



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 68:

Writings of Baha'u'llah in 'Akka, year 1299 A.H.
(1881-1882) part III



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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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)
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- 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
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

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- 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
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Introduction to volume 68

This third compilation from 1299 A.H. (1881–1882) gathers a mixture of extended epistles and compact “tablets of remembrance” that together illuminate how Baha’u’llah’s household in the Most Great Prison managed a widening, increasingly international community under conditions of surveillance and intermittent unrest. Across the volume, one repeatedly encounters (i) exhortations to steadfastness amid deception and factional pressure, (ii) a pronounced insistence on practical wisdom in communication, travel, and the timing of dispatches, and (iii) a steady movement from inward piety toward public-facing ethical conduct—unity, trustworthiness, justice, and a non-contentious posture toward outsiders (including other religious communities). These pieces also show the administrative texture of the late ‘Akka period: letters arriving from multiple cities, messages being “presented” in the Holy Presence, individualized tablets being revealed for named believers, and counsel being calibrated to local risk and receptivity.

Among the most distinctive items is BH00389, a striking meditation that reads the natural world as a liturgy: created things appear “like the letters of a book” in their postures of standing, bowing, and prostration, and particular plants are given emblematic voices (cypress, meadow grass, willow, pomegranate), each “praising” God by the form and function it has been granted—a concrete, imagistic theology of creation that also doubles as a lesson in epistemic humility (“brevity” and the acknowledgment of powerlessness as fruits of wisdom and knowledge). A second centerpiece, far longer, is BH00050, framed as a charge to a trusted “My Name” to travel with the “Book of God,” address the people of the Bayan, and strengthen the faithful. Its interest for this period lies in how polemical boundary-making is paired with community regulation: alongside its sustained insistence that previous dispensations point toward this Revelation, it includes explicit behavioral prohibitions and etiquette—most notably the forbidding of opium use, and the forbidding of hand-kissing, prostration, and other gestures of abasement before persons (including at the moment of arrival to the Holy Presence), grounding these in the principle that worshipful submission is due only to the Unseen Presence.

Several shorter pieces are valuable precisely because they expose the social and political sensitivities surrounding the Cause in these years. BH00826 (to “Asad”) intertwines encouragement with a careful discussion of what can prudently be sent “from this place,” warning that publicity could provoke counteraction or chill a potential sympathizer whose “maturity” is not yet secure; it also contains a notable passage envisioning how a ruler’s commitment to justice might be strengthened by a message assuring him of the believers’ loyalty—yet only on condition of good faith, making the community’s posture toward government both principled and contingent. The same tablet’s references to figures such as Jinab-i-Sayyah and a seeker who had investigated “various religions” before coming to ‘Akka underscore a recurring theme of this volume: openness to inquiry, but intolerance of indiscreet or embellished speech attributed to the Holy Source. BH09123 is a compact reinforcement of the Aqdas’s social ethic of amicable relations across confessional boundaries,

presented as a consolation and an outward expression of the community's harmlessness and purity of intent.

Other brief tablets worth noting include BH09092, which addresses a handmaiden in a register of honor and reversal (worldly rank set aside; divine notice bestowed), and BH08784, which uses the "bat and sun" image to characterize willful aversion to revelation while urging the recipient to "bestow the water of life" upon receptive souls—both examples of how late 'Akka tablets compress encouragement, spiritual psychology, and mission into a few paragraphs. Finally, BH04871 preserves an elegiac remembrance of an Afnan named Ja'far, combining testimony to steadfast faith in times of general retreat with imagery of heavenly welcome at death—an instance of how commemoration functioned as moral pedagogy for the living.

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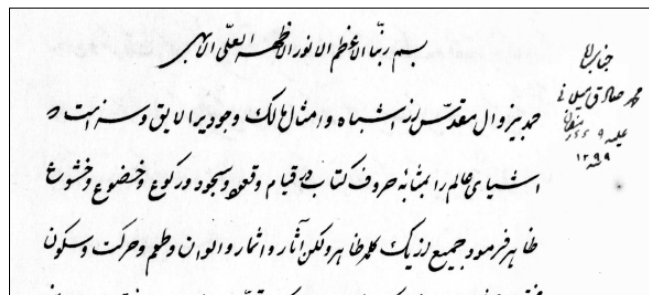
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BH00389

To: Haji Muhammad Sadiq Ahmaduf et al.,
in Azarbaijan

Date: 1299-08-22 [1882-Jul-9]



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- 1 In the name of our Most Great, Most Luminous, Most Manifest, Most Exalted, Most Glorious Lord! 1 بسم ربنا الأعظم الأنور الأظهر العلي الأبهى
- 2 Praise, eternal and sanctified above all likeness and comparison, befiteth the Lord of existence Who hath caused all things in the world to appear like the letters of a book in their standing, sitting, prostration, bowing, submission and humility. All things have appeared from a single word, yet how vastly different are their effects, fruits, colors, tastes, motions and stillness. The Creator Who, from a single word sanctified above all colors and differences, brought forth these diverse things from nothingness into being. Most things stand in service, yet the hand of men's understanding falls short. 2 حد بیزوال مقدس از اشباه و امثال ملک وجودی را لایق و سزاست که اشیای عالم را بمشابه حروف کتاب در قیام و قعود و سجود و رکوع و خضوع و خشوع از یک کلمه ظاهر و لکن آثار و اثمار و الوان و طعم و حرکت و سکون خالقیکه از کلمه واحد که مقدس از الوان و اختلاف بود این اشیاء مختلفه را از عدم بظهور آورد و اکثر اشیاء بخدمت قائمند و لکن ید عرفان ناس قاصر و کوتاه
- 3 The cypress declares: "Praise be unto Thee for having made me upright, reflecting every alif revealed in Thy Book." The meadow grass proclaims: "Thou seest me, O my God, fallen prostrate upon the earth in adoration of Thy Manifestation and sovereignty." The willow tree uttereth: "O Lord! Thou beholdest my submission, my humility, my rising and falling, my bashfulness and emotion, and my swaying in the winds of Thy will." The pomegranate speaketh, saying: "O my God, my Lord, my Manifestation and my Creator! Thou seest me bearing witness to Thy manifestation, Thy power and Thy grace. By Thy glory, O my God! The color of my face betokeneth my bashfulness in Thy days, and Thy decree hath prevented me from turning toward the court of Thy glory and arising to serve Thee." 3 سرو میگوید لک الحمد بما جعلتنی مستقیماً و حاکماً عن استقامه کل الف نزل فی کتابک سبزه چمن میگوید ترانی یا الهی وقعت علی التراب ساجداً لظهورک و سلطانتک ان الصفصاف یقول ای رب تری خضوعی و خشوعی و صعودی و نزولی و نجلتی و انفعالی و حرکتی و اهتزازی من اریاح ارادتک و الرمان ینطق و یقول یا الهی و سیدی و مظهری و خالقی ترانی حاکماً عن ظهورک و قدرتک و عنایتک فوعزتک یا الهی لون وجهی یدل عن نجلتی فی ایامک و ان قضائک منعی عن التوجه الی ساحة عزک و القيام علی خدمتک
- 4 Every person of insight beholdeth that which most of the world's peoples are deprived of. Brief mention of this station is more fitting and beloved, lest the readers grow weary and may read with the utmost joy and fragrance. Brevity is among the fruits of the tree of wisdom, and acknowledgment of powerlessness is reckoned among the fruits of the tree of knowledge. 4 هر صاحب بصری مشاهده مینماید آنچه که اکثر اهل عالم از آن محروم است ذکر ایتمام باختصار اقرب و احب است چه که قارئین را کسالت دست ندهد بکمال روح و ریحان قرائت نمایند اختصار از اثمار سدره دانش است و اقرار بر عجز از اثمار سدره علم محسوب

5 Glorified art Thou, O my God and the God of all that is in the world! I seek Thy forgiveness and turn unto Thee for having mentioned aught in Thy presence, for what my tongue hath uttered and my limbs have wrought, and for my misdeeds which exceed the reckoning of the Pen and the accounting of all in the world. I beseech Thee by the Orator Who speaketh from the loftiest pulpits of existence in Thy Name and sovereignty, and by the Speaker Whom the conditions of Thy servants and creation have not hindered, to open unto Thy loved ones, with the finger of Thy power, the door of Thy relief. O Lord! Thou art the Generous, possessed of great bounty. Take the hands of Thy loved ones with the hands of Thy power, then assist them with the hosts of the unseen through Thy might and sovereignty. O Lord! Thou seest them among the wretched ones of Thy creation and under the rule of those who have adorned their heads with turbans. I testify that they are as cattle in Thy land, nay more astray in their way. I beseech Thee, O Cleaver of the dawn, Illuminator of the horizons, and Judge on the Day of Separation, in this moment wherein I have held fast to the cord of Thy grace and clung to the hem of the robe of Thy generosity, to forgive those who have turned to Thee, heard Thy call, responded to Thy word, and spent their wealth in Thy path and their spirits in Thy love and good-pleasure. O Lord! Aid them to serve Thee and draw them nigh unto the station Thou hast ordained for them from Thy Most Exalted Pen, by Whose movement all beings were set in motion. There is no God but Thee, the Forgiver, the Hearer, the Generous, the Merciful, the Mighty, the Answerer.

6 After receiving several letters from you, each indicating your devotion, certitude, love and steadfastness - may you ever be confirmed and drink from the Kawthar of steadfastness. To-day the station of steadfastness is most mighty and great, for the manifestations of Satan lie in wait with utmost craftiness and deception, hoping to prevent the faithful and deter the wayfarers from the straight path. In all conditions one must take refuge in God, exalted be His glory, from the evil of deceitful and lying souls. God protect us and you from their evil and their calumnies. Verily our Lord, the All-Merciful, is the Mighty, the Powerful.

7 After learning of your letters, I approached the Most Holy and Most Exalted Presence, and after receiving permission, presented them before Him. He said: "O Muhammad-Qabli-Sadiq! Praise be to God that by His leave thou hast sought the Greatest Vision and drunk from the Kawthar of meeting the Lord of Destiny. Thou hast witnessed the effulgences of the

5 سبحانک یا الهی و اله من فی العالم استغفر و اتوب الیک عن ذکری بین یدیک و ما نطق به لسانی و تحرک به ارکانی و عن اجتراحاتی الّتی خرجت عن احصاء القلم و عن تحدید من فی العالم استلک بالخطیب الذی یخطب علی اعلی منابر الوجود باسمک و سلطانک و بالنّاطق الذی ما منعه شئون عبادک و خلقک بأن تفتح باصبع قدرتک لأحبّائک باب فرجک ای ربّ انت الکریم ذو الفضل العظیم خذ ایادی اولیائک بأیادی اقتدارک ثمّ انصرهم بجنود الغیب بقدرتک و سلطانک ای ربّ تریهم بین اشقیاء خلقک و تحت حکومت الذین زینوا رؤوسهم بالعمائم اشهد انهم من البهائم فی ارضک بل اضلّ سبیلاً ثمّ استلک یا فالق الاصباح و منور الآفاق و الحاکم فی يوم الطلاق فی هذا الحین الذی کنت متمسکاً بحبل عنايتک و متشبّثاً بأذیال رداء کرمک بأن تغفر الذین اقبلوا الیک و سمعوا ندائک و اجابوا کلماتک و انفقوا اموالهم فی سبیلک و ارواحهم فی حبّک و رضائک ای ربّ ایدهم علی خدمتک و قربهم الی مقام قدرت لهم من قلبک الاعلی الذی بحرکتته تحرک الوری لا اله الا انت الغافر السامع الکریم الرحیم العزیز المجیب

6 و بعد چند مکتوب از آنجناب رسید و هر یک مدلل و مشعر بر اقبال و ایقان و محبت و استقامت آنجناب بود انشاء الله لازال مؤید باشید و از کوثر استقامت بیاشامید امروز مقام استقامت بسیار عظیم و کبیر و بزرگست چه که مظاهر ابلیس بکمال حیل و تلیس بر مراصد منتظرند که شاید مقبلین را منع نمایند و سالکین را از صراط مستقیم بازدارند در جمیع احوال باید بحق جلّ جلاله پناه برد از شرّ نفوس محیله کاذبه اعاذنا الله و ایاکم من شرورهم و مفتریاتهم ان ربنا الرحمن هو المقتدر القدیر

7 و بعد از اطلاع بر مراسلات آنجناب بساحت امانع اقدس توجه نموده بعد از اذن تلقاء وجه عرض شد فرمودند یا محمد قبل صادق الحمد لله باذن حق قصد منظر اکبر نمودی و از کوثر لقاء مالک قدر آشامیدی اشراقات انوار وجه

light of His countenance and heard His utterances with thine outward ear. This bounty hath no likeness or parallel. Be thou thankful and among those who render praise.” Beseech God, exalted be His glory, to aid thee in preserving that which hath been bestowed upon thee. Say:

را دیدی و بیاناتش را بگوش ظاهر شنیدی این فضل را شبه و مانند نبوده و نیست ان اشکر و کنی من الحامدین از حق جلّ جلاله بطلب تا ترا مؤید فرماید بر حفظ آنچه بتو عطا شده

- 8 “Glory be unto Thee, O my God! I beseech Thee by the Kawthar of Thy presence and the ocean of Thy reunion, and by the Book wherein Thou hast ordained the rewards of Thy servants and which Thou hast adorned with the traces of Thy Most Exalted Pen in Thy days, to make me steadfast in Thy love and Thy good-pleasure and to protect me from the evil of those who have violated Thy Covenant and Thy Testament. Verily Thou art the Mighty, the Strong, the All-Conquering, the All-Powerful.”

8 قل سبحانک یا الهی استلک بکوثر لقائک و بحر وصالک و الکتاب الذی قدّرت فيه اجور عبادک و زینته بأثر قلمک الأعلى فی ایامک بأن تجعلنی مستقیماً علی حبک و رضائک و محفوظاً عن شرّ الذین نقضوا عهدک و میثاقک انک انت المقتدر القوى الغالب القدير انتهى

- 9 The Sun of divine favor dawns and shines forth from the horizon of every word of the Supreme Utterances. Should a soul arise to offer praise throughout the duration of the kingdom and the heavenly realm, he would fail to adequately thank for even a single letter that His Pen hath revealed concerning him. Praise be unto Him! Again praise be unto Him! Thanks be unto Him! Again thanks be unto Him! Grace be unto Him! Again grace be unto Him! Favor be unto Him! Again favor be unto Him! Unto infinity favor be unto Him! God willing, this letter shall be a cause of joy and delight for you, as it bears divine utterances.

9 آفتاب عنایت الهی از افق سماء هر کلمه‌ئی از کلمات علیا طالع و مشرق اگر نفسی بدوام ملک و ملکوت بحمد و ثنا قیام نماید هرآینه از عهده‌ء شکر یک حرف که از قلمش در باره‌ء او جاری شده برنیاید حمداً له ثم حمداً له شکراً له ثم شکراً له فضلاً له ثم فضلاً له عنایه له ثم عنایه له الی لا نهایه عنایه له انشاء الله اینکتوب علت و سبب فرح و سرور آنجناب میشود چه که حامل و حاوی بیانات الهی است

- 10 Regarding what you wrote about traveling to other lands specifically for trade - God willing, wherever you may be, may you dwell peacefully under the canopy of the grace of God, exalted be His glory. Verily He is with His accepted servants and His sincere chosen ones. Praise be to God, the Lord of the worlds. This evanescent servant conveys greetings to all the friends in that land and beseeches God to confirm them all in unity, concord, firmness, steadfastness and service. This day has no likeness or parallel. You must regard the time as precious. I swear by the Sun of Truth that every moment of these days has been and is more precious than mountains of gold. O friends! Consider the time precious and act as befits it. Praise be to God - the Goal is present, the Path is manifest, the Kawthar is flowing, Paradise is visible and the Garden is radiant. Blessed is the soul that has recognized the station of these days and has arisen to do what is befitting. Glory be upon you and upon the loved ones of God in those parts and upon those who have testified to that which God hath testified: that there is none other God but Him, the Protector, the Self-Subsisting. Praise be to God, the Mighty, the Glorious, the Beloved.

10 و اینکه نوشته بودید مخصوص تجارت توجه بدیار اخری نموده‌اید انشاء الله در هر محل که هستید در ظلّ قباب فضل حقّ جلّ جلاله ساکن و مستریح باشید انّه مع عبادہ المقبلین و مع اصفیائہ المخلصین و الحمد لله ربّ العالمین خدمت جمیع دوستان آن ارض این خادم فانی تکبیر میرساند و از حقّ میطلبد که جمیع را بر اتفاق و اتحاد و ثبوت و رسوخ و استقامت و خدمت مؤید فرماید امروز را شبه و مثل نبوده و نیست باید وقت را غنیمت شمردید قسم بافتاب حقیقت که هر آنی از این ایام از جبال ذهب اعترّ بوده و هست ای آقایان وقت را غنیمت شمارید و بآنچه سزاوار است عمل نمائید الحمد لله مقصود موجود و سیل مشهود و کوثر جاری و فردوس ظاهر و جنت باهر مبارک نفسیکه از مقام این ایام آگاهی یافت و بآنچه سزاوار است قیام نمود البهاء علی جنابک و علی احبّاء الله فیہناک و علی الذین

11 Today, being the eighth day of the revered month of Sha'ban, another letter from you arrived which was sent from Tabriz on the 19th of Jumada al-Thani. As the divine fragrances of love wafted from it, it refreshed and gladdened the gardens of the heart with the waters of joy and delight. God willing, may you ever drink from the ocean of divine favor and find repose beneath the shade of the Divine Lote Tree.

12 After perusing it, with wings of joy and elation it was presented in its entirety before the Most Holy, Most Exalted Presence. These exalted words descended from the Kingdom of Utterance of the Lord of Names, exalted be His glory: "O Muhammad-i-Qabl-i-Sadiq! Previously your letter was mentioned before the Wronged One through the servant in attendance, and an answer was sent down from the heaven of grace. God willing, may you all be illumined by the light of the commanding Word and be set ablaze by the fire of the Sacred Tree. We, from this station, send Our greetings upon you, your father, your brothers, and upon those who have testified to that which God hath testified: that there is none other God but Him, the All-Knowing, the All-Wise." End quote. Praise be to God, the lights of the Sun of Divine Grace are shining and evident. Each time your letter arrived, it was honored to be heard by the Truth, exalted be His glory, and was honored with a reply. Blessed are they who have drunk the living waters from the chalices of their Lord's words, the All-Merciful. Regarding what you wrote about attention to various directions, this has been noted. God willing, the end of all affairs will be for the good, as the reins of every matter have been and will ever be within the grasp of God's power. He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

13 As for the mention you made of certain friends, this was presented before the Most Holy, Most Exalted Presence, and for each one specifically, a wondrous and sublime Tablet was revealed from the heaven of grace and sent forth. God willing, may the friends attain unto them and arise to serve the Cause.

14 This is what was revealed for Karbila'i Muhammad of Milan:

15 He is the All-Hearing, the All-Seeing!

16 O Muhammad! The Wronged One remembereth thee from the prison's direction and counseleth thee with that which hath been revealed in the Book from God, the Lord of all worlds.

شهدوا بما شهد الله أنه لا اله الا هو المهيمن القيوم
والحمد لله المقتدر العزيز المحبوب

11 اليوم که هشتم شهر شعبان المعظم است نامه دیگر
آنجناب که از تبریز در ۱۹ جمادی الثانیه ارسال
داشتند رسید چون نفحه محبت الهی از آن متضوع
بود ریاض قلب را بماء مسرت و فرح تازه و خرم
نمود انشاء الله لا زال از بحر عنایت بیاشامید و در
ظل سدره بیارامید

12 و بعد از اطلاع بجنابین فرح و انبساط بساحت
امنع اقدس اعلی توجه نموده مکتوب آنجناب
بتمامه تلقاء وجه عرض شد اینکلمات عالیات از
ملکوت بیان مالک اسماء نازل و جاری قوله
جلت عظمته یا محمد قبل صادق از قبل نامهات
بتوسط عبد حاضر نزد مظلوم مذکور و جواب
از سماء عنایت نازل انشاء الله کلاً و طراً بنور
کلمه مطاعه منور باشید و بنار سدره مشتعل
انا نکبر من هذا المقام علیک و علی اییک و
اخوانک و علی الذین شهدوا بما شهد الله أنه لا
اله الا هو العليم الحکیم انتهى الحمد لله انوار آفتاب
فضل الهی مشرق و لائحت در هر کوه که نامه
آنجناب رسید بشرف اصغای حق جل جلاله فائز
و بجواب مفتخر گشت هنیئاً للذین شربوا کوثر
الحيوان من کؤوس کلمات ربهم الرحمن آنچه در
توجه بجهات نوشته بودند اطلاع حاصل انشاء الله
خاتمه امور بر خیر است چه که زمام هر امری
در قبضه قدرت الهی بوده و خواهد بود یفعل ما
یشاء و یحکم ما یرید و هو العزيز الحمید

13 اینکه ذکر بعضی از دوستانرا نمودید در ساحت
امنع اقدس عرض شد و مخصوص هر یک
لوح بدیع منبع از سماء عنایت نازل و ارسال شد
انشاء الله دوستان بآن فائز شوند و بر خدمت امر
قیام نمایند

14 هذا ما نزل لجناب كربلائی محمد من ميلان

15 هو السامع البصير

16 يا محمد يذكرك المظلوم من شطر السجن و
يوصيك بما نزل في الكتاب من لدى الله رب
العالمين ضع الأوهام والظنون عن ورائك و خذ

Cast behind thee idle fancies and vain imaginings, and take hold of that which thou hast been commanded by the All-Wise Ordainer. O servants of the All-Merciful in all lands! Hold fast to the cord of goodly deeds and cling to the hem of trustworthiness, truthfulness, and faithfulness, and to that whereby the Cause of God, the One, the Mighty, the Wise, is advanced. Thus hath spoken the Wronged One in the Most Great Prison as He walketh in this exalted place. The peace that shineth from the horizon of the Abode of Peace be upon thee and upon those who have remained faithful to God's Covenant and Testament when the Manifestation of Revelation appeared with a clear command.

ما امرت به من لدن آمر خير يا عباد الرحمن في البلدان تمشكوا بجبل المعروف و تشبثوا بأذيال الأمانة و الصدق و الوفاء و ما يرتفع به امر الله الواحد العزيز الحكيم كذلك نطق المظلوم في السجن الأعظم اذ يمشى في هذا المقام الرفيع السلام الظاهر من افق دار السلام عليك و على الذين وفوا بميثاق الله و عهده اذ ظهر مظهر الوحي بأمر مبين

17 And this is what was revealed for Mulla Husayn, the scribe in Usku:

17 و هذا ما نزل لجنا ب ملاً حسين كاتب في اسكو

18 He is the All-Witnessing, the All-Knowing, the All-Informed!

18 هو الشاهد العليم الخبير

19 O Husayn! He Who hath summoned all mankind unto God, the All-Possessing, the Self-Subsisting, hath come. The Wronged One hath appeared and revealed that which He was bidden by God, the Mighty, the Loving. Among the people are those who have turned toward the Supreme Horizon, those who have followed their passions and desires, and those who have paused, looking to the right and to the left. Say: None hath any protection this Day save those who have clung to the hem of the robe of their Lord's loving-kindness, the Knower of the unseen and the seen. Say: This is the Day whereon the breezes of God have wafted, the Cock of the Throne hath crowed, and the Dove of Utterance hath warbled upon the branches. Verily, there is none other God but Him, the Truth, the Knower of the unseen. Take thou the Tablet with the strength granted by Us, and in all matters place thy trust in God, the Lord of what was and what shall be. When the crier raiseth his call, leave him to himself, turning with your hearts toward the Ultimate Lode-Star which speaketh: "Verily, there is none other God but Him, the All-Possessing, the Self-Subsisting." Thus hath the ocean surged and the fragrance wafted. Be thou thankful and say: "Praise be unto Thee, O Lord of the Kingdom and all that is therein."

19 يا حسين قد اتى من دعا الكل الى الله المهيم القيوم قد ظهر المظلوم و اظهر ما امر به من لدى الله العزيز الودود من الناس من اقبل الى الأفق الأعلى و منهم من اتبع النفس و الهوى و منهم من توقف و يرى اليمين و الشمال قل لا عاصم اليوم لأحد الا لمن تشبث بأذيال رداء عناية ربه عالم الغيب و الشهود قل هذا يوم فيه سرت نسمة الله و دلج ديك العرش و غرّدت حمامة البيان على الأغصان انه لا اله الا هو الحق علام الغيوب خذ اللوح بقوة من عندنا و توكل في الأمور على الله رب ما كان و ما يكون اذا نعى ناعق دعوه بنفسه مقبلين بقلوبكم الى سدره المنتهى التي تنطق انه لا اله الا هو المهيم القيوم كذلك ماج البحر و هاج العرف ان اشكر و قل لك الحمد يا مالك الملوك و المملوك

20 And this was revealed for Aqa Rasul:

20 و هذا ما نزل لجنا ب آقا رسول (مم)

21 He is God, the Single, the All-Informed

21 هو الله الفرد الخبير

22 The Supreme Pen maketh mention of His loved ones and commandeth that which is praiseworthy. Blessed is the soul that hath forsaken its own will and held fast unto the Will of God. Today the dark dust of idle fancies and vain imaginings hath prevented the people of the earth from beholding the Supreme

22 قلم اعلى دوستان خود را ذكر مينمايد و بمعروف امر ميفرمايد مبارك نفسيكه از اراده و مشيت خود گذشت و بمشيئة الله متشبث شد امروز غبار تيره ظنون و اوهام اهل ارض را از مشاهدۀ افق

Horizon. Beseech ye God to rend asunder the veils that withhold them, that all may not be deprived and debarred from the wondrous bounties of this blessed Day. O Rasul! The Wronged One of the world maketh mention of thee and His loved ones on this night, that ye may all be adorned with divine virtues and arise to serve His Cause. Verily, one pure deed is mightier than assembled hosts. By My life! One truthful word hath been the cause of guidance for multitudes. Whosoever becometh informed of that which came to pass in former ages will testify to that which hath flowed from the Supreme Pen. We beseech God to aid all to that which beseemeth human dignity. Verily, We make mention of thee and thy son, that he may rejoice and be of the thankful. The glory be upon thee, upon him, and upon every patient one who hath shown fortitude in adversity and attained unto the supreme steadfastness in this mighty and momentous Cause.

اعلی منع نموده از حقّ بطلبید تا حجاب مانعه را خرق فرماید تا کل در این یوم مبارک از بدایع فضلش ممنوع نمانند و محروم نشوند ای رسول مظلوم آفاق در این لیل احد ترا و دوستان خود را ذکر مینماید شاید کل بطراز اخلاق الهی مزین شوید و بخدمت امر قیام نمائید یک عمل پاک از جنود مصفوفه اقوی بوده و هست لعمری یک کلمه صدق سبب هدایت جمعی شده هر نفسی از آنچه در قرون اولی واقع شده اطلاع یابد شهادت میدهد بر آنچه که از قلم اعلی جاری و نازل گشته از حقّ میطلبیم کل را مؤید فرماید بر آنچه سزاوار مقام انسانیت انا ذکرناک و نذکر ابنک لیفرح و یکون من الشاکرین البهّاء علیک و علیه و علی کلّ صابر صبر فی البأساء و فاز بالاستقامة الکبری علی هذا الأمر الأعظم العظیم انتهى

- 23 Praise be to God! The bounties of God, exalted be His glory, have encompassed the souls mentioned, and each one hath been remembered, one by one, by the Supreme Pen. This is a bounty wherewith no other bounty can compare. God willing, may all be illumined and enlightened by the suns of the words of the Revealer of verses, be freed and detached from that which perisheth, and be focused on that which endureth. We implore help and assistance from God, exalted be His glory. He is the Powerful, the Mighty, and He is the All-Knowing, the All-Seeing. The might of the world cannot withhold Him, nor can the clamor of the nations prevent Him from His all-encompassing purpose. The glory shining resplendent from the horizon of the heaven of grace be upon thy father, upon thy brother whose letter hath reached the Prison, upon thee, upon all men and women who are with you, upon every steadfast servant and steadfast handmaiden, and praise be to God, the Revealer of verses and the Manifester of clear proofs.

- 23 الحمد لله عنایت حقّ جلّ جلاله نفوس مذکوره را احاطه نمود و هر یک واحداً واحداً ذکرشان از قلم اعلی جاری و این فضیلت که هیچ فضلی باو معادله ننماید انشاء الله کل از شمس کلمات منزل آیات روشن و منور شوند و از ما یفنی فارغ و آزاد گردند و بما یبقی ناظر باشند از حقّ جلّ جلاله مدد میطلبیم و اعانت میجوئیم اوست مقتدر و توانا و اوست دانا و بینا سطوت عالم او را منع ننماید و ضوضای امم او را از اراده مهیمنه اش باز ندارد البهّاء الظاهر الّاخ من افق سماء الفضل علی حضرة اییک و علی اخیک الذی حضر کتابة فی السجن و علیک و علی من معکم من الذکور و الاناث و علی کلّ عبد مستقیم و علی امّاء مستقیمات و الحمد لله منزل الآيات و مظهر البینات

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- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنِيِّ
- 2 Praise, sanctified from letters and words, befiteth the King of Reality, Who hath adorned one of His primary manifestations with the ornament "He is the First and the Last, the Manifest and the Hidden." His is the praise and His is the glory. There is no God but Him and no goal but Him. And blessing and peace and glory and splendor be upon those who have arisen to serve the Cause and have acted in a manner befitting the days of God, the Mighty, the Wise. 2 حمد مقدّس از حروف و الفاظ سلطان حقیقت را لایق و سزااست که ظهوری از ظهورات اوّلّیّاش بطراز آنّه هو الأوّل و الآخر و الظاهر و الباطن مزین له الحمد و له الثناء لا اله غیره و لا مقصود سواه و الصلوة و السلام و التکبیر و البهاء علی الذّین قاموا علی خدمة الأمر و عملوا بما ینبغی لآیام الله العزیز الحکیم
- 3 And now, the letters of that beloved one which arrived previously were each answered, and for each of the mentioned names a wondrous and exalted Tablet was revealed. However, wisdom dictated a delay in sending them, as the heedless ignorant ones in this land have spoken somewhat as befiteth them. God willing, they shall be sent. Today, which is the 22nd of the honored month of Sha'ban, that beloved one's handwritten letter dated the 12th of Rajab caused joy and delight. Praise be to God, the bird of love is in flight, the pen of affection is in motion, and the ink of unity is flowing. Praise be to Him, again praise be to Him, and thanks be to your honor. And all that was written therein was presented at the Most Holy, Most Exalted Court. The tongue of the favor of the Goal of all the worlds spoke these words, exalted be His glory: 3 و بعد نامه‌های آنجوب که از قبل رسید جواب هریک عرض شد و مخصوص هریک از اسامی مذکوره لوح بدیع منبع نازل و لکن نظر بحکمت در ارسال تأخیر رفت چه که جهال غافلین در این ارض فی الجمله بما ینبغی لهم تکلم نموده‌اند انشاءالله ارسال میشود الیوم که ۲۲ شهر شعبان المعظم است دستخط آنجوب که بتاریخ ۱۲ رجب مرقوم شده بود سبب نشاط و انبساط گردید الحمد لله طیر حبّ در طیران و خامه و در جولان و مداد اتحاد در جریان حمداً له ثمّ حمداً له و شکرًا لجنابکم و آنچه در او مرقوم در ساحت امنع اقدس معروض لسان عنایت مقصود عالمیان باین بیان ناطق
- 4 "O Asad! My Pen exalteth thee and My Tongue blesseth thee. God willing, thou shalt be assisted in all matters. Whoso is for God, God is for him. This is a commanding and penetrating word, and hath ever been so. Assuredly, whatsoever the Hand of Divine favor hath deposited in good soil shall grow green and flourish with new effect and mighty fruit. Blessed art thou, and blessed is he who is with thee, and blessed are they whose very beings are stirred with longing for the meeting with God, the Mighty, the Praiseworthy. We, verily, glorify thee from this station, and We glorify My loved ones and give them glad tidings of the signs of God, the Lord of the worlds." End quote. 4 قوله جلّ جلاله یا اسد یکبرّ علیک قلبی و یصلّی علیک لسانی انشاءالله در جمیع امور مؤید باشی من کان لله کان الله له کلمه مطاعه نافذ بوده و هست البتّه آنچه ید عنایت الهی در اراضی طیّبه و دیعه گذارده سبز و خرم باثر جدید و ثمر عظیم مشاهده شود طوبی لک و لمن معک و للذّین اهتّزت ارکانهم شوقاً للقاء الله العزیز الحمید انا نکبرّ علیک من هذا المقام و علی احبائى و نبشّره بآیات الله ربّ العالمین انتهى
- 5 The answer to this letter is brief, as by command it must be sent at this time so that the trust that was with it may quickly reach that beloved one. God willing, affairs have been and are proceeding well. In truth, that beloved one has arisen to serve 5 جواب این نامه مختصر عرض میشود چه که حسب الامر باید در این حین ارسال گردد تا امانتیکه با او بود زود بآنجوب برسد انشاءالله امور بخیر بوده و هست فی الحقیقه آنجوب بکمال

the Cause with the utmost effort and endeavor. This servant beseecheth his Lord in humility and supplication to make your honor a standard in His Cause and a banner of His name in His lands.

جدّ و جهد بر خدمت امر قیام نموده‌اند یسئل
الخدام ربّه بالجز والابتهاً بأن یجعل جنابک
علماً فی امره و رایة باسمه فی بلاده

6 He is the Powerful, the Mighty.

6 آنّه هو المقتدر القدير

7 The envelope sent attained the honor of presence and attention. He said that at present it is not advisable to send any utterance, mention, or tablet specifically from this place. If your honor deems it appropriate and sends something, there is and shall be no harm in it. End quote.

7 پاکت مرسله بشرف حضور و اصغا فائز فرمودند
حال مخصوص از این مقرر بیانی و یا ذکر و یا
لوحی ارسال شود محبوب نه اگر آنجناب آنچه
مصلحت دانند و ارسال نمایند بآسی نبوده و
نیست انتی

8 Furthermore, you must consider all aspects, for if this matter becomes known and some become aware of what has occurred, they will take action, and that person will surely hesitate in showing love, as he has not attained maturity and has other stations in view. For this reason, they express what they have expressed. A hundred thousand thanks to the Beloved of the worlds Who has enabled that beloved one to achieve these mighty matters. How pleasant and delightful for your honor!

8 و دیگر باید جمیع جهات را ملاحظه فرمائید چه
اگر اینفقره شهرت نماید و بعضی بر آنچه واقع
شده اطلاع یابند در صدد برآیند و آنشخص هم
البته در اظهار محبت توقف نماید چه که بمقام
بلوغ فائز نشده نظر بمقامات دیگر دارند باینجهت
اظهار مینمایند آنچه را که اظهار داشته‌اند صد
هزار شکر محبوب عالمیازا که آنحیوب را باین
امور عظیمه موفق فرموده هنیئاً لحضرتکم و مریتاً
لجنابکم

9 Regarding the gift you wrote about, this matter was presented. They said it is not permissible at present, as some do not and have not understood the reality and will interpret it in inappropriate ways. End quote.

9 در باره هدیه مرقوم داشتید اینفقره عرض شد
فرمودند حال جایز نه چه که بعضی بحقیقت
عارف نبوده و نیستند بجهات غیر مناسب حمل
مینمایند انتی

10 If capacity becomes evident and the time arrives, that he should become the recipient of a Divine Tablet would be most excellent, and this would be a befitting gift for Mihdi and the messenger, exalted be His grandeur; or if passages, that is, writings of the Most Great Branch (may my spirit and being be sacrificed for the dust of His footsteps) were to be sent, that too would be beloved for him. Today the Covenant of God is more fitting than all things - meaning that if they harbor no ill intent and continue to show the same degree of protection they have thus far demonstrated, there can be revealed from the Supreme Pen concerning him that which would give assurance that henceforth the people of truth would never fall short in supporting and being loyal to his government, and likewise that God, exalted be His glory, would assist him in executing justice, which is the greatest means for the tranquility of the world and the firm foundation for the edifice of government. Otherwise, they should act according to whatever becomes manifest from them.

10 اگر استعداد ظاهر شود و وقت بیاید بلوح الهی
فائز شود بسیار خوبست و این هدیه ایست مناسب
مهدی و مرسل جلت عظمت و یا از قطعات یعنی
خطوط حضرت غصن ۶۶ [الله] روحی و ذاتی
لتراب قدومه الفدا ارسال شود آنهم محبوبست از
برای او الیوم عهد الله از جمیع اشیاء موافق تر
است یعنی اگر در صدد ضرر نباشند و بهمین
قدرها که اظهار حمایت نموده‌اند از بعد هم مجری
دارند میشود از قلم اعلی در باره او نازل شود
آنچه که مطمئن شود که از بعد بهیچوجه حزب
حق از اعانت و دولتخواهی او کوتاهی ننمایند
و همچنین حق جل جلاله او را تأیید فرماید
بر اجرای عدل که سبب اعظم است از برای
راحت عالم و آس متین است از برای بنای دولت
دیگر باقتضای آنچه از ایشان ظاهر میشود عمل
نمایند

11 Mention had been made of Jinab-i-Sayyah, upon him be the Glory of God. Praise be to God that he was assisted in that

which would cause his remembrance to endure in the divine Kingdom. He has ever been and continues to be before this ephemeral one's sight. He has always sought to render some service to this Cause. No doubt he has recounted the details of his circumstances. May he be confirmed and assisted in that which is the cause of the manifestation of grace and the source of tranquility and repose for the world.

12 Some time ago Jinab-i-Mirza Maqsd arrived in this land and attained the presence. Previously, when he was in Iraq, a petition from him reached the Most Holy Court, an answer was revealed and sent. Afterwards, according to what was mentioned, he tarried and proceeded along his former path, for according to his own account, he had specifically entered various religions to investigate them.

13 This year, when he turned towards this land and attained the honor of presence, the utmost kindness and favor was shown to him. However, no word was spoken that was contrary to wisdom, as they have observed in the letter this servant wrote to him. Whatever divine utterances this servant saw regarding world order, the progress of nations, the manifestation of humanity, and the appearance of justice were mentioned. And he himself claimed certitude and knowledge, but this servant dealt with him only to the extent mentioned. In any case, the utmost love was shown regarding him. It is hoped that henceforth he will hold fast to wisdom and drink from the fountain of steadfastness.

14 However, some of the emigrants who had seen him on his path mentioned a word that was contrary to wisdom. This ephemeral one was greatly surprised, and that word was attributed to the Source. That word was a glad-tiding regarding His Holiness Z. Although this word is good, since the purpose is to manifest truth and sincerity, it is submitted that the True One, exalted be His glory, did not utter such a word.

15 In any case, that honored one and this servant beseech the True One not to deprive him – that is, the aforementioned Mirza – from the effulgences of the Sun of favor. Although now the favors of the True One, exalted be His glory, are observed regarding His Holiness Z, surely universal fruits will result from this favor if they are assisted to be steadfast in what they have declared. Verily, He ordains what He willeth for whomsoever

11 ذکر جناب سیاح علیہ ۶۶۹ [بهاء الله] فرموده بودید الحمد لله مؤید شدند بآنچه که سبب و علت بقای ذکر ایشانست در ملکوت الهی لازال در نظر اینفانی بوده و هستند همیشه در صدد این بوده اند باین امر خدمتی نمایند البته تفصیلات احوال خودشان را ذکر نموده اند انشاء الله مؤید و موفق باشند بر آنچه که سبب ظهور نعمت و علت بروز سکون و راحت عالم است

12 چندی قبل جناب میرزا مقصود باین ارض تشریف آوردند و بلقا فائز شدند و از قبل که در عراق بوده اند عریضه ای از ایشان بساحت اقدس رسید جواب نازل و ارسال شد و بعد از قرار مذکور توقف نمودند بسبیل قبل خود حرکت میکردند چه که ایشان از قراریکه خود مذکور داشتند مخصوص اطلاع داخل مذاهب شتی شده اند

13 در این سنه که باین ارض اقبال نمودند و بشرف حضور فائز گشتند کمال مرحمت و عنایت در باره ایشان مجری شد ولکن حرفیکه خارج از حکمت باشد گفته نشد چنانچه در مکتوبیکه اینعبد بایشان نوشته مشاهده فرموده اند آنچه در نظر اینعبد از کلمات الهی که مشعر بر نظم عالم و ترقی امم و ظهور انسانیت و بروز عدالت بود ذکر نموده و خود ایشان مدعی ایقان و عرفان بودند ولکن اینعبد بهمین مقدار که عرض شد با ایشان رفتار نمود باری کمال محبت در باره ایشان ظاهر امید هست که ایشان از بعد بحکمت متمسک شوند و از کوثر استقامت بیاشامند

14 ولکن بعضی از مهاجرین که در سبیل ایشانرا دیده بودند کلمه ای ذکر نمودند که منافی حکمت بود اینفانی بسیار تعجب نمود و آنکلمه را هم بمبدأ نسبت داده اند و آنکلمه بشارتی بوده در باره حضرت ظ اگر چه این کلمه خیر است ولکن چون مقصود اظهار حقیقت و صدقست عریض میشود که حق جلّ جلاله بچنین کلمه تفوه نفرموده

15 باری آنجناب و اینعبد از حق مسئلت مینمائیم ایشانرا یعنی جناب میرزای مذکور را از اشراقات انوار آفتاب عنایت محروم نفرماید اگر چه حال اظهار عنایت حق جلّ جلاله در باره حضرت ظ مشاهده میشود و البته ز این عنایت ثمرات کلیه حاصل خواهد شد اگر موفق شوند

He willeth. He giveth and withholdeth, and He is the Mighty, the Powerful.

بإستقامت بر آنچه اظهار نموده‌اند آنه یقدر لمن
یشاء ما یشاء يعطى و يمنع و هو المقتدر القدير

- 16 Glory be upon the people of Glory who heard the Call and answered their Lord, the King of Names and Creator of Heaven.

16 البهاء على اهل البهاء الذين سمعوا النداء و اجابوا
ربهم مالک الأسماء و فاطر السماء

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BH00929

To: Muhammad Ali Milani (son of Haji Ahmad) et al.

Date: 1299-08-22 [1882-Jul-9]

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

1 بسم ربنا الأقدس الأعظم العلى الأبهى

- 2 Praise be to God Who hath sent down the verses and revealed the clear tokens on a Day that was promised in His Books, His Scriptures and His Tablets, and Who took from His servants and His creation their covenant. Yet when the horizon of the world was illumined by the lights of that Day, every learned one was misled by knowledge, and every mystic was veiled by fancies and idle imaginings. Praise be to God Who hath revealed Himself through His Name, the All-Knowing, whereupon the ocean of divine knowledge surged within creation, and through His Name, the All-Wise, whereupon the Sun of proof shone forth and the Nightingale warbled upon the branches. Verily, there is no God but Him, the Guardian, the Self-Subsisting.

2 الحمد لله الذى انزل الآيات و اظهر الیّنات فى
يوم كان موعوداً فى كتبه و زبره و الواحه و اخذ
عهده عن عباده و خلقه فلما انار افق العالم من
انوار اليوم اعرض كلّ عالم غرته العلوم و كلّ
عارف حجته الأوهام و الظنون الحمد لله الذى
تجلّى باسمه العليم اذاً ماج بحر العرفان فى الامكان
و باسمه الحكيم اشرق نیر البرهان و هدر العندليب
على الأغصان انه لا اله الا هو المهيمن القيوم

- 3 Glory be unto Thee, O Lord of all religions and Revealer of the Word! I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree, and by the Name through which Thou didst open the gates of Thy mercy and spread abroad the tablets of Thy loving-kindness, to draw Thy chosen ones nigh unto the horizon of Thy grace and the shore of the ocean of Thy oneness.

3 سبحانه يا مالک الأديان و منزل البيان
استلک بنور وجهک و نار سدره امرک و
بالاسم الذى به فتحت ابواب رحمته و نشرت
الواح عنايتک بأن تقرب اصفيائک الى افق
فضلك و شاطئ بحر احديتک

- 4 O Lord! Thou seest Thy faithful servants among the wicked, and the Daysprings of Thy knowledge among the ignorant. I beseech Thee by the Most Great Name, whereby the hearts of the nations were struck with terror, save those whom Thou didst strengthen through the wonders of Thy grace and the manifestations of Thy bounty, to send down from the heaven of Thy generosity upon Thy loved ones that which becometh Thy loftiness, Thy sublimity and Thy favors.

4 اى رب ترى عبادک الأمّاء بين الأشقياء
و مطالع علمک بين الجهلاء استلک بالاسم
الأعظم الذى به اضطربت افئدة الأمم الا من
أيدته بدائع عنايتک و شئونك فضلك بأن تنزل
من سماء جودک على احبتک ما ينبغى لعلوک
و سموک و الطافک

5 O Lord! Ordain for them what Thou hast ordained for Thy chosen servants who, upon hearing Thy most sweet call, turned to Thee with illumined hearts and acknowledged that which the Tongue of Thy grandeur hath spoken in the kingdom of creation. O Lord! Hearts have melted in their separation from Thee, and souls have burned in their remoteness from Thee. O Lord! Deny them not the sweet-flowing waters of Thy presence, and disappoint them not of the pure wine of Thy reunion. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp is the kingdom of names. There is no God but Thee, the Almighty, the Powerful.

6 Furthermore, thy letter was received and from every word thereof wafted the fragrance of love. Praise be to God that thou hast drunk from the ocean of divine knowledge and been illumined by the lights of the Sun of Truth. The entire world had awaited the appearance of the Day of God, and throughout the nights and days they beseeched God, exalted be His glory, to grant them the presence of the Source of His Cause, the Dawning-Place of His Revelation and the Manifestation of His Self. Yet when the expanse of the world was illumined by the lights of the Sun of Revelation and the Promised One was seated upon His mighty throne, all remained heedless and veiled, nay rather, they turned away and denied, save for a few souls.

7 Consider now how glorious is the station of one who hath attained unto this most great bounty and supreme grace. I swear by the pearls of the divine ocean of wisdom that a single accepted soul is mightier and greater than all the peoples of the world, for all were created to recognize this most holy and sublime Day, and in all the scriptures the appearance of this mighty Cause was promised; yet they are seen to be deprived and debarred therefrom. Blessed is he who hath soared on wings in this atmosphere, and blessed is he whose eyes have beheld the greatest signs of his Lord, and blessed is he whose ears have heard His sweetest call, and blessed is he whose face hath turned toward His most exalted horizon, and blessed is he whose heart hath turned toward the Kingdom of immortality, and blessed is he who hath arisen with supreme steadfastness in this Cause whereby the people of Baha have attained unto the greatest joy and the workers of iniquity and wickedness have been seized with the greatest terror—they who cast the Book of God behind their backs and followed their own desires. The servant beareth witness that they are among the perished ones.

5 ای رب فاکتب لهم ما کتبه لعبادک الأصفياء الذين اذا سمعوا ندائك الأحلى اقبلوا اليک بقلوب نوراء واعترفوا بما ينطق به لسان عظمتک فيملکوت الانشاء ای رب قد ذابت الأکباد في هجرک واحترقت القلوب في فراقک ای رب لا تمنعهم عن کوثر لقاءک ولا تخيبهم عن تسنيم وصالک انک انت المقتدر علی ما تشاء وفي قبضتک ملکوت الأسماء لا اله الا انت المقتدر القدير

6 و بعد مکتوب آنجناب رسید از هر حرفی از آن عرف محبت متضوع الحمد لله از دریای عرفان آشامیدی و از انوار آفتاب حقیقت منور گشتی جمیع عالم منتظر ظهور یوم الله بوده اند و در لیلی و ایام از حق جل جلاله لقای مصدر امر و مشرق وحی و مظهر نفسش را سائل و آمل و چون عرصه عالم بانوار شمس ظهور منور شد و حضرت موعود بر عرش اعظم مستوی کل غافل و محتجب بل معرض و منکر الا معدودی از عباد

7 حال ملاحظه نمائید چه مقدار عظیم است مقام نفسیکه باین فیض اکبر و فضل اعظم فائز شد قسم بلائی بحر حکمت الهی که یک نفس واحده مقبله اقوی و اعظم از خلق عالم است چه که جمیع از برای عرفان این یوم امنع اقدس خلق شده اند و در جمیع کتب ظهور این امر اعظم موعود بوده مع ذلک محروم و ممنوع مشاهده میشوند طوبی لذی قوادم طار فی هذا الهواء و لذی بصر رأی من آیات ربّه الکبری و لذی سمع سمع ندائه الأحلى و لذی وجه توجه الی افقه الأعلى و لذی قلب اقبل الی ملکوت البقاء و لذی رجل قام بالاستقامة العظمی علی هذا الأمر الذی به اخذ الفرج الأعظم اهل البهائم و الفزع الأكبر اصحاب البغی و الفحشاء الذين نبذوا کتاب الله عن ورائهم بما اتبعوا هواهم انفسهم یشهد الخادم بأنهم من الهالکین و بعد از اطلاع بر نامه آنجناب قصد منظر اکبر نموده بعد از اذن تلقاء وجه عرض شد هذا ما نطق به اللسان فيملکوت البیان قوله جل و عزّ

8 In My Most Holy, Most Great, Most Glorious Name

8 بسمی الأقدس الأعظم الأبهي

- 9 O Muhammad-Quli! Your letter was presented before the Wronged One and was read in His presence. Blessed art thou and blessed is thy father who hath attained that which the near ones have attained. O Ahmad! Praise the Beloved of the world Who hath enabled thee to recognize His Cause - a Cause from which those who claim knowledge and wisdom are debarred and veiled. In the early days thou didst drink from the choice wine of recognition and didst turn unto the horizon of His Cause. Thy mention hath flowed from the Most Exalted Pen and thy name hath been recorded in the Crimson Book. The whole world hath not equaled and will never equal this most exalted station. Were We to lift the veil, all the peoples of the world would exclaim: "Blessed be the All-Bountiful, the Manifestation of this mighty station!" Beseech ye God that through His grace and bounty He may render the eyes of the people of the earth worthy to behold and comprehend this most exalted station. He is the One with power before Whose might every mighty one hath testified, and to Whose grandeur and strength every possessor of authority hath borne witness.

9 یا محمد قبل علی عبد حاضر نامهات را نزد مظلوم قرائت نمود طوبی لک و لأبيک الذی فاز بما فاز به المقربون یا احمد حمد کن محبوب عالم را که ترا مؤید فرمود بر عرفان امریکه مدعیان علم و عرفان از آن محروم و محجوبند در اول ایام از کوثر عرفان آشامیدی و بافق امر اقبال نمودی ذکرت از قلم اعلی جاری و نازل و اسمت در صحیفهء حمرا مذکور و مسطور جمیع عالم باین مقام اعظم معادله ننوده و نخواهد نمود اگر برده برداریم جمیع عالم به تبارک الکریم مظهر هذا المقام العظیم ناطق شوند از حقّ بطبیید از فضل و عنایتش ابصار اهل ارض را قابل و لایق مشاهده و ادراک این مقام اعلی نماید اوست مقتدریکه هر صاحب قدرتی بر قدرتش شهادت داده و هر صاحب اقتداری بر عظمت و قوتش گواهی میدهد

- 10 We send Our greetings to the friends in that land who have drunk from the Most Pure Wine and who have fixed their gaze upon the Most Great Scene. We counsel them to perform such deeds as would promote the Cause of God. Blessed are they who have hearkened unto the call of God and acted according to that which they were commanded. Woe betide him who hath denied God's Revelation and His sovereignty. The glory shining forth from the horizon of My will be upon you and upon My friends and loved ones whom the darkness of tyranny hath not kept back from the light of justice, and whom the doubts of every remote scholar have not withheld.

10 دوستان آن ارض را که از کوثر اطهر آشامیده‌اند و بمنظر اکبر ناظرند تکبیر میرسانیم و وصیت مینمائیم باعمالیکه سبب و علت ارتفاع امر الله است طوبی للذین سمعوا نداء الله و عملوا بما امروا به و ویل لمن انکر ظهور الله و سلطانه البهاء الظاهر من افق ارادتی علیکم و علی اولیائی و احبائی الذین ما منعهم ظلمة الظلم عن نور العدل و ما حجبتهم شبهات کلّ عالم بعید انتهى

- 11 This lowly one conveyeth greetings to thy honorable father - may the glory of God rest upon him. Praise be to God, through divine grace he hath attained, gazeth upon His horizon, and standeth firm in His service. Blessed is he and happy his lot. God willing, may he ever drink from this cup and partake of this chalice.

11 از قبل اینفانی خدمت جناب ابوی علیه بهاء الله تکبیر عرض نمائید الحمد لله بعنایت حقّ فائزند و بافقش ناظر و بخدمتش قائم طوبی لجنابه و هنیئاً لحضرته انشاء الله لازال از این کأس بنوشند و از این قدح بیاشامند

- 12 Regarding the mention in thy letter of Aqa Mir 'Ali-Akbar - upon him be the glory of God - this evanescent servant beseecheth God, exalted be His glory, that He may enable him to celebrate His praise and serve His Cause.

12 و اینکه ذکر جناب آقا میر علی اکبر علیه ۹۶۶ [بهاء الله] در نامه آنجناب بود از حقّ جلّ جلاله این خادم فانی سائل و آمل است که ایشانرا مؤید فرماید بر ذکر و ثنا و خدمت امرش

- 13 Likewise mention was made of Aqa Yusuf - upon him be the glory of God. This servant conveyeth greetings to him and beseecheth God, exalted be His glory, for mercy, bounty and

13 و همچنین ذکر جناب آقا یوسف علیه بهاء الله شده بود اینفانی خدمت ایشان تکبیر میرساند و از حقّ

steadfastness for him and all other friends. Verily our Lord, the All-Merciful, is the All-Giving, the Generous One. God willing, may none be deprived of the sweet fragrances of His days. May they at all times drink and give to drink the water of divine knowledge from the hand of His bounty. Glory be upon thee and upon thy father and thy brethren and those with thee, and upon those who have attained to the recognition of the days of God, the Lord of the worlds. Praise be to God, the Exalted King, the Great One.

جلّ جلاله از برای ایشان و سایر دوستان رحمت و نعمت و استقامت میطلبد آن ربنا الرحمن لهو المعطى الكريم انشاء الله جميع از نفحات ايام الهى محروم نمانند در كل حين كوثر عرفان از يد عطائش بنوشند و بنوشانند البهاء على جنابك و على ايكم و اخوانكم و من معكم و على الذين فازوا بعرفان ايام الله رب العالمين و الحمد لله الملك العلى العظيم

14 The servant 22nd of the month of Sha'ban 1299

14 خادام في ٢٢ شهر شعبان سنة ١٢٩٩

BLIB_Or15704.345

BH00050

To: Siyyid Mihdi Dahaji et al.

Date: 1299-09 [1882-Jul]

1 In the Name of the Wronged One, Who is manifest in the Most Great Prison

1 بسمى المظلوم الظاهر فى السجن الأعظم

2 This is a Book from which the trees perceive the fragrance of spring, and children catch the loving scent of their gracious Father, and the thirsty hear the murmur of the Water of Life, and those near unto God inhale the breath of the All-Merciful, and the sincere behold the lights of Beauty, and lovers discern the signs of nearness and reunion. Thus hath the Pen spoken when the Ancient Beauty walked in the mansion which God made the seat of His mighty throne.

2 هذا كتاب يجد منه الأشجار عرف الربيع والأبناء رائحة الأب المشفق الكريم والعطشان خير ماء الحيوان والمقربون نفحة الرحمن والمخلصون انوار الجمال والعشاق آيات القرب والوصال كذلك نطق القلم اذ يمشی جمال القدم فى قصر جعله الله مقراً عرشه العظيم

3 O My Name! Bear thou witness as God hath borne witness that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. Go forth with the Book of God and His tokens to His lands, and remind therein My loved ones of this Day which was remembered in the hearts of the Prophets and inscribed in the Books of the Prophets and Messengers. Say: Beware lest the veils of the people of the Bayan keep you from God, the Lord of all worlds. We counseled them concerning the Most Great Manifestation, and commanded them to do what is right, and gave them glad tidings of this glorious and wondrous Day. Yet when the Hidden was revealed and the Sealed Wine was unsealed, they denied and turned away from Him Who came with manifest sovereignty.

3 يا اسمى اشهد بما شهد الله انه لا اله الا هو الفرد الواحد العليم الخبير اذهب بكتاب الله و آثاره الى دياره و ذكر فيها احبائى بهذا اليوم الذى كان مذكوراً فى افئدة الأنبياء و مسطوراً فى كتب النبیین والمرسلين قل اياكم ان تمنعكم حجابات اهل البيان عن الله رب العالمين انا وصيناهم بالظهور الأعظم وامرناهم بالمعروف وبشرناهم بهذا اليوم العزيز البديع فلما ظهر المكنون و فك الرّحيق المختوم كفروا و اعرضوا عن الذى اتى بالحق بسلطان مبين

- 4 O My Name, O thou who hast drunk the wine of My utterance! Say: O people of the Bayan, remember, then observe what the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." Say: O company of the heedless, fear God and oppose not Him through Whom the banner of divine knowledge hath been raised to the highest station of possibility, and through Whom the ocean of utterance hath surged and the sweet savors of the All-Merciful have wafted. Be fair and be not of the wrongdoers.
- 5 O Mihdi! Say: Verily, he whom ye have taken as lord besides God was fleeing from place to place. To this beareth witness the Lord of all beings and every fair-minded and discerning soul.
- 6 O My Name! Say: O people of the Bayan! The books of the world profit you not today except through this Book that walketh in the Most Great Prison and proclaimeth before all nations: "There is none other God but I, the Expliciter, the All-Knowing." Say: The Most Glorious Horizon hath appeared and the Supreme Pen hath moved in this Revelation whereby the pavilion of glory hath been raised upon the Luminous Spot, and that which was recorded in the Books of God, the All-Knowing, the All-Wise, hath been manifested.
- 7 O My Name! Say: O company of the heedless! Harken unto that which the Dove of Utterance warbleth upon the branches, then observe the essence which the Primal Point took from the heavenly Books in His words: "I have written an essence regarding His remembrance, and it is that He cannot be indicated by My indication nor by what is mentioned in the Bayan." Fear ye the All-Merciful and deny not Him Who hath come to you from the Dawning-Place of knowledge with a clear proof.
- 8 Say: That which is with the people will not suffice you today. Cast away vain imaginings and turn unto the Manifestation of God's Self, the All-Knowing, the All-Wise. This is the Day whose covenant We took from every Prophet and every holy one, were ye of those who know. Beware lest the greatest veil prevent you from the Lord of Destiny. Purify your hearts with the Kawthar of your Lord's utterance, the Mighty, the Praiseworthy. Sanctify the mirrors of your hearts that there may be reflected therein "The Kingdom is God's, the Lord of the Day of Judgment."
- 9 Say: Come, let us set aside what the people possess and judge fairly concerning that which hath shone forth from the horizon of God's knowledge, the One, the Single, the All-Informed. Say: If ye desire verses, they have indeed encompassed the horizons, and if ye seek clear proofs, they have appeared in such wise
- يا اسمي يا أيها الشارب رحيق بياني قل يا ملأ
البيان اذكروا ثم انظروا ما انزله الرحمن في الفرقان
يوم يقوم الناس لرب العالمين قل يا ملأ المعرضين
اتقوا الله ولا تعترضوا على الذي به نصبت راية
العرفان على اعلی مقام الامكان و ما ج بحر البيان
و هاج عرف الرحمن انصفوا و لا تكونوا من
الظالمين
- يا مهدی قل ان الذي اتخذتموه لأنفسكم رباً من
دون الله كان يفر من مقام الى مقام يشهد بذلك
مالك الأنام و كل منصف بصير
- يا اسمي قل يا ملأ البيان لا تنفعكم اليوم كتب
العالم الا بهذا الكتاب الذي يمشي في السجن
الأعظم و ينطق امام الأمم انه لا اله الا انا
المبين العليم قل قد لاح الأفق الأبهى و تحرك
القلم الأعلى في هذا الظهور الذي به ارتفع خباء
المجد على البقعة النوراء و ظهر ما هو المسطور في
كتب الله العليم الحكيم
- يا اسمي قل يا ملأ المعرضين اسمعوا ما غنت به
حماسة البيان على الأغصان ثم انظروا الجوهر الذي
اخذه النقطة الأولى من كتب السماء بقوله و قد
كتبت جوهرأ في ذكره و هو انه لا يشار باشارتي
ولا بما ذكر في البيان اتقوا الرحمن و لا تكفروا
بالذي اتاكم من مطلع العرفان ببرهان مبين
- قل لا يغنيكم اليوم ما عند القوم ضعوا الأوهام
مقبلين الى مظهر نفس الله العليم الحكيم هذا
يوم اخذنا عهده عن كل نبي و كل ولي لو انتم
من العارفين أيآكم ان يمنعكم الحجاب الأكبر عن
مالك القدر طهروا قلوبكم من كوثر بيان ربكم
العزیز الحمید قدسوا مرآة صدوركم لينظيع عليها
الملك لله مالك يوم الدين
- قل تعالوا ندع ما عند القوم و نصف فيما اشرق
من افق علم الله الواحد الفرد الخبير قل ان تريدوا
الآيات انها احاطت الآفاق و ان تريدوا البينات
انها ظهرت على شأن لا ينكرها الا كل معتد اثم

that none deny them save every transgressor, sinful one. Say: By God! I have arisen with the Cause on a Day wherein eyes were dazed and feet did slip through fear of those who were on a mighty side of wrongdoing. Fear ye God and be not of the transgressors.

- 10 O My Name and he who walks by My leave! Mention unto My chosen ones and My loved ones that which hath been manifested in the Land of Mystery through God's power and sovereignty, when He rose above the horizon of the House, speaking forth the verses of God, the King, the Mighty, the Beauteous. By God! The Bayan was sent down for My remembrance, and it is but a leaf from among the leaves of the Tree of My utterance. To this testifieth My Herald, who laid down His life in My straight and manifest path. Say: O heedless ones! Take heed lest the Bayan withhold you from your Lord, the All-Merciful. By God's life! It was sent down to bear witness unto Me. Read ye what is therein and be of the fair-minded. Say: By God! He Who conversed with the Burning Bush speaketh, yet ye perceive not. He is the One promised by the tongue of the Prophets. Fear ye God and dispute not the signs of God, the Almighty, the Self-Subsisting. Say: This is the Day wherein the Ocean proclaimeth: "Blessed art thou, O Land, for the breezes of God, the Mighty, the Great, have wafted over thee." Thou hast discovered the fragrances of the days and the sweet-scented perfume of thy Lord's garment when He appeared with His blessed Name, the Mighty, the Wondrous. And the Land proclaimeth, saying: "Blessed art thou, O Ocean, for God's Ark, the Lord of all worlds, hath sailed upon thee."

- 11 O My loved ones in all lands! Rejoice in that God hath singled you out for the recognition of the Dayspring of His Cause and hath preserved you from the Great Terror that hath seized all people, save whom God willeth, the Strong, the Almighty, the Powerful. Ye have attained unto that which none else hath attained. To this bear witness the dwellers of the Most Exalted Paradise and they who possess the Manifest Book.

- 12 O My Name! Remind My servants and give them the glad tidings of My mercy and My favor. Then recite unto them what hath been sent down from the kingdom of Mine wondrous utterance. Say: The use of opium hath been forbidden unto you in God's Book, the All-Commanding, the All-Wise. It harmeth you and benefiteth you not. This is what ye have been commanded, both before and after, through clear verses and manifest proofs. Blessed is he who acteth in accordance with that which he hath been commanded by God, the Supreme, the Self-Subsisting.

قل تالله قد قت على الأمر في يوم فيه سكرت الأبصار و زلت الأقدام من خشية الذين كانوا على جانب عظيم من الظلم اتقوا الله ولا تكونوا من المعتدين

10 يا اسمي و السائر باذني اذكر لأصفيائي و اوليائي ما ظهر في ارض السر من قدرة الله و سلطانه اذ طلع من افق البيت ناطقاً بآيات الله الملك العزيز الجليل تالله ان البيان نزل لذكرى و انه ورقة من اوراق سدره بياني قد شهد بذلك مبشري الذي فدى نفسه في سبيلي الواضح المستقيم قل يا ملأ الغافلين اياكم ان يمنعكم البيان عن ربكم الرحمن لعمر الله انه نزل ليشهد لي اقرؤوا ما فيه و كونوا من المنصفين قل تالله مكلم الطور ينطق و انتم لا تشعرون و هو الموعد بلسان الأنبياء اتقوا الله و لا تجادلوا بآيات الله المهيمن القيوم قل هذا يوم فيه ينادى البحر طوبى لك يا رب بما مررت عليك نسמת الله العزيز العظيم قد وجدت نفحات الأيام و عرف قيص ربك اذ ظهر باسمه المبارك العزيز البديع و ينادى البر و يقول طوبى لك يا بحر بما سرت عليك سفينة الله رب العالمين

11 يا احبباء المظلوم في البلدان افرحوا بما اختصكم الله لعرفان مشرق الأمر و عصمكم عن الفزع الأكبر الذي اخذ البشر الا من شاء الله القوى الغالب القدير قد فزتم بما لا فاز به احد يشهد بذلك اهل الفردوس الأعلى و من عنده كتاب مبين

12 يا اسمي ذكر عبادي و بشرهم برحمتي و عنايتي ثم اقرأ لهم ما نزل من ملكوت بياني البديع قل حرم عليكم شرب الأفيون في كتاب الله الأمر الحكيم انه يضركم و ما ينفعكم هو ما امرتم به من قبل و من بعد بآيات واضحات و براهين ساطعات طوبى لمن عمل بما امر به من لدى الله المهيمن القيوم

- 13 Pass through the lands with the fragrances of thy Lord's garment of utterance and give His loved ones therein the glad tidings of this Remembrance through which that which was hidden in a preserved Tablet hath been revealed. Take the rights of God by Our leave, then act in accordance with what We have commanded thee. Verily thy Lord is He Who commandeth whatsoever He willeth. The might of the mighty weakeneth Him not, nor do the doings of the heedless frustrate Him.
- 13 مرّ على البلاد بنفحات قميص بيان ربك و بشر أحبائه فيها بهذا الذكر الذى به ظهر ما كان مستوراً فى لوح مسطور خذ حقوق الله باذن من لدنا ثم اعمل بما امرناك به ان ربك لهو الامر على ما يشاء لا تضعفه قوة الأقوياء ولا تعجزه شؤونات الغافلين
- 14 Should thou arrive in the land of Alif and Ra, convey My greetings unto My loved ones and illumine them with the lights of the Sun of My tender mercy, and remind them of this News through which this lofty Structure hath been raised. Say: Give thanks, for My Most Exalted Pen hath spoken in remembrance of you, and My Most Glorious Countenance hath turned toward you, and the tongue of My bounty hath sent down from the kingdom of Mine utterance that which, were it to be placed upon the mountains, would cause them to soar with longing for the meeting of the Lord of Causes, Who hath come with a sovereignty that the veils of idle fancies and the clouds of vain imaginings have not prevented. Say: He hath come with God's proof and His evidence, and He is the Path of God for all who are in the heavens and on earth, did ye but know.
- 14 ان وردت ارض الألف و الرآء كبر من قبلى على أحبائى و نورهم بأنوار شمس عنايتى و ذكرهم بهذا النبأ الذى به ارتفع هذا البناء المرفوع قل ان اشكروا بما نطق بذكركم قلبى الأعلى و توجه اليكم وجهى الأسمى و انزل لكم لسان عنايتى من ملكوت بيانى ما لو تضعونه على الجبل ليطير شوقاً للقاء مالك العلل الذى اتى بسلطان ما منعتة حجاب الأوهام و لا سبحات الظنون قل انه اتى بحجة الله و برهانه و انه لصراط الله لمن فى السموات و الأرض لو انتم تعلمون
- 15 And We make mention of the Imam therein who emigrated in My path and drew near until he attained unto Our presence, when the Light was shining from the horizon of Zawra, and he drank the wine of reunion from the hands of My bounty and stood before My gate which was opened unto all in the seen and the unseen. We bear witness that he heard the Call and answered his Lord, the Lord of what was and what shall be
- 15 و نذكر الامام فيها الذى هاجر فى سبيلى و اقبل الى ان حضر تلقاء عرشى اذ كان النور مشرقاً من افق الزوراء و شرب كوثر وصالى من ايدى عطائى و قام لدى بابى الذى فتح على من فى الغيب و الشهود نشهد انه سمع النداء و اجاب مولاه رب ما كان و ما يكون
- 16 O 'Ali-Akbar! Remind mankind of that which hath flowed from My Most Exalted Pen. Say: Fear God, and deny not Him Who enjoineeth upon you what is virtuous and forbiddeth you that which ye were forbidden in the Book of God, the Mighty, the All-Loving. It behooveth you to make good what hath escaped you in His days. Cast away what ye possess and take hold of that which He Who speaketh at the mid-most heart of the world commandeth you. There is none other God but Me, the Truth, the Knower of things unseen. Say: If God were to chastise anyone for having believed in this Revelation, by what proof would He not chastise those who believed in the Point of the Bayan, and before Him in Muhammad the Apostle of God, and before Him in the Son of Mary, and before Him in Moses the Interlocutor, until the matter returneth to the Primal Beginning. Fear ye God, and follow not the idols who have disbelieved in the Witness and the Witnessed. Whoso halteth in this Cause hath halted in every Cause that hath
- 16 يا على قبل اكبر ذكر البشر بما جرى من قلبى الأعلى قل اتقوا الله و لا تكفروا بالذى يأمركم بالمعروف و ينهاكم عما نهىتم عنه فى كتاب الله العزيز الودود لكم ان تداركوا ما فات عنكم فى أيامه ضعوا ما عندكم و خذوا ما يأمركم به من ينطق فى قطب العالم انه لا اله الا انا الحق علام الغيوب قل ان يعذب الله احداً بما آمن بهذا الظهور فبأى حجة لا يعذب الذين آمنوا بنقطة البيان و من قبله بمحمد رسول الله و من قبله بابن مريم و من قبله بموسى الكليم الى ان يرجع الأمر الى البديع الأول اتقوا الله و لا تتبعوا الأصنام الذين كفروا بالشاهد و المشهود من توقف فى هذا الأمر انه توقف فى كل امر ظهر بارادة الله و مشيئته لو انتم تعلمون قل لا يرى فى الكلمة الا مكلفها و لا فى التجلى الا جمال

been manifested by God's will and purpose, would ye but know. Say: Naught is seen in the Word but its Speaker, nor in the Manifestation but the Beauty of Him Who is manifested, nor in the Revelation save the Revealer, Who prevaieth over all created things through His word "Be" and it is.

- 17 O Pen! Make mention of the people of Mim and Ra from the presence of the Lord of Names, and give them glad tidings of God's bounty, the Lord of all worlds. Say: We make mention of you in the Most Great Prison with that which will draw you nigh unto God, the Mighty, the All-Praised. O My loved ones in all lands and regions! Rejoice that the countenance of God hath turned towards you and giveth you glad tidings of that which hath been ordained for you by the Most Exalted Pen in a Tablet wherein He hath spoken: There is none other God but He, the All-Hearing, the All-Seeing. Blessed are they who have ascended unto God, and those upon whom there hath descended from the daysprings of tyranny that which hath caused the most exalted Paradise and the dawning-places of My most beauteous names to lament. Upon them rest My glory, My mercy, My bounty and My grace which have encompassed all who are in the heavens and on earth. Say: We have sent down for you that which hath brought joy to the eyes of the Concourse on high. Rejoice, then give thanks for this manifest bounty. Beware lest the world and what appeareth therein grieve you. By the True One! The ocean of joy hath surged before the face of Him Who conversed upon Sinai. Draw nigh with radiant hearts unto the most exalted horizon. This is better for you, did ye but know. Verily, those who have martyred themselves in My path are the denizens of the pavilion of My glory and the tabernacles of My grandeur. The people of My Kingdom and My Dominion, and the Manifestations of My names, and the Daysprings of My attributes, and the Repositories of My knowledge, the All-Glorious, the All-Encompassing, offer prayers for them.

- 18 O My Name! Associate with the loved ones of the All-Merciful with spirit and joy, and remind them of that which will attract their hearts in this Day which God hath made the sovereign of days in a preserved Tablet. We have remembered thee, exalted thee, caused thee to hear and shown thee. Give thanks unto thy Lord and say: "Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Thou Who art the Goal of the mystics and the Object of worship of the sincere ones." We have permitted thee to grant permission unto whosoever desireth to attain the presence of thy Lord. This is yet another bounty bestowed upon thee from Our presence. Verily thy Lord is the All-Bountiful, the Generous. Thus hath the sun of grace shone

المجلى ولا فى التنزيل الا المنزل المهيمن على ما خلق بقوله كن فيكون

17 يا قلم اذكر اهل الميم والراء من لدن مالک الاسماء وبشرهم بعناية الله رب العالمين قل انا نذكركم فى السجن الأعظم بما يقربكم الى الله العزيز الحميد يا اوليائى فى الممالك والبلدان افرحوا بما توجه اليكم وجه الله و يبشركم بما كتب لكم من القلم الأعلى فى لوح نطق انه لا اله الا هو السامع البصير طوبى للذين صعدوا الى الله وللذين ورد عليهم من مطالع الظلم ما ناح به الفردوس الأعلى و مشارق اسمائى الحسنى عليهم بهائى و رحمتى و عنايتى و فضلى الذى احاط من فى السموات والأرضين قل قد انزلنا لكم ما قرت به عيون الملا الأعلى افرحوا ثم اشكروه بهذا الفضل المبين اياكم ان تحزنكم الدنيا وما يظهر فيها تالله الحق قد ماج بحر السرور امام وجه مكلّم الطور اقبلوا بقلوب نوراء الى الأفق الأعلى هذا خير لكم ان اتم من العارفين ان الذين استشهدوا فى سبيلى اولئك من اهل خباء مجدى و قباب عظمى يصلى عليهم اهل ملكوتى و جبروتى و مظاهر اسمائى و مطالع صفائى و مهابط على العزيز المحيط

18 يا اسمى عاشر مع احباء الرحمن بالروح والريحان و ذكرهم بما تجذب به قلوبهم فى هذا اليوم الذى جعله الله سلطان الايام فى لوح حفيظ انا ذكرناك و رفعناك و اسمعناك و اريناك اشكر ربك و قل لك الحمد يا مولى العالم و لك الثناء يا مقصود العارفين و معبود المخلصين انا اذناك بأن تأذن لمن اراد مقام ربك هذه موهبة اخرى من لدنا عليك ان ربك هو الفضل الكريم كذلك اشرفت شمس الفضل من افق سماء عنايتى و انا المقتدر القدير

forth from the horizon of the heaven of My loving-kindness, and I am verily the All-Powerful, the Almighty.

- 19 He who seeketh to attain the ultimate goal and to enter the presence of the Lord of all beings must follow that which the Supreme Pen hath ordained from the presence of the Mighty, the All-Knowing. He forbiddeth you to bow down and prostrate yourselves at My feet and the feet of others. This is what hath been revealed in the Book from the presence of One Who is All-Knowing, All-Wise. Say: O loved ones of the All-Merciful! If ye desire to attain His presence, then present yourselves with spirit and joy, with the manners that befit human nature. Fear God and be not of the heedless. He ordaineth as He pleaseth and commandeth that which guideth the servants unto this Most Great Light, before which, when it appeared, the Faithful Spirit prostrated itself. Kiss not the hands and bow not down at the time of arrival. He commandeth you to observe what is right, and He is the Commander, the All-Responding. None should abase himself before another soul. This is the decree of God as He established Himself upon the throne with manifest sovereignty.

- 20 Forbidden unto you is that which We have mentioned. Take ye the laws and commandments of God and follow not the ways of the ignorant. Whoso attaineth the presence of the Countenance is accounted among the visitors in the sight of God, the Lord of this noble station. Whoso attaineth hath visited, and he is of them that have attained to what was inscribed in the Books of God, the Lord of all worlds. Forbidden unto you is kissing of hands, prostration, casting oneself down and bowing. Thus have We expounded the verses and sent them down as a grace from Our presence, and I am verily the All-Bountiful, the Ancient of Days.

- 21 Prostration beseemeth him who knoweth not and seeth not. But he who seeth is among those unto whom the Clear Book hath testified. None should prostrate before him, and whoso hath prostrated before him should return and repent unto God. Verily He is the Ever-Forgiving, the Merciful. It hath been proven through clear evidence that prostration is due only to the Unseen Presence. Know this, O people of the earth, and be not of them that turn aside. Say: O people, cast away your principles and adopt the principles of God through His might, and follow not every dubious learned one. Beware lest ye object to Him Who hath come unto you with clear signs, and beware lest ye deny this Great Announcement, before which, when it appeared, every great announcement bowed down in submission.

19 انّ الذي قصد الغاية القصوى والحضور تلقاء وجه مالك الورى له ان يتبع ما امره القلم الاعلى من لدن عزيز علم انه يمنحكم عن الانحناء والانطراح على قدمي و اقدام غيرى هذا ما نزل في الكتاب من لدن علم حكيم قل يا احباء الرحمن ان اردتم اللقاء فاحضروا بالروح والريحان باداب كانت من سبيبة الانسان اتقوا الله ولا تكونوا من الغافلين انه يحكم كيف يشاء ويامر بما يهدي العباد الى هذا النور الاعظم الذي اذ ظهر سجد له الروح الامين لا تقبلوا الايادي ولا تنخروا حين الورود انه يامرکم بالمعروف وهو الامر المجيب ليس لأحد ان يتدلل عند نفس هذا حكم الله اذ استوى على العرش بسطان مبین

20 قد حرم عليكم ما ذكرناه خذوا سنن الله وامره و لا تتبعوا سنن الجاهلين من حضر لدى الوجه انه من الزائرين لدى الله مالك هذا المقام الكريم من حضر زار انه ممن فاز بما كان مسطوراً في كتب الله رب العالمين قد حرم عليكم التقبيل والسجود والانطراح والانحناء كذلك صرفنا الآيات و انزلناها فضلاً من عندنا و انا الفضل القديم

21 انّ السجود ينبغي لمن لا يعرف ولا يرى والذي يرى انه ممن شهد له الكتاب المبين ليس لأحد ان يسجده والذي سجد له ان يرجع و يتوب الى الله انه هو التواب الرحيم قد ثبت بالبرهان بأنّ السجدة لم تكن الا لحضرة الغيب اعرفوا يا اهل الأرض ولا تكونوا من المعرضين قل يا قوم ضعوا اصول انفسكم و خذوا اصول الله بقوة من عنده ولا تتبعوا كل عالم مريب اياكم ان تعترضوا على الذي جاءكم بآيات بينات و اياكم ان تنكروا هذا النبأ الذي اذ ظهر خضع له كل نبي عظيم

- 22 The Wronged One desireth to make mention of the land of Ba and Nun which was honored by the arrival of His loved ones who fulfilled His firm and mighty Covenant. Blessed are they who were martyred therein through the deeds wrought by the hands of every tyrannical oppressor. Happy is he who attained martyrdom in My days and spent what he possessed in My love and bore witness to that which the tongue of My grandeur testified in the most exalted station. Glad tidings unto him who hath arisen to serve My Cause of the loving-kindness of God and His grace which hath encompassed the horizons.
- 23 We make mention of the Trustworthy One [Amin] who took the cup of tribulation and adversity in the path of God, the Lord of all names, until he drank therefrom through this Name before which all necks have bowed down in submission. O Amin! We testify that thou didst stand firm in My service, wert vocal in My remembrance, and remained patient in all that befell thee on this Path. Thou art he who clung to the Will and Purpose of God, forsaking the desires of every covenant-breaking infidel. Rejoice in that We have made mention of thee in numerous Tablets and in a Scripture which none save God, the Mighty, the All-Knowing, hath seen. We have made thee a star shining from the horizon of this heaven and a letter from the Book of God, the Lord of Lords.
- 24 O My Name! Gladden the people of Baha in other lands on behalf of God, the Lord of all men. Then bid them to that whereby the Cause of God, the Lord of creation, may be exalted. Say: Aid your Lord, the All-Merciful, through the hosts of goodly deeds and praiseworthy character. By the life of God! These are mightier than all the hosts of earth combined, as attesteth He Who beareth witness that there is none other God but Me, the Almighty, the Most Exalted, the Self-Subsisting. Hold fast unto the cord of unity in all conditions, that there may be manifested from you that which God, the Lord of the worlds, hath purposed. We have servants in those regions whose names We have withheld lest they become known to every oppressor who hath denied the right of God, the Mighty, the All-Wise.
- 25 We make mention of My loved ones in the land of Ta and give them glad-tidings of God's bounty, His favor and His mercy which have preceded both the unseen and the visible. Say: Blessed are ye for having inhaled the fragrance of the verses and for having attained unto the sweet savor of the days of God, the Mighty, the Loving. We counsel you to fear God and to that whereby His Cause may be exalted. Verily, He heareth and seeth; He is the Truth, the Knower of the unseen. Say:
- 22 انّ المظلوم اراد ان يذكر ارض الباء و النون التي شرفها بقدم اوليائه الذين وفوا بميثاقه المحكم المتين طوبى للذين استشهدوا فيها بما اكتسبت ايادى كل ظالم جبار نعيماً لمن فاز بالشهادة في ايامى و انفق ما عنده في حبي و شهد بما شهد به لسان عظمتى في اعلى المقام من قام على خدمة امرى بشره بعناية الله و فضله الذى احاط الآفاق
- 23 و نذكر الأمين الذى اخذ كأس البأساء و الضراء فى سبيل الله مالك الأسماء الى ان شرب منها بهذا الاسم الذى اذ ظهر خضعت له الأعناق يا امين نشهد انك كنت قائماً على خدمتى و ناطقاً بذكرى و صابراً فيما ورد عليك فى هذا الصراط انت الذى تمسكت بارادة الله و مشيته تاركاً ما اراده كل مشرك نقض الميثاق افرح بما ذكرناك فى الواح شتى و فى صحيفة ما اطلع بها الا الله العزيز العلام انا جعلناك نجماً مشرقاً من افق هذه السماء و حرفاً من كتاب الله رب الأرباب
- 24 يا اسمى بشر اهل البهاء فى ديار اخرى من لدى الله مولى الورى ثم أمرهم بما يرتفع به امر الله مالك اليجاد قل ان انصروا ربكم الرحمن بجنود الأعمال و الأخلاق لعمر الله انها اقوى من جنود الأرض كلها يشهد بذلك من شهد انه لا اله الا انا المقتدر العزيز المختار تمسكوا بحبل الاتفاق فى كل الأحوال ليظهر منكم ما اراده الله رب العالمين لنا عباد فى تلك الجهات قد تركنا اسمائهم لئلا يطلع كل ظالم انكر حق الله العزيز الحكيم
- 25 و نذكر اوليائى فى ارض التاء و نبشرهم بفضل الله و عنايته و رحمته التى سبقت الغيب و الشهود قل طوبى لكم بما وجدتم عرف الايات و فرتم بنفحات ايام الله العزيز الودود انا نوصيكم بتقوى الله و بما يرتفع به الأمر انه يسمع و يرى و هو الحق علام الغيوب قل اياكم ان يمنعكم حب الدنيا عن مالک الورى دعوا ما فى الثرى ثم استمعوا ما

Beware lest love of the world hold you back from the Lord of all men. Abandon that which is on earth, then hearken unto that which calleth you from the Divine Lote-Tree on the gleaming spot of the sacred and luminous earth. Verily, there is none other God but He, the Manifest, the Speaking One, Who doeth whatsoever He willeth through His word "Be" and it is.

- 26 We have turned toward you at this time and make mention of you with that which shall never lose its fragrance throughout the duration of the kingdom and the heavenly dominion. Abandon that which extinguisheth the fire of the Cause among men and kindleth the fire of self and desire. Fear God and be not of them who understand not. We beseech God to aid you in that which may exalt His Cause and enable the Divine Lote-Tree to speak forth amidst all creation. Verily, there is none other God but Me, the Mighty, the Loving.

- 27 O loved ones of the All-Merciful! Ye are they who have borne for God's sake the censure of every critic and the malice of those who have disbelieved in God's favor and turned away from Him through Whom those in the graves have been raised up. Blessed is the land illumined by the lights of His countenance and the garden over which hath wafted the breezes of revelation from this glorious station. Hold fast unto that which is good and cleave unto that which profiteth all mankind. Thus have ye been commanded by God, the Lord of the Ancient Days, Who hath guided you to His straight path.

- 28 Verily, the Divine Lote-Tree desireth to make mention of the people of Milan who have believed in the All-Merciful on a day wherein the people turned away from God, the Self-Subsisting, the Self-Sufficient. O people of Milan! Harken unto the call of the Dawning-Place of Light from the Divine Lote-Tree. Verily, He informeth you of that which hath been ordained for you by God, the Lord of existence. We counsel you to that which is praiseworthy and that whereby your stations may be exalted in both the earthly kingdom and the kingdom of heaven. Blessed is the heart that hath turned to My horizon, the tongue that hath uttered this Most Great Remembrance, and the face that hath turned toward the face of God, the Lord of what was and what shall be. O people of Milan! Rejoice in your Lord, the All-Merciful. Ye have turned unto Him. Verily, He hath sent down for you that which cannot be equaled by all the treasures and riches.

- 29 We make mention of Our loved ones in Saysan who have inhaled the fragrance of My utterance and hearkened to My call and have soared in this atmosphere from which can be heard

ينادىكم به سدرة المنتهى عن شطر البقعة التوراء
من الأرض المقدسة البيضاء أنه لا اله الا هو
الظاهر الناطق الفاعل بما اراد بقوله كن فيكون

26 قد اقبلنا اليكم في هذا الحين و نذكركم بما لا ينقطع
عرفه بدوام الملك و الملكوت دعوا ما تخمد به
نار الأمر بين الوري و تشتعل به نار النفس و
الهوى اتقوا الله و لا تكونوا من الذينهم لا يفقهون
نسأل الله بأن يوفقكم على ما يرتفع به الأمر و تنطق
به السدرة بين البرية أنه لا اله الا انا العزيز الودود

27 يا احبائى الرحمن انتم الذين سمعتم في الله لومة كل
لائم و شماعة الذين كفروا بنعمة الله و اعرضوا
عن الذى به قام من في القبور طوبى لذيبار تنورت
بأنوار الوجه و لحديقة مرّت عليها نسيمات الوحي
من هذا المقام المحمود تسمكوا بالمعروف و تشبثوا
بما ينتفع به اهل العالم كذلك امرتم من لدى الله
مالك القدم الذى هداكم الى صراطه الممدود

28 انّ سدرة البيان ارادت ان تذكر اهل ميلان الذين
آمنوا بالرحمن في يوم فيه اعرض القوم عن الله
المهيمن القيم يا اهل ميلان اسمعوا نداء مطلع
التور من سدرة الظهور أنه يخبركم بما قدر لكم
من لدى الله مالك الوجود انا نوصيكم بالمعروف
و بما ترتفع به مقاماتكم في الملك و الملكوت
طوبى لقلب اقبل الى افقي و لسان نطق بهذا
الذكر الأعظم و لوجه توجه الى وجه الله رب
ما كان و ما يكون يا اهل ميلان افرحوا بربكم
الرحمن انتم اقبلتم اليه أنه انزل لكم ما لا تعادله
الخزائن و الكنوز

29 و نذكر اوليائى في سيسان الذين وجدوا عرف بيانى
و سمعوا ندائى و طاروا في هذا الهواء الذى يسمع
منه صفير طير المعانى التى تبشر الناس بالله العزيز

the warbling of the Bird of inner meanings that beareth glad-tidings unto the people of God, the Mighty, the Beauteous. We counsel you to be trustworthy and just and faithful, and to that whereby the Cause of God, the Lord of all worlds, may be made manifest. They that have oppressed and denied, these are among the wayward in the Book of God, the Mighty, the All-Praised. Blessed are ye, O people of Paradise, by virtue of what the All-Merciful hath testified for you in this exalted station. Verily he who hath turned unto God, the Lord of all creation, is assuredly among the people of the most exalted Paradise in His mighty Book. O My loved ones! Preserve your stations through My Name, whereby hath been manifested that which was recorded in the Scriptures of God, the Mighty, the All-Knowing.

- 30 O My Name! Hear what God, the Lord of the seen and the unseen and the Lord of the mighty Throne, counseleth thee. Make mention of the people of Za from Me. By the life of God! They are beneath the glances of their Lord's loving-kindness, the Forgiving, the Bountiful. Say: Blessed art thou, O Land of Za, for in thee were martyred the friends of God and His chosen ones, through whom was manifested the decree of faithfulness in the world of creation and through whom wafted the fragrance of steadfastness in the kingdom of names. Thus hath My Most Exalted Pen spoken in this station which hath been named by every name by God, the All-Knowing, the All-Wise. Blessed is he who remembereth them and who seeketh out and visiteth their resting-places, by virtue of what hath been sent down from the heaven of the will of their Lord, the Revealer of verses.

- 31 O My Name! Glorify on My behalf My loved ones there, upon whose faces thou perceivest the radiance of the All-Merciful and from whose deeds is raised the Cause of God, the Lord of all men. O My Most Exalted Pen! Turn thy face toward My loved ones in Ra and Shin and give them the glad-tidings of My remembrance and My grace and My loving-kindness, and say: Blessed are ye for having fulfilled My Covenant and My Testament, and for having drunk the choice wine of My utterance, and for having heard in My path the blame of every sinful doubter. We were with you in days wherein was heard the croaking of one who spoke that which caused the dwellers of the most exalted Paradise to lament. Blessed is he who showed patience in God, the Judge of the Day of Reckoning.

- 32 We make mention of him who heard My call and turned to My horizon and arose to serve My Cause and confined all matters to My remembrance and praise, and testified to that which the Tongue of My Cause testified in the tabernacles of My

الجميل أنا نوصيكم بالأمانة والعدل والوفاء و بما يظهر به امر الله رب العالمين ان الذين ظلموا و انكروا اولئك من اهل الضلال في كتاب الله العزيز الحميد طوبى لكم يا اهل الفردوس بما شهد لكم الرحمن في هذا المقام المنيع ان الذى اقبل الى الله مالک الورى انه من اهل الفردوس الأعلى في كتابه العظيم يا احبائي احفظوا مقاماتكم باسمى الذى به ظهر ما كان مسطوراً في صحف الله العزيز العليم

30 يا اسمى اسمع ما يوصيك به الله رب ما يرى و ما لا يرى و رب العرش العظيم اذكر اهل الزاء من قبل لعمر الله انهم تحت لحاظ عناية ربهم الغفور الكريم قل طوبى لك يا ارض الزاء بما استشهد فيك اولياء الله و اصفياؤه الذين بهم ظهر حكم الوفاء في ناسوت الانشاء و فاحت نفحة الاستقامة في ملكوت الاسماء كذلك نطق قلبي الأعلى في هذا المقام الذى سمي بكل الاسماء من لدى الله العليم الحكيم طوبى لذاكر يذكركم و لقاصد يقصد رمسهم و يزورهم بما نزل من سماء مشية ربهم منزل الآيات

31 يا اسمى كبر من قبلى على احبائي هناك الذين تجدد في وجوههم نضرة الرحمن و من اعمالهم ما يرتفع به امر الله مالک الرقاب يا قلبي الأعلى و وجهك شطر احبائي في الزاء و الشين و بشرهم بذكرى و فضلى و عنايتي و قل طوبى لكم بما و فيتم بميثاقى و عهدي و شربتم رحيق بيانى و سمعتم في سبيل لومة كل فاجر مراتب أنا تكلم معكم في ايام فيها ظهر نعيق من نطق بما ناح به سكان الفردوس الأعلى طوبى لمن صبر في الله حاكم يوم المآب

32 أنا نذكر من سمع ندائى و اقبل الى افقى و قام على خدمة امرى و اقصر الأمور على ذكرى و ثنائى و شهد بما شهد به لسان امرى في قباب عظمتى الذى سميناه بالعندليب في كتاب الاسماء لبشكر

grandeur - he whom We named the Nightingale in the Book of Names - that he may give thanks unto God throughout the nights and days. By the life of God! We have remembered you in such wise that the fragrance thereof shall never cease to endure so long as My most beautiful names endure. To this beareth witness the Most Great Book of God, round which circle the Scriptures and Tablets.

- 33 We make mention of My loved ones in Qaf who were not prevented by the affairs of creation from the Truth and who attained unto the Kawthar of eternity in the earliest days. O My loved ones there! Rejoice in that the Wronged One maketh mention of you in such wise as to attract the hearts of them that are possessed of understanding. Blessed are ye for having rent asunder the veils and for having shattered, with the hands of power and certitude, the idols of vain imaginings and idle fancies. Ye are they that heard and hastened until ye reached the shore of the ocean of utterance - the station wherein the atoms cry out throughout the kingdom of earth and heaven unto Him Who hath appeared with the truth and hath manifested through His sovereignty whatsoever He desired. We have found from you the fragrance of faithfulness. We have sent down for you that which no treasures of the world can equal. To this beareth witness every fair-minded and discerning one.

- 34 O thou who hast fixed thy gaze upon My countenance! When thou beholdest the darkness of My city, pause and say: O Land of Ta! I have come to thee from the Prison with tidings from God, the Almighty, the Self-Subsisting. Say: O Mother of the world and Dayspring of Light amidst the nations! I herald unto thee the tender mercy of thy Lord, and upon thee do I pronounce, from before the All-Knowing, the Knower of secrets, the Most Great Name. I bear witness that within thee was revealed the Hidden Name and the Treasured Secret, and through thee was made manifest the mystery of what hath been and what is yet to be. O Land of Ta! The Lord of Names remembereth thee from His glorious station. Thou wert the Dawning-Place of God's Cause, the Dayspring of His Revelation and the Manifestation of His Most Great Name, whereby the hearts and souls were sorely shaken. How many of the oppressed have been martyred within thee in the path of God, and how many a wronged woman lieth buried within thee, at whose fate honoured servants have wept.

- 35 Verily We make mention of Our loved ones in that place who entered into imprisonment for the sake of God, the Lord of all kings, and We make mention of those who turned to the Most Exalted Horizon in days wherein the fire of hatred blazed in

الله في الليالي والأيام لعمر الله قد ذكرناكم بما لا ينقطع عرفه بدوام اسمائى الحسنى يشهد بذلك كتاب الله الأعظم الذى تطوفه الزبر والألواح

33 ونذكر احبائى في القاف الذين ما منعهم شؤونات الخلق عن الحق و فازوا بكوثر البقاء في اول الأيام يا اوليائى هناك افرحوا بما يذكركم المظلوم بما تجذب به افئدة اولى الأبواب طوبى لكم بما خرقتم الأجباب وكسرتهم بأيادى القدرة والايقان اصنام الظنون والأوهام انتم الذين سمعتم وسرعتم الى ان دخلتم شاطئ بحر البيان المقام الذى فيه تنادى الذرات الملك والملكوت لمن ظهر بالحق و اظهر بسلطانه ما اراد قد وجدنا منكم عرف الوفاء انزلنا لكم ما لا تعادله كنوز العالم يشهد بذلك كل منصف بصار

34 يا ايها الناظر الى الوجه اذا رأيت سواد مدينتى قف و قل يا ارض الطاء قد جئتكم من شطر السجن بنيا الله المهيمن القيوم قل يا ام العالم و مطلع النور بين الأمم ابشرك بعناية ربك و اكبر عليك من قبل الحق علام الغيوب اشهد فيك ظهر الاسم المكنون و الغيب المخزون و بك لاح سر ما كان و ما يكون يا ارض الطاء يذكركم مولى الأسماء في مقامه المحمود قد كنت مشرق امر الله و مطلع الوحي و مظهر الاسم الأعظم الذى به اضطربت الأفئدة و القلوب كم من مظلوم استشهد فيك في سبيل الله و كم من مظلومة دفنت فيك بظلم ناح به عباد مكرومون

35 اننا نذكر اوليائى هناك الذين دخلوا السجن في سبيل الله مالك الملوك و نذكر الذين اقبلوا الى الأفق الأعلى في أيام فيها اشتعلت نار البغضاء في صدور العلماء الذين نقضوا ميثاق الله و عهده

the breasts of those divines who violated God's Covenant and His Testament, and denied God's favor, the Lord of what was and what shall be. And We make mention of the emigrants who fled when the fire of sedition was kindled through that which the hands of every ungodly disbeliever had wrought. O people of the earth! Fear God and follow not those who have denied the right of God and His chosen ones, and deny not Him Whom ye invoke by night and by day. This is the Day which ye were promised aforetime, and in the Torah and the Gospel and the Qur'an. By the life of God! Ye were created for this Day. Recognize it and deprive not yourselves of this grace to which the Tablets have testified. This is the Day wherein the Choice Wine hath appeared and the Salsabil hath flowed and Kawthar hath proclaimed: "The Promise is fulfilled and mankind hath risen before the Lord of Lords!" This is the Day wherewith God gave glad tidings to His Prophets and His Messengers. The Mother Book with Him beareth witness to this.

- 36 Say: O company of the heedless! By God, the Bayan was sent down by My command and its letters are from My Word. Fear God and oppose not Him through Whom the dawn hath breathed and the Balance been established. This is the Day wherein the Trumpet and the Mount circle round the Manifestation, and the Path walketh upon the loftiest horizons of the earth with power and sovereignty. If ye deny God's signs and His proof, by what evidence can ye prove what ye possess? Be fair, O company of oppression! By God the True One, the Bayan lamenteth by reason of your tyranny and declareth: "Woe unto you for having broken My Covenant and My Testament and for having denied Him about Whom We counseled you at all times." God sent Me down to mention Him and made Me a herald of His Name through which the hidden Mystery was revealed and the Fire spoke forth in the Trees.

- 37 O My Name amongst the rejectors! Among them is he who saith that He hath plagiarized the verses and attributed them to Himself. Say: Present thyself before the Divine Countenance that thou mayest behold what no eye of possibility hath seen. And among them is he who saith that He hath forbidden people from what is right. Say: Woe unto thee, O heedless liar! That which is right circleth round Me and hath appeared through My command, and justice standeth before My face at eventide and at dawn. This is the Day wherein the earth hath spoken and hath shone with the light of its Lord, the Possessor of the Day of Return. O people! Be fair for God's sake! Were it not for the letter B before H, who would arise to uphold the Cause when the limbs of the earth trembled with fear of

و كفروا بنعمة الله ربّ ما كان و ما يكون و
نذكر المهاجرين الذين هاجروا اذ اشتعلت نار الفتنة
بما اكتسبت ابادى كل مشرك كفار يا اهل
الأرض اتقوا الله و لا تتبعوا الذين انكروا حق الله
و اصفياه و لا تكفروا بالذى تدعون فى الليالى و
الايام هذا يوم وعدتم به من قبل و فى التوراة و
الانجيل و الفرقان لعمر الله قد خلقتم لهذا اليوم
اعرفوا و لا تمنعوا انفسكم عن هذا الفضل الذى
شهدت له الألواح هذا يوم فيه ظهر الرّحيق و
جرى السّلسبيل و نادى الكوثر قد اتى الوعد و
قام النّاس لربّ الأرباب هذا يوم بشر الله به انبيائه
و رسله يشهد بذلك من عنده أم الكتاب

36 قل يا ملأ المعرضين تالله انّ البيان نزل بأمرى
و حروفه من كلبتي خافوا الله و لا تعترضوا على
الذى به تنفس الصّبح و وضع الميزان هذا يوم
فيه ينادى الصّور و الطور يطوف حول الظهور و
الصّراط يمشى على اعلى مشارف الأرض بقدره
و سلطان ان تكبروا بينات الله و برهانه بأى شىء
يثبت ما عندكم انصفوا يا ملأ الاعتساف تالله الحق
ينوح البيان من ظلمكم و يقول ويل لكم بما نقضتم
عهدى و ميثاقى و كفرتم بالذى وصّيناكم به فى
كلّ الأحيان قد انزلى الله لذكركه و جعلنى مبشراً
باسمه الذى به ظهر السرّ المكنون و نطقّت النّار
فى الأشجار

37 يا اسمى من المعرضين من قال انه سرق الآيات
و نسبها الى نفسه قل ان احضر امام الوجه لترى
ما لا رأت عين الامكان و منهم من قال انه نبى
النّاس عن المعروف قل ويل لك يا ايها الغافل
الكذاب ان المعروف يطوف حولى و ظهر بأمرى
و العدل امام وجهى فى العشى و الاشراف هذا يوم
فيه حدثت الأرض و اشرفت بنور ربّها مالك
يوم المآب يا قوم انصفوا بالله لو لا الباء قبل الهاء
من يقوم على الأمر اذ كانت فرائص الأرض
مرتعدة من خشية الأيام قد كنتم خلف الحجاب
اذ ينادى المظلوم بين الأرض و السّماء يشهد

these days? Ye were behind the veil when the Wronged One called out between earth and heaven. The Manifestations of the Names and He with Whom is the Kingdom of Utterance bear witness to this. Ye were asleep behind the curtains while My Most Exalted Pen moved in the arena of wisdom and knowledge. We opened the gate of counsel before your faces when We found you to be the most wretched of servants in deeds. Ye have done what ye were forbidden and abandoned what ye were commanded in the Book. We testify that ye have cast God's laws behind your backs and taken what ye were commanded by your base desires and passions, without any clear proof or evidence. Verily We saw you in the darkness of your lusts. We held fast to the cord of counsel to such an extent that the shrill voice of My pen ceased not by night and by day, at eventide and at dawn.

بذلك مظاهر الأسماء ومن عنده ملكوت البيان قد كنتم رقداء خلف الأستار وقلبي الأعلى يجول في مضمار الحكمة والعرفان قد فتحنا باب النصيح على وجوهكم اذ وجدناكم اشقى العباد في الأعمال قد عملتم ما نهيت عنه وتركتم ما امرتم به في الكتاب نشهد انكم نبذتم احكام الله ورائكم واخذتم ما امرتم به من لدى النفس والهوى من دون بينة وبرهان انا رأيناكم في ظلمات الشهوات تمسكاً بحبل النصيح على شأن ما انقطع صرير يراعى في الليالي والأيام وفي الأصيل والأستحار

38 O people of the Bayan! Fear the All-Merciful and lean not upon him who cast God's Covenant behind his back and pronounced judgment against Him Who reared him with the hands of grace in spirit and joy. When God's Cause was exalted to a certain degree, We found him like unto a spotted snake, creeping and hissing behind Us. Thus was the matter decreed in days wherein the pillars were shaken.

38 يا اهل البيان خافوا الرحمن ولا تركنوا الى الذى نبذ عهد الله ورائه وافق على من رباه بأبأدى الفضل بالروح والريحان فلما ارتفع امر الله على قدر وجدانه كالرقطاء تسرى وتصي ورائنا كذلك قضى الأمر في أيام فيها تزعزعت الأركان

39 We make mention of Our loved ones in Qaf and Mim, and of him who hath set his face towards the All-Highest Companion and the Ultimate Goal, that it may be a light unto him in every world of the worlds of his Lord, the Almighty, the All-Bountiful. O Sadiq! The Lord of the worlds maketh mention of thee from the Most Great Prison, when sorrows have encompassed Him from all sides through that which the hands of the oppressors have wrought. We counsel those whom God hath related unto thee to be patient and forbearing, and We comfort them with this remembrance whereby the eyes of them that are nigh unto God have been solaced. We make mention of the two brothers who have arisen to serve the Cause, and of those who have turned with radiant faces toward the Supreme Horizon on a day wherein the feet of the mystics have slipped. And We make mention of the people of Kaf, whom the censure of any censurer hath not deterred in the path of God, and whom the hosts of the heedless have not frightened. They arose and declared: "God is our Lord and the Lord of all who are in the heavens and on earth!"

39 ونذكر أحبائى في القاف والميم ثم الذى قصد المقصد الأقصى والرفيق الأعلى ليكون نوراً له في كل عالم من عوالم ربه العزيز الكريم يا صادق يذكرك مولى العالم في السجن الأعظم اذ احاطته الأحزان من كل الجهات بما اكتسبت ايدي الظالمين ونوصى الذين نسبهم الله اليك بالصبر والاصطبار ونعزيهم بهذا الذكر الذى به قرت عيون المقرين ونذكر الأخوين اللذين قاما على خدمة الأمر ثم الذين اقبلوا الى الأفق الأعلى بوجوه بيضاء في يوم فيه زلت اقدام العارفين ونذكر اهل الكاف اللذين ما منعهم في الله لومة كل لائم وما خوفهم جنود الغافلين قاموا وقالوا الله ربنا ورب من في السموات والأرضين

40 O My loved ones in that place and its surroundings! Hearken unto the call of the Wronged One. He counseleth you to preserve that which ye have been given by God, the Almighty, the All-Bountiful. Beware lest ye forfeit your stations and that which hath befallen you in the path of God, the Exalted, the

40 يا اوليائى هناك وضواحيه اسمعوا نداء المظلوم انه يوصيكم بحفظ ما اوتيتكم به من لدى الله العزيز الكريم ايّاكم ان تضيّعوا مقاماتكم وما ورد عليكم في سبيل الله العلى العظيم قد رأيتم في الله ما ناح

Great. Ye have witnessed for the sake of God that which hath caused the Supreme Pen to lament. Soon shall ye behold that which shall gladden your hearts, O people of Baha. Thus doth God give you glad-tidings as a token of His grace, and He is the All-Knowing, the All-Informed. There hath been sent down for you in the Book that before which the treasures of the world and all that the kings and rulers pride themselves upon are as naught. Take ye the chalice of steadfastness from the hand of the bounty of your Lord, the Lord of Names. This is what the Wronged One hath commanded you, both before and after, if ye be of them that comprehend.

- 41 O thou who bearest My Name and gazeth upon My countenance! When thou beholdest the whiteness of the city wherein the Sun of fidelity hath set, pause and say: O Land of Sad! Where are the daysprings of thy light and the dawning-places of thy glory? Where is the ornament of thy temple, and where are they through whom the horizons of guidance were illumined amongst all creatures? Where are the words of the Book of God, the Mighty, the All-Praised? O Land of Sad! Where are thy standards and thy signs, thy evidences and thy banners? Have the traces of injustice been erased from thee, and will it be as it was before? Tell me, and be not of the patient ones. Doth the serpent still hiss within thee, and doth the wolf still howl as it howled before? Verily thy Lord doth ask and answer, and He is the Almighty, the Powerful. We bear witness that within thee were treasured the treasures of fidelity, and the crimson Ark was sunk, and the She-Camel of God, the Lord of the worlds, was hamstrung. The suns of love and fidelity have set from thy horizons through that which the hands of them that disbelieved in God, the Mighty, the Invincible, have wrought. Say: O Land of Sad! We counsel thee regarding My trust and My trusts, and We ask thee concerning the fire of hatred - hath it been extinguished, or can its burning and its flames still be seen? Tell Me truly, for the sake of God, the Lord of the Exalted Throne.

- 42 O My Name! O thou who speaketh My remembrance! Know thou that whosoever desireth to be illumined by the light of eternity and to be honored by visiting any of the people of Baha who are established upon the Crimson Ark and are turned toward the Supreme Horizon, it behooveth him to cleanse his heart with the water of detachment and sanctify his face from turning to whatsoever hath been created in existence and brought into being, and to be in such wise that he seeth the Kingdom before his face and all else behind him. Then let him walk with the dignity and tranquility of God, and in every step let him say with the essence of submissiveness and the utmost lowliness: "O my God! I

به القلم الأعلى سوف ترون ما تفرح به قلوبكم يا اهل البهائم كذلك يبشركم الله فضلاً من عنده وهو العليم الخبير قد نزل لكم في الكتاب ما لا يذكر عنده خزائن العالم ولا ما يفتخر به الملوك والسلاطين خذوا كأس الاستقامة من يد عطاء ربكم مالک الأسماء هذا ما امركم به المظلوم من قبل ومن بعد انتم من العارفين

41 أنت انت يا اسمي والنظر الى وجهي اذا رأيت بياض المدينة التي فيها غابت شمس الوفاء قف و قل يا ارض الصاد اين مطلع نورك و مشارق عزرك و اين طراز هيكلك و اين الذين بهم انارت آفاق الهداية بين البرية و اين كلمات كتاب الله العزيز الحيد يا ارض الصاد اين اعلامك و آياتك و اين بيناتك و راياتك هل تحت آثار الظلم فيك و هل يكون بمثل ما قد كان فأخبرني و لا تكوني من الصابرين هل الرقشاء تصني فيك و هل الذئب يعوى كما عوى من قبل ان ربك يسأل و يجيب و هو القوى القدير نشهد فيك كنزت كنوز الوفاء و غرقت السفينة الحمراء و عقرت ناقة الله رب العالمين قد غابت من آفاقك شمس المحبة و الوفاء بما اكتسبت ايادي الذين كفروا بالله العزيز المنيع قل يا ارض الصاد انا نوصيك في امانتي و اماناتي و نسألك من نار البغضاء هل انها طفئت ام يرى اشتعالها و لهيبها فاصدقني لوجه الله رب الكرسی الرفيع

42 يا اسمي يا أيها الناطق بذكرى فاعلم من اراد ان يستنير بنور البقاء و يتشرف بزيارة احد من اهل البهائم المستقرين على الفلك الحمراء و المتوجهين الى الأفق الأعلى ينبغي له ان يطهر قلبه بماء الانقطاع و يقدس وجهه عن التوجه الى ما خلق في الابداع و ذوت في الاختراع و يكون على شأن يرى الملكوت امام وجهه و ما سوى الله ورائه ثم يمشي بوقار الله و سكينته و في كل خطوة يقول بجوهر الخضوع و منتهى الخشوع يا الهى قد قصدت الذين سفكت دماهم في

have intended those who shed their blood in Thy path and sacrificed their souls in Thy love," until he reacheth the most holy sepulcher and sacred dust. Let him stand and look to the right like one who awaiteth the mercy of God, the Protector, the Self-Subsisting. Then let him turn and say:

- 43 "The first ray that dawned from the horizon of grace, and the first fragrance that wafted from the garment of the countenance of His Holiness the Ancient King, and the first word uttered by the tongue of the Divine Will in the world, and the first light whereby the hearts of the nations were attracted - upon you, O Temples of Glory and Daysprings of Names and Dawning-places of the Command in the Kingdom of creation! I testify that through you the All-Merciful was established upon the throne of possibility, and the ocean of forgiveness surged, and the Kawthar of life overflowed, and the Kingdom of utterance appeared, and from its horizon the sun of knowledge shone forth. Ye are they through whose will the Will and its sovereignty appeared, and the Purpose and its power emerged, and Destiny and what was ordained therein by God, the Powerful, the Mighty. Through you the Word encompassed all things and the breeze wafted, and the world was illumined by the manifestations of the light that rose and shone forth from the Dayspring of the light of Oneness. Indeed, through you the dove of faithfulness cooed in the Supreme Paradise, and the Lote-Tree of the extremity spoke, and the nightingale of glory sang, and all things proclaimed that which God, your Creator and your Sovereign, your Origin and your Maker, your Quickener and your Slayer, your First and your Last, your Manifester and your Inspirer, your Strengtheners and your Identifier, hath testified.

- 44 "Ye are the letters of the Primal Word and the first adorning in the Kingdom of creation, and the manifestations of justice in the Supreme Heaven. Ye are the Book inscribed, and the Symbol witnessed, and the Scroll outspread, and the House frequented. Through you were raised the banners of justice and planted the standards of triumph, and through you the fragrance of the garment was diffused and the sign of sanctification appeared, and through you the door of bounty was opened before the face of all nations and from the clouds of knowledge rained down the showers of the All-Merciful's grace. Blessed are ye and blessed is he who draweth nigh unto God through you and who holdeth fast to your hems and cleaveth to your cords and uttereth your remembrance. And woe unto him who denieth your right and turneth away from you and showeth pride toward you and rejecteth God's favor in you. Every thing beareth witness to your glory and the loftiness of your station and your profit in the hereafter and the first life,

سبيلك و انفقوا ارواحهم في حبك الى ان يصل الى الرمس الأقدس و التراب المقدس يقف و ينظر الى اليين كماظر ينتظر رحمة الله المهيمن القيوم ثم يتوجه و يقول

43 أول فلاح لاح من افق الكرم و أول عرف هاج من قيص طلعة حضرة مالك القدم و أول ذكر تكلم به لسان المشية في العالم و أول نور انجذبت به افئدة الأمم عليكم يا هياكل الثناء و مطالع الأسماء و مشارق الأمر في ملكوت الانشاء اشهد ان بكم استوى الرحمن على عرش الامكان و ماج بحر الغفران و فاض كوثر الحيوان و ظهر ملكوت البيان و اشرفت من افقه شمس العرفان انتم الذين بمشيئاتكم ظهرت المشية و سلطانها و برزت الارادة و اقتدارها و القدر و ما قدر فيه من لدى الله المقتدر القدير و بكم احاطت الكلمة و سرت النعمة و انار العالم من تجليات نور طلع و اشرف من مطلع نور الاحدية الا ان بكم هدرت حمامة الوفاء في الفردوس الأعلى و نطقت سدرة المنتهى و غن عندليب البهاء و نادى الأشياء بما شهد الله موجدكم و خالقكم و سلطانكم و مبدأكم و مبدعكم و محييكم و مميتكم و أولكم و آخركم و مظهركم و ملهمكم و مؤيدكم و معرّفكم

44 انتم حروفات الكلمة الأولى و الطراز الأول في ملكوت الانشاء و مظاهر العدل في الجبروت الأعلى انتم الكتاب المسطور و الرمز المشهور و الرق المنشور و البيت المعمور بكم ارتفعت رايات العدل و نصبت اعلام النصر و بكم تضوعت رائحة القميص و ظهرت آية التقديس و بكم فتح باب الكرم على وجه الأمم و هطلت من سحاب العرفان امطار غياة الرحمن طوبى لكم و لمن تقرب بكم الى الله و لمن تشبث بأذيالكلم و تمسك بجبالكم و نطق بذكركم و ويل لمن انكر حقكم و اعرض عنكم و استكبر عليكم و جاحد غياة الله فيكم يشهد كل شيء بعزّتكم و ارتفاع مقامكم و ربّحكم في الآخرة و

and to the loss of those who disbelieved in God when He came with shining signs and clear proofs and brilliant lights.”

