهد الخبیر
- 2 کتاب انزلناه لمن اقبل و فاز بأيّام ربّه و شهد البأساء و الضّرآء فی سبیل الله ربّ العالمین
- 3 یا حسین قد حضر کتابک مرّة بعد مرّة اجبناک بهذا الكتاب المبین قد عرض العبد الحاضر ما ارسلته اليه سمعناه و ذکرناک لتشکر ربّک العزیز الحکیم
- 4 انا انزلنا لک من قبل ما انجذب به اهل الفردوس الأعلى علی مقام کریم ایاک ان تحزنک شئون الدنیا لعمری انّها تنفی و ترى

pass away, and thou shalt witness what hath been ordained for those near unto God. Be thou vocal in My Name, hold fast unto My cord, soar in My atmosphere, and cling to My luminous robe.

ما قدّر للمقرّبين كن ناطقاً باسمي و متمسكاً بحبل
و طائراً في هوائي و متشبثاً بذيلي المنير

- 5 The servant present before Us hath presented what thou didst send unto Ism-i-Jud. Verily thy Lord is the All-Hearing, the All-Knowing. We have heard thy call in praise of thy Lord and found the fragrance of thy sincerity from the garment of thy utterance. Verily thy Lord comprehendeth in His knowledge all who are in the heavens and on earth.

5 قد عرض العبد الحاضر ما ارسلته الى اسم الجود
انّ ربك هو السامع العليم سمعنا نداءك في ثناء
موليك و وجدنا عرف خلوصك من قيص
بيانك انّ ربك احاط علمه من في السموات
و الأرضين

- 6 We counsel thee and My loved ones with the wisdom that hath been sent down in the Books of God, thy Lord. He ordaineth as He pleaseth. There is no God but Him, the Commander, the All-Wise.

6 انا نوصيك و اوليائي بالحكمة التي نزلت في كتب
الله ربك انه حكم بما اراد لا اله الا هو الامر
الحكيم

- 7 Convey My greetings to all the friends in that land. God willing, may ye be assisted in that which is befitting this Day and be enabled to fulfill what God hath sent down in the Book.

7 جميع دوستان آن ارض را از قبل مظلوم تكبير
برسان انشاء الله مؤيد باشيد بأنچه اليوم سزاوار
است و موفق باشيد بما انزله الله في الكتاب

- 8 The weak among the people have been held back from the Dawning-Place of the Self-Subsisting by vain imaginings, and the sources of conjecture, who are the ignorant ones of the age, have become a barrier between eyes and the effulgent rays of the countenance of the Lord of Names. Glory be to God! Every person of understanding is amazed at how they have deprived themselves of everlasting and eternal blessings through the various colors of a day or two.

8 ناس ضعيف را اوهام از مطلع قيوم منع نموده
و مطلع ظنون که جهلای عصرند حایل شدند
ماين ابصار و تجليات انوار وجه مالک اسماء
سبحان الله هر عاقلی متحير که چگونه بالوان
مختلفه يوم او يومين خود را از نعمتهای باقيه
دائمه منع نموده اند و محروم ساخته اند

- 9 It is incumbent upon all to beseech God that He may, through the finger of His power, rend asunder the thick veils and withhold not the people of the world from the ocean of His grace. Verily He is the Strong, the Powerful, the Mighty, the All-Encompassing.

9 بر کل لازم که از حقّ مسئلت نمايند شايد
حجبات غليظه را باصبع قدرت خرق فرمايد و
اهل عالم را از بحر عنايت خود محروم نمايد انه هو
القوى القدير المقتدر المحيط

- 10 Glory be upon thee and upon those who have taken the cup of mystical knowledge from the hands of My bounty, and I am the Generous Giver.

10 البهاء عليك و على الذين اخذوا كأس العرفان
من ايدى عطائي و انا المعطي الكريم

BLIB_Or15715.242c

BH03424

To: *Haji Mulla Husayn Lari*

Date: 1298 ? [1880-1881]

- 1 He is the All-Knowing, Speaking Witness 1 هو الشاهد الناطق العليم
- 2 O Hysayn! The story of Husayn has returned. In the midst of tribulation, he calls those in the kingdom of creation to God, the Lord of the worlds. He calls out among the serpents of the earth - to this testifies he who has been given knowledge from God, the All-Knowing, the All-Informed. 2 يا حسين قد رجع حديث الحسين أنه في مجبوحه البلاء يدعو من في ملكوت الانشاء الى الله رب العالمين أنه يدعو بين حيات الأرض يشهد بذلك من اوتي العلم من لدى الله العليم الخبير
- 3 This is the Day of which God's Messengers have previously informed, and of whose praise every insightful scholar has spoken. This is the Day which the Bayan foretold, and before it the Books of God, the Most High, the Most Great. 3 هذا يوم اخبر به رسل الله من قبل و نطق بثنائه كل عالم بصير هذا يوم بشر به البيان من قبل و من قبله كتب الله العلي العظيم
- 4 But when He appeared in truth and the Promised One came, all in the world turned away except those who came before the All-Merciful with illumined hearts. The entire world awaited this most mighty, most holy Day, but when the appointed time arrived and the Source of verses was made manifest from the Dayspring of Will, all turned away save whom thy Lord wished. Such is the condition of the servants on the Day of Return. 4 فلما ظهر بالحق و اتى الموعود اعرض عنه من في العالم الا من اتى الرحمن بقلب منير جميع عالم منتظر اين يوم امنع اقدس بودند و چون ميقات رسيد و منزل آيات از مطلع اراده ظاهر شد كل اعراض نمودند الا من شاء ربك اينست شأن عباد در يوم معاد
- 5 All were created for this Cause, yet they remain heedless of it. Soon shall these days end and all things pass away, and they shall find themselves in grievous regret and manifest loss. 5 جميع از برای اين امر خلق شده اند ولكن از او غافلند عن قريب أيام منتهى شود و اشياء فانی و خود را در حسرت عظيم مشاهده نمایند و در خسران مبین بينند
- 6 This is a Day wherein every soul is able to gain possession of that which will endure throughout the kingdom of earth and heaven. I swear by the Sun of the horizon of utterance that the divine word which has flowed from the Most Exalted Pen is an everlasting treasure for the servants. Blessed is he who attains unto it, and woe unto those who turn away. 6 امروز روزيست که هر نفسی قادر است امريرا مالک شود که بدوام ملک و ملکوت باقی و پاينده بماند قسم بافتاب افق بيان که کلمه الهی که از قلم اعلی جاری شد بمثابة کنز باقيست از برای عباد طوبی لمن فاز بها و ويل للمعرضين
- 7 God willing, through the grace of the True One, exalted be His glory, thou shalt gain possession of that which neither perisheth nor changeth through centuries and ages. We have heard thy call and have answered thee through grace, that thou mayest thank thy Lord, the Munificent, the Generous. 7 انشاء الله بعنايت حق جلّ جلاله مالک شوی آنچه را که فنا اخذش ننماید و قرون و اعصار او را تغيير ندهد انا سمعنا ندائك اجبتاک بالفضل لتشکر ربک الباذل الكريم
- 8 Know thou the station of what hath been revealed for thee. By the life of God! Nothing can equal it, wert thou of them that know. We counsel thee to manifest supreme steadfastness in the Cause of God, the Lord of all mankind. Thus doth the Most Exalted Pen command thee from its Most Great Prison. 8 ان اعرف مقام ما نزل لک لعمر الله لا يعادله شيء لو انت من العارفين و نوصیک بالاستقامة الكبرى على امر الله مالک الوری كذلك امرک القلم الأعلی فی سجنه المبين

- 9 Glory be upon thee and upon those who have attained this mighty, glorious station. 9 البهاء عليك و على الذين فازوا بهذا المقام العزيز المنيع

BLIB_Or15706.265, BLIB_Or15715.095e

BH03429

*To: Ghulam-Husayn ahl sad**Date: 1298 ? [1880-1881]*

- 1 He is the All-Seeing Witness 1 هو الشاهد البصير
- 2 O Ghulam-Qubl-Husayn! Your letter was received and from it We perceived the fragrance of your turning and devotion to the Most Exalted Horizon, and your recognition of the Most Great Word through which every wise matter hath been revealed. We make mention of you and those who have believed. Verily, He is the All-Bountiful, the Generous One. The Wronged One hath confined matters to the mention of God and His loved ones, such that the shrill voice of His Pen hath never ceased from the world. To this beareth witness the Lord of Eternity from His luminous horizon. Blessed is the stranger who hath sought the most exalted homeland, and the thirsty one who hath hastened to the ocean of his Lord's mercy, the All-Forgiving, the Most Merciful. We have sent down the verses and manifested the evidences and called all unto the All-Informed One. Among the people are those who believed then denied, and among them are those who turned away when they heard the call of God, the Mighty, the All-Knowing. We counsel all to that whereby the Cause of God and His sovereignty may be exalted, and We aid those who act according to that which they have been commanded in the Book from the presence of an Ancient Commander. 2 يا غلام قبل حسين قد حضر كتابك و وجدنا منه عرف توجّهك و اقبالك الى الأفق الأعلى و اقرارك بالكلمة العليا التي بها ظهر كل امر حكيم انا ذكرناك و الذين آمنوا انه هو الفياض الكريم ان المظلوم قد اقتصر الأمور على ذكر الله و احبائه بحيث ما انقطع صرير قلبه عن العالم يشهد بذلك مالک القدم من افقه المنير طوبى لغريب قصد الوطن الأعلى و لعطشان سرع الى بحر رحمة ربه الغفور الرحيم انا انزلنا الآيات و اظهرنا البيّنات و دعونا الكل الى الفرد الخبير من الناس من آمن ثم كفر و منهم من اعرض اذ سمع نداء الله العزيز العليم انا نوصي الكل بما يرتفع به امر الله و سلطانه و تؤيد الذين عملوا بما امروا به في الكتاب من لدن امر قديم
- 3 God willing, thou shalt attain unto the reading of the divine verses and remain steadfast in His Cause, in such wise that the Gog of self and Magog of passion - meaning heedless souls - shall not prevent thee from the Dawning-Place of the light of oneness. O Ghulam-Qubl-Husayn! Blessed is the day in which thou wert born, and blessed is the day in which thou didst attain unto this Cause. By the life of God! Those souls who today are firm in the truth are the cause of bounty and blessing to the people of the earth. Although these stations are concealed today, yet they shall assuredly become manifest and evident in the earth. Praise be to the Beloved of the 3 انشاء الله بقراآت آيات الهى فائز شوى و بر امرش مستقيم مانى بشأنى كه يأجوج نفس و مأجوج هوى يعنى نفوس غافله ترا از مطلع نور احديّه منع ننماید يا غلام قبل حسين مبارك روزى كه در آن متولد شدى و مبارك روزى كه باين امر فائز گشتى لعمر الله نفوسى كه اليوم بحق متمسكند سبب نعمت و برکت اهل ارضند اين مقامات اگرچه اليوم مستور است ولكن البتّه وقتى در ارض ظاهر و هویدا گردد حمد كن محبوب عالم

world Who assisted thee and made mention of thee with these sublime words. He is the Powerful, the All-Encompassing, the All-Hearing, the All-Knowing. There is no God but He, the Mighty, the All-Surrounding.

- 4 The chalice of the grace of God, exalted be His glory, appeareth and is made manifest successively. God willing, all shall be enabled to partake thereof.

را که ترا مؤید فرمود و باین کلمات عالیات ذکر نمود اوست توانا و اوست مهیمن و اوست شنوا و اوست دانا لا اله الا هو العزيز المحیط انتهى

- 4 کأس فضل حق جلّ جلاله پی در پی در ظهور و بروز انشاء الله کل موفق شوند بر اخذ آن

INBA97:158

BH03363

To: Muhammad son of one who ascended

Date: 1298 ? [1880-1881]

- 1 He is the All-Seeing, the All-Hearing, the All-Knowing.
- 2 God beareth witness that there is none other God but Him, and He Who hath come is verily the One mentioned in the Books of God, the Lord of all worlds. Every Prophet hath announced the coming of this Day, and every Messenger hath groaned in His yearning for this Revelation, which when it appeared, all things proclaimed: The Kingdom is God's, the Most High, the Most Great. Blessed is the one whose strength was not weakened by the power of the divines from attaining this manifest grace.
- 3 O Muhammad, upon thee be My glory, My loving-kindness and My mercy which hath preceded all who are in the heavens and on earth. We have heard thy call and answered thee, and witnessed thy turning and turned unto thee from this Spot which hath been named by all names in the Book of God, the Mighty, the All-Praised. Let not the affairs of men grieve thee, nor the deeds of the aggressive ones prevent thee. Arise to remember and praise amidst the peoples of creation. Thus doth command thee He with Whom is the perspicuous Book.
- 4 We make mention in this place of thy father who was adorned with the ornament of the loving-kindness of his Lord, the All-Merciful. He hath ascended unto God and the Concourse on High found from him the fragrance of My love, the Mighty, the Inaccessible. Blessed is he and blessed is he who remembereth him, and woe unto every heedless doubter. The Glory shining from the horizon of the heaven of the tender mercy of the Lord of Names, and the Light radiating and gleaming from this most

1 هو الشاهد السامع العليم

2 شهد الله انه لا اله الا هو و الذي اتى انه هو المذكور في كتب الله رب العالمين قد بشر كل نبي بهذا اليوم و نوح كل رسول حباً لهذا الظهور الذي اذا ظهر نطقت الأشياء الملك لله العلي العظيم طوبى لقوى ما منعت سيطرة العلماء عن هذا الفضل المبين

3 يا محمد عليك بهائى و عنايتى و رحمى التى سبقت من فى السموات و الأرضين قد سمعنا ندائك اجبتك و رأينا اقبالك اقبلنا اليك من هذا المقام الذى سمي بكل الأسماء فى كتاب الله العزيز الحميد اياك ان تحزنك شؤونات الخلق او تمنعك اعمال المعتدين قم على الذكر و الثناء بين ملأ الانشاء كذلك يأمرک من عنده کتاب مبين

4 انا نذكر فى هذا المقام اباك الذى كان مزينا بطراز عناية ربه الكريم انه صعد الى الله و وجد منه الملاء الأعلى عرف حبي العزيز المنيع طوبى له و لمن يذكره و ويل لكل غافل مريب البهاء المشرق من افق سماء عناية مالک الأسماء و النور الساطع الالامع من هذا المقام الأعلى عليه و على من يحبه

exalted Station be upon him and upon those who love him and remember him after his ascension, even as the Most Exalted Pen hath spoken in this Luminous Tablet.

- 5 By God's life! Nothing that is seen today shall endure - all shall perish in less than a moment, and there shall remain for Him and His chosen ones that which hath been revealed from My Most Exalted Pen and ordained by My binding, mighty Command. Rejoice, O Muhammad, in this Most Great Remembrance. We beseech Him, exalted be He, to pour forth upon thee patience from His presence and to console thee through His grace. Verily He is the All-Forgiving, the All-Merciful. Be thou in all conditions reliant upon Him. He is assuredly with His trusting servants. There is none other God but Him, the Almighty, the All-Powerful.

ADJ.077-078x, GPB.003x2x, PDC.015x

و يذكره بعد صعوده بما نطق به القلم الأعلى في هذا
اللوح المنير

5 لعمر الله لا يبقى لأحد ما ترى اليوم سيفني الكل
في أقل من آن و يبقى له و لأصفيائي ما نزل من
قلمي الأعلى و ما قدر بأمرى المبرم المتين ان افرح
يا محمد بهذا الذكر الأعظم نسئله تعالى بأن يفرغ
عليك صبراً من عنده و يعزيك فضلاً من لدنه
أنه هو الغفور الرحيم كن في كل الأحوال متوكلاً
عليه أنه مع عباده المتوكلين لا اله الا هو المقدر
القدير

BLIB_Or15713.126

BH03415

To: Wife of Ismullah Jamal

Date: 1298 ? [1880-1881]

- 1 He is the Most Holy, the Most Great
- 2 O leaf who art related to My name "Beauty"! The wronged One hath heard of thy sorrow and what hath befallen thee. Thy Lord is, verily, the All-Knowing, the All-Informed. This is a Day wherein every deed is weighed in the balance of thy Lord, and this is a Day wherein the earth and the mountains and the seas and the trees speak forth.
- 3 Let not the happenings of the world sadden thee. Make thy joy and happiness to consist in the grace of God, thy Lord and the Lord of all worlds. Be not grieved at the loss of children. God willing, He will bestow His grace. He is, verily, the Generous, the Bountiful. Whatsoever appeareth hath not been, and is not, outside of divine wisdom. The people of insight and understanding have borne and do bear witness to this truth.
- 4 Today thou art blessed with something that is seen to be more distinguished and more faithful than a hundred thousand children. Today is different from other days. Every soul who hath drunk even a drop from the Kawthar of knowledge doth acknowledge that which the Pen of God hath acknowledged.

1 هو الأقدس الأعظم

2 يا ايتها الورقة المنسوبة الى اسمي الجمال قد ذكر لدى
المظلوم حزنك و ما ورد عليك ان ربك هو
العليم الخبير هذا يوم فيه يوزن كل عمل بقسطاس
ربك و هذا يوم فيه تحدث الأرض و الجبال و
البحار و الأشجار

3 اياك ان تحزنك حوادث الدنيا ان اجعلي
فرحك و سرورك بعبادة الله ربك و رب
العالمين از فوت اولاد محزون مباش انشاء الله
حق عنايت ميفرمايد انه هو الجواد الكريم آنچه
ظاهر ميشود خارج از حكمت الهية نبوده و
نيست اهل بصر و آگاهی بر اين مطلب گواهي
داده و ميدهند

4 امروز تو بامری فائزی که از صد هزار اولاد
مقدم تر و باوفا تر مشاهده ميشود امروز غير
اينامست هر نفسي که في الجملة از کوثر دانائي
اشاميد تعترف بما اعترف به قلم الله

- 5 Children are for the preservation of remembrance and good deeds and the perpetuation of name and the like. And if God, exalted be His glory, should bestow His grace and that child should also be adorned with the ornament of worthiness and humanity and righteousness, his remembrance would still, with the passage of time, soon come to an end. But the mention of the Most Exalted Pen endureth, through the duration of the Most Beautiful Names. Hold fast unto this, if thou be of the people of Baha.
- 6 Better than what thou hast, and more exalted than that, is with thee, but thou art unaware of it. If thou shouldst become aware of it, God willing, thou shalt attain unto the most great joy and supreme happiness. Thus hath My Pen spoken, as a grace unto My name. Thy Lord is, verily, the All-Bountiful, the Ever-Forgiving, the Most Generous.
- 7 Say: Glory be unto Thee, O my God! I beseech Thee by the inheritors of Thy Kingdom and the guardians of the House of Thy Cause to ordain for me an heir who shall inherit from me through Thy bounty and favors. Thou art, verily, the Best of inheritors. Praise be unto Thee, O Beloved of the mystics and Goal of the worlds and Glory of the hearts of the sincere ones.
- 5 اولاد از برای بقای ذکر و عمل نیک و دوام اسم و امثال آنست و اگر حق جلّ جلاله عنایت فرماید و آن اولاد هم بطراز اهلیت و انسانیت و تقوی مزین شود ذکر آن بمرور ایام عنقریب منتهی گردد و اما ذکر قلم اعلی بدوام اسماء حسنی باقی و برقرار تمسکی بهذا لو تکونین من اهل البهاء
- 6 بهتر از آنچه [۰۰۰] داری و اعلی تر از آن با تو هست ولیکن بآن آگاه نیستی انشاءالله اگر آگاه شوی بفرح اکبر و سرور اعظم فائز گردی کذلک نطق قلبی فضلاً لاسمی ان ربک لهو الفضال الغفور الکریم
- 7 قوی سبحانک یا الهی اسئلك بوراث ملکوتک و حفاظ بیت امرک ان تقدّر لی وارثاً یرثنی بحدوک و الطافک انک انت خیر الوارثین الحمد لک یا محبوب العارفين و مقصود العالمین و بهاء افئدة المخلصین

AQA7#427 p.218

ADMS#142

BH03343

Date: 1298 ? [1880-1881]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 A remembrance from Us unto him who hath been illumined by the rays of the Sun when it shone forth from the supreme horizon from the presence of the Lord of Names, that the remembrance may draw him unto a station wherein the allusions of the learned shall not withhold him from the Creator of heaven. He speaketh that which the Tree of the Furthermost Boundary hath spoken in the kingdom of creation: Verily, there is none other God beside Him, the All-Knowing, the All-Wise.
- 3 The world hath been adorned through the appearance of the Ancient King, and yet most of the people remain heedless. They have taken their vain imaginings and cast the Book of God behind their backs. Thus have their souls prompted them - they are indeed among the most lost.
- 1 هو الأقدس الأعظم الأبهی
- 2 ذکر من لدنا لمن فاز بأنوار الشمس اذ اشرقت من الأفق الأعلى من لدن مالک الأسماء لیجذبہ الذکر الی مقام لا تمنعه اشارات العلماء عن فاطر السماء ینطق بما نطق سدرۃ المنتهی فی ملکوت الانشاء انه لا اله الا هو العليم الحکیم
- 3 قد تزین العالم بظهور مالک القدم ولكن الناس اکثرهم من الغافلين قد اتخذوا الأوهام و نبذوا کتاب الله عن ورائهم کذلک سوّلت لهم انفسهم الا انه من الأخسرین

- 4 Say: By God! The Most Great Book hath appeared and verily it speaketh throughout the world and beareth glad-tidings unto all peoples. God hath come with manifest sovereignty. Thus hath the horizon of knowledge been illumined by the Sun of the remembrance of thy Lord, the All-Merciful, Who speaketh the truth: There is none other God but I, the Mighty, the All-Wise.
- 4 قل تالله قد ظهر الكتاب الأعظم وأنه ينطق في العالم و يبشّر بين الأمم قد اتى الله بسلطان مبين كذلك اشرق افق العرفان بشمس ذكر مظهر ربك الرحمن الذى ينطق بالحق انه لا اله الا انا العزيز الحكيم
- 5 Remember on My behalf My loved ones and give them the glad-tidings of My Book and My remembrance. Verily thy Lord is the Forgiving, the Merciful.
- 5 ذكّر من قبل احبائى و بشّرهم بكتابى و ذكرى أنّ ربك هو الغفور الرحيم
- 6 Blessed is he who hath cast away vain imaginings and turned unto the Dawning-Place of Revelation on this Day which was promised in the Scriptures of God, the Lord of the worlds. Beware lest conjectures withhold you from the Dawning-Place of certitude, or the intimations of the opposers cause you to fear - they who have followed their desires and broken God's Covenant and His Testament when He came with the Manifestation of His Cause, the All-Knowing, the All-Seeing. Thus hath the Tongue of Revelation spoken while seated upon the throne in His mighty prison.
- 6 طوبى لمن نبذ الأوهام و اقبل الى مشرق الوحي فى هذا اليوم الذى كان موعوداً فى صحف الله رب العالمين اياكم ان تمنعكم الظنون عن مشرق الايقان او تخوفكم اشارات المعارضين الذين اتبعوا الهوى و نقضوا ميثاق الله و عهده اذ اتى بمظهر امره العالم البصير كذلك نطق لسان الوحي اذ كان مستوياً على العرش فى سجنه العظيم
- 7 Say: Glory be unto Thee, O my God and the God of all existence, the Lord of the unseen and the seen! I beseech Thee by the Manifestations of Thy Cause and the Dawning-Places of Thy Revelation, who have turned toward this Most Glorious Horizon, to ordain for me through Thy Most Exalted Pen that which Thou didst ordain for Thy chosen ones who hastened to the place of sacrifice, yearning for Thy Beauty and seeking reunion with Thee. O my Lord! Thou seest me turning unto Thee, clinging unto Thee, and holding fast to the hem of Thy mercy. Do with me as beseemeth Thee. Thou art He to Whose power and sovereignty all atoms bear witness, and to my poverty before the revelation of Thy riches. Thou art, verily, the Almighty, the All-Powerful.
- 7 قل سبحانك يا الهى و اله الوجود و مالك الغيب و الشهود اسئلك بمظاهر امرى و مشارق وحيك الذين اقبلوا الى هذا الأفق الأبهى بأن تكتب لى من قلم الأعلى ما كتبته لأصفياك الذين سرعوا الى مقرّ الفداء شوقاً لجمالك و طلباً لوصالك اى ربّ ترانى مقبلاً اليك و متمسكاً بك و متشبّثاً بأذيال كرمك فافعل بى ما انت اهله انك انت الذى شهدت الذرات بقدرتك و سلطانك و بفقرى تلقاء ظهور غنائك انك انت المقتدر القدير

BLIB_Or15719.111, ABDA.065-066

BH03443

To: Aqa Muhammad Qasim Sahib, in Avih

Date: 1298 ? [1880-1881]

- 1 From the Most Exalted Fruit of the Divine Tree of the Supreme Pen came this blessed word, which the Dayspring of the Light of Divine Unity spoke aforetime: "Whoso is God's, God is his." And this most exalted and glorious station cannot be attained except through recognition of the Manifestation of the divine names and attributes. Blessed is he who hath attained unto this most exalted station, and well is it with him who hath heard the Call and answered his Lord. He is indeed recorded among those who have attained in a mighty Tablet.

1 از علیا ثمره شجره قلم اعلی اینکلمه مبارکه بوده که مطلع نور احدیه از قبل بآن تکلم فرموده من کان لله کان الله له و این مقام بلند اعلی حاصل نمیشود مگر بمعرفت مظهر اسماء و صفات الهی طوبی لمن فاز بهذا المقام الأعلی و نعیماً لمن سمع النداء و اجاب مولیه انه من الفائزين فی لوح عظیم
- 2 Your letter was received and from it were inhaled the sweet fragrances of love and devotion. God willing, through divine grace you shall become a guide to the path and a cup-bearer of the heavenly wine - that is, you shall bestow upon the people, in the name of God, the choice sealed wine which hath been unsealed by the finger of might, that perchance those who slumber may awaken and those who are heedless may turn toward the supreme horizon. This is the Day whose mention hath been recorded in the divine Books of the past and future. Blessed is the eye that hath beheld what hath appeared in truth, and the ear that hath heard this wondrous Call.

2 مکتوب آنجناب رسید و نفحات محبت و اقبال از آن استشمام شد انشاءالله بعنایت حق هادی سبیل و ساقی سلسبیل شوید یعنی رحیق مختوم را که باصبع قدرت گشوده شده باسم حق بر خلق مبذول دارید که شاید ناآتمین بیدار شوند و غافلین بافی اعلی توجه نمایند امروز روزیست که در کتب الهی ذکر آن از قبل و بعد بوده طوبی لعین رأت ما ظهر بالحق و لأذن سمعت هذا النداء البديع
- 3 We beseech God, exalted be His glory, to aid you to serve His Cause in such wise that you may set ablaze the whole world with the fire of divine love. Verily He is the One Who doeth what He willeth through His word "Be" and it is! Say: Glory be unto Thee, O Thou Who hast subdued all who dwell in the kingdom of creation through the movement of Thy Most Exalted Pen!

3 از حق جلّ جلاله میطلبیم آنجناب را مؤید فرماید بر خدمت امرش بشأنیکه جمیع عالمرا بحرارت محبت الهی مشتعل نمایند انه هو المقتدر علی ما یشاء بقوله کن فیکون قل سبحانک یا من یخترت بحركة قلبک الأعلی من فی ملکوت الانشاء
- 4 I beseech Thee by the sovereignty of Names, and by the Dawning-Place of Thy Revelation and the Dayspring of Thine inspiration, to aid me to serve Thy Cause in such wise that my name may endure thereby in Thy Kingdom. O my Lord! Thou seest me turning toward Thy horizon, acknowledging Thy power and might. I beseech Thee to make me steadfast in Thy love in such wise that neither the might of princes nor the power of the powerful shall deter me. Verily Thou art the Omnipotent over what Thou willest, and within Thy grasp are the kingdoms of the heavens and earth. There is none other God but Thee, the All-Knowing, the All-Wise.

4 استلک بسلطان الأسماء و مشرق وحیک و مطلع الهامک بآن تؤیدنی علی خدمة امرک علی شأن یظهر منی ما یتقی به اسمی فی ملکوتک ای ربّ ترانی مقبلاً الی افقک و معترفاً بقدرتک و اقتدارک استلک بآن تجعلی مستقیماً علی حبک علی شأن لا تمنعنی شوکه الأمراء و لا تضعفنی قوة الأقویاء انک انت المقتدر علی ما تشاء و فی قبضتک ملکوت ملک السموات و الأرضین لا اله الا انت العلیم الحکیم

BLIB_Or15697.261

BH03584

To: Mirza Mahmud, in Tabriz

Date: 1298 ? [1880-1881]

- 1 He is the One with power over whatsoever He willeth. 1 هو المقتدر على ما يشاء
- 2 O Mahmud! The All-Loving remembereth thee from this praiseworthy station and summoneth thee unto God, the Protector, the Self-Subsisting. We have heard thy cry and lamentation in the days of thy Lord and We know thy condition. Verily thy Lord is the All-Knowing, the All-Informed. He hath heard thy call and hath answered thee with that which all the treasures of the earth cannot equal. Rejoice thou and be of them that are thankful. 2 يا محمود يذكرك الودود من هذا المقام المحمود و يدعوك الى الله المهيمن القيوم قد سمعنا ضجيجك و حنينك في ايام ربك و عرفنا ما انت عليه ان ربك هو العالم الخبير انه سمع ندائك و اجابك بما لا تعادله خزان الأرض كلها ان افرح و كن من الشاكرين
- 3 The world and whatsoever is therein shall perish. Where are the Caesars and their palaces? Where are the Pharaohs and their might? Where are the tyrants and their dominion? They have returned from their palaces to their tombs. Verily thy Lord is the Remembrancer, the All-Wise. Where is the Prime Minister of Iran and his pride? Where is his grandeur and his power? Where is his beaming smile and his decisive command and his pampered form? He hath returned to his abode, fearful, agitated, trembling from the fear of God, the Lord of all worlds. We bear witness that he showed a measure of love and in his final days there appeared from him nothing that would sadden the Ancient Beauty in this mighty Revelation. 3 سيفنى العالم و ما فيه اين القياصرة و قصورهم اين الفراغة و اقتدارهم و اين الجبابرة و نفوذهم قد رجعوا من قصورهم الى قبورهم ان ربك هو المذكر الحكيم اين صدر الايران و كبريائه و اين عظمتة و اقتداره و اين ثغره الباسم و امره الجازم و جسمه الناعم قد رجع الى مقره خائفاً مضطرباً متزلزلاً من خشية الله رب العالمين نشهد انه كان على جانب من الحب و ما ظهر منه في ايامه الأخيرة ما يحزن به جمال القدم في هذا الظهور العظيم
- 4 O Mahmud! Grieve not for what hath befallen thee. Rather rejoice in this clear remembrance. Give thanks unto God for having made known unto thee this Cause from which every doubting learned one hath been debarred. Verily thou hast been remembered before the Wronged One and the glance of God, the All-Knowing, the All-Encompassing, hath been directed towards thee. 4 يا محمود لا تحزن عما ورد عليك ان افرح بهذا الذكر المبين ان اشكر الله بما عرّفك هذا الأمر الذي احتجب عنه كل عالم مريب انك قد كنت مذكوراً لدى المظلوم و توجه اليك طرف الله العالم المحيط
- 5 Say: Glory be unto Thee, O Thou in Whose grasp are the reins of the world! I beseech Thee by the Most Great Name through which every door was opened and every tongue did speak and every poor one was enriched, to ordain for me what beseemeth Thy greatness and Thy power and Thy generosity and Thy favors. O my Lord! I am he who hath turned unto Thee and hath placed his trust in Thee. Ordain for me what shall profit me in Thy worlds. Verily Thou knowest what is within myself while I know not what is within Thyself. Thou 5 قل سبحانك يا من في قبضتك زمام العالم اسئلك بالاسم الأعظم الذي به فتح كل باب و نطق كل كليل و استغنى كل فقير بأن تقدّر لى ما ينبغي لعظمتك و اقتدارك و جودك و الطافك اى رب انا الذي اقبلت اليك و توكلت عليك قدر لى ما ينفعنى في عوالمك انك تعلم ما في نفسى و لا اعلم ما في نفسك و

art verily the Almighty, the Powerful. There is no God but Thee, the Forgiving, the Merciful.

اَنْتَ اَنْتَ الْمُقْتَدِرُ الْقَدِيرُ لَا اِلَهَ اِلَّا اَنْتَ الْغَفُورُ
الرَّحِيمُ

INBA41:165, BLIB_Or15713.127

BH03476

To: Mirza Ali Naqi, in Tihiran

Date: 1298 ? [1880-1881]

- 1 In the name of the All-Knowing Speaker! Some time ago in a letter from this servant, mention of you was revealed from the Most Exalted Pen. God willing, you will drink the choice wine of the Merciful's bounty at all times and remain focused on its horizon. Through God's special favors you have aimed for the ultimate goal and attained that which was in the divine Books of the past and future.

1 بنام گوینده دانا چندی قبل در مکتوب عبد حاضر از قلم اعلی ذکر شما جاری و نازل انشاء الله رحيق عنایت رحمن را در کلّ احیان بیاشامی و بافتش ناظر باشی از عنایات مخصوصه الهی قصد غایت قصوی نمودی و فائز شدی بآنچه در کتب الهی از قبل و بعد بوده
- 2 This is the Day which all the Prophets and Messengers gave glad tidings of to the people and announced. Blessed is he who heard and turned and attained, and woe to every heedless doubter. Strange are those souls who consider themselves believers in the Book yet remain heedless of and turn away from the Mother Book. They speak according to their desires and say that which none before them have said. Your Lord, the Protector, the Self-Subsisting, bears witness to this.

2 امروز روزیست که جمیع نبیین و مرسلین ناس را بآن بشارت داده اند و اخبار نموده اند طوبی لمن سمع و اقبل و فاز ویل لكل غافل مرتاب عجب است از نفوسی که خود را مؤمن بکتاب میدانند و از امّ الکتاب غافل و معرضند یتکلمون بأهوائهم ویقولون ما لا قاله الأولون یشهد بذلک ربک المهیمن القیوم
- 3 Thank God for having caused you to hear and recognize and enabled you to make mention of this Remembrance at Whose appearance all remembrances were struck with terror, as attested by Him Who has proclaimed that there is no God but Me, the Manifest, the Hearing, the All-Knowing, the All-Wise. God willing, you will at all times be occupied with assisting the Cause of God, exalted be His glory, and move according to His will and purpose.

3 ان احمد الله بما اسمعک و عرفک و انطقک بذکر هذا الذکر الذی اذا ظهر فزع الأذکار کلها یشهد بذلک من نطق انه لا اله الا انا الظاهر السامع العليم الحکیم انشاء الله در کلّ احوال بنصرت امر حق جلّ جلاله مشغول باشی و باراده و مشیتش متحرک
- 4 By God's life! You have attained unto a word that cannot be equaled by the treasures of earth nor by that which is with the kings and rulers. Today, whosoever has attained to divine remembrance has come to possess a jewel whose worth and value the people of creation are powerless to reckon.

