



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 69:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 69

This fourth collection from 1299/1881–82 is dominated by a sober, outward-looking register: the world’s upheavals are read as unmistakable signs of the Day, while the community’s internal condition—its unity, discipline, and practical wisdom in teaching—is treated as the decisive spiritual variable. Several Tablets juxtapose global violence, social instability, and the deafness of rulers and clergy with an insistence that the Cause cannot be harmed by rejection, but can be delayed and obscured by disunion among the faithful. BH00110 is the clearest statement of this double emphasis: it sets the thunder of modern warfare and the fragility of worldly “ornaments” against repeated laments over the lack of concord among believers, while simultaneously offering a panoramic set of greetings, commendations, and remembrances—among them sustained praise of individual servants (notably figures such as Nabil-i-Qa’ini and Haji Mirza Haydar-‘Ali) and an extended “roll-call” of towns and regions, turning geography itself into a map of fidelity and spiritual memory.

A second cluster treats method—how teaching succeeds when joined to consultation, prudence, and the safeguarding of the writings. BH01751 is especially rich on this point: it ties “wisdom” in proclamation directly to consultation, urges discretion in protecting Tablets from hostile seizure, and frames justice as a discerning distribution of the Word (shared with receptive minds, withheld from active enmity). It also contains pointed community diagnostics, including a retrospective judgment on an early believer (Dhabih) whose suicide is treated with theological nuance and pastoral solicitude, alongside criticism of misconduct toward his family—material that is both historically specific and revealing of how moral authority is exercised in late-‘Akka correspondence. In a related vein, BH00241 reads like a compressed administrative-and-prophetic dispatch: it returns to the imagery of conflicts, calamities, and clerical obstruction, but it is studded with concrete micro-histories—references to travel, correspondence delays, property disputes, and the scarcity of trustworthy “faith” among self-styled divines—yielding valuable texture for reconstructing the everyday pressures surrounding the network of believers.

Alongside these weightier epistles are shorter, more lyrical pieces that foreground virtues and consolation. BH03320 is distinctive for its vivid personification of Faithfulness as a radiant reality bearing within itself a “maiden of Paradise,” a stylized moral-theophanic tableau that complements the volume’s repeated insistence that spiritual qualities—not force—are the true “hosts” of God. BH03807 (addressed to the believers of Manshad) offers Ramadan-time encouragement shaped by remembered suffering and imprisonment, while BH02722 directly blesses and consoles named women and family lines, weaving private grief into the public economy of remembrance. The volume closes with a scattering of compact Tablets—e.g., BH09973 (to Rida), BH09964 (a prayer), BH10077 (to Rajab-‘Ali), and BH09835 (on deeds and character as guardians of the Cause)—that, while brief, reinforce the collection’s governing refrain: the age is tumultuous, yet the community’s spiritual credibility and effectiveness hinge on steadfastness, character, and unity.

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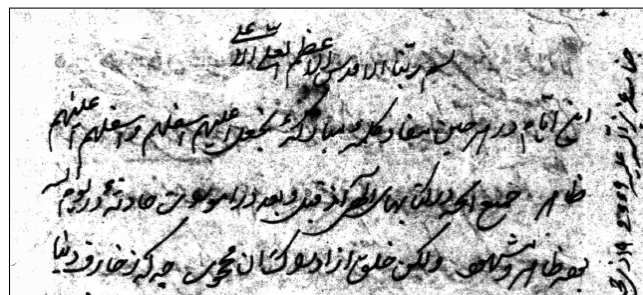
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BH00110

To: Azizullah et al.

Date: 1299-12-19 [1882-Nov-1]



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- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 In these days, at every moment, the meaning of the blessed words "We shall make their highest their lowest, and their lowest their highest" is made manifest. All that was recorded in the divine Books of the past and present concerning the events to transpire on the Day of God is now manifest and evident. Yet the people remain veiled from comprehending it, for the ornaments of the world and its conditions have become a thick veil, preventing their eyes from seeing. Such heedlessness persists even while the world itself continually warns mankind of its own transience. With most eloquent utterance it declares that soon all that is witnessed within it shall change and return to nothingness. One of its calls is the thunder of cannons that rises from all directions, in an instant snatching multitudes from the realm of existence. Every possessor of sight and hearing testifies that its call is exceedingly loud and its message most potent. This call is manifested through the events that occur therein, betokening change and extinction.
- 3 Glory be to God! What has befallen the people that they take no heed and accept not the counsel of the counselor? They are occupied with vain imaginings and remain heedless of the Lord of all beings. They fancy themselves worshippers and celebrants of the Truth, yet the Supreme Pen cries out morn and eve, nay at all times, in its loudest voice, saying: "Verily, He is innocent of you, O company of the most lost!" Beyond this, all things bear witness, yet the people hear not. The sun of justice is veiled by the clouds of tyranny, and the countenance of equity is hidden by the darkness of oppression. One is bewildered as to what to say and who might listen. One matter has become the source of strength for the oppressors, while another has caused weakness among the just. Glory be to God! The people of deceit have attained perfect unity, clinging to it and thereby ruling over the peoples of the world, while
- بسم ربنا الأقدس الأعظم العلي الأعلى
- این ایام در هر حین مفاد کلمه مبارکه نجعل اعليهم اسفلهم و اسفلهم اعليهم ظاهر جميع آنچه در کتابهای الهی از قبل و بعد در امورات حادثه در يوم الله بوده ظاهر و مشهود ولكن خلق از ادراك آن محجوب چه که زخارف دنیا و شئون آن حجاب غلیظ شده چشمها را از دیدن منع نموده اینهمه غفلت در صورتیست که در هر حین خود دنیا ناس را از فنای خود اخبار میدهد بافصح بیان میگوید عنقریب آنچه در من مشاهده میشود تغییر یابد و بفنا راجع شود یک ندای او دمدمه مدافع است که در اطراف مرتفع و در یک آن خلق کثیر را از عرصه وجود میریاید هر صاحب بصر و سمع شهادت میدهد که ندایش بسیار بلند است و خبرش بسیار محکم این ندا ظهورات اعمالیست که در او احداث میشود و مشعر بر تغییر و فناست
- سبحان الله خلق را چه شده که پند نمیگیرند و نصیح ناصح را نمیبینند باوهام مشغولند و از مالک انام غافل بگمان خود حق را عابد و ذاکرند ولكن قلم اعلى در صباح و مساء بل در كل احيان بأعلى النداء میفرماید انه برى منكم يا ملأ الأخسرین و از ورای آن جميع اشیاء شاهد و گواهند ولكن القوم لا یسمعون آفتاب انصاف را غمام اعتساف ستر نموده و جمال عدل را ظلمت ظلم از مشاهده منع کرده انسان متحیر که چه بگوید و که بشنود یک امر سبب قوت اهل ظلم شده و امر دیگر علت ضعف اهل عدل سبحان الله اهل نفاق بحسن اتفاق برخورده اند بآن تمسک جسته اند و بر اهل عالم

the people of justice are seen deprived of this greatest bounty which is their special right. Although the unity of those souls is not true unity, still it has become the cause of their ascendancy. If the friends and chosen ones of God in all lands were to achieve unity, surely its light would encompass all horizons. In some places the fragrance of unity and concord cannot be detected, and this has been and continues to be the cause of the abasement of the Cause.

- 4 In any case, the letter of that spiritual beloved has refreshed the spirit, for from it was inhaled the musk-laden fragrance of the love of the Beloved of the worlds. After perusal it was taken to the Dawning-Place of the Most Great Signs and presented at the Most Holy Court, unto which nothing can be compared. His blessed and exalted Word declares, and may the spirit of all who dwell in the kingdom of utterance be a sacrifice unto its every letter:

- 5 I am the Sorrowful Speaker

- 6 O beloved one! There hath been sent down especially for thee that from which the fragrance of might and power and knowledge and utterance of the All-Merciful is manifest, evident and diffused. The Self of Him Who was promised in all divine Books through clear statements and explicit passages hath appeared and risen from the horizon of the world with the lights of His advent. Through His grace He hath made manifest the Path and guided all unto it. That which was inscribed by the Most Exalted Pen hath been revealed, and that which was hidden from all hath been explicitly mentioned. Nevertheless, the people remain heedless and veiled. Should all the world turn away from the Truth, no harm shall touch His Cause; nay rather, the turning away of creation is the cause and means of exalting God's Cause, exalted be His glory. However, the grief and sorrow of the Wronged One stems from the lack of unity and agreement among His loved ones and friends.

- 7 O beloved one! Say: O people of the world! I swear by the Most Great Name that this wronged Herald hath spoken and speaketh for God's sake alone, uttereth for His sake, and summoneth unto Him. He hath brought the equivalent of all that was revealed from the beginning of the world until the previous Manifestation, whereby the Messengers of God, exalted be His glory, established their proofs - nay, even more and greater than that. At last, observe with the eye of fairness and hearken with the ear of justice, that perchance ye may not be deprived of the pearls of the ocean of divine knowledge, nor be forbidden from that which is sanctified above all similarity and likeness.