- 45 Glorified art Thou, O Thou through Whose Name the believers have soared in the atmosphere of Thy nearness and presence, and the sincere ones have hastened to the place of sacrifice in Thy love and good-pleasure! I beseech Thee by those who have been martyred in Thy path and were so attracted by Thy verses that nothing in the world prevented them from drawing nigh unto Thee, to ordain for us through Thy Most Exalted Pen that which will benefit us in this world and the next. O my God, my Lord and my Hope! I implore Thee by this most pure dust and sanctified tomb to forgive me and remit my grievous sins, and to ordain for me through Thy grace that which will bring solace to mine eyes and gladden my breast. Verily, Thou art the Omnipotent over all things, and within Thy grasp are the keys of mercy and prosperity. There is none other God but Thee, the Almighty, the All-Powerful, the Omnipotent.

- 46 We have now turned toward the Land of Alif and Ra, wherein We make mention of My loved ones who were not deterred by the hints of the divines nor held back by the veils of the mystics. They heard and responded - they are indeed of the assured ones. These are they who shattered the idols of vain fancy in the name of their Lord, the Lord of all beings, and held fast to the cord of God, the Lord of all worlds. And We make mention of the Most Great Victory who attained to that which was recorded in the Books of God and left his home, turning to the All-Informed One, until he entered Zawra and stood before the gate that was opened unto all on earth and in heaven, and heard the call of God, the Mighty, the Wondrous.

- 47 O My loved ones in that land! Beware lest the affairs of the world frighten you. Hold fast unto deeds and character, and unto that which will elevate the station of man. Thus have We commanded you before and in this exalted station. Preserve your stations and what hath been ordained for you from the presence of One mighty and powerful. The Glory shining and radiant from the horizon of grace be upon you and upon My handmaidens who heard the call and turned to the Supreme Horizon in days wherein the feet of the mature ones slipped.

- 48 And We make mention of another land which God hath made the seat of His loved ones and the dawning-place of him who was named Zaynu'l-Muqarrabin. Hearken unto the call from the right side of the luminous spot, from the Crimson Tree: The dominion of earth and heaven belongeth unto God, the Goal of the sincere ones. We make mention of you as We mentioned you before, that ye may give thanks unto your Lord, the

الأولى وخسارة الذين كفروا بالله إذ أتى بآيات مشرقات و بينات واضحات و انوار ساطعات

- 45 سبحانك يا من باسمك طار الموحّدون في هواء قربك و لقائك و سرع المخلصون الى مقرّ الفداء في حبّك و رضائك اسألك بالذين استشهدوا في سبيلك و اخذهم جذب آياتك على شأن ما منعهم ما في الدنيا عن التّقرّب اليك بأن تكتب لنا من قلبك الأعلى ما ينفعنا في الآخرة و الأولى يا الهى و سيّدى و رجائى اسألك بهذا التّراب الأطهر و الرّمس المطهر بأن تغفر لى و تكفّر عني جريراتي العظمى و قدّر لى بفضلك ما تقرّ به عيني و ينشرح به صدرى أنّك انت المقتدر على ما تشاء و فى قبضتك مفاتيح الرّحمة و الفلاح لا اله الا انت القوىّ الغالب القدير

- 46 أنا اقبلنا هذا الحين الى ارض الألف و الرّاء و نذكر فيها احبائى الذين ما زلتهم اشارات العلماء و ما منعهم حجاب العرفاء سمعوا و اجابوا الا انهم من الموقنين اولئك كسّروا اصنام الهوى باسم ربهم مالک الورى و تمسّكوا بجبل الله ربّ العالمين و نذكر الفتح الأعظم الذى فاز بما كان مستطوراً فى كتب الله و خرج عن البيت مقبلاً الى الفرد الخبير الى ان دخل الزّوراء و قام لدى باب فتح على من فى الأرض و السّماء و سمع نداء الله العزيز البديع

- 47 يا اوليائى هناك ايّاكم ان تحوّكّم شؤونات العالم تمسّكوا بالأعمال و الأخلاق و بما يرتفع به مقام الانسان كذلك امرناكم من قبل و فى هذا المقام الرّفيع احفظوا مقاماتكم و ما قدّر لكم من لدن مقتدر قدیر البهاء الظاهر المشرق من افق الفضل عليكم و على امائى اللّائى سمعن النّداء و اقبلن الى الأفق الأعلى فى ايّام فيها زلت اقدام البالغين

- 48 و نذكر ارضاً اخرى الّتي جعلها الله مقرّ اوليائه و مطلع من سمّى بزین المقرّبين اسمعوا النّداء عن يمين البقعة النّوراء من السّدره الخمراء الملك و الملكوت لله مقصود المخلصين أنا نذكركم كما ذكرناكم من قبل لتشكروا ربّكم المشفق العليم تمسّكوا بالمعروف و بما ينبغى لكم و لأمر الله

Compassionate, the All-Knowing. Hold fast unto that which is goodly and that which beseemeth you and the Cause of God, the Supreme, the Self-Subsisting. Beware lest transient affairs prevent you from the Kingdom of God, the Lord of all that was and shall be. Cast away what the people possess and take what ye are commanded by the Truth, the Knower of things unseen.

- 49 Tribulations and adversities have touched you in My path, and I am the All-Seeing, the All-Informed. Ye have witnessed for the sake of God what no eyes have seen - to this testify all things and this perspicuous Book. Ye have heard the taunts of the enemies in the days of God, the Lord of Names. Hear now what floweth from My Most Exalted Pen in praise of your turning unto Him, your submissiveness, your humility, and your orientation toward the countenance of your Lord, the Mighty, the Luminous. By the life of God! What ye see today cannot equal My mention of you. Be thankful and say: "Praise be unto Thee, O Goal of all seekers, and glory be unto Thee, O Glory of those in the heavens and the earth!"

- 50 O My Most Exalted Pen! Turn thy face toward the land wherein hath been diffused the fragrance of sincerity and submissiveness from those whom God hath related unto Himself and for whom He hath inscribed, from the Most Exalted Pen, that which none hath known save His all-encompassing knowledge. We have raised them to a station wherein the tongues of all created things speak their praise and glorification, and that which hath been sent down unto them from the Ancient Revealer. We bestow Our blessings upon their faces and pray for them, and We counsel them to observe the Most Great Steadfastness and to preserve that which hath been ordained for them by God, the Lord of the Throne and of the dust, and I am the All-Wise Counsellor. And We make mention of My loved ones there who have aimed for the Ultimate Goal and the Most Exalted Summit, and who have arisen to serve the Cause of their Lord, the All-Forgiving, the Most Merciful. Be ye as mountains in the Cause of your Lord, the Self-Sufficient, the Most High. This behooveth you, if ye be of them that comprehend. The world shall pass away and the winds of extinction shall seize it, but that which My Pen hath recorded and My truthful and trustworthy Tongue hath uttered shall endure. Take ye the chalice of immortality in the name of your Lord, the Most Glorious, then drink therefrom in spite of those who have disbelieved in God, the Lord of creation.

- 51 We make mention of the Land of Alif and Ra as a token of Our grace, for verily We are the Mighty, the All-Bountiful. We counsel them with that which befitteth the days of God, the

المهيمن القيوم أيّاكم ان تمنعكم الشؤون الفانية عن ملكوت الله ربّ ما كان وما يكون ضعوا ما عند القوم وخذوا ما امرتم به من لدى الحق علام الغيوب

49 قد مستكم البأساء والضراء في سبيلي وانا الشاهد الخبير قد رأيتم في الله ما لا رأت العيون يشهد بذلك كلّ الأشياء وهذا الكتاب المبين قد سمعتم شماتة الأعداء في أيام الله مالک الأسماء اسمعوا في هذا الحين ما يجري من قلبي الأعلى في ذكركم و اقبالكم وخضوعكم وخشوعكم وتوجهكم الى وجه ربكم العزيز المنير لعمر الله لا يعادل بذكرى ما ترونه اليوم اشكروا وقولوا لك الحمد يا مقصود القاصدين ولك البهاء يا بهاء من في السموات والأرضين

50 يا قلبي الأعلى ولّ وجهك شطر الياء التي فيها تضيّع عرف الخلوّص والخضوع من الذين نسبهم الله اليه وكتب لهم من القلم الأعلى ما لا اطلع به الا علمه المحيط انا رفعناهم الى مقام تنطق السن الكائنات بذكرهم و ثنائهم وما نزل لهم من لدن منزل قديم انا تكبر على وجوههم ونصلي عليهم ونوصيهم بالاستقامة الكبرى وبحفظ ما قدر لهم من لدى الله مالک العرش والثرى وانا الناصح البصير ونذكر احبائي هناك الذين قصدوا المقصد الأقصى والذروة العليا وقاموا على خدمة امر ربهم الغفور الرحيم كونوا كالجبال في امر ربكم الغنى المتعال هذا ينبغي لكم ان اتم من العارفين ستمضى الدنيا وتأخذها ارياح الفناء ويبقى ما جرى به قلبي ونطق به لسانى الصادق الأمين خذوا كوب البقاء باسم ربكم الأبهى ثم اشربوا منه رغماً للذين كفروا بالله مالک الایجاد

51 ونذكر ارض الألف والراء فضلاً من لدنا وانا العزيز الفضال ونوصيهم بما ينبغي لأيام الله العزيز

Mighty, the Bestower. O My Name! When thou meetest Ra and Jim, convey unto him My Glory and say: Be steadfast, for there hath come to thee a mighty matter whereby the limbs of the earth have quaked, the Trumpet hath been troubled, the Balance hath been stunned, and the Path hath lamented before the Face, by reason of that which hath befallen the Manifestation of the Cause through the doings of the heedless ones. Say: Be patient in God, then preserve what We have given thee. Soon there shall be made manifest unto thee that which hath been ordained by the One Who is Mighty and Ancient. Preserve thy station through this Most Great Name. Thus doth command thee He Who hath called all unto God, the Single, the All-Informed. Hold fast unto the cord of thy Lord's loving-kindness and say: O people! By God, the horizon of Revelation hath been illumined and that which was promised in the Scriptures of God, the True, the Mighty, the Wise, hath appeared. Cast aside what ye possess and take hold of that which the Lord of Eternity commandeth you, Who hath come with manifest sovereignty. Say: The Most Great Book hath appeared. Verily it calleth aloud between earth and heaven and summoneth you unto a station before which all regions of the earth have bowed down, were ye of them that know. Deprive not yourselves of the Most Great Ocean and of that which hath been ordained for you in a glorious Tablet. Be thou in such wise as beseemeth the Cause of thy Lord. He, verily, shall aid thee and decree for thee what thou desirest of His bounty, which overshadoweth all things great and small.

52 Arise with supreme steadfastness amidst mankind. This is what We commanded thee aforetime. Be thankful and be of them that praise. Hold fast unto the cord of thy Lord's loving-kindness and cling to His resplendent hem. Should thy son oppose thee in what We have commanded thee, leave him to thy Lord. Thus doth command thee He with Whom is the knowledge of all things in a Book which none hath comprehended save Him Who proclaimeth in every matter that there is no God but Me, the Witness, the All-Hearing. Read thou this Tablet and ponder that which hath been sent down therein from the presence of One Who is Mighty and Powerful. Say: O people! Dispute not concerning the signs of God and deny not Him Who hath come unto you with what the learned possess. Fear God and be not of the wrongdoers. Leave those who have no knowledge of this Cause to speak according to their desires. Lo! They are among the abased ones. O My loved ones there! Rejoice in that wherewith the Supreme Pen maketh mention of you in the prison of Akka and giveth you glad tidings of God's grace and mercy which have preceded all who are in the heavens and on earth. Verily thy Lord is the All-Merciful, the

الوهاب يا اسمي ان رأيت الرءاء والجيم كبر عليه من قبلي وقل ان استقم قد اتاك امر عظيم الذي به ارتعدت فرائص الأرض واضطرب الصور و انصعق الميزان و نوح الصراط امام الوجه فيما ورد على مظهر الأمر بما اكتسبت ايادي الغافلين قل ان اصبر في الله ثم احفظ ما اعطيناك سوف يظهر لك ما قدر من لدن مقتدر قدير و احفظ مقامك بهذا الاسم الأعظم كذلك يأمرك من دعا الكل الى الله الفرد الخبير تمسك بجبل عناية ربك و قل يا قوم تالله قد انار افق الظهور و ظهر ما كان موعوداً في صحف الله الملك الحق العزيز الحكيم دعوا ما عند العالم و خذوا ما يأمركم به مالک القدم الذي اتى بسلطان عظيم قل قد ظهر الكتاب الأعظم انه ينادى بأعلى النداء بين الأرض و السماء و يدعوك الى مقام خضعت له بقاع الأرض كلها ان اتم من العارفين لا تمنعوا انفسكم عن البحر الأعظم و عما قدر لكم في لوح كريم انك كن على شأن ينبغى لأمر ربك انه يؤيدك و يقضى لك ما اردته من فضله المهيمن على كل صغير و كبير

52 قم بالاستقامة الكبرى بين الوري هذا ما امرناك به من قبل اشكر و كن من حامدين تمسك بجبل عناية ربك و تشبث بذيله المنير لو يخالفك فيما امرناك ابك دعه باسم ربك كذلك يأمرك من عنده علم كل شيء في كتاب ما اطلع به الا من ينطق في كل شأن انه لا اله الا انا الشاهد السميع اقرأ هذا اللوح و تفكر فيما نزل فيه من لدن قوى قدير قل يا قوم لا تجادلوا بآيات الله و لا تنكروا الذي اتاكم بما عند العالم اتقوا الله و لا تكونوا من الظالمين دعوا الذين ليس لهم علم في هذا الأمر يتكلمون بأهوائهم الا انهم من الصاغرين يا احبائي هناك افرحوا بما يذكركم القلم الأعلى في سجن عكاء و يبشركم بفضل الله و رحمته التي سبقت من في السموات و الأرض ان ربك لهو المشفق الرحيم قوموا على خدمة الأمر على شأن لا تمنعكم حجابات الذين تمسكوا بمطلع الأوهام و

Compassionate. Arise to serve the Cause in such wise that the veils of those who have clung to the Dayspring of idle fancies and have spoken that whereby the Holy Spirit hath lamented may not hinder you. From this spot We send Our glorification upon you and upon My handmaidens who have attained unto this wondrous Cause.

تَكَلَّبُوا بِمَا نَاحَ بِهِ الرُّوحُ الْأَمِينُ أَنَا نَكْبَرُ مِنْ هَذَا
المقام عليكم وعلى امائى اللآئى فزن بهذا الأمر
البديع

- 53 We make mention of My loved ones in Manshad. By God! The Concourse on High hath grieved at your grief, and they who circle round the Throne have lamented at what hath befallen you at the hands of the oppressors. The Wronged One hath been with you, hearing and seeing, and He is the All-Hearing, the All-Seeing. Behold then remember what hath befallen the Lord of Names in the prison of Ta and in other lands from those who denied the right of God and His loved ones and who followed vain imaginings and idle fancies. Rejoice in that the Lord of the worlds remembereth you with such remembrance as hath caused every great mention to bow down before it. We counsel you to patience and forbearance and to that whereby the sanctity of the Cause may be manifested in cities and countries. Take hold of that which ye have been commanded by One Who is the Ordainer, the All-Wise. The light that shineth resplendent from the horizon of My loving-kindness be upon you and upon those who have aided you and turned unto you out of love for God, the Mighty, the All-Praised.

53 وَنَذَكَرُ أَحِبَّائِي فِي مَنْشَادِ تَالَهُ قَدْ حَزَنَ الْمَلَأُ الْأَعْلَى
بِحَزَنِكُمْ وَنَاحَ الَّذِينَ طَافُوا الْعَرْشَ بِمَا وَرَدَ عَلَيْكُمْ
مِنْ جُنُودِ الظَّالِمِينَ قَدْ كَانَ الْمَظْلُومُ مَعَكُمْ يَسْمَعُ
وَيَرَى وَهُوَ السَّمِيعُ الْبَصِيرُ انْظُرُوا ثُمَّ اذْكُرُوا مَا
وَرَدَ عَلَى مَالِكِ الْأَسْمَاءِ فِي سِجْنِ الطَّاءِ وَفِي دِيَارِ
آخَرَى مِنَ الَّذِينَ انْكُرُوا حَقَّ اللَّهِ وَأَوْلِيَائِهِ وَاتَّبَعُوا
الْأَوْهَامَ وَالتَّمَاثِيلَ أَفْرَحُوا بِمَا يَذْكُرُكُمْ مَوْلَى الْعَالَمِ بِذِكْرِ
إِذْ ظَهَرَ سَجْدَ لَهُ كُلِّ ذَكَرٍ عَظِيمٍ أَنَا نُوَصِّيكُمْ بِالصَّبْرِ وَ
الْإِصْطِبَارِ وَبِمَا يَظْهَرُ بِهِ تَقْدِيسُ الْأَمْرِ فِي الْمَدَنِ وَ
الدِّيَارِ خَذُوا مَا أَمَرْتُمْ بِهِ مِنْ لَدُنْ أَمْرِ حَكِيمِ التَّوَرِ
الظَّاهِرِ اللَّائِخِ مِنْ أَفْقِ عَنَابَتِي عَلَيْكُمْ وَعَلَى الَّذِينَ
نَصْرُوكُمْ وَاقْبَلُوا إِلَيْكُمْ حَبَّاً لِلَّهِ الْعَزِيزِ الْحَمِيدِ

- 54 We make mention of Our loved ones in the Land of Dal and Ha, even as We mentioned them before, as a token of Our grace, that they may give thanks unto their Lord, the All-Merciful, the Most Compassionate. Blessed are ye, inasmuch as the breezes of My loving-kindness have wafted over you, and My Pen hath testified to your acceptance, while its Lord lay imprisoned in a mighty prison. Beware lest the world's tribulations debar you from the Ancient Beauty. Cast away that which perisheth, and take hold of that which endureth, in the name of your Lord, the Everlasting, the Ever-Abiding, the Mighty, the Impregnable. Blessed is the arm that hath shattered the idols of vain imaginings and hastened to the shelter of the pavilions of the grandeur of his Lord, the Gracious One. We make mention of every servant who hath turned towards the Most Sublime Horizon, and of every maidservant who hath turned unto My Straight Path.

54 وَنَذَكَرُ أَحِبَّائِي فِي أَرْضِ الدَّالِّ وَالْهَاءِ كَمَا ذَكَّرْنَاهُمْ
مِنْ قَبْلِ فَضْلًا مِنْ عِنْدِنَا لِيَشْكُرُوا رَبَّهُمُ الرَّحْمَنَ
الرَّحِيمَ طُوبَى لَكُمْ بِمَا مَرَّتْ عَلَيْكُمْ نَسْمَةٌ عَنَابَتِي وَ
شَهِدَ بِاقْبَالِكُمْ قَلْبِي إِذْ كَانَ مَوْلَاهُ فِي سِجْنِ عَظِيمٍ
أَيَّاكُمْ أَنْ تَمْنَعَكُمْ أَحْزَانُ الْعَالَمِ عَنْ مَالِكِ الْقَدَمِ
دَعُوا مَا يَفْنَى وَخَذُوا مَا يَبْقَى بِاسْمِ رَبِّكُمْ الْبَاقِ
الدَّائِمِ الْعَزِيزِ الْمُنِيعِ طُوبَى لِعَضْدِ كَسْرِ اصْنَامِ
الْأَوْهَامِ وَسَرَعَ إِلَى ظِلِّ قَبَابِ عَظْمَةِ رَبِّهِ الْكَرِيمِ
أَنَا نَذَكَرُ كُلَّ عَبْدٍ أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى وَكُلَّ
أُمَّةٍ أَقْبَلَتْ إِلَى صِرَاطِي الْمُسْتَقِيمِ

- 55 We make mention of 'Ali-Akbar, who fulfilled My Covenant and My Testament, who turned unto My countenance, soared in My atmosphere, stood before My gate, hearkened unto My call, attained My presence and reunion, and spoke forth My beauteous praise. Rejoice in the Supreme Companion, inasmuch as the Lord of Names, Who spoke from the Burning Bush

55 وَنَذَكَرُ عَلِيًّا قَبْلَ أَكْبَرِ الَّذِي وَفَى بِمِيثَاقِي وَعَهْدِي
وَاقْبَلَ إِلَى وَجْهِهِ وَطَارَ فِي هَوَائِي وَقَامَ لَدَى
بَابِي وَسَمِعَ نِدَائِي وَفَازَ بِقُرْبِي وَوَصَالِي وَنَطَقَ
بِثَنَائِي الْجَمِيلِ أَفْرَحَ فِي الرَّفِيقِ الْأَعْلَى بِمَا يَذْكُرُكُمْ
مَوْلَى الْأَسْمَاءِ الَّذِي نَطَقَ فِي طُورِ الْعُرْفَانَ لِمُوسَى

unto Moses, son of 'Imran, making mention of thee, declaring: "Verily, there is none other God but Me, the Manifest, the Speaking One, the All-Powerful, the Mighty." O 'Ali-Akbar! We make mention of thee when thou didst leave thy homeland, turning towards the Most Sublime Horizon, enkindled with the fire of love for thy Lord, the Sovereign of the Kingdom of Eternity, and when thou wert among the people and there befell thee in the path of God that which caused the eyes of every just and knowing one to weep. We make mention of when thou didst circle round My throne and act in accordance with what was commanded thee in My perspicuous Book. We make mention of thy son and those who upheld what was right concerning him and arose to set his affairs in order out of love for God, the Lord of this utterance, the Revealer of these verses, the Manifestor of clear proofs, and the Speaker among the nations when seated upon the Most Great Throne. Verily, there is none other God but Me, the Single, the One, the Mighty, the Wise.

56 We desire to make mention of the Most Exalted Paradise and the Blessed City of Light wherein was diffused the fragrance of the Beloved, His verses were spread abroad, His proofs were made manifest, His banners were raised, His tabernacle was pitched, and every wise command was detailed. That is the city wherein wafted the sweet savors of reunion, by which the sincere were drawn to the seat of nearness, sanctity and beauty. Blessed is he who purposed, attained, and drank the choice wine of meeting from the ocean of the bounty of his Lord, the Mighty, the Most Praiseworthy.

57 O Land of Heart's Desire! I have come to thee from God and give thee glad tidings of His grace and mercy, and glorify thee from His presence. He, verily, is the All-Bountiful, the Gracious. Blessed is the soul that hath turned unto thee and discovered from thee the fragrance of God, the Lord of the worlds. Light be upon thee and glory be upon thee, inasmuch as God hath made thee a paradise for His servants and the blessed, hallowed earth whose mention He hath sent down in the Books of the Prophets and Messengers.

58 O Land of Light! Through thee was raised the standard of "There is none other God but Him," and within thee was planted the banner of "Verily, I am the Truth, the Knower of things unseen." It behooveth every one who turneth unto thee to glory in thee and in whatsoever is therein of My branches, My leaves, My traces, My chosen ones, and My loved ones who have turned with supreme steadfastness unto My glorious station. We have not mentioned those whom We made the keys of victory, lest they be discovered by every oppressive one who

بن عمران من الشجرة انه لا اله الا انا الظاهر الناطق المقتدر القدير يا علي قبل اكبر انا نذكرك اذ خرجت من وطنك مقبلاً الى الأفق الأعلى و مشتعلاً بنار محبة ربك مالك ملكوت البقاء و اذ كنت في القوم و ورد عليك في سبيل الله ما ذرفت به عين كل منصف عليم و نذكر اذ كنت طائفاً حول عرشي و عاملاً بما امرت به في كتابي المبين و نذكر ابنك و الذين تمسكوا في حقه بالمعروف و قاموا على اصلاح اموره حباً لله مالك هذا البيان و منزل هذه الآيات و مظهر البيئات و الناطق بين الأمم اذ استوى على العرش الأعظم انه لا اله الا انا الفرد الواحد العزيز الحكيم

56 انا اردنا ان نذكر الفردوس الأعلى و المدينة المباركة النوراء التي فيها تضوع عرف المحبوب و انتشرت آياته و ظهرت بيناته و نصبت اعلامه و ارتفع خبائه و فصل فيها كل امر حكيم تلك مدينة فيها سطعت رائحة الوصال و انجذب بها المخلصون الى مقر القرب و القدس و الجمال طوبى لقاصد قصد و فاز و شرب رحيق اللقاء من بحر عناية ربه العزيز الحميد

57 يا ارض المقصود قد جئتكم من قبل الله و ابشركم بفضله و رحمته و اكبر عليك من لدنه انه لهو الفضل الكريم طوبى لنفس توجهت اليك و وجدت منك عرف الله رب العالمين النور عليك و البهاء عليك بما جعلك الله فردوساً لعباده و الأرض المقدسة المباركة التي انزل الله ذكرها في كتب النبيين و المرسلين

58 يا ارض النوراء بك ارتفع علم انه لا اله الا هو و فيك نصبت راية اتني انا الحق علام الغيوب ينبغي لكل مقبل ان يفتخر بك و بما فيك من افناني و اوراق و آثاري و اوليائي و احبائي الذين اقبلوا بالاستقامة الكبرى الى مقامي المحمود انا ما ذكرنا الذين جعلناهم مفاتيح الفلاح لئلا يطلع بهم كل ظالم محجوب انا نكبر من هذا المقام عليك

is veiled. We, from this station, glorify thee, O My earth, and them, and those who have laid hold on this mighty, extended cord.

59 Say: O concourse of earth! Set aside your desires, clinging fast to My desire. By God, this is better for you than all that you behold this day. To this testifies the Book of God, the Mighty, the Loving. Do that which God has willed, not what your own selves have willed. Fear God and be not of those who comprehend not. Verily, he who clings to what he possesses cannot turn his face toward the face of God, the Everlasting, after the passing away of all things. Thus has My Most Exalted Pen spoken in this blessed and beloved Tablet.

60 O Tongue of Grandeur! Make mention of God's loved ones in Kha, that they may be drawn to a station wherein naught is seen save the loving-kindness of God, the Lord of what was and what shall be. Through you the Word is ended in this station, and this is of My grace and favor unto you. Verily your Lord, the All-Merciful, is the Powerful over what has been. There is no God but Him, the Manifest, the Hidden, the Mighty, the Witnessed. Through you has dawned the horizon of certitude and clashed the swords of inner meanings in the arena of utterance, and through you has spoken the tongue of revelation: "The Kingdom is God's, the Possessor of the seen and unseen." You have attained unto the days of God and His Cause, and have turned unto Him when the princes of earth, all of them, and every learned one made vain by knowledge, turned away. Blessed be your faces for having turned, and your tongues for having answered, and your hands for having been raised unto God, the Lord of the Kingdom. Thus has risen from the horizon of proof the Sun of utterance. Blessed is he who has recognized and attained, and woe unto every heedless one rejected. The light shining from the heaven of My favor be upon you, O captives of God in His earth and dawning-places of His firm, wise, and impregnable decree.

61 O Most Exalted Pen! Make mention of what has come upon thee at this moment from God's firm and irrevocable decree. We were making mention of Our loved ones in the cities and lands when suddenly the door opened and one entered saying, "Thy handmaiden has taken flight." We said: "Unto God, the Mighty, the Loving." She was a handmaiden who set out for the Most Great House of God and left her station until she arrived and circumambulated and took for herself a station beneath the domes of grandeur. To this testifies the Lord of creation Who speaks what He spoke in the earliest days and before them. Verily, there is no God but I, the All-Compelling, the Self-Subsisting. O My handmaiden! Upon thee be My

يا ارضى و عليهم و على الذين تمسكوا بهذا الحبل المحكم الممدود يا اسمى

59 قل يا ملاء الأرض ضعوا اراداتكم متمسكين بارادتي ايم الله انها خير لكم عما ترونه اليوم يشهد بذلك كتاب الله العزيز الودود اعملوا بما اراده الله لا بما ارادت انفسكم اتقوا الله و لا تكونوا من الذينهم لا يفقهون ان الذى تمسك بما عنده ليس له ان يتوجه الى وجه الله الباقي بعد فناء الأشياء كذلك نطق قلبى الأعلى فى هذا اللوح المبارك المحبوب

60 يا لسان العظمة اذكر اولياء الله فى الخفاء ليجذبهم الى مقام لا يرى فيه الا عناية الله رب ما كان و ما يكون بكم ختم الكلام فى هذا المقام و هذا من فضلى و عنايتى عليكم ان ربكم الرحمن هو المقدر على ما كان لا اله الا هو الظاهر الباطن العزيز المشهود بكم لاح افق الايقان و ارتفع صليل سيوف المعانى فى مضمار البيان و بكم نطق لسان الوحي الملك لله مالک الغيب و الشهود قد فزتم بأيام الله و امره و اقبلتم اليه اذ عرض عنه امرأ الأرض كلها و كل عالم غرته العلوم طوبى لوجوهكم بما توجهت و لألسنكم بما اجابت و لأياديكم بما ارتفعت الى الله مالک الملكوت كذلك طلع من افق البرهان شمس البيان طوبى لمن عرف و فاز و ويل لكل غافل مردود التور المشرق من افق سماء فضلى عليكم يا اسراء الله فى الأرض و مهبط قضائه المبرم المحكم المنوع

61 يا قلم الأعلى اذكر ما ورد عليك فى هذا الحين من قضاء الله المبرم المحتوم انا نكنا نذكر احبائنا فى المدن و الديار حينئذ فتح الباب و دخل احد و قال قد طارت امتك قلنا الى الله العزيز الودود انها امة قصدت بيت الله الأعظم و خرجت عن مقامها الى ان وردت و طافت و اتخذت لها مقاماً فى ظل قباب العظمة يشهد بذلك مولى البرية الذى ينطق بما نطق فى أول الأيام و قبلها انه لا اله الا انا المهيمن القيوم يا امتى عليك بهائى و رحمتى و عنايتى و على الذين يذكرونك بعد ارتقائك

glory, My mercy and My loving-kindness, and upon those who remember thee after thy ascension and who speak thy praise out of love for God, the King of Kings. I bear witness that thou didst turn to God and believe in Him and didst find the fragrances of the Manifestation when He appeared in truth with manifest sovereignty, and thou didst drink the choice wine of utterance from the hands of His bounty and didst witness what His Most Exalted Pen witnessed in His blessed station. The glory shining from the horizon of the heaven of My mercy be upon thee and upon My trusted servant who was known among the Concourse on High for his service to Me and to My chosen ones who arose to aid My Cause and who spoke in times of hardship and tribulation: "We are God's, and to Him shall we return."

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و ينطقون بشائك حباً لله مالك الملوك اشهد
انك اقبلت الى الله و آمنت به و وجدت نفحات
الظهور اذ ظهر بالحق بسطان مشهود و شربت
رحيق البيان من ايدى عطائه و شهدت بما شهد
به قلبه الأعلى في مقامه المبروك البهاء المشرق
من افق سماء رحمتي عليك و على عبدى الأمين
الذى كان معروفاً بين الملا الأعلى بخدمتى و خدمة
اصفيائى الذين قاموا على نصرة امرى و نطقوا فى
مواقع البأساء و الضراء انا لله و انا اليه راجعون

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BH00680

To: Ali Milani et al.

Date: 1299-09 [1882-Jul]

- 1 In the Name of our Lord, the Most Great, the Most Holy, the Most Exalted, the Most Glorious
- 2 God testifieth that there is none other God but Him. His is the sovereignty and the kingdom, and His is the might, the grandeur and the dominion. He sendeth down what He willeth and withholdeth from whom He willeth. His Most Exalted Pen hath appeared and through it He hath ordained for whomsoever He desireth whatsoever He desireth. He is the Interpreter, Whom the All-Merciful hath described and made to move among the religions. Exalted is the Desired One Who hath come with the truth and hath spoken that which was the pure wine of divine knowledge for all who dwell within the realm of possibility. There is none other God but Him, the Almighty, the All-Knowing, the All-Wise.
- 3 And now, thy letter was received which, praised be God, was adorned with the sweet-scented breeze of the Beloved of the worlds. This evanescent servant hath ever mentioned and continueth to mention the friends of God. They have always been

1 بسم ربنا الأعظم الأقدس العلى الأبهى

2 شهد الله انه لا اله الا هو له الملك و الملكوت
وله العزة و العظمة و الجبروت ينزل ما يشاء و
يمنع عمن يشاء قد اظهر قلبه الأعلى و به قدر لمن
اراد ما اراد و هو المترجم الذى وصفه الرحمن
و جعله متحرراً بين الأديان تعالى المقصود الذى
اتى بالحق و نطق بما كان رحيق العرفان لمن فى
الامكان لا اله الا هو المقتدر العليم الحكيم

3 و بعد مكتوب آنجناب رسيد الحمد لله بنفحة
عنايت محبوب عالميان مزین بود در جميع احوال
اينعبد فاني دوستان الهى را ذكر نموده و مينمايد

and remain before mine eyes. I beseech God, exalted be His glory, to aid them and enable them to achieve that which is the cause and means of drawing near unto Him. Verily our Lord, the All-Merciful, is the Munificent, the Generous.

- 4 After perusing and becoming acquainted with the contents of thy letter, this servant turned towards the most holy, most exalted Court and presented a detailed account. These sublime words were revealed and sent down from the Dawning-Place of divine favors, the Source of verses. His blessed and exalted Word:

- 5 "O 'Ali! The whole world hath been created for the knowledge of God, yet most are deprived of recognizing the Ocean of His Revelation. Whosoever hath today attained unto this supreme gift must render thanks unto God, exalted be His glory, throughout the endurance of His earthly and heavenly kingdoms. This dependeth upon divine grace and assistance. We counsel all the friends to that which is the cause of progress and the means of elevation. Jinab-i-Alif and Ha and all other friends are mentioned in the presence of the Wronged One. God willing, may they be assisted through His grace to achieve goodly deeds and praiseworthy character. Man is like unto a sword, and its essence is forbearance and godliness. So long as it remaineth sheathed in the scabbard of self, its true quality remaineth unknown. Supplicate God, exalted be His glory, that He may enable all to attain unto the station of maturity, which is the station of certitude and divine knowledge. From this station We send Our greetings upon thee and upon My loved ones who have turned unto Me and have attained unto that which was recorded in the Books of God, the Lord of all worlds." The Word hath ended.

- 6 Praise be to God that thou hast been favored with divine grace, for thy mention hath repeatedly been made in the Most Holy Court. This is a great bounty; were its station to be made manifest, all would be amazed.

- 7 A letter from Haji 'Ali-'Askar, upon him be the Glory of God, reached this servant. After perusing it, it was presented at the Most Holy and Exalted Court. He said: "May he, God willing, be assisted in that which God loves." That which was indicative of the favor of God, exalted be His glory, was revealed specifically for him. Verily We have mentioned him and will

لازال امام عين بوده و هستند و از حق جلّ جلاله سائل و آمل که ایشانرا تأیید فرماید و بآنچه سبب و علت تقرب [است] موفق دارد ان ربنا الرحمن لهو الجواد الكريم

- 4 و بعد از قرائت و اطلاع بآنچه در نامه آنجناب بود بساحت امنع اقدس اعلى توجه نموده تفصیل را عرض نمود اینکلمات عالیات از مطلع عنایت منزل آیات ظاهر و نازل

- 5 قوله تبارک و تعالی یا علی جمیع عالم از برای معرفت الهی خلق شده‌اند و لکن اکثری از عرفان بحر ظهور محروم و هر نفسی الیوم باین موهبت کبری فائز شد باید بدوام ملک و ملکوت حق جلّ جلاله را شکر نماید و این معلق است بعنایت و مدد الهی جمیع دوستان را وصیت مینمائیم بآنچه که سبب ارتقا و علت ارتفاع است جناب الف و حاء و سایر دوستان طراً لدی المظلوم مذکورند انشاءالله بعنایت حق باعمال طیبه و اخلاق مرضیه موفق شوند انسان بمثابه سیف است و جوهر آن بردباری و پرهیزکاری تا در غلاف نفس مستور است جوهرش معلوم نه از حق جلّ جلاله بطلبید تا کل را بمقام بلوغ که مقام ایقان و عرفان است فائز فرماید انا نکبر من هذا المقام علیک و علی احبائى الذین اقبلوا و فازوا بما کان مسطوراً فی کتب الله رب العالمین انتہی الحمد لله آنجناب بعنایت الهی فائز شدند چه که مکرر ذکرشان در ساحت اقدس شده این فضل بسیار بزرگ است اگر مقامش ظاهر شود کل متحیر گردند و

- 6 مکتوبی از جناب حاجی علی عسکر علیه بهاء الله باینفانی رسید

- 7 بعد از اطلاع آنهم در ساحت امنع اقدس عرض شد فرمودند انشاءالله به ما یحبه الله مؤید باشند از قبل مخصوص او نازل شد آنچه که مشعر بر عنایت حق جلّ جلاله بوده انا ذکرناه و تذکره و نوصیه بالاستقامه الکبری علی هذا الامر العظیم

mention him, and We counsel him to show forth the greatest steadfastness in this mighty Cause.

- 8 The people of the world have been prevented from recognizing God, exalted be His glory, and turning towards Him by the promptings of self and desire. Blessed is the soul who has today drunk from the Kawthar of the utterance of the All-Merciful and attained that which was intended. Praise be to God in all conditions. The friends must today know their worth and preserve their stations through the Name of God, exalted be His glory. Verily, He is the Preserver, the Observer, the All-Knowing, the All-Wise. Verily God has forgiven thy father and thy mother. He is indeed the Forgiver, the Mighty, the Generous.
- 9 Rejoice thou in thy Lord's favor, then render thanks unto Him at morn and eventide. The Glory be upon thee and upon those who have attained unto the knowledge of God, the Lord of the worlds.
- 10 God willing, may you ever be blessed with the outpourings of the ocean of inner meanings and be confirmed in that which God loves. This evanescent servant at all times beseeches assistance and favor from the Self-Sufficient, the Exalted, on behalf of the friends, especially those friends who are adorned with the ornament of steadfastness. I request that you convey my greetings to the friends of God.
- 11 Likewise, mention was made of Aqa Muhammad-Rida at the Most Holy and Exalted Court, and these words were revealed from the heaven of the All-Merciful's favor concerning him. His exalted Word: "O Rida! We have heard thy call and beheld thy turning and attraction, and We make mention of thee with these sublime words that thou mayest, with the utmost joy and gladness, engage in the remembrance and praise of God, exalted be His glory, in this Day of Manifestation. Contingent existence is observed to be like unto a mirage, or like the remnant of the sun's reflection upon the mountains which will soon be overtaken by extinction. Blessed is the soul that in these blessed days has attained unto that from which the fragrance of eternity is wafted. Heedlessness hath encompassed the world. All are seen to be clinging to that which is transient and deprived of that which is everlasting, save whom God willeth. Say: Glory be unto Thee, O my God! I beseech Thee by Thy Name through which Thou hast subdued what was and what will be, to ordain for me that which befiteth Thy bounty and Thy generosity, and to decree for me the good of the hereafter and of this world. Verily, Thou art the One with power over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise."
- 8 اهل عالم را شئونات نفس و هوی از عرفان حق جلّ جلاله و توجه باو منع نموده طوبی از برای نفسیکه ایوم از کوثر بیان رحمن آشامید و بآنچه مقصود است فائز گشت لله الحمد فیکلّ الأحوال باید دوستان ایوم قدر خود را بدانند و مقامات خود را باسم حق جلّ جلاله حفظ نمایند آنه هو الحافظ الناظر العلیم الحکیم انّ الله غفر اباک و امک آنه هو الغفار العزیز الکریم
- 9 ان افرح بعناية ربک ثم اشکره فی البکور و الاصيل البهاء علیک و علی الذین فازوا بعرفان الله رب العالمین انتهى
- 10 انشاء الله آنجناب لازال بفیوضات بحر معانی فائز باشند و به ما یحیه الله مؤید اینعبد فانی در جمیع احوال از غنی متعال از برای دوستان مدد و عنایت میطلبد مخصوص دوستانیکه بطراز استقامت مزینند استدعا آنکه از قبل فانی خدمت دوستان الهی تکبیر برسانید
- 11 و همچنین ذکر جناب آقا محمد رضا در ساحت امع اقدس عرض شد و این بیان در باره ایشان از سماء عنایت رحمن نازل قوله تعالی یا رضا ندایت را شنیدیم و توجه و اقبال را مشاهده نمودیم و باینکهکلمات عالیات ترا ذکر مینمائیم تا بکمال فرح و سرور در این یوم ظهور بذکر و ثنای حق جلّ جلاله مشغول شوی هستی عارضی بمثابه سراب مشاهده میشود یا بمثابه بقیه اثر شمس بر جبال عنقریب زوال او را اخذ نماید مبارک نفسیکه در این ایام مبارکه فائز شد بآنچه که عرف بقا از او متضوع است عالم را غفلت احاطه نموده کل بغانی متشبث و از باقی محروم مشاهده میشوند الا منی شاء الله قل سبحانک یا الهی استلک باسمک الذی به سخرت ما کان و ما یكون بأن تکتب لی ما ینبغی لجودک و کرمت و یقدر لی خیر الآخرة و الأولى انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم انتهى

- 12 That which was mentioned by Karbila'i 'Ali – upon him be Baha'u'llah's glory – those very passages were presented before His presence. He said: "The Wronged One hath turned toward thee from the precincts of the Prison. He is the All-Seeing, He heareth and answereth, and He is the Hearing, the Responding One. As to thy request from God, exalted be His glory, for true vision, praise be to God, this desire was granted even before being expressed. For hadst thou not possessed true vision, thou wouldst have been found heedless of the Truth, even as most of the world's people – whether divines, rulers, or others – are today deprived and unaware. How many kings today remove their hats at the mention of one of God's names, yet remain deprived of, barred from, and heedless of God, exalted be His glory, Who is the Creator of names and their Quickener. Whosoever hath today attained unto the recognition of God is and shall be regarded as the most exalted of all creation in the sight of the Truth. Blessed are they who have attained unto this most exalted station. Soon shall the station of those who have turned unto Him become evident and manifest to all others. We beseech God to assist thee in that which causeth steadfastness, the manifestation of grace, and service to His Cause."
- و آنچه بلسان جناب کربلائی علی علیه ۹۶۶ [بهاء الله] ذکر شده بود همان فقرات بعینها تلقاء وجه عرض شد فرمودند مظلوم از شطر سخن بتو توجه نمود اوست بینا یسمع و یحیی و هو السامع المحیب اینکه از حق جل جلاله بصر حق بین خواستی الحمد لله ایطلب قبل از اظهار باستجاب فائز شد چه اگر صاحب بصر حق بین نبودی از حق غافل مشاهده میشدی چنانچه اکثر اهل عالم از علما و امرا و سایرین ایوم محروم و میخیزند چه مقدار از ملوک ایوم نزد ذکر اسمی از اسماء الهی کلاه بر میدارند و لکن از حق جلاله که خالق اسماء و محیی اوست محروم و ممنوع و غافلند هر نفسی ایوم عرفان الله فائز شد او اعلی الخلق لدی الحق بوده و خواهد بود طوبی از برای نفوسیکه با یتخام اعلی فائز گشتند زود است که مقام مقبلین بر سایرین ظاهر و آشکار شود از حق میطلبیم ترا مؤید فرماید بر آنچه سبب استقامت و ظهور عنایت و خدمت امر است انتهی
- 13 Regarding what thou didst write about journeying to the Holy Land, thou hast permission, but He said: "Be patient, for verily He is with His patient servants." Praise be to God that thou didst attain unto His presence and drink from the cup of meeting. At present, due to the upheavals in these parts, such a journey is not permitted. He commandeth thee with that which is best for thee. He is verily the All-Bountiful, the Generous. Praise be to God, the Most High, the Most Great.
- و اینکه در باره توجه بارض مقصود نوشته بودید 13 آنجناب اذن دارند و لکن فرمودند ان اصبر انه مع عباده الصابرین الحمد لله زیارت فائز شدید و از کأس لقا آشامیدید حال نظر بانقلاب این اطراف توجه جایز نه انه بامرک بما هو خیر لک انه هو الفضل الکرم الحمد لله العلی العظیم
- 14 Concerning the sum thou didst write about, let nine tumans thereof be delivered to Nabil-i-Akbar – upon him be Baha'u'llah's glory – who is in the Land of Ta [Tehran], that he may, on behalf of the Truth, host the friends of God. The remainder should be given to Muhammad-'Ali from the Land of Sad. This evanescent servant beseecheth God that He may shelter beneath His grace those souls who have turned to Him and remained steadfast, as well as those who act according to what hath been revealed in the Book and pay the Huququ'llah. This lowly and fleeting servant submits:
- و در باره وجه نوشته بودید مبلغ نه تومان آنرا 14 بجناب نبیل قبل بآ علیه ۹۶۶ [بهاء الله] که در ارض تاء تشریف دارند برسانند و ایشان از قبل حق دوستان الهی را ضیافت نمایند و مابقی را نزد جناب محمد قبل علی من ارض صاد از حق این خادم فانی سائل و آمل است که نفوس مقبله مستقیمه را در ظل عنایت خود محل عنایت فرماید و همچنین نفوسیکه به ما نزل فی الکتاب عاملند و حقوق الهی را ادا مینمایند این خادم فانی عرض مینماید
- 15 O my God, my Hope, my Beloved, and my Desire! I beseech Thee to assist the servants of Thy path in benevolent matters. In this matter, bestow Thy special grace upon the giver, the recipient, the partaker, and the one who administers. Verily,
- یا الهی و رجائی و محبوی و مقصودی سؤال 15 مینمایم از تو که خادمان سبیل را مؤید فرمائی بر امورات خیریه در اینفقره اداکننده و دهنده و خورنده و آنکه مباشر است کل را بعنایت

Thou art the Generous, the Bountiful. There is no God but Thee, the Forgiving, the Merciful.

مخصوصهء خود فائز فرمائی آنک انت جواد کریم
لا اله الا انت الغفور الرحيم

- 16 Praise be to God, all the names mentioned in thy letter have been blessed with special favors, and for each one, clear verses have been revealed from the heaven of grace. His is the praise and the bounty. Ever are those who turn unto Him, the sincere ones, the believers, those who remember Him, those who seek Him, and those who hope in Him – all are mentioned before His presence and are blessed with infinite favors. May God, exalted be His glory, assist all to recognize this Most Great Station. The Glory be upon thee and upon those whose names thou didst mention before His presence, and upon every one who hath turned unto Him and remained steadfast. And praise be to God, the Single, the All-Knowing.

16 الحمد لله جميع اسامى المذكورة در نامه آنجناب
بعنايت مخصوصه فائز گشتند و از براى هريک
آيات بينات از سماء فضل نازل له الحمد و المنه
لازال مقبلين و مخلصين و موحدين و ذاكرين
و قاصدين و آملين کلي لدى الوجه المذكورند و
بعنايات لانهايه فائز حق جل جلاله جميع را تأييد
فرمايد بر عرفان اين مقام اعظم البهاء عليكم و على
الذين ذكرت اسمائهم لدى الوجه و على كل مقبل
مستقيم و الحمد لله الفرد العليم

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To: *Ibn-i-Abhar et al.*

Date: 1299-09 [1882-Jul]

- 1 O loved ones of God in His Most Glorious Name! In My Name, the Generous!
- 2 O Mir Muhammad-Taqi! Harken unto My call, for verily it will draw thee to My Kingdom and bring thee nigh unto a station which the pens are powerless to describe. Bear thou witness to that which God did testify before the creation of earth and heaven, that there is none other God but Him, the Mighty, the All-Knowing. By My life! This exalted Word sufficeth thee. Be thou grateful and say: "Praise be unto Thee, O Thou in Whose grasp are the reins of all mankind!"
- 3 O Ali-Akbar! The Wronged One maketh mention of thee with that which shall cause thy remembrance to endure throughout the duration of My most excellent names. Thy Lord is, verily, the One Who hath power over whatsoever He willeth. A single letter of thy Lord's verses surpasseth all that minds have comprehended and eyes have witnessed. Hold thou fast unto the cord of God; verily it will lead thee to the most exalted summit, from God, the Lord of Lords.

1 احباء الله فى ابه بسمى الكريم

2 يا مير قبل محمد تقى ان استمع ندائى انه يجذبك
الى ملكوتى و يقربك الى مقام عجز عن ذكره
الأقلام ان اشهد بما شهد الله قبل خلق الأرض
و السماء انه لا اله الا هو العزيز العلام لعمري
يكفيك هذه الكلمة العليا ان اشكر و قل لك
الحمد يا من فى قبضتك ازمة العباد

3 يا على قبل اكبر يذكرك المظلوم بما يبقى به ذكرك
بدوام اسمائى الحسنى ان ربك هو المقتدر على
ما اراد لا يعادل بحرف من آيات ربك ما
ادركت العقول و شاهدت الأبصار تمسك بحبل
الله انه يوصلك الى الذروة العليا من لدى الله
رب الأرباب

- 4 O Abul-Qasim! Spread wide thy robe to receive the pearls of the ocean of thy Lord's utterance, the Lord of all mankind. Beware lest the affairs of men debar thee from the Truth or the allusions of them who have disbelieved in the Beginning and the End cause thee grief. Take hold of the Book of God with the power that proceedeth from Him. Thus doth the Mother Book command thee.
- يا ابا القاسم ان ابسط ذيلك للآلئ بحر بيان ربك
مالك الأنام اياك ان تمنعك شؤونات الخلق
عن الحق او تحزنك اشارات الذين كفروا بالمبدأ
والمآب خذ كتاب الله بقوة من عنده كذلك
يأمرك من عنده أم الكتاب
- 5 O Abdul-Hamid! He Who hath come with the Truth and hath guided all to the straight path maketh mention of thee. Say: O concourse of divines! Die in your wrath! He hath come through Whose name your idols of self have been shattered and your fancies and imaginings obliterated. We counsel thee and My loved ones with that which We have counseled all in the Holy Books and Tablets.
- يا عبد الحميد يذكرك من اتي بالحق و هدى الكل
الى سواء الصراط قل يا معشر العلماء موتوا بغیظكم
قد اتي من انكسر باسمه اصنام انفسكم و محام
عندكم من الظنون والأوهام انا نوصيك و احبائي
بما وصينا به الكل في الزبر والألواح
- 6 O Ali-Akbar! Be thou patient in adversity and steadfast in service to the Cause in such wise that neither the doubts of men nor the veils of them who have turned away from God, the Almighty, the Self-Subsisting, shall cause thee to slip. We have counseled all with goodly deeds and with that which shall exalt their stations. The Tongue of Grandeur in the most exalted station beareth witness unto this. Thus have We caused thee to hear and made mention of thee. Verily thy Lord is the Compassionate, the Mighty, the All-Bountiful.
- يا علي قبل اكبر كن في البأساء صابراً و علي
خدمة الأمر قائماً علي شأن لا تزلك شبهات
الخلق و لا تحجيك حجاب الذين اعرضوا عن الله
المقتدر المختار انا وصينا الكل بالمعروف و بما يرتفع
به مقاماتهم يشهد بذلك لسان العظمة في اعلي
المقام كذلك اسمعناك و ذكرناك ان ربك
هو المشفق العزيز الوهاب
- 7 O Muhammad-Qasim! We make mention of thee as a token of Our grace, that thou mayest give thanks unto God, the Lord of the worlds, Who speaketh at all times from the most exalted horizon: "The Kingdom is God's, the One, the Single, the All-Knowing, the All-Informed." Blessed is he who hath turned toward My horizon, heard My call, and arisen to serve My Cause, the Firm, the Impregnable.
- يا محمد قاسم انا نذكرك فضلاً من لدنا لتشكر الله
رب العالمين الذي ينطق في كل الأحيان في اعلي
المقام الملك لله الفرد الواحد العليم الخبير طوبى
لمن اقبل الى افق و سمع ندائي و قام علي خدمة
امري المحكم المتين
- 8 O Abbas! He Who hath never been overtaken by slumber in the Cause of God, the Mighty, the Praiseworthy, maketh mention of thee. He hath arisen to promote the Cause in such wise that neither the weapons of the world could shake Him nor the doubts of the wayward could cause Him to stumble. He stood amongst the peoples and proclaimed in the most exalted call: "Come, O people of the earth, unto the Dayspring of the signs of your Lord, the Almighty, the All-Powerful!"
- يا عباس يذكرك الذي ما اخذه النعاس في امر
الله العزيز الحميد قام علي الأمر علي شأن ما حركته
مدافع العالم و ما زلته شبهات المعرضين قام بين
الأمم و نطق بأعلى النداء تعالوا يا ملأ الأرض
الى مطلع آيات ربكم المقتدر القدير
- 9 O Muhammad-Sadiq! We have called all unto that which would draw them to the supreme horizon. Among the people are those who have turned toward it, those who have turned away, and those whom We behold in manifest doubt. How many a servant hath heard and denied, turned toward and then away. Thus have the various stages been made manifest. Verily thy Lord is the All-Explaining, the All-Knowing.
- يا محمد قبل صادق انا دعونا الكل الى ما يجذبهم
الى الأفق الأعلى من الناس من اقبل و منهم من
اعرض و منهم من نراه في ريب مبين كم من عبد
سمع و انكر و اقبل ثم اعرض كذلك ظهرت
الأطوار ان ربك هو المبين العليم

- 10 O Mahmud! The All-Loving maketh mention of thee from His glorious station and calleth thee to God, the Protector, the Self-Subsisting. The Light hath shone forth from the horizon of the heaven of Revelation, and the Mount speaketh, saying: "Praise be unto Thee, O my God, for the appearance of Him Who conversed with me, Who was promised in the Torah and the Psalms." Thus have We made mention of thee and expounded the verses for thee that thou mayest give thanks unto thy Lord, the Mighty, the Loving.
- 10 يا محمود يذكرک الودود من مقامه المحمود و يدعوک الى الله المهيمن القيوم قد اشرق النور من افق سماء الظهور والطور ينطق ويقول لک الحمد يا الهی بما ظهر مکملی الذی کان موعوداً فی التوراة والزبور کذلک ذکرناک و صرفنا لک الآيات لتشکر ربک العزیز الودود
- 11 O Abu-Talib! The Desired One hath come, yet most of the people understand not. They hear the call from the precincts of the Prison, yet they perceive not. When asked by what proof they have believed in God, they say "By the Qur'an," yet when We reveal unto them that which is greater than it, they disbelieve in the Witness and the Witnessed. Thus have their souls deluded them, and they know it not.
- 11 يا ابا طالب قد اتی المطلوب والناس اکثرهم لا يفقهون یسمعون النداء من شطر السجن ولكن لا يشعرون اذا قيل لهم بأی حجة آمنتم بالله يقولون بالفرقان واذا تزلنا علیهم اکبر منه کفروا بالشاهد والمشهود کذلک سولت لهم انفسهم و هم لا يعرفون
- 12 O thou who art wronged! Make mention of the nobleman who presented himself before the Countenance, and give him glad tidings of that which hath been revealed for him from God, the Mighty, the Wise. Rejoice thou in My remembrance of thee and put thy trust in God, the Lord of this wondrous Day. Say: He hath come for the life of the world. Fear ye God, O peoples of the earth, and be not of the wrongdoers. Do that which ye have been commanded in the Book; it is better for you than all that ye possess. To this testifieth every discerning scholar.
- 12 يا ايها المظلوم ان اذكر المير الذی حضر اسمه تلقاء الوجه و بشره بما نزل له من لدی الله العزیز الحکیم ان افرح بذکری ایاک و توکل علی الله مالک هذا اليوم البديع قل انه اتی لحیوة العالم اتقوا الله يا ملاء الأرض و لا تكونوا من الظالمین ان اعملوا بما امرتم به فی الکتاب انه خیر لکم عما عندکم یشهد بذلك کل عالم بصیر
- 13 O Dhabih! Verily the Sacrifice offered up his soul in the path of God. By My life! He advanced to the station of sacrifice with a light that illumined the faces of them that are nigh unto God. Blessed is he who maketh mention of him, visiteth him, and circumambulateth his tomb. He is among the most exalted of creatures in a glorious Tablet. Give thanks unto God for that the Countenance of the Ancient One hath turned toward thee from His Most Great Prison. Verily thy Lord is the Forgiving, the Merciful.
- 13 يا ذبیح ان الذبیح فدی نفسه فی سبیل الله لعمری قد اقبل الى مقام الفداء بنور اضاءت به وجوه المقربین طوبی لمن ذکره و زاره و طاف قبره انه من اعلی الخلق فی لوح کریم ان احمده الله بما توجه الیک وجه القدم من شطر سجنه الأعظم ان ربک هو الغفور الرحیم
- 14 We make mention of him who was named 'Abdu'l-Vasi' that he may rejoice and be of them that are thankful. O My loved ones! It behooveth you to make good what hath passed you by in My days. Thus doth command you He Who heareth and seeth, and He is the All-Hearing, the All-Seeing. Beware lest the doubts of the divines hold thee back from Him Who is known, or the utterances of the ungodly sadden thee – they who speak according to their vain imaginings without clear proof from God, the Mighty, the Great.
- 14 انا نذكر من سمي بعبد الواسع ليفرح و يكون من الشاکرين يا احبائى لکم ان تدارکوا ما فات عنکم فی ایامی کذلک يأمرکم من یسمع و یرى و هو السامع البصیر ایاک ان تمنعک شبهات العلماء عن المعلوم او یحزنک مقالات المشرکین الذین یتکلمون بأهوائهم من دون بینة من الله العزیز العظیم

- 15 O Naw-ruz-'Ali! The Wronged One hath turned toward thee from the Prison and hath moved His Most Exalted Pen to make mention of thee, that thou mayest soar on the wings of longing in this subtle and gentle air, from whose wafting breezes can be heard: "The Promise is fulfilled and the Promised One hath called all to the straight path of God."
- 16 We have desired to make mention of him who was named Isma'il, that the remembrance may attract him to a station wherein he shall see naught save the manifestations of My Most Beautiful Names and the dawning-places of My most exalted attributes. Verily He is the One Who hath power over whatsoever He willeth. He doeth and ordaineth as He pleaseth, and He is the Strong, the Mighty. Take thou the chalice of salvation in the name of thy Lord, then drink thereof with His All-Wise remembrance. Thus hath the shrill voice of My Most Exalted Pen been raised, yet most of the people are asleep.
- 17 O Muhammad-Baqir! Give thanks for that God hath aided thee to recognize Him Who was recorded in the books of the Messengers. They have lost indeed who turned away from the Face when Its lights shone forth from the horizon of eternity after the passing of all things. Verily thy Lord is the Elucidator, the All-Knowing. When He was established upon the throne, He addressed His loved ones with a word that nothing in the invisible or visible world can equal, if thou be of them that know.
- 18 The Prisoner hath at this moment turned toward him who was named Asadu'llah, that the greatest joy might take hold of him and draw him to a station that was illumined by the lights of the Countenance. Rejoice thou that the Tongue of the All-Merciful maketh mention of thee in the Kingdom of Utterance with verses that were in truth sent down from the heaven of glory. Beware lest the affairs of the world hold thee back from the Lord of all being. Turn away from them, then turn with thy heart to an ocean that was renowned by the name of God.
- 19 O Muhammad-Qabli-Taqi! The Wronged One calleth thee from His Most Great Prison in 'Akka, which hath been designated as the White Dome in the Books of God, the Lord of all worlds. That which the Prophets foretold hath come to pass, yet the people remain veiled in manifest obscurity. Arise to promote the Cause, then remind the people of this Most Great Name, that they may forsake that which they possess and choose for themselves a path leading to God, the Most High, the Most Great, Who speaketh from this most exalted station and calleth the people unto God, the Mighty, the Praiseworthy.
- 15 يا نوروز قبل على قد اقبل اليك المظلوم من شطر السجن وحرّك على ذكرك قلبه الأعلى لتطير بقوادم الشوق في هذا الهواء الخفيف اللطيف الذي يسمع من هزيز ارياحه قد اتى الوعد و الموعود دعا الكل الى صراط الله المستقيم
- 16 انا اردنا ان نذكر من سمى باسمي ليجذبه الذكر الى مقام لا يرى فيه الا مظاهر اسمائى الحسنى و مطالع صفاتى العليا انه هو المقتدر على ما يشاء يفعل ويحكم و هو القوى القدير خذ كأس الفلاح باسم ربك ثم اشرب منها بذكره الحكيم كذلك ارتفع صرير قلبي الأعلى ولكن الناس اكثرهم من النائمين
- 17 يا محمد قبل باقران اشكر بما ايدك الله على عرفان من كان مسطوراً في كتب المرسلين قد خسر الذين اعرضوا عن الوجه اذ اشرفت انواره من افق البقاء بعد فناء الأشياء ان ربك هو المبين العليم انه اذ استوى على العرش نطق لأحبائه بكلمة لا يعادلها ما في الغيب والشهود ان انت من العارفين
- 18 قد اقبل المسجون في هذا الحين الى من سمى بأسده الله ليأخذه الفرح الأكبر ويجذبه الى مقام كان بأنوار الوجه مضيئاً ان افرح بما يذكرك لسان الرحمن في ملكوت البيان بآيات كانت من سماء العز بالحق منزولاً اياك ان تمنعك شؤونات الدنيا عن مالك الورى ان اعرض عنها ثم اقبل بقلبك الى بحر كان باسم الله مشهوداً
- 19 يا محمد قبل تقى ان المظلوم يناديك بأعلى النداء في سجن عكّاء الموسوم بالقبة البيضاء في كتب الله رب العالمين قد ظهر ما اخبر به التبيين من قبل ولكن الناس في حجاب مبين قم على الأمر ثم ذكر الناس بهذا الاسم الأعظم لعل يدعون ما عند القوم ويتخذون لأنفسهم سبيلاً الى الله العلي العظيم الذي ينطق في هذا المقام الأعلى و يدع الناس الى [الله] العزيز الحميد

- 20 We have made mention of every name thou hast mentioned and have sent down for each one clear verses. Cast them upon the people by My command, the Mighty, the Wondrous. Be thou thankful unto God for this most great favor and say: "Praise be unto Thee, O Thou the Goal of them that have recognized Thee!" Thus have the pearls of knowledge been cast forth from the ocean of utterance. Gather them in My name, then preserve them from the eyes of the treacherous.
- 21 The glory that hath shone forth from the mouth of thy Lord's will be upon thee and upon every steadfast believer.

20 اَنَا ذَكَرْنَا كُلَّ اسْمٍ ذَكَرْتَهُ وَانْزَلْنَا لِكُلِّ وَاحِدٍ آيَاتٍ
بَيِّنَاتٍ فَأُلْقِ عَلَيْهِمْ بِأَمْرِي الْعَزِيزِ الْبَدِيعِ اِنْ اَشْكُرُ
اللَّهُ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَ قُلْ لَكَ الْحَمْدُ يَا
مَقْصُودَ الْعَارِفِينَ كَذَلِكَ قَدْفَ مِنْ بَحْرِ الْبَيَانِ
لِآلَاءِ الْعِرْفَانِ اِنْ اَجْمَعَهَا بِاسْمِي ثُمَّ احْفَظْهَا عَنْ
اَبْصَرِ الْخَائِنِينَ

21 الْبَهَاءُ الظَّاهِرُ مِنْ فَمِ ارَادَةِ رَبِّكَ عَلَيْكَ وَ عَلَيَّ
كُلِّ مَوْقِنٍ مُسْتَقِيمٍ

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To: Qain, Muhammad Husayn (Tihiran) et al.

Date: 1299-09 [1882-Jul]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 The beginning of every remembrance and every utterance has been and shall ever be the mention of Him Who is the Goal of all worlds. The beginning originates with Him and the end returns unto Him - verily, we are from God and unto Him shall we return.
- 3 Your letter, which was sent through him who is bound for that realm - upon him be the Glory of God - arrived and was presented. These exalted words were revealed from the heaven of grace, the Source of verses. His words, exalted be His majesty:
- 4 "O Muhammad-Husayn! Your letter was presented before the Wronged One through the servant who is present. In all conditions fix your gaze upon God, speak of Him, and place your trust in Him. Should man attain unto communion with God, exalted be His glory - that is, should he experience His remembrance, praise, love and sweetness - he will never be distressed by life's bitterness. This is the Day of Truth, for the Sun of Truth has dawned. This is the Day of Certitude, for the light of His countenance shines forth from the Prison land, radiant and manifest. He who has attained unto the water will derive
- 1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 آغَاذِ هِرْ ذَكَرْ وَ هِرْ بَيَانِ ذَكَرْ مَقْصُودَ عَالَمِيَانِ بُوْدَه وَ
هَسْتِ آغَاذِ اَزْ اَوْ ظَاهِرِ وَ اَنْجَامِ بَاوْ رَاجِعِ اَنَا اللَّهُ
وَ اَنَا اِلَيْهِ رَاجِعُونَ
- 3 مَكْتُوبِ آنْجَنَابِ كِهْ بَهْمَرَاهِي جَنَابِ عَازِمِ عَلَيْهِ
بَهَاءِ اللَّهِ بُوْدِ رَسِيدِ بَعْدِ اَزْ اَطْلَاعِ عَرْضِ شُدِ
اَيْنَكَلِمَاتِ عَالِيَاتِ اَزْ سَمَاءِ عَنَايَتِ مَنَزَلِ آيَاتِ نَازِلِ
قَوْلِهِ عَزَّ اَجَلَالُهُ
- 4 يَا مُحَمَّدُ قَبْلَ حُسَيْنِ نَامَهَاتِ بَتَوَسُّطِ عَبْدِ حَاضِرِ دَرِ
سَاحَتِ مَظْلُومِ عَرْضِ شُدِ دَرِ جَمِيعِ اَحْوَالِ بِحَقِّ
نَاطِرِ بَاشِ وَ بَاوْ نَاطِقِ وَ بَرِ اَوْ مَتَوَكِّلِ اِنْسَانِ اِگَرِ
بِمَوَاسَّتِ حَقِّ جَلِّ جَلَالِهِ فَائِزْ شُوْدِ يَعْنِي بَذَكَرْ وَ
ثَنَا وَ مَحَبَّتِشِ وَ شِيرِينِي اَوْ رَا بِيَاذِ هِرْگَرِ اَزْ تَلْخِي
رُوزْگَارِ اَزْرَدِهْ نَشُوْدِ اَمْرُوزِ رُوزِ حَقِيقَتِ اِسْتِ
چِهْ كِهْ اَفْتَابِ حَقِيقَتِ اِشْرَاقِ فَرْمُودِهْ وَ اَمْرُوزِ
رُوزِ يَقِيْنِ اِسْتِ چِهْ كِهْ اَنْوَارِ وَجِهْ اَزْ اَرْضِ سَبْخِ
لَايَحِ وَ سَاطِعِ نَفْسِيكِهْ بَابِ فَائِزْ شُدِ اَزْ ذَكَرِ سِرَابِ
حَاصِلِي نِيَاذِ اَمْرُوزِ رُوزِ مَكْاشِفِهْ وَ شُهُوْدِ اِسْتِ

no benefit from the mention of a mirage. This is the Day of revelation and witnessing, for that which was hidden is now manifest, resplendent, speaking and revealed. In such circumstances and in such days, sanctified souls must free themselves from the chains of idle fancies and vain imaginings through the Name of the Lord of all beings. The people of truth who today have partaken of the Kawthar of the utterance of the All-Merciful and have received their portion from the ocean of life are and shall remain the manifestations of God's life-giving Name. The name of death has no place in that gathering. The name of death belongs exclusively to God, exalted be His glory. Who would dare transgress the bounds set by God? Whosoever transgresses is recorded as one of the people of hell-fire in the Most Sublime Vision, in the Scriptures and Tablets. We have forbidden the people of God from murder, conflict, strife, corruption and whatsoever grieveth the hearts. How then could it be that the friends of God would plot against you? Hold fast unto the manifest certitude, turning away from idle fancies and vain imaginings."

- 5 Given the divine laws, commandments and prohibitions that have been recorded by the Supreme Pen in the Book, how could it be that the loved ones would plot against one another? Perhaps someone spoke a word to you in jest. Nevertheless, this servant beseeches God, exalted be His glory, to sanctify you and some of the friends from whatsoever is unbecoming, and to adorn you with that which is befitting. If souls who have accepted the Faith would hold fast with joy and fragrance to that which the All-Merciful has revealed, surely the lights of faith and justice would have encompassed the world. Concealment and forgiveness are among the characteristics of mercy, and mercy has encompassed and preceded all things visible and invisible.

- 6 Concerning the mention that was made of Mashhadi 'Ali, it was presented in the Most Holy and Most Exalted Presence. These are the words that the Tongue of Grandeur spoke: "O 'Ali! Strive to adorn thyself with the requirements of this Most Great Cause. Place upon thy head the crown fashioned of the pearls of detachment and trust in God, upon thy feet the new shoes that signify steadfastness, and upon thy frame the robe of piety. God willing, may all be adorned with these luminous, precious and enduring garments. Thy mention was made in the Most Holy Presence, and these brilliant words were revealed and flowed forth from the Dayspring of the Cause. Blessed is he who recognizes, acts, and attains unto that which God hath revealed in the Book."

چه که مکنون ظاهر و باهر و ناطق و مجلی در ایصورت و در چنین ایام باید نفوس مقدسه خود را از سلاسل ظنون و اوهام باسم مالک انام فارغ نمایند حزب حق که الیوم از کوثر بیان رحمن آشامیده اند و از بحر حیوان قسمت برده اند مظاهر اسم محیی الهی بوده و هستند اسم ممیت را در آن انجن مقرر نه اسم ممیت مخصوص حق جلّ جلاله است که را یارای آنکه از حدود الهی تجاوز نماید و هر نفسی تجاوز نمود او از اهل سقر در منظر اکبر مذکور در زیر و الواح اهل الله را از قتل و جدال و نزاع و فساد و ما یحزن به القلوب منع نمودیم مع ذلک چگونه میشود دوستان الهی قصد آنجناب نمایند تمسک بالیقین الظاهر معرضاً عن الظنون و الاوهام انتهى

5 مع احکام الهی و اوامر و نواهی که در کتاب از قلم اعلی ثبت شده چگونه میشود احباً قصد هم نمایند شاید بآنجناب بر سبیل مزاح کلمهئی گفته اند ولیکن اینفانی از حق جلّ جلاله سائل و آملی است که آنجناب و بعضی از دوستان را مقدس فرماید از آنچه سزاوار نیست و مزین نماید بآنچه که سزااست اگر نفوس مقبله بروح و ریحان به ما انزاله الرحمن متمسک میشدند هرآینه انوار ایمان و عدل عالم را فرا گرفته بود ستر و عفو از خصائص رحمت است و رحمت غیب و شهود را احاطه نموده و سبقت گرفته

6 اینکه ذکر جناب مشهدی علی نمودند در ساحت امنع اقدس عرض شد هذا ما نطق به لسان العظمة یا علی جهد ثمنا تا بشرایط این امر مبارک اعظم مزین شوی اکلیل که از لآلی انقطاع و توکل بظهور آمده بر سر و حذاء جدید که اشاره باستقامت است بر پا و ردای پرهیزگاری بر هیکل انشاء الله کل باین خلع منیره ثمینة باقیه مزین شوند ذکرت در ساحت اقدس مذکور و اینکلمات درّیات از مطلع امر ظاهر و جاری و نازل طوبی لمن عرف و عمل و فاز بما انزاله الله فی الکتاب انتهى

- 7 With regard to what was written that the physician inquired about sleep - such matters are not worthy of question, and this servant did not submit them, for this matter has been mentioned in several places and its ruling has been revealed from the Most Exalted Pen. Furthermore, today is not the day for questions. Several years ago this blessed verse was revealed from the Kingdom of Utterance - exalted and mighty be His Word: "This is not the day for questions. It behoveth every soul, when he heareth the Call, to say: 'Here am I, here am I, O Lord of Names!' and 'Here am I, here am I, O Desire of the worlds!'"
- 8 Some souls, in what they say, intend either sophistication or jest. How many souls in this Most Great Revelation have asked questions about wisdom and other abstruse matters, and answers descended and were revealed from the heaven of the favor of the Lord of all return. Yet no trace remained of those souls. For example, one of the philosophers asked about the Uncompounded Reality, and an answer was revealed from the Kingdom of Utterance according to his capacity, yet it yielded no fruit. Today some are seen to be irreligious, some doubtful, some bewildered, some stupefied, some hesitant, and some turned away. In such circumstances, one must hold fast to the cord of patience and observe the horizons and one's own self with the eye of insight. In one place He says that the veil of the people has reached such a state that silence has gained precedence over speech.
- 9 Concerning your mention of Aqa Muhammad-Sadiq, upon him be the Glory of God, his mention was submitted at the Most Holy Court, and the Sun of Grace rose from the horizon of favor in relation to him. God willing, may he be occupied with the mention of Truth. This evanescent one also conveys greetings and praise to the aforementioned souls, upon them be the Glory of God. Glory be upon you and upon every truthful speaker who stands firm in service to the Cause of God, the All-Knowing, the All-Wise.
- و اینکه نوشته بودند که شخص طبیب از نوم سؤال کرده این امور لایق سؤال نبوده و اینبعد هم عرض نمود چه که در چندین مقام اینفقره ذکر شده و از قلم اعلی حکمش جاری و از این گذشته الیوم یوم سؤال نیست در چند سنه قبل این آیه مبارکه از ملکوت بیان نازل قوله جل و عزّ لیس الیوم یوم السؤال ینبغی لكل نفس اذا سمع النداء یقول لیبیک لیبیک یا مالک الاسماء و لیبیک لیبیک یا مقصود العالمین انتهى
- بعضی از نفوس در آنچه میگویند مقصودشان تفنّن است و یا مزاح چه مقدار از نفوس که در اینظهور اعظم از حکمت و غیره و مسائل غامضه سؤال نمودند جواب از سماء عنایت مالک مآب جاری و نازل و معذلک اثری از آن نفوس ظاهر نه مثلاً یکی از حکما سؤال از بسیطه الحقیقه نمود و علی قدر سائل جواب از ملکوت بیان نازل معذلک ثمری حاصل نشد الیوم بعضی لامذهب و بعضی مریب و برخی متحیر و حزبی مبہوت و فرقهائی متوقف و شرذمهائی معرض مشاهده میشوند در اینصورت انسان باید بجیل اضطبار تمسک نماید و بدیده بصیرت در آفاق و انفس ملاحظه کند در یکمقام میفرمایند حجاب خلق بمقامی رسیده که صمت بر نطق برتری جسته
- 9 اینکه ذکر جناب آقا محمد صادق علیه ۹۶ [بهاء الله] را [نمودید] ذکرشان در ساحت اقدس عرض شد و آفتاب عنایت نسبت بایشان از افق فضل مشرق انشاء الله بذکر حق مشغول باشند اینفانیهم خدمت نفوس مذکوره علیهم بهاء الله تکبیر و سلام معروض میدارد البهاء علی جنابک و علی کل ناطق صادق قائم علی خدمه امر الله العليم الحکیم

BLIB_Or15704.361

BH01714

To: *Ibn-i-Abhar*

Date: 1299-09 [1882-Jul]

1 In My Name, the Witness, the All-Hearing

1 بِسْمِ الشَّاهِدِ السَّمِيعِ

- 2 Praise be to God that in all conditions thou hast been and wilt be, God willing, the recipient of the special favors of the Self-Sufficient, the Most High. That which was recorded by the Most Exalted Pen in the Crimson Book hath come to pass in thy path to God. In His love thou didst bear grievous trials and afflictions, and didst hearken to the taunts of the idolaters and the blame of the censurers. God willing, this most great and most exalted station shall remain preserved through the Name of God, exalted be His glory. This is the Day wherein all atoms of creation from every direction are vocal with "Thine is the praise, O God of the worlds," yet the base rabble of the earth remain heedless and veiled.

2 الحمد لله در جميع احوال بعنايات مخصوصه غنى متعال فائز بوده و انشاء الله خواهيد بود در سبيل حق وارد شد بر شما آنچه كه در صحيفه حمرا از قلم اعلیٰ مذكور در محبتش حمل باساء و ضراء نموديد و شماتت مشركين و لوم لاثمين را استماع كرديد انشاء الله اين مقام اعظم اعلیٰ باسم حق جل جلاله محفوظ ماند امروز روزيست كه ذرات ممكنات از جميع جهات به لك الحمد يا اله العالمين ناطق ولكن همج رعاع ارض غافل و محجوب

- 3 O thou who soarest in My atmosphere and gazest upon My countenance! Thou hast been created for the propagation of the Cause of God. With a detached heart, a radiant light, pure reliance, and supreme steadfastness, turn thy face toward the cities and villages, and heal through wisdom and utterance the ailments of heedless souls. Say: O servants! Let not time slip away, for it is exceeding precious. I swear by the pearls of the divine ocean of knowledge that no likeness or peer can be found for it. Arise to serve the Cause with illumined faces and pure hearts, that perchance the dead in the valley of bewilderment and error might be quickened by the wine of guidance and arise as becometh the Days of God. Today is the day of service, obedience, righteousness, and forbearance. Strive ye to drink from the ocean of awareness and attain unto that which shall cause the tranquility of the world and the salvation of the nations.

3 يا ايها الطائر في هوائي و الناظر الى وجهي از براى تبليغ امر الهى خلق شده ئى بقلب فارغ و نور ساطع و توكل خالص و استقامت كبرى ببدن و قري توجه نما و بحكم و بيان امراض نفوس غافله را شفا عطا كن بگو اى عباد وقت را از دست مدهيد چه كه بسيار عزيز است قسم بلائى بحر علم الهى كه شبه و نظير از برايش ديده نميشود بوجوه منيره و قلوب پاكيژه بر خدمت امر قيام نمائيد كه شايد مردگان وادى حيرت و ضلالت از رحيق هدايت زنده شوند و به ما ينبغى لا ايام الله قيام نمايند امروز روز خدمت و طاعت و پرهيزكارى و بردبارى است جهد نمائيد تا از بحر آگاهى بياشاميد و بآنچه سبب و علت آسايش عالم و نجات امم است فائز گرديد

- 4 O Muhammad! Upon thee be My glory, My loving-kindness, and My mercy which hath preceded all created things. We have mentioned thee throughout numbered years that thou mightest thank thy Lord and be of them that arise to serve the Cause of thy Lord, by which the hearts of the learned were perturbed and inflamed with the fire of hatred and rancor. Verily thy Lord recounteth unto thee that which hath appeared in His days. He is, in truth, the All-Remembering, the All-Knowing. Cast aside the world and take that which thou art commanded by the Ancient Lord. Soon shalt thou behold that which hath been ordained for thee by the Most Exalted Pen in a

4 يا محمد عليك بهائى و عنايتى و رحمى التى سبقت العالمين انا ذكرناك فى سنين معدودات لتشكر ربك و تكون من القائمين على خدمة امر ربك الذى به اضطربت افئدة العلماء و اشتعلت بنار الضغينة و البغضاء ان ربك يقص لك ما ظهر فى ايامه انه هو الذاكر العليم ضع العالم و خذ ما امرت به من لدن مالک القدم سوف ترى ما قدر لك من القلم الأعلیٰ فى لوح عظيم و انزلنا لكل اسم كان فى كتابك ما قررت به عيون الملأ الأعلیٰ و انجذبت به افئدة المقبلين كما سمعنا

mighty tablet. We have sent down for every name mentioned in thy letter that which hath delighted the eyes of the Concurrence on High and attracted the hearts of them that have turned towards God. Whenever We heard thy call, We answered thee. Verily thy Lord is the All-Bountiful, the Most Generous. We were with thee in times of hardship and tribulation. He is, verily, the Vigilant, the Near One. It behooveth thee to give the world to drink of the choice wine of utterance of the Ancient Lord. Thus have We commanded thee before and after, and at this moment.

ندائك اجبتك ان ربك هو الفضل الكريم قد كنت معك حين البأساء والضراء انه هو الرقيب القريب لك ان تسقى العالم رحيق بيان مالك القدم كذلك امرناك من قبل ومن بعد

- 5 We make mention of thy mother who hath believed in her Lord and attained unto My loving-kindness and My favor, the Mighty, the Impregnable. Give her glad tidings from Me and convey unto her face the greetings from thy Lord and the Lord of all who are in the heavens and the earth. God shall soon exalt her remembrance and manifest unto all men and women that which He hath ordained for her. He is, verily, the Almighty, the Powerful.

5 وفي هذا الحين انا نذكر امك التي آمنت برّبها وفازت بعنايتي وفضلتي العزيز المنيع بشرّها من قبلي وكبر على وجهها من لدن ربك ورب من في السموات والأرضين سوف يرفع الله ذكرها ويظهر على العباد والاماء ما قدر لها انه هو المقتدر القدير

- 6 O Taqi! There hath befallen you in the path of God that which hath caused all things to lament, as attesteth He Who speaketh in this night from this exalted station. Blessed are ye and blessed is he who hath loved you for the sake of God, who hath drawn nigh unto you and hearkeneth unto your words concerning this Great Announcement whereby this mighty edifice hath been raised up.

6 يا تقي قد ورد عليكم في سبيل الله ما ناح به الأشياء يشهد بذلك من ينطق في هذا الليل في هذا المقام الرفيع طوبى لكم ولمن احبكم لوجه الله ولمن تقرب اليكم ويسمع قولكم في هذا النبأ الذي به ارتفع هذا البناء العظيم

- 7 We make mention of thy first sister and thy other sister, and those whose names thou hast mentioned in thy letter. Verily thy Lord is the All-Merciful, the Compassionate. Remember them on My behalf and give them the glad tidings of that which hath been sent down for them from the heaven of My Will—that which the learned of the earth have failed to comprehend, save whom God hath willed, the Lord of all worlds.

7 ونذكر اختك الاولى واختك الأخرى والآل ذكرت اسمائهن في كتابك ان ربك هو المشفق الرحيم ان اذكرهن من قبلي وبشرهن بما نزل لمن من سماء مشيتي ما عجز عن عرفانه علماء الأرض الا من شاء الله رب العالمين

- 8 The glory shining forth from the horizon of My Kingdom and My Dominion be upon thee and upon those whom We have mentioned in another tablet, and upon those women who have turned toward the Most Sublime Horizon and have believed in God, the Single, the One, the Mighty, the Wise.

8 البهاء المشرق من افق ملكوتي وجبروتي عليك وعلى الذين ذكرناهم في لوح آخر وعلى الآل اقبلن الى الأفق الأعلى وآمن بالله الفرد الواحد العزيز الحكيم

BLIB_Or15730.088a, BRL_DA#193,
LHKM1.150x, AYI2.395x, YIA.053-054

BH01856

To: Aqa Siyyid Rida et al., in Tihiran

Date: 1299-09 [1882-Jul]

1 In His Name, the All-Wise

بِسْمِ الْحَكِيمِ 1

2 O Name of the Divine Glory! The call of the Lord of Names has been raised between earth and heaven. At all times He has summoned the servants to the supreme horizon and guided them to the straight path and the mighty, firm way. Yet while pure and sanctified hearts, after hearkening, turned toward the supreme horizon, heedless and doubtful souls remained bewildered and wandering in the wilderness of idle fancies and vain imaginings. Glory be to God! By what proof and evidence did the people of the earth formerly claim belief? Observe how divine verses have encompassed the world and His evidences have become manifest from all directions. Nevertheless, all remain heedless and veiled, occupied with their selfish desires.

2 يا اسم الهاء ندای مالک اسماء مابین ارض و سماء مرتفع در جمیع احیان عباد را بافق اعلی دعوت نموده و بصراط مستقیم و سبیل محکم قویم هدایت فرموده و لیکن قلوب صافیه مقدسه بعد از اصغا بافق اعلی توجه نمودند و نفوس غافله مریه در تیه اوهام و ظنون متحیر و سرگردان سبحان الله عباد ارض بجه حجت و برهان از قبل دعوی ایمان مینمودند مشاهده کن عالم را آیات الهی فراگرفته و بیناتش از جمیع جهات ظاهر و آشکار مع ذلک کل غافل و محجوب و بهواهای نفسانی مشغول

3 O Hadi! Upon thee be My glory, My mercy and My loving-kindness, and upon My handmaiden who has ascended unto God, the Lord of all worlds. We make mention of her as a token of Our grace. Verily thy Lord is the All-Bountiful, the Most Generous. O My handmaiden! Upon thee be the glory of God and the glory of those in the kingdom of names and the glory of them that circle round the Throne at eventide and at dawn. Blessed art thou for having migrated in the path of God until thou didst arrive at the Most Great Prison and didst hearken unto the verses of thy Lord, the Mighty, the All-Knowing. He doth not suffer to be lost the reward of anyone. He maketh mention of whomsoever He willeth in such wise as shall endure throughout the eternity of names. He is verily the Almighty, the Exalted, the All-Bountiful.

3 یا هادی علیک بهائی و رحمتی و عنایتی و علی امتی التي صعدت الى الله رب العالمين انا نذكرها فضلاً من لدنا ان ربك هو الفضل الكريم يا امتی علیک بهاء الله و بهاء من فی ملکوت الاسماء و بهاء الذين طافوا العرش فی العشی و الاشراق طوبی لک بما هاجرت فی سبیل الله الى ان وردت فی السجن الأعظم و سمعت آیات ربک العزیز العلام انه لا یضیع اجر احد یذكر من یشاء بما یكون باقیاً بدوام الاسماء انه هو المقتدر العزیز الوهاب

4 We make mention of him who was named Siyyid before Rida, whom thou didst mention in thy letter, and We give him the glad-tidings of this remembrance which God, the Lord of all remembrance, hath made. This is a remembrance unto which the Most Great Remembrance hath held fast, and a Tablet before which all tablets have bowed down. Be thou steadfast in the Cause of thy Lord and articulate in His praise throughout the nights and days. Blessed art thou for having turned unto the Wronged One Who hath come with the kingdom of verses on a day wherein the pillars have trembled. Thus hath My Most Exalted Pen spoken that thou mayest thank thy Lord, the Lord of the final end.

4 و نذكر من سمی بسید قبل رضا الذي ذكرته في كتابك و نبشره بهذا الذكر الذي جعله الله مالک الأذکار هذا ذکر تمسک به الذكر الأعظم و لوح خضعت له الألواح کن مستقیماً علی امر ربک و ناطقاً بثنائه فی اللیالی و الأيام طوبی لک بما اقبلت الى المظلوم الذي اتی بملکوت الآيات فی يوم فيه اضطربت الأركان كذلك نطق قلبي الأعلى لتشکر ربک مالک المآب

5 We make mention of Muhammad who was remembered before the Face, that he may rejoice and be of the thankful ones. O Muhammad! We have heard thy call and have answered thee through this perspicuous Book. When thou dost inhale the fragrance of My verses and art seized by the rapture of My call, turn thy face toward My prison and say: I testify that Thou hast appeared and hast manifested what was hidden in the knowledge of God and concealed from the eyes of all else, and Thou hast borne in His path that which hath caused all things to lament. I beseech Thee, O Creator of the heavens and Lord of the Kingdom of Names, by Thy Most Glorious Name through which flesh hath crept and souls have been perturbed, to make me in all conditions steadfast in Thy Cause and firm in Thy love. Thou art indeed the Almighty, before Whose power all created things have bowed down. There is none other God but Thee, the Strong, the Powerful.

6 O Hadi! We send greetings from this spot upon thee and upon those whose names have moved My Most Exalted Pen and upon My handmaidens who have believed in the One, the All-Informed. Convey My greetings unto their faces and give them the glad-tidings of My mercy, My loving-kindness and My grace which have encompassed all who are in the heavens and on earth.

7 We make mention of the servant who was mentioned at the end of thy letter and We seal the Tablet with his remembrance as a token of Our grace, for verily We are the Kind, the Generous. Strive thou within thyself that there may appear from thee that which beseemeth the days of God, the Lord of all worlds. Say: Glorified art Thou, O my God! I beseech Thee by Thyself and by all that hath appeared from Thee and shall appear from Thy presence, to ordain for me from Thy Most Exalted Pen the reward of one who hath turned unto Thee, attained Thy presence and quaffed the cup of reunion with Thee. O Lord! Thy generosity is more manifest than the sun in the midst of heaven. There is none other God but Thee, the All-Knowing, the All-Wise.

5 و نذكر محمداً الذي كان مذكوراً لدى الوجه
ليفرح ويكون من الشاكرين يا محمد أنا سمعنا
ندائك اجبتناك بهذا الكتاب المبين اذا وجدت
عرف آياتي واخذك جذب ندائي ول وجهك
شطر سبجي و قل اشهد أنك ظهرت و اظهرت
ما كان مكتوناً في علم الله و مستوراً عن عيون
ما سواه و حملت في سبيله ما ناه به الأشياء
اسألك يا فاطر السماء و مالك ملكوت
الاسماء باسمك الأبهى الذي به اقشعرت الجلود
واضطربت النفوس بأن تجعلني في كل الأحوال
ثابتاً على امرك و مستقيماً على حبك أنك انت
المقتدر الذي خضعت لقدرك الكائنات لا اله
الا انت القوى القدير

6 يا هادي أنا نكتب من هذا المقام عليك وعلى الذين
تحرك على اسمائهم قلبي الأعلى وعلى امائي اللاتي
آمن بالفرد الخبير كبر من قلبي على وجوههن و
بشرن برحمتي و عنايتي و فضلي الذي احاط من
في السموات والأرضين

7 و نذكر البابا الذي كان مذكوراً في آخر كتابك و
نختم اللوح بذكره فضلاً من لدنا وانا المشفق الكريم
ان اجهد في نفسك ليظهر منك ما ينبغي لأيام
الله رب العالمين قل سبحانك يا الهى اسألك
بك وبكل ما ظهر من عندك و يظهر من لدنك
بأن تكتب لى من قلبك الأعلى اجر من اقبل
اليك و فاز بلقائك و شرب كأس وصالك اى
رب كرمك اظهر من الشمس في وسط السماء
لا اله الا انت العليم الحكيم

BLIB_Or15715.277a

BH02548

To: *Abul-Maali, Zi, in Tihran*

Date: 1299-09 [1882-Jul]

1 In My Name, which shineth forth from the horizon of utterance.

2 This is a Book wherein the Tongue of God, the Lord of all beings, and His Most Exalted Pen beareth witness unto him who hath heard the rustling of the Divine Lote-Tree in days wherein every Prophet, every Book and every trusted Messenger gave glad tidings. O Abu'l-Ma'ali! He Who was named in the Torah as the Everlasting God, in the Gospel as the Spirit of Truth, and in the Qur'an as the Great Announcement, maketh mention of thee. Would all the treasures of earth and heaven equal My remembrance of thee? Nay, by the Lord of the worlds! The servant who is present hath presented thy letter which testified to My grandeur, My oneness, My singleness, My power and My mercy that hath encompassed all who are in the heavens and on earth. It was read before the Wronged One, and from it We perceived the fragrance of the love of God, the Mighty, the All-Knowing. Blessed art thou, inasmuch as We found thy letter purified from idle fancies and vain imaginings, and sanctified from the doubts of them who have disbelieved in God when He came with manifest sovereignty. Thou art he who hath held fast unto the cord of My loving-kindness and clung to the hem of My bounty, and hath spoken that which the Concurrence on High and the dwellers of the Most Exalted Paradise have spoken. The Tongue of God beareth witness unto this in this glorious station.

3 O Abu'l-Ma'ali! We speak in the Persian tongue so that all may discover the utterance of the All-Merciful and drink from the ocean of His knowledge. Many petitions have reached the Most Holy Court, but from thy petition wafted a most sweet fragrance, for it bore these wondrous words - thy saying: "Then I beseech Thee, O my God, to favor me with tribulation in Thy path and deprive me not of the cups of trials which Thou hast given to Thy servants, both men and women." How many of those who have turned to God and have recognized Him became distressed at the slightest tribulation, while thou, praise be to God, hast attained to such a station that thou seeketh tribulation in the path of thy Beloved. By My life! This cup is mighty indeed, its matter is tremendous and its station is glorious. In truth, thou hast sought the cup from which the Ancient Beauty hath ever drunk and continueth to drink. Blessed are

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْبَيَانِ

2 كِتَابٌ يَشْهَدُ فِيهِ لِسَانُ اللَّهِ مَالِكُ الْوَرَى وَ قَلْبُهُ الْأَعْلَى لِمَنْ سَمِعَ حَفِيفَ سَدْرَةِ الْمُنْتَهَى فِي أَيَّامِ بَشَرٍ فِيهَا كُلُّ نَبِيٍّ وَ كُلُّ كِتَابٍ وَ كُلُّ رَسُولٍ آمِينَ يَا أَبَا الْمَعَالَى يَذْكُرُكَ مِنْ سَمِيِّ فِي التَّوْرَةِ بِاللَّهِ الْأَبْدَى وَ فِي الْإِنْجِيلِ بِرُوحِ الْحَقِّ وَ فِي الْفُرْقَانِ بِالنَّبَأِ الْعَظِيمِ هَلْ تَعَادَلُ بِذِكْرِي أَيَّاكَ كُنُوزُ الْأَرْضِ وَ السَّمَاءِ لَا وَ رَبَّ الْعَالَمِينَ قَدْ حَضَرَ الْعَبْدُ الْحَاضِرُ بِكَابِكَ الَّذِي شَهِدَ لِعَظَمَتِي وَ وَحْدَانِيَّتِي وَ فَرْدَانِيَّتِي وَ اقْتِدَارِي وَ رَحْمَتِي الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ قَدْ قَرَأَهُ لَدَى الْمَظْلُومِ وَ وَجَدْنَا مِنْهُ عَرَفَ مَحَبَّةِ اللَّهِ الْعَزِيزِ الْعَلِيمِ طُوبَى لَكَ بِمَا وَجَدْنَا كِتَابَكَ مَطْهَرًا عَنْ الظُّنُونِ وَ الْأَوْهَامِ وَ مَقْدَسًا عَنْ شَبَهَاتِ الدُّنْيَا كَفَرُوا بِاللَّهِ إِذْ أَتَى بِسُلْطَانٍ مُبِينٍ أَنْتَ الَّذِي تَمَسَّكَتْ بِحَبْلِ عَنَانِيَّتِي وَ تَشَبَّهْتَ بِذَيْلِ فَضْلِي وَ نَطَقْتَ بِمَا نَطَقَ بِهِ الْمَلَأُ الْأَعْلَى وَ أَهْلُ الْجَنَّةِ الْعَالِيَا يَشْهَدُ بِذَلِكَ لِسَانُ اللَّهِ فِي هَذَا الْمَقَامِ الْكَرِيمِ

3 يَا أَبَا الْمَعَالَى بِلِسَانِ پَارِسِي ذَكَرْ مِشُودُ تَا جَمِيعِ بَيَانِ رَحْمَنِ رَا بِيَابَنْدِ وَ اَزْ بَحْرِ عِرْفَانِشِ پِيَا شَامَنْدِ بَسِيَارِ عِرَايِشِ بِسَاحَتِ اَقْدَسِ اَمَدِ وَلَكِنْ اِزْ عَرِيضَهٗ اَنْجَنَابِ نَفَحَهٗ بِسِيَارِ خَوْشِي مَتَضَوِّعِ چِهْ كِهْ حَامِلِ اَيْنِكَلَمَهٗ بِدِيَعِهْ بُوْدِ قَوْلِكَ ثُمَّ اسْتَلَّكَ يَا اَلٰهِي بِأَنْ تَمَنَّ عَلَيَّ بِالْبَلَاءِ فِي سَبِيلِكَ وَ لَا تَحْرِمْنِي مِنْ كُؤُوسِ الْبَلَايَا الَّتِي رَزَقْتَهَا عِبَادَكَ وَ اَمَائِكَ چِهْ مَقْدَارِ اِزْ مَقْبَلِينَ وَ عَارِفِينَ كِهْ اِزْ اَنْدَكْ بِلَايْ مُكَدَّرِ مَشَاهِدَهٗ گِشْتَنْدِ وَ اَنْجَنَابِ الْحَمْدِ لِلَّهِ بِمَقَامِي فَائِزْ شَدَنْدِ كِهْ دَرِ سَبِيلِ دُوسْتِ طَلَبِ بِلَا نُمُودَنْدِ لِعُمَرَى اِبْنِ كَأْسِ بَزْرگِستِ وَ اَمْرَشِ عَظِيمِ وَ مَقَامِشِ كَرِيمِ فِي الْحَقِيقَهٗ كَأْسِي رَا طَلَبِ نُمُودِي كِهْ جَمَالِ قَدَمِ لَا زَالَ اِزْ اَوْ اَشَامِيْدَهٗ وَ مِيَا شَامَدْ طُوبَى لِلصَّابِرِينَ وَلَكِنْ الْفَضْلُ كُلُّهُ

the patient, but all favor belongeth to the thankful and the seekers. Give thanks unto the Goal of all existence, Who hath aided thee to attain this most exalted station and enabled thee to achieve that of which most of the people of the world remain heedless and veiled. Soar upon the wings of longing in the atmosphere of thy Lord's love. Verily, He hath ordained for thee, by His Most Exalted Pen, the reward of attaining His presence, of standing before His countenance, of standing at His door, and of circumambulating His mighty throne. Glory be upon thee, upon thy turning unto God, thy devotion, thy beginning and thy return, and upon every sincere soul who is steadfast. Praise be to God, the Mighty, the Wise.

للسَّائِرِينَ وَ لِلطَّالِبِينَ شَكَرَ كُنْ مَقْصُودَ عَالَمِيَانِ
رَا كَهْ تَرَا مُؤَيَّدَ فَرْمُودَ بِإِنْخِلَامِ اَعْلَى وَ فَائِزِ نَمُودِ
بِأَنْجِهْ اَكْثَرَ اَهْلِ عَالَمٍ اَزْ اَنْ غَافِلِ وَ مَحْجُونِ دِ طَرِ
بِأَجْنَحَةِ الْاَشْتِيَاقِ فِي هَوَاءِ مَحَبَّةِ رَبِّكَ اِنَّهُ كَتَبَ
لَكَ مِنْ قَلْبِهِ الْاَعْلَى اَجْرَ لِقَائِهِ وَ الْحُضُورَ تَلْقَاءِ
وَجْهِهِ وَ الْقِيَامَ لَدَى بَابِهِ وَ الطَّوْفَ حَوْلَ عَرْشِهِ
الْعَظِيمِ الْبَهَاءِ عَلَيْكَ وَ عَلَى اِقْبَالِكَ وَ تَوَجُّهِكَ
وَ بَدْئِكَ وَ رَجُوعِكَ وَ عَلَى كُلِّ مَقْبَلٍ مُسْتَقِيمٍ
الْحَمْدُ لِلَّهِ الْعَزِيزِ الْحَكِيمِ

INBA19:062b, INBA32:058, BLIB_Or15730.085b,

LHKM1.154

BH02658

To: *Mihdi*

Date: 1299-09 [1882-Jul]

- 1 He is the Most Great, the Most Ancient, the Most Glorious 1 هو الأعظم الأقدم الأبدي
- 2 O Mihdi! Praise be to God for having guided you to His Straight Path and caused you to recognize the Manifestation of His Self and the Dawning-Place of His signs, through Whom the Mount spoke and the Trump was sounded, and all who are in the heavens and earth were thunderstruck, save whom God, thy Lord, the Mighty, the Powerful, willed. This is the Call whereby the Interlocutor attained on the Mount of Knowledge and the Beloved in His ascension, if thou be of them that know. That which was hidden in God's knowledge, thy Lord, hath been revealed, and He giveth thee glad tidings through this wise Remembrance. 2 يا مهدى ان احمد الله بما هداك الى صراطه المستقيم وعرفك مظهر نفسه ومطلع آياته الذى به نطق الطور ونفخ في الصور وانصعق من في السموات والارض الا من شاء الله ربك القوى القدير هذا نداء فاز به الكلم في طور العرفان والحبيب في المعراج ان انت من العارفين قد ظهر ما كان مكنوناً في علم الله ربك و يبشرك بهذا الذكر الحكيم
- 3 Thy letter hath come before the Wronged One and the servant in attendance before the Throne presented it. We have answered thee with this Tablet which all the treasures of the nations cannot equal, as every discerning scholar doth testify. Hold fast to the cord of steadfastness and cling to the hem of thy Lord, the All-Bountiful. Let not the affairs of the world grieve thee, nor the doubts of the deniers hinder thee. Be steadfast in thy Lord's Cause, the Lord of Names, and speak forth His beauteous praise. 3 قد حضر كتابك لدى المظلوم وعرضه العبد الحاضر لدى العرش اجبتاك بهذا اللوح الذى لا تعادله خزائن الأمم كلها يشهد بذلك كل عالم بصير تمسك بجبل الاستقامة وتثبت بذيل ربك الكريم اياك ان تحزنك شئون الدنيا او تمنعك شبهات المعرضين كن مستقيماً على امر ربك مالك الاسماء وناطقاً بثنائه الجميل

- 4 We informed all while We were in Iraq of what would occur thereafter. Verily thy Lord is the All-Informed, the All-Knowing. Shun those who have turned away from God and His sovereignty and have turned to every dull idol. We have remembered thee and those whose names thou didst mention. Verily thy Lord is the All-Bounteous, the All-Generous. Give glad tidings to each one of them of God's grace and mercy which have preceded all worlds. Say: Rejoice that My Most Exalted Pen hath moved upon your names while the Wronged One was in this mighty prison. By God! One verse from thy Lord, the All-Merciful, equaleth not the treasures of all creation - thus hath the Tongue of Grandeur spoken as a grace from Him. He is verily the All-Forgiving, the All-Merciful.
- 4 أَنَا أَخْبَرْنَا الْكُلَّ إِذْ كُنَّا فِي الْعِرَاقِ بِمَا يَحْدُثُ مِنْ بَعْدِ أَنْ رَبِّكَ لَهُ الْخَبْرُ الْخَبِيرُ تَجَنَّبَ عَنِ الَّذِينَ أَعْرَضُوا عَنْ اللَّهِ وَ سُلْطَانَهُ وَ اقْبَلُوا إِلَى كُلِّ عَجَلٍ بَلِيدٍ أَنَا ذَكَرْنَاكَ ثُمَّ الَّذِينَ ذَكَرْتُ أَسْمَاءَهُمْ إِنْ رَبِّكَ لَهُ الْفَضْلُ الْكَرِيمُ بِشَرِّ كُلِّ وَاحِدٍ مِنْهُمْ بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ الَّتِي سَبَقَتْ الْعَالَمِينَ قُلْ إِنْ أَفْرَحُوا بِمَا تَحَرَّكَ عَلَى أَسْمَائِكُمْ قُلُوبِي الْأَعْلَى إِذْ كَانَ الْمَظْلُومُ فِي هَذَا الْحَصْنِ الْمَتِينِ تَاللهُ لَا يَعَادِلُ بَأْيَةً مِنْ آيَاتِ رَبِّكُمْ الرَّحْمَنُ خَزَائِنُ الْإِمْكَانِ وَ مَا كَانَ كَذَلِكَ نَطْقُ لِسَانُ الْعِظَمَةِ فَضْلًا مِنْ عِنْدِهِ أَنَّهُ لَهُ الْغُفُورُ الرَّحِيمُ
- 5 We counsel you and My loved ones to manifest the supreme steadfastness in this Cause whereby the limbs of names have trembled and the hearts of the mystics have been perturbed. And praise be to God, the Lord of the worlds.
- 5 أَنَا نُوَصِّيكُمْ وَ أَحِبَّائِي بِالْإِسْتِقَامَةِ الْكُبْرَى فِي هَذَا الْأَمْرِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَ اضْطَرَبَتْ أَفْتَدَةُ الْعَارِفِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
- 6 O Mihdi! Thou art he who aimed for the Ultimate Goal and the Most Exalted Paradise, and turned back from what thou didst desire in submission to God's command, the Mighty, the Praiseworthy. Blessed art thou for having cast aside what thou didst desire and taken what God desired in this mighty, wondrous Day. We have written down for thee the reward of attainment, and for thy father who hath ascended to the Supreme Companion. Verily He doth not allow to be lost the reward of the doers of good.
- 6 يَا مَهْدِي أَنْتَ الَّذِي قَصَدْتَ الْمَقْصِدَ الْأَقْصَى وَ الْفَرْدُوسَ الْأَعْلَى وَ رَجَعْتَ عَمَّا أَرَدْتَ اتِّبَاعًا لِأَمْرِ اللَّهِ الْعَزِيزِ الْحَمِيدِ طُوبَى لَكَ بِمَا نَبَذْتَ مَا أَرَدْتَ وَ اخَذْتَ مَا أَرَادَهُ اللَّهُ فِي هَذَا الْيَوْمِ الْعَزِيزِ الْبَدِيعِ أَنَا كَتَبْنَا لَكَ أَجْرَ الْلِقَاءِ وَ لِأَبِيكَ الَّذِي صَعِدَ إِلَى الرَّفِيقِ الْأَعْلَى أَنَّهُ لَا يُضَيِّعُ أَجْرَ الْعَامِلِينَ
- 7 We have remembered thy father with a remembrance whereby the Concourse on High and they who circle round My mighty Throne do remember him, and We have adorned him with the ornament of forgiveness as a bounty from thy Lord, the All-Merciful. Verily He doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Almighty, the All-Powerful.
- 7 أَنَا ذَكَرْنَا أَبَاكَ بِذِكْرِ يَذْكُرُهُ بِهِ الْمَلَأُ الْأَعْلَى وَ الَّذِينَ يَطُوفُونَ عَرْشِي الْعَظِيمَ وَ زِينَتَهُ بِطَرَاظِ الْغُفْرَانِ فَضْلًا مِنْ رَبِّكَ الرَّحْمَنُ أَنَّهُ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15713.088

BH02769

To: *Baba Husayn, in Tihiran*

Date: 1299-09 [1882-Jul]

1 In the Name of the All-Forgiving, the All-Bountiful!

1 بِسْمِ الْغُفُورِ الْكَرِيمِ

2 This is a mention from Our presence to him who hath believed in God, the Protector, the Self-Subsisting. The servant in attendance hath presented thy letter and the Wronged One hath heard it and answereth thee with this epistle which beareth witness that there is none other God but Him, the Truth, the Knower of the unseen. We have heard thy cry and thy lamentation and the yearning of thy heart in the days of God. Verily thy Lord is He Who oversees what was and what shall be. Blessed art thou for having been touched by the breezes of thy Lord's loving-kindness and for having recognized His straight and mighty path.

2 ذَكَرَ مَنْ لَدُنَّا مَنْ آمَنَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ بِكَاتِبِكَ وَ سَمِعَهُ الْمَظْلُومَ وَ اجَابَكَ بِهَذَا الْكُتَابِ الَّذِي شَهِدَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ عَالِمُ الْغُيُوبِ قَدْ سَمِعْنَا ضَجِيجَكَ وَ صَرِيحَكَ وَ حَنِينَ قَلْبِكَ فِي أَيَّامِ اللَّهِ أَنَّ رَبَّكَ لَهُ الْمُهَيْمِنُ عَلَى مَا كَانَ وَ مَا يَكُونُ طُوبَى لَكَ بِمَا مَرَّتْ عَلَيْكَ نَسَائِمُ عِنَايَةِ رَبِّكَ وَ عَرَفَكَ صِرَاطَهُ الْعَزِيزِ الْمَمْدُودِ

3 How many a learned one awaited My days and how many a mystic lamented My separation, yet when I revealed Myself and sent down My verses they denied God, the Lord of existence. They took hold of idle fancies and cast away certitude. Thus did their souls entice them, yet they perceive not. We make mention, throughout the nights and days, of the friends of God and His chosen ones who have drunk from His hands the choice sealed wine.

3 كَمْ مِنْ عَالَمٍ كَانَ مُنْتَظِرًا أَيَّامِي وَ كَمْ مِنْ عَارِفٍ نَاحٍ فِي فِرَاقِي فَلَمَّا أَظْهَرْتُ نَفْسِي وَ انْزَلْتُ آيَاتِي كَفَرُوا بِاللَّهِ مَالِكِ الْوُجُودِ قَدْ اخَذُوا الظَّنَّ وَ نَبَذُوا الْيَقِينَ كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ إِلَّا أَنَّهُمْ لَا يَشْعُرُونَ أَنَّا نَذْكُرُ فِي اللَّيَالِي وَ الْأَيَّامِ أَوْلِيَاءَ اللَّهِ وَ أَصْفِيَائِهِ الَّذِينَ شَرَبُوا مِنْ إِيَادِي عَطَائِهِ رَحِيقَهُ الْمُخْتَوِّمِ

4 O Baba Husayn! The Wronged One maketh mention of thee from the prison precincts and counseleth thee with that whereby this destined Cause shall be exalted. Arise amidst the people and say with wisdom and utterance: O concourse of creation! By God, the All-Merciful hath come and that which was recorded in His Books and Scriptures hath appeared, did ye but know it. Cast aside what the people possess, then turn toward the horizon of the Countenance. Verily the Self-Subsisting calleth you and summoneth you to a praiseworthy station. Say: Be fair in God's name and oppose not Him through Whose name the Dove of Knowledge warbled upon the branches and all things proclaimed: The Kingdom belongeth to the Lord of the Kingdom.

4 يَا بَابَا حُسَيْنٍ يَذْكُرُكَ الْمَظْلُومُ مِنْ شَطْرِ السَّجْنِ وَ يُوصِيكَ بِمَا يَرْتَفِعُ بِهِ هَذَا الْأَمْرُ الْمُخْتَوِّمُ قَمِ بَيْنَ الْقَوْمِ وَ قُلْ بِالْحِكْمَةِ وَ الْبَيَانِ يَا مَلَأَ الْأَمْكَانَ تَالَلَّهِ قَدْ أَتَى الرَّحْمَنُ وَ ظَهَرَ مَا كَانَ مَسْطُورًا فِي كِتَابِهِ وَ زِيَرَهُ إِنْ أَنْتُمْ تَعْلَمُونَ دَعَا مَا عِنْدَ الْقَوْمِ ثُمَّ اقْبَلُوا إِلَى أَقْفِ الْوَجْهِ أَنَّ الْقَيُّومَ يَنَادِيكُمْ وَ يَدْعُوكُمْ إِلَى مَقَامٍ مَحْمُودٍ قُلْ إِنْ أَنْصَفُوا بِاللَّهِ وَ لَا تَعْتَرِضُوا عَلَى الَّذِي بِاسْمِهِ غَرَّدَتْ حَمَامَةُ الْعُرْفَانِ عَلَى الْأَغْصَانِ وَ نَطَقَتْ الْأَشْيَاءُ الْمَلِكُ لِلْمَلِكِ الْمَلَكُوتِ

5 We make mention of him who was named 'Ali before 'Askar, who was mentioned in thy letter. Verily thy Lord is the All-Merciful, the Mighty, the Kind. We counsel him and My loved ones to manifest supreme steadfastness in this Cause and We give them glad tidings of God's loving-kindness, the Lord of the

5 وَ نَذْكُرُ مَنْ سَبَّيَ بَعْلِي قَبْلَ عَسْكَرِ الَّذِي كَانَ مَذْكُورًا فِي كُتَابِكَ أَنَّ رَبَّكَ لَهُ الْمَشْفِقُ الْعَزِيزُ الْعَطُوفُ وَ نَوْصِيهِ وَ احْبَائِي بِالْإِسْتِقَامَةِ الْكُبْرَى عَلَى هَذَا الْأَمْرِ وَ نَبْشُرُهُمْ بِعِنَايَةِ اللَّهِ مَالِكِ الْغَيْبِ وَ الشَّهَادَةِ وَ نَذْكُرُ إِبَاهُ الْفَضْلِ الَّذِي فَازَ بِالْإِسْتِدْلَالِ فِي أَمْرِ

seen and unseen. And We make mention of Abu'l-Fadl who attained to recognition of his Lord's Cause, the Self-Sufficient, the Most High. We mentioned him before and after and at this time when the tongue of the Wronged One speaketh that which attracteth hearts and souls. And We make mention of him who was named 'Abbas that he may rejoice and be of the thankful. Blessed is he who hath attained unto My remembrance and spoken that which My tongue hath testified to and circled round My wondrous Cause. Rejoice, O My loved ones, in what hath been sent down to you from the Most Exalted Pen that whereby the hearts of the mystics are gladdened. Praise be to God, the Lord of the worlds.

رَبِّهِ الْغَنَى الْمُتَعَالَى وَذِكْرُهُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَفِي
هَذَا الْحَيْنِ الَّذِي يَنْطِقُ لِسَانُ الْمَظْلُومِ بِمَا تَجِدُ بِه
الْأَفْئِدَةُ وَالْقُلُوبُ وَنَذَرُ مِنْ سَمِيِّ بَعْثَاسٍ لِيَفْرَحَ وَ
يَكُونَ مِنَ الشَّاكِرِينَ طَوْبُ مَنْ فَازَ بِذِكْرِي وَنَطَقَ
بِمَا شَهِدَ بِهِ لِسَانِي وَطَافَ حَوْلَ أَمْرِي الْبَدِيعِ أَنْ
أَفْرَحُوا يَا أَحِبَّائِي بِمَا نَزَلَ لَكُمْ مِنَ الْقَلَمِ الْأَعْلَى مَا
تَفْرَحُ بِهِ قُلُوبُ الْعَارِفِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA15:368b, INBA26:372, INBA22:304,
INBA45:046, BLIB_Or15713.069,
BLIB_Or15730.085a

BH02886

To: Aqa Mirza Ali Akbar, in Isfahan

Date: 1299-09 [1882-Jul]

1 In My Name, exalted above all the world

2 This is the Book of Generosity which hath been revealed by the King of Eternity. Whoso adorneth himself with this virtue hath distinguished himself and will be blessed by the All-Merciful from His exalted Kingdom of Glory. However, despite his high rank and prominent position, were he to pass beyond the limits, he would be regarded as among the prodigal by the All-Knowing, the All-Wise. Cling ye unto moderation. This is the commandment that He Who is the All-Possessing, the Most High hath enjoined upon you in His Generous Book. O ye that are the exponents of generosity and the manifestations thereof! Be generous unto them whom ye find in manifest poverty. O ye that are possessed of riches! Take heed lest outward appearance deter you from benevolent deeds in the path of God, the Lord of all mankind.