4 لعمر الله قد فزت بکلمة لا تعادلها کنوز الأرض و لا ما عند الملوک و السلاطین هر نفسی الیوم بذکر الهی فائز شد او مالک شده جوهری را که اهل انشاء از احصای قدر و قیمت آن عاجز و قاصرند
- 5 Preserve it and say: Yours is the praise, O Lord of Names, and Yours is the glory, O Creator of heaven! I beseech You by the sovereignty of Names to assist me in Your remembrance and

5 ان احفظ و قل لک الثناء یا مالک الأسماء و لک البهاء یا فاطر السماء استلک بسلطان الأسماء بأن تؤیدنی علی ذکرک و ثنائک و نصره

praise and in aiding Your Cause amongst Your servants. Then establish for me and my family a station in the shade of the Tree of Your grace. You are He to Whose power all created things have testified, and to Whose grandeur and might all contingent beings have borne witness. There is no God but You, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

امرک بین عبادک ثم اجعل لی و لأهلی مقاماً
فی ظلّ سدرۃ فضلك انک انت الذی شهدت
الكائنات بقدرتک و الممکات بعظمتک و
اقتدارک لا اله الا انت المقتدر المتعالی العلیم
الحکیم

BLIB_Or15719.128a

BH03465

To: Siyyid Asadullah, in Tihiran

Date: 1298 ? [1880-1881]

- 1 He is the Manifest, the Speaker, the Expounder 1 هو الظاهر الناطق المبين
- 2 We make mention of him who has turned to the Countenance, through that which God has made the wine of divine knowledge for all who dwell in the realm of possibility, and a sign of the Ancient One amongst the peoples, that he may rejoice in his Lord's favors and arise to serve this Cause - the Cause through whose manifestation traces were obliterated, thrones toppled, standards reversed, eyes were dazed, and the hearts of the mystics were troubled, save those rescued by the hand of grace as a bounty from God, the Lord of all worlds. 2 انا نذكر من اقبل الى الوجه بما جعله الله رحيق العرفان لمن في الامكان و آية القدم بين الأمم ليفرح بعناية ربّه و يقوم على خدمة هذا الأمر الذی اذا ظهر تحت الآثار و ثلّت الأعراش و نكست الأعلام و شاخصت الأبصار واضطربت افئدة العارفين الا من انقذته يد العناية فضلاً من لدى الله رب العالمين
- 3 O Asad! We have heard your call and answered you as a favor from Us. We have witnessed your turning to God, the Creator of heaven, and We have turned toward you from the Most Exalted Horizon. Verily your Lord is the Mighty, the Generous. 3 يا اسد انا سمعنا ندائك اجبتك فضلاً من لدنا و رأينا اقبالک الى الله فاطر السماء اقبلنا اليک من الأفق الأعلى ان ربک هو العزيز الكريم
- 4 This is a Day that cannot be compared with previous centuries, months and years, for it is associated with your Lord and was named the Day of God in the Books of the Prophets and Messengers. This is the Day which Moses heralded in the Torah, and the Spirit [Christ] in the Gospel, and after them Muhammad the Messenger of God. Read what the All-Merciful has revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." Say: Fear God, O peoples of the earth! He Who was promised in the Psalms and Tablets has come, He Who was mentioned in the Scriptures of God, the All-Knowing, the All-Wise. Say: Come, that I may show you His most exalted horizon and cause you to hear what the Speaker of the Mount uttered in His mighty prison. Verily 4 هذا يوم لا تعادله القرون الأولى و لا الشهور و السنين لأنه كان منسوباً بربک و سميّ بيوم الله في كتب النبيين و المرسلين هذا يوم بشر الکليم به في التوریه و الروح في الانجيل و من بعدهما محمد رسول الله ان اقرء ما انزله الرحمن في الفرقان يوم يقوم الناس لرب العالمين قل اتقوا الله يا ملأ الأرض قد اتي من كان موعوداً في الزبر و الألواح و مذكوراً في صحف الله العليم الحکيم قل تعالوا لأريکم افقه الأعلى و اسمعکم ما تکلم به مکلم الطور في سجنه العظيم أنه ظهر بالحق و اظهر ما اراد فضلاً

He has appeared with the truth and has manifested what He desired as a bounty from His presence. There is none other God but Him, the Speaker, the Manifest, the All-Hearing, the All-Seeing.

من عنده لا اله الا هو الناطق الظاهر السامع البصير

- 5 We counsel you and those who have believed to show forth the greatest steadfastness in this mighty, impregnable Cause. Rejoice in that you have been mentioned before the Wronged One, and that My Most Exalted Pen has moved to make mention of you from this sublime station. Glory be upon you and upon those whom the affairs of the world have not prevented from turning to the Countenance, and whom veils have not barred from this luminous horizon.

5 انا نوصيك والذين آمنوا بالاستقامة الكبرى على هذا الأمر المحكم المتين ان افرح بما ذكرت لدى المظلوم وتحرك على ذكرك قلبي الأعلى في هذا المقام الرفيع البهاء عليك وعلى الذين ما منعهم شؤونات الدنيا عن التوجه الى الوجه وما حجبهم الأجاب عن هذا الأفق المنير

BLIB_Or15713.125, BLIB_Or15715.379a

BH03687

Date: 1298 ? [1880-1881]

- 1 In His Name, the Desired One!

1 بسمي المقصود

- 2 Your letter hath come before Us in the Most Great Prison, the Spot wherefrom God, the Lord of ancient days, doth gaze. Therein thou didst beseech God, the Lord of the worlds and the Desire of the nations, saying: "O Lord of the worlds and Creator of the nations! I beseech Thee by Thy Most Great Name to make me, in all conditions, a servant of Thy Cause, a helper of Thy Faith, one who remembereth Thy Name, who uttereth that which Thou hast sent down through Thy sovereignty, and who acteth according to that which hath been inscribed in Thy Book."

2 قد حضر كتابك في السجن الأعظم منظر الله مالک القدم وفيه سئلت الله مولى العالم ومقصود الأمم قلت يا مولى العالم وموجد الأمم اسئلك بالاسم الأعظم بأن تجعلني في كل الأحوال خادماً لأمرک وناصراً لدينک وذاکراً باسمک وناطقاً بما انزلته بسلطانک و عاملاً بما كان مسطوراً في کتابک

- 3 We have heard thy call and whatsoever thou didst ask of thy Lord, We have answered thee as a token of Our grace, for verily We are the All-Bountiful. We have made thee a servant of Our Cause and aided thee to make mention of Me and to praise Me, that thou mayest render thanks unto thy Lord, the Almighty. And We have written for thee and for thy brethren and thy kindred that which thou didst desire from God, thy Lord and the Lord of thy forebears of old. Blessed art thou for having attained unto the recognition of God in His days and for having quaffed the choice wine in His wondrous Name.

3 قد سمعنا نداءک وما سئلت ربک اجبتناک فضلاً من عندنا وانا الکریم انا جعلناک خادماً لأمری و ایدناک على ذکری و ثنائی لتشکر ربک القدير و کتبنا لک ولاخوتک ولذوی قرابتک ما اردته من الله رب آبائک الأولین طوبی لک بما فزت بعرفان الله في أيامه و شربت الرحيق باسمه البديع

- 4 Thy letter hath come before Us time and again, and the Course on High, then the angels and the Spirit, have found

4 قد حضر کتابک مرّة بعد مرّة و وجد الملاء الأعلى ثم الملائكة و الروح من کل واحد منه عرف

from each one the fragrance of thy sincerity, thy turning and thy devotion to the All-Knowing One. Give thanks unto God for having aided thee in this and enabled thee in such wise that the Lord of ancient days maketh mention of thee from this glorious station.

- 5 And in thy letter was mention of My servant Kamal who attained unto My presence and circled round Me. He is among those who attained unto the recognition of God at the beginning of the Nine, concerning which the Point of the Bayan gave tidings in His words: "In the year Nine ye shall attain unto the presence of God." It behooveth him to preserve this station and to render thanks unto his Lord, the Merciful. We make mention of him and his family and his sons, for verily We are the All-Knowing Remembrancer.

- 6 And We make mention of Javad who was present in Baghdad and attained unto the Most Great Light when it shone forth from that manifest horizon. We send Our greetings upon the faces of Our loved ones in that place and give them the glad tidings of God's grace and mercy, and We counsel them to remain steadfast in this mighty Cause.

خلوصک و اقبالک و توجّهک الى الفرد الخبير
ان اشکر الله بما ايدک على ذلك و وفقک على
شأن يذکرک مالک القدم في هذا المقام الکريم

5 و کان في کتابک ذکر عبدی الکمال الذی فاز
بلقائی و طاف حولی انه ممن فاز بعرفان الله في
اول التسع الذی اخبر به نقطة البيان بقوله و في
سنة التسع انتم بقاء الله ترزقون له ان يحفظ هذا
المقام ويشکر ربه الرحيم انا ذکرناه و اهله و ابنائه
و انا الذاکر العليم

6 و نذكر الجواد الذی حضر في الزوراء و فاز بالنیر
الأعظم اذ اشرق من ذاک الأفق المبين انا نکبر
على وجوه احبائی في هناک و نبشرهم بفضل
الله و رحمته و نصيهم بالاستقامة الکبری في
هذا الأمر العظیم

BLIB_Or15706.213, BLIB_Or15715.087b

BH03799

To: *Hadi*

Date: 1298 ? [1880-1881]

- 1 In the name of the one true God!
- 2 May you ever drink from the ocean of joy and soar in the atmosphere of gladness and delight. In truth, the atmosphere worthy for the soaring of the hearts of the friends of God hath been sanctified from the atmospheres of these dark cities and these lands that profit not. I swear by the ocean of utterance that I grieve with their grief and rejoice in their joy.
- 3 Praise be to God, the favors of the True One have been and shall continue to be with you. We beseech Him, exalted be He, to aid you and assist you and grant you the good of this world and the next. Hereafter be not grieved. aforetime hath this word flowed from the Pen: How many who were remote have been addressed by My Tongue as near ones, and how many

1 بنام خداوند یگا

2 انشاء الله لازال از بحر فرح بیاشامید و در هواء
بهجت و سرور طائر فی الحقیقه هوائیکه لایق
طیران افتده دوستان الهی باشد مقدس از
هواهای این مدن تیره و این دیارهای لایغنیه
بوده اقسام بحر بیانی انی احزن بحزن احبائی و
افرح بفرحهم

3 الحمد لله عنایت حق در باره شما بوده و خواهد
بود نسیله تعالی بأن یوفقک و یؤیدک و یرزقک
خیر الدنیا و الآخرة از بعد محزون مباشید از قبل
اینکلمه از قلم جاری کم من بعید شهد له لسانی

who were near have been pronounced remote. Thus doth the truthful and trustworthy Tongue recount unto thee.

- 4 In these days this land is not free from controversies. From what is known, the atmosphere of that place is many degrees lighter and more pleasant and better than the most ruined of cities. If there be difficulties in affairs, they shall be resolved outwardly and inwardly, God willing.
- 5 Now too a group in the Most Holy Presence make mention of you and of her who is with you. Think not that you have vanished from sight. Verily He loveth faithfulness and hath chosen it for Himself in the kingdom of creation. With utmost joy and delight speak and drink and act as befitteth man.
- 6 The glory be upon thee and upon her who is with thee. The dwellers of the pavilion of chastity have ever mentioned and continue to mention you. This evanescent servant conveyeth his greetings to your honor. Verily with the hands of petition and supplication do I cling to the hem of God's generosity and beseech Him to ordain for you both that which shall gladden your hearts. Verily He is the Answerer of prayer and the Friend of those who love Him.

بالقرب و کم من قریب حکم له بالبعد کذلک
یقصّ لک اللسان الصادق الأمين

4 این ایام این ارض خالی از گفتگو نیست هواء
آتخل هم از قراریکه معلوم شد بچندین درجه از
اخر مدن اخفّ و الطف و احسنست اگر در
امورات عسریست انشاء الله ظاهراً و باطناً رفع
خواهد شد

5 حال هم جمعی در ساحت اقدس مع محرّ شما
و الّتی معک را ذکر مینمایند همچو ندانید از
نظر محو شده اید آنه یحبّ الوفاء و اختاره لنفسه
فیملکوت الانشاء بکمال فرح و سرور بگوئید و
بیاشامید و به ما ینبغی للانسان عامل باشید

6 البهآ علیک و علی الّتی معک اهل سراق
عصمت لازال ذکر شما را نموده و مینمایند
این خادم فانی خدمت آنجناب عرض تکبیر
میرساند انّی بأیادی الطّلب و السّؤال اکون
متشبتاً بذیل کرم الله و استله بأن یقدر لکما ما
یفرح به قلبکما آنه محیب السّائلین و ولی المحبّین

BLIB_Or15706.209, BLIB_Or15715.086d

BH04119

To: *Haji Mirza Kamalid-Din Naraqi*

Date: 1298 ? [1880-1881]

- 1 In the name of the peerless Lord!
- 2 O Kamal, thou hast been blessed with two great bounties: First, that in the year Nine thou wast vouchsafed the presence of God, concerning which the Primal Point gave all this glad-tiding in His words: "And in the year Nine ye shall be blessed with attaining the presence of God." Likewise thou wert honored with the divine exposition regarding the blessed verse "all food," and this is that which the Primal Point gave glad-tidings of: "And in the year Nine ye shall comprehend all good." Thou shouldst at all times be thankful to the All-Merciful that He blessed thee with this most great bounty. Thou didst drink

1 بنام خداوند بیهمتا

2 یا کمال بدو فضل بزرگ فائز شدی اوّل آنکه در
سنه تسع بقاء الله مرزوق گشتی و نقطه اولی
کل را باین بشارت فرموده بقوله و فی سنة التسع
انتم بقاء الله ترزقون و همچنین بیان رحمن در
آیه مبارکه کُل الطّعام مفتخر شدی و این است
آنچیزیکه نقطه اولی بآن بشارت داده و فی سنة
التسع انتم کلّ خیر تدرکون باید در جمیع احیان
حضرت رحمن را شاکر باشی که ترا باین فضل
اعظم فائز فرمود از بحر وصال آشامیدی و از
کوثر لقا قسمت بردی

from the ocean of reunion and partake of the Kawthar of His presence.

- 3 Thy petitions reached the Most Holy Court time and again. We heard thy call and perceived the fragrance of thy love from thy prayers and remembrances. All the souls thou didst mention in thy writings were remembered at the Most Holy Court and were adorned with the ornament of the favors of the Lord of all being. Blessed art thou and they! Give them My glad-tidings and proclaim unto their faces, as bidden by God, the Protector, the Self-Subsisting.

3 عرایضت مرّۀ بعد مرّۀ بساحت اقدس رسید ندایت را شنیدیم و عرف حبّ را از مناجات و اذکارت یافتیم و جمیع نفوس مذکوره که از قلمت جاری شد در ساحت اقدس مذکور آمدند و بطراز عنایت مالک الوری مزین گشتند طوبی لک و لهم بشرهم من قبلی و کبر علی وجوههم امراً من لدی الله المهیمن القیوم

- 4 We counsel all to steadfastness, for the clamorous ones have been and are lying in wait for the believers and the sincere ones. Say: Should anyone come to you with the book of the netherworld and its pages, cast them behind you, then know that he is the clamorous one promised in the Books of God, the Mighty, the Loving. The Glory be upon thee and upon My loved ones and My handmaidens who have believed in God, the Lord of existence.

4 جمیع را باستقامت وصیّت مینمائیم چه که ناعقین در کمین موحدین و مخلصین بوده و هستند قل ان یأتکم احد بکتاب السّجّین و اوراقه دعوها عن ورائکم ثمّ اعلوها بآنّہ هو النّاعق الموعود فی کتب الله العزیز الودود البہاء علیک و علی احبّتی و امّاء اللّائی آمنّ بالله مالک الوجود

- 5 O Kamal! The Self-Sufficient, the Most High, counseleth thee to render thy humility and reverence wholly unto God alone. This is a word wherewith We counseled thee in Baghdad - keep it before thine eyes as a command from Me, and I am the True Counselor.

5 یا کمال یوصیک الغنیّ المتعال بأنّ تجعل خضوعک و خشوعک کلّهما لله وحده هذه کلمة وصیناک بها فی الزوراء فاجعلها امام عینیک امراً من عندی و انا النّاصح الامین

AQA7/#374 p.064, RSR.128-129x

BH04286

To: *Abdu'l-Husayn, in Kazirun*

Date: 1298 ? [1880-1881]

- 1 In the Name of the Ever-Abiding, the All-Seeing
- 2 Thy letter was presented before the Most Great Horizon and attained unto the court of the Lord of Names. Thou hadst expressed grief - yet this is the Day of supreme joy, for the Sun of Revelation hath dawned from the horizon of God's Will and the ocean of bounty is surging. Turn away thine eyes from the ways of the world and its people, and fix thy gaze upon the movements of the leaves suspended from the Divine Lote-Tree.

1 بنام بینندۀ پاینده

2 مکتوبت بمنظر اکبر فائز و بلحاظ عنایت مالک اسماء مشرف اظهار حزن نموده بودی امروز روز فرح اکبرست چه که آفتاب ظهور از افق مشیت الهی مشرق و دریای فضل موج چشم از اطوار جهان و آدیان یردار و باطوار ورقات معلقات سدرۀ منتهی توجه نما

- 3 I swear by the Sun of grace shining from the horizon of the prison - if thou attainest unto that which hath been mentioned, neither the world nor all that is therein shall prevent thee from this supreme joy made manifest today through the appearance of the Lord of Power. This is the Day whereon "The All-Merciful is established upon the throne," not the day of "Lord, Lord!" God willing, thou shalt taste the sweetness of the All-Merciful's utterance. By My life! If thou findest it, it will draw thee to a station wherefrom thou shalt never be heedless, even should all the hosts of earth seek to prevent thee.
- 4 With complete trust, supreme steadfastness and manifest certitude, occupy thyself with teaching God's Cause, that perchance thou mayest guide the lost to the divine homeland and give the thirsty to drink from the living waters. His grace shall become manifest and His assistance shall reach thee. Be thou assured and be of the thankful ones.
- 5 He hath imparted that which is truth and graciously bestowed it, and what is required of you is to act according to that which hath been sent down in this Most Holy, Most Exalted Tablet from the Supreme Pen. Give thanks unto God for having been mentioned in His presence and for having attained unto this Tablet which shall testify for thee in all the worlds of thy Lord. This is a mighty station - preserve it through His Name, the Preserver, the Ancient.
- قسم بافتاب فضل که از افق سخن طالعت
اگر باصغای آنچه ذکر شد فائز شوی عالم و آنچه
در اوست ترا از این فرح اکبر که الیوم بظهور
مالک قدر ظاهرست باز ندارد امروز روز
الرحمن علی العرش استوی است نه یوم الأمان
الأمان انشاء الله لذت بیان رحمن را بیابی لعمری
لو تجد لیجذبک الی مقام لن تغفل عنه و لو
تمنعک جنود الأرض کلها
- 4 بتوکل تمام و استقامت کبری و یقین مبین بتبلیغ
امر الهی مشغول شو که شاید گمگشتگان را
بوطن الهی برسانی و تشنگان را از کوثر حیوان
بنوشانی عنایت او ظاهر خواهد شد و مدد او
خواهد رسید ان اطمئن و کن من الشاکرین
- 5 آنچه بر حقست القا نمود و عنایت فرمود و آنچه
بر شماست عمل بآنچه در این لوح امنع اقدس از
قلم اعلی نازل شده ان احمد الله بما ذکرک لدی
الوجه و فزت بهذا اللوح الذی یشهد لک فی کل
عالم من عوالم ربک هذا مقام عظیم ان احفظه
باسمه الحافظ القدیم

BLIB_Or15715.314b

BH04165

*To: Hadi**Date: 1298 ? [1880-1881]*

- 1 He is God, exalted be His station, the Greatness and Power!
- 2 God willing, through the bounty of the One True God, may you be safe and steadfast, watchful and speaking, and acting according to what He loves and is pleased with.
- 3 If you ask about conditions in this land, every day comfort and ease are declining while hardship, calamity and trials are increasing. Nothing shall befall us except what God has ordained for us. Were it not for the glad-tidings "Give thou good news unto the patient ones," the threats of "We shall surely
- 1 هو الله تعالى شأنه العظمة والاقطار
- 2 انشاء الله بعنایت خداوند یگا سالم و قائم و ناظر
و ناطق باشی و به ما یحبّه و یرضی عامل
- 3 اگر احوال این ارض را بخواهید در هر یوم
راحت و رخا در تنزل و شدت و بلا و ابتلا در
ترقی لن یصیبنا الا ما کتب الله لنا اگر بشارت
بشر الصّابرين نبود تهدیدات و لنبلونکم بشیء

prove you with somewhat of fear” would have transported the servants from existence to non-existence, just as He brought them from non-existence into being. In any case, We previously informed of the events in this land and its turmoil. We beseech God, glorified and mighty be He, to hasten what He has ordained. By Him Who caused Me to speak as He desired - if mention were made of the matters that have occurred, it would surely increase your grief. Therefore silence is preferable.

- 4 Your letters - all that you sent before and after addressed to My name Mihdi, upon him be My glory - the servant in attendance mentioned them, and likewise what you addressed to this Prisoner. The delay in replying has been due to intense sorrows and other matters. However, God is witness and aware that you have been and are in Our thoughts.

- 5 We beseech God, exalted be His glory, to assist you in what is befitting today and to ordain what will be the cause of joy and gladness. Peace and glory be upon you and upon she who was with you and accompanied you, and upon whoever holds fast to God's firm cord. Praise be to God, the Lord of the worlds.

من الخوف عباد را از وجود بعرضه عدم نقل
مینمود چنانچه از عدم بوجود آورد باری از قبل
اخبار نمودیم بحدوث این ارض و اضطراب آن
از حقّ جلّ و عزّ میطلبیم در آنچه مقدر فرموده
تعییل فرماید فواللّٰی انطقنی بما اراد اگر از
امورات وارده ذکر شود البتّه بر حزن شما بیفزاید
لذا الصمت اولی

4 مراسلات شما آنچه از قبل و بعد باسمی مهدی علیه
بهائی فرستادید عبد حاضر ذکر نمود و همچنین آنچه
باسم این مسجون ارسال داشتید تعطیل جواب
از شدت احزان و امور دیگر بوده ولكن حقّ
شاهد و گواهست که در نظر بوده و هستید

5 و از حقّ جلّ جلاله میطلبیم که شما را موفق
دارد بر آنچه الیوم سزاوار است و مقدر فرماید
آنچه که سبب و علت فرح و سرور است السلام
و البهاء علیک و علی الّٰتی کانت معک و سارت
بک و علی من تمسک بحبل الله المتین الحمد لله
ربّ العالمین

BLIB_Or15715.233a

BH04336

To: Javad

Date: 1298 ? [1880-1881]

He is God, exalted be His glory

O Javad! The letter which his honor Aqa Muhammad, glory be upon him, wrote to you was presented before the Most Holy Court. God willing, he and those who are with him will attain to divine favors and drink again and again from the fountain of joy which flows in the name of the Lord of the Manifestation, in such wise that earthly troubles and human conditions cannot affect it. Praise be to God, they are adorned with the ornament of God's grace and act according to what hath been revealed in the Book. Blessed is he who maketh his utterance for God and his work for God and his orientation toward God and his patience in God. And at the end of the letter his honor Abdul-Baha, glory be upon him, requested

هو الله تعالى شأنه

یا جواد مکتوبیکه جناب آقا محمد علیه بهائی بشما
نوشته عبد حاضر در ساحت اقدس معروض
داشت انشاء الله ایشان و الذین معه بعنایت الهی
فائز باشند و از چشمه سرور که باسم مالک
ظهور جاریست کرّه بعد کرّه پیاشامند بشأنیکه
کدورات ارضیه و شئونات بشریه آنرا اخذ نمایند
الله الحمد بطراز عنایت حقّ مزینند و به ما نزل
فی الکتاب عامل طوبی لمن جعل نطقه لله و
عمله لله و توجهه الی الله و صبره فی الله و در
آخر مکتوب جناب عبدالهاء علیه بهائی از شما
خواهش نموده اند که بعد از اذن و رخصت

that after receiving permission you visit and circumambulate on his behalf. Permission hath appeared - turn thy face to Him Who mentioned thee and remembereth thee, then do as he desired. Whoso hath loved Me and sought My station until he attained what he desired - verily We send greetings from this station upon him and upon him and upon them and upon thee. God willing, may all abide and rest beneath the shade of God's mercy.

Mention was made in that letter of his honor Shaykh Ali, glory be upon him. God willing, may he in all conditions gaze upon the Dawning-Place of the Manifestation of the All-Possessing, the Most High, and receive his portion from the outpourings of these special days. Verily We have mentioned him and do mention him and We beseech God to assist him in what He loveth and is pleased with. The glory from Us be upon him and upon those who have attained unto what God hath desired in His perspicuous Book.

بنیای ایشان زائر و طائف شوید قد ظهر الاذن وجه وجهک للذی ذکره و یذکرک ثم اعمل بما اراد من احببني وقصد مقامی الى ان فاز بما اراد انا نکبر من هذا المقام علیه و علیه و علیهم و علیک انشاء الله جميع در ظل رحمت حق ساکن و مستریح باشند

ذکر جناب شیخعلی علیه بهائی در آئینکتاب بوده انشاء الله در کل احوال بمطلع ظهور حضرت غنی متعال ناظر باشند و از فیوضات ایام مخصوصه قسمت برند انا ذکرناه و نذکره و نسلل الله بأن یوفقه علی ما یحب و یرضی البهاء من لدنا علیه و علی الذین فازوا بما اراد الله فی کتابه المبین

BLIB_Or15697.252

BH04238

Date: 1298 ? [1880-1881]

1 He is the One manifest above all things

2 God testifieth that there is none other God but Him. His are the greatness and power, might and sovereignty. He giveth and withholdeth, and He is sanctified above mention of what hath been and what shall be. He Who speaketh is indeed the Hidden Name and the Treasured Symbol, Who hath appeared through this Name, the Self-Subsisting, the All-Compelling.

3 O thou who gazest upon the Countenance! Thy letter which thou didst send to the servant who is present hath been read before the Wronged One. We have heard and answered thee through this Tablet, the mighty and ordained. All things have testified to the Revelation of God and His sovereignty, yet the people understand not. The Cock of the Throne hath crowed and the Dove of the Cause hath warbled in remembrance of this Most Great Remembrance, yet the people know not.

4 Blessed art thou for having turned toward the Most Exalted Horizon when the learned ones of the earth turned away from

1 هو الظاهر فوق الأشياء

2 شهد الله انه لا اله الا هو له العظمة و الاقتدار و القدرة و الاختیار يعطى و يمنع و هو المقدس عن ذکر ما كان و ما يكون و الذى ينطق انه هو الاسم المكنون و الرمز المخزون الذى ظهر بهذا الاسم المهيمن القيوم

3 يا ايها الناظر الى الوجه قد قرء لدى المظلوم كتابك الذى ارسلته الى العبد الحاضر انا سمعنا و اجبتناك بهذا اللوح العزيز المحتوم قد شهد كل شىء بظهور الله و سلطانه ولكن القوم هم لا يفقهون قد دلح ديك العرش و هدرت حمامة الأمر فى ذکر هذا الذكر الأعظم ولكن الناس هم لا يعلمون

4 طوبى لك بما اقبلت الى الأفق الأعلى اذ اعرض عنه علماء الأرض كلها الا من شاء الله مالک

it, save whom God, the Lord of the seen and unseen, did will. Know thou the worth of this station - by the life of God, nothing on earth can equal it, as doth testify He with Whom is the Preserved Tablet. Convey My greetings to the faces of My loved ones who cast away idle fancies on this Day whereon the Trump was sounded and the Mount spoke forth: "The Kingdom belongeth unto God, the Sovereign Lord of all existence!"

- 5 Rejoice thou in My remembrance of thee, then turn thy face toward the Prison and say: "Praise be unto Thee, O Thou the Wronged One, for having spent what Thou didst possess in the path of God, the Lord of all the worlds. I testify that Thou hast appeared and made manifest what was hidden in the knowledge of God. Thou didst speak and caused all things to speak in praise of Thy Name, the All-Compelling over what was and what shall be."

الغيب و الشهود ان اعرف قدر هذا المقام لعمر
الله لا يعادله شيء في الأرض يشهد بذلك من
عنده لوح محفوظ كبر من قبلي على وجوه احبائي
الذين نبذوا الأوهام في هذا اليوم الذي فيه نفخ
في الصور ونطق الطور الملك لله مالک الوجود

5 ان افرح بذكرى اياك ثم ول وجهك الى السجن
قل لك الحمد يا ايها المظلوم بما انفتحت ما عندك
في سبيل الله مالک الملوك اشهد انك ظهرت
واظهرت ما كان مكتوناً في علم الله نطقت و
انطلقت الأشياء على ذكر اسمك المهيمن على ما
كان وما يكون

BLIB_Or15719.123c

BH04585

To: *Izziyyih (Fatimih), in Qazvin*

Date: 1298 ? [1880-1881]

- 1 In the name of the All-Knowing Lord!
- 2 O 'Izziyyih! God willing, may you gaze toward the Most Exalted Horizon, walk upon the straight path of Truth, and voice the praise of the True One, exalted be His glory and all-encompassing be His bounty.
- 3 God is aware that from the letter you sent, such grief was brought about that mention of it would surely cause sorrows beyond measure - that is, beyond moderation - or its effects would appear in wilderness, deserts and mountains. God bears witness that this Wronged One has wished to behold you as befits you, even as the name bestowed upon you stands as a truthful witness and an eloquent testimony.
- 4 The mercy and grace of God are of such magnitude that pen and tongue are truly powerless to describe them. Verily He is the All-Forgiving, the All-Merciful, and verily He is the All-Compassionate, the All-Generous. We beseech God to set right all affairs.

1 بنام خداوند دانا

2 يا عزّيّه انشاء الله بافق اعلى ناظر باشي وير صراط
حق مستقيم سالک و بثنای حق جلّ جلاله و
عم نواله ناطق

3 حق آگاه گواهد است از مکتوبیکه ارسال داشتی
بشأنی حزن وارد که ذکر آن البتّه سبب احزان
خارجہ گردد یعنی خارج از اعتدال و یا ظهور
اثر آن در براری و صحاری و جبال حق شاهد
است که اینمظلوم دوست داشته شما را بماینی
مشاهده نماید چنانچه اسمیکه بشما عطا شد
شاهدیست صادق و گواهیست ناطق

4 رحمت و فضل حق بمقامیست که فی الحقیقه قلم
و لسان از ذکر آن عاجز است آنّه هو الغفور الرحیم
و آنّه هو المشفق الکرم از حق میطلبیم جمیع امور
را اصلاح نماید

- 5 Be not grieved at what has befallen you. God willing, you shall attain to the greatest joy and soar with utmost gladness and delight in the atmosphere of God's good-pleasure. 5 از آنچه وارد شد محزون مباش انشاءالله بفرح اکبر فائز شوی و بکمال بهجت و سرور در هوای رضای الهی طیران نمائی
- 6 Remember thy Lord with these sublime words: "Glory be unto Thee, O Master of existence and Knower of the seen and unseen! I beseech Thee by Thy Name through which, when it shone forth upon the mirrors of all created things, was reflected therein that there is none other God but Him, to draw me ever closer to Thee in all conditions and to strengthen me in that which Thou lovest and art pleased with. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Generous." 6 ان اذکری ربک بهذه الکلمات العلیا سبحانک یا مالک الوجود و العالم بما فی الغیب و الشهود اسئلك باسمک الذی اذا تجلّت علی مرایا الممكنات انطیع فیها انه لا اله الا هو بأن تقرّبنی الیک فیکلّ الأحوال و تؤیّدنی علی ما تحبّ و ترضی انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم
- 7 The Glory be upon thee and upon my leaves and handmaidens who have believed in the Single One, the All-Informed. 7 البهاء علیک و علی ورقاتی و امائی اللّائی آمّن بالفرد الخبیر

BLIB_Or15715.233b

BH04730

*To: Mulla Ahmad Ali Nayrizi son of Fadhlullah**Date: 1298 ? [1880-1881]*

- 1 In the name of the All-Knowing Lord! 1 بنام خداوند دانا
- 2 Your mention was mentioned before the One Who is Mentioned, and an answer was revealed from the Most Exalted Pen. God willing, may you be confirmed and assisted in what God loves and is pleased with, and be adorned with such conduct and deeds as will cause the exaltation of God's Cause. 2 ذکرّت لدى المذکور مذکور آمد و از قلم اعلی جواب نازل انشاءالله بما یحبّه الله و یرضی مؤید و موفق باشی و باخلاق و اعمالیکه سبب ارتفاع امر الله است مزین گردی
- 3 Blessed is the soul that is today illumined by the lights of the Manifestation of God and has attained to His recognition. All beings were created for this Day, yet all were found heedless and veiled save whom God willed. 3 طوبی از برای نفسیکه الیوم بانوار ظهور الله منور شد و بعرفانش فائز گشت جمیع خلق از برای این یوم خلق شده اند ولکن کل غافل و محجوب مشاهده شدند الا من شاء الله
- 4 Say: O friends! Words alone have not sufficed and will never suffice. You must manifest such deeds that all souls will testify that you are distinguished from others and are truly related to the Truth. Strive, ere time is lost, to attain such a station whose mention will endure as long as the Kingdom endures. Hold fast unto pure servitude unto God, the True One. 4 بگوای دوستان لفظ تنها کفایت ننموده و نخواهد نمود باید باعملی ظاهر شوید که جمیع نفوس شهادت دهند که از دون خود ممتاز و بحقّ منسوبید جهد نمائید تا وقت از دست زفته بمقامی فائز شوید که ذکر آن بدوام ملک پائیده و باقی ماند تمسکوا بالعبودیّة الصّرفة لله الحقّ

- 5 We have previously informed all of the appearance of the cawers and the liars. All must hold fast to the cord of steadfastness and be detached and free from all save God, in such wise that the gestures and words of the cawers will not prevent them from the straight path nor deprive them of the Truth. He speaks the truth and the Command is God's, the All-Knowing, the All-Wise.
- 6 Give thanks to the Beloved of the world that He has not deprived you and has mentioned you in this exalted Tablet. Verily your Lord is the All-Bountiful, the Most Generous.