حکمرانی مینماید و لکن اهل عدل از این فضل اعظم که مخصوص ایشانست محروم مشاهده میشوند با آنکه اتفاق آن نفوس اتفاق حقیقی نیست مع ذلک سبب و علت تفوق گشته اگر دوستان و اولیای الهی در جمیع ولایات باتفاق فائز میشدند هرآینه نورش آفاق را احاطه مینمود در بعضی اماکن عرف اتحاد و اتفاق استشمام نمیشود و این فقره سبب ذلت امر بوده و هست

- 4 باری مکتوب آنحبيب روحانی روح را تازه نموده چه که بوی عنبر محبت محبوب عالمیان از آن بمشام رسید و بعد از اطلاع قصد مشرق آیات کبری نموده در ساحت اقدس لیس کمثله شیء عرض شد قوله تبارک و تعالی و روح من فی ملکوت البیان لحره الفداء

- 5 انا الناطق الحزون

- 6 یا عزیز نازل شد مخصوص تو آنچه که عرف عزت و قدرت و علم و بیان حضرت رحمن از او ظاهر و باهر و متضوع نفس موعودیکه در جمیع کتب الهی بیانات واضح و عبارات صریحه ذکر شده از افق عالم بانوار قدم ظاهر و مشرق و بعنایتش صراط را ظاهر فرمود و جمیع را بآن هدایت نمود از قلم اعلی آنچه مسطور بود ظاهر و آنچه از کل مستور بکمال تصریح مذکور مع ذلک خلق غافل و محجوب اگر جمیع عالم از حق اعراض نمایند ضرری بر امر وارد نه بلکه اعراض خلق سبب و علت ارتقاء امر حق جل جلاله است و لکن ضرر و حزن مظلوم از عدم اتحاد و اتفاق اولیا و دوستانست

- 7 یا عزیز بگو ای اهل عالم قسم باسم اعظم که این منادی مظلوم لله گفته و میگوید و لوجه الله ناطق و الی الله دعوت مینماید و معادل آنچه از اول عالم تا ظهور قبل نازل شده و رسل حق جل جلاله بآن اظهار حجت فرموده اند آورده بلکه ازید و اعظم از آن آخر ببصر انصاف ملاحظه نمائید و باذن عدل اصفا کنید که شاید از لآلی بحر علم الهی محروم نمانید و از آنچه که مقدس از مثل و شبه است ممنوع نشوید

- 8 Say: If a soul humbleth itself before His loved ones for God's sake, doth this diminish or increase his worth and station? Say: Perform deeds for God's sake and fix your gaze upon Him. Whosoever comprehendeth this station and tasteth its sweetness will surely pass beyond self and all that he possesseth, and will become mindful of and act upon that which exalteth the Cause.
- 8 بگو اگر نفسی لله نزد اولیائش خاضع شود از قدر و مقام او میکاهد و یا بر او میافزاید بگو عمل را لله کنید و الی الله ناظر شوید هر نفسی این مقام را ادراک نماید و لذت آن را بیابد البته از خود و ما عنده بگذرد و بما یرتفع به الأمر ناظر و عامل گردد
- 9 We send greetings to the friends in that land. Truly, the fragrance of divine love is inhaled from them. Blessed are they in having attained unto God's testimony in these verses, which nothing that hath been or shall be mentioned can equal. Yet We have preferred some above others. With thy Lord is the knowledge of all things, and He is the All-Knowing, the All-Informed. God willing, may they strive that each day may be seen as superior, more exalted and more glorious than the day before. No matter hath been or is hidden. Verily, He Who speaketh is the All-Seeing, the All-Informed. The breezes of divine favor waft during the nights and days, and the fragrance of the garment of His Revelation is diffused, yet no seeker is to be seen. Indeed, he who is deprived of sight is unable to distinguish and perceive. The Cause is in God's hands, the Lord of the unseen and the seen.
- 9 دوستان آن ارض را تکبیر میرسانیم فی الحقیقه عرف محبت الهی از ایشان استشمام میشود طوبی لهم بما فازوا بشهادة الله فی هذه الآيات التي لا تعادلها شيء عما ذكر و يذكر ولكن فضلنا بعضهم على بعض عند ربك علم كل شيء و هو العالم الخبير انشاء الله جهد نمایند تا هر یوم بعد افضل و اعلى و ابی از یوم قبل مشاهده شوند هیچ امری مستور نبوده و نیست ان الذي ينطق انه هو الشاهد الخبير نسیم عنایت الهی در لیالی و ایام در مرور و عرف قیص ظهور متضوع ولكن طالب مشهود نه بلی آنکه از بصر محروم است از فرق و ادراک عاجز و قاصر الأمر بید الله رب الغائب والحاضر
- 10 The glory shining from the horizon of My loving-kindness be upon thee and upon those who have attained unto My good-pleasure and have testified to that which the Tongue of My grandeur hath testified in the kingdom of My utterance: Verily there is none other God but Me, the Single, the One, the All-Knowing, the All-Informed.
- 10 البهاء والظاهر من افق عنایتی علیک و علی الذین فازوا برضائی و شهدوا بما شهد به لسان عظمتی فی ملکوت بیانی انه لا اله الا انا الفرد الواحد العليم الخبير انتهى
- 11 The lamentation and cry of God – exalted be His glory and greatness – melts the body and dissolves the bones. From the beginning of this Most Great Revelation until now, in most Tablets there has flowed from the Supreme Pen and been recorded the command to unity, harmony, love and fellowship, as well as spiritual qualities and goodly deeds. Nevertheless, in some cities and lands things are seen contrary to what the All-Powerful has willed. What a pity, nay a hundred thousand pities, that in these days – one moment of which cannot be compared to countless ages – man remains deprived of the cup of contentment and forbidden from the ocean of grace. Do they not witness the upheavals, conflicts and death of one another? Have they received from God a document guaranteeing their permanence, or do they consider themselves independent agents? This servant, and you, and the souls of that land must beseech the Self-Sufficient One with complete humility, submissiveness and supplication to adorn the sleeping ones with the ornament of awareness and bestow upon the heedless the
- 11 ناله و حنین حقّ جلّ جلاله و عظم کبریائیه بدن را میگدازد و عظام را آب مینماید از اوّل این ظهور اعظم تا حین در اکثر الواح از قلم اعلی امر باتحاد و اتفاق و محبت و مودت و همچنین اخلاق روحانیّه و اعمال طیبیه جاری و مسطور مع ذلک در بعضی از مدن و دیار بغیر ما اراده المختار دیده میشود زهی افسوس بل صد هزار افسوس که انسان در این ایام که بیک آن آن قرون لاتخصی معادله نمینماید از کأس رضا محروم ماند و از دریای عنایت ممنوع آیا انقلابات و اختلافات و موت یکدیگر را مشاهده نمینمایند آیا برایتکه مدل بر بقاست از حقّ اخذ نموده اند و یا خود را فاعل مختار دانسته اند باید ایعبد و آنجناب و نفوس آن ارض بکمال خضوع و خشوع و ابتهال از غنی متعال مسئلت نمائیم که نائمن را بطراز آگاهی مزین فرماید و غافلین را ردای

robe of wisdom. Verily thy Lord, the All-Merciful, is He Who oversees all possibilities. He doeth what He willeth through His power and ordaineth what He pleaseth through His sovereignty. He is the Almighty, the Powerful, the Praiseworthy.

دانائی بخشد آن ربّک الرحمن هو المهيمن على الامكان يفعل بقدرته ما يشاء ويحكم بسلطانه ما يريد وهو الغالب العزيز الحميد

- 12 As for what you mentioned regarding teaching, God willing may all be successful therein, for after recognition of God – exalted be His glory – and steadfastness in His Cause, this is and shall be among the greatest of deeds. Blessed are they who attain! Joy be to him who found the fragrance of God before his ascension and recognized Him Who was announced aforetime. He is indeed among the people of this lofty and luminous station. We beseech and implore God – exalted be His glory – to adorn all the friends with this most glorious ornament. In truth, the divine fragrance of love is inhaled from the people of that land. God willing, may all lands attain to that which is beloved before God.

12 و اینکه در باره تبلیغ ذکر نمودید انشاء الله کل بآن موفق شوند چه که بعد از عرفان حق جلّ جلاله و استقامت بر امر اینفقره از اعظم اعمال بوده و خواهد بود طوبی للفائزین نعیماً لمن وجد عرف الله قبل صعوده و عرف من بشر به من قبل انه من اهل هذا المقام العالی المنیر از حق جلّ اجلاله سائل و آمل که جمیع دوستان را باین طراز ایی مزین فرماید فی الحقیقه از اهل آن ارض نفعه محبت الهی استشمام میشود انشاء الله جمیع بلاد فائز شوند بآنچه لدی الله محبوبست

- 13 Regarding what you wrote about Mirza Nabil-i-Qaini – upon him be the glory of God and His favors – praise be to God, he is successful in that from which most are heedless and veiled. The testimony of God – exalted be His glory – which hath flowed and been revealed from the Supreme Pen concerning him proclaims with the most exalted call among the people of the world: By the life of the Desired One! The passing of ages shall not change it, the succession of centuries shall not alter it, and annihilation shall not touch it. Joy and felicitations be unto him! O My beloved and O thou who art mentioned before the Beloved! If the people of earth would reflect even a little, they would realize that the welfare of all, outwardly and inwardly, has been and is to turn toward God – exalted be His glory. The heedlessness of the servants and their vain deeds have appeared in the form of various afflictions and have encompassed the earth. According to what was ordained by the Supreme Pen, these matters have been seized by the fire of wars and the smoke of tribulations, and that flame is hidden in the lands of Iran. And surely this concealment will have manifestation and appearance, unless by virtue of holy souls who are firm, steadfast, assured and upright the greatest calamities and mightiest tribulations be prevented. Verily, He is powerful over all things. However, most of what hath been revealed from the Supreme Pen hath become evident and manifest, as most have witnessed, and the rest will surely become apparent and visible. Heedlessness hath so encompassed the people of earth that tongue and pen are powerless to make mention of it. The tongue of this evanescent one's heart is at all times uttering "Deliver us, O All-Merciful!", and imploring His grace and mercy for all. For were He to unveil to the heedless what He

13 و اینکه در باره جناب میرزا نبیل قبل قل علیه بهاء الله و عنایتہ نوشتید الحمد لله موفقند بر آنچه که اکثری از آن غافل و محجوب مشاهده میشوند شهادت حق جلّ جلاله که از قلم اعلی در باره ایشان جاری و نازل در بین اهل عالم بأعلی النداء ندا میفرماید لعمر المقصود لا تغیره الدهور و لا تبدله الأعصار و لا یمسه الفناء نعیماً له و هنیئاً له یا حبیبی و یا ایها المذکور لدی المحبوب اگر اهل ارض فی الجمله تفکر کنند ادراک مینمایند که مصلحت کلّ ظاهراً و باطناً توجه بحق جلّ جلاله بوده و هست غفلت عباد و اعمال باطله ایشان بصور بلایای مختلفه ظاهر شده و ارض را احاطه کرده نظر بما قدر من القلم الأعلی اینجهات را نار حروب و دخان بلایا اخذ نموده و آن شعله در بلاد ایران مستور است و البته این ستر را ظهور و بروزی از پی مگر بملاحظه نفوس مقدسه ثابته راسخه مطمئنه مستقیمه بلایای کبری و رزایای عظمی منع شود انه علی کلّشیء قدیر ولكن آنچه از قلم اعلی نازل اکثری ظاهر و مشهود چنانچه اکثری دیده اند و مابقی هم البته ظاهر و هویدا گردد غفلت بشأنی اهل ارض را احاطه نموده که لسان و قلم از ذکرش عاجز است لسان قلب این فانی در کلّ احوال به نجنا یا رحمن ذاکر و از برای کلّ عنایت و رحمتش را میطلبید چه اگر کشف فرماید از برای غافلین چنانچه از برای

hath unveiled to these servants, all would turn with heart and soul toward the Most Exalted Horizon and quaff the chalice of mystic knowledge in the name of the All-Merciful.