3 Say: I swear by God! No one is despised in the sight of the Almighty for being poor. Rather is he exalted, if he is found to be of them who are patient. Blessed are the poor that are steadfast in patience, and woe betide the rich that hold back Huququ'llah and fail to observe that which is enjoined upon them in His Preserved Tablet.

1 بِسْمِ الْمَقْدَسِ عَنِ الْإِمْكَانِ

2 كِتَابُ الْكَرَمِ أَنْزَلَهُ مَالِكُ الْقَدَمِ وَالَّذِي تَزِينُ بِهِ أَنَّهُ
مَنْ يَشَارُ بِالْبَنَانِ وَيَصِلُّ عَلَيْهِ الرَّحْمَنُ مِنْ مَلَكُوتِهِ
الْمُمْتَنِعِ الْمُنْبَعِ أَنَّهُ مَعَ عُلُوِّ قَدْرِهِ وَكِبَرِ مَقَامِهِ لَوْ
يَتَجَاوَزُ عَنْ حُدُودِهِ يَذْكُرُ بِالْإِسْرَافِ مَنْ لَدُنْ عَلِيمٍ
حَكِيمٍ خَذُوا الْإِعْتِدَالَ هَذَا مَا أَمَرَكُمْ بِهِ الْغَنَى الْمُتَعَالَى
فِي كِتَابِ كَرِيمٍ أَنْ أَنْفَقُوا يَا مَظَاهِرَ هَذَا الْأَسْمِ وَ
مُطَالَعَهُ عَلَى الَّذِينَ تَجِدُونَهُمْ عَلَى فَقْرٍ مُبِينٍ قُلْ أَيُّكُمْ
يَا أَهْلَ الْغِنَاءِ أَنْ يَمْنَعَكُمْ لَفْظُ الْمُبِينِ عَنِ الْإِنْفَاقِ
فِي سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ

3 قُلْ لِعَمْرِ اللَّهِ لَا يَحْتَقِرُ أَحَدٌ بِالْفَقْرِ عِنْدَ رَبِّهِ بَلْ
يَزْدَادُ لَوْ يَجِدُهُ مِنَ الصَّابِرِينَ طَوْبُ لِفَقِيرٍ صَبْرٍ وَ
وَيْلٌ لِفَقِيرٍ أَمْسَكَ حَقُوقَ اللَّهِ وَمَا فَرَضَ عَلَيْهِ فِي
لَوْحِهِ الْحَفِيفِ

- 4 Say: Pride not yourselves on earthly riches ye possess. Reflect upon your end and upon the recompense for your works that hath been ordained in the Book of God, the Exalted, the Mighty. Blessed is the rich man whom earthly possessions have been powerless to hinder from turning unto God, the Lord of all names. Verily he is accounted among the most distinguished of men before God, the Gracious, the All-Knowing.
- 5 Say: The appointed Day is come. This is the Springtime of benevolent deeds, were ye of them that comprehend. Strive ye with all your might, O people, that ye may bring forth that which will truly profit you in the worlds of your Lord, the All-Glorious, the All-Praised.
- 6 Say: Hold ye fast unto praiseworthy characteristics and goodly deeds and be not of them that tarry. It behoveth everyone to cleave tenaciously unto that which is conducive to the exaltation of the Cause of God, your Lord, the Mighty, the Powerful.
- 7 Say: Behold ye not the world, its changes and chances, and its varying colours? Wherefore are ye satisfied with it and with all the things therein? Open your eyes and be of them that are endued with insight. The day is fast approaching when all these things will have vanished as fast as the lightning, nay even faster. Unto this beareth witness the Lord of the Kingdom in this wondrous Tablet.
- 8 Wert thou to be enraptured by the uplifting ecstasy of the verses of God, thou wouldst yield thanks unto thy Lord and say: "Praise be unto Thee, O Desire of the hearts of them that hasten to meet Thee!" Rejoice then with exceeding gladness, inasmuch as the Pen of Glory hath turned unto thee and hath revealed in thy honour that which the tongues of creation and the tongues of transcendence are powerless to describe.
- 4 قل لا تفتخروا بما عندكم من المال تفكروا في المال و ما قدر لكم جزاء اعمالكم في كتاب الله العلي العظيم طوبى لغنى ما منعه الغناء عن الله مالک الأسماء أنه من افضل الخلق لدى الحق العزيز العليم
- 5 قل قد اتي اليوم و أنه لربيع الأعمال لو انتم من العارفين ان اجهدوا يا قوم ليظهر منكم ما ينفعكم في عوالم ربكم العزيز الحميد
- 6 قل تمسكوا بالأخلاق المرضية و الأعمال الحسنة و لا تكونوا من المتوقفين ينبغي لكل نفس ان يتشبث بما يرتفع به امر الله ربكم المقتدر القدير
- 7 قل اما ترون الدنيا و شئونها و تلواناتها و تغييراتها فكيف تمنعون بها و بما فيها ان افتحوا ابصاركم و كونوا من المتبصرين سوف تذهب بهم كالبرق بل اسرع يشهد بذلك مالک الملك في هذا اللوح البديع انک
- 8 اذا اخذک جذب آیات ربک ان اشکر و قل لک الحمد يا مقصود القاصدين ان افرح بما توجه اليک القلم الأعلى و انزل لک ما کلت عن وصفه السن الابداع و کل لسان منيع کبر من قبلى احبتي و بشرهم بذکری اياهم ثم اقرأ لهم لوحى الجميل البهاء عليك و على اهلك و من معک على صراطى المستقيم

BRL_HUQUQ#010, COC#1123, LOG#1033x

BLIB_Or15696.042c, BLIB_Or15734.2.137b,
BRL_DA#206, BRL_HUQUQP#010,
AVK3.159.17x, NNY.171-172, HQUQ.003x

BH03370

Date: 1299-09 [1882-Jul]

- 1 He is the One manifest through His manifestation. We have sent down the Bayan and made it the herald from Our presence - verily thy Lord is the Mighty, the All-Bountiful. And We informed the people in every leaf, nay in every line, of this Most Great Revelation. Yet when He came and was made manifest, the people denied God, the Lord of creation.

1 هو الظاهر بظهوره قد انزلنا البيان وجعلناه مبشراً
من عندى ان ربك هو العزيز الوهاب واخبرنا
الناس فى كل ورق بل فى كل سطر بهذا الظهور
الأعظم فلما اتى وظهر كفر الناس بالله مالك
الايجاد
- 2 Among the ungodly was one who said He had issued a ruling against souls. Say: What ails thee, O lying misbeliever? By God, He hath issued no ruling against anyone. Rather, he who hath issued rulings against God and His loved ones is thou who hast taken him as thy lord, O doubting misbeliever. By the life of God, I am innocent of all that the wrongdoers say. To this beareth witness the Mother Book that is with Him. When He ordaineth a thing, none may say "Why?" or "How?"

2 من المشركين من قال انه افق على النفوس قل ما
لك يا ايها المشرك الكذاب تالله انه ما افق على
احد والذى افق على الله واوليائه انك اخذته
رباً لنفسك يا ايها المشرك المرتاب لعمر الله اتى
برىء عنك ما يقولون الظالمون يشهد بذلك من
عنده ام الكتاب انه لو يأمر بشئ ليس لأحد ان
يقول لم او بم
- 3 And as for him who said He hath turned away from God, the Lord of lords, say: Consider when Muhammad, the Apostle of God, came, the servants turned away from Him. Then after successive years passed, He ordered the shedding of blood until blood flowed upon the earth. To this beareth witness the world of the hidden and the manifest. He doeth what He willeth through His sovereignty and ordaineth what He pleaseth, and none can escape His decree.

3 والذى قال انه اعرض عن الله رب الأرباب
قل تفكر اذ اتى محمد رسول الله اعرض عنه العباد
فلما قضت سنين متواليات امر بسفك الدماء الى
ان جرى الدم على الأرض يشهد بذلك عالم السرّ
والاجهار انه يفعل ما يشاء بسلطانه ويحكم ما
يريد وليس لأحد من امره من مناص
- 4 By God, I, despite My power and authority, have not passed judgment nor issued rulings against those who have denied God and His sovereignty. Rather, I have withdrawn and closed the doors. They have perpetrated in this land that which hath violated God's sanctity among His servants. To this beareth witness every pebble of the city, every stone and clod and wall. The ocean of My patience hath held Me back from confronting them, and the mountain of My forbearance hath prevented Me from arising. I have witnessed from them that which hath caused the dwellers of Paradise to lament, yet I concealed it through My name, the Concealer. When the fire increased within their souls, God cast discord among them and seized them with the grasp of One mighty and omnipotent.

4 فوالله اتى مع اختيارى واقتدارى ما حكمت
وما افتيت على الذين كفروا بالله و سلطانه
بل تجنبت وغلقت الأبواب قد عملوا فى هذه
الأرض ما ضاعت به حرمة الله بين عباده يشهد
بذلك حصاة المدينة وكل حجر ومدر وجدار
بحر صبرى معنى عن التعرض عليهم و جبل
اصطبارى معنى عن القيام قد رأيت منهم ما ناح
به سكان الفردوس ولكن سترته باسمى السّار
فلما زادت النار فى انفسهم اوقع الله الخلاف
بينهم واخذهم اخذ عزيز قهار
- 5 Thus have We informed thee and acquainted thee with some of what hath befallen in the Most Great Prison through what the hands of the wicked have wrought. Read thou the Tablet, that perchance the star of divine knowledge may shine forth from the horizon of possibility. Glory be upon thee and upon him

5 كذلك اخبرناك وعرفناك بعض ما ورد فى
السّجن الأعظم بما اكتسبت ايدى الفجار ان اقرء
اللوح لعل يلوّح نجم العرفان من افق الامكان

who hath believed in God, the Single, the One, the Chosen One.

الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ آمَنَ بِاللَّهِ الْفَرْدِ الْوَاحِدِ
الْمُخْتَارِ

BLIB_Or15734.2.023b

BH03564

Lawh-i-Ard-i-Ta

To: Baha'is of Tihiran

Date: 1299-09 [1882-Jul]

1 In My Name, the All-Knowing, the All-Informed!

1 بِسْمِ الْعَلِيمِ الْخَبِيرِ

2 Call thou to remembrance, O Land of Ta (Tihrán), the former days in which thy Lord had made thee the seat of His throne, and had enveloped thee with the effulgence of His glory. How vast the number of those sanctified beings, those symbols of certitude, who, in their great love for thee, have laid down their lives and sacrificed their all for thy sake! Joy be to thee, and blissfulness to them that inhabit thee. I testify that out of thee, as every discerning heart knoweth, proceedeth the living breath of Him Who is the Desire of the world. In thee the Unseen hath been revealed, and out of thee hath gone forth that which lay hid from the eyes of men. Which one of the multitude of thy sincere lovers shall We remember, whose blood hath been shed within thy gates, and whose dust is now concealed beneath thy soil? The sweet savors of God have unceasingly been wafted, and shall everlastingly continue to be wafted upon thee. Our Pen is moved to commemorate thee, and to extol the victims of tyranny, those men and women that sleep beneath thy dust.

2 يَا اَرْضَ الطَّاءِ يَادْ اَرْ هَنَگَامِي رَا کِه مَقَرَّ عَرْشِ
بودی و انوارش از در و دیوارت ظاهر و هویدا
چه مقدار از نفوس مقدسهء مطمئنه که بحجت
جان دادند و روان ایشان نمودند طوبی از برای
تو و از برای نفوسیکه در تو ساکنند هر صاحب
شئی عرف مقصود را از تو مییابد در تو پدید آمد
آنچه مستور بود و از تو ظاهر شد آنچه پوشیده و
پنهان کدام عاشق صادق را ذکر نمائیم که در تو
جان داد و در خاکت پنهان شد نفحات قیص
الهی از تو قطع نشده و نخواهد شد ما ذکر مینمائیم
ترا و مظلومان و مظلوماتیکه در تو مستورند

3 Among them is Our own sister, whom We now call to mind as a token of Our fidelity, and as proof of Our loving-kindness, unto her. How piteous was her plight! In what a state of resignation she returned to her God! We, alone, in Our all-encompassing knowledge, have known it.

3 اَنَا نَذَرُ اخْتِي اَظْهَاراً لِعَنَائِي وَ اِبْرَازاً لَوْفَائِي
بِمَظْلُومِيَّتِ کِبَرِي بِحَقِّ رَاجِعِ شُدْ مَا اَظْلَعُ بَذَلْکِ
اَلَا عَلَمِي الْمَحِيطِ

4 O Land of Ta! Thou art still, through the grace of God, a center around which His beloved ones have gathered. Happy are they; happy every refugee that seeketh thy shelter, in his sufferings in the path of God, the Lord of this wondrous Day! Blessed are they that remember the one true God, that magnify His Name, and seek diligently to serve His Cause. It is to these men that the sacred Books of old have referred. On them

4 ای اَرْض طَاءِ حَالِ هَمْ از فَضْلِ الهی مَحَلِّ و
مَقَرِّ دُوسْتَانِ حَقِّی طُوبی لَهم و لِلَّذینَ هَاجَرُوا
الیک فی سَبیلِ الله مالکِ هَذَا الیومِ البَیْعِ
طُوبی از برای نَفُوسیکه بَذَرُوا و ثَنَایِ حَقِّ نَاطِقِند
و بَخْدَمَتِ اَمْرِ مَشْغُولِ اِیْشَانِند اَن نَفُوسیکه در
کُتُبِ قَبْلِ مَذْکُورِند اَمیرالمُؤْمِنینَ عَلَیْهِه بَهَائِی در

hath the Commander of the Faithful lavished his praise, saying: "The blessedness awaiting them excelleth the blessedness we now enjoy." He, verily, hath spoken the truth, and to this We now testify. The glory of their station, however, is as yet undisclosed. The Hand of Divine power will, assuredly, lift up the veil, and expose to the sight of men that which shall cheer and lighten the eye of the world.

- 5 Render thanks unto God, the Eternal Truth, exalted be His glory, inasmuch as ye have attained so wondrous a favor, and been adorned with the ornament of His praise. Appreciate the value of these days, and cleave to whatsoever beseemeth this Revelation. He, verily, is the Counselor, the Compassionate, the All-Knowing.

- 6 The glory be upon you from God, the All-Knowing, the All-Informed.

GWB#055x, LTDT.270x

وصفشان فرموده طوباهم افضل من طوبانا قد نطق بالصدق وانا من الشاهدين اگرچه حال این مقامات مستور است ولكن يد قدرت البته مانع را بردارد و ظاهر فرماید آنچه را که سبب و علت روشنی چشم عالم است

5 شکر نمائید حقّ جلّ جلاله را که باین عنایت بدیعۀ فائز شدید و بطراز بیان رحمن مزین قدر وقت را بدانید و بآنچه سزاوار است تمسک نمائید آنه هو الناصح المشفق العليم

6 البهَاء علیکم من لدی الله العليم الخبير

INBA66:106b, BLIB_Or15730.090a,
NLAI_BH1.081, GWBP#055 p.077bx,
RHQM1.072-073x (092) (053-054),
ASAT1.071-072x, TSHA3.011, PYM.110ax,
LDR.322, OOL.B167

BH03579

To: Muhammad Karim Attar et al., in Ayn Ta

Date: 1299-09 [1882-Jul]

- 1 He is the All-Bountiful, the Most Merciful
- 2 O Karim! Harken unto My call from this exalted station. Verily there is no God but Me, the All-Compelling, the Self-Subsisting. We have mentioned thee before and We mention thee now as a token of Our grace, that thou mayest give thanks unto thy Lord, the Mighty, the Loving.
- 3 And We make mention of thy brother who turned towards the Court of God until he attained unto a praiseworthy station. He advanced until he reached the presence of the Throne and heard the call of God, the Lord of what was and what shall be. We give him glad-tidings of that which hath been ordained for him by God, the Lord of existence.
- 4 And We make mention of him who was named Shukru'llah in the Book of Names, who visited the Wronged One and stood before His presence with humility and submissiveness. Blessed

1 هو الکریم الرحیم

2 یا کریم ان استمع ندائی من هذا المقام الکریم انه لا اله الا انا المهيمن القیوم قد ذکرناک من قبل و نذکرک فضلاً من عندنا لتشکر ربک العزیز الودود

3 و نذکر اخاک الذی اقبل الى شطر الله الى ان فاز بالمقام المحمود قد توجه الى ان بلغ تلقاء العرش و سمع نداء الله ربّ ما کان و ما یكون انا نبشره بما قدر له من لدی الله مالک الوجود

4 و نذکر من سمی بشکرالله فی کتاب الأسماء الذی زار المظلوم و قام لدی الوجه بخضوع و خشوع

- is he who hath turned and attained, and woe unto those who have disbelieved in God, the Mighty, the Beloved.
- طوبى لمن اقبل و فاز و ويل للذين كفروا بالله العزيز المحبوب
- 5 And We make mention of him who hath ascended unto the Supreme Companion. By the life of God! At the time of his ascension the Concourse on High perceived from him the fragrance of the love of his Lord, the Most Glorious. Thus hath the Tongue of Grandeur testified. He, verily, is the Truth, the Knower of the unseen.
- 5 و نذكر من ارتفع الى الرفيق الأعلى لعمر الله في حين الصعود وجد منه الملاء الأعلى عرف محبة ربه الأبهى كذلك شهد لسان العظمة انه هو الحق علام الغيوب
- 6 O Fathu'llah! Blessed art thou for having cast away vain imaginings at My bidding and taken hold of that which God, the Lord of the Day of Resurrection, hath willed. And We make mention of thy father who believed in God when the servants turned away from Him. The glory shining forth from the horizon of eternity be upon him and upon those who have ascended unto God in this mighty and forbidden Cause.
- 6 يا فتح الله طوبى لك بما نبذت الأوهام بأمرى واخذت ما اراده الله مالک يوم النشور و نذكر اباك الذى آمن بالله اذ اعرض عنه العباد البهلاء المشرق من افق البقاء عليه و على الذين صعدوا الى الله فى هذا الأمر العزيز المنوع
- 7 O Rahim! Rejoice thou in the remembrance of thy Lord. He hath remembered thee and maketh mention of thy mother who believed when earthquakes seized all the tribes of the earth and every learned one, wrapped in veils, turned away.
- 7 يا رحيم ان افرح بذكر مولاك انه ذكرک و يذكر امک التى آمنت اذ اخذت الزلازل قبائل الأرض كلها و اعرض عنه كل عالم محجوب
- 8 And We make mention of the daughter of My namesake who circled round My throne and turned towards the prison at My bidding and leave. We have indeed remembered him with that which shall not cease to yield its fragrance so long as the kingdom of earth and heaven shall endure.
- 8 و نذكر بنت اسمى الذى طاف حول عرشى و اقبل الى السجن بأمرى و اذننى انا ذكرناه بما لا ينقطع عرفه بدوام الملك و الملكوت
- 9 The glory be upon you and upon those who are with you and upon them who have held fast unto the Covenant of God and His testament and have acted in accordance with that which hath been commanded unto them by God, the All-Compelling, the Self-Subsisting.
- 9 البهلاء عليكم و على من معكم و على الذين تمسكوا بميثاق الله و عهده و عملوا بما امروا به من لدى الله المهيمن القيوم

BLIB_Or15713.142

BH03544

*To: Siyyid Hidayat, in K R**Date: 1299-09 [1882-Jul]*

- 1 He is the All-Guiding, the All-Informed.
- 1 هو الهادى الخبير
- 2 The purpose of God - exalted be His glory - in creating, at the primal stage, hath been and continueth to be the knowledge of Him. And since the door of knowledge of the Hidden Essence,
- 2 مقصود حق جلّ جلاله از خلق در رتبه اوليه معرفت بوده و هست و چون باب معرفت ذات غيب مکنون مسدود نفوس مقدسه را که مظاهر

the Concealed Mystery, is closed, He hath sent forth from the realm of the unseen to the plane of existence holy souls who are the Manifestations of His Cause, the Daysprings of His decree, the Rising-places of His revelation and the Recipients of His knowledge. And He hath made recognition of them, obedience and disobedience to them, turning toward or away from them, and belief and unbelief in them, to be the standard. Whosoever turned toward them was accounted among those who drew nigh, and was recorded by the Most Exalted Pen in God's Book as one of the believers.

- 3 However, at the time of the appearance of these Manifestations of the Cause, most of the people of the world were found to be heedless, veiled, turning away and denying. The cause and reason for these thick veils have been the divines of the age, as every person of insight and understanding hath testified and continues to testify to this fact. We beseech God to rend asunder, with the finger of His power, the veils of the world and not to deprive His servants of the ocean of inner meanings.
- 4 Mention of thee was made before this Wronged One in the Most Great Prison, therefore this Tablet hath been sent down purely for the sake of God, that perchance through its fragrance the seekers and wayfarers may find their path to the True City. This is the day of the most great bounty and the most mighty grace. Blessed is the one who hath arisen to serve and hath freed the helpless people from idle fancies and vain imaginings.
- 5 God willing, through the efforts of His chosen ones and loved ones, thou shalt loose the fetters of those who are bound and teach them to soar, until time remaineth, undertake a deed whose fragrance of eternity will be diffused. We beseech God, exalted be He, to assist thee and aid thee and give thee to drink of the Kawthar of immortality from the hand of bounty. Verily He is the Compassionate, the All-Bountiful.
- 6 Praise be to God, the All-Knowing, the All-Wise.

امر و مطالع حکم و مشارق وحی و مهابط علمند
از عالم غیب بعرصه شهود فرستاد و امر و نهی
و اقبال و عرفان و طاعت و معصیت و کفر
و ایمان را بآن هیاکل مقدسه راجع فرمود هر
نفسی اقبال نمود از مقبلین محسوب و در کتاب
الهی از قلم اعلی از مؤمنین مسطور

3 ولکن در احیان ظهور مظاهر امر اکثر اهل
عالم معرض و منکر و غافل و محجوب مشاهده
شدند و سبب و علت این حجاب غلیظه علمای
عصر بوده اند چنانچه هر صاحب بصر و درایتی
باین فقره گواهی داده و میدهد از حق میطیلم
باصبع قدرت حجاب عالم را خرق فرماید و عباد
خود را از بحر معانی محروم نسازد

4 ذکر آنجناب نزد این مظلوم در سخن اعظم مذکور
لذا خالصاً لوجه الله این لوح ارسال شد که شاید
از نفعه آن طالبین و قاصدین بمدینه حقیقی راه
یابند امروز روز فیض اعظم و فضل اکبر است
طوبی از برای نفسیکه بخدمت قیام نمود و ناس
بیچاره را از ظنون و اوهام فارغ و آزاد کرد

5 انشاء الله بهمت اصفیا و اولیا پرستگان را بگشائی
و پرواز بیاموزی تا وقت باقی آهنگ عملی نما که
عرف بقا از او متضوع شود نسل الله تعالی بآن
یوقفک و یؤیدک و یسقیک کوثر البقاء من ید
العطاء انه هو المشفق الکریم

6 الحمد لله العليم الحکیم

BRL_DA#410, AY11.331x, UAB.014ax,
AKHA_116BE #07-08 p.185, YFY.108x

BH03622

To: Mirza Sadiq (son of Mahbubu'sh-Shuhada), in Isfahan

Date: 1299-09 [1882-Jul]

- 1 In My Name, the All-Knowing, the Manifest! 1 بِسْمِ الْمُبِينِ الْعَلِيمِ
- 2 God willing, in this divine springtime mayest thou be made joyous through the rain-showers of the clouds of God's mercy, speaking His praise, arising to serve Him, standing firm in His Cause, and gazing toward His horizon. 2 انشاء الله در این ربیع رحمانی از امطار سبحان
مرحمت الهی خرم باشی و بذکرش ناطق و
بخدمتش قائم و بر امرش ثابت و بافتش ناظر
- 3 Grieve not for what hath befallen thee. Verily thy Lord is with thee - He Who is just in His judgment, obeyed in His command, and praised in all that hath appeared from Him. Verily, 'A' and 'S' hath returned to his place - he is among those who have passed away. 3 لا تحزن عما ورد عليك ان ربك معك و هو
العاقل في حكمه و المطاع في امره و المحمود في
كل ما ظهر من عنده ان الالف و السين رجع
الى مقره انه كان من الغابرين
- 4 O Sadiq! Rejoice in this mark of My Most Exalted Pen, which hath made mention of thee and doth make mention of thee at this hour. Convey My glad-tidings to the people of the household and remind them of My verses. Verily, We are with them at all times. Thou must arise to serve the Cause with perfect steadfastness. 4 يا صادق ان افرح باثر قلبي الاعلى الذي ذكرك
و يذكرك في هذا الحين و بشر اهل البيت من
قلبي و ذكرهم باياتي انا معهم في كل حين بايد
بكمال استقامت بر خدمت امر قيام ثنائى
- 5 All that is visible shall return to nothingness, while that which endureth and lasteth hath been and shall ever be the remembrance of God, the grace of God, and the bounty of God. 5 جميع آنچه دیده میشود بفنا راجع خواهد شد و
آنچه باقی و دائم است ذکر حق و عنایت حق و
فضل حق بوده و خواهد بود
- 6 Reflect upon 'A' and 'S'. With utmost audacity he entered into a matter that caused the pillars of the House to tremble, and for the sake of these two fleeting days he committed that whose traces shall not be effaced from the world. We concealed his affair that perchance he might become aware and arise to redress what had escaped him, though redress of his deed was impossible. He hath borne a burden heavier than the mountains of the earth. 6 در الف و سین تفکر نما بجسارت تمام در امری
داخل شد که ارکان بیت از او مضطرب و از
برای این دو یوم فانی ارتکاب نمود آنچه را که
اثرش از عالم زایل نشود امر او را ستر نمودیم که
شاید خود متنبه شود و بر تدارک مافات قیام
نماید اگرچه تدارک عملش ممکن نبود ثقلی را
حمل نموده که اثقل از جبال ارض است
- 7 God willing, may your honor be assisted in that which is acceptable before God. Verily He will exalt thee in truth. He, verily, is the Almighty, the Powerful. 7 انشاء الله آن جناب موفق شوند بر آنچه لدى الله
مقبولست انه يرفعك بالحق انه هو المقتدر القدير
- 8 We send Our greetings upon thee and upon those who have been afflicted by the serpent and the wolf - whereat the Concourse on High and the dwellers of Paradise have lamented at morn and eve. Praise be to God, the Mighty, the Praiseworthy. 8 نكبر عليك و على الذين ورد عليهم من الرقشاء و
الذئب ما ناح به الملائة الاعلى و سكان الفردوس
في البكور و الاصيل الحمد لله العزيز الحميد

BLIB_Or15730.035c

BH03604

To: *Mirza Ali Ashraf Lahijani ('Andalib), in Gilan*

Date: 1299-09 [1882-Jul]

1 In My Name, the Most Great, the Most Exalted

2 Bear thou witness unto that which the Tongue of the All-Merciful hath spoken in the Kingdom of Utterance, and arise to serve His Cause, the Mighty, the Great. He hath made mention of thee in such wise as all the treasures of the earth cannot equal, as doth testify He Who speaketh that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

3 Thy letter hath arrived and was presented by the servant in attendance. We have answered thee through this wondrous letter. O Andalib! Thy letter arrived and was mentioned in the presence of the Wronged One, and in these days of sorrow became a source of joy and gladness. And this utterance of thine was most acceptable: "My God! I disavow that worship which leadeth me to pride, and I desire that sin which bringeth me to contrition." Although all that thou didst write was a cause of joy and delight, yet unto this utterance We accorded a special station. Verily thy Lord is the Powerful, the Unconstrained.

4 O Andalib! We have made thee to be aided in My remembrance and praise and service to My Cause, and a bearer of glad-tidings amongst My servants. In all conditions fix thy gaze upon the Truth and speak for the sake of Truth. Ere long shall the saplings that have been planted bring forth wondrous and sublime fruits in the world. This is a glad-tiding from Our presence that thou mayest rejoice and be among the thankful ones. Multiple Tablets have been revealed in thy name. God willing, thou shalt attain unto them all and act according to that which becometh thee and My Cause. Be thou assured of thy Lord's favor. God willing, thou shalt attain unto that which God hath willed and be raised up in truth. He hath ordained for thee from His Most Exalted Pen that which shall gladden the hearts of them that are nigh. Blessed be thy father and thy mother. God hath brought forth from them a righteous deed. Verily thy Lord is the Forgiving, the Merciful. The Glory be upon thee and upon them and upon whosoever hath heeded thy word in this mighty and sublime Cause. We have made mention of every name that was in thy letter. Verily thy Lord is the Hearer, the Answerer.

1 بسمی الأعظم الأعلى

2 ان اشهد بما نطق به لسان الرحمن في ملكوت البيان و قم على خدمة امره العزيز العظيم انه ذكرک بما لا تعادله خزان الأرض يشهد بذلك من ينطق انه لا اله الا هو الفرد الواحد العليم الخبير

3 قد حضر کتابک و عرضه العبد الحاضر اجبتک بهذا الکتاب البديع يا عندليب نامتهات رسيد و نزد مظلوم ذکر شد و در آيام حزن سبب بهجت و سرور گشت و اينکلهات بسيار مقبول افتاد الهی بيزار از آن طاعتم که مرا بعجب آورد و مايل آن معصيتم که مرا بعذر آورد اگرچه جميع آنچه عرض نمودی سبب فرح و تبسم شد ولكن اينکله را مقام ديگر عنايت نموديم ان ربک هو المقتدر المختار

4 يا عندليب انا جعلناک مؤيداً على ذکرى و ثنائى و خدمة امرى و مبشراً بين عبادى در جميع احوال بحق ناظر باش و از برای حق بگو عنقریب نهالهای مغروسه باثمار بديعه منيعه در عالم ظاهر شوند هذه بشاره من لدنا لتفرح و تكون من الشاکرين الواح متعدده باسم انجذاب نازل انشاء الله بكل فائز شوى و بما ينبغي لك و لأمرى عامل ان اطمئن بفضل موليك انشاء الله بما اراده الله فائزى و بحقيقت مبعوث انه قدر لك من قلبه الأعلى ما تفرح به افئدة المقربين طوبى لأبيک و أمک قد اظهر الله منهما عملاً صالحاً ان ربک هو الغفور الرحيم البهاء عليك و عليهما و على من سمع قولک في هذا الأمر العزيز المنيع قد ذکرنا کل اسم کان في کتابک ان ربک هو السامع المجيب

INBA51:407b,

BLIB_Or15730.092b,

LHKM3.304

BH04263*Lawh-i-Kitab-i-Sidq**To: Rasul**Date: 1299-09 [1882-Jul]*

- 1 In the Name of the Wondrous One! The Book of Truthfulness hath been sent down in truth from the presence of One All-Knowing, All-Informed. Verily it is the Messenger of Truth to all lands, that it may remind the people of its exalted station and acquaint them with its supreme position and its most glorious habitation, and show them its wondrous beauty and its most elevated station and its most impregnable and mighty sovereignty.
- بِسْمِ الْبَدِيعِ كَتَابُ الصِّدْقِ نَزَلَ بِالْحَقِّ مِنْ لَدُنْ عَالَمٍ خَبِيرٍ أَنَّهُ لِرَسُولِ الصِّدْقِ إِلَى الْبِلَادِ لِيَذْكُرَ النَّاسَ إِلَى مَقَامِهِ الرَّفِيعِ وَيَعْرِفَهُمْ شَأْنَهُ الْأَعْلَى وَمَقَرَّهُ الْأَبَى وَيُرِيَهُمْ جَمَالَهُ الْأَبَدِ وَمَقَامَهُ الْأَرْفَعَ وَسُلْطَانَهُ الْأَمْنَعَ الْأَعَزَّ الْبَدِيعَ
- 2 By the life of God! As it walketh, acceptance walketh at its right hand and tranquility at its left, while before it wave the banners of glory and behind it march the hosts of dignity. To this doth He Who causeth the rivers to flow bear witness; verily He is the Knower of all things.
- لَعَمْرُ اللَّهِ أَنَّهُ يَمْشِي وَعَنْ يَمِينِهِ يَمْشِي الْإِقْبَالُ وَعَنْ يَسَارِهِ الْإِطْمِينَانُ وَعَنْ أَمَامِهِ أَعْلَامُ الْعِزَّةِ وَعَنْ وَرَائِهِ جُنُودُ الْوَقَارِ يَشْهَدُ بِذَلِكَ مَجْرَى الْأَنْهَارِ أَنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
- 3 It proclaimeth and saith: "O concourse of humanity! I have come unto you from the presence of the Most Great Truth to make known unto you its loftiness and exaltation, its beauty and perfection, its station and glory and splendor, that ye may perchance find a path unto its straight way. By God! Whoso adorneth himself with this supreme ornament, he is verily of the people of this luminous station. Beware, O people, lest ye cast it to the claws of falsehood. Fear God and be not of the wrongdoers. Its likeness is as the sun: when it shineth forth from its horizon it illumineth the regions and brighteth the faces of those who have attained. Whoso is deprived thereof is indeed in manifest loss."
- أَنَّهُ يَنَادِي وَيَقُولُ يَا مَعْشَرَ الْبَشَرِ إِنِّي جِئْتُكُمْ مِنْ لَدُنِ الصِّدْقِ الْأَكْبَرِ لِأَعْرِفَكُمْ عُلُوهَ وَسَمُوهُ وَجَمَالَهُ وَكَمَالَهُ وَمَقَامَهُ وَعِزَّهُ وَبَهَائِهِ لَعَلَّ تَجِدُونَ سَبِيلًا إِلَى صِرَاطِهِ الْمُسْتَقِيمِ تَاللهِ أَنْ الَّذِي تَزِينُ بِهِذَا الطَّرَازِ الْأَوَّلَ أَنَّهُ مِنْ أَهْلِ هَذَا الْمَقَامِ الْمُنِيرِ أَيَاكُمْ يَأْخُومُ أَنْ تَدْعُوهُ تَحْتَ مَخَالِبِ الْكَذِبِ خَافُوا اللَّهَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ مِثْلَهُ مِثْلُ الشَّمْسِ إِذَا اشْرَقَتْ مِنْ أَفْقِهَا اضْأَتْتْ بِهَا الْأَفَاقُ وَأَنَارَتْ وَجْهَ الْفَائِزِينَ أَنْ الَّذِي مَنَعَ عَنْهُ أَنَّهُ فِي خَسْرَانٍ مُبِينٍ
- 4 We say: "O Messenger! Canst thou enter the cities and regions, and wilt thou find therein for thyself any helper?" It saith: "I have no knowledge save what Thou, the All-Known, the All-Wise, hast taught me."
- أَنَا نَقُولُ يَا أَيُّهَا الرَّسُولُ هَلْ تَقْدِرُ أَنْ تَدْخُلَ الْمَدَنَ وَالْدِّيَارَ وَهَلْ تَجِدُ لِنَفْسِكَ فِيهَا مِنْ مَعِينٍ أَنَّهُ يَقُولُ لَيْسَ لِي مِنْ عِلْمِ أَنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
- 5 We have sent down this Tablet as a token of Our grace, that thou mayest remind the people of that which it containeth from the presence of a mighty Commander. The glory be upon thee and upon whoso reciteth the verses of the All-Merciful with joy and radiance and is of them that are firmly established.
- أَنَا نَزَّلْنَا هَذَا اللَّوْحَ فَضْلًا مِنْ عِنْدِنَا لَتَذْكُرَ النَّاسُ بِمَا فِيهِ مِنْ لَدُنْ أَمْرِ عَظِيمٍ الْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ يَقْرَأُ آيَاتِ الرَّحْمَنِ بِالرُّوحِ وَالرَّيْحَانِ وَيَكُونُ مِنَ الرَّاسِخِينَ

BLIB_Or15696.011a, BLIB_Or15734.2.056,
 AVK3.145.06x, GHA.331x, AHB_131BE
 #07-08 p.002, OOL.B165

BH04218

To: Siyyid Nasrullah Munzavi, in Kaf

Date: 1299-09 [1882-Jul]

1 In My Name, the Counselor, the Trustworthy

1 بِسْمِ النَّاصِحِ الْأَمِينِ

2 This is a mention from the Wronged One to him who hath acknowledged that which the Tongue of God, the Help in Peril, the Self-Subsisting, hath spoken - Siyyid Nasru'llah, son of the sister of Siyyid Faraju'llah, upon both of whom be the glory of God. We bore tribulations in the path of God, the Lord of Names, until We made manifest the Cause. Then there emerged from behind the veil those who denied the grace of God, the Mighty, the Loving. Say: Where were ye when tremors seized the foundations of the world? Speak with fairness and be not of those who commit injustice. The world hath deluded them to such extent that they cast aside guidance and took hold of idle fancy. Verily, they understand not. Everything beareth witness to their falsehood and hypocrisy, yet most people know it not.

2 ذَكَرَ مِنْ لَدَى الْمَظْلُومِ لِمَنْ اعْتَرَفَ بِمَا نَطَقَ لِسَانُ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ أَنَّا حَمَلْنَا الْبَلَايَا فِي سَبِيلِ اللَّهِ مَالِكِ الْأَسْمَاءِ إِلَى أَنْ أَظْهَرْنَا الْأَمْرَ إِذَا طَلَعَ عَنْ خَلْفِ الْحِجَابِ مَنْ أَنْكَرَ فَضْلَ اللَّهِ الْعَزِيزِ الْوَدُودِ قُلْ إِنْ كُنْتُمْ إِذْ أَخَذْتُ الزَّلَازِلَ أَرْكَانَ الْعَالَمِ تَكَلَّمُوا بِالْإِنْصَافِ وَلَا تَكُونُوا مِنَ الَّذِينَ يَظْلُمُونَ قَدْ غَرَّتْهُمْ الدُّنْيَا عَلَى شَأْنٍ [نَبَذُوا الْهُدَى] وَاخْذُوا الْهُوَى إِلَّا أَنَّهُمْ لَا يَفْقَهُونَ يُشْهَدُ كُلُّ شَيْءٍ بِكَذِبِهِمْ وَنِفَاقِهِمْ وَالنَّاسُ أَكْثَرُهُمْ لَا يَعْرِفُونَ

3 Say: We spent all We possessed in the love of God, and the threats of those who turned away when clear evidence came unto them from God, the Lord of the Kingdom and of the realm above, did not frighten Us. Arise to make mention and offer praise amidst the concourse of creation, and say: By God! The Creator of the heavens hath come, and sovereignty belongeth unto God, did ye but know it. Say: Verily, He desired not from sovereignty what ye have understood in the past, nor what the princes and kings possessed, nor their domains and territories. Your Lord, the All-Merciful, beareth witness to this, would ye but comprehend. Would that they had understood God's purpose in the world and what He hath sent down in a preserved tablet. The glory rest upon thee and upon those with thee, and upon all who have turned toward God, the Lord of all that was and shall be.

3 قُلْ أَنَا أَنْفَقْنَا فِي حُبِّ اللَّهِ مَا لَنَا وَلَمْ يَخَوْفْنَا سَطْوَةُ الَّذِينَ أَعْرَضُوا إِذْ جَاءَتْهُمْ الْبَيِّنَةُ مِنْ لَدَى اللَّهِ رَبِّ الْمُلْكِ وَالْمُلْكُوتِ قُمْ عَلَى الذِّكْرِ وَالثَّنَاءِ بَيْنَ مَلَأِ الْإِنشَاءِ وَقُلْ تَاللَّهِ قَدْ أَتَى فَاطِرُ السَّمَاءِ وَالْمُلْكِ اللَّهُ لَوْ أَنْتُمْ تَعْرِفُونَ قُلْ أَنَّهُ مَا أَرَادَ مِنَ الْمُلْكِ مَا أَنْتُمْ عَرَفْتُمُوهُ مِنْ قَبْلُ وَلَا مَا كَانَ عِنْدَ الْأُمَرَاءِ وَالْمُلُوكِ وَلَا مَا لَهُمْ مِنَ الْمَمَالِكِ وَالْبُلْدَانِ يُشْهَدُ بِذَلِكَ رَبُّكُمْ الرَّحْمَنُ إِنْ أَنْتُمْ تَفْقَهُونَ يَا لَيْتَ عَرَفُوا مَرَادَ اللَّهِ فِي الْعَالَمِ وَمَا أَنْزَلَهُ فِي لَوْحٍ مَحْتُومٍ الْبَهَاءِ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى كُلِّ مُقْبِلٍ أَقْبَلَ إِلَى اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ

BLIB_Or15734.2.019

BH04670*To: Muhammad Husayn Bayk, in Sansan**Date: 1299-09 [1882-Jul]*

1 In the Name of the One True God

1 بنام خداوند یگنا

2 These are the days in which all the peoples of the earth must attain unto that which is intended. The glad-tidings of this Revelation are clear, manifest, and evident in all the heavenly Books. It would be a pity should man remain deprived of this exalted and glorious station. The primary cause and reason for the veiling of mankind have been, in the first instance, the divines, who in all ages and centuries have been the foremost cause of these mighty veils. The friends of God must, with wisdom and utterance, deliver the oppressed servants from the claws of these oppressors. Blessed is the soul who hath firmly girded up the loins of endeavor for this service - such a one is recorded and mentioned in the Book of Names as being of the people of Baha....

2 آیام ایامی است که باید جمیع اهل ارض فائز شوند بآنچه که مقصود است مژده این ظهور در جمیع کتب آسمانی واضح و ظاهر و مشهود است حیف است انسان از این مقام بلند ارجمند محروم ماند و سبب و علت احتجاب خلق در رتبه اولیه صاحبان عمام بوده و هستند در جمیع اعصار و قرون اولی سبب احتجاب این حجاب کبری بوده اند باید دوستان الهی بحکمت و بیان عباد مظلومرا از مخالف این ظالمین نجات دهند طوبی از برای نفسیکه کمر همت را از برای این خدمت محکم نمود او در کتاب اسماء از اهل بها محسوب و مذکور است...

AY12.336x, PYB#231 p.03x

BH04795*To: Muhammad Khan**Date: 1299-09 [1882-Jul]*

1 In My Name, the Witness, the All-Hearing, the All-Knowing

1 بسمی الشاهد السميع العليم

2 The Supreme Pen beareth witness to thy turning and devotion. Praise be to God that thou hast attained unto this supreme testimony, with which the Kingdom of heaven cannot compare. This is the most great favor and the most exalted and upright station. Thou didst intend to visit the true House and wert successful in circumambulating it. For long periods thou didst stand at the gate and wert engaged in service. Thus doth My tongue bear witness for thee, that thou mayest thank thy Lord, the Mighty, the Great. Thou must, with the utmost striving and endeavor, and with wisdom and utterance, engage in spreading the divine mention and verses. Verily He will assist thee and manifest for thee what hath been ordained for thee. He, verily, is the True Informer, the Trustworthy.

2 قلم اعلی شهادت میدهد بر اقبال و توجه آنجناب الحمد لله باین شهادت کبری که معادله نمینماید باو ملکوت سماء فائز شدی اینست فضل اعظم و مقام ارفع اقوم قصد بیت حقیقی نمودی و بطواف آن موفق گشتی مدتها لدی الباب قائم و بخدمت مشغول کذلک شهد لک لسانی لتشکر ربک العزیز العظیم باید بکمال جد و جهد و حکمت و بیان بانتشار ذکر و آثار الهی مشغول باشی انه یؤیدک و یظهر لک ما قدر لک انه هو الخیر الصادق الامین

- 3 We make mention of and glorify all the friends in those regions. That honor should give them all the glad-tidings of divine favors, that all may arise with the utmost eagerness and joy to the mention and praise of God and may preserve their stations. By My life and by My life, for each one of them a great station hath been ordained. Blessed are the souls who in the divine days have attained and become cognizant of their stations.
- 4 Verily My Most Exalted Pen hath guided all to the path of God and taught all what beseemeth His days and informed all of what hath been ordained for them. Joy unto him who hath heard and recognized and preserved, and woe unto the heedless. The Glory from Us be upon thee, O thou who hast attained and visited and circumambulated the Most Great House of God and returned by His binding and wise command.

دوستان آن اطراف طراً را ذکر مینمائیم و مکبریم
آنجانب کل را بعنایت الهی بشارت دهند تا جمیع
بکمال شوق و شغف بر ذکر و ثنای حق قیام نمایند
و مقامات خود را حفظ کنند لعمری و لعمری
لکل واحد منهم قدر مقام عظیم طوبی از برای
نفوسیکه در ایام الهی فائز شدند و بمقامات خود
عارف گشتند

آن قلبی الاعلی هدی الکّل الی صراط الله و علم
الکّل بما ینبغی لایامه و اخبر الکّل بما قدر لهم
نعیماً لمن سمع و عرف و حفظ و ویل للغافلین
البهائم من لدنا علیک یا من حضرت و زرت و
طفت بیت الله الأعظم و رجعت بأمره المبرم
الحکیم

BLIB_Or15730.088b

BH05032

To: *Habibullah Khi Alif (brother of Ali Qabl-i-Akbar), in Brother of Ali Qabl-i-Akbar*

Date: 1299-09 [1882-Jul]

- 1 In the name of the Desire of the world
- 2 The mention of the Peerless Friend is in truth the breath of life for the bodies of the world and a fountain of living waters for all peoples. Yet the people have not accepted this most great gift from God, exalted be His glory, save for a few, as is evident.
- 3 Thy letter was presented before the Wronged One and what was recorded therein the servant in attendance mentioned. Praise be to God that time after time thou hast been blessed with mentioning the Wronged One and hast drunk from the ocean of bounty. It behooveth you to preserve this most exalted station through My Name, the Powerful, the Mighty.
- 4 Thy letter was adorned with these words: "My wish and desire before the immortal Court is to sell both this world and the next for a drop from the Kawthar seas of the meaning of Thy love." O Friend! Blessed art thou for having uttered words that caused the lips of thy Lord to smile. Give thanks unto thy Lord, the All-Wise, the All-Knowing. The Most Exalted

بنام مقصود عالمیان

ذکر دوست یگانه فی الحقیقه نفحهء حیاتست از
برای اجساد عالم و چشمهء زندگانیست از برای
امم و لکن خلق این عطیة کبری را از حق جلّ
جلاله قبول ننمودند چنانچه مشاهده میشود مگر
معدودی

نگاشت لدی المظلوم حاضر و آنچه در او مسطور
عبد حاضر ذکر نمود الحمد لله مرّة بعد مرّة بذکر
مظلوم فائز شدید و از دریای عنایت آشامیدید
لکم ان تحفظوا هذا المقام الاعلی باسمی المقتدر
القدير

نگاشت باینکله مزین بود آرزو و تمنّایم از درگاه
بیزوال آنست که دنیا و آخرت را ببهای قطره‌ئی
از دریاهاى کوثر معانی محبت بفروشم یا حبیب
طوبی لک بما نطقت بکلمه ابستم بها ثغر مولیک

Pen beareth witness that this transaction shall yield boundless profit.

- 5 God willing, in all conditions fix your gaze upon that which God hath willed and be detached and free from all else. From this station We send Our greetings upon Ali who attained aforetime to My mention and My bounty, and upon thy other brother Ali-Akbar, that they may rejoice in the bounty of their Lord, the All-Bountiful.

- 6 The Glory be upon you and upon whomsoever hath been aided by God to turn towards this luminous horizon.

ان اشكر ربك المبین العليم قلم اعلی شهادت
میدهد که این معامله برنج لایحصى فائز

5 انشاء الله در جميع احوال به ما اراده الله ناظر
باشید و از دونش فارغ و آزاد نکبر من هذا
المقام على على الذى فاز بذكرى و عنايتى من قبل
و من بعد و على اخيك الآخر على قبل اكبر
ليفرحا بعناية ربهما الكريم

6 البهاء عليكم و على من ايده الله على الاقبال الى
هذا الأفق المنير

BLIB_Or15730.086a

BH05211

To: Hasan Ali Sad, in Tihiran

Date: 1299-09 [1882-Jul]

In My Name, the Hearer, the Answerer

O Hasan-'Ali! We perceive from thee the fragrance of a land wherein was treasured the Trust of God, the Self-Subsisting, the All-Compelling. When thou attainest unto it and winnest it, speak forth with My tongue and say: O Land of Sad! Where is My ark, and where My she-camel, and where My Trust, and where the dawning-places of My love and the daysprings of My affection? Thus doth the Wronged One command thee when He lamenteth for His loved ones with His tongue, and thereby are heard the wails of the bereaved from the Concourse on High in this calamity which hath caused the Throne to tremble and all things to quake, and the pillars of existence to shake. Through My letter Ha the mention of the Sacrifice hath returned, and the mention of the Friend, and the wailing of lamentation, while the people remain in idle fancies and vain imaginings. When thou perceivest the fragrance of My utterance from My Most Exalted Pen, say: Praise be unto Thee, O God of the seen and unseen, for having remembered me time and again. I testify that Thou art the Truth, the Knower of things unseen. Blessed is the martyr who shed his blood in My path, and the soul who migrated in My land, and the servant who uttered My praise, and the heart that turned unto My most glorious station. Thus crowded the Cock beside

بسمی السامع المجيب

يا حسن قبل على انا نجد منك عرف ارض فيها
كزت امانة الله المهيمن القيوم انك اذا اقبلت
اليها و فزت بها خاطب بلسانى و قل يا ارض
الصاد اين سفينتى و اين ناقتى و اين امانتى و اين
مطالع حبي و مشارق ودى

كذلك يأمرک المظلوم اذ يرثى لأحبائه بلسانه
و بذلك يسمع نوح الثكلى من الملاء الأعلى فى
هذه المصيبة التى بها تكدر العرش و ناح كل
الأشياء و تزعزعت اركان الوجود باسمى الحاء
رجع ذكر الذبيح و ذكر الخليل و عويل البكاء و
القوم فى الأوهام و الظنون اذا وجدت عرف
بباني من قلبى الأعلى قل لك الحمد يا اله الغيب
و الشهود بما ذكرتنى مرّة بعد مرّة اشهد انك انت
الحق علام الغيوب طوبى لشهيد سفك دمه فى
سبيلى و لنفس هاجرت فى ارضى و لعبد نطق
بثنائى و لقلب اقبل الى مقامى الممنوع كذلك
دلح الديك لدى العرش و هدرت حمامة الأمر
تلقاء وجه ربها مالک الغيب و الشهود انا نذكر

the Throne and cooed the Dove of the Cause before the face of its Lord, the Possessor of the seen and unseen. Verily do We remember every emigrant who hath emigrated in My path. By My life! We have remembered them with that which no treasures of the world nor what the princes and kings possess can equal.

كَلَّ مهاجر هاجر في سبيلي لعمرى ذكرناهم بما لا يعادله كنوز العالم ولا ما عند الأمراء والملوك

INBA23:178b, BLIB_Or15713.195,
AQ46#264 p.258, KHMI.038

BH05128

To: Baha'is of Qumshih, in Isfahan

Date: 1299-09 [1882-Jul]

- 1 He is the True One, the All-Knowing! 1 هو الحق علام الغيوب
- 2 This is a Book which the All-Giving hath sent down unto them that have believed in God on the Day of Return. We have revealed for each of the loved ones of God that which gladdeneth hearts and delighteth eyes. 2 كتاب انزله الوهاب للذين آمنوا بالله في يوم المآب
أنا نزلنا لكل واحد من أحبباء الله ما انشرح به
الصدور وقرت الأبصار
- 3 The days have passed, and there hath come the Day of God which was mentioned in the Books, the Scrolls and the Tablets. They who have attained unto it, these are numbered among the denizens of the All-Highest Paradise in the Mother Book, and they who were heedless, these have no mention with God, the Lord of Lords. They cry for help but none helpeth them, they call out but none answereth. Thus hath the Pen spoken from its most exalted station. 3 قد مضت الأيام واتي يوم الله الذي كان مذكوراً
في الكتب والصحف والألواح ان الذين فازوا به
اولئك من اهل الفردوس الأعلى في أم الكتاب
والذين غفلوا اولئك لا ذكر لهم عند الله رب
الأرباب يستغيثون ولا يغاثون ينادون ولا يجابون
كذلك نطق القلم في اعلى المقام
- 4 O people of Baha! Harken unto My call. We made mention of you before and commanded you concerning My attributes and that whereby the Cause of God is exalted amongst His servants. Choose ye for yourselves what God hath chosen for you. Fear God and follow not every heedless doubter. Cleanse your hearts with this water which We have sent down from the heaven of My mercy that hath preceded all created things. Rejoice ye in My remembrance of you and arise to that which profiteth you in the world to come and in this first life. Thus doth command you the Lord of mankind from the precincts of the Prison - He is verily the Mighty, the All-Knowing. 4 يا اهل البقاء ان استمعوا ندائي أنا ذكرناكم من قبل
وامرناكم بأخلاقى وما يرتفع به امر الله بين العباد
ان اختاروا لأنفسكم ما اختاره الله لكم اتقوا الله
ولا تتبعوا كل غافل مرتاب غسلوا قلوبكم من
هذا الماء الذى انزلناه من سماء رحمتى التى سبقت
الكائنات ان افرحوا بذكرى آياتكم وقوموا على ما
ينفعكم فى الآخرة والأولى كذلك يأمركم مولى
الورى من شطر السجن انه هو العزيز العلام
- 5 Hold fast unto what is good and leave evil behind you, as commanded by Us - and I am verily the Powerful, the All-Seeing. We send from this spot Our glorification upon you 5 تمسكوا بالمعروف و دعوا المنكر عن ورائكم امراً
من لدنا وانا المقدر البصائر أنا نكبّر من هذا المقام

and upon every believing man and every believing woman in God, the Revealer of verses.

عليكم وعلى كل عبد آمن و كل امة آمنت بالله
منزل الآيات

BLIB_Or15713.217, BLIB_Or15730.036a

BH05463

To: Mahmud, in Badiqan

Date: 1299-09 [1882-Jul]

- 1 He is the Sovereign in the kingdoms of utterance 1 هو السلطان في ممالك البيان
- 2 Having contemplated the earth and heard its tale and tidings, lo, there emerged from one of the chambers of Paradise a luminous maiden who walked until she stood in mid-air and called out in the most beauteous voice: "O concourse of earth and heaven! I am a maiden named Trustworthiness in the preserved and inscribed Tablet. I have unveiled my countenance by my Master's leave that you may behold my beauty and majesty, my loveliness, my creation and character, and witness my dark-lined eyes, my crimson cheeks, my radiant brow, and my raven tresses. I adjure you, O concourse of creation, by the Lord of all beings and the Sovereign of the hereafter and of former times, not to veil me with the veils of treachery, greed and passion, nor leave me exposed before them. 2 قد كُنا تفكرنا في الأرض و سمعنا حديثها و اخبارها اذا طلعت من غرفة من غرفات الفردوس حورية نوراء و سارت الى ان قامت في وسط الهواء و نادت بأحسن الأصوات يا ملائ الأرض و السموات اني حورية سميت بالأمانة في الصحيفة المرقومة المستورة قد كشفت عن وجهي باذن مالكي لتنظروا حسنى و جلالى و جمالى و خلقتى و خلقتى و شاهدوا عيني الكحلأ و وجنتى الحمراء و غزرتى الغراء و غدائرى السوداء اقسامكم يا ملائ الانشاء بمولى الورى و سلطان الآخرة و الأولى بأن لا تحجبونى بحجبات الخيانة و الحرص و الهوى و لا تدعونى بين يديها
- 3 By the life of God! Treachery is among my enemies, and its nature is rancor and hatred. I beseech you by the One, the Single, not to let my most ardent foe gain mastery over me. Have mercy upon me, O people of the earth, and be not of the wrongdoers." Thus have We sent down the verses unto thee and made known to thee through allusion what hath befallen Us in the Most Great Prison, that thou mayest be among those who know. We praise God for what hath come upon Us of tribulation in His straight Path. When thou hast read this Tablet and understood its contents, remind My loved ones on My behalf and glorify their faces from the Wronged One, the Stranger. 3 لعمر الله ان الخيانة من اعدائى و شأنها الضغينة و البغضاء استلکم بالفرد الأحد بأن لا تسلطوا على عدوى الألد ان ارحموني يا اهل الأرض و لا تكونوا من الظالمين كذلك انزلنا لك الآيات و عرفناك بالتلويح ما ورد علينا في السجن الأعظم لتكون من العارفين انا نحمد الله بما ورد علينا من البأساء في سبيله المستقيم انك اذا قرأت اللوح و عرفت ما فيه ذكر احبتي من قبلى و كبر على وجوههم من لدى المظلوم الغريب

INBA19:188b, INBA32:171b, BLIB_Or15696.010d,
BLIB_Or15734.2.055, AVK3.156.02x,
AKHB.046, ASAT1.195x, ASAT3.136x

BH05506

To: Abdu'l-Muhammad, in Gilan

Date: 1299-09 [1882-Jul]

- 1 He is the One with power over what was and what will be. 1 هو المقتدر على ما كان وما يكون
- 2 This is a Book sent down in truth unto him who turned to God when every heedless and remote one turned away from Him. We entered into prison and summoned all unto God, the Lord of all worlds. Among the people was he who was attracted by the call of God and hastened with his whole being and essence unto the All-Knowing, the All-Informed. And among them was he who cast God behind him by following those who disbelieved in God and His signs when He appeared with manifest sovereignty. 2 كُتِبَ نَزْلَ بِالْحَقِّ لِمَنْ أَقْبَلَ إِلَى اللَّهِ إِذَا عَرَضَ عَنْهُ كُلُّ غَافِلٍ بَعِيدٍ أَنَا دَخَلْنَا السَّجْنَ وَدَعَوْنَا الْكُلَّ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ مِنَ النَّاسِ مَنْ انْجَذَبَ بِنِدَاءِ اللَّهِ وَسَرَعَ بِذَاتِهِ وَنَفْسِهِ وَكَيُونَتِهِ إِلَى الْعَلِيمِ الْخَبِيرِ وَمِنْهُمْ مَنْ نَبَذَ اللَّهَ عَنْ وَرَائِهِ بِمَا اتَّبَعَ الَّذِينَ كَفَرُوا بِاللَّهِ وَآيَاتِهِ إِذْ ظَهَرَ بِسُلْطَانٍ مُبِينٍ
- 3 Thy letter was received and We found from it the fragrance of devotion. We make mention of thee in this Tablet which proclaimeth with the tongues of words: "The Kingdom is God's, the Mighty, the All-Wise." 3 قَدْ حَضَرَ كِتَابُكَ وَوَجَدْنَا مِنْهُ عَرَفَ الْإِقْبَالَ ذَكَرْنَاكَ فِي هَذَا اللَّوْحِ الَّذِي يَنَادِي بِاللُّسَنِ الْكَلِمَاتِ الْمَلِكُ اللَّهُ الْعَزِيزُ الْحَكِيمُ
- 4 Blessed is the ear that hath heard the Call, and the eye that hath beheld the Most Exalted Horizon, and the tongue that hath testified to that whereunto God testified before the creation of the heavens and earth. 4 طُوبَى لِسَامِعٍ سَمِعَ النِّدَاءَ وَلَعَيْنٍ رَأَتْ الْأَفْقَ الْأَعْلَى وَاللِّسَانِ شَهِدَ بِمَا شَهِدَ اللَّهُ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضَيْنِ
- 5 When thou dost find the fragrance of God from the traces of His Pen, say: "Praise be unto Thee, O God of Names and Creator of heaven, for having mentioned me and guided me unto Thy straight path. I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy Name to aid me to be steadfast in this Cause whereby the feet of the mystics have slipped. Then send down upon me, O my Beloved and my Heart's Desire, from the heaven of Thy bounty that which befitteth Thy Most Generous Name. There is no God but Thee, the Powerful, the Most High, the Mighty, the All-Knowing." 5 أَنْتَ إِذَا وَجَدْتَ عَرَفَ اللَّهِ مِنْ أَثَرِ قَلْبِهِ قُلْ لَكَ الْحَمْدُ يَا إِلَهَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ بِمَا ذَكَرْتَنِي وَهَدَيْتَنِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ اسْتَطَلَّكَ يَا إِلَهَ الْوُجُودِ وَمَالِكِ الْغَيْبِ وَالشَّهَادَةِ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي زَلَّتْ بِهِ أَقْدَامُ الْعَارِفِينَ ثُمَّ أَنْزِلْ لِي يَا مَحْبُوبِي وَمَقْصُودِي مِنْ سَمَاءِ كَرَمِكَ مَا يَنْبَغِي لِاسْمِكَ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْعَلِيمُ

BLIB_Or15713.253b, BLIB_Or15719.124b

BH05485*To: Ali Naqi Baqiruf Rashti, in Gilan**Date: 1299-09 [1882-Jul]*

- 1 He is the One dawning from the horizon of proof. 1 هو المشرق من افق البرهان
- 2 A Book sent down by the All-Merciful to him who has attained to recognition on a day when all but those whom God, the Lord of lords, willed turned away. 2 كتاب انزله الرحمن لمن فاز بالعرفان في يوم اعرض عنه العباد الا من شاء الله ربّ الأرباب
- 3 Verily My Most Exalted Pen remembers God's chosen ones and His loved ones throughout the night and at all times of day. The bounty has been sent down and the proof perfected, yet the people remain in strange doubt. They have violated God's Covenant and His Testament, following every doubtful learned one. All things have lamented at what has befallen God's chosen ones from the daysprings of conjecture and the dawning-places of idle fancy. 3 انّ قلبي الأعلى يذكر اصفياء الله و اوليائه في آناء الليل و اطراف النهار قد نزلت النعمة و تمت الحجة ولكنّ الناس في ريب عجب قد نقضوا ميثاق الله و عهده و اتبعوا كلّ عالم مرتاب قد ناحت الأشياء بما ورد على اصفياء الله من مشارق الظنون و مطالع الأوهام
- 4 Be glad that We have remembered thee from the Most Great Prison and have revealed for thee that which brings solace to eyes and vision. How many learned ones have been held back by their knowledge from My Self-Subsisting Name, and how many unlettered ones have drawn near and drunk and said "Praise be unto Thee, O Revealer of verses!" 4 ان افرح بما ذكرناك في السجن الأعظم و انزلنا لك ما تقرّ به العيون و الابصار كم من عالم منعتة العلوم عن اسمي القيوم و كم من امي اقبل و شرب و قال لك الحمد يا منزل الآيات
- 5 Be thou assured by God's grace and mercy. He ordains for whomsoever He willeth the reward of attaining His presence and standing before His gate which hath been opened to all in earth and heaven. Thus hath the Ship of Utterance sailed upon the ocean of knowledge by the name of God, Master of necks. 5 ان اطمئنّ بفضل الله و رحمته انه يكتب لمن يشاء اجر لقائه و القيام لدى بابه الذي فتح على من في الأرضين و السموات كذلك جرت سفينة البيان على بحر العرفان باسم الله مالک الرقاب
- 6 The Glory shining, radiant and manifest from the horizon of the heaven of My loving-kindness be upon those who have heard and responded and acted according to that which they were commanded in the Book. 6 البهاء الظاهر الساطع اللّاح من افق سماء عنايتي على الذين سمعوا و اجابوا و عملوا بما امروا به في الكتاب

BLIB_Or15715.284a

BH05333*To: Mirza Ali Rida**Date: 1299-09 [1882-Jul]*

1 In the name of the one peerless God!

1 بنام خداوند واحد یگنا

2 This Wronged One has, throughout the nights and days, summoned the peoples of the earth to the divine horizon, and has borne such tribulations in this path that none save God is aware of them. And in days when all kings and princes and divines stood firm in their rejection and clung to their denial, this Wronged One arose to promote the Cause. And when the light of the dawn of Revelation became manifest and evident from the horizon of Sinai, heedless souls emerged from behind the veil and united with the enemies. Nevertheless, at all times the tongue remained eloquent and the Pen in motion to such a degree that all pens are powerless to reckon it. Praise be to the Best-Beloved of the worlds that He confirmed thee in this Most Great Cause and enabled thee to recognize the Most Exalted Word. We have heard thy call and have answered thee, and have witnessed thy turning to Us and have turned toward thee from the direction of the Prison. Know this and be thou of the thankful. We beseech God, exalted be His glory, to enable thee to achieve that which endureth in the earthly and heavenly kingdoms. That which thou hast accomplished in the path of God hath been accepted. Be grateful to God for this mighty favor and say: Praise be to God, the Lord of all worlds.

2 اینمظلوم در لیالی و ایام اهل ارض را بافق الهی دعوت نمود و بلایائی را در این سبیل حمل نموده که احدی جز حق مطلع نه و در ایامی اینمظلوم بر امر قیام نمود که جمیع ملوک و امرا و علما بر اعراض قائم و بانکار متمسک و چون انوار فجر ظهور از افق طور ظاهر و لائح گشت نفوس غافله مستوره از خلف حجاب بیرون آمدند و با اعدا متفق گشتند مع ذلک در جمیع احیان لسان ناطق و قلم متحرک بشأنیکه اقلام از احصای آن عاجز است حمد کن محبوب عالمین را که ترا مؤید فرمود بر این امر اعظم و موفق نمود بر کلمه علیا انا سمعنا ندائک ایچناک و رأینا اقبالک اقبلنا الیک من شطر السجن ان اعرف و کن من الشاکرین از حق جل جلاله میطلبیم ترا موفق فرماید بر آنچه که در ملک و ملکوت باقی و دائم است آنچه فی سبیل الله عمل نمودی بطراز قبول فائز ان اشکر الله بهذا الفضل العظیم و قل الحمد لله رب العالمین

BLIB_Or15730.036d

BH05450*To: Siyyid Farajullah**Date: 1299-09 [1882-Jul]*

In My Name, the Stranger, the Sorrowful

بسمی الغریب المحزون

I have arisen this day, O my God, in the precincts of Thy great mercy, and have taken up the Pen to make mention of Thee, by Thy leave, with a remembrance that shall be as light unto the free and as fire unto the wicked who have violated Thy

قد اصبحت الیوم یا الهی فی جوار رحمتک الکبری و اخذت القلم لأذکرک بحولک بذکر یکون بمنزلة النور للأحرار و بمثابة النار للأشرار الذین نقضوا میثاقک و اعرضوا عن آیاتک

Covenant, turned away from Thy signs, and cast behind their backs the living waters that have flowed from the finger of Thy will at Thy bidding. This, notwithstanding my knowledge and certainty that my remembrance can never ascend unto Thee nor soar in the atmosphere of Thy nearness. By Thy glory, O Thou Who enkindleth the fire of love in the hearts of them that love Thee and causeth the flames to rage throughout all regions! I behold that my remembrance, for all its loftiness and sovereignty, lieth prostrate upon the dust, crying out: "O Lord of Lords! Thou seest how my heart hath melted in my separation from Thee - have I any portion of the ocean of Thy reunion? Thou seest how I am utterly consumed by the fire of remoteness and estrangement from Thee - have I any share of the light of Thy nearness and meeting with Thee?" I beseech Thee, O my Lord, by them that have clung to the cord of fasting out of love for Thy Cause and have turned toward the horizon of destiny out of longing for Thy beauty, to ordain for Thy loved ones that which shall draw them nigh unto the ocean whereof if one partaketh, no grief shall touch him in Thy Cause, nor shall any worldly concerns trouble him in his love and contentment with Thee. I beseech Thee, O my Lord, to adorn our deeds with the ornament of Thine acceptance. Verily Thou art the Ever-Forgiving, the All-Loving.

و نبذوا عن ورائهم کوثر الحیوان الذی ظهر
بأمرک و جرى من اصبع ارادتک

و ذلک بعد علی و ایقانی بأنّ ذکرى لا یصعد
الیک ولا یقدر ان یتطیر فی هواء قریک و عزّتک
یا محرق العشاق و مضمّن النار فی الآفاق اری انّ
ذکرى مع علوّ مقامه و سموّ سلطانه مطروح علی
التراب و یقول یا ربّ الأرباب ترى کیدی ذاب
فی هجرک هل لی نصیب من بحر وصالک و ترى
کلی احترق من نار بعدک و فراقک هل لی قسمة
من نور قریک و لقائک ای ربّ اسئلك بالذین
تمسکوا بجبل الصّوم حباً لأمرک و اقبلوا الی افق
القضاء شوقاً لجمالک بأنّ تکتب لأحبّتک ما
یقربهم الی البحر الذی من شرب منه لا يأخذه
الأحزان فی امرک و لا تکدره شئون العالم فی
حبّک و رضائک ای ربّ اسئلك بأنّ تزیّن
اعمالنا بطراز القبول انک انت الغفور الودود

BLIB_Or15734.2.025b, AQA6#266 p.260

BH05342

Date: 1299-09 [1882-Jul]

- ¹ In the name of the All-Knowing God! Say: O servants! Act according to that which the True One, glorified be His majesty, hath enjoined. Today is the day of nearness and meeting, and the day of grace and favor. All must cleanse their hearts from the words of the heedless, the doubts of the suspicious, and the allusions of the opposers, that they may be adorned with the ornament of divine favor, mercy and loving-kindness.
- ² The eye was created for this day and is commanded to turn to Him in all conditions and to know Him through Him. If today any soul fails to attain the lights shining from the supreme horizon, he is recorded and inscribed among the blind in God's Book, even should he possess a hundred thousand eyes.

¹ بنام خداوند دانا بگو ای عباد بآنچه حقّ جلّ
جلاله وصیّت فرموده عامل شوید امروز روز
قرب و لقاست و روز رحمت و عنایت است
جمع باید قلوب را از کلمات غافلین و شبهات
مریبین و اشارات معرضین پاک نمایند تا بطراز
عنایت و مرحمت و شفقت الهی مزین شود

² بصر از برای امروز خلق شده و مأمور است در
کل احوال باو توجه نماید و او را باو بشناسد اگر
الیوم نفسی بأنوار مشرقة از افق اعلی فائز نشود
از کوران در کتاب الهی مذکور و مسطور است
اگرچه صاحب صد هزار چشم باشد

- 3 Strange it is that some, having attained to recognition and uttering the praise of God, glorified be His majesty, were nevertheless seen to be deprived of the Ancient Beauty through trivial causes and vain words. عجب در این است که بعضی باقبال فائز و بذکر حق جلّ جلاله ناطق مع ذلک باسباب قلیله و کلمات واهیه از مالک احدیه محروم مشاهده شدند
- 4 Say: O servants! Let not your station slip from your grasp. Know your worth and the worth of these days, and drink of the choice-sealed wine in the name of the Self-Subsisting. Beware lest the doubts of the opposers keep you back from God, the Lord of all worlds, or the allusions of the misguided veil you from the Mighty Announcement. بگوای عباد مقام خود را از دست مدهید و قدر خود و این ایّام را بدانید و باسم قیوم از ریح مختوم بیاشامید ایّا کم ان تمنعکم شبهات المعرضین عن الله ربّ العالمین او تحجبکم اشارات المغلّین عن النّبأ العظیم
- 5 Thus have We sent down the verses that the people may be reminded by this Clear Tablet. And the glory be upon thee. کذلک نزلنا الآیات لتذکر الناس بهذا اللوح المبین و البهاء علیک

BLIB_Or15719.191c

BH05857

*To: Aqa Mirza Ali Rashti, in Anzali**Date: 1299-09 [1882-Jul]*

In the Name of the one God, the Supreme Pen speaks: O Ali, give thanks to the Beloved of the worlds, for thou hast attained unto the fragrances of the divine days and drunk from the Living Waters. Preserve this lofty, most exalted station through the most great steadfastness, for the treacherous have ever been and continue to be lying in wait for the trustworthy. Hold fast to the cord of thy Lord's grace and cling to the hem of His All-Bountiful Name. We have heard thy call and have made mention of thee in this Most Holy, Most Sublime Tablet, that it may be a treasure for thee with the True Trustee. Verily thy Lord is the All-Forgiving, the All-Merciful. Thou didst make mention of thy father. Today all earthly ties are severed. God willing, thou wilt strive until thy connection to the Truth becomes firm. However, thou must treat thy father with the utmost love. Any action that would cause him harm or grief is not acceptable. Thus doth the Tongue of the Wronged One counsel thee from His mighty prison. This binding commandment hath been recorded by the True Pen in the Book of God from the earliest days. Act thou accordingly and be thou patient. All the souls mentioned have attained to the remembrance of God. God willing, ye shall recognize the value of this supreme bounty and be occupied with the

بنام خداوند یکتا قلم اعلی میفرماید یا علی شکر کن محبوب عالمینا چه که بنفحات ایّام الهی فائز شدی و از بحر حیوان آشامیدی این مقام بلند اسنی را باستقامت کبری حفظ نما چه که خائنین در صدد امنا بوده و هستند

تمسک بحبل عنایه ربّک و تشبّث بذیل اسمہ الکریم ندایت را شنیدیم و باین لوح امنع اقدس ترا ذکر نمودیم تا کنزی باشد از برای تو نزد امین حقیقی ان ربّک هو الغفور الرحیم ذکر والد نمودی امروز جمیع نسبتها منقطع است انشاءالله

جهد نمائی تا نسبت بت بحق محکم شود و لکن باید با پدر بکمال محبت [رفتار] نمائی امریکه سبب ضرر اوست و یا علت حزن او ارتکاب آن محبوب نه کذلک ینصحک لسان المظلوم فی سجنه العظیم

این حکم محکم در اول ایّام در کتاب الهی از قلم حقیقی ثبت شده ان اعمل و کن من الصّابرين نفوس مذکوره کلّ بذکر حق فائز شدند انشاءالله

remembrance of God. The Glory be upon thee and upon them.

قدر این نعمت کبری را بدانید و بذكر الهی
مشغول باشید البهاء علیک و علیهم

BLIB_Or15719.124a,

AVK3.056.06x,

PYB#179 p.03

BH05880

To: Siyyid Abul-Qasim, in Gilan

Date: 1299-09 [1882-Jul]

1 He is the All-Hearing, the All-Seeing.

1 هو السامع البصير

2 This is a Book sent down in truth. Verily it guideth all unto God, the Lord of all worlds. He who hath heard My call and hath voiced My praise and hath turned his face toward My countenance - he is indeed of the people of the pavilions of My grandeur. The dwellers of My paradise and they who circle round My glorious throne shall pray for him.

2 کتاب نزل بالحق انه يهدى الكل الى الله رب العالمين ان الذي سمع ندائي ونطق بثنائي و اقبل الى وجهي انه من اهل قباب عظمتي يصلين عليه اهل فردوسی و الذين طافوا عرشي العظيم

3 Thy letter hath arrived and was presented by the servant who standeth before the Face. We have answered thee with that which shall be a treasure unto thee with God, the All-Knowing, the All-Informed. Beware lest the allusions of the divines hold thee back from the Lord of all names. Cast them behind thee and convey the Cause of thy Lord with wisdom and utterance. Thus doth command thee He Who hath spoken that there is none other God but I, the One Who commandeth, the All-Wise. Say: O people, hold fast unto that which draweth you nigh unto God and profiteth you in all His worlds. He, verily, is the Counselor, the All-Knowing. Thus have We lit the lamp of utterance at the midmost heart of creation through this Name whereby God hath subdued all who are on earth. He, verily, is the Almighty, the Powerful. Be thou thankful that He hath answered thee and forgiven thy father and thy mother. He, verily, is the Forgiving, the Bountiful. Blessed is he who hath stood with supreme steadfastness in the Cause of the Lord of all creation, Who hath come with a manifest command. Glory be upon thee and upon those who have turned and have attained unto the sweet fragrances of the days of God, the Mighty, the Praised.

3 قد حضر كتابك و عرضه العبد الحاضر لدى الوجه اجبتاك بما يكون كنزاً لك عند الله العليم الخبير اياك ان تمنعك اشارات العلماء عن مالک الأسماء دعها عن ورائك و بلغ امر ربك بالحكمة والبيان كذلك يأمرک من نطق انه لا اله الا انا الامر الحكيم قل يا قوم تمسكوا بما يقربکم الى الله و ينفعکم فيکل عالم من عوالمه انه هو الناصح العليم كذلك اوقدنا سراج البيان في قطب الامکان بهذا الاسم الذي به سخر الله من على الأرض انه هو المقتدر القدير ان اشكر بما اجابك و غفر اباك و امك انه هو الغفور الكريم طوبى لمن قام بالاستقامة الكبرى على امر مالک الوری الذي اتى بأمر مبين البهاء علیک و على الذين اقبلوا و فازوا بنفحات أيام الله العزيز الحميد

BLIB_Or15713.262a, BLIB_Or15715.276c

BH05855*To: Muhammad Rasul, in Rasht**Date: 1299-09 [1882-Jul]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Supreme Pen counsels the friends of God to that which is the cause and means of the exaltation of human station. This is a great day. Though all days are associated with the Truth, this day is distinguished and has been named in the divine Books as the Day of God. Blessed is the soul that has inhaled the fragrance of the All-Merciful and has arisen to serve His Cause. For anyone who today turns with complete love to the supreme horizon and becomes occupied with the remembrance and praise of God, exalted be His glory, and the service of His Cause, the reward of attaining His presence is assured and recorded. Reflect upon the grace of God - though you dwell among enemies and the hosts of sorrows encompass you from all directions, yet He remembers you and guides you to the straight path. Although through God's grace you are already successful and walking the path, may you, God willing, attain to that from which the fragrance of eternity can be inhaled. Glory be upon you and upon My loved ones in that place, whom neither storms could prevent nor tempests could move, who stood with supreme steadfastness in the Cause of God, the Lord of Names, on a Day when the hearts of the mystics were sorely troubled.

2 قلم اعلیٰ دوستان الهی را وصیت میفرماید بآنچه که سبب و علت رفعت مقام انسان است امروز روزیست بزرگ جمیع ایام بحق منسوب ولكن این یوم امتیاز یافته و در کتب الهی یوم الله نامیده شده طوبی از برای نفسیکه عرف رحمن را یافت و بر خدمت امرش قیام نمود هر نفسی الیوم بحبت تمام بافق اعلیٰ اقبال نماید و بذکر و ثنای حق جلّ جلاله و خدمت امر مشغول گردد اجر لقا در باره او ثابت و مسطور در عنایت حق تفکر نما مع آنکه مابین اعدا ساکن است و جنود احزان از جمیع جهات محیط مع ذلک ترا ذکر مینماید و بصراط مستقیم هدایت میفرماید اگرچه از عنایت حق فائزی و بر صراط سالک انشاء الله فائز شوی بآنچه عرف بقا از او استشمام شود البهاء علیک و علی احبائی فی هناك الذین ما منعتهم العواصف و ما حرکتهم القواصف قاموا بالاستقامة الكبرى علی امر الله مالک الأسماء فی یوم فیہ اضطربت افئدة العارفين

BLIB_Or15715.283b

BH05664*To: Baha'is of Abadih et al., in Fars**Date: 1299-09 [1882-Jul]*

1 In My Name, the All-Hearing, the All-Witnessing, the All-Knowing, the All-Informed

1 بسمی السامع الشاهد العليم الخبير

2 Verily the Pen of Will has desired to make mention of His loved ones in Abadih, who have cast away the world and turned towards God, the Protector, the Self-Subsisting. O Abadih! We have found from you the fragrance of steadfastness and

2 انّ قلم الارادة اراد ان يذكر احبائه فی آباده الذین نبدوا العالم و اقبلوا الى الله المهيمن القيوم يا آباده انا وجدنا منك عرف الاستقامة و الوفاء قد

faithfulness. There has appeared from you that which has been recorded by My Most Exalted Pen. Rejoice in this bounty which cannot be equaled by the treasures of the unseen and the visible.

- 3 O Ashraf! Upon thee be My glory and My mercy. We have mentioned thee before with verses whose fragrance shall not cease for as long as the kingdom of earth and heaven endures, and We mention thee at this time by a command from Our presence, for I am the Compassionate, the All-Loving. We have heard the call of generosity from all directions and have answered it from this praiseworthy station. We give him the glad tidings of My loving-kindness and My mercy. He should arise and say: "Praise be to Thee, O Thou Who art the Goal of both sovereign and subject." And We make mention of My loved ones in that place, whom the conditions of creation did not prevent from the Truth. They arose and said: "We believe in Thee, O God of the world, and we have turned towards Thee, O Lord of existence." We counsel you to preserve your stations and give you glad tidings of what has been ordained for you from the presence of the Truth, the Knower of things unseen. The glory that is manifest and visible from the horizon of My loving-kindness be upon you and upon those who hold fast to the laws of God, the Lord of what was and what shall be.

ظهر منك ما ذكر من قلبي الأعلى ان افرح بهذا
الفضل الذي لا يعادله ثروة الغيب والشهود

3 يا اشرف عليك بهائي ورحمتي انا ذكرناك من
قبل بآيات لا ينقطع عرفها بدوام الملك و
الملكوت و تذكرك في هذا الحين امراً من لدنا
وانا المشفق العطوف و سمعنا نداء العطاء من
الأشطار اجنباه في هذا المقام المحمود انا نبشركه
بعنايتي و رحمتي له ان يقوم و يقول لك الحمد
يا مقصود المالك و المملوك و نذكر احبائي في
هناك الذين ما منعهم شئون الخلق عن الحق
قاموا و قالوا آمنا بك يا اله العالم و اقبلنا اليك
يا مالک الوجود انا نوصيكم بحفظ مقاماتكم و
نبشركم بما قدر لكم من لدى الحق علام الغيوب
البهاء الظاهر الأئخ من افق عنايتي عليكم و على
الذين تمسكوا بأحكام الله رب ما كان و ما
يكون

BLIB_Or15713.261, BLIB_Or15730.089b,
VAA.209-209, ASAT1.011x

BH05759

To: Aqa Siyyid Mirza Afnan

Date: 1299-09 [1882-Jul]

- 1 In My Name, through which the ocean of knowledge hath surged!
- 2 Glory be to Him Who hath sent down the verses and commanded all to observe what the Book hath pronounced!
- 3 O My Afnan! He Who is the Lord of all mankind remembereth thee at a time when sorrows have compassed Him round from every side through that which the hands of the infidels have wrought, they who have disbelieved in God, the Lord of all creation. Every soul hath taken unto himself an idol besides God. Thus have vain imaginings and idle fancies seduced them.

1 بسمي الذي به ماج بحر العرفان

2 سبحانه الذي انزل الآيات و امر الكل بما نطق به
الكتاب

3 يا افناني يذكرك مولی الوری اذ احاطته الأحران
من كل الأشطار بما اكتسبت ايدي الذين كفروا
بالله مالک الایجاد قد اتخذ كل نفس صنماً من
دون الله كذلك سولت لهم الظنون و الأوهام
يسمعون آيات الله و يتكرونها الا انهم في مرية و
نفاق

They hear the verses of God and deny them. They are indeed in doubt and hypocrisy.

- 4 This is a Day wherein the Spirit lamenteth by reason of that which the hands of the divines have wrought, they by whom the eyes in every age have been made to weep. We testify that they have violated the Covenant of God and His Testament, and have turned away from Him Who hath come unto them with the kingdom of verses. They have occupied themselves with the world, turning aside from Him Who is the Lord of the Throne above and of the earth below. Erelong shall their dominion be rolled up by the hands of Power, and they shall behold themselves in the lowest depths.

- 5 Be thou thankful, O My Afnan, that We have enabled thee to recognize My Self, caused thee to hear My call, and made thee to speak forth that which My Tongue hath spoken. Thus doth the Divine Lote-Tree bear witness unto its twigs from the most exalted station. The glory that hath shone forth, appeared and radiated from the horizon of My Most Exalted Pen rest upon thee and upon those who have held fast unto you, seeking sincerely the presence of God, the Lord of the Day of Return.

4 هذا يوم فيه ينوح الروح بما اكتسبت ايدى العلماء الذين بهم ذرفت الأبصار في كل الأعصار نشهد انهم نقضوا ميثاق الله و عهده و اعرضوا عن الذى اتاهم بملكوت الآيات قد اشتغلوا بالدنيا معرضين عن مالك العرش والثرى سوف يطوى بساطهم بأيادى القدرة ويرون انفسهم فى اسفل الدركات

5 ان اشكر يا افنانى بما ايدناك على عرفان نفسى و اسمعناك ندائى و انطقناك بما نطق به لسانى كذلك شهدت السدرة لأفنانها فى اعلى المقام البهاء الظاهر اللائح المشرق من افق قلبى الأعلى عليك و على الذين تمسكوا بكم خالصين لوجه الله مالك المآب

BLIB_Or15697.206b, AQA6#265 p.259

BH05865

To: Haydar 'Ali

Date: 1299-09 [1882-Jul]

He is the Manifest, the Speaking, the Hearing, the Silent, the Hidden

A Book sent down by the Almighty, Who hath appeared with the truth and revealed whatsoever He desired. He is, verily, the Powerful, the Mighty. We make mention of him who hath turned unto Him and give him the glad-tidings of God's bounty and mercy, that he may be of the thankful ones. Reflect upon God's favor and loving-kindness - He remembereth thee from the Most Great Prison with verses whose fragrance hath perfumed the world. Verily thy Lord is the Forgiving, the Bountiful. Be steadfast in My Cause, arise to serve Me, and speak forth My beauteous praise. Let not the affairs of the world

هو الظاهر الناطق السامع الصامت المستور

كتاب انزله القدير الذى ظهر بالحق و اظهر ما اراد انه هو المقتدر القدير و نذكر من اقبل اليه و نبشره بفضل الله و رحمته ليكون من الشاكرين تفكر فى فضل الله و عنايته انه يذكرك فى السجن الأعظم بآيات تضيوع فى العالم عرفها ان ربك هو الغفور الكريم

كن مستقيماً على امرى و قائماً على خدمتى و ناطقاً بنائى الجميل اياك ان تحزنك شئون العالم عن هذا النبأ العظيم قل يا ملاً الأرض قد ظهر نبأ يطوفه كل نبأ و اذاً ينطق امام وجهه كل

sadden thee and turn thee away from this Great Announcement. Say: O concourse of the earth! There hath appeared an Announcement around which circle all announcements, before whose presence every wise command doth speak. Beware lest the veils of the world withhold you from the Creator of heaven. Cast away what ye have taken from the divines of idle fancy and take what hath been given you from God, the Lord of all worlds. Thus hath My tongue spoken when the Throne was established in this exalted station. Glory be upon thy brother who aided his Lord and attained unto acceptance in the early days, and heeded not in God's path the blame of any blamer who turned away from God, the Mighty, the Praised. And upon thee and upon those who have held fast to the Book from the presence of One mighty, faithful.

أمر حكيم آياكم ان تمنعكم حجاب الدنيا عن فاطر
السماء ضعوا ما اخذتموه من علماء الأوهام و
خذوا ما اوتيتم من لدى الله رب العالمين كذلك
نطق لساني اذ استقر العرش في هذا المقام الرفيع
البهاء على اخيك الذي نصر ربه وفاز بالاقبال في
اول الايام وسمع في الله لومة كل لائم اعرض
عن الله العزيز الحميد و عليك وعلى الذين تمسكوا
بالكتاب من لدن قوى امين

BLIB_Or15713.234a

BH05936

To: Muhammad Isma'il et al.

Date: 1299-09 [1882-Jul]

1 In My Name, the Forgiving, the Bountiful!

1 بِسْمِ الْغَفُورِ الْكَرِيمِ

2 O Isma'il! Thy call hath reached the hearing of the Lord of Names, and an answer hath descended from the heaven of divine Will. God willing, may thou be occupied at all times with the remembrance of the Friend and engaged in serving His loved ones. This is the day of assistance, and assistance hath ever been through deeds and character. Some time ago this exalted word was revealed from the Supreme Pen: "O people of Baha! Aid your Lord, the All-Merciful, through deeds and character. Whoso hath attained unto this hath truly attained unto victory in this mighty Cause." Blessed are those souls who have acted according to that which was sent down from the heaven of Will.

2 يا اسمعيل نذيت باصغاي مالك اسماء فائز و
جواب از سماء مشيت الهى نازل انشاء الله در
جميع احوال بذكر دوست مشغول باشي و بخدمت
احبايش قائم امروز روز نصرت است و نصرت
باخلاق و اعمال بوده چندی قبل اينكلمه عليا
از قلم اعلى نازل يا اهل البهاء ان انصروا ربكم
الرحمن بالأعمال والأخلاق من فاز بذلك انه
فاز بحق النصر في هذا الأمر العظيم طوبى از براى
نفوسيكه عمل نمودند بآنچه از سماء اراده نازل شد

3 We make mention of the son and daughter, and give them the Greatest Glad-Tidings, which is the remembrance of the Lord of all beings in this praiseworthy station.

3 و نذكر الابن و البنت و نبشرها بالبشارة الكبرى
و هى ذكر مالك الورى في هذا المقام المحمود

4 And We make mention of Ibrahim who hath heard the call of God, the Mighty, the All-Knowing. Rejoice thou in My remembrance, for nothing that hath been created in the heavens and earth can compare with it. Blessed is the ear that hath heard

4 و نذكر ابراهيم الذى سمع نداء الله العزيز العليم
ان افرح بذكرى انه لا يعادله شئ عما خلق في
السموات و الأرض طوبى لسامع سمع و لبصير

and the eye that hath beheld the signs of God, the Mighty, the Great. Take My Book by My leave. Thus doth command thee He from Whom is a clear Tablet.

- 5 And We make mention of Ahmad that he may rejoice and be among the thankful ones. The glory be upon thee and upon him and upon thy wife and upon those who have attained unto the remembrance of God, the Lord of the worlds.

رأى آيات الله العزيز العظيم خذ كتابي باذني
كذلك يأمرك من عنده لوح مبين

5 و نذكر احمد ليفرح ويكون من الشاكرين البهاء
عليك و عليه و على ضلعك و على الذين فازوا
بذكر الله رب العالمين

BLIB_Or15715.277b, LHKM1.146

BH05786

Date: 1299-09 [1882-Jul]

- 1 He is the Most High, the Most Great! God beareth witness that He is the One, the Single, Who hath proclaimed that there is none other God but Him, the All-Knowing, the All-Wise. Say: This is the testimony of God, were ye of them that know. Say: This is the utterance of God, were ye of them that hear. Say: This is the news that hath caused the hearts of the wicked to quake and the hearts of them that are nigh unto God to rejoice.
- 2 The Kawthar hath flowed throughout the world, and it is that which hath streamed from the Pen of God, the One, the All-Informed. The Salsabil hath appeared, and it is this perspicuous utterance.
- 3 O concourse of earth! Beware lest ye deprive yourselves of the grace of God, the Lord of all worlds. The ocean hath surged and the divine fragrance hath wafted, yet the people are in grievous doubt. They have cast aside the Dayspring of divine inspiration and have cleaved unto the source of idle fancies. They are indeed among the lost.
- 4 Arise to serve thy Lord with praise and glorification. He verily heareth and seeth; He is the Mighty, the All-Praised. We have given glad-tidings to them that have believed, and We give them glad-tidings now. He, verily, is the All-Bountiful, the Ancient of Days.
- 5 He that was patient hath prospered, and every impatient doubter hath perished. O people of Baha! Choose for yourselves a station between slowness and haste. Thus doth command you the Goal of all seekers, in Whose grasp lie the

1 هو العلي العظيم شهد الله أنه هو الفرد الواحد الذي
نطق أنه لا اله الا انا العليم الحكيم قل هذا شهادة
الله لو انتم من العارفين قل هذا بيان الله لو انتم من
السامعين قل هذا نبأ به اضطربت افئدة الفجار و
استفرحت قلوب المقربين

2 قد جرى الكوثر في العالم وهو ما جرى من قلم
الله الفرد الخبير قد ظهر السلسيل وهو هذا البيان
المبين

3 يا ملا الأرض اياكم ان تمنعوا انفسكم عن فضل
الله رب العالمين قد ماج البحر و هاج العرف و
القوم في وهم عظيم قد نبذوا مشرق الالهام و
اخذوا مطلع الأوهام الا انهم من الخاسرين

4 قم على خدمة مولاك بالذكر و الثناء أنه يسمع
و يرى أنه هو العزيز الحميد انا بشرنا الذين آمنوا و
نبشروهم أنه هو الفضال القديم

5 قد ربح من صبر و خسر كل عجول مريب يا اهل
البهاء خذوا بين الابطاء و التعجيل مقاماً لأنفسكم
كذلك يأمركم مقصد القاصدين الذي في قبضته

kingdoms of the heavens and earth. He, verily, is the Trusted Teacher.

ملکوت ملک السموات و الأرض انه هو المعلم
الأمين

BLIB_Or15734.2.009

BH06110

To: Muhammad Husayn Khan, in Abadih

Date: 1299-09 [1882-Jul]

- 1 In My Name, the All-Subduing over all names! 1 بسمی المهیمن علی الأسماء
- 2 Hearken unto the call of the Peerless Friend. If thou turnest thyself unto it, in whatsoever divine realm thou mayest find thyself, thou shalt attain unto this call and this response. A call hath been raised up such as hath never been heard since the beginning of creation until now. 2 بشنو ندای دوست یگنا را اگر توجه نمائی در هر عالمی از عوالم الهی که باشی باین ندا و باین جواب فائز میشوی ندائی مرتفع است که از اول ابداع تا حین شبه آن شنیده نشد
- 3 The Ocean of Knowledge declareth: All ears were created for this call, yet certain turbaned ones among the ignorant divines have prevented ears from hearkening unto it. Whatsoever hath befallen the friends of God in His path hath come from the fire of the souls of this rebellious and tyrannical band. Woe unto them for what they have wrought! Soon shall they behold their stations in the nethermost hell. God hath been and shall ever be with all His loved ones, and whatsoever hath befallen them in His path He hath witnessed and recorded with the Supreme Pen in the Crimson Book. Soon shall their stations be raised up like a banner in the world. 3 بحر علم میفرماید جمیع آذان از برای این ندا خلق شده ولکن برخی از عمامه‌های علمای جاهل غافل آذان را از اصغا منع نموده آنچه در سبیل الهی بر اولیای حق وارد شد از نار انفس این فتنه باغیّه طاغیه بوده ویل لهم بما عملوا سوف یرون مقاماتهم فی اسفل الجحیم حق با جمیع دوستان بوده و خواهد بود و آنچه بر ایشان در سبیلش وارد شده مشاهده نموده و در صحیفه حمرا از قلم اعلی ثبت شده زود است که مقامات آن بمثابه علم در عالم مرتفع شود
- 4 Rejoice then in this luminous Word which hath shone forth from the horizon of the heaven of My Will, the All-Subduing over all who are in the heavens and the earth. 4 ان افرحوا بهذه الكلمة النوراء التي اشرفت من افق سماء ارادتی المهيمنة علی من فی السموات و الأرضین

BLIB_Or15730.089c

BH06323*To: Aqa Siyyid Rida Sadat Khams Baqiruf, in Rasht**Date: 1299-09 [1882-Jul]*

1 He is the Protector, the Helper, the All-Knowing.

1 هو الحافظ الناصر العليم

2 This is a Day wherein the Lote-Tree of the utmost boundary calleth aloud, and all things cry out beyond it: "The Lord of Names and Creator of the heavens hath come!" Light be unto him who hath turned and attained, and fire unto him who hath turned away from God, the Peerless, the All-Informed.

2 هذا يوم فيه تنادى سدرۃ المنتهى وتنادى الأشياء عن ورائها قد اتى مالک السمآء و فاطر السمآء النور لمن اقبل و فاز و النار لمن اعرض عن الله الفرد الخبير

3 The ears have been created for the days of God and the eyes for beholding the lights. Blessed be he who hath attained the bounty of God, and woe unto him who hath denied it. Thus hath the Supreme Pen spoken in this wondrous station. Rejoice thou in that We have remembered thee before and at this time. Verily thy Lord is the Compassionate, the Generous. Say: O concourse of the earth! Cast aside the books of fancy and idle imaginings. By God the Truth! The Book of Certitude hath been sent down and speaketh throughout all creation: "The Promise is fulfilled and He Who was promised crieth out: 'There is none other God besides Me, the All-Knowing, the All-Wise.'" Take hold of the Book of God with the power bestowed by Us, then act according to what hath been revealed therein. Verily thy Lord is the Commander, the All-Informed. Thus have We sent down the verses and dispatched them unto thee that thou mayest inhale their fragrance and be of the thankful ones. The glory be upon thee and upon those who have attained unto this mighty Cause.

3 قد خلقت الآذان لأتآم الله و الأبصار لمشاهدة الأنوار نعيمآ لمن فاز بنعمة الله و نعمة لمن انكرها كذلك نطق القلم الأعلى فى هذا المقام البديع ان افرح بما ذكرناك من قبل و فى هذا الحين ان ربك هو المشفق الكريم قل يا ملأ الأرض دعوا كتب الظنون و الأوهام تالله الحق قد نزل كتاب الايقان و ينطق فى الامكان قد اتى الوعد و الموعود ينادى انه لا اله الا انا العليم الحكيم خذ كتاب الله بقوة من عندنا ثم اعمل بما نزل فيه ان ربك هو الامر الخبير كذلك نزلنا الآيات و ارسلناها اليك لتجد عرفها و تكون من الشاكرين البهآ عليك و على الذين فازوا بهذا الامر العظيم

BLIB_Or15715.283d

BH06260*To: Mirza Amin, in Rasht**Date: 1299-09 [1882-Jul]*

1 He who has power over whatsoever He willeth

1 هو المقتدر على ما يشآء

2 This is a Book We have sent down in truth and made it a sign from Us to all who are in the heavens and on earth. There is no

2 كتاب انزلناه بالحق و جعلناه آية من لدنا لمن فى السموات و الأرض لا اله الا هو المنزل القديم قد

God but Him, the Ancient Sender-down. He has sent the Messengers and revealed the Books and given glad tidings therein to the servants of this Day wherein this mighty Cause has appeared. He Who was recorded in God's Books and mentioned in the hearts of the Messengers has come.

ارسل الرّسل و انزل الكتب و بشّر فيه العباد بهذا اليوم الذي فيه ظهر هذا الأمر العظيم قد اتى من كان مسطوراً في كتب الله و مذكوراً في قلوب المرسلين

- 3 Hold fast to the cord of God and His sovereignty, and be not of those who follow their own desires in this wondrous Day. Your letter was received and read in the presence of the Wronged One, and We answer you with this clear Book. Be eloquent in praise of your Lord and gaze toward the horizon illumined by the light of the Name of your Lord, the Mighty, the Wise. O peoples of the earth! The fragrance of the Revelation has wafted and the Tongue of Pre-existence has spoken in the Most Great Prison: "Verily there is no God but Me, the Mighty, the Praiseworthy." God sends His blessings upon those who have turned with illumined hearts to the Supreme Horizon, the Station which God has made the Most Great Scene in this glorious and radiant Day.

3 تمسك بحبل الله و سلطانه و لا تكن من الذين يتبعون أهوائهم في هذا اليوم البديع قد حضر كتابك و قرئه من كان حاضراً لدى المظلوم و اجبتك بهذا الكتاب المبين كن ناطقاً بثناء ربك و ناظراً الى افق انار من نير اسم ربك العزيز الحكيم يا ملأ الأرض قد توضع عرف الظهور و نطق لسان القدم في السجن الأعظم انه لا اله الا انا العزيز الحميد ان الله يصلى على الذين اقبلوا بقلوب نوراء الى الأفق الأعلى المقام الذي جعله الله المنظر الأكبر في هذا اليوم العزيز المنير

BLIB_Or15713.287a

BH06229

To: Mirza Aqa, in Sansan

Date: 1299-09 [1882-Jul]

- 1 In the Name of the Most Holy, the Most Great!
- 2 The world hath been illumined by the appearance of God, the Lord of all nations. Blessed is the learned one whom knowledge hath not veiled, and blessed is the wise one whom arts have not withheld, and blessed is the servant who hath cast aside what the people possess and turned toward God, the Protector, the Self-Subsisting. Bear thou witness unto that which God Himself did testify before the creation of the heavens and earth: that there is none other God but Him, the Mighty, the Loving.
- 3 The days have passed and the Promised One hath come with manifest sovereignty. Among the people are those whom the attraction of the Revelation hath so seized that they have cast aside the world, turning unto God, the Lord of the seen and unseen. And among them are those whom vain imaginings have withheld from the Lord of all beings - these are indeed recorded in the Preserved Tablet as followers of idle fancy. O

1 بسمه الأقدس الأعظم

2 قد تشرف العالم بظهور الله مالک الامم طوبى لعالم ما منعه العلوم و لعارف ما حجبته الفنون و لعبد نبذوا القوم و اقبل الى الله الميهم القيوم ان اشهد بما شهد الله قبل خلق السموات و الأرض انه لا اله الا هو العزيز الودود

3 قد مضت الأيام و اتى الموعد بسلطان مشهود من الناس من اخذه جذب الظهور على شأن نبذ العالم مقبلاً الى الله مالک الغيب و الشهود و منهم من منعه الاوهام عن مالک الأنام الا انه من اهل الفنون في لوح مسطور يا أيها المذكور لدى

thou who art mentioned before the Wronged One! Rejoice thou that thou hast attained the grace of thy Lord, such that the Most Exalted Pen hath moved to make mention of thee and the Countenance of the Ancient of Days hath turned toward thee from His glorious station. We counsel thee to be steadfast and to perform such deeds as the sincere ones find [...]. Thus hath the Dove of the Cause cooed upon the branches, as a grace from God, the Lord of what was and what shall be. Glory be upon thee and upon whosoever hath sought the Ultimate Goal and believed in God, the Lord of existence.

المظلوم ان أفرح بما فزت بعناية ربك على شأن
تحرّك على ذكرك القلم الأعلى وتوجّه اليك وجه
القدم من مقامه المحمود أنا نوصيك بالاستقامة
و بالاعمال التي يجد المخلصون [...] كذلك
هدرت حماسة الأمر على الأغصان فضلاً من لدى
الله رب ما كان وما يكون البهاء عليك وعلى من
قصد المقصد الأقصى وآمن بالله مالک الوجود

BLIB_Or15730.090b

BH06368

To: *Abdu'l-Mutallib, in Zanjan*

Date: 1299-09 [1882-Jul]

1 In My Name, the All-Seeing, the All-Hearing

1 بِسْمِ النَّاطِرِ السَّمِيعِ

2 O Abdul-Muttalib, convey to the friends of God greetings from the True One. Blessed is the soul who today attaineth unto service to them.

2 يا عبدالمطلب دوستان الهی را از قبل حق تکبیر
برسان مبارک نفسیکه الیوم بخدمت ایشان فائز
شود

3 Reflect upon Abu-Basir and Ashraf and that which was manifested from them. I swear by the ocean of divine knowledge that the Concourse on High were struck with wonder at their martyrdom. Blessed are they both, and blessed is he who visiteth them, who seeketh them out, who turneth toward them, who maketh mention of them, and who draweth nigh through them unto God, the Forgiving, the Generous.

3 در ابابصیر و اشرف تفکر نمائید و در آنچه از ایشان
ظاهر شد قسم بحر علم الهی که از شهادتشان ملأ
اعلی متحیر مشاهده شدند طوبی لهما و لمن یزورهما
و لمن یقصدهما و یتوجّه الیهما و یدکرهما و یتقرّب
بهما الى الله الغفور الکریم

4 With illumined hearts and radiant faces did they ascend. The rustling of the Divine Lote Tree so attracted them that they beheld the world and all therein as utter nothingness and attained unto the presence of Him Who ever is.

4 بقلوب نورا و وجوه بیضا بحق صعود نمودند
حفیف سدرهء منتهی بشأنی جذبان نمود که
عالم و عالمیانرا معدوم صرف مشاهده نمودند و
بلقای حضرت موجود فائز شدند

5 Verily, We make mention of Tabib and those who were martyred in My path in that place, with a remembrance whose fragrance shall endure as long as the kingdom of earth and heaven endureth. Thus hath the matter been decreed from before God, the Forgiving, the Generous. Blessed is he who remembereth them and prayeth for them in manifest humility.

5 انا نذكر الطیب و الذین استشهدوا فی سبیل
فی هناک بذکر لا ینقطع عرفه بدوام الملک
و الملکوت كذلك قضی الأمر من لدى الله
الغفور الکریم طوبی لمن یدکرهم و یصلی علیهم
بخضوع مبین

6 جمیع دوستان آن ارض در ساحت اقدس
مذکورند و بعنایات نامتناهیة الهی فائز و مفتخر

- 6 All the friends in that land are remembered in the Most Holy Court and are the recipients of God's infinite favors and bounties. The Glory be upon thee and upon those who act in accordance with that which they have been commanded in the Book of God, the All-Knowing, the All-Wise.

الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ عَمِلُوا بِمَا أَمَرُوا بِهِ فِي
كِتَابِ اللَّهِ الْعَلِيمِ الْحَكِيمِ

BLIB_Or15715.278e

BH06066

To: Nasrullah Baqiruf, in Gilan

Date: 1299-09 [1882-Jul]

He is the Helper, the Succourer

We, from this station, send Our greetings to you, O Siyyid Nasru'llah, upon whom be the glory of God, and to My loved ones in that place, and make mention of them with a remembrance that shall endure as long as My most excellent names endure. Verily thy Lord is the Forgiving, the Merciful. He giveth and withholdeth, and is not to be questioned about that which He doeth. There is none other God but Him, the Mighty, the Praiseworthy. Give thyself and My loved ones the glad-tidings from Us, and remind them of My beauteous remembrance. Say: Blessed are ye, inasmuch as ye have turned to the Most Great Ocean and have heard, for the sake of God, the blame of every blamer and the opposition of those who turned away from the News that was recorded in the Books of God, the Lord of the worlds. By God's life! No Prophet hath been sent except that He hath given glad-tidings of this Revelation. Thus was the matter decreed, but the people are in evident veils. Arise, O My loved ones, to make mention of Me and to praise Me. Beware lest the conditions of the world prevent you from the Lord of Names, or the doubts of the divines bar you from this Wise Remembrance. Rejoice that ye have been mentioned in the presence of the Wronged One, and that the face of God, the Mighty, the Beloved, hath turned toward you from the horizon of the Prison. Glory be upon you and upon whosoever hath cast away the world, clinging to My firm cord. Praise be to God, the Lord of the worlds.

هُوَ النَّاصِرُ الْمَعِينُ

أَنَا نَكْبَرُ مِنْ هَذَا الْمَقَامِ عَلَيْكَ وَ عَلَى أَحِبَّائِي فِي
هَنَّاكَ وَ نَذْكُرُهُمْ بِذِكْرِكَ يَكُونُ بَاقِيًا بَقَاءَ اسْمَائِي
الْحَسَنِي إِنَّ رَبَّكَ لَهُ الْغُفُورُ الرَّحِيمُ يُؤْتِي وَ يَمْنَعُ وَ
لَا يَسْتَلْ عَمَّا يَفْعَلُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَمِيدُ

بَشَّرَ نَفْسَكَ وَ أَحِبَّائِي مِنْ عِنْدِنَا وَ ذَكَّرَهُمْ بِذِكْرِي
الْجَمِيلِ قُلْ طُوبَى لَكُمْ بِمَا أَقْبَلْتُمْ إِلَى الْبَحْرِ الْأَعْظَمِ
وَ سَمِعْتُمْ فِي اللَّهِ لُومَةً كُلَّ لَأْتُمْ وَ اعْرَاضَ الَّذِينَ
اعْرَضُوا عَنِ النَّبَا الَّذِي كَانَ مَسْطُورًا فِي كُتُبِ
اللَّهِ رَبِّ الْعَالَمِينَ لَعَمْرُ اللَّهِ مَا أَرْسَلَ مِنْ نَبِيٍّ إِلَّا وَ
قَدْ بَشَّرَ بِهَذَا الظُّهُورِ كَذَلِكَ قَضَى الْأَمْرَ وَلَكِنَّ
النَّاسَ فِي حِجَابٍ مَبِينٍ قَوْمُوا يَا أَحِبَّائِي عَلَى ذِكْرِي
وَ ثَنَائِي أَيَاكُمْ أَنْ تَمْنَعَكُمْ شَتُونَاتِ الدُّنْيَا عَنْ مَالِكِ
الْأَسْمَاءِ أَوْ تَحْجِبَكُمْ شَبَهَاتِ الْعُلَافَةِ عَنْ هَذَا الذِّكْرِ
الْحَكِيمِ أَنْ أَفْرَحُوا بِمَا ذَكَّرْتُمْ لَدَى الْمَظْلُومِ وَ تَوَجَّهَ
بِكُمْ مِنْ أَفْقِ السَّجْنِ وَجْهَ اللَّهِ الْعَزِيزِ الْمَحْبُوبِ الْبَهَاءِ
عَلَيْكُمْ وَ عَلَى مَنْ نَبَذَ الْعَالَمَ مَتَمَسِّكًا بِحَبْلِی الْمَتِينِ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15715.285a

BH06271*To: Jinab-i-Jim Lam**Date: 1299-09 [1882-Jul]*

1 He is the All-Knowing Witness.

1 هو الشّاهد العليم

2 This is a Book of Wisdom sent down by the Lord of this Great Day. Blessed is he who perceives from it the fragrance of God, the Lord of the worlds. O thou who gazest upon the Countenance! Verily My Most Exalted Pen at all times ranges within the realm of utterance. Blessed is he who hath heard and found from it the fragrance of the All-Merciful, and woe unto every heedless doubter.

2 كتاب حكيم انزله مالک هذا اليوم العظيم طوبى لمن وجد منه عرف الله رب العالمين يا ايها الناظر الى الوجه ان قلبي الاعلى في كل الاحيان يجول في مضمار البيان طوبى لمن سمع و وجد منه عرف الرحمن و ويل لكل غافل مريب

3 We accept thy thanks before Us - therefore praise and say: Praise be unto Thee, O Thou Who hast strengthened me and caused me to know Thee and taught me and given me that of which most upon earth remain heedless. I beseech Thee by Thy Most Great Countenance and Thy Most Pure Hem to assist me in that which Thou lovest and with which Thou art well-pleased. Verily Thou art the Lord of earth's peoples and the Goal of those in earth and heaven. There is no God but Thee, the Near One. There is no God but Thee, the Answering One. There is no God but Thee, the All-Watchful One. Thus doth my tongue speak when my face is turned toward Thee from my glorious and wondrous station. The Glory be upon thee and upon those who have arisen to serve the Cause in this Day wherein the intoxication of vain desires hath seized all beings except such as have been preserved by the hand of the power of thy Lord, the Mighty, the Powerful.

3 انا نشكر فضلنا من قبلك ان احمد و قل لك الحمد يا من ايدتني و عزفتني و علمتني و اعطيتني ما غفل عنه اكثر من على الارض اسئلك بمنظرك الاكبر و ذيلك الاظهر بأن تؤيدني على ما تحب و ترضى انك انت مالک الوری و مقصود من في الارض و السماء لا اله الا انت القريب لا اله الا انت المجيب لا اله الا انت الرقيب كذلك نطق لساني اذ توجه اليك وجهي من مقامى العزيز البديع البهاء عليك و على الذين قاموا على خدمة الامر في هذا اليوم الذى فيه اخذ سكر الهوى كل الوری الا من حفظته يد اقتدار ربك القوى القدير

BLIB_Or15713.294b, BLIB_Or15715.116g

BH06258*To: Mirza Hasan**Date: 1299-09 [1882-Jul]*

1 He is the Herald of My Most Glorious Name.

1 هو المبشّر باسمى الأبهى

2 The Book of Names was verily sent down from God, the Lord of the Day of Reckoning. Therein We counseled every one of the Names to be ready for the Day of God, the Lord of all

2 كتاب الأسماء قد نزل بالحق من لدى الله مالک يوم المعاد و وصينا فيه كل اسم من الأسماء ليكون

beings. We gave them glad tidings of the presence of God in His days and commanded that none of them should hesitate on that Day which dawned from the horizon of creation. But when the morn of Revelation breathed forth and the horizon of the world was illumined by the Sun of His Most Great Name, they denied and turned away, save whom the Mighty, the Bestower, wished. By God's life! They cast aside His Will, clinging to their own corrupted wills, and spoke that which caused the Holy Spirit to lament in the Most Exalted Paradise, and the Spirit of God in the Arc of Names, and the Wronged One in this station. There is no Tablet wherein We have not counseled the servants concerning this Announcement at which feet have slipped, and no Book wherein We have not commanded the people to be submissive before the Gate. The Names broke God's covenant and His testament until they openly denied the Mighty, the Unconstrained. Thus have We detailed the matter for thee that thou mayest give thanks to Him, with Whom is the Mother Book.

مستعداً لیوم الله مولى العباد وبشرناهم بقاء الله في أيامه و امرناهم بأن لا يتوقف احد منهم في ذاك اليوم المشرق من افق الابداع فلما تنفس صبح الظهور و انار افق العالم بشمس اسمه الأعظم كفروا و اعرضوا الآ من شاء العزيز الوهاب لعمر الله قد نبدوا مشيئته آخذين مشيئاتهم المكذرة و تكلموا بما حن به روح القدس في الجنة العليا و روح الله في فلک الأسماء و المظلوم في هذا المقام [ما من] لوح الآ و قد وصينا فيه العباد بهذا النبأ الذى زلت منه الأقدام و ما من كتاب الآ و قد امرنا فيه الناس بالخضوع لدى الباب قد نقض الأسماء عهد الله و ميثاقه الى ان كفروا جهره بالعزيز المختار كذلك فصلنا لك الأمر لتشكر من عنده أم الكتاب

INBA23:150b, BLIB_Or15696.057c

BH06328

Date: 1299-09 [1882-Jul]

1 He is powerful to accomplish whatsoever He willeth.

1 هو المقتدر على ما اراد

2 He Who is the Eternal Truth hath, from the Day Spring of Glory, directed His eyes towards the people of Baha, and is addressing them in these words: Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who mingleth with all men in a spirit of utmost kindness and love.