5 از قبل جمیع را بظهور ناعقین و کاذبین اخبار نمودیم باید کلّ بجبل استقامت متمسک شوند و از دون الله فارغ و آزاد باشند بشأنی که اشارات و کلمات ناعقین ایشانرا از صراط مبین منع ننماید و از حق محروم نسازد آنه يقول الحق و الأمر لله العليم الحکیم

6 شکر کن محبوب عالم را که ترا محروم نساخت و باین لوح منیع [ذکر فرمود] آن ربّک هو الفضل الکريم

BLIB_Or15706.196, BLIB_Or15715.084a

BH04792

To: brother of Haji Mulla 'Ali, in Tabriz

Date: 1298 ? [1880-1881]

- 1 In the Name of Him Who is Sanctified above all mention
- 2 Say: O God of Names and Creator of earth and heaven! I beseech Thee by the yearning of them that are near unto Thee in their separation from Thee, and by the sighing of them that long for Thee in Thy days, to cause me to acknowledge that which the Tongue of Thy grandeur hath spoken before the creation of Thy heaven and Thy earth.
- 3 O my Lord! Aid me in Thy Cause in such wise that the veils of the world shall not prevent me from turning to Thy face, nor shall the doubts of the nations hinder me from standing firm in Thy Cause.
- 4 O my Lord! All created things have testified to Thy power, might and strength, and all contingent beings have acknowledged Thy grandeur, dominion and sovereignty. Who is there, O my God, whom Thou hast rendered deprived when he turned to the ocean of Thy bounty, and who is there, O my Beloved, whom Thou hast forsaken when he held fast to the cord of Thy grace and the hem of the robe of Thy favors?
- 5 I bear witness, and all existence both seen and unseen beareth witness, to Thy tender mercies and bestowals. I beseech Thee to ordain for me that which beseemeth Thee and Thy days, and to aid me to stand firm in this Cause whose loftiness, exaltation

1 بسمه المقدّس عن الأذکار

2 قل يا اله الأسماء و فاطر الأرض و السماء استلک بحین المقرّین فی فراقک و زفیر المشتاقین فی ایامک بأن تجعلنی معترفاً بما نطق به لسان عظمتک قبل خلق سمائك و ارضک

3 ای ربّ آیدنی فی امرک علی شأن لا تمنعنی حجاب العالم عن التوجّه الی وجهک و لا تصدّنی شبهات الأمم عن الاستقامة علی امرک

4 ای ربّ شهدت الکائنات بقدرتک و قوتک و اقتدارک و اعترفت الممکات بعظمتک و هیمنتک و سلطانک من الذی یا الهی جعلته محروماً اذ اقبل الی بحر عطائک و من الذی یا محبّوبی ترکته اذ تمسک بجبل فضلک و اذیال رداء مواهبک

5 اشهد و يشهد کلّ الوجود من الغیب و الشهود بعنائیک و الطافک استلک بأن تکتب لی ما ینبغی لک و لایامک و تؤیدنی علی الاستقامة

and greatness have been attested by the Books, the Scriptures, the Psalms and the Tablets.

- 6 O Lord! Thou art the All-Bountiful, possessed of the Most Great Name, and I am the poor one, possessed of great poverty. I beseech Thee by Thy mercy which hath preceded all created things, and by Thy grace which hath encompassed the earth and the heavens. There is no God but Thee, the Lord of all worlds, the Ultimate Goal of the hopes of them that yearn, and the Ultimate End of the purpose of them that seek.

- 7 Praise be unto Thee, O Thou in Whose hand is the dominion of all worlds.

على هذا الأمر الذى شهدته الكتب و الصحف
و الزبر و الألواح بعلوه و سموه و عظمته

6 اى رب انت الكريم ذو الاسم العظيم و انا
المسكين ذو الفقر الكبير اسئلك الرحمة التى
سبقته الموجودات و فضلك الذى احاط
الأرضين و السموات لا اله الا انت رب العالمين
و غاية امل الآملين و منتهى مقصد الطالبين

7 الحمد لك يا من بيدك زمام العالمين

BLIB_Or15715.350a

BH04864

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

Date: 1298 ? [1880-1881]

- 1 He is the True, the Faithful!

- 2 O Abu'l-Hasan! God willing thou art sustained by His lordly favours and art occupied with such deeds as befit His Day. Regard faith as a tree: its fruits and leaves, its branches and boughs are, and ever have been, truthfulness, trustworthiness, rectitude of conduct, and forbearance. Be assured of God's sustaining grace, and engage thyself with service to His Faith. We have designated thee a trustee of God, have bidden thee to observe that which shall exalt the Cause of Him Who is the Lord of the worlds, and have bestowed upon thee the right to receive Huququ'llah. Consort with the people in a spirit of amity and concord, and be unto them a loyal counsellor and a loving companion. Content thyself then with that which We have ordained for thee.

- 3 In this Day it is incumbent upon all to evince true resignation. The Primal Point Himself hath informed every soul and summoned them to this lofty and sublime station, that all may attain unto the good pleasure of God, may forsake their own desires, of whose ultimate consequence they remain ignorant, and may fix their gaze upon the will of God. Nor is this fleeting life of such worth that it should distract any soul from the

1 هو الصادق الأمين

2 يا اباالحسن انشاء الله بعناية مخصوصه حق فائز
باشى و به ما ينبغى لأيام الله عامل ايمانرا بمثابه
درخت مشاهده كن اثمار و اوراق و اغصان
و افنان او امانت و صداقت و درستكارى و
بردبارى بوده و هست بعناية حق مطمئن باش
و بخدمت امرش مشغول قد جعلناك اميناً من
لدى الحق و نصيک بما يرتفع به امر الله رب
العالمين و اذن داديم ترا باخذ حقوق الهى عاشر
مع العباد بالروح و الریحان و كن لهم ناصحاً اميناً
و صاحباً شفیقاً ثم ارض بما قضیناه لك

3 امروز کل باید بکلمه رضا فائز شوند نقطه
اولی جمیع را آگاه نموده و باین مقام بلند اعلی
اخبار فرموده تا کل برضای الهی فائز شوند و
از اراده های خود که نتیجه و خاتمه آترا مطلع
نیستند بگذرند و بارادة الله ناظر باشند فی الحقیقه
این دیو روز قابل نیست که نفسی بملاحظه آن
از حق غافل شود و یا بغیر رضای او حرکت
نماید

True One or deflect him from that which is pleasing unto Him.

- 4 Convey Our greetings to all Our loved ones and remind them of this station, which in truth is the loftiest of stations. Thus hath this Wronged One bidden thee, that thou mayest yield thanks to thy God, the Lord of utterance and bounty. My glory be upon thee and upon them that have acted as bidden by Him Who is the All-Knowing, the All-Wise.

BRL_ATBH#39, BRL_HUQUQ#081x, BRL_TRUST#02x, BSW#05.49x, COC#2014x

4 جميع دوستانرا تكبير برسان و باين مقام كه
في الحقيقة اعلى المقام است متذکر دار کذلک
يا مرمک المظلوم لتشکر ربک الناطق الکريم البهاء
عليک و على الذین عملوا بما امروا به من لدن
عليم حکيم

BLIB_Or15719.112d, BRL_DA#025,
BRL_HUQUQP#081x, COMP_TRUSTP#02x,
MAS8.098x, ASAT1.199x

BH04614

To: Muhammad Baqir Ahmaduf

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 Praise be to God Who sent forth the Messengers, revealed the Books and guided mankind to the straight path. And peace and blessings be upon Him through Whom prophethood and messengership were sealed, and by the lights of Whose countenance the horizons were illumined.
- 3 The purpose of the True One, glorified be His majesty, in creating the children of Adam has been to manifest His grace and bounty. In all ages and centuries, the channels of His overflowing grace have been the Prophets and chosen ones. These are the Manifestations of His Cause, the Dawning-Places of His revelation, the Recipients of His knowledge and the Rising-Points of His wisdom among creation. And whenever the horizon of the world was illumined by the light of a Manifestation, all turned away save whom God willed. Blessed are those souls whom worldly conditions did not prevent from recognizing the Lord of Names. God willing, may the saved community be assisted to perform such deeds as will cause the exaltation of the Cause. In all ages, the helper of truth has been goodly deeds and spiritual qualities. Blessed is he who holds fast unto them, and woe unto the heedless.

1 هو الله تعالى شأنه العظمة والافتدادر

2 الحمد لله الذى ارسل الرّسل و انزل الكتب و
هدى الناس الى سواء الصّراط و الصّلوّة و السّلام
على الذى به ختمت الرّسالة و التّبوة و من انوار
وجهه انارت الآفاق

3 مقصود حقّ جلّ جلاله از خلق بنی آدم اظهار
فضل و کرم بوده و وسائط فیض فیاض در قرون
و اعصار انبیا و اصفیا بوده اند ایشانند مظاهر امر
و مطالع وحی و مهابط علم و مشارق حکمت ما
بین خلق و هر هنگام که افق عالم بنور ظهور منور
شدّ جمیع اعراض نمودند الاّ من شاء الله طوبی
از برای نفسی که شئونات دنیا ایشانرا از مالک
اسماء منع نمود انشاء الله فرقهء ناجیه مؤید شوند
بر اعمالی که سبب و علّت علّو امر است ناصر حق
در جمیع اعصار اعمال حسنه و اخلاق روحانیّه
بوده طوبی لمن تمسک بها و ویل للغافلین

- 4 O friend! Thou art mentioned in the presence of this Wronged One. Due to the weakness of certain souls, at times the Pen is

4 ای دوست نزد مظلوم مذکورى نظر بضعف
بعضی از عباد گاهی قلم از تحریر ممنوع و همچنین

forbidden from writing and likewise the tongue from speaking. We beseech God to assist and confirm thee in that which He loves and is pleased with, and to ordain for thee the good of this world and the next. Verily He is the Lord of all creation and the Sovereign of the throne on high and of earth below.

لسان از نطق نسلل الله تعالى بأن يوفق جنابك
ويؤيدك على ما يحب ويرضى ويقدر لك خير
الآخرة والأولى أنه لمولى الورى ومالك العرش
والثرى

BLIB_Or15715.317a

BH04902

To: Badi son of one who ascended

Date: 1298 ? [1880-1881]

1 He is the One Who beholds, witnesses, hears and sees.

1 هو الناظر الشاهد السميع البصير

2 O thou of tender age, O Badi', rejoice in that thou art remembered by the Fashioner of the heavens and earth, Who has come with a Cause that has shaken the foundations of idle fancies and vain imaginings. He is the One through Whom the greatest commotion appeared amongst mankind and the Lord of Destiny spoke forth: "There is none other God but Me, the Mighty, the Bestower."

2 يا صغير السن يا بديع ان افرح بما يذكرک بديع
السموات والأرض الذى اتى بأمر تزعزع منه
بنيان الظنون والأوهام أنه هو الذى به ظهر الفزع
الأكبر بين البشر ونطق مالك القدر أنه لا اله
ألا انا العزيز الوهاب

3 Blessed art thou and blessed is thy father who ascended unto God, the Lord of the Final End. The Most Exalted Pen hath testified for him to that which nothing created in the kingdom of creation can equal, as doth testify unto this He with Whom is the Mother Book.

3 طوبى لك ولأبيك الذى صعد الى الله مالك
المآب قد شهد له القلم الأعلى بما لا يعادله ما
خلق فى ملكوت الانشاء يشهد بذلك من عنده
أم الكتاب

4 O Badi', God willing, mayest thou be the recipient of divine favors. We praise the Beloved of the world in thy tongue, for He brought thee forth from one who attained unto a praiseworthy station. Blessed is he, and blessed art thou, and blessed is thy mother who migrated and journeyed until she attained unto the station which was recorded in the Books of God, the Lord of the Mighty Throne. And blessed is he who reforms thine affairs purely for the sake of God, the Lord of all worlds.

4 يا بديع انشاء الله بعنايت الهى فائز باشى ما بلسان تو
محبوب عالم را حمد مينمائيم چه که ترا از نفسى
ظاهر فرمود که بادراك مقام محمود فائز شد
نعيماً له ولك ولأمك التى هاجرت وسافرت
الى ان فازت بالمقام الذى كان مذكوراً فى كتب
الله رب العرش العظيم وطوبى لمن يصلح امورك
خالصاً لوجه الله رب العالمين

5 Divine favors have been and are directed towards you. God willing, the friends in that land who have drunk from the Kawthar of eternity and who gaze toward the Most Exalted Horizon will not neglect your affairs and will exert their utmost efforts to improve them according to their capacity.

5 عنايات الهى متوجه شما بوده و هست انشاء الله
دوستان آن ارض که از کوثر بقا آشامیده اند
و باقى اعلى ناظرند از امور شما غفلت نمينمايند
و بقدر مقدور در اصلاح آن سعى بليغ مبذول
ميدارند

- 6 The glory be upon thee and upon thy father and upon whosoever loves him and visits him and remembers his days in God, the Lord of the heavens and earths.

6 البهاء عليك وعلى ابيك وعلى من يحبه ويزوره
ويذكر ايامه في الله رب السموات والارضين

INBA45:219, BLIB_Or15697.262

ADMS#291

BH04923

To: Muhammad

Date: 1298 ? [1880-1881]

- 1 He is the Most Ancient
- 2 O Muhammad! The attending servant has presented what was in your letter. We have heard it and answered you. Rejoice and be among the thankful ones.
- 3 Thank God for having enabled you to serve Him and for bringing you into His presence and entrusting to you the reins of affairs of those who come to Him by His leave. Verily your Lord is the All-Bountiful, the Most Generous.
- 4 We make mention of you and those who have emigrated in the path of God and His love, and have attained the permission upon which the acceptance of all things depends in a clear Book.
- 5 Ask God to assist the people of Baha to do what He loves and is pleased with, and to adorn them with the garments of light between earth and heaven, that all things may find from them the fragrance of sanctity and faithfulness. Verily your Lord is the Expositor, the All-Knowing.
- 6 Make mention on My behalf of My loved ones who have entered beneath the shadow of their Lord's mercy, and convey My greetings to their faces, then honor their dwelling place through My firm and mighty command.
- 7 And concerning what you asked about My condition - it is stable to a degree. Verily your Lord is the Answerer.
- 8 Ask God to heal the world and cure it of its diseases. Verily He is the Healer, the Almighty.
- 9 A traveler must not abstain except after My permission. Say: Eat and drink in enjoyment. He decrees as He pleases and in His grasp is the kingdom of command. No one may say "why"

1 هو الأقدم

2 يا محمد قد حضر العبد الحاضر و عرض ما في كتابك سمعناه و اجبتك ان افرح و كن من الشاكرين

3 ان احمد الله بما وفقك على خدمته و احضرك و سلّك زمام امور الذين يأتونه باذنه ان ربك هو الفضال الكريم

4 انا نذكرك و الذين هاجروا في سبيل الله و حبه و فازوا بالاذن الذي علق قبول كلشيء به في كتاب مبين

5 فاسئل الله بأن يؤيد اهل البهاء على ما يحب و يرضى و يزيتهم بأثواب التوراة بين الأرض و السماء ليجد كلشيء منهم عرف التقديس و الوفاء ان ربك هو المبين العليم

6 ان اذكر من قبل احبائي الذين دخلوا في ظل عناية ربهم الرحيم و كبر على وجوههم من قبل ثم اكرم مثوبهم بأمرى المحكم المتين

7 و ما سئلت عن حالى انه مستقيم على قدر ان ربك هو المجيب

8 فاسئل الله بأن يشفى العالم و يبرئه عن امراضه انه هو الشافي القدير

9 ليس لمساfran يمسك الا بعد اذن قل كلوا و اشربوا هنئاً لكم انه يحكم كيف يشاء و في قبضته

- whoever says this has disbelieved in God, the Lord of the worlds.

ملكوت الحكم ليس لأحد ان يقول لم من قال
أنه كفر بالله رب العالمين

- 10 The glory be upon you and upon them and upon those who have fasted by My leave out of love for Me. Thus have We adorned the tablet with the ornament of utterance. Verily your Lord, the Most Merciful, is the Powerful, the Mighty.

10 البهاء عليك وعليهم وعلى من صام باذني حباً لي
كذلك زيننا اللوح بطراز البيان ان ربك الرحمن
لهو المقتدر القدير

BLIB_Or15715.047b

BH04924

To: Muhammad

Date: 1298 ? [1880-1881]

- 1 Muhammad, upon him be the Glory of God! He is the Speaker, the Manifest, the Compassionate, the Generous

1 هو الناطق الظاهر المشفق الكريم

- 2 O Muhammad! Mention was made of thee before the Wronged One. We make mention of thee in this Mighty Tablet, which hath been sent down from the heaven of the will of thy Lord, the Merciful, the Compassionate. Blessed is he who hath turned toward the Most Sublime Horizon, and blessed is he who with attentive ear hath heard the call of his Most Glorious Lord, Who from the Most Great Prison summoned all unto God, the Lord of the worlds.

2 يا محمد قد ذكر ذكرك لدى المظلوم ذكرناك بهذا
اللوحة العظيم الذي نزل من سماء مشية ربك
الرحمن الرحيم طوبى لمقبل اقبل الى الأفق الأعلى
ولذي اذن سمع نداء ربه الأبهى الذي دعا الكل
في السجن الأعظم الى الله رب العالمين

- 3 By God! The hosts of earth did not prevent Us, nor did their guns and ranks frighten Us. The Tongue hath spoken as He desired concerning this Cause, whereby the limbs of those divines who turned away and pronounced judgment against God, the Mighty, the Wise, have quaked with fear. These are they who disputed the signs of God and committed that which caused the denizens of the highest Paradise and the dwellers of the cities of names to lament. To this testifieth every fair-minded and perceiving one.

3 تالله ما منعنا جنود الأرض و ما خوفنا مدافعها
و صفوفها قد نطق اللسان بما اراد في هذا الأمر
الذي به ارتعدت فرائص العلماء الذين اعرضوا و
افتوا على الله العزيز الحكيم اولئك جادلوا بآيات
الله و ارتكبوا ما ناح به سكان الفردوس الأعلى
واهل مدائن الأسماء يشهد بذلك كل منصف
بصير

- 4 Blessed art thou and blessed is he who hath heard the call of the Wronged One from the precincts of His mighty prison. The world and whatsoever is therein shall pass away, but that which hath been sent down from the Supreme Pen shall endure, as bidden by the Ordainer, the All-Informed.

4 طوبى لك و لمن سمع نداء المظلوم من شطر سجنه
العظيم ستفنى الدنيا و ما فيها و يبقى ما نزل من
القلم الأعلى امراً من لدن آمر خبير

- 5 The Tree crieth out, yet the people understand not. The Book speaketh with truth, yet mankind perceive not. Man uttereth

5 ان السدرة تنادي و القوم لا يفقهون و الكتاب
ينطق بالحق و الخلق لا يشعرون و الانسان يتكلم

speech, yet the people hear not. The Beloved giveth glad tidings to creation of this Revelation, yet they turn not unto it. The Spirit informeth them, yet they know not. By God! The earth discourseth and the Mount speaketh. Joy unto him who hath heard and responded, and woe unto every heedless one who is veiled.

- 6 Be thou steadfast in the Cause, then give thanks unto thy Lord, the Mighty, the All-Loving.

و القوم لا يسمعون أنّ الحبيب يبشّر الخلق بهذا الظهور و هم لا يلتفتون و الروح يخبرهم و هم لا يعرفون تالله أنّ الأرض تحدّث و الطور تنطق هنيئاً لمن سمع و اجاب و ويل لكلّ غافل محجوب

- 6 ان استقم على الأمر ثم اشكر ربك العزيز الودود

BLIB_Or15713.182b, BLIB_Or15719.128b

BH04704

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to Him Who is the Purpose of the world and the Object of worship of all peoples, Who through His Most Great Word made manifest the River of Life in the contingent world and guided all to it. Blessed is the soul that has sought it and turned to it and drunk therefrom in His Name, the Mighty, the All-Wise. And woe unto him who hath turned away and hesitated before this supreme bounty.
- 3 Thereafter, your letter was received which brought the utmost joy. I beseech God, glorified be His majesty, that He may ever keep you protected and joyful beneath the shade of the Tree of His loving-kindness.
- 4 Although the recent news caused infinite grief, yet whatsoever occurs in the path of divine love, even if it be sheer detriment, is assuredly pure good. Blessed is he unto whom hath happened in His path that which the All-Merciful hath revealed in the Qur'an through His words "Then wish for death, if ye do speak the truth." In any case, whatsoever occurs in the path of the Friend's good-pleasure is beloved.
- 5 The essence is the knowledge of God and love of God. Whosoever attaineth unto this station, by the life of God, death shall not grieve him, nor shall armies prevent him, nor shall earthly conditions sadden him, nor shall ranks frighten him.

- 1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالم و معبود امم را لایق و سزااست که بکلمه علیا بحر حیوان را در امکان ظاهر فرمود و جمیع را بان دلالت نمود طوبی لنفس قصدت و توجّهت و شربت منه باسمه العزيز الحكيم و ويل لمن اعرض و توقف عن هذا الفضل العظيم

3 و بعد مکتوب آنجناب رسید کمال بهجت دست داد از حقّ جلّ جلاله سائل و آملم که لازال آنجناب را در ظلّ سدره عنایت خود محفوظ و مسرور دارد

4 اخبار جدیده اگرچه سبب احزان لانهایه گشت ولیکن آنچه در سبیل محبت الهی وارد شود اگر ضرر محض باشد البته خیر صرفست طوبی لمن فی سبيله ما انزله الرحمن فی الفرقان بقوله فتمنوا الموت ان كنتم صادقين باری در راه رضای دوست آنچه واقع شود محبوبست

5 اصل عرفان الله و محبة الله است هر نفسی بایستقام فائز شد لعمر الله لا تكدره الموت ولا تمنعه الجنود ولا تحزنه شئون الارض ولا تخوفه الصفوف

- 6 As for the permission that was sought - affairs are bound to their appointed times. It is hoped that permission will be granted and they shall attain unto it. 6 ايتكه طلب اذن نموده بودند الأمور مرهونة باوقاتها اميد هست اذن عنایت شود و بآن فائز شوند
- 7 The glory be upon you, and we beseech Him, exalted be He, to ordain for you the good of this world and the next. Verily He is the Giver, the Responsive. 7 البهآء عليكم ونسئله تعالى بأن يقدر لكم خير الدنيا والآخرة انه هو المعطى المجيب

BLIB_Or15700.271, BLIB_Or15711.232,
RAHA.246-247x

BH05052

To: Aqa Siyyid Radi, in Fathabad

Date: 1298 ? [1880-1881]

- 1 He is the Witness and the Witnessed 1 هو الشاهد و المشهود
- 2 A remembrance from the Wronged One to him who hath turned towards the Most Exalted Horizon when the Lord of all beings came with the Most Great Sign and summoned all created things to a station which the Creator of heaven had revealed in the Books of old and in His Mighty Book which was named the Furqan by the All-Merciful, whereby God distinguished between truth and falsehood. Verily He is the Almighty Whom nothing can frustrate. He doeth what He willeth through His sovereignty. He is in truth the All-Powerful, the Almighty. 2 ذكر من لدى المظلوم لمن اقبل الى الأفق الأعلى اذ اتى مالك الورى بالآية الكبرى و دعا اهل الانشاء الى مقام انزله فاطر السماء فى كتب القبل و فى كتابه العظيم الذى سمي بالفرقان من لدى الرحمن و به فرق الله بين الحق و الباطل انه هو المقتدر الذى لا يعجزه شئ يفعل بسلطانه ما اراد انه هو الحاكم القدير
- 3 This is a Day wherein the shrill voice of the Most Exalted Pen hath been raised and the Herald hath proclaimed: "The Promised One hath come with manifest sovereignty." We have inhaled from thee the fragrance of acceptance. We have turned unto thee and make mention of thee in this perspicuous Tablet. Take hold of it with the hand of strength and steadfastness and say: O my God, my Lord, my Support, my Beloved, and my Hope! I beseech Thee by Thy tender mercies which have preceded all created things and by Thy mercy which hath encompassed all contingent beings, to make me steadfast in Thy Cause and firm and immovable in Thy love. O my Lord! I beseech Thee to assist me under all conditions to remember and praise Thee in such wise that neither the books of the world nor the intimations of the nations shall prevent me, and to ordain for me that which Thou hast ordained for Thy chosen ones whom neither souls nor bodies nor riches deterred from Thy love. Thou art, verily, the One Who hath power 3 هذا يوم فيه ارتفع صرير قلم القدم و نادى المناد قد اتى الموعد بسلطان مبين انا وجدنا منك عرف الاقبال اقبلنا اليك و ذكرناك بهذا اللوح المبين خذه بيد القوة و الاستقامة و قل يا الهى و سيدى و سدى و محبوبى و رجائى اسئلك بعنايتك التى سبقت الكائنات و برحمتك التى احاطت بالممكّنات بأن تجعلنى مستقيماً على امرى و ثابتاً راسخاً على حبك اى ربّ اسئلك بأن تؤيدنى فى كلّ الأحوال على ذكرى و ثنائى على شأن لا تمنعنى كتب العالم و لا اشارات الأمم و تكتب لى ما كتبت لأصفيائك الذين ما منعهم الأرواح و الأجساد و الأموال عن حبك انك انت المقتدر

over whatsoever He willeth, and in His grasp is the kingdom of names. There is none other God but Thee, the Almighty, the All-Powerful.

على ما تشاء و في قبضتك ملكوت الأسماء لا
اله الا انت المقتدر القدير

AQA7#458 p.279, ADM2#014 p.031x

BH05186

To: Isma'il, in Hamadan

Date: 1298 ? [1880-1881]

- 1 In the name of the Bountiful, the All-Knowing! 1 بنام بخشنده و دانا
- 2 O Isma'il! We have heard thy call, and the response thereto hath issued forth from the Source of utterance, the Beloved of the world, that both the outward and inward eye may be illumined and behold the highest horizon, and that the ear of the soul may hearken to the call of the Divine Lote-Tree. 2 يا اسمعيل ندایت را شنیدیم و جواب آن از مصدر بیان محبوب عالم ظاهر و صادر تا چشم ظاهر و باطن روشن شود و افق اعلی را مشاهده نماید و گوش جان ندای سدره را بشنود
- 3 O Isma'il! A single flame from the fire of God's love shone forth upon Solomon and set him ablaze - such a blaze that he lost all control and spoke that which he spoke. God aided him to recognize Him and enabled him to build that renowned edifice which was named the Remote Mosque in the kingdom of creation. 3 يا اسمعيل یک جذوه از نار محبت الهی بر سلیمان نچلی نمود او را برافروخت افروختنیکه زمام از دستش رفت تکلم بما آید الله علی عرفانه و وقفه الی ان عمر المقام المعروف الذی سمي بالمسجد الأقصى فیملکوت الانشاء
- 4 Behold and remember when thou wert by the sea and didst drink once from the Kawthar of reunion through My Name, and again from the cup of meeting through the bounty of God, the Lord of all worlds. We have remembered thee and do remember thee. Verily He loveth faithfulness. There is no God but Him, the Bestower, the Generous. 4 ان انظر ثم اذكر اذ كنت لدى البحر و شربت مرة کوثر الوصال باسمی و اخري كأس اللقاء فضلاً من لدى الله رب العالمين انا ذکرناک و نذكرک انه يحب الوفاء لا اله الا هو الباذل الکريم
- 5 Say: Glory be to Thee, O my God and my Purpose, Who art sanctified above my knowledge, my remembrance and my praise! I beseech Thee by the Word through which all things were attracted and hastened to the ocean of reunion with Thee, O Lord of Names, to assist me in Thy remembrance and praise and in steadfastness in Thy Cause. Then write down for me what Thou hast ordained for Thy loved ones. O Lord! Illumine my heart with the light of Thy knowledge and my face with the lights of Thy manifestation. Verily Thou art the Powerful, the Exalted, the All-Knowing, the All-Wise. And praise be to God, the Most High, the Most Great. 5 قل سبحانک يا الهی و مقصودی و المقدس عن عرفانی و ذکری و ثنائی استلک بالکلمة التي بها انجذبت الأشياء و سرعت الی بحر وصالک يا مالک الأسماء بأن تؤيدني علی ذکرک و ثنائک و الاستقامة علی امرک ثم اکتب لی ما کتبتہ لأوليائك ای رب نور قلبي بنور معرفتک و وجهی بأنوار ظهورک انک انت المقتدر المتعالی العليم الحکيم و الحمد لله العلی العظيم

BLIB_Or15715.296a

BH05069

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His station, the Grandeur and the Power 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Glorified art Thou, O my God, O God of the world and Goal of the nations! 2 سبحانك اللهم يا اله العالم ومقصود الأمم
- 3 How can I make mention of Thee, after my certitude that mention hath appeared through the influence of Thy Most Exalted Pen, and that it returneth not unto Thy station, which cannot be described by the tongues of all created things? And how can I praise Thee, after my knowledge that the kingdom of praise hath appeared through Thy command and Thy will? 3 كيف اذكرك بعد ايقاني بأن الذكر قد ظهر من اثر قلبك الأعلى وأنه لا يرجع الى مقامك الذي لا يذكر بالسن اهل الانشاء وكيف اثنيك بعد على بأن ملكوت الثناء ظهر بأمرك وارادتك
- 4 By Thy glory, O God of existence and Lord of the unseen and the seen! I behold myself bewildered in knowing Thee and powerless to describe even the lowest of Thy signs. Since Thou hast taught me that the way is barred and the path forbidden, I cling to the hem of the robe of Thy mercy and hold fast to the cord of Thy favors. 4 وعزتك يا اله الوجود ومالك الغيب والشهود قد ارى نفسي متحيرة في عرفانك وعاجزة عن وصف ادنى آية من آياتك فلها عليّ سدّ السبيل ومنع الطريق التثبت بأذيال رداء رحمتك واتمسك بحبل الطافك
- 5 I beseech Thee by Thy Hidden Name and Treasured Mystery, which calleth out with the most exalted call between earth and heaven, to make me among those who have attained unto Thy will, turned toward Thy horizon, and heard Thy call. 5 واسئلك باسمك المخزون والكنز المكنون الذي ينادى بأعلى النداء بين الأرض والسماء بأن تجعلني من الذين فازوا بارادتك واقبلوا الى افقك وسمعوا نداءك
- 6 O Lord! The mountain of rebellion hath turned toward the ocean of Thy forgiveness. I beseech Thee by Thy mercy which hath preceded all created things to blot out his misdeeds through Thy bounty and grace. Then ordain for him that which shall make him luminous amongst Thy servants. Verily Thou art He in Whose grasp is the kingdom of all things and in Whose right hand is the dominion of names. Thou doest what Thou willest through Thy sovereignty. 6 اى ربّ جبل العصيان توجه الى بحر غفرانك اسئلك برحمتك التي سبقت الكائنات بأن تكفر عنه سيئاته بجودك وفضلك ثم اكتب له ما يجعله منيراً بين عبادك انك انت الذي في قبضتك ملكوت الأشياء وفي يمينك جبروت الأسماء تفعل ما تشاء بسلطانك
- 7 O Lord! I beseech Thee by Thy Self to ordain for me the good of this world and the next. Verily Thou art the Possessor of the throne and the dust. There is none other God but Thee, the Mighty, the Wise. 7 اى ربّ اسئلك بنفسك بأن تقدر لى خير الآخرة والأولى وانك انت مالك العرش والثرى لا اله الا انت العزيز الحكيم

BLIB_Or15727b.136b

BH05573

To: *Shams-i-Jahan Attar*

Date: 1298 ? [1880-1881]

- 1 He is the Most Great, the All-Glorious 1 هو الأعظم الأبهى
- 2 O My handmaiden! We have heard thy cry and have answered thee through this clear Book. At all times hath God, exalted be His glory, made mention of His male and female servants and continueth to do so. Be not grieved at what hath come to pass. 2 يا امّتى انا سمعنا نداءك اجبتاك بهذا الكتاب المبين در جميع احيان حق جلّ جلاله عباد و اماء خود را ذکر نموده و مينمايد از آنچه واقع شده محزون مباش
- 3 Consummate wisdoms lie hidden and concealed in divine decrees. I swear by the Day-Star of the heaven of divine wisdom that were people to become aware of the hidden and concealed mysteries, all would find themselves content with whatsoever hath occurred and shall occur. Thus hath My Book, the All-Wise, decreed. 3 حکمتهاى بالغه در تقديرات الهيه مستور و مکنونست قسم بنور سماء حکمت الهى اگر ناس بر اسرار مکنونهء مستوره واقف گردند جميع بر آنچه واقع شده و ميشود خود را راضى مشاهده نمايند هذا ما حکم به کتابى الحكيم
- 4 God willing, so long as the greatest joy existeth, mayest thou fix thy gaze upon it and find happiness therein. It behooveth thee to commune with thy Lord through that which the Supreme Pen hath uttered in the Prison of 'Akka. Verily thy Lord is the All-Forgiving, the Most Generous. 4 انشاء الله تا فرح اكبر موجود است باو ناظر باشى و باو مسرور لك ان تناجى ربك بما نطق به قلبى الأعلى فى سجن عكّاء ان ربك هو الغفور الكريم
- 5 We have heard thy mention and have made mention of thee, and have witnessed thy turning unto Us, wherefore We have revealed for thee this exalted Tablet. 5 انا سمعنا ذكرك ذكرناك و رأينا اقبالك انزلنا لك هذا اللوح المنيع
- 6 Glory be unto Thee, O God of existence and Speaker from Thy praiseworthy station! I beseech Thee by Thy Name, the Manifest, the Promised One, which Thou hast mentioned in Thy Scriptures, Thy Books and Thy Tablets, and through which Thou hast given glad-tidings unto Thy servants and Thy creatures, that Thou ordain for me from the wonders of Thy bounty one who will inherit from me and make mention of me after my passing. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the Generous. 6 سبحانك يا اله الوجود و الناطق فى مقامك المحمود استلک باسمک الظاهر الموعود الذى ذكرته فى صحفک و زبرک و الواحک و بشرت به عبادک و خلقتک بأن تقدّر لى من بدایع جودک من يرثنى و يذكرنى بعدى انک انت المقتدر على ما تشاء و فى قبضتک زمام الأشياء لا اله الا انت العزيز الكريم

INBA18:369b

BH05434

Date: 1298 ? [1880-1881]

- 1 It is submitted that according to instructions, promises were previously made to send Tablets, and now they have been sent. At that time, replies were given to Jinab-i-Samandar and his brother and some friends in the land of Qaf, upon them be the Glory of God, and this was mentioned. ۱۵۲ عرض میشود حسب الأمر از قبل وعده^۱ ارسال الواح شده بود حال ارسال شد آن کَرّه جواب جناب سمندر و اخوی ایشان و بعضی دوستان ارض قاف علیهم بهاء الله داده شد و مذکور آمد
- 2 Now replies to the letters and petitions which Jinab-i-Samandar, upon him be the Glory of God, had sent from the friends in Ha and Mim have been revealed from the heaven of the Divine Will, and this servant did not have the opportunity to submit anything further to Jinab-i-Samandar. ۲ حال جواب مکاتیب و عرایضی که جناب سمندر علیه ۹۶ [بهاء الله] فرستاده بود از دوستان اهل هاء و میم از سماء مشیت نازل شد و این عبد فرصت ننمود که مجدداً خدمت جناب سمندر چیزی معروض دارد
- 3 The request is that His Honor write these two words of explanation - just that the reply to the petition of Jinab-i-Aqa Muhammad-Baqir from the people of Naraq and other friends who reside in the land of Ha and Mim has been revealed from the heaven of the Divine Will and sent. However, they must exert their utmost effort in teaching it. And regarding the matter that was mentioned in Jinab-i-Samandar's letter, the reply to that will also be sent later, God willing. ۳ استدعا آنکه آنحضرت دو کلمه این تفصیل را مرقوم [فرمایند] همین قدر که جواب عریضه^۲ جناب آقا محمد باقر از اهل نراق و سایر دوستان که در ارض هاء و میم ساکنند از سماء مشیت الهیه نازل و ارسال شد و لکن باید کمال جهد در تبلیغ آن معمول دارند و مطلبیکه در مکتوب جناب سمندر مذکور بود جواب آنها انشاء الله از بعد ارسال میشود
- 4 And furthermore, one Tablet was also revealed and sent in reply to the petition of Mirza Nasru'llah-i-Fumani - it should reach Jinab-i-Samandar so that he may send it. ۴ و دیگر یک لوح هم در جواب عریضه^۳ میرزا نصرالله فومنی نازل و ارسال شد باید بجناب سمندر برسد که ایشان ارسال دارند
- 5 All glory from all glory be upon you, O you who have sacrificed your all for the Glory. The servant. ۵ کَلِّ البهاء من کَلِّ البهاء عليك يا من فدیت کلک للبهاء خادم

MJAN.098, AYBY.224

BH05554*Date: 1298 ? [1880-1881]*

1 He is the All-Witnessing, the All-Informed

1 هو الشاهد الخبير

2 This is the Day whereon the Most Great Name calleth aloud amidst the nations and giveth them glad tidings of this Manifestation, at Whose appearance the Mount spoke forth saying: "He Who was promised hath come, through Him the Hidden One hath been revealed, and those who lay in their graves have arisen." Blessed is he who hath turned unto Him and attained. Woe betide the heedless!