- 14 As to your mention of Aqa Muhammad-Kazim, upon him be 966 [Baha'u'llah], he hath attained unto that which is yet concealed from himself. This is a glad-tiding from this servant on behalf of the Desired One unto thee, O my beloved one, who art mentioned before the throne of my Lord. Some souls have won the race; God willing, may all attain to this station. From the day when, by Nimrod's command, We entered into prison in this land until now, most of the notables of this realm have passed into oblivion, without trace, fruit, or mention. Nevertheless, those who remain are in no wise awakened. Glory be to God! Heedlessness hath become incarnate and hath prevented eyes from seeing and hearts from understanding. Would that they who have attained might know their stations, and that God, exalted be His glory, might cause all to attain this station. Verily, He hath power over all things.

- 15 Mention was made of those who are turned toward the House, upon them be the glory of God, His loving-kindness and His mercy. Praise be to God, they are reckoned among the twigs of the Divine Lote-Tree and are turned toward the Most Exalted Horizon. We beseech God to cause them to attain unto whatsoever wisdom requireth.

- 16 Regarding what thou didst write about the beloved Haji Mirza Haydar-'Ali, upon him be every most glorious glory, on a certain occasion these exalted words were heard concerning him from the tongue of the Lord of creation, exalted be His grandeur:

- 17 "O servant! His eminence Mirza Haydar-'Ali, upon him be My glory, hath borne many hardships in the path of God, exalted be His glory, and is engaged in serving the Cause with complete dedication. God willing, may he be assisted in teaching the Most Great News. May the True One grant capacity that the veiled people might drink from the Kawthar of the All-Merciful's utterance and attain unto the love of God.

- 18 "O Haydar 'Ali! Thou art mentioned in My presence and art standing in service to My Cause. Thus hath the tongue of My grandeur testified at this time, even as We testified before and shall testify hereafter. We, from this station, pronounce Our glorification upon thee and upon those who have attained unto My sealed choice wine. Remember when thou wast sleeping and the breezes of My loving-kindness passed over thee and

این عباد کشف فرمود کل بچشم و سر بافق
اعلی متوجه شوند و کأس عرفان را باسم رحمن
پیاشامند

- 14 و اینکه ذکر جناب آقا محمد کاظم علیه ۹۶۶
[بهاء الله] نموده بودید ایشان فائزند بآنچه حال
از خود ایشان هم مستور است هذه بشاره من
العبد من قبل المقصود اليه يا حبيبي و المذكور
لدی عرش ربی بعضی از نفوس گوی سبقت را
ریودند انشاء الله کل بایستقام فائز شوند از یومیکه
این عباد بامر نمرود بلاد بسجن وارد شدیم تا
حال اکثر معارف این ارض بفنا راجع شدند
من غیر اثر و ثمر و ذکر مع ذلک بقیه موجوده
بهیچوجه متنبه نه سبحان الله غفلت مجسم شده
و ابصار را از مشاهده و قلوب را از ادراک
منع نموده ایکاش فائزین بمقامات خود عارف
میشدند و حق جلّ جلاله کل را بایستقام فائز
ميفرمود آنه علی کلشیء قدیر

- 15 ذکر متوجهین الی البیت علیهم بهاء الله و عنایت و
رحمته نموده بودند الحمد لله ایشان از افغان سدره
محبوبند و بافق اعلی متوجه و از حق میطلبیم
ایشانرا فائز فرماید بآنچه حکمت اقتضا نماید

- 16 اینکه در باره جناب محبوبی حاجی میرزا حیدر
علی علیه منکّل بهاء ابهه مرقوم داشتید وقتی
از اوقات در باره ایشان اینکلمه علیا از لسان
مالک وری استماع شد قوله جل کبریا

- 17 یا خادم جناب میرزا حیدر علی علیه بهائی
زحمات کثیره در سبیل حق جلّ جلاله حمل
نموده اند و بخدمت امر هم بهمت تمام مشغولند
انشاء الله مؤید باشند بر تبلیغ نبأ اعظم حق
استعداد عنایت فرماید تا خلق محبوب از کوثر
بیان رحمن پیاشامند و بحجّه الله فائز گردند

- 18 یا حیدر قبل علی انت المذكور فی ساحتی و القائم
علی خدمه امری کذلک شهد لسان عظمتی فیذا
الحین کما شهدنا قبل حین و نشهد بعد حین انا
نکبر من هذا المقام علیک و علی الذین فازوا
برحیقی المختوم ان اذکراذ کنت نائماً مرّت علیک
نسمات عنایتی و ایقظتک فی ایامی ان ربّی
لهو المشفق المهیمن التیوم تمسک بالحکمة فیکلّ

awakened thee in My days. Verily thy Lord is the Compassionate, the Supreme, the Self-Subsisting. Hold fast unto wisdom in all conditions. Thus wert thou commanded before and after, and at this appointed time. Blessed are they who aided thee and heard from thee that which thou didst utter concerning this binding Cause. Give glad tidings to My servants on My behalf, remind them of My remembrance, and pronounce glorification upon them from the True One, the Knower of things unseen." End quote.

- 19 This evanescent one also conveyeth another greeting to him. He hath never been forgotten and never shall be. Whenever they pass by the known hill, mention is made of him and of that day when they sought a promise from the Ancient Beauty at its summit, and likewise a group of the loved ones, and in that elevated place divine verses were recited. Praise be to God, the deeds of the sincere are ever remembered. Verily, He doth not suffer the reward of the doers of good to be lost. Praise be to God, the Lord of the worlds.

- 20 In My Name, the Most Great, the Most Ancient, the Most Bountiful

- 21 As for your mention of the beloved of the heart, His Eminence Ibn-i-Ism'ullah'ul-Asdaq, upon them both be the Glory of God and His loving-kindness, a brief letter was sent some time ago in response to their missive, and after several days another detailed letter was submitted and dispatched. God willing, may they ever be blessed by the fragrances of divine verses. For some time these parts have been deprived of the adorning of peace and tranquility, and therefore responses to the letters of God's loved ones were not sent and remained delayed. Now for several days some measure of assurance has been obtained, thus letters are being and will be sent, albeit according to what is possible. It is known that in this land too some of the servants, in their ignorance, have intended to rise up against others, therefore whatever wisdom requires shall be done.

- 22 As for your mention of their eminences Mulla Ali and Ibn-i-Shahid, upon them be the Glory of God, and the friends in that land, as well as the sons of Khalil and the heirs of Kalim, upon them be the Glory of God - this was presented at the Most Holy, Most Exalted Presence. The Sun of the favors of God, exalted be His glory, has risen and shone upon each one, and some time ago mighty Tablets were revealed and sent. If opportunity permits and no impediment arises, this servant intends in these days to send correspondence to that sacred

الأحوال كذلك امرت من قبل ومن بعد وفي هذا الوقت المعلوم طوبى للذين نصرؤك وسمعوا منك ما نطقت في هذا الأمر المحتوم بشئ عبادى من قبلى وذكركم بذكرى وكبر عليهم من لدى الحق علام الغيوب انتهى

- 19 اینفانی هم خدمت ایشان سلام دیگر عرض مینماید هرگز از خاطر زرفته و نمیروند هر هنگام بتل معروف عبور میفرمایند ذکر ایشان می شود و ذکر آن یومیکه در رأس آن جمال قدم را وعده خواستند و همچنین جمعی از احباب را و در آن مقام بلند آیات الهی تلاوت شد الحمد لله اعمال مخلصین همیشه مذکور است آنه لا یضیع اجر المحسنین

- 20 الحمد لله رب العالمین اینکه

- 21 ذکر محبوب فؤاد جناب ابن اسم الله الأصدق علیهما بهاء الله و عنایتة را نموده بودند چندی قبل مکتوب مختصری در جواب دستخط ایشان ارسال شد و بعد از چند یوم دیگر مکتوب مفصلی عرض و ارسال شد انشاء الله بنفعه آیات الهی لازال فائز باشند این اطراف مدتیست از طرازان و راحت محروم گشته لذا جواب دستخطهای دوستان الهی ارسال نشد و در عهده تعویق ماند حال چند روزیست فی الجمله اطمینان حاصل لذا ارسال شده و میشود ولكن على قدر مقدور معلوم در این ارض هم بعضی از عباد اراده نمودند بر بعضی قیام نمایند لجهلهم لذا آنچه حکمت اقتضا نماید بآن عمل میشود

- 22 اینکه ذکر آقایان جناب ملا علی و جناب ابن شهید علیهما ۶۶ ۹ [بهاء الله] و دوستان آن ارض و همچنین ابناء خلیل و وراث کلیم علیهم بهاء الله نمودید در ساحت امنع اقدس اعلی عرض شد آفتاب عنایت حق جل جلاله نسبت بهر یک مشرق و لائح و چندی قبل الواح منبیه نازل و ارسال شد اگر فرصت یافت شود و مانعی دست ندهد اراده هست این بعد این آیام بآن ارض مقدسه مراسله ارسال دارد خدمت هر یک

land. Convey my greetings to each one. God willing, you will relay these to each of them.