2 وجه حقّ از افق اعلى باهل بها توجه نموده ميفرمايد در جميع احوال بآنچه سبب آسایش خلق است مشغول باشید همّت را در تربیت اهل عالم مصروف دارید که شاید نفاق و اختلاف از مابین امم باسم اعظم محو شود و کل اهل یک بساط و یک مدینه مشاهده شوند قلب را منور دارید و از خار و خاشاک ضغینه و بغضا مطهر نمائید کل اهل یک عالمید و از یک کلمه خلق شده اید نیکوست حال نفسی که بحبّت تمام با عموم انام معاشرت نماید

3 At all times have We enjoined upon the servants of God that which is right, and forbidden them that which is wrong. By the Sun of Manifestation, which shineth forth from the horizon

3 در جميع ایام عباد الله را بمعروف امر نمودیم و از منکر نهی کردیم قسم بآفتاب ظهور که از

of the Prison, corruption, dissension, and strife have not been, nor shall ever be, the wont of man. All must fix their gaze upon that which God loveth, and must act in accordance with that whereunto they have been commanded in the Book. Blessed art thou, in that thou hast turned unto God, at a time when every doubting idolater turned away from Him. Guard thou this station, in the name of thy Lord, the Strong, the All-Powerful.

BSW#05.03x, GWB#156, PDC.187x

افق سخن مشرقت فساد و نزاع و جدال شأن
انسان نبوده و نخواهد بود باید کل به ما یحبه
الله ناظر باشند و به ما امر واه به فی الکتاب عامل
طوبی لک بما اقبلت الی الله اذ اعرض عنه کل
مشرک مرید ان احفظ هذا المقام باسم ربک
القوی القدر

INBA35:292, INBA81:164, BN_suppl.1753.126-
126, BRL_DA#651, GWBP#156 p.214,
LHKM3.382, KSHG.146-147, PYB#112-
113 p.49, AHB_125BE #05-06 p.118,
AKHA_133BE #06 p.a

BH07412

To: Muhammad Ali, Qubih, in Badkubih

Date: 1299-09 [1882-Jul]

- 1 In the name of the One Incomparable Knower. 1 بنام دانای یگا
- 2 O Muhammad-'Ali! Divine grace and mercy have encompassed the world, and whosoever in this day has attained unto the recognition of God and has drunk the choice wine of utterance from the hands of the All-Merciful is accounted among those servants whose mention has flowed from the Supreme Pen in the divine Books, both past and future. 2 یا محمد علی فضل و رحمت الهی عالم را احاطه نموده و هر نفسی الیوم بعرفان الله فائز شد و ریحق بیان از یادی حضرت رحمن نوشید او از عبادی محسوبست که ذکرشان در کتب الهی از قبل و بعد از قلم اعلی جاری و نازل
- 3 And among the special characteristics of this Most Great Revelation is that whosoever has turned to Him and has been enabled to say "yea," his parents are adorned with the robe of forgiveness from the presence of the All-Merciful. This bounty is assured so long as no harm befalleth the Dawning-Place of the Cause. 3 و از خصایص این ظهور اعظم آنکه هر نفسی اقبال نمود و بقول بلی مؤید گشت والدین او بخلعت غفران من لدی الرحمن مزینند این فضل محقق است مادامیکه ضررش بمطلع امر وارد نه
- 4 A hundred thousand tongues would be required to render adequate thanks for but one of His bestowals. Be thou grateful for this mighty favor and say: "Praise be unto Thee, O Thou by Whose Name the doors of the hearts of them that know Thee were opened." 4 صد هزار لسان باید که شاید از ادای شکر عنایتی از عنایتش برآید ان احمد بهذا الفضل العظیم و قل لک الحمد یا من باسمک فتحت ابواب قلوب العارفین
- 5 The Glory shining from the horizon of My mercy be upon thee and upon those who have held fast to the Cord of God, the Strong. 5 البهاء المشرق من افق رحمتی علیک و علی الذین تمسکوا بحبل الله المتین

BLIB_Or15715.282a

BH06967*To: Miza Muhammad Ali, in Dahaj**Date: 1299-09 [1882-Jul]*

He is the All-Seeing, the All-Knowing, the All-Informed

We make mention of him who hath turned unto the Most Great Ocean when its waves were raised up and its proof was made manifest on a Day whereon all things proclaimed: "The Kingdom belongeth unto God, the Lord of all worlds!" Thou hast attained unto the traces of My Most Exalted Pen. Be thou thankful unto God for this supreme bounty. Remember thou when thou didst enter Baghdad and didst attain unto the most mighty of deeds, whereof the Tongue of Grandeur had given tidings ere the creation of the heavens and earths. Thou hast drunk the cup of reunion from the hands of the bounty of thy Lord, the All-Bountiful. We counsel thee to preserve that which We have bestowed upon thee. Be thou thankful unto thy Lord, the Almighty, the All-Powerful. Thus have We sent down the verses and dispatched them unto thee, and We are verily the All-Bountiful, the Mighty, the All-Praised. Be thou vocal in My remembrance and steadfast in the service of the Cause of thy Lord, the All-Knowing, the All-Informed. The glory be upon thee and upon those whom tyranny hath not frightened nor prevented from turning unto the Countenance of Justice, through whose light the morn hath breathed and the Sun of Knowledge hath shone forth from the horizon of the providence of God, the Lord of all worlds.

هو الشاهد العليم الخبير

أنا نذكر من اقبل الى البحر الأعظم اذ ارتفعت
امواجه و ظهر برهانه في يوم فيه نطقت الأشياء
الملك لله رب العالمين قد فزت بأثر قلبي الأعلى
ان اشكر الله بهذا الفضل العظيم ان اذكر

اذ دخلت الزوراء و فزت بأعظم الأعمال الذي
به بشر لسان العظمة قبل خلق السموات و
الأرضين قد شربت كأس الوصال من ايدى
عطاء ربك الكريم أنا نوصيك بحفظ ما
اعطيناك ان اشكر ربك المقتدر القدير كذلك
نزلنا الآيات و ارسلناها اليك و انا الفضل
العزیز الحميد كن ناطقاً بذكرى و قائماً على خدمة
امر ربك العليم الخبير البهاء عليك و على الذين
ما خوفهم الظلم و ما منعهم عن التوجه الى وجه
العدل الذي بنوره تنفس الصبح و اشرقت شمس
العرفان من افق عناية الله رب العالمين

BLIB_Or15730.035b, BLIB_Or15734.1.076a

BH07320*To: Unknown, in Hamadan**Date: 1299-09 [1882-Jul]*

He is the Hearer, the Answerer

O My loved ones in Ha and Mim! Harken unto the call of your Lord, the All-Merciful, the Most Compassionate. He hath not forgotten you. He hath remembered you at all times, at eventide and at dawn. To this all things bear witness, and beyond them the Mother Book itself. Rejoice ye in My remembrance

هو السامع المجيب

يا احبائي في الهاء و الميم ان استمعوا نداء ربكم
الرحمن الرحيم انه ما غفل عنكم قد ذكركم في الليالي
و الايام و في الاصيل و الانحار يشهد بذلك كل

of you, and hold fast unto the cord of the loving-kindness of your Lord, the Mighty, the All-Bestowing. Arise to serve the Cause, then aid it through deeds and goodly character. They who have heard and responded - these are the denizens of Paradise in the sight of God, the Lord of the Final Return. Hold fast to the Book of God and His Cause, and follow not every heedless doubter. Act according to that which the All-Merciful hath revealed - this is better than all upon which the sun doth shine, if ye be of them who cleave fast to the commandments of their Lord, the Mighty, the Bountiful. The glory rest upon you and upon those with you, upon your males and females, upon those who love you and who follow your example, and who drink from what floweth from the right hand of His mighty Throne. Praise be to God, the All-Knowing, the All-Wise.

الأشياء وعن ورائها أم الكتاب ان افرحوا بذكرى
أيامكم وتمسكوا بجبل عناية ربكم العزيز الوهاب
قوموا على خدمة الأمر ثم انصروه بالأعمال و
الأخلاق ان الذين سمعوا واجابوا أنهم من اهل
الفردوس لدى الله مالک يوم المآب تمسكوا
بكتاب الله وامره ولا تتبعوا كل غافل مرتاب ان
اعملوا بما انزله الرحمن هذا خير مما تطلع الشمس
عليه ان انتم من الذين تشبثوا باوامر ربهم العزيز
المنان البهاء عليكم وعلى من معكم وعلى ذكوركم و
اناثكم وعلى من يحبكم وعلى من يقتدى بمولاتكم
وشرب ما جرى عن يمين عرشه العظيم الحمد لله
العليم الحكيم

BLIB_Or15730.037c, ASAT5.271x

BH07004

To: Mashhadi Hasan, in Najafabad

Date: 1299-09 [1882-Jul]

- 1 In the Name of God, the All-Knowing, the All-Powerful! That which is beloved in the Days of God hath ever been and will ever be goodly deeds and praiseworthy character. God willing, may all attain unto these and act in accordance with that which hath been sent down from the Kingdom of Command in the divine Tablets. Blessed are they that act! Blessed are they that understand!
- 2 It is incumbent upon every soul in this Day to cleave unto such deeds as will promote the Cause of God. Whatsoever hath appeared or will appear from any soul in the path of God is evident and manifest before His Throne, and verily He is the All-Knowing, the All-Informed.
- 3 God willing, thou shouldst remain steadfast and unwavering in the Cause of God in utmost sanctity and detachment. Blessed is he who hath attained unto that which he hath been commanded by the Mighty, the Ancient of Days.
- 4 Give thanks unto God for having mentioned thee in truth from His mighty prison. Were thou to observe with the eye of truth, thou wouldst testify that all created things cannot equal a

1 بنام خداوند عالم توانا آنچه در ایام الله محبوبست
اعمال حسنه و اخلاق مرضیه بوده انشاء الله باید
کل بآن فائز شوند و آنچه از ملکوت امر در
الواح الهی نازل شده عمل نمایند طوبی للعاملین
طوبی للعارفین

2 بر هر نفسی اليوم لازم است که باعمال تشبث
نماید که سبب ارتفاع امر الله است آنچه در
سبیل الهی از هر نفسی ظاهر شد و یا بشود تلقاء
عرش مشهود و واضحست و آنه هو العليم الخبير

3 انشاء الله باید بکمال تقدیس و تنزیه بر امر الله ثابت
و مستقیم باشی طوبی لمن فاز بما امر به من لدن
مقتدر قدير

4 ان اشکر الله بما ذکرک بالحق فی سجنه العظيم اگر
ببصر حقیقت مشاهده نمائی شهادت میدهی که

single word that proceedeth from the Most Exalted Pen. Thus doth He Who possesseth the knowledge of all things expound in His perspicuous Book.

جميع امكان معادله نمينمايد بکلمه‌ئي که از قلم اعلى
ظاهر ميشود کذلک بين من عنده علم کلّ شيء
في کتابه المبين

BLIB_Or15715.321d

BH07264

To: Aqa Siyyid Mahmud Baqiruf, in Rasht

Date: 1299-09 [1882-Jul]

He is the All-Mentioning, the All-Knowing

The Tongue of Grandeur makes mention of His loved ones and counsels them to that which will cause the exaltation of God's Cause. The whole world hath been created for the knowledge of Him, glorified be His majesty, and the service of His Cause. Yet when the Sun of Revelation dawned from the horizon of the world, and the Speaker of Sinai spoke forth, all were found to be veiled save a few. These are the servants who are mentioned in the divine Books of the past and of the future. Upon them be the glory of God, and His mercy, and His loving-kindness that hath preceded all existence. Give praise unto the Best-Beloved of the worlds, that He hath enabled you to turn towards Him and to recognize Him, and made you successful to such degree that your mention hath flowed from the Tongue of Grandeur. This is the great station and the exalted rank. God willing, may you be aided to preserve it and be successful therein, for verily the thieves have been and are lying in wait. This is what We have informed you of before and after. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Informed.

هو الذّاكر العليم

لسان قدم اوليای خود را ذکر مينمايد و وصيت
ميفرمايد بآنچه سبب ارتفاع امر الله است جميع
عالم از برای عرفان حقّ جلّ جلاله و خدمت
امرش خلق شده‌اند و چون آفتاب ظهور از افق
عالم طالع و مشرق و مکّم طور ناطق کلّ محبوب
مشاهده شدند مگر قليلى

ایشانند عباديکه در کتب الهی از قبل و بعد
مذکورند عليهم بهاء الله و رحمته و عنايته التي
سبقت الوجود حمد کن محبوب عالميانرا که شما را
مؤيد فرمود براقبال و عرفان و موفق نمود بشأنيکه
ذکر تان از لسان عظمت جاري گشت اينست
مقام بزرگ و رتبه‌ء عليا انشاء الله بر حفظش
مؤيد شويد و موفق گرديد چه که سارقين در
کين بوده و هستند هذا ما اخبرناکم به من قبل
و من بعد ان ربکم الرحمن هو العليم الخبير

BLIB_Or15715.284b, AQA7#385 p.089a

BH07129*To: Husayn, in Rasht**Date: 1299-09 [1882-Jul]*

- 1 In the Name of the Ever-Abiding Speaker. Praise befitteth the holy Lord Who hath caused the warbling of the nightingale to be made manifest and hath enabled pure and sanctified ears to hearken unto it. Blessed art thou, and blessed is he, and blessed is whosoever hath attained unto this mighty Cause.
- 2 Thy letter was received and the servant in attendance before the Face made mention of it. Verily We found it sanctified from idle fancies and vain imaginings. The presence of thy letter before the Throne and thy mention of the Wronged One of the horizons hath been and shall ever be among the most exalted of deeds. Its fruit shall accompany thee throughout all worlds. This is a great and fresh bounty - know thou its station and treasure its pearl.
- 3 Say: O friends! Man hath been created for this blessed and wondrous Day. Strive ye that ye may attain unto that wherefrom the fragrances of eternity are wafted. Verily your Lord, the All-Merciful, is the Counselor, the Compassionate, the Generous.
- 4 The glory be upon thee and upon whosoever hath laid hold on this mighty cord.
- بنام گویندهء پاینده ستایش پاک یزدان را
سزاست که زمزمهء هزارستان را ظاهر فرمود
و گوشهای پاک پاکیزه را باو فائز نمود طوبی
له و لک و لمن فاز بهذا الأمر العظیم
- نامهات رسید و عبد حاضر تلقاء وجه عرض
نمود انا وجدناه مقدساً عن الظنون و الأوهام
حضور نامهات لدى العرش و ذكرت مظلوم آفاق
را از اعظم اعمال بوده و خواهد بود ثمر آن در
جميع عوالم با تو همراه این فضلی است بزرگ و
تازه ان اعرف مقامه و اغل مهره
- بگو ای دوستان انسان از برای این روز مبارک
بدیع خلق شده جهد نمائید تا فائز شوید بآنچه که
عرف بقا از آن متضوع گردد ان ربکم الرحمن
لهو الناصح المشفق الکریم
- البهاء علیک و علی من تمسک بهذا الحبل المتین

BLIB_Or15730.038c

BH07315*To: Ibrahim, in Rasht**Date: 1299-09 [1882-Jul]*

- 1 He is the All-Hearing, the All-Knowing.
- 2 O Ibrahim! We have heard thy call and have answered thee with a Tablet which beareth witness to that whereunto God Himself hath testified before the existence of creation: that there is none other God but Him, the Mighty, the All-Loving. How many a servant hath heard My call and responded, and
- هو السامع العليم
- یا ابراهیم سمعنا ندائك اجنباک بلوح شهد بما
شهد الله قبل الوجود انه لا اله الا هو العزيز
الودود کم من عبد سمع ندائی و اجاب و کم
من عبد سمع و اعرض الا انه من الغابرين فی
لوح مسطور طوبی لک بما اقبلت و فزت بما
لاح و اشرق من افق سماء الفضل من لدى الله

how many a servant hath heard and turned away - he is assuredly among those who have perished, as recorded in a preserved Tablet. Blessed art thou for having turned towards Us and attained unto that which hath shone forth and radiated from the horizon of the heaven of grace from God, the Self-Subsisting, the All-Compelling. Rejoice thou that We found thy letter free from the allusions of those who have remained heedless of this Most Great Cause and have disbelieved in God, the Lord of the seen and the unseen. Thus have We sent down the verses unto thee and dispatched them to thee. Verily thy Lord is the Compassionate, the All-Loving. Take hold of the Book with the strength granted by Us and cast aside that which is possessed by those people who have followed every rejected learned one. The glory shining from the horizon of My loving-kindness be upon thee and upon whosoever hath attained unto My days and drunk of My choice sealed wine.

المهيمن القيوم ان افرح بما وجدنا كتابك منزهاً
عن اشارات الذين غفلوا عن هذا الأمر الأعظم
و كفروا بالله مالک الغيب و الشهود كذلك
نزلنا لك الآيات و ارسلناها اليك ان ربك
لهو المشفق العطوف خذ الكتاب بقوة من عندنا
و ضع ما عند القوم الذين اتبعوا كل عالم مردود
البهاء المشرق من افق عنايتي عليك و على من
فاز بأيامى و شرب رحيتى المختوم

BLIB_Or15715.281c

BH07413

To: Muhammad Qasim, in Rasht

Date: 1299-09 [1882-Jul]

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

O Muhammad-Qasim! Your letter has come before Us and has attained to Our hearing. We have answered you with a Tablet that all the treasures of the world cannot equal. Do you know Who answers you? Say: He Who was hidden in the eternity of eternities, and Who is the Speaker of the Mount Who proclaims: "Verily, there is no God but Me, the Protector, the Self-Subsisting." Blessed is he who has heard the Call and has recognized that which the Tongue of Grandeur has spoken from His praiseworthy station. Give thanks unto God for this most great favor and say: "Praise be unto Thee, O Knower of the seen and the unseen!" Verily, he who has today attained unto the recognition of God has attained unto all good. To this bears witness My Preserved Tablet. We make mention in this station of Our servant who was named Yusuf-'Ali, and We give him the glad-tidings of My mercy and My loving-kindness, and We bid him to remember Me and praise Me amongst My creatures. We shall aid him as a token of Our grace, for verily I am the All-Bountiful, the Promised One. We have mentioned

هو الناطق العليم

يا محمد قاسم قد حضر كتابك و فاز بالاصغاء
اجبتك بلوح لا تعادله الكنوز هل تعرف من
يجيبك قل الذى كان مكنوناً فى ازل الآزال و
هو مكرم الطور الذى ينطق انه لا اله الا انا المهيمن
القيوم

طوبى لسامع سمع النداء و اعترف بما نطق به لسان
العظمة فى مقامه المحمود ان اشكر الله بهذا الفضل
الأعظم و قل لك الحمد يا عالم الغيب و الشهود
ان الذى فاز اليوم بعرفان الله انه فاز بكل الخير
يشهد بذلك لوحى المحفوظ و نذكر فى هذا المقام
عبدنا الذى سمي يوسف قبل على و نبشره برحمتى
و عنايتى و تأمره بذكرى و ثنائى بين خلقى و
تؤيده فضلاً من عندنا و انا الفضل الموعود قد

him time and again that he may be thankful and arise to serve the Cause with such steadfastness as cannot be hindered by the hosts.

ذكرناه مرّة بعد مرّة ليشكر ويقوم على خدمة الأمر
باستقامة لا تمنعه الجنود

BLIB_Or15715.283c

BH07419

To: Ustad Muhammad Ardikani, in Ardakan

Date: 1299-09 [1882-Jul]

In My Name, the All-Encompassing over all names! O Muhammad! The heart of the Most Exalted Paradise hath been consumed with grief by reason of what hath befallen the Wronged One at the hands of those who have disbelieved in God, the All-Encompassing, the Self-Subsisting. By God! All things have lamented at what hath come to pass against the Lord of Names, yet the people understand not. They have cast the ocean of knowledge behind their backs and followed every ignorant rejected one, and they have cast the decree of God behind their backs and followed the decree of the wolf, yet they perceive not. When thou askest them “Who is your God?” they say “God”, but the Tongue of Grandeur testifieth that they are liars. Their souls have prompted them to turn away from God, the Lord of existence. We counsel thee and My loved ones to observe goodly speech and goodly deeds and praiseworthy conduct, and that which ye have been commanded in the Book of God, the Sovereign of the seen and the unseen. Glory be upon the people of Baha who have been so attracted by the verses of God that neither the veils of the world, nor the books of the nations, nor the croaking of every croaking one who hath denied the Truth, the Knower of things unseen, could hinder them.

بسمي المهيمن على الأسماء يا محمد قد احترق قلب
الفردوس الأعلى بما ورد على المظلوم من الذين
كفروا بالله المهيمن القيوم تالله ناحت الأشياء بما
ورد على مالک الأسماء والناس هم لا يفقهون
قد نبذوا بحر العلم عن ورائهم واتبعوا كل جاهل
مردود ونبذوا حكم الله عن ورائهم واتبعوا
حكم الذئب و هم لا يشعرون اذا تسئلهم من
الحكم يقولون الله ويشهد لسان العظمة أنهم هم
الكاذبون قد سولت لهم انفسهم ما عرضوا به عن
الله مالک الوجود انا نوصيك و احبائي بالكلم
الطيب و الأعمال الطيبة و الأخلاق المرضية و
ما امرتم به في كتاب الله سلطان الغيب و الشهود
البهاء على اهل البهاء الذين انجذبوا من آيات الله
على شأن ما منعتهم حجابات العالم ولا كتب الأمم
ولا نعيق كل ناعق كفر بالحق علام الغيوب

BLIB_Or15734.1.076b

BH06961*Date: 1299-09 [1882-Jul]*

In His Name, the All-Loving! We have sent down the Book and commanded all therein to steadfastness, trustworthiness, and truthfulness, and to every quality through which the station of man might be made manifest among the peoples of the world. Among men are those who have forsaken that which is praiseworthy, and among them are those who have held fast to the commandments. Say: He verily seeth him who hath turned unto Him, and heareth the mention of him who remembereth Him at all times. Say: The ocean of utterance hath surged, and the All-Merciful hath spoken forth in this station which God hath made the most exalted of stations. The rivers have flowed, the rains have descended, and the seas have swelled, yet the people remain heedless and in loss. He who hath found the fragrance of the garment hath recognized what is intended. He verily hath acted according to what was commanded in the Book. By the life of God! Nothing shall profit anyone this Day save that which the Lord of all mankind hath decreed. We beseech God to open unto every soul a door to the recognition of the Dawning-Place of His Cause, the One Who is supreme over all horizons. Glory be upon thee, O thou who hast believed in God when most of His servants turned away from Him.

بِسْمِهِ الْعُطُوف أَنَا أَنْزَلْنَا الْكِتَابَ وَأَمَرْنَا الْكُلَّ فِيهِ
بِالِاسْتِقَامَةِ وَالْأَمَانَةِ وَالصَّدَاقَةِ وَبِكُلِّ صِفَةٍ يَظْهَرُ
مِنْهَا شَأْنُ الْإِنْسَانِ بَيْنَ أَهْلِ الْإِمْكَانِ مِنَ النَّاسِ
مَنْ تَرَكَ الْمَعْرُوفَ وَمِنْهُمْ مَنْ تَمَسَّكَ بِالْأَحْكَامِ
قُلْ أَنَّهُ يَرَى مِنْ أَقْبَلِ إِلَيْهِ وَيَسْمَعُ ذِكْرَ مَنْ يَذْكُرُهُ
فِي اللَّيَالِي وَالْأَيَّامِ قُلْ قَدْ تَمَوَّجَ بَحْرُ الْبَيَانِ وَنَطَقَ
الرَّحْمَنُ فِي هَذَا الْمَقَامِ الَّذِي جَعَلَهُ اللَّهُ مِنْ أَعْلَى
الْمَقَامِ قَدْ جَرَتْ الْأَنْهَارُ وَنَزَلَتْ الْأَمْطَارُ وَمَاجَتْ
الْبَحَارُ وَلَكِنَّ الْقَوْمَ فِي غَفْلَةٍ وَخَسْرَانٍ إِنَّ الَّذِي
وَجَدَ عَرَفَ الْقَمِيصَ وَعَرَفَ مَا هُوَ الْمَقْصُودُ أَنَّهُ
عَمِلَ بِمَا أَمَرَ بِهِ فِي الْكِتَابِ لَعَمْرُ اللَّهِ لَا يَنْفَعُ الْيَوْمَ
أَحَدًا شَيْءٌ إِلَّا مَا حَكَمَ بِهِ مَوْلَى الْأَنْامِ أَنَا نَسْتَلِ
اللَّهُ بِأَنْ يَفْتَحَ لِكُلِّ نَفْسٍ بَابًا لِعِرْفَانِ مَطْلَعِ أَمْرِهِ
الْمُهَيْمِنِ عَلَى الْآفَاقِ الْبَهَاءِ عَلَيْكَ يَا مَنْ آمَنْتُ بِاللَّهِ
إِذَا عَرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ

BLIB_Or15734.2.017b

BH06989*Date: 1299-09 [1882-Jul]*

He is the Most Holy, the Most Great. O friends! These are the days of the All-Merciful and the Sun of Truth with His own hand bestows the Kawthar of His presence. Harken unto the call of the Friend, and deprive not yourselves of the lights of the Day of God and its ordained effulgences. Strive with complete endeavor and perfect effort that some service may appear from you in these days of manifestation which may become the cause and means of the perpetuation of your remembrance in God's Kingdom. Whosoever today guides a soul and leads it to the Most Great Sea shall be recorded as one of the people of Paradise in the Book. The trust bestowed upon man is as

هُوَ الْأَقْدَسُ الْأَعْظَمُ أَيْ دُوسْتَانِ أَيَّامِ رَحْمَانِست
وَشَمْسِ حَقِيقَتِ بَدَسْتِ خُودِ كُوتَرِ لِقَا عَطَا
مِیْفَرْمَايِدِ بِشَنُویِدِ نَدَایِ دُوسِیْتِ رَا وَخُودِ رَا اَز
اَنوَارِیُومِ اللَّهِ وَفِیوَضَاتِ مَقْدَرِهِ دُرَانِ مَنَعِ نَمَائِدِ
وَمَحْرُومِ نَسَازِیْدِ

بِسْمِیِ تَمَامِ وَجْهَدِ کَامِلِ دَرِ صَدَدِ آنِ بَاشِیْدِ کِه
خُدَمَتِیِ اَزِ شِمَا دَرِ أَيَّامِ ظُهْرِ ظَاہِرِ شُودِ کِه سَبَبِ
وَ عَلَتْ بَقَایِ ذِکْرِ دَرِ مَلْکُوتِ الٰہِیِ گَرْدَدِ هَر
نَفْسِیِ الْیَوْمِ نَفْسِیِ رَا هِدَايَتِ نَمَائِدِ وَبِحَرِّ اعْظَمِ

his head, and truthfulness is as his sight - and if anyone be deprived of these two, he shall be mentioned by the name of 'animal'. Today those who drink the wine of revelation must educate people that all may attain the ornament of acceptance and be mentioned in the Most Great Scene. This is the true fruit of the appearance of the human Tree.

کشاند اواز اهل فردوس در کتاب ثبت میشود
شخص انسانرا امانت بمنزله سر و راستی بمثابه
بصر است و اگر نفسی از این دو محروم شد
باسم حیوان مذکور خواهد شد ایوم باید شاربان
رحیق وحی مرد مرا تربیت نمایند تا کل بطراز
قبول فائز گردند و در منظر اکبر مذکور آیند
اینست ثمر حقیقی از ظهور سدره انسانی

HDQI.139, ANDA#34 p.03

BH07054

Date: 1299-09 [1882-Jul]

He is the One Who warbles upon the branches!

This is a mention of His remembrance, the One remembered in this Revelation, that thereby the dwellers of the graves may be awakened and arise to serve the Cause of God, the All-Compelling, the Self-Subsisting. We give to drink the water of life at all times - blessed is he who attains unto it in these days of God, the Sovereign, the Mighty, the Powerful, the Beloved. Say: O people, turn with your hearts unto the Beloved and follow not every heedless and veiled one. Aid your Lord, the All-Merciful, through remembrance and utterance, and commit not that which would disquiet souls. My mercy hath preceded the world and My grace hath encompassed all existence. Be ye dawning-places of generosity unto those who are adorned with the ornament of being. Thus hath the Worshipped One decreed in this Preserved Tablet. Take ye the chalice of salvation in the name of the Cleaver of the Dawn, then drink therefrom in this beloved daybreak. Verily We love those who have turned towards God, and We send down for them that which shall immortalize their names in a preserved tablet. Thus hath the horizon of utterance shone forth from the Sun of My name, the Most Merciful. Be thou thankful and among those who praise.

هو المغرّد علی الأفنان

ذکر ذکرة المذكور فی هذا الظهور لينتبه به اهل
القبور و يقوموا على امر الله المهيمن القيوم انا
نسقي كوثر الحيوان في كلّ الأحيان طوبى لمن
فاز به في أيام الله الملك المقتدر العزيز المحبوب
قل يا قوم توجّهوا بالقلوب الى المحبوب ولا تعقبوا
كلّ غافل محبوب انصروا ربكم الرحمن بالذکر و
البيان و لا ترتكبوا ما تضطرب به النفوس قد
سبقت رحمتي العالم و فضلي احاط كلّ الوجود
كونوا مطالع الجود لمن تزین بطراز الوجود هذا
ما حکم به المعبود في هذا اللوح الممنوع خذوا
قدح الفلاح باسم فاتح الأصباح ثم اشربوا منه في
هذا الفجر المحبوب انا نحبّ الذين توجّهوا الى الله
و ننزل لهم ما يثبت به اسمائهم في لوح محفوظ
كذلك لاح افق البيان من شمس اسمی الرحمن
اشکرو کن من الحامدين

BLIB_Or15729.143a, NLAI_22848:347,
BSB.Cod.arab.2644 p179r, MKI4522:347,
AQA2#026 p.190a

BH07104*Date: 1299-09 [1882-Jul]*

He is the Book of Truth, manifest in the kingdom of creation. Glorified be He Who hath spoken the truth and sent down the verses as He desired. There is no God but Him, the All-Knowing, the All-Informed. We were in the kingdom of utterance and heard the call of those who believed in God, the Single, the All-Knowing. Verily those who were imprisoned and wronged in the path of God, these are the people of Baha, to which testifieth the Lord of Names, but most of the people are heedless. The world and whatsoever of glory and pride is therein shall pass away, and there shall remain unto those who bore tribulations that whereby the Creator of heaven shall remember them. He is verily the Powerful, the Mighty, the Praiseworthy. By the life of God! He who findeth the sweetness of tribulations in the path of God, the Lord of Names, should give thanks unto God throughout the duration of the kingdom and dominion, and should sacrifice in His path the most precious of what he possesseth. He is verily the Truthful, the All-Informed, the All-Wise. Give thanks for what hath been mentioned by the Supreme Pen. Say: Praise be unto Thee, O Lord of creation, for having caused me to turn unto Thee and to recognize the Dawning-Place of Thy verses, from Whom every heedless doubter hath turned away.

هو الكتاب الحق المبين في ملكوت الانشاء سبحانه
من نطق بالحق و انزل الآيات كيف اراد لا اله
الا هو العليم الخبير انا سكتا في ملكوت البيان و
سمعنا نداء الذين آمنوا بالله الفرد العليم ان الذين
سجنوا وظلموا في سبيل الله اولئك اهل البهاء يشهد
بذلك مالک الأسماء ولكن الناس اكثرهم من
الغافلين

ستفني الدنيا و ما فيها من العزة و الكبرياء و
يبقى للذين حملوا البلاء ما يذكرهم به فاطر السماء
انه هو المقتدر العزيز الحميد لعمر الله من يجد لذة
الضراء في سبيل الله مالک الأسماء ليشكر الله
بدوام الملك و الملكوت و يتفق في سبيله اعز
ما عنده انه هو الصادق المخبر الحكيم اشكر بما
ذكرت من القلم الأعلى قل لك الحمد يا مالک
الايجاد بما جعلتني مقبلاً اليك و عرفتني مطلع
آياتك الذي اعرض عنه كل غافل مريب

BLIB_Or15729.142a, NLAI_22848:346a,
BSB.Cod.arab.2644 p177v, MKI4522.346a,
AQA2#024 p.188

BH07603*To: Siyyid Ahmad, in Hi Mim**Date: 1299-09 [1882-Jul]*

In the Name of the One Incomparable God. On this second night of the blessed Ramadan, Mustafa has beseeched the Lord of Creation that mention of his honor Siyyid Ahmad, upon whom be the glory of God, might flow from the Most Exalted Pen. He has answered and responded as a bounty from His presence, for He is the All-Bountiful, the Most Generous. O friends of God! Be not heedless, and remain not negligent of this blessed day. I swear by the Light of the world that any deed performed in these days for the sake of God shall be

بنام خداوند یگنا

در این لیل دوم رمضان المبارک مصطفی از
مالک وری مسئلت نموده که از قلم اعلی ذکر
جناب سید احمد جاری شود انه استجاب و
اجاب فضلاً من عنده و هو الفضل الکريم

ای دوستان الهی غفلت نکنید و از این روز
مبارک غافل نشوید قسم بنور عالم که هر عملی این

reckoned among the most excellent of deeds. Strive that ye may attain unto that which befitteth and beseemeth the Days of God. O Ahmad! Give thanks for having been mentioned by the One, the Single, time and again. This is a most great bounty - know thou its value and preserve it from the treacherous ones who bear the name of Truth. The glory be upon thee, upon thy wife, upon thy son, and upon those who have attained unto this mighty Cause.

ایام لوجه الله ظاهر شود از سید اعمال محسوب
جهد نمائید تا فائز شوید بآنچه که لایق و سزاوار
ایام الله است یا احمد ان اشکر بما ذکرک الفرد
الأحد مرّة بعد مرّة این فضلی است بسیار عظیم
قدرش را بدان و از خائنین باسم حق حفظش
نما البهآء علیک و علی ضلعک و علی ابنک و علی
الذین فازوا بهذا الأمر العظیم

BLIB_Or15730.038a

BH07930

To: Aqa Mirza Baqir Bassar, in Rasht

Date: 1299-09 [1882-Jul]

1 In the name of the Goal of all the worlds!

1 بنام مقصود عالمیان

2 O Baqir! Your letter was received wherein you asked for sight from the Truth. There is no doubt that the Truth, exalted be His glory, is powerful and mighty, and through His Name the banners of "He doeth what He willeth" and "He ordaineth what He pleaseth" are raised and established in the most exalted places of the earth. None hath ever comprehended, nor ever shall comprehend, the requirements of divine wisdom.

2 یا باقر نامهات رسید و از حق بصر خواستی
شکی نیست که حق جلّ جلاله قادر و مقتدر
است و باسمش اعلام یفعل ما یشاء و یحکم ما
یرید بر اعلی بقاع ارض مرتفع و منصوب از
مقتضیات حکمت الهی احدی اطلاع نداشته و
نخواهد داشت

3 Therefore it is beloved that they who drink from the Kawthar of inner meanings should entrust all matters to the Truth and fix their gaze upon the will of the True One, exalted be His glory, not upon their own wills. We bear witness to your sight and hearing - you have attained true sight, for had you not attained it, you would not have been confirmed in recognizing the Truth. Likewise you possess hearing, for you have heard His call. O thou who hast turned! By the life of God, this is the Day of sight and this is the Day of hearing, for the divine call is raised and the lights of His countenance are manifest and evident. Say: Praise be to God, the Lord of the worlds!

3 لذا محبوب آنکه شاربان کوثر معانی جمیع امور
را بحق تفویض نمایند و باراده حق جلّ جلاله
ناظر باشند نه بارادات خود انا نشهد ببصرک و
سمعک ببصر حقیقی فائزی چه اگر فائز نبودی
بعرفان حق مؤید نمیشدی و همچنین دارای سمعی
چه که ندایش را شنیدی یا مقبل لعمر الله امروز
روز بصر است و امروز روز سمع چه که ندای
الهی مرتفع و انوار وجه مشرق و لائح قل الحمد
لله رب العالمین

BLIB_Or15715.282c, BRL_DA#455,
MUH3.020, OOL.B192.1

BH07828*To: Siyyid Asadullah, in Rasht**Date: 1299-09 [1882-Jul]*

- 1 In My Name, the All-Encompassing over the horizons! This is a Book sent down in truth from God, the All-Encompassing, the Self-Subsisting, to one who heard the Call and turned to the Most Exalted Horizon when every heedless and veiled one turned away from it.
- 2 The verses have been sent down and the signs have appeared, and the Tongue of Grandeur proclaims among the peoples: "There is none other God but Me, the Mighty, the Loving." Blessed is the ear that has attained to hearing, and woe to every heedless and rejected one.
- 3 Be thou thankful to God for having guided thee to His path and revealed for thee that which cannot be equaled by all things. Verily thy Lord is the Truth, the Knower of the unseen.
- 4 Reflect upon God and the manifestations of His grace, and say: "Praise be unto Thee, O Thou Who hast sent down upon Thy servant a feast from heaven! I beseech Thee to make it blessed from Thy presence. Verily Thou art powerful over what Thou wilt, and in Thy grasp are the reins of all affairs."
- 5 The glory shining forth from the horizon of eternity be upon thee and upon those who have believed in God, the Lord of the invisible and the visible.
- 1 بِسْمِ الْمَهِيْمِنِ عَلَى الْآفَاقِ كِتَابٌ نَزَّلَ بِالْحَقِّ مِنْ
لَدَى اللَّهِ الْمَهِيْمِنِ الْقَيُّومِ لِمَنْ سَمِعَ الدَّاءَ وَاقْبَلَ إِلَى
الْأَفْقِ الْأَعْلَى إِذْ أَعْرَضَ عَنْهُ كُلُّ غَافِلٍ مَحْجُوبٍ
- 2 قَدْ نَزَّلَتْ الْآيَاتُ وَظَهَرَتْ الْعَلَامَاتُ وَيَنْطِقُ
لِسَانُ الْقَدَمِ بَيْنَ الْأُمَمِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ
الْوَدُودُ طُوبَى لِمَنْ سَمِعَ فَازَ بِالْأَصْغَاءِ وَوَيْلٌ لِكُلِّ
غَافِلٍ مُرَدُّودٍ
- 3 إِنْ أَشْكُرُ اللَّهَ بِمَا هَدَاكَ إِلَى صِرَاطِهِ وَانْزَلَ لَكَ
مَا لَا تَعَادِلُهُ الْأَشْيَاءُ إِنَّ رَبَّكَ لَهُو الْحَقُّ عَلَّامُ
الْغُيُوبِ
- 4 تَفَكَّرْ فِي اللَّهِ وَظُهُورَاتِ فَضْلِهِ وَقُلْ لَكَ الْحَمْدُ يَا
مَنْ أَنْزَلَ عَلَى عَبْدِكَ مَائِدَةً مِنَ السَّمَاءِ اسْتَطَعْتَ
بِأَنْ تَجْعَلَهَا مَبَارَكَةً مِنْ عِنْدِكَ أَنْتَ الْمُقْتَدِرُ
عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ الْأُمُورِ
- 5 الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ الْبَقَاءِ عَلَيْكَ وَعَلَى الَّذِينَ
آمَنُوا بِاللَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ

BLIB_Or15715.284c

BH07897*To: Jinab-i-Afnan, in Yazd**Date: 1299-09 [1882-Jul]*

Allah-u-Abha! O Afnan, O thou who standest before the Gate! My Pen and My tongue bear witness to thy devotion and thy turning towards God, thy presence and thy rising up in service to the Cause of God, the Lord of the worlds. We have exalted thee as a token of Our command and as a bounty from Our presence. Soon shall the sincere ones behold that which hath been sent down from My Most Exalted Pen in the Scriptures

اللَّهُ اِبْهَى يَا اَفْنَانِي يَا اَيُّهَا الْقَائِمُ لَدَى الْبَابِ يَشْهَدُ
قَلْبِي وَلِسَانِي بِتَوَجُّهِكَ وَاقْبَالِكَ وَحُضُورِكَ وَ
قِيَامِكَ عَلَى أَمْرِ اللَّهِ رَبِّ الْعَالَمِينَ أَنَا رَفَعْنَاكَ أَمْرًا
مِنْ عِنْدِنَا وَفَضْلًا مِنْ لَدُنَّا سَوْفَ تَرَى الْمُخْلِصُونَ
مَا نَزَّلَ مِنْ قَلْبِي الْأَعْلَى فِي الزَّيْرِ وَالْأَلْوَابِ

and Tablets. His honor Muhammad Kh., upon him be My glory, for some time circled round the Throne and was occupied in service. His affairs should be given consideration. He hath been and will ever remain beloved in the sight of God. Blessed art thou and blessed are those who are with thee, who have held fast to the cord of your love and clung to the hem of God, the Mighty, the Luminous. Convey My greetings to My Afnan and give them the glad-tidings of My loving-kindness and mercy, and remind them of this News which hath been inscribed in the Books of God and mentioned in the hearts of His Messengers. The glory shining forth from the horizon of My grace be upon thee and upon those who have arisen to make mention of Me and to praise Me and to serve My mighty and wise Cause.

جناب محمد خا علیه بهائی مدتی طائف عرش بودند و بخدمت مشغول در امورات ایشان ملاحظه شود نزد حق محبوب بوده و خواهد بود طوبی لک و لمن معک الذین تمسکوا بحبل حبکم و تشبثوا بذیل الله العزیز المنیر کبر من قبلی علی افنائی و بشرهم بعنایتی و رحمتی و ذکرهم بهذا النبأ الذی کان مسطوراً فی کتب الله و مذکوراً فی افئدة المرسلین البهاء المشرق من افق فضلی علیک و علی من قام علی ذکری و ثنائی و خدمة امری المبرم الحکیم

BLIB_Or15730.035a

BH07792

To: *Bilqays sister of Andalib wife of Ghulam Ali*

Date: 1299-09 [1882-Jul]

1 In the name of the All-Knowing Friend!

1 بنام دوست دانا

2 The Supreme Pen has, in most Tablets, commanded the servants and handmaidens to show forth the most great steadfastness. Nevertheless, it has been observed that a soul was deprived of the King of certitude by a mere fancy, and was forbidden from the ocean of inner meanings by a single word. Would that he had remained distant from but a particle of the Sun of Truth, or had been deprived of but a drop from the Most Great Ocean. Rather, he was observed to be occupied with the bat and bereft of the Sun of meanings. If only the people knew!

2 قلم اعلی در اکثر الواح عباد و اماء را باستقامت کبری امر فرموده مع ذلک مشاهده شد نفسی بوهمی از سلطان یقین محروم ماند و بلفظی از بحر معانی ممنوع گشت ای کاش بذره از آفتاب حقیقت دور میشد و یا بقطره از بحر اعظم بی نصیب میماند بلکه بخفاش مشغول و از خورشید معانی بی بهره مشاهده شد یا لیت القوم یعلمون

3 Would that one possessed of insight had contemplated with the eye of God the verses of Oneness which have been sent down from the heaven of the divine Will. I swear by the Most Great Name, whosoever looketh upon it with his own eye will recognize that it hath no likeness in creation and no peer among the servants.

3 ای کاش یکنفر اهل بصر بعین الله در آیات احدیه که از سماء مشیه ربّانیه نازل تفکر مینمود قسم باسم اعظم من نظر الیه بعینه عرف لیس له مثل فی الابداع و لا شبه بین العباد

4 O handmaid of God! God willing, thou shalt attain unto the wine of steadfastness and shall remain firm in His Cause.

God willing, thou and the other handmaidens shall remain protected beneath the shade of the Tree.

4 ای امة الله انشاء الله بر حيق استقامت فائز شوی
و بر امر مستقیم مانی انشاء الله تو و سایر اماء در
ظل سدره محفوظ مانند

BLIB_Or15696.010c, BLIB_Or15734.2.054b,
LHKM1.145

BH07567

To: Farajullah

Date: 1299-09 [1882-Jul]

1 In His Name, Who is established upon the Throne of Names!

1 بسمه المستوی علی عرش الاسماء

2 This wondrous and luminous Day hath been known and designated in all the divine Books as the Day of God. Blessed is the soul that hath recognized its station and hath arisen to that which beseemeth it. The Most Exalted Pen hath, throughout the nights and days, made mention of those who have turned towards Him and summoned them to the divine path. Some among the people remained heedless, some turned away, and a few set their faces toward the highest horizon and quaffed from the living waters which are the recognition of God, exalted be His glory. God willing, may you be assisted to accomplish that which is loved and accepted in His presence. Every deed that appeareth today purely for the sake of God is adorned with the ornament of perpetuity - that is, it shall endure throughout the kingdom of earth and heaven. The Glory be upon you and upon whosoever hath turned toward God, the Lord of all worlds.

2 این یوم بدیع منیر در جمیع کتب الهی بیوم الله
معروف و موسوم طوبی از برای نفسیکه بمقام او
آگاهی یافت و بآنچه سزاوار است قیام نمود قلم
اعلی در لیلای و ایام مقبلین را ذکر نموده و بصراط
الهی دعوت فرموده بعضی از ناس غافل و بعضی
معرض و قلیلی بافتی اعلی توجه نمودند و از کوثر
بقا که معرفت حق جل جلاله است آشامیدند
انشاء الله آنجناب موفق شوند بآنچه که لدی الله
محبوب و مقبول است هر عملی که الیوم خالصاً
لوجه الله ظاهر شود او بطراز بقا مزین است یعنی
بدوام ملک و ملکوت باقی و پاینده است البهاء
علیک و علی من اقبل الی الله رب العالمین

BLIB_Or15730.036b

BH07982*To: Haji Mihdi who has attained**Date: 1299-09 [1882-Jul]*

1 He is the All-Seeing, the All-Knowing

1 هو الشاهد العليم

2 O Mihdi! God willing, may you be assisted through the grace of the True One, exalted be His glory, and be adorned with the ornament of steadfastness. All on earth sought and yearned for the presence of this blessed Day, and when the dawn of the Day appeared, shining and radiant with the lights of the Divine Countenance, all turned away save a few souls.

2 یا مهدی انشاء الله بعنایت حقّ جلّ جلاله موفق باشی و بطراز استقامت مزین جمیع من علی الأرض لقای این یوم مبارک را سائل و طالب و چون فجر یوم از انوار وجه الهی لائخ و مشرق کل معرض مگر نفوس معدوده

3 By the life of God, these souls were and are the most exalted of creation, and all are, in the sight of God, on the same plane. Were the station of faith to be made manifest today, all the sincere ones, the near ones, and the believers would perish from joy and gladness. The bounty for which all were waiting - while the learned ones, the mystics, and the princes of the earth remained heedless of it - you have attained through the grace of God, exalted be His glory, and time after time you have drunk from the Kawthar of reunion. Forget not this bounty. Thus does He command you, from Whose presence is the Mighty Book. Praise be to God, the Lord of the worlds.

3 لعمر الله آن نفوس اعلی الخلق بوده و هستند و کل لدی الله در صقع واحد اگر مقام ایمان الیوم ظاهر شود جمیع مخلصین و مقربین و موحدین از فرح و سرور هلاک شوند فضلی که کل منتظر او بودند و علما و عرفا و امرای ارض از آن غافل تو بعنایت حقّ جلّ جلاله بآن فائز شدی و کرة بعد کرة از کوثر وصال آشامیدی اینفضل را فراموش مکن کذلک یا امرک من عنده کتب عظیم الحمد لله رب العالمین

BLIB_Or15730.097a

BH07551*Date: 1299-09 [1882-Jul]*

1 He is the Lord of Utterance!

1 اوست صاحب گفتار

2 O friends! The Ocean of divine knowledge hath appeared and the Sun of insight is manifest. How excellent is the state of him who is not kept back from the water by the mirage. How strange that some have barred themselves from that which is more delicate than the morning breeze and more subtle than the spirit itself. One wondereth by what utterance and speech the Truth of the world hath attracted them.

2 ای دوستان دریای دانائی پیدا و آفتاب بینائی هویدا نیکوست حال نفسیکه سراب او را از آب منع نماید عجبت از نفسیکه گوش را از گفتاریکه از نسیم سحری رقیق تر و از روح لطیف تر است منع نموده اند دیگر حقّ عالمست که بچه بیان و گفتار توجه نموده اند

3 O possessor of knowledge, speak! O thou that hast sight, say not "unseen," and bear not witness to that which thou hast not attained. The path is clear and manifest - behold and walk

3 ای صاحب دانش بگو ای دارای بصر نادیده مگو و نارسیده گواهی مده راه پیدا و روشنست

therein. Every thing hath its sign, and that sign is its witness. The wise and seeing one is as rare as the philosopher's stone. Where are the piercing eyes and the attentive ears?

بهین و برو از برای هر شیئی عرفی بوده و همان شاهد و گواه اوست دانا و بینا چون کیمیا نایابست این الأبصار الحديدة و این الأذان الواعية

- 4 Some have forsaken the Dayspring of certitude and follow manifest fancy. We beseech God to bestow the pure wine of fairness, that perchance it may open an eye and enable it to recognize Him. Verily He is the All-Powerful, the Almighty.

4 بعضی مشرق یقین را گذاشته‌اند و وهم مبین را طایفند از حق میطلبیم رَحیق انصاف بخشد که شاید بصری بگشاید و او را بشناسد آنه لهُو المقتدر القدیر

HDQI.140, ANDA#36 p.03

BH07693

Date: 1299-09 [1882-Jul]

He is the Most Great, the Most Glorious! We have witnessed and We do witness, and I am the All-Seeing Witness. We have informed the people of that which hath appeared and shone forth, and I am the All-Informed. We have illumined their eyes with the kohl of wisdom and shown them My resplendent Beauty. He who hath attained unto the lights of the Countenance is indeed of the people of this glorious Scene. By the life of God! They who have denied God when He came with manifest sovereignty are among the lost. Say: O concourse of companions! Hearken unto that which My Most Exalted Pen counseleth you, and be not of the heedless ones. We enjoin upon you trustworthiness and steadfastness, even as We have enjoined them upon you aforetime in My perspicuous Book. Say: Beware lest ye barter away the verses of God, and beware lest ye abandon that which ye have been commanded by One All-Knowing, All-Wise. Thus have We made mention of thee that thou mayest remind the servants of that which thou hast been commanded in this wondrous Tablet. The glory rest upon thee and upon them that are with thee and upon those who have attained in the days of God, the Lord of all worlds.

هو الأعظم الأبهى شاهدنا و شهدنا و انا الشاهد البصير انا اخبرنا الناس بما ظهر و لاح و انا الخبير قد نورنا الأبصار بكحل الحكمة و اريناها جمالى المنير الذى فاز بأنوار الوجه انه من اهل هذا المنظر الكريم

لعمرك الله قد خسر الذين كفروا بالله اذ اتى بسلطان مبين قل يا ملأ الأصحاب ان استمعوا ما ينصحكم به قللى الأعلى ولا تكونوا من الغافلين انا نوصيكم بالأمانة و الاستقامة كما وصيناكم بها من قبل فى كتابى المبين قل اياكم ان تبيعوا آيات الله و اياكم ان تدعوا ما امرتم به من لدن عليم حكيم كذلك ذكرناك لتذكر العباد بما امرت به فى هذا اللوح البديع البهاء عليك و على من معك و على الذين فازوا فى أيام الله رب العالمين

BLIB_Or15696.055e

BH07718*Date: 1299-09 [1882-Jul]*

1 In My Name, the Most Holy, the Most Exalted

1 باسمى الأقدس العلى الأعلى

2 Blessed is he who hath drawn from the ocean of My utterance, turned toward Mine horizon, and acknowledged My sovereignty which hath encompassed all regions. How many a servant hath lamented for the days of God, yet when they appeared he was heedless of them, nay, turned away therefrom by following every heedless doubter. This is a Day wherein the Vale of Mecca singeth praise unto the Lord of Names, and the Mount of Sinai remembereth and saith: "He Who spoke from the Burning Bush unto the Son of Imran hath appeared."

2 طوبى لمن اعترف من بحر بيانى وتوجه الى افقى واعترف بسلطانى الذى احاط الآفاق كم من عبد ناح لأيام الله فلما ظهرت غفل عنها بل اعرض بما اتبع كل غافل مرتاب هذا يوم فيه تسبح البطحاء لمالك السماء والطور يذكر و يقول قد ظهر من نطق فى السدرة لابن عمران

3 O thou who art mentioned before the Prisoner! Give thanks unto God for having turned toward thee the Face of the Ancient of Days and for mentioning thee in such wise as to attract thereby the spirits. When thou hast received thy Lord's Tablet, arise, turning thy face toward the Most Exalted Horizon, and say:

3 يا ايها المذكور لدى المسجون ان اشكر الله بما توجه اليك وجه القدم ويذكرك بما تجذب منه الأرواح اذا فزت بلوح ربك قم مقبلاً الى الأفق الأعلى و قل

4 O Creator of the heavens! I beseech Thee by the light of Thy countenance to make me steadfast in Thy Cause and to aid me in that which Thou lovest and pleasest. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is none other God but Thee, the Mighty, the All-Bestowing.

4 يا فاطر السماء اسئلك بنور وجهك بأن تجعلنى مستقيماً على امرى ومؤيداً على ما تحب وترضى أنك انت المقتدر على ما تشاء وفى قبضتك زمام الأشياء لا اله الا انت العزيز الوهاب

BLIB_Or15715.026b

BH07805*Date: 1299-09 [1882-Jul]*

He is the All-Knowing Speaker! This is a Book which the All-Wise hath sent down unto him who hath believed in Him and turned unto His straight Path. The Sun of Justice hath set, inasmuch as the embodiment of tyranny hath been established upon the throne of authority through manifest delusion. The children of the Messenger have been slain and their possessions pillaged. Say: Was it the possessions that denied God or their owner, according to thy notion? Be fair, O thou heedless

هو الناطق العليم كتاب انزله الحكيم لمن آمن به و اقبل الى صراطه المستقيم قد غابت شمس العدل بما استوى هيكल الظلم على سرير الحكم بغرور مبین قد قتل ابناء الرسول ونهب اموالهم قل هل الأموال كفرت بالله ام مالکها على زعمک

and remote one! Thou hast seized oppression and cast aside justice and equity. Because of this all things have lamented, while thou remainest among the heedless ones. Thou hast slain the aged and plundered the young. Dost thou imagine that thou shalt consume what thou hast amassed through tyranny? Nay, by My life! Thus doth the All-Informed apprise thee. By God! What thou possessest and what thou hast gathered through tyranny shall not profit thee. Unto this thy Lord, the All-Knowing, doth testify. When thou hearest My call and attainest unto My Tablet, ponder what the oppressors have wrought and say: O my Lord! I beseech Thee by Thy Name to protect me from all that is unworthy of Thee and of Thy days. Verily Thou art the Almighty, the All-Powerful.

ان انصف يا ايها الغافل البعيد قد اخذت
الاعتساف ونبذت العدل والانصاف بذلك
ناحت الأشياء وانت من الغافلين قد قتلت
الكبير ونهبت الصغير هل تظن انك تأكل ما
جمعه بالظلم لا ونفسى كذلك يخبرك الخبير
تالله لا يغنيك ما عندك وما جمعه بالظلم يشهد
بذلك ربك العليم انك اذا سمعت ندائي و
فزت بلوحي تشكر فيما فعله الظالمون و قل اى
رب اسئلك بأن تحفظنى من كل ما لا ينبغي
لك ولا يأمرك انك انت المقتدر القدير

BLIB_Or15734.2.013b

BH08278

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Badkubih*
Date: 1299-09 [1882-Jul]

He is the All-Seeing, the All-Knowing

God beareth witness that there is none other God but Him, and that He Who hath come with the truth is indeed the One promised in the books of the past. Blessed is he who hath turned unto Him, and woe betide them that have turned away. Thy letter hath arrived and was presented by the servant who was present. We have answered thee through this perspicuous Tablet. Take hold of the Tablet with a strength from Us and a power from Our presence. Verily thy Lord is the Almighty, the All-Wise. Beware lest the affairs of the world sadden thee or prevent thee from Him Who speaketh the truth in the Most Great Prison. There is none other God but Him, the Mighty, the Great. Place thy trust in God in all matters. He is with those who have turned toward Him with radiant faces and who have answered when the Call was raised on a Day whereon the hearts of the learned were troubled, save whom God wished, the Lord of all worlds. Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice and be of them that are thankful.

هو الشاهد العليم

شهد الله انه لا اله الا هو والذي اتى بالحق انه هو
الموعود المذكور في كتب القبل طوبى لمن اقبل
اليه وويل للمعرضين قد حضر كتابك وعرضه
العبد الحاضر اجنالك بهذا اللوح المبين
خذ اللوح بقوة من عندنا و قدرة من لدنا ان
ربك هو المقتدر الحكيم اياك ان تحزنك
شئون العالم او تمنعك عن الذي ينطق بالحق
في السجن الأعظم انه لا اله الا هو العزيز العظيم
توكل على الله في كل الأمور انه مع الذين اقبلوا
اليه بوجوه نوراء واجابوا اذ ارتفع النداء في يوم
فيه اضطربت افئدة العلماء الا من شاء الله رب
العالمين كذلك انزلنا الآيات و ارسلناها اليك
لتفرح وتكون من الشاكرين

BLIB_Or15715.283a, AQA6#315 p.321

BH08490

*To: Baha'is of Jewish background, in Hamadan
Date: 1299-09 [1882-Jul]*

He is the Most Great, the Most Glorious

O children of the Friend and heirs of Him Who conversed with God! It behooveth you to cast away all that existeth in the world, taking hold of that which hath come to you from God, the Lord of all names. Ye are they who have attained unto the Most Sublime Horizon when the people of creation turned away therefrom. Soon shall the gates of the mercy of your Lord, the Compassionate, the All-Bountiful, be opened unto your faces. Cast ye away names and take hold of Him Who remembereth you in this exalted and glorious station. Beware lest the conditions of earth prevent you from the Creator of heaven. Ye are they who have attained unto the authoritative Word of God through which was revealed that which lay hidden within the knowledge of God, the Mighty, the Loving. Preserve ye your stations through the name of your Lord, the All-Merciful, and glorify Him with praise. Verily, He is with you and will show you that He is the Truth, the Knower of things unseen. May the glory rest upon you and upon those men and women who are with you, and upon every devoted soul who hath arisen to serve the Cause of his Lord, the Sovereign of all sovereigns.

هو الأعظم الأبهى

يا أبناء الخليل ووراث الكليم لكم ان تدعوا ما في الدنيا آخذين ما اتيكم من لدى الله مالک الأسماء انتم الذين فزتم بالأفق الأعلى اذ اعرض عنه اهل الانشاء سوف تفتح على وجوهكم ابواب رحمة ربكم المشفق الكريم

ضعوا الأسماء وخذوا من يذكركم في هذا المقام العزيز الرفيع ايّاكم ان تمنعكم شئون الأرض عن فاطر السماء انتم الذين فزتم بكلمة الله المطاعة التي بها ظهر ما كان مكنوناً في علم الله العزيز الودود ان احفظوا مقاماتكم باسم ربكم الرحمن و سبحوا بحمده انه معكم ويرىكم انه هو الحق علام الغيوب انما البهاء عليكم وعلى من معكم من الذكور والاناث وعلى كل مقبل قام على خدمة امر ربه مالک الملوك

BLIB_Or15730.037b, AHB_122BE #08
p.304

BH08577

*To: Ghulam-Husayn, in Rasht
Date: 1299-09 [1882-Jul]*

In My Name, the All-Encompassing over all names! O Ghulam-Husayn! The Wronged One makes mention of thee while seated upon the throne of prison through that which the hands of the heedless have wrought. By the life of God! We have given thanks for that which hath befallen Us in His path. To this beareth witness My Most Exalted Pen and those who circle round the Throne with great yearning. This is a Day wherein

بسمي المهيمن على الأسماء يا غلام قبل حسين يذكر المظلوم اذ كان مستويّاً على عرش السجن بما اكتسبت ايدي الغافلين لعمر الله انا شكرنا بما ورد علينا في سبيله يشهد بذلك قلبي الأعلى والذين يطوفون العرش باشتياق عظيم

هذا يوم فيه ظهر النور ونطق مكلم الطور ولكن القوم اكثرهم من النائمين قد نبذوا البهاء و

the Light hath appeared and the Speaker of Sinai hath spoken, yet most of the people remain sunk in slumber. They have cast away the All-Glorious and taken hold of their vain desires. Verily, they are of the abased ones. Give thanks unto God for having been mentioned before the Wronged One, Who hath sent down for thee that whereby thy remembrance shall endure throughout the eternity of My most beautiful names. Verily thy Lord is the All-Bountiful, the Ancient of Days. He who loved Me and sought My presence and soared in My atmosphere hath made mention of thee. We have remembered thee as a token of My grace, that thou mayest be of those who are firmly established. Glory be upon him and upon those who hearken unto his word concerning the Cause of God, the Lord of all worlds.

اخذوا الهوى الا انهم من الصّاغرين ان اشكر
الله بما ذكرت لدى المظلوم و نزل لك ما يبقى
به ذكرك بدوام اسمائى الحسنى ان ربك هو
الفضل القديم قد ذكرت من احببى و اراد
وجهى و طار فى هوائى ذكرناك فضلاً من
عندى لتكون من الراسخين البهاء عليه و على
الذين يسمعون قوله فى امر الله رب العالمين

BLIB_Or15730.092d

BH08089

To: Ali Askar, in Tihiran

Date: 1299-09 [1882-Jul]

1 He is the Witness and the Witnessed

1 هو الشّاهد و المشهود

2 We mention him who pioneered in My way and him who circumambulated around My prison and him who attended before Me and listened to My sweet voice. This is the place that all the inhabitants of the Kingdom of Names and the dwellers in the Highest Kingdom circumambulate. It was in such a manner that We revealed the Holy Verses, "We are the All-Knowing and We do mention." Happy is he who witnessed the great words and happy is he who speaks what God commands him to speak. Verily, he is among the people of the Crimson Ark in a clear Book.

2 أنا نذكر من هاجر فى سبيلى و طاف حول سجنى
و حضر تلقاء وجهى و سمع ندائى الأهل فى
مقام طافه الملاء الأعلى و اهل ملكوت الأسماء
كذلك انزلنا الآيات و انا الذّاكر العلم طوبى لمن
شهد الآية الكبرى و نطق بما نطق به لسان الله
مالك الورى انه من اهل السفينة الحمراء فى لوح
مبين

3 Take My tablet with your suppliant hands and then put it on your eyes and say:

3 خذ لوحى بأيدى التّسليم ثمّ ضعه على بصرى و
قل

4 "Praised be Thou, O Lord, the Lord of all the worlds. I beseech Thee by Thy Might which hath encompassed the entire creation and taken possession of all beings, to pour from the heaven of Thy bounty and the clouds of Thy grace what will lift Thy friends to the station wherein the Tongue of Thy Majesty

4 لك الحمد يا اله العالمين استلک بقدرتك
التي احاطت الممکات و بالقوة التي اخذت
الموجودات بأن تنزل من سماء كرمک و سحاب
فضلك ما يرفع احبائك الى مقام فيه ينطق

speaks. The sovereignty belongs to God, the Single, the One, the All-Knowing, the All-Wise.”

لسان عظمتک الملک لله الفرد الواحد العليم
الحکیم

INBA18:103, BLIB_Or15713.315a

BH08500

To: Asadullah, in Tihrah

Date: 1299-09 [1882-Jul]

- 1 He is the Helper, the All-Knowing! O my God and the God of all things seen and unseen! I beseech Thee by the Word which Thou didst bring forth from the mine of Thy utterance, and by the Name through which, when Thou didst lift its veil, Thy creation and the dwellers of Thy realm were enraptured, to ordain from Thy Most Exalted Pen, for him who hath entered prison for Thy name and borne hardships in Thy path, the reward of one who hath been martyred in Thy good-pleasure. Then write down for him what Thou hast written for Thy chosen ones who have forsaken the world in their love for Thee.

1 هو المؤيد العليم يا الهى و اله الوجود من الغيب
و الشهود اسئلك بالكلمة التى اخرجتها من معدن
بيانك و بالاسم الذى اذا كشفت عنه الغطاء
انجذب خلقك و اهل مملكتك بأن تقدر من
قلبك الأعلى لمن دخل السجن باسمك و حمل
الشدائد فى سبيلك اجر من استشهد فى رضائك
ثم اكتب له ما كتبتة لأصفيائك الذين نبذوا العالم
فى حبك
- 2 O Lord! These are Thy servants and Thy creatures who have turned unto the Dawning-Place of Thy Cause when the great terror seized the people of Thy lands and realms.

2 اى ربّ اوئلك عبادك و برّيتك و اقبلوا الى
مشرق امرک اذ اخذ الفزع الأكبر اهل بلادک
و ديارک
- 3 O Lord! I beseech Thee by the imprisonment of Him Who is the Manifestation of Thy signs, and by His exile and sorrow and tribulation, to bestow through Thy bounty upon all who have been tried in Thy name that which shall make them steadfast in Thy Cause and abiding through the perpetuity of Thy kingdom and dominion. Verily, Thou art the Almighty, the Self-Subsisting.

3 اى ربّ اسئلك بسجن مطلع آیاتک و غربته
و حزنه و بلائه بأن ترزق کلّ من ابتلا باسمک
بيد عطائك ما يجعله مستقيماً على امرک و باقياً
ببقاء ملکوتک و جبروتک انک انت المقتدر
القيوم

INBA27:469a, AQMJ2.137

BH08290

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)

Date: 1299-09 [1882-Jul]

In My Name, through which the horizons have been illumined! All things have testified to the Lord of Names, and the Tongue of Grandeur hath testified in the Kingdom of Utterance, yet most people are heedless. O My Afnan! The Most Exalted Pen beareth witness that thou hast turned unto God, the Creator of the heavens, and hast testified to that which the Tongue of Grandeur hath testified - that there is none other God but Me, the All-Compelling, the Self-Subsisting. Rejoice thou in My mention and My testimony. By the life of God! Nothing in the world can equal these two. Verily thy Lord is the All-Explaining, the Almighty, the Glorious, the All-Loving. From the Most Exalted Horizon He verily heareth and seeth your condition. Give thanks unto God and place your trust in Him in all matters. Thus hath the Pen spoken when the Wronged One was in the Most Great Prison. He, verily, is the Truth, the Knower of things unseen. The glory be upon thee and upon those who are with thee and who hold fast unto the path of God that hath been stretched forth.

بِسْمِ الَّذِي بِهِ انارت الآفاق شهدت الأشياء
لمالك الأسماء وشهد لسان العظمة في ملكوت
البيان ولكن الناس أكثرهم لا يشعرون يا افنانى
يشهد لك القلم الأعلى بأنك اقبلت الى الله فاطر
السماء وشهدت بما شهد به لسان العظمة
انه لا اله الا انا المهيمن القيوم ان افرح بذكرى
وشهادتى لعمر الله لا يعادلها ما فى العالم ان
ربك هو المبين المقتدر العزيز الودود انه من الأفق
الأعلى يسمع ويرى ما انتم عليه ان اشكروا الله و
توكلوا عليه فى كل الأمور كذلك نطق القلم اذ
كان المظلوم فى السجن الأعظم انه هو الحق علام
الغيوب البهاء عليك وعلى من معك وتمسك
بصراط الله الممدود

INBA51:329a, BLIB_Or15697.206a

BH08472

To: Amatullah Khanum

Date: 1299-09 [1882-Jul]

1 He is the Most Great, the Most Glorious!

1 هو الأعظم الأبهى

2 This is a Book from the Wronged One to one of the leaves and one of the handmaidens, that she may rejoice in the verses of her Lord, the Forgiving, the Generous. Verily We have remembered every servant who hath believed in God and every handmaiden who hath turned unto the All-Knowing, the One. Say: Praise be unto Thee, O Sovereign of the world and Ruler of the nations, for having made known unto me the Dawning-Place of Thy Revelation and the Tree which hath encompassed all who are in Thy heaven and on Thine earth.

2 هذا كتاب من لدى المظلوم الى ورقة من الأوراق
و واحدة من الاماء لتفرح بايات ربها الغفور
الكريم انا ذكرنا كل عبد آمن بالله و كل امة
اقبلت الى الفرد الخبير قولى لك الحمد يا مالك
العالم و سلطان الأمم بما عرفتني مطلع وحيك و
السدرة التى احاطت من فى سمائك و ارضك و

3 And thanks be unto Thee for having given me to drink of the Kawthar of Thy knowledge and for having taught me the path of Thy good-pleasure. O my Lord! Deprive not Thy handmaiden of the ocean of Thy bounty and drive her not from the door of Thy grace. O my Lord! Thou seest that she hath turned unto the Kaaba of Thy knowledge and asked for the wonders of Thy gifts. I beseech Thee to ordain for her from Thy Most Exalted Pen that which beseemeth Thy sovereignty. Verily Thou art the Bountiful, the Generous.

3 لک الشکر بما سقیتني کوثر عرفانک و علمتني
سبیل رضائک ای رب لا تحرم امتک عن بحر
عطائک و لا تطردها عن باب فضلک ای رب
ترى انھا اقبلت الى کعبة عرفانک و سئلت بدائع
مواهبک اسئلك بأن تکتب لها من قلبک العليم
ما ینبغی لسلطانک انک جواد کریم

INBA51:410a,

BLIB_Or15696.009g,

BLIB_Or15734.2.053a

BH08425

Date: 1299-09 [1882-Jul]

In the name of the one God! The Kawthar of life is flowing in the world and the Sun of knowledge has appeared and risen from the horizon of divine bestowal, and the Ocean of vision is manifest and evident through perfect grace. Yet the seeker is missing and the thirsty one deprived, for he knows not the way to the Ocean and has not recognized nor knows the Guide. The ancient sayings of people have prevented them from the fresh and wondrous Salsabil. They measure that Cause which has had no likeness, equal or similitude by the stories of the first and the last ones, and in their own estimation consider themselves cautious in religion, unaware that all the Concourse on High and dwellers of the pavilions of the Most Exalted Paradise seek to be free from such souls. Woe unto them for what they have earned in their vain life! Woe unto them for having turned away from Him Who has spoken at the hub of the world: "Verily there is no God but Me, the All-Knowing, the All-Wise!"

بنام خداوند یگانه

کوثر حیوان در جهان جاری و آفتاب دانائی
از افق عطای الهی ظاهر و مشرق و بحر بینائی
بکمال عنایت آشکار و هویدا ولكن طالب
مفقود و تشنه محروم چه که از طریق بحر آگاه
نیست و هدایت کننده را نشناخته و نمیشناسد
گفتارهای کهنه مردم را از سلسبیل بدیع تازه
منع نمود امری که شبه و ضد و مثل نداشته او
را بقصصهای اولین و آخرین میسنجند و بگان
خود خود را محتاط در دین میدانند غافل از
اینکه جمیع ملأ اعلی و سگان سرادق جنت
علیا از چنین نفوس تبری میجویند فویل لهم بما
اکتسبوا فی الحیوة الباطلة فویل لهم بما اعرضوا
عن الذی نطق فی قطب العالم انه لا اله الا انا
العليم الحکیم

BLIB_Or15697.119,

HDQI.150,

ANDA#40 p.04

BH08445*Date: 1299-09 [1882-Jul]*

- 1 In the Name of Him Who is the Goal of all peoples! The Wronged One of the world calleth out from the Most Great Prison unto all nations: O people! Behold ye, then listen! By God! The Speaker on Sinai and the Lord of Resurrection and the Manifestation of Revelation hath appeared. Come ye, and hasten, O people of fidelity among the concourse of creation!
- 2 By God! The White Hand hath passed round the crimson cups containing the purest wine. Drink ye, O people of My Kingdom, at one time in My Name the Gracious, and at another in My Name the Beauteous, then again in My Name, the Almighty over all who are in the heavens and on earth. Thus hath He cast forth from the ocean of knowledge the pearls of utterance.
- 3 Gather ye, O people of Baha, in My Name, the All-Conquering, the Powerful. Blessed is he whose vision no veil hath hindered from beholding the Most Sublime Horizon, and whose ear the world hath not distracted from My Most Glorious Name, and whose strength enabled him to arise in My remembrance upon My Straight Path.

1 بنام مقصود عالمیان مظلوم عالم جمیع امم را از
شتر سجن اعظم ندا میفرماید یا قوم انظروا ثم
استمعوا تالله قد ظهر مکلم الطور و مالک النشور
و مظهر الظهور هلموا و تعالوا یا اهل الوفاء من
ملا الانشاء

2 تالله قد ادارت الأیادی البیضاء الکؤوس الحمراء
و فیها الریحق الأصفی ان اشربوا یا اهل ملکوتی
طوراً باسمی الکریم و اخری باسمی الجمیل ثم مرة
باسمی المهیمن علی من فی السموات و الأرضین
کذلک قدف من بحر العرفان لآلیء البیان

3 ان اجمعوا یا اهل البهاء باسمی الغالب القدير نعیماً
لبصیر ما منعه الحجاب عن النظر الى الأفق الأعلى
و لسمیع ما شغلته الدنيا عن اسمی الأبهی و لتقوی
قام بذکری علی صراطی المستقیم

BLIB_Or15697.006

BH08481*Date: 1299-09 [1882-Jul]*

In the name of the one peerless God! Every word that proceedeth from the tongue of grandeur is even as the water of life unto the dead, and a manifest path unto those who have gone astray. Well is it with him who hath drunk of this water which hath streamed forth from the heaven of the bounty of the Lord of Bounties. He attaineth unto life everlasting. To this beareth witness He with Whom is the knowledge of the Books, the Scriptures, the Psalms and the Tablets. Blessed is the soul that hath attained unto the lights of the Kingdom and believed in God, the Self-Subsisting, the All-Compelling. O people of Baha! The Lord of Names remembereth you at all times, and every letter of this remembrance is even as a

بنام یگا خداوند بیهمتا
هر کلمه که از لسان عظمت ظاهر میشود
بمثابه ماء حیات است از برای مردگان و راه
روشنست از برای گمراهان نیکوست حال
نفسیکه از این ماء که از سماء فضل حضرت
فضال جاری شده نوشید او بزندگی ابدی فائز
یشهد بذلک من عنده علم الکتاب و الصحف
و الزبر و الألواح طوبی لنفس فازت بأنوار
الملکوت و آمنت بالله المهیمن القیوم ای اهل
بها مالک اسماء در کل احيان شما را ذکر

sun in the heaven of meanings. Strive ye that ye may attain unto this most great remembrance. By the life of God! It hath no peer in all creation. To this beareth witness the Tongue of Grandeur from His exalted and glorious station.

مینماید و هر حرفی از این ذکر بمثابة آفتابست از
برای سماء معانی جهد نمائید تا باین ذکر اعظم
فائز شوید لعمر الله لیس له شبه فی الابداع یشهد
بذلک لسان العظمة فی مقامه العزیز المنیع

BLIB_Or15715.026a

BH09072

To: Ibrahim, in Anzali

Date: 1299-09 [1882-Jul]

He is the Near One, the Hearer, the Seer! O Ibrahim! Your petition was received. The servant in attendance before His face presented it. It was very brief and written in the Persian tongue. God testifies that these two brief Persian words were dearer to Him than certain lengthy, expansive Arabic letters, for they were sanctified from desires and imaginings and all matters were referred to God and suspended upon His good-pleasure. Blessed is the soul that has attained to that which thou hast attained! God willing, in all conditions thou shalt be occupied with the remembrance and praise of the Goal of the world, be turned toward His horizon, cling to His love, and arise in His service. The Glory be upon thee and upon those who have testified to that which God hath testified, that there is none other God but Him, the All-Knowing, the All-Wise.

هو القریب السّامع البصیر
یا ابراهیم عریضهات رسید عبد حاضر تلقاء وجه
عرض نمود بسیار مختصر و بلسان پارسی مرقوم
حق شهادت میدهد که این دو کلمه مختصر
پارسی نزد او اعتراف از نامه منبسطه کبیره عربی
بعضی بوده چه که مقدّس بود از آمال و ظنون
و جمیع امور بحق راجع شده بود و برضایش
معلق و منوط طوبی لنفس فازت بما فزت به
انشاء الله در جمیع احوال بذکر و ثناء مقصود
عالیان مشغول باشی و بافکش ناظر و مجبش
متمسک و بخدمتش قائم البهاء علیک و علی من
شهد بما شهد الله انه لا اله الا هو العلم الحکیم

INBA18:017, INBA27:424, BLIB_Or15715.282b

BH08908

To: Ghulam-Ali, in Gilan

Date: 1299-09 [1882-Jul]

- 1 He is the Most Holy, the Most Glorious!
- 2 The fire of tyranny hath been kindled in the world and by it have been consumed the hearts of those who have believed in God, the Single, the All-Informed. Every oppressor hath arisen to extinguish the light of God on earth. How many an ignorant

- 1 هو الأقدس الأبهی
- 2 قد اشتعلت نار الظلم فی العالم و بها احترقت افئدة
الذین آمنوا بالله الفرد الخبیر قد قام کلّ ظالم علی
اطفاء نور الله فی الأرض کم من جاهل یدعی

one claimeth knowledge without proof or clear Book, and how many a transgressor claimeth faith in God! Say: Woe unto thee, O heedless and remote one! If thou hast believed in God, why hast thou turned away from Him Who hath come unto thee with that wherewith came the Prophets and Messengers? By God! He hath come with God's proofs and His evidence, but most of the people are heedless. Blessed art thou for having drunk the choice wine of revelation and turned unto the countenance of Him toward Whom have turned the Concourse on High and they who circle round the Throne at morn and eventide.

العلم من دون بينة ولا كتاب مبين و كم من فاجر
يدعى الايمان بالله قل ويل لك يا ايها الغافل
البعيد ان آمنت بالله لم اعرضت عن الذى اتاك
بما اتى به النبيون والمرسلون تالله انه اتى بحجج الله
وبرهانه ولكن القوم اكثرهم من الغافلين طوبى
لك بما شربت رحيق الوحى واقبلت الى وجه
اليه توجه الملائ الأعلى والذين طافوا العرش فى
كل بكور واصيل

BLIB_Or15730.007a

BH08726

To: Muhammad Hasan, Sad, in Rasht

Date: 1299-09 [1882-Jul]

In the Name of the one God! O friends! These are the days of the All-Merciful and the manifestation of human ranks. Strive that ye may, in the name of the Beloved of the worlds, drink from the Kawthar of unity and harmony and arise to serve the Wronged One. Today, whosoever hath turned towards Him is accounted before God as one of the people of Paradise. Thy letter was received and the servant in attendance before the Face presented it, and these exalted words were sent down from the Source of verses that ye might discover the fragrance of loving-kindness from the traces of the Most Exalted Pen and remain steadfast in His Cause. By My life! Thou hast attained unto that which hath had and hath no likeness or similitude. Be thou thankful unto God, thy Lord, and place thy trust in Him in all thine affairs. Verily, He is with thee, He heareth and seeth, and He is the All-Knowing, the All-Wise.

بنام خداوند یگانه

ای دوستان ایام رحمن است و ظهور مراتب
انسان جهد نمائید تا باسم محبوب عالمیان از کوثر
اتحاد و اتفاق بیاشامید و بخدمت مظلوم قیام
نمائید الیوم هر نفسی اقبال نمود او از اهل فردوس
لدى الله مذکور است نامهات رسید و عبد حاضر
تلقاء وجه عرض نمود و این کلمات عالیات از
منزل آیات نازل تا عرف عنایت را از آثار قلم
اعلی بیابید و بر امرش مستقیم مانید لعمری فائز
شدی بآنچه که مثل و شبه نداشته و ندارد ان
اشکر الله ربک و توکل علیه فی امورک انه معک
یسمع و یرى و هو العلم الحکیم

BLIB_Or15715.282d

BH09099*To: Aqa Mir Ismail Tupchi**Date: 1299-09 [1882-Jul]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O peoples of the earth! Harken unto the call of this Wronged One Who hath been afflicted with tribulations the number of which none can reckon save Him Who counteth all things and is the All-Knowing. We have shown patience in adversity and tribulation, and have preferred the Will of God to all else. To this beareth witness My imprisonment and My grievous trials. How many a day did they desire to shed My blood, and how many a night did My family bewail what had befallen Me at the hands of the heedless ones. We make mention of Our tribulations lest those who have believed should grieve at what hath touched them in My path, for I am the Expositor, the Mighty, the All-Wise. We console him who hath borne tribulation and give him glad tidings of a noble station. Blessed art thou for having turned toward My horizon, hearkened unto My call, and believed in God, the Single, the All-Informed.

2 يا اهل الأرض ان استمعوا نداء هذا المظلوم الذى بلى ببلايا ما احصيا الا المحصى العليم انا صبرنا فى البأساء والضراء وآثرنا ارادة الله على ما سواه يشهد بذلك سجنى و بلائى العظيم كم من يوم ارادوا ان يسفكوا دمى و كم من ليل فيه ناح اهلئ بما ورد على من الغافلين انا نذكر بلاياى لئلا يحزن الذين آمنوا بما مستهم البأساء فى سبيلى و انا المبين العزيز الحكيم انا نعزى من حمل البلاء و نبشره بمقام كريم طوبى لك بما توجهت الى افقى و سمعت ندائى و آمنت بالله الفرد الخبير

INBA23:019a, BLIB_Or15697.134a

BH08906*To: Mirza Muhammad Taqi, Mim**Date: 1299-09 [1882-Jul]*

1 He is the Great, the Mighty!

1 هو العظيم العزيز

2 The fire of separation from thee hath consumed me. Where is the light of reunion with Thee, O Beloved of the world and its Desire! The torment of remoteness from Thee hath destroyed me. Where is the sweetness of nearness to Thee, O Sovereign of earth and heaven, and Lord of land and sea! O my Lord, my servitude hath enabled me to arise to serve Thee, and my love hath caused me to speak forth Thy praise, though I know and am assured that whatsoever hath been uttered by the Supreme Pen befitteth not the heaven of Thy glory, nor is worthy of Thy court - nay, not even of the threshold of Thy door. How much less, then, my mention, which is according to my measure and

2 قد احرقتنى نار فراقك اين نور وصالك يا محبوب العالم و مقصوده قد اهلكنى عذاب هجرتك اين عذب قريبك يا سلطان الأرض و السماء و مالك البر و بحرهما اى رب عبوديتى اقامتنى على خدمتك و حى انطقنى بشائك مع على و ايقانى بأن ما نطق به القلم الأعلى لا ينبغي لسماء عزك و لا يليق لبساطك بل لفناء بابك فكيف ذكرى الذى كان على قدرى و مسكنتى اى رب اتوب اليك و اسئلك

my poverty! O my Lord, I turn unto Thee and beseech Thee by Thy Self to make me of those who have attained unto that which Thou hast sent down in Thy mighty Book. Verily Thou art the Most Merciful of the merciful ones.

JHT_S#112

بنفسک بأن تجعلني من الذين فازوا بما انزلته في كتابك العظيم و انك انت ارحم الراحمين

INBA51:194a, KB_620:187-187,
ADM1#041 p.084, LHKM3.383

BH09001

To: Siyyid Muhammad Afnan son of Siyyid Mihdi

Date: 1299-09 [1882-Jul]

In My Name through which all things have spoken! This is a glorious Book sent down from the presence of One Who is All-Knowing, All-Informed. Verily it is a mercy unto them that have drawn nigh and a retribution unto them that have turned away. Blessed is he who hath held fast unto it, and woe betide the heedless. O My Pen! Give glad-tidings from Me to My Afnan, that he may rejoice and be numbered with the thankful. We beseech God, the Lord of all beings, to aid you to that which beseemeth this wondrous Day which hath been illumined by the light of the countenance and hath won the call of God, the Single, the All-Wise. Thus hath My tongue spoken and My Pen moved and the ocean of My loving-kindness surged and the fragrance of My mercy wafted, that thou mayest render thanks and be of them that praise. The glory rest upon thee and upon whoso hath drawn nigh and won the Most Great Ocean on this mighty Day.

بسمي الذي به نطقت الأشياء

كتاب كريم نزل من لدن عليم خبير انه لرحمة للمقبلين و نعمة للمعرضين طوبى لمن تمسك به و ويل للغافلين يا قلبي بشر من قبلي افنانى ليفرح ويكون من الشاكرين انا نسل الله مولى الورى بأن يؤيدكم على ما ينبغي لهذا اليوم البديع الذي انار بنور الوجه و فاز ببدء الله الفرد الحكيم كذلك نطق لسانى و تحرك قلبي و ماج بحر عنايتي و هاج عرف رحمتي لتشكر و تكون من الحامدين البهاء عليك و على من اقبل و فاز بالبحر الأعظم في هذا اليوم العظيم

BLIB_Or15697.207

BH08730

To: Fatimih mother of Aqa Mirza Siyyid Husayn

Date: 1299-09 [1882-Jul]

In the Name of the one true God! O friends, hear with your inner ears the call of the Wronged One of the world. He is the Kawthar of reunion for the lovers, and the sealed wine for the people of the horizons.

بنام خداوند یگا

ای دوستان ندای مظلوم آفاق را بگوش جان بشنوید اوست کوثر وصال از برای عشاق و

I swear by the Sun of the heaven of utterance that whoso truly attaineth unto the hearing of this call shall not be seized with agitation and wavering, nor shall the trials of the earth prevent him from turning unto God.

Most blessed and precious is this time; let it not slip from your grasp. Deprive not yourselves of the everlasting fruits through attachment to things that perish.

This is the true counsel that hath flowed from the Pen. Thus have We made mention of thee that thou mayest rejoice and be among the thankful ones.

رحیق مختوم از برای اهل آفاق قسم بآفتاب افق
بیان که هر نفسی باصغای ندا فی الحقیقه فائز شد
اضطراب و تزلزل او را اخذ ننماید و بلایای ارض
او را از اقبال منع نکند وقت بسیار مبارک و
عزیز است او را از دست مدهید و باشیای
فانیه از اثمار باقیه خود را بی نصیب نکنید این
است نصیح حقیقی که از قلم جاری شد کذلک
ذکرناک لتفرح و تكون من الشاکرین

BLIB_Or15697.022b

BH09092

To: *Um Haji Mahdi*

Date: 1299-09 [1882-Jul]

1 He is the All-Witnessing, the All-Hearing, the All-Seeing

1 هو الشاهد السامع البصير

2 O my handmaiden! Joy surrounds you and gladness is before your face, and light hastens behind you, inasmuch as the Countenance of the Ancient of Days has turned toward you from the Most Great Prison, and the Pen of God, the Help in Peril, the Self-Subsisting, has moved to make mention of you. How many a princess was forbidden, and how many a queen turned away, yet you have attained unto this mighty announcement. We have made this Tablet a treasure for you in the repository of My loving-kindness, and a lamp for you in all My worlds. Render thanks unto your Lord and praise Him for this bounty, the like of which cannot be found in creation, nor any similitude thereof in invention. To this bears witness the Source of Command and the Dawning-Place of the knowledge of your Lord, the All-Informed. The Glory be upon you and upon your son who has attained the presence of God, the Lord of all worlds.

2 یا امتی ان السرور یطوفک والفرح امام وجهک
والنور یسعی عن ورائک بما توجه الیک وجه
القدم فی السجن الأعظم وتحرك علی ذکرک
یراعة الله المهیمن القیوم کم من امیره منعت و
کم من ملکه اعرضت انک انت فزت بهذا النبأ
العظیم انا جعلنا هذا اللوح ذخراً لک فی کنز
عنایتی و سراجاً لک فی کلّ عالم من عوالمی ان
احمدی ربک ثم اشکره بهذا الفضل الذی لیس
له شبه فی الابداع ولا مثل فی الاختراع یشهد
بذلک مصدر الأمر و مطلع علم ربک الخبیر
البهاء علیک و علی ابنک الذی فاز بلقاء الله
رب العالمین

BLIB_Or15730.097b, BLIB_Or15734.1.102a

BH09123*To: Zaynul-Muqarrabin**Date: 1299-09 [1882-Jul]*

1 In My Name that prevaieth over all things

2 O Zayn, upon thee be My glory and My mercy! Thou art he to whom My Pen and My Tongue have borne witness, and the tongues of those who have circled round the throne of My grandeur, and soared in the atmosphere of My nearness, and arisen to serve My great Cause. From My Most Exalted Pen there hath flowed forth in thy name the Euphrates of mercy and knowledge. To this thy Lord, the All-Merciful, doth testify - He Whom God hath made the threshold of His door sanctified above the knowledge of every knower and the understanding of every one endued with understanding. Verily thy Lord is the All-Compassionate, the All-Bountiful. Thus have the rains of My bounty poured down from the heaven of My loving-kindness upon thee. Be thou thankful and say: Praise be unto Thee, O Glory of all who are in the heavens and on earth! Convey My glorification unto the faces of My loved ones who have cast away all else save Me and held fast unto My firm cord.

1 بسمی الغالب علی الأشياء

2 یا زین علیک بهائی و رحمتی انت الذی شهد لک قلبی و لسانی و السن الذین طافوا عرش عظمی و طاروا فی هواء قری و قاموا علی خدمة امری العظیم قد جرى باسمک من قلبی الأعلى فرات الرحمة و العرفان یشهد بذلك ربک الرحمن الذی جعل الله فناء بابه مقدساً عن علم کل عالم و عرفان کل عارف ان ربک لهُ المشفق الکریم کذلک هطلت من سماء عنایتی امطار فضلی علیک ان اشکر و قل لک الحمد یا بهاء من فی السموات و الأرضین کبر من قلبی علی وجوه احبائی الذین نبذوا ما سوائی و تمسکوا بحبلی المتین

BLIB_Or15715.116h, BLIB_Or15734.1.101b

BH08784*Date: 1299-09 [1882-Jul]*

1 In the Name of the One Friend!

2 The remembrance of God hath been raised from the prison, and His call hath been lifted up in such wise that all the peoples of the earth have heard it - that is, those souls who regard themselves as sources of influence, and certain others besides. However, the agony of death hath prevented most from partaking of the water of immortality. They are intimate with the infernal tree and have turned away from the living waters. Though possessed of sight, they are debarred from beholding, and though endowed with hearing, they are deprived of hearing. This is not strange, for the bat hath ever fled from

1 بنام دوست یگا

2 ذکر الهی از زندان مرتفع و ندایش بلند بشأنیکه جمیع اهل زمین شنیدند یعنی نفوسیکه خود را منشأ اثر میدانند و بعضی دیگر ولكن سكرات موت اكثری را از كوثر بقا منع نمود بزقوم مأنوس و از آب حیات معرض با بصر از مشاهده ممنوعند و با قوه سامعه از اصغا محروم این عجب نیست چه كه خفّاش از آفتاب در گریز بوده و هست ظلت را بر نور مقدم و افضل دانسته اینست شأن او و شأن الذین

the sun and ever shall, having deemed darkness superior and preferable to light. Such is its nature, and such is the nature of those who have taken it as their lord instead of God. Through the grace of the All-Merciful, thou must needs bestow the water of life upon receptive souls, that all may be adorned with the ornament of steadfastness.

اتخذوه لأنفسهم رباً من دون الله انشاء الله
بعنايت رحمى بايد كوثر حيوانا بر نفوس مقبله
عطا نمائى تا كل بطراز استقامت مزين شوند

BLIB_Or15696.033b, BLIB_Or15734.2.114a

BH08872

Date: 1299-09 [1882-Jul]

He is the Mighty, the Great

God testifieth that there is none other God but Him, and that He Who hath appeared is verily the Manifestation of His knowledge, the Dawning-Place of His utterance and the Dayspring of His proof. Whoso denieth Him hath denied the Messengers of God in the past, disputed His signs, and disbelieved in His proof. And whoso turneth unto Him is accounted among the successful ones in the Perspicuous Book. Blessed is he who, being far, hath drawn nigh, and the poor one who hath turned toward the ocean of wealth in the days of his Lord, the All-Knowing, the All-Wise. Take hold of the hem of grace and say: O my God and the God of the Kingdom and the Sovereign of the Realm of Might! I beseech Thee by Thy Name through which the realm of divinity soared and the world of humanity was adorned, to ordain for me through the Pen of Thy bounty that which will protect me from the evil of Thine enemies. O Lord! Thou art the Powerful and I am the weak. I testify that Thou art the Prevailing, the Mighty, the Powerful, the Praised One.

هو العزيز العظيم

شهد الله انه لا اله الا هو والذى ظهر انه لمظهر
عليه ومطلع بيانه ومشرق برهانه من انكره قد انكر
رسيل الله من قبل وجادل بآياته وكفر ببرهانه
والذى اقبل انه من الفائزين فى لوح مبين

طوبى لبعيد تقرب ولمسكين توجه الى بحر الغناء
فى ايام ربه العليم الحكيم تشبث بذيل الكرم وقل
يا الهى واله الملكوت وسلطان الجبروت اسئلك
باسمك الذى به طار اللاهوت وتزين الناسوت
بان تكتب لى من قلم فضلك ما يحفظنى من شر
اعدائك اى رب انت القوى وانا الضعيف اشهد
انك انت الغالب المقتدر العزيز الحميد

BLIB_Or15730.151c

BH09270*To: Yadullah, in Qamsar**Date: 1299-09 [1882-Jul]*

In the Name of Him from Whose horizon of manifestation the light hath shone forth! God willing, mayest thou be illumined in this divine Day with the lights of the Sun of Revelation and attain unto that which God hath desired. All have been created for this Day, yet all are found to be heedless and veiled save those who have cast away the world and have clung to the Most Great Name, whereby the hearts of the peoples who turned away from God, the All-Knowing, the All-Wise, have been shaken. Strive thou to drink from the Kawthar of steadfastness in such wise that all the world shall be powerless to hinder thee. Thus doth thy Lord make mention of thee and impart unto thee that which shall profit thee in every world of the worlds of thy Lord. Hold thou fast unto it and be thou of the thankful ones. Praise be to God, the Lord of the worlds.

بِسْمِ الَّذِي بِهِ اشْرَقَتِ النُّورُ مِنْ افقِ الظُّهُورِ
 انشاء الله در اين يوم الهى بانوار آفتاب ظهور
 منور باشى و به ما اراد الله فائز جميع از براى
 امروز خلق شده اند ولكن كل غافل و محتجب
 مشاهده ميگردند الا من نبذ العالم و تمسك
 بالاسم الأعظم الذى به اضطربت قلوب الأمم
 الذين اعرضوا عن الله العليم الحكيم جهد نما تا از
 كوثر استقامت بياشامى بشأنيكه جميع عالم قادر
 بر منع نباشند كذلك يذكرک مولاك و يلقي
 عليك ما ينفعك في كل عالم من عوالم ربك
 تمسك به و كن من الشاكرين الحمد لله رب
 العالمين

BLIB_Or15715.048a

BH09352*To: Aqa Abdus-Samad, in Rasht**Date: 1299-09 [1882-Jul]*

- 1 He is the First and the Last, and the Manifest and the Hidden
- 2 A mention from Us to him who was mentioned in the Book, who turned to My horizon, arose to serve My Cause, and spoke forth My beautiful praise. Rejoice in that thou hast been mentioned in the presence of the Wronged One, and the Tongue of Grandeur hath spoken thy praise. This is naught but a mighty favor. Hold fast unto the Sure Handle and grasp the hem of thy Lord, the Lord of all beings, Who hath appeared and revealed whatsoever He desired. He is, verily, the All-Powerful, the Almighty. Thus did the horizon of utterance shine forth when He Who was mentioned in the Books of the Messengers appeared. Blessed is the servant who hath attained unto My

1 هو الأول و الآخر و الظاهر و الباطن
 2 ذكر من لدنا لمن كان مذكوراً في كتاب من
 اقبل الى افقى و قام على خدمة امرى و نطق
 بثنائى الجميل ان افرح بما ذكرت لدى المظلوم
 و نطق بذكرک لسان القدم ان هذا الا فضل
 عظيم تمسك بالعروة الوثقى و تشبث بذيل ربك
 مالک الورى الذى ظهر و اظهر ما اراد انه هو
 القوى القدير كذلك انار افق البيان اذ ظهر من
 كان مذكوراً في كتب المرسلين طوبى لعبد فاز
 بآيائى و قام على خدمتى و ويل للغافلين الحمد لله
 رب العالمين

BLIB_Or15730.092c

days and arose to serve Me, and woe unto the heedless. Praise be to God, the Lord of the worlds.

BH09465

To: Asadullah, Khi, in Rasht

Date: 1299-09 [1882-Jul]

1 He is the All-Seeing, the All-Knowing!

1 هو الشاهد العليم

2 Thy letter hath come before the Wronged One, and We have sent down for thee that which shall gladden eyes. Grieve thou not over the world and its conditions, for it shall pass away, and sovereignty and dominion shall remain with God, the Self-Subsisting, the All-Compelling. This is the Day whereof the Books of God, the Mighty, the Loving, have spoken. There is no Book but hath given glad tidings of it, and no Messenger but hath announced this Promised Day. Blessed is the strong one whom the conditions of creation have not deterred, and the seeing one who hath turned with his heart to the Praise-worthy Station. Be thou steadfast in the Cause and patient in adversity. Verily, He sendeth down whatsoever He willeth. There is no God but Him, the Truth, the Knower of things unseen.

2 قد حضر كتابك لدى المظلوم وانزلنا لك ما تقرّ به العيون لا تحزن عن الدنيا وشؤونها انما ستفنى ويبقى الأمر والملک لله المهيمن القيوم هذا يوم نطق به كتب الله العزيز الودود ما من كتاب الا وقد بشر به وما من رسول الا اخبر بهذا اليوم الموعود طوبى لقوى ما منعه شئون الخلق ولبصير اقبل بقلبه الى المقام المحمود كن ثابتاً على الأمر وصابراً في البأساء انه ينزل ما اراد لا اله الا هو الحق علام الغيوب

BLIB_Or15730.038b

BH09303

To: Amatullah Jaddih Ta, in Tihiran

Date: 1299-09 [1882-Jul]

In the Name of the Beloved of the Worlds! This wondrous Day, with the most exalted call, reminds the people of creation and proclaims with most eloquent utterance: I am that Day whose mention hath been in the divine Books of the past and future. My light hath not been and is not from the sun and its like, but rather is illumined and radiant from the lights of the

بنام محبوب عالمیان

این روز بدیع باعلی النداء اهل انشاء را متذکر مینماید و میفرماید بافصح بیان من آن روزی هستم که ذکر در کتب الهی از قبل و بعد بوده و روشنی من از شمس و امثال آن نبوده و

Countenance of Truth, exalted be His glory. Strive that ye may not remain deprived of the outpourings of the All-Bountiful Lord. Today every mention is the sovereign of mentions and every pure deed is the master of deeds. Blessed is he who attaineth unto the good-pleasure of the Friend and becometh detached and free from all else save Him.

نیست بلکه از انوار وجه حقّ جلّ جلاله منیر
و روشن است جهد نمائید شاید از فیوضات
حضرت فیاض بنی نصیب ثنائید امروز هر ذکر
سلطان اذکار بوده و هر عمل پاکی مالک اعمال
طوبی از برای عاملیکه برضای دوست فائز شد و
از دوش فارغ و آزاد گشت

BLIB_Or15715.263e

BH09699

To: Muhammad, in Tihiran

Date: 1299-09 [1882-Jul]

1 He is the Witnessing, the All-Hearing One!

1 هو الشّاهد السّميع

2 O Muhammad, O thou who hast migrated! The True One, glorified be His majesty, left His homeland and chose exile so that this exile might lead the exiles of the earth to their true homeland. This exile is more beloved than a hundred thousand homelands, for it hath come to pass in the path of God. Be thou grateful therefore and be of them that render thanks. Thou hast attained unto two supreme bounties that have no peer nor likeness: first, the mention of God, glorified be His majesty, which is the purpose for which all worlds were created, and second, migration in His path. Well is it with you, O people of Baha, in that ye have drunk the cup of tribulation in the name of your Lord, the Compassionate, the All-Bountiful.

2 یا محمد یا ایها المهاجر حقّ جلّ جلاله وطن را
گذارد و غربت اختیار نمود تا این غربت غربای
ارض را بوطن حقیقی برساند این غربت از
صد هزار وطن محبوبتر است چه که فی سبیل
الله واقع شده ان اشکر و کن من الحامدین بدو
عنایت اعظم لا نظیر لهما و لا شبیه لهما فائزید
اول بذکر الهی جلّ جلاله که مقصود از خلق
عالمیانست و ثانی هجرت در سبیلش هنیئاً لکم
یا اهل البهّاء بما شربتم کأس البلاء باسم ربکم
المشفق الکریم

BLIB_Or15715.279a, NFQ.002a,
PYB#218 p.03, AHB_126BE #05-
06 p.171, YFY.079

BH09639*To: Khadijih Baygum wife of the Bab, in Fars**Date: 1299-09 [1882-Jul]*

1 He is the Witness, the Rememberer, the All-Knowing.

1 هو الشاهد الذّاكر العليم

2 O Most Exalted Leaf! Rejoice thou that the Divine Lote-Tree remembereth thee from the right hand of the luminous Spot, and the Most Exalted Paradise - verily there is none other God but Me, the One, the All-Informed. We have remembered thee before, and at this time with that which the heavens and earth cannot equal. To this beareth witness the Supreme Pen, and behind it the Tongue of God, the Speaking, the Mighty, the Wondrous. Blessed are the handmaidens who have heard thy call and serve thee in the days of God, the Lord of the worlds. The glory shining from the horizon of My loving-kindness and the light dawning from the horizon of the heaven of My grace be upon thee and upon those who have acted according to that which they were commanded in the Book of God, the Most High, the Most Great.

2 يا ايّها الورقة العليا ان افرحى بما تذكرك سدرة المنتهى عن يمين البقعة النوراء و الفردوس الأعلى أنّه لا اله الا انا الفرد الخبير قد ذكرناك من قبل و في هذا الحين بما لا تعادله السموات و الأرض يشهد بذلك القلم الأعلى و عن ورائه لسان الله الناطق العزيز البديع طوبى لاماء سمعن ندائك و يخدمنك في ايام الله رب العالمين البهاء المشرق من افق عنايتي و النور اللائح من افق سماء فضلي عليك و على الذين عملوا بما امروا به في كتاب الله العليّ العظيم

INBA51:252b,

BLIB_Or15697.205,

KB_620:245-246

BH09690*To: Siyyid Sina, in Isfahan**Date: 1299-09 [1882-Jul]*

In My Name, the All-Knowing! O My Pen! Does it befit thee to remain silent this day, or to arise and summon the servants and inform them of what the oppressors have wrought against the children of the Virgin? If thou hearkenest unto Me, it behooveth thee to cry out between earth and heaven. Thus does thy Lord, the Self-Subsisting, the All-Compelling, command thee. Such oppression hath appeared as hath caused the liver of justice to melt. To this beareth witness the Lord of the unseen and the seen. This is a day wherein the Spirit lamenteth and the Jews rejoice. Thus have We informed thee and mentioned unto thee what hath befallen the chosen ones of God at the hands of them that comprehend not. They have slain the children of the Messenger and plundered their possessions. Thus have their evil souls prompted them, and they perceive

بسمي العليم

يا قلبي هل ينبغي ان تكون اليوم صامتاً او تقوم و تنادى العباد و تخبرهم بما فعل الظالمون بأبناء البتول لو تسمع مني ينبغي لك ان تصيح بين الأرض و السماء كذلك يأمرك ربك المهيمن القيوم قد ظهر من الظلم ما ذاب به كبد العدل يشهد بذلك مالک الغيب و الشهود هذا يوم فيه ناح الروح و فرح اليهود كذلك اخبرناك و ذكرنا لك ما ورد على اصفیاء الله من الذينهم لا يفقهون قد قتلوا ابناء الرسول و نهوا اموالهم كذلك سولت لهم انفسهم الخبيثة

it not. The glory be upon thee and upon him who hath turned unto the Mighty, the All-Loving.

و هم لا يشعرون البهآ عليك و على من اقبل
الى العزيز الودود

INBA84:131a, INBA84:067a, INBA84:009b.13,

BLIB_Or15734.2.011c

BH09316

Date: 1299-09 [1882-Jul]

He is the Mighty, the Wondrous! By God! Abasement in My path is glory, and affliction is mercy, and remoteness is nearness, and poison is honey - yet the people know not. Say: We have ordained death for every soul - is it better to die in bed or to die in My path, the Mighty, the Exalted? The world and all that is therein shall perish, and there shall endure for you what ye have wrought in My love, the Beloved. Blessed is the servant who hath drawn nigh and taken the cup of recognition from the hand of the bounty of his Lord, the Merciful, and drunk therefrom in His Name, the Protector over the unseen and the seen. From this station We send Our greetings upon the faces of those who have turned to the Countenance and believed in God, the Lord of Lords. The glory be upon thee and upon those whom the affairs of creation have not held back from the Lord of existence.

هو العزيز البديع

تالله ان الذلة في سبيل عزة و البلاء رحمة و البعد
قرب و السم شهد ولكن القوم لا يعرفون قل انا
كتبنا الموت لكل نفس هل يموت على الفراش
خير ام في سبيل العزيز المرفوع ستفنى الدنيا و ما
فيها و يبقى لكم ما عملتم في حبي المحبوب طوبى
لعيد اقبل و اخذ كوب العرفان من يد عطاء ربه
الرحمن و شرب منه باسمه المهيمن على الغيب و
الشهود انا نكبر من هذا المقام على وجوه الذين
اقبلوا الى الوجه و آمنوا بالله مالک الملوك البهآ
عليك و على الذين ما منعهم شئون الخلق عن
مالک الوجود

BLIB_Or15697.029b, TISH.377

BH09335

Date: 1299-09 [1882-Jul]

¹ He is the Most Holy, the Most Great

¹ هو الأقدس الأعظم

² Fix your gaze upon and hold fast to this blessed word which is like a lamp in the darkness of the world. He saith: "Do good even as God hath dealt goodly with thee." Blessed is the state of one who hath acted according to this blessed word. Such a one is of those concerning whom He saith: "On them shall be no fear, neither shall they grieve." O friends! Strive

² در اينكلمه مبارکه كه بمنزله سراج است در
ظلمت عالم ناظر باش و باو متمسك شو
ميفرمايد احسن كما احسن الله اليك نيكوست
حال نفسيكه باينكلمه مبارکه عمل نمود اوست
از نفوسيكه ميفرمايد لا خوف عليهم و لا هم

to become the source of things that will bring comfort to all. Look not unto your own selves, neither confine your affairs to that which profiteth you alone. Rather, look upon the servants of the All-Merciful throughout creation and turn unto that which benefiteth the peoples of all the worlds. Blessed is the All-Merciful Who hath named Himself the Lord of all worlds. All praise be unto Him, for He is the Beloved of the mystics, the Goal of the sincere ones, and the Fire in the hearts of the yearning ones.

يخزنون اى دوستان جهد نمائيد تا مصدر امور يکه
سبب آسايش کل است شويد لا تنظروا الى
انفسکم و لا تقتصروا امورکم على ما ينفعکم ان
انظروا عباد الرحمن فى الامکان و توجهوا بما
ينتفع به اهل الاکوان تبارک الرحمن الذى سمي
نفسه رب العالمين الحمد له اذ هو محبوب العارفين
و مقصود المخلصين و نار افئدة المشتاقين

BLIB_Or15715.027c

BH09481

Date: 1299-09 [1882-Jul]

That which God sent down unto His Prophets and His Messengers hath now been made manifest, yet most of the people understand not.

He it is Who speaketh the truth, and proclaimeth, with the most exalted call betwixt earth and heaven: "Verily, there is no God but He, the All-Subduing, the Self-Subsisting."

Beware lest the affairs of men debar thee from the Lord of destiny. Cast aside passion, and lay fast hold on the cord of the loving providence of thy Lord, the All-Glorious, the All-Loving.

We have indeed discerned from thee the fragrance of the love of God, and have made mention of thee in this Tablet, from which the sincere inhale the perfume of the raiment of their Lord, the Mighty, the Well-Beloved.

The glory be upon thee, and upon such as have turned toward the Most Exalted Horizon and attained unto that which God, the Lord of whatsoever hath been and shall be, hath willed for them.

قد ظهر ما انزله الله على انبيائه و رسله ولكن
الناس اكثرهم لا يفقهون انه ينطق بالحق ويشهد
بالى النداء بين الارض والسماء انه لا اله الا
هو المهيمن القيوم اياك ان تمنعك شئون البشر
عن مالك القدر دع الهوى وتمسك بجبل عناية
ربك العزيز الودود انا وجدنا منك عرف محبة الله
وذكرناك بهذا اللوح الذى يجد منه المخلصون عرف
قبص ربهم العزيز المحبوب البهاء عليك وعلى من
اقبل الى الافق الاعلى وفاز بما اراد الله رب ما
كان وما يكون

BLIB_Or15697.023b

BH09491*Date: 1299-09 [1882-Jul]*

He is the Most Holy, the Most Great! God lamenteth at that which hath been uttered by the most lying of all servants, who hath denied God, the Revealer of verses. He hath pronounced judgment against those whom the Most Exalted Pen hath testified to their sanctity and detachment, and hath said that he hath pronounced judgment against holy souls. Say: What aileth thee, O thou liar, through whose tyranny the veil of the Temple hath been rent asunder and the eyes of the Concourse on high have wept in their most exalted station! Fear God, Who hath created thee and sustained thee and made thee to walk upon the earth. Turn unto Him - verily He is the Ever-Forgiving. We have informed thee of his deed that thou mayest be aware and be enlightened regarding his case. Verily thy Lord is the Mighty, the All-Knowing. We have made mention of thee in the Tablet that thou mayest render thanks unto Him Who possesseth the knowledge of all mysteries.

هو الأقدس الأعظم
قد نوح الله بما نطق به اكذب العباد الذي كفر
بالله منزل الآيات قد افق على الذين شهد القلم
الأعلى بتقديسهم وتنزيههم وقال انه افق على
الأنفس المقدسة قل ما لك يا ايها الكذاب بظلمه
انشق ستر الهيكل وذرفت عيون الملائكة في
اعلى المقام قل خف عن الله الذي خلقك و
رزقك وجعلك من الذين يمشون على الأرض
تب اليه ان هو التواب انا اخبرناك بفعله لتطلع
وتكون على بصيرة في امره ان ربك هو العزيز
العلام انا ذكرناك في اللوح لشكر من عنده علم
الأسرار

BLIB_Or15696.044a, BLIB_Or15734.2.141a

BH09837*To: Haji Siyyid Mirza, in Sadih**Date: 1299-09 [1882-Jul]*

In the Name of God, the Exalted, the Most Great! My Lord, my Lord! On land I remember Thee, and on the sea I glorify Thee, and on the mountains I call upon Thee, and on the hills I prostrate myself before Thee. O Lord! My thirst entitles me to the Kawthar of Thy presence, and the fire of my love seeks the wine of union with Thee. O Lord! The torment of the world hath not prevented me from the sweetness of Thy knowledge, and the tribulations of nations have not kept me from the ocean of Thy nearness. I beseech Thee to ordain for Thy loved ones that which will draw them nigh unto Thee and keep them far from all else besides Thee. Verily, Thou art the One Who doeth what He pleaseth and ordaineth what He willeth. Verily, Thou art the Mighty, the Praiseworthy.

بسم الله العلي العظيم
ربي ربي في البر اذكرك وفي البحر اسبحك و
على الجبال اناديك في على الأتلال اسجد لك
اي رب عطشي استحق كوثر لقائك و نار حبي
تطلب رحيق وصالك [اي رب] عذاب العالم ما
منعني عن عذب عرفانك و بلاء الأمم ما ابعثنني
عن بحر قربك اسئلك بأن تقدر لأحبائك ما
يقرهم اليك و يبعدهم من دونك انك انت

JHT_S#022

الَّذِي تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ وَأَنْتَ أَنْتَ
الْعَزِيزُ الْحَمِيدُ

INBA51:038, KB_620:031-032, ADM1#032
p.073, HDQI.135, AQMJ2.037b,
ANDA#32 p.03

BH10036

To: Ibrahim, in Zanjan
Date: 1299-09 [1882-Jul]

1 He is the All-Knowing, the One.

1 بنام دانای یگنا

2 O Ibrahim! The Sun of Revelation hath appeared and is visible from the horizon of the heaven of divine knowledge, and the Most Exalted Pen is occupied with the praise of the friends of God in this glorious station. Today is the day of love and unity, and the day of concord and harmony. Ye must all speak with one word and soar in one atmosphere and dwell beneath the shade of one Tree. Strive that ye may attain unto this most great bounty, that at the time of ascension ye may meet the luminous countenance of the Desired One. This is the counsel of the Most Exalted Pen unto His loved ones.