2 هذا يوم فيه ينادى الاسم الأعظم بين الأمم و
يشترهم بهذا الظهور الذى اذا ظهر نطق الطور
قد اتى الموعود و به ظهر المستور و قام من فى
القبور طوبى لمن اقبل و فاز ويل للغافلين

3 Say: This is not the day of suppositions and idle fancies. The horizon of the world hath been illumined by this Luminary, at Whose rising the Dove cooed, and the Cock of the Throne crowed, and the Nightingale sang, and the Mystic Dove warbled upon the branches. O ye servants of the All-Merciful! By God, that which was concealed in the knowledge of God, the Lord of all worlds, hath appeared. This is the Day whereon the Divine Lote-Tree calleth out and the Rock crieth aloud through this Great Name. Be ye as leaves when the winds of the Will of your Lord, the Lord of the Covenant, blow. Thus doth He Who hath with Him the Perspicuous Book command you.

3 قل ليس هذا يوم الظنون والأوهام قد اثار افق
العالم بهذا النور الذى اذا طلع هدرت الحمامة و دلع
ديك العرش و غن العنديل و غرّدت الورقاء
على الأغصان يا عباد الرحمن تالله قد ظهر ما كان
مكتوناً فى علم الله رب العالمين هذا يوم فيه تنادى
السدر و تصبح الصخرة بهذا الاسم العظيم كونوا
كالأوراق عند هبوب ارياح مشية ربكم مالك
الميثاق كذلك يأمركم من عنده كتاب مبين

4 Say: Cast aside what ye possess and take hold of that which ye are bidden by One Who is All-Knowing, All-Informed. We have found the fragrance of thy love and heard thy call. We make mention of thee in this Tablet and reveal unto thee that which shall gladden the eyes of them that are nigh unto God. Be thou steadfast in the Cause and speak forth in praise of thy Lord, the All-Forgiving, the All-Wise.

4 قل ضعوا ما عندكم و خذوا ما امرتم به من لدن
عليم خبير انا وجدنا عرف حبك و سمعنا نداءك
ذكرناك بهذا اللوح و انزلنا لك ما قررت به عيون
المقربين كن ثابتاً على الأمر و ناطقاً بثناء ربك
الغفور الحكيم

5 Thus have We opened unto thee the gate of true knowledge through the key of Our Name, the All-Merciful. Blessed is he who hath drawn nigh and recognized and said: "Praise be unto Thee, O Beloved of them that know!" May the glory rest upon thee and upon those who have turned unto God with evident certitude.

5 كذلك فتحنا لك باب العرفان بمفتاح اسمنا
الرحمن طوبى لمن تقرب و عرف و قال لك
الحمد يا محبوب العارفين البهاء عليك و على الذين
اقبلوا الى الله بيقين مبين

BLIB_Or15713.212b

BH05931

To: *Mirza Aqa Jan Tabib Irvani, in Hamadan*

Date: 1298 ? [1880-1881]

- 1 He is the Rememberer and the Remembered One. 1 هو الذّاكِر والمذكور
- 2 O son of Harun! The Wronged One remembers thee from the prison and summons thee to God, the All-Compelling, the Self-Subsisting. Give thanks unto God for having acquainted thee with that which hath escaped the notice of the idolaters who have arisen to extinguish the Light that hath appeared from this praiseworthy Station. God willing, mayest thou be ever engaged in remembrance of the Beloved Who perisheth not, and be illumined and enlightened by the lights of His love. 2 يا ابن هارون يذكرك المظلوم من شطر السّجن و يدعوك الى الله المهيمَن القَيوم ان اشكر الله بما عرّفك ما غفل عنه المشركون الذين قاموا على اطفاء النور الذي ظهر من هذا المقام المحمود انشاء الله لازل بذكر محبوب بيزوال مشغول باشي و بأنوار محبتش منير و روشن
- 3 As for thy desire to attain His presence and meet Him - this Wronged One hath ever yearned for the companionship of His friends, but the heedless have intervened between Us and you. Ye must not grieve at this separation. Those souls who are in truth seeking reunion and are holding fast to the grace of God - even if outwardly they attain not unto this station - the recompense of attainment hath been and shall be recorded for them by the Most Exalted Pen. Thank thou God, thy Lord. He is verily the All-Forgiving, the All-Bountiful. 3 اينكه ارادهء حضور و لقا نمودي اينظلوم لازل طالب لقاي دوستان بوده ولكن الغافلين حالوا بيننا و بينكم بايد از فراق محزون نباشيد نفوسيكه في الحقيقة طالب وصالند و عنايت حق متمسك اكر در ظاهر بايقام فائز نشوند اجر لقا در بارهء ايشان از قلم اعلى ثبت شده و ميشود ان احمد الله ربك انه هو الغفور الكريم
- 4 Be thou vocal in My remembrance with wisdom and utterance. Verily thy Lord heareth and seeth, and He is the All-Compelling over all who are in the heavens and on earth. Rejoice thou in the bounty of thy Lord. He hath remembered thee with that whereby thy remembrance shall endure throughout the worlds of thy Lord. He is verily the All-Forgiving, the All-Merciful. 4 كن ناطقاً بذكرى بالحكمة و البيان ان ربك يسمع و يرى و هو المهيمَن على من في السموات و الأرضين ان افرح بفضل موليك انه ذكرك بما يبقى به ذكرك في عوالم ربك انه هو الغفور الرحيم
- 5 Praise be to God, the Lord of the seen and the unseen, and the Lord of the mighty throne. 5 الحمد لله رب ما يرى و ما لا يرى و رب العرش العظيم

BLIB_Or15715.296b, TAH.290

BH05978

To: *Abd Qabl-i-Husayn, in Qazvin*

Date: 1298 ? [1880-1881]

- 1 In My Name, the Most Great, the Most Ancient! بِسْمِ الْأَعْظَمِ الْأَقْدَمِ 1
- 2 We have desired to make mention of him who hath inclined his ear to the Voice of God, that haply he may arise in a manner worthy of this wondrous Day and proclaim his Lord amidst all men, admonishing them to observe that which the All-Knowing, the All-Wise, hath bidden them. 2

قَدْ أَرَدْنَا أَنْ نَذْكُرَ مَنْ سَمِعَ نِدَاءَ اللَّهِ لِيَقُومَ عَلَى مَا
يَنْبَغِي لِهَذَا الْيَوْمِ الْبَدِيعِ وَيَذْكُرَ مَوْلَاهُ بَيْنَ الْعِبَادِ وَ
يَذْكُرَهُمْ بِمَا أَمَرُوا مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ
- 3 O servant! Conduct thyself with justice and act in such wise that thy deeds may reveal the sanctity of the Cause. Adorn thyself with so praiseworthy a character, that by it the fragrance of purity may be wafted over all men. Quaff thou the wine that is life indeed from the living fountain of Mine utterance, and let thy sustenance be My remembrance and My praise. Thus biddeth you He Who holdeth the knowledge of all things in the unerring Book. 3

أَنْ يَا عَبْد كُنْ مَاشِياً بِالْعَدْلِ وَ عَامِلاً بِمَا يَظْهَرُ بِهِ
تَقْدِيسِ الْأَمْرِ وَ مَتَّصِفاً بِالْأَخْلَاقِ الَّتِي بِهَا تَتَضَوُّعُ
مَسْكُ التَّنْزِيهِ بَيْنَ الْعَالَمِينَ أَنْ اشْرَبْ نَحْرَ الْحَيَوَانِ
مِنْ كَوْثَرِ بَيَانِي ثُمَّ اجْعَلْ عَيْشَكَ ذِكْرِي وَ ثَنَائِي
كَذَلِكَ يَا مُرَكَّعٌ مِنْ عِنْدِهِ عِلْمُ كُلِّ شَيْءٍ فِي كِتَابِ
مَبِينٍ
- 4 We have heard the praise thou hast uttered and revealed unto thee that which will enable thee to soar in the atmosphere of love and reunion, and to partake of that which thy Lord, the Almighty, the All-Praised hath desired. Rejoice in My mention of thee and continually render thanks unto thy Lord, for His remembrance is, in truth, exalted above all that is on the earth. Do thou appreciate its value, then, persevere in serving this sublime Cause. He, verily, watcheth over His servants and giveth ear to their words. He, in truth, is the All-Knowing, the All-Informed. 4

قَدْ سَمِعْنَا ذِكْرَكَ وَ نَزَّلْنَا لَكَ مَا يَجْعَلُكَ طَائِراً
فِي هَوَاءِ الْمَحَبَّةِ وَالْوَصَالِ وَيَسْقِيكَ مَا أَرَادَ رَبُّكَ
الْعَزِيزُ الْحَمِيدُ أَنْ أَفْرَحَ بِذِكْرِي أَيَّاكَ ثُمَّ أَشْكُرْ رَبُّكَ
فِي كُلِّ حِينٍ أَنَّهُ لَا يَعَادِلُ بِذِكْرِهِ مَا تَرَاهُ عَلَى وَجْهِ
الْأَرْضِ أَنْ أَعْرِفَ قُدْرَهُ ثُمَّ اسْتَقِمْ عَلَى هَذَا الْأَمْرِ
الْمُنْبِيعِ أَنَّهُ يَنْظُرُ عِبَادَهُ وَيَسْمَعُ مَا يَتَكَلَّمُونَ بِهِ أَنَّ
رَبُّكَ هُوَ الْعَلِيمُ الْخَبِيرُ
- 5 Thus have We sent down the showers of utterance from the clouds of divine knowledge. Shouldst thou attain unto it, lift up thy voice and say: "Praise be to Thee, O Thou the Beloved of every understanding heart, and glory be to Thee, O Thou the Desire of the World!" 5

كَذَلِكَ نَزَّلْتُ أَمْطَارَ الْبَيَانِ مِنْ سَحَابِ الْعُرْفَانِ إِذَا
فَزَتْ بِهَا قُلُوبُ لَكَ الْحَمْدُ يَا مَحْبُوبَ الْعَارِفِينَ وَ لَكَ
الثَّنَاءُ يَا مَقْصُودَ الْعَالَمِينَ

BLIB_Or15715.097b

BH05974

*To: Sabzali, in Zanjan**Date: 1298 ? [1880-1881]*

- 1 He is the All-Forgiving, the All-Bountiful, the Most Merciful
هو الغفور الكريم الرَّحيم 1
- 2 O Sabz-'Ali! God willing, mayest thou be illumined and enlightened by the splendors of the Sun of certitude, and by the Most Powerful Name of the Beloved of the worlds, mayest thou, with the arm of assurance, shatter the idols of vain imaginings.
يا سبزعلی انشاءالله از اشراقات انوار آفتاب یقین
منیر و روشن باشی و باسم قدیر محبوب عالمیان
اصنام اوهام را بعضد اطمینان بشکنی 2
- 3 The Truth is present and watchful, He witnesseth and seeth, and He is in the highest horizon. Although outwardly We did not meet, yet God the All-Knowing beareth witness that thou hast been and wilt continue to be beneath the glance of His favor.
حقّ حاضر و ناظر است یشهد و یری و هو بالأفق
الأعلى اگرچه در ظاهر ملاقات نشد ولكن حقّ
آگاه گواهست که تحت لحاظ عنایت بوده و
خواهی بود 3
- 4 This is a Day wherein divine bounties, like unto torrential rain, are streaming down and descending. How excellent is the state of the soul that hath turned towards Him, and the heart that hath been drawn to Him.
امروز روزیست که فیوضات الهی بمثابه غیث
هاطل جاری و نازلست نیکوست حال نفسیکه
توجه نمود و قلبیکه اقبال کرد 4
- 5 We have summoned the whole world through the Most Great Name. Some have hearkened and been blessed with the holy word "yea," while others have turned away and risen up with utmost determination to afflict this Wronged One. For numbered years hath this Wronged One been caught in the hands of the oppressors - at times imprisoned, at times in jail, and other afflictions which none knoweth save the All-Knowing, the All-Informed.
جميع عالم را باسم اعظم دعوت نمودیم بعضی
شنیدند و بکلمه مبارکه یلی فائز شدند و برخی
اعراض نمودند و بکمال همت بر اذیت اینمظلوم
قیام کردند در سنین معدودات مابین ابادی
الظالمین اینمظلوم مبتلا بوده گاهی اسیر و گاهی
در سجن و بلایای اخری الّتی ما اطلع بها الّا
العلیم الخبیر 5
- 6 God willing, thou wilt inhale from these wondrous and exalted words the fragrance of the garment of Revelation, and in all conditions wilt speak in praise and glorification of the Wronged One of the horizons. Verily, He is with His servants who remember Him and are steadfast. Praise be to God, the Lord of the worlds.
انشاءالله نفحات قمیص ظهور را از اینکلمات
بدیعه منیعه استشمام نمائی و در جميع احوال
بذکر و ثنای مظلوم آفاق ناطق باشی انه مع عباده
الذّاکرن و القانتین الحمد لله ربّ العالمین 6

INBA19:197, INBA32:180, BLIB_Or15715.348c

BH05977*To: Abdul Husayn**Date: 1298 ? [1880-1881]*

- 1 He is the One manifest from the horizon of eternity! 1 هو الظاهر من افق البقاء
- 2 O Abdul-Husayn! The beginning of the matter is the recognition of the Dawning-Place of God's Cause and the Manifestation of His Own Self, and its end is steadfastness in the love of God, exalted be His glory. Steadfastness is My mantle; well is it with him who is adorned with My mantle. 2 يا عبدالحسين أول امر معرفت مشرق امر و مظهر نفس الهی است و آخر آن استقامت بر محبت حق جل جلاله الاستقامه ردائی طوبی لمن تردی بردائی
- 3 Thy letter was present before the Wronged One and the glance of favor was directed towards it. God willing, thou shalt be illumined and radiant through the effulgences of the lights of the divine countenance in this luminous Day. 3 نامهات در ساحت مظلوم حاضر و طرف عنایت بآن ناظر انشاءالله بتجلیات انوار وجه الهی در این یوم نورانی فائز و منور باشی
- 4 The clouds of idle fancies and vain imaginings have prevented the sun of certitude from shining forth, and the traitors to the Cause seek - through whispers from which even the Evil One flees - to spread their delusions. By the life of God! They are in manifest error. 4 سحاب ظنون و اوهام آفتاب یقین را از اشراق منع نموده و خائنین بیان بوساوس ظاهر که خناس از او احتراز جسته و میجویند لعمر الله انهم فی ضلال مبین
- 5 Convey My greetings to the friends in that land and say: God willing, the world should become perfumed through the fragrance of your turning to God, acceptance and steadfastness. This is what We have counseled the servants with in most of Our Tablets. 5 دوستان آن ارض را تکبیر برسان و بگو انشاءالله باید از عرف توجه و اقبال و استقامت شما عالم معطر شود اینست امریکه در اکثر الواح عباد را بآن وصیت نمودیم
- 6 Well is it with thee, for We have found from thee the fragrance of sincerity in the Cause of God, the Lord of the worlds. Verily, He is with thee, witnessing and seeing, and He is the All-Hearing, the All-Seeing. 6 طوبی لک بما وجدنا منک عرف الخلوص فی امر الله رب العالمین انه معک یشهد و یری و هو السميع البصير
- 7 The glory be upon thee and upon those who have attained unto this mighty, most holy, most sublime and glorious Cause. We send greetings from this spot to thy two brothers whom thou didst mention in thy letter. Verily thy Lord is the All-Merciful, the Bountiful. 7 البهاء علیک و علی الذین فازوا بهذا الأمر الأعز الأقدس الأمنع العظیم انا نکبر من هذا المقام علی اخویک الذین ذکرتهما فی کتابک ان ربک هو المشفق الکریم

BLIB_Or15715.292c

BH05677*To: Baha'is of Alexandria**Date: 1298 ? [1880-1881]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High! 1 هو الأقدس الأعظم العلى الأعلى
- 2 We make mention of Our servant the Merciful, as a bounty from Our presence, that he may rejoice in this remembrance which, when it descended from the heaven of the Kingdom, the Realm of Might prostrated before it and said: "My soul be a sacrifice unto Thee, O Lord of the worlds!" 2 أنا نذكر الرحيم عبدنا فضلاً من لدنا ليفرح بهذا الذكر الذى اذا نزل من سماء الملكوت سجد له الجبروت وقال نفسى لك الفداء يا مولى العالمين
- 3 And We make mention of those among My loved ones who have believed, who have cast aside all else save Me and have turned to My luminous horizon. And We make mention of him who was named 'Ali-Akbar, and give him the glad-tidings of the remembrance of the Lord of destiny in His Most Great Scene, that he may render thanks unto his Lord, the All-Bountiful. 3 و نذكر الذين آمنوا من احبائى الذين نبذوا سوائى و اقبلوا الى افق المنير و نذكر من سمى بعلّى قبل اكبر و نبشره بذكر مالك القدر فى منظره الأكبر ليشكر ربه الكريم ان يا احباء الله و اوليائه فى الألف و السّين
- 4 Hearken unto My call from the direction of My prison. Verily, there is no God but Him, the All-Forgiving, the All-Bountiful. We have made mention of him who turned unto the Countenance and have sent down for him that which brings solace to the eyes and through which the divine fragrance has wafted between the heavens and the earth. 4 ان استمعوا ندائى من شطر سجنى انه لا اله الا هو الغفور الكريم قد ذكرنا من اقبل الى الوجه و نزّلنا له ما قرّت به العيون و فاحت نفحة الله بين السموات و الأرضين
- 5 Give thanks unto God for this bounty which has encompassed the world and for this mercy which has preceded all existence. To this testifies He Who speaks the truth in this manifest and luminous night. 5 ان احمدا الله بهذا الفضل الذى احاط العالم و بهذه الرحمة التى سبقت كلّ الوجود يشهد بذلك من ينطق بالحق فى هذا الليل الظاهر المنير
- 6 Say: He makes mention of you in the last nights of Ridvan that He may draw you nigh unto God, the Lord of all religions, and give you to drink of this wine which has flowed from the Pen of your Lord, the All-Knowing, the All-Wise. Glory be upon you and upon those who have believed in this momentous News. 6 قل انه يذكركم فى آخر ليلالى الرضوان ليقرّبكم الى الله مالك الأديان و يستقيم هذه انعم التى جرت بمن قلم ربكم العليم الحكيم البهاء عليكم و على الذين آمنوا بهذا النبأ العظيم

BLIB_Or15706.247, BLIB_Or15715.092b

BH05663*To: Fath qabl 'Ali**Date: 1298 ? [1880-1881]*

- 1 He is the All-Knowing Warbler 1 هو المغرّد العليم
- 2 The Most Exalted Pen makes mention of him who heard the Call when it was raised between earth and heaven, and gives glad-tidings unto all of that which hath dawned and appeared for the success of all who are in the heavens and on earth. 2 أنّ القلم الأعلى يذكر من سمع النداء اذ ارتفع بين الأرض والسماء و يبشّر الكلّ بما اشرق و لاح لفلاح من في السموات والأرضين
- 3 O Fath-'Ali! Give thanks unto God for Our having remembered thee and caused thee to hear the melody of the Bird of Utterance from this holy and wondrous atmosphere. Be thou thankful for My bounty, content with whatsoever hath appeared from Me, patient in My Cause, vocal in My praise, firm in taking hold of My Book by My strength, soaring in My atmosphere, and trustworthy among My servants, steadfast upon My straight path. 3 يا فتح قبل على ان اشكر الله بما ذكرناك و اسمعناك صفير طير البيان من هذا الهواء المقدّس العزيز البديع كن شاكرًا عنايتي و راضيًا بما ظهر من عندي و صابرًا في امرى و ناطقًا بثنائى و آخذًا بقوّى ككّابى و طائرًا في هوائى و امينًا بين عبادى و مستقيمًا على صراطى المستقيم
- 4 Beware lest the might of factions keep thee back from the Sovereign of the Beginning and the Return. Cast aside the world and take hold of that which the Lord of Eternity, Who is in the Most Great Prison, commandeth thee. He calleth all unto God, the Lord of the worlds. 4 اياك ان تمنعك سطوة الأحزاب عن سلطان المبدء و المآب ضع العالم و خذ ما يأمرک به مالک القدم الذى فى السجن الأعظم يدع الكلّ الى الله ربّ العالمين
- 5 How many who were seated arose at the Cry, and how many who were standing sat down through fear of God, the Most High, the Most Great! How many who were heedless heard and hastened and responded, and how many learned ones turned away from the Ever-Living, the Ancient of Days! 5 كم من قاعد قام من الصّيحة و كم من قائم قعد من خشية الله العلىّ العظيم كم من غافل سمع و سرع و اجاب و كم من عالم اعرض عن الحىّ القديم
- 6 Blessed art thou for having held fast unto the cord of divine knowledge and clung to the hem of thy Lord, the All-Bountiful. Be thou steadfast in this most exalted station and firm in this momentous announcement. 6 طوبى لك بما تمسّكت بجبل العرفان و تشبّثت بذيل ربّک الكريم كن مستقيمًا على هذا المقام الأعلى و ثابتًا على هذا النبأ العظيم

BLIB_Or15713.258a

BH05746*To: Isma'il**Date: 1298 ? [1880-1881]*

- 1 He is the Most Ancient, the Most Great, the Most Glorious
هو الأقدم الأعظم الأبهى 1
- 2 A remembrance from Us unto him who hath hearkened unto the call of God, the Lord of all worlds, and responded unto Him on a day whereon most of the servants have turned away from Him. The Most Exalted Pen beareth witness unto this in this glorious and impregnable station.
ذكر من لدنا لمن سمع نداء الله رب العالمين واجابه في يوم فيه اعرض عنه اكثر العباد يشهد بذلك قلبه الأعلى في هذا المقام العزيز المنيع 2
- 3 It behooveth thee to preserve this most sublime and most exalted station, and this most glorious rank. Beware lest worldly affairs withhold thee from this noble station. Hold thou fast unto the cord of thy Lord's loving-kindness and cleave unto His luminous hem.
لك ان تحفظ هذا المقام الأسنى الأسنى وهذه الرتبة العليا اياك ان تمنعك شؤونات الدنيا عن هذا المقام الكريم تمسك بحبل عناية ربك و تثبت بذيله المنير 3
- 4 O Isma'il! The Wronged One remembereth thee even as He remembered thee before. Verily He loveth faithfulness and remembereth him who hath attained unto it in this new age.
يا اسمعيل يذكر المظلوم كما ذكرك من قبل انه يحب الوفاء ويذكر من فاز به في هذا العصر الجديد 4
- 5 When thou dost inhale the fragrance of My raiment from My words and hearest the Call from the Kingdom of Mine utterance, turn thy face toward God and say: Praise be unto Thee, O Thou Who art the God of all who are in the heavens and on earth, and the Object of the knowledge of them that have recognized Thee! Thus hath My Most Exalted Pen spoken forth when the Prisoner was established upon His mighty throne.
انك اذا وجدت نفحات قبضي من كلماتي و سمعت النداء من ملكوت بياني ول وجهك شطر الله و قل لك الحمد يا اله من في السموات و الأرضين و يا مقصود العارفين كذلك نطق قلبي الأعلى اذ استوى المسجون على عرشه العظيم 5
- 6 Beware lest anything withhold thee from this Cause. Arise and say: Aid me, O my God, to be steadfast in Thy Cause, and vouchsafe unto me that which Thou hast ordained for Thy chosen ones who have hastened unto the horizon of Thy manifestation and have acted in accordance with that which Thou hast commanded them in Thy Book. Verily Thou art powerful to do what Thou wilt. There is none other God but Thee, the Almighty, the All-Conquering, the All-Powerful.
اياك ان يمنعك شيء من هذا الأمر قم و قل ايدني يا الهى على الاستقامة على امرك ثم ارزقني ما قدرته لأصفيائك الذين سرعوا الى افق ظهورك و عملوا بما امروا به في كتابك انك انت المقتدر على ما تشاء لا اله الا انت القوي الغالب القدير 6

BLIB_Or15713.258b

BH05969

To: Khan

Date: 1298 ? [1880-1881]

- 1 In the name of the All-Knowing God! O wronged Khan! The Wronged One of creation hath turned toward thee from the prison-quarter and remindeth thee of God's grace and mercy and loving-kindness, glorified be His majesty. 1 بنام خداوند دانا یا خان مظلوم امکان از شطر سجن بتو توجه نمود و ترا بعنایت و رحمت و شفقت حق جل جلاله متذکر میدارد
- 2 All the Prophets and Messengers were sent by the Lord of the worlds so that, through the endeavors of those holy souls, the suns of spiritual virtues might shine forth from the horizons of human temples. Strive thou to attain to such a station that mention of it shall endure as long as God's most beautiful names endure. 2 جمیع نبیین و مرسلین از جانب ربّ العالمین فرستاده شدند تا بهمت آن نفوس مقدّسه شمس اخلاق روحانیّه از آفاق هیاکل انسانیّه اشراق نمایند جهد نما تا بمقامی فائز شوی که ذکر آن بدوام اسماء حسنی باقی و پاینده بماند
- 3 Reflect a little and act as befitteth thee. If in these few days someone misseth the chance to perform a deed, when will he succeed in making up for it? Hearken unto the counsel of the trusted Counselor, and hold fast unto and act upon that which beseemeth man. 3 قدری تفکر نما و به مایلیق لک رفتار کن ایام [قلیله] اگر از نفسی امری فوت شود چه زمان بتدارک آن موفق میگردد بشنو نصیح ناصح امین را و بآنچه سزاوار انسانست متمسک شو و عمل نما
- 4 Thy letter was seen. God is witness and testifier that whatsoever hath been said and is being said is intended for thy good. To this every fair-minded and perceptive one doth testify. 4 نامهات مشاهده شد حقّ شاهد و گوا هست که آنچه گفته شده و میشود مقصود خیر آنجنابست یشهد بذلک کلّ منصف بصیر
- 5 Ask about the welfare of the children and family on behalf of this Wronged One and convey greetings that all may rejoice. God willing, thou shalt act upon what hath been mentioned, placing thy trust in God. Verily He is with His trusted servants, and verily He is with His sincere servants, and verily He is with His triumphant servants. Praise be to God, the Lord of the worlds. 5 احوال اطفال و اهل را از قبل اینمظلوم جويا شو و سلام برسان تا کل مسرور شوند انشاءالله آنجناب بآنچه ذکر شده متوکلاً علی الله عامل شود انه مع عبادہ المتوکّلین و انه مع عبادہ المخلصین و انه مع عبادہ الفائزین الحمد لله ربّ العالمین

BLIB_Or15719.179d

BH05990

Date: 1298 ? [1880-1881]

- 1 In the Name of the Mighty, the Chosen One! O Lord of the kingdom of earth and heaven and Sovereign of the realm above! I beseech Thee by the Heart of the world which Thou hast made the Qiblih of the nations, to send down upon them who have submitted to the authority of Thy Cause and have fasted in their quest for Thy good-pleasure that which will make them to be numbered with those who, in their love for Thee, have detached themselves from all that is on earth. Then cause them to drink, from the hands of Thy bounty, the Kawthar of everlasting life through Thy Name, the All-Merciful.
- 2 O my Lord! These are servants who have turned toward Thy most exalted horizon on a Day wherein the Call was raised between earth and heaven, who responded when Thou didst summon them to the Dayspring of the lights of Thy countenance, who held fast to the cord of Thy laws when they were sent down from the heaven of Thy Will, and who were so consumed by the fire of Thy love that they welcomed every tribulation in Thy path and every affliction in their love for Thee.
- 3 O Lord! Leave them not to themselves. Take, through the hands of Thy grace, those hands which were raised to the heaven of Thy gifts and which took hold of Thy Book through Thy power on a Day wherein Thy fear seized all who are in Thy heaven and on Thy earth.
- 4 I beseech Thee, O Sovereign of the world, by Thy most exalted Self and by the Most Great Word, to ordain for them in Thy Preserved Tablet that which Thou hast written down for Thy chosen ones, Thy trusted ones, and Thy messengers. Thou art, verily, the Almighty, Whose greatness and sovereignty all created things and all contingent beings have testified to through Thy power and might. There is none other God but Thee, the Mighty, the Generous.

1 بِسْمِ الْعَزِيزِ الْمُخْتَارِ يَا مَالِكَ الْمَلِكِ وَالْمَلَكُوتِ وَ
سُلْطَانَ الْجَبُوتِ اسْئَلْكَ بِقَلْبِ الْعَالَمِ الَّذِي جَعَلْتَهُ
قِبْلَةَ الْأُمَمِ بِأَنْ تَنْزِلَ عَلَى الَّذِينَ خَضَعُوا لِسُلْطَانِ
أَمْرِكَ وَصَامُوا طَلِبًا لِرِضَائِكَ مَا يَجْعَلُهُمْ مِنَ الَّذِينَ
انْقَطَعُوا فِي حَبِّكَ عَمَّا عَلَى الْأَرْضِ ثُمَّ أَشْرِبِهِمْ مِنْ
إِيَادِي عَطَائِكَ كَوْثَرِ الْحَيَوَانِ بِاسْمِكَ الرَّحْمَنِ

2 اَي رَبِّ هَؤُلَاءِ عِبَادَاقْبَلُوا إِلَى افْتِكِ الْأَعْلَى
فِي يَوْمٍ فِيهِ ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
وَاجَابُوا إِذْ دَعَوْتَهُمْ إِلَى مَشْرِقِ أَنْوَارٍ وَجْهِكَ وَ
تَمَسَّكُوا بِحَبْلِ الْأَحْكَامِ إِذْ نَزَلَ مِنْ سَمَاءٍ مَشِيتِكَ
وَاخْذَتِهِمْ نَارَ مَحَبَّتِكَ عَلَى شَأْنِ اسْتِقْبَالِ كُلِّ بَلَاءٍ
فِي سَبِيلِكَ وَكُلِّ مُصِيبَةٍ فِي حَبِّكَ

3 اَي رَبِّ لَا تَدَعِهِمْ بِأَنْفُسِهِمْ خَذْ بِإِيَادِي فَضْلِكَ
الْإِيَادَى الَّتِي ارْتَفَعَتْ إِلَى سَمَاءِ مَوَاهِبِكَ وَاخْذَتْ
كِتَابَكَ بِقُوَّتِكَ فِي يَوْمٍ فِيهِ اخْذَتْ خَشْيَتِكَ مِنْ
فِي سَمَائِكَ وَارْضُكَ

4 اسْئَلْكَ يَا سُلْطَانَ الْعَالَمِ بِنَفْسِكَ الْعَالِيَا وَالْكَلِمَةِ
الْأُولَى بِأَنْ تَقْدِرَ لَهُمْ فِي لَوْحِكَ الْمَحْفُوظِ مَا
كَتَبْتَهُ لِأَصْفِيَائِكَ وَآمَنَائِكَ وَسَفَرَائِكَ أَنْتَ
أَنْتَ الْمُقْتَدِرُ الَّذِي شَهِدَتْ الْكَائِنَاتُ بِعَظَمَتِكَ وَ
سُلْطَانِكَ وَالْمَمْلَكَاتُ بِقُدْرَتِكَ وَاقْتِدَارِكَ لَا
إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْكَرِيمُ

INBA23:053b, BLIB_Or15734.2.008b

BH06077

To: Brother of Abul-Maali, in Tihiran

Date: 1298 ? [1880-1881]

- 1 In the Name of the Most Holy, the Most Great, the Most Glorious! 1 هو الأقدس الأعظم الأبهى
- 2 The vain imaginings of former generations have deprived the people from the dawning-place of verses and the dayspring of names and attributes. I swear by the Sun of Justice shining from the horizon of the Most Great Prison that whoso fails today to shatter the idols of former imaginings with the arm of might and strength shall never attain unto the light of certitude and the waters of assurance. 2 اوهامات قبل عباد را از منزل آیات و مطلع اسماء و صفات محروم نموده قسم بآفتاب عدل که از افق سجن اعظم مشرقست هر نفسی الیوم بذراع قوت و عضد قدرت اصنام اوهام قبل را نشکند بنور یقین و کوثر اطمینان فائز نشود
- 3 The rebellious and tyrannical people of the earth for ages, generations and centuries considered themselves the saved sect and reckoned themselves among the most exalted, most virtuous and most ancient of peoples. Yet when the divine Sun of Justice shone forth from the heaven of equity, they were all found to be ranked among the lowest, and were accounted, in the presence of the Truth, as the most contemptible and abject of creatures. 3 فئهء باغیهء طاغیهء ارض سالها و عمرها و قرنہا خود را فرقهء ناجیه میدانستند و از اعلی الخلق و افضلهم و اقدمهم میشمردند و لکن چون آفتاب میزان الهی از افق سماء عدل اشراق نمود کل در صف نعال مشاهده شدند و اذل و اذل خلق لدی الحق محسوب گشتند
- 4 God willing, may you be illumined by the light of certitude and adorned with the ornament of steadfastness, that you may behold all else but God as a mere handful of dust. 4 انشاء الله بنور یقین منور شوی و بطراز استقامت مزین تا ماسوی الله را مثل قبضهء رماد مشاهده نمائی
- 5 Fix your gaze both outwardly and inwardly upon this blessed word which is as a star in the heaven of divine knowledge: "Turn thy face toward My countenance, turning away from all else besides Me. Thus have We caused thee to hear the shrill voice of Our Pen and taught thee that which shall profit thee in all the worlds of My dominion, and made known unto thee that which shall guide thee to My straight path. Say: Praise be to God, the Lord of the worlds!" 5 باین کلمهء مبارکه که از انجم سماء علم الهی است ظاهراً و باطناً ناظر باش اقبل الی وجهی معرضاً عن سوائی کذلک اسمعناک صریر قلبی و علمناک ما ینفعک فی کل عالم من عوالمی و عزفناک ما یتهدیک الی صراطی المستقیم قل الحمد لله رب العالمین

BLIB_Or15715.359a

BH06200

To: Amin Effendi brother of Ahmad Effendi

Date: 1298 ? [1880-1881]

- 1 Glorified art Thou, O Thou before Whose recognition of oneness the most devoted believers are powerless, and to the summit of Whose command's heaven the most accomplished mystics confess their inability to ascend!