- 23 As for your mention of Furugh, Turbat, Faran, Rashkhvar, Hisar, the Land of Ba, that land, Shahrud, Bojnurd and Quchan - this was presented at the Most Holy, Most Glorious, Most Exalted Presence. This is what the Tongue of the All-Bountiful uttered to His loved ones in the lands, exalted be His grandeur:

- 24 O beloved of the All-Merciful in the lands! How many nights did the Ancient Beauty turn His face toward you and reveal unto you that which surpasseth in worth all the pearls of the oceans, all the fruits of the trees, all that is treasured in the earth, and all that is stored in mines and mountains! And how many were the days wherein ye attained the traces of My Most Exalted Pen, and its rushing sound was raised in your remembrance in such wise that the dwellers of Paradise and the Most Exalted Heaven gave utterance! Glorified be the Lord of Names and the Creator of the heavens, Who mentioneth His servants that have turned unto Him with such remembrance as before it all remembrance boweth down. How many were the hours wherein ye were wrapped in the cloak of slumber while the Wronged One turned toward you with an eye that never sleepeth. Blessed are ye for having been immersed in the waves of the ocean of your Lord's utterance, the Lord of all religions. Ye are they who have outstripped the world on a Day whereon the pillars of every learned one were shaken, the hearts of the mighty were perturbed, earthquakes seized the tribes of the earth, and the heaven brought forth its smoke. The Most Exalted Pen hath testified in your favor even as all things have proclaimed. Blessed are the people of Baha whose names have been inscribed by His Most Exalted Pen upon the Crimson Tablet. Thus hath the Command been revealed on this Day wherein tongues have been stilled and eyes have been transfixed.

- 25 Verily do We make mention of a land and say: Blessed art thou for having attained unto the remembrance of God in the beginning and the end. Thou art the one that hath been named by this Name from the tongue of thy Lord, the Most Glorious, at a time when the light of manifestation shone forth and the Speaker of the Mount spoke forth at all times. It behooveth thee to glory in this bounty and to shine upon all regions. There hath ascended from thee one who stood firm in My service, who spoke My praise, who turned his face toward My countenance, and who drew nigh unto My horizon wherefrom the lights have shone forth. We make mention of him

تکبیر عرض مینمایم انشاءالله آتجناب خدمت
هریک از ایشان ابلاغ میدارند

- 23 اینکه ذکر فروغ و تربت و فاران و رشخوار و حصار
و ارض باء و آن ارض و شاهرود و بجنرد و
قوچان نمودید در ساحت امنع اقدس اعترابی
عرض شد هذا ما نطق به لسان الوهاب لأحبائه
في البلاد قوله جلّ كبريائه بسمي الأعظم الأقدم
الأكرم

- 24 يا احبّاء الرحمن في البلدان كم من ليل توجه فيها
وجه القدم اليكم و انزل لكم ما لا تعادله لآلئ
البحار و لا اثمار الأشجار و لا ما كنز في الأرض
و لا ما كان مودعاً في المعادن و الجبال و كم
من أيام فزتم بأثر قلبي الأعلى و ارتفع صريه في
ذكركم على شأن نطق اهل الفردوس و الجنة العليا
تعالي مالک الأسماء و فاطر السماء الذي يذكر
المقبلين من عباده بذكر خضعت له الأذکار و كم
من ساعات انتم تحت رداء النوم و المظلوم توجه
اليكم بعين لا تنام طوبى لكم بما فزتم بأموالبحر
بيان ربكم مالک الأديان انتم الذين سبقتم العالم
في يوم فيه تزلزلت اركان كل عالم و اضطربت
افئدة الأقوياء و اخذت الزلازل قبائل الأرض
و انت السماء بالدخان قد شهد لكم القلم الأعلى
بما نطقت به الأشياء طوبى لأهل البهاء الذين
نزلت اسمائهم في الصحيفة الحمراء من قلبه الأعلى
كذلك نزل الأمر في هذا اليوم الذي فيه كتلت
الألسن و شاخصت الأبصار

- 25 أنا نذكر ارض و نقول طوبى لك بما فزت بذكر
الله في المبدء و المآب انت الذي سميت بهذا
الاسم من لسان ربك الأبهى فيمقام سطع فيه
نور الظهور و تكلم مكلّم الطور في الليالي و الأيام
ينبغي لك ان تباهى بهذا الفضل و تضاحى على
الدّيار قد صعد فيك من كان قائماً على خدمتي
و ناطقاً بثنائى و متوجّهاً الى وجهي و مقبلاً الى
افقى الذي منه اشرفت الأنوار أنا نذكره و الذين
نسبهم الله اليه و نوصيهم بما يظهر به مقاماتهم بين

and those whom God hath related unto him, and We counsel them with that which shall manifest their stations among the people. Hold ye fast unto the Book of God and His ordinances, and cleave unto that which shall exalt the Cause of your Lord, the Almighty, the All-Bountiful.

الأنام تَمسكوا بكتاب الله و احكامه و تشبثوا بما يرتفع به امر ربكم العزيز الوهاب

- 26 O concourse of divines and jurists in Ta and Ra! Behold ye, then remember when ye were turning toward My direction in the nights and at dawn, when ye arose to make mention of Me and to praise Me, and when ye were anticipating this Day that was promised in the Books of God, the Lord of lords. Yet when the promise was fulfilled and the door of bounty was opened, ye turned away, save those who perceived the fragrance of My raiment and were drawn by My most sweet call when it was raised from the most exalted station. Rejoice, O My loved ones in that place, then make mention of Me at morn and eventide. Beware lest the affairs of the world sadden you or the doubts of the evil ones veil you.

26 يا معشر العلماء و الفقهاء في التاء و الراء ان انظروا ثم اذكروا اذ كنتم متوجهين الى شطري في الليالي و الأنهار و قفتم على ذكرى و ثنائى و كنتم منتظرين هذا اليوم الذى كان موعوداً في كتب الله ربّ الأرباب فلما اتى الوعد وفتح باب الفضل اعرضتم الا الذين وجدوا عرف قيصى و انجذبوا من ندائى الأهل اذا ارتفع في اعلى المقام ان افرحوا يا احبابى فيناك ثم اذكرونى في الغدو و الاصال اياكم ان تحزنكم شئون العالم او تحجبكم شبهات الأشرار

- 27 O Faran! Blessed art thou for having been named with a name from which the sincere ones perceive the surging of this Fire that hath been kindled from the Blessed Tree upon the snow-white earth. Thus doth the Lote-Tree beyond which there is no passing make mention of you from the luminous spot, this station wherein the atoms proclaim that there is none other God but He, the Mighty, the Self-Subsisting. We make mention at this moment of the loved ones of God within thee and give them the glad-tidings of this bounty that hath encompassed the horizons. Preserve ye your stations through My Most Great Name and take hold of My Book with the hands of power. Ye are in your lands while the Wronged One remembereth you in His Most Great Prison with that which attracteth the hearts of the righteous. Blessed is he who hath taken My Sealed Wine in My Self-Subsisting Name and hath drunk thereof despite those who have disbelieved in the Revealer of verses.

27 يا فاران طوبى لك بما سميت باسم يجد منه المخلصون فوران هذه النار الموقدة من السدرة المباركة على الأرض البيضاء كذلك تذكركم سدرة المنتهى من شطر البقعة النوراء هذا المقام الذى تنطق فيه الذرات انه لا اله الا هو العزيز المختار انا نذكر في هذا الحين احباء الله فيك و نبشرهم بهذا الفضل الذى احاط الآفاق ان احفظوا مقاماتكم باسمى الأعظم و خذوا سلكى بأبأدى الاقتدار انتم في بلادكم و المظلوم يذكركم في سجنه الأعظم بما تنجذب به افئدة الأبرار طوبى لمن اخذ رحيق المختوم باسمى القيوم و شرب منه رغماً للذين كفروا بمنزل الآيات

- 28 O My loved ones in Rishkhvar! The Chosen One remembereth you at a time when the fire of sorrows hath encompassed Him from every side. By God! He hath come with a power that nothing can prevent.

28 يا احبابى في ريشخوار يذكركم المختار في حين احاطته نار الأحران من كل الجهات تالله انه اتى بقدره

- 29 The sorrows of the world do not hold Him back, nor can the nations restrain Him. He speaks and utters what He willeth with power and sovereignty. Know ye the value of these days; then remember your Lord with such remembrance as would cause the very rocks to speak. Blessed are ye and those who love you for the sake of God, the Cleaver of the dawn. O people of Hisar! Ye were blessed by My remembrance aforetime, and at this hour wherein the Ancient King is seated upon the Most

29 لا تمنعه احزان العالم و لا تمسكه الأمم ينطق و يقول ما اراد بقدره و سلطان ان اعرفوا قدر تلك الأيام ثم اذكروا ربكم بذكر ينطق به الجماد طوبى لكم و لمن احبكم لوجه الله فالى الصباح يا اهل حصار قد فزتم بذكرى من قبل و في هذا الحين الذى فيه استوى مالک القدم على العرش

Great Throne in the most ruined of cities - yet God hath rebuilt it through His grace and transformed the prison into the Most Exalted Paradise. Blessed is he who witnesseth and seeth, and woe unto every heedless doubter. We have remembered you once before and have written down for you from Our Most Exalted Pen that which shall immortalize your remembrance in the holy Books and Tablets.

30 O Most Exalted Pen! Make mention of the people of the Palace who believed in God when the voice of the Herald was raised and the croaking of the raven was heard. Be thankful that ye have been mentioned before the Throne and that there hath been sent down to you from the Kingdom of utterance that which all creation cannot equal. We make mention of you and of your children and those whom We behold in the loins. Give thanks unto your Lord for this most great favor, then turn your faces toward the Spot before which all the sacred places of the earth have bowed down in submission. Verily your Lord, the All-Merciful, is the Mighty, the All-Knowing.