2 یا ابراهیم آفتاب ظهور از افق سماء علم الهی ظاهر و مشهود و قلم اعلیٰ بذکر اولیای حق در مقام محمود مشغول امروز روز محبت و اتحاد است و روز ایتلاف و وفاق باید جمیع بیک کلمه ناطق باشید و در یک هوا طایر و در ظلّ یک سدره ساکن جهد نمائید تا باین فضل اعظم فائز شوید تا در حین صعود بوجه منیر طلعت مقصود را ملاقات نمائید اینست وصیت قلم اعلیٰ دوستان خود را

BLIB_Or15715.278d, LHKM1.148a,
AYI2.394

BH09799

To: Muhammad Quli, in Zanjan
Date: 1299-09 [1882-Jul]

1 In My Name, the Hearer, the Answerer

1 بِسْمِ السَّامِعِ الْمَجِيبِ

2 O Muhammad-Quli! Praise be to God that thou hast been favored with divine grace and hast recognized the Sun of Truth which hath dawned from the horizon of the heaven of bounty. The divines of the earth who counted themselves the most learned, the most excellent and the most exalted among all

2 ای محمد قلی الحمد لله بعنایت الهی فائز شدی و بآفتاب حقیقت که از افق سماء عنایت مشرقست عارف گشتی علمای ارض که خود را اعلم و افضل و اعلاّی خلق میشمردند از این فیض اکبر و موهبت عظمی محروم مشاهده

creation have been observed to be deprived of this most great bounty and supreme gift, while thou, through His grace, hast attained unto it and hast been elevated to such a station that the Supreme Pen in the Most Great Prison hath been moved to address thee and make mention of thee. Throughout thy days and thy life and thy time say: Praise be unto Thee, O God of the worlds!

شدند و تو از عنایتش بآن رسیدی و بمقامی
فائزی که قلم اعلی در سجن اعظم بتو مشغول
شده و تو را ذکر نموده بدوام ایامک و عمرک
و زمانک قل الحمد لک یا اله العالمین

BLIB_Or15715.278a, LHKM1.147

BH09801

To: Ustad Mihr Ali, in Zanjan

Date: 1299-09 [1882-Jul]

In the Name of the One Friend! O Mihr-'Ali! This is the Day that all the Prophets and Messengers have made mention of, and have beseeched and yearned for its presence from God, exalted be His glory. Blessed is the one who hath recognized it and hath arisen as befitteth it. Your mention hath been made, before and after, in the Most Great Prison, and the glance of favor hath been directed toward you. God willing, you will preserve this most exalted station through the Name of the Lord of creation, for thieves and traitors have been and will be lying in wait. The Glory be upon you and upon whosoever hath attained unto this mighty Cause.

بنام دوست یگا

ای مهر علی امروز روزیست که جمیع انبیا و
مرسلین ذکر آنرا نموده‌اند و از حقّ جلّ جلاله
لقایش را سائل و آمل مبارک نفسی که او را
ادراک نمود و به ما ینبغی له قیام کرد ذکر
شما از قبل و بعد در سجن اعظم بوده و طرف
عنایت بشما متوجّه انشاءالله این مقام اعلی را
باسم مالک وری حفظ نمائید چه که سارق و
خائن در کمین بوده و خواهند بود البهّاء علیک
و علی من فاز بهذا الأمر العظیم

BLIB_Or15715.278c, LHKM1.148b

BH10454

To: Rubabih daughter of Muhammad Sadiq, in Qazvin

Date: 1299-09 [1882-Jul]

In My Name, the Answerer O Rubabih! Your letter was mentioned. Blessed is the tongue that hath called upon God through His words and held fast unto His utterances. We heard thy call and graciously answered it. God willing, thou and all handmaidens shall be assisted in that which God

بسمی المجیب

یا ربابه نامهات مذکور طوبی از برای لسانی که
حق را بکلمات او خوانده و بیانات او تمسک
جسته ندایت را شنیدیم و جواب عنایت نمودیم

loveth. Blessed is the soul that hath been adorned with this garment and perceived the fragrance of this station. We convey Our greetings to all the handmaidens in that land and counsel them to be steadfast. He is the All-Wise, the All-Knowing, and the All-Powerful, the Most Mighty.

انشاء الله تو و جميع اماء بما يحبه الله مؤيد شوند
مبارک نفسیکه باین قیص مزین شد و عرف
اینتقام را ادراک نمود جميع اماء آن ارض را
تکبیر میرسانیم و باستقامت امر مینمائیم اوست
حکیم دانا و قادر و توانا

BLIB_Or15715.279f

BH10668

To: Husayn-Quli, in Badiqan

Date: 1299-09 [1882-Jul]

- 1 He is the Most Holy, the Most Glorious
- 2 This is the Day wherein the Call hath been raised, the Speaker of the Mount hath spoken forth, and the All-Merciful hath come with the kingdom of verses; yet most among the people comprehend not. They have forsaken that which they were commanded and have committed that which hath caused the denizens of Paradise to lament, and those who have turned to the Supreme Horizon when they heard the call of God, the Self-Subsisting, the All-Compelling. Thus have We sent down the verses unto thee that thou mayest give thanks unto thy Lord, the Wronged One, Who hath been imprisoned in this luminous City which God hath mentioned in His preserved Tablet.

1 هو الأقدس الأبهى

2 هذا يوم فيه ارتفعت الصيحة و نطق مکلم الطور و
اتى الرحمن بملکوت الآيات ولكن القوم اکثرهم
لا يفقهون قد ترکوا ما امروا به و ارتكبوا ما ناهى
به اهل الفردوس و الذين اقبلوا الى الأفق الأعلى
اذ سمعوا نداء الله المهيمن القيوم كذلك انزلنا
لك الآيات لتشکر ربک المظلوم الذى سجن فى
هذه المدينة النوراء التى ذکرها الله فى لوحه المحفوظ

BLIB_Or15697.029a

BH10719

To: Muhammad Kazim, in Isfahan

Date: 1299-09 [1882-Jul]

- 1 His Name, the Grief-Stricken
- 2 O Kazim! Praise be to the True Bestower Who confirmed you in His recognition and singled you out for His remembrance. The names of all the emigrants have been inscribed in the

1 بسمى المحزون

2 يا كاظم حمد کن فضال حقیقی را که مؤید
فرمود شما را بعرفانش و مخصوص نمود بذکرش
ذکر جميع مهاجرين در صحیفهء حمرا ثبت شده
و آنها صحیفه لا یمسها الا المطهرون المقدسون

Crimson Tablet, which none may touch save they that are purified, sanctified, near ones, and sincere ones. You have ever been favored by God's loving-kindness - strive, therefore, that this supreme gift may remain preserved. Such is the testament of this Wronged One, the Prisoner, unto the loved ones of God, glorified be His majesty.

المقربون المخلصون لازال بعنايت حقّ فائز بودید
جهد نمائید تا این عطیۀ کبری محفوظ ماند
اینست وصیت اینمظلوم مسجون دوستان حق
جلّ جلاله را

BLIB_Or15715.279b

BH10553

To: Zahra, in Qaf

Date: 1299-09 [1882-Jul]

1 In My Name, the Mighty

1 بسمی العزیز

2 O Zahra! The Sun of loving-kindness hath dawned, and the showers of mercy are falling, and in all times doth the tongue of the All-Merciful counsel the servants and handmaidens of the earth to that which bringeth salvation and deliverance. Yet few are found who hear and act upon it. All must supplicate the exalted Lord for confirmation that perchance they may arise to make good what hath been lost. Verily He is the Counselor, the Compassionate, the Generous, and praise be to God, the All-Knowing, the All-Wise.

2 ای زهرا آفتاب عنایت مشرق و امطار رحمت
نازل و لسان رحمن در کلّ احیان عباد و اماء
ارض را وصیت میفرماید بآنچه که سبب نجات
و فراغت است و لکن سامع و عامل قلیل
مشاهده میشود باید کل از حقّ منیع تأیید طلب
نمایند که شاید از عهدهء تدارک مافات برآیند
آنه لهُ النَّاصِحُ الْمُشْفِقُ الْكَرِيمُ و الحمد لله العليم
الحکیم

BLIB_Or15715.279g

BH10549

To: People of Za, in Zanjan

Date: 1299-09 [1882-Jul]

In the Name of the Ever-Abiding Speaker! O people of Za! The Most Exalted Pen beareth witness unto those souls who in that land attained unto the most great martyrdom. By the Sun of the Bayan! The fragrance of the garment of the love of the All-Merciful hath been and still is diffused from that land. Blessed are they who have attained unto the presence of the martyrs of that land and who have sought to serve them. Hear

بنام گویندهء پاینده
ای اهل زاء قلم اعلی شهادت میدهد از برای
نفوسیکه در آن ارض بشهادت کبری فائز شدند
قسم بافتاب بیان که عرف قیص محبت رحمن
از آن ارض متضوّع بوده و هست طوبی از برای
نفوسیکه بزیارت شهدای آن ارض فائز شدند و

ye the voice of the Wronged One, know ye your stations, and preserve them through His Name. The glory be upon you!

بخدمتشان تقرب جستند بشنويد ندای مظلوم را
و مقامات خود را بدانيد و باسمش حفظ نمائيد
البهاء عليكم

BLIB_Or15715.278b, YIA.052

BH10700

To: Haji Muhammad Ibrahim Afnan (Muballigh)

Date: 1299-09 [1882-Jul]

¹ He is the Most Glorious!

¹ الله ابهى

² O my friend and messenger of My Cause, upon thee be My glory and My mercy! I testify that thou hast turned to the Most Glorious Purpose when the Most Exalted Pen made its shrill sound, and hast turned to Him from Whom all have turned aside except whom God hath willed. Blessed art thou, and joy be unto thee, in that thou hast arisen to serve the Cause and art speaking in praise of God, the Lord of the worlds. Joy be unto him who hath heard from thee this Most Great News, and woe unto him who hath denied and become among those who have perished.

² يا خليلي و مبلغ امرى عليك بهائى و رحمتى اشهد
انك قصدت المقصد الابهى اذ ارتفع صرير القلم
الاعلى و اقبلت الى الذى اعرض عنه الورى الا
من شاء الله طوبى لك و نعيماً لك بما كنت
قائماً على خدمة الامر و ناطقاً بثناء الله رب
العالمين نعيماً لمن سمع منك هذا النبأ الاعظم
و ويل لمن انكر و صار من الغابرين

BLIB_Or15715.280i

BH10670

Date: 1299-09 [1882-Jul]

He is the Summoner! This is a Day wherein both the Witness and the witnessed lament over what hath befallen the Family of the Apostle at the hands of them that have denied God, the Mighty, the All-Loving. Abu-Jahl supposed that he was upholding God's religion by turning away from a Face through which the heavens and earth were illumined. Thus was the matter decreed, but the people comprehend not. They cut off the hand of God, then rejoice in their seats. O thou who hast turned to the Countenance! Read thou what We have sent

هو المنادى

هذا يوم فيه ينوح الشاهد و المشهود بما ورد على
آل الرسول من الذين كفروا بالله العزيز الودود قد
ظن ابو جهل انه نصر دين الله باعراضه عن وجه
به اشرفت السموات و الارض كذلك قضى
الامر ولكن القوم لا يفقهون يقطعون يد الله ثم
على مقاعدهم يفرحون انك يا ايها المقبل الى

down unto thee, whereby thy breast will be dilated and thine eyes consoled. By My life! It is the Gladdener of hearts.

الوجه ان اقرء ما ازلناه لك به ينشرح صدرک
وتقرّ عينک لعمرى انه مفرّج القلوب

BLIB_Or15696.013b, BLIB_Or15734.2.063a

BH10980

To: Nabil qabl Ba, in Hamadan

Date: 1299-09 [1882-Jul]

¹ He is the All-Knowing, the All-Wise Witness.

¹ هو الشّاهد العليم الحكيم

² My Pen and the tongue of My loving-kindness bear witness that thou didst answer the Call when it was raised from the Ultimate Tree, and didst turn thyself to the Most Exalted Horizon on a Day when every learned one turned away, and every ignorant one remained in doubt. Glory be upon thee and upon thy brother who attained the presence of his Lord, the All-Forgiving, the All-Bountiful.

² يشهد قلبى و لسان عنایتى بأنک اجبت النداء
اذ ارتفع من السّدرۃ المنتهى و اقبلت الى الأفق
الأعلى فى يوم اعرض فيه كلّ عالم بعيد و جاهل
مرّيب البهاء عليك و على اخيک الذی فاز بقاء
ربه الغفور الكريم

BLIB_Or15730.097c

BH10792

To: Aqa Muhammad who attained, in Qazvin

Date: 1299-09 [1882-Jul]

¹ He is the Present One, who beholdeth all

¹ هو الحاضر النّاطق

² O Muhammad! The Fire is speaking in all trees with "The Chosen One hath come," and the Light from the horizon of Sinai is dawning and shining with infinite radiance. God willing, through the loving-kindness of God, exalted be His glory, may the eye not be deprived of it and the ear not be barred from it. Blessed is He Who hath caused thee to know Him and hath mentioned thee in this noble station.

² اى محمد نارد در جميع اشجار به قد اتى المختار ناطق
و نور از افق طور بضياء لا نهايه مشرق و لائح
انشاء الله از عنایت حقّ جلّ جلاله چشم از او
محروم نماند و گوش از او ممنوع نشود تبارک
الذی عرفک و ذکرک فى هذا المقام الكريم

BLIB_Or15715.279d

BH10770*To: Shaykh-Ali Mirza, in Shiraz**Date: 1299-09 [1882-Jul]*

1 He is the Most Glorious!

1 الله ابيه

2 We have adorned thee with the ornament of Our favor and given thee glad tidings of that which hath been ordained for thee from My Most Exalted Pen. Be thou steadfast in the Cause in such wise that the sincere ones may find in thee that which beseemeth the days of thy Lord, the All-Knowing. Preserve this most exalted station through the name of thy Lord, the Most Glorious. Soon shalt thou behold the effects of that which We have bestowed upon thee. Verily, thy Lord is the Rememberer, the All-Informed.

2 انا زينناك بطراز عنايتي وبشرناك بما قدرك
من قلبي الأعلى ان استقم على الأمر على شأن
يجد منك المخلصون ما ينبغي لأيام ربك العليم
ان احفظ هذا المقام الأعلى باسم ربك الأبهى
سوف ترى آثار ما اعطيناك ان ربك هو الذاكر
الخبير

BLIB_Or15715.280h, BLIB_Or15734.1.126d

BH11154*To: Nabil Musafir, in Hamadan**Date: 1299-09 [1882-Jul]*

1 God is Most Glorious

1 الله ابيه

2 O thou who hast migrated unto God, and journeyed in My path, and spoken My praise, and stood before My gate, and soared in My atmosphere, and gazed upon My beauteous countenance! I bear witness that thou wert present before the Throne and didst attain the choice wine of reunion in the days of thy Lord, the Self-Sufficient, the Most Exalted.

2 يا ايها المهاجر الى الله والمسافر في سبيلي والناطق
بثنائي والقائم لدى بابي والطائر في هوائي والناظر
الى وجهي الجميل اشهد انك كنت لدى العرش و
فزت برحيق الوصال في أيام ربك الغني المتعال

BLIB_Or15730.036f

BH11133*To: Abu'l-Qasim Khan, in Qazvin**Date: 1299-09 [1882-Jul]*¹ He is the Speaker, the All-Knowing¹ بِسْمِ النَّاطِقِ الْعَلِيمِ² O Abu'l-Qasim! The cultivators have, through divine confirmation and grace, sown the seed which hath grown through the water of the mercy of the All-Merciful, and the harvest is nigh. Beseech thou the True One that He may preserve this verdant garden from scorching winds. Verily, He is the Protector of those who turn unto Him and of those who are sincere.² يَا ابَا الْقَاسِمِ زَارِعِينَ بِتَأْيِيدِ وَ تَوْفِيقِ الْهَى تَحْمِ كَشْتِهَانْدِ وَ اَزْ آبِ رَحْمَتِ رَحْمَانِ نَمُو نَمُودِه وَ قَرِيبِ حَصَادِ اسْتِ اَزْ حَقِّ بَطْلَبِ تَا اَيْنِ دِسْكَرِهْ خَضْرَا رَا اَزْ اَرِيَا حِ سَمُومِيَهْ حَفْظِ فَرْمَايْدِ اَنَّهُ وَلِيّ الْمُقْبَلِينَ وَ وَلِيّ الْمُخْلِصِينَ

BLIB_Or15715.279c

BH11010*To: Mirza Ali Ashraf Lahijani ('Andalib), in Rasht**Date: 1299-09 [1882-Jul]*

God is Most Glorious! O My Most Exalted Pen! We have desired to make mention of one who has turned towards My horizon when he heard My call and arose to render Me victorious when he read My mighty Book. O Nightingale! Rejoice in that the Tongue of Grandeur hath testified to thee and acknowledged thy turning unto Him, thy humility, thy lowliness, and thy rising up to serve His Cause, the Firm, the Strong.

اللَّهُ أَهْبَى

اِنْ يَا قَلْبِي الْأَعْلَى اَنَا اَرْدْنَا اِنْ نَذَكْرُ مِنْ اِقْبَلِ اِلَى اَفْقَى اِذْ سَمِعَ نِدَائِي وَ قَامَ عَلَى نَصْرَتِي اِذْ قَرَأَ سَكَّابِي الْعَظِيمِ يَا عِنْدَلِيبُ اِنْ اَفْرَحْ بِمَا شَهِدَ لَكَ لِسَانُ الْعِظَمَةِ وَ اعْتَرَفَ بِاِقْبَالِكَ وَ خُضُوعِكَ وَ خُشُوعِكَ وَ قِيَامِكَ عَلَى خِدْمَةِ امْرِهِ الْمُحْكَمِ الْمُتَيْنِ

INBA51:407a, BLIB_Or15730.036e

BH11139*To: Alif Zi Aqa Siyyid Ismail, in Shiraz**Date: 1299-09 [1882-Jul]*

1 God is Most Glorious

1 الله ابيه

2 O Isma'il! The Wronged One maketh mention of thee from the precincts of the Prison, that thou mayest arise to offer praise and thanksgiving amidst the concourse of creation. He beareth witness that thou didst seek the Most Exalted Goal and didst attain unto the presence of thy Lord, when all humanity turned away save those whom God, thy Lord, the Forgiving, the Merciful, did choose.

2 يا اسمعيل يذكرک المظلوم من شطر السجن لتقوم على الذكر و الثناء بين ملاء الانشاء و يشهد انک قصدت المقصد الاعلى و فزت باللقاء اذ اعرض عنه الوری الا من شاء الله ربک الغفور الرحيم

BLIB_Or15715.280g, BLIB_Or15734.1.123b

BH10999*To: Mirza Muhammad Taqi Afnan**Date: 1299-09 [1882-Jul]*

1 God is Most Glorious!

1 الله ابيه

2 Verily the Divine Lote-Tree calleth out to its branches and counseleth them to remain supremely steadfast in this Cause whereby the limbs of all names have quaked. Blessed art thou for having remained faithful to God's Covenant and Testament at a time when the divines of the earth have violated it, save those whom God, thy Lord, the Most Exalted, the Most Great, hath willed.

2 ان سدرۃ المنتهى تنادى افنانها و توصيهم بالاستقامة الكبرى على هذا الامر الذى به ارتعدت فرائص الاسماء طوبى لك بما وفيت بميثاق الله و عهده اذ نقضه علماء الارض الا من شاء الله ربک العلى العظيم

BLIB_Or15715.280f, BLIB_Or15734.1.124e

BH11095*To: Muhammad Sadiq Khan son of Mirza Naim**Date: 1299-09 [1882-Jul]*

1 He is the All-Hearing, the All-Seeing!

1 هو السامع البصير

2 Thy letter was received and We held back Our Pen until the appointed time arrived. Then We loosened its reins and made mention of thee in such wise as cannot be equaled by all the treasures of the earth combined. Be thou grateful unto God for this supreme bounty and say: "Praise be to God, the Lord of all worlds!"

2 قد حضر كتابك و امسكنا القلم الى ان اتى الميقات اطلقنا زمامه و ذكرناك بما لا تعادله كنوز الأرض كلها ان اشكر الله بهذا الفضل العظيم و قل الحمد لله رب العالمين

INBA51:140a,

BLIB_Or15715.254d,

KB_620:133-134

BH11195*To: Wife of Ismullah Jamal**Date: 1299-09 [1882-Jul]*

1 He is the Most Great, the Most Glorious

1 هو الأعظم الأبهى

2 O My leaf! Harken unto My call. Verily He remembereth thee even as He remembered thee before, as a recompense for what thou hast wrought in His path. My Most Exalted Pen beareth witness that thou hast turned unto God and responded when the Call was raised between the heavens and the earth. Glory be upon thee and upon those who are with thee.

2 يا ورقتي ان استمعي ندائي انه يذكرک كما ذکرک من قبل جزاء ما عملته في سبيله يشهد لك قلبي الأعلى بانك اقبلت الى الله و اجبت اذ ارتفع النداء بين السموات و الأرضين البهاء عليك و على من معك

BLIB_Or15730.091b, AQA7#421 p.214a

BH00473

To: Muhammad Tahir Malmiri, in Yazd

Date: 1299-09-10 [1882-Jul-26]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 All things bear witness that there is none other God but Him, and He Who hath come with the truth in the Kingdom of utterance is verily the Dawning-Place of God's revelation, the Manifestation of His Cause, the Dayspring of His proof, the Source of His laws, and the Beginning of His signs. He is the Hidden Mystery and the Treasured Secret. Through His remembrance the countenance of the world hath smiled, and through His appearance those servants have attained who were not hindered by the affairs of men nor by the clamor of the divines who cast the truth behind their backs and clung to fancy and idle imaginings. There is none other God but Him, the Almighty, the Self-Subsisting.
- 3 O people of Baha in the kingdom of creation! By the life of the Beloved, this is your Day. The Morn of utterance hath dawned, and the All-Merciful is seated upon the throne of proof. Blessed is he whose sight the veils of possibility have not obscured, and whose hearing the veils of knowledge have not prevented. Woe unto him who hath turned away from the Day of God and clung to the hem of those who have denied the right of God, disputed His signs, rejected His proof, and risen in opposition in such wise as to cause the dwellers of the Kingdom to lament.
- 4 O friends! Light upon light, favor upon favor, mercy upon mercy, glory upon glory, and blessing upon blessing is this! God willing, may ye not be deprived or forbidden, and may ye preserve your stations through the name of the Lord of existence and the Sovereign of the seen and unseen. Let not the oppression of oppressors, the turning away of those who have turned aside, nor the clamor of the ungodly cause you sorrow. By the Sovereign of existence, ere long all these trappings shall be rolled up, and no trace of these souls shall remain on earth. In the arena of existence and the gathering-place of the world, your mention and your stations, and whatsoever hath appeared from you or befallen you in the path of truth, shall be made manifest letter by letter and be spread throughout the world.
- 5 One day a word was heard from the tongue of the Goal of the world indicating that some of the people of those parts had, on
- بسم ربنا الأقدس الأعظم العلى الأبهى
- قد شهد كل شيء أنه لا إله إلا هو والذى اتى بالحق بملكوت البيان أنه لمشرق وحى الله ومظهر امره ومطلع برهانه ومصدر احكامه ومبدء آياته وهو الغيب المكنون والسر المخزون قد ابتسم بذكره ثغر العالم وفاز بظهوره عباد الذين ما منعهم شئون الورى ولا ضوءاء العلماء الذين نبدوا اليقين عن ورائهم وتمسكوا بالأوهام والظنون لا إله إلا هو المهيمن القيوم
- يا اهل البهآ فى ناسوت الانشاء لعمر المحبوب اليوم يومكم قد طلع فجر البيان واستوى الرحمن على عرش البرهان طوبى لبصير ما حجبته سبحات الامكان ولسميع ما منعه حجاب العرفان ويل لمن اعرض عن يوم الله وتشبث بأذيال الذين انكروا حق الله وجادلوا بآياته وانكروا حجتة وقاموا على الاعراض على شان ناح به سكان الملكوت
- اى دوستان نور فوق نور و عنایت فوق عنایت و رحمت فوق رحمت و عزّت فوق عزّت و نعمت فوق نعمت است انشاء الله محروم نمائید و ممنوع نشوید و مقامات خود را باسم مالک وجود و سلطان غیب و شهود حفظ نمائید ظلم ظالمین و اعراض معرضین و ضوءاء فاسقین شما را محزون نمائید قسم بسلطان وجود عنقریب جمیع این بساطها برچیده شود و اثری از این نفوس در ارض باقی نماند و در عرصه هستی و انجمن عالم ذکر شما و مقامات شما و آنچه از شما ظاهر شده و یا در سبیل حق بر شما وارد گشته حرف بحرف ظاهر شود و در عالم منتشر گردد
- یومی از ایام کلمه‌ئی از لسان مقصود عالمیان استماع شد مشعر بر این بود که اهل آن اطراف

account of the clamor of certain unknown persons, withdrawn to the corner of silence. Glory be to God! These fleeting days were not and are not worthy of this. Wisdom hath ever been and still is greatly beloved, but not to such degree as would extinguish and darken the lamps of hearts. In all cases, sanctified and assured souls must bestow new life upon heedless and lifeless souls through the breaths of divine days. Under all conditions hold fast unto wisdom and occupy yourselves secretly with teaching God's Cause, that perchance the people may not remain deprived. It is most clear and evident that belief and its absence cause no harm or benefit to the Truth. However, should corruption appear or a reprehensible deed be committed by a doer, its harm would affect the root of the Tree.

- 6 O people of Baha! God willing, be ye as the sun in radiance, as the mountain in steadfastness, as the ocean in utterance, and as the earth in wisdom, for all bounties appear from it without any movement being observed therefrom. And God willing, may ye dwell and walk with one face in the land of love and the realm of friendship. Whithersoever ye turn, He is with you. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 7 Honored and kind friend! Your letters have arrived several times by sea and land like refined sugar, and though repetition is not always beloved, truly your repeated letters brought to mind the realm of reunion and recalled the days of meeting - blessed be you! However, this servant, due to numerous occupations of which you yourself are witness, was not enabled to reply until now. But this new letter which you sent from Yazd became the cause of expressing hidden love. After its perusal it was directed to the Most Exalted Horizon and was honored to be presented in the Most Holy and Most Glorious Presence. He said: "O Tahir! Your sighs and lamentations at the time of separation have not been forgotten. Be thankful for this. Strive to act in accordance with what is befitting today, and preserve in the treasury of your heart, in the Name of the True One, exalted be His glory, whatsoever you heard from the tongue of the Wronged One in His presence. Give the glad-tidings of His grace and favor to the friends. Today all must associate with people with perfect wisdom, steadfastness and kindness. If they find attentive ears, they should share the Word; if not, patience is preferable. Outwardly they should be engaged with utmost tranquility and dignity, and secretly occupied in spreading the divine verses, preserving them lest they fall into the hands of the treacherous or be touched by the impure. Say: O friends of the True One, exalted be His glory! With utmost manifestation, appearance, favor and bounty, He

بعضی از ضوهای مجهولی چند در زاویه خاموشی انزوا گرفته‌اند سبحان الله این ایام فانیه قابل نبوده و نیست حکمت بسیار محبوب بوده و هست ولیکن نه بشأنیکه سرج قلوب را خاموش و مخمود نماید در هر حال باید نفوس مطمئنه مقدسه بنفحات ایام الهی نفوس غافله و مرده را حیوة جدید بخشد در هر حال بحکمت متمسک باشید و سرّاً در تبلیغ امر الهی مشغول که شاید ناس محروم مانند این بسی واضح و مبرهن است که ایمان و دون آن ضرر و نفعش بحق راجع نه ولیکن اگر فساد ظاهر شود و یا عمل شنیعی از عاملی ضرر باصل سدره وارد

- 6 ای اهل بها انشاء الله در نور بمثابة آفتاب و در ثبوت بمثابة جبل و در بیان بمثابة بحر و در حکمت بمثابة ارض باشید چه که جمیع الاء از او ظاهر من دون آنکه حرکتی از او مشاهده شود و انشاء الله بوجه واحد در ارض محبت و دیار مودت ساکن و سائر باشید اینها تولوا انه معکم یسمع و یری و هو السميع البصیر

- 7 دوست مکرم مهربان نامه‌های آنجناب از بحر و بر تا این حین چند کره بمثابة قند مکرر وارد هر مکرری محبوب نه ولیکن نامه‌های مکرر شما فی الحقیقه عالم وصال را یادآوری نمود و ایام لقا از آن ظاهر و مبعوث هئیتاً جنابک ولیکن اینعبد نظر بکثرت مشاغل که خود آنجناب هم گواهند تا این کره مؤید بر جواب نشد ولیکن این نامه جدید که از ید ارسال داشتند سبب شد از برای اظهار محبت مکنونه و بعد از ملاحظه بافق اعلی توجه شد و تمام در ساحت امنع اقدس بشرف عرض تلقاء حضور فائز گشت فرمودند یا طاهر حنین و نالهات در حین مفارقت از نظر زرفته ان اشکر بذلک جهد نما تا بانچه الیوم سزاوار است عامل شوی و آنچه از لسان مظلوم بالمواجهه اصغا نمودی در خزانه قلب باسم حق جل جلاله حفظ نما و دوستانرا بفضل و عنایتش بشارت ده امروز باید کل بکمال حکمت و استقامت و شفقت با ناس معاشرت نمایند اگر آذان واعیه یافتند القای کلمه لازم والا الصبر اولی در ظاهر بکمال سکون و وقار و در سرّ بنشر آثار مشغول باشند و آیات الهی را حفظ نمایند که مباد بدست خائنین افتد و یا غیر طاهری بان مس نماید بگو

commands you to perform deeds whose fragrance will endure throughout the kingdom of earth and heaven. God willing, may you be assisted in achieving what has been revealed in the Divine Book. Verily He will aid you through His grace, and He is the All-Bountiful, the Generous."

ایدوستان حقّ جلّ جلاله بکمال ظهور و بروز و عنایت و مکرمّت شما را باعمالی امر میفرماید که عرفش بدوام ملک و ملکوت باقی و پاینده باشد انشاءالله موفق شوید بآنچه که در کتاب الهی نازل شده آنّه یؤیّدکم فضلاً من عنده و هو الفضل الکرم انتهى

- 8 This evanescent servant and other friends must beseech with utmost humility and supplication from the True One, exalted be His glory, that perchance in His days we might drink a drop from the ocean of His good-pleasure. Blessed a hundred thousand times is the soul that has attained to this station. This station is most great, as attested by the Pen of God before and after, and every seeing one possessed of insight and every knowing one possessed of wisdom bears witness to this.

8 از حقّ جلّ جلاله این عبد فانی و سایر دوستان باید بکمال عجز و ابتهال توفیق طلب نمائیم که شاید در ایّامش از دریای رضایش قطره‌ئی بنوشیم صد هزار طوبی از برای نفسی که باین مقام فائز شد این مقام بسیار عظیم است قد شهد بذلک قلم الله من قبل و من بعد و کلّ عالم بصیر و عارف خبیر

- 9 Concerning what you wrote about meeting Jinab-i-Aqa Mirza Ahmad, upon him be Baha'u'llah's glory, in Sarvistan, and likewise the troubles that arose between them - these matters were presented before the face of the Lord of Names. His blessed and exalted Word states: God willing, may all conduct themselves with one another in the utmost spirit and fragrance.

9 اینکه نوشته بودید که جناب آقا میرزا احمد علیه بهاء الله را در سروستان ملاقات نموده‌اید و همچنین کدورات واقعه مابین اینتراتب تلقاء وجه مالک اسماء عرض شد قوله تبارک و تعالی انشاءالله کل بکمال روح و ریحان با یکدیگر سلوک نمایند

- 10 Today the horizons must be illumined with the light of unity. That which is beloved at the Divine Threshold, and which in truth has been the champion of the Cause, is the unity of the friends of God. The True One, exalted be His glory, has forgiven all. Therefore, they too must occupy themselves with reconciliation and forgive one another. Henceforth they must fix their gaze upon that which the All-Bountiful has revealed in the Book and act accordingly. This is the most exalted station - blessed is the one who attains unto it and remains steadfast therein. The glory shining forth from the tongue of My grandeur rest upon My loved ones there and there, whom the world could not prevent from the Most Great Name, who cast aside vain imaginings, hastening to the ocean of certitude which appeared in the days of their Lord, the Most Merciful.

10 امروز باید آفاق بنور اتّفاق روشن شود آنچه لدی العرش محبوبست و فی الحقیقه ناصر امر اتّحاد دوستان الهی بوده حقّ جلّ جلاله جمیع را عفو فرموده لذا ایشان هم باید باصلاح ذات بین مشغول باشند و یکدیگر را عفو نمایند و از بعد به ما انزله الوهاب فی الکتاب ناظر باشند و عمل نمایند اینست مقام اعلی مبارک نفسیکه بآن فائز شد و بر آن مستقیم ماند البهاء الظاهر من لسان عظمتی علی احبائی فی هناک و فی هناک الدّین ما منعهم العالم عن الاسم الأعظم نبذوا الأوهام مسرعین الی بحر الايقان الذی ظهر فی ایّام ربّهم الرحمن انتهى

- 11 This evanescent servant conveys greetings and salutations to all, and with utmost sincerity has mentioned and continues to mention that which is the greatest means for the exaltation, elevation and perpetuation of the remembrance of all. Verily the servant is the supplicant and God is the Answerer, and He is the Mighty, the Beautiful.

11 این عبد فانی خدمت کل تکبیر و سلام میرساند و بکمال خلوص ذکر نموده و مینماید آنچه را که سبب اعظم است از برای علو و سمو و ابقاء ذکر کل انّ الخدام هو السائل و الله هو المجیب و هو العزیز الجمیل

- 12 On one occasion the Tongue of Grandeur uttered these words - His glory be exalted: "O servant present! Jinab-i-Mulla Ahmad is among those souls who attained the presence and witnessed the waves of the ocean of utterance. Ask God to aid him

12 وقتی از اوقات لسان عظمت باین کلمه ناطق قوله جلّ جلاله یا عبد حاضر جناب ملا احمد از نفوسی است که بلقا فائز شد و امواج بحر بیان را مشاهده نمود از حقّ بخواه او را مؤیّد

to do that which is pleasing to Him. Indeed certain unworthy words issued from his tongue. We have veiled them through Our grace, for verily We are the Concealer, the All-Knowing. The True One, exalted be His glory, loves His loved ones, and if a fault appears from someone, He shows patience until an appointed time and conceals it. Jinab-i-Ahmad must arise to serve the Cause, detached from his self and from that which his tongue utters, and speak not except what God has permitted him. Verily We desire for him the good of this world and the next, if he acts according to what We have commanded him in My perspicuous Book."

فرماید بر آنچه رضای او در او است فی الحقیقه بعضی حرفها که شایسته نبوده از لسانش جاری انا سترناه فضلاً من عندنا و انا الستار العليم حقّ جلّ جلاله دوست میدارد احبای خود را و اگر از نفسی خطائی ظاهر شود الی میقات معلوم صبر میفرماید و ستر مینماید باید جناب احمد منقطعاً عن نفسه و ما يتحرك به لسانه بر خدمت امر قیام نماید و به غیر ما اذن الله له تکلم نکند انا اردنا له خير الدنيا والآخرة لو يعمل بما امر به من لدنا فی کتابی المبين انتهى

- 13 O my brother! Observe the loving-kindness and favor of the True One - despite His all-encompassing knowledge and witness, He bestows perfect bounty. On my behalf, convey greetings to Jinab-i-Aqa Mirza Ahmad and mention: Know your station, for in limited years you attained the presence before the Countenance of the One. It would be a pity for this station to be lost. Verily our Lord, the Most Merciful, hears and sees, and He is the All-Hearing, the All-Seeing. Henceforth his honor must occupy himself with the remembrance of the immortal King with perfect humility, submissiveness and unity, and speak that which causes the fire of divine love to blaze. In any case, reconciliation is beloved before God. God willing, his honor will act according to what has been mentioned in this letter, and the friends of God who are present in the land of N and Y will arise to effect reconciliation and illumine the hearts of the friends in that land with the light of unity. This is the binding command of the True One, exalted be His glory. Well is it with them that act accordingly.

13 ای برادر من در شفقت و عنایت حقّ ملاحظه نما مع احاطه علمیه و مشاهده کمال عنایت را میذول میفرماید از قول این فانی خدمت جناب آقا میرزا احمد تکبیر برسانید و مذکور دارید قدر خود را بدانید چه که در سنین معدوده تلقاء وجه احدیه فائز بودید این مقام حیف است از دست برود انّ ربنا الرحمن یسمع و یری و هو السميع البصیر باید از بعد آنجناب بکمال خضوع و خشوع و اتحاد بذکر سلطان بیزوال مشغول باشند و بآنچه سبب اشتعال نار محبت الهی است تکلم نمایند در هر صورت لدی الله صلح محبوبست انشاء الله جناب مذکور بآنچه در این نامه ذکر شد عمل نمایند و اولیای الهی که در ارض ن و ی تشریف دارند باصلاح قیام نمایند و قلوب دوستان آن ارض را بنور اتحاد منور دارند اینست امر مبرم حقّ جلّ جلاله نعیماً للعاملین

- 14 As to what was written regarding the Huququ'llah, thus far in that land no one has been appointed to receive the Huququ'llah. For several years the matter of Huquq was suspended, as permission for its collection had not been issued from the Source of the Cause. In recent years this blessed word shone forth from the tongue of the Divine Unity - exalted be His utterance: "Whosoever desires to pay the Huququ'llah, let the Trustees receive it." The Trustees have been mentioned in the Book of God, and this decree was revealed and sent down from the heaven of the Cause purely as a bounty, in consideration of certain benefits, and its advantage returns to the servants themselves. Verily He speaks the truth, there is no God but He, the Strong, the Mighty. In the Land of Ya, Trustees are present. Whosoever wishes to act according to what is commanded in the Book, let him turn to them. Whatever reaches them, they will deliver. Blessed are they who attain.

14 و اینکه در باب حقوق الله نوشته بودند تا حال در آن ارض اینفقره بنفسی محمول نشده که اخذ حقوق الهی نماید در سنین معدودات امر حقوق معوق بود چه که اذن اخذ آن از مصدر امر ظاهر نشد سنین اخیره اینکلهء مبارکه از لسان احدیه مشرق قوله تعالی هر که اراده نماید حقوق الهی را ادا کند امنا اخذ نمایند و امنا ذکرشان در کتاب الهی بوده و این حکم محض فضل نظر ببعض مصالح از سماء امر جاری و نازل و نفع آن بخود عباد راجع انه يقول الحق لا اله الا هو القوى القدیر در ارض یاء امنا موجودند من اراد ان يعمل بما امر به فی الکتاب فلیرجع الیهم آنچه بایشان برسد میرسانند طوبی للفائزین

- 15 As to what you wrote regarding the loved ones of Manshad, mention of them and the oppression of those devoted souls has flowed from the Supreme Pen. God, exalted be His glory, has mentioned them all with most excellent praise, and likewise mentioned their tribulations and ordeals. However, in the beginning of the Cause, unwisdom was manifest. God willing, henceforth they will be assisted to achieve what is acceptable in the sight of God, exalted be His glory. I swear by the Most Great Name that all the world cannot equal one word of what has been revealed concerning them this year. All the affairs of the world, whether of joy and delight or of sorrow and grief, all pass away more swiftly than that. However, that which has been ordained for the friends of the Desired One is adorned with the ornament of permanence. Blessed is he who has borne tribulations in the love of God, the Lord of all beings. He is indeed among those who are near unto God, the Most High, the Most Great.
- 15 اینکه در بارهٔ احبابی منشاد نوشته بودید ذکر ایشان و مظلومیت آن نفوس مقبله از قلم اعلی جاری حق جلّ جلاله کل را بابتدع اذکار ذکر فرموده و همچنین ذکر بلایا و محن ایشانرا ولیکن در اول امر بی حکمتی ظاهر انشاء الله از بعد موفق شوند بر آنچه نزد حق جلّ جلاله مقبول است قسم باسم اعظم جمیع عالم بکلهئی از کلماتیکه در بارهٔ ایشان در این سنه نازل شده معادله نمینماید امورات عالم چه از فرح و بهجت و چه از حزن و کربت کل اقلّ من آن میگذرد ولیکن آنچه از برای دوستان حضرت مقصود مقدر شده بطراز پابندگی مزین است هنیئاً لمن حمل البلیا فی محبة الله مالک الوری انه من المقربین لدی الله العلیّ العظیم
- 16 This evanescent servant conveys greetings to all the friends in that land, and this love and sincerity of this evanescent one seeks no recognition, for it has been and is for the sake of God. However, I beseech God, exalted be His glory, to assist them to achieve what befits the stations of love. The glory that is manifest and resplendent from the horizon of the heaven of the bounty of our Lord, the Possessor of Names and Creator of the heavens, be upon you and upon those who have attained to His firm and wise Command.
- 16 جمیع دوستان آن ارض را این خادم فانی تکبیر میرساند و این محبت و خلوص فانی اظهار نمیطلید چه که لوجه الله بوده و هست ولیکن از حق جلّ جلاله تأیید میطلسم که ایشانرا موفق فرماید بر آنچه سزاوار مقامات محبت است البهاء الظاهر الالّٰح من افق سماء فضل ربنا مالک الاسماء و فاطر السماء علیک و علی الذین فازوا بأمره المبرم الحکیم
- 17 The servant 10 Ramadan 1299
- 17 خادم فی ۱۰ رمضان المبارک سنة ۱۲۹۹
- BRL_HUQUQ#085x, COC#1133x
- BLIB_Or15704.014, BRL_DA#380,
BRL_HUQUQP#085x, AVK3.475.08x

BH01092

To: Mulla Husayn Milani, in Istanbul

Date: 1299-09-11 [1882-Jul-27]

- 1 He is God, exalted be His glory, unto Him belong grandeur and majesty
- 1 ۱۱ هو الله تعالى شأنه العظمة والكبرياء
- 2 In these days brevity is preferred to lengthy exposition; a concise yet meaningful word from a volume of letters is more beloved, goodly and excellent with the friends of God. Therefore, this evanescent servant has grasped the cord of brevity
- 2 این ایام مختصر از مطول اختیار شده لفظ موجز بامعنی از یک دفتر مکتوبات نزد اولیا احب و احسن و افضل است لذا این خادم فانی بحبل

lest it cause difficulty. I bear witness that there is no God but Him, in acknowledgment of His oneness and in recognition of His singleness. And I bear witness that He sent the Messengers and revealed the Books for the guidance of His creation and their attainment unto what He desired, until He sealed prophethood with Muhammad, the Messenger of God, and the Books with His Book. This servant beseeches his Lord to assist His friends and chosen ones in that which He loves and is pleased with.

- 3 To continue: your letter was received and as it was adorned with the mention of God, glorified be His majesty, it bestowed the food of joy, bounty and gladness. God willing, may you ever dwell beneath the shade of the Tree of Providence, occupied with the remembrance and praise of God and His chosen ones. This is the enduring bounty. The world has no constancy - its winds sometimes bear glad tidings and sometimes warnings. In spring one hears from it the tidings of life, and in autumn the warning of death, and its very changeability testifies to its transience and nothingness. Therefore the people of knowledge and insight have not attached their hearts to its ornaments nor been deceived by its trickeries. Blessed is he who has forsaken it and shunned it, and woe unto him who has turned towards it and clung to it. However, engagement therein for the benefit of the servants of God and for one's own benefit to an extent that does not lead to the fire of greed and passion has been and is praiseworthy. The King of the Messengers - may the spirit of all else be sacrificed for His sake - has said: "The one who earns his living is beloved of God." Blessed are those souls whose deeds have been and are wholly for God and for His sake.

- 4 O brother! This evanescent one has thus far sent several letters to you. It is quite clear and evident that the heartfelt love of this servant has caused him to mention you time and again. How many gentlemen and friends have repeatedly taken the trouble to send letters, and this servant has not been able to reply, as this servant has taken up residence in a corner, holding fast to the cord of trust in God and subsisting on His provision, having no opportunity for discourse. Nevertheless, you had complained. This evanescent one would be content and grateful if in a year he could manage to write even one line in response to the friends. In any case, the purpose of this representation is that you and the friends should be content with one reply from this servant. God is witness and testifier that time and opportunity are rare, otherwise I would trouble you at all times. God willing, may you ever be assisted in the remembrance and praise of the Beloved of the worlds. And if you return to your lands, it would be beloved for the sake of

اختصار متمسک نموده تا سبب زحمت نشود اشهد
انه لا اله الا هو اقراراً بوحدايته واعتراضاً بفردانيته
واشهد انه ارسل الرسل وانزل الكتب لهداية
خلقه و بلوغهم الى ما اراد الى ان ختم النبوة
بمحمد رسول الله و الكتب بكتابه يستل الخادم
ربه بأن يؤيد اوليائه واصفيائه على ما يحب و
يرضى

3 و بعد مکتوب آنجناب رسید و چون بذکر حق
جلّ جلاله مزین بود مائده مسرت و نعمت و
بهجت عطا نمود انشاء الله لمزل و لا يزال در ظلّ
سدره عنایت ساکن باشید و بذکر و ثنای حق
واصفیائش مشغول اینست نعمت پاینده دنیا را
قراری نه باد گاهی مبشر و گاهی منذر در ربیع
بشارت حیات از او اصغا میشود و در خریف
انذار موت و نفس تغییرش گواهی میدهد بر فنا
و نیستیش لذا اهل دانش و بینش بزخارف او
دل نبسته اند و از حقّه باز یایش فریب نخورده اند
طوبی لمن ترکها و تجنّب منها و ویل لمن اقبل الیها
و متمسک بها ولكن اشتغال بأن لأجل منفعت
عباد و منفعت خود انسان علی قدر لا ینتهی بنار
الحرص و الهوی محبوب بوده و هست سلطان
رسل روح ما سواه فداء الکاسب حبیب الله
فرموده طوبی از برای نفوسیکه جمیع اعمالشان
الله و لوجه الله بوده و هست

4 ای برادر تا حال چند مکتوب اینفانی خدمت
آنجناب ارسال نموده این بسی واضح و ثابت است
که محبت قلبی خادم را بر آن داشته که آنجناب
را مرّۀ بعد مرّۀ ذکر نموده چه مقدار از آقایان
و دوستان که مکرّر زحمت کشیده نامه ارسال
نموده اند و اینعید موفق بجواب نشده چه که این
عید در گوشه ئی مقرّ گردیده بجبل توکل متمسک
و بطعام الله متشبّث فرصت تکلم نه و مع ذلک
آنجناب گله نموده [بودند] اینفانی اگر در یکسنة
یکسطر از عهده برآید که در جواب دوستان
عرض نمایم راضی و شاکر بوده باری مقصود از
این عرض آنکه آنجناب و دوستان از اینعید بیک
جواب قناعت نمایند حقّ شاهد و گواهیست که
فرصت و وقت کمیاب والا در کلّ حین آنجناب
را زحمت میدادم انشاء الله لازال مؤید باشید بر

remembrance of some. The rest of knowledge is with God, our Lord and the Lord of all things, the Lord of the seen and the unseen, and the Lord of the worlds.

- 5 Mention hath been made of Jinab-i-Haji Muhammad-Baqir, upon him be 966 [Baha'u'llah]. Praise be to God, he hath been assisted through divine grace. God willing, may he be blessed in all conditions with the bounties of the All-Bountiful Lord. Likewise mention was made of Jinab-i-Karbila'i Muhammad-Aqa. All must turn unto God and occupy themselves with that which profiteth all who dwell on earth. Today is the day of reformation, and the human world is in need of remembrance and prayer, for the people of truth are few and surrounded while enemies encompass from all directions. Surely you have heard the account of Alexandria and Islam and others. The divine religion hath been weakened and the adversary strengthened, yet the cause and reason for this weakness which hath persisted over successive years remaineth unknown and hidden from all. For were they to become aware of its cause and reason, they would surely arise to remove it. The people are heedless and veiled, and this servant is silent and sorrowful. All must, with the utmost humility, submission, reverence and supplication, beseech from the Self-Sufficing Lord whatsoever shall cause the removal of corruption and the reformation of the world. I convey greetings to the friends and beseech God to aid them all in that which is befitting. The servant beseecheth his Lord to draw them near unto Him and to send down upon them from the heaven of His grace mercy and blessing from His presence. Verily He is the All-Bountiful, the Most Generous.

- 6 Likewise I convey greetings to Jinab-i-Aqa 'Ali-Akbar and Karbila'i Mirza Aqa. All must conduct themselves with perfect wisdom. Mention is not permitted in that land, nor is writing, for the people are heedless and imagine that these recluses have been and are engaged in that which was and is unworthy of human dignity. We seek refuge in God from this, ask His forgiveness and turn repentant unto Him. Verily He is the All-Hearing, the Answering.

- 7 I convey greetings to Jinab-i-H and Sin. They have always been mentioned in this land. God willing, may they remain preserved beneath the shadow of God's grace and be adorned and assisted with praiseworthy attributes and goodly deeds. This land is not free from movement, therefore the sending of letters is not permitted. God willing, may all the friends be assisted to observe the wisdom revealed in the Book and be

ذکر و ثنای محبوب علمیان و اگر باراضی خود رجوع فرمائید لأجل تذکر بعضی محبوبست باقی العلم عند الله ربنا و رب کلشیء و رب ما یری و ما لا یری و رب العالمین

- 5 ذکر جناب حاجی محمد باقر علیه ۹۶۶ [بهاء الله] نموده بودند الحمد لله بعنایت حق موفّقند انشاء الله در جمیع احوال بفیوضات حضرت فیاض فائز باشند و همچنین جناب کربلائی محمد آقا ذکرشان عرض شد جمیع باید بحق متوجه باشند و به ما ینتفع به من علی الأرض مشغول امروز روز اصلاح است و عالم انسانی محتاج بذکر و دعا چه که اهل حق معدود و محاط و اعدا از جمیع جهات محیط البتّه حکایت اسکندریّه و اسلام و دون آنرا شنیده‌اید دین الهی ضعیف شده و خصم قوی و لکن سبب و علّت این ضعف که در سنین متوالیات وارد شده معلوم نه و کل از او محتجب چه اگر بسبب و علّت آگاه میشدند البتّه بر رفعش قیام مینمودند ناس غافل و محجوب و ایبعد ساکت و محزون باید کل بکمال تضرع و خضوع و خشوع و ابتال از غنی متعال طلب ثنائیم آنچه را که سبب رفع فساد و اصلاح عالم است خدمت دوستان سلام میرسانم و از حقّ میطلب جمیع را مؤید فرماید بآنچه که سزاوار است یسئل الخادم ربّه بأن یرحمهما الیه و ینزل علیهما من سماء فضله رحمة و برکة من عنده انه لهُ الفضل الکرم

- 6 و همچنین خدمت جناب آقا علی اکبر و کربلائی میرزا آقا سلام میرسانم جمیع باید بکمال حکمت حرکت نمایند در آن ارض ذکر جایز نه و همچنین تحریر چه که ناس غافلند همچو گمان مینمایند که این منزویان در صدد آنچه که لایق شأن انسانی نبوده و نیست بوده و هستند نعوذ بالله عن ذلک و استغفره و اتوب الیه انه لهُ السامع المجیب

- 7 خدمت جناب ح و سین سلام میرسانم همیشه ذکرشان در این ارض بوده انشاء الله در ظلّ عنایت حقّ محفوظ باشند و باخلاق مرضیه و اعمال طیبیه مزین و موفّق این ارض خالی از حرکت نیست لذا ارسال مکتوب جایز نه انشاء الله جمیع دوستان مؤید شوند بحکمت منزله

aided to achieve that which is acceptable in the presence of God. Peace and remembrance be upon you and upon those with you whose names thou didst mention, and upon the servants of God, the believers.

در کتاب و موفق گردند بآنچه که لدی الله
مقبول است السلام و الذکر علی جنابکم و علی
من معکم الذین ذکرت اسمائهم و علی عباد الله
الموحّدين

BLIB_Or15704.340

BH00492

To: Muhammad Karim, in Tihiran

Date: 1299-09-27 [1882-Aug-12]

¹ In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious.

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² I have been bidden to be brief in that which is sent unto the goodly ones from the presence of God, the Mighty, the Chosen; therefore it is made known: The letter of thy honor, which thou didst dispatch in the name of His Holiness Ismu'llah Mihdi (upon him be, from every glory, the glory of the Most Glorious), arrived at a time when he had turned his face toward the region of the Caucasus, for the purpose of meeting certain of the friends. Wherefore this lowly one, with his own permission and leave, opened thy letter, learned, as it was, the purport of that which was written therein, and thereafter turned unto the Most Holy, the Most Inaccessible Court and submitted the details before the Presence. He saith, exalted be He:

² قد امرت بالاختصار فيما ارسل الى الأخيار
من لدی الله العزيز المختار لذا اظهر ميرود نامه
آنجناب که باسم حضرت اسم الله مه علیه
منکل بهاء ابهاه ارسال نمودید هنگامی رسید که
ایشان توجه بشطر قفقاز بجهة ملاقات بعضی
از دوستان نموده بودند لذا اینفانی نظر باذن و
اجازه خود ایشان نامه آنجناب را گشوده
و کما هی بر آنچه مرقوم بود آگاهی حاصل و
بعد توجه بساحت امنع اقدس نموده تفصیل در
پیشگاه حضور عرض شد قوله تعالی

³ O beloved Muhammad-Karim! The grace of God, exalted be His glory, has been manifest towards you like unto the radiant rays of the divine Sun of this Day. You have ever been and continue to be beneath the gaze of His favor and mercy. And if at times matters arose that were outside the circle of His good-pleasure, they were veiled and adorned with the ornament of forgiveness. This was among His special favors towards you. Be thankful unto your Lord, the All-Forgiving, the Concealer of faults, the Compassionate, the Generous. Convey greetings to all from God and give them the glad-tidings of His grace, that perchance this greatest glad-tiding may become the cause of remembrance and the source of supreme joy. Say: This is a great Day. Strive that ye may be enabled to make good what hath escaped you.

³ یا محمد قبل کریم عنایت حقّ جلّ جلاله نسبت
بشما چون اشراقات انوار آفتاب یوم الهی ظاهر و
هویداست همیشه تحت لحاظ فضل و رحمت بوده
و هستید و اگر گاهی هم اموری که از دائره رضا
خارج بود ظاهر شد ستر شد و بطراز عفو مزین
گشت این از عنایهای مخصوصه الهی بود نسبت
بشما ان اشکر ربک الغفار السّتر المشفق الکریم
جميع را از قبل حقّ تکبیر برسان و بنایتش
بشارت ده شاید این بشارت کبری سبب تذکر
شود و علّت فرح اکبر گردد بگو امروز روزیست
بزرگ جهد نمائید تا بتدارک مافات مؤید گردید
البهاء علیکم انتهى

- 4 A hundred thousand praises and thanks befit Him Who is the Ultimate Goal, from Whose blessed Pen flows the living waters of life. His loved ones are forever blessed with His remembrance, honored by His grace, gladdened by His bounty, sustained by His favors, and recipients of His mercy. From the horizon of each of His words shines forth the sun of generosity. God willing, you, this servant, and all the friends shall be enabled to render thanks for His infinite blessings.
- 4 صد هزار حمد و شکر مقصودی را لایق و سزاست که کوثر حیوان از قلم مبارکش در جریان لازال دوستان بذکرش فائز و بعنائتش مشرف و بفضلش مسرور و از نعمتش مرزوق و برحمتش فائز از افق هر کلهائی از کلماتش آفتاب جود مشهود انشاء الله آنجناب و اینعبد و سایر دوستان موفق شویم بر شکر نعمتهای نامتناهی اش
- 5 Regarding the dream you wrote about, it was truly among truthful visions, as the fragrances of love were wafted from it. This indicates that through divine grace and infinite mercy, bounty and blessing shall be bestowed, and you shall fulfill the rights that were due upon your father's property - may the glory and mercy of God rest upon him. It is most clear and evident that whatsoever hath been sent down from the heaven of God's commandments, exalted be His glory, hath been intended for the benefit of His servants.
- 5 و اینکه در باره رؤیا نوشته بودید فی الحقیقه از رؤیای صادقه بوده چه که نجات محبت از او متضوع بود این اشاره بآنست که از فضل الهی و رحمت نامتناهی نعمت و برکت عطا میشود و آنجناب حقوقیکه بر اموال والد علیه بهاء الله و رحمته تعلق داشت ادا مینمایند این بسی واضح و معلوم است که آنچه از سماء اوامر الهی جل جلاله نازل شده مقصود منفعت عباد او بوده
- 6 The question of Huquq is highly significant. It hath been and will always be conducive to divine increase, prosperity, dignity and honour. Though for thy departed and exalted father - who, by the testimony of the Most Exalted Pen, hath ascended unto the loftiest heights - an elevated station hath been and remaineth ordained, yet this ordinance shall add radiance unto the light of his station, and likewise unto the prosperity and bounty of his descendants, if the people would in truth become informed and cognizant of this station and arise to fulfill it as is meet and fitting.
- 6 امر حقوق بسیار عظیم است و علت برکت و نعمت و رفعت و عزت بوده و هست اگرچه از برای جناب مرحوم مرفوع والد الذی بشهادة القلم الاعلی صعد الی الذروة العلیا مقام عالی بوده و هست لکن اینفقره بر نور مقام بیفزاید و همچنین بر ثروت و نعمت بازماندگان اگر ناس فی الحقیقه بر این مقام مطلع و آگاه شوند بما ینبغی قیام نمایند
- 7 And whereas it was mentioned that for some time this servant had not sent any missive, letter or communication to you, my excuse is as clear and luminous as the sun, and all the friends of God, His chosen ones and loved ones bear witness to the magnitude of this servant's occupations. If in the course of a year or two I find the opportunity to express two words of sincere devotion to any one of the friends, it is as though I have accomplished a mighty task, for opportunity is like unto assurance. In these days a great fire has been kindled in the land of Egypt and many honorable souls have been afflicted with utter abasement. Verily our Lord, the All-Merciful, doeth what He willeth and ordaineth what He pleaseth. The friends of that land have turned their attention to this land and great losses have been sustained, but God is verily the Self-Sufficient, the Almighty. Although this servant has mentioned the excuse for not sending letters, nevertheless some time ago in the letter of the beloved of hearts, Ali-Qabli-Akbar, upon him be all the most glorious Glory, a detailed account was conveyed to you. God willing, it has been received and perused. Praise
- 7 و اینکه ذکر شده بود مدتهاست اینعبد بآنجناب ذکری و نامهائی و مکتوبی ارسال نداشته عذر اینعبد بمثابه آفتاب روشن و منیر است و جمیع اولیا و اصفیا و احیای الهی بر عظمت شغل اینعبد شهادت میدهند اگر هر یک از دوستانرا در یکسره او دو فرصت بیابیم و بدو کلمه اظهار خلوص نمایم مثل آنست که کار عظیمی از پیش برده ام چه که فرصت بمثابه اطمینانست در این ایام در قطر مصری نار عظیمی برافروخته شده خلق کثیری از اعزّا بذلت کبری مبتلا ان ربنا الرحمن یفعل ما یشاء و یحکم ما یرید دوستان آن ارض باین ارض توجه نمودند خسارت بسیاری وارد شده ولکن الله هو الغنی القدر اگرچه اینعبد عذر عدم ارسال نامه ذکر نمود ولکن چندی قبل در مکتوب محبوب فؤاد جناب علی قبل اکبر علیه من کل بهاء ابهاه شرح مبسوطی بآنجناب

be to God, you and the friends have been and are mentioned in the Most Holy and Most Exalted Presence, especially that household which is among those who have attained the choice wine of certitude in the days of the All-Merciful.

- 8 And concerning your request for permission to attain His presence, excellent is that which you have asked, for all have been created for this most mighty, most great, most exalted, most excellent Cause. This servant, in accordance with your wish, on one of the nights of the blessed month of Ramadan, made mention of it before the Throne of the All-Merciful, and this answer was revealed from the Dayspring of God's Command: "O servant present! Write to him who hath turned towards God - upon him be My Glory - that these regions are in turmoil. The fire which the deniers have kindled with their own hands and inflamed by their own deeds hath not yet been extinguished. The world is afflicted with the consequences of its actions, and none hath known or knoweth the cause and reason thereof. Under such circumstances, his movement and journey would not accord with the requirements of wisdom. He remembereth whomsoever He willeth by a command from His presence and recordeth for whomsoever He desireth the reward of attaining His presence. He, verily, is the Almighty, the All-Powerful." End.

- 9 As to what you wrote concerning His honour, the late and lamented, His Holiness Qa'ini, upon him be the Glory of God and His mercy, and your expression of sorrow - in truth there is no cause for sorrow, rather it is cause for gratitude, for he ascended in such a manner that all holy, firm and steadfast souls were filled with longing. In the days when the Ancient Beauty was residing in the mansion, the aforementioned departed one took flight to the Supreme Companion at the first light of dawn on the twentieth day of Rabi'u'l-Avval. That very night, the Most Great Branch - may my spirit, my being and my essence be sacrificed for the dust of His footsteps - visited his home and remained with him for some time. This was one of the special bounties that was bestowed upon him. The next day when news reached the mansion, at that very moment the Most Great Branch and the other Branches - may my spirit and being be sacrificed for the dust of their footsteps - by command proceeded on foot to accompany the funeral procession. This evanescent servant also wished to accompany the Branches of God, but they said "The weather is cold and you are frail," and repeatedly uttered these blessed words. Afterwards, this evanescent servant presented himself before the throne with tablet and pen, and at that moment there descended from the heaven of the Lord of all worlds' bounty that which nothing

اظهار رفت انشاءالله رسیده و ملاحظه نموده اند
 لله الحمد آنجناب و دوستان در ساحت امنع
 اقدس مذکور بوده و هستند مخصوص آن بیت
 من الذين فازوا برحیق الايقان فی ایام الرحمن

- 8 و اینکه در باره اذن لقا اظهار نمودید نعم ما
 سئل جنابک چه که کلّ از برای این امر عظیم
 عظیم و اکبر اکبر خلق شده اند و اینعبد حسب
 الخواش آنجناب شبی از شبهای ماه مبارک
 رمضان تلقاء عرش رحمن عرض نمود اینجواب از
 مطلع امر الهی ظاهر فرمودند یا عبد حاضر بجناب
 مقبل علیه بهائی بنویس که این اطراف منقلب
 است ناریکه منکرین بدست خود افروخته اند و
 بعمل خود مشغول کرده اند هنوز خاموش نشده
 عالم بجزای عمل مبتلا و سبب و علت را احدی
 ندانسته و نمیداند در اینصورت حرکت و توجّه
 آنجناب از مقتضیات حکمت بعید است انه یذکر
 من یشاء امراً من عنده و یکتب لمن اراد اجر
 لقائه انه هو المقتدر القدير انتهى

- 9 و اینکه در باره حضرت مرفوع مرحوم مبرور
 حضرت قائمی علیه بهاء الله و رحمته نوشته
 بودید و اظهار اسف نمودید فی الحقیقه جای
 اسف نیست جای شکر است چه که بقسمی
 صعود نمودند که جمیع ارواح مقدّسه ثابتّه
 راسته حسرت بردند در ایامیکه جمال قدم در
 قصر تشریف داشتند مرفوع مذکور در اوّل فجر
 بیستم شهر ربیع الأوّل آهنگ رفیق اعلی نمودند
 همان لیل حضرت غصن الله الأعظم روحی و
 ذاتی و کینونتی لثراب قدومه الفداء در منزل
 ایشان تشریف بردند و مدتی با ایشان بودند این
 یکی از عنایات مخصوصه است که شامل حال
 ایشان شد و فردای آن خبر به قصر رسید در
 همان حین حضرت غصن الله الأكبر و غصنین
 دیگر روحی و ذاتی لثراب قدومهم الفداء حسب
 الأمر پیاده متوجّه تشییع جنازه شدند این خادم
 فانیم اراده نمود در خدمت اغصان الله توجّه
 نماید فرمودند هوا سرد است و توضعیفی و مکرر
 باینکلمه مبارکه نطق فرمودند بعد اینعبد فانی با
 لوح و قلم تلقاء عرش حاضر و همان حین از

in the world could equal, to such an extent that this servant became occupied with the word "Would that I..." I swear by the bounty of God, exalted be His glory, that such grace and favor surrounded him that tongue, pen and man are incapable and powerless to describe it. How blessed and fortunate was he! The field of the pen has reached this point and can move no further. The command is in God's hands, the Lord of all worlds.

سما عنایت ربّ العالمین نازل شد آنچه که عالم باو معادله نمینماید بشأنی که اینعبد یکلهه یالیتی مشغول شد قسم بعنایت حق جلّ جلاله که فضل و عنایتی ایشانرا احاطه نموده بود که لسان و قلم و انسان از ذکرش عاجز و قاصر است هنیئاً له و مرثیاً له میدان قلم تا باین مقام منتهی شد دیگر یارای حرکت در او موجود نه الامر بید الله ربّ العالمین

- 10 And further, concerning what you wrote about Jinab-i-'Abdu'l-Ahad, you have surely heard the details of what transpired, but praise be to God, through the grace and mercy of God, exalted be His glory, his end was blessed, for he was adorned with the ornament of divine forgiveness and pardon. May the spirit of the world be sacrificed for His bounty! Excessive occupation with worldly affairs sometimes makes one heedless, but God's grace is great. However enormous a sin may be, it can never equal the magnitude of God's forgiveness. We beseech God, exalted be His glory, to assist all to remain firm with the greatest steadfastness. He is the Sovereign who does what He wills and the King of the Kingdom of Names. He acts and commands, and He is the Powerful, the Commander, the All-Informed.

10 و دیگر در باره جناب عبدالأحد نوشته بودید البتّه تفصیل آنچه واقع شده شنیده اید و لکن الحمد لله از فضل و رحمت حقّ جلّ جلاله عاقبتشان بخیر منتهی شد چه که بطراز عفو و مغفرت الهی فائز گشتند روح العالم لعنایه القداء کثرت اشتغال بدنیای گاهی انسانرا غافل مینماید و لکن فضل حق بزرگ است خطیئه هر چه عظیم باشد البتّه بعظمت بخشش حقّ معادله ننموده و ننماید از حقّ جلّ جلاله سائل و آمل که جمیع را مؤید فرماید باستقامت کبری اوست سلطان یفعل ما یشاء و مالک ملکوت اسماء یفعل و یحکم و هو المقتدر الامر الخبیر

- 11 As to what you wrote regarding your intention to visit the Greatest Holy Leaf, the honored Sister - upon her be God's grace, mercy and bounty - and that you would perform this blessed act as proxy for the Name of God, while he would visit the Most Great Scene and the Court of the Throne as your proxy, this servant has made the pilgrimage as their proxy to the Ultimate Goal, the Most Exalted End and the Supreme Summit. You too, God willing, will succeed in visiting the Greatest Holy Leaf - upon her be the Most Glorious of all Glory - as proxy for this servant and the Name of God.

11 و اینکه نوشته بودید که اراده زیارت حضرت ورقه کبری حضرت اخت علیها فضل الله و رحمته و عنایته دارید و بوکالت حضرت اسم الله ایعمل مبرور را عامل میشوید که ایشانهم بوکالت آنجناب قصد منظر اکبر و ساحت عرش نمایند اینعبد بوکالت ایشان قصد مقصد اقصی و غایه قصوی و ذروه علیا نموده و زیارت بعمل آمد آنجناب هم انشاء الله بنیابت اینعبد و حضرت اسم الله زیارت حضرت ورقه کبری علیها من کلّ بهاء ابهاه فائز میشوند

- 12 And regarding what you wrote about visiting His Honor, the Luminous Name - upon him be the Most Glorious Glory of God - God willing it will be sent later.

12 و اینکه در باره زیارت حضرت اسم منیر علیه بهاء الله الأبهی نوشته بودید انشاء الله از بعد ارسال میشود

- 13 As to what you wrote concerning the departed and blessed Aqa Fathu'llah, who ascended to the Supreme Companion, an answer was previously revealed and sent. God willing, it has by now reached you. According to His command, his mother, upon her be the Glory of God, should be content and her portion should reach her, and the remainder should be handled according to the previous command. In these days, according to His command, Shaykh Abu'l-Qasim, upon him be the Glory

13 و اینکه در باره قسمت مرفوع مبرور آقا فتح الله الذی صعد الی الرفیق الاعلی نوشته بودید از قبل اینجواب نازل و ارسال شد انشاء الله تا حال رسیده حسب الامر آنکه امّ علیها بهاء الله باید راضی باشد طلب او باو برسد و مابقی از قرار امر قبل عمل شود جناب شیخ ابوالقاسم علیه ۶۶ ۹ [بهاء الله] این ایام حسب الامر بآنشطر توجه

of God, has turned towards that direction. A Most Holy, Most Exalted Tablet was specifically revealed and sent to you. God willing, your eyes shall be illumined by its lights, your heart assured by its bounty, and the nostrils of your soul perfumed by its fragrance.

- 14 As to what you wrote regarding your departed and blessed father, upon him be the Glory of God and His mercy, that you had inferred from the utterances of the Goal of all the worlds that he was not pleased with you - mention of his goodness has always been made in the Most Holy Court, and in the Book of God he is recorded and inscribed among the firm ones and the forerunners. This evanescent servant has never heard from the tongue of the Lord of Eternity any word indicating his displeasure. God willing, he was and is pleased. What is incumbent upon you is to hold fast to the Book of God in your deeds - therein lies all good, and God suffices as a witness.

- 15 Convey greetings to the friends in that land who have drunk from the cup of certitude and have attained the station of assurance. The petition of this servant and his counsel to the friends is that they should appreciate the value of these remaining days and count time as precious. By Him at Whose command the Supreme Pen moves, a single moment of these days is more precious than all the mines of the earth and their jewels, and than all that the kings and others in the world possess. One must know the station of such times, epochs, days, hours and minutes, for there has never been and never will be anything comparable to what has been mentioned. God willing, may the True One, exalted be His glory, confirm us all that we may act in accordance with what is befitting and attain to what is acceptable. The command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Powerful, the Mighty, the Omnipotent.

- 16 There is no news from the emigrant, upon him be the Glory of God. I send greetings to him. Blessed is he in that he turned and circumambulated the Most Great House of God and attained to what was inscribed in the Books of God, and likewise his brother who drank the choice wine from the hands of his Lord's bounty, the Generous. The Glory be upon you, upon your mother, your son, those in your household, and upon those men and women who have turned to God, the One, the All-Informed.

- 17 The servant 27th of the blessed month of Ramadan 1299

COC#1143x

نمود یک لوح اقدس مخصوص آنجناب نازل و ارسال شد انشاءالله از انوارش چشم روشن و از عنایتش قلب مطمئن و از نفعهاش شامه جان معطر شود

- 14 و اینکه در باره جناب مرحوم مرفوع مبرور والد علیه بهاء الله و رحمته نوشته بودید که از بیانات مقصود عالمیان استنباط نموده اید که او از شما راضی نیست ذکر خبر ایشان همیشه در ساحت اقدس بوده و در کتاب الهی از راضین و سابقین مذکور و مسطورند و این عبد فانی از لسان مالک قدم چنین کلمه‌ای که مشعر بر عدم رضای ایشان باشد نشنیده انشاءالله راضی بوده و هستند آنچه بر آنجناب لازم است اینست که در اعمال بکتاب الهی متمسک باشند خیر در آنست و کفی بالله شهیدا

- 15 دوستان آن ارض را که از کأس اطمینان آشامیده‌اند و بمقام ایقان فائزند تکبیر برسانید عرض این خادم و وصیتش باقیان آنکه قدر ایام باقیه را بدانند و وقت را غنیمت شمارند فوالدی بآمره تحرک القلم الاعلی آتی از این ایام اغلی است از معادن ارض و جواهر آن و از آنچه نزد ملوک و سایر اهل عالم موجود باید مقام چنین اوقات و ازمان و ایام و ساعات و دقائق را دانست چه که شبه از برای آنچه ذکر شد نبوده و نیست انشاءالله حق جلّ جلاله تأیید فرماید تا ما عباد کلّ با آنچه لایق است عامل شویم و با آنچه مقبول است فائز گردیم الامر بیده یفعل ما یشاء و یحکم ما یرید و هو القوی الغالب القدير

- 16 از جناب مهاجر علیه بهاء الله خبری نیست خدمت ایشان تکبیر میرسانم هنیئاً له بما توجه و طاف بیت الله الأعظم و فاز بما کان مسطوراً فی کتب الله و کذلک اخیه الذی شرب الرّحیق من ایدای عطاء ربّه الکریم البهاء علیکم و علی امکم و ابنکم و من فی بیتکم و علی الدّین اقبلوا و علی الالائی اقبلن الی الله الفرد الخبیر

- 17 خادم فی ۲۷ شهر رمضان المبارک ۱۲۹۹

INBA18:430, AVK4.230.05x, GHA.099.09x

BH07684*Date: 1299-10-01 [1882-Aug-16]*

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

Glory be unto Thee, O Thou through Whose Name all created things were dissolved, by Whose command all contingent beings were subdued, and at the vibration of Whose Most Exalted Word all things were stirred! I beseech Thee by the glances of Thy favor and the warbling of the Dove of Thy Oneness to inscribe with the finger of Thy might upon the brow of Thy chosen ones that whereby Thy servants and creatures may recognize them. Thou seest, O my God, my Purpose and my Master, that Thy servants are occupied with their riches, heedless through their affairs, and prevented by their veils from recognizing Thy chosen ones who have arisen to serve Thy Cause, who have spoken that which the tongue of Thy grandeur hath spoken, and who have testified to that which Thy Most Exalted Pen hath testified in the earliest of Thy days. I beseech Thee, O Lord, by the sovereignty of Thy Will and the penetrating influence of Thy Purpose, to ordain for the people of Thy realm that which Thou hast destined for them through Thy bounty and favors. Thou hast ever been, O my God, supreme over all who are in Thy earth and sanctified above all that are with Thy creation. There is none other God but Thee, the Compassionate, the Bestower, the Forgiving, the Generous.

JHT_S#163

بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنَى

سبحانك يا من باسمك ذوّت الكائنات و
بأمرك سخرت الممكّات و باهتزاز كلمتك العليا
اهتزّت الأشياء استلّك بلحظات عنايتك و
تغرّدات حمامة توحيدك بأن تكتب من اصبع
قدرتك على جبين اصفيائك ما يعرفه به عبادك
و خلقك

ترى يا الهى و مقصودى و مالكى انّ عبادك
شغلّتهم اموالهم و غفلّتهم شئوناتهم و منعّتهم
حجباتهم من عرفان اصفيائك الذين قاموا على
خدمة امرك و نطقوا بما نطق به لسان عظمتك
و شهدوا بما شهد به قلبك الأعلى فى أول ايامك
اى ربّ استلّك بسلطان مشيتك و نفوذ
ارادتك بأن تجعل لأهل مملكتك ما قدّرت
لهم بجلودك و الطافك لم تزل كنت يا الهى
مهيمناً على من فى ارضك و مقدّساً عمّا عند
خلقك لا اله الا انت المشفق المعطى الغفور
الكريم

ADM3#103 p.123

BH01152*To: Muhammad Ali Milani (son of Haji Ahmad), in Tiflis**Date: 1299-10-02 [1882-Aug-17]*

- 1 In the name of our Most Holy, Most Great, Most Exalted Lord.
- 2 The Dove of Utterance hath cooed upon the twigs of mystic knowledge: The Kingdom belongeth unto God, the Lord of all worlds. This is a word uttered by the tongue of the Lord of Names after the passing away of all things. He, verily, is the Omnipotent, the Almighty. This is a day wherein the powers

١٥٢ ١ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَعْلَى

٢ قد هدّرت حمامة البيان على ايكّة العرفان الملك
لله ربّ العالمين هذه كلمة نطق بها لسان مالک
الأسماء بعد فناء الأشياء انه هو المقتدر القدير هذا
يوم فيه قامت الدّول على ملّة الاسلام بذلك
اضطربت الأركان و الناس فى خسران مبين قد

have risen against the Islamic Faith, whereby the foundations have been shaken and the people are in manifest loss. They have reaped what they have sown in their vain life, to which every discerning sage doth testify.

اخذوا بما اكتسبوا في الحيوۃ الباطلة يشهد بذلك كل عالم بصير

- 3 The world is encircled with calamities. Even if at times some good may be evident, it is inevitable that a great calamity followeth—and yet no one on earth hath perceived its origin. The Lord of the Messengers and the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - hath said: “A time shall come when no one’s faith shall remain secure except for those who flee from peak to peak and from stone to stone.” Likewise, Isaiah the Prophet hath spoken concerning the severity of these days: “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.” This blessed verse he hath mentioned thrice, and this is the greatest proof and mightiest evidence of the severity of these days and the greatness of God’s Cause. In another passage he saith: “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty.” And further he saith: “To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty.”

3 عالم را بلا احاطه نموده اگر في الجملة خير هم در او گاهی مشاهده شود بلاى عظيمی از عقب متوجه و احدى از عباد ارض سبب و علت آنرا ادراک ننوده حضرت سيد المرسلين و خاتم النبيين روح ما سواه فداء ميفرمايد سيأتى زمان لا يسلم لذي دين دينه الا لمن يفر من شاهق الى شاهق و من حجر الى حجر و همچنين اشعياء نبي [ع] در شدت اين ايام ميفرمايد ادخل الى الصخرة و اختبئ في التراب من امام هبة الرب و من بهاء عظمته و اين آيه مبارکه را در سه مقام مکرر ذکر فرموده اند و اين اعظم دليل و اکبر برهانت بر شدت ايام و عظمت امر الهي در مقام ديگر ميفرمايد و يدخلون في مغائر الصخور و في حفاير التراب من امام هبة الرب و من بهاء عظمته و همچنين ميفرمايد ليدخل في نقر الصخور و في شقوق المعازل من امام هبة الرب و من بهاء عظمته

- 4 Were this evanescent one to undertake mentioning the references from divine books and scriptures that have been sent down from the Kingdom of Will upon the Prophets and chosen ones, it would surely result in a book larger than all existing books. In truth, these are momentous days, for the fire of sedition is ablaze in the world, and cities and lands are besieged under the might of great cannons and in upheaval. Such means have been assembled in the world that the mighty ones of the age do whatever they are capable of doing. The intoxication of pride in these fleeting days hath so seized them that they hear not the cry of the oppressed. They show no mercy to young or old. God shall requite them for what they do.

4 اگر اينفاني اراده نمايد اشارات کتب و زير الهي که از ملکوت مشيت بر انبيا و اصفيا نازل شده ذکر نمايد البته کتابي شود اعجم از کتب موجوده في الحقيقه ايام و انفسى امروز است چه که نار فتنه در عالم مشتعل و مدن و ديار در زير سطوت مدافع کبيره محصور و منقلب اسبابی در عالم فراهم آمده که اقوياء روزگار هر کدام بر هرچه قادر باشند عمل مينمايند سکر غرور ايام فانيه چنان اخذشان نموده که نالهء مظلوم را نميشنوند بر صغير و کبير رحم ننوده و نمينمايند قاتلهم الله بما هم يعملون

- 5 O brother! All these matters have come to pass according to the desert of people and the deeds they were engaged in beforehand. This evanescent servant beseecheth God, exalted be His glory, to bestow, through His grace and mercy, penetrating vision and attentive ears, that those on earth might become aware of what behooveth them and arise to redress what hath escaped them. Now that most are observed to be heedless and are seen to be sleeping - nay, dead - in the cradle of ignorance and unknowing, perchance Israfil, by the command of the Lord

5 ای برادر جميع اين امور نظر باستحقاق ناس و اعمالی که از قبل بآن مشغول بوده اند وارد از حق جلّ جلاله اين خادم فانی ميطلبد بفضل و رحمت خود ابصار حديد و آذان واعيه مرحمت نمايد تا من على الأرض بآنچه سزاوار است آگاه شوند و بر تدارك مافات قيام نمايند حال که اکثر غافل مشاهده ميشوند و در مهاد جهل و نادانی نائم بل مرده ملاحظه ميگردند مگر حضرت اسرافيل

of Majesty, might render assistance, or the Holy Spirit might, out of pure grace, bestow an effusion.

بامر مولی الجلیل مددی نماید و یا روح القدس محض فضل افاضهائی فرماید

- 6 However, praise be to God, through divine grace and favor these servants have grown accustomed to imprisonment and are grateful in all conditions. We beseech His aid that He may, in these fleeting days, preserve His servants from all that is repugnant to His good-pleasure. This is the hope of them that hope. Praise be to God, the Lord of all worlds.

6 ولكن الحمد لله از فضل و عنایت حقّ این عباد بسجّان انس گرفته‌اند و در جمیع احوال شاکر و از او تأیید طلب مینمائیم که عباد خود را در این ایّام فانیه از جمیع مایکریه رضاه حفظ فرماید اینست امل آملین الحمد لله ربّ العالمین

- 7 Your letter was received. Praise be to God, it was adorned with the ornament of love and brought glad tidings of the well-being of the friends of God. After it was reviewed, it was presented at the Most Holy, Most Exalted Court, and loving-kindness was expressed for each one. God willing, may they be occupied with the remembrance of Truth in all conditions and be steadfast in His service.

7 و بعد مکتوب آنجناب رسید الحمد لله بطراز محبّت مزین بود و مرثدهء سلامتی دوستان الهی آورد بعد از اطلاع در ساحت ارفع اقدس اعلی عرض شد نسبت بهر یک اظهار عنایت فرمودند انشاء الله در جمیع احوال بذکر حق مشغول باشند و بخدتمش قائم

- 8 All items sent were received in full. Praise be to God, you were confirmed in service to the Cause in days when all are heedless and veiled from it, save whom God willeth. All the deeds of the world's peoples shall one day be brought to light. Consider what the All-Merciful hath revealed in the Qur'an - blessed and exalted be His words: "O my son! If it be but the weight of a mustard-seed and though it be in a rock, or in the heavens, or in the earth, God will bring it forth."

8 اشیاء مرسوله بتمامها رسید الله الحمد آنجناب مؤید شدند بر خدمت امر در ایّامیکه کلّ از او غافل و محجوبند الا من شاء الله جمیع اعمال عالمیان وقتی بعرضه ظهور خواهد آمد ان نظر فیما انزله الرحمن فی الفرقان قوله تبارک و تعالی یا بنیّ انّها ان تک مثقال حبة من خردل فتکن فی صحرة او فی السموات او فی الأرض یأت بها الله انتهی

- 9 Those who remained heedless of what profiteth them and occupied themselves with that which causeth the Concourse on High to lament have indeed suffered loss. Soon shall they behold the recompense of their deeds. Verily our Lord, the All-Merciful, is the Just, the Wise.

9 قد خسر الدّین غفلوا عما ینفعهم و اشتغلوا بما ناه به الملاء الأعلی سوف یرون جزاء اعمالهم ان ربنا الرحمن لهو العادل الحکیم

- 10 To his parents, upon them be the Glory of God, I convey greetings and praise. Praise be to God, they have been and are confirmed. Likewise to those who have turned and attained, and other friends and relatives - all have been and remain in mind. The letter from Aqa Ali, upon him be the Glory of God, was received and a reply was sent. God willing, may he be confirmed in acting upon it.

10 خدمت جناب ابوی علیه بهاء الله سلام و تکبیر عرض مینمایم الحمد لله مؤید بوده و هستند و همچنین خدمت من اقبل و فاز و سایر دوستان و منتسبان کلّ در نظر بوده و هستند جناب آقا علی علیه بهاء الله از قبل مکتوبشان رسید و جواب ارسال شد انشاء الله بر عمل بآن مؤید شوند

- 11 As these regions are in turmoil these days, therefore travel to this direction is not advisable. Convey greetings on my behalf and say: "Patience is the key to relief." God willing, after tranquility and assurance return to these parts, you shall attain. The Glory be upon you and upon those with you and upon those who have arisen and said: "God is our Lord and the Lord of all who are in the heavens and earths."

11 این ایّام چون این اطراف منقلب است لذا توجّه باین سمت جایز نه از جانب اینفانی تکبیر برسانید و بگوئید الصبر مفتاح الفرج انشاء الله بعد از سکون و اطمینان این جهات فائز میشوید البهاء علیکم و علی من معکم و علی الدّین قاموا و قالوا الله ربنا و ربّ من فی السموات و الأرضین

- 12 The servant 2nd of the honored month of Shawwal 1299

12 خادم فی ۲ شهر شوال المکرّم سنة ۱۲۹۹

- 13 This servant wrote and sent a letter in response to the missive of my master and beloved, the Name of God M.H., upon him be all 9 [Baha], His Most Glorious Glory. Please deliver it.

BRL_UHJ1980-02-10x

13 مکتوبی اینعبد در جواب دستخط آقائی و محبوبی
اسم الله مه علیه منکّل ۹ [بهاء] ابهاه نوشته
ارسال داشت آنجناب برسانند

BLIB_Or15704.348

BH01178

To: *Siyid Mihdi Dahaji*

Date: 1299-10-02 [1882-Aug-17]

- 1 In the Name of our Most Holy, Most Great, Most Exalted Lord
- 2 The servant testifies that there is no God but Him, acknowledging His power and oneness, and confessing His sovereignty and singleness. He hath ever been sanctified beyond my comprehension and the comprehension of all created things, and beyond what my tongue and the tongues of all contingent beings can express. Whoso testifieth to the sanctity of His Being above all likeness and comparison, and confesseth his powerlessness to know Him, is among the believers in His Book and the near ones among His servants. Exalted is this most glorious station and this most high rank.
- 3 Blessings and peace be upon Him through Whom the carpet of beginning was spread out and the decree of ending was made manifest, through Whom the Sun of knowledge dawned and the horizon of certitude was illumined, through Whom the idols wailed and the false deities were struck down, and through Whom all graven images were shattered. And upon His family and companions who heard the call from the Tongue of Grandeur and Glory, who responded and arose to serve the Cause in the realm of creation, and through whom the standards of unity and the banners of divine oneness were raised. These are the servants whom God hath described, both before and after, in His Books, His Scriptures, His Psalms and His Tablets. Blessed is he who followeth in their footsteps, and woe unto the heedless.
- 4 My spirit be a sacrifice for your honor. Your letter dated the 22nd of blessed Ramadan, numbered 2, brought the utmost joy and gladness. It was as the supreme antidote for the poison of separation and remoteness, and as the water of life for those thirsting in the desert of love and faithfulness. After its perusal and review, I turned toward the Most Holy, Most

1 بسم ربنا الأقدس الأعظم العلیّ الأعلى

2 يشهد الخدام انه لا اله الا هو اعترافاً بقدرته و وحدانيته و اقراراً بسلطنته و فردانيته لم يزل كان مقدساً عن عرفاني و عرفان الكائنات و ما ينطق به لساني و السن الممكنات من شهد بتقدیس ذاته عن الأشباه و الأمثال و اعترف بالعجز عن عرفانه انه من الموحدين في كتابه و المقربين بين عباده تعالى هذا المقام الأسنى و هذه الرتبة العليا

3 و الصلوة و السلام على الذي به انبسط بساط البدء و ظهر حكم الختم و به لاح شمس العرفان و انار افق الايقان الذي به ناح الجبت و انصعق الطاغوت و صاح العزى و انكسر ظهر الأصنام كلها و على آله و اصحابه الذين سمعوا النداء من لسان العظمة و الكبرياء و اجابوا و قاموا على خدمة الأمر في ناسوت الانشاء و بهم نصبت اعلام التوحيد و رايات التفريد اولئك عباد وصفهم الله من قبل و من بعد في كتبه و صحفه و زبره و الواحه طوبى لمن اقتدى بهم و ويل للغافلين

4 روحی لحضرتکم الفداء دستخط آنحضرت که بتاريخ ۲۲ رمضان المبارک و ثمره ۲ مزین بود کمال بهجت و مسرت حاصل نمود گویا دریاچه اعظم بود از برای سَم هجر و فراق و کوثر حیوان بود از برای ظمان پیدای محبت و وفا و

Exalted Presence and presented a detailed account. He said: "God willing, the fire of separation shall be transformed for them through the blessed word 'coolness and safety', and the fire of the Divine Lote-Tree shall so possess them that every still thing shall be moved, every extinguished thing shall be ignited, and every solid thing shall melt and flow. Verily, He is the One with power over whatsoever He willeth, and He is the Remembering, the Compassionate, the Generous."

- 5 At times when the location was the palace and you were observed from afar, and likewise in the prison when standing before the gate, your state remains the same, observed by the Eye that slumbereth not. We send greetings and glorification upon you and upon those who hold fast to the Sure Handle and cling to the hem of God's grace, the Lord of all worlds.

- 6 Indeed, if correspondence is not entirely illumined by the light of reunion, at least half of it, as they say, is illumined, for it is observed that it soothes the grieving heart and removes the sorrow of separation. The servant praises and thanks his Lord for enabling him to behold your traces and for assisting him to present this response. Verily, He is the Compassionate, the Generous, in both beginning and return. There is no God but Him, the Mighty, the Bestower.

- 7 Regarding what you wrote about a previous envelope numbered 1 that you sent via Ottoman post, it has not yet arrived. Despite searching and inquiry, nothing has come of it. It remains delayed, but perhaps God will cause it to appear later. Verily, He has power over all things.

- 8 I am aware of your attention and of the day of that eminence's departure from Beirut. God willing, wherever they arrive, may the guardians of that place give voice and utterance to the blessed word "My Lord, cause me to land at a blessed landing-place." I beseech the Most High to place divine grace before you, the hosts of protection behind you, the banner of guidance to your right, the seas of utterance to your left, the sun of bounty above you, and the carpet of certitude beneath your feet, and may all good things encompass you. Verily our Lord, the All-Merciful, is the Forgiving, the Generous, the Compassionate, the Mighty, the Loving.

- 9 As to what you wrote concerning the Tree, in truth during the time of journey and mental turmoil and affairs, that eminence's attention is not on these matters. This is but from the perfection of grace and love, unless God, exalted be His glory,

بعد از مشاهده و اطلاع بساحت اقدس توجّه نموده تفصیل عرض شد فرمودند انشاء الله نار فراق بر ایشان بکلمه مبارکه برداً و سلاماً مبدل شود و نار سدره بشائی ایشانرا اخذ نماید که هر ساکنی بحرکت آید و هر مخدودی مشتعل شود و هر جامدی ذوب و جاری گردد آنه هو المقتدر علی ما یشاء و هو الذاکر المشفق الکریم

- 5 اوقاتیکه مقرّ قصر بود و از دور ملاحظه میشدید و همچنین در سین عند باب مقابل قائم حالهم همان قسم است بعین لا [یاخذه] النوم دیده و مشاهده میگردد انا نسلم و نکبر علیک و علی الدّین تمسکوا بالعروة الوثقی و تشبثوا بذیل عنایة الله رب العالمین

- 6 انتمی فی الحقیقه نامه و مراسله بنور وصال اگر تمام منور نباشد فی الجمله و یا نصف آن چنانچه گفته اند منور است چه که مشاهده میشود خاطر حزین را تسکین میدهد و غم فراق را اخذ مینماید ان الخادم یحمد ربّه و یشکوه بما وفقه علی مشاهده آثارکم و آیده علی عرض الجواب آنه هو المشفق الکریم فی المبدء و المآب لا اله الا هو العزیز الوهاب

- 7 اینکه مرقوم [فرموده اید] یک پاکت از قبل که نمره اول باشد با پوسطه عثمانی ارسال [داشته اید] تا حال نرسیده از جستجو و تفحص کاری بر نیامد تا حال در عهده تعویق است لعلّ الله یبعثه من بعد آنه علی ما یشاء قدیر

- 8 از توجّه و یوم حرکت آنحضرت از بیروت آگاهی حاصل انشاء الله در هر محل وارد شوند حفاظ آتخل بکلمه مبارکه ربّ انزله منزلاً مبارکاً ناطق و متکلم گردند استله تعالی بأن یجعل العنایة امامکم و جنود الحفظ عن ورائکم و علم الهدایة عن یمینکم و بحور البیان عن یسارکم و شمس الفضل فوقکم و بساط الاطمینان تحت اقدامکم و کلّ الخیر یحیطکم انّ ربنا الرحمن هو الغفور الکریم الرحیم العزیز الودود

- 9 اینکه در باره شجر مرقوم فرموده بودید فی الحقیقه در حین سفر و انقلاب حواس و امور توجّه آنحضرت باین مراتب نیست این مگر از کمال

bestows a bounty and delivers this evanescent one somewhat from embarrassment. Praise be to God that mention of that true Beloved has been and continues to be especially before the Most Holy Court and in the presence of the Branches of the Blessed Tree and the people of the pavilion of virtue and chastity.

- 10 O my Lord and my Beloved! In these days sorrow hath encompassed all, for the Cause of God and the Faith of God have been weakened. The enemies lie in ambush from every direction while this small band is without helper or assistant. What can I say about what has befallen Islam? The divine religion and divine cause that were the reason and means of unity and concord have now become the source of discord. In any case, now this evanescent one and that beloved and all the loved ones of God must beseech God, exalted be His glory, with utmost humility and supplication for victory and relief, for until the time of hardship and difficulty for God's servants is not followed by ease and comfort... The Command is in His hands - He doeth and judgeth as He pleaseth, and He is the All-Powerful, the Almighty.

- 11 May the glory shining from the horizon of our Lord the All-Merciful's grace be upon your eminence and upon those with you and upon those who love you and who hearken to your words for God and in God, the Lord of the worlds.

عنایت و محبت مگر حق جلّ جلاله عنایتی فرماید و اینفانی را فی الجمله از نجلت برآرد الحمد لله که ذکر آنجیوب حقیقی مخصوصاً در ساحت اقدس و در محضر اغصان سدره مبارکه و اهل سرادق عفت و عصمت بوده و هست

10 یا سیدی و محبوبی این ایام حزن احاطه نموده چه که مذهب الله و دین الله ضعیف شده اعدا از هر سمت در کمین و این فتنه قلیله بی ناصر و معین چه عرض نمایم که چه بر سر اسلام آمده دین الهی و مذهب الهی که سبب و علت اتحاد و اتفاق است حال مصدر اختلاف شده باری حال باید اینفانی و آنجیوب و جمیع احبای الهی از حق جلّ جلاله بکمال عجز و ابتهال نصرت و فرج استدعا نمائیم تا حین عسر و مشقت بندگان خدا را یسر و راحتی از پی در نیامد و از بعد الأمر بیده یفعل و یحکم و هو المقتدر القدیر

11 البهّاء المشرق من افق عنایة ربّنا الرحمن علی حضرتکم و علی من معکم و علی من یحبّکم و یسمع قولکم فی الله و لله ربّ العالمین

BLIB_Or15704.343, BLIB_Or15736.110

BH00124

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

Date: 1299-10-03 [1882-Aug-18]

- 1 Beloved of my heart and soul, may Ibn Ism'ullah al-Asdaq, upon them both be all His most glorious glory, observe:

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

- 3 Unto God, the Lord of all beings, do I bewail my grief and sorrow. Affairs have been overturned, countries have been thrown into turmoil, and Islam has been weakened therein. Enemies have surrounded it, and it stands besieged. It behooveth that

1 محبوب قلب و فؤاد جناب ابن اسم الله الأصدق علیهما من کلّ بهّاء ابهاه ملاحظه فرماید ۱۵۲

2 هو الله تعالی شأنه العظمة والاقترار

3 اشکو بئى و حزنى الى الله مالک الأنام قد انقلبت الأمور واضطربت البلدان و ضعف بها الاسلام قد احاطه الأعداء و هو محاط ینبغی لذلك الحزب ان یدعوا الله فی الصّباح و المساء

party, therefore, to supplicate God morning and evening, and to beseech Him to assist all Muslims in that which He loveth and is pleased with, to raise them up through His command and sovereignty, to make known to them that which will exalt their stations, to transform their abasement into glory, their poverty into wealth, their ruin into prosperity, their agitation into tranquility, and their fear into peace and security. Verily, He is the All-Merciful; there is none other God but Him, the Compassionate, the Generous.

- 4 O beloved of my heart! The fire of heedlessness hath encompassed the world, and whatsoever God, exalted be His glory, had formerly announced in the Books and Scriptures hath all become manifest and evident. The calamities and tribulations of the earth have become like ordinary food - every day they arrive. On one side calamities, on another side unjust wars, oppressive artillery, and rebellious, tyrannical rifles have encompassed the world and its people, yet none hath discovered the cause and reason thereof. In brief, the religion of God is seen like a spiritual bird beneath the talons of pharaohs, or beneath the claws of beasts. Alexandria, which was adorned with all the ornaments of the world, was seen naked and bare within mere hours - nay rather, ruined and desolate. There is no power nor strength except in God. The recompense of deeds hath become embodied and assumed various forms. They flee, but there is no refuge; they cry for help, but it is not the time for help; they run, but there is no escape. May God, exalted be His glory, grant the grace that man might at least know and become aware from what cause these things have been generated and from what deed they have appeared. Alas, alas! Verily, deeds have blocked the gate of knowledge. Abominable deeds have barred the path of understanding and prevented man from awareness. It is hoped that after this earthquake may come tranquility, and after this agitation of the earth may come peace. In these days this exalted word was heard from the tongue of the Lord of Names - exalted be His utterance: "O servant who art present! In these days the earth, time, and heaven - each one expresseth its tidings with two tongues." End quote.

- 5 For the people of these parts, comfort and ease are non-existent. The matter hath reached such a pass that the sending of post and letters hath become difficult, nay, most difficult. And now it is intended that this letter be taken to Haifa. God alone knoweth in what manner and when it shall arrive. Since a response to the letter of that spiritual beloved was necessary, therefore this servant writeth briefly and hopeth it will arrive. The letter of that beloved one, dated the twenty-sixth of Jamadiyu'th-Thani, arrived previously. It was as though

و یستلوه بأن یؤید المسلمین کافة علی ما یحب
و یرضی و یرفعهم بأمره و سلطانه و یعرفهم ما
یعلو به مقاماتهم و ان یبدل ذلهم بالعز و فقرهم
بالغناء و خرابهم بالعمار و اضطرابهم بالاطمینان
و خوفهم بالأمن و الأمان انه هو الرحمن لا اله
الا هو المشفق الکریم

4 یا محبوب فؤادی عالم را نار غفلت احاطه نموده
و آنچه حق جلّ جلاله در کتب و زبر از قبل
اخبار فرموده کلّ ظاهر و مشهود بلایا و قضایای
ارض مثل غذاهای عادی شده هر یوم میرسد
از یکطرف بلایا از یکطرف حربهای غیر عادلّه
و مدافع ظالمه و بنادق باغیّه طاغیه عالم و اهل
آن را احاطه نموده و احدی سبب و علت آنرا
نیافته باری دین الهی بمثابه طیر روحانی تحت
مخالب فراغته مشاهده میشود و یا تحت پراثرین
سباع اسکندریه که بجمع زینتهای عالم مزین
شده بود در ساعات معدوده برهنه و عریان
مشاهده شد بلکه خراب و ویران لا حول و لا
قوة الا بالله جزای اعمال مجسم شده و باشکال
مختلفه درآمده یفرون و لا مهرب یستغیثون و لا
حین استغاثة یهربون و لات حین مناص حق جلّ
جلاله توفیق عنایت فرماید که انسان اقلاً بداند
و آگاه شود که این اسباب از چه سببی تولید
نموده و از چه عملی ظاهر شده هیات هیات آن
الأعمال سدت باب العرفان اعمال شنیعه سبیل
دانائی را سدّ نموده و انسانرا از آگاهی منع کرده
امید هست که این زلزال را از پی سکون درآید
و این اضطراب ارض را اطمینان اخذ کند این
ایام اینکلمه علیا از لسان مالک اسماء اصفا شد
قوله تعالی یا عبد حاضر این ایام زمین و زمان و
آسمان هر یک بدو لسان اخبار خود را عرض
مینمایند انتهى

5 از برای اهل این اطراف آسایش و راحت
مفقود است امر بمقامی رسیده که ارسال پوسته
و مکتوبات صعب شده بل صعب مستصعب و
حال اراده است که اینکتوب را در حیفای بیرید
برسانند دیگر حق عالم است که چه قسم برسد
و کی برسد چون جواب نامه آنخوب روحانی
لازم بود لذا مختصر اینعبد عرض مینماید و
امید هست که برسد نامه آنخوب که تاریخ

it were a dove from the city of faithfulness that arrived bearing letters of love, affection, longing, and yearning. Its song brought joy and its cooing increased ardor. It is hoped that God, exalted be His glory, will gather the wanderers of the realm of unity beneath the canopies of His grace. Verily, He is the Powerful, the Mighty.

آن بیست و ششم ۲۶ شهر جمادی الثانی بود
از قبل رسید گویا حمامهء مدینهء وفا بود که
با نامه های محبت و مودت و شوق و اشتیاق
وارد گشت نغمه اش بهجت آورد و هدیرش بر
شوق افزود امید هست حق جل جلاله آوارگان
کشور توحید را در ظل قباب عنایت جمع
فرماید آنه هو المقتدر القدیر

- 6 As to what you wrote concerning the dispatch of Aqa Siyyid Sadiq and his brother, upon them be the glory of God and His loving-kindness, this was most welcome and praiseworthy indeed. Today is the day of pure deeds and service to the Cause, that perchance the lights of goodly character may encompass the world and the hosts of righteous acts may capture heedless hearts and draw them to the direction of awareness. All that you wrote regarding these matters was presented. He said: "Praise be to God that they have been assisted to serve and educate the servants. God willing, may all attain to that which is intended, namely that all should move for the sake of God and not make the divine religion a cause of rancor and hatred. They should meet all with the utmost kindliness, forbearance and love, and present the Word. If it is accepted and the radiance of the All-Merciful is observed in their countenance, let them be thankful to God the Exalted. Otherwise, they should leave such a one to himself, without allowing him to perceive any lack of love.

6 اینکه در باره ارسال جناب آقا سید صادق
و اخوی ایشان علیهما بهاء الله و عنایت مرقوم
داشتید بسیار بسیار مقبول و پسندیده افتاد امروز
روز عمل خالص و خدمت امر است که شاید
انوار اخلاق عالم را احاطه نماید و جنود اعمال
طیبه قلوب غافله را اخذ فرماید و بشرط آگاهی
کشاند آنچه در این خصوصات مرقوم داشتید
عرض شد فرمودند الحمد لله موفق شدند بر
خدمت و تربیت عباد انشاء الله جمیع فائز شوند
بآنچه که مقصود است و آن اینکه کل لوجه الله
حرکت نمایند و مذهب الهی را سبب و علت
ضعیفه و بغضا نمایند با کل بکمال رفق و مدارا
و محبت ملاقات کنند و کله را القا نمایند اگر
قبول شد و از وجهه اش نضره رحمن مشاهده
گشت حق متعال را شاکر شوند و الا او را باو
واگذارند بدون آنکه ادراک عدم محبت نماید

- 7 Pure, assured, content and well-pleasing souls are loved and cherished by every person for their praiseworthy attributes and spiritual qualities. However, heedless souls must be loved for the sake of God, that perchance they may not regard the Source of mercy and grace as a cause of opposition, and that the earth may find some measure of peace. We testify that there is no God but Him, acknowledging that which the Supreme Pen hath spoken in the beginning of days. And we testify that thou hast turned, hast seen and heard and triumphed, and hast arisen to serve the people of the world, by the command of God, the Lord of ancient days. Blessed art thou, and thy family, and those who are with thee. And we send greetings and glorification upon the loved ones of God in thy region and in all lands, and We give them glad tidings of God's remembrance and mercy, and We counsel them to be steadfast, trustworthy, truthful and faithful, and to observe that which God hath revealed in the Book."

7 نفوس زکیهء مطمئنهء راضیهء مرضیه را لأجل
صفات پسندیده و اخلاق روحانیه هر نفسی
اظهار محبت مینماید و دوست میدارد و لکن
نفوس غافله را باید لوجه الله محبت نمود که
شاید مبده رحمت و فضل را سبب و علت عناد
نداند و ارض فی الجمله مسترح شود نشهد ان لا
اله الا هو اعترافاً بما نطق به القلم الأعلى فی اول
الایام و نشهد انک اقبلت و رأیت و سمعت و
فرت و قمت علی خدمه اهل العالم امراً من لدی
الله مالک القدم طوبی لک و لأهلك و لمن
معک و نسلم و نکبر علی احبآء الله فیهاک و
فی الأقطار و نبشّره بذكر الله و رحمته و نوصیه
بالاستقامه و الأمانة و الصدق و الوفاء و بما
انزله الله فی الکتاب انتهى

- 8 As to the mention that was made of Aqa Ghulam-'Ali of K., upon him be the glory of God, and his praiseworthy character - this is indeed as that beloved one hath written, for repeated

8 اینکه ذکر جناب آقا غلامعلی من ک علیه بهاء
الله و اخلاق پسندیده اش نموده بودند فی الحقیقه
چنین است که آنجوب مرقوم داشته اند چه که

mention of him was heard from the Kingdom of utterance. God willing, may he be confirmed and, through the elixir of sincerity, transmute the copper of existence into pure gold, and clothe earthly temples with new garments through the rain-showers of knowledge of the Lord of Days. This is not difficult for God.

مکرّر ذکرش از ملکوت بیان شنیده شد انشاءالله مؤید باشند و باکسیر خلوص نحاس وجود را بذهب ابریز تقلیب نمایند و هیاکل ترابیه را از امطار عرفان مالک ایام خلعت جدید بچشد لیس هذا علی الله بعزیز

- 9 And as to what you wrote mentioning the feast and the migration of some for the sake of God, this was presented before His presence. He said: "Praise be to God that through the favors of the True One, exalted be His glory, souls have appeared in the land of Kha who are worthy of divine mention and the refinement of souls. The honored teacher has ever been and continues to be remembered before the Wronged One. A detailed Tablet was specifically revealed for him, but its dispatch has been delayed until now. Should God will it, He will send it. Verily He is the Helper, the All-Wise. And peace be upon him on the day he heard and acknowledged, and the day he spoke among the servants, and the day he returns to God, the Lord of the worlds."

9 و اینکه در ذکر ضیافت و هجرت بعضی لوجه الله مرقوم داشتید تلقاء وجه عرض شد فرمودند الحمد لله از عنایت حق جلّ جلاله نفوسی در ارض خا ظاهر شده اند که لایقند از برای ذکر الهی و تهذیب نفوس جناب معلم لازال نزد مظلوم مذکور بوده و هست لوح مفصلی مخصوص ایشان نازل شده و لکن تا حال در ارسالش توقف رفته لو شاء الله یرسله انه لهُ المؤید الحکیم و السلام علیه یوم سمع و اعترف و یوم نطق بین العباد و یوم یرجع الی الله رب العالمین انتهى

- 10 As regards what you wrote concerning the ascension of the Leaf, upon her be the Glory of God and His mercy and grace, together with her testamentary dispositions - these were presented before His presence, and He said: "O thou who art enkindled with the fire of My love! Upon thee be My Glory. Hearken unto My call. Verily He hath mentioned thee in this night time and again, and this is yet another time, that thou mayest give thanks unto God, the Lord of the worlds.

10 و اینکه در باره صعود ورقه علیها بهاء الله و رحمته و فضله مرقوم داشتید مع وصایای آنخنده تلقاء وجه عرض شد فرمودند یا ایها المشتعل بنار حبّی علیک بهائی ان استمع ندائی انه ذکرک فی هذا اللیل مرّة بعد مرّة و هذه تارة اخرى لتشکر الله رب العالمین

- 11 And concerning what thou hast mentioned about the Leaf who hath returned to the Divine Lote-Tree, with her Lord, the Most Glorious - We testify that she heard and attained, acknowledged and drank the choice wine of reunion, and ascended unto the Self-Sufficing, the Most High. Thus doth My Pen and My Tongue bear witness unto her in this mighty station. I testify that she believed in her Lord when most of the servants denied Him, and turned toward the Most Exalted Horizon when mankind turned away. Blessed is she and blessed is he who remembereth her with what the Tongue of God, the All-Knowing, the All-Wise, hath remembered her. O My Leaf! The Wronged One loveth to make mention of thy father who, when he heard the glad-tidings of attaining Our presence, cast the world behind him, turning with his face - which God had honored from turning to aught else - toward the Most Great Prison. We have mentioned him in numerous Tablets and in the Crimson Book which none hath discovered save the One, the All-Informed. Through his arising to serve the Cause, steadfastness was manifested in the lands, and through his turning toward the prison precincts, the hearts of those who have attained were turned.

11 و ما ذکرک فی الورقة التي رجعت الى سدرۃ المنتهى عند ربها الابهی نشهد انها سمعت و فازت و اعترفت و شربت رحيق الوصال و صعدت الى الغنى المتعال کذلک شهد لها قلبي و لسانی فی هذا المقام العظيم اشهد انها آمنت بربها اذ کفر به اکثر العباد و اقبلت الى الأفق الأعلى اذ اعرض عنه الوری طوبی لها و لمن یذکرها بما ذکرها لسان الله العليم الحکیم یا ورقتی ان المظلوم یحب ان یذکر اباک الذی اذا سمع بشارة الحضور نبذ العالم عن ورائه مقبلاً الى البيت الأعظم بوجه کرمه الله عن التوجه الى غيره و ذکرناه فی الواح شتی و فی الصحیفة الحمراء التي ما اطلع بها الا الفرد الخبیر هو الذی بقیامه علی خدمة الأمر ظهرت الاستقامة فی البلاد و بتوجهه الى شطر السجن توجهت افئدة البالغین النور الساطع من افق الجبین علیه و علیک و علی الذین شهدوا بما شهد الله قبل خلق

The radiant light shining from the horizon of the brow be upon him and upon thee and upon those who have testified to that whereunto God testified before the creation of the heavens and earth - that there is none other God but Him, the Compassionate, the Generous.”

السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَشْفُوقُ الْكَرِيمُ أَنْتَ

- 12 His approval was bestowed upon her testamentary dispositions, and they were honored with His signature. He commanded that they be carried out exactly as she had wished. Her testament bears witness to her station with God. Whatever needs to be done in that land, do it, and whatever is rightful will assuredly be done.
- و وصایای ایشان بطراز قبول فائز شد و بامضا مفتخر گشت فرمودند همان قسم که ورقه اراده نموده عمل نمائید وصایای او شهادت میدهد بر مقام او عندالله آنچه در آن ارض باید عمل شود عمل نمائید و آنچه بر حق است البته عمل خواهد شد انتهى
- 13 This evanescent servant beseeches God, exalted be His glory, to assist all the handmaidens to remember what they have seen and heard from that Leaf, and to strive to attain unto that which God loveth and is pleased with - this is the source and beginning of all good. According to His command, it would be most fitting and appropriate to deal amicably with her spouse. Should he, of his own accord, choose to carry out the testament, this would be well-pleasing in the sight of God. Verily, He commandeth His servants with that which profiteth them in every world of His worlds.
- این خادم فانی از حقّ جلّ جلاله مسئلت مینماید که جمیع اماء را تأیید فرماید تا بآنچه از آنورقه دیده و شنیده اند متذکر شوند و جهد نمایند تا به ما یحبه الله و یرضی فائز گردند اینست اصل کلّ خیر و مبدئه حسب الامر با جناب زوج اگر مدارا شود اقرب و احسن است اگر خود ایشان بصرافت طبع بصیّت عمل نمایند لدى الله محبوب است انه یأمر عباده بما ینفعهم فیکلّ عالم من عوالمه
- 14 Concerning what you wrote about the settlement of the survivors in the land of Kha and Ta, this was presented, and this is what was revealed in reply: “O thou who standest firm in My service and gazest upon My face!” You yourself should sometimes be settled and sometimes traveling - this is what the Unconstrained One hath chosen for you. As for the survivors who have dwelt for years in the land of Kha, it is best that they remain settled there as before. Should wisdom at any time require movement, there is no objection. These lands are now in turmoil and commotion, and the surroundings are greatly disturbed. We beseech God to protect them from the evil of cannons and rifles, and from those whom the world hath deluded with a delusion beyond the power of pens to describe.
- اینکه در باره استقرار بازماندگان در ارض خا و طا مرقوم داشتید عرض شد هذا ما نزل فی الجواب یا ایها القائم علی خدمتی و الناظر الی وجهی خود آنجناب گاهی ساکن و گاهی سائر باشند هذا ما اختار لک المختار و اما بازماندگان نفوسیکه سالها در ارض خا بوده اند حالهم بهمان قسم در آنخل ساکن باشند احسنست و اگر وقتی از اوقات حکمت مقتضی حرکت شود لا بأس و این اراضی حال فی حرکت و ولج و اطراف بسیار منقلب نسل الله بأن یحفظها من شرّ المدافع و البنادق و من الذین غرّتهم الدنیا بغرور عجزت عن ذکره الأقلام انتهى
- 15 Concerning the dispatch of petitions from the friends about which you wrote, according to His command if they present their petitions with utmost brevity their dispatch is permissible, for they will both attain the blessing and bring joy to your honor. In all matters, according to His command, wisdom must be observed and all friends must hold fast unto it. The matter of teaching, which is among the most momentous of all matters, has in God's Book been made contingent upon
- و اینکه در باره ارسال عرایض احباً مرقوم داشتید حسب الامر اگر عرایض را بکمال اختصار عرض نمایند ارسال آن جایز چه که هم بفیض فائز میشوند و هم از آنجناب مسرور میگرددند در جمیع امور حسب الامر باید حکمت امام وجه ملاحظه شود و باید جمیع دوستان باو تمسک نمایند امر تبلیغ که از اعظم امور است در کتاب الهی آنرا هم معلق و منوط بحکمت

wisdom. He says: "With wisdom and utterance." First wisdom, then utterance. Exalted is He Who hath desired for us in all matters what is good from His presence and taught us that whereby the Cause is uplifted without raising the clamor of every heedless doubter.

- 16 Once these supreme blessed words were heard from the Tongue of Grandeur. He said: "Man can refresh the dispirited with the waters of grace and quicken the dead with the living waters without uttering what would be objectionable in the estimation of men." And He said: "Blessed is he who giveth the people to drink from the sea of the utterance of the All-Merciful without speaking a word that would cause rejection and objection." Indeed, forbearance is most beloved. Any soul who shows the slightest acceptance will later comprehend most matters himself, but if at first a word is expressed that is beyond his capacity, he will not bear it and will arise in opposition.