سبحانك يا من عجز الموحّدون عن عرفان توحيد
ذاتك و اقرّ العارفون بالقصور عن البلوغ الى
ذروة سمآء امرک
- 2 I beseech Thee, O Thou Who art the Desire of the world and the Sovereign of nations, to make me one of those whom the clamor of the people hath not kept back from turning to the horizon of Thy favors and clinging to the cord of Thy bounties.

اسئلك يا مقصود العالم و مالک الأمم بأن
تجعلني من الذين ما منهم ضوضاء العباد
عن التوجّه الى افق الطافک و التمسک بحبل
افضالك
- 3 O Lord! Thou seest that I have cast all idle fancies behind me, turning toward the Dayspring of Thy signs and the Manifestation of Thy Cause, Whom Thou hast made to speak amongst Thy servants. I beseech Thee not to abandon me unto myself, and to strengthen me in all circumstances to remember Thee, to praise Thee, and to act according to what Thou hast commanded me in Thy Book.

ای ربّ ترى بأنّی نبذت الأوهام عن ورائی
مقبلاً الى مطلع آياتک و مظهر امرک الذي
انطقته بين عبادک اسئلك بأن لا تدعني بنفسی
و ايدني في كلّ الأحوال على ذکرک و ثنائک و
العمل بما امرتني به في کتابک
- 4 O Lord! I am the needy one who hath clung to the cord of Thy riches. I testify that Thou art the One Who hath power over whatsoever Thou willest. Neither the oppression of the oppressor, nor the tyranny of the wicked one, nor the croaking of the croaker can prevent Thee. Thou doest what Thou pleasest through Thy sovereignty and ordainest through Thy power what Thou desirest. Verily Thou art the Most Exalted, the Almighty, the All-Glorious, the All-Wise.

ای ربّ انا المحتاج قد تمسّکت بحبل غنائک
اشهد أنّک انت المقتدر على ما تشاء لا يمنعک
ظلم ظالم و لا سطوة فاجر و لا نعیق ناعق تفعل
بسلطانک ما تشاء و تحكم بقدرتک ما تريد أنّک
انت المتعالی المقتدر العزيز الحكيم
- 5 Moreover I beseech Thee, O God of Names and Creator of heaven, to protect me from every tribulation and hardship, and to enable me to do what Thou lovest and approvest. There is no God but Thee, the Protector, the Helper, the Bestower, the All-Knowing, the All-Informed.

ثمّ اسئلك يا اله الأسماء و فاطر السمآء بأن
تحفظني عن كلّ بلاء و مکروه و توقّني على
ما تحبّ و ترضی لا اله الا انت الحافظ الناصر
المعطى العليم الخبير

BLIB_Or15715.043d

BH06265*To: Mirza Baba**Date: 1298 ? [1880-1881]*

- 1 In My name that hath dawned from the horizon of the world
 2 This is a Book sent down by the All-Merciful, wherein He gives glad tidings to all contingent beings of this Manifestation which was promised in the Books of the Prophets and Messengers. We have illumined the world with the Sun of wisdom and utterance, but the peoples have turned away, following every remote ignorant one.
 3 Thy letter was received and from it We found the fragrance of thy love. We make mention of thee as a bounty from Our presence. Verily thy Lord is the All-Knowing Rememberer.
 4 This is a Day wherein every learned one hath turned away, every mystic hath denied, and every suspicious writer hath rejected - save whom God hath willed, the Lord of the seen and unseen, the Lord of the mighty Throne.
 5 Blessed art thou for having turned to the Face and drunk the Kawthar of divine knowledge from the hand of the bounty of thy Lord, the Generous. Know thou this station, then preserve it as thou wouldst preserve thine own sight. Verily thy Lord is the Mighty Commander.
 6 Beware lest the affairs of creation hold thee back from what is with the Truth. Leave the people to their vain desires and hold fast to the hem of the mercy of thy Lord, the Merciful.
 7 We counsel thee and those who have believed to remain steadfast in this Cause, by which the idols have lamented and the feet of the mature have slipped.
- 1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْعَالَمِ
 2 كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ فِيهِ يَبَشِّرُ مَنْ فِي الْأَمْكَانِ إِلَى هَذَا الظُّهُورِ الَّذِي كَانَ مَوْعُوداً فِي كُتُبِ النَّبِيِّينَ وَالْمُرْسَلِينَ أَنَا نُورُنَا الْعَالَمِ بِشَمْسِ الْحِكْمَةِ وَالْبَيَانِ وَلَكِنَّ الْأُمَمَ أَعْرَضُوا بِمَا اتَّبَعُوا كُلَّ جَاهِلٍ بَعِيدٍ
 3 قَدْ حَضَرَ كِتَابُكَ وَوَجَدْنَا مِنْهُ عَرَفَ حَبِّكَ ذَكَرْنَاكَ فَضْلاً مَنْ لَدُنَّا أَنَّ رَبَّكَ هُوَ الذَّاكِرُ الْعَلِيمُ
 4 هَذَا يَوْمٌ فِيهِ أَعْرَضَ كُلُّ عَالَمٍ وَكَفَرَ كُلُّ عَارِفٍ وَانْكَرَ كُلُّ أَدِيبٍ مَرِيبٍ إِلَّا مَنْ شَاءَ اللَّهُ رَبِّ مَا يَرَى وَمَا لَا يَرَى رَبُّ الْعَرْشِ الْعَظِيمِ
 5 طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى الْوَجْهِ وَشَرِبْتَ كَوْثَرَ الْعَرْفَانِ مِنْ يَدِ عَطَاءِ رَبِّكَ الْكَرِيمِ إِنْ أَعْرِفَ هَذَا الْمَقَامَ ثُمَّ أَحْفَظْهُ كَمَا تَحْفَظُ بَصْرَكَ أَنَّ رَبَّكَ لَهُو الْأَمْرُ الْقَدِيرُ
 6 أَيَّاكَ إِنْ تَمَنَعَكَ شُؤُونَاتُ الْخَلْقِ عَمَّا عِنْدَ الْحَقِّ دَعِ النَّاسَ بِأَهْوَاءِهِمْ وَتَمَسَّكَ بِذِيلِ رَحْمَةِ رَبِّكَ الرَّحِيمِ
 7 نُوَصِّيكُ وَالَّذِينَ آمَنُوا بِالْإِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي نَاحَتْ بِهِ الْأَصْنَامُ وَزَلَّتْ أَقْدَامُ الْبَالِغِينَ

BLIB_Or15715.314a

BH06030

Date: 1298 ? [1880-1881]

- 1 In the Name of the One Beloved! 1 بنام محبوب یگا
- 2 Today the friends of God must speak with wisdom and make mention of that which is befitting. The True One is aware and bears witness that whatsoever hath flowed and continueth to flow from the Most Exalted Pen hath been and ever shall be for the elevation of humanity and for their freedom and deliverance. 2 الیوم باید دوستان الهی بحکمت ناطق باشند و بما ینبغی ذاکر حق آگاه گواهست که آنچه از قلم اعلی جاری شده و میشود مقصود ارتقای خلق و فراغت و آزادی بوده و خواهد بود
- 3 They who possess speech and utterance and who are associated with the Truth must, with perfect wisdom, educate the children of earth. Speech should be like the spring breezes, that the trees of being may thereby become verdant and flourishing. One word is like the vernal winds, while another is like the deadly simoom. 3 باید صاحبان لسان و بیان که بحق منسوبند بحکمت تمام اطفال ارض را تربیت نمایند گفتار باید بمثابه نسیم ربیع باشد تا اشجار وجود از او سرسبز و خرم شوند یک کلمه اثرش مانند اریاح ربیعت و کلمه دیگر بمثابه سموم
- 4 Say: O friends! In all the Arabic and Persian utterances revealed from the Most Exalted Pen, the command to observe wisdom hath been sent down. Nevertheless, it is observed that some have been heedless of it. 4 بگوای دوستان در جمیع بیانات عربیه و فارسیه از قلم اعلی امر بحکمت نازل شده معذلک مشاهده میشود بعضی از او غافلند
- 5 O thou who hast turned thy face towards the Countenance! Rejoice in that the Wronged One hath remembered thee and commanded the servants to that which shall profit them in every world of the worlds of their Lord, the All-Knowing, the All-Wise. 5 یا ایها المتوجه الی الوجه ان افرح بما ذکرک المظلوم و امر العباد بما ینفعهم فی کلّ عالم من عوالم ربهم العلیم الحکیم
- 6 God willing, may all act according to that which the All-Bountiful hath revealed in the Book and speak that which is the cause of exaltation, ascendancy and enkindlement. The glory be upon thee and upon those who have acted according to that which they were commanded. 6 انشاءالله کلّ بما انزله الوهاب فی الکتاب عامل باشند و بآنچه سبب علو و سمو و اشتعال است تکلم نمایند البهاء علیک و علی الذین عملوا بما امروا به

INBA23:179, BRL_DA#167, AVK3.117.13x,
DRD.171, KHMI.065

BH06067

Date: 1298 ? [1880-1881]

- 1 He is the Most Great, the Most Ancient! هو الأعظم الأقدم 1
- 2 We have enjoined upon them that have believed the Most Great Trustworthiness, as doth bear witness unto this He Who is the Lord of all being, in this wondrous spot which God hath made a prison for the Dayspring of His Revelation. He, verily, is the Ordainer of what He willeth, and the Ruler over what He pleaseth. أنا وصيّنا الذين آمنوا بالأمانة الكبرى يشهد بذلك مالک الوری فی هذا المقام البدیع الذی جعله الله سجنًا لمشرق وحیه أنه هو المختار فیما اراد و الحاکم علی ما یرید 2
- 3 The verses have appeared and the atoms have testified, and whoso hath hearkened is of the people of Paradise, and whoso hath turned aside shall hear ere long, through the grace of God, the Lord of all worlds. Can any deny this bounty? Nay, by the Self of the All-Merciful! - save every heedless doubter. قد ظهرت الآيات وشهدت الذرات والذی سمع أنه من اهل الفردوس والذی منع سوف یسمع فضلاً من لدی الله رب العالمین هل ینکر احد هذا الفضل لا ونفس الرحمن الا کل غافل مریب 3
- 4 The horizons have been filled with the signs of God, and yet most men are numbered with the deniers. Among the people of the Bayan are those who heard and saw, then went astray and were misled, having followed vain desires and denied Him in Whom they had formerly believed. Thus hath the decree been fulfilled in a perspicuous tablet. قد ملئت الآفاق من آیات الله ولكن الناس اکثرهم من المنکرین من ملأ البیان من سمع و رأى ثم ضلّ وغوی بما اتبع الهوى و کفر بالذی آمن به من قبل کذلك قضی الأمر فی لوح مبین 4
- 5 We make mention of thee, and of him who hath turned unto the All-Informed One. Be thou in such wise as beseemeth the days of thy Lord, and remind the people of this momentous News. أنا ذکرناک ونذکر من اقبل الى الفرد الخبیر کن علی شأن ینبغی لأیام ربک و ذکر الناس بهذا النبأ العظیم 5
- 6 Say: O people of Baha! Turn not unto the world and its ornaments. By God's life! It shall perish, while your remembrance shall endure in the kingdom of your Lord, the Mighty, the Generous. قل یا اهل البهآء لا تلتفتوا الى الدنیا و زخرفها لعمر الله انها ستفنی و یرقی ذکرکم فی ملکوت ربکم العزیز الکریم 6
- 7 The glory be upon thee and upon them that are with thee, from One powerful and wise. البهآء علیک و علی من معک من لدن مقتدر حکیم 7

INBA19:018c, INBA32:018b, BLIB_Or15734.2.020

BH06857*To: Ghulam Ali father of Mihdi Kashani**Date: 1298 ? [1880-1881]*

1 In the Name of the One Friend

- 2 O Ghulamali! The Wronged One, Who hath appeared in His name, the Self-Subsisting, calleth thee from the precincts of the prison and saith: Praise be to God that thou hast attained unto the splendors of the dawn of inner meanings and hast quaffed from the choice sealed wine. The purpose of creation hath been the recognition of this Day which in all the Books and Scriptures is known as the Day of God. Praise be to God, the Day hath appeared and its Lord and Master speaketh. Blessed are they who have recognized and believed in God, the Lord of the worlds.

- 3 O Ghulamali! We have witnessed thy burning with the fire of the love of God and have hearkened unto thy call. God willing, thou shalt drink from the ocean of divine bounty and bestow it upon the thirsty ones. Should thou find one who thirsteth, give him to drink of the pure wine in the name of the Lord of Power. Otherwise, preserve it in its vessel until there appeareth one who will drink it in My name, the Mighty, the Wondrous.

- 4 In all conditions hold fast unto wisdom, lest the clamor of the heedless be raised and become the cause of grief to those who have turned towards God. Be thou thankful unto God for having remembered thee in a Tablet whose fragrance shall endure throughout the kingdom of earth and heaven. Praise be to thy Lord, the Possessor of Might!

1 بنام دوست یگا

2 یا غلامعلی حقّ مظلوم الذی ظهر باسمه القیوم از شطربین ترا ندا مینماید و میفرماید الحمد لله بانوار فجر معانی فائز شدی و از رحیق منیر آشامیدی مقصود از آفرینش عرفان این یوم که در جمیع کتب و صحف بیوم الله معروفست بوده الله الحمد یوم ظاهر و صاحب و مالک آن ناطق طوبی للعارفین الذین اقبلوا و آمنوا بالله رب العالمین

3 یا غلامعلی اشتعال بنار محبت الله دیده شد و ندایت اصغا گشت انشاء الله از بحر عنایت الهی بیاشامی و بر تشنگان مبذول داری اگر تشنهئی یافت شد رحیق اطهر را باسم مالک قدر بنوشان والا فاحفظه فی انائه الی ان یظهر من یشربه باسمی العزیز البدیع

4 در جمیع احوال بحکمت متمسک باش که مباد ضوضاء غافلین مرتفع شود و سبب حزن مقبلین گردد ان اشکر الله بما ذکرک بلوح یقی عرفه بدوام الملک و الملکوت الحمد لرّبک مالک الجبروت

BLIB_Or15715.241c

BH06832*To: Siyyid Husayn, in Yazd**Date: 1298 ? [1880-1881]*

1 O Husayn!

- 2 Your letter was received and all that was mentioned therein became clear and evident. God willing, you will be observed with joy and gladness from the breezes of the divine days.

1 بسمی المهیمن علی الأسماء یا حسین

- 2 نامهات رسید و آنچه در او مذکور واضح و هویدا
گشت انشاء الله از نسيمات ايام الهی با فرح و
مسرت مشاهده شوی
- 3 Regarding what you wrote about your wife - that in your ab-
sence one of the companions pronounced divorce, meaning he
implemented its ruling - this matter is very far from divine
justice and contrary to the ruling of the Book. I swear by the
sun of the heaven's horizon of truthfulness that the Truth has
come for the affection, unity, rest and joy of the people of the
world, and has summoned all to the horizon of oneness.
- 4 If in truth someone has committed such an act, the prohibition
of which is clear and evident in the Divine Book, it was not
and will not be acceptable before the Wronged One. God has
ruled and continues to rule according to the outward. God
willing, after investigation, that which God has decreed will be
carried out.
- 5 Be not distressed. Verily He changes hardship to ease, and
sorrow to the greatest joy. Verily thy Lord is the Almighty,
the Powerful.
- 3 اينکه در باره زوجه خود نوشتی در غياب تو یکی
از اصحاب طلاق گفته یعنی حکم آن را جاری
نموده این فقره از عدل الهی بسیار بعیدست و
مغایر حکم کتاب عمل نموده قسم بافتاب افق سماء
راستی که حق از برای الفت و اتحاد و فراغت
و ابتهاج اهل عالم آمده و جمیع را بافق توحید
دعوت نموده
- 4 اگر فی الحقیقه نفسی ارتکاب چنین امریکه نبی
آن در کتاب الهی صریح و واضحست نموده لدی
المظلوم مقبول نبوده و نخواهد بود حق بظاهر
حکم نموده و مینماید انشاء الله بعد از تحقیق به ما
حکم به الله جاری خواهد شد
- 5 دلنگ مباش آنه یدل الشدة بالرخاء و الهم
بالفرح الأكبر ان ربک هو المقتدر القدير

BLIB_Or15715.313b

BH06829

*To: Husayn Iqbal**Date: 1298 ? [1880-1881]*

- 1 He is the Most Holy, the Most Great
- 2 O Husayn! Verily Husayn remembers you, and he speaks the
truth between earth and heaven and calls all to the highest
horizon, yet most of the people have turned away, denied, and
disbelieved in God, the Lord of the worlds.
- 3 He has come upon the clouds of knowledge and given all the
glad tidings of the manifestation of God and His presence, yet
most of the people are heedless.
- 4 Blessed are you for having attained the presence of God in
your early days and drunk the choice wine of reunion from the
hands of the bounty of your Lord, the Generous. By the life
of God! This is a bounty that neither the treasures of names
- 1 هو الأقدس الأعظم
- 2 يا حسين انّ الحسين يذكرک و انه ينطق بالحق بين
الأرض و السماء و يدع الكل الى الأفق الأعلى
ولكنّ الناس اکثرهم اعرضوا و انكروا و كفروا
بالله رب العالمين
- 3 انه اتى على سحاب العرفان و بشر الكل بظهور الله
و لقائه ولكنّ القوم اکثرهم من الغافلين
- 4 طوبى لك بما فزت بقاء الله في أول ايامک
و شربت رحيق الوصال من ايادی عطاء ربک
الکريم لعمر الله هذا فضل لا تعادله خزائن

- nor the riches of earth and heaven can equal, as attested by the Lord of creation in this manifest station.
- 5 He is the One Who was promised in the Books of God, yet when He appeared every stubborn oppressor denied Him. Behold then the loving-kindness of God and His sovereignty: He came for the salvation of the world, yet the people seized Him and imprisoned Him in this mighty fortress.
- 6 We give thanks to God in all conditions and call the people with supreme steadfastness to this mighty Cause.
- 7 The glory be upon you and upon your father and mother and your two brothers from the presence of One mighty and powerful.

الأسماء و لا كنوز الأرض و السماء يشهد
بذلك مولى الورى فى هذا المقام المبين

5 انه هو الذى كان موعوداً فى كتب الله فلما ظهر
انكره كل جبار عنيد فانظر فى عناية الله و سلطانه
انه اتى لخلاص العالم ولكن الناس اخذوه و
حبسوه فى هذا الحصن المتين

6 نشكر الله فى كل الأحوال و ندع الناس بالاستقامة
الكبرى على هذا الأمر العظيم

7 البهاء عليك و على ابيك و أمك و اخويك من
لدى مقتدر قدير

BLIB_Or15715.105b, LHKM2.274

BH06693

To: Muhammad Afnan

Date: 1298 ? [1880-1881]

- 1 He is the All-Mentioning, the All-Knowing, the All-Wise
- 2 Say: O God of the world and Goal of the nations! I beseech Thee by the Light whereby the heavens of utterance were illumined for all contingent beings, and by the Fire whereby the Tree of Knowledge was set ablaze, to enable me in all circumstances and times to remember Thee, to praise Thee, and to serve Thy Cause in this Day wherein the hidden Secret and the treasured Symbol that hath spoken and doth speak "Verily there is no God but Me, the Almighty, the Powerful" hath been made manifest.
- 3 O my Lord! Thou seest me turning toward Thy most exalted horizon and clinging to Thy Most Great Word whereby the Path was laid and the Balance established. Thou art He Who, O my God, taught me and made me to know and guided me to the ocean of vision and meeting, and gave me to drink, through Thy gracious hands, O Lord of Names, the water of reunion.
- 4 I beseech Thee at this moment to ordain for me, through the Pen of Grace, every good thing Thou hast destined in Thy Book for such of Thy servants as are sincere, and to assist me in that whereby Thy Cause may be exalted. Then send down

1 هو الذّاكر العليم الحكيم

2 قل يا اله العالم و مقصود الأمم اسئلك بالنّير
الذى به انارت سموات البيان لأهل الامكان و
بالنّار التى بها اشتعلت سدرة العرفان بأن توفّقنى
فيكل الأحوال و الأحيان على ذكرك و ثنائك
و خدمة امرك فى هذا اليوم الذى فيه ظهر السرّ
المكنون و الرّمز المخزون الذى نطق و ينطق الله
لا اله الا انا المقتدر القدير

3 اى ربّ ترانى مقبلاً الى افئتك الأعلى و متمسكاً
بالكلمة العليا التى بها وضع الصّراط و نصب الميزان
انت الذى يا الهى علّمتنى و عزّفتنى و هديتني الى
بحر المشاهدة و اللّقاء و سقيتني كوثر الوصال
بأيادي فضلك يا مالک الاسماء

4 اسئلك فى هذا الحين بأن تكتب لى من قلم
الفضل كلّ خير قدرته فى كتابك للمخلصين من
عبادك و تؤيّدنى على ما يرتفع به امرك ثمّ

upon me from the heaven of Thy bounty that which befitteth Thy generosity and bestowal.

انزل على من سماء فضلك ما ينبغي بجودك و عطائك

- 5 There is no God but Thee, the Almighty, the Most Exalted, the Giver, the Forgiving, the Merciful.

5 لا اله الا انت المقتدر المتعالى المعطى الغفور الرحيم

BLIB_Or15697.218a

BH06633

To: Muhammad Rahim who attained

Date: 1298 ? [1880-1881]

- 1 He is the One manifest above all things!

1 هو الظاهر فوق الأشياء

- 2 The Most Exalted Pen hath raised its shrill voice in praise of God, the Lord of Names, and beareth witness to that which the Tongue of Grandeur witnessed before the appearance of the world - that there is none other God but Him, the Most High, the Most Great. The ears were created to hearken unto this Call and the eyes to behold this luminous horizon. By God! The hearts were created to turn toward the Most Exalted Horizon and the souls to humble themselves at the manifestation of God's proof, the Lord of the worlds.

2 قد ارتفع صرير القلم الأعلى في ذكر الله مالک الأسماء و يشهد بما شهد لسان القدم قبل ظهور العالم انه لا اله الا هو العلى العظيم قد خلقت الآذان لاصغاء هذا النداء و الأبصار للنظر الى هذا الأفق المنير تالله قد خلقت القلوب للاقبال الى الأفق الأعلى و النفوس للخضوع عند ظهور برهان الله رب العالمين

- 3 Blessed is he who hath attained unto the call of God; woe unto the heedless ones who have broken the Covenant and turned away from that which hath appeared in truth from the presence of the Mighty, the All-Knowing.

3 طوبى لمن فاز بنداء الله ويل للغافلين الذين نقضوا الميثاق و اعرضوا عما ظهر بالحق من لدن عزيز عليم

- 4 Blessed art thou, O Rahim, in that thou didst hasten to the Most Great Ocean when the Ancient Beauty was in His Most Great Prison. Thou didst turn toward Him and journey across land and sea until thou didst arrive at the White Spot wherein was raised the call of the Creator of heaven, Who came with the truth with manifest sovereignty. Joy be unto thee for having attained unto that which was recorded in the Books of God and promised in the Tablets of thy Lord, the All-Knowing, the All-Informed.

4 طوبى لك يا رحيم بما سرعت الى البحر الأعظم اذ كان جمال القدم في سجنه العظيم اقبلت و توجهت و قطعت البر و البحر الى ان وردت البقعة البيضاء التى ارتفع فيها نداء فاطر السماء الذى اتى بالحق بسلطان مبين نعيماً لك بما فزت بما كان مسطوراً في كتب الله و موعوداً في الواح ربك العليم الخبير

- 5 It behooveth thee to return to the lands with joy and fragrance, and to circle round in the name of thy Lord, the Most Merciful, the Compassionate. Be thou even as the fragrance of the garment unto the lands, that the sweet scent of the All-Merciful may be diffused from thee.

5 عليك بأن ترجع الى البلدان بالروح و الرياح و تدور باسم ربك الرحمن الرحيم كن كعرف القميص للبلاد ليتنوع منك عرف الرحمن

BLIB_Or15715.094ax

BH06898

To: Siyyid Mustafa Rumi

Date: 1298 ? [1880-1881]

He is the Glorious, the Most Glorious!

O Mustafa! There hath come before Us a letter from Jamal – him who hath soared in the atmosphere of the love of thy Lord, the All-Possessing, the Most High. Thy name was mentioned in this letter; wherefore do We now make mention of thee through the power of truth, that thou mayest read and be of them that are thankful.

Say: O God of the world, Thou Who art manifest in the Most Great Name! I ask Thee by them who are the Essences of being, whom neither the hosts of the world have hindered from turning towards Thy face, nor the kings of the earth deterred from gazing upon Thy horizon, to write down for me with Thy Most Exalted Pen that which beseemeth Thy generosity, O Thou Who art the Possessor of all Names and the Creator of the heavens!

O Lord! I bear witness unto that which Thou didst Thyself witness before the creation of the heavens and the earth; and I confess to that which Thy tongue did itself confess ere the kingdoms of Thy Revelation and of Thy creation were made manifest: that Thou art God; no God is there but Thee. Thou hast from eternity been powerful to do what Thou hast willed, and unto everlasting Thou shalt remain as Thou hast been from time immemorial.

O Lord! I have hearkened unto Thy call and turned my face towards Thy face. I ask Thee to draw me ever nearer unto Thy horizon; ordain then for me, O my God, that which shall profit me in every world of Thy worlds. Thou, verily, art the Almighty, the All-Highest, the Exalted, the Great.

MIS.431-432

BH06899*To: Siyyid Mustafa Rumi**Date: 1298 ? [1880-1881]*

He is the All-Knowing, the All-Informed!

O Mustafa! Be thou thankful for that thou hast been remembered by this Wronged One, and that there hath been revealed for thee that which shall abide for as long as earth and heaven shall endure. Consider and call to mind the day on which Muhammad the Messenger of God appeared with the signs of God, the Help in Peril, the Self-Subsisting: some among the people denied Him, others turned away from Him, yet others mocked Him, and still others rose up against him in such grievous fashion as to sentence Him to death without any clear proof from God, the Lord of all being.

Verily, He said: "Fear God, O peoples of the earth! Bear ye witness unto His unity and oneness, and follow not your idle fancies and vain imaginings. Join not partners with God, O people, and worship not that which your own hands have fashioned! Better is this for you, if ye be of them that understand". The more strenuously He admonished them, the greater waxed their enmity and hatred. Thus doth the Pen of the Most High recount unto thee from this Glorious Abode. Be thou steadfast in the Cause, and proclaim this Name through which the traces of Jibt and Taghut have been obliterated.

The Glory of God be upon thee and upon all those who have quaffed the choice sealed wine from the hands of the bounty of My Name, the Self-Subsisting.

MIS.434-434

BH07078*To: Mulla Muhammad Jafar, in Darab**Date: 1298 ? [1880-1881]*

¹ He is the Speaker in the Kingdom!

¹ هو الناطق في الملكوت

² A remembrance from the Wronged One to him who desires to turn towards the Most Exalted Horizon, when the Lord of Names appeared with a Cause before which neither the hosts of

² ذكر من لدى المظلوم لمن اراد ان يتوجه الى الأفق الأعلى اذ ظهر مالک الأسماء بأمر لا

- the heavens nor of earth could stand firm, as every fair-minded and perceiving one doth testify.
- 3 O peoples of the earth! Fear God and follow not your desires. By God! The dawn hath broken and faces have been illumined by the light of God, the Lord of all worlds.
- 4 Rejoice, O thou who art named Ja'far, that the Lord of Destiny hath turned towards thee from His Most Sublime Vision. Verily thy Lord is the Forgiving, the Merciful.
- 5 Arise to serve God and make mention of Him in such wise that the clamor of those who have turned away from the All-Merciful when He came with a clear proof shall not deter thee.
- 6 Say: Glory be unto Thee, O my God and the God of all existence! I beseech Thee by Thy Branches whom Thou hast chosen above Thy servants, to aid me in all conditions to do what Thou lovest and approvest. Verily Thou art the Lord of humanity and the Sovereign of Names. There is none other God but Thee, the Overshadowing, the Mighty, the Great.
- يقوم معه جنود السموات و الأرض يشهد بذلك كل منصف بصير
- 3 يا ملاء الأرض اتقوا الله و لا تتبعوا أهوائكم تالله قد طلع الفجر و انارت الوجوه من نور الله رب العالمين
- 4 ان افرح يا من سميت بجعفر بما توجه اليك مالک القدر من منظره الأكبر ان ربك هو الغفور الرحيم
- 5 قم على خدمة الله و ذكره على شأن لا يمنعك ضوضاء الذين اعرضوا عن الرحمن اذ اتى ببرهان مبين
- 6 قل سبحانك يا الهى و اله الوجود اسئلك بأغصانك الذين اصطفيتهم بين عبادك بأن تؤيدنى فى كل الأحوال على ما تحب و ترضى انك انت مولى الورى و مالک الاسماء لا اله الا انت المهيمن المقتدر العزيز العظيم

BLIB_Or15715.055b

BH06995

To: Mihdi

Date: 1298 ? [1880-1881]

- 1 He is sanctified from mention and description!
- 2 O Mihdi! Your letter was presented before the Wronged One, and the servant in attendance submitted what was written therein, from which the fragrances of the love of God were inhaled. Blessed art thou for having attained to this mighty station!
- 3 Thou didst seek steadfastness from the True One, exalted and mighty be He. Excellent is what thou hast desired of His abounding grace! Whosoever attaineth unto the Most Great Steadfastness in the Cause of his Lord, the Most High, the Most Glorious - he verily is of those who are brought nigh in a clear Book. It behooveth all the friends not to be heedless of this station, and in all times to beseech the Beloved of the world that He may keep them steadfast in His love.
- 1 اوست مقدس از ذکر و بیان
- 2 ای مهدی کتابت در ساحت مظلوم حاضر و عبد حاضر آنچه در او مسطور بود معروض داشت و از او نفحات محبة الله استشمام شد طوبی لك بما فزت بهذا المقام العظيم
- 3 از حق جل و عز استقامت خواستی نعم ما اردته من فضله العميم من فاز بالاستقامة الكبرى فى امر ربه العلى الابهى انه من المقرين فى كتاب مبين بر جميع دوستان لازم از ايستقام غفلت نمايند و در كل احيان از محبوب امكان سائل شوند تا ايشانرا بر حبس مستقيم دارد

- 4 Say: Glory be unto Thee, O God of existence and Lord of the seen and unseen! I beseech Thee by the Word whereby Thou hast distinguished between Thy loved ones and Thine enemies, to make me steadfast in Thy love and speaking in Thy praise. Then write down for me, O my God, by Thy Most Exalted Pen, the reward of attaining Thy presence and what Thou hast ordained for Thy chosen ones. Verily, Thou art the Almighty, the Exalted, the Most High, the Most Great.

4 قل سبحانك يا اله الوجود و مالک الغيب و الشهود اسئلك بالكلمة التي بها فصلت بين احبائك و اعدائك بأن تجعلني مستقيماً على حبك و ناطقاً بثنائك ثم اكتب لي يا الهى من قلبك الأعلى اجر لقاءك و ما كتبت له لأصفيائك أنك انت المقتدر المتعالى العلى العظيم

BLIB_Or15719.103a

BH07352

Date: 1298 ? [1880-1881]

- 1 He is the Most Holy, the Most Glorious
- 2 O Leaf who hast sprouted from the Tree of Faithfulness! Hearken unto that which the Lord of all beings maketh mention of thee, even as He hath mentioned thee before in diverse Tablets. Thy Lord, verily, is the Mighty, the Bountiful. Praise the bounty of thy Lord, for verily He heareth that which thou utterest at all times. Thy Lord is, in truth, the All-Hearing, the All-Seeing. Thus have We adorned thee with the light of My remembrance. Be thou thankful and say:
- 3 Praise be unto Thee, O God of all who are in the heavens and earths, for having made mention of Thy leaf, Thy handmaiden, and the letter of Thy mighty Book. I beseech Thee to protect me and bless me in Thy days. Thou art, verily, the Almighty, the Powerful. Nothing whatsoever escapeth Thy knowledge. Thou art, in truth, the All-Knowing, the All-Informed.
- 4 Remember thou the two radiant lights who were martyred in the path of God, the Lord of all worlds. We have made mention of them in most of the Tablets, and We make mention of their families, both young and old. The splendor shining from the horizon of glory be upon them and upon them [the families] and upon thee, from the presence of One mighty and powerful.

1 هو الأقدس الأبهى

2 يا ايها الورقة المنبئة من سدرة الوفاء ان استمعى ما يذكر مولى الورى كما ذكرك من قبل فى الواح شتى ان ربك هو العزيز الكريم ان احدى فضل ربك انه يسمع ما تنطقين به فى الليالى و الايام ان ربك هو السميع البصير كذلك زيناك بنير ذكرى ان اشكرى و قولى

3 لك الحمد يا اله من فى السموات و الارضين بما ذكرت ورقتك و امتك و حرف كتابك العظيم اسئلك بأن تحفظنى و تبارك على فى ايامك أنك انت المقتدر التقدير لا يعزب عن علمك من شىء أنك انت العليم الخبير

4 ان اذكرى النورين النيرين الذين استشهدا فى سبيل الله رب العالمين انا ذكرناهما فى اكثر الألواح و نذكر اهلها من كل صغير و كبير البهاء المشرق من افق البهاء عليهما و عليهن و عليك من لدن قوى قدیر

BLIB_Or15719.105b

BH07809*To: Aqa Baba**Date: 1298 ? [1880-1881]*

- 1 He is the One dawning from the horizon of eternity with My Most Glorious Name
- 2 This is the Book which the All-Merciful hath sent down for all who are in the realm of possibility. Exalted is He Who hath spoken and revealed whatsoever He hath willed. He is, verily, the Almighty, the Powerful. That which was inscribed hath come from the heaven of divine knowledge, and He hath manifested what He desired through His sovereignty which overshadoweth all who are in the heavens and on earth.
- 3 Say: O peoples of the earth! Fear God and follow not those who have disputed the signs of God and His proof when the Countenance appeared with this Name. Beware lest passion hold you back from the Lord of all beings, or the world occupy you and keep you from this All-Wise Remembrance. Leave the world, clinging fast to this Most Great Name. This will profit you in every world among the worlds of your Lord, the All-Knowing, the All-Informed. Thus hath the Tongue of the Ancient of Days spoken in the Most Great Prison. He is, verily, the Mighty, the Forgiving, the Generous. The glory rest upon thee and upon those who have cast away the idle fancies of men and hastened until they attained the light of certitude. Praise be to God, the Lord of the worlds.