31 O Verdant Land! Rejoice within thyself, for the Lord of Names maketh mention of thee and giveth thee glad tidings of that which hath been ordained for thee in the Book. O My loved ones in that place! We have remembered you time and again, and this is yet another time, and the Ancient Beauty hath turned His face toward you from His Most Great Prison on a day which God hath made the lord of days. We have found from you the fragrance of My love; We have mentioned you in this remembrance whereby faces have been illumined and bones have quivered. Blessed art thou and blessed are thy people who answered when the Call was raised and bore witness to that whereunto God had testified before the creation of earth and heaven. They that have ascended in thee have attained the grace of their Lord and have been adorned with the robe of forgiveness. We behold them in all conditions and hear what their tongues utter at eventide and at dawn. We have favored some above others, and We are the Mighty, the Bestower.

32 We make mention of the land named Shahrud. Remember, O Land, when We passed over thee and shone forth with a light that illumined earth and heaven. Verily thy Lord is the All-Knowing, the All-Seeing. We arrived in thee when thy people were heedless, and after successive years had passed, We raised up in thee one who would remember Me by this Name whereby the hearts of those endued with understanding were subdued. Blessed is the soul that remembereth Me in thee, and blessed is the servant who hath arisen to serve My Cause on this Day wherein mysteries have been unveiled. Beware lest the pharaohs of the earth, who have adorned their temples

الأعظم في ائرب البلاد ولكن عمّره الله فضلاً
من عنده و بدّل السّجن بالجنة العلىا طوى لمن
يشهد ورأى و وىل لكل غافل مراتب انا ذكرنا كم
مرّة و كتبنا لكم من قلنا الأعلى ما بىقى به ذكركم
فى الزّبر و الواح

30 ان يا قلم الأعلى ان اذكر اهل الكاخ الذين آمنوا
بالله اذ ظهر صوت الصّارخ و ارتفع نعب الغراب
ان اشكروا بما ذكرتم لدى العرش و نزل لكم من
ملكوت البيان ما لا يعادله الامكان انا نذكركم
و نذكر اولادكم و الذين نرىهم فى الأصلاب ان
احمدوا ربكم بهذا الفضل الأعظم ثم ولّوا وجوهكم
الى مقام خضعت له مقامات الأرض كلّها ان
ربكم الرحمن هو العزيز العلام

31 ان يا ارض الخضراء ان افرحى فى نفسك بما
يذكرك مالک الأسماء و يبشرك بما قدّر لك
فى الكتاب يا احبائى فى هناك قد ذكرناكم كرامة
بعد كرامة و هذه كرامة بعد اخرى و توجه اليكم وجه
القدم من سبحة الأعظم فى يوم جعله الله سيّد
الأيام انا وجدنا منكم عرف حى ذكرناكم بهذا
الذكر الذى به ابهىّت الوجوه و اهتزت العظام
طوى لك و لأهلك الذين اجابوا اذا ارتفع
النّداء و شهدوا بما شهد الله قبل خلق الأرضين
و السّموات ان الذين صعدوا فيك انهم فازوا
بعناية ربهم و تزيّوا برداء الغفران انا نرىهم فيكلّ
الأحوال و نسمع ما تتكلّم به السّهم فى العشى و
الاشراق و فضلنا بعضهم على بعض و انا العزيز
المنان

32 و نذكر الأرض التى سمّيت بشاهرود ان اذكرى
يا ايها الأرض اذ مررنا عليك و تجلّينا بنور به
اشرقت الأرض و السّماء ان ربك هو العليم
البصّار قد وردنا فيك حين غفله اهلك فلها
مضت سنين متواليات اظهرنا فيك من يذكرك
بهذا الاسم الذى به سخرت افئدة اولى الأبواب
طوى لنفس يذكرك فيك و لعبد قام على خدمة
امرى فيهذا اليوم الذى فيه ظهرت الأسرار اياكم
ان تخوفكم فراعنة الأرض الذين زيّنوا هياكلهم

with the robes of learning and have committed that which hath caused all things to lament and the very pebbles to cry out, fill you with fear. Hold fast unto the cord of the Cause and grasp the hem of wisdom, and proclaim the Cause of your Lord with joy and fragrance.

- 33 O people of Ba and Shin! Remember when there appeared from among you one who arose to serve the Cause in such wise as to cause the limbs of the earth to quake and the foundations of all lands to tremble. He is the helper whose assistance was attested by the Tongue of Grandeur, and in whose praise there hath spoken that which was created by the Word of God, the Sender of the winds.

- 34 O Land of Ba! We have manifested from thee Our treasure and adorned it with Our first ornament, and sent it forth with power and authority. Through it were hoisted the banners of unity and raised the standards of oneness, and the Cock of the Throne crowed, and the Dove of the Cause warbled upon the branches. O My loved ones therein! Rejoice ye to remember Him Whom God hath remembered through that which My Most Exalted Pen hath spoken in the most sublime station. Know ye that what ye sent hath been presented before Us and hath been honored with the lights of acceptance, a bounty from God, the Lord of all men. We have mentioned every name that hath served the Cause in the days of God, the Manifestor of clear proofs. Blessed are ye, and joy be unto you, for ye have shown patience. God will soon exalt your stations and names in the earth. He, verily, is the All-Merciful, the Most Generous. By My life! The breezes of My favor waft over you, and from you We inhale the fragrance of My shirt which hath diffused its perfume through My Name, the All-Pervading throughout all regions. Be thankful unto God for this Most Great Remembrance, and place your trust in Him under all conditions.

- 35 We make mention of the Land of Ba and Jim that there may appear therein what God, the Knower of the seen and unseen, hath desired. Blessed is he who hath attained unto My days, who hath arisen to serve Me, who hath spoken My praise and hath turned unto My horizon whereby the regions were illumined. O people of Ba and Jim! Arise above heedlessness and desire. By God! The Lord of all beings hath come on a Day whereon the earth hath quaked and the mountains have passed away. Beware lest the world debar you from the Sovereign of the hereafter and the former times. Cast away what the people possess and hold fast unto that which hath been sent down from the All-Merciful. We counsel the loved ones of God to be

بأثواب العلم وارتكبوا ما ناهى به الأشياء وصاح به
الحصاة تمشكوا بجبل الأمر وتشبثوا بذيل الحكمة
وبلغوا أمر ربكم بالروح والريحان

33 يا اهل الباء والشين ان اذكروا اذ ظهر منكم من
قام على خدمة الأمر على شأن ارتعدت به فرائص
الأرض و تزعزعت اركان البلاد انه هو الناصر
الذى شهد لنصرته لسان العظمة و نطق بثنائه ما
خلق من كلمة الله مرسل الأرياح

34 يا ارض الباء قد اظهرنا منك كنزى و زيناه
بطرازى الأول و ارسلناه بقدرة و سلطان به
نصبت رايات التوحيد و ارتفعت اعلام التفريد
و دلج ديك العرش و غرّدت حمامة الأمر على
الأغصان يا احبائى فينالك ان اذكروا من ذكره
الله بما نطق به قلبى الأعلى فى اعلى المقام ثم اعلوا
بأن حضر بين يدينا ما ارسلتموه و فاز بأنوار القبول
فضلاً من لدى الله مالك الرقاب و ذكرنا كل
اسم فاز بخدمة الأمر فى أيام الله مظهر اليبينات
نعيماً لكم و طوبى لكم بما صبرتم سوف يرفع الله فى
الأرض مقاماتكم و اسمائكم انه هو المشفق الفضال
لعمري تمر عليكم نسائم فضلى و نجد منكم عرف
قبصى الذى تضوع باسمى المهيمن على الأقطار ان
اشكروا الله بهذا الذكر الأعظم و توكلوا عليه فيكل
الأحوال

35 و نذكر ارض الباء و الجيم لعل يظهر فيها ما اراده
الله عالم السرّ و الاجهار طوبى لمن فاز بأيامى و
قام على خدمتى و نطق بثنائى و اقبل الى افقى
الذى اضئت به الديار يا اهل الباء و الجيم قوموا
عن الغفلة و الهوى تالله قد اتى مالك الورى فى
يوم فيه حدثت الأرض و مرّت الجبال اياكم ان
تمنعكم الدنيا عن سلطان الآخرة و الأولى ضعوا ما
عند القوم و تمشكوا بما نزل من لدى الرحمن انا
نوصى احباء الله بالأمانة و الصداقة و بما يرتفع به
شأن الانسان

trustworthy and sincere, and to act in ways that will elevate the station of man.

- 36 O Land of Qaf and Vav (Quchan)! Is there in thee one who remembereth Me, and hast thou been blessed by the breaths of My loved ones whom neither the conditions of the earth can weaken nor the hosts of the wicked frighten? O thou Land! Remember thy Lord: Hath the fire of My love been extinguished in thee, and hath he who was steadfast in My service and who spoke My praise - whereby the atoms cried out "The kingdom belongeth unto God, the Lord of the beginning and the end" - grown heedless? And We make mention of the cities whose names have not been mentioned; verily He is the All-Merciful, the Most Generous.

36 يا ارض القاف و الواو (قوچان) هل فيك من يذكرني و هل فزت بأنفاس احبتي الذين لا تضعفهم شئون الارض و لا تخوفهم جنود الفجار ان يا تلك الارض فاذكرى لمولاك هل نحمدت فيك نار محبتي و هل غفل فيك من كان قائماً على خدمتي و ناطقاً بثنائي الذي به نادى الذرات الملك الله مالك المبدء و المآب و نذكر المدائن التي ما ذكرت اسمائهم انه هو المشفق الكريم

- 37 O people of Kha! The Lord of Names remembereth you and giveth you glad tidings of His mercy and His loving-kindness. He, verily, is the Most Generous, the Ancient of Days. He remembereth him who remembereth Him, and turneth unto him who hath turned unto Him, as a bounty from His presence; and He is the Forgiving, the Merciful. This is a Day whereon the Most Great Ocean hath surged and the river of thy Lord's mercy, the Mighty, the All-Knowing, hath flowed. Deprive not yourselves of that which hath appeared in creation, and follow not every ignorant doubter. Cast the world behind you, clinging to the hem of the robe of God, the Lord of this mighty Day. The world hath been illumined by the lights of My Most Great Name, yet most of the people are heedless.