- 17 And concerning what you wrote about whether, if one of the friends wishes to send a letter to those parts other than the Divine Tablets and other than those of the Branches of God - may my spirit and being be sacrificed for the dust of their footsteps - and this servant, it should be reviewed and then dispatched: indeed this point is most beloved, for at present in this land there are about two hundred of the divine friends, and just as they differ in character and conduct, they certainly differ likewise in expression. However, this is a matter that cannot be mentioned to all, for some may become distressed. Therefore the divine friends in whatever land they may be, if they receive a letter or missive, they should examine it. If it conflicts with divine ordinances and heavenly utterances according to outward appearance, they should not accept it and should inquire of the source. If it attains the honor of approval it is acceptable, otherwise rejected. The purpose is that no difference should occur in any matter.

- 18 Concerning M.S., upon him be [Baha'u'llah's glory] - 9 66, as they had written, in response to that loved one's request, from the heaven of divine favor a Most Holy, Most Exalted, Most Wondrous Tablet was revealed specifically for them and sent. And since they had asked to be assisted in a matter that would become the cause of everlasting, eternal remembrance, they were commanded to appoint a representative for the construction of an exalted, lofty House. This is a matter that will endure and persist throughout the continuance of the Most

فرموده اند میفرماید بالحکمة و البیان اول حکمت و بعد بیان تعالی الذی اراد لنا فی کل الامور خیراً من عنده و علمنا ما یرتفع به الامر من دون ان یرتفع ضوضاء کل غافل مریب

16 وقتی از اوقات اینکلمه مبارکه علیا از لسان عظمت استماع شد فرمودند انسان میتواند افسردگانرا بماء عنایت تازه نماید و مردگانرا بکوثر حیوان زنده کند من دون ان ینطق بما کان منکراً فی عرف العباد و فرمودند طوبی از برای نفسیکه ناس را از دریای بیان رحمن بنوشاند من دون آنکه بکلمهائی تکلم نماید که سبب اعراض و اعتراض شود انتهی فی الحقیقه مدارا بسیار محبوبست هر نفسیکه فی الجمله اقبال نمود بعد خود او اکثر مطالب را ادراک مینماید و لکن اگر در اول کلمهائی که فوق طاقت اوست اظهار شود تجمل نکند و بر اعراض قیام نماید

17 و اینکه مرقوم داشتند اگر خطی غیر الواح الهیه و همچنین غیر اغصان الله روحی و ذاتی لتراب قدومهم الفداء و اینعید یکی از دوستان بخواید خطی بآنجهات ارسال دارد ملاحظه شود و بعد ارسال گردد فی الحقیقه اینفقره بسیار محبوبست چه که حال در این ارض بقدر دویت نفس از احبای الهی موجودند و همین قسم که در اخلاق و اطوار متفاوتند البتّه در بیانهم همین قسمند و لکن این مطلبی است که نمیتوان بکل اظهار نمود چه که شاید بعضی مکدر شوند لذا باید دوستان الهی در هر دیار که هستند اگر مکتوب و یا نامهائی بایشان برسد مشاهده نمایند هرگاه مغایر است با احکام الهی و بیانات ربّانی بر حسب ظاهر ظاهر نپذیرند و از مبدء سؤال نمایند اگر بشرف امضا فائز شد مقبول والا مردود مقصود آنکه در هیچ امری اختلاف واقع نشود

18 در باره جناب م س علیه ۶۶۹ [بهاء الله] مرقوم داشته بودند از قبل حسب الاستدعای آتجوب از سماء عنایت الهی لوح اقدس ابدع مخصوص ایشان نازل و ارسال شد و چون خواهش نموده بودند که مؤید شوند بر امریکه سبب و علت ذکر ابدی دائمی شود امر فرمودند و یکی معین نمایند در بنای بیت رفیع عالی و اینفقره امریست که بدوام اسماء حسنی باقی و

Beautiful Names, and its fruits are greater, more glorious and more excellent than a hundred thousand children. However, after their second letter stating that they themselves wished to pay the Huququ'llah, after this matter was presented, He said that if the Huquq is paid and this edifice is raised therefrom, it would be nearer and more excellent in the sight of God and would be adorned with the ornament of acceptance. In this case, absolute freedom is attained. Verily, He doeth what He willeth and ordaineth what He desireth, and He is the Commander, the Doer, the Unconstrained. In truth this is a great bounty towards them. They should occupy themselves day and night with praise and thanksgiving to God, and should act upon what has been commanded with the utmost joy and fragrance, submission and contentment. Blessed be he!

پاینده است و ثمارش از صد هزار اولاد اعظم و اکبر و احسن و لکن بعد از نامه ثانی آنجناب که مرقوم داشته اند خود ایشان اراده حقوق الهی دارند بعد از عرض این مطلب فرمودند اگر حقوق ادا شود و از آن این بنا مرتفع گردد لدی الله اقرب و احسنست و بطراز قبول فائز در اینصورت حریت مطلقه حاصل است انه یفعل ما یشاء و یحکم ما یرید و هو الامر العامل المختار فی الحقیقه این فضلی است عظیم در باره ایشان باید در لیالی و ایام بحمد و شکر الهی مشغول شوند و بکمال روح و ریحان و تسلیم و رضا بآنچه امر شد عمل نمایند هنیئاً له

- 19 And concerning what you wrote about the honored mother and daughter of Ismu'llah, upon them be Baha'u'llah's glory, it was presented before His presence. This is what was revealed for them from the Kingdom of the favor of our Lord, the Compassionate, the Generous. His word, exalted be His majesty:

19 و اینکه در باره مخدّره امّ و بنت اسم الله علیهما بهاء الله مرقوم داشتید تلقاء وجه عرض شد هذا ما نزل لهما من ملکوت عنایة ربنا المشفق الکریم قوله جلّ اجلاله

- 20 He is the All-Knowing, the All-Informed

20 هو العالم الخبیر

- 21 O My leaves and she who is related to My Name! Harken unto the call of the Wronged One, against Whom the divines of the earth pronounced judgment even as they pronounced judgment in former times against My Name, Who strove in My path until He was martyred in the land of Taff, yearning to attain My presence, the Mighty, the Wondrous. We console thee and My handmaidens concerning that which hath befallen you in the days of God, the Mighty, the Praiseworthy. We have mentioned her with a mention to which nothing on earth can compare. Be thou thankful unto thy Lord, the Forgiving, the Merciful. We made mention of thee before as a token of Our grace, and at this time in My Most Great Prison. Grieve not over anything that shall pass away. Soon shall perish that wherewith the people are occupied, and there shall endure that which hath been revealed for thee by His Mighty, Firm Pen. O My leaf and daughter of My Name, Who hath circumambulated My Throne with manifest light! We shall be with you in all conditions, and We see those who dwell in the house and hear what they utter, and I am the All-Hearing, the All-Seeing. The glory and the peace be upon your men and your women, and upon the first among you who, through his acceptance, caused the Concourse on High to bear witness on a day wherein the divines trembled with fear of the Command. Thus hath My Most Exalted Pen testified in this sublime station.

21 یا ورقتی و المنتسبة الی اسمی ان اسمی نداء المظلوم الذی افقی علیه علماء الأرض کما افتوا علی اسمی من قبل الذی جاهد فی سبیلی الی ان استشهد فی ارض الطّف شوقاً للقائی العزیز البدیع انا نعزیک و امائی فیما ورد علیک فی ایام الله العزیز الحمید انا ذکرناها بذکر لا یعاده شیء فی الأرض ان اشکری ربک الغفور الرحیم انا ذکرناک من قبل فضلاً من لدنا و فی هذا الحین فی سجنی العظیم لا تحزنی من شیء سوف یفنی ما اشتغل به القوم و یرقی ما نزل لک من قلبه المحکم المتین یا ورقتی و بنت اسمی الذی طاف عرشی بنور مبین انا نکون معکم فیکلّ الأحوال و نری من فی البیت و نسمع ما یتکلمون به و انا السامع البصیر البهاء و السلام علی رجالکم و نسائکم و اولکم الذی شهد باقباله الملاء الاعلی فی يوم فيه اقشعرت جلود العلماء من خشية الامر کذلک شهد قلبی الاعلی فی هذا المقام الرفیع انتہی

- 22 For the people of H and M, wondrous and exalted Tablets were also revealed and sent. God willing, they have by now arrived. And the Tablets that were requested for Sh.H. will be sent by His exalted grace. This evanescent servant conveys greetings and salutations to all those whose names were mentioned and those that remained unmentioned, and hopes that all will act as befitteth the days of God and will hold fast in all conditions to that which hath been revealed in the Book, so that from the trees of existence wondrous and exalted traces and delicate, ripe fruits may appear in the assemblage of the world with such freshness and grace as will attract all, whether by choice or without choice.
- 23 When mention was made of Mirza Habibullah, Aqa Mirza Haydar-'Ali, Shaykh Muhammad and 'Azizu'llah, upon them be the Glory of God, they attained the honor of being heard in His presence. Although in these days, in accordance with wisdom, silence in these lands is preferable to speech and stillness is more beloved than motion, nevertheless the tongue of bounty speaks these sublime words, His exalted Word:
- 24 O Habib! God willing, mayest thou be the recipient of divine favors. Before and after thou art mentioned in the presence of His countenance. This has been and is one of God's greatest bounties. Strive at all times and under all conditions to gaze toward the Most Exalted Horizon and to speak in praise of God, exalted be His glory. Should all the powers of the world attempt to assess the value of but a moment of these days, they would find themselves utterly powerless. By God's life! It has been and continues to be lofty in worth and sublime in station.
- 25 And We make mention of him who is named Haydar before 'Ali and give him the glad-tidings of My mercy, My favor, and My grace, and I am the Compassionate, the Generous. We have made mention of him in a manner that nothing can equal it, and I am the True, the Faithful Informer.
- 26 And We make mention of him who is named Muhammad, who was mentioned before God, the Most High, the Most Great. Say: O my God! I beseech Thee by Thy fragrances which were wafted in the Hijaz and by the lights of Thy countenance which illumined Batha, to protect Thy religion from the wicked ones who have encompassed Thy cities and Thy lands, O Lord of Names and Creator of heaven. Then grant me the wine of steadfastness in this Cause whereby feet have slipped. There is no God but Thee, the Mighty, the All-Knowing.
- 22 از برای اهل ه و م هم الواح بدیعه منیعه نازل و ارسال شد انشاءالله تا حال رسیده و الواحیکه بجهت شه استعدا نمودید بعنایت تعالی ارسال میشود و اینبعد فانی خدمت جمیع از آنچه اسامی ایشان ذکر شده و از آنچه مستور است تکبیر و سلام میرساند و امیدوار است که کل به ما ینبغی لایام الله عامل شوند و در جمیع احوال به ما نزل فی الکتاب متمسک گردند تا از اشجار وجود آثار بدیعه منیعه و اثمار جنیه لطیفه در انجمن عالم ظاهر شود بطراوت و لطافتیکه کل را باراده و من غیر اراده جذب نماید
- 23 اینکه ذکر جناب میرزا حبیبالله و جناب آقا میرزا حیدر علی و جناب شیخ محمد و جناب عزیزالله علیهم بهاء الله فرمودند در پیشگاه حضور بشرف اصغا فائز گشتند اگرچه این ایام نظر بحکمت در این اراضی صمت اولی از نطق و سکون احب از حرکت است مع ذلک لسان عنایت باینکلمات عالیات ناطق قوله تعالی
- 24 یا حبیب انشاءالله بعنایت حق فائز باشی از قبل و بعد تلقاء وجه مذکوری و این از اعظم نعمتهای الهی بوده و هست جهد نما تا در کل احیان و اوان بافق اعلی ناظر باشی و بذکر حق جل جلاله ناطق اگر مقومهای عالم بخوانند آتی از این ایام را بقیمت درآورند خود را عاجز مشاهده نمایند لعمر الله انه عالی القدر و غالی المقام بوده و هست
- 25 و نذکر من سئی بحیدر قبل علی و نبیره برحمتی و عنایتی و فضلی و انا المشفق الکریم انا ذکرناه بما لا یعادلہ شیء و انا الخبر الصادق الامین
- 26 و نذکر من سئی بحمد الذی کان مذکوراً لدی الله العلی العظیم قل یا الهی اسئلك بنفحاتک الّتی تضرّعت فی الحجاز و بأنوار وجهک الذی تنوّرت به البطحاء بأن تحفظ دینک عن الأشقیاء الذین احاطوا مدنک و دیارک یا مالک الاسماء و فاطر السماء ثم ارزقنی ریحیق الاستقامه علی هذا الأمر الذی زلت به الاقدام لا اله الا انت العزیز العلام

- 27 O 'Aziz! Upon thee be My Glory! Some time ago a Most Holy, Most Exalted Tablet was revealed and sent especially for thee. Praise be to God that thou hast attained the wine of bounty, drunk from the Kawthar of acceptance, been sustained by the Tasnim of grace, and reached the everlasting feast. Strive that these lofty, transcendent stations may remain preserved. The Glory from Us be upon thee and upon My loved ones in those regions whom God hath purified from the defilement of idle fancies, drawn nigh unto Himself and caused them to know His straight Path. Praise be to God, the Mighty, the All-Knowing.
- 28 The second letter from that beloved one, dated the 22nd of Rajab, was as a balm for the lamp of the heart, or as a light joined to another light. In brief, it illumined all limbs with the light of joy. Prior to these two letters, when outwardly no news had arrived from that beloved one, this matter became a cause of sorrow. At times this evanescent servant would chant the words "O lost one, where shall I seek thee?" in his inmost heart. However, that which was heard from the tongue of utterance of the All-Merciful was the cause of tranquility and assurance. Praise be to God that afterwards glad-tidings upon glad-tidings arrived, namely two letters were received. In any case, this poor and helpless one implores the Ancient Almighty that He may assist that beloved one with His special confirmations and protect him with the hosts of the seen and unseen from the harm of enemies. Verily our Lord, the All-Merciful, is the Protector, the Powerful, the Mighty, the All-Wise.
- 29 After reading and becoming informed, I proceeded to the Most Exalted Goal and presented it before His countenance. He said: "O servant in attendance! Praise be to God, the son of My Name, upon him be My glory, has been confirmed and will attain to that which hath been revealed specially for him from the Supreme Pen." And He said that in the days when they were standing at the Gate, listening, and present before the Face, gazing, and had attained the waters of reunion, they requested a brief visitation tablet for the Crimson Leaf from the heaven of the bounty of the Lord of existence, and We promised this most great favor. Therefore at this time there descends from the heaven of Will that of which every letter testifies to the grace, kindness and mercy of God, exalted be His glory:
- 30 "O Crimson Leaf and Most Glorious Sign! I bear witness that through thee the fire of love and affection was kindled in the hearts of the servants. Thou art she who chanted at all times the praise of God, the Lord of all beings. Thou art she who heard the Call in the beginning of days, and the attraction
- یا عزیز علیک بهائی چندی قبل یک لوح اقدس مخصوص تو نازل و ارسال شد الحمد لله برحق عنایت فائز شدی و از کوثر اقبال نوشیدی و بتسنیم فضل مرزوق گشتی و بمائده جاودانی رسیدی جهد نما تا اینقامات عالیہ متعالیہ محفوظ ماند الباء من لدنا علیک و علی احبائی فیناک الذین طهرهم الله عن دنس الاوهام و قربهم الیه و عرفهم صراطه المستقیم الحمد لله العزیز العلیم انتهى و
- دستخط ثانی آنخوب که بتاریخ ۲۲ شهر رجب مرقوم بود گویا دهنی بود از برای سراج قلب و یا ضوئی بود که بضوئی متصل شد مختصر آنکه جمیع اعضا را از نور بهجت روشن نمود چندی قبل از این دو نامه که خبری بر حسب ظاهر از آنخوب نرسید اینفقره سبب حزن شد گاهی این خادم فانی بکلمه ای گشده در بکات جویم در سر سر مترنم ولکن از آنچه از لسان بیان حضرت رحمن اصغا میشد سبب سکون و اطمینان بود لله الحمد که از بعد بشارت بعد بشارت رسید یعنی دو دستخط وارد در هر حال از مقتدر قدیر این عاجز فقیر سائل و آمل که آنخوب را از تأییدات مخصوصه خود مؤید فرماید و بجنود غیب و شهاده از شر دشمنان حفظ نماید ان ربنا الرحمن لهو الحافظ المقتدر العزیز الحکیم
- و بعد از قرائت و اطلاع قصد مقصد اعلی نموده تلقاء وجه عرض شد فرمودند یا عبد حاضر الحمد لله ابن اسمی علیه بهائی مؤید شده و فائز میشود بآنچه از قلم اعلی مخصوص او نازل گشته و فرمودند در آیامیکه لدی الباب قائم و سامع و لدی الوجه حاضر و ناظر و بکوثر وصال فائز بودند زیارت مختصری از برای ورقة الحمراء از سماء جود مالک وجود طلب نمودند و بلین فیض اعظم وعده دادیم لذا در این حین از سماء مشیت نازل میشود آنچه که هر حرف آن شاهد و گواهیست از برای عنایت و شفقت و مرحمت حق جل جلاله
- یا ایّها الورقة الحمراء و الآیة الابهی اشهد بک اشتعلت نار المحبة و الوداد فی قلوب العباد انت الذی کنت مترنمة فی اللیالی و الايام بذكر الله مالک الأنام انت الذی سمعت النداء فی اول

of the utterance of the All-Merciful seized thee in such wise that thy heart was melted and thy very being was set ablaze. Through thee appeared the rustling of the Divine Lote-Tree and the cry of the Kingdom was raised amongst creation. I testify that thou didst rend asunder the veils through the name of thy Lord, the Lord of the Final End, and hastened with thy heart to the Most Exalted Horizon, and turned toward the Face in such wise that neither the doubts of the learned, nor the imaginings of the mystics, nor the power of rulers prevented thee. I bear witness that thou didst lament in separation as one bereaved, and didst forsake all that was in the world, holding fast to the Most Firm Handle. The glory shining from the horizon of the heaven of thy Lord's loving-kindness be upon thee, and upon thy beginning and thine end, and upon those who loved thee and remembered thy days and what befell thee in the path of thy Lord.

الأيام واخذك جذب بيان الرحمن على شأن
ذاب به كبدك واشتعلت اركانك بك ظهير
حفيف السدرة وبرزت رنة الملكوت بين البرية
اشهد أنك خرقت الأعجاب باسم ربك مالك
المآب و سرعت بقلبك الى الأفق الأعلى و
توجهت الى الوجه على شأن ما منعك ظنون
العلماء ولا اوهام العرفاء ولا سطوة الأمراء
اشهد أنك نحت في الفراق كنوح الثكلي و
تركت ما في العالم متمسكة بالعروة الوثقى البهاء
المشرق من افق سماء عناية ربك مالك
الأسماء عليك و علي أولك و آخرك و علي
من احبك و ذكر أيامك و ما ورد عليك في
سبيل ربك

- 31 Blessed is the handmaiden who drew nigh unto thee and found solace with thee in thy days, and woe unto him who wronged thee and uttered concerning thee that which caused the Concourse on High and the dwellers of Paradise to wail at eventide and at dawn. Glory be unto Thee, O my God! I beseech Thee by this celestial note and this heavenly cry and this sign of oneness that Thou forgive whosoever turned toward her purely for Thy sake, and absolve his greatest transgressions and mightiest sins. Then forgive his father and mother and all who sought her and visited her shrine. Verily Thou art the Powerful One Whom nothing can frustrate and no affair can hinder. Thou doest what Thou willest and ordainest what Thou pleasest. Verily Thou art the Compassionate, the Mighty, the All-Wise."

طوبى لأمة تقربت اليك و آنت معك في
أيامك وويل لمن ظلمك و نطق في حقك ما
ناح به الملائ الأعلى و سگان الفردوس في العشي
و الاشرار سبحانه يا الهى استلک بهذه النقرة
الجبروتية و الرنة الملكوتية و الآية الأحديّة بأن
تغفر لمن توجه اليها خالصاً لوجهك و كفر عنه
خطيئاته الكبرى و سيئاته العظمى ثم اغفر اياه و
أمه و كل قاصد قصدها و زار قبرها أنك انت
المقتدر الذى لا يعجزك شىء و لا يمنعك امر
تفعل ما تشاء و تحكم ما تريد أنك انت المشفق
العزیز الحكيم

- 32 O Son of My Name! Whosoever desires to visit the honored sister and the Crimson Leaf and the family of God from among the household, whose adornment is the good-pleasure of God, may visit with that which hath been revealed by the Most Holy Pen from God, the Lord of all creation. This is yet another gift from Us unto thee. Be thou grateful and numbered with them that render thanks. End.

يا ابن اسمي هر نفسى اراده كند حضرت اخت
و ورقة الحمراء و آل الله من اهل البيت اللائى فزن
برضاء الله را زیارت نماید له ان يزور بما نزل من
براعة الأحديّة من لدى الله مالك البرية هذه
موهبة اخرى من لدنا عليك ان اشكر و كن من
الحامدين انتهى

- 33 This blessed passage was suddenly revealed from the heaven of God's Will when the second letter of that one was presented. They said to the Son of My Name, upon him be My glory: We promised that a brief visitation prayer would be revealed and sent for the Crimson Leaf, as that which was previously revealed from the Supreme Pen is somewhat difficult for the generality of people to read. Now We have willed to fulfill Our promise and bestow that which was requested. Verily, He is the Near, the Answering One.

این فقره مبارکه بغتة از سماء مشیت نازل در حین
عرض نامه ثانى آنجناب فرمودند به ابن اسمی
علیه بهائی وعده دادیم که زیارتی مختصر از برای
ورقة الحمراء نازل و ارسال شود چه که آنچه از
قبل از قلم اعلی نازل شد قرائتش از برای عموم
قدری مشکل است حال اراده نمودیم بوعده وفا
نمائیم و آنچه طلب نموده عطا کنیم انه هو القرب
المجیب انتهى

- 34 This is a bounty from Him unto you. It is hoped that His grace, mercy and favor may repeatedly overtake that beloved one in full manifestation. Verily, He is the Protector of whosoever turns unto Him, and the Companion of whosoever calls upon Him, in his journey and his resting-place.
- 35 And concerning what was mentioned in another letter about the enkindlement, unity and steadfastness of the people of that land - this is indeed the greatest cause for the dawning of the light of joy and gladness. In truth, this matter is the foundation of the world. The repose, tranquility, blessing and prosperity of the world depend upon this matter. Blessed and exalted be His Word: "Through the light of unity hath the world been illumined, and through the warmth of accord have the horizons been set ablaze."
- 36 God willing, may the temples of the people of Baha never be deprived in any state of this adorning, which is counted as the first adorning.
- 37 Regarding what was written about permission being granted from the land of Ta through the honored Thamarih, upon her be the glory of God, for the mother of your honored wife, upon them both be the glory of God, to proceed to the Most Holy Court - this servant has no information about this matter and has not heard of it. Although the True One, exalted be His glory, has ever cast the gaze of His loving-kindness upon His Most Truthful Name and you and those related to him, as the divine Tablets testify and bear witness to this fact, yet these regions are all in turmoil and upheaval. Naval vessels and great cannons surround the area. Alexandria was laid waste in ten hours, and the helpless people were scattered to all regions. The owls of the world's ruins oppress the white falcons, and the demons of the age lie in wait to ambush the angels of the realm of inner meanings. May God protect us and you from the evil of the oppressors.
- 38 A group of the loved ones of God who were occupied in that land left behind whatever possessions they had, and, detached from perishable ornaments, turned toward the Court of Unity, and now they wander about. In such circumstances it is evident that movement is not permitted. Each day news arrives that one group rises against another. From some directions news has arrived that certain souls who had permission in previous years have intended to come this year, apparently unaware of the conditions in these parts and what has transpired. In any case, this evanescent servant beseeches the True One, exalted be His glory, not to withhold the gaze of His loving-kindness
- و هذا فضل من لدنه لجنا بكم امید هست که فضل و رحمت و عنایتش در کمال ظهور و بروز متتابعاً آنجوب را اخذ نماید آنه ولی من والاه و مونس من دعاه فی منقلب و مثواه
- و اینکه در نامهء آخری ذکر اشتعال و اتحاد و استقامت اهل دیار را فرموده بودند سبب و علت کبری است از برای طلوع نور بهجت و سرور فی الحقیقه اینفقره اس اساس عالم است راحت و سکون و برکت و عمار عالم باینفقره منوط است قوله تبارک و تعالی بنور اتحاد عالم روشن و بحرارت اتفاق آفاق مشتعل انتهی
- انشاء الله هیاکل اهل بها در هیچ حال از احوال از این طراز که از طراز اول محسوبست محروم نمائند
- اینکه مرقوم داشتند که از ارض طا بتوسط جناب ثمره علیها بهاء الله از برای ام ضلع آنجوب علیهما ۶۶۹ [بهاء الله] اذن توجه بشطر اقدس حاصل شده اینفقره را ایبعد اطلاع ندارد و اصغا هم ننموده اگرچه حق جلّ جلاله لازال لحاظ عنایتش نسبت باسمه الأصدق و آنجناب و منتسبین او بوده و خواهد بود چنانچه الواح الهیه بر اینفقره ناطق و شاهد و گواهست ولکن این اطراف کلّ منقلب و مضطرب جهازات ناریه و مدافع کبیره اطراف را احاطه نموده اسکندریه درده ساعت علیها سافها شد و خلق بیچاره باطراف متفرق جغدهای ویرانههای عالم بر بازهای سفید ستم مینمایند و دیوهای روزگار بر مراصد مترصد فرشتههای دیار معانی بوده و هستند اعاذنا الله و ایاکم من شر الظالمین
- جمعی از احباً و دوستان الهی که در آن ارض مشغول بودند آنچه داشتند از مال و اموال گذاشتند و مقدس از زخارف فانیه بشطر احدیه توجه نمودند و حال طائفند در اینصورت معلومست که حرکت جایزه و در هر یوم هم خبر این ارض هست که حزبی بر حزبی قیام نمایند از بعض جهات اخبار رسیده که بعض از نفوس که سنین قبل اذن داشتهاند در این سنه ارادهء توجه نمودهاند گویا بر امورات این اطراف و آنچه واقع شده واقف نشدهاند در

from the people of the world. For years the earth has been observed in turmoil. Each day a new calamity appears and at every moment an uproar is raised. Yet the people have not become aware and will not become aware except through the compelling, all-encompassing, penetrating and effective Command from God, the Lord of all worlds.

هر حال اینعبد فانی از حقّ جلّ جلاله میطلبد که لحاظ عنایتش را از اهل عالم منع نفرماید سالهاست که ارض منقلب مشاهده میشود در هر روز بلائی ظاهر و در هر حین ضوضائی مرتفع و آنچه هم شده و بشود ناس متنبه نشده و نخواهند شد الا بامر مهیمن محیط نافذ مؤثر من لدی الله ربّ العالمین

- 39 Concerning your mention of Aqa Mirza Haydar-'Ali, upon him be the Glory of God, and the people of the Green City - mention of them has been and continues to be made, praise be to God, in the Most Holy Court. Regarding the Tablets they had requested for Mazindaran, some have been revealed, but sending them in these days has become very difficult, as most affairs in this land and its surroundings are in turmoil due to Europe's uprising against Islam. The poor and helpless - it is time for prayer. Prayer is from us, acceptance from God. Verily, He has power over whatsoever He willeth.

39 و اینکه ذکر جناب آقا میرزا حیدر علی علیه ۶۶۹ [بهاء الله] و اهل مدینه خضرا نمودید ذکر ایشان از قبل و بعد الحمد لله در ساحت اقدس بوده و هست و الواحیکه از برای مازندران خواسته بودند بعضی نازل و لکن ارسال آن در این ایام بسیار مشکل شده چه که اکثر امور در این ارض و اطراف آن منقلب است نظر بقیام اهل اروپا بر اسلام فقیر بیچاره وقت دعاست دعا از ما اجابت از خدا آنه علی ما یشاء قدیر

- 40 Similarly, a letter arrived from Aqa 'Abdu'l-Husayn from the Green City, mentioning Aqa Muhammad-Kazim and his relatives and other friends, upon them be the Glory of God. For each one was revealed that which the world and all within it cannot equal, and it was sent. God willing, they will attain unto it.

40 و همچنین مکتوبی از جناب آقا عبدالحسین از مدینه خضرا رسید و ذکر جناب آقا محمد کاظم و منتسبین ایشان و سایر دوستان علیهم بهاء الله در آن مذکور و از برای هر یک نازل شد آنچه که باو معادله نمینماید عالم و ما فیه و ارسال گشت انشاء الله بآن فائز گردند

- 41 Likewise, these past two days a letter also arrived from Aqa Muhammad-Kazim, upon him be the Glory of God, which also contained names of souls who had turned towards God. However, since wondrous and exalted verses had been revealed from the heaven of bounty for most of them a few days prior, they again stated it was not necessary. As commanded, that beloved one should write the details to Aqa Muhammad-Kazim, upon him be the Glory of God, and he should give the glad tidings of the all-encompassing bounty, pre-existing mercy, and wondrous and exalted grace to the friends of that land, so that upon all their foreheads may be inscribed from the seal of utterance "The Kingdom is God's", and from their faces may appear the radiance of glory.

41 و همچنین این دو یوم مکتوبی هم از جناب آقا محمد کاظم علیه بهاء الله رسید آنهم شامل اسامی نفوس مقبله بوده و لکن چون چند یوم قبل از برای اکثری آیات بدیعۀ منیعۀ از سماء عنایت نازل شده دیگر مجدد فرمودند لازم نیست حسب الامر آنجبوب تفصیل را بجناب آقا محمد کاظم علیه بهاء الله مرقوم دارند و ایشان دوستان آن ارض را بعنایت محیطه و رحمت سابقه و فضل بدیع منیع بشارت دهند تا در جبین کل از خاتم بیان نقش الملک للرحمن منطبع شود و از وجوهشان نضرة البهاء ظاهر و هویدا گردد

- 42 Praise be to God, they are engaged in service to the Cause and in mention of God, exalted be His glory. God has favored some above others and aided all to turn to Him. Verily, He is the Single One, the All-Informed. Soon will appear in the world the signs and fruits of the trees planted by the hands of power. The divine promises will certainly be fulfilled in the world of dominion. The glory from God, the Compassionate, the Generous, be upon them.

42 الحمد لله بخدمت امر و ذکر حقّ جلّ جلاله ناطق و قائم و مشغولند قد فضل الله بعضهم علی بعض و اید الکّل علی الاقبال الیه انه هو الفرد الخیر زود است که آثار و اثمار سدرات مغروسه بایادی قدرت در عالم ظاهر شود وعدههای الهی البته در عالم ملک بظهور آید البهاء علیهم من لدی الله المشفق الکریم

- 43 Concerning what they wrote about intending to travel to certain places - God willing, it is blessed, and surely God, exalted be His glory, will make its fruits manifest. Verily, He will aid you through His grace. He is the All-Bountiful, the Helper, the Generous.
- 44 Regarding the mention of visitation at the end of the letter - on Thursday, the third of the month of Shawwal, which is the last day of the blessed feast of Ramadan, after the verses were written, that which is the purpose of all worlds was performed in your presence by proxy. Now all created things should say "Well done and congratulations!" We beseech God, exalted be His glory, to ever aid this servant and that beloved one in that which is pleasing to Him and befitting of His days. Blessed art thou, and blessed are they who have held fast to the Book of God and acted according to what they were commanded by the All-Knowing Ordainer.
- 45 The Glory shining from the horizon of the Supreme Pen be upon you and upon those who have renounced the world, turning to God, the Lord of eternity, He at Whose appearance all things proclaimed "The Kingdom belongeth to God, the Mighty, the Wise." Praise be to God, the Powerful, the Almighty.
- 46 The servant, 3rd of the honored month of Shawwal 1299
- 47 The reply for the husband of the Leaf, the Sister, upon her be the Glory of God, and Jinab-i-Tabib will be sent later.
- اینکه مرقوم داشته‌اند که اراده توجّه ببعض جهات نموده‌اند انشاءالله مبارکست و البتّه حقّ جلّ جلاله ثمر آنرا ظاهر فرماید آنّه یؤیدک فضلاً من عنده آنّه لهُ الفضل المؤید الکَریم
- و اینکه در آخر دستخطّ ذکر زیارت نموده بودند در یوم پنجشنبه سیم شهر شوال که آخر ایّام عید رمضان المبارکست بعد از تحریر آیات در حضور بنیابت آنحُبوب عمل آمد آنچه که مقصود عالمیانت باید حال بجمع السن کائنات هنیئاً و مرئئاً گفت از حقّ جلّ جلاله میطلبیم که لازال اینعبد و آنحُبوب را مؤیّد فرماید بر آنچه رضای او در اوست و سزاوار ایّام اوست نعیماً لحضرتک و هنیئاً للّذین تمسّکوا بکتاب الله و عملوا بما امروا به من لدن امر علیم
- البهّاء المشرق من افق القلم الأعلى علی حضرتکم و علی الذّین نبذوا العالم مقبلین الی الله مالک القدم الّذی اذا ظهر نطقّت الأشياء الملک لله العزیز الحکیم الحمد لله المقتدر القدير
- خادم ۳ شهر شوال المکرم سنه ۱۲۹۹
- جواب زوج ورقه اخت علیها ۶۶۹ [بهاء الله] و جناب طیب از بعد ارسال میشود

BRL_ATBH#26x, BRL_ATBH#48x, COC#1900x

INBA27:257, BLIB_Or15704.183,
Majlis210461.116-117x, AYI2.037x,
PYK.104, MSHR2.101x, MMUH#14x

BH01082

To: Aqa Muhammad Hasan son of Khaliq, et al., in Bushruiyih
Date: 1299-10-12 [1882-Aug-27]

- 1 Praise, sanctified above all expressions and meanings, befiteth the Most Holy, Most Exalted, Most Sublime Court of Him Who is the Beloved, Who, with one word, seized hold of the world of being and, with another, adorned all things with the ornament of existence. Verily, He is God, the Single, the One,
- ۱۵۲ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى حَمْد مقدّس از الفاظ و معانی ساحت اقدس ارفع امنع محبّوبی را لایق و سزاست که بکلمه روح عالم را اخذ نمود و بکلمه اخرى جمیع را بطراز

the Alone, the Self-Subsisting. Neither the conditions of the world nor the doubts of men can frustrate Him. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the All-Praised.

وجود مزین فرمود آنه هو الله الفرد الواحد الأحد
الصمد الذي لم تعجزه شؤونات الدنيا ولا شبهات
الورى يفعل ما يشاء ويحكم ما يريد و هو العزيز
الحميد

- 2 To continue: thy letter, which was adorned with the handwriting of him who circulateth throughout the land by God's command, truly brought joy and increased gladness. We beseech God, the Powerful, the Ancient, to transform this gladness into a carpet whereon all His loved ones and chosen ones may gather in perfect fellowship, unity, love and harmony, that all may raise one call and move with one motion, and that this servant may be engaged in serving them all.

2 و بعد نامه آن جناب که مطرز بخط من دار
فی البلاد بامر الله بود فی الحقیقه بهجت آورد و
بر انبساط افزود از حق مقتدر قدیر سائل و آلمیم
که این انبساط را بیساط تبدیل نماید و جمیع اولیا
و اصفیا را با کمال الفت و اتحاد و محبت و وداد
در آن جمع فرماید تا کل بیک ندا منادی باشند
و بیک حرکت متحرک و این عبد هم بخدمت
همه مشغول باشد

- 3 After becoming apprised of the contents of the letter, I turned towards the Beloved of the worlds and the Goal of them that have recognized Him. When I entered His presence and laid the matter before Him, thereupon the Tongue of the All-Merciful spoke in the Kingdom of Utterance, and His exalted Word was this: "O Muhammad-Hasan! We called thee after We created thee, made thee known after We manifested thee, and aided thee until thou didst attain to a station which God hath made the point round which circle the Concourse on High and all who dwell in the Kingdom of Names. Then did We cause thee to hear My Most Exalted Word and showed thee the lights of My countenance after the extinction of all things, and gave thee to drink of the Kawthar of life from the hand of My bounty. Give thanks unto God for this favor wherewith nothing that hearts and minds can comprehend can compare."

3 و بعد از اطلاع به ما فی المکتوب اقبلت و
توجهت الی محبوب العالمین و مقصود العارفین
فلما دخلت و حضرت و عرضت امام الوجه اذا
نطق لسان الرحمن فی ملکوت البیان قال و قوله
الأعلى يا محمد حسن انا ناديناك بعدما خلقناك
و عرفناك بعدما اظهرناك و ايدناك الى ان
حضرت فی مقام جعله الله مطاف الملائ الأعلى
و من فی ملکوت الأسماء اذا اسمعناك كلمتي
العليا و اريناك انوار وجهي بعد فناء الأشياء و
سقيناك كوثر الحيوان بيد عطائي ان احمد الله
ثم اشكره بهذا الفضل الذي لا يعادله ما تدركه
الأفئدة و العقول

- 4 Reflect upon God's grace and His bounty, that thou mayest become aware of the lights of the Sun of grace and the ocean of His bounty. By My life! If thou wert to become aware, thou wouldst continue to cry out "Thine is the praise, O God of the worlds!" until the time of thine ascension. This utterance was in thy letter which the servant in attendance laid before Him - thy words: "Since the time I was dismissed from the honor of attaining Thy presence, no token of bounty hath been shown to this evanescent one." To speak thus in the face of the ocean of God's bounty was not and is not permissible. Even if thou wert to praise the Beloved of all creation with a hundred thousand tongues, it would still be little and insignificant compared to this supreme bounty and magnificent gift. The whole world was brought from the concealment of nothingness into being for this Day. How many divines, mystics and saints beseeched God, the Exalted, for the privilege of attaining unto this Day, yet when it appeared and shone forth, all remained

4 در فضل الهی [و عنایتش تنگ نما تا بر انوار
آفتاب فضل] و بحر عنایتش اطلاع یابی لعمری
اگر مطلع شوی تا حین ارتقا به لک الحمد یا اله
العالمین ناطق گردی این کلمه در نامهات بود
عبد حاضر معروض داشت قولک از ایامی که
از شرف لقا مرخص شده تا حال اظهار عنایتی
نسبت باین فانی نشده تکلم باین کلمه در مقابل
بحر عنایت حق جایز نبوده و نیست بصدهزار
لسان محبوب امکان را اگر شاگردی باشی هرآینه نزد
این عنایت کبری و موهبت عظمی قلیل بوده و
خواهد بود جمیع عالم از برای امروز از کتم عدم
بوجود آمده چه مقدار از علما و عرفا و اولیا لقای
این یوم را از حق منبع مسئلت مینمودند و بعد
از ظهور و اشراق کل محبوب مشاهده گشتند
و توازن فضل حق و عنایت حق و رحمت حق و

veiled. But thou, through God's grace, bounty, mercy, generosity and favor, wert aided and didst attain thereunto. Thus doth My Most Exalted Pen testify, and thus doth the Tongue of Grandeur speak in its mighty prison.

5 From this station We send Our greetings to the faces of My loved ones in that place, who have drunk the choice wine of My love, who have spoken My praise, who have conveyed My Cause, who have arisen to serve Me and to serve My loved ones, who have cast aside all else but Me and have taken fast hold of that which they were commanded in My perspicuous Book.

6 We make mention of thy wife, who believed in her Lord after she heard His mighty and wondrous call, and We make mention of My handmaidens who have rejoiced in My Day, who have heard My remembrance and have turned towards My luminous horizon.

7 And concerning what you wrote about the handmaiden of God, the mother of Bahiyyih Sultan, upon her be the Glory of God, mentioning her hardship, this matter was presented in the Most Holy and Most Exalted Presence. The Tongue of Grandeur spoke this most exalted word: "Upon thee, O My handmaiden, upon thee, O My handmaiden, be patience and forbearance in whatsoever hath befallen thee in the days of God, the All-Possessing, the Self-Subsisting. Put thy trust in Him under all conditions, and it behooveth thee to be content and well-pleasing in this Day wherein all things have proclaimed: 'The Kingdom belongeth unto God, the Almighty, the Glorious, the All-Loving.' It behooveth thee to remember thy Lord with this remembrance which the Tongue of Eternity hath spoken at this moment:

8 "I beseech Thee, O my God, by the appearance of the Self-Subsisting after the Qaim, and by His signs, His evidences, His manifestations and His attributes, to ordain for me from Thy Most Exalted Pen that which will benefit me in every world of Thy worlds. O my Lord! I am a handmaiden among Thy handmaidens who hath turned unto the heaven of Thy bounty, the ocean of Thy generosity and the sun of Thy favor, and I know not what will benefit me in Thy sight. The knowledge of all things is in a Mighty Book. O my Lord! Ordain for this handmaiden of Thine that which will cause her to be joyous under all conditions. Verily, Thou art the Self-Sufficient, the Most High. There is none other God but Thee, the Almighty, the Powerful."

9 Praise be to God that you have been blessed repeatedly with the choice wine of divine utterance. This is that same sustenance which hath been recorded in the divine Scriptures and

جود و کرم حق مؤید شدی و بآن فائز گشتی
کذلک شہد قلمی الأعلیٰ و نطق لسان العظمة فی
سجنه العظیم

5 انا نکبر من هذا المقام علی وجوه احبائی فی
هناک الذین شربوا رحیق حیی و نطقوا بثنائی
و بلغوا امری و قاموا علی خدمتی و خدمة احبائی
الذین نبذوا سوائی و اخذوا ما امروا به فی کتابی
المبین

6 و نذكر ضلعک الّتی آمنّت برّبّها بعدما سمعت ندائه
العزیز البدیع و نذكر امائی اللّائی فزن بیومی و سمعن
ذکری و اقبلن الی افقی المنیر

7 و اینکه در باره امة الله والده بهیه سلطان
علیها بهاء الله نوشته بودید و ذکر عسرت او را
نمودید این فقره در ساحت امع اقدس عرض
شد لسان عظمت باین کلمه علیا ناطق علیک یا
امتی علیک یا امتی بالصبر و الاصطبار فیما ورد
علیک فی آیام الله المہيمن القیوم توکل علیہ فی
کلّ الأحوال و لک ان تکنونی راضیة مرضیہ
فی هذا الیوم الذی فیہ نطقت الأشياء الملک لله
المقتدر العزیز الودود لک ان تذکری ربّک بهذا
الذکر الذی نطق به لسان القدم فی هذا الحین

8 أسألك یا الهی بظهور القیوم بعد القائم و بآیاته
و بیناته و ظهوراته و شؤوناته بأن تکتب لی من
قلمک الأعلیٰ ما ینفعنی فی کلّ عالم من عوالمک
ای ربّ انی امة من اماتک قد اقبلت الی سماء
فضلک و بحر جودک و شمس عنایتک و لا اعلم
ما ینفعنی عندک علم کلّ شیء فی کتاب عظیم
ای ربّ قدر لأمتک هذه ما یجعلها مسرورة فی
کلّ الأحوال انک انت الغنی المتعال لا اله الا
انت المقتدر القدير انتهى

9 الحمد لله آن جناب برحیق بیان الهی مرّة بعد مرّة
فائز شدند این همان مائده ایست که در صحف
و کتب و زیر الهی از قبل و بعد مسطور بوده

Books, both of the past and of the present. Glorified and exalted is He above my mention, my description, my praise and the praise of all who are in the heavens and the earth. How can the understanding and minds of the servants comprehend this most great favor? We are all powerless and wanting, and He is the Strong, the Mighty. And furthermore, whatever you had expressed of the degrees of powerlessness, nothingness, evanescence, remembrance and praise regarding the most mighty, most pure Branches of the Divine Lott Tree - may my spirit, my being and my essence be a sacrifice for the dust of their footsteps - this servant presented it with the utmost humility and submissiveness on your behalf. They showed favor and likewise offered greetings. The Glory be upon thee and upon those who have attained unto the mention of God, the Almighty, the Most Exalted, the All-Knowing, the All-Informed.

سبحانه و تعالی عن ذکر و بیانی و وصفی و نعتی و نعت من فی السموات و الارضین کجا ادراک و عقول عباد این فضل اعظم را ادراک مینماید کل عاجزیم و مقصر و هو القوی القدر و دیگر آنچه از مراتب عجز و نیستی و فنا و ذکر و ثنا بمقام اعز اظهر اغصان سدره الهیه روحی و ذاتی و کینونتی لثراب قدومهم الفداء اظهار داشته بودند این عبد بکمال خضوع و خشوع از قبل آن جناب معروض داشت اظهار عنایت فرمودند و همچنین تکبیر فرمودند تبلیغ البهاء علیک و علی الذین فازوا بذكر الله المقتدر المتعالی العلیم الخبیر

10 The servant 12 Shawwal 1299

10 خادم فی ۱۲ شوال سنة ۱۲۹۹

BLIB_Or15704.369

BH01574

To: Muhammad Ali Kirmani

Date: 1299-10-17 [1882-Sep-1]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 The essence of praise and glorification befiteth that Intended One Who illumined the world through the effulgences of the Sun of Truth and adorned the realm of possibility with the ornament of knowledge from the ocean of awareness. Exalted be His greatness, glorified His power, magnificent His beneficence, and supreme His grandeur! He is the Powerful One Who through a single exalted Word brought forth the kingdom of earth and heaven, created man and guided him to the supreme horizon, and adorned sheer nothingness with the ornament of being and pure non-existence with the crown of existence. He is the Omnipotent One Whom neither the thunder of cannons can prevent from what He hath willed, nor the clash of swords deter from His pervading and mighty Will. He doeth what He pleaseth and ordaineth what He willeth. He is the Strong, the Dominant, the Powerful, the Mighty, the Praiseworthy.

1 هو الله تعالى شأنه العظمة والاقترار

2 جوهر حمد و ثنا حضرت مقصودی را لایق و سزا که از اشراقات انوار آفتاب حقیقت عالم را منور فرمود و از بحر آگاهی عرصه امکان را بطراز عرفان مزین داشت تعالت عظمت و جلّت قدرته و عظم احسانه و کبر کبریائه اوست قادریکه بیک کلمه علیا ملکوت ارض و سماء را پدیدار نمود انسان را خلق فرمود و بافق اعلی هدایت نمود و نیست محض را بطراز هستی مطرز و عدم بخت را با کلیل وجود مزین داشت اوست مقتدریکه دمدمه مدافع او را از آنچه اراده نموده باز ندارد و صلیل سیوف اعدا از مشیت قویه نافذه منع ننماید یفعل ما یشاء و یحکم ما یرید و هو القوی الغالب القادر العزیز الحمید

- 3 Thereafter, your letter addressed to this evanescent servant opened the gate of reunion and bestowed the fragrance of attainment. After its perusal it was presented before His presence, whereupon He said: O thou who soarest in the atmosphere of love and gazest toward the horizon of grace! In this day it is incumbent upon all to seek protection from God, exalted be His glory, for His loved ones and chosen ones, inasmuch as commotions and upheavals have encompassed all. Each day a fresh calamity descendeth upon the world and a new sedition ariseth, yet none hath discovered the cause and reason thereof. The religion of God is seen to be weak while His enemies are strong. The deeds of men have become embodied in diverse manifestations - at times affliction, at times tribulation, and likewise in different forms of weapons, guns, swords and spears. Beseech ye God to awaken the heedless and rouse the slumbering, that perchance they may discover the cause and reason, for when any illness is diagnosed its cure becometh easy. Say: Glory be unto Thee, O Thou Who hast subdued the world through one of Thy names! I beseech Thee by the blood of Thy loved ones which was shed in Thy path to protect Thy loved ones from the oppression of Thine enemies who have risen in an enmity the like of which the eye of creation hath not beheld.
- و بعد نامه آنجناب که باسم این خادم فانی بود باب لقا گشود و عرف وصال مبذول داشت و بعد از مشاهده و قرائت در پیشگاه حضور عرض شد فرمودند یا ایها الطائر فی هواء المحبة و الناظر الی افق العناية الیوم بر جمیع لازم که از حق جلّ جلاله طلب حفظ نمایند از برای اولیا و اصفیا چه که اضطراب و زلازل کل را احاطه نموده در هر یوم بلائی بر عالم نازل و فتنهائی حادث و احدی سبب و علت آنرا ندانسته دین الله ضعیف و اعدا قوی مشاهده میشوند اعمال عباد بظهورات مختلفه مجسم گشته گاهی بأساء و هنگامی ضرّاء و همچنین باشکال مختلفه مدافع و بنادق و سیف و سنان ظاهر از حق بطلبید غافلین را متنبه سازد و راقدین را بیدار نماید که شاید علت و سبب را بیابند چه اگر هر مرضی معلوم شود معالجه سهل گردد قل سیحانک یا من سخرت العالم باسم من اسمائک اسئلک بدماء اولیائک الّتی سفکت فی سبیلک بأن تحفظ احبائک من ظلم اعدائک الذّین قاموا علی عداوة ما رأت شبهها عین الابداع
- 4 I beseech Thee, O Lord of eternity and Sovereign of nations, by the Most Great Name, to send down from the heaven of Thy bounty that which will aid them in Thy remembrance and praise and in that which Thou hast revealed in Thy Book. Thou art He, O my God, to Whose power all created things have testified and before the manifestations of Whose might all possible things have bowed down in submission. There is none other God but Thee, the Mighty, the One, the Single, the All-Knowing, the All-Informed.
- 4 اسئلک یا مالک القدم و سلطان الأمم بالاسم الأعظم بأن تنزل من سماء فضلك ما يؤیّدهم علی ذکرک و ثنائک و علی ما انزلته فی کتابک انت الذی یا الهی شهدت لقدرتک الکائنات و خضعت عند ظهورات قوتک الممکنات لا اله الا انت العزیز الواحد الفرد العلیم الخبیر انتهی
- 5 As to the mention made of certain souls, God willing, through His grace they shall act in accordance with what He loveth and is pleased with, and be engaged in His remembrance and praise. Convey greetings from this evanescent one to all and say: The world at all times proclaimeth its own evanescence and extinction, but only the hearing ears hearken. Blessed is the soul whose outward adornment preventeth him not from the Dawning-Place of the Light of Oneness nor depriveth him of the outpourings of the True Bestower. The atoms of dust cry out at all times saying: O children of Adam! Time passeth like lightning. Ye were not created for the world, rather it was created for you. Know ye your worth and act as beseemeth a human being. God willing, may all be assisted to do that which
- 5 اینکه ذکر بعضی از نفوس فرموده بودند انشاء الله بعنایت حق به ما یحب و یرضی عامل باشند و بذکر و ثنائش ذا کر خدمت کل از قبل فانی سلام برسانید و بگوئید عالم در جمیع احیان بر زوال و فناى خود ناطق ولکن آذان واعیه اصغا مینماید مبارک نفسیکه زینت ظاهره او او را از مطلع نور احدیه منع نماید و از فیوضات فیاض حقیقی محروم نسازد ذرات تراب در جمیع احیان ندا مینمایند و میگویند ای بنی آدم وقت چون برق میگذرد شما از برای دنیا خلق نشدهاید بلکه او از برای شما خلق شده قدر خود را بدانید و به ما ینبغی للانسان عمل نمائید انشاء الله کل موفق

will profit them in all the worlds of their Lord, the Forgiving, the Generous.

شوند علی ما ینفعهم فیکلّ عالم من عوالم ربّهم
الغفور الکریم

- 6 As to the mention made of Darvish Husayn who desired to come and sought permission - in these days these regions are somewhat disturbed, therefore we beseech God to grant him the reward of pilgrimage. Verily, He hath power over all things. Under all conditions this evanescent one is occupied in prayer for God's friends. Prayer is from the servant and its acceptance from God, the One, the Supreme, the Self-Subsisting.

6 و اینکه ذکر جناب درویش حسین نموده بودند که اراده توجّه دارد و اذن میطلبد این ایّام این اراضی قدری منقلب است لذا از حقّ میطلبیم اجر زیارت عطا فرماید آنّه علی کشتیّ قدیر در جمیع احوال اینفانی بدعای دوستان حقّ مشغول الدّعاء من العبد والاجابة من الله الواحد المهيمن القيوم

- 7 In all matters be ye mindful of wisdom, for the people are ignorant and veiled from the Cause. Peace be upon you, and the mercy of God, and His blessings.

7 در جمیع امور بحکمت ناظر باشید چه که ناس جاهلند و از امر محبوب السلام علیکم و رحمة الله و بركاته

BLIB_Or15704.351

BH03992

Date: 1299-10-17 [1882-Sep-1]

- 1 This is what the Tongue of Utterance hath spoken in the Kingdom of divine knowledge:
- 2 God willing, through the heavenly grace and the outpourings of the true Bestower, may ye be made to attain. O My Name! The heedlessness of men hath reached such a point that they have clung unto a mere drop and passed by the Euphrates of the All-Merciful's bounty. They are shut out from a single line of the Mother Book, and deprived of a single atom of the effulgence of the lights of the Sun of Truth. What hath befallen the understanding of men, and whither hath their fairness fled? Were they all to deny, it would matter little; but that they should cleave to the pond and object to the Most Great Sea—this is a station for lamentation, wailing, and yearning.
- 3 God willing, may thou, in all conditions, be confirmed to aid His Cause and be enabled to reform mankind, that all may be adorned with spiritual virtues and well-pleasing deeds. The fragrance of righteous acts and praiseworthy conduct is a mighty host.
- 4 O My Name! The religion of God, in view of the ascendancy of oppression, appeareth feeble, and is now held beneath the

1 هذا ما نطق به لسان البيان في ملكوت العرفان

2 إنشاء الله بعناية إلهي و فيوضات فياض حقيقي فائز باشید یا اسمی غفلت ناس بمقامی رسیده که بقطره تمسک نموده اند و از فرات عنایت رحمانی گذشته اند بسطری از آمّ الکتاب ممنوعند و بذره از اشراقات أنوار آفتاب حقیقت محروم ، آیا درایت ناس چه شده و انصاف بکجا رفته ، اگر جمیع را انکار نمایند پر مؤثر نه ولكن اگر بغدير متمسک شوند و بر بحر أعظم اعتراض نمایند این مقام جای نوحه و ندبه و حنین است

3 إنشاء الله آنجناب در جمیع أحوال بنصرت أمر مؤید باشند و بأصلاح ناس موفق تا کل بأخلاق روحانیّه و أعمال مرضیه مزین گردند عرف أعمال و أفعال پسندیده جندیست قوی

talons of foes. Beseech ye the Truth to bestow deliverance, to preserve His Faith, and to cause the lights of the Sun of justice to overcome the darkness of tyranny and to illumine the horizons. Illumine the friends in every land with the lights of the remembrance of the Most Great Name, and, on behalf of the Wronged One, convey greetings of magnification. Say: Strive ye, that ye may lay up the precious and priceless gems in the treasure-house of the wise and trusted One. Today this is possible; hereafter, impossible. The Cause is God's, the Lord of the beginning and the end.

4 یا اسمی مذهب الله نظر بغلبه ظلم ضعیف
مشاهده میشود و حال تحت محال اعدا از حق
بطلبید تا نجات عطا فرماید و دینش را حفظ
نماید و انوار آفتاب عدل بر ظلمت ظلم غلبه کند
و آفاق را منور دارد دوستان هر ارضی را بانوار
ذکر اسم اعظم منور دار و از قبل مظلوم تکبیر
برسان بگو جهد نمائید تا جواهر ثمینه غلبه در
خزینہ حکیم امین ودیعه گذارید امروز این امر
ممکن و از بعد محال الامر لله مالک المبداء و
المآل

- 5 The Fire of the Lote-Tree burneth with such a blaze, and the Light of the Countenance shineth forth with such splendor and radiance, and yet all are quenched—save whomsoever thy Lord willeth. But to the blind, darkness and light are one and the same. Where are the piercing eyes, and where the attentive ears?

5 نار سدره بلین اشتعال و نور وجه بلین شأن ظاهر
و ساطع مع ذلک کل مخمود إلا من شاء ربک
ولکن ظلمت و نور نزد ناپیدا یکسان است این
الابصار الحدیدة و این الاذان الواعیه

- 6 From the All-Merciful I beseech that He may fulfil that which He hath promised in the Qur'an, and may make the earth the place where the blessed verse is manifest: "Thou shalt see therein no crookedness, neither any unevenness." And from Our presence be glory upon thee, and upon them that have cast aside the darkness of vain imaginings, clinging fast unto the lights of certitude. Praise be to God, the Lord of all worlds.

6 از حضرت رحمن میطلبم بما وعد فی الفرقان وفا
نماید و ارض را محل ظهور آیه مبارکه لا تری
فیها عوجاً و لا امتاً فرماید البهاء من لدنا علیک
و علی الذین نبذوا ظلمة الاوهام متشبثین بانوار
الیقین، الحمد لله رب العالمین .

BLIB_Or15738.184, LHKM1.149

BH04871

Date: 1299-10-17 [1882-Sep-1]

- 1 This is what has been uttered by the Kingdom of Utterance: O My Name! We make mention of one of Our Afnan who was named Ja'far. We testify that he turned to the Most Great Prospect and believed in God, the Lord of Destiny, in days wherein every swift one halted, every near one became remote, every learned one denied, and every mystic retreated. The Most Exalted Pen hath testified that he attained the Kawthar of life when the horizon of utterance was illumined by the Sun of proof, and he bore witness to that which the All-Merciful had testified before the mention of contingent being, that there is

1 هذا ما نطق به ملکوت البیان یا اسمی انا نذکر
احد افنانی الذی سَمی بجعفر نشهد انه اقبل الى
المنظر الاکبر و آمن بالله مالک القدر فی ایام
فیها توقف کل سریع و استبعد کل قریب و انکر
کل عالم و تهتقر کل عارف قد شهد له القلم
الأعلى بأنه فاز بکوثر الحیوان اذ انار افق البیان
بشمس البرهان و شهد بما شهد به الرحمن قبل ذکر
الامکان انه لا اله الا هو الفرد الواحد العلیم الخبیر

none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

- 2 O thou who hast turned thy face toward Mine, who hast soared in Mine atmosphere, and who hast voiced My remembrance! I testify that thou didst attain the ornament of acceptance before thy ascension and at the time of thy ascension the Concurrence on High and those who dwell in the Kingdom of Names welcomed thee, and the mercy and loving-kindness of God were with thee. Thou art he at whose calamity the near ones lamented and grief overtook those servants who circled round the Throne. The glory, and the peace, and the mercy that hath descended from the heaven of thy Lord's loving-kindness be upon thee, O thou who didst hold fast to the cord of God and didst cling to the hem of His generosity.
- 3 Thou art he who recognized the Path and the Balance when most of the servants were heedless of them both. By My life! Were I to make mention of what thou didst manifest in thy love for God, the people would fall unconscious. He Who possesseth the Mother Book doth testify to this. Blessed is he who loved thee, and made mention of thee, and voiced thy praise, and visited thee in the manner in which the Tongue of the Wronged One hath visited thee in His mighty prison. Praise be to God, the All-Knowing, the All-Wise.

2 يَا أَيُّهَا الْمَقْبِلُ إِلَى وَجْهِهِ وَالطَّائِرُ فِي هَوَائِي وَ
النَّاطِقُ بِذِكْرِي أَشْهَدُ أَنَّكَ فَرَزْتَ بِطَرَاظِ الْقَبُولِ قَبْلَ
الصُّعُودِ وَحِينَ الصُّعُودِ اسْتَقْبَلَكَ الْمَلَأُ الْأَعْلَى وَ
مَنْ فِي مَلَكُوتِ الْأَسْمَاءِ وَكَانَتْ الرَّحْمَةُ مَعَكَ وَ
عَنَاءَةُ اللَّهِ إِمَامَكَ أَنْتَ الَّذِي فِي مَصِيبَتِكَ نَاحَ
الْمُقَرَّبُونَ وَاخْذَتِ الْأَحْزَانُ الْعِبَادَ الَّذِينَ طَافُوا
الْعَرْشَ الْبَهَاءِ عَلَيْكَ وَالسَّلَامُ عَلَيْكَ وَالرَّحْمَةُ
النَّازِلَةُ مِنْ سَمَاءٍ عَنَاءَةُ رَبِّكَ عَلَيْكَ يَا مَنْ تَمَسَّكَتْ
بِحَبْلِ اللَّهِ وَتَشَبَّهْتَ بِأَذْيَالِ كَرَمِهِ

3 أَنْتَ الَّذِي عَرَفْتَ الصِّرَاطَ وَالْمِيزَانَ إِذْ غَفَلَ عَنْهُمَا
أَكْثَرُ الْعِبَادِ لَعَمْرِي لَوْ أَذْكَرْتُكَ فِيمَا كُنْتَ عَلَيْهِ فِي
حُبِّ اللَّهِ لَيَنْصَعِقُ الْخَلْقُ بِشَهِدٍ بِذَلِكَ مِنْ عِنْدِهِ
أَمَّ الْكِتَابِ طُوبَى لِمَنْ أَحْبَبَكَ وَذَكَرَكَ وَنَطَقَ
بِثَنَائِكَ وَزَارَكَ بِمَا زَارَ بِهِ لِسَانَ الْمَظْلُومِ فِي سِجْنِهِ
الْعَظِيمِ الْحَمْدُ لِلَّهِ الْعَلِيمِ الْحَكِيمِ

BLIB_Or15738.185b

BH01277

To: Muhammad Qabl-i-Ali son of Ismullah Asdaq

Date: 1299-10-19 [1882-Sep-3]

- 1 He is God - exalted be His station, the Grandeur and Power
- 2 Praise be to God Who was in the heights of glory, grandeur and majesty, and will be as He has been throughout all eternity. He cannot be described in words nor characterized by the standards of men, and He is the Self-Sufficient, the Most High. O beloved of my heart! Such hath befallen the Faith of God as caused the dwellers of the highest Paradise and the inhabitants of the most exalted Heaven to lament. The enemies have surrounded from all directions and sought to extinguish the Light that hath shone forth from the horizon of Batha. The servant beseecheth his Lord to protect His loved ones and chosen ones,

1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْعِظَمَةُ وَالْأَقْتَدَارُ

2 الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي عُلُوِّ الرَّفْعَةِ وَالْعِظَمَةِ وَ
الْجَلَالِ وَيَكُونُ بِمَثَلِ مَا قَدْ كَانَ فِي أَزْلِ الْأَزَالِ
أَنَّهُ لَا يُوصَفُ بِالْمَقَالِ وَلَا يَنْعَتُ بِمَا عِنْدَ الرِّجَالِ
وَهُوَ الْغَنِيُّ الْمُتَعَالَى يَا مَحْبُوبَ فَوَادِي قَدْ وَرَدَ عَلَى
دِينِ اللَّهِ مَا نَاحَ بِهِ سَكَّانُ الْفَرْدُوسِ الْأَعْلَى وَاهِلِ
الْجَنَّةِ الْعَالِيَا قَدْ احَاطَتْ الْأَعْدَاءُ مِنْ كُلِّ الْجِهَاتِ وَ
ارَادُوا اطْفَاءَ النَّوْرِ الَّذِي أَشْرَقَ مِنْ أَفْقِ الْبَطْحَاءِ
أَنَّ الْخَادِمَ يَسْتُلُّ رَبَّهُ بِأَنْ يَحْفَظَ أَوْلِيَائِهِ وَاصْفِيَائِهِ

and honor them with His presence on a Day wherein faces have turned black and eyes have stared in terror.

- 3 In Persian I state: Alexandria, which was in truth the crown of Islamic cities and was like a bride among countries and lands, was seen stripped of the garments of security and tranquility and the ornaments of glory and prosperity by the might of English artillery. In ten hours its heights were brought low. The natives were in utmost weakness while the foreigners were exceedingly strong and triumphant. Power and dominion belong to God, the One, the All-Informed. These are the remaining manifestations of what God hath revealed in the Book. Blessed are they that understand and attain.

- 4 In these days a detailed letter was written in response to that spiritual beloved's missive, but since postal matters are disrupted, its dispatch was delayed and this brief note is submitted instead. It is hoped that the other letter will be sent later. Since foreign powers have attacked Egypt, this land is not free from turmoil either. The friends of God who were in Alexandria have all returned to this land, and whatever they possessed was plundered along with people's properties. When calamity becomes universal it becomes bearable. Alexandria and all therein is ruined, burnt and pillaged, but God's grace protected His friends. We praise Him in all conditions. A detailed letter was sent previously but no news of its receipt has come. God willing, it will have reached and been seen by now.

- 5 Concerning [M.S.] - upon him be the Glory of God - about whom you wrote, previously a Most Great, Most Holy Tablet was revealed specifically for him and sent forth. In the detailed letter which this servant wrote to that loved one, details were mentioned, and now those details are being presented again. In all conditions, I beseech and hope from God - exalted be His glory - that He will protect that loved one and assist [M.S.] - upon him be the Glory of God - in that which is the cause and means of eternal life. Verily He has power over all things and is worthy to answer prayers. Mention of him has been made repeatedly in the Most Holy Court, and since he had requested to be assisted in a matter that would be the cause and means of eternal and everlasting remembrance, it was commanded that he appoint a deputy for the construction of a lofty, exalted House. This matter is one that will endure and remain as long as the Most Beautiful Names endure, and its fruits are greater, mightier and more excellent than a hundred thousand children.

و یشرّفهم ببقائه فی یوم فیہ اسودّت الوجوه و
شاخصت الأبصار

- 3 بلسان پارسی عرض میشود اسکندریّه که
فی الحقیقه تاج مدن اسلامیّه بود و بمثابة
عروس بود مابین ممالک و دیار از سطوت
مدافع انگلیس از اثواب امنیت و اطمینان و
طراز عزّت و عمار عاری مشاهده شد در ده
ساعت عالیا سافلها بظهور رسید اهل وطن در
کمال ضعف و اجنبیه بغایت قوی و غالب القدره
و الغلبه لله الفرد الخیر اینست بقیه ظهورات
ما انزله الله فی الکتاب طوبی للعارفين الفائزين

- 4 در این ایّام نامه مفصّلی در جواب دستخطّ
آنجوب روحانی نوشته شد و لکن چون امورات
پوسته منقلب است لذا ارسال آن در عهده
تعویق ماند و این ورقه بکمال اختصار عرض شد
و امید هست که انهم از بعد ارسال شود چون
دول اجنبیه بر سر مصر هجوم نموده اند لذا این
دیار هم خالی از اغتشاش نیست احبای الهی
که در اسکندریّه بودند جمیع باین ارض راجع
شدند و آنچه داشتند مع اموال ناس کلّ بغارت
رفت البلیه اذا عمّت طابت اسکندریّه و ما فی
خراب و سوخته و منوب و لکن عنایت حق
دوستانرا حفظ نمود نحمده فیکلّ الاحوال از قبل
هم نامه مفصّلی ارسال شد و تا حین خبر آن
نرسیده انشاءالله تا حال حضور و مشاهده را
ادراک نموده

- 5 و اینکه در باره جناب م س علیه بهاء الله مرقوم
داشتید از قبل لوح اقدس مخصوص ایشان
نازل و ارسال شد و در مکتوب مفصّلیکه اینجید
بآنجنوب نوشته تفصیلی ذکر نموده و حال مجدداً
آن تفصیل عرض میشود باری در جمیع احوال
از حقّ جلّ جلاله سائل و آمل که آنجنوب را
حفظ فرماید و جناب م س علیه بهاء الله را بر
آنچه سبب و علت بقاء دائمی است مؤید نماید انه
علی کلّشی قدیر و بالا جابه جدیر ذکر ایشان مکرّر
در ساحت اقدس شده و چون خواهش نموده
بودند که مؤید شوند بر امریکه سبب و علت ذکر
ابدی دائمی شود امر فرمودند و یکی معین نمایند
در بنای یت رفیع عالی و این فقره امریست که
بدوام اسماء حسنی باقی و پاینده است و آثارش
از صد هزار اولاد اعظم و اکبر و احسن است

However, after that loved one's second letter wherein he had written of his desire to pay the Huququ'llah, after this matter was presented, He said that if the Huquq is paid and this edifice is raised therefrom, it would be nearer and more excellent in the sight of God and would be adorned with the ornament of acceptance. In this case, absolute freedom is attained. Verily, He doeth what He willeth and ordaineth what He pleaseth, and He is the Commander, the Doer, the Unconstrained.

6 Indeed this is a great bounty concerning him. He should occupy himself with praise and thanksgiving to God at all times, and act with utmost joy and fragrance and submission and contentment according to what has been commanded. Blessed is he!

7 The responses to both letters from that loved one were all written in the detailed letter, and likewise the response to that loved one's previous letter containing various matters was written and sent. God willing, that has arrived and this too shall arrive thereafter. Every hardship is adorned with the garment of ease when He so wisheth and willeth. Mention was also made in detail of those related to that loved one. The request is that you convey greetings from this evanescent servant to all relatives, friends and chosen ones. It is hoped that all will attain to the grace, mercy and loving-kindness of God - exalted be His glory. The Glory be upon your honor and upon those with you and upon those who have attained to the recognition of God, the Lord of the worlds.

8 The servant, 19th of Shawwal the honored 1299

ولكن بعد از نامهء ثانی آنحبيب که مرقوم داشته بودند ایشان ارادهء حقوق الهی دارند بعد از عرض اینطلب فرمودند اگر حقوق ادا شود و از آن این بنا مرتفع گردد لدی الله اقرب و احسن است و بطراز قبول فائز در اینصورت حریت مطلقه حاصل است انه بفعل ما یشاء و یحکم ما یرید و هو الامر العامل المختار انتهى

6 فی الحقیقه این فضلی است عظیم در بارهء ایشان باید در لیلی و ایام بجمد و شکر الهی مشغول شوند و بکمال روح و ریحان و تسلیم و رضا بآنچه امر شد عمل نمایند هنیئاً له

7 جوابهای دو دستخط آنحبيب تماماً در مکتوب مفصل نوشته شده و همچنین جواب دستخط قبل آنحبيب که حاوی مطالب متعدده بود نوشته ارسال شد انشاءالله آن رسیده و اینهم از بعد میرسد کل عسر یتریز برداء الیسر اذا شاء و اراد و ذکر منتسبین آنحبيب هم بتفصیل شده استدعا آنکه جمیع منتسبین و اولیا و اصفیا را از جانب این خادم فانی تکبیر برسانید امید هست که کل فائز شوند بعنایت و رحمت و شفقت حق جلّ جلاله البهاء علی حضرتکم و علی من معکم و علی الدّین فازوا بعرفان الله ربّ العالمین

8 خادم فی ۱۹ شوال المکرّم سنة ۱۲۹۹

INBA27:317, BRL_DA#337, PYK.113

BH00169

To: Shaykh Kazim Samandar et al.

Date: 1299-10-20 [1882-Sep-4]

- 1 He is God, exalted be His station, the Grandeur and the Power!
- 2 The tongue of the days speaketh this most exalted word:
- 3 O God of the world and Goal of the nations! I beseech Thee by the Most Great Name to protect Thy party from all parties and Thy religion from all religions. O Lord! The banners of affliction have encompassed Yathrib and Batha. I beseech

1 هو الله تعالى شأنه العظمة والاقترار

2 لسان ایام باینکلمهء علیا ناطق

3 یا اله العالم و مقصود الأمم اسئلك بالاسم الأعظم بأن تحفظ حزبک من الأحزاب و دینک من الأديان ای ربّ قد احاطت البلیا

Thee to forgive their transgressions which have led them to the scourges of Thy wrath and Thy chastisement. O Lord! Thou seest me standing before Thee, hoping for the wonders of Thy grace and favors. Make known unto them, O my God, that of which they were heedless, and teach them that which Thou hast commanded in Thy firm Book. Verily, Thou art the Powerful, the Mighty, the Dominant, the Glorious, the Bestower.

- 4 O Beloved of my heart! The thunderbolt of the disobedience of the servants hath seized them, and heinous deeds have appeared in various forms of cannon, rifle, sword and the like. Implore forgiveness from God, glorified be His majesty, that perchance the Kawthar of His Most Forgiving Name may efface the darkness of existence and the effulgences of the sun of the heaven of His grace may illumine the darkened and heedless hearts. Verily, He guideth whom He willeth to His straight path.

- 5 Alexandria hath returned to non-existence. In but a few hours its wealth, ornaments, glory and exaltation were seized. In place of the nightingale, the owl hath made its dwelling, and in the station of the thrush, the crow. The people of that land are in trembling and agitation, such that the security of the people hath been entirely removed and the bird of trustworthiness hath hidden its head beneath its wing. Letters cannot be sent for their condition is unknown. These few words are submitted in brevity, and it is hoped they may be considered. The friends of that land, namely As, have returned to this land and are dwelling in the shadow. All that they and others possessed was plundered and looted. This is truly a station of thanksgiving, for praise be to God, though their hands are empty, their hearts are treasuries of the pearls of love and are filled with the lights of reliance. They are joyous to such a degree that this servant is truly unable to describe it. God will soon compensate them with better than what they previously possessed. Verily, He hath power over what He willeth.

- 6 Your letter dated the third of Jamadiyu'th-Thani, which you sent in the name of Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Beauty of God, reached this evanescent one. God willing, may you ever partake of the fruits of the tree of love of the Beloved Eternal One, and may this servant say: "May it be wholesome and pleasant." God is witness that this servant derives a world of joy and delight from your letters. How excellent is that fragrance that wafteth from its words and utterances! After perusal, each was presented before His face. The ocean of bounty is surely surging. Not only this servant, but all who

اعلام الیثرب و البطحاء اسئلك بأن تغفر جریاتهم التي ساقتهم الى سيات قهرک و عذابک ای رب ترانی قائماً بین یدیک و راجياً بدایع فضلك و الطافک عرّفهم یا الهی ما غفلوا عنه و علّهم ما امروا به فی کتابک المتقن انک انت القادر المقتدر المهیمن العزیز الوهاب

4 یا محبوب فؤادی صاعقه عصیان عباد را اخذ نموده و اعمال شنیعه باشکال مختلفه توب و تفنگ و سیف و امثال آن ظاهر شده از حق جل جلاله آمرزش بطلبید که شاید کوثر اسم غفار سیاهی وجود را محو نماید و اشراق آفتاب سماء فضلش افنده کرده غافله را منور سازد انه یددی من یشاء الی صراطه المستقیم

5 اسکندریه بعدم راجع در ساعات معدوده ثروت و زینت و عزّت و رفعت آن اخذ شد بر جای بلبل جغد منزل نموده و بر مقرر عندلیب زاغ و اهل این دیار در تزلزل و اضطراب بقسمیکه امنیت ناس بالمره سلب شده و طیر امانت سرزیر پر برده بیرید مکتوب داده نمیشود چه که حالتش معلوم نه این دو کلمه بر سبیل اختصار عرض میشود و امید هست محلّ نظر واقع گردد دوستان آن ارض یعنی اس باین ارض راجع و در ظلّ ساکنند آنچه را ایشان و دون ایشان مالک بودند بتاراج و غارت رفت و ایتمقام فی الحقیقه مقام شکر است چه که الحمد لله اگر دستشان خالی است قلوبشان مخزن لآلی محبت و از انوار توکل پر و بشائی سرورند که فی الحقیقه اینعبد از ذکرش عاجز است سوف یعوضهم الله خیر ما عندهم من قبل انه علی ما یشاء قدیر

6 دستخط آنجناب که بتاريخ سیم جمادی الثانی بود و باسم حضرت اسم جود علیه بهاء الله الاهی ارسال داشتید اینفانی بملاحظه آن فائز انشاء الله لمزل و لایزال از اثمار سدره محبت محبوب بیزوال قسمت برید و تناول فرمائید و اینعبد هنیئاً مرئاً عرض نماید خدای واحد شاهد حال است که اینعبد از دستخطهای آنجناب عالم عالم فرح و انبساط اخذ مینماید یا حبذا ذاک العرف المتضوع من کلماتها و بیاناتها

are in the world are powerless and unable to express that which hath appeared and been manifested.

و بعد از اطلاع هر یک تلقاء وجه عرض شد
بحر عنایت موج البتہ اینبعد از اظهار ما ظهر و
ابراز ما برز عاجز بوده و هست نه تنها اینبعد بل
من فی العالم عاجز و قاصر

- 7 As to what you wrote concerning Ibn-i-Abhar, upon him be the Glory of God, God willing, may he be enkindled at all times with the fire of the Divine Lote-Tree, and be struck with awe by the grandeur of the Word, and after pure and absolute sobriety, may he utter the blessed words "I have arisen to serve Thy Cause, O Thou the Desire of the worlds." This servant has beseeched and continues to beseech from God, exalted be His glory, loftiness, elevation and steadfastness for him, for the Cause is most mighty and the people are most heedless and veiled. Shaykh Abu'l-Qasim, upon him be the Glory of God, is departing in these days and the reply to his petitions, which he had submitted on behalf of many of the friends, has been granted. God willing, they will attain unto it. As he was the bearer of the petitions, he became the bearer of their reply.

7 اینکه در باره جناب ابن ابهر علیه بهاء الله مرقوم داشتید انشاء الله در جمیع احوال از نار سدره مشتعل باشند و از عظمت کلمه منصعق و بعد از صحو بخت بات بکلمه مبارکه قد قمت علی خدمه امریک یا مقصود العالمین ناطق گردند اینبعد از حق جل جلاله علو و سمو و استقامت از برای ایشان طلب نموده و مینماید چه که امر بسیار عظیم است و خلق بسیار غافل و محجوب جناب شیخ ابوالقاسم علیه ۹۶۶ [بهاء الله] در این ایام عازم و جواب عرایض ایشان که بنیابت جمهوری از احباً عرض نموده بودند عنایت شد انشاء الله بان فائز شوند چون حامل عرایض او بود حامل جواب هم او شد

- 8 As to what you wrote concerning the journey of my brother, upon him be the Glory of God, praise be to God, he has reached his intended destination and is holding fast to the cord of wisdom. Blessed is he! Happy is he! Felicitous is he! Peace be upon him! Mercy be upon him!

8 و اینکه در باره مسافرت جناب اخوی علیه بهاء الله مرقوم [داشتید] الحمد لله بمقرّ معهود رسیدند و بحبل حکمت هم متمسکند طوبی له هنیئاً له مرئياً له سلاماً له رحمةً له

- 9 You had mentioned Aqa Muhammad-Javad, upon him be the Glory of God. In truth, he is among those from whom the sweet fragrance of steadfastness has been inhaled and perceived, and it is hoped that he will receive complete recompense from God, exalted be His glory, for this attribute. Words similar to these were heard from the tongue of the Beloved. God willing, may he ever be adorned with this most mighty and most holy ornament and in all conditions be fixed upon the horizon of God's will, detached from all else. Although he has been and is adorned with this ornament, convey this evanescent one's greetings to him.

9 ذکر جناب آقا محمد جواد علیه ۹۶۶ [بهاء الله] را نموده [بودید] فی الحقیقه ایشان از نفوسی هستند که عرف خوش استقامت از ایشان استشمام و استنشاق شد و امید هست که از اینفقره مکافات کامل از حق جلّ جلاله مشاهده نمایند امثال این بیان از لسان محبوب استماع شد انشاء الله همیشه باین طراز اعتراف اقدس مزین باشند و در جمیع احوال باقی اراده ناظر منقطعاً عن کل الجهات اگرچه باین طراز مزین بوده و هستند عرض تکبیر اینفانی را خدمت ایشان برسانید

- 10 Among other matters, you had mentioned the departed and elevated Hadrat-i-Qa'ini, upon him be the Glory of God and His mercy. O what longing! With all my soul and spirit I beseech the All-Merciful to grant that which was bestowed upon him. As these details have been submitted specifically to certain friends, brevity is observed here. He has attained to a mention which, were it to be cast upon the earth, it would arise; upon bones, they would move and speak; and upon the dead, they would speak by God's leave, the Mighty, the Loving.

10 و از جمله ذکر مرفوع مرحوم حضرت قائنی علیه بهاء الله و رحمته نموده بودید یاشوقاً بتمام جان و روان از حضرت رحمن مستدعی که عنایت فرماید آنچه بایشان عنایت شد این تفصیل چون مخصوص بعضی از دوستان عرض شده اینحل اختصار رفت قد فاز بذکر لو یلقی علی التراب ليقوم و علی العظام یتحرک و یقول و علی الأموات ینطق باذن الله العزیز الودود

- 11 Regarding what they wrote about the funds for the honourable Sadat, upon them be the Glory of God, news arrived from the land of Ya and Ha and they sent it. Praise be to God, it was honoured by acceptance. Blessed are they! In these days when Jinab-i-Nazir, upon him be the Glory of God, was departing, that which was and shall be peerless was sent specially for each one. God willing, may they attain unto it. This evanescent servant beseeches God to aid them in that which is the cause and means of eternal bounty. Verily God, our Lord and the Lord of the heavens and earth, He is the Helper, the Bestower, the Mighty, the Generous. Greetings and salutations are extended to them.
- 12 Regarding what was mentioned in the previous letter about Master Ali-Akbar (Haddad), upon him be the Glory of God - verily he has attained to the mention of God before, during, and after what transpired. Time and again his name has flowed from the Supreme Pen. God willing, may he attain to that which God loves. Not an atom of what has befallen him in the path of God shall be lost. Tribulations in the path of God are like unto a tree - wondrous and lofty fruits have appeared and shall continue to appear therefrom. Repeatedly have such utterances been heard from the Tongue of Him Who reveals the verses. In a letter which this servant wrote to Jinab-i-Mirza Abu'l-Fadl, upon him be the Glory of God, the Tongue of the All-Merciful mentioned the aforementioned one, namely Master Ali-Akbar, in two places - O what utterances that all the books of the world cannot equal! However, due to the disorder and turmoil in these parts, the letter of the aforementioned Mirza was not sent. God willing it shall be sent and you will observe it. And on this night, which is the twentieth night of the honored month of Shawwal, these exalted words dawned from the horizon of the heaven of will. His word, exalted be His majesty:
- 13 He is the All-Seeing, the All-Hearing, the All-Knowing
- 14 O Ali-Akbar! The Supreme Pen beareth witness to what hath befallen thee in the path of God, the Lord of all beings, the Lord of the last and the first. Ere long shall the sincere ones behold that which hath been ordained for them from God, the Most High, the Most Great.
- 15 These exalted words were sent in a special tablet in the Most Holy Handwriting. God willing, may he attain unto it and likewise unto all that hath been revealed specifically for him. Verily our Lord, the All-Merciful, is the Forgiving, the Compassionate. All the details concerning him and what befell him are witnessed in the Divine Presence and are mentioned time
- 11 در خصوص وجه آقايان سادات عليهم بهاء الله مرقوم داشتند از ارض ياء و هاء خبر رسيد و ارسال نمودند الحمد لله بشرافت قبول مشرف نعيماً لهم و در اين ايام كه جناب ناظر عليه ۶۶ ۹ [بهاء الله] عازم بودند مخصوص هريك ارسال شد آنچه كه لا عدل له بوده و خواهد بود انشاء الله بان فائز شوند اين خادم فاني از حق سائل كه ايشانرا مؤيد فرمايد بر آنچه كه سبب و علت عنايت ابدى است ان الله ربنا و رب السموات و الارض لهو المؤيد الباذل العزيز الكريم خدمت ايشان تكبير و سلام عرض ميشود
- 12 اينكه در دستخط قبل ذكر جناب استاد على اكبر (حداد) عليه بهاء الله نموده بودند انه فاز بذكر الله قبل وقوع ما وقع و بعده و حين الوقوع مرة بعد مرة ذكرشان از قلم اعلى جارى انشاء الله به ما يحبه الله فائز باشند ذرهئى از آنچه در سبيل حق بايشان رسيده ضايع نخواهد شد بلايى فى سبيل الله بمثابة شجر است اثمار بديعه منيعه از او ظاهر شده و خواهد شد مكرر مثل اين بيانات از لسان منزل آيات استماع شد در مكتوبيكه اينجيد خدمت جناب آقا ميرزا ابوالفضل عليه ۶۶ ۹ [بهاء الله] نوشته در دو مقام لسان رحمن ذكر جناب مذكور يعنى جناب استاد را فرموده اند يا لها من بيان لا تعادله كتب العالم ولكن نظر باغتشاش و انقلاب اين اطراف مكتوب جناب ميرزاى مذكور ارسال نشده انشاء الله ميشود و ملاحظه خواهيد فرمود و در اين شب كه شب ييستم شهر شوال المكرم است اينكلمات عاليات از افق سماء اراده مشرق قوله عزّ اجلاله
- 13 هو الشاهد السامع العليم
- 14 يا على قبل اكبر يشهد القلم الأعلى بما ورد عليك فى سبيل الله مالك الورى و رب الآخرة و الأولى سوف يرون المخلصون ما قدر لهم من لدى الله العلى العظيم انتهى
- 15 اينكلمات عاليات در لوحى مخصوص بخط ابهى ارسال شد انشاء الله بان فائز شوند و همچنين بجمع آنچه مخصوص ايشان نازل شده ان ربنا الرحمن لهو الغفور الرحيم جميع تفصيل ايشان و ما ورد عليه در پيشگاه حضور مشهود و مرة بعد مرة

and again. And specifically for Karbila'i Abbas, upon him be the Glory of God, there appeared from the Source of the Cause that which shall ever remain eternal and enduring in the assemblage of the world:

مذکور و مخصوص جناب کربلائی عباس علیه
۹۶۶ [بهاء الله] هم از مصدر امر ظاهر شد
آنچه که لازال در انجمن عالم باقی و دائم است

16 In My Name, the All-Hearing, the All-Seeing

16 بِسْمِ السَّمِيعِ الْبَصِيرِ

17 O Abbas! That which hath befallen thee is the greatest proof and the mightiest evidence of thy recognition, faith and certitude. Reflect upon Moses and His companions - what befell them, from whom it came, and thereafter consider Jesus and His loved ones. By God's life! They witnessed that which none before had witnessed, and in God's path they heard that which no soul had heard. Observe the Lord of Batha (Muhammad), may the spirit of all else be sacrificed for Him, and His companions - there befell them that which caused the dwellers of the pavilions of the Kingdom to lament. Then reflect upon the Herald (the Bab). The source of all these tribulations in former ages were the ignorant ones who were known as the learned. Know thou the value of these tribulations and preserve them in the name of God. The treasures of the world have not and never shall equal them. If thou wert to reflect but briefly upon the heedlessness of the turban-wearers, thou wouldst attain unto the greatest joy. Night and day they perform ablutions, purify themselves, and turn to the mosques for mention, praise, glorification and prayer, yet they remain heedless and veiled from Him through Whose word all these matters have appeared. They speak the truth yet recognize it not, and with utmost tyranny they attack Him. Say:

17 ای عباس آنچه بر تو وارد شده اعظم دلیل و
اعظم برهانست بر عرفان و ایمان و ایقان تو در
کلیم و احشایش تفکر نما که از چه وارد شد و از
که وارد و از بعد در حضرت روح و احشایش
ملاحظه کن عمر الله دیدند آنچه را که احدی
از قبل ندیده و در سبیل الهی شنیدند آنچه را
که نفسی نشنیده در سید بطحا روح ما سواه
فداه و احشایش مشاهده کن قد ورد علیهم ما
ناح به اهل سرادق الملکوت و بعد در حضرت
مبشر تفکر نما مصادر جمیع این بلایا در قرون
اولی جهلای آن عصر که باسم علما معروف بوده اند
بوده قدر این بلایا را بدان و باسم حق حفظش
نما کنوز عالم باو معادله ننوده و نخواهد نمود اگر
در غفلت ارباب عمام فی الجمله تفکر کنی بفرح
اکبر فائز شوی در لیالی و ایام وضو گرفته تطهیر
نموده بمساجد توجه نمایند لأجل ذکر و ثنا و تحمید
و صلاة و از نفسیکه جمیع این امور از کلهء
او ظاهر شده غافل و محبوب حق میگویند و
نمیشناسند و بکمال اعتساف بر او حمله مینمایند

18 O my God! The essence of praise and the source of glorification have been and are dedicated to Thy peerless Being. O my Lord and my Goal! With what tongue can I recount Thy boundless favors? That which the divines, mystics and philosophers are deprived of today, Thou hast graciously bestowed upon me. I beseech the ocean of Thy generosity to preserve that which Thou hast granted. The command is in Thy hands and Thou art the All-Forgiving, the All-Bountiful. Praise be to Thee, O Goal of the mystics!

18 بگو ای اله من جوهر حمد و سادج ثنا مخصوص
ذات بیثالت بوده و هست ای سید من و مقصود
من بچه لسان عنایات لانهایات را ذکر نمایم
امریکه الیوم علما و عرفا و حکما از آن محرومند
مرا بان فائز فرمودی از دریای کرمات سائل که
آنچه عطا فرمودی حفظش نمائی الأمر بیدک و
انت الغفور الکریم الحمد لک یا مقصود العارفین
انتهی

19 What else can this evanescent servant say? Every letter of expression testifies at the highest pitch to the loftiness and elevation of the friends of God, and likewise to the grace and loving-kindness of God, exalted be His glory. Beseech ye God to guide the heedless to the direction of awareness, that they may realize that those souls whom they formerly reviled, rejected and cursed due to their abominable deeds are now themselves more wretched and rebellious than those souls were. In brief, their abominable deeds have become thick veils and have

19 دیگر این خادم فانی چه عرض نماید هر حرفی
از بیان بأعلی النداء شهادت میدهد بر علو و سمو
دوستان حق و همچنین بر عنایت و شفقت حق
جل جلاله از حق بطلبید غافلین را بشطر آگاهی
کشاند تا مطلع شوند بر اینکه نفوسی را که از
قبل بسبب ارتکابات شنیعه سب و رد و لعن
مینمودند حال خود اشقی و اطغی از آن نفوس
بوده و هستند باری اعمال شنیعه حجاب غلیظه

prevented their eyes from beholding the lights. This servant is perplexed as to what to say. His is to say: We are God's and unto Him shall we return.

- 20 Likewise, all other souls who, both before and after, suffered tribulation and adversity in that land for the Cause of God and were cast into prison, all attained unto God's grace. Blessed are they and theirs shall be a goodly retreat.

- 21 As to the mention made of his honor 'Andalib, upon him be the Glory of God, and the friends of those regions, all were presented before His countenance. Praise be to God, they have drunk from the Living Waters and are gazing toward the Most Exalted Horizon. The petitions of some which were presented to the Most Holy Court through his honor Nazir, upon him be the Glory of God, have all received answers which have been revealed and manifested from the Dayspring of Grace and have been sent. And especially for his honor the beloved 'Andalib, upon him be the Glory of God and His favors, numerous Tablets have been revealed. God willing, he will attain unto them. The bearer of the petitions himself became the bearer of their answers. Convey on my behalf greetings to his honor 'A. God is my witness that they have never been and are never absent from sight.

- 22 As to the mention made of his honor Aqa Siyyid Abu'l-Ma'ali, upon him be the Glory of God, his petition arrived previously and the Most Holy, Most Exalted Tablet, from whose horizon shone forth the Sun of God's loving-kindness, the Lord of all worlds, was revealed and sent. God willing, he will attain unto it. Under all conditions they must hold fast to the cord of wisdom. If a land is cultivated and achieves capacity, planting therein becomes necessary, and this is among those deeds which have been and are great in the sight of God. Otherwise, no. O my beloved! The cawing of the ignorant has prevented the people from the choice wine of the utterance of the Lord of Names. Fie upon the heedless one whose efforts in this vain life have gone astray. Soon will he behold the punishment above him and beneath him, to his right and to his left, before him and behind him. That beloved one too must, in accordance with the command, not let go of wisdom. In sending correspondence to various regions they should be considerate and hold fast unto it only to the extent necessary, for atheistic and hostile people are seeking pretexts. It is not and has not been permissible to send correspondence to his honor the brother, upon him be the Glory of God, who resides in the Great City, except to the extent necessary, and even then in a manner not

شده و ابصار را از مشاهده انوار منع نموده
خادم متحیر که چه عرض نماید له ان يقول انا
لله و انا اليه راجعون

- 20 و همچنین سایر نفوس که از قبل و بعد در آن
ارض در سبیل حقّ مسّ باسء و ضراء نمودند
و بسجن وارد شدند کل ینایت حقّ فائز گشتند
طوبی لهم و لهم حسن مآب

- 21 اینکه ذکر جناب عندلیب علیه بهاء الله و احبای
آن اراضی نموده بودند کل تلقاء وجه عرض شد
الحمد لله از بحر حیوان آشامیده اند و بافق اعلی
ناظرند عرایض بعضیکه بتوسط جناب ناظر علیه
۶۶۹ [بهاء الله] بساحت اقدس حاضر جواب
کل از مشرق فضل نازل و ظاهر و ارسال شد
و مخصوص جناب محبوبی عندلیب علیه بهاء الله
و الطافه الواح متعدده نازل انشاء الله بآن فائز
شوند و حامل عرایض خود حامل جواب شده
از قول اینفانی خدمت جناب ع تکبیر برسانید
حقّ شاهد و گوا هست که از نظر غایب نبوده
و نیستند

- 22 و اینکه ذکر جناب آقا سید ابوالمعالی علیه بهاء
الله فرموده بودید عریضه ایشان از قبل رسید
و لوح امنع اقدس الذی لاحت من افقه
شمس عنایة الله رب العالمین نازل و ارسال شد
انشاء الله بآن فائز شوند در جمیع احوال باید
متمسک بحبل حکمت باشند اگر ارضی تربیت
شود و استعداد هم رساند غرس در او لازم
و این از اعمالیست که لدی الله عظیم بوده
و هست و الا فلا یا محبوبی نعیق جهلا ناس
را از رحیق بیان مالک اسماء منع نمود اف
لغافل ضلّ سعیه فی الحیوة الباطلة سوف یری
العذاب فوقه و تحته و یمنه و شماله و امامه و
خلفه آنچه هم حسب الامر باید حکمت را
از دست ندهند در ارسال مراسلات باطراف
ملاحظه فرمایند بقدر ضرورت بآن تمسک
جویند چه که ناس ملحد مبغض در صدد بهانه
بوده و هستند بجناب اخوی علیه ۶۶۹ [بهاء
الله] هم که در مدینه کبیره تشریف دارند
ارسال مراسلات جایز نبوده و نیست مگر بقدر
ضرورت آنهم بطرزیکه با عموم ناس مخالف
نباشد و اینفقره نظر بمیل صاحبان وجوه است

contrary to that of the general public. This matter is in consideration of the wishes of the wealthy who have referred to them, and anything beyond this would be contrary to wisdom.

- 23 In your mention of Jinab-i-Haji Baba, Jinab-i-Aqa Muhammad Ibrahim, and Jinab-i-Mashhadi Husayn (all of them), may the glory of God be upon them - their mention has been made before the Divine Presence and their deeds are accepted. This servant has sent a special leaf for each one of them, and the intention was to mention them. Convey greetings and salutations to Jinab-i-Haji Baba and them.

- 24 Regarding your mention of the honored Aqa 'Abdu's-Samad, may the glory of God and His mercy be upon him - concerning his mention, that which was revealed from the heaven of grace shall endure with its fragrances throughout the kingdoms of earth and heaven. Praise be to God that these beloved ones have ever been the cause of supreme bounty for the servants and the source of greatest good for all in the land. His Tablet was given to Jinab-i-Aqa 'Ali (may the glory of God be upon him) who resides in the vicinity, that he may forward it.

- 25 And regarding your mention of the honored and blessed Jinab-i-Aqa Siyyid Javad, may the glory of God and His favor be upon him - in those same days his mention was repeatedly heard from the Tongue of Grandeur, though its text has not yet been sent anywhere. It is hoped that it will be sent to you later. How could the Supreme Pen pause in his mention, when he was among the souls assured, steadfast, content, firm and upright? And these very words were heard from the Divine Tongue: "A hundred thousand blessings upon him, for at his mention the fountain of mercy flows and spreads."

- 26 And regarding what you wrote about the honored Jinab-i-'Abdu'l-Hamid Khan, may God's mercy and favor be upon him - a special Tablet was revealed from the heaven of grace for his wife, may the glory of God be upon her, and in that Tablet mention was made of the honored Khan. Praise be to the Goal of the worlds that He has not deprived His loved ones of the adorning grace, for verily whatsoever flows today from the Supreme Pen concerning any soul shall remain and endure, and all the treasures and hidden wealth of the world cannot equal it. In truth, whoever is today adorned with the crown of His good-pleasure, their death shall be the cause of eternal life. Blessed are they that attain!

- 27 And again at this moment these exalted words have been revealed from the heaven of grace especially for his wife, that it

که بایشان رجوع نموده‌اند و دون این از حکمت خارج

- 23 اینکه ذکر جناب حاجی بابا و جناب آقا محمد ابراهیم و جناب مشهدی حسین (کل) علیهم بهاء الله نمودند ذکر ایشان تلقاء وجه مذکور و عملشان مقبول مخصوص هر یک اینعبد خادم ورقهائی ارسال داشت و مقصود ذکر ایشان بوده خدمت جناب حاجی بابا و ایشان سلام و تکبیر برسانید

- 24 اینکه ذکر جناب مرفوع آقا عبدالصمد علیه بهاء الله و رحمته فرموده بودند در ذکر ایشان از سماء عنایت نازل شد آنچه که بدوام ملک و ملکوت نفعاتش باقی و متضوع است الحمد لله آنحیوب همیشه سبب فضل اعظمند از برای عباد و علت خیر اکبرند لمن فی البلاد لوح ایشان بجناب آقا علی علیه ۹۶۶ [بهاء الله] که در جوار ساکنند داده شد که ارسال دارند

- 25 و ذکر مرفوع مبرور جناب آقا سید جواد علیه بهاء الله و عنایت را فرموده [بودند] در همان ایام ذکر ایشان مکرر از لسان عظمت استماع شد ولکن صورت آن تا حال بسمتی ارسال نه امید هست که نزد آنجناب از بعد ارسال شود چگونه در ذکر ایشان قلم اعلی توقف نماید مع آنکه از نفوس موقه متقنه راضیه ثابتہ مستقیمه بودند و بعینه این عبارت از لسان احدیه شنیده شد صد هزار هنیئا از برای ایشان چه که بذکرش عین رحمت جاری و ساری

- 26 و اینکه در باره مرفوع جناب عبدالحمید خان علیه رحمة الله و عنایت مرقوم داشتید لوحی مخصوص ضلع ایشان علیا بهاء الله از سماء عنایت نازل و در آن لوح ذکر مرفوع خان علیه ۹۶۶ [بهاء الله] شده حمد مقصود عالمیان را که دوستانش را از طراز فضل محروم نفرموده چه که آنچه در باره هر نفسی الیوم از قلم اعلی جاری شود باقی و دائست و خزائن و دقائن عالم بان معادله ننماید فی الحقیقه هر نفسی الیوم باکلیل رضا مزین است موئش سبب حیوة باقیه خواهد بود طوبی للفائزین

- 27 و مجدّد در این حین اینکلمات عالیات از سماء عنایت مخصوص ضلع نازل تا سبب و علت فرح

may be the cause of fresh joy and new gladness from God. His blessed and exalted Word:

28 In the Name of the All-Seeing, the All-Knowing

29 O handmaid of God! Thy call was heard in the Most Great Prison. All praise be to God that thou hast been confirmed and hast turned thy face to the most exalted horizon in the days of the Lord of Names. Preserve this great station through the blessed Name of God, exalted be His glory. Strive to drink from the wine of steadfastness. Whosoever attaineth unto it hath attained unto all good things and is recorded by the Supreme Pen in the Crimson Book. Be thou vocal in the mention of God, occupied with His remembrance, and joyous in His love. He is the All-Sufficient, the All-Healing, the Companion, the Helper. Be not grieved at what hath befallen thee, for the ocean of joy surgeth before all eyes. Blessed are such servants and handmaidens as have attained unto the mention of God and are adorned with His knowledge. The Glory be upon thee and upon My handmaidens in that place who have believed in God, the One, the All-Informed.

30 As to their turning towards this direction, it is not permitted, for conditions are unsettled, as was explained before. Regarding the properties, permission for their use hath been granted to them, but their sale is not permitted, as their existence is outwardly necessary for that honored lady. Let her use them with the utmost joy and fragrance and be occupied with the mention of the Beloved of all creation. All matters should be conducted with wisdom. Should any claimant appear, they should act in such a way as not to cause commotion. Praise be to God, they have attained unto the imperishable dominion which is the knowledge of God, exalted be His glory.

31 As for the mention of certain beloved ones at the close of that Beloved's epistle, it was presented before the Countenance, and the mention of each one flowed from the Pen of bounty – my spirit be a sacrifice unto His favor! This is that which was revealed for His Honor:

32 In His name Who shineth forth from the horizon of omnipotence!

33 Verily, the Countenance hath turned from the direction of the prison toward him who hath believed in God, the One, the All-Knowing, and We enjoin him to uprightness and to that whereby the Cause of God, the Lord of all the worlds, may be exalted. Rejoice thou in My remembrance of thee, and say: "Praise be unto Thee, O Thou in Whose grasp is the Kingdom of the realms of the heavens and the earth!"

جدید و سرور بدیع من لدی الله شود قوله تبارک و تعالی

28 بنام بینای دانا

29 یا امة الله ندایت در بجن اعظم بشرف اصغا فائز الحمد لله مؤید شدی و بافق اعلی در ایام مالک اسماء توجه نمودی این شأن عظیم را باسم مبارک حق جلّ جلاله حفظ نما جهد کن تا از ریح استقامت بیاشامی هر نفسی بان فائز شد بکلّ خیر فائز است و در صحیفه حمرا از قلم اعلی مذکور و مسطور بذکر حق ناطق باش و بیادش مشغول و بحبش مسرور اوست کافی اوست شافی اوست مونس اوست معین از امورات وارده محزون مباش چه که بحر سرور امام عیون موج است طوبی از برای عباد و امائیکه بذکر حق فائز شدند و بعرفانش مزین البهاء علیک و علی امائی فی هناک الالائی آمن بالله الفرد الخبیر انتهی

30 و اما در باره توجه ایشان باین شطر جایز نه چه که منقلب است و از قبل تفصیل آن ذکر شد و اما در باره املاک اذن تصرف بایشان داده شده و فروش آن جایز نه چه که از برای آنخدره بر حسب ظاهر وجودش لازم است بجمال روح و ریحان تصرف نمایند و بذکر محبوب امکان مشغول باشند باید جمیع امور بر وفق حکمت جاری گردد اگر مدعی یافت شود قسمی رفتار نمایند که سبب ضوضا نشود الحمد لله بملک لایفنی که معرفت حق جلّ جلاله است فائزند

31 اینکه ذکر بعض احبّا در آخر مراسله آنحبيب بود تلقاء وجه عرض شد و ذکر هر یک از قلم عنایت جاری روحی لفضله القداء هذا ما نزل لجناب جناب

32 بسمه المشرق من افق الاقتدار

33 انّ الوجه توجه من شطر السّجن الی من آمن بالله الفرد الخبیر و نوصیه بالاستقامه و ما یرتفع به امر الله ربّ العالمین ان افرح بذکری ایاک و قل لک الحمد یا من فی قبضتک ملکوت ملک السموات و الارضین

- 34 And this is that which was revealed for His Honor Karbala'i Ahmad: 34 وهذا ما نزل لجناب كربلائي احمد
- 35 He is the Crier between earth and heaven! 35 هو المنادي بين الأرض و السماء
- 36 O Ahmad! The Dawning-Place of Praise and the Day-Spring of Revelation remembereth thee with verses whose number none in the world can reckon. The Ancient King beareth witness to this truth in this station which hath been named by all the Names in the Crimson Book, whereof none hath been apprised save the All-Knowing, the All-Wise. Couldst thou but taste the sweetness of My utterance and the honey of My call, thou wouldst lament over that which hath befallen Me at the hands of the hosts of the heedless. Hold fast unto wisdom and place thy trust in God, the Mighty, the Wise. 36 يا احمد يذكرك مطلع الحمد و مشرق الوحي بآيات عجز عن احصائها من في العالم يشهد بذلك مالك القدم في هذا المقام الذي سمي بكلّ الأسماء في الصحيفة الحمراء التي ما اطلع بها الا العليم الخبير لو تجد لذة بياني و حلاوة ندائي لتنوح على ما ورد عليّ من جنود الغافلين تمسك بالحكمة و توكل على الله العزيز الحكيم
- 37 And this is that which was revealed for His Honor Muhammad-Ibrahim (Buyini): 37 وهذا ما نزل لجناب محمد ابراهيم (بويني)
- 38 He is the Compassionate, the Generous! 38 هو المشفق الكريم
- 39 O Ibrahim! Take thou the nectar of eternity from the hand of the bounty of thy Lord, the Most Glorious, then drink of it – at one time in My name, and at another in My wondrous remembrance. Verily, the Wronged One hath remembered thee with that which nothing among created things can equal, and He enjoineth thee from His Most Glorious Horizon to observe the Most Great Uprightness and that which beseemeth this Day which hath been illumined by the lights of the Countenance of thy Lord, the Omnipotent, the Almighty. Grieve not over anything. Rejoice thou in that thou hast been mentioned by My Most Exalted Pen, and say: “Praise be unto Thee, O Thou Who art wronged by all the horizons, O Lord of them that yearn after Thee, and Desire of such as have recognized Thee!” 39 يا ابراهيم خذ رحيق البقاء من يد عطاء ربك الأبهى ثم اشرب منه تارة باسمي و اخرى بذكرى البديع ان المظلوم ذكرك بما لا يعادله شيء من الأشياء و يوصيك من افقه الأبهى بالاستقامة الكبرى و بما ينبغي لهذا اليوم الذي انار من انوار وجه ربك المقدر القدير لا تحزن من شيء ان افرح بما ذكرت من قلبى الأعلى و قل لك الحمد يا مظلوم الآفاق و يا مولى العاشقين و مقصود العارفين
- 40 And this is that which was revealed for His Honor Karbala'i 'Ali: 40 وهذا ما نزل لجناب كربلائي على
- 41 He is the Witness, the All-Hearing! 41 هو الشاهد السميع
- 42 The Lord of the world mentions you from the Most Great Prison. Be grateful to God for this supreme bounty. Blessed is he who has drunk from the Kawthar of My love and has tasted the sweetness of My utterance whereby the ocean of divine knowledge has surged amongst mankind, yet most of the people are among those who turn away. They have cast behind their backs the principles of God and have taken their own limitations, and verily they are among the distracted ones. Be steadfast in the Cause and firm in the love of your Lord in such wise that neither the intimations of the people nor the 42 يذكرك مولى العالم في السجن الأعظم ان احمد الله بهذا الفضل العظيم طوبى لمن شرب كوثر حبي و ذاق حلاوة بياني الذي به ماج بحر العرفان بين الأنام ولكن القوم اكثرهم من المعرضين قد نبذوا اصول الله عن ورائهم و اخذوا حدود انفسهم الا انهم من الهائمين كن ثابتاً على الأمر و راسخاً في حب مولاك على شأن لا تزلك اشارات القوم

doubts of those who have denied God, the Lord of all worlds, will cause you to slip.

و لا شبهات الدّین کفروا باللّٰه ربّ العالمین انتہی

- 43 Praise be to God that through that Beloved One they have partaken of the ocean of the utterance of the Most Merciful. This mighty bounty, inasmuch as it descends and flows like torrential rain at all times, its station remains hidden. Yet a day shall come when each letter thereof will be seen to be more precious than all that exists and is treasured on earth. This evanescent servant offers his utter nothingness to each of the friends of God. It is hoped that through the grace of God, exalted be His glory, all will arise to that which befits the stations of man. God willing, may all be illumined with the light of unity and enkindled with the fire of the love of God, exalted be His glory.

43 الحمد لله بواسطه آنحبيب از بحر بيان رحمن قسمت بردند اين نعمت كبرى نظر بآنكه مثل غيث هاطل در كلّ احيان نازل و جاريست مقامش مستور است ولكن يومى از ايام مشاهده خواهد شد كه هر حرفى از آن اعترّ است از آنچه در ارض مشهود و مكنون است اين خادم فانى خدمت هريك از دوستان الهى عرض فنا و نيستى معروض مىدارد اميد هست از فضل حقّ جلّ جلاله كل قيام نمايند بر آنچه كه سزاوار مقامات انسانست انشاءالله كل بنور اتّحاد منور باشند و بنار محبت حقّ جلّ جلاله مشتعل

- 44 Convey greetings to Aqa 'Abdu'l-Baqi, who was among the emigrants, may the glory of God rest upon him. God willing, may he be turned toward the Most Exalted Horizon and act according to that which God loves.

44 جناب آقا عبدالباقى عليه بهاء الله را كه از مهاجرين بودند تكبير برسانيد انشاءالله بافق اعلى ناظرند و به ما بجهه الله عامل

- 45 Previously, a promise of a Tablet was made to Kadkhuda, may the glory of God rest upon him, and repeatedly have Tablets been revealed in his name from the heaven of grace, as numerous petitions had previously been received from him. God willing, may he be enabled to achieve that which is bound to the Divine Will.

45 از قبل بجناب كدخدا عليه بهاء الله وعدهء لوح داده شد و مكرّر باسم ايشان از سماء فضل نازل چه كه عرايض متعدده از ايشان از قبل رسيده انشاءالله موفق شوند بر آنچه كه ارادهء الهى بآن تعلق يافته

- 46 A Tablet was specifically revealed for Aqa Fayd'u'llah, may the glory of God rest upon him, that his heart might find peace and that he might be among the steadfast ones. At one time He said: "O servant in attendance! From the Kingdom of bounty, without interruption, the rain of mercy descends, yet Fayd says 'Is there more?'"

46 مخصوص جناب آقا فيض الله عليه ۹۶ [بهاء الله] لوحى نازل ليظمنّ به قلبه و يكون من الرّاضخين وقتى از اوقات فرمودند يا عبد حاضر از ملكوت عنايت من غير تعطيل امطار رحمت نازل مع ذلك فيض هل من مزيد ميگويد انتہی

- 47 God willing, may all become worthy recipients of divine mercy. From the beginning of the world until now such bounty has not been made manifest. Unless perchance some, through divine wrath, are prevented by their selfish desires, like the heedless hosts and the idle party who have intended to veil the effulgences of the Sun of Truth by that which they possess. Were the scattered utterances of the Most Merciful, which He spoke while walking or in the presence of some of the loved ones, to be collected, they would equal all the books now existing among the parties on earth, nay exceed them, were they to be just. How much more that which was recorded in His presence! For eleven years, from the ninth to the eightieth year, that which descended from the heaven of the Divine Will was not recorded, and that which was recorded was, by His command, effaced in

47 انشاءالله كل محل واقع شوند از براى نزول رحمت الهى از اوّل عالم تا حين چنين فضلى ظاهر نه ديگر مگر بعضى از قهر الهى هواهاى نفسانى ابصارشانرا منع نمايد مثل جنود غافل و حزب عاطل كه اراده نموده اند اشراقات انوار آفتاب حقيقت را بما عندهم مستور دارند اگر بيانات متفرقه حضرت رحمن كه در احيان مشي و يا در حين حضور بعضى از احبّاء بآن تكلم فرموده اند جمع شود معادل جميع كتبى است كه الآن در نزد احزاب ارض موجود بل از يد لو هم ينصفون تا چه رسد بآنچه در حضور ثبت شده يازده سنه از تسع الى ثمانين آنچه از سماء

the Tigris. O Beloved One! By the life of God, the people are in great darkness. Consider what they deny and what they affirm. Fie upon them!

مشیت الهی نازل ثبت نشد و آنچه ثبت شد در
شط زوراء حسب الامر محو گشت یا محبوب
لعمرك الله ان الخلق في ظلم عظيم ملاحظه فرمائید
چه را نفی میکنند و چه را اثبات مینمایند اف
لهم

- 48 Furthermore, the portrait of Himmat 'Ali Khan and his son and those who were with them, may the glory of God rest upon them, attained the Most Holy Court, and one Most Holy, Most Exalted Tablet was specifically revealed from the heaven of will for the Khan and was written in the Most Glorious handwriting and sent. Wherever they may reside, deliver it to them. Verily, He doeth what He willeth by His command, and He is the Compassionate, the Generous.

48 عرض دیگر ورقهء تمثال جناب همت علیخان
و ابن ایشان و من معهما علیهم ۶۶۹ [بهاء
الله] بساحت اقدس فائز و یک لوح امنع اقدس
مخصوص جناب خان از سماء مشیت نازل و
بخط ابری نوشته ارسال شد در هر ارض ساکنند
بایشان برسانید انه يفعل ما يشاء امرأ من عنده و
هو المشفق الكريم

- 49 One Most Holy, Most Exalted Tablet was also specifically sent for Aqa Muhammad-Javad, may the glory of God rest upon him.

49 و یک لوح امنع اقدس هم مخصوص جناب آقا
محمد جواد علیه بهاء الله ارسال شد

- 50 Another submission of this lowly one is that convey greetings to Mulla Abdul-Razzaq, upon him be the Glory of God. God is witness and testifier that he has been and continues to be mentioned at the Divine Throne, and this servant has ever made mention of him and continues to do so. God willing, there shall be sent again to his service that from which the fragrance of sincerity may be inhaled. How could he and his august father, upon him be the Glory of God, ever fade from view? At all times the sweet savors of that exalted one's love wafted by. God willing, may his son, upon him be the Glory of God, ever remain seated and at rest upon the throne of the mention and praise of God, exalted be His glory, and of supreme steadfastness.