1 هو المشرق من افق البقاء باسمى الأبهى

2 كتاب انزله الرحمن لمن فى الامكان تعالى من نطق و انزل ما اراد الله هو المقتدر القدير قد اتى ما هو المسطور من سماء العرفان و اظهر ما اراد بسلطانه المهيم على من فى السموات والأرضين

3 قل يا ملأ الأرض اتقوا الله و لا تتبعوا الذين جادلوا بآيات الله و برهانه اذ ظهر الوجه بهذا الاسم اياكم ان يمنعكم الهوى عن مولى الورى او تشغلکم الدنيا عن هذا الذكر الحكيم دعوا العالم متمسكين بهذا الاسم الأعظم هذا ينفعكم فى كل عالم من عوالم ربكم العليم الخبير كذلك نطق لسان القدم فى السجن الأعظم انه هو المقتدر الغفور الكريم البهاء عليك وعلى الذين نبدوا او هام العباد و سرعوا الى ان فازوا بنور اليقين الحمد لله رب العالمين

BLIB_Or15715.239b

BH07978*To: Siyyid Murtida**Date: 1298 ? [1880-1881]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 God willing, may you at all times dwell and find repose beneath the shade of the Tree of the loving-kindness of the Beloved of all creation.

1 هو الأقدس الأعظم الأبهى يا مرتضى

2 انشاء الله در جميع اوان در ظل سدره عنایت محبوب امکان ساکن و مستريح باشی

- 3 Today the Euphrates of mercy is flowing and the Sun of loving-kindness is shining forth. Strive that you may be illumined by its lights and drink from the Kawthar of His mercy. امروز فرات رحمت جاریست و آفتاب عنایت مشرق جهد ثما تا بانوارش فائز شوی و از کوثر رحمتش بیاشامی
- 4 Great indeed is this Day. The sincere ones and the believers in divine unity must manifest such service as befitteth the Day of God, and all must speak forth His praise in utmost sanctity and detachment and act according to that which hath been revealed in the Book. امروز روزیست بزرگ باید از مخلصین و موحدین خدمتیکه لایق یوم الهی است ظاهر شود و کل یکمال تقدیس و تنزیه بذکرش ناطق باشند و بما نزل فی الکتاب عامل
- 5 Today is the springtime of goodly deeds and praiseworthy qualities. Blessed is the soul that hath attained unto them. Fix thy gaze upon truth, speak forth for the sake of truth, and turn thyself toward truth. امروز ربیع اعمال طیبه و اخلاق مرضیه است طوبی از برای نفسیکه بآن فائز شد بحق ناظر باش و از برای حق ناطق شو و بحق متوجه
- 6 Blessed art thou and blessed is thy father who hath attained his ultimate goal and achieved that which he desired from God, the Lord of all beings and the Master of the world to come and of the world that was. Be thou thankful and be among those who praise. All praise be to God, the Lord of the worlds. طوبی لک و لایک الذی قصد الغایه القصوی و فاز بما اراد من الله مولی الوری و مالک الآخرة و الأولى ان اشکر و کن من الحامدين الحمد لله رب العالمين

BLIB_Or15715.096a

BH07595

Date: 1298 ? [1880-1881]

- 1 In the Name of God, the Everlasting, Who perisheth not! بسم الله الأبدی بلا زوال
- 2 God-exalted be His glory-hath, in all His Books, Tablets and Scriptures, promised unto His creation this Most Holy, Most Exalted Day and this Most Great, Most Mighty Manifestation. So exalted is this Day that in all ages it hath been extolled in the Books of the Daysprings of God's Command and the Dawning-Places of His Revelation as the Day of God. حق جلّ جلاله در جمیع کتب و صحف و زیر خود خلق را باین یوم امنع اقدس و ظهور اکبر اعظم وعده فرموده و بشأنی این یوم معزز است که در جمیع قرون در کتب مطالع امر و مشارق وحی بیوم الله مذکور و مسطور است
- 3 Nevertheless, most of the people of the world are seen to be deprived and forbidden from attaining unto the Ancient King, and some who fancy they have turned towards Him are seen to be disturbed by the slightest breeze. Had they truly drunk from the Kawthar of certitude, they would not have been debarred from the Ocean of Life by the putrid odor of doubt and misgiving. مع ذلک اکثر اهل عالم از مالک قدم محروم و ممنوع مشاهده میشوند و بعضی هم که بگمان خود اقبال نموده اند باندک هبوی مضطرب مشاهده کردند و اگر از کوثر یقین آشامیده بودند البته برائحهء منتنهء شک و ریب از بحر حیات محروم و ممنوع نمیگشتند
- 4 Beseech thou God that He may illumine and adorn His servants with the lights of the Sun of steadfastness. Verily, He is the

All-Powerful, the Almighty. The Command is in the hands of God, the Mighty, the Praiseworthy.

4 از حقّ بخواه تا عباد را بانوار آفتاب استقامت
منور و مزین فرماید آنه هو المقتدر القدير الأمر
بيد الله العزيز الحميد

INBA23:087, BLIB_Or15719.190c

BH07970

Date: 1298 ? [1880-1881]

- 1 He is the Most Ancient, the Most Great! 1 هو الأقدم الأعظم
- 2 O Muhammad! Hearken unto the call of the Wronged One. He calleth thee and maketh mention of thee in such wise that the fragrance of utterance is wafted throughout all creation. Exalted is the All-Merciful, the Manifestation of this mighty grace! 2 يا محمد ان استمع نداء المظلوم انه يناديك ويذكرك بما يتضوع منه عرف البيان في الامكان تعالى الرحمن مظهر هذا الفضل العظيم
- 3 The Ancient Beauty hath turned toward thee from His Most Great Prison and counseleth thee with that which shall profit thee in all the worlds of thy Lord, the All-Bountiful. Be thou eloquent in His remembrance, steadfast in the service of His Cause, and act according to that which hath been revealed in His perspicuous Book, which, when it was sent down from the Kingdom of utterance, all the books of the world bowed down before it. To this beareth witness the Lord of nations in this glorious station. 3 قد توجه اليك طرف القدم من شطر سجنه الأعظم ويوصيك بما ينفعك في كل عالم من عوالم ربك الكريم كن ناطقاً بذكره قائماً على خدمة امره و عاملاً بما نزل في كتابه المبين الذي اذا نزل من ملكوت البيان خضعت له كتب العالم يشهد بذلك مولى الأمم في هذا المقام الكريم
- 4 When thou attainest unto My Tablet and findest the fragrance of Mine utterance, turn thee toward the Most Exalted Horizon and say: 4 انك اذا فزت بلوحى و وجدت عرف بيانى قم مقبلاً الى الأفق الأعلى و قل
- 5 O Lord of the Throne on high and of earth below! I beseech Thee by the wrongs suffered by Him Who is the Dawning-Place of Thy Revelation and the Dayspring of Thy signs to aid me in that which Thou lovest and approvest. Thou art, verily, the Lord of this world and the next. There is none other God but Thee, the All-Forgiving, the All-Bountiful. 5 يا مالک العرش و الثرى اسئلك بمظلومية مشرق وحيك و مطلع آياتك بأن تؤيدنى على ما تحب و ترضى انك انت مالک الآخرة و الأولى لا اله الا انت الغفور الكريم

BLIB_Or15719.144a

BH08201*To: Aqa Muhammad Husayn Navvab, in Kashan**Date: 1298 ? [1880-1881]*

- 1 He is the Most Ancient, the Most Great, the Most Glorious! 1 هو الأقدم الأعظم الأبهى
- 2 A mention from Us to him who has attained the lights of the Bayan when the All-Merciful came, and believed in God, the Protector, the Self-Subsisting, that My remembrance may draw him to a station that the conditions of men cannot shake, nor can the veils of those who have disbelieved in God, the Lord of existence, prevent him. 2 ذكر من لدنا لمن فاز بأنوار البيان اذ اتى الرحمن و آمن بالله المهيمن القيوم ليجذبه ذكرى الى مقام لا تزعزعه شؤونات البشر ولا تمنعه سبحات الذين كفروا بالله مالک الوجود
- 3 We have heard your call and have answered you through Our grace. Verily your Lord is the Mighty, the Loving. 3 انا سمعنا ندائك اجبتاك فضلاً من عندنا ان ربك هو العزيز الودود
- 4 Give thanks to God for having aided you to recognize the Dawning-Place of His Revelation and the Dayspring of His verses, Who was imprisoned because He summoned all to the supreme horizon, the Station wherein surged the ocean of knowledge. 4 ان اشكر الله بما ايدك على عرفان مشرق وحيه و مطلع آياته الذى سجن بما دعا الكل الى الأفق الأعلى المقام الذى ماج فيه بحر العلوم
- 5 We have remembered all who have turned to the Countenance and aided those who have turned to My extended path. The Glory from the Lord of eternity be upon you and upon those who have turned with illumined hearts to the praised Station. 5 انا ذكرنا كل من اقبل الى الوجه و ايدنا الذين اقبلوا الى صراطى الممدود البهاء من لدن مالک البقاء عليك و على الذين اقبلوا بقلوب نوراء الى المقام المحمود

BLIB_Or15715.291a, BLIB_Or15734.1.071b,
AQA7#441 p.258a**BH08563***To: Abdullah, in Sarak**Date: 1298 ? [1880-1881]*

- 1 In the name of the All-Knowing Speaker 1 بنام گوئیای دانا
- 2 O Abdu'llah! The Wronged One of the world summons all peoples at all times and seasons unto truth. The purpose of this Revelation is that the clouds of oppression may be lifted away and the Sun of Justice may shine forth from behind the veil, that all the peoples of the world may abide in the cradle of security and peace. 2 يا عبدالله مظلوم عالم جميع امم را در كل اوان و احيان بحق دعوت مينمايد و مقصود از اين ظهور آنكه سحب ظلم مرتفع شود و آفتاب عدل از خلف حجاب اشراق نمايد تا جميع اهل عالم در مهد امن و امان ساكن و مستريح شوند

- 3 O friends! Be as lamps unto the darkened world and as light unto its gloom. Consort with all the peoples of the world with utmost love. All conflict, contention and corruption are forbidden in this Most Great Revelation. Divine assistance has been and ever will be through goodly deeds and praiseworthy character. Hold fast with supreme steadfastness to the Cause of your Lord, the Lord of all beings, then act according to that which ye have been commanded in the Book of your Lord, the All-Knowing, the All-Wise.

3 ای دوستان بمنزلهء سراج باشید از برای عالم
ظلمانی و بمثابهء نور باشید از برای تاریکی با
جميع اهل عالم بکمال محبت رفتار کنید اجتناب
و جدال و فساد کل در این ظهور اعظم منع
شده نصرت باعمال طیبه و اخلاق مرضیه بوده
و خواهد بود تمسکوا بالاستقامه الکبری فی امر
ربکم مالک الوری ثم اعملوا بما امرتم به فی کتاب
ربکم العلیم الحکیم

BRL_DA#165, HDQI.144, UAB.057bx,
DRD.108, AYI2.053x, PYB#239 p.03,
AKHA_133BE #09 p.199, AKHA_134BE
#17 p.660, ANDA#38 p.03

BH08612

To: *Fatimih Sultan*

Date: 1298 ? [1880-1881]

- 1 In My Name, the Rememberer and the Remembered!
- 2 O My leaf! Bear thou witness unto that which God hath testified in the Most Great Prison - that there is none other God except Me, the Truth, the Knower of the unseen.
- 3 There hath come before Us a letter from one who hath turned towards My horizon, set his face towards My countenance, spoken My praise, appeared before My throne, and heard My call, and hath drunk the choice wine of reunion from the hands of My bounty.
- 4 Therein was thy mention, wherefore We make mention of thee in this Tablet through which the fragrance of the All-Merciful hath been wafted throughout all creation, and the Nightingale of Utterance hath warbled upon the branches, that there is none other God but Me, the Speaker, the All-Knowing, the All-Informed.
- 5 Thus have We adorned thy head with the crown of utterance and illumined the horizons of hearts with the light of proof. Verily thy Lord, the All-Merciful, is the Bestower, the Generous, the Bountiful.

1 بسمی الذاکر و المذکور

2 یا ورقتی ان اشهدی بما شهد الله فی السجن
الأعظم انه لا اله الا انا الحق علام الغیوب

3 قد حضر کتاب من اقبل الی افقی و توجه الی
وجهی و نطق بثنائی و حضر تلقاء عرشی و سمع
ندائی و شرب کوثر الوصال من ابادی عطائی

4 و کان فیہ ذکرک ذکرناک بهذا اللوح الذی به
فاح عرف الرحمن فی الامکان و نطق عندلیب
البیان علی الأغصان انه لا اله الا انا المتکلم العلیم
الخبیر

5 كذلك زیّا رأسک باکلیل البیان و نورنا آفاق
القلوب بنیر البرهان ان ربک الرحمن هو المنعم
البازل الکریم

- 6 Blessed be thy tongue for having uttered My remembrance, and thy heart for having borne My love, the Mighty, the Wondrous.

طوبی للسانک بما نطق بذکری و لقلبک بما حمل
حجی العزیز البدیع

INBA15:293, INBA26:295b, BLIB_Or15715.294d

BH08543

To: *Husayn Iqbal*

Date: 1298 ? [1880-1881]

In the Name of the one God!

O Husayn! May you ever abide beneath the shade of the Tree of Divine Providence of the Eternal Beloved, and partake, each morn and eve, nay at every moment, of the Kawthar of grace and the pure wine of His bounty.

At this hour, which is Wednesday morning, the glance of the Ancient Lord is turned toward you and He makes mention of you. Beseech and implore God, glorified be His majesty, that He may enable you to serve His Cause even as He enabled your father to make mention of Him, to praise Him and to serve Him.

This is the most exalted station, the highest rank, and the ultimate purpose. Blessed are they who have attained unto this bounty and been enabled to achieve this matter. They are indeed among the people of this noble station.

The glory of God rest upon you and upon your father and mother and those who are with you, from God, the Mighty, the Wise.

بنام خداوند یگنا

یا حسین انشاء الله لازال در ظلّ سدره عنایت
محبوب یزوال ساکن باشی و از کوثر فضل و
رحیق عطایش در هر صبح و شام بل در کلّ
احیان پیاشامی این هنگام که صبح یوم چهارشنبه
است لحاظ مالک قدم بتو متوجه و ترا ذکر
مینماید از حقّ جلّ جلاله سائل و آمل باش
تا ترا موفق دارد بر خدمت امر کما اقام اباک
علی ذکره و ثنائه و خدمته اینست مقام اعظم و
رتبه علیا و غایه قصوی طوبی از برای نفوسیکه
باین فضل فائز شدند و باین امر موفق گشتند
انهم من اهل هذا المقام الکریم البهاء علیک و
علی اییک و امک و من معکم من لدی الله العزیز
الحکیم

BLIB_Or15715.105a

BH09036*To: Muhammad Husayn, in Jushiqan**Date: 1298 ? [1880-1881]*

1 In the name of the All-Seeing Speaker

1 بنام گویای بینا

2 The Wronged One of the World calls out to the friends of God from the horizon of the Most Great Prison and reminds them with sacred utterances. He is the One Whose grace has preceded all and Whose loving-kindness has encompassed all.

2 مظلوم عالم از افق بجن اعظم دوستان الهی را ندا میفرماید و بیانات مقدسه متذکر میدارد اوست که فضلش سبقت گرفته و عنایتش احاطه نموده

3 This is the day when all things are seen as dead save the letters of the Countenance which are inscribed in the Book of God - they are the souls who have attained unto the greatest steadfastness and who gaze toward the highest horizon. Blessed are they, then blessed are they! Know thou the value of these days and beseech God to make thee steadfast in His love, for thieves have been and are lying in wait for the friends of the All-Merciful. Protect thyself through My Name, the All-Compelling, the Self-Subsisting. Verily, we are God's and to Him shall we return.

3 امروز روزیست که جمیع اشیاء میت مشاهده میشوند مگر احرف وجه که در کتب الهی مسطور است و آنان نفوسی هستند که باستقامت کبری فائزند و بافق اعلی ناظر طوبی لهم ثم طوبی لهم قدر این ایام را بدان و از حق بخواه تا ترا بر حبش مستقیم دارد چه که دزدان در کمین احبای رحمن بوده و هستند ان احفظ نفسك باسمی المهيمن القيوم انا لله و انا اليه راجعون

BLIB_Or15715.106b, ASAT3.059x

BH09074*To: Aqa Shahvirdi, in Mashhad**Date: 1298 ? [1880-1881]*

1 He is the Outward and He is the Inward!

1 اوست ظاهر و اوست باطن

2 O Ibna'a'l-Khalil! Praise be to God that ye have drunk from the ocean of divine mercy and been illumined by the lights of the manifestation of the Sun of Truth. Today, whosoever hath turned unto the supreme horizon is accounted before God as among the most exalted of beings and is recorded in the Book.

2 یا ابناء الخلیل الحمد لله از بحر رحمت الهی نوشیدید و از انوار ظهور شمس حقیقت منور گشتید الیوم هر نفسی بافق اعلی توجه نمود او از اعلی الخلق لدی الحق مذکور و در کتب مسطور است

3 O Ibna'a'l-Khalil! Should anyone come unto you with the book of hellfire, leave it behind you, turning instead toward the All-Knowing, the One. God willing, may ye remain so steadfast in the divine Cause that neither the cawing of the crows nor the allusions of the opposers shall deter you. Thus have We set forth the matter with truth and expounded the verses. Blessed

3 یا ابناء الخلیل لو یأتیکم احد بکتاب السجین دعوه عن ورائکم مقبلین الی الفرد الخیر انشاء الله بر امر الهی بشأنی مستقیم باشید که نفاق ناعقین و اشارات معرضین شما را منع ننماید کذلک فصلنا الامر بالحق و صرفنا الآیات طوبی لكل سامع

is every hearing and perceiving one. The glory shining forth from the horizon of eternity rest upon those who have attained unto this mighty Cause.

بصیر البہاء المشرق من افق البقاء علی الذین فازوا
بہذا الأمر العظیم

BLIB_Or15715.050d

BH08664

To: Mother of the emigrant, in Milan

Date: 1298 ? [1880-1881]

- 1 In My Name, the Mighty, the All-Knowing! 1 بِسْمِ الْعَزِيزِ الْعَلِيمِ
- 2 Rejoice, O My handmaiden, in that My Most Exalted Pen remembereth thee in the prison of 'Akka, through which the fragrance of the All-Merciful hath been wafted throughout all lands. 2 اِنْ اَفْرَحِي يَا اَمْتِي بِمَا يَذْكُرُكِ قَلْبِي الْاَعْلٰی فِی سِجْنِ عِکَّاءَ بِمَا فَاحَ بِهِ عَرَفَ الرَّحْمٰنُ فِی الْبِلَادِ
- 3 O My handmaiden! This is the Day which God's Prophets and His chosen ones have heralded. Blessed is the servant who hath attained, and the handmaiden who hath recognized Him. Praise be to God that thou hast attained to the recognition of the Dawning-Place of His names, which is greater than all other bounties. Preserve this station through the name of the One Beloved. 3 يَا اَمْتِي اَمْرُوزِ رُوزِیَسْتِ کِهْ اَنْبِیایِ الْهٰی وَاَصْفِیایِ اَوْ بَانَ بَشَارَتِ دَادِهْ اَنْدِ طَوْبِیْ اَزْ بَرایِ عِبْدِیکِهْ فَائِزْ شَدْ وَاْمَهْتِیْ کِهْ اَوْ رَا شَنَاخْتِ الْحَمْدِ لِلّٰہِ بَعْرِفَانِ مُطْلَعِ اَسْمَاءِ کِهْ اَعْظَمُ اَسْتِ اَزْ جَمِیعِ نَعْمَتِہَا فَائِزْ شَدِیْ اِنْ مَقَامِرَا بِاسْمِ دُوسْتِ یِکَا حَفِظْ نَمَا
- 4 Today the Lamp of the world is lit and the Sun of glory is risen. God willing, may the handmaidens of God who dwell in that land attain unto its light and receive their portion from the effulgences of the Sun of Truth. The glory of God rest upon thee. 4 اَمْرُوزِ سَرَاجِ عَالَمِ رُوشَنِ اَسْتِ وَاَفْتَابِ عَرَّتْ مَشْرِقِ اِنْشَاءِ اللّٰہِ کَنْیَزَانِ الْهٰی کِهْ دَرِ اَنْ دِیَارَنْدِ بَرُوشَنِ اَنْ فَائِزْ شَوَنْدِ وَاَزْ اِشْرَاقَاتِ اَفْتَابِ حَقِیْقَتِ قَسَمْتِ بَرَنْدِ الْبِہَاءِ عَلِیْکِ

BLIB_Or15715.242a

BH09167*To: Hakim Nasir Farhumand, in Sultanabad**Date: 1298 ? [1880-1881]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Nasir! Hearken unto My call, detached from the call of the worlds, then turn to My horizon, sanctified from the horizons of the heavens and earth. Blessed is he who desireth My countenance, walketh My path, holdeth fast to My cord, cleaveth to My robe, and uttereth My beautiful praise. Blessed is the strong one who shattereth the idols of vain imaginings, and the hearing one who heareth this wondrous melody from My singing. From My singing melodies appeared in the trees, and from My call the call was raised from the Dayspring of grandeur - verily there is no God but Me, the All-Knowing, the All-Informed. Blessed is he who casteth away what he hath and taketh what he is commanded by the wise Ordainer.

2 يا نصير ان اسمع ندائى منقطعاً عن نداء العالمين ثم اقبل الى افقى مقدساً عن آفاق السموات و الأرضين طوبى لمن اراد وجهى و سلك سبيلى و تمسك بحبلى و تثبت بذيلى و نطق بثنائى الجميل طوبى لقوى كسر اصنام الأوهام و لسميع سمع هذا الترتيم البديع من ترتمى ظهرت الترتيمات فى السدرات و من ندائى ارتفع النداء من مطلع الكبرياء انه لا اله الا انا العليم الخبير طوبى لمن نبذ ما عنده و اخذ ما أمر به من لدن امر حكيم

BLIB_Or15715.107a

BH09032*To: Muhammad Afnan**Date: 1298 ? [1880-1881]*

1 He is the All-Seeing, the All-Hearing Witness Who speaks!

1 هو الشاهد الناطق السميع

2 M. H. The Wronged One, Who hath appeared in His Name, the Self-Subsisting, makes mention of thee and bears witness to thy turning unto Him, thy recognition and thy sincerity before God, the Lord of the mighty throne. Thy letter which thou didst send to My Name, the M and the H, hath been received, and We make mention of thee in this wondrous Tablet. Say:

2 مح يذكرك المظلوم الذى ظهر باسمه القيوم و يشهد [بتوجهك] و اقبالك و خلوصك لله رب العرش العظيم قد حضر كتابك الذى ارسلته الى اسمى الميم و الهاء و ذكرناك بهذا اللوح البديع قل

3 Glory be unto Thee, O Thou through Whose Name the fragrance of the garment was wafted throughout all creation and the Dove of Holiness warbled upon the branches! I beseech Thee to assist me to preserve that which Thou hast given me through Thy bounty and grace - namely Thy love, which nothing in Thy kingdom of creation can equal. O my Lord! Thou art the All-Powerful and I am helpless and poor. I beseech

3 سبحانك يا من باسمك تضيّعت رائحة القميص فى الامكان و تغردت حمامة [التقديس] على الأفنان اسئلك بأن تؤيدنى على حفظ ما اعطينى بجودك و فضلك و هو [حبك] الذى لا يعادله شئ عما خلق فى مملكته اى رب انت القدير و انا [العاجز] الفقير اسئلك بأن

Thee to ordain for me that which lies with Thee. Verily Thou art the Most Exalted, the Mighty, the Generous. [تقدّر] لي ما عندك أنك انت المتعالى العزيز الكريم

BLIB_Or15697.263b

BH09150

To: Muhammad Afnan

Date: 1298 ? [1880-1881]

- 1 He is the Expounder, the All-Knowing 1 هو المبينّ العليم
- 2 O Muhammad, rejoice in that the Wronged One makes mention of thee from this Spot which hath been named with the Most Beautiful Names by the Most Exalted Pen. Thy Lord is, verily, the All-Knowing, the Manifest One. 2 يا محمد ان افرح بما يذكرک المظلوم في هذا المقام الذى سمي بالاسماء الحسنی من القلم الأعلى انّ ربک هو الظاهر العليم
- 3 Remember when thou didst seek the Desired One and didst hear the call of God, the Lord of the worlds. Grieve thou not over anything. By the life of God! Thou hast attained unto that which was mentioned in the Books of God, the Most High, the Most Great. 3 ان اذكر اذ قصدت المقصود و سمعت نداء الله رب العالمين لا تحزن من شئ لعمر الله قد فزت بما كان مذكوراً في كتب الله العلی العظيم
- 4 Beware lest the affairs of men veil thee from the Truth. Hearken unto the melodies of the Leaf of Utterance upon the Lote-Tree beyond which there is no passing, at this time when the winds of destiny blow upon it from the horizon of accomplishment. Thy Lord is, verily, the All-Seeing, the All-Hearing, the All-Knowing. 4 اياک ان تحجبک شؤونات الخلق عن الحق ان استمع اطوار ورقة البيان على سدرۃ المنتهى فيهذا الحين الذى تمرّ عليه ارياح القضاء من افق الامضاء انّ ربک هو الشاهد السميع العليم
- 5 Thus have We made mention of thee that thou mayest rejoice and give thanks unto thy Lord, the All-Forgiving, the All-Merciful. Glory be upon thee and upon everyone who hath turned towards God, the Beloved of those who know Him. 5 كذلك ذكرناک لتفرح وتشکر ربک الغفور الرحيم البهاء عليك وعلى كلّ مقبل اقبل الى الله محبوب العارفين

BLIB_Or15697.219a, BLIB_Or15734.1.070b

BH08699*To: Samadiyyih Qa'ini daughter of Ismullah Asdaq**Date: 1298 ? [1880-1881]*

- 1 In My Name, the All-Encompassing over all who are on earth and in heaven! 1 بِسْمِ الْمَهِيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 We make mention of Our handmaiden who hath heard My call, attained unto My recognition, and drunk the choice wine of My love from the hands of My firm and mighty Command. We have heard thy mention and make mention of thee, and have witnessed thy turning and turn unto thee from this Most Exalted Station, this Spot wherefrom every wise command hath appeared. Hold thou fast unto the cord of God's tender mercy, and make mention of Him in such wise as to cause the hearts of the handmaidens to be attracted. Verily thy Lord is the All-Knowing Teacher. Let not the affairs of the world grieve thee. In all matters place thy trust in the All-Seeing, All-Hearing Witness. 2 أَنَا نَذْكُرُ امْتِي الَّتِي سَمِعْتَ نِدَائِي وَفَازْتَ بِعِرْفَانِي وَ شَرِبْتَ كَوْثَرَ حَيٍّ مِنْ أَيْدِي امْرِئِ الْمُبْرَمِ الْمُتَيْنِ أَنَا سَمِعْنَا ذَكَرَكَ ذِكْرَنَاكَ وَ رَأَيْنَا إِقْبَالَكَ أَقْبَلْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ الْأَعْلَى الْمَقَرِّ الَّذِي فِيهِ ظَهَرَ كُلُّ أَمْرٍ حَكِيمٍ تَمَسَّكَ بِعُرْوَةِ عَنَاءَةِ اللَّهِ ثُمَّ أَذْكُرِيهِ بِرَبَوَاتٍ تَجْذِبُ بِهَا أَفْتَدَةُ الْأَمَاءِ أَنَّ رَبَّكَ لَهوَ الْمُعَلِّمِ الْعَلِيمِ أَيَّاكَ أَنْ تَحْزَنَكَ شُتُونَاتُ الدُّنْيَا تَوَكَّلِي فِي كُلِّ الْأُمُورِ عَلَى الشَّاهِدِ السَّمَاعِ الْبَصِيرِ
- 3 The glory of God rest upon thee and upon every handmaiden who hath turned and hath said: "Praise be unto Thee, O Thou the Desire of the worlds and the Beloved of them that have recognized Thee and the God of all who are in the heavens and on earth!" 3 الْبَهَاءُ عَلَيْكَ وَ عَلَى كُلِّ أَمَةٍ أَقْبَلْتَ وَ قَالَتْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِينَ وَ مُحَبُّوبَ الْعَارِفِينَ وَ إِلَهَ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ

INBA15:290b, INBA26:292b, BLIB_Or15715.295a

BH08933*To: Husayn Hi Mim**Date: 1298 ? [1880-1881]*

- 1 He is the One Who calleth from His most exalted horizon. 1 هُوَ الْمُنَادِي مِنْ أَفْقِهِ الْأَعْلَى
- 2 The Cause hath appeared at the Greatest Scene through this Name whereby the horizon of utterance was illumined and the Dove of Knowledge warbled upon the branches: Verily, there is none other God but Him, the All-Knowing, the All-Wise. We have indeed set forth the verses and manifested the evidences, yet most of the people remain heedless. When thou attainest unto the verses of thy Lord, glorify His praise and say: 2 قَدْ ظَهَرَ الْأَمْرُ فِي الْمَنْظَرِ الْأَكْبَرِ بِهَذَا الْأَسْمِ الَّذِي بِهِ أَنْارَ أَفْقِ الْبَيَانِ وَ نَطَقَتْ حَمَامَةُ الْعِرْفَانِ عَلَى الْأَغْصَانِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ قَدْ فَصَّلْنَا الْآيَاتِ وَ أَظْهَرْنَا الْبَيِّنَاتِ وَلَكِنَّ الْقَوْمَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ أَنْكَ إِذَا فَزْتَ بِآيَاتِ رَبِّكَ سَبِّحْ بِحَمْدِهِ وَ قُلْ

- 3 O my God and the God of all who are in earth and heaven! I beseech Thee by the Most Great Word wherein are concealed the oceans of meaning and utterance, to make me cling to the hem of Thy riches and stand firm in Thy Cause. O Lord! I am the poor one and Thou art the Generous; I am the needy one and Thou art the Self-Sufficing, the Most High. There is none other God but Thee, the All-Forgiving, the All-Merciful.

3 يا الهى و اله من فى الأرض و السماء اسئلك
بالكلمة العليا التى ستريت فيها بحور المعانى و البيان
بأن تجعلنى متشبهاً بذيل غنائك و مستقيماً على
أمرك اى ربّ انا المسكين و انت الكريم و انا
المحتاج و انت الغنى المتعال لا اله الا انت العفور
الرحيم

BLIB_Or15715.107b, AQA7#498 p.333

BH08896

To: *Muhammad Hasan*

Date: 1298 ? [1880-1881]

- 1 In My Name, the Wise Instructor.

1 باسمى المعلم الحكيم

- 2 Thy letter hath been received, and at its head were written these words: "In the affairs of this world and the next I am bewildered." The Most Exalted Pen declareth: The matter of the world to come hath been, and shall ever be, to turn unto God—glorified be His majesty—to know Him, and to remain steadfast in His Cause. Whoso attaineth unto that which hath been mentioned is, in the Clear Book, numbered and recorded among the people of certitude. Bewilderment, doubt, and the like have no place in this station.

2 عريضهات رسيد و صدر آن اينكلمه مسطور در
كار دنيا و آخرت خود حيرانم قلم اعلى ميفرمايد
امر آخرت اقبال بحقّ جلّ جلاله و عرفانش و
استقامت بر امرش بوده و خواهد بود هر نفسى
بآنچه ذكر شد فائز شود در كتاب مبين از اهل
يقين مذكور و مسطورست حيرت و ريب و امثال
آن را در اين مقام راهى نه

- 3 As to the affairs of this world: from the heaven of the divine Will the ordinance of gainful occupation and honest endeavor hath been sent down. Hold fast unto that which hath been revealed, trusting in God, the Lord of all worlds. In such case, his outward and his inward, his first and his last, shall all be prospered and built up. Verily thy Lord is the Truthful, the Instructor, the All-Aware.

3 و امر دنيا از سماء مشيت الهى حكم كسب و
اقتراف نازل تمسك نما بآنچه نازل شده متوكلاً
على الله ربّ العالمين در اينصورت ظاهر و باطن
اوّل و آخر همه معمور خواهد شد انّ ربك هو
الصادق المعلم الخبير

BLIB_Or15715.313c

BH08765*Date: 1298 ? [1880-1881]*

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

All things today are engaged in glorification and praise, for the Hidden Mystery is established upon the throne of manifestation. Blessed is the eye that hath been illumined by the light of His countenance, and blessed is the ear that hath been honored to hear the divine call.

Today the Speaker of the Mount is speaking that which was foretold: "Await ye the appearance of Him Who conversed with Moses from the Tree upon the Mount."

All must in this blessed Day act in accordance with that which will exalt the Cause of God. While time remaineth, strive ye that ye may attain unto infinite bounties.

We have made mention of thee before, and in this Book, that thou mayest render thanks unto thy Lord and be of them that are steadfast. The glory be upon thee and upon My handmaidens and loved ones in that land who have believed in God, the Lord of all worlds.

هو الأقدس الأعظم الأبهى

جميع اشیاء اليوم بتسبیح و تهلیل مشغولند چه که غیب مکنون بر عرش ظهور مستوی طوبی از برای بصریکه بانوار وجه فائز شد و از برای سمعیکه باصغای ندای الهی مشرف گشت امروز مکلم طور ناطق اینست که از قبل اخبار داده اند فتوقعوا ظهور مکلم موسی من الشجرة على الطور جميع باید در این روز مبارک بما یرتفع به امر الله عامل باشند تا فرصت باقی جهد نمائید تا بفیوضات نامتناهیة فائز گردید انا ذکرناک من قبل و فی هذا الکتاب لتشکر ربک و تكون من الراغبین البهائم علی احبائی و امائی فی هناک الذین آمنوا بالله رب العالمین

BLIB_Or15715.058a, SFI07.014a

BH08895*Date: 1298 ? [1880-1881]*

1 He is the Helper, the All-Bountiful

2 In His Name, Who loveth beneficence and commandeth it!

3 It is hereby submitted that in these days the honored Haji Ali of Qarabagh, who was firm in his faith and a believer in God, hath ascended to the Supreme Companion, and his wife and children have, to all outward appearances, been left in that land without sustenance. Should any soul be able and willing to render assistance, this would be acceptable and beloved in the sight of God, and would be rewarded. I beseech Him, exalted be He, to aid those who believe to perform this beneficent deed to which the Purpose of the world hath testified,

1 هو المعین الکریم

2 بسمه الذی یحبّ المعروف و یأمر به

3 عرض میشود در این ایام جناب حاجی علی قره باغی که موقن و مؤمن بالله بود بر فقیق اعلی عروج نموده و عیال و اطفالش در آن ارض من غیر نفقه بر حسب ظاهر مانده اند هر نفسی بتواند و بخواهد اعانت نماید لدى الله مقبول و محبوب و مجری است مسئله تعالی بأن یوفق الذین آمنوا علی هذا المعروف الذی شهد له مقصود العالم و یقدر له خیر کلّ عالم من عوالمه و ینزل علیه

and to ordain for it the good of every world among His worlds, and to rain down upon it from the clouds of generosity that which shall render it independent of all peoples. Verily, He is the Powerful over whatsoever He willeth. There is no God but Him, the Giver, the Forgiving, the Merciful.