37 يا اهل الخاء يذكركم مالك الأسماء و يبشركم برحمته و عنايته انه هو الفضل القديم يذكر من ذكره و يتوجه الى من توجه اليه فضلاً من عنده و هو الغفور الرحيم هذا يوم فيه ماج البحر الأعظم و جرى فرات رحمة ربكم العزيز العليم لا تمنعوا انفسكم عما ظهر في الابداع و لا تتبعوا كل جاهل مريب ضلوا العالم عن ورائكم متشبثين بأذيال رداء الله مالك هذا اليوم العظيم قد انار العالم من انوار اسمى الأعظم ولكن القوم اكثرهم من الغافلين

- 38 O ye who are transported with joy! Rejoice in that the Countenance of God hath turned towards you from this exalted horizon with such effulgent rays as have illumined earth and heaven and set aglow the hearts of them that have drawn nigh. We have made mention of you aforetime in words that no created thing in the kingdom of names can rival, and now We make mention of you in this remembrance which draweth you nearer unto God, the All-Knowing, the All-Informed. We make mention of you in that which shall profit you in all the worlds of God - to this every discerning soul beareth witness. Blessed is he who hath been set aflame by the fire of the Tree of My Cause, who hath arisen to serve Me and hath spoken forth My beauteous remembrance.

38 يا اهل الجذباء ان افرحوا بما توجه اليكم وجه الله من هذا الأفق الأعلى بأنوار منها اشرفت الارض و السماء و انارت افئدة المقبلين انا ذكرناكم من قبل بما لا يعادله ما خلق في ملكوت الأسماء و نذكركم بهذا الذكر الذي يقربكم الى الله العليم الخبير و نذكركم بما ينفعكم في كل عالم من عوالم الله يشهد بذلك كل عالم بصير طوبى لمن اشتعل من نار سدره امرى و قام على خدمتي و نطق بذكرى الجميل

- 39 O ye who are faithful! This is the Day whereon the rustling of the Sadratu'l-Muntaha and the flowing of the Kawthar of life are heard throughout all creation. Drink ye thereof in My Name, the Almighty, the Powerful. Beware lest the veils of the divines withhold you from the Lord of all names, or the clamor of the objectors, who have broken God's Covenant and

39 يا اهل الخاء هذا يوم فيه ارتفع حفيف سدره المنتهى و خير كوثر الحيوان بين الامكان ان اشربوا منه باسمي المتقدر القدير اياكم ان تحجبكم حجاب العلماء عن مالك الأسماء او تمنعكم ضوضاء المعرضين الذين نقضوا ميثاق الله و عهده و اتبعوا كل شيطان رجيم

His Testament and have followed every accursed satan, debar you.

- 40 O concourse of divines! Come, come, that I may show you what your eyes have never seen and cause you to hear what your ears have never heard. Fear God, then judge with fairness this Cause, at Whose appearance all things have proclaimed: "Blessed be the Lord of Names, Who hath come with manifest sovereignty." At this moment We make mention of My servant Ahmad, who gave the people glad tidings of this Most Great Name. He awaited My days and informed the people of My manifestation, and ascended before dawn unto the Most Exalted Companion, attaining that which was ordained for him by One mighty and faithful. Through him the sweet savors of divine knowledge were wafted among the servants - to this the Lord of creation, Who speaketh in this glorious station, beareth witness. We have mentioned him in numerous Tablets in such wise as hath brought joy to the eyes of them that are nigh.

- 41 And We make mention of him who was named Aqa before Ba', who recognized the Most Great Name and responded to his Lord when the Call was raised betwixt earth and heaven. He was not shaken by the earthquakes of the earth, nor was he veiled by the veils of the divines, nor did he hesitate in this Most Great, Most Holy, Mighty, and Wondrous Cause. He attained true knowledge when the All-Merciful came with an authority before which the hosts of earth and heaven could not stand - to this every just and knowing one beareth witness.

- 42 O thou who bearest this name! Rejoice in that the Supreme Pen maketh mention of thee and saith: The first remembrance that issued from the mouth of the Will of thy Lord, the Most High, the Most Glorious, be upon thee, O thou who didst turn to the Most Exalted Horizon and didst cling to the hem of grandeur when people were in manifest confusion. I bear witness that thou didst turn thy face to the Countenance of God after the passing of all things, and didst believe in the One, the All-Informed. The rapture of thy Lord's utterance seized thee in such wise that thou didst turn and acknowledge that which the Tongue of Grandeur had spoken before the creation of the world: "There is none other God but Me, the All-Hearing, the All-Seeing." Thou didst arise in the love of God when the feet of the nations had slipped, save whom God pleased - thy Lord, the Mighty, the Praiseworthy. God hath forgiven thee at the time of thine ascension, purified thee, and admitted thee into an exalted station. Blessed is he who remembereth thee with that wherewith the Tongue of Grandeur hath remembered

يا معشر العلماء تعالوا تعالوا لأراكم ما لا رأت عيونكم و اسمعكم ما لا سمعت آذانكم اتقوا الله ثم انصفوا في هذا الأمر الذى اذا ظهر نطقت الأشياء تبارك مولى الأسماء الذى اتى بسلطان مبين و نذكر في هذا الحين اسمى الأحمد الذى بشر الناس بهذا الاسم العظيم قد كان منتظراً أيامى و اخبر الناس بظهورى و صعد قبل الاشراق الى الرقيق الأعلى و فاز بما قدر له من لدن قوى امين به تضيّعت نفحة العرفان بين العباد يشهد بذلك مالك الابداد الذى ينطق في هذا المقام المنير انا ذكرناه فى الواح شتى بما قرّرت به عيون المقرّين

41 و نذكر من سبى باقا قبل بآء الذى فاز بالاسم الأعظم و اجاب مولاه اذ ارتفع النداء بين السموات والأرضين انه ما اضطرب من زلازل الأرض و ما احتجب بحجبات العلماء و ما توقّف في هذا الأمر الأعظم الأقدس العزيز البديع قد فاز بالعرفان اذ اتى الرحمن بسلطان لم يقم معه جنود السموات و الأرض يشهد بذلك كلّ منصف علم

42 يا هذا الاسم ان افرح بما يذكرك القلم الأعلى و يقول اول ذكر ظهر من فم مشية ربك العلى الأبهى عليك يا من اقبلت الى الأفق الأعلى و تشبّث برداء الكبرياء اذ كان الناس فى اضطراب مبين اشهد أنك توجهت الى وجه الله بعد فناء الأشياء و أمنت بالفرد الخبير قد اخذك جذب بيان ربك الرحمن على شأن اقبلت و اعترفت بما نطق به لسان العظمة قبل خلق العالم انه لا اله الا انا السميع البصير قد قت على محبة الله اذ زلت اقدام الأمم الا من شاء الله ربك العزيز الحميد قد غفر لك الله حين صعودك و طهرتك و ادخلك فى مقام رفيع طوبى لمن يذكرك بما ذكر لسان العظمة ان ربك هو الذّاكر الحكيم السلام عليك و البهاء عليك و النور عليك بما أمنت بالله اذ ظهر بالحق و شربت رحيقه المختوم باسمه العزيز المنيع كذلك

thee. Verily thy Lord is the Rememberer, the All-Wise. Peace be upon thee, and glory be upon thee, and light be upon thee, inasmuch as thou didst believe in God when He appeared in truth and didst drink His choice sealed wine in His Name, the Mighty, the Inaccessible. Thus have We adorned the pages of the Book of Knowledge with the suns of remembrance and utterance. Blessed is he who hath heard, and woe unto the heedless.

زینا دیباج کتاب العرفان بشموس الذکر و البیان
طوبی لمن سمع و ویل للغافلین انتی

- 43 If all who dwell on earth and whatsoever hath been ordained, created and is visible therein were to become tongues and endeavor forever to render thanks unto God, exalted be His glory, could they succeed? Nay, by Him Who holdeth my soul in His hand! Never could anyone adequately render thanks for this supreme bounty and mighty favor. He is ever engaged in mentioning His loved ones. Who can reckon what hath been revealed from His Most Exalted Pen for His chosen ones, His loved ones, His trusted ones and His servants? We beseech the Exalted One to make aware the peoples of the earth and not deprive them of this greatest bounty. Verily, He is the One with power over whatsoever He willeth, and He is the All-Conquering, the Almighty.

43 آیا اگر جمیع من فی العالم و ما قدر فیہ و خلق فیہ
ویری فیہ لسان شوند و الی الأبد اراده نمایند حقّ
جل جلاله را شکر کنند از عهده برآیند لا فوالذی
نفسی بیده ابداً از ادای شکر این نعمت کبری
و موهبت عظمی احدی برنیاید در جمیع اوقات
بذکر دوستان خود ناطق من یقدر ان یحصی ما
نزل من قلبه الأعلی لأصفیائه و اولیائه و امنائه و
عباده از حقّ منیع میطیلم من علی الأرض را
آگاه نماید و از این فیض اعظم محروم نفرماید آنه
لهو المقتدر علی ما یشاء و هو الغالب القدير

- 44 As to the mention that was made of the honored Afnan, upon them be His most glorious Baha, these exalted words were revealed some time ago from the Dayspring of utterance, the Lord of Names. He, exalted be His glory, saith: O thou who art present! These blessed, steadfast and enkindled souls have turned with utmost love, spirit and fragrance toward the Court of God. They have moved for the sake of God and emigrated in His path. This holy turning has been from God and unto God shall it return. They have turned from their earthly home to the most exalted habitation, the seat of the throne of the Lord of Names. They have chosen exile in My path and hardship and tribulation for My remembrance and love. O thou who art present! Though they have borne mighty tribulations, yet by My life these are as naught compared to the ordained reward. God willing, may they attain to what God hath intended for them and be thankful for whatsoever hath befallen them. Blessed are they and blessed is he who loveth them and he who holdeth fast unto them, for God hath related them unto Himself and made them of the Afnan, and hath preferred some of them above others. Verily, He is the One with power over whatsoever He willeth. There is none other God but He, the Mighty, the Bestower.