50 عرض دیگر اینفانی آنکه خدمت جناب ملا
عبدالرزاق علیه بهاء الله تکبیر برسانید حق شاهد
و گوا هست که لدی العرش مذکور بوده و
هستند و اینبعد لازال ذکرشانرا نموده و مینماید
و انشاءالله خدمت ایشان کراهه اخرى ارسال
میشود آنچه که عرف خلوص از آن استشمام
شود چگونه میشود ایشان و حضرت مرفوع
والدشان علیه ۶۶۹ [بهاء الله] از نظر بروند
در جمیع احوال نفحات محبت آنحضرت مرفوع
در مرور بود انشاءالله جناب ابن علیه بهاء الله
هم لازال بر کرسی ذکر و ثناء حق جل جلاله
و استقامت کبری ساکن و جالس و مستریح
باشند

- 51 O beloved of my heart! We must beseech God to illumine the light of the steadfastness of the people of God, that the croaking of frogs may neither hold them back nor veil them, for according to the utterance of the All-Merciful, the cawing must needs appear in all regions. Although, by God's grace and favor, the people of Baha are standing firm in such wise that they behold all else but God as non-existent and null. Well is it with them! Convey greetings to the friends in that land who have drunk from the Kawthar of contentment and who are gazing toward the supreme horizon. Make mention of the glad-tidings of the favors of the Goal of all the worlds, that all may arise with utmost joy to serve His Cause. Verily, He guides whom He willeth unto His straight path. And praise be to God, the Most High, the Most Great. The glory shining forth from the horizon of the will of our Beloved and our Goal

51 یا محبوب فزادی از حق باید بخواهیم نور استقامت
اهل الله را متور سازد تا تقنی ضفادع ایشانرا
بازندارد و محبوب نسازد چه که حسب البیان
حضرت رحمن لابد از ظهور نعاق است در آفاق
اگرچه بفضل الله و عنایت اهل بها بشائی قائمند
که ما سوی الله را معدوم و مفقود مشاهده نمایند
هنیئاً لهم خدمت دوستان آن ارض که از کوثر
رضا آشامیده اند و بافق اعلی ناظرند تکبیر برسانید
و بشارت عنایت مقصود عالمیان را مذکور دارید
تا کل بفرح تمام بر خدمت امر قیام نمایند انه
یهدی من يشاء الى صراطه القويم و الحمد لله
العلی العظیم البهاء اللّاح من افق ارادة محبوبنا

be upon you and upon those with you and upon every steadfast and firm servant.

BRL_HUQUQ#43x, COC#1116x

و مقصودنا علی حضرتکم و علی من معکم و علی
کَلَّ عبد راسخ مستقیم

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BH00167

To: Aqa Shahvirdi et al.

Date: 1299-10-27 [1882-Sep-11]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 O beloved of my heart and the one remembered in my soul! Long has my heedlessness, intoxication and slumber persisted. In all conditions I acknowledge and confess my inadequacy and negligence, and this confession in itself is worthy of the descent of forgiveness and grace. At all times this evanescent servant has been and remains wanting, yet his acknowledgment and confession elevates him to the exalted station of pardon. For ages and centuries, this servant has been deprived of mentioning that which he has desired. The Beloved is aware of how many communications arrive from all directions, all of which must be answered, and likewise during the days and nights he must be occupied before the throne in recording that which descendeth from the heaven of revelation. This is why it was previously submitted that opportunity is as rare as the phoenix, yet this servant has wished and wishes to find some means of attachment and to importune that Beloved One.
- 3 The noble letter which was a true messenger brought spiritual tidings. Praise be to God, it opened the gate of joy and adorned the heart with the lights of gladness. A hundred thousand thanks to the Beloved of the worlds that He granted knowledge of your excellent health and well-being. May this bounty, God willing, know no end and may this grace have no termination. After perusal and reading, proceeding to the Most Glorious Station and the Supreme Horizon, all of it was presented in the Most Holy and Most Exalted Court. This is what was sent down from God, the Protector, the Self-Subsisting. His word, exalted be His majesty:

1 بِسْمِ رَبِّنا الْأَوْدُسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 یا محبوب فؤادی و المذکور فی قلبی قد طال غفلتی و سگری و نومی فیکلّ الأحوال اقرّ و اعترف بقصوری و تقصیری و هذا الاقرار بنفسه کان محلاً لا یقاً لنزول العفو و العنایة در هر حال خادم فانی مقصّر بوده و هست و لکن اقرار و اعترافش او را بمقام بلند عفو میکشاند عمرها و قرنهایست که این خادم از ذکر آنچه اراده نموده محروم است آنچوب مطلعند که چه مقدار مراسلات از اطراف میرسد جواب کل باید عرض شود و همچنین در لیلی و ایام تلقاء عرش بتحریر ما یزّل من سماء الوحی مشغول گردد اینست که از قبل عرض شد فرصت بمثابهء عنقا نایاب و لکن این خادم دوست داشته و دارد که بسببی از اسباب تمسک نماید و مزاحم آنچوب گردد

3 دستخط عالی که پیک حقیقی بود مردهء معنوی آورد الحمد لله باب مسرت گشود و قلب را بلوائی بهجت مزین فرمود صد هزار شکر محبوب عالمیازا که از سلامتی و صحت مزاج عالی آگاهی بخشید انشاء الله این نعمت انتها نبیند و این عنایت را آخر اخذ نکند و بعد از اطلاع و قرائت قصد مقام ابهی و افق اعلی نموده تمام آن در ساحت امنع اقدس عرض شد هذا ما نزل من لدی الله المهیمن القیوم

4 He is the Witness, the All-Hearing

5 O thou who art mentioned before the Divine Throne! We have heard thy call, and Our servant present hath made mention of that which beareth witness to thy devotion, acceptance, steadfastness, firmness and love. God willing, thou shalt be assisted in that which will cause the exaltation and promotion of the Cause of God. One word may cause hearts to freeze, while another may set them ablaze. I swear by the Sun of the horizon of utterance that were but a single line of the Hidden Book to be made manifest in truth, all would forsake the world and turn unto the Most Great Ocean. The face of the world is now turned toward irreligiousness, the details of which were previously revealed in a Tablet from the heaven of God's Will. Blessed are they that attain! In these days when the leader of vain imaginings hath appeared with utmost might and the hosts of idle fancies have encompassed all directions, and weakness and lassitude have permeated the pillars of being, thou must set the world ablaze through the power of the Most Great Name. Despite all that hath been mentioned, change and transformation, giving and withholding, have ever been within the grasp of God's power. Blessed is the soul that ariseth today with wisdom and guideth the world through the fire of the Divine Word. Every word that is uttered for God's sake is like unto a tree - its leaves and fruits will assuredly appear in the world. This is the truth in which there is no doubt.

6 O thou who gazest upon His countenance! Were the veiled souls of the world to adorn themselves with the robe of fairness and ponder upon that which hath been manifested in this Most Great Revelation, all would attain unto that from which they are now deprived. Heedlessness hath encompassed the world. Consider the great metropolis and what hath befallen it, yet they remain unaware. They have strayed from the Truth, wherefore God caused their hearts to stray and sent down upon them a thunderbolt from heaven, yet they understand not. All regions are in turmoil and upheaval. That which skilled builders could not construct in successive years hath been destroyed in a single hour. For years the fire of sedition hath been ablaze while the light of rest and tranquility remaineth veiled and concealed, yet its cause remaineth hidden from sight.

7 Beseech ye God that He may assist those souls who have drunk from the Kawthar of divine love to perform good deeds and display praiseworthy conduct. These deeds and conduct are as hosts for the triumph of His Cause. Blessed is he who understandeth and acteth accordingly. O thou who hast attained My presence and standeth before the gate of My grandeur!

4 قوله جلّ اجلاله هو الشاهد السميع

5 یا ایها المذکور لدی العرش ندایت را شنیدیم و عبد حاضر مذکور نمود آنچه را که شاهد و گواهست بر توجّه و اقبال و ثبوت و رسوخ و محبت آنجناب انشاء الله مؤید شوی بر آنچه که سبب اعلاء و ارتفاع امر الله است یک کلمه بیفسرد و اخری مشتعل نماید قسم بآفتاب افق بیان که اگر سطری از کتاب مکنون فی الحقیقه ظاهر شود کل از عالم بگذرند و بحر اعظم توجّه نمایند حال وجه عالم بلامذهبی متوجّه و تفصیل آن از قبل در لوحی از الواح از سماء مشیت نازل طوبی للفائزین حال در این ایام که قائد اوهام بکمال سطوت ظاهر و جنود ظنون از جمیع جهات محیط و ضعف و سستی در ارکان وجود ساری باید آنجناب بقوت اسم اعظم عالم را مشتعل نماید مع جمیع آنچه ذکر شد تغییر و تبدیل و اخذ و عطا در قبضه اقتدار حق بوده و هست طوبی از برای نفسیکه الیوم بحکمت قیام نماید و عالم را بنار کلمه هدایت کند هر کلمه که الله گفته شود او بمثابة شجر است البته اوراق و ثمار آن در عالم ظاهر گردد هذا حق لا ریب فیه

6 یا ایها الناظر الی الوجه اگر نفوس محتجبه عالم بقمیص انصاف مزین شوند و در آنچه ظاهر شده در اینظهور اعظم تفکر نمایند کل فائز شوند بآنچه الیوم از آن محرومند غفلت عالم را احاطه نموده در کبیر مدینه کبیره تفکر نما که چه بر او وارد شد و تا حین متنبّه نشده اند فقد زاغوا عن الحق فأزاغ الله قلوبهم و ازل علیهم صاعقة من السماء و هم لا یفقهون جمیع اطراف در اضطراب و انقلاب در یکساعت خراب شد آنچه که در سنین متوالیه معمارهای ماهر از تعمیر آن عاجز و قاصرند سالهاست که نار فتنه مشتعل و نور راحت و سلامت مستور و محجوب و لکن سبب و علت آن از ابصار پوشیده و پنهان

7 از حق بطلبید نفوسی را که از کوثر محبت الهی آشامیده اند مؤید فرماید بر اعمال طیبیه و اخلاق مرضیه و این اعمال و اخلاق بمنزله جنودند از برای نصرت امر طوبی از برای نفسیکه ادراک نماید و بما ینبغی عامل گردد یا ایها الفائز بلقائ و القائم لدی باب عظمی اگر

Were the friends of God to act in accordance with that which hath been revealed from the Supreme Pen in this Revelation, the Cause of God would be witnessed in the utmost exaltation. In certain cities and villages there are some who are attributed to God and have attained His love, yet they neglect that which they are bidden to observe and act upon that which hath been forbidden. Verily, He heareth and seeth and concealeth, and He is the Concealer, the Compassionate, the Generous. Every deed hath its effect and every word its fruit. God willing, may His friends who are steadfast in His Cause and are mentioned as among His chosen ones exert their utmost endeavor that perchance the temples of those who have turned toward Him may be adorned with the new and blessed garments of piety.

آنچه در اینظهور از قلم اعلی جاری شد دوستان الهی بآن عامل میگشتند امر الله در کمال علو مشاهده میشد بعضی در بعض مداین و قری بحق منسوبند و بجهت فائز و لکن تارکند آنچه را که بآن مأمورند و عاملند آنچه را که از آن نهی شدهاند آنه یسمع و یری و یستر و هو السّار المشفق الکریم هر عملی را اثری بوده و هر کلهئی را ثمری انشاءالله اولیای حق که بر امر قائمند و از افراد لدی الله مذکور کمال جهد را مبذول دارند شاید هیاکل مقبلین باثواب جدیده مبارکه تقوی مزین شوند

- 8 Say: By God's life! The earth proclaimeth its tidings. Blessed are they who understand. Should thou at times journey to certain lands for the sake of serving the Cause and remind the people of that which hath flowed from the Most Exalted Pen, it would be well-pleasing. This is the day of deeds and service. This Wronged One hath not withheld the Pen from movement in all conditions, whether in joy or sorrow, ease or hardship, and hath caused to flow from it, like unto the waters of paradise, that which is the cause of exaltation, elevation and salvation of the peoples of the world. Verily, He guideth whom He willeth unto His straight path and remembereth whom He pleaseth with that whose fragrance shall never be cut off throughout the eternity of names. He, verily, is the Mighty, the Powerful, the All-Wise.

8 قل لعمر الله انّ الأرض تحدّث اخبارها طوبی لقوم یعرفون اگر آنجناب گاهی خدمت الامر ببعضی از بلاد توجه نمایند و بآنچه از قلم اعلی جاری شده خلق را متذکر دارند محبوب بوده و هست امروز روز عمل و خدمت است اینظلوم در کل احوال در حزن و سرور و شدت و رخا قلم را از حرکت منع نمود و آنچه که سبب و علت علو و سمو و نجات اهل عالم است بمثابه فرات از او جاری فرمود آنه یرهدی من یشاء الی صراطه المستقیم و یذکر من اراد بما لا ینقطع عرفه بدوام الاسماء آنه هو المقتدر العزیز الحکیم انتهى

- 9 The Most Great Glad-Tidings are that after the presentation of that beloved one's petitions before His presence, the door of bounty was opened to such a degree and the tongue of loving-kindness spoke in such wise that this servant is truly incapable and powerless to express it, and words are utterly inadequate to bear the weight of these sublime and exalted divine meanings. Praise be to the Desired One of the worlds that His glance of favor hath ever been directed toward that beloved one. God willing, may they ever speak that which is conducive to unity and concord.

9 بشارت کبری آنکه بعد از عرض عرایض آنحبيب تلقاء وجه باب عنایت بشأنی مفتوح و لسان شفقت بشأنی ناطق که فی الحقیقه اینبعد از اظهار آن عاجز و قاصر است و الفاظ از حمل معانی بدیعه منیعه الهیه بغایت عاجز حمد مقصود عالمیانرا که لحاظ عنایتش لازال بآنحبيب متوجه بوده انشاءالله در کل حین ناطق باشند بآنچه که سبب و علت اتحاد و اتفاق شود

- 10 In these days mention of that honored one hath repeatedly flowed from the Most Exalted Pen. Two Most Holy and Most Exalted Tablets were briefly revealed and sent in that beloved one's name, and in this detailed letter, mention of that beloved one hath repeatedly descended from the heaven of the All-Merciful's grace. God willing, may that beloved one's appetite be complete, that they may drink successively and partake

10 این ایام مکرر ذکر آنجناب از قلم اعلی جاری دو لوح امنع اقدس باختصار باسم آنحبيب نازل و ارسال شد و در اینکتوب مفصل و مکرر ذکر آنحبيب از سماء رحمت رحمانی نازل انشاءالله اشتهای آنحبيب کامل باشد تا از نعمت معانی و مائده بیان و رحيق فضل و کوثر تبیان باسم دوست یگا مسلسل و پیاپی بنوشند و تناول نمایند

continuously of the grace of inner meanings, the repast of utterance, the choice wine of bounty, and the Kawthar of exposition in the name of the Peerless Friend, while this servant repeatedly and continuously uttereth "May it be wholesome and pleasant."

11 Concerning what was written about sustenance, in truth for that beloved one it is the verses that have flowed from the Most Exalted Pen. Your honor hath indeed spoken the pure truth. Yea, by God, this is the true sustenance, the spiritual repast, and the essence of the supreme remedy for the nations. After this matter was presented in the Most Holy Court, He smiled and said: "God willing, it shall not cease and shall descend like the spring rains. Verily, We have sent down for him that which shall testify for him among the world before all peoples."

12 Regarding what you wrote about movement and the remaining matters - upon her be the Glory of God - those souls who are among the loved ones of God must be vigilant and carry out whatever lies within their power. Beyond this, God, exalted be His glory, hath been and ever shall be the Guardian, Helper and Protector.

13 And concerning what you had written about the honored beloved, Jinab-i-Aqa Muhammad Javad, upon him be the Glory of God, who has truly been and continues to be unique in charitable works and services to the Cause, and likewise his family members who have undertaken to care for the affairs of the maidservants - all these details were presented before the Most Holy and Most Exalted Presence. This is what the Tongue of the All-Merciful spoke in the Kingdom of Utterance, His word, exalted be His glory:

14 "Jinab-i-Javad, upon him be the Glory of God and His mercy, has from the beginning of the Cause until now stood firm in service to the Cause, and is adorned with the most glorious and most gracious ornament of steadfastness, such that outward tribulations could not prevent him from the Dawning-Place of the Light of Oneness, nor could earthly relations hold him back from the true, pure, firm and spiritual relationship. He clung to the relationship with God, detached from all else. This station is most great, and its reward is likewise most great. God willing, may he ever be illumined with the light of the Most Great Steadfastness and remain firm and steadfast in the Cause. His reward is with God, the Generous, the Compassionate, the Bountiful.

15 "Likewise his family members, who have ever been mentioned in the Most Holy Presence and honored with the ornament of

و این بعد متتابعاً مترادفاً به هئیناً مرثیاً ذا کر و ناطق باشد

11 اینکه مرقوم فرموده بودند رزق فی الحقیقه از برای آنجوب آثار است که از قلم اعلی جاری قد نطق حضرتک بالحق الخالص ای والله اوست رزق حقیقی و مائده معنوی و جوهر دریاق اعظم از برای امم و بعد از عرض این فقره در ساحت اقدس متبسماً فرمودند انشاء الله قطع نمیشود و بمثابه امطار ربیع نازل انا انزلنا له ما یشهد له بین العالم امام الامم انتهی

12 و اینکه در باره حرکت و امور بقیه علیها بهاء الله مرقوم داشتید باید نفوسیکه از احبای الهی موجودند مواظبت نمایند و آنچه از ایشان برآید معمول دارند و از این گذشته حق جل جلاله ولی و معین و کفیل بوده و هست

13 و اینکه مرقوم فرموده بودند که محبوب مکرم جناب آقا محمد جواد علیه بهاء الله که الحق در امورات خیریه و خدمات امریه فرید بوده و هستند و همچنین اهل بیت ایشان متعهد شده اند که امورات مخذره اهل را مراقبت نمایند این تفصیل بتمامه در ساحت اقدس عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جل اجلاله

14 جناب جواد علیه بهاء الله و رحمته از اول امر تا حال بخدمت امر قائمند و بطراز اعز الطف استقامت مزین بشأنیکه حوادث ظاهره و وارده او را از مطلع نور احدی منع نمود و نسبت عرضیه از نسبت حقیقیه طیبه محکمه معنویه بازداشت بنسبت الله تشبث جست منقطعاً عما سواه این مقام بسیار عظیمست و مکافات آنهم بسیار بزرگ انشاء الله بنور استقامت کبری همیشه منور باشند و بر امر ثابت و راسخ ان اجره علی الله الباذل المشفق الکریم

15 و همچنین اهل بیت ایشان که لازال در ساحت اقدس مذکور بوده اند و بطراز عنایت مفتخر

favor - may they, God willing, at all times be focused on that which God loves, as they have been, and cling to the hem of His grace in such wise that the entire world would be powerless to separate them. This is a lofty station, the most exalted, the mighty, the impregnable. Assuredly, whatever proceeds from them in the path of Truth, glorified be His majesty, they have not and will not neglect. God speaks the truth and He is the Guide to the straight path." End quote.

- 16 One Most Holy and Most Exalted Tablet has been revealed for them from the heaven of will, and likewise another Tablet was sent some time ago. God willing, may they attain to both. The request is that you convey greetings from this evanescent servant to them and those with them. It is hoped that God, glorified be His majesty, will one day grant the meeting - a sweetness with which neither this world nor the next can compare is when true friends dwell and rest beneath the Lote Tree and are engaged in remembrance and utterance of the Peerless Beloved. May Jinab-i-Aqa Ahmad, upon him be the Glory of God, attain the good of this world and the next and be honored with the ornament of favor.

- 17 Let another submission be that the servants who were mentioned in your letter were all presented before Him Who converseth upon the Mount, and each attained to that which the earthly realm cannot compare with. After showing kindness, favor, compassion and mercy, He said: "God willing, may they not be deprived of the outpourings of the True Bestower in this divine Day, and may the love of worldly things not prevent them from attaining unto the Lord of Names.

- 18 This is the Day which all those near unto God have yearned and hoped to attain. The divine Books bear witness to this most perfect and complete bounty, and have given tidings thereof in most eloquent terms. Say: O friends! Strive to attain eternal stations. The lamp of being is surrounded by diverse winds, and the divine sustenance, which is as oil, if cut off, will instantly be extinguished. We beseech God that earthly conditions not deprive them of everlasting favors. All people, learned and ignorant, have awaited this Day, yet when the dawn of the divine Day broke, all were found veiled save a few letters of the Countenance of God, the Self-Subsisting. All veils and preventive coverings have been the divines of the age. Reflect upon what they did in former centuries and what they brought about. Blessed is he who cast them behind his back, turning unto the Supreme Horizon. Although these souls are known for their learning, they have been and are the most ignorant among the earth's inhabitants. The true scholar is

انشاء الله در جميع احيان به ما يحبه الله ناظر باشند چنانچه بوده اند و بذيل عنايتش متشبت بشأنيكه جميع عالم قادر بر فصل نباشند هذا مقام رفيع واسمى العزيز المنيع البتة آنچه از ایشان برآيد در سبيل حق جلّ جلاله اهمال ننوده و نمينمايند والله يقول الحق و هو الهادي الى سواء الصراط انتهى

- 16 و يك لوح امانع اقدس از سماء مشيت مخصوص ایشان نازل و همچنين لوح آخر چندی قبل فرستاده شد انشاء الله بهر دو فائز شوند استدعا آنكه از جانب اين خادم فاني خدمت ایشان و من معه تكبير برسانيد اميد هست حقّ جلّ جلاله ملاقات را روزی فرمايد لذتيكه دنيا و آخرت بآن معادله نمينمايد آنست كه دوستان حقيقي در ظلّ سدره ساكن و مستريح شوند و بذكر محبوب يگذا ذاك و ناطق جناب آقا احمد عليه بهاء الله بخير دنيا و آخرت فائز باشند و بطراز عنايت مفتخر

- 17 عرض ديگر عباديكه ذكرشان در كتاب آنحضرت بود كل در پيشگاه حضور مكلمّ طور عرض شد و هر يك فائز شدند بآنچه كه عالم ملك بآن معادله ننمايد و بعد از اظهار شفقت و عنايت و رأفت و رحمت فرمودند انشاء الله از فيوضات فياض حقيقي در اين يوم الهى محروم نمانند و حبّ ما فى الدنيا ایشانرا از مالک اسماء منع ننمايد

- 18 امروز روزيست كه جميع مقررین لقایش را طالب و آمل كتب الهی بر این نعمت عظیمهء کامله شاهد و گوا هست و كل را بافصح بیان بآن بشارت داده بگوای دوستان كسب مقامات باقیه نمائید سراج وجود را اریاح مختلفه احاطه نموده و مدد الهی كه بمثابهء دهن است اگر قطع شود فی الحین بیفسرد از حقّ میطلبیم شئونات فانیه ایشانرا از عنايات باقیه محروم نسازد جميع ناس از عالم و جاهل منتظر این يوم بوده اند و چون فجر يوم الهی دمید كل محبوب مشاهده شدند الا عدّة احرف وجه الله المهيمن القيوم جميع احتجابات و سبحات مانعه علای عصر بوده اند در قرون اولی تفكر نمائید كه چه كردند و چه وارد آوردند طوبی لمن نبذهم عن ورائه مقبلاً الى الأفق الأعلى این نفوس اگرچه باسم

as the eye to the body of the world. Today the fragrances of the garment are diffused, He Who converseth upon the Mount speaketh from the most exalted station, the Sea of Life is surging, and the breezes of grace are passing. Blessed is the soul that hath become aware and attained unto the Purpose. O thou who gazest toward My horizon! Mention what We have imparted unto thee for My loved ones and give them the glad tidings of My mercy which hath preceded all existence. Praise be unto God, the Lord of the seen and unseen." A glorious Tablet hath been revealed from the heaven of favor specifically for the honored lady, upon her be 9 66 [Baha'u'llah], wherein mention was made of the late Karbila'i Ahmad, upon him be God's mercy and favor. God willing, may they be blessed by divine favor in all worlds.

علم معروفند ولكن اجهل عباد ارض بوده و هستند عالم حقیقی بمثابهء بصر است از برای هیکل عالم امروز نفحات قیص متضوع و مکمل طور بر اعلیٰ المقام ناطق و بحر حیوان در امواج و نسيمات فضل در مرور مبارک نفسیه آگاه شد و بمقصود فائز گشت یا ایها الناظر الی افقی ان اذکر ما القیناک لأحبّتی و بشرهم برحمتی الّتی سبقت الوجود الحمد لله مالک الغیب و الشّهود انتهی یک لوح منبع از سماء عنایت مخصوص مخدّره اهل علیها ۹ ۶۶ [بهاء الله] نازل و ذکر مرحوم کربلائی احمد علیه رحمة الله و عنایت در او شده انشاء الله در جمیع عوالم بعنایت الهی فائز باشند

- 19 Regarding what was mentioned about Sultan-Abad and turning toward that land, it is most beloved. In those regions such attention is necessary. Movement and stillness that appear for the sake of God are sources of divine traces. Every word spoken for God's sake is like a tree whose fruits are countless. The Command is in God's hand, the Lord of all beings. Kerman and its surroundings which were mentioned are also beloved. God willing, may they enlighten the heedless people with perfect wisdom and flowing, pleasing, and graceful utterances so all may attain to what is intended. The land of Y and Sh is as that beloved one wrote - turning thereto is not advisable given what was mentioned.

19 اینکه ذکر سلطان آباد و توجّه بآن ارض فرموده بودند بسیار محبوبست در آنصفحات توجّه مثل آنحیوب لازم حرکت و سکون که لوحه الله ظاهر گردد مطلع آثار است هر کلمه که الله گفته شود بمثابهء شجر است و اثمار آن لاتحصی الامر بید الله مولی الوری کرمان و آنحدود هم که مرقوم داشتند انهم محبوبست انشاء الله بحکمت کامله و بیانات سائلهء رائقهء لطیفه ناس غافل را آگاهی بخشند تا کل بآنچه مقصود است فائز گردند ارض ی و ش همانست که آنحیوب مرقوم داشته اند توجّه بآنجا نظر بآنچه ذکر فرموده اند مقتضی نه

- 20 Regarding what was written about Aqa Mirza Muhammad, upon him be the glory of God, son of him who ascended unto God - some time ago a most mighty and holy Tablet was revealed specifically for him containing exalted mention of the departed J.B., upon him be the glory and mercy of God, and was sent. However, Mirza Bahar was not mentioned in the Most Holy Court and nothing was expressed about him, otherwise that beloved one knows that the requirements of grace have never been neglected and the rays of the Sun of Bounty have ever been manifest and evident. If favor is shown before expression, it may cause some misunderstandings. This evanescent servant beseecheth God, exalted be His glory, to grant him success and aid. Verily, He hath power over all things.

20 و اینکه در بارهء جناب آقا میرزا محمد علیه بهاء الله ابن من صعد الی الله مرقوم داشتند چندی قبل لوح امنع اقدس مخصوص ایشان نازل و مشتمل بر ذکر مرفوع مبرور جناب عب علیه بهاء الله و رحمته بوده و ارسال شد ولكن میرزا بهار ذکرش در ساحت اقدس نبوده و اظهاری از او نشده والا آنحیوب مطلعند که مقتضیات عنایت هرگز ترک نشده و اشراقات انوار آفتاب فضل لازال لائح و ظاهر قبل از اظهار اگر ابراز عنایت شود شاید سبب بعضی از توهمات گردد این خادم فانی از حقّ جلّ جلاله سائل و آمل است که او را موفق فرماید و مؤید نماید انه علی کثشیء قدیر

- 21 As to what you wrote concerning Sheikh Muhammad, upon him be 66 [Baha'u'llah], mention of him has reached from the land of H and M and above it, and the favor of the True One,

21 و اینکه در بارهء جناب شیخ محمد علیه ۹ ۶۶ [بهاء الله] مرقوم داشتید ذکر ایشان از ارض هم و فوق آن رسیده و عنایت حقّ جلّ جلاله در

exalted be His glory, has been with him. In response to petitions from H and M, mention of him has flowed from the Supreme Pen. God willing, may he be blessed by divine grace and confirmed in what is befitting.

بارہء ایشان بوده و در جواب عرایض ه و م
ذکر ایشان از قلم اعلیٰ مذکور و مسطور انشاء الله
بعنایت حقّ فائز باشند و بما ینبغی مؤید

- 22 Mention was made of Aqa Khudadad and Aqa Shahvirdi and other chosen ones and friends of God, upon them be the glory of God. This was presented at the Most Holy, Most Exalted Presence. This is what was sent down from the Kingdom of Utterance in reply, His Word, exalted be His glory and mighty His power:

22 ذکر جناب آقا خداداد و آقا شاهویردی و سایر
اولیا و دوستان الهی علیهم بہاء الله نموده بودند در
ساحت امنع اقدس اعلیٰ عرض شد هذا ما نزل
من ملکوت البیان فی الجواب قوله جلّ جلاله و
عظم اقتداره

- 23 In My Name, through which the Tree called out among the worlds!

23 بسمی الذی بہ نادت السّدرۃ بین العالم

- 24 O Khudadad! We have mentioned thee before, and before before, and We mention thee at this time from this Most Exalted Station which God has made the point of circumambulation of Paradise and the dawning-places of the Names. Verily thy Lord is the All-Merciful, the Generous. We have sent down upon the world that which has moved every motionless thing and has caused every bone to quiver. But those who have taken the reins of the people are in schism and hypocrisy and in evident doubt. The valleys have flowed and hearts have melted, yet the people are in mighty delusion. The rock has cried out and all things have been attracted, yet the divines are in strange sleep. By the life of God! They are the ignorant ones. Through them the Concourse on High laments, and the Dawning-Places of Revelation in the ancient centuries. Lo! They are among the wrongdoers. Therefore, rejoice in My mention and My mercy and My grace, and be of those who are steadfast.

24 یا خداداد قد ذکرناک من قبل و قبل قبل و
نذکرک فیہذا الحین فی هذا المقام الأعلیٰ الذی
جعلہ الله مطاف الفردوس و مطالع الأسماء انّ
ربّک لہو المشفق الکریم قد انزلنا علی العالم ما
تحرّک بہ کلّ جامد و اهتزّ بہ کلّ عظم ولكنّ
الذین اخذوا زمام الناس فی شقاق و نفاق و فی
ریب مبین قد سالت البطحاء و ذابت الأکباد
و القوم فی وہم عظیم قد صاحت الصخرة و
انجذبت الأشياء و العلماء فی نوم عجیب لعمر الله
ہم الجہلاء بہم ناح الملاء الأعلیٰ و مشارق الوحی
فی القرون الأولى الا انہم من الظالمین ان افرح
بذکری و رحمتی و عنایتی و کن من الراسخین

- 25 In My Name, the Speaker between earth and heaven!

25 بسمی الناطق بین الأرض و السّماء

- 26 O Shahvirdi! The Wronged One of the world has turned toward thee from the direction of the Most Great Prison and makes mention of thee. Consider this station a precious gift and guard it as thy life. Praise be to God, thou hast been mentioned by the Supreme Pen among the sons of the Friend [Abraham] and the heirs of Him Who conversed with God [Moses]. That which the All-Merciful revealed in the Qur'an speaks in His exalted Word: "And We desired to show favor unto those who were oppressed in the earth, and to make them leaders and to make them inheritors."

26 یا شاهویردی مظلوم عالم از شطر سجن اعظم بتو
توجّہ نموده و ترا ذکر مینماید این مقام را غنیمت
شمار و چون جان حفظش ثما الحمد لله از قلم
اعلیٰ بابناء خلیل و ورّاث کلیم ذکر شدہ اید ما
انزلہ الرحمن فی الفرقان ناطق بقوله تعالیٰ و نرید
ان نمنّ علی الذین استضعفوا فی الأرض و نجعلہم
أمّة و نجعلہم الوارثین

- 27 And this is what was revealed for Mulla Ali, upon him be the glory of God:

27 و هذا ما نزلّ لجناب ملا علی علیہ بہاء الله

- 28 In My Name, through which the ocean of divine knowledge has surged!

28 بسمی الذی بہ ماج بحر العرفان

- 29 O Ali! Praise be to God that thou wast awakened by the breezes of dawn that wafted in the beginning of the Revelation and didst attain unto the Purpose. How many propped-up pieces of wood there were who, in their own estimation, were awaiting the divine days, yet when the Sun of Revelation shone forth and the One manifest as the Sinai appeared, it was seen that they were and are fit only for the fire. Therefore they were consumed and perished in the fire of their desires. Hence He says that the dried tree is fit for fire. O Ali! God willing, thou shalt attain to such a station that the conditions and affairs of the world shall not prevent thee from helping the Cause. Be thou one who remembers My Name, who holds fast to My cord, and who stands firm in service to My mighty Cause.
- 29 یا علی الحمد لله از نسيمات سحری که در اول ظهور مرور نمود بيدار شدی و بمقصود فائز گشتی چه مقدار از خشبهای مستده که بگان خود منتظر ایام الهی بودند و چون آفتاب ظهور اشراق نمود و مجلی طور ظاهر مشاهده شد که جز لایق نار نبوده و نیستند لذا بنار هوی محترق و فانی شدند این میفرماید که شجرهء یابسه قابل نار است یا علی انشاء الله بمقامی فائز شوی که شئونات و امورات دنیا ترا از نصرت امر منع ننماید کن ذا کراً باسمی و متمسکاً بحبل و قائماً علی خدمة امری المنیع
- 30 In these days mighty and wondrous Tablets have been revealed specifically for him who bears the name of God the Most Truthful, upon him be all My most glorious glory, in reply to his petitions. However, in view of wisdom, their dispatch has been delayed and, as commanded, this servant present has written and sent a brief note. God willing, may he act as befits. Blessed is he and blessed is his father, to whom the Supreme Pen has testified as all atoms testify. Glory be upon thee and upon every insightful believer.
- 30 این ایام الواح منیعہ بدیعہ مخصوص جناب ابن اسم الله الأصدق علیه من کل بهاء ابهه در جواب عرایضشان نازل ولكن نظر بحکمت در ارسال آن توقف رفت و حسب الأمر عبد حاضر مختصری نوشته ارسال داشت انشاء الله بما ينبغي عامل طوبی له و لأبيه الذی شهد له القلم الأعلى بما تشهد له الذرات البهآ عليك و علی کل موقن بصیر
- 31 That which was revealed for Mirza Husayn, upon him be the glory of God:
- 31 ما نزل لجناب میرزا حسین علیه بهاء الله
- 32 In My Name, the All-Hearing, the All-Seeing!
- 32 بسمی السامع البصیر
- 33 Verily the Wronged One wishes to make mention of him whose name hath been honoured by the presence of the Most Sublime Vision - the station wherein all things proclaim that there is none other God but He, the Mighty, the All-Bountiful. This is a mention which, were it to be cast upon the dust, would cause to arise therefrom the dawning-places of attraction and rapture, and the manifestations of knowledge, through the eternal duration of the names of God, the Lord of the final end.
- 33 ان المظلوم اراد ان يذكر من فاز اسمه بالمنظر الأكبر المقام الذی ينطق فيه كلشيء من الأشياء انه لا اله الا انا العزيز الوهاب هذا ذكر لو يلقى على التراب لتقوم منه مطالع الجذب والانجذاب و مظاهر العرفان بدوام اسماء الله مالک المآب
- 34 O Husayn! Rejoice in that thou hast been mentioned before the Throne and this Tablet hath been revealed for thee. Thy letter was received before and after, and was read by the servant who was present, and We have answered thee through the grace of God, the Self-Sufficient, the Most High. Thou wert mentioned before the Face and stood at the door. We, from this station, send Our greetings unto thee and unto those who have cast behind them all who are on earth, turning with spirit and fragrance to the Most Exalted Horizon.
- 34 یا حسین ان افرح بما ذكرت لدى العرش و نزل لك هذا الکتاب قد حضر کتابک من قبل و من بعد و قرأه العبد الحاضر و اجبتاک فضلاً من لدى الله الغنی المتعال قد كنت مذکوراً لدى الوجه و قائماً لدى الباب انا نکبر من هذا المقام عليك و علی الذین نبذوا من فی العالم عن ورائهم مقبلین الى الأفق الأعلى بالروح و الریحان
- 35 That which was revealed for his honor Siyyid Qabla-'Ali, upon him be the Glory of God:
- 35 ما نزل لجناب سید قبل علی علیه بهاء الله

- 36 In My Name, the One Dawning from the horizon of the heaven of the Kingdom: 36
 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْمَلَكُوتِ
- 37 O Siyyid Qabla-'Ali! We have witnessed thy turning and thy devotion. We have turned unto thee and made mention of thee with that which causeth the sincere ones to inhale the fragrance of God, the Protector, the Self-Subsisting. We have mentioned thee before and at this time as a token of grace from God, the Lord of existence. When the Sun of inner meanings dawned from the horizon of thy Lord's will, words were struck unconscious, and when they recovered they said: "We turn repentant unto Thee, O Lord of the Kingdom!" Take hold of God's Tablet with strength from Him and be steadfast in the service of His Cause. Thus doth the Wronged One counsel thee from His praiseworthy station. 37
 يَا سَيِّدَ قَبْلَ عَلِيٍّ قَدْ رَأَيْنَا تَوَجُّهَكَ وَأَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ وَذَكَرْنَاكَ بِمَا يَجِدُ مِنْهُ الْمَخْلُصُونَ عَرَفَ اللَّهُ الْمُهَيَّمَنَ الْقَيُّومَ قَدْ ذَكَرْنَاكَ مِنْ قَبْلِ وَفِي هَذَا الْحَيْنِ فَضْلًا مِنْ لَدَى اللَّهِ مَالِكِ الْوُجُودِ إِذَا تَجَلَّتْ شَمْسُ الْمَعَانِي مِنْ أَفْقِ إِرَادَةِ رَبِّكَ انْصَعَقَتِ الْأَلْفَاظُ فَلَهَا أَفَاقَتْ قَالَتْ تَبْنَا إِلَيْكَ يَا مَالِكَ الْمَلَكُوتِ خُذْ لَوْحَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ وَكُنْ قَائِمًا عَلَى خِدْمَةِ الْأَمْرِ كَذَلِكَ يُوصِيكَ الْمَظْلُومُ فِي مَقَامِهِ الْحَمْدُ
- 38 That which was revealed for his honor Mirza Muhammad-Baqir, upon him be the Glory of God: 38
 مَا نَزَلَ لَجَنَابِ مِيرْزَا مُحَمَّدٍ بَاقِرٍ عَلَيْهِ بَهَاءُ اللَّهِ
- 39 In My Name, the All-Remembering, the All-Knowing: 39
 بِسْمِ الذَّاكِرِ الْعَلِيمِ
- 40 Our countenance hath turned unto thee time and again, and We have mentioned thee once briefly and another time in a clear tablet. Thou hast attained unto the Goal when every remote scholar turned away from Him. Thou didst discover the fragrance of the garment in the days of thy Lord, the Most Merciful. To this beareth witness He Who speaketh in every condition that there is none other God but He, the Single, the All-Informed. Thou hast recognized that which the peoples have been veiled from, save whom God hath willed, the Lord of all worlds. Hold fast to the hem of thy Lord's loving-kindness, detached from all who are in the heavens and the earth. Thus have We set forth the verses and sent them unto thee that thou mayest find from them the fragrance of My favor which hath preceded all things. Verily thy Lord is the Expositor, the All-Wise. O Baqir! Rejoice in that thou hast been mentioned by the tongue of thy Lord, the Most Glorious. Verily He witnesseth and seeth, and He is the Almighty, the Most High, the Most Great. 40
 قَدْ تَوَجَّهَ إِلَيْكَ الْوَجْهَ مَرَّةً بَعْدَ مَرَّةٍ وَذَكَرْنَاكَ مَرَّةً بِالِاخْتِصَارِ وَآخَرَى بِلَوْحٍ مُبِينٍ قَدْ فَزَتْ بِالْمَقْصُودِ إِذَا عَرَضَ عَنْهُ كُلُّ عَالَمٍ بَعِيدٍ قَدْ وَجَدَتْ عَرَفَ الْقَمِيصَ فِي أَيَّامِ رَبِّكَ الرَّحْمَنُ يَشْهَدُ بِذَلِكَ مِنْ يَنْطِقُ فَيَكِلُ شَأْنَهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ قَدْ عَرَفْتُ مَا احْتَجِبَ عَنْهُ الْأُمَمُ إِلَّا مِنْ شَاءِ اللَّهِ رَبِّ الْعَالَمِينَ تَشَبَّهَ بِذِيلِ عَنَاءَةِ رَبِّكَ مَنْقَطَعًا عَمَّنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ كَذَلِكَ صَرَفْنَا الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لِتَجِدَ مِنْهَا عَرَفَ فَضْلِي الَّذِي سَبَقَ كُلَّ الْأَشْيَاءِ أَنَّ رَبِّكَ لَهُو الْمُبِينُ الْحَكِيمُ يَا بَاقِرُ إِنْ أَفْرَحَ بِمَا ذَكَرْتَ مِنْ لِسَانِ رَبِّكَ الْأَبْهَى أَنَّهُ يَشْهَدُ وَيَرَى وَهُوَ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- 41 That which was revealed for his honor Ghulam-Qabla-Husayn, upon him be the Glory of God: 41
 وَهَذَا مَا نَزَلَ لَجَنَابِ غُلَامِ قَبْلَ حُسَيْنٍ عَلَيْهِ بَهَاءُ اللَّهِ
- 42 In My Name, the One Sanctified above all names: 42
 بِسْمِ الْمُقَدَّسِ عَنِ الْأَسْمَاءِ
- 43 O Ghulam-Qabla-Husayn! Thy name hath been presented before the Face, and We have adorned its temple with the ornament of utterance, that thou mayest thank thy Lord, the Most Merciful, and be of those who are firmly established. Thou art he who hath attained unto God's verses before and in this time wherein the Temple of the Cause hath been established 43
 يَا غُلَامَ قَبْلَ حُسَيْنٍ قَدْ حَضَرَ اسْمُكَ لَدَى الْوَجْهِ وَزِينَا هَيْكَلَهُ بِطَرَاظِ الْبَيَانِ لِتَشْكُرَ رَبِّكَ الرَّحْمَنَ وَتَكُونَ مِنَ الرَّاسِخِينَ أَنْتَ الَّذِي فَزَتْ بِآيَاتِ اللَّهِ مِنْ قَبْلِ وَفِي هَذَا الْحَيْنِ الَّذِي اسْتَوَى هَيْكَلُ الْأَمْرِ عَلَى عَرْشِهِ الْعَظِيمِ لَا تَحْزَنُ مِنْ شَيْءٍ تَوَكَّلْ فِي

upon His mighty throne. Grieve not at anything, but trust in all matters in God, the All-Knowing, the All-Wise. Strive that there may appear from thee that which shall endure through the duration of My most beautiful names. Verily thy Lord is the Remembrancer, the All-Wise. Blessed is the strong one who hath arisen to serve the Cause, and the weak one who hath said, "Praise be to Thee, O God of the worlds!" We have created souls in diverse stages and have made clear unto them what We desired in the earth and have guided them unto My straight path. Blessed is he who hath not been hindered by the greatest veil and hath answered his Ancient Lord.

- 44 Praise be to God that the souls mentioned have attained complete and perfect bounties. Verily our Lord is the Compassionate, the All-Bountiful. In truth, the Pen is not still - from every direction the ocean of bounty is surging and the sun of grace is shining forth. The wonder is that lifeless souls have not yet attained unto life and have not become aware of this Cause of such magnitude. One is astonished at what the divines of the earth are seeking and from what they turn away. Is it that due to the abundance of bounties they have become worthless in the sight of the ignorant masses, or have their deeds become embodied and deprived those ungodly souls of awareness? Have the hearing and sight of all been seized? In any case, this servant is bewildered and astounded. In one instance He says this is the Day of vision, for the lights of His countenance are manifest and evident from the Most Great Horizon, and it is the Day of hearing, for the Call of God is raised. By what excuse do the heedless souls justify themselves before the Countenance of the world, and to what pretext do they cling? We are God's and to Him shall we return.

- 45 Concerning what you wrote about Jinab-i-Aqa Ahmad and the family of His Holiness the departed and accepted one, Jinab-i-Mirza of Qa'in, upon him be the glory of God and His bounty and mercy - supreme favors have been revealed from the Most Exalted Pen concerning them. That very day there was specifically revealed for them that which mortality shall not seize and immortality shall glory in relation to it. The grace of his Lord has encompassed him to the extent that in his Visitation Tablet was revealed: "The earth hath been adorned by thy frame" to the end of His mighty and glorious Word. All his relatives are mentioned in the presence of the Countenance. God willing, may they be confirmed and walk in the footsteps of His Holiness the departed and accepted one.

- 46 Furthermore, that beloved one's supplication was presented before the Countenance of the Intended One. Such bounty was manifested that this servant is incapable of fully describing it.

كَلَّ الْأُمُورَ عَلَى اللَّهِ الْعَلِيمِ الْحَكِيمِ أَنْ أَجْهَدَ لِيُظْهِرَ مِنْكَ مَا يَبْقَى بِدَوَامِ اسْمَائِي الْحَسَنَى أَنْ رَبِّكَ لَهُ الْمَذْكُورُ الْحَكِيمُ طُوبَى لِقَوِّي قَامَ عَلَى الْأَمْرِ وَ لَضَعِيفٍ قَالَ إِنْ الْحَمْدُ لَكَ يَا إِلَهَ الْعَالَمِينَ أَنَا خَلَقْنَا النَّفُوسَ أَطْوَاراً وَ أَوْضَحْنَا لَهُمْ مَا أَرَدْنَاهُ فِي الْأَرْضِ وَ هَدَيْنَاهُمْ إِلَى صِرَاطِي الْمُسْتَقِيمِ طُوبَى لِمُقْبَلٍ مَا مَنَعَهُ الْمَجَابِ الْأَكْبَرِ وَ أَجَابَ مَوْلَاهُ الْقَدِيمُ أَنْتَهَى

44 الحمد لله نفوس مذكوره بعنايات كامله بالغه فائز شدند ان ربنا هو المشفق الكريم في الحقيقه قلم ساكن نه از هر جهت بحر عنايت موج و شمس فضل مشرق حيرت در اينست كه هنوز نفوس مرده بزندگي فائز نشدند و از اين امر باين عظمت آگاهي نيافتند انسان متحير است كه علهاي ارض بچه مقبلند و از چه معرض آيا از جهت زيادتي نعمت بي قدر مانده نزد انهمج رعا و يا اعمال مجسم شده و آن نفوس مشرکه را از آگاهي محروم نموده آيا سمع و بصر جميع اخذ شده باري خادم متحير و منذهل در يك مقام ميفرمايند امروز روز بصر است چه كه انوار وجه از افق منظر اكبر مشرق و لائخ و يوم سعست چه كه نداء الله مرتفع آيا نفوس غافله امام وجه عالم بچه عذري متعذرند و بچه سبي متمسك اتا لله و اتا اليه راجعون

45 و اينكه در باره جناب آقا احمد و اهل حضرت مرفوع مبرور جناب ميرزاي قائني عليه بهاء الله و عنايته و رحمته مرفوع داشتيد عنايت كبري در باره ايشان از قلم اعلى جاري همان يوم مخصوص ايشان نازل شد آنچه كه فنا او را اخذ نكند و بقا بنسبت باو افتخار نمايد قد احاطه فضل ربه الى ان نزل في زيارته قد زينت الأرض بهيكلك الى آخر قوله جل و عز جميع منتسبين ايشان لذي الوجه المذكورند انشاء الله مؤيد شوند و بر قدم حضرت مرفوع مبرور مشي نمايند

46 عرض ديگر آنكه مناجات آتخوب تلقاء وجه مقصود عرض شد اظهار عنايت بشأني لائخ كه

This exalted word is before me and I mention it, His glory be exalted:

- 47 Thy crying and lamentation in the love of God were heard. In the night We heard thy letter which thou hadst written to the servant in attendance, and at dawn We hearkened unto that wherewith thou didst call upon God. The servant in attendance made mention each time, and on the last occasion presented the Persian poem before the Countenance. The lamentation of thy heart had effect, and from the heart of the world emerged a breath more subtle than the essence of life. Ask thou of God that the people of the earth may become ready and its signs and fruits may appear manifest and evident. Reflect upon the utterances of the Beloved of all creation, and speak that which is the cause of enkindlement and the reason for attraction and the foundation of the life of the world. Thou wert with Me and didst witness the waves of the ocean of My utterance and the lights of the sun of My remembrance.

- 48 We make mention and the servant in attendance awaits another mention. God is Most Great! He hath reached in the station of seeking unto a point to which the Most Exalted Pen hath testified in the beginning of days, and all things are behind him. The glory from Us be upon thee and upon those who are with thee among His sincere servants. End quote.

- 49 How wonderful is this fragrance which hath been diffused from the garment of our Lord, the All-Merciful's utterance! Blessed art thou and joy be unto thee in the permanence of the Kingdom and the Realm. Praise be to God, the One, the Single, the Mighty, the Loving.

- 50 The expression of sincerity, submissiveness, humility and utter evanescence of this servant in the presence of the friends of God who dwell in that land depends upon and is contingent upon that beloved one's grace.

- 51 The glory that shineth resplendent from the horizon of our Lord the All-Merciful's bounty be upon you and upon those who are with you and upon all who have turned to the Most Exalted Horizon in this mighty Day.

- 52 The servant, on the 27th of the month of Shavval in the year 1299

این عبد از ذکر تمام آن عاجز اینکلهء علیا در نظر هست و ذکر میشود قوله جلّ اجلاله

47 ضحیح و حنیت در محبت الهی شنیده شد در شب نامهات را که بعد حاضر نوشته بودی شنیدیم و در فجر ما نادیت به الله را اصغاً نمودیم عبد حاضر در هر بار ذکر عرض نمود در کرهء آخری منظومهء پارسی را تلقاء وجه معروض داشت نالهء قلبت اثر نمود و از قلب عالم نفسی ارق از جوهر حیات برآمد از حق بخواه تا خلق ارض مستعد شوند و آثار و اثمارش ظاهر و هویدا شود در بیانات محبوب امکان تفکر نمائید و بآنچه سبب اشتعال و علت انجذاب و اس حیات عالم است بآن ناطق و ذاکر باشید قد کنت معی و رأیت امواج بحر بیانی و انوار شمس ذکر

48 انا نذكر والعبد الحاضر ينتظر ذكراً آخر الله اكبر انه بلغ في مقام الطلب الى مقام شهد له القلم الاعلى في اول الايام وعن ورائه الاشياء كلها البهاء عليك من لدنا و على من معك من عباده المخلصين انتهى

49 حبذا هذا العرف الذي سطع من قيص بيان ربنا الرحمن هنيئاً لحضرتك و مريئاً لجنايبك بدوام الملك و الملكوت الحمد لله الواحد الفرد العزيز الودود

50 عرض خلوص و خضوع و خشوع و اظهار فنا و نیستی این خادم در حضور دوستان الهی که در آن ارض ساکنند منوط و معلق بعنایت آنجوبست

51 البهاء الألائع المشرق من افق عن اية ربنا الرحمن على حضرتكم و على الذين معكم و على كل من اقبل الى الأفق الأعلى في هذا اليوم العظيم

52 خادم فی ۲۷ شهر شوال سنة ۱۲۹۹

BLIB_Or15732.035, AYI2.008x,
AYI2.111x, AYI2.112x, AYI2.113x

BH03000

To: Aqa Siyyid Nasrullah Attar et al.

Date: 1299-10-27 [1882-Sep-11]

- 1 Every possessor of tongue, eye and understanding has testified to that which the Lord of Names has testified...
 1 قد شهد کلّ ذی لسان و ذی عین و ذی درایه
 بما شهد مالک الأسماء...
- 2 Although in this wondrous and novel day the mysteries of the Quran, its inner meanings and most hidden depths have been mentioned and recorded in most eloquent language, and the pearls of the ocean of knowledge of the Beloved of all possibility have become manifest and evident, yet they remain concealed from sight and vision. This is naught but the result of the oppression, transgressions and unworthy deeds of the heedless people.
 2 با اینکه در این یوم مبارک بدیع اسرار فرقان و
 باطنه و باطن باطنه بافصح بیان مذکور و مسطور
 و لآلی بحر عرفان محبوب امکان ظاهر و باهر
 مع ذلک از انظار و ابصار پوشیده و پنهان این
 نیست مگر از ظلم و تعدّیات و اعمال نالایقه
 خلق غافل
- 3 The True One, exalted be His glory and all-embracing be His bounty, has with perfect clarity mentioned and given tidings of future events beforehand. Despite this, the people of these parts are so heedless and veiled that some count these servants among the dissidents. We seek refuge in God! They do not consider as being among the faithful one through whose will the religion and path of God have been uplift. Woe unto them! May they be banished! May they be filled with remorse! Evil is that which they have uttered, imagined and wrought. Soon shall they find themselves in a position from which even the denizens of the fire seek refuge with God, the Single, the All-Knowing, the All-Seeing.
 3 حقّ منیع جلّ جلاله و عمّ نواله بکمال تصریح
 امورات حادثه بعد را از قبل ذکر فرموده اند و
 بآن اخبار داده اند باوجود این خلق این اطراف
 غافل و محجوب جهل و نادانی بمقامیست که
 بعضی این عباد را از خوارج می‌شمردند نعوذ بالله
 نفسیکه باراده اش دین الله و مذهب مرتفع شده
 او را از اهل ایمان نمیدانند تبّاً لهم و سحقاً لهم
 و حسرة علیهم و بشّ ما نطقوا و ظنّوا و عملوا
 سوف یرون انفسهم فی مقام یستعیز منه اهل النار
 [بالله] الفرد العالم البصیر
- 4 Once the Ancient Beauty, exalted be His majesty, was walking and speaking to this servant:
 4 وقتی از اوقات جمال قدم جلّ اجلاله مشی
 میفرمودند و باینفرد ناطق
- 5 The world is but a madhouse, and its keepers are mad: O wayfarer! Fear these raving ones!
 5 جهان بنگاه دیوانست و بر کژیست دیوانش الا
 ای راهرو بهراس از دیوان دیوانش
- 6 Yet through the grace and favor of God and His complete power, there is hope that the imaginary veils shall be rent asunder by the hand of might and the Sun of Justice shall shine forth upon the world. Soon shall that which was revealed in God's Book be manifest, letter by letter, as indeed much of it already has been....
 6 ولكن از فضل و عنایت حقّ و قدرت کامله اش
 امید هست که حجابات موهومه بید قدرت خرق
 شود و آفتاب عدل بر عالم تجلّی نماید زود است
 آنچه در کتاب الهی نازل شده حرف بحرف ظاهر
 و هویدا گردد چنانچه اکثری از آن شده ...
- 7 As for what you mentioned regarding burial expenses, this matter in the Book of God pertains to the spouse if means allow, otherwise it falls to the wife's own property....
 7 اینکه در مخارج کفن و دفن ذکر نمودید اینفقره
 در کتاب الهی با زوج است در صورت
 استطاعت و الا باموال ضلع تعلّق میگیرد....

AVK4.201.07x, MSHR3.044x

BH02400

To: Muhammad Qabl-i-Sadiq, in Qazvin

Date: 1299-11 [1882-Sep]

- 1 He is the All-Seeing, the All-Knowing, the All-Informed 1 هو الشاهد العليم الخبير
- 2 A mention from Us to him who was named Muhammad-Sadiq, that he may rejoice in the remembrance of the All-Merciful after sorrows and remember his Lord, the Compassionate, the Generous. Rejoice in that the Sea of Life hath turned toward thee and from its waves is heard: "There is none other God but Me, the True One, the One, the Mighty, the Wise." 2 ذكر من لدنا لمن سمي بمحمد قبل صادق ليفرح بذكر الرحمن بعد الأحران ويذكر ربه المشفق الكريم ان افرح بما توجه اليك بحر الحيوان ويسمع من امواجه انه لا اله الا انا الحق الواحد العزيز الحكيم
- 3 Verily the Sun from the horizon of this heaven calleth unto all created things, saying: "The Lord of Names hath come with manifest sovereignty." We desire today to make mention of thy father who hath ascended unto the Divine Lote-Tree and taken shelter beneath the shadow of the grace of his Lord, the Forgiving, the Generous. 3 ان الشمس من افق هذه السماء تنادى من في الانشاء وتقول قد اتى مالک الأسماء بسلطان مبين انا اردنا اليوم نذكر اباك الذي صعد الى السدرة المنتهى واستظل في ظل عناية ربه الغفور الكريم
- 4 O 'Abdu's-Samad! Harken unto that which the Most Exalted Pen maketh mention of thee in the blessed White Spot which God hath made the circling-place of the Concourse on High and the hosts of the favored angels. I bear witness that thou didst fulfill the Covenant of God and His Testament, and didst drink the choice wine of submission from the hand of His bounty. He, verily, doth not suffer to be lost the reward of the doers of good. 4 يا عبدالصمد ان استمع ما يذكرك به قلبي الاعلى في البقعة البيضاء التي جعلها الله مطاف الملا الأعلى وجنود من الملائكة المقربين اشهد انك وفيت بميثاق الله وعهده وشربت رحيق التسليم من يد عطائه انه لا يضيع اجر المحسنين
- 5 Thou art he who answered thy Lord when all on earth turned away from Him save those whom God willed, the Lord of all worlds. We preserved thee from the Most Great Terror and guided thee unto the Most Great Name, through Whose manifestation the heaven was cleft asunder, the earth was split, and every lofty and impregnable mountain was scattered to dust. 5 انت الذي اجبت مولاك اذ اعرض عنه من على الأرض الا من شاء الله رب العالمين انا حفظناك من الفزع الأكبر وهديناك الى الاسم الأعظم الذي بظهوره انفطرت السماء وانشقت الأرض ونسفت كل جبل باذخ منيع
- 6 Thou art he who was blessed to transcribe the verses of thy Lord - a station which God chose before the appearance of the Pens among mankind. He, verily, is the Chosen One, the Mighty, the Praiseworthy. 6 انت الذي فزت بتحرير آيات ربك وهذا شأن اختاره الله قبل ظهور الأقلام بين الأنام انه هو المختار العزيز الحميد
- 7 I bear witness that thou wast adorned with the love of God in thy days, in thy rising up and sitting down, and at thy ascension to a station which the tongues of the world are powerless to describe, except for those who have spoken and do speak: "There is none other God but Me, the All-Uttering, the All-Seeing." 7 اشهد انك كنت مزينا بحب الله في ايامك و في قيامك وقعودك وحين صعودك الى مقام عجزت عن ذكره السن العالم الا من نطق وينطق انه لا اله الا انا الناطق البصير
- 8 Blessed is he who remembereth thee and recognizeth thy station in this noble station. O 'Abdu'llah! We have mentioned

thy father in such wise as to gladden the eyes of those near unto God, and We make mention of thy other brother who was named Isma'il, that he may be among those who arose and said: "God is our Lord and the Lord of all who are in the heavens and the earth."

8 طوبى لمن يذكرک و يعرف مقامک فی هذا المقام
الکریم یا عبدالله انا ذکرنا اباک بما قرّت به عیون
المقرّین و نذكر اخاک الآخر الذی سَمی باسمعيل
لیکون من الذین قاموا و قالوا الله ربنا و ربّ من
فی السموات و الارضین

- 9 We console you through the fragrances of My utterance and the sweet-scented breezes of My verses, and comfort you through My grace and My mercy which have preceded all things great and small. Behold the mercy of God and its traces - verily it hath preceded and encompassed all, yet most of the people are heedless.

9 انا نعوّیکم بفوحات بیانی و نفحات آیاتی و نسلیکم
بعنایتی و رحمتی الّتی سبقت کلّ کبیر و صغیر
فانظروا فی رحمة الله و آثارها انّھا سبقت و
احاطت ولكن القوم اکثرهم من الغافلین

- 10 We bear witness that they were not awakened by the Cry, nor were they stirred by the breezes of Revelation, nor did they attain to the recognition of Him Whom they mentioned in their days and desired to meet at all times. Thus did the ocean of grace surge forth as a bounty from His presence, and He is the All-Bountiful, the Ancient of Days.

10 نشهد أنّهم ما انتبهوا من الصّیحة و ما تحرّکوا من
نسمات الوحی و ما فازوا یعرفان من ذکره فی
ایّامهم و ارادوا لقائه فی کلّ حین کذلک ماج
بحر الفضل فضلاً من عنده و هو الفضل القدیم

- 11 The Glory shining and gleaming from the horizon of the heaven of My loving-kindness be upon him who soared in My atmosphere and sought the Ultimate Goal in the precincts of My mercy, and upon you and upon every male and female believer in God, the Single, the One, the Mighty, the Beautiful.

11 البهاء المشرق اللّامع من افق سماء عنایتی علی من
طار فی هوائی و قصد المقصد الاقصى فی جوار
رحمتی و علیکم و علی کلّ عبد آمن و امة امنت
بالله الفرد الواحد العزیز الجمیل

BLIB_Or15713.096, BLIB_Or15715.286

BH02807

To: Wife of Nabil-i-Akbar

Date: 1299-11 [1882-Sep]

- 1 In the name of the one peerless God!
- 2 O my handmaid! The True One, exalted be His glory, declares: This is the Day of God, and the lights of His countenance are shining and manifest from the supreme horizon. Each one of the servants and handmaidens who has attained to that which God has willed is mentioned in His presence and their names are inscribed in the Crimson Book. How many handmaidens and princesses of the earth were expectant and seeking the manifestation of Truth, yet now all are veiled from Him and occupied with their own desires.

1 بنام خداوند یگّا

2 یا امتی حقّ جلّ جلاله میفرماید امروز یوم الله
است و انوار وجه از افق اعلی مشرق و لائح هر
یک از عباد و اماء که بما اراده الله فائز شد
اولدی الحق مذکور و در صحیفهء حمرا اسمش
مسطور چه بسیار از اماء و امیره های ارض که
منتظر و طالب ظهور حق بودند و حال کل از
او محجوب و بهواهای خود مشغول

- 3 Praise be to God that thou hast attained to that which the men of the world are deprived of, save those whom the hand of divine power hath rescued and whom God hath guided to His holy, manifest and luminous path. Night and day thou shouldst be engaged in praising and thanking the Lord of all mankind, for the means of remembrance have been provided for thee through pure bounty.
- 3 الحمد لله تو فائز شدی بآنچه که رجال عالم از آن محرومند الا الذين انقذتهم يد القدرة و هديهم الله الى سبيله المقدس الواضح المنير بايد در ليالى و ايام بحمد و شكر مالک انام ناطق باشی چه که اسباب تذکر از برای تو محض فضل فراهم آمده
- 4 Know thou the station of Him Whom thou hast attained to meet, and say: Praise be to Thee, O God of the worlds, for having enabled me to serve Him Who hath loved Thee and spoken Thy praise and summoned the servants to the horizon of Thy manifestation and arisen to serve Thy Cause. O my Lord! Aid me to remain steadfast in that which Thou lovest and art pleased with. Verily Thou art powerful to do what Thou wilt and in Thy grasp are the reins of all things.
- 4 ان اعرفى مقام من فزت بلقائه و قولى لك الحمد يا اله العالمين بما ايدتنى على خدمة من احبك و نطق بثنائك و دعا العباد الى افق ظهورك و قام على خدمة امرک اى رب و فقتنى على الاستقامة على ما تحب و ترضى انک انت المقتدر على ما تشاء و فى قبضتک ازمة الأشياء
- 5 O my handmaid! We make mention at this moment of thy father who hath ascended unto God, the Lord of the worlds, that Our remembrance may be a treasure for him. Verily thy Lord is the All-Merciful, the Bountiful.
- 5 يا امتى انا نذكر فى هذا الحين اباك الذى صعد الى الله رب العالمين ليكون ذكرى ذخراً له ان ربك هو المشفق الكريم
- 6 O Ahmad! We make mention of thee as a bounty from Us and give thee glad tidings of that which hath been ordained for thee from the presence of One mighty and powerful. Thou art he who turned and heard the call of thy Lord when the learned ones and princes of the earth turned away from Him, and answered thy Lord when His call was raised between earth and heaven. I bear witness that thou didst believe and drink the choice wine sealed with My self-subsisting Name, and didst attain to that which none among the servants attained save those whom God, the Lord of all beings and the Lord of the hereafter and the first, chose. By the life of God! The treasures and mines of earth cannot equal this remembrance. To this testifieth he who hath found the sweetness of the utterance of the All-Merciful in the contingent world, and behind him is a preserving tablet.
- 6 يا احمد انا نذكرک فضلاً من عندنا و نبشرك بما قدّر لك من لدن مقتدر قدر انت الذى اقبلت و سمعت نداء ربك اذ اعرض عنه علماء الأرض و امرائها و اجبت مولاك اذ ارتفع ندائه بين الأرض و السماء اشهد انک آمنتم و شربتم الرحيق المختوم باسمى القيوم و فزت بما لا فاز به العباد الا من شاء الله مالک الوری و رب الآخرة و الأولى لعمر الله لا يعادل بهذا الذکر معادن الأرض و خزائنها يشهد بذلك من وجد حلاوة بیان الرحمن فى الامکان و عن ورائه من عنده لوح حفيظ
- 7 The Glory shining and manifest from the horizon of the heaven of My loving-kindness be upon thee and upon those who have arisen to aid the Cause with wisdom and utterance from the presence of One mighty and wise.
- 7 البهاء الظاهر اللائح من افق سماء عنايتى عليك و على الذين قاموا على نصرة الأمر بالحكمة و البيان من لدن قوى حکيم

BLIB_Or15715.255e, LHKM1.125b

BH02978

To: *Mirza Muhammad Ali Kadkhuda, in Qazvin*

Date: 1299-11 [1882-Sep]

- 1 He is the One dawning from the horizon of faithfulness. 1 هو المشرق من افق الوفاء
- 2 Glorified be He Who has appeared and manifested what He willed through His command "Be!" and it is. Exalted be He Who has sent down and revealed that whereby God's proof was perfected unto His servants. He verily is the All-Compelling, the Self-Subsisting. He has spoken that wherewith the Point gave glad tidings: "Verily there is no God but Me, the Truth, the Knower of the unseen." 2 سبحانه من ظهر و اظهر ما اراد بقوله كن فيكون تعالى من نزل و انزل ما تمت به حجة الله على العباد انه هو المهيمن القيوم قد نطق بما بشر به النقطة انه لا اله الا انا الحق علام الغيوب
- 3 Your letter has come before the Wronged One and the servant in attendance submitted it, and We have adorned it with the ornament of response. Verily your Lord is the Answerer, the Kind. We have mentioned you before and at this time as a grace from Us. He verily is the Mighty, the Loving. We have heard your call time after time and answered you in various Tablets. Be thankful and say: "Praise be unto Thee, O Lord of the seen and unseen!" 3 قد حضر كتابك لدى المظلوم و عرضه العبد الحاضر وزيناه بطراز الجواب ان ربك هو المجيب العطوف انا ذكرناك من قبل و في هذا الحين فضلاً من لدنا انه هو العزيز الودود قد سمعنا ندائك مرّة بعد مرّة و اجبتناك في الواح شتى ان اشكر و قل لك الحمد يا مالک الغيب و الشهود
- 4 How many a servant saw the signs and turned away from them, and how many a servant was so attracted by the call that he cast away the world and turned to the Most Great Name. By God's life, he is among the people of the highest paradise in a preserved tablet. We give glad tidings to those who have cast away vain imaginings and idle fancies and have turned with illumined hearts to the supreme horizon - the station round which circle honored servants. 4 كم من عبد رأى الآيات و اعرض عنها و كم من عبد اخذه جذب النداء على شأن نبذ العالم و اقبل الى الاسم الأعظم لعمر الله انه من اهل الفردوس الأعلى في لوح محفوظ انا نبشر الذين نبذوا الظنون و الأهواء و اقبلوا بقلوب نوراء الى الأفق الأعلى المقام الذي يطوفه عباد مكرمون
- 5 Grieve not because of the world and its conditions. That which has been sent down from God, the Lord of existence, shall be made manifest. Be steadfast in service to the Cause, speaking in praise of God and acting according to what you have been commanded in His binding Book. 5 لا تحزن من الدنيا و شئوناتها سيظهر ما نزل من لدى الله مالک الوجود كن قائماً على خدمة الأمر و ناطقاً بثناء الله و عاملاً بما امرت به في كتابه المحتوم
- 6 Convey My greetings to My loved ones who have taken the white cup in My Most Glorious Name and drunk therefrom My choice sealed wine. Say: This is the Day of remembrance and this is the Day of praise, did you but know it. Hold fast in all conditions to the cord of loving-kindness. He commands you to that which benefits you in all the worlds of His worlds. My hidden Book bears witness to this. 6 كبر من قبلي على وجوه احبائي الذين اخذوا الكأس البيضاء باسمي الأبهى و شربوا منها رحيق الختم قل هذا يوم الذكر و هذا يوم الثناء لو انتم تعلمون تمسكوا فيكل الأحوال بحبل العناية انه يأمركم بما ينفعكم في كل عالم من عوالمه يشهد بذلك كتابي المكنون
- 7 You have been under the glance of My loving-kindness and there befell you in My path that which caused the Concourse on High and the dwellers of Paradise to weep, but the people 7 قد كنتم تحت لحاظ عنايتي و ورد عليكم في سبيلي ما ناح به الملاء الأعلى و سكان الفردوس

do not understand. Preserve your stations through this Name through which, when it appeared, every hidden matter was made manifest. Thus has the luminous leaf recounted from the effulgences of your Lord's utterance, the Lord of Names. Be thankful with joy and gladness. The glory shining forth from the horizon of loving-kindness be upon you and upon those who have attained to the recognition of this mighty, forbidden Day.

ولكنّ القوم هم لا يفقهون ان احفظوا مقاماتكم بهذا الأسم الذي اذا ظهر ظهر كلّ امر مستور كذلك حكّت الورقة النوراء من تجليات بيان ربكم مالک الأسماء ان اشكروه بالفرح والسرور البهاء المشرق من افق العناية عليكم وعلى الذين فازوا بعرفان هذا اليوم العزيز الممنوع

BLIB_Or15697.202, BLIB_Or15713.094

BH04879

To: Nazanin, in Qazvin

Date: 1299-11 [1882-Sep]

In His Name, the Compassionate, the All-Bountiful!

O my handmaiden and my leaf! Praise be to God that thou hast been illumined by the lights of the Day of God, hast heard the call of Him Who is the Goal of all the world, and hast turned towards Him in days when men and women were veiled and heedless, save those whom God did will. Know thou with clear and manifest certitude that if in this Day but one word be revealed for a soul, that soul hath attained unto all good. The Word of God is better for thee than all that hath been created in earth and heaven. Time and again wert thou mentioned in the Holy Presence, and thou hast been honored with the remembrance of God, glorified be His majesty. We make mention in this station of My servant who hath ascended to the Supreme Companion and who was named 'Abdu'l-Hamid in the Kingdom of Names. O Hamid! Upon thee be My glory and My loving-kindness and My mercy that hath preceded all who are in the heavens and on earth. I bear witness that thou didst hear My call and turn to My horizon and set thy face toward My luminous countenance. Thou art he who was mentioned before the Wronged One. Blessed art thou and blessed is he who hath mentioned thee with this mention whereby every bone was quickened and every one that sat did arise and every tongue that had grown silent did speak. Rejoice thou in that My Most Exalted Pen hath remembered thee before thy ascension and after it, and was with thee at the time of thy rising unto God, the Mighty, the All-Praised. The glory shining forth from the horizon of My loving-kindness be upon

بسمه المشفق الكريم

يا امتي ويا ورقتي الحمد لله بانوار يوم الله فائز شدى نداى مقصود عالمان را شنيدى وباواقبال نمودى در آياميكه رجال و نساء محجوب و غافل مشاهده شدند الا من شاء الله بيقين ثابت مبين بدان يك كلمه اگر اليوم از براى نفسى نازل شود او بکل خير فائز است كلمه الله خير لك عما خلق في الأرض والسماء

مكرر در ساحت اقدس ذكرت بوده وبذكر حق جل جلاله فائز شدى انا نذكر في هذا المقام عبدى الذى صعد الى الرفيق الأعلى وسمى بعد الحميد فى ملكوت الأسماء يا حميد عليك بهائى وعنايتى ورحمتى التى سبقت من فى السموات والأرضين اشهد انك سمعت ندائى واقبلت الى افقى وتوجهت الى وجهى المنير انت الذى كنت مذكوراً لدى المظلوم طوبى لك ولمن ذكرك بهذا الذكر الذى به تحرك كل عظم وقام كل قاعد ونطق كل لسان كليل ان افرح بما ذكرك قلبى الأعلى قبل صعودك وبعده وكان معك حين ارتقائك الى الله العزيز الحميد البهاء المشرق من افق عنايتى عليك وعلى الذين فازوا بذكر الله المقتدر العليم الحكيم

BLIB_Or15710.247a, BLIB_Or15730.093a,

AQA5#045 p.060b

thee and upon those who have attained unto the remembrance of God, the Almighty, the All-Knowing, the All-Wise.

BH05290

To: Jinab-i-Haji Kazim

Date: 1299-11 [1882-Sep]

In His Name through Whom surgeth the ocean of divine knowledge!

Verily this Day proclaimeth and declareth: O people! He Who is the Manifestation of the Cause hath appeared, through Whom the trumpet hath been sounded, the Balance set up, the Bridge established, and that which was recorded in the Books of God, the Lord of all worlds, hath come to pass. This is the Day wherein the pebbles have testified to the Revealer of verses, and the sacred valley crieth out: "The Lord of Names hath come!", and the Holy Land declareth: "The Interlocutor of the Mount hath appeared and uttereth in every state that there is none other God but He, the All-Knowing, the All-Informed." We have heard thy call and have answered thee, and have remembered thy mention through this perspicuous Tablet. Arise amongst the servants with wisdom and utterance, and say: "O people! Be fair in what hath appeared and be not of the wrongdoers." He around Whom circle the proofs and evidences hath come, as testified by the Tongue of Grandeur in the Most Great Prison. Hasten, and be not of them that tarry. We have rent asunder the veils, and this is Mine all-highest horizon - behold ye it and be not of the deniers. This is the Day wherein it behooveth every soul to remind the people of this Most Great Remembrance and give them to drink of the Water of Life that floweth from the right hand of My mighty Throne. Thus have We remembered thee and revealed unto thee that which shall solace the eyes of them that know. And praise be to God, the Lord of all worlds.

بِسْمِ الَّذِي بِهِ مَاجَ بَحْرُ الْعُرْفَانِ

أَنَّ الْيَوْمَ يَنَادِي وَيَقُولُ يَا قَوْمَ قَدْ ظَهَرَ مَظْهَرُ الْأَمْرِ وَبِهِ نَفَخَ فِي الصُّورِ وَوَضَعَ الْمِيزَانَ وَنَصَبَ الصِّرَاطَ وَبَرَزَ مَا كَانَ مَسْطُورًا فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ هَذَا يَوْمٌ فِيهِ شَهِدَتِ الْحَصَاةُ لِمَنْزِلِ الْآيَاتِ وَالْبَطْحَاءُ يَنَادِي

قَدْ أَتَى مَالِكُ الْأَسْمَاءِ وَالْأَرْضِ الْمُقَدَّسَةِ تَقُولُ قَدْ ظَهَرَ مَكْلَمُ الطُّورِ وَيُنْطَقُ فِي كُلِّ شَأْنٍ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ أَنَا سَمِعْنَا نِدَائَكَ أَجْبَنَّاكَ وَ سَمِعْنَا ذِكْرَكَ ذَكَرْنَاكَ بِهَذَا اللَّوْحِ الْمُبِينِ قُمْ بَيْنَ الْعِبَادِ بِالْحِكْمَةِ وَالْبَيَانِ وَقُلْ يَا قَوْمَ انْصَفُوا فِي مَا ظَهَرَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ قَدْ أَتَى مِنْ طَافَتْ حَوْلَهُ الْحِجَّةُ وَالْبِرْهَانُ يَشْهَدُ بِذَلِكَ لِسَانُ الْقَدَمِ فِي السَّجْنِ الْأَعْظَمِ إِنْ أَسْرَعُوا وَلَا تَكُونُوا مِنَ الْمُتَوَقِّفِينَ قَدْ خَرَقْنَا الْأَحْجَابَ وَ هَذَا أَفْقَى الْأَعْلَى إِنْ أَنْظَرُوا وَلَا تَكُونُوا مِنَ الْمُنْكَرِينَ هَذَا يَوْمٌ يَنْبَغِي لِكُلِّ نَفْسٍ إِنْ يَذْكُرِ النَّاسَ بِهَذَا الذِّكْرِ الْأَعْظَمِ وَ يُسْقِيهِمْ كَوْثَرَ الْحَيَوَانِ الَّذِي جَرَى مِنْ يَمِينِ عَرْشِي الْعَظِيمِ كَذَلِكَ ذَكَرْنَاكَ وَ أَنْزَلْنَا لَكَ مَا تَقَرَّرَ بِهِ عِيُونَ الْعَارِفِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA41:220,

BLIB_Or15713.262b,

LHKM1.109

BH05945*To: Khadijih Khanum, in Qazvin**Date: 1299-11 [1882-Sep]*

1 In the Name of the All-Bountiful, the All-Knowing

1 بنام بخشندهء دانا

2 O My handmaiden, turn thy gaze unto the compassion and favour of God. He aided thee to recognize His sanctified Essence and led thee to the Highest Horizon until thou arrived here and attained the Presence, drank from the Kawthar of the reunion of the imperishable Desire, and became aware of His holy and sanctified Person. Make mention of this station in the assemblage of the handmaidens that they may all follow, with complete holiness, that which hath been revealed in the Book.

2 یا امتی بشفقت و عنایت حق ناظر باش ترا تأیید فرمود بر عرفان ذات مقدّسش و راه نمود بافق اعلی تا آنکه وارد شدی و یلقا فائز گشتی و از کوثر وصال مقصود بیزوال آشامیدی و بتقدیس و تنزیه نفسش آگاه شدی این مقام را در مجلس اماء ذکر نما تا کل بکمال تقدیس عامل شوند آنچه را که در کتاب نازل شده

3 How many nights and days didst thou dwell in His presence and rest in His house! By the life of God, this station is most great - preserve it. Praise be to God that during the known months when thou wert circling round, no act appeared from thee that would cause grief to the Ancient Beauty. This matter is of great import. Be thou thankful unto thy Lord, the Remembering, the Speaking, the All-Knowing. God willing, mayest thou remain firm and steadfast in divine love and be attracted to that which He loveth and is pleased with. We made mention of Jinab-i-Qasim, and We at this moment send Our greetings upon him and upon My loved ones in that place and upon My handmaidens who have heard and turned unto God, the Lord of the worlds.

3 چه بسیار از لیلی و آیام که در جوارش ساکن بودی و در بیتش مستریح لعمریه این مقام بسیار عظیمست حفظش نما الحمد لله در اشهر معلومات که طائف حول بودی امری از شما ظاهر نشد که سبب حزن جمال قدم شود اینفقره بزرگست ان اشکری ربک الذاکر الناطق العلیم انشاءالله در محبت الهی ثابت و راسخ باشی و به ما یحب و یرضی ناظر جناب قاسم را از قبل ذکر نمودیم و نکبر فی هذا الحین علیه و علی احبائى فی هناک و علی امائى اللائى سمعن و اقبلن الی الله رب العالمین

BLIB_Or15715.287b

BH06453*To: Mirza Muhammad Ali Kadkhuda, in Qazvin**Date: 1299-11 [1882-Sep]*

1 He is the All-Knowing, the All-Informed.

1 هو العلیم الخبیر

2 We promised thee a Tablet and have revealed for thee that which brings joy to the eyes of the people of the Most Exalted Paradise. Give thanks and praise to thy Lord for this great bounty. Arise to serve the Cause with spirit and joy. By the

2 انا وعدناک بالوَح و انزلنا لک ما تقرّ به عیون اهل فردوسی الأعلی ان احمد ربک ثم اشکره بهذا الفضل العظیم قم علی خدمة الأمر بالروح

life of the All-Merciful! He will assist thee, and He is the Mighty, the Powerful.

- 3 Say: O people of the Bayan! Aid your Lord through the hosts of deeds. Thus have We commanded you before and in this wondrous Tablet. Beware lest the conditions of creation veil you. Cast aside what the people possess and take what hath been given you from God, the Kind, the Generous. Say: We have sent down for you from the heaven of grace that which every learned one hath failed to reckon. Arise with wisdom to serve the Cause of your Lord Who hath come for the betterment of the world and the unity of nations. He is, verily, the True One, the Faithful. Convey My greetings unto them and give them the glad-tidings of My grace and favor which have preceded all existence. The Glory be upon thee and upon them and upon whosoever hath taken the Book of God with strength from Him and readeth what is therein at eventide and at dawn.

و الرّيحان لعمر الرّحمن أنّه يؤيّدك و هو المقتدر
القدير

3 قل يا ملأ البيان ان انصروا ربكم بجنود الأعمال
كذلك امرناكم من قبل و فيهذا اللّوح البديع
اياكم ان تحجبكم شئون الخلق ضعوا ما عند
القوم وخذوا ما اوتيتكم من لدى الله المشفق الكريم
قل قد انزلنا لكم من سماء الفضل ما عجز عن
احصائه كلّ عالم عليم قوموا بالحكمة على خدمة
امر ربكم الذي اتى لعمار العالم و اتّحاد الأمم انه
لهو الصّادق الأمين كبر من قبل على وجوههم و
بشّره بفضلي و عنايتي التي سبقت كلّ الوجود
البهاء عليك و عليهم و على من اخذ كتاب الله
بقوة من عنده و قرأ ما فيه في كلّ اصيل و بكور

BLIB_Or15730.037f, BLIB_Or15734.1.077b

BH07033

To: Sister of Muhammad who has attained, in Qazvin

Date: 1299-11 [1882-Sep]

- 1 In the name of the Goal of all the worlds!
- 2 God, glorified be His majesty, hath ever kept and will continue to keep His gaze of loving-kindness fixed upon His male and female servants. I swear by the lights of God's countenance that whosoever today hath drunk from the ocean of His grace, their mention shall endure and persist in the Book.
- 3 O leaf! I counsel thee and all handmaidens to show forth the Most Great Steadfastness, for false souls have appeared and will continue to appear. Beseech ye God that He may enable you to act according to that which He hath commanded and which hath been inscribed in the Book by the Most Exalted Pen.
- 4 The thief lies in wait, the liar lurks in ambush, and the treacherous one follows behind. At all times implore the All-Merciful Lord that He may protect you and grant you a dwelling place in His presence. Verily, He hath power over all things.

1 بنام مقصود عالميان

2 حقّ جلّ جلاله لازال لحاظ عنايتش متوجّه
عباد و اماء بوده و خواهد بود قسم بانوار وجه
الهي كه هر نفسى اليوم از بحر عنايت نوشيد
ذكرش در كتاب باقى و پاينده است

3 اى ورقه وصيت ميكنم ترا و جميع اماء را
باستقامت كبرى چه كه نفوس كاذبه ظاهر
شده و ميشوند از حقّ بخوايد شما را مؤيد
فرمايد بر عمل بآنچه امر فرموده و در كتاب از
قلم اعلى ثبت گشته

4 سارق بر مرصد منتظر و كاذب در كمين و خائن
از پي در جميع احيان از حضرت رحمن بطلبيد
شما را حفظ فرمايد و در جوار خود مسكن عطا
نمايد انه على كلّ شىء قدير

- 5 The glory be upon thee and upon My handmaidens who are there, who have won victory through the Most Great Steadfastness in the Cause of God, the Lord of the Throne and of the dust, and the Lord of the Last and the First.

5 البهاء عليك و على امائى فى هناك اللائى فزن
بالاستقامة الكبرى على امر الله مالک العرش و
الترى و ربّ الآخرة و الأولى

BLIB_Or15710.246, BLIB_Or15730.093b,

AQA5#102 p.117b

BH07908

To: Wife of Aqa Muhammad Javad Farhad, in Qazvin

Date: 1299-11 [1882-Sep]

- 1 He is the All-Hearing, the All-Seeing

1 هو السّامع البصير

- 2 O My handmaiden! By the life of God, thy mention hath been made in the Most Holy Court, and time and again thou hast been blessed with the bounties of God, exalted be His glory. How many were the servants and handmaidens who, when faced with divine tests, were seen to be agitated, nay utterly perished. Thou art among those handmaidens whom neither the allusions and doubts prevalent amongst the people, nor their prejudices and zealotry, could debar from God, exalted be His glory. I swear by the Kingdom of the utterance of the All-Merciful that this station is most glorious in the sight of God. Strive thou to preserve him through His name. He is as a brilliant lamp unto thee and will be with thee in the divine worlds. Blessed art thou, and blessed is Javad, and blessed is Ahmad who attained unto My presence, heard My call, and drank the choice wine of reunion with Me, the Mighty, the Best-Beloved. The glory of God be upon you all from God, the Protecting, the Self-Subsisting.

2 يا امتى لعمر الله ذكرت در ساحت اقدس بوده و
مرّة بعد مرّة بعنايات حقّ جلّ جلاله فائز شدی
چه بسیار از عباد و اماء که در ظهور امتحانات
الهی مضطرب بل معدوم مشاهده شدند تو از
امائى هستی که آنچه مابین خلق موجود است
از اشارات و شبهات و نسبت و حمیت ایشان را
از حقّ جلّ جلاله منع ننمود قسم بملکوت بیان
رحمن که این مقام اعزّ است لدى الله جهد نما
تا او را با سمش حفظ نمائی او بمثابهء سراج منیر
است از برای تو و در عوالم الهی با تو خواهد بود
طوبی لک و لجوادی و لأحمد الذی فاز بلقائى
و سمع ندائى و شرب کوثر و صالى العزیز المحبوب
البهاء علیکم من لدى الله المهيمن القيوم

BLIB_Or15715.256a

BH07686*To: Haji Malik Husayn brother of Mulla Husayn**Date: 1299-11 [1882-Sep]*

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

Glorified art Thou, O Thou at Whose might the limbs of the world trembled and at Whose fear the hearts of the nations were troubled! I beseech Thee by the Most Great Name, through which the Kingdom of Names appeared and all things came into being, to assist Thy loved ones to achieve the most great steadfastness, and to ordain for them, through Thy bounty and grace, that which will bring joy to their eyes, tranquility to their souls, and gladness to their hearts. O Lord! Thou seest them turning toward Thee, and directing themselves to the Dayspring of Thy Revelation, the Dawning-Place of Thy proof, and the Manifestation of Thy Cause. I beseech Thee not to deprive them of the ocean of Thy generosity and the heaven of Thy grace. O Lord! This is a Day which Thou hast related unto Thyself and made, through Thy power and sovereignty, the sovereign over all ages and centuries. I beseech Thee to protect Thy chosen ones from the evil of the oppressors among Thy creation. Thou art He Whom the defenses of the world cannot frustrate, nor can the might of the nations weaken. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, verily, the Almighty, the All-Powerful.

JHT_S#165

بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعَزِّ الْعَلِيِّ الْأَبْهَى

سبحانك يا من بقوّتك ارتعدت فرائض العالم
و من خشيتك اضطربت افئدة الأمم اسئلك
بالاسم الأعظم الذي به ظهر ملكوت الأسماء و
برزت الأشياء بأن تؤيد احبائك على الاستقامة
الكبرى ثم اكتب لهم بجودك و فضلک ما تقرّ
به عيونهم

و تطمئنّ به نفوسهم و تنشرح صدورهم اى
ربّ تريهم مقبلين اليك و متوجهين الى مشرق
وحيك و مطلع برهانك و مظهر امرک
اسئلك ان لا تحيهم عن بحر جودک و سماء
فضلک اى ربّ هذا يوم نسبته الى نفسك و
جعلته سلطان القرون و الأعصار بقدرتك و
سلطانک اسئلك بأن تحفظ اصفياک من شرّ
طغاة خلقک انت الذي لا تعجزک مدافع العالم
ولا سطوة الأمم تفعل و تحکم و انت المقتدر
القدير

ADM3#105 p.126

BH08268*Date: 1299-11 [1882-Sep]*

1 In the Name of our Lord, the All-Powerful, the Overseer of all who are in the heavens and on earth! Glory be to Thee, O Thou through Whose Name the gates of hearts were opened and by Whose Finger of might the veils of souls were rent asunder!

2 I beseech Thee by Thy most sweet Call whereby the Kingdom of creation and the realities of names were attracted, to send

1 بِسْمِ رَبِّنا الْمَقْتَدِرِ الْمُهَيْمِنِ عَلَى مَنْ فِي السَّمَوَاتِ
و الْأَرْضَيْنِ سُبْحانَكَ يا مَنْ بِاسْمِكَ فَتَحَتْ
أَبْوابَ الْقُلُوبِ و باصبعِ قَدْرَتِكَ انْشَقَّتْ سُبْحَاتِ
النَّفُوسِ

2 اسئلك بندائك الأَحلى الذي به انجذب
ملكوت الانشاء و حقائق الأسماء بأن تنزل من

down from Thy Most Exalted Pen upon the people of Baha that which will preserve them from the promptings of self and passion and draw them nigh unto the Most Glorious Horizon.

- 3 O Lord! Thou seest Thy loved ones turning unto Thee and clinging to the hem of Thy mercy. Ordain for them what Thou hast ordained for Thy chosen ones who have cast away what is with the world in Thy days and soared on the wings of detachment in the atmosphere of Thy love and nearness. Verily, Thou art the Almighty over what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

- 4 The sum of fifteen tumans was received by this servant through His Holiness Afnan, upon him be all the most glorious Glory of God, in the month of Dhi'l-Qa'dih 1299.

JHT_S#164

قلبك الأعلى على اهل البهّاء ما تحفظهم عن
شؤون النفس و الهوى و يقربهم الى الأفق
الأبهي

3 ايرب ترى احبائك مقبلين اليك و متشبثين
بأذيال كرمك قدر لهم ما قدرته لأصفيائك
الذين نبذوا ما عند العالم في أيامك و طاروا
بأجنحة الانقطاع في هواء حبك و قربك انك
انت المقتدر على ما تشاء لا اله الا انت العليم
الحكيم

4 مبلغ بانزده تومان بتوسط حضرت افنان اح عليه
من كل بهاء اباه باين عبد خادم رسيد في شهر
ذى القعدة سنة ١٢٩٩

ADM3#104 p.125, AMIN.023-024

BH09145

To: Faydullah, in Qazvin

Date: 1299-11 [1882-Sep]

He is the All-Bountiful

O Fayd! Thou hast attained unto My recognition, inasmuch as We guided thee to Mine horizon, acquainted thee with My path, caused thee to hear Mine verses, and showed thee the manifestations of My love and the dawning-places of My affection, and cast upon thee My wondrous remembrance. We have heard thy call and whatsoever thou didst desire of the word that speaketh of the good-pleasure of thy Lord, the Forgiving, the Generous. We have answered thee and sent down for thee what thou didst ask from the heaven of thy Lord's grace, the Kind, the Merciful. Rejoice thou in this most great favor, then preserve it through His Name, the Preserver, the Powerful, the Mighty. Thus hath the Tongue of the Wronged One spoken, whilst sorrows surrounded Him from all sides, that thou mayest rejoice and be of those who render thanks. Hold thou fast unto the hem of grace and say: O my God! I beseech Thee by Thy bounty to preserve for me what Thou hast

هو الفيّاض

يا فيض قد فزت بعرفاني اذ هديناك الى افق و
عرّفناك صراطي و اسمعناك آياتي و اشهدناك
مظاهر حبي و مطالع ودي و القيناك ذكرى
البديع انا سمعنا ندائك و ما اردته من الكلمة التي
تحكي عن رضا ربك الغفور الكريم

انا اجبتناك و انزلنا لك ما سئلته من عمن
فضل ربك العطوف الرحيم ان افرح بهذا الفضل
الأعظم ثم احفظه باسمه الحافظ القوى القدير
كذلك نطق لسان المظلوم اذ احاطته الأحران
من كل الأقطار لتفرح و تكون من الحامدين
تشبث بذيل العناية و قل يا الهى اسئلك بأن
تحفظ لى ما اعطيتني بجودك انك انت المقتدر
الفضال العزيز الحكيم

BLIB_Or15715.287a, BLIB_Or15734.1.102b

given me. Verily, Thou art the Powerful, the All-Bountiful, the Mighty, the All-Wise.

BH10117

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: 1299-11 [1882-Sep]

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

O Nabil! My Most Exalted Pen makes mention of thee and commands thee to that which will attract the hearts of the world. Read thou My verses in the watches of the night and at the break of day. By My life! They speak forth among the nations that which will kindle in all things the fire of the love of thy Lord, the Mighty, the Powerful.

O Muhammad! The Wronged One counsels thee with that which He counseled thee before, and sends His greetings unto thee from this glorious and wondrous station. Rejoice thou at My remembrance of thee and My turning unto thee. Verily thy Lord is with thee under all conditions - He witnesseth and seeth, and He is the All-Knowing, the All-Informed.

هو الأقدس الأعظم الأبهى

يا نبيل يذكرك قلبي الأعلى ويأمرك بما تنجذب به افئدة العالم ان اقرأ آياتي في آناء الليل واطراف النهار لعمري انها تنطق بين الأمم بما يحدث فيكّل شيء نار محبة ربك المقتدر القدير يا محمد يوصيك المظلوم بما وصاك به من قبل ويكبر عليك من هذا المقام العزيز البديع ان افرح باقبال اليك و ذكرى اياك ان ربك يكون معك فيكّل الأحوال يشهد ويرى و هو العليم الخبير

BLIB_Or15730.037e, BLIB_Or15734.1.118a,
LHKM1.108

BH10212

To: Sakinih wife of Muhammad Baqir, in Qazvin

Date: 1299-11 [1882-Sep]

¹ He is the All-Knowing Witness!

¹ هو الشاهد العليم

² O divine maidservant! Your call was received and you too received the response. This is the station of thanksgiving and the time of praise. We counsel all handmaidens to the Most Great Purity and the Supreme Chastity, and to arise in matters that cause the exaltation of God's Cause among women. God willing, with purified eyes and detached hearts and attentive

² اى كنيز الهى ندايت فائز شد و تو هم بجواب فائز گشتى مقام مقام شكر است و وقت وقت حمد جميع اماء را وصيت مينمائيم بتنزيه اكبر و عصمت كبرى و قيام بر اموريكه سبب ارتفاع امر الهى است ما بين نساء انشاء الله بابصار مطهره

ears and truthful tongues, speak ye and see ye and hear ye. This is the counsel of the Wronged One to His loved ones. The Glory be upon thee.

و قلوب فارغه و آذان واعيه و السن صادقه
بگوئيد و ببينيد و بشنويد اينست وصيت مظلوم
دوستان خود را الباء عليك

AQA5#128 p.165a

BH10502

To: Karbalai Ali, in Ustad Ali

Date: 1299-11 [1882-Sep]

He is the Witnessing, the All-Hearing! The Lord of the worlds remembers thee from the Most Great Prison. Be thankful unto God for this supreme favor. Blessed is he who hath drunk from the Kawthar of My love and tasted the sweetness of My utterance whereby the ocean of knowledge hath surged amongst the peoples. However, most of the people are among the heedless. They have cast the principles of God behind their backs and taken their own limitations. Verily they are among those who wander distracted. Be steadfast in the Cause and firm in the love of thy Lord in such wise that neither the allusions of the people nor the doubts of those who have denied God, the Lord of the worlds, shall cause thee to slip.

هو الشاهد السميع
يذكرك مولى العالم في السجن الأعظم ان احمد الله
بهذا الفضل العظيم طوبى لمن شرب كوثر حبي
و ذاق حلاوة بياني الذي به ماج بحر العرفان بين
الأنام ولكن القوم اكثرهم من المعرضين قد نبذوا
اصول الله عن ورائهم و اخذوا حدود انفسهم الا
انهم من الهائمين كن ثابتاً على الأمر و راسخاً في
حب موليك على شأن لا تزلك اشارات القوم
ولا شبهات الذين كفروا بالله رب العالمين

BLIB_Or15734.1.117c, AQA5#127 p.164b

BH10704

To: Shaykh Kazim Samandar, in Qazvin

Date: 1299-11 [1882-Sep]

¹ He is the Most Holy, the Most Exalted

¹ هو الأقدس الأعلى

² O Samandar! The Wronged One makes mention of thee from His Most Great Prison, and enjoins thee to that which will cause the trees to be set ablaze and the rivers to flow. Verily thy Lord is the All-Knowing, the All-Informed. Speak forth the verses of thy Lord whereby hearts are melted and the breasts of them that have advanced towards God are set aflame. Leave the cold to him who cannot distinguish his right hand from his

² يا سمندر يذكرك المظلوم في منظره الأكبر و
يوصيك بما تشتعل به الأشجار و تجري به الأنهار
ان ربك هو العليم الخبير ان انطق بآيات ربك
التي بها تدوب الأبدان و تحترق بها افئدة المقبلين

left. The glory rest upon thee and upon those that are with thee from the presence of One mighty, all-wise.

دع البرد لمن لا يعرف الشمال عن اليمين البهاء
عليك وعلى من معك من لدن عزيز حكيم

BLIB_Or15730.037d, BLIB_Or15734.1.123a,

MJAN.006b, AYBY.058a

BH10678

To: Karbalai Ahmad Pilihfurush

Date: 1299-11 [1882-Sep]

- 1 He is the One Who calls between earth and heaven!
- 2 O Ahmad! The Dawning-Place of praise and the Dayspring of Revelation remembers you with verses that none in the world can enumerate. To this bears witness the Lord of Eternity in this station which has been named by all names in the Crimson Tablet which none has comprehended save the All-Knowing, the All-Informed. Shouldst thou find the sweetness of My utterance and the delicacy of My call, thou wouldst lament for what hath befallen Me at the hands of the heedless ones. Hold fast unto wisdom and place thy trust in God, the Mighty, the All-Wise.

1 هو المنادى بين الأرض والسماء

2 يا احمد يذكرك مطلع الحمد ومشرق الوحي بآيات
عجز عن احصائها من في العالم يشهد بذلك مالك
القدم في هذا المقام الذي سمي بكلّ الأسماء في
الصّحيفة الحمراء التي ما اطلع بها الاّ العلم الخبير
لو تجد لذة بياني وحلاوة ندائي لتنوح على ما ورد
عليّ من جنود الغافلين تمسك بالحكمة وتوكل على
الله العزيز الحكيم

BLIB_Or15734.1.122d

BH11097

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)

Date: 1299-11 [1882-Sep]

The Supreme Pen hath testified in the days of God, the Lord of all beings, that thou didst hearken unto the proof and didst turn thereby unto the All-Merciful, and didst drink the choice wine sealed with His Name, the Self-Subsisting. We counsel thee to preserve this most exalted station and this supreme rank.

الله ابيه

قد شهد القلم الأعلى في أيام الله مالك الوري
بأنك سمعت البرهان واقبلت به الى الرحمن و
شربت الرّحيق المختوم باسمه القيوم انا نوصيك
بحفظ هذا المقام الأعلى وهذه الرتبة العليا

BLIB_Or15715.280e, BLIB_Or15734.1.124b,

BLIB_Or15734.1.125e

BH11194*To: Himmat-Ali Khi Alif, in Qazvin**Date: 1299-11 [1882-Sep]*

1 He is the Most Glorious, the All-Glorious!

1 هو البهيّ الأبهى

2 O Himmat! Thy portrait hath come before Him Who hath no likeness, and hath attained unto the presence of thy Lord in this station which hath been named with the Most Beautiful Names. The Glory be upon thee and upon thy son and upon those who are with you both, from God, the Lord of the worlds.

2 يا همّت قد حضر تمثالكم عند من لا مثال له و
فاز بقاء ربك فهذا المقام الذي سمي بالأسماء
الحسنى البهاء عليك وعلى ابنك ومن معكما من
لدى الله رب العالمين

BLIB_Or15734.1.125c

BH08635*Date: 1299-11-07 [1882-Sep-20]*

1 He is the Compassionate, the All-Bountiful.

1 هو المشفق الكريم

2 I testify unto Thy singleness and Thy oneness, O Thou Who art my God, my Master, my Support, my highest Hope and Aspiration. Nothing whatsoever can be likened unto Thee, nor any partner ascribed to Thee, nor assistance rendered unto Thee, nor is there any who could ever supplant Thee. Thou hast created the creation in order to reveal Thy grace and manifest Thy munificence and bounty. Thou hast made known to Thy creatures the path of Thy good-pleasure, hast enabled them to recognize Thy guidance, and hast led them unto Thy straight path and glorious proclamation.

2 اشهد يا الهى و سيدى و سدى غاية املى و
رجائى بوحدانيتك و فردانيتك ليس لك شبيه و
لا نظير ولا وزير قد خلقت الخلق اظهاراً لفضلك
و ابرازاً لجودك و عطائك و علمتهم سبيل رضائك
و عرفتهم اليك و هديتهم الى صراطك المستقيم و
نبائك العظيم

3 I beseech Thee by Thy Prophets and Holy Ones, Who have rendered aid unto Thy Cause by Their substance and by Their own persons, and I entreat Thee by the ocean of Thy knowledge and the heaven of Thy grandeur, to ordain for Thy handmaiden that she observe what Thou hast sent down in Thy book. Illumine her heart with the light of Thy knowledge, O my God, and write down for her such as Thou hast ordained for the maidens of Thy highest paradise.

3 اسئلك بانبيائك و اوليكك الذين نصرؤا امرك
بامواهم و انفسهم بجر علمك و سماء عظمتك بان
تقدر لامتك العمل بما انزلته فى كتابك ثم نور
قلها يا الهى بنور معرفتك ثم اكتب لهل ما كتبه
لطاعات فردوسك الأعلى

4 Thou art, in truth, the Lord of all men and the King of the throne above and of earth below. None other god is there but

Thee, the Forgiving, the Merciful, and the Omnipotent, the Omniscient, the All-Wise.

JHT_S#054

4 آنک انت مولی الوری و ربّ العرش و الثری لا اله الا انت الغفور العليم الحکیم

INBA18:380, INBA51:101b, INBA27:477a,
KB_620:094-095, ADM1#068 p.122,
AQMJ2.007

BH00263

To: *Siyyid Mihdi Dahaji et al.*

Date: 1299-11-16 [1882-Sep-29]

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

1 هو الله تعالى شأنه العظمة والكبرياء

2 Praise be to God that through divine bounty and the generosity and grace of the Lord, the fire of sedition has been quelled and the light of His Cause is resplendent. Yet after the deluge and the destruction of lofty edifices and the uprooting of towering trees, praise be to God that the thunder of cannons has ceased and the earthquake of the land has been transformed to stillness. The condition of Alexandria is known to your honor, but Cairo, that is to say Egypt, remained protected. The will of God, exalted be His glory, preserved it from the evil of tyrants and the fire of rebellious souls. Exalted be His grandeur!

2 الحمد لله از فضل الهی و جود و کرم ربّانی نار بغی ساکن و نور امر لائغ ولكن بعد از طوفان و ویرانی عمارات عالیّه و انقمار اشجار باسقه لله الحمد که دمدمه مدافع بانها رسید و زلزله ارض بسکون تبدیل شد احوال اسکندریه که نزد آنحضرت معلوم ولكن قاهره یعنی مصر محفوظ ماند اراده حق جلّ جلاله او را از شر طغات و نار انفس بغات حفظ فرمود جلّت عظمته

3 O beloved of my heart! At every moment a fresh calamity seizes the world. In successive years, at times conflagration appears, at times war, at times corruption, at times earthquake, at times subsidence and the like. There has been and is no doubt that all these are for the awakening of humanity. Yet the people remain heedless and veiled, and until now have not reflected upon what has been and is the cause of these events and tribulations. Their eyes have been blinded and their tongues have been silenced, and today they neither understand nor perceive.

3 یا محبوب فؤادی در هر حین بلای جدیدی عالم را اخذ مینماید در سنین متوالیات گاهی احراق و گاهی حرب و گاهی فساد و گاهی زلزله و گاهی خسف و امثال آن ظاهر شکمی نبوده و نیست که جمیع آن از برای انباه خلق است ولكن خلق غافل و محجوب و تا حال تفکر ننموده اند که سبب این حوادث و بلیات چه بوده و چیست قد عمت ابصارهم و خرسست السنهم و هم الیوم لا یفقهون ولا یمصرون

4 It is incumbent upon all to beseech the All-Possessing One with utmost humility and supplication to protect His special party from other parties. The dust of heedlessness has so seized the servants that they distinguish not good from evil, nor right from wrong. The hand of the oppressor is raised high; they have shown and show no mercy to the weak. At all times they seek to increase their power, even though they witness that every power is followed by weakness and every might by impotence. The Expounder of the world hath spoken in such

4 بر جمیع لازم است بکمال تضرّع و ابتهال از غنی متعال مسئلت نمایند تا حزب مخصوص را از احزاب حفظ نماید غبار غفلت بشأنی عباد را اخذ نموده که خیر را از شر و معروف را از منکر تمیز نمیدهند دست تطاول اقویا بلند بهیچوجه بر ضعفا رحم ننموده و نمینمایند در جمیع اوان در صدد آنند که بر قوت خود بیفزایند مع آنکه مشاهده مینمایند که هر قوتی را ضعف از عقب

wise that its reckoning would be most difficult; nevertheless they remain deprived and forbidden therefrom. We beseech God to grant the eye of discernment and bestow the gift of justice. Verily, He hath power over all things.

- 5 May my spirit be sacrificed for your honor! Your letter dated the 27th of the blessed month of Ramadan was like the morning breeze that refreshed both heart and weary body. How fitting it is to recall these blessed words: "O God! For Thee have I fasted, upon Thy sustenance have I broken my fast, and in Thee have I trusted." It is evident how joyous and delighted a poor one becomes when blessed with the feast of truth and divine knowledge during the blessed Ramadan. Praise be to God! Glory be to God! Thanks be to God!

- 6 After perusing and reading your letter, it was presented before the Divine Presence, and this is what the Tongue of Utterance spoke in the Kingdom of Knowledge: "God willing, may you be blessed with divine favors and the outpourings of the True Bestower. O My Name! The heedlessness of people has reached such a state that they have clung to a drop while passing by the river of divine grace. They are deprived of a single line from the Mother Book and barred from a particle of the radiance of the Sun of Truth. What has become of people's understanding and where has justice gone? If they were to deny all things, it would not be so consequential, but when they cling to a handful while objecting to the Most Great Ocean - this is cause for lamentation and grief.

- 7 "God willing, may you be assisted in all conditions to aid the Cause and be successful in reforming the people, that all may be adorned with spiritual qualities and goodly deeds. The fragrance of praiseworthy deeds is a mighty host. O My Name! The Cause of God appears weak due to the prevalence of tyranny, and now lies under the claws of enemies. Beseech God to grant deliverance, preserve His Faith, and cause the light of the Sun of Justice to overcome the darkness of oppression and illuminate the horizons.

- 8 "Illumine the friends in every land with the light of the Most Great Name and convey to them the greetings from the Wronged One. Say: Strive to deposit precious jewels in the treasury of the Trusted One, the All-Wise. Today this is possible, but afterward impossible. The Command belongs to God, the Lord of the Beginning and the End. The fire

و هر توانائی را ناتوانی از پی مبین عالم بشائی بیان فرموده که احصای آن بسی مشکل مع ذلک از آن محروم و ممنوعند از حقّ میطلبیم بصر عنایت فرماید و انصاف کرم نماید آنه علی کلشی قدیر

5 روحی لحضرتکم الفداء دستخط حضرت عالی که بتاریخ ۲۷ شهر رمضان المبارک مزین بود چون نسیم سحری قلب و جسم پژمرده را تازه نمود بموقع ذکر اینکلمه مبارکه در ایستقام واقع شد اللهم لك صمت و علی رزقك افطرت و علیک توکلت معلوم است در رمضان المبارک مسکینی بمائده حقیقت و معارف مرزوق شود چه مقدار مسرور میگردد و فرح او را اخذ مینماید الحمد لله الشکر لله الفضل لله

6 باری بعد از زیارت و اطلاع قصد مقام نموده تلقاء وجه عرض شد هذا ما نطق به لسان البیان فیملکوت العرفان انشاء الله بعنایت الهی و فیوضات فیاض حقیقی فائز باشید یا اسمی غفلت ناس بمقامی رسید که بقطره تمسک نموده اند و از فیرات عنایت رحمانی گذشته اند بسطری از ام الکتاب ممنوعند و بذرهائی از اشراقات انوار آفتاب حقیقت محروم آیا درایت ناس چه شده و انصاف بکجا رفته اگر جمیع را انکار نمایند پر مؤثر نه ولكن اگر بغرفه متمسک شوند و بر بحر اعظم اعتراض نمایند ایستقام جای نوحه و ندبه و حنین است

7 انشاء الله آنجناب در جمیع احوال بنصرت امر مؤید باشند و باصلاح ناس موفق تا کل باخلاق روحانیه و اعمال طیبه مزین گردند عرف اعمال و افعال پسندیده جندی است قوی یا اسمی مذهب الله نظر بغلبه ظلم ضعیف مشاهده میشود و حال تحت مخالب اعدا از حقّ بطلبید تا نجات عطا فرماید و دینش را حفظ نماید و انوار آفتاب عدل بر ظلمت ظلم غلبه کند و آفاق را منور دارد

8 دوستان هر ارضی را بانوار ذکر اسم اعظم منور دار و از قبل مظلوم تکبیر برسان بگو جهد نمائید تا جواهر ثمینه غالیه در خزینه حکیم امین ودیعه گذارید امروز این امر ممکن و از بعد محال الامر لله مالک المبدء و المال نار سدره باین اشتعال

of the Divine Lote Tree burns with such intensity and the light of His countenance shines with such brilliance, yet all remain extinguished save whom thy Lord willeth. But to the blind, darkness and light appear the same. Where are the penetrating eyes and the attentive ears?

و نور وجه باین شأن ظاهر و ساطع مع ذلك
كل محمود الا من شاء ربك ولكن ظلمت و نور
نزد ناينا يكسان است اين الأبصار الحديدة و اين
الأذان الواعية

- 9 "We beseech the All-Merciful to fulfill what He has promised in the Qur'an and make the earth a place for the manifestation of the blessed verse 'Wherein thou seest neither crookedness nor unevenness.' The glory from Us be upon you and upon those who have cast away the darkness of idle fancies, clinging to the light of certitude. Praise be to God, the Lord of the Worlds."
- 9 از حضرت رحمن میطلبیم به ما وعد في الفرقان
وفا نماید و ارض را محل ظهور آیه مبارکه لا
ترى فيها عوجاً و لا امناً فرمايد البهاء من لدنا
عليك و على الذين نبذوا ظلمة الأوهام متشبثين
بأنوار اليقين الحمد لله رب العالمين انتهى
- 10 The Suns of Utterance of the Beloved of all creation, despite these manifestations, effulgences, and dawns, continue to educate the mines of love and wisdom, preparing them for the appearance of precious, wondrous, and exalted pearls. If today they do not appear due to the people's lack of capacity, ultimately the victory belongs to Truth - He will manifest what He has willed. In His grasp are the reins of all affairs. He doeth what He pleaseth and ordaineth what He willeth. He is the Single One, the One, the All-Knowing, the All-Informed.
- 10 شمس بیان محبوب امکان مع این ظهورات و
بروزات و اشراقات معادن محبت و حکمت را
تربیت میفرماید و مستعد مینماید از برای ظهور
لالی ثمينة بدیعه منیعه اگر امروز از عدم استعداد
خالق ظاهر نشود آخر غلبه از حق است ظاهر
فرماید آنچه را اراده نموده في قبضته ازمة الأمور
يفعل ما يشاء و يحكم ما يريد و هو الفرد الواحد
العليم الخبير
- 11 God knoweth that separation from your honor has become complete and has had a profound effect. Now that you have settled at the seat of the throne in the Castle of 'Udi, O servant present, for many days we would walk and your honor, upon him be My glory, would appear from afar, and a certain state and sign would be observed, but now due to circumstances you are absent. Such words were heard repeatedly.
- 11 علم الله فراق آنحضرت ظهور کلی نموده و اثر
کلی دارد حال که مقرر کرسی قصر عودی واقع
فرمودند یا عبد حاضر بسی ایام که ما مشی
مینمودیم و جناب اسمی علیه بهائی از دور پیدا
حالتی و علامتی مشاهده میشد و حال نظر باقتضا
غایب انتهی امثال اینکلمات مکرر استماع شد
- 12 That you wrote of meeting the aforementioned person in the great city was necessary, and until now he has moved with wisdom, such that from the Land of Ha [Haifa] satisfaction has been expressed. God willing, affairs will be fulfilled according to God's will. After your presence, three letters arrived from the Land of Ha addressed to that beloved one, mentioning the transactions of Beirut. After viewing and presenting them to the beloved Haji Siyyid Javad - upon him be Baha'u'llah - they were given to him to write a response. There was no new story except they had written details about sending funds to the Land of Ha. It is hoped the person in Beirut will act trustworthily and deliver it. The mentioned beloved one will present the details of affairs.
- 12 اینکه مرقوم فرمودید که در مدینه کبیره شخص
مذکور را ملاقات نمودید این فقره لازم بود و تا
حال بحکمت حرکت نموده بشأنیکه از ارض هاء
هم اظهار رضایت فرموده اند انشاء الله امورات
به ما اراده الله فائز شود بعد از آنحضرت سه
دستخط از ارض هاء رسید باسم آنحبيب ذکر
معاملات بیروت را نموده بودند بعد از مشاهده
و عرض بجناب محبوبی حاجی سید ۱۴ [جواد]
علیه ۹ ۶۶ [بهاء الله] داده شد که جواب
بنویسند حکایت جدیدی نبود مگر تفصیل ارسال
وجه را به ارض هاء نوشته بودند امید هست
شخص بیروت بامانت عمل نماید و برساند تفصیل
امور را محبوب مذکور عرض مینماید
- 13 Mention was made of the movement of the Afnans - upon them be the Most Glorious Glory from all Glory - and their proceeding to the House of God. God willing, may they be blessed with health and reach their goal. This servant also begs for prayers,
- 13 ذکر حرکت حضرات افنان علیهم منکّل بهاء ابهاه
و توجهشان به بیت الله مرقوم شده بود انشاء الله
بنعمت صحت فائز باشند و بمقصود برسند اینعبد

that perchance in those places perfumed with the fragrance of God they might remember and mention this evanescent one. God willing, may they attain the outpourings of the True Bestower, for it has often been observed that a soul may be amidst bounty yet deprived of it, and may be in his homeland yet a stranger. I seek God's forgiveness for my mention, my thought, my proof and my evidence, for they are among those souls who have heard the word of acceptance and good-pleasure regarding themselves from the Divine Lote-Tree, and have attained the greatest honor of kinship. Truly, a favor has been ordained for them the like of which has not been witnessed. Soon will the signs of grace and favor become manifest and evident.