من سحاب الكرم ما يجعله غنياً عن الأمم أنه هو
المقتدر على ما يشاء لا اله الا هو المعطي الغفور
الرحيم

BLIB_Or15700.278b, BLIB_Or15711.122a

BH09430

To: Siyyid Muhammad Ali Shirazi, in Alexandretta

Date: 1298 ? [1880-1881]

1 In the name of the Beloved of the world!

1 بنام محبوب عالم

2 The morn of hope hath dawned, and the dawn of this Day is manifest, and the Most Exalted Pen uttereth this blessed word: God willing, on this luminous day may all faces turn unto the divine countenance and partake of the true wine. This is the time for deeds and the season of joy. They who are endued with insight today gaze with utmost gladness upon the Most Great Prospect, and are so enraptured by the wine of recognition that they regard all else but God as non-existent and count aught save the Friend as nothingness.

2 صبح امید دمید و فجر یوم ظاهر و قلم اعلی باین
کلمه مبارکه ناطق انشاء الله در این یوم نورانی
جميع وجوه بوجه الهی توجه نمایند و از رحيق
حقیقی بیاشامند وقت عملست و هنگام سرور
اهل بصر امروز بتمام بهجت بمنظر اکبر ناظرند
و از باده معرفت چنان مجذوبند که غیر الله را
معدوم می‌شمرند و جز دوست را مفقود دانند

3 How excellent is the state of him who hath attained unto this most exalted station and who hath established himself upon the throne of steadfastness. We bear witness that he is of them that have turned and have quaffed the wine of revelation from the hand of the bounty of their Lord, the All-Informed.

3 نیکوست حال نفسیکه باین مقام بلند اعلی فائز شد
و بر سریر استقامت مقرر گردید نشهد أنه ممن اقبل
و شرب رحيق الوحی من ید عطاء ربّه الخبیر

BLIB_Or15696.033c, BLIB_Or15734.2.114b,
LHKM1.179, ASAT4.232x, PYB#125 p.05

BH09272*To: Muhammad Ali, in Jushiqan**Date: 1298 ? [1880-1881]*

By the name of the Goal of all worlds!

May you ever remain focused on the horizon of the manifestation of the Beloved Who knows no decline, holding fast to His love and standing firm and steadfast in His Cause.

The call of the All-Merciful is raised high and the clamor of Satan is loud. We beseech God, glorified be His majesty, to protect all the friends from his evil.

Great is this Day and great is this Cause. Blessed is the one whom neither the affairs of the world nor the utterances of the peoples have prevented from the divine ocean of knowledge.

Hearken with your inner ear to the Divine Word. It is like armor for the temple of understanding. Exalted is the All-Merciful Who has sent it down in truth. He, verily, is the Powerful, the All-Knowing, the All-Wise.

بنام مقصود عالمیان

انشاء الله لا زال باقى ظهور محبوب بيزوال ناظر
باشى و بحبش متمسك و برامش قائم و مستقيم
ندای رحمن مرتفع و نعیق شیطان بلند از حق
جلّ جلاله سائلیم که جمیع دوستان را از شرّ او
محفوظ دارد یوم بزرگست و امر بزرگ طوبی از
برای کسیکه شؤونات عالم و بیانات امم او را از
بحر علم الهی منع ننمود بگوش جان کلمه الهیه را
اصغاً ثماً اوست بمنزله درع از برای هیكل عرفان
تعالی الرحمن الذی انزلها بالحق انه هو المقتدر العليم
الحکیم

BLIB_Or15715.106a, AYI2.352

BH09712*To: Nurud-Din son of Mirza Kamalid-Din, in Naraq**Date: 1298 ? [1880-1881]*

¹ O Nur, upon whom be the Glory of God! He is the Most Holy, the Most Great!

² O Nur! Hearken unto that whereunto the Lord of Revelation calleth thee. He verily draweth thee nigh, teacheth thee, causeth thee to know, and raiseth thee to a station wherein thou shalt behold naught in all existence save the Sovereign of the Kingdom. He Who answereth thee from this praiseworthy station - thy letter hath indeed come before Us and We have perused it, finding therein the fragrance of thy sincerity unto God, the Lord of what was and what shall be. We make mention of thee and of thy brother who hath clung to the hem of God, the Lord of the seen and the unseen, and We remember him who came after him. Thy Lord is verily the All-Kind, the

¹ هو الأقدس الأعظم

² یا نور ان استمع ما یدعوك به مالک الظهور انه
یجذبک و یعلّمک و یعرفک و یبلغک الی مقام
لا ترى فی الملک الا مالک الملکوت الذی
یحییک بعدما حضر کتابک فی هذا المقام المحمود
قد قرأناه و وجدنا منه عرف خلوصک لله ربّ
ما کان و ما یكون انا نذکرک و احاک الذی
تثبت بذیل الله مالک الغیب و الشهود و نذکر
من اتی بعده ان ربک هو العطوف الغفور انا
نکبر احبائى فیهاک و نذکرهم بذکر قلبی الأعلی

All-Forgiving. We send Our greetings to My loved ones in that land and make mention of them through My Most Exalted Pen, which proclaimeth at all times: "There is none other God but Me, the Rememberer and the Remembered."

الَّذِي يَنْطِقُ فِي كُلِّ الْأَحْيَانِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الَّذِي أَكْرَمُ
وَالْمَذْكُورِ

AQA7#428 p.219

BH09672

To: Izziyyih (Fatimih) daughter of Mirza Muhammad Javad Farhadi, in Qazvin

Date: 1298 ? [1880-1881]

- 1 In the name of the Everlasting Speaker! 1 بنام گویندهٔ پاینده
- 2 O 'Izziyyih! Your lamentation was heard, your cry was heeded. God is witness and testament that we have desired and continue to desire your glory. God willing, through the grace of the All-Merciful, you have been and will be enabled to achieve that which God loves and with which He is well-pleased. 2 یا عزیزیه نالهات اصغاشد ضحیجت استماع گشت حق شاهد و گواهدست که عزت شما را خواسته و میخواهم انشاءالله بعنایت رحمن به ما یحبه الله و یرضی فائز شده و میشود
- 3 In truth, you must give something, for the reason that you came and requested to take poor 'Abdu'l-Ahad with you to Aleppo. Now that place is closer by several leagues, what cause have you for grief? God willing, all affairs shall be arranged according to your heart's desire. This is not difficult for God. 3 فی الحقیقه باید یک چیزی بدهی بعلت آنکه تو آمدی و عرض کردی که عبدالأحد بیچاره را برداری بروی به حلب حال آنکه بچند فرسنگ اقربست دیگر چه غصه داری انشاءالله جمیع امور بوفق دلتواه خواهد شد لیس هذا علی الله بعزیز
- 4 Your letter was the cause of boundless sorrow. God willing, henceforth you will be seen in the utmost joy and delight, and will present your petition. The glory be upon you. 4 مکتوب شما سبب حزن بی اندازه شد انشاءالله از بعد بکمال فرح و سرور مشاهده شوید و عریضه معروض دارید البهاء علیک

BLIB_Or15706.211, BLIB_Or15715.087a

BH09503

To: Husayn Iqbal

Date: 1298 ? [1880-1881]

- 1 He is the One Who Remembereth, the All-Knowing, the All-Informed 1 هو الذّاکر العلیم الخبیر

- 2 Say: Glory be unto Thee, O my God, the God of Names and Creator of Heaven! I beseech Thee by the pearls of the ocean of Thy utterance and Thy mysteries hidden in Thy Book, that Thou assist me to turn towards Thee and to stand firm in Thy love. O my Lord! Aid me to witness among Thy servants that which Thy Most Exalted Pen witnessed before the creation of Thy heaven and earth. Then ordain for me what Thou hast ordained for Thy chosen ones. I am he who, O my God, has aimed for the ultimate goal and the most exalted horizon, and I beseech Thee by the ocean of Thy knowledge and the sun of Thy grace that Thou draw me and Thy servants nigh unto Thee. Verily Thou art the One Who hath power over whatsoever He willeth and in Whose grasp are the keys of heaven. There is none other God but Thee, the Omnipotent, the Most Exalted, the All-Knowing, the All-Informed.

2 قل سبحانك اللهم يا اله الأسماء و فاطر السمآء
اسئلك بلآئى بحر بيانك و اسرارك المكنونة فى
كتابك بأن توفقنى على الاقبال اليك و الاستقامة
على حبك اى رب ايدنى لأشهد بين عبادك بما
شهد قلبك الأعلى قبل خلق سمائك و ارضك
ثم اكتب لى ما كتبته لأصفيائك انا الذى يا
الهى قصدت المقصد الأقصى و الأفق الأعلى و
اسئلك ببحر علمك و شمس فضلك بأن تقربنى
و عبادك اليك انك انت المقتدر على ما تشاء و
فى قبضتك مفاتيح السمآء لا اله الا انت المقتدر
المتعالى العليم الخبير

BLIB_Or15715.048c, LHKM2.321

BH09614

To: *Mirza Buzurg Afnan*

Date: 1298 ? [1880-1881]

- 1 In My Name, the One promised in the Scriptures, the Books, the Scrolls, and the Tablets
- 2 O My Afnan! Recall thou the days when thou wert in My presence and didst hear the voice of God, the King, the All-Knowing, the All-Wise. God hath ordained for thee that which shall cause thy remembrance to endure through the eternity of His Best Names. Verily thy Lord is the One Who hath power over whatsoever He willeth through His sovereignty that hath encompassed all who are in the heavens and on earth. That which hath been concealed from sight shall soon be made manifest. He, verily, is the True Informer, the Trustworthy.
- 3 Thus have We caused to flow from the Pen that which shall establish the decree of pre-existence, yet most of the peoples remain heedless. The glory of God be upon thee and upon those who have held fast to this firm cord.

1 بسمى الموعود فى الصّحف و الكتب و الزّبر و
الألواح

2 يا افنانى ان اذكر الأيام التى كنت لدى الوجه
و سمعت ندآء الله الملك العليم الحكيم قد اراد
الله لك ما يبقى به ذكرك بدوام اسمائى الحسنى
انّ ربك هو المقتدر على ما اراد بسلطانه الذى
احاط من فى السموات و الأرضين سوف يظهر
ما ستر عن الأبصار انه هو المخبر الصادق الأمين

3 كذلك اظهرنا من القلم ما ثبت به حكم القدم
ولكن الأمم اكثرهم من الغافلين البهآء من الله
عليك و على الذين تمسكوا بهذا الحبل المتين

INBA51:518, BLIB_Or15697.264b

BH09279*To: mother of Mirza Ali Naraqi (wife of Haji Kamal Naraqi)**Date: 1298 ? [1880-1881]*

1 In the name of the One friend!

1 بنام دوست یگا

2 O My handmaid! O My leaf! O thou who remindest! Praise be to God, thou hast attained unto the pearl of the sea of inner meanings that was mentioned in the divine Books. Therefore praise thy Lord for this great bounty. And whatsoever thou hast witnessed before His face concerning the sanctification and glorification of God, exalted be His glory, remind the handmaids of God thereof, that all may partake of the infinite outpourings of God and receive their portion from the ocean of sanctification.

2 ای امه ای ورقه ای ذاكره الحمد لله بيكا لؤلؤ
بحر معانی که در کتب الهی مذکور بود فائز
شدی ان احمدی ربک بهذا الفضل العظیم و
آنچه تلقاء وجه مشاهده نمودی از تنزیه و تقدیس
حق جلّ جلاله اماء الله را بآن متذکر دار تا جمیع
از فیوضات نامتناهیة الهیة قسمت برند و از بحر
تقدیس نصیب بردارند

3 From this station We send Our glorification upon every handmaid among My handmaids and give them the glad-tidings of My mercy and My favor, and We counsel them to show forth the Most Great Steadfastness in this Cause whereby the hearts of those endued with understanding have been shaken. The glory be upon thee and upon them from the presence of One mighty and powerful.

3 انا نکبر من هذا المقام على کلّ امة من امائی و
نبشّرهن برحمتی و عنایتی و نوصیّهن بالاستقامة
الکبری علی هذا الأمر الذی به اضطربت افئدة
العارفين البهّاء علیک و علیهن من لدن مقتدر قدیر

AQ47#397 p.168a

BH09324*To: Aqa Ali Akbar**Date: 1298 ? [1880-1881]*

He is God!

هو الله

Let Jinab-i-'Ali-Akbar, God willing, be engaged in the praise and glorification of God, exalted be His glory, and act according to that which He loves and is pleased with.

On this Friday morning, which has been specifically designated for the gathering of the servants of God in mosques and congregations for the remembrance of God, this Wronged One has occupied Himself with the mention of the friends of that land.

We beseech God, exalted be His glory and abundant be His favors, to keep all steadfast in His Cause and firm in His love.

جناب آقا علی اکبر انشاء الله بذکر و ثنای حق
جلّ جلاله ناطق باشند و بما یحب و یرضی عامل
در این صبح یوم جمعه که مخصوص اجتماع عباد
الله در مساجد و جوامع لذكر الله معین شده
اینظوم بذکر دوستان آن ارض پرداخت و از
حق جلّ جلاله و عمّ نواله سائل و آملیم که کلّ
را برامش مستقیم و بر حبش راسخ و ثابت بدارد
آنّه قریب مجیب یسمع و یری و هو العلیم الخبیر

Verily, He is near, the Answerer of prayers. He hears and sees, and He is the All-Knowing, the All-Informed.

انشاء الله بکمال روح و ریحان و حکمت تمام رفتار
نمائید الباء علیک و علی ابیک

God willing, conduct yourselves with perfect joy and fragrance and complete wisdom. The glory be upon you and upon your father.

BLIB_Or15700.279a, BLIB_Or15711.119a

BH09435

To: Muhammad-Ali

Date: 1298 ? [1880-1881]

- 1 ...The extended shadow is that which delivereth and giveth rest to souls from the fire of self and passion. Were this shadow to be concealed, the sun of resurrection would melt both bodies and souls. This shadow is of that knowledge which He declareth will be raised up after the appearance of the Qa'im, and beneath which all the Prophets will be gathered. Now the knowledge is raised up and the shadow is spread forth. No limit can be seen for it, and every eye beholdeth according to its own measure....

1... ظلّ ظلیل آن ظلّی است که نفوس را از نار
نفس و هوی نجات میدهد و راحت میبخشد
اگر این سایه مستور شود آفتاب قیامت جسدها
و جانها را بگدازد این سایه آن علی است که
میفرماید بعد از ظهور قائم مرتفع میشود و جمیع
انبیا در ظلّ او جمع میشوند حال علم مرتفع و
سایه گسترده حدی از برای او دیده نمیشود و
هر بصری باندازه خود مشاهده میکند ...

- 2 As regards thy question concerning the Qiblih... as long as the Sun is shining and manifest, orientation toward Him hath been and will continue to be acceptable, and thus hath He ordained.

2 اینکه در باره قبله سؤال نمودی ...مادام که
شمس مشرق و لائحتست توجه باو مقبول بوده
و خواهد بود و از بعد هم قرار فرموده

ADMS#199n93x

GHA.020.07x, MAS8.019ax

BH09197

To: Wife of Ismullahul-Asdaq

Date: 1298 ? [1880-1881]

- 1 In the Name of the one true God!
- 2 Praise be to God that thou hast drunk from the ocean of divine knowledge and through the grace of God - glorified be His majesty - hast attained to that which most of the men on earth remain heedless of. Guard thou this most great bounty

1 بنام خداوند یگّا

2 الحمد لله از بحر عرفان آشامیدی و بعنایت حقّ
جلّ جلاله بآنچه اکثر رجال ارض از آن غافلند
فائز گشتی این عطیه کبری و موهبت عظمی

and supreme gift, through the Name of God, from the eyes of the heedless ones. Hold thou fast in all conditions to the Divine Lote Tree, for verily it calleth out and remembereth thee at this moment with that which shall endure as long as the names of God, the Lord of all worlds, shall endure.

- 3 From this station We send Our greetings upon thee and upon those who have attained unto this mighty Cause. Convey My greetings on My behalf to My handmaidens and give them the glad tidings of My gracious remembrance and My mercy which hath preceded all who are in the heavens and on earth. Praise be to God, the Lord of all worlds.

را باسم الهی از عیون غافلین محفوظ دار تمسکی
فی کلّ الأحوال بالسّدرۃ أنّها تنادی وتذکرک فی
هذا الحین بما یبقی بدوام اسماء الله ربّ العالمین

3 انا نکبر من هذا المقام علیک و علی الّلائ فی
بهذا الأمر العظیم کبری من قبلی علی وجوه امائی
وبشّریهنّ بذکری الجمیل و رحمتی الّتی سبقت من
فی السّموات والأرضین الحمد لله ربّ العالمین

INBA15:290a, INBA26:292a, BLIB_Or15715.294c,
PYK.036

BH09258

Date: 1298 ? [1880-1881]

- 1 He is the One Who calleth aloud betwixt earth and heaven.
- 2 We make mention of that which My Herald uttered in this Dispensation – a Dispensation from which every learned one hath been veiled and every knower debarred, save those whom God, the Lord of lords, hath willed. He said – and His word is the truth, the essence of it having been enshrined in His mention – that He should not be consulted by reference to My intimations, nor by what hath been sent down in the Bayan. Thus have We caused thee, from this air, to hear the trill of the Bird of My Utterance, sanctified above words.
- 3 By My life, O thou who proclaimest My Cause! From the horizon of the Book of thy Lord there hath risen a Sun which no eclipse can veil, and a Moon which no obscuration can withhold. It shineth forth and sheddeth its radiance from all eternity. Glory be upon thee, and upon such as have attained unto the most great steadfastness in the Cause of their Lord, the Self-Sufficing, the Most Exalted.

1 هو المنادی بین الارض والسّماء

2 انا نذکر ما نطق به مبشّری فی هذا الظّهور الّذی
احتجب عنه کلّ عالم ومنع عنه کلّ عارف الّا
من شاء الله ربّ الارباب قال وقوله الحقّ وقد
کتبت جوهره فی ذکره وهو أنّه لا یستشار بأشارتی
ولا بما نزل فی البیان کذلک اسمعناک من هذا
الهواء صغیر طیر یبائی المنزه عن الالفاظ

3 لعمری یا مبلّغ امری قد اشرقت من افق کّاب
ربّک شمس لا یسترها الکسوف وقر لا یمنعه
الخصوف تلوح ویضئ فی ازل الّا زال البهاء علیک
وعلی من فاز بالاستقامۃ الکبری فی امر ربّه الغنی
المتعال

BLIB_Or15697.264a

BH09641*Date: 1298 ? [1880-1881]*

He is God, the Speaker, the Manifest, the All-Knowing.

O thou who art enkindled with the fire of My love! My Most Exalted Pen maketh mention of thee from this luminous station. I call to mind the moment when We caused thee to hear the trill of the Bird of the Bayan in this holy, mighty, impregnable air. Nothing that hath been created on earth can be compared with My remembrance of thee. Give thanks, then, unto thy bountiful Lord.

We have heard thy call and have answered thee with this perspicuous exposition. Thus have We adorned the Ocean of the Word with the pearls of the utterance of thy wise Lord.

Bear thou, on My behalf, glad-tidings to those that are with thee, that the face of the Wronged One hath been turned toward them, and that the Tongue of God, the Almighty, the All-Beautiful, hath made mention of them.

The glory of God rest upon thee and upon them, from the presence of One all-powerful, omnipotent.

هو الله الناطق المبين العليم يا أيها المشتعل بنار حبي
يذكرك قلبى الأعلى من هذا المقام المنير ان اذكر اذ
اسمعناك صفير طير البيان فى هذا الهواء المقدس
العزیز المنیع انه لا يعادل بذكرى اياك ما خلق
فى الارض ان اشكر ربك الكريم قد سمعنا نداءك
واجبتك بهذا البيان المبين كذلك زيننا بحر الكلمة
بمثالى بيان ربك الحكيم بشر من قلبى من معك بما
توجه اليهم وجه المظلوم ونطق بذكرهم لسان الله
العزیز الجمیل البهاء عليك وعليهم من لدن مقتدر
قدير

BLIB_Or15697.263a

BH09646*Date: 1298 ? [1880-1881]*

1 He is the One Who speaks the Truth

2 O Jalal! He Who is the All-Glorious remembers you in this station, around which circle the denizens of the highest Paradise and the Daysprings of Names at eventide and at dawn. Blessed are they who seek you out and acknowledge your loftiness and visit those through whom the Banner of Guidance was raised among creation and the Dove warbled upon the Tree: "There is none other God but Me, the Mighty, the All-Bestowing." Blessed are you and your brother, and upon your mother and your sister, and upon those who believed in God on the Day of Return. Verily God and His angels and His Prophets and the Daysprings of His Revelation and the Dawning-places of His

1 هو الناطق بالحق

2 يا جلال يذكرك ذو الاجلال فى هذا المقام الذى
يطوفه اهل الفردوس الأعلى و مطالع الأسماء
فى العشى و الاشراق طوبى للذين يقصدونكم و
يعترفون بعلوكم و يزورون الذين بهما نصب علم
الهداية بين البرية و نطق الحمامة على السدرة انه لا
اله الا انا العزیز الوهاب طوبى لك و لأخيك
و على امك و اختك و على الذين آمنوا بالله فى
يوم المآب ان الله و ملائكته و انبيائه و مطالع
وحيه و مشارق عبه و مخازن حكمته يصلين عليكم

knowledge and the Repositories of His wisdom all send their blessings upon you and curse those who wronged you and killed you and shed your blood. These are servants who...

ويلعنّ على الذين ظلموكم و قتلوكم و سفكوا دماءكم
اولئك عباد الذين [...]

BLIB_Or15719.106a

BH09976

To: Mother of Jinab-i-Ayn Kaf, in Tihiran

Date: 1298 ? [1880-1881]

In My Name, the Most Exalted

Say: O my handmaiden and leaf of My divine Lote-Tree! O my God and my Beloved! The hearts of Thy lovers have melted in their separation from Thee. Where are the waves of the ocean of reunion with Thee? The hearts of those who yearn for Thee are consumed. Where is the path to attaining Thy presence? I beseech Thee, O Light of hearts and Fire of souls and minds, not to disappoint those who hope in Thee from the heaven of Thy nearness and the clouds of Thy bounty. I am she, O my God, who has turned toward the seat of the throne of Thy mercy and has clung to the cord of Thy favors. I beseech Thee to assist me to act according to Thy good-pleasure and to make this my hope and desire in Thy days. Verily, Thou art the Generous Giver.

بسمى الأعلى

قولى يا امّتى و ورقة سدرتى

يا الهى و محبوبى قد ذابت ايجاد عاشقيك فى
فراقك اين امواج بحر وصالك و احترقت
قلوب مشتاقيك اين سبيل لقائك اسئلك يا
نور الصدور و نار الأفئدة و العقول بأن لا تخيب
أمليك عن سماء قربك و سحاب عطائك انا
التي يا الهى توجهت الى مقرّ عرش رحمتك و
تمسكت بحبل الطافك اسئلك بأن توفقنى على
العمل فى رضائك و تجعل ذلك املى و رجائى
فى ايامك انك انت المعطى الكريم

INBA18:331a

BH09877

To: Karbala'I 'Alim Rida, in Zargan

Date: 1298 ? [1880-1881]

¹ He is the Dawning One from the horizon of the world through the Most Great Name

¹ هو المشرق من افق العالم بالاسم الأعظم

² Glorified art Thou, O Thou in Whose hand is the dominion of all creation and in Whose grasp are the reins of all existence. Thou art He Who hath appeared and manifested whatsoever Thou didst desire through Thy power and sovereignty. Thou

² سبحانه يا من بيدك زمام الكائنات و فى قبضتك ازمة الموجودات انت الذى ظهرت و اظهرت ما اردت بقدرتك و سلطانك نطقت و انطقت الأشياء بذكرك و ثنائك اى رب

hast spoken, and caused all things to speak in Thy praise and glorification. O my Lord! Thou seest me clinging to Thy cord and holding fast to the hem of Thy garment. I beseech Thee by Thy Name, the Self-Subsisting, through which the tribes of the earth have lamented and those in the heavens were thunderstruck, to make me in all conditions one who uttereth Thy praise, who standeth firm in Thy service, and who aideth Thy Cause. Verily Thou art He from Whose knowledge nothing whatsoever escapeth and Whom no matter rendereth powerless. There is none other God but Thee, the Almighty, the All-Powerful.

ترانی متمسکاً بجلیک و متشبثاً بذلیک اسئلک
باسمک القیوم الذی به ناحت قبائل الأرض و
انصعق من فی السماء بأن تجعلنی فیکل الأحوال
ناطقاً بذکرک و قائماً علی خدمتک و ناصراً
لأمرک أنت الذی لا یعزب عنک
من شیء و لا یعجزک امر لا اله الا انت
المقتدر القدير

BLIB_Or15715.315b

BH10114

To: Mirza Mahmud Afnan son of Muhammad Taqi Afnan

Date: 1298 ? [1880-1881]

¹ He is the Most Holy, the Most Glorious

² O Mahmud, the Lord of existence makes mention of thee from His all-glorious station, that thou mayest give thanks unto thy Lord, the Mighty, the Loving. We have mentioned thee before, and in this Sacred and Protected Book. Blessed art thou for having turned unto God on a day when the learned of the age denied Him - save those whom God, the Lord of the seen and unseen, did please. Rejoice thou in My mention of thee. By the life of God! All the treasures of the earth and the riches of kings cannot compare with it. The glory shining forth from the horizon of God's utterance be upon thy father and upon thee and upon all those who are with you, both male and female.

¹ هو الأقدس الأبهی

² یا محمود یذکرک مالک الوجود من مقامه المحمود
لتشکر ربک العزیز الودود انا ذکرناک من قبل
و فی هذا الکتاب المقدس الممنوع طوبی لک بما
اقبلت الی الله فی يوم انکره علماء العصر الا من
شاء الله مالک الغیب و الشهود ان افرح بذکرى
ایاک لعمر الله لا یعادل به کنوز الأرض و لا
خزائن الملوک البهآء المشرق من افق بیان الله علی
ایک و علیک و علی من معکم من کل اناث و
ذکور

BLIB_Or15697.218b, BLIB_Or15734.1.116c

BH10064*To: Jalal**Date: 1298 ? [1880-1881]*

1 He it is Who overshadoweth all names

2 O Jalal! The Self-Sufficient, the Most High, makes mention of thee from the precincts of His Most Great Prison, that thou mayest give thanks unto thy Lord, the Mighty, the All-Bestowing. He makes mention of him who makes mention of Him, and desires him who desires Him, as a token of His grace. There is none other God but He, the Mighty, the All-Knowing. Take thou the Book of God in His Name, then read it with joy and radiance. He will protect thee and teach thee and acquaint thee with the straight path. Blessed is he who has turned to the Kaaba of existence, and blessed is he who has uttered this Name whereby the mountains have been subdued.

3 Thus have We sent down the verses and dispatched them unto thee, that thou mayest arise to serve the Cause with the greatest steadfastness on this Day whereon the tribes have lamented from every direction.

1 هو المهيمن على الأسماء

2 يا جلال يذكرك الغني المتعال من شطر سجنه الأعظم لتشكر ربك العزيز الوهاب أنه يذكر من ذكره ويريد من اراده فضلاً من عنده لا اله الا هو العزيز العلام خذ كتاب الله باسمه ثم اقرأه بالروح والريحان أنه يحفظك ويعلمك ويعرفك سواء الصراط طوبى لمقبل اقبل الى كعبة الوجود و لناطق نطق بهذا الاسم الذي به خضعت الجبال

3 كذلك انزلنا الآيات وارسلناها اليك لتقوم على الأمر بالاستقامة الكبرى في هذا اليوم الذي فيه ناحت القبائل من كل الجهات

BLIB_Or15715.108a, AQA7#499 p.334a

BH09940*Date: 1298 ? [1880-1881]*

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

The Tongue of God hath spoken and borne witness to this Revelation, whereby the Speaker of the Mount hath spoken forth, and the Trumpet hath been sounded, and all who are in the heavens and on earth have swooned away, save those whom the hand of thy Lord's power, the Mighty, the Powerful, hath delivered. Turn thy face toward the Most Great Name and say: Praise be to Thee, O Lord of the worlds! I beseech Thee by Thy sealed Choice Wine and by Thy Name, the Manifest, the Hidden, to aid me in serving Thee and serving Thy loved ones, and to enable me to do that which befitteth Thy Revelation and Thy days. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all

هو الأقدس الأعظم الأبهى

قد نطق لسان الله و شهد لهذا الظهور الذي به تكلم مكرم الطور و نفخ في الصور و انصعق من في السموات و الأرض الا من انقذته يد قدرة ربه القوى القدير و وجهك شطر الاسم الأعظم و قل

لك الحمد يا مولى العالم اسئلك برحمتك المختوم و اسمك الظاهر المكنون بأن تؤيدنى على خدمتك و خدمة اوليائك و توقفتنى على ما ينبغي لظهورك و أيامك أنك انت المقتدر على

things. There is none other God but Thee, the Mighty, the Powerful.

ما تشاء و في قبضتك زمام الأشياء لا اله الا
انت المقتدر القدير

BLIB_Or15734.1.093b

BH10164

To: Abdu'l-Karim, in Jushiqan

Date: 1298 ? [1880-1881]

- 1 He is God, exalted be His glory, the Grandeur and the Power
- 2 Today is the day when the divine breeze is passing by and the Spirit of God is in a state of attraction and excitement. The decayed bones have been moved by the outpourings of the Ancient Sea, and the withered plants have been refreshed by the generosity of the divine clouds. Blessed is the state of those servants whom the contaminations of this mortal world have not prevented from freshness - they are alive through the Name of the Friend and attached to His grace. These are among the people of Baha in the Tablet of God, the Lord of the throne and earth, and the Master of the hereafter and the first life.

1 هو الله تعالى شأنه العظمة والاقتدار

2 امروز روزیست که نسمة الله در مرور است
و روح الله در جذب و شور عظم رمیم از
ترشحات بحر قدیم بحرکت آمده و گیاه پژمرده
از کرم سخاب ربانی تازه گشته نیکوست حال
عبادیکه کدورات عالم فانی ایشانرا از طراوت
منع ننموده باسم دوست زنده اند و بفضلش دل
بسته اند اولئک من اهل البهاء فی لوح الله رب
العرش و الثری و مالک الآخرة و الأولى

BLIB_Or15715.106c, AYI2.353

BH10182

To: Habibullah

Date: 1298 ? [1880-1881]

- 1 In My Name, the One Who speaketh forth, the Expounder, the All-Knowing
- 2 O My Pen! Make mention of him who hath been named Habib, that he may rejoice in the remembrance of God, the Lord of all names, and be of them that render thanks. I created all beings to hearken unto the Call, but when it was raised in truth, every heedless and remote one turned away therefrom. We have manifested Our Cause with proof and evidence, yet most of the people are among the opposers. They cast aside their God and followed their own desires - verily they are among

1 بسمی الناطق المبين العليم

2 ان يا قلبي ان اذكر من سمي بالحبيب ليفرح بذكر الله
مالك الاسماء و يكون من الشاكرين قد خلقت
العباد لاصغاء النداء فلما ارتفع بالحق اعرض عنه
كل غافل بعيد انا اظهرنا نفسنا بالحجة و البرهان
ولكن القوم اكثرهم من المعرضين نبدوا الههم
واخذوا هواهم الا انهم من الخاسرين سوف

the lost. Soon shall they lament over their own selves and say:
“Alas for us, for what we neglected in the Day of God, the Lord
of all the worlds!”

ينوحون على انفسهم ويقولون يا حسرة علينا فيما
فرطنا في يوم الله رب العالمين

BLIB_Or15715.107c

BH10440

To: Habibullah

Date: 1298 ? [1880-1881]

1 He is the Most Ancient, the Most Great!

1 هو الأقدم الأعظم

2 O Beloved! The Best-Beloved remembers thee. Verily He is the Wronged One Who hath been imprisoned in the path of God, the All-Possessing, the Self-Subsisting. Rejoice thou in My remembrance of thee and hold fast unto My cord. Verily thy Lord is the Mighty, the Loving. Reflect upon the world and its transience and its conditions, and be thou detached therefrom through My Name, the All-Possessing over the kingdom of earth and heaven. All that thou seest today shall perish, and there shall remain for thee this forbidden remembrance. Give thanks unto God for having aided thee and revealed unto thee that whereby thy remembrance shall endure in a preserved tablet.

2 يا حبيب يذكر المحبوب وأنه هو المظلوم الذي
سجن في سبيل الله المهيمن القيوم ان افرح بذكرى
اياك وتمسك بجبلى ان ربك هو العزيز الودود
تفكر في الدنيا وفنائها وشؤوناتها وكن منقطعاً
عنها باسمي المهيمن على الملك والملكوت سيفنى
ما تراه اليوم ويبقى لك هذا الذكر المنوع ان
اشكر الله بما ايدك وانزل لك ما يبقى به ذكرى
في لوح محفوظ

BLIB_Or15715.107d, AQA7#440 p.257

BH10317

Date: 1298 ? [1880-1881]

1 In the Name of the Mighty, the All-Knowing!

1 بسم العزيز العليم

2 He who is mentioned hath testified concerning Him Who hath come with the truth that He, verily, is God; there is none other God but Him, the Protector, the Self-Subsisting. He hath come with the truth and summoned all unto Him, yet the people have turned away. They have denied the favor of God and His signs, and have turned aside from the Truth, the

2 شهد المذكور لمن اتى بالحق انه هو الله لا اله الا
هو المهيمن القيوم قد اتى بالحق ودعا الكل اليه و
الناس عنه معرضون قد كفروا بنعمة الله وآياته و
اعرضوا عن الحق علام الغيوب انا وصينا الذين
آمنوا بما انزله الوهاب في الكتاب ولكن القوم

Knower of things unseen. We have counseled those who have believed in that which the All-Bestowing hath sent down in the Book, but most of the people understand not. Blessed is he who hath cast away vain imaginings and hastened unto the ocean of the mercy of his Lord, the Possessor of existence. Rejoice thou in that thou hast been mentioned before the Face, and this irrevocable Book hath been sent down unto thee.