44 و اینکه ذکر حضرات آقایان افنان علیهم من کلّ
بهاء اباه نموده بودند چندی قبل اینکلمات
عالیات از مطلع بیان مالک اسما نازل قال جلّ
اجلاله یا عبد حاضر نفوس مشتعله مستقیمه
مبارکه متوجهه الی شطر الله بکمال محبت و
روح و ریحان توجه نموده اند لوجه الله حرکت
کرده اند و فی سبیل هجرت نموده اند این اقبال
مقدس من الله بوده و الی الله خواهد بود از
وطن ظاهر بوطن اعلی که مقرّ عرش مالک
اسماء است توجه نموده اند قد اختاروا الغربه فی
سبیلی و التعب و الکربة لذكری و حی یا عبد
حاضر اگرچه مشقّات عظیمه را حمل نموده اند
ولکن لعمری نزد جزای مقدره مذکور نبوده
و نیست انشاء الله فائز شوند بما اراده الله لهم
و شاگرد باشند بآنچه وارد شد طوبی لهم و لمن
احبهم و لمن یتمسک بهم لأنّ الله نسبهم الیه و
جعلهم من الأفنان و فضل بعضهم علی بعض آنه
لهو المقتدر علی ما یشاء لا اله الا هو العزيز المنان
انتهی

- 45 That which was recorded in the Tablet of Fu'ad from the utterances of God, exalted be His glory, this evanescent one hath mentioned, otherwise who can reckon what descendeth from

45 آنچه در لوح فؤاد اینفانی از بیانات حقّ جلّ
جلاله منطبع شد ذکر نمود والا من یقدر ان یحصی
ما ینزل من ملکوت مشیة ربنا و من یقدر ان

the kingdom of the will of our Lord, and who can transcribe that which the Tongue of Grandeur uttereth at all times save through His grace, His might, His bounty and His all-pervading existence? This evanescent servant conveyeth greetings and salutations to all the friends of God and giveth them glad tidings of that which rejoiceth hearts and delighteth eyes. God willing, may the warmth of divine love adorn the body of separation with the garment of unity and concord. Verily, He hath commanded and commandeth all with that which profiteth them, and He hath counseled them in most of the Tablets to unity and harmony. How excellent is the reward of them that act! Praise be to God, the Lord of the worlds. May the glory shining from the horizon of eternity rest upon thee and upon those who are there and upon them who hold fast to the cord of God, the Strong One.

يحرّر ما ينطق به لسان العظمة فيكلّ الأحيان ألا
بفضله و حوله و طوله و وجوده العميم يتخادم
فاني خدمت جميع دوستان الهى تكبير و سلام
عرض مينمايد و بما تفرح به القلوب و تقرّ به
العيون بشارت ميدهد انشاء الله حرارت محبّت
الهى هيكل تفريق را بقميص جمع و اجتماع مزين
دارد انه امر و يأمر الكلّ بما ينفعهم و وصيهم في
اكثر الألواح بالاتحاد و الاتفاق فنعم اجر العاملين
الحمد لله ربّ العالمين البهاء المشرق من افق البقاء
علي جنابك و علي من في هناك و علي الذين
تمسكوا بحبل الله المتين

46 19 Dhi'l-Hijjah 1299

46 في ١٩ ذيحجّه ١٢٩٩

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To: Mulla Muhammad Qa'ini (Nabil-i-Akbar) et al.

Date: 1299-12-19 [1882-Nov-1]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise be to God Who hath subdued the world through His Most Great Name. Verily, when He established Himself upon the dust, it became the Most Great Throne. The atoms bear witness that the All-Merciful hath appeared in truth and hath established Himself thereon through His Name, the All-Subduing over all names. He is the One Who, though He walketh in prison, walketh above the heavens. Exalted be the Lord of Names Who hath appeared and manifested whatsoever He desired, and seized those who denied His right and broke His Covenant and sent Him wrongfully to this Prison which the Supreme Pen hath mentioned in various Tablets. Exalted be the Lord of mankind and the Sovereign of the Hereafter and of the former times. I pray, offer salutations and glorification upon the Manifestations of His Cause and

١ بسم ربنا الأقدس الأعظم العلى الأبهى

٢ الحمد لله الذى سخر العالم باسمه الأعظم و انه اذ
استوى على التراب انه هو العرش الأعظم تشهد
الذرات بأن الرحمن قد ظهر بالحق و استوى عليه
باسمه المهيمن على الأسماء و انه هو الذى لو يمشى
فى السجن يمشى فوق السماء تعالى مالك الأسماء
الذى ظهر و اظهر ما اراد و اخذ الذين انكروا حقه
و نقضوا ميثاقه و ارسلوه بالظلم الى هذا السجن
الذى ذكره القلم الأعلى فى الواح شتى تعالى مالك
الورى و سلطان الآخرة و الأولى و اصلى و اسلم
و اكبر على مظاهر امره و مطالع ذكره الذين قاموا
بالاستقامة الكبرى فى أيام فيها تزلزلت الأرض

the Daysprings of His remembrance, who have stood with supreme steadfastness in days wherein the earth was shaken and the pillars of all lands were made to tremble. The servant beseecheth his Lord to confirm these souls in propagating His Cause and spreading His ordinances that the fragrance of His laws may be diffused among all peoples. Verily, He is the Almighty, the Exalted, the Mighty, the Great.

و تزعزت اركان البلاد يستل الخادم ربّه بأن
يؤيد هؤلاء على تبليغ امره ونشر احكامه ليتضوّع
عرف الأحكام بين الأنام انه هو المقتدر المتعالى
العزیز العظيم

- 3 And further: your letter brought me glad tidings and guided me to your loving sentiments. When I read and found therein your arising to serve the Cause and your steadfastness in the love of God in this Day wherein the hearts of all beings were troubled save those who sought shelter beneath the shadow of the grace of their Lord, the Almighty, the Omnipotent, I turned and approached a station that cannot be mentioned by names nor described by what floweth from the creative Pen. I entered the Most Holy Court and presented that which had streamed forth from the fountain of your heart in the days of our Lord and your Lord and the Lord of all who are in the heavens and earths. Thereupon the Tongue of Grandeur spoke that which caused the fragrance of God to be wafted among all creation, saying, exalted be His grandeur and great be His majesty:

3 و بعد قد بشرنى كتابكم وهدانى الى عواطفكم فلما
قرأت و وجدت منه قيامكم على خدمة الأمر
و استقامتكم على حبّ الله في هذا اليوم الذى فيه
اضطربت افئدة العباد الا من استظلّ فى ظلّ
عناية ربّه المقتدر القدير توجهت و قصدت مقاماً
لا يذكر بالأسماء و لا يوصف بما يظهر من قلم
الانشاء دخلت فى ساحة الأقدس و عرضت ما
جرى من معين فؤادكم فى أيام ربنا و ربكم و
ربّ من فى السموات و الأرضين اذا نطق لسان
العظمة بما تضوّع به عرف الله بين البرية

- 4 Through My Name, the All-Witnessing, and through My Name, the All-Seeing

4 قال جلت عظمتة و عظم كبريائه بسمى الشاهد
و بسمى البصير

- 5 Verily thy servant hath appeared and hath laid before the Wronged One that which hath shone forth from the treasury of Thy love and the repository of Thy devotion. We have heard and have answered thee with verses from which the sincere shall inhale the fragrance of the loving-kindness of God, the Lord of the worlds. It is as though I behold thee standing before the door inquiring about thy condition and what hath befallen thee in this firm and mighty Cause. Give thanks unto God for My remembrance of thee. Verily, He remembereth him who remembereth Him and guideth whomsoever He willeth unto His straight Path. O Nabil! The All-Glorious remembereth thee from the precincts of the Prison and announceth unto thee His bounty which hath encompassed all that are in the heavens and on earth. Thou hast entered into a station wherefrom the learned of the earth have been debarred, save whom God hath willed, the Almighty, the Powerful. And thou hast heard that which hath been forbidden unto the mystics among the servants, save him whom the hand of thy Lord's grace, the All-Forgiving, the All-Bountiful, hath delivered. Thus hath the chalice of inner meanings sprinkled upon thee that which shall draw thee unto a station wherein the affairs of the earth shall not hinder thee from this manifest Cause.

5 قد حضر عبدى الحاضر و عرض لى المظلوم
ما ظهر من كنز حبّك و خزينة اقبالك سمعنا
واجبتاك بآيات يجد منها المخلصون عرف عناية
الله ربّ العالمين كأنّى اراك قائماً لدى الباب و
نسئل حالك و عمّا ورد عليك فى هذا الأمر
المبرم المتين ان اشكر الله بذكرى آياك انه يذكر
من ذكره و يهدى من اراد الى صراطه المستقيم يا
نبيل يذكرك الجليل من شطر السجن و يبشرك
بفضله الذى احاط من فى السموات و الأرضين
قد دخلت مقاماً منع عنه علماء الأرض الا من
شاء الله المقتدر القدير و سمعت ما حرم عنه عرفاء
العباد الا من انقذته يد فضل ربك الغفور الكريم
كذلك رتّع اناء المعانى عليك ما يجذبك الى
مقام لا تمنعك شئون الأرض عن هذا الأمر
المبين

6 Remind, on My behalf, My loved ones who have turned unto My heaven, who have voiced My praise and who have arisen to aid My wondrous Cause. Say: O people of the earth! By God, that which was treasured therein hath appeared. Fear ye God and be not of the heedless ones. This is the Day whereon the lips of the world have smiled, inasmuch as the Lord of Eternity hath been established upon the Most Great Throne. Hasten ye with illumined hearts, then advance with radiant faces unto His sublime horizon, and be ye not of the lost. By God! This is the Day of profit, were ye to know it. This is the Day for which the eyes of days have wept, and wherein hath appeared that which was recorded by the Finger of God, the Help in Peril, the Mighty, the All-Wise. And when the Finger moved, the Supreme Pen prostrated itself - thus doth inform thee He around Whom circleth a preserved Tablet. When thou hast been blessed to hearken unto My call and hast quaffed the choice wine of Mine utterance, turn thy face toward God and say: Thine be the praise, O Thou Who art the Goal of the world, and Thine be the bounty, O Thou Who art the Beloved of them that have recognized Thee. My spirit be a sacrifice unto Thy favors, O Thou Who art the Lord of Names! How can I thank Thee when all who are in the heavens and on earth have confessed their powerlessness, and how can I praise Thee with my feeble tongue? I beseech Thee to assist me in remembering Thee and serving Thee, and to enable me to do that which beseemeth Thy mighty and exalted Revelation.