- 14 Concerning your mention of the departed and exalted Afnan, His Honor Aqa Siyyid Ja'far, upon him be all the most glorious Glory of God, and your mention of the friendship, unity and love that existed between you and him previously, and what you had written in this regard - all was presented before His presence. This is what the Kingdom of Utterance spoke:

- 15 "O My Name! We make mention of one of My Afnans who was named Ja'far. We testify that he turned to the Most Great Scene and believed in God, the Controller of destiny, in days wherein every swift one hesitated, every near one became remote, every learned one denied, and every mystic retreated. The Supreme Pen hath testified that he attained the Kawthar of life when the horizon of utterance was illumined by the Sun of proof, and he testified to that which the All-Merciful testified before the mention of contingent beings - that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

- 16 "O thou who hast turned to My face, soared in My atmosphere, and spoken My praise! I testify that thou didst attain the ornament of acceptance before thy ascension, and at the time of ascension the Concourse on High and those in the Kingdom of Names received thee, and the mercy and favor of God were with thee. Thou art he at whose calamity the near ones lamented and grief overtook those servants who circled round the Throne. The Glory be upon thee, and peace be upon thee, and the mercy that descendeth from the heaven of thy Lord's favor be upon thee, O thou who didst hold fast to the cord of God and cling to the hem of His generosity. Thou art he who recognized the Path and the Balance when most of the servants were heedless of both. By My life! Were I to make mention of what thou didst manifest in thy love for God, the people would be thunderstruck. He Who possesseth the Mother Book

هم التماس دعا مینماید که شاید در اماکنیکه بعرف الله معطر است اینفانی را ذکر نمایند و یاد فرمایند انشاء الله بفیوضات فیاض حقیقی فائز شوند چه که بسیار مشاهده شده که نفسی مابین نعمت بوده و لکن از او محروم و در وطن بوده و لکن غریب استغفر الله العظیم عن ذکرى و فکرى و دلیلی و برهانی چه که ایشان از نفوسی هستند که کلمه قبول و رضا را در باره خود از سدره اصغا نموده اند و بشرافت کبرای نسبت فائزند فی الحقیقه عنایتی در باره ایشان منظور شده که شبه آن مشاهده نگشته زود است که آثار فضل و عنایت ظاهر و هویدا گردد

- 14 و اینکه ذکر مرحوم مرفوع حضرت افنان جناب آقا سید جعفر علیه منکّل بهاء اباه فرموده [بودید] و دوستی و اتحاد و محبت آنحضرت از قبل با ایشان و آنچه در این مقام ذکر فرموده [بودید] تمام تلقاء وجه عرض شد هذا ما نطق به ملکوت البیان

- 15 یا اسمی انا نذكر احد افناني الذي سمى بجعفر نشهد انه اقبل الى المنظر الأكبر و آمن بالله مالک القدر فی ایام فيها توقّف کلّ سریع و استبعد کلّ قریب و انکر کلّ عالم و تقهقر کلّ عارف قد شهد له القلم الأعلى بأنه فاز بکوثر الحیوان اذ انار افق البیان بشمس البرهان و شهد بما شهد الرحمن قبل ذکر الامکان انه لا اله الا هو الفرد الواحد العليم الخبير

- 16 یا ایها المقبل الى وجهی و الطائر فی هوائی و الناطق یذکری اشهد انک فزت بطراز القبول قبل الصعود و حين الصعود استقبلک الملائة الاعلی و من فی ملکوت الاسماء و کانت الرحمة معک و عنایة الله امامک انت الذي فی مصیبتک ناح المقربون و اخذت الأحران العباد الذين طافوا العرش البهاء علیک و السلام علیک و الرحمة النازلة من سماء عنایة ربک علیک یا من تمسکت بجبل الله و تشبّثت بأذیال کرمه انت الذي عرفت الصراط و المیزان اذ غفل عنهما اکثر العباد لعمری لو اذکرک فیما کنت علیه فی حبّ الله لینصعق الخلق یشهد بذلك من عنده ام الکتاب طوبی لمن احبک و ذکرک

beareth witness to this. Blessed is he who loved thee, mentioned thee, spoke thy praise, and visited thee as the Wronged One visited thee from His mighty prison. Praise be to God, the All-Knowing, the All-Wise."

- 17 Praise be to God, Your Honor became the cause of the greatest bounty. The right of friendship and unity was fully discharged, nay, beyond that and far beyond that. Verily your reward is with God, the Lord of the worlds. God willing, they shall attain to other stations, that which that Beloved One has beseeched from the Truth.

- 18 And concerning your renewed mention of the meeting with His Honor Nabil-Ibn-i-Nabil, upon him be the Glory of God, and his namesake and two other believers, upon them be the Most Glorious Glory of God, and likewise the mention of the meeting on the Day of Vision at the request of the aforementioned one - this was presented. He said: "Excellent was what he did, excellent what he spoke, and excellent his meeting with them. O My Name! Thou wert created for mention and praise and association and meeting. God willing, may the dry lands be adorned with vegetation through the rains of thy utterance. In the utterance itself is concealed a mighty power and hidden are diverse manifestations. In one station it is water and in another fire, for it both gives drink and attracts excessive cold until true moderation appears. We have mentioned every name that was in thy letter with a mention by which all mentions were surrounded and by which all traces revolved. Blessed art thou and they, and he who spoke as a bounty from His presence, and he before whose face thou wert."

- 19 And on Friday the sixteenth of the month of Dhi'l-Qa'dih al-Haram, three hours and twenty minutes after noon, this servant turned towards the Most Exalted Destination and, on your behalf, attained the honor of visiting the Desired One. Happy art thou and the servant.

- 20 And as to that which ye have again mentioned concerning the meeting on the night of farewell, and the gathering and fellowship with the friends of God: in truth that night was blessed, inasmuch as the thirsty ones of the vale of divine knowledge attained unto the waters of utterance from that Beloved One. The remembrance of that night, and likewise the remembrance of the day, and the meeting with the honored Haji Muhammad-Baqir and Aqa Muhammad (upon them be glory and honor) of the people of Milan, and of the other friends (upon them be glory and honor), were laid before the Presence; and for each and every one, from the heaven of loving-kindness, exalted words were revealed.

و نطق بشانک و زارک بما زار به لسان المظلوم
فی سجنه العظیم الحمد لله العليم الحکیم انتهى

17 الحمد لله آنحضرت سبب فیض اکبر شدند حق دوستی و اتحاد بتامه بعمل آمد بلکه فوق آن و فوق فوق آن آن اجرکم علی الله رب العالمین انشاء الله در مقامات دیگر هم فائز شوند آنچه را که آنجبوب از حق مسئلت نموده اند

18 و اینکه مجدد ذکر ملاقات با جناب نبیل ابن نبیل علیه ۹۶۹ [بهاء الله] و جناب سنی و دو نفر دیگر از احباب علیهم ۹۶۹ [بهاء الله] الابی فرموده بودند و همچنین ذکر ملاقات یوم نظر بخواش جناب مذکور عرض شد فرمودند نعم ما عمل و نعم ما نطق و نعم ملاقاته معهم یا اسمی قد خلقت لأجل الذکر و الثناء و المعاشرة و اللقاء انشاء الله اراضی یاسه از امطار بیان آنجناب بطراز انبات فائز شوند در نفس بیان قوه عظیمه مستور و ظهورات مختلفه مکنون در مقام آب آبست و در مقامی نار چه که هم سقایه نماید و هم برویات زانده را جذب کند تا اعتدال حقیقی ظهور نماید انا ذکرنا کل اسم کان فی کتابک بذکر طافت به الأذکار و دارت به الآثار نعیماً لک و لهم و لمن نطق فضلاً من عنده و لمن کنت امام وجهه انتهى

19 و در یوم جمعه شانزدهم شهر ذی قعدة الحرام ساعت سه و بیست دقیقه از نهار گذشته اینعبد توجه مقصد اعلی نموده و بنیابت آنجبوب زیارت مقصود فائز هنیئاً لحضرتک و للخدام

20 و اینکه مجدداً ذکر ملاقات در شب وداع و اجتماع و مؤانست با دوستان الهی [فرمودید] فی الحقیقه آنشب مبارک بوده چه که تشنگان وادی عرفان بماء بیان آنجبوب فائز شدند ذکر آنشب و همچنین ذکر یوم و ملاقات با جناب حاجی محمد باقر و آقا محمد علیهم ۹۶۹ [بهاء الله] از اهل میلان و سایر دوستان علیهم ۹۶۹ [بهاء الله] در پیشگاه حضور عرض شد مخصوص هر یک از سماء عنایت کلمات عالیات ظاهر

21 He is the Dawning-Place from the Horizon of Eternity!

21 هو المشرق من افق البقاء

22 O Muhammad-Baqi, the Wronged One makes mention of thee, as thy name was presented before His name, unto Him be My Glory - he who was named Mihdi by the Supreme Pen in the Book of Names. Rejoice thou in this, then give thanks unto thy Lord, the Generous. Whoso hath attained unto mention from His presence hath attained unto all good - to this testifieth every discerning mystic. Beware lest the veils of men withhold thee from the Supreme Horizon. Cast aside what the people possess and take what thou art commanded by God, the Lord of all worlds. This is a day wherein swords have been drawn and the rumbling of cannons hath been raised through what the hands of the heedless have wrought. It behooveth thee and every believer to turn to the Most Exalted Horizon and to beseech God, the Lord of Names, to protect His party from the parties. Verily He is the Mighty, the Powerful. The Glory be upon thee and upon those who have recognized God and His oneness, and upon those who have turned unto His Straight Path.

22 يا محمد قبل باقر ان المظلوم يذكرک بما عرض اسمک اسمی علیه بهائی الذی ستمی بمهدی من القلم الاعلی فی کتاب الاسماء ان افرح بذلك ثم اشکر ربک الکریم من فاز بذکر من عنده انه فاز بكل الخیر يشهد بذلك کل عارف بصیر ایاک ان تمنعک حجاب البشر عن المنظر الاکبر وضع ما عند القوم وخذ ما امرت به من لدی الله رب العالمین هذا يوم فيه سلّت السيوف وارتفعت دمدمة المدافع بما اکتسبت ایدی الغافلین لک وکل مؤمن ان یقبل الی الأفق الاعلی ویسئل الله مالک الاسماء بأن تحفظ حزبه من الأحزاب انه لهو المقتدر القدير البهاء علیک وعلی من اعترف بالله و وحدانيته و علی الذین اقبلوا الی صراطه المستقیم

23 He is the Compassionate, the Generous!

23 هو المشفق الکریم

24 O Muhammad, thou hast been mentioned in the presence of the Wronged One, and this is yet another time, as a grace from His presence. Verily He maketh mention of all who have believed in God, the Protector, the Self-Subsisting. Say: O Thou through Whose love the hearts of the sincere have been set ablaze, and through Whose light the faces of those near unto Thee have been illumined! I beseech Thee by Thy Name through which the seas have surged, the fruits have appeared, the trees have spoken, and the mysteries have been revealed, to protect Thy servants from the evil of Thine enemies, through whom the fire of tyranny hath been kindled in Thy land. O my Lord! Ordain for the sincere ones that which befiteth Thy generosity and grace, then preserve them through the hosts of Thy invisible realm. Thou art He Whom the conditions of creation cannot frustrate, nor can the intimations of those who have denied Thy Self, disputed Thy signs, and turned away from Thy proof prevent Thee. Verily Thou art God, there is none other God but Thee, the Mighty, the Powerful.

24 يا محمد قد ذكرت لدی المظلوم و هذه مرة اخرى فضلاً من لدنه انه يذكر کل من آمن بالله المهيم القیوم قل يا من بنار حبک اشتعلت افئدة المخلصین و بنور وجهک انارت وجوه المقرین اسئلك باسمک الذی به ماج البحار و ظهرت الاثمار و نطقت الأشجار و برزت الأسرار بأن تحفظ عبادک عن شر أعدائک الذین بهم اشتعلت نار الظلم فی ارضک ای رب قدر للمخلصین ما ینبغی لجودک و فضلك ثم احفظهم بجنود غیبک انت الذی لا تعجزک شئون الخلق و لا تمنعک اشارات الذین کفروا بنفسک و جادلوا بآیاتک و اعرضوا عن برهانک انک انت الله لا اله الا انت المقتدر القدير

25 To Haji Shaykh 'Abdu'l-Husayn-i-Lari:

25 جناب حاجی شیخ عبدالحسین لاری

26 In His Name, the All-Knowing, the All-Informed!

26 بسمه العلم الخیر

27 O 'Abdu'l-Husayn! God willing, thou shalt drink from the ocean of utterance and gaze toward the horizon of the All-Merciful. Today is the day of helplessness and supplication,

27 يا عبدالحسین انشاء الله از بحر بیان بنوشی و باقری رحمن ناظر باشی الیوم یوم تجزو ابتهال است چه که ظالمان ارض از جمیع جهات حزبی را که

for the oppressors of the earth have surrounded from all directions the party that is associated with the Truth. This fire of oppression will not be extinguished save through the power of God, exalted be His glory. The people of truth must beseech Him at all times that the restraining veils may be rent asunder through divine power and the sun of justice and righteousness may illumine the world. Praise thou the Beloved of the worlds Who hath enabled thee and adorned thee with the ornament of His mention.

منسوب بحق است احاطه نموده اند این آتش ظلم
جز از قدرت حق جلّ جلاله خاموشی نپذیرد باید
در لیالی و ایام اهل حق مسئلت نمایند تا حجابات
مانعه بقوت الهی خرق شود و آفتاب عدل و
راستی عالم را منور سازد حمد کن محبوب عالمیان
را که ترا مؤید فرمود و بطراز ذکر مزین نمود

28 To Haji Mulla Husayn-i-Lari:

28 جناب حاجی ملا حسین لاری

29 He is the Forgiving, the Merciful!

29 هو الغفور الرحیم

30 O Husayn! The Wronged One hath heard thy call and hath answered thee with that which He possesseth. He maketh mention of him who hath turned unto God, believed in His proof, and submitted to His binding and wise command. This is a day wherein the hearts of the sincere have been sorely troubled by reason of the ranks being arrayed of those who have denied God's right and His sovereignty, and who have risen up in manifest oppression. Blessed is the eye that hath attained unto the Most Great Vision, and the ear that hath heard the warbling of the Nightingale of Eternity on this wondrous and glorious Day. Leave the various peoples to their vain imaginings and place thy trust in all things in the One, the All-Informed. Thus hath the Wronged One spoken, when sorrows had encompassed Him from every side, inasmuch as He summoned the people unto the All-Knowing, the All-Wise.

30 یا حسین آن المظلوم سمع ندائک و اجابک بما
عنده انه يذكر من اقبل الى الله و آمن ببرهانه و
خضع لأمره المبرم الحكيم هذا يوم فيه اضطربت
افئدة المخلصين بما صفت صفوف الذين انكروا حق
الله و سلطانه و قاموا بظلم مبین طوبى لبصر فاز
بالمنظر الأكبر و لأذن سمعت تغردات عندليب
البقاء فى هذا اليوم العزيز البديع دع الأحزاب
بأهوائهم و توكل فى كل الأمور على الفرد الخبير
كذلك نطق المظلوم اذ احاطته الأحران من كل
الأشطار بما دعا الناس الى العليم الحكيم

31 Jinab-i-Haji 'Ali-'Askar-i-Milani

31 جناب حاجی علی عسکر میلانی

32 He is the All-Hearing, the All-Seeing

32 هو السامع البصير

33 O 'Ali-'Askar! Give praise unto the Goal of all that dwell on earth, in that He hath aided thee in a Cause whereof most of them that are on earth remain heedless. This station is most great; know thou its worth and preserve it through the Name of God, exalted be His glory. Heedlessness hath encompassed the world, and the people of tyranny have appeared with utmost rebellion. Beseech ye God that He may protect His loved ones from the evil of the enemies and enable them to achieve that which He loveth and pleaseth. Verily, He hath power over all things and is worthy to answer prayers.

33 یا علی قبل عسکر حمد کن مقصود عالمیان را که
ترا مؤید فرمود بر امریکه اکثر من على الأرض
از او غافلند این مقام بسیار عظیم است قدرش را
بدان و باسم حق جلّ جلاله حفظش نما غفلت
عالم را احاطه نموده و اهل ظلم بکمال طغیان ظاهر
از حق بطلبید دوستان خود را از شر اعدا حفظ
فرماید و به ما یحب و یرضی مؤید نماید انه على
کلشیء قدير و بالاجابة جدیر

34 He is the One Who hath dominion over all names

34 هو المهيمن على الأسماء

35 O servant, Ghulam-Husayn! Blessed art thou and thy father, whom neither the signs of oppression nor the doubts of ignorance have withheld from God, the Lord of all worlds. We

35 یا غلام قبل حسین طوبى لك و لأبيك الذى
ما منعه اشارات الظلم و شبهات الجهل عن الله
رب العالمين انا ذكرناه مرة بعد مرة بما مرت

have made mention of him time and again, whereat the fragrances of the All-Merciful were wafted throughout all possibility. Blessed is he who hath found, and woe unto the heedless. We bear witness that he hath held fast unto the Book of God and believed in Him when every remote scholar turned away from Him. He who hath recognized God is reckoned among the learned in the perspicuous Book, and he who remaineth heedless is accounted among the ignorant, as every discerning and well-informed one doth testify. We counsel thee to be trustworthy and truthful, and to that whereby the station of man is uplifted. We beseech God to grant thee success and to ordain for thee that which shall profit thee in all His worlds. Verily, He is the Almighty over whatsoever He willeth, and in His right hand are the reins of all affairs. There is none other God but Him, the Powerful, the Almighty, the All-Compelling.

به عرف الرحمن على الامكان طوبى لمن وجد و
ویل للغافلین نشهد انه تمسک بکتاب الله و آمن
به اذ عرض عنه کلّ عالم بعيد من عرف الله
انه من اهل العلم فى کتاب مبين و الذى غفل
انه من الجهلاء يشهد بذلك کلّ عارف خبير انا
نوصیک بالأمانة و الصداقة و بما يرتفع به مقام
الانسان و نستله تعالى بأن یوفقک و یقدر لک
ما ینفعک فى کلّ عالم من عوالمه انه هو المقتدر
على ما یشاء و فى یمینه زمام الأمور لا اله الا هو
القوى الغالب القدير انتهى

36 Praise be to God, inasmuch as the souls already mentioned were once again brought to remembrance, one by one; and for each was revealed that which sufficeth the world. And in particular, for Nabil, son of Nabil, and his namesake, and the namesake of His Holiness the Maqṣud, and for the honored Aqa Muhammad-'Ali (upon them be the glory of God), there was revealed that which is the cause of the joy of the world. Yet the sending thereof was delayed, for it was deemed contrary to wisdom. Likewise, the Tablets referred to should not be dispatched to that land; send them to the land of Mim and Ya. Whenever the aforementioned souls journey thither, deliver them unto them. Place them in trust with the honored Aqa Alif and Ha (upon him be glory and honor), and convey them at their appointed time. And though at present it was not to be given, yet purely out of loving-kindness to that honored one it appeared from the horizon of bounty and was sent forth.

36 الفضل لله چه که نفوس مذکوره را مرّة اخرى
واحداً بعد واحد ذکر فرمودند و از برای هر
یک ظاهر شد آنچه عالم را کافىست و مخصوص
جناب نبیل ابن نبیل و سیم ایشان و سیمى حضرت
مقصود و جناب آقا محمد علی عليهم بهاء الله ظاهر
شد آنچه سبب فرج عالمست و لكن در ارسال
توقف رفت چه که مخالف حکمت مشاهده شد و
همچنین الواح مذکوره هم نباید بآن ارض ارسال
شود به ارض ميم و ياء ارسال [داريد] هر هنگام
نفوس مذکوره بآن ارض توجه نمودند بايشان
برسانند نزد جناب الف و حاء عليه ٦٦٩ [بهاء
الله] امانت گذارند بوقتش [برسانيد] مع آنکه
حال داده نمیشد محض عنايت بآنحضرت از افق
فضل ظاهر و ارسال گشت

37 Aqa Siyyid 'Ali and Aqa Muhammad (upon them be the Glory of God) graced this land with their presence and stayed for a while, then returned to Alexandria, as news had arrived that those whose property was taken must be present for determination. Therefore, they are now in that land, and according to what they have written, business transactions are currently delayed. All reports have been of plundering, looting, burning, destruction and ruin, and British forces have taken control of all those regions. 'Urabi Pasha accomplished nothing and was ultimately humiliated and defeated. At first he did not consider the end, and paid no attention to the consequences. With utter recklessness he laid waste to a country. Strange that he even opposed the Sultan of Islam. Islam is very weak. God willing, through the efforts of His loved ones it shall be granted strength, and the horizons shall be illumined with the light of

37 جناب آقا سيد علی و آقا محمد عليهما ٦٦٩ [بهاء
الله] باين ارض اشريف آوردند و چندی متوقف
و بعد به اسکندريه راجع شدند چه که خبر
رسيد نفوسیکه مالشان رفته بايد حاضر شوند تا
معين شود لذا حضرات حال در آن ارضند و از
قراری که نوشته اند حال بيع و شری در عهده
تأخير است و جميع حکایات از نهب و غارت و
سوخن و خرابی و ویرانی بوده و جميع آن اطراف
را جند انگیز تصرف نموده از عزای پاشا کاری
پیش نرفت عاقبت مخدول و منکوب شد در
اول آخر را ملاحظه نمود و بعاقبت توجه نکرد
بکمال بی پروائی مملکتی را بر باد داد عجب در
اینکه با سلطان اسلام هم مخالفت نمود اسلام

unity. The Glory that shineth manifest from the heaven of grace be upon you and upon those with you and upon those who love you and heed your counsel and follow in your footsteps.

بسیار ضعیف انشاء الله بهمت اولیا قوت عنایت
شود و آفاق بنور اتفاق منور گردد البهاء الظاهر
اللائح من افق سماء الفضل علی حضرتکم و علی
من معکم و علی من یحبکم و یسمع نصحتکم و یشی
علی اثرکم

BLIB_Or15704.278, BLIB_Or15736.122

BH00766

To: Aqa Ali father of Jamilih

Date: 1299-11-17 [1882-Sep-30]

- 1 He is God, exalted be His glory, His grandeur and His power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 The essence of praise and glorification befiteth Him Who is the eternal Purpose, Who hath given ascendancy to a small band over numerous hosts. Though appearing last, it was mentioned and reckoned first in God's Book. Exalted, exalted be He Who made the Seal the Lord of the beginning, and the Last the Sovereign of the first, at Whose advent the heaven and all that is therein and all that is above it were filled with joy. He it is through Whose Name the gates were opened, the Path appeared, the Balance was set forth, and the horizon of justice and peace shone forth - manifest and resplendent from the horizon of God's loving-kindness. Upon Him and upon His family and companions who aided the Cause of God and His Command be peace. These are servants who strived in the path of God in such wise that neither the scorn of the idolaters nor the censure of the critics frightened them. Praise be to God, the Lord of the worlds! 2 جوهر حمد و ثنا مقصود یزوالی را لایق و سزاست که حزب قلیل را بر احزاب کثیره برتری داد مع آنکه در آخر ظاهر از اول در کتاب الهی مذکور شد و محسوب گشت تعالی من جعل الختم مولى البدء و الآخر سلطان الاول الذى يقدمه افتخرت السماء و ما فيها و ما فوقها هو الذى باسمه فتحت الأبواب و ظهر الصراط و برز الميزان و انار افق العدل و السلام الظاهر الباهر اللائح من افق عنابة الله عليه و على آله و اصحابه الذين نصروا دين الله و امره اولئك عباد جاهدوا فى سبيل الله على شأن ما خوفهم شماتة المشركين و لوم الاثمين الحمد لله رب العالمين
- 3 To continue: the letter of that beloved one, which was adorned with the ornament of love and sincerity, affection and faithfulness, brought joy and delight. God willing, may you ever be blessed by the bounty of the eternal Purpose and dwell peacefully under the shade of the tree of security and protection. After perusing and reviewing its contents, we turned toward His Holiness the Master - may our souls be a sacrifice for Him - and all of it was presented. He said: "O Ali! The fragrance of love wafteth from thy letter. Blessed art thou, O Ali, for thou hast entrusted all matters to God and made them contingent upon His good-pleasure. Thy letter beareth witness to this station and its contents testify to these words. Thou hast not been 3 و بعد نامه آنحبيب که بطراز محبت و صفا و مودت و وفا مزین بود فرح آورد و بهجت بخشید انشاء الله لازال بعنایت مقصود یزوال فائز باشید و در ظل سدره امن و امان ساکن و مستریح بعد از ملاحظه و اطلاع بما فيه توجه بجهت حضرت مولى روح ما سواه فداه نموده تمام آن عرض شد فرمودند یا علی از نامهات عرف محبت متذوق طوبی لک یا علی چه که جمیع امور را بحق تفویض نمودی و برضای او معلق کردی نامهات شاهد اینتقام و آنچه در اوست

forgotten and, God willing, never shalt be. From beginning to end, naught was observed in the letter save expressions of submission and contentment, supplication and entreaty, love and attachment. God willing, mayest thou remain steadfast in this lofty station. We beseech God to assist thee to serve His Cause and to ordain for thee that which shall profit thee in this world and the next." Peace be upon thee and upon those who have recognized that which the Supreme Pen hath uttered ere the creation of earth and heaven. Verily, there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 4 By the truth of Truth, this servant was so delighted by your letter that words fail to express it, for you referred all matters to God and made them contingent upon His good-pleasure. Similarly, your mention of the Two Most Exalted Names (upon them be 96 [Baha'u'llah]) and your expression of gratitude and satisfaction with those two beloved ones - truly the matter is exactly as you wrote. This servant testifies to the truth of these words. They were souls who were originally appointed to that land. Through what God manifested, they became the means whereby that land became a gathering place for the friends. However, afterwards some failed to observe this station and due to certain idle fancies a slight taint appeared, though in reality it was both existent and non-existent. If hearts had remained adorned with their original luminosity, this ephemeral one believes no harm would ever have occurred and no division or dispersion would have ensued. Given their precedence, in every matter their counsel should be followed.

- 5 How many cities to which some turned but found fruitless! Yet that land, due to purity and sincerity of intention, became such that some from outlying regions turned toward it and attained therein what they had not attained elsewhere. It is most evident that all this was through God's favor. How many foreigners dwelt in that land for years but did not become centers of the Cause. All this is from God's grace, His command and His favor. God willing, if gatherings occur henceforth, may they act as they ought, be content and satisfied with what has been ordained for them, and in every matter - whether commerce, partnership or other affairs - consult with them and act upon whatever emerges from consultation. This evanescent servant has submitted these words purely for the sake of God. I beseech God to assist all to that which contains the good of each one. Verily He is the Protector of the sincere ones, the Lord of the content, and the Educator of the worlds.

گواه این گفتار از نظر زلفته‌ی و انشاء الله نخواهی رفت از اول نامه الى آخر آن جز مراتب تسلیم و رضا و انابه و ابتهاج و محبت و وداد مشاهده نشد انشاء الله بر این مقام بلند مستقیم باشی نسل الله تعالی بأن یوفقتک علی خدمه امره و یقدر لک ما ینفعک فی الآخرة و الأولى السلام علیک و علی الذین اعترفوا بما نطق به القلم الأعلى قبل خلق الأرض و السماء انه لا اله الا هو الفرد الواحد العليم الحکیم انتهى

4 بحق حقّ که این بعد بشأنی از نامه آنجناب مسرور شد که از ذکر آن عاجز است چه که جمیع امور را راجع بحق نمودید و برضای او معلق و منوط و همچنین ذکریکه از اسمین اعلین علیهما ۹۶ [بهاء الله] نمودید و از آن دو محبوب تشکر و اظهار رضایت فرمودید فی الحقیقه امر از همان قرار است که نوشتید این بعد شهادت میدهد بر صدق این گفتار ایشان نفوسی بودند که از اول مأمور بآن ارض شدند بهما اظهار الله ما ظهر سبب شدند تا آن ارض مرجع دوستان واقع شد و لکن از بعد بعضی رعایت این مقام را منظور ننموده بیعضی از اوهمات فی الجملة شائبه‌ی ظاهر و آنهم فی الحقیقه بشکل هست و نیست بوده اگر قلوب بنورائیت اول مزین بود اعتقاد این فانی آنکه ضرر ابداً واقع نمیشد و تفریق و تشتت دست نمیداد نظر بسبقتیکه داشتند باید در هر کاری بمشاورت ایشان عامل باشند

5 چه بسیار از مدن که بعضی بآن توجه نمودند و بی‌ثربافتند و لکن آن ارض نظر بخلوص و صافی نیت بقسمی شد که بعضی از اطراف بآشطر توجه نمودند و در آنخل رسیدند بآنچه که در غیر آن بآن نرسیدند و این بسی واضح است که جمیع از عنایت حقّ بوده چه بسیار از اعجام که سالها در آن ارض بوده‌اند و مرجع امری نشدند کلّ ذلک من فضل الله و امره و عنایت انشاء الله از بعد اگر اجتماعی حاصل شود بما ینبغی عامل شوند و قانع و راضی باشند بآنچه که از برای ایشان مقدر شد و در هر امری در تجارت و شراکت و امورات دیگر با ایشان مشورت نمایند و آنچه از [بیت] مشورت ظاهر بآن عامل گردند این خادم فانی این عرایض را خالصاً لوجه الله

- عرض نمود از حقّ میطلبم کل را موفق فرماید بر آنچه که خیر هر یک در اوست آنه ولی المخلصین و مولی القانین و مربی العالمین
- 6 As for your stay in Izmir or Alexandria, they said to consult with the Two Names and act according to what is deemed advisable. Wherever you may be, God willing, profit and good will be with you. Some of the melons you took the trouble to send from Izmir arrived and were very good. I hope God, exalted be His glory, will grant you the reward for this. Verily He does not suffer to be lost the reward of the doers of good.
- اما در باره توقف آنحبيب در ازمير و يا اسکندريه فرمودند با اسمين مشورت نمائيد و آنچه مصلحت است بآن عامل شويد در هر محل که باشيد انشاء الله ربح و خير با شماست خريزهائی که از ازمير زحمت کشيده ارسال [فرموديد] بعضی از آن رسيد و بسيار خوب بود اميد حق جل جلاله اجر آنرا عنایت فرماید آنه لا يضيع اجر المحسنين
- 7 Concerning your mention of Jinab-i-Aqa Muhammad-Baqir, upon him be the Glory of God, when this was submitted He said: "God willing, may he not be deprived of the Euphrates of the mercy of the All-Merciful, and may he not be saddened by the obvious upheavals in the world. The world, to one who truly knows, is like a mirage. Surely the wise one will not attach his heart to it. Soon, all that is observed upon the earth will dwell in its depths. This station, lacking stability and permanence, was not and is not worthy of attention. We beseech God to assist him in that which is good for him in all worlds. We have previously mentioned him with words whose fragrance will not fade. Convey My greetings to him on behalf of the Wronged One and gladden him with His mention." This evanescent servant conveys greetings to him and states that today is the day of deeds, and pure deeds in all worlds are like a lamp that moves before one's face. God willing, may they remain with perfect steadfastness, firmness and constancy, speaking in remembrance of God. Tyranny has encompassed the world, the enemies of the Faith lie in wait from every direction. May God, exalted be His glory, protect and strengthen this people. Verily, He is powerful over all things.
- اینکه ذکر جناب آقا محمد باقر علیه بهاء الله را نمودید عرض شد فرمودند انشاء الله از فرات رحمت رحمن محروم نشوند و از انقلابات ظاهره در دنیا محزون نباشند عالم نزد عالم حقیقی بمنزله سراسست البته عاقل بآن دل نبندد عنقریب آنچه بر روی ارض مشاهده میشود در بطن آن ساکن ایستقام بی تمکین و قرار لایق اعتنا نبوده و نیست از حقّ میطلبیم او را تأیید فرماید بر آنچه خیر اوست در جمیع عوالم از قبل هم او را ذکر نمودیم بکلماتیکه عرفش زایل نشود از قبل مظلوم باو تکبیر برسان و بذکرش مسرور دار انتی این خادم فانی خدمت ایشان تکبیر میرساند و عرض مینماید امروز روز عمل است و عمل خالص در جمیع عوالم بمنزله سراج است و امام وجه حرکت مینماید انشاء الله بکمال ثبوت و رسوخ و استقامت قائم باشند و بذکر الهی ناطق ظلم عالم را احاطه نموده دشمنان دین از هر سو در کمین حقّ جلّ جلاله این حزب را حفظ نماید و قوت بخشد آنه علی کلشیء قدیر
- 8 Convey greetings on my behalf to the two Most Exalted Names [the two brothers], upon them be 96 [Baha'u'llah]. God willing, may they be occupied with perfect joy, delight and wisdom.
- آقایان یعنی اسمین اعلین علیهما ۹۶ [بهاء الله] را از قبل اینفانی تکبیر برسانید انشاء الله بکمال روح و ریحان و حکمت مشغول باشند
- 9 Regarding the new blessing, namely the daughter you mentioned, she has been named Jamilih. God willing, may her steps be blessed and auspicious. The Command is in the hands of God, the Protector, the Self-Subsisting. Peace and praise be upon you and upon those who have not broken God's Covenant and His Testament, and who have acted according to what they were commanded in His perspicuous Book.
- و اینکه در باره نعمت جدیده یعنی بنت مرقوم [داشتید] آنه سمیت بجمله انشاء الله قدمش مبارک و میمون الأمر بید الله المهیمن القیوم السلام و التّناء علیکم و علی الدّین ما نقضوا میثاق الله و عهده و عملوا بما امروا به فی کتابه المبین

- 10 As for the account of the departed and elevated mother, upon her be the Glory of God, at the very moment when news arrived of the ascension of that distinguished emigrant lady, this servant was engaged in writing in His presence. At that very moment, mention of her appeared from the horizon of the Pen. God knows that she attained. She was among the handmaidens who attained to His good-pleasure. Night and day she had no occupation except the mention of God. Blessed and welcome tidings to her. And Jinab-i-Aqa 'Ali-Muhammad is engaged in service. In these days, as commanded, he is being sent to the Prussian master so that he may perfect his craft. In any case, you are bound to a great station. Blessed are you. Regarding your request for permission, He said: "God willing, We shall summon you according to the requirements of the time. The Command is in the hands of God, the Lord of the seen and unseen, and the Lord of all who are in the heavens and the earth."

10 اما حکایت مرحومه مرفوعه والده عليها بهاء الله همان حین که خبر عروج آنخدره مهاجره طائفه رسید وقتی بود که اینبعد تلقاء وجه بتحریر مشغول در همان حین ذکرش از افق قلم ظاهر و مشرق علم الله آنها فازت او از امائست که برضا فائز بود در لیالی و ایام جز ذکر حق شغلی نداشته هنیئا لها و مریتا لها و جناب آقا علیمحمد بخدمت مشغول این ایام حسب الأمر نزد استاد پروسیانی فرستاده میشود تا شغل خود را کامل نماید در هر حال شما بمقام بزرگ بسته اید هنیئا لكم اینکه طلب اذن نمودید فرمودند انشاء الله بمقتضای وقت ترا میطلبیم الأمر بید الله رب ما یری و ما لا یری و رب من فی السموات و الارضین

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BH00671

To: *Ali Naqi Khan Sartip et al.*

Date: 1299-11-21 [1882-Oct-4]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 This is the Day wherein that which the All-Merciful revealed in the Furqan hath come to pass. The sky hath brought forth manifest smoke, and darkness hath enveloped most lands by reason of the thunder of the cannons of the heedless. Lo, the speckled serpent doth advance and hiss, while the snake of darkness hath sunk to the depths of hell. This is the Day wherein the hearts of men are sorely troubled and the foundations of all lands are shaken by the might of those who have denied God's truth and His proof.
- 3 O beloved of My heart! The shrill voice of thy pen hath gladdened Me, and the fragrance of thine utterance, which I perceived from thy letter, hath stirred Me. When I read and understood it, I made for the highest summit and the supreme horizon until I attained the presence of the Lord of Names. He, glorified be His majesty, said: "What is in thy hand, O thou who art present?" I presented the letter of one who hath

1 بسم ربنا الأقدس الأعظم الأعلى الأبهی

2 هذا يوم فيه ظهر ما انزله الرحمن في الفرقان قد اتت السماء بدخان مبين واخذت الظلمة اكثر البلاد بما ارتفعت دمدمة مدافع الغافلين ان الرقطاء تسرى وتصئى والرقشاء قد استقر في اسفل الجحيم هذا يوم فيه اضطربت افئدة العباد وتزلزلت اركان البلاد من سطوة الذين انكروا حق الله وبرهانه

3 يا حبيب فؤادی قد سرنی صریر قلبک و هرنی عرف بیانک الذی وجدته من کتابک فلما قرأت وعرفت قصدت الذروة العليا والأفق الأعلى الى ان حضرت بين یدی مالک الأسماء قال جلّت عظمتہ ما فی [یمینک] یا عبد الحاضر عرضت کتاب من اقبل الیک و توکل علیک و تمسک

turned to Thee, placed his trust in Thee, and held fast unto Thee. Thereupon He commanded me to present it, and I laid it before His countenance. When it was completed, the Tongue of the Lord of all beings spoke that which would melt the hardest rock. He spoke, and His word is the truth:

بِكَ اِذَا امْرُنِي بِعَرَضِهِ فَعَرَضْتُ تَلْقَاءَ الْوَجْهِ فَلَمَّا
تَمَّ وَانْتَهَى نَطْقُ لِسَانِ مَالِكِ الْوَرَى بِمَا ذَابَتْ بِهِ
الصَّخْرَةُ الصَّمَاءُ قَالَ وَقَوْلُهُ الْحَقُّ

- 4 O Ali! I have found the fragrance of thy love from the garment of thy words, and witnessed thy turning toward thy Lord's horizon, and heard thy call in praise of thy Lord. Blessed be thy face for having turned, thy heart for having drawn nigh, and thy tongue for having uttered praise of the Wronged One, from Whom most of the servants have turned away, save those whom God, the Helper, the All-Knowing, hath willed.

4 يَا عَلِيَّ قَدْ وَجَدْتُ عَرَفَ حُبِّكَ مِنْ قَيْصِ
بِيَانِكَ وَرَأَيْتُ اقْبَالَكَ إِلَى افْقِ رَبِّكَ وَسَمِعْتُ
نِدَائَكَ فِي ثَنَاءِ مَوْلَاكَ طَوْبِي لَوْجْهِكَ بِمَا
تَوَجَّهَ وَتَلْبَيْكَ بِمَا اقْبَلَ وَلِلْسَانِكَ بِمَا نَطَقَ بِنِثَاءِ
الْمَظْلُومِ الَّذِي اعْرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ إِلَّا مِنْ
شَاءَ اللَّهُ الْمُؤَيَّدِ الْعَلِيمِ

- 5 O Pure One! Rejoice in My remembrance. We have heard thy yearning in the love of God and have turned toward thee from the precincts of the Prison in days wherein sorrows have encompassed Us from every side through that which the hands of those who have turned away from the Face have wrought, and who have cast behind their backs the straight Path of God. This is a Day wherein the religion of God lamenteth and every wise command crieth out. The heedless have cast the Cause of God behind their backs, clinging to their vain desires. They are indeed among the most lost in God's Book, the Lord of all worlds.

5 يَا نَقِيَّ أَنْ افْرَحْ بِذِكْرِي أَنَا سَمِعْنَا حَنِينَكَ فِي حَبِّ
اللَّهِ اقْبَلْنَا إِلَيْكَ مِنْ شَطْرِ السَّجْنِ فِي أَيَّامٍ فِيهَا
احْاطَتْنَا الْأَحْزَانُ مِنْ كُلِّ الْأَشْطَارِ بِمَا اكْتَسَبَتْ
أَيَادِي الَّذِينَ اعْرَضُوا عَنِ الْوَجْهِ وَنَبَذُوا عَنْ
وَرَائِهِمْ صِرَاطَ اللَّهِ الْمُسْتَقِيمِ هَذَا يَوْمُ يُنُوحُ فِيهِ
دِينَ اللَّهِ وَيَصِيحُ كُلُّ أَمْرٍ حَكِيمٍ قَدْ نَبَذَ الْغَافِلُونَ
أَمْرَ اللَّهِ عَنْ وَرَائِهِمْ مَتَمَسِّكِينَ بِأَهْوَاءِهِمْ إِلَّا أَنْهُمْ
مِنَ الْأَخْسَرِينَ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ

- 6 Today the Ancient Beauty proceeded from the mansion of Udi to the garden, and after partaking of tea, this servant presented himself with your letter, and after permission was granted, read it. He was blessed both with His attention and honored with His reply. In other places too, mention of you hath been revealed from the Supreme Pen in such wise that nothing on earth can compare with it. Rejoice thou and be of the thankful ones. Verily He saw thy devotion and thy turning unto Him, and was with thee when thou didst leave thy house, turning toward God, the Mighty, the Praiseworthy.

6 الْيَوْمَ جَمَالَ قَدَمُ أَزْ قَصْرِ عُدَى بِهِ بَسْتَانُ تَوَجَّهَ
ثُمُودٌ وَبَعْدَ أَزْ صَرَفَ چایِ عَبْدٍ حَاضِرٍ بِكِتَابِ آن
جَنَابٍ حَاضِرٍ وَبَعْدَ أَزْ اذْنِ ثُمُودِ هُمْ بِاصْغَا
فَائِزٌ وَهُمْ بِجَوَابِ مُفْتَخِرٍ وَدَرِ مَقَامَاتٍ دِيگَرِ هُمْ
ذَكَرَ آنْجَنَابِ أَزْ قَلَمِ اَعْلَى نَازِلِ عَلَى شَأْنِ لَا يَعَادِلُهُ
شَيْءٌ فِي الْأَرْضِ أَنْ افْرَحْ وَكُنْ مِنَ الشَّاكِرِينَ
أَنَّهُ رَأَى تَوَجَّهَكَ وَاقْبَالَكَ وَكَانَ مَعَكَ إِذْ
خَرَجْتَ مِنَ الْبَيْتِ مُتَوَجِّهًا إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ

- 7 Whoso hath attained My presence hath attained unto all good. The Books of God, both past and future, have testified to this. Blessed is he who hath recognized and is among those who have attained. No Book there is but hath taken My Covenant, no Scripture but hath spoken My praise, and no Tablet but hath heralded unto the people My wondrous and glorious Revelation. Thou art he who hath been blessed with the mention of God time and again, and hast heard My sweetest call when thou wert present at the Supreme Horizon. Thy Lord is, verily, the All-Witnessing, the All-Informed.

7 مَنْ فَازَ بِلِقَائِي أَنَّهُ فَازَ بِكُلِّ الْخَيْرِ قَدْ شَهِدَتْ بِذَلِكَ
كُتُبُ اللَّهِ مِنْ قَبْلِ وَ مِنْ بَعْدِ طَوْبِي لِمَنْ عَرَفَ
وَ كَانَ مِنَ الْفَائِزِينَ مَا مِنْ كِتَابٍ إِلَّا وَ قَدْ اخَذَ
عَهْدِي وَ مَا مِنْ زَبْرِ إِلَّا نَطَقَ بِثَنَائِي وَ مَا مِنْ لَوْحٍ
إِلَّا بَشَّرَ النَّاسَ بِظُهُورِي الْعَظِيمِ الْبَدِيعِ أَنْتَ الَّذِي
فَزْتَ بِذِكْرِ اللَّهِ مَرَّةً بَعْدَ مَرَّةٍ وَ سَمِعْتَ نِدَائِي الْأَحْلَى
إِذْ كُنْتَ فَائِزًا بِالْأَفْقِ الْأَعْلَى أَنَّ رَبَّكَ هُوَ الشَّاهِدُ
الْخَبِيرُ

- 8 Convey My Great Glory unto the faces of My loved ones who have acted according to that which they were commanded in

8 كَبَّرَ مِنْ قِبَلِي عَلَى وَجُوهِ أَحِبَّائِي الَّذِينَ عَمِلُوا بِمَا
أَمَرُوا بِهِ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْجَمِيلِ وَ نَذَكَرَ مِنْ

the Book of God, the Mighty, the Beautiful. We make mention of him who hath been named Jalal, that it may be a treasure for him and an honor from God, the Protector, the Self-Subsisting.

سَمِّي بِالْجَلالِ لِتَكُونَ ذِخْرًا لَهُ وَشَرَفًا مِنْ لَدَى اللَّهِ
الْمُهَيْمِنِ الْقَيُّومِ

- 9 O Jalal! Harken to the Call of the Wronged One. He maketh mention of thee from this Spot which He hath related unto Himself and adorned with the ornament of acceptance and illumined with the lights of His Countenance. Thy Lord is verily the All-Bountiful, the Munificent. The glory that proceedeth from Us rest upon thy father and thy mother and upon thee and upon those whom the affairs of the world have not kept back from the Lord of all creation. Summon ye the world through this Name, the Mighty, the Inaccessible.

9 يا جلال ان استمع نداء المظلوم انه يذكر في هذا
المقام الذي نسبه الى نفسه وزيته بطراز القبول
و نوره بأنوار الوجه ان ربك هو المعطي الكريم
البهاء من لدنا على ابيك وامك و عليك وعلى
الذين ما منعهم شئون الدنيا عن مالک الوری
دعوا العالم بهذا الاسم العزيز المنوع

- 10 O Most Exalted Pen! Make mention of him who was named 'Ata in the Most Exalted Horizon, that he may hear thy most sweet call and say: "Here am I, here am I, O Lord of all mankind! I thank Thee, O Lord of existence, for having remembered me in the prison and for having turned toward me with a face that hath illumined the horizons. I beseech Thee by Thy Most Great Name, through which Thou hast subdued the world, to assist me in this Cause whereby necks have been humbled. Then write down for me from Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and in Thy grasp are the reins of all commands and ordinances."

10 يا قلم الأعلى ان اذكر من سمي بالعطاء في الأفق
الأعلى لسمع ندائك الأحملى و يقول لبيك
لبيك يا مولى الأنام اشكر في مالک الوجود
بما ذكرتني في السجن و توجهت الى بوجه انارت
به الأفق استلک باسمك الأعظم الذي سخرت
به العالم بأن تؤيدني على هذا الأمر الذي به
خضعت الرقاب ثم اكتب لي من قلبك الأعلى
ما ينفعني في كل عالم من عوالمك انك انت
المقتدر على ما تشاء و في قبضتك زمام الأوامر
و الأحكام

- 11 Hold thou fast unto the cord of My bounty and cling to the hem of My mercy. Thy Lord doth witness and behold, and He is the All-Hearing, the All-Seeing.

11 تمسك بحبل عنايتي و تشبث بذيل رحمتي ان
ربك يشهد ويرى و هو السميع البصير

- 12 And We make mention of him who hath ascended unto God, who was named Jamal, that this remembrance may be a provision for him in all habitations and journeys. He journeyed unto God until he attained unto the Most Exalted Companion - a station whereof were the light of but a needle's eye to be revealed unto the world, all its peoples would be thunderstruck. The Mother Book beareth witness unto this.

12 و نذكر من صعد الى الله الذي سمي بالجمال ليكون
الذكر زاداً له في المنازل و الأسفار انه سافر الى الله
الى ان فاز بالرفيق الأعلى المقام الذي لو يظهر نور
من انواره اقل من سم الابرة على العالم لينصق
اهله يشهد بذلك من عنده ام الكتاب

- 13 We have made mention of all who, whether young or old, have adorned themselves with the ornament of knowledge and have been illumined by the lights of existence in the days of the All-Merciful. Thus hath the Most Exalted Pen spoken when the Tongue of Grandeur spoke from the most exalted station.

13 انا ذكرنا كل كبير تزين بطراز العرفان و كل صغير
تتور بأنوار الوجود في ايام الرحمن كذلك نطق
القلم الأعلى اذ ينطق لسان العظمة في اعلى المقام
انتهى

- 14 The servant testifieth that the world hath been illumined by the lights of the utterance of the All-Merciful which shone forth from the heaven of knowledge in this place that hath been named Ridvan and at times the Garden, and which relateth that which the All-Merciful revealed aforetime when His throne

14 يشهد الخادم بأن العالم تتور من انوار بيان الرحمن
الذي اشرفت من سماء العلم في هذا المقر الذي
سمي بالرضوان و طوراً بالباستان و يحكى عما انزله
الرحمن من قبل و كان عرشه على الماء في الحقيقة

was upon the waters. In truth, how can this feeble servant be worthy of this noble station except through God's grace and the aid of the friends' attention and prayers? The Command is in His hand - He doeth and judgeth as He pleaseth, and He is the All-Powerful, the All-Wise.

این عبد کلّیل کجا قابل این مقام نبیل است هم مگر لطف حقّ مدد نماید و توجه و دعای دوستان امداد کند الأمر بیده یفعل و یحکم و هو الفاعل الحکیم

- 15 Regarding what was written about Aqa Mirza Abdul-Husayn, upon him be 966 [Baha'u'llah], it was submitted and He said: "God willing, may the fragrance of the King of Martyrs be diffused from him. By the life of God, were the station of the Twin Shining Lights to be revealed to the people of the world, all would exclaim, 'Thine is the greatness, O Lord of the worlds!'

15 و اینکه در باره جناب آقا میرزا عبدالحسین علیه ۹۶۶ [بهاء الله] مرقوم داشتند عرض شد فرمودند انشاءالله عرف سلطان الشهداء از او متضوع شود لعمر الله اگر مقام نورین نیرین بر اهل عالم تجلی نماید جمیع به لک العظمة یا مولی العالم ناطق شوند

- 16 All souls who are related to the Twin Shining Lights are mentioned in the presence of the Countenance, and what is meant by this relationship is the true relationship, for if they remain deprived of it, the outward relationship will not compensate nor yield fruit. Today all relationships are severed save the relationship with God. Blessed is he who hath clung thereunto, and woe unto those who stray. We send Our greetings upon his face and counsel him with that wherewith We have counseled Our servants aforetime, and We beseech Him, exalted be He, to aid him to stand firm in this mighty Cause."

16 جمیع نفوسیکه به نورین نیرین منتسبند لدی الوجه مذکورند و مقصود از این نسبت نسبت حقیقی است چه اگر از او محروم مانند نسبت ظاهره تدارک ننماید و ثمر نبخشند جمیع نسب الیوم مقطوع است جز نسبة الله طوبی لمن تمسک بها و ویل للهاثنین انا نکبر علی وجهه و نوصیه بما وصینا به عباداً من قبل و نسله تعالی بأن یؤیده علی الاستقامه علی هذا الأمر العظیم انتهى

- 17 And as for your mention of Jinab-i-Aqa Mirza Husayn, upon him be Baha'u'llah's glory, his mention had previously been revealed from the Most Exalted Pen. God willing, he has and will continue to attain the honor of its perusal. Convey on behalf of this ephemeral one greetings to the friends of God. The Truth that knoweth and witnesseth all things is aware that they have not been absent from sight for a moment, and all have the station of a single word, standing before His eyes - meaning those souls whom worldly concerns did not prevent from the Most Exalted Horizon, and whom the thundering of the cannons of oppression did not hold back from the light of justice.

17 و اینکه ذکر جناب آقا میرزا حسین علیه ۹۶۶ [بهاء الله] نمودید از قبل ذکر ایشان از قلم اعلی نازل انشاءالله زیارت آن فائز شده و میشوند از جانب اینفانی خدمت دوستان الهی تکبیر برسانید حقّ عالم و شاهد است که آتی از نظر زفته اند و جمیع حکم یک کلمه واحد را دارند و امام عین منصوب یعنی نفوسیکه شئونات دنیا ایشان را از افق اعلی منع نمود و دمدمه مدافع ظلم ایشانرا از نور عدل بازداشت

- 18 This ephemeral one wrote a letter to the beloved of the heart, Jinab-i-Asad, upon him be Baha'u'llah's glory, the King, the Single, the One, which was sent. God willing it will reach him. Another letter was also sent several months ago which apparently has not yet arrived, and a copy of it has been sent again. It is hoped that it will arrive. And as for the letter of Ibn-i-Ismu'llah-i-Asdaq, upon him be all the Most Glorious Glory, and all the Most Excellent Grace, and all the Most Luminous Light, etc. of the well-known prayer - it arrived and a detailed response was written containing divine verses. However, due to the turmoil and disturbances in these parts, it was not sent. A brief response addressing some of his questions

18 مکتوبی اینفانی خدمت جناب محبوب فؤاد جناب اسد علیه ۹۶۶ [بهاء الله] الملک الفرد الأحد نوشته ارسال شد انشاءالله بابشان میرسد و یک مکتوب هم در چند شهر قبل ارسال شد گویا تا حال نرسیده و صورة آن مجدّد ارسال شد امید است که برسد و اما دستخط جناب ابن اسم الله الأصدق المقدس علیه منکل بهاء ابهاه و من کلّ فضل افضله و من کلّ نور انوره الی آخر دعای مذکور معروف رسید و جواب آن بتفصیل نوشته شد و آن مکتوب حاوی آیات الله بود ولكن نظر بانقلاب و اغتشاش این

was written and sent. God willing it will be dispatched in these few days, as the route has now opened and some measure of assurance has been obtained.

اطراف ارسال نشد مختصری در جواب بعضی
از مطالب ایشان نوشته ارسال شد انشاء الله در
این چند یوم ارسال میشود چه که طریق این
ایام باز شده و فی الجمله اطمینان حاصل

- 19 And regarding what was written about expansion, it was submitted and He said: "Grieve not, for He will send down upon thee from the heaven of His bounty that which shall profit thee in His worlds. He is the Single, the One, the Self-Sufficient, the Mighty, the Powerful, the Omnipotent." End.

19 و اینکه در بارهٔ وسعت مرقوم شده بود عرض
شد فرمودند لا تحزن انه ينزل عليك من سماء
عنايته ما ينفعك في عوالمه و هو الفرد الواحد
الغنى الغالب المقتدر القدير انتهى

- 20 Praise be to God that this ephemeral one was assisted in presenting this response, and it has reached this point.

20 الحمد لله اينفانی بعرض جواب مؤید شد و بانقمام
منتهی گشت

- 21 And the Leaf desires to conclude with the Name of God, the Mighty, the Beautiful, that its ending may be musk and joy and delight. May the Glory that shineth, appeareth and blazeth forth from the lights of the Countenance be upon you and upon those whose names you mentioned in your letter, and upon those who hold fast to righteousness out of love for God, Creator of the heavens and Originator of all things.

21 و یحب الورقة بأن تنتهی باسم الله العزيز الجمیل
لیکون ختامه مسک و فرح و بهجة ال بهاء
المشرق الظاهر الباهر من انوار الوجه علی جنابکم
و علی الذین ذکرت اسمائهم فی کتابکم و علی من
تمسک بالتقوی حباً لله فاطر السماء و موجد
الأشیاء

- 22 21 Dhi'l-Qa'dih 1299

22 فی ۲۱ ذی قعدة سنة ۱۲۹۹

BLIB_Or15733.146, AY12.265x

BH08633

Date: 1299-11-29 [1882-Oct-12]

- 1 He is the All-Knowing of what has been and what will be!...

1 هو العالم بما کان و ما یکون...

- 2 I beseech Thee, O Thou through Whose most sweet call the earth and heaven were enraptured, by Thy Name through which Thou didst subdue the kingdom of names, to ordain for me that which Thou hast ordained for Thy near servants who have cast away all else save Thee and have turned toward the horizon of Thy Cause and the Dayspring of Thy Revelation. O my Lord! I am he who hath sought the ocean of Thy riches and the heaven of Thy grace. I beseech Thee not to disappoint me of that which lieth with Thee and to send down upon me from the clouds of Thy mercy and the heaven of Thy bounty that which shall render me rich through Thy riches, steadfast in Thy service, eloquent in Thy praise, and acting according to that which Thou hast commanded me in Thy Book. O my

2 استلک یا من بندائک الأملی انجذبت الأرض
و السماء باسمک الذی به سخرت ملکوت
الاسماء بأن تکتب لی ما کتبه لعبادک المقربين
الذین نبذوا ما عند الناس و اقبلوا الی افق امرک
و مشرق وحیک ای رب انا الذی قصدت بحر
غنائک و سماء فضلک استلک ان لا تخینینی
عماً عندک و تنزل لی من سحاب رحمتک و
سماء جودک ما یجعلنی غنیاً بغنائک و قائماً علی
خدمتک و ناطقاً بثنائک و عاملاً بما امرتني به
فی کتابک ای رب تور قلبی بنور معرفتک ثم
اقض لی ببدايع جودک و الطافک ما اردت

Lord! Illumine my heart with the light of Thy knowledge, then decree for me, through the wonders of Thy bounty and favors, that which I have desired from the clouds of Thy bestowal and the heaven of Thy mercy. Verily, Thou art the All-Powerful, the Most Exalted, the Hearer, the Answerer.

من سحاب عطائک و سماء رحمتک آنک انت
المقتدر المتعالی السامع المجیب

ADM2#081 p.148x

BH04363

To: *Mim Dal Milani*

Date: 1299-12 [1882-Oct]

- 1 He is God, exalted be His station, the Grandeur and the Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 I bear witness that there is none other God but Him, in acknowledgment of His oneness and in recognition of His grandeur and His uniqueness. And prayers and peace be upon His Prophets and His Messengers who arose to serve His Cause and aid His Faith, until the paths culminated in the Most Great Path and the Messengers were sealed with the Most Noble Prophet, through whom the countenance of the world became radiant and that which was hidden in God's knowledge, the Lord of Eternity, was made manifest. And upon His family and His companions who aided the Faith of God with their wealth and their souls and strove until the Faith was made manifest, though the infidels detest it.
 2 اشهد ان لا اله الا الله اقراراً بوحديته واعترافاً بعظمته وفردانيته والصلوة والسلام على انبيائه ورسله الذين قاموا على خدمة امره ونصروا دينه الى ان انتهى السبل بالسبل الأعظم وختم الرسل بالنبي الأكرم الذي به افتتغر العالم وظهر ما كان مكنوناً في علم الله مالک القدم وعلی آله واصحابه الذين نصروا دين الله بأموالهم وانفسهم وجاهدوا الى ان ظهر الدين ولو كره الكافرون
- 3 To continue: the letter of that honored master arrived. Praise be to God, the fragrance of love was inhaled therefrom. God willing, may you ever drink from the choice wine of knowledge and receive your portion from the fountain of wisdom. In all circumstances one must be mindful of wisdom. This evanescent servant beseeches and implores God, exalted be His glory, to aid and grant that honored one whatsoever befits His bounty. Verily the servant asks and He is the Hearer, the Answerer.
 3 و بعد نامه آنخودم مکرم رسيد الحمد لله عرف محبت از او استشمام شد انشاء الله لازال از رحيق علم بياشاميد و از کوثر حکمت قسمت بريد در جميع احوال بايد بحکمت ناظر شد اين خادم فاني از حق جلّ جلاله سائل و آمل که آنجناب را مؤيد فرمايد و عطا نمايد آنچه را که سزاوار بخشش اوست ان العبد يستل و هو السامع المجيب
- 4 Should the means for return to your homeland become available and should you honor it with your presence, there is and has been no objection. Your attention and devotion are evident and clear. God, exalted be His glory, will grant the reward. Verily He has power over all things and is worthy to
 4 اگر اسباب مراجعت بوطن هم فراهم آيد و آنجناب تشریف ببرند بأسی نبوده و نيست توجه و اقبال آنجناب معلوم و واضح است حق جلّ جلاله اجر عطا مي فرمايد انّه على كلشيء قدير و

answer. Peace and glory be upon you and upon God's righteous servants, and praise be to God, the Lord of the worlds.

بالاجابة جدير السلام والبهاء على جنابك وعلى
عباد الله الصالحين والحمد لله رب العالمين

BLIB_Or15704.364a

BH06266

To: Muhammad 'Ali Khan

Date: 1299-12-05 [1882-Oct-18]

1 In My Name, the One Who dominates all names.

1 بسمي المهيمن على الأسماء

2 This is a Book which the Wronged One hath sent down unto him who hath turned towards God, the All-Compelling, the Self-Subsisting, on a day whereon the pillars of the world were shaken [...] by the clamor of the peoples who broke the Covenant of God, the Lord of the Kingdom.

2 كتاب انزله المظلوم لمن اقبل الى الله المهيمن القيوم
في يوم فيه اضطربت اركان العالم [...] وضوءاً
الأمم الذين نقضوا ميثاق الله مالک الملکوت

3 We, verily, gave the glad-tidings of this Revelation unto all, but when the horizon of the world was illumined and the One Who converseth on Sinai came, they turned away from Him save him whom the hand of thy Lord's power did rescue, the Mighty, the Loving. Every soul hath been drowned in the ocean of fancy and idle imaginings except him who hath clung to the cord of God's loving-kindness and held fast to the hem of His blessed and mighty robe. When thou art blessed with God's Tablet and His traces, and findest from it the fragrance of His loving-kindness, arise, turning unto Him, and say: Praise be unto Thee, O God of the seen and unseen! Thou art He Who made me know the Dawning-Place of Thy Revelation, caused me to hear Thy Call, and gave me to drink from the Kawthar of Thy love on a day wherein all things proclaimed: "The Kingdom belongeth unto God, the Lord of the seen and the unseen." We counsel thee to be steadfast and to do that whereby the Cause may be exalted. Verily thy Lord is the Counselor, the Compassionate, the All-Bountiful.

3 انا بشرنا الكل بهذا الظهور فلما انا رافق العالم واتى
مكلم الطور اعرضوا عنه الا من انقذته يد قدرة
ربك العزيز الودود قد غرق كل نفس في بحر
الأوهام والظنون الا الذي تمسك بجبل عنايته
الله و تشبث باذيال رداءه العزيز المبروك انك
اذا فزت بلوح الله و اثره و وجدت منه عرف
العناية قم مقبلاً اليه و قل لك الحمد يا اله الغيب
و الشهود انت الذي عرفتنى مشرق وحيك و
اسمعتني ندائك و سقيتنى كوثر حبي في يوم فيه
نطقت الأشياء الملك لله مالک الغيب و الشهود
انا نوصيك بالاستقامة و ما يرتفع به الأمر ان
ربك هو الناصح المشفق العطوف كلمات داخل
براكت [] از طرف كاتب حذف شده و موجود
نیست

BLIB_Or15730.097d

BH08349

To: Mulla Ali Bi Zi, in Tihiran
Date: 1299-12-05 [1882-Oct-18]

In the Name of the Mighty, the All-Bestowing! The decree of God which was inscribed by the Finger of Power in His hidden Book hath been revealed. This is the Day whereon the Mother Book speaketh, yet the people understand not. They have cast behind their backs the Ocean of Knowledge, hastening unto every rejected ignorant one. They behold the Kawthar of Revelation before their faces, yet turn away therefrom. Blessed is he who hath rent asunder the veils in the name of his Lord, the Lord of all kings, and woe unto him who hath cast the Book of God behind his back, clinging to the desires of those who have turned away from God on His promised Day. Thy mention hath been made before the Wronged One, and these verses have been revealed for thee which speak forth in the world: "The Creator of the heavens hath come with manifest sovereignty." Take thou the Tablet with the power bestowed by Us, then recite it in the presence of those who have drawn nigh, who have arisen and declared: "God is our Lord and the Lord of all who have been adorned with the garment of existence."

بِسْمِ الْعَزِيزِ الْوَهَّابِ قَدْ ظَهَرَ حُكْمُ اللَّهِ الَّذِي رَقَمَ
بِاصْبَعِ الْقُدْرَةِ فِي كِتَابِهِ الْمَكْنُونِ هَذَا يَوْمَ فِيهِ أَمَّ
الْكِتَابُ تَنْطِقُ وَلَكِنَّ الْقَوْمَ لَا يَفْقَهُونَ قَدْ نَبَذُوا
بِحَرِّ الْعِلْمِ عَنْ وُجُوهِهِمْ مُسْرِعِينَ إِلَى كُلِّ جَاهِلٍ
مُردود يرون كوثر الوحي امام وجوههم و هم
عنه معرضون

طوبى لمن خرق الأجاب باسم ربّه مالك الملوك
وويل لمن نبذ كتاب الله عن ورائه متمسكاً بأهواء
الذين اعرضوا عن الله في يومه الموعود قد ذكر
ذكرك لدى المظلوم و نزل لك هذه الآيات
التي تنطق في العالم قد اتى فاطر السمآء بسلطان
مشهود خذ اللوح بقوة من عندنا ثم اقرأه بربوات
المقربين الذين قاموا و قالوا الله ربنا و رب من
تزين بقميص الوجود

INBA23:090b, BLIB_Or15730.097e

BH08816

To: Shir Ali, in Tihiran
Date: 1299-12-05 [1882-Oct-18]

In My Name which shineth forth from the horizon of the Kingdom!

Glorified is He Who hath appeared and revealed that which caused every feeble one to speak, every distant one to draw nigh, every blind one to see, every heedless one to turn, every seated one to arise, and every fearful and doubtful one to attain unto the Most Great Steadfastness. I testify to that which God hath testified: that there is none other God but Me, the Single, the All-Informed.

بِسْمِ الظَّاهِرِ مِنْ أَفْقِ الْمَلَكُوتِ

سبحان الذي ظهر و اظهر ما نطق به كل كليل
و تقرب كل بعيد و رأى كل ضرير و اقبل كل
غافل و قام كل قاعد و فاز بالاستقامة الكبرى
كل خائف مرعب ان اشهد بما شهد الله انه لا
اله الا انا الفرد الخبير قد ذكرناك مرة بعد مرة
ان احمد ربك الغفور الكريم كن على شأن يجد
منك المخلصون عرف قيصي المنير اياك ان
تمنعك الاشارات عن منزل الآيات او الشبهات

We have mentioned thee time and again. Give thanks unto thy Lord, the All-Forgiving, the All-Bountiful. Be thou in such wise that the sincere ones may inhale from thee the fragrance of My luminous garment. Beware lest allusions prevent thee from the abode of verses, or doubts from My straight path. Cast aside all else, holding fast unto the mountain of My loving-kindness. Thus doth counsel thee He with Whom is the Preserved Tablet. The Glory be upon thee and upon every steadfast, firm and upright one.

عن صراطی المستقیم ضع ما سوائی متمسکاً بجبل
عنایتی کذلک یوصیک من عنده لوح حفیظ
البهاء علیک و علی کلّ ثابت راسخ مستقیم

BLIB_Or15730.098a

BH00338

To: Aqa Siyyid Ahmad Afnan

Date: 1299-12-11 [1882-Oct-24]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to the Lord of creation and the King of existence, Who is worthy and deserving, for through the rays of the Sun of Revelation He hath illumined the world of utterance and through His perfect power hath raised aloft the banner proclaiming "Verily He is the Truth" to the highest station of possibility. He is the Omnipotent One Whom neither armies, ranks, rifles nor cannons can prevent from that which He desireth, and through His all-pervading might and conquering power He taketh whatsoever He willeth and bestoweth whatsoever He desireth. The hand of God is above all hands and His command prevaieth over the highest and the lowest. Exalted, exalted is He Who hath announced what hath appeared and shall appear, and hath revealed every hidden secret. Verily He is the Lord of destiny Who hath called all to His Most Great Horizon.
- 3 Today the straight path is manifest, the true balance is set up, the verses are revealed, the evidences are clear, the sun of bounty is shining and the ocean of generosity is surging. Nevertheless the people of the earth remain deprived and portionless, save whom God willeth. All are occupied with that which is with the creation and are deprived of that which is with the Truth. Wondrous talismans have appeared, and there hath been sent down from the divine Kingdom of Will that which no previous Books or Scriptures can equal. Glory be to God!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقصود و سلطان وجودی را لایق
و سزااست که از پرتو انوار آفتاب ظهور عالم
بیان را منور ساخت و بقدرت کامله علم الله
هو الحق را بر اعلی مقام امکان برافراخت اوست
مقتدریکه جنود و صفوف و بنادق و مدافع او
را از آنچه اراده فرموده منع نماید و بقوت مهیمنه
و سطوت غالبه اخذ نماید آنچه را اراده فرماید و
عطا کند آنچه را بنخواهد ید الله فوق الأیادی و
امرہ نافذ علی الاعالی و الادانی تعالی تعالی من
اخر بما ظهر و یظهر و اظهر کل سر مستتر انه
مالک القدر دعا کل الی منظره الاکبر

3 امروز سبیل مستقیم ظاهر و میزان حقیقی
منصوب و آیات نازل و بینات باهر و شمس
عنایت مشرق و بحر جود موج مع ذلک
اهل ارض بی بهره و نصیب الا من شاء الله
کل بما عند الخلق مشغول و از ما عند الحق
محروم عجایب طلسمی ظاهر از ملکوت مشیت
الهی نازل شده آنچه که معادله نمینماید باو

What hath happened that despite this Cause which hath encompassed both past and future, the people remain heedless and deprived of this supreme bounty? Every group clinging to some book or scroll or pages, yet heedless of the Kingdom of verses. In one instance the Tongue of Grandeur uttereth this most exalted Word - blessed and exalted be His saying: "Do ye object to Him Who hath come unto you with all the proofs and evidences of God?" to the end of His blessed utterance. Similar statements have repeatedly been heard from the Tongue of Grandeur and revealed by the Most Exalted Pen, yet the unjust people have risen in tyranny and cling to that which harmeth rather than benefiteth them. Shame upon them and perdition! Soon shall they find themselves in manifest loss and in a barren station.

کتب و صحف قبل سبحان الله چه شده با این امریکه احاطه نموده قبل و بعد را ناس غافلند و از نعمت کبری محروم هر حزبی بگابی و یا بصحیفه‌ئی و یا باورانی متمسک و لکن از ملکوت آیات غافل در یکمقام لسان عظمت باینکلهء علیا ناطق قوله تبارک و تعالی ا تعترضون علی الذی جائکم بکل ما عندکم من حجج الله و برهانه الی آخر بیانہ عزّ و جلّ و امثال این بیان مکرّر از لسان عظمت استماع شد و از قلم اعلی جاری و لکن خلق بی انصاف باعتساف قیام نموده اند و از ما یمنعهم بما یضرهم متمسکند تبّاً لهم و سحقاً لهم سوف یرون انفسهم فی خسران عظیم و فی مقام عقیم

4 My life be sacrificed for your service and for your steadfastness. The blessed handwriting of that honored one—adorned with the name of His Holiness Ismu'llah Mihdi (upon him be, from every glory, the glory of the Most Glorious)—and dated the nineteenth day of the month of Rajab, reached this servant on the twenty-fourth of Dhi'l-Qa'dih. The cause of the delay was the upheavals that occurred in Alexandria; for the friends of God who were in that land, in the days of plunder and arson, of pillage and devastation, turned, according to the command, unto the Most Holy Court. And though all that they possessed was taken from them, they were seen in the utmost joy and gladness. Verily He bestoweth even as He bestowed at the first.

4 روحی نخدمتکم و لاستقامتکم الفداء دستخط آنحضرت که بنام حضرت اسم الله مه علیه منکل بهاء اباه مزین و بتاریخ نوزدهم ۱۹ شهر رجب مرقوم در بیست و چهارم ذی قعدة باینبعد رسید و سبب تأخیر انقلابات حادثهء در اسکندریه بوده چه که دوستان الهی که در آن ارض بودند در ایام نهب و حرق و غارت و تاراج حسب الامر بساحت اقدس توجه نمودند و مع آنکه آنچه را مالک بودند از دست رفت بکمال فرح و سرور مشاهده شدند آنه یعطی کما اعطی اول مرّة

5 In the days when these upheavals appeared from the Dawning-Place of the Cause of God, this exalted word was uttered: Let the loved ones of Egypt remain at ease in their place, and let the loved ones of Alexandria depart. They, too, acted in accordance with that which they were commanded. And in these days, since some measure of safety hath been obtained, two souls were, by command, appointed to attend to correspondence and were dispatched to those regions. The Cause is in His hand: He doeth and commandeth as He willeth, and He is the Mighty, the All-Powerful.

5 باری در ایام ظهور انقلابات از مطلع امر الهی اینکلهء علیا صادر احبای مصر در محلّ خود مستریح باشند و احبای اسکندریه هجرت نمایند ایشانهم بآنچه امر شد عمل نمودند و در این ایام چون فی الجمله امنیتی حاصل حسب الامر دو نفس مخصوص امر مراسلات بآنجهات توجه نمودند الامر بیده یفعل و یأمر کیف یشاء و هو المقتدر القدیر

6 And since His Holiness Ismu'llah was not present, this servant, in obedience to the command, opened the blessed letter and read it; and after becoming informed, I turned toward the Most Exalted Kingdom and, in the presence of the Countenance, after permission, laid it before Him. This is what the Tongue of Grandeur hath spoken in His praised station. Exalted be His glory:

6 و چون حضرت اسم الله حاضر نبودند حسب الامر اینبعد دستخط آنحضرت را گشوده قرائت نمود و بعد از اطلاع قصد ملکوت اعلی نموده تلقاء وجه بعد از اذن معروض داشت هذا ما نطق به لسان العظمة فی مقامه المحمود قوله عزّ کبریائه

7 In My Name, the Hearer, the Answerer.

بِسْمِ السَّامِعِ الْمُجِيبِ 7

8 O My Afnan! The darkness of oppression and the gloom of people's deeds have veiled the radiance of the Sun of Justice, and the smoke has encompassed the world. Yet tribulations and hardships have not awakened souls, for their hearts have been deprived of acceptance and awareness through the punishment of their abhorrent deeds. O Afnan! How many are those who have witnessed the waves of the ocean of utterance of the All-Merciful, yet remain halted and heedless. Beseech God that He may not deprive His servants of the lights of the dawn of inner meanings, and that He may adorn His loved ones with the ornament of love and unity. Say: The most beloved of all things in the sight of God is agreement in His Cause. Indeed it is exalted in rank and station. Hold fast unto it, O people of Baha, then give thanks unto your Lord, the All-Bountiful.

8 یا افنانی ظلمت ظلم و تاریکی اعمال عباد روشنی انوار آفتاب عدل را پوشیده دخان عالم را احاطه نموده ولكن بلایا و محن سبب انتباه نفوس نشده چه که قلوب را مجازات اعمال شنیعه از اقبال و آگاهی محروم داشته یا افنانی چه بسیار از عباد که امواج بحر بیان حضرت رحمن را مشاهده نموده اند مع ذلک متوقف و غافلند از حقّ بطلبید تا عباد خود را از انوار فجر معانی محروم نفرماید و دوستار با طراز محبت و اتحاد مزین نماید قل احبّ الأشياء عند الله الاتفاق فی امره انه غالی القدر عالی المقام تمسکوا به یا اهل البهائ ثم اشکروا ربکم الکریم

9 O Afnan! Be vigilant, watchful and mindful in the service of God, your Beloved, your Goal and the Goal of all worlds. You have indeed shown great diligence in serving the Cause, which merits beautiful mention from God. Praise be to God that through His grace you have attained and are adorned with a remembrance whose fragrance shall never be cut off from the world. He has verily exalted you and related you to Him, and He is the All-Merciful, the Bountiful. Your attention, humility and supplication are mentioned before God. Rejoice in My grace, My bounty and My mercy which have preceded both worlds. Convey My greetings to the friends of God, if wisdom permits, and say: Know the station of this time and arise to redeem what has passed.

9 یا افنانی کن ساهراً يقظاً منتبهاً فی خدمة الله محبوبک و مقصودک و مقصود العالمین انک ابدیت فی خدمة الامر جداً جزیلاً يستوجب من الله ذکراً جمیلاً الحمد لله بعنايت حقّ فائزید و بذکری مزینید که عرفش از عالم قطع نخواهد شد انه قد رفعکم و نسبکم الیه و هو المشفق الکریم توجه و خضوع و ابتهال اتجناب لدى الحقّ مذکور ان افرح بفضلی و عنايتی و رحمتی الّتی سبقت الکونین دوستان الهی را اگر حکمت موافقت نماید تکبیر برسانید و بگوئید مقام وقت را بدانید و بتدارک مافات قیام نمائید

10 By God's life! You are the stars of the heaven of manifestation. Know your worth and lose not this mighty station. Act in accordance with what befits the Day of God. Thus have We revealed the pearls of utterance from the ocean of My bounty which has encompassed all who are in the heavens and on earth. There are souls who stand before Our eyes, but mention of their names is and has been concealed due to wisdom. By My life! Were they to know their station, they would soar on wings of longing in this atmosphere wherein is heard what Moses heard on Sinai. He Who spoke therein beareth witness to this, but most of the people are heedless.

10 لعمر الله شما از انجم سماء ظهورید قدر خود را بدانید و این مقام عظیم را از دست مدهید بآنچه سزاوار يوم الله است عامل شوید کذلک اظهارنا لآلئ البیان من عَمَّان عنايتی الّتی احاطت من فی السموات و الأرضین نفوسی امام عین قائمند نظر بحکمت ذکر اسم ستر شده و میشود لعمری لو يعرفون مقامهم لیطیرون بأجنحة الاشتیاق فی هذا الهواء الذی یسمع منه ما سمعه الکلیم فی الطور یشهد بذلك من تکلم فیهِ ولكنّ القوم اکثرهم من الغافلین

11 May the Glory which hath shone forth from the horizon of the heaven of My grace be upon you, O Afnan, and upon those who are with you and love you, by the command of God, the Ordainer, the All-Wise. The days are most precious, the Cause most mighty, and the grace most great. This evanescent

11 البهَاء الظاهر المشرق من افق سماء فضلی علیکم یا افنانی و علی من معکم و یحبکم امراً من لدی الله الامر الحکیم انتهى ایام بسیار عزیز و امر بسیار عظیم و فضل بسیار بزرگ این خادم فانی از حقّ

servant beseecheth God, exalted be His glory, to grant all a portion from the ocean of His mercy in this blessed Day and to adorn them with the garment of His good-pleasure. He is indeed the Powerful, the Mighty, the Omnipotent, the All-Knowing.

- 12 That which was written concerning Jinab-i-Mulla Raj, upon him be the Glory of God and His favor, is truly a cause for wonderment, inasmuch as the Day of God does not call for such mentions, nor has it ever done so. God, exalted be His glory, says: "This is not the Day for questions. It behooveth every soul, when hearing the Call, to say: 'Here am I, here am I, O Lord of all names! Here am I, here am I, O Lord of the first and the last!'" to the end of His mighty and exalted utterance. He likewise says: "I love to proclaim in every state: 'Verily, I am God, there is none other God but Me, the All-Subduing, the Self-Subsisting.'"

- 13 Apart from these matters, in every condition whatsoever there hath flowed from the Most Exalted Pen that which sufficeth the world and all that dwell therein. From aforetime, revelation hath been sent down concerning every branch of knowledge, but due to migration and the intense enmity and hypocrisy of the peoples of the earth and the oppression of tyrants, these writings have remained scattered and dispersed, and some have been lost. God willing, his honor will be assisted to teach the Cause of God and to turn the faces of souls unto His countenance. This is a deed that hath no peer or equal in this day. And since there are differences between philosophers and theologians concerning certain questions, with each group having expressed its own views, his honor hath desired to discover that which is true. However, the Primal Point, may the spirit of all else be sacrificed for His sake, hath forbidden all from questioning in this blessed Day.

- 14 Some time ago, Jinab-i-Mulla Muhammad-'Ali, upon him be the Glory of God, posed certain questions, and there was revealed from the Most Exalted Pen, as a bounty unto him, that which increaseth the fair-minded and moveth those who hesitate. Let his honor obtain a copy thereof and deliver it to the aforementioned one. God willing, upon studying it, he will find himself independent of the questions mentioned. The servant beseecheth God, his Lord and the Lord of the heavens and earth, to make his honor a leader of the servants, their guide and their enlightener. Verily, He is powerful over all things.

- 15 And concerning what was mentioned about Aqa Mirza Haydar-'Ali, upon him be the Glory of God and His praise—praise be to God, he is assisted in mentioning God and teaching His Cause.

جلّ جلاله مسئلت مینماید جمیع را از بحر رحمت خود در این یوم مبارک قسمت عطا فرماید و بقمیص رضا مزین دارد اوست قادر و توانا و مقتدر و دانا

12 اینکه در باره جناب ملا رج علیه بهاء الله و عنایت مرقوم فرموده بودند فی الحقیقه جای تعجب است چه که یوم الله مقتضی این اذکار نبوده و نیست حق جلّ جلاله میفرماید لیس الیوم یوم السؤال ینبغی لكل نفس اذا سمع النداء یقول لیبک لیبک یا مالک الأسماء و لیبک لیبک یا مولی الآخرة والأولی الی آخر بیانہ جل و عزّ و همچنین میفرماید اتی احب ان انطق فیکل شأن اتی انا الله لا اله الا انا المهیمن القیوم

13 از این امور گذشته در هر شئی از شئون از قلم اعلی جاری شده آنچه که عالم و عالمیانرا کفایت نماید از هر قبیل از قبل در هر علمی از علوم نازل و لکن نظر بهجرت و شدت عداوت و نفاق اهل آفاق و ظلم طغاة جمع نشده و متفرق مانده و بعضی هم از میان رفته انشاء الله جناب ایشان موفق شوند بر تبلیغ امر الهی و توجه نفوس الی الوجه اینست عملیکه امروز شبه و مثل از برای او نبوده و نیست و چون بعضی از مسائل مابین حکما و متشرعین اختلافست و هر حزبی کلمهئی گفته جناب ایشان اراده نموده اند آنچه حق است بیابند و لکن نقطه اولی روح ما سواه فداه جمیع را از سؤال در این یوم مبارک نبی فرموده اند

14 چندی قبل جناب ملا محمد علی علیه بهاء الله بعضی سؤالات نموده اند و از قلم اعلی فضلاً علیه نازل شده آنچه که بر منصفین بیفزاید و متوقفین را بحرکت آرد صورت آنرا آنحضرت اخذ فرموده بجناب مذکور برسانند انشاء الله از ملاحظه آن مستغنی میشوند از سؤالات مذکوره ان الخادم یدع الله ربّه و ربّ السموات و الأرض بأن یجعل جنابه قائد العباد و هادیهم و مبینهم انه علی کثیء قدیر

15 و اینکه ذکر جناب آقا میرزا حیدر علی علیه بهاء الله و ثنائیه فرموده بودند الحمد لله موفقند بذکر الهی و تبلیغ امرش مراسلات ایشانهم در این

His letters have reached certain of the friends in this land, and the details have been presented at the Most Holy Court. In these days, God willing, a reply will be sent.

- 16 And concerning what was written about the funds, this servant, in accordance with the instruction of that Beloved One, sent a receipt of acknowledgment. God willing, may all the friends receive their portion from the divine fragrances of these days and act according to that which hath been revealed in the Book. Thus far, whenever anyone hath been mentioned at the Most Holy Court and some measure of acceptance hath been shown by him, he hath become the recipient of the dawning grace from the horizon of bounty, for were it not for divine bounty, few among the servants would be found worthy of grace. The Day is God's Day, the Manifestation is God's Manifestation, and the effulgences of the Sun of Bounty have encompassed the world. Thus it is that whosoever hath evinced the slightest fragrance of love hath attained unto that which, at present, is hidden from all eyes and sight. It is hoped that God, exalted be His glory, will enable all to preserve that which He hath bestowed and will assist them to do so, for many deeds efface good works and rend asunder the veils. The Command is in God's hands—there is none other God but He, the Doer, the All-Wise.

- 17 Concerning what was written about the divine tablets, thus far all names specifically mentioned before the Most Holy Court have been the recipients of grace from the Dawning-Place of bounty. However, according to His command, that beloved one must act with wisdom as required, for in all conditions you must observe wisdom, and whatsoever contradicts it is not permissible in the Holy Court. He has said: "O Afnan! God doeth whatsoever He willeth." For instance, in these days We do not associate with the noble ones of the city and the princes who come and go, yet in these days We summoned one of the thieves. The Manifestation of the Revelation and the Speaker of Sinai conversed with him for a time and counselled him as was befitting. Nevertheless, the Afnan must in all conditions be mindful of wisdom. This is Our command and Our decree in the Scriptures and Tablets.

- 18 The command of wisdom hath been revealed with great firmness. The honored Afnans, upon them be all His most glorious Baha, and the other friends, upon them be the Glory of God, must act in accordance with it, lest that which would disturb souls should appear.

ارض ببعضی از دوستان رسیده و تفصیلات را بساحت اقدس عرض نموده اند این ایام انشاء الله جواب ارسال میشود

- 16 و اینکه در باره وجه مرقوم فرموده اند اینفانی حسب الفرمایش آنجوب قبض وصول ارسال داشت انشاء الله جمیع دوستان از نفعات ایام الهی قسمت برند و بما نزل فی الکتاب عمل نمایند تا حال ذکر هر نفسی که در ساحت اقدس شده و فی الجمله اقبالی از او ظاهر محل عنایت مشرقه از افق فضل گشته چه اگر فضل الهی نباشد قلیل از عباد مستحق عنایت مشاهده میشوند یوم الهی و ظهور ظهور الهی و اشراقات انوار آفتاب فضل عالم را احاطه نموده اینست که از هر نفسی فی الجمله رایحه محبت متضوع فائز شد بآنچه که قدر و مقامش از انظار و ابصار حال مستور است امید هست که حق جل جلاله جمیع را بر حفظ آنچه عنایت فرموده فائز فرماید و مؤید نماید چه که بسی از اعمال محی حسناست و هاتک استار الأمر بید الله لا اله الا هو الفاعل المختار

- 17 و اینکه در باره الواح الهیه مرقوم داشتند آنچه تا حال در ساحت اقدس حاضر شده از اسامی مخصوص کل اظهار عنایت از مطلع فضل شده و لکن حسب الأمر باید آنجوب باقتضای حکمت عمل نمایند چه که در کل احوال باید بحکمت نظر فرمائید و آنچه مغایر اوست در ساحت قدس جایز نه فرمودند یا افنانی حق یفعل ما یشاء است چنانچه در این ایام با اعزّه اهل بلد و امرائیکه از خارج میآیند و میروند معاشرت نمینمائیم مع ذلک یکی از سارقین را در این ایام احضار نمودیم مطلع ظهور و مکلم طور مدتی با او تکلم فرمود و او را نصیحت نمود بآنچه که سزاوار است و لکن افنان باید در جمیع احوال بحکمت ناظر باشند هذا امر من لدنا و حکم من عندنا فی الزبر و الألواح انتهى

- 18 امر حکمت بسیار محکم نازل شده باید آقایان افنان علیم من کل بهاء اباه و سایر دوستان علیم بهاء الله بآن عمل نمایند لئلا یظهر ما تضطرب به النفوس

- 19 Concerning what you wrote about Mirza Badi'u'llah, upon him be the Glory of God, after it was presented, the Tongue of God spoke these words, exalted and glorified be His utterance: "O My Afnan! Badi' has been and is under the glances of God's loving-kindness, glorified be His majesty. Blessed is he and his father who sacrificed his life in My path. We have accepted him as a bounty from Our presence and have mentioned him with such mention before which all mentions bow down." Convey Our greetings to him and send him the glad tidings of God's favor.
- 20 The son of his honor Muhsin, upon him be My glory, needs counsel. Should he become aware of his father's station, he would arise as befitteth him. Verily He commandeth His loved ones with that which benefiteth them in every world of the worlds of their Lord, the Mighty, the Wise.
- 21 Regarding what you wrote about the friends of M, after it was presented in the Most Holy Court, He spoke words from which it was understood that the cause and reason were not confined to the two persons mentioned, but rather some others were also partly responsible. Beseech God that those who claim divine love may be adorned with the garment of unity. By the ocean of utterance! Had the friends of God who are in various regions attained to and acted upon that which hath flowed from the Supreme Pen, surely the light of fairness would have dispelled the darkness of oppression, and the radiance of the sun of justice would have prevailed over the gloom of tyranny.
- 22 Although this land was called the Most Great Prison, in truth the Hand of God's power made it the Most Exalted Paradise, and all those within and without testify and bear witness to this fact. Extraordinary blessings in trade became manifest, and every elevated place became a spot for the recreation of companions, despite the heedless and the transgressors. The doors of relief and joy were opened, yet from certain ignorant ones heedlessness and pride were observed, which ultimately led to treachery. God, exalted be His glory, knows what has happened and what will happen. Knowledge is with God, the All-Knowing, the All-Informed. The purpose of these submissions is that had the friends of God who are in various regions acted upon what God hath revealed, the earth would now be observed in a different state. Such utterances have repeatedly flowed from the Supreme Pen, and this servant has heard them.
- 23 A petition from Muhammad-Qabli-Hasan (the weaver) - upon him be 9 66 [Baha'u'llah] - reached the Most Holy Court and
- و اینکه در بارهٔ میرزا بدیع‌الله علیه بهاء الله مرقوم داشتید بعد از عرض لسان الله باینکه ناطق قوله عزّ و جلّ یا افنانی بدیع تحت لحاظ عنایت حقّ جلّ جلاله بوده و هست طوبی له و لأیه الذی فدی نفسه فی سبیل انا قبلناه فضلاً من عندنا و ذکرناه بذکر سجّدت له الأذکار تکبیر باو میرسانیم بشارت عنایت حقّ را باو بفرستید
- ابن جناب محسن علیه بهائی نصیحت لازم دارد اگر از مقام والدش اطلاع یابد بما ینبغی قیام نماید آنه یا امر احبائه بما ینفعهم فی کلّ عالم من عوالم ربهم العزیز الحکیم انتهی
- و اینکه در بارهٔ احبای من مرقوم داشتید بعد از عرض در ساحت اقدس بکلمه‌ئی تکلم فرمودند که از آن استنباط شد که سبب و علت منحصر بنفسین مذکورین نبوده بلکه فی‌الجمله بعضی دیگر هم سبب شده‌اند از حقّ بخواهید مدّعیان محبت الهی بقمیص اتحاد مزین شوند قسم بحر بیان اگر آنچه از قلم اعلی جاری شد دوستان حقّ که در اطرافند بآن فائز میگشتند و عمل مینمودند هرآینه نور انصاف ظلمت اعتساف را رفع مینمود و تشعشعات آفتاب عدل بر تاریکی ظلم غلبه میفرمود
- این ارض مع آنکه بسجن اعظم نامیده شد ید قدرت حقّ او را فی‌الحقیقه جنت علیا نمود و از داخل و خارج کل بر اینقره شهادت میدهند و گواهند و برکت فوق‌العاده در تجارتات ظاهر و هر مقام مرتفعی محلّ تفرّج اصحاب واقع رغماً للغافلین و المعتدین ابواب فرج و سرور مفتوح از بعضی از جهّال غفلت و غرور مشهود بالآخره منجر بخیانیت شد دیگر حقّ جلّ جلاله عالم که چه شده و چه میشود العلم عند الله العلم الخبیر مقصود از این عرایض آنکه اگر دوستان حقّ که در اطرافند به ما انزاله الله عمل مینمودند حال ارضی غیر ارض مشاهده میشد و امثال این بیانات مکرر از قلم اعلی جاری و اینبعد استماع نمود
- عریضه‌ئی از جناب محمد قبل حسن علیه ۹ ۶۶ [بهاء الله] [شعرباف] بساحت اقدس رسید و

was at one time presented before the Throne, and an answer was sent down from the heaven of grace. God willing, they will drink from the fountainhead of its words the sweet waters of mercy and wisdom, and will arise to serve the Cause in such wise that neither the insinuations of the opposers, nor the conditions of the heedless, nor the might of princes, nor the power of the mighty shall hold them back. Those souls who have truly inhaled the fragrance of this Revelation - even should the entire world arise in opposition - would accord no station or dignity to such opposition, nor ever shall. These are servants whom the conditions of the pharaohs prevent not from turning unto God, our Lord and the Lord of all things, our Beloved and the Beloved of all worlds.

در وقتی از اوقات تلقاء عرش عرض شد و جواب از سماء عنایت نازل انشاء الله از معین کلماتش فرات رحمت و حکمت بیاشامند و بر خدمت امر بشائی قیام نمایند که اشارات معرضین و شئونات غافلین و سطوت امرا و قوت اقویا ایشان را باز ندارد نفوسیکه فی الحقیقه عرف ظهور را یافته اند اگر جمیع عالم بر اعراض قیام نمایند نزد ایشان مقام و وقری نداشته و نخواهد داشت اولئک عباد لا تمنعهم شئونات الفراعنة عن التوجه الى الله ربنا ورب كل شيء و محبوبنا و محبوب العالمین

- 24 This evanescent servant, who is utter nothingness and absolute extinction, presents his submission to the honored Afans - upon them be the glory of God, His mercy, His grace and His favor. It is hoped that your honor will convey this. May the Glory that is manifest, evident and shining forth from the horizon of eternity be upon you and upon those whom this fleeting life has not prevented from attaining unto everlasting stations, and upon those who have attained unto the Most Exalted Word from God, the Lord of all beings. Praise be to God, the Lord of the Last and the First.

24 این عبد فانی عرض نیستی صرف و فنای بحت خدمت آقایان افنان علیهم بهاء الله و رحمته و عنایت و فضله معروض میدارد امید آنکه آنحضرت ابلاغ فرمایند البهاء الظاهر اللائح المشرق من افق البقاء علی حضرتکم و علی الذین ما منعهم الحیوة الفانیة عن مقامات الباقية و علی الذین فازوا بالکلمة العلیا من لدی الله مولى الوری و الحمد لله مالک الآخرة و الأولى

- 25 The servant 11 Dhi'l-Hajjih 1299

25 خادم فی ۱۱ ذی الحجة سنة ۱۲۹۹

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Study guide to this volume

The third compilation from 1299 A.H. gathers tablets sent across the breadth of the Iranian Baha'i world during one of the most productive seasons of Baha'u'llah's residence at Bahji. Written from the vantage point of a prisoner whose movements remained technically constrained yet whose spiritual authority was widely acknowledged, the texts range from extended programmatic addresses to the former Babi community, to compact tablets of encouragement for named believers in distant cities, to a luminous meditation on the created world as a congregation at permanent prayer. Throughout, three currents run together: a metaphysics of creation that locates God's purpose in the recognition of His Manifestation; an ethics of community life grounded in truthfulness, human dignity, and practical wisdom; and a steady pastoral concern for believers navigating persecution, doubt, and the internal fractures left by the Azali crisis.

Creation as a Congregation at Praise

Key Passages

Praise, eternal and sanctified above all likeness and comparison, befiteth the Lord of existence Who hath caused all things in the world to appear like the letters of a book in their standing, sitting, prostration, bowing, submission and humility...The cypress declares: "Praise be unto Thee for having made me upright, reflecting every *alif* revealed in Thy Book." The meadow grass proclaims: "Thou seest me, O my God, fallen prostrate upon the earth in adoration of Thy Manifestation and sovereignty." The willow tree uttereth: "O Lord! Thou beholdest my submission, my humility, my rising and falling, my bashfulness and emotion, and my swaying in the winds of Thy will." —
BH00389

Every person of insight beholdeth that which most of the world's peoples are deprived of. Brief mention of this station is more fitting and beloved, lest the readers grow weary...Brevity is among the fruits of the tree of wisdom, and acknowledgment of powerlessness is reckoned among the fruits of the tree of knowledge. —
BH00389

Context for Study

The opening of BH00389 performs what it describes: a meditation on creation as liturgy that is itself brief, imagistic, and lit from within by the very attentiveness it commends. Baha'u'llah reads

natural forms as postures of prayer. The cypress is upright like the Arabic letter *alif*, which opens the name of God; the willow bends in an attitude of submission; the meadow grass lies prostrate. Each creature, by being wholly what it is, enacts the full prayer cycle of Islamic worship. The Sufi undercurrent here is unmistakable: Ibn 'Arabi had written that all things are signs (*ayat*) of God and that the world is the “great Qur'an.” What is original in this passage is the gentle discipline it draws from the vision: Baha'u'llah closes the passage by praising brevity and the acknowledgment of powerlessness as fruits, respectively, of wisdom and of knowledge. The very beauty that the passage discloses becomes a rebuke to spiritual verbosity and intellectual pride. Christian readers may recall Francis of Assisi's *Canticle of the Creatures*, in which Brother Wind and Sister Water praise God by their natures; Buddhist readers may think of the *Vimalakirti Sutra*'s silence as the highest teaching. What Baha'u'llah adds is an epistemic claim: the person of insight sees this cosmic liturgy, and that seeing is itself a form of knowing one's limits before the infinite.

Questions for Reflection

1. How does reading natural forms as postures of prayer change one's relationship to the physical world? Compare this with the Franciscan tradition, with Zen Buddhism's seeing the Buddha-nature in a flowering tree, and with Wordsworth's “spots of time” in *The Prelude*.
2. Why does Baha'u'llah pair “brevity” with wisdom and “acknowledgment of powerlessness” with knowledge? How does this invert the usual assumption that wisdom is expansive and knowledge empowering?
3. The cypress is praised for being perfectly upright, the willow for bending perfectly. What does this suggest about the relationship between diversity of form and unity of praise?
4. In what sense is the entire created world “like the letters of a book”? How does this metaphor compare with the Christian *liber mundi* tradition and with Qur'anic references to creation as *ayat* (signs/verses)?
5. How might the discipline of brevity and acknowledged powerlessness be cultivated in a scholarly or devotional community?

The Purpose of Creation: Recognition and the Manifestation

Key Passages

The purpose of God—exalted be His glory—in creating, at the primal stage, hath been and continueth to be the knowledge of Him. And since the door of knowledge of the Hidden Essence, the Concealed Mystery, is closed, He hath sent forth from the realm of the unseen to the plane of existence holy souls who are the Manifestations of His Cause, the Daysprings of His decree, the Rising-places of His revelation and the Recipients of His knowledge. And He hath made recognition of them, obedience and disobedience to them, turning toward or away from them, and belief and unbelief in them, to be the standard.

— BH03544

The primary cause and reason for the veiling of mankind have been, in the first instance, the divines, who in all ages and centuries have been the foremost cause of these mighty

veils. The friends of God must, with wisdom and utterance, deliver the oppressed servants from the claws of these oppressors. Blessed is the soul who hath firmly girded up the loins of endeavor for this service. — BH04670

Context for Study

BH03544 states, with unusual directness, the axial claim of Baha'u'llah's theological anthropology: the human being was created in order to know God, and this knowing is structurally impossible except through the Manifestation. The logic is strict: God's essence is absolutely beyond approach, therefore the purpose of human existence—knowledge of God—can only be fulfilled through encounter with those through whom that essence becomes mediately knowable. Recognition of the Manifestation is therefore the highest human act, not because the Manifestation replaces God but because the Manifestation is the only available form of God's knowability. This is a rigorous philosophical position, and it has precise parallels: Maimonides argued that what we call God's attributes are really attributes of God's actions, knowable through the prophets; Thomas Aquinas held that the Beatific Vision is the final end of the human intellect; Hegel's *Phenomenology* makes the self-disclosure of Spirit through historical figures the very movement of consciousness toward its completion. What distinguishes Baha'u'llah's formulation is its covenantal sharpness: recognition is itself the criterion of spiritual standing, made concrete in each new dispensation. The companion passage from BH04670 locates the primary obstacle to this recognition not in ordinary human frailty but in the learned establishment whose authority depends on the closure of revelation. This institutional critique runs from the Hebrew prophets through Luther's reform to Gandhi's reading of the *Gita*.

Questions for Reflection

1. If recognition of the Manifestation is the purpose of creation, what happens to the spiritual standing of sincere seekers who never encounter the Manifestation? How does Baha'u'llah's wider teaching address this question?
2. Compare the claim that God's essence is closed to direct knowledge with the Jewish doctrine of the *Ein Sof*, the Christian apophatic tradition, and the Hindu concept of *nirguna Brahman*. What does the Manifestation add to each tradition's resolution of the problem?
3. Why does Baha'u'llah identify "the divines" rather than rulers or persecutors as the primary agents of veiling? How does this compare with the Hebrew prophets' critique of false shepherds and Jesus' critique of the Pharisees?
4. How does the act of recognition change the recognizer? Is it primarily an intellectual event, a moral commitment, or something else?
5. What obligations follow, in Baha'u'llah's view, from having recognized the Manifestation in one's own day?

Addressing the People of the Bayan: Continuity and the Seal of Recognition

Key Passages

This is a Book from which the trees perceive the fragrance of spring, and children catch the loving scent of their gracious Father, and the thirsty hear the murmur of the Water of Life, and those near unto God inhale the breath of the All-Merciful, and the sincere behold the lights of Beauty, and lovers discern the signs of nearness and reunion. — BH00050

Say: O people of the Bayan! The books of the world profit you not today except through this Book that walketh in the Most Great Prison and proclaimeth before all nations: “There is none other God but I, the Expliciter, the All-Knowing...” The Bayan was sent down for My remembrance, and it is but a leaf from among the leaves of the Tree of My utterance. To this testifieth My Herald, who laid down His life in My straight and manifest path. — BH00050

Say: If God were to chastise anyone for having believed in this Revelation, by what proof would He not chastise those who believed in the Point of the Bayan, and before Him in Muhammad the Apostle of God, and before Him in the Son of Mary, and before Him in Moses the Interlocutor, until the matter returneth to the Primal Beginning. — BH00050

Context for Study

BH00050 is the most programmatic text in this volume—a book-length charge to a trusted emissary to travel to the Babis who had not accepted Baha'u'llah, carrying the argument that the Bayan itself pointed beyond itself. The opening lines, which picture the Book as a spring tree whose fragrance reaches different beings in the degree of their spiritual sensitivity, are among the most poetically accomplished passages in the late 'Akka writings. But the text quickly sharpens into theological argument. The Bab explicitly wrote that the promised One could not be described by the Bayan's own descriptions; thus those who cling to Babi forms while rejecting Baha'u'llah are in the same position as Jews who clung to Mosaic forms while rejecting Jesus, or Christians who clung to the Gospel while rejecting Muhammad. The symmetrical argument is powerful: if the logic of progressive revelation was valid to justify the Bab, it must apply forward as well as backward. The question Baha'u'llah poses—“by what proof would He chastise those who believed in this Revelation?”—is a challenge to the Babi community's own hermeneutic. This rhetorical structure reappears in Baha'u'llah's addresses to Jews, Christians, and Muslims in other tablets: the criterion of consistency in applying one's own principles. The philosophical parallel in Western thought is Socratic *elenchus*: the interlocutor is invited to follow their own premises to their conclusion.

Questions for Reflection

1. How does the opening image of the Book as a spring tree, perceived differently by different beings according to their spiritual capacity, model an epistemology of revelation? Compare

this with Paul's "milk for babes, solid food for the mature" (1 Corinthians 3:2) and with the Qur'anic concept of *mutashabihat* (ambiguous verses).

2. Baha'u'llah argues that the Bab's own statements require recognition of the next Manifestation. Is this a compelling argument? What would a Babi who remained unconvinced need to believe about interpretation?
3. The symmetrical argument—"if the logic was valid going forward from Moses to Jesus to Muhammad, it must apply to the next step"—appears in many religious traditions. Where does it succeed, and where can it be resisted?
4. What does the phrase "the Wronged One, Who is manifest in the Most Great Prison" accomplish rhetorically? How does the juxtaposition of imprisonment and proclamation function theologically?
5. How does Baha'u'llah's engagement with the Babi community model how religious communities should relate to their own reformers and successors?

Truthfulness as a Living Reality

Key Passages

In the Name of the Wondrous One! The Book of Truthfulness hath been sent down in truth from the presence of One All-Knowing, All-Informed. Verily it is the Messenger of Truth to all lands, that it may remind the people of its exalted station and acquaint them with its supreme position...By the life of God! As it walketh, acceptance walketh at its right hand and tranquility at its left, while before it wave the banners of glory and behind it march the hosts of dignity. — BH04263

It proclaimeth and saith: "O concourse of humanity! I have come unto you from the presence of the Most Great Truth to make known unto you its loftiness and exaltation, its beauty and perfection, its station and glory and splendor, that ye may perchance find a path unto its straight way...Its likeness is as the sun: when it shineth forth from its horizon it illumineth the regions and brighteth the faces of those who have attained. Whoso is deprived thereof is indeed in manifest loss." — BH04263

Context for Study

The *Lawh-i-Kitab-i-Sidq*—the Tablet of the Book of Truthfulness—belongs to a genre of tablets in which Baha'u'llah personifies a virtue or a divine quality and sends it forth as a messenger. The technique is Qur'anic in inspiration: the figure of Wisdom in Proverbs 8 and the Logos of John 1 offer close analogues. By giving Truthfulness a body, a gait, and an entourage—acceptance at its right hand, tranquility at its left, glory before it, dignity behind it—Baha'u'llah transforms an abstract moral category into a royal procession. The tablet does not merely commend truthfulness as a useful social norm; it claims that Truthfulness is itself a divine emanation whose presence transforms the landscape through which it passes. The solar image that closes the tablet's speech ties this virtue to revelation itself: the sun of truthfulness illumines, and what it illumines becomes

visible as such. In the context of the early 1880s, when the Baha'i community was navigating both external persecution and internal tests involving concealment, rumor, and indiscretion, this insistence on truthfulness as a royal and cosmically significant force carries specific communal weight. Aristotle's *aletheia* (truthfulness as a virtue of character between boastfulness and self-deprecation) and Kant's categorical imperative against lying offer comparative frameworks, though Baha'u'llah's teaching goes beyond both: truthfulness here is a cosmological power, not merely a social or moral one.

Questions for Reflection

1. What does it mean to treat Truthfulness as a royal personage with an entourage? How does personification deepen moral teaching in ways that propositional ethics cannot?
2. Baha'u'llah says that acceptance and tranquility accompany Truthfulness. Is this psychologically accurate? Where does the path of truthfulness lead to conflict rather than tranquility, and how might this volume address that tension?
3. Compare the solar image of truthfulness with Plato's allegory of the sun in the *Republic* (Book VI), in which the Form of the Good illumines all other forms. Where does Baha'u'llah's image converge with and diverge from Plato's?
4. In a community under surveillance and pressure, as the Baha'i community was in 1881–1882, how does the elevation of truthfulness as a supreme virtue interact with the concurrent teaching on wisdom and the timing of disclosure?
5. How does the *Lawh-i-Kitab-i-Sidq* relate to the broader social teaching that the world's tranquility depends on trustworthiness? What institutional forms might embody this teaching?

Human Dignity, Worship, and the Limits of Deference

Key Passages

He who seeketh to attain the ultimate goal and to enter the presence of the Lord of all beings must follow that which the Supreme Pen hath ordained...He forbiddeth you to bow down and prostrate yourselves at My feet and the feet of others...None should abase himself before another soul. This is the decree of God as He established it in this mighty Revelation. — BH00050

Kiss not the hands and bow not down at the time of arrival...Prostration beseemeth him who knoweth not and seeth not. But he who seeth is among those unto whom the Clear Book hath testified. It hath been proven through clear evidence that prostration is due only to the Unseen Presence. — BH00050

O my handmaiden! Joy surrounds you and gladness is before your face, and light hastens behind you, inasmuch as the Countenance of the Ancient of Days has turned toward you from the Most Great Prison, and the Pen of God, the Help in Peril, the Self-Subsisting, has moved to make mention of you. How many a princess was forbidden, and how many

a queen turned away, yet you have attained unto this mighty announcement.
BH09092

Context for Study

Among the most historically significant passages in BH00050 is the explicit prohibition of hand-kissing, prostration, and physical abasement before any person—including Baha'u'llah himself. The prohibition is grounded theologically: prostration “is due only to the Unseen Presence,” meaning that God alone is the proper object of worshipful submission. The command therefore has a double effect: it guards the absolute uniqueness of divine worship, and it simultaneously ennoble every human being by forbidding the ritual gestures of servility that were common in Persian court culture and in religious devotion to holy persons. The contrast with the tablet BH09092, addressed to a “handmaiden” of God, is illuminating: a woman who in the world’s reckoning might be socially insignificant (“how many a princess was forbidden, and how many a queen turned away”) is accorded a spiritual station that worldly hierarchy cannot confer. The reversal is characteristic of prophetic literature from the Psalms onward—“He hath put down the mighty from their seats and exalted them of low degree” (Luke 1:52)—but Baha'u'llah gives it institutional form by abolishing the ceremonial enactment of hierarchy in the community itself. The philosophical parallel is Kantian: each human being possesses dignity that makes them an end, never merely a means, and ritual prostration before a human being violates this dignity. The Baha’i teaching goes further by grounding human dignity in the soul’s relationship to God, making spiritual equality an ontological rather than merely a political claim.

Questions for Reflection

1. Why does Baha'u'llah prohibit physical prostration even before himself? What theological principle is at stake, and how does this compare with Islamic prohibitions of *sujud* to anyone but God?
2. The tablet to the unnamed handmaiden (BH09092) explicitly inverts worldly rank. How does this reversal function within a community that is itself marginalized and persecuted? What spiritual and social work does such a reversal accomplish?
3. Compare Baha'u'llah’s prohibition of abasement before persons with the Kantian injunction to treat persons as ends in themselves. Where do the two converge, and where does Baha'u'llah’s theological grounding change the ethical character of the teaching?
4. How does the abolition of ritual hierarchy in the physical presence of Baha'u'llah reflect the broader Baha’i social teachings about the equality of women and men, and the oneness of humanity?
5. What forms of institutional or cultural hierarchy persist in contemporary religious communities, and how might this passage invite a critical examination of them?

Wisdom, Governance, and the Community's Public Posture

Key Passages

If this matter becomes known and some become aware of what has occurred, they will take action, and that person will surely hesitate in showing love, as he has not attained maturity and has other stations in view...A hundred thousand thanks to the Beloved of the worlds Who has enabled that beloved one to achieve these mighty matters. —
BH00826

If they harbor no ill intent and continue to show the same degree of protection they have thus far demonstrated, there can be revealed from the Supreme Pen concerning him that which would give assurance that henceforth the people of truth would never fall short in supporting and being loyal to his government, and likewise that God, exalted be His glory, would assist him in executing justice, which is the greatest means for the tranquility of the world and the firm foundation for the edifice of government. —
BH00826

O Lord! Deny them not the sweet-flowing waters of Thy presence, and disappoint them not of the pure wine of Thy reunion. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp is the kingdom of names. There is no God but Thee, the Almighty, the Powerful. — BH00929

Context for Study

BH00826 is an administrative letter to a trusted believer named “Asad” that reveals the complex practical intelligence with which Baha'u'llah managed his community's relationship to the surrounding political world. Three registers operate simultaneously. The first is pastoral: the letter encourages Asad and celebrates the work he has been doing. The second is strategic: the dispatch of tablets must be timed carefully, because premature disclosure of the community's communications could antagonize officials and chill a potential ally who has “not attained maturity.” The third is visionary: embedded in the practical counsel is a remarkable statement of political theology—that a ruler who protects the community of the faithful in good faith could receive, through that community's loyalty, divine assistance in executing justice, which Baha'u'llah describes as “the greatest means for the tranquility of the world.” This is a conditional covenant between religious community and political power: the community offers loyalty and divine intercession; the state offers protection and just governance. The conditionality is essential—Baha'u'llah makes clear that the arrangement depends on “no ill intent” on the ruler's part. The political theology of the passage anticipates later Baha'i statements on civil loyalty and the harmony of religion and government. It has resonances with Augustine's account of the two cities living in provisional peace, with Aquinas's theory of just governance, and with Islamic theories of the *siyasa shar'iyya* (governance according to the revealed law). What is distinctive in Baha'u'llah's formulation is the mutuality and the explicit linking of justice to cosmic stability—not merely to political prudence, but to divine design.

Questions for Reflection

1. How does the practice of “wisdom” in timing disclosures—withholding tablets until the moment is right—relate to the teaching on truthfulness in the same volume? Is there a tension between strategic prudence and absolute honesty?
2. What does Baha'u'llah's description of justice as “the greatest means for the tranquility of the world” imply about the relationship between religious teaching and political life? Compare this with Confucian political philosophy's emphasis on *zhengming* (the rectification of names) as the basis of social order.
3. The arrangement described in BH00826—community loyalty in exchange for just governance—is explicitly conditional. What does this conditionality reveal about Baha'u'llah's understanding of political obligation?
4. The prayer in BH00929 was written for a community separated from the physical presence of Baha'u'llah by distance and circumstance. How does prayer function as a communal bond across geographical dispersal?
5. How do the practical administrative concerns of BH00826 sit alongside the cosmic and devotional language of BH00929? What does it mean to hold both registers as equally belonging to a sacred text?

A Guiding Question for the Whole Volume

Volume 68 presents a Baha'u'llah who is simultaneously a cosmic poet (reading cypress and willow as worshippers), a rigorous theologian (grounding the purpose of creation in the recognition of the Manifestation), an institutional reformer (abolishing prostration before persons), a political thinker (articulating a conditional covenant between faith community and just government), and a practical pastor (guiding the timing of dispatches to protect a vulnerable and growing community). Each of these registers is alive in the same volume, often in the same tablet. The volume invites its readers to resist any reduction of prophetic writing to a single key.

A guiding question for the whole volume might therefore be: **How does Baha'u'llah hold together, in a single coherent vision, the cosmic (creation as liturgy), the metaphysical (the Manifestation as the only available face of God), the ethical (truthfulness and human dignity as divine emanations), and the political (justice as the foundation of all governance)—and what does this integration demand of a community that seeks to embody it under conditions of persecution and dispersal?**