اکثرهم لا يفقهون طوبى لمن نبذ الأوهام وسرع
الى بحر رحمة ربّه مالک الوجود ان افرح بما
ذکرت لدى الوجه و نزل لك هذا الكتاب المحتوم

BLIB_Or15719.117a

BH10545

Date: 1298 ? [1880-1881]

1 He is God, exalted is He!

1 هو الله تعالى

2 Thou art the one whom We caused to hear, in the earliest days, the rustling of My Divine Lote-Tree, and the murmuring of the Kawthar of Mine utterance, and the shrill voice of My Pen, and the warbling of the Bird of My loving-kindness that hath preceded all worlds. Arise and proclaim with wisdom: O concourse of contingent beings! The All-Merciful hath come with proof and evidence, in such wise that neither the clash of the swords of enemies, nor the neighing of the steeds of the mighty ones, nor the croaking of the divines can deter Him. He speaketh and declareth before the face of the world: Verily, there is none other God but Me, the Speaker, the Manifest, the All-Knowing, the All-Wise.

2 انت الذى اسمعناك فى أوّل الأيام حفيف
سدرتى و خريز کوثر بياى و صرير قلبى و صفير
طير عنايتى التى سبقت العالمين قم و قل بالحكمة
يا ملاء الامكان قد اتى الرحمن بالحقّة و البرهان
على شأن لا يمنعه صليل سيوف الأعداء و لا
صهيل خيول الأقوياء و لا نفاق العلماء ينطق
و يقول امام وجه العالم انه لا اله الا انا الناطق
الظاهر العليم الحكيم

BLIB_Or15715.052b

BH10611

Date: 1298 ? [1880-1881]

1 In the Name of the All-Knowing Speaker!

1 بنام گوینده دانا

2 Blessed is the one whose pinnacle of recognition has been adorned with the crown of steadfastness. By the life of God! That crown illumines the people of heaven and shineth bright like the morning star. God willing, may all attain unto this

2 طوبى از برای نفسی که رأس عرفانش باکلیل
استقامت مزین شد لعمر الله آن اکلیل اهل
آسمانرا روشنی میدهد و بمثابة ستاره سحرى منیر و

most exalted station and this supreme rank. At all times thou shouldst be thankful unto the Divine Truth that He hath aided thee to make mention of Him and to praise Him, and enabled thee to recognize the Dayspring of His Cause and the Dawning-Place of His verses. Verily, He is the All-Bountiful and verily, He is the Almighty, the All-Wise.

روشنست انشاء الله جميع بان مقام اعلى و رتبة عليا
فائز شوند بايد در كل حين حق منيع را شاكر
باشي كه ترا مؤيد فرمود بر ذكر و ثنا و موفق نمود
يعرفان مطلع امر و مشرق آياتش انه هو الكريم و
انه هو العزيز الحكيم

BLIB_Or15715.051a

BH10703

Date: 1298 ? [1880-1881]

1 He is the All-Bountiful

1 هو الكريم

2 O Heaven of Healing! I beseech Thee by the sun of Thy grace, and the moon of Thy loving-kindness, and the star of Thy generosity, to inscribe healing from Thy Most Exalted Pen for this star in the heaven of Thy Manifestation. O Lord! This is a branch among Thy branches and a fruit among the fruits of the Divine Lote-Tree amidst humanity. I beseech Thee to protect him from poisonous winds and earthly diseases that afflict. Send down upon him, O my God, a mercy from Thy presence and a light from Thy nearness. Verily, Thou art the Healer, the Sufficient, the Compassionate, the Forgiving.

2 يا سماء الشفاء استلك بشمس فضلك و
قر عنايتك و نجم جودك بأن تكتب الشفاء
من قلبك الأعلى لكوكب سماء ظهورك اى
رب هذا غصن من اغصانك و ثمر من اثمار
سدرة المنتهى بين الورى استلك بأن تحفظه من
الارياح المسمومة و الامراض الأرضية المضمّنه
فانزل عليه يا الهى رحمة من عندك و نوراً من
لدنك أنك انت الشافى الكافى العطوف الغفور

BLIB_Or15696.189f

BH10893

To: Haji Muhammad Ibrahim father of Muhammad Hasan Ahdiyyih, in Hamadan

Date: 1298 ? [1880-1881]

1 In the Name of the Desire of the world

1 بنام مقصود عالم

2 O Ibrahim! Fix thy gaze upon this blessed Word which is even as the sun in the heaven of utterance: "Create in me a being that I may be for Thee." Arise then to render thanks and praise, for He hath guided thee to the Most Great Ocean and caused thee to be mentioned by the Most Exalted Pen. Say: Thine be the praise and Thine the glory and Thine the grandeur and

2 يا ابراهيم باين كلمه مبارك كه بمثابة آفتاب
است از براى آسمان بيان ناظر باش كن لى
لاكون لك و بشكر و ثنا قيام نما چه كه ترا
بجز اعظم هدايت نمود و بذكر قلم اعلى فائز فرمود

majesty, O Thou Who art the Beloved of the heavens and the earth!

قل لك الثناء ولك البهاء ولك العظمة و
الكبرياء يا محبوب السموات والأرضين

INBA51:037a, BLIB_Or15706.216a,
BLIB_Or15715.087c, KB_620:030-030,
HDQI.132, FRH.162

BH10974

To: Haji Nasrullah Nun, in Hamadan

Date: 1298 ? [1880-1881]

1 In the Name of the Everlasting Speaker

1 بنام گوینده پاینده

2 O Nasru'llah! Praise thou the Best-Beloved of the world Who hath enabled thee to attain unto that which, hadst thou possessed all the treasures of earth and expended them, thou wouldst not have attained thereunto. Now ponder upon the grace and bounty and mercy of God - exalted be His glory - and with thy outward and inward tongue utter the blessed words "Thine is the praise, O Thou Who art the Beloved of the worlds" and be thou ever mindful thereof.

2 یا نصرالله حمد کن محبوب عالم را که ترا فائز
فرمود بامریکه اگر مالک کنوز ارض بودی و
انفاق مینمودی بآن فائز نمیشدی حال در فضل
و عنایت و رحمت حق جلّ جلاله تفکر نما و
بلسان ظاهر و باطن بکلمه مبارکه لک الحمد یا
محبوب العالمین ناطق شو و ذاکر باش

BLIB_Or15706.217b, BLIB_Or15715.087f

BH10963

To: Muhammad Hasan, Sad, in Hamadan

Date: 1298 ? [1880-1881]

1 In the Name of God, the Everlasting!

1 بنام خداوند پاینده

2 O Muhammad qabl-i-Hasan! Fix thy gaze upon this blessed Word, which is even as the Most Great Luminary for the world of vision: "Make mention of Me on My earth, and I will make mention of thee in My heaven." Render thanks unto the Best-Beloved of the worlds, that He hath adorned thee with the ornament of acceptance and guided thee to the Dayspring of

2 یا محمد قبل حسن باین کلمه مبارکه که بمنابه
نیر اعظم است از برای جهان بینائی ناظر باش
اذکرنی فی ارضی لأذکرک فی سمائی شکر کن
محبوب عالمیان را که ترا بطراز قبول مزین فرمود

the lights of unity. Be thou grateful unto Him Who hath remembered thee through that which all the treasures of the earth cannot equal.

و بمطلع انوار توحيد هدايت نمود ان اشكر من
ذكرک بما لا تعادله خزائن الأرض کلها

INBA23:245a,

BLIB_Or15706.216b,

BLIB_Or15715.087d

BH10925

To: Hakim Aqa Jan, in Hamadan

Date: 1298 ? [1880-1881]

1 In the name of the All-Seeing,

1 بنام بينا

2 O Hakim! That which was promised in the Books hath appeared. He is Jehovah, and He is the Comforter, and He is the Spirit of Truth, and He is the Great News which the All-Merciful hath given tidings of in the Qur'an. He it is Who hath walked upon the approaches of the earth and raised His pavilion upon the most exalted spot. Blessed art thou for having recognized Him and been numbered among those who have turned towards Him.

2 يا حکيم آقا جان ظاهر شد آنچه در کتب موعود
بود اوست يهوه و اوست معزّي و اوست روح
الحقّ و خبر بزرگي که حضرت رحمن در فرقان
بآن بشارت فرموده اوست که بر مشارف ارض
مشی فرموده و بر اعلى المقام خيمه برافراخته
طوبى لک بما عرفت و کنت من المقبلين

AQA7#371 p.062a, TAH.199b

ADMS#250

BH10950

To: Ghulam Rida Kazimi Muqaddam, in Naraq

Date: 1298 ? [1880-1881]

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

1 بنام خداوند بينا

2 O Ghulam-Rida! Consider man as a sword: while it remains in its sheath, its quality remains hidden and concealed. Through God's grace, you must be freed from the sheath of darkness, that your quality may become manifest to all the world. The quality of man lies in his conduct and deeds. We beseech God, exalted be He, to aid you to achieve that which befits you in this wondrous and glorious Day.

2 يا غلامرضا انسانرا بمثابه سيف مشاهده نما تا
در غلافست جوهر آن مستور و مکنون انشاء الله
بايد بعنايت الهى از غلاف ظلمانى فارغ شويد
تا جوهرتان بر عالميان ظاهر گردد جوهر انساني
اخلاق و اعمال اوست نسله تعالى بأن يوفقکم
على ما ينبغي لکم فى يومه العزيز البديع

AQA7#373 p.063, PYB#114 p.03

BH10791*To: Muhammad Husayn Naraqi, in Hamadan**Date: 1298 ? [1880-1881]*

1 In the Name of the Lord of Names!

1 بنام دارای انام

2 O Muhammad-Qabl-i-Husayn! Hold fast to this firm Word which is as the water of life to those who thirst. Look not unto creation and its conditions, but unto the Truth and His sovereignty and grandeur and glory. That which hath flowed from the Most Exalted Pen is as a lamp unto the darkened world and as a sun unto the realm of knowledge.

2 ای محمد قبل حسین باینکه متقنه که بمنزله بحر حیوانست از برای تشنگان متمسک باش لا تنظر الی الخلق و شئوناته بل الی الحق و سلطانه و عظمته و کبریائه آنچه از قلم اعلی جاری بمثابه سراج است از برای جهان ظلمانی و بمنزله آفتابست از برای عالم دانائی

BLIB_Or15706.218, BLIB_Or15715.088a

BH10781*To: Ahmad**Date: 1298 ? [1880-1881]*

1 In the Name of the Goal of all the worlds!

1 باسم مقصود عالمیان

2 O Ahmad! The Word of God is in one station likened unto a divine Lote-Tree - blessed are they who have found their habitation beneath its shade. And in another station it is likened unto a Pavilion - well is it with such souls as have taken up their abode in that place of security. And it hath been called by all the most beautiful names. Well is it with him who hath attained unto it and recognized its station and rank and its influence and power and dominion.

2 ای احمد کلمه الهی در مقامی بسدره تعبیر میشود طوبی از برای نفوسیکه در ظل او مقر یافتند و در مقامی بسرادق نیکوست حال نفوسیکه در آن محل امن مقام اخذ نمودند و بجمع اسماء حسنی نامیده شده نعیماً لمن فاز بها و عرف مقامها و شأنها و نفوذها و قدرتها و سلطانها

BLIB_Or15706.221b, BLIB_Or15715.088g

BH10971*To: Mahmud**Date: 1298 ? [1880-1881]*

1 In the name of the Lord of Days!

2 O Mahmud! That which was promised in the divine Books hath been manifested in this praiseworthy station, yet the unjust people failed to recognize it and arose in oppression, until they imprisoned the Wronged One in the prison of 'Akka. However, God, exalted be His glory, made this imprisonment the cause of freedom and this confinement the means of liberation for all the peoples of the world. For this we thank Him throughout the duration of the kingdom and the heavenly realm.

1 بنام صاحب ایام

2 یا محمود ظاهر شد در این مقام محمود آنچه در کتب الهی موعود بود ولیکن خلق بی انصاف نشناختند و باعتساف قیام نمودند تا آنکه مظلوم را در سجن عکا محبوس نمودند ولیکن حق جلّ جلاله این حبس را علت آزادی نمود و این بستگی را سبب گشایش عالمیان قرار فرمود بذلک نشکره بدوام الملک و الملکوت

BLIB_Or15706.221a, BLIB_Or15715.088f

BH11017*To: Asadullah Nun, in Hamadan**Date: 1298 ? [1880-1881]*

1 In the Name of the One Friend!

2 O Asadu'llah! The Lord of the worlds declareth in this utterance which hath been sent down from the heaven of the All-Merciful's will: "Act thou according to My commandments for the love of My beauty." This is a word which the All-Merciful revealed aforetime in Baghdad and in this Great Prison. When thou attainest unto it, say: "Praise be to God, the Beloved of them that know!"

1 بنام دوست یگا

2 ای اسدالله مولی العالم میفرماید باین بیان که از سماء مشیت رحمن نازل شده توجه نما ان اعمل اوامری حباً بجمالی هذه کلمة انزلها الرحمن من قبل فی الزوراء و فی هذا السجن العظیم اذا فزت بها قل الحمد لله محبوب العارفين

BLIB_Or15706.217a, BLIB_Or15715.087e

BH11032*To: Karbalai Muhammad Husayn, in Hamadan**Date: 1298 ? [1880-1881]*

¹ In the Name of the All-Knowing, the One!

² O Karbila'i Muhammad-Husayn! Praise be to God that thou hast attained to kissing the dust at the threshold of the Name of God. Strive thou that, through divine grace, thou mayest be honored with the most great steadfastness. This is the most exalted station, the highest rank, the primal pearl, the mystery of "or nearer," the ultimate station, and the furthestmost goal. Blessed are they that attain!

¹ بنام دانای یگنا

² ای کربلائی محمد حسین الحمد لله بتقبیل تراب
اسم الله فائز شدی جهد نما تا بعنایت الهی
باستقامت کبری مشرف گردی اینست مقام
اعلی و رتبه علیا و دره اولی و رمز اوادنی و
مقام اقصى و غایه قصوی طوبی للفائزین

BLIB_Or15706.219a, BLIB_Or15715.088b

BH11189*To: Mihdi, in Hamadan**Date: 1298 ? [1880-1881]*

He is the Dawning One from the horizon of utterance!

O Mihdi! Hearken unto My call from the precincts of My prison. Verily, there is none other God but Me, the All-Knowing, the All-Wise.

We have remembered thee and My loved ones in that land, and We give you glad tidings of that which hath been ordained for you from the presence of One mighty and ancient.

The glory rest upon thee and upon thy father and upon those who have attained unto this mighty Cause. And praise be to God, the All-Knowing, the All-Wise.

هو المشرق من افق البیان

یا مهدی ان اسمع ندائی من شطر یحیی انه لا اله
الا انا العلیم الحکیم قد ذکرناک و احبائی فیہناک
و نبشركم بما قدر لکم من لدن مقتدر قدیر البهاء
علیک و علی ابیک و علی الذین فازوا بهذا الامر
العظیم و الحمد لله العلیم الحکیم

BLIB_Or15706.222, BLIB_Or15715.088h,
AQA7#487 p.306

BH11163*To: Hakim Rahim (father of Yaqub)**Date: 1298 ? [1880-1881]*

1 In the Name of the All-Knowing, the One!

2 O Hakim Rahim! This is a Day which hath had no peer or likeness, nor ever shall have. The Interlocutor of Sinai hath appeared, and heaven and earth have been adorned with a new attire. The New Jerusalem hath descended from the realm of the divine Will, and the wilderness hath been honored and blessed by the footsteps of the Lord of all beings. Blessed art thou and blessed is the soul that hath inhaled the fragrance of the All-Merciful and attained unto this magnificent Day.

1 بنام دانای یگنا

2 یا حکیم رحیم امروز روزیست که شبه و نظیر نداشته و نخواهد داشت مکّم طور ظاهر و آسمان و زمین بطراز جدید فائز و اورشلیم از ملکوت اراده نازل برّیه بقدوم مالک برّیه مشرف و فائز طوبی لک و لنفس وجدت عرف الرحمن و فازت بهذا الیوم العظیم

TAH.200

BH11135*To: Ahmad**Date: 1298 ? [1880-1881]*

1 In the Name of the Lord of Names!

2 O Ahmad! Strive thou to become a recipient of the fruits of the divine Tree of the Most Exalted Pen. Whosoever attaineth thereunto, no thing in all the world can harm him, nor can the allusions of nations veil him, nor the might of the powerful frighten him, nor the hosts of princes dismay him. Thus hath the Tongue of Grandeur spoken, as a bounty from His presence. Verily, He is the All-Bountiful, the All-Forgiving, the Most Generous.

1 بنام مالک اسماء

2 یا احمد جهد نما تا بثمره شجره قلم اعلی فائز شوی هر نفسی بآن فائز شد لا یضره شیء فی العالم ولا تحجبه اشارات الأمم ولا تخوفه شوکة الأقویاء ولا جنود الأمراء کذلک نطق لسان العظمة فضلاً من عنده انه هو الفضال الغفور الکریم

BLIB_Or15706.220b, BLIB_Or15715.088e

BH11155*To: Aqa Jan**Date: 1298 ? [1880-1881]*

1 In the Name of the All-Knowing Speaker!

1 بنام گوینده دانا

2 O Aqa Jan! The Beloved of the world hath turned toward thee from the Most Great Prison and maketh mention of thee. Hath there been witnessed, or can there be witnessed, a bounty greater than this? Nay, by My Name, the All-Compelling over the worlds! Soon shall the hidden divine favors be made manifest in the earth and become evident unto all the peoples of the world.

2 یا آقا جان محبوب عالم از شطر بجن اعظم بتوجه نموده و ترا ذکر مینماید آیا فضلی از این اعظمتر مشاهده شده و یا میشود لا واسمی المهیمن علی العالمین زود است که عنایات خفیه الهیه در ارض ظاهر شود و بر جمیع عالمیان هویدا گردد

BLIB_Or15706.219b, BLIB_Or15715.088c

BH11185*To: Muhammad Sadiq**Date: 1298 ? [1880-1881]*

1 In the Name of the One, the All-Hearing!

1 بنام یگای شنوا

2 O Muhammad-Sadiq! Reflect upon this exalted and wondrous Word which is among the pearls of the divine sea of inner meanings: Strive that there may appear from thee, in the days of God, that whereby thy name and thy mention shall endure in His holy, mighty and inaccessible kingdom. Blessed is every upright doer.

2 یا محمد قبل صادق در اینکلمه جلیله بدیعه که از لالی بحر معانی الهی است تفکر نما ان اجهد لیظهر منک فی ایام الله ما یتقی به اسمک و ذکرک فی ملکوتہ المقدس العزیز المنیع طوبی لكل عامل مستقیم

BLIB_Or15706.220a, BLIB_Or15715.088d

Study guide to this volume

The fourth and final volume from 1298 A.H. is distinguished by two contrasting registers that together illuminate the spiritual economy of the late-*Akká* period. On one side stands BH01125, the Dawn Prayer for the Fast, whose litanic structure and luminous imagery provide a devotional anchoring for the entire collection: it is a text designed not to inform but to transform, not to argue but to draw the soul toward the divine threshold. On the other side stand the long pastoral-administrative letters — BH00188, BH00141, BH00529 — that combine reaffirmation of prophetic identity, practical guidance on wisdom and concealment, management of Huququ'llah procedures, and the controlled distribution of Tablets across a geographically dispersed community. BH00141's lament — “How many were the Alexanders of bygone ages who ran in search of the fountain of life but found it not; now its seas are manifest and yet true seekers are rare” — serves as the volume's epitaph: the ocean of divine bounty is present, and the scarcity is on the side of receptivity. The dozens of brief Tablets to individual believers, including handmaidens and relatives of named recipients, make this volume an unusual documentary witness to the intimacy and breadth of the prophetic correspondence network in 1880–1881.

The Dawn Prayer: Litany, Name, and the Posture of Seeking

Key Passages

I beseech Thee, O my God, by Thy mighty Sign ... to cast me not away from the gate of the city of Thy presence, and to disappoint not the hopes I have set on the manifestations of Thy grace amidst Thy creatures. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come. — BH01125

I beseech Thee, O my God, by Thy hair which moveth across Thy face, even as Thy most exalted pen moveth across the pages of Thy Tablets, shedding the musk of hidden meanings over the kingdom of Thy creation, so to raise me up to serve Thy Cause that I shall not fall back, nor be hindered by the suggestions of them who have caviled at Thy signs. — BH01125

I beseech Thee, O my God, by Thy Beauty that shineth forth above the horizon of eternity, a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee. — BH01125

Context for Study

BH01125, the Dawn Prayer prescribed for the month of fasting, is structurally distinguished from the rest of the volume by its litanic form: each of its thirteen petitions is separated from the next by the identical refrain “Thou seest me, O my God, holding to Thy Name ... and clinging to the hem of the robe.” This refrain performs a specific theological function: it holds the petitioner’s position constant across every variation of petition. Whatever is being asked — nearness to the divine presence, resistance to opposition, the grace of dying to oneself — the fundamental posture remains the same: clinging. The image of clinging to the “hem of the robe to which have clung all in this world and in the world to come” places the individual petitioner in a vast company, simultaneously humbling the self (others have clung before me) and affirming the legitimacy of the posture (all have clung). The most remarkable of the thirteen petitions is the one that compares divine “hair moving across Thy face” with the movement of the Most Exalted Pen across the pages of Tablets, “shedding the musk of hidden meanings over the kingdom of Thy creation.” This metaphor collapses the erotic imagery of classical Arabic and Persian poetry (the beloved’s hair as the snare of the lover) into a theology of revelation: the very movement of the divine Pen is a caress of the creation. The classical Islamic genre of the *munaajat* (intimate prayer) provides the nearest formal parallel, exemplified by ‘Ali ibn Husayn’s *Sahifa al-Sajjadiyya* and by the prayers attributed to Imam ‘Ali in the *Kumayl* prayer. The Psalms of lament offer a structural parallel in their address to God from a position of need. The Christian tradition of the *Litany of the Saints* employs the same formal device of repeated refrain, though the theology of divine transcendence and human petition differs.

Questions for Reflection

1. The litanic refrain “Thou seest me ... holding to Thy Name” is repeated thirteen times, structuring the entire prayer. What is the theological and psychological function of this repetition? How does it differ from the mere reiteration of a fact, and what does it suggest about the relationship between prayer, attention, and transformation?
2. The metaphor of divine hair as the movement of the Supreme Pen across divine Tablets is among the most intimate and sensory images in the corpus. How does this imagery relate to the classical Islamic tradition’s strict prohibition on anthropomorphism (*tashbih*) and to the Sufi tradition’s use of the beloved’s physical attributes as symbols of divine beauty?
3. “Grant that I may die to all that I possess and live to whatsoever belongeth unto Thee” is a prayer for *fana* (annihilation of self). How does this petition integrate into the broader active social ethics of the tablets from this period? Is self-annihilation compatible with active service, or does it transform the quality of service?
4. The Dawn Prayer is prescribed for the period of fasting. How does the context of physical abstinence shape the meaning of the prayer? What is the relationship between bodily discipline and spiritual petition in the Bahá’í understanding of the Fast?
5. The image of “clinging to the hem of the robe” echoes the Gospel story of the woman with the issue of blood (Mark 5:27–28, “if I touch even his garments, I will be made well”) and the Psalms’ language of the worshipper “taking refuge” in God. How does this posture of clinging relate to the theme of steadfastness that dominates the volume’s pastoral letters?

The Prophetic Names and the Heedlessness at Fulfillment

Key Passages

Praise be to God Who hath named Himself Jehovah in the Torah, the Comforter and Spirit of Truth in the Gospel, and in the Qur'an the Great Announcement, at Whose appearance all who are in the heavens and on earth were thunderstruck, and the limbs of all creation trembled, save those who clung to the hem of the protection of their Lord, the All-Forgiving, the Most Generous. — BH00188

When the Lord of Hosts and God of existence became manifest and the Path became visible, all were found heedless and veiled save whom God wished. Such was the heedlessness that seized these withered souls that they hearkened not to the cry raised between earth and heaven, nor heard the blast of the trumpet and the striking of the horn. They are occupied with transient colors and debarred and deprived of the eternal, everlasting stations. Blessed is the soul who today ariseth to serve the Cause with complete wisdom, detached from all else and purely for the sake of God alone. — BH00188

Oceans of meaning lie enshrined and concealed within the luminous words that have shone forth from the mouth of God. Blessed is the soul that attaineth; and woe betide them that turn away. — BH00188

Context for Study

BH00188 opens with a tripartite identification of the divine Manifestation: He who named Himself Jehovah in the Torah, the Comforter and Spirit of Truth in the Gospel, and the Great Announcement in the Qur'an. This triple identification has appeared in several preceding volumes and by this point functions as a structural formula of the 1298 A.H. tablets, but its rhetorical force never diminishes: it asserts that the three scriptures are convergent testimony to a single figure who is now present, whose identity is not confined to any one tradition's categories, and who cannot be denied by any of the three traditions without denying their own most cherished promises. The theological corollary — that all three traditions' adherents remain "heedless and veiled" at the very moment of fulfillment — is both an indictment and an invitation. The language of the trumpet and the "striking of the horn" in BH00188 evokes the Qur'anic Day of Judgment imagery (Qur'an 39:68 — "the Trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead"), applied to the present moment: the eschatological event is not future but now underway, and heedlessness in its face is the ultimate spiritual failure. The phrase "they are occupied with transient colors and debarred from eternal stations" uses the language of color (*alwan*) to describe the diversifying commitments that fragment attention: religious factionalism, worldly desire, national allegiance — all are "transient colors" that prevent the recognition of what is, in principle, visible to all. The Sufi concept of *tawba* (turning) as the first step of the path offers a parallel: recognition of one's own heedlessness is the precondition for the turn toward God.

Questions for Reflection

1. The identification of Baha'u'llah with the Comforter (Paraclete) of John 14–16 is one of the most explicitly interfaith claims in the corpus. How does this identification compare with the

Islamic claim that Muhammad is the predicted Paraclete, and with the Trinitarian Christian claim that the Paraclete is the Holy Spirit? What hermeneutical principles are at stake in each reading?

2. The description of human souls as “occupied with transient colors” uses the language of pigmentation and coloring as a metaphor for the dispersion of attention across worldly commitments. How does this connect to BH04189’s (in volume 63) image of the “divine coloring” that is “sanctified from the diverse colors of the world”?
3. “Oceans of meaning lie enshrined and concealed within the luminous words” suggests that the divine text has an inexhaustible depth that no reading exhausts. How does this claim about the richness of scriptural meaning compare with the tradition of *tafsir* (Qur’anic exegesis), the Christian patristic tradition of the “infinite depth” of scripture, and the rabbinic doctrine of the “seventy faces of Torah”?
4. The phrase “he who today ariseth to serve the Cause with complete wisdom, detached from all else and purely for the sake of God alone” sets three simultaneous conditions for genuine service: wisdom, detachment, and pure motivation. How do these three conditions relate to each other? Can wisdom function without detachment, or detachment without pure motivation?
5. The contrast between those who “clung to the hem of the protection of their Lord” and those who “hearkened not to the cry raised between earth and heaven” uses the same image of clinging that appears in the Dawn Prayer (BH01125). How does this thematic connection across two very different types of text (pastoral letter and liturgical prayer) illuminate the unified vision of the volume?

The Fountain of Life and the Scarcity of Seekers

Key Passages

How many were the Alexanders of bygone ages and centuries who, with the utmost endeavor and effort, ran in search of the fountain of life but found it not. Now its seas are manifest and surging in the realm of possibility, and yet true seekers are rare to find. Until the fire of search is kindled, the door of bounty will not open. — BH00141

What is truly strange, nay astounding, are those souls who have risen in opposition and veiled the effulgent rays of the Sun of Truth with the veils of idle fancies and vain imaginings. How many are the signs which they pass by, yet turn away from them in aversion! — BH00141

Now the time of martyrdom has passed, since all are commanded to observe supreme wisdom and are enjoined to do that which conduceth to the preservation of humanity. — BH00141

Context for Study

BH00141 opens with a meditation on Alexander the Great’s legendary quest for the Water of Life — a motif widespread in medieval Islamic literature, in which Alexander’s campaigns are read as a

spiritual allegory of the soul's search for immortality. The irony Baha'u'llah identifies is devastating: the object of Alexander's lifelong search is now "manifest and surging," yet the world passes by it in heedlessness. This is the volume's central pathos, and it gives the lament its particular register: it is not the absence of divine bounty that is lamented but the absence of seekers capable of recognizing and receiving it. The diagnosis is refined in the second passage: the "strange" thing is not those who never knew the Revelation (they may be excused by ignorance) but those who have encountered the signs and actively turned away. The third passage contains a historically significant statement: "the time of martyrdom has passed." This refers not to the end of persecution (which was ongoing) but to the earlier Babi period in which the acceptance of physical martyrdom was the paradigmatic test of sincerity. Now the paradigmatic test is "supreme wisdom" and the "preservation of humanity" — a shift from the heroic register of the early years to the constructive register of the Bahjí period. This shift is consistent with the broader legislative turn represented by the abrogation of the sword in volumes 62–63, and it marks 1880–1881 as a moment of consolidation in which the community's self-understanding moves from a martyr community to a builder community.

Questions for Reflection

1. The Alexander/fountain-of-life motif inverts the usual structure of prophetic lament (in which the absence of the divine gift is mourned) by mourning the absence of receptive seekers even when the gift is present. What does this inversion suggest about Baha'u'llah's understanding of the relative scarcity of revelation versus the scarcity of recognition?
2. "Until the fire of search is kindled, the door of bounty will not open" implies that the Revelation is not automatic but responsive to the quality of the seeker's desire. How does this compare with the Sufi doctrine of *tawba* as the first movement toward God, and with the Christian tradition's tension between prevenient grace (God moves first) and human response?
3. The statement that "the time of martyrdom has passed" marks a significant transition in the community's self-understanding. What are the spiritual, sociological, and political implications of this transition from a martyrdom community to a "preservation of humanity" community? How does it compare with the transition in early Christianity from the martyr church of the Roman persecution to the established church of Constantine?
4. BH00141 describes souls who have "not attained to a single letter of the Book's knowledge" yet become "leaders of the people." This critique of false religious leadership echoes prophetic tradition (Ezekiel 34, the "shepherds of Israel") and the Qur'anic critique of the *'ulama* who substitute inherited authority for living faith. What makes this critique perpetually necessary in religious communities, and what structural protections does Baha'u'llah's own community build against it?
5. The lament that "this servant, after the shinings of the Sun of Truth, still remains alive" reflects a personal sense of unworthiness in comparison to the martyrs. How does this expression of personal humility relate to the broader Bahá'í theology of martyrdom as a gift rather than a personal achievement?

The Administrative Intimacy: Tablets, Names, and Communal Economy

Key Passages

Whoso is God's, God is his. And this most exalted and glorious station cannot be attained except through recognition of the Manifestation of the divine names and attributes. Blessed is he who hath attained unto this most exalted station, and well is it with him who hath heard the Call and answered his Lord. He is indeed recorded among those who have attained in a mighty Tablet. — BH03443

When the Lord of the Friend manifested Himself in the land of Syria, and His call is raised from Zion ... The City hath descended from the heaven of Will, and therein hath the Throne been established by the command of God, the Revealer of mysteries. This is the Day wherein the concealed hath been revealed and that which was recorded in the Books of God, the Lord of creation, hath come to pass. — BH00188

Context for Study

The brief individual Tablets that constitute the majority of volume 65 are, taken singly, relatively conventional in their encouragement and exhortation. Their documentary value lies in their cumulative effect: they reveal the extraordinary reach and intimacy of the prophetic correspondence network in 1880–1881. Baha'u'llah is addressing Isma'il, Rahmatullah, Asadullah, Kazim, Isma'il son of Khudadad, Ahya son of Yusuf, Muhammad-Husayn Mustawfi, Rajab-'Ali of Turbat — each receiving a personal divine word from the prisoner of *Akká*, each named and known. The theological formula “Whoso is God's, God is his” in BH03443 provides the personal covenantal anchor for this network: recognition of the Manifestation establishes a bilateral relationship of belonging that is not merely institutional but ontological. The recipients of these tablets are not merely members of a community but persons “recorded in a mighty Tablet” — enrolled in the eternal record of divine witness. The Huququ'llah guidance mentioned in the draft synopsis (requiring payment to trusted trustees with issuance of receipts) reflects the emerging institutional structures through which financial obligations were being managed with the same care and wisdom as doctrinal ones. The instruction not to spread news (such as famine reports) without permission models an information economy in which the community's relationship to its social context is governed by the same principle of wisdom that governs its speech about doctrine.

Questions for Reflection

1. The formula “Whoso is God's, God is his” describes a relationship of mutual belonging. How does this bilateral covenant compare with the Qur'anic concept of *walaya* (guardianship, intimacy with God), the Hebrew covenant formula “I will be your God and you shall be my people” (Jeremiah 31:33), and the Pauline “you are not your own; you were bought with a price” (1 Corinthians 6:19–20)?
2. The dozens of brief individual Tablets in this volume show Baha'u'llah addressing named persons across a vast geographic network. What does this practice of individualized prophetic

address suggest about the relationship between the universal message of the Revelation and its particular, personal application to each soul?

3. The instruction not to spread news without permission models an information economy governed by wisdom. How does this practice relate to modern information ethics, and what principles might it suggest for a community's engagement with social media and information networks?
4. The Huququ'llah receipting requirement establishes financial accountability within the community structure. How does this relate to the broader Bahá'í principle that the Cause's resources must be administered with transparency and trustworthiness? What does this administrative detail reveal about the relationship between spiritual obligation and material community life?
5. The coexistence of a devotional masterwork (BH01125) and detailed administrative guidance in the same volume suggests that the practical and the contemplative are not in tension in Baha'u'llah's vision. How does this compare with the medieval Christian synthesis (embodied in monastic life) of *ora et labora* (prayer and work), and with the Buddhist *sangha's* combination of meditative practice and communal administration?

A Guiding Question for the Whole Volume

Volume 65 closes the cycle of the four-part 1298 A.H. corpus with a paradox that is also a counsel: the seas of the fountain of life are manifest and surging, and yet true seekers are rare. The Dawn Prayer of BH01125 is designed precisely to cultivate in its reciter the quality of seeking that makes recognition possible — through clinging, through petition, through the repeated acknowledgment of need before a divine presence that “seeth” the soul in its posture of holding on. The administrative intimacy of the dozens of individual Tablets suggests that the same divine presence that inspired the cosmic prayer also knows each name, each situation, and each heart.

A guiding question for the whole volume might therefore be: **If the scarcity is on the side of seekers rather than the side of divine bounty, what inner transformation does the dawn prayer describe and enact — and how might the practice of daily clinging to the divine Name, amid the distractions of “transient colors,” cultivate the quality of receptivity without which even the manifest ocean remains undrunk?**