7 I seek and implore from God, exalted be His glory, that there might be found in the world one ear purified from doubt and misgiving, or one soul adorned with the ornament of fairness, that it might perceive the fragrances of the divine Day and comprehend the sweetness of His utterance. I swear by the Most Great Luminary that this servant regards himself with the utmost shame and embarrassment, for he has been enabled to recognize a Day that hath had and hath no peer or likeness, and moreover hath attained to a station wherein every day the equivalent of books is revealed from the heaven of His Will. Yet he witnesseth all people heedless and veiled by matters unworthy of mention. Glory be to God! The ocean is manifest, the Sun of Truth is shining, and He Who conversed on Sinai is calling out with the most exalted call, yet all are occupied with their selfish desires. O my Beloved! By Thy life, this evanescent servant hath not considered and doth not consider himself worthy of this Day. I swear by the Euphrates of inner meanings which now floweth from the right hand of the Throne that what I express is the truth - God is sufficient as witness.

6 ذکّر من قبلی احبائي الذين اقبلوا الى سمائي و نطقوا
بثنائي و قاموا على نصره امری البديع قل يا اهل
الأرض تالله قد ظهر ما كنز فيها اتقوا الله و لا
تكونوا من الغافلين هذا يوم فيه ابتسم ثغر العالم
بما استوى مالک القدم على العرش الأعظم ان
اسرعوا بقلوب نوراء ثم اقبلوا بوجوه بيضاء الى
افقه الأعلى و لا تكونوا من الخاسرين تالله هذا يوم
الربح لو انتم من العالمين و هذا يوم له جرت عيون
الأيام و ظهر فيه ما كان مسطوراً من اصبع الله
المهيمن العزيز الحكيم فلما تحرك الاصبع سجد القلم
الأعلى كذلك يخبرك من يطوفه لوح حفيظ
انك اذا فزت باصغاء ندائي و شربت رحيق
بياني ولّ وجهك شطر الله و قل لك الحمد يا
مقصود العالم و لك الكرم يا محبوب العارفين
روحي لعنايتك الفداء يا مالک الأسماء كيف
اشكرک بعدما اعترف بعجزی من فی السموات و
الأرض و كيف اثنيک بلسانی الکلیل اسئلك
بأن تؤيدني على ذکرك و خدمتك و يوفقني على
ما ينبغي لظهورک العزيز المنيع انتهى

7 از حقّ جلّ جلاله سائل و آمل که از برای عالم
یک گوش مقدّس از شک و ریب یافت شود
و یا نفسی بطراز انصاف مزین گردد تا نفحات
یوم الهی را بیابد و حلاوت بیان را ادراک کند
قسم بنیر اعظم که ایبعد بکمال نخلت و انفعال
در خود نظر میکند چه که موفق شده بر عرفان
یومیکه شبه و مثل نداشته و ندارد و همچنین
فائز شده بمقامیکه در هر یوم معادل کتب از
سما مشیتش نازل میگردد و مع ذلک مشاهده
مینماید جمیع ناس غافل و محتجب بشئونائیکه قابل
و لایق ذکر نبوده و نیست سبحان الله بحر ظاهر و
آفتاب حقیقت مشرق و مکلم طور بأعلى النداء
ناطق مع ذلک کل بهواهای نفسانیّه مشغول یا
محبوبی لعمرک خود این خادم فانی خود را قابل
این یوم ندانسته و نمیداند قسم بفرات معانی که
الیوم از یمین عرش جار نیست آنچه عرض میشود
از روی حقیقت است کفی بالله شهیدا

8 God willing, may that honored one and this servant and those gentlemen who reside in that land become sanctified from all that hath not been and is not worthy of God's days, and thereafter may we cling to the hem of His generosity and beseech Him to preserve us from whatsoever hath not been and is not befitting unto Him. A hundred thousand praises that He hath not deprived these servants nor forbidden them, but rather enabled them to hear His call. Now we beseech Him to preserve us beneath the canopies of His grandeur and the tree of His loving-kindness, and to so enkindle us with His verses that we may not be troubled by the world's vexations nor held back from serving His Cause. Verily He is the One with power over what He willeth. There is no God but Him, the Triumphant, the Mighty.

9 As to what you had written about having to present the news of the friends at the Most Holy Court - God willing, may the friends in every land be assisted to perform praiseworthy deeds and to act according to what God hath revealed in the Book, so that their news may become the cause of joy and the source of gladness. They commanded: Write to Nabil - O Nabil! This is a Day wherein the earth telleth its tales and the heaven revealeth what appeareth therein. However, the tales of some lands have been and are the cause of endless sorrow. Were details to be mentioned at this point, the sweat of shame would drown most people. But since these are days when mercy hath preceded all and the heaven of generosity hath become manifest and the ocean of grace hath appeared before all faces, the All-Concealing Lord conceals. Verily He loveth those servants who have heard and responded. Yet beseech God that He may sanctify all from that which hath not been and is not worthy of His Day. Verily He heareth and knoweth and seeth, and He is the Concealer, the Wise. We send from this station Our greetings upon the faces of My loved ones who have soared in My atmosphere and drunk the choice wine of My grace and have arisen to serve My wondrous Cause. Glory be upon them and upon those women who have believed in God, the One, the All-Informed.

10 O Nabil! Every fire thou hast seen and heard hath been extinguished, but the Fire in the Divine Lote-Tree speaketh in such wise that neither the clamor of the people, nor the hosts of the lands, nor the insinuations of the divines, nor the doubts of the jurisprudents can prevent it. It calleth out under all conditions with that which hath been commanded by the Mighty, the Powerful, the Omnipotent. By My life! It hath increased through tribulations and calamities. Can anyone know from what essence it hath appeared and from what power it hath

8 انشاء الله آنجناب و این عبد و آقایانیکه در آن ارض ساکنند مقدس شویم از آنچه لایق ایام الهی نبوده و نیست و بعد باذیال کرم تشبث نمائیم و از او بطیلم که ما را حفظ فرماید از آنچه سزاوار او نبوده و نیست صدهزار حمد که این عباد را محروم نفرموده و ممنوع نساخته مؤید فرمود بر استماع ندایش حال مستثلت مینمائیم که در ظل قباب عظمت و سدره عنایت حفظ فرماید و بآیاتش بشائی مشتعل نماید که از کدورات عالم مگرد نشویم و از خدمت امر باز نمانیم آنه هو المقتدر علی ما یشاء لا اله الا هو الغالب القدير

9 اینکه مرقوم فرموده بودید اخبار دوستان را باید در ساحت اقدس عرض نمائید انشاء الله دوستان در هر بلد که هستند مؤید شوند بر اعمال پسندیده و به ما انزله الله فی الکتاب تا اخبار سبب سرور و علت فرح واقع شود فرمودند بنویس به نبیل یا نبیل هذا یوم فیه تحدث الارض اخبارها و تعرض السماء ما یظهر فیها ولكن بعضی از اراضی حدیثشان سبب حزن لانهایه بوده و هست اگر در این مقام تفصیل ذکر شود عرق نخلت اکثری را غرق نماید ولكن چون ایام ایامیست که رحمت سبقت گرفته و آسمان کرم ظاهر شده و دریای فضل امام وجوه باهر گشته حضرت ستار ستر میفرماید آنه یحب عبادہ الذین سمعوا و اجابوا ولكن از حق بطیلم کل را مقدس فرماید از آنچه لایق یوم او نبوده و نیست آنه یسمع و یعلم و یری و هو الستار الحکیم انا نکبر من هذا المقام علی وجوه احبائی الذین طاروا فی هوائی و شربوا رحيق فضلی و قاموا علی خدمة امری البديع البهاء علیهم و علی اللائی آمن بالله الفرد الخبير

10 یا نبیل قد انخذت کل نار رأیت و سمعت ولكن النار فی السدره تنطق علی شأن ما منعها ضوضاء العباد و لا جنود من فی البلاد و لا اشارات العلماء و شبهات الفقهاء تنادی فیکل الأحوال بما امر من لدن قوى امر قدیر لعمری انہا زادت من البلايا و الرزایا هلی يعرف احد من ای عنصر ظهرت و من ای قوة برزت قل ای وری من

emerged? Say: Yea, by my Lord! From the power of God, the Supreme, the Self-Subsisting. Verily, we are God's and to Him shall we return.

قدرة الله المهيمن القيوم انا لله وانا اليه راجعون
انتهى

- 11 Concerning what thou didst write about certain loved ones who have journeyed to various regions for certain matters - I beseech God, exalted be His glory, to gather them all together in perfect health, joy and gladness, and to engage them in His remembrance and praise. And as for the beloved of hearts, Jinab-i-Varqa, upon him be greeting, praise and the glory of God, the Most Glorious - according to what was written, in these days he is proceeding in that direction. Wherever he may be, may he be assisted and confirmed. Since his place of residence is unknown, this servant hath delayed in responding to him, but God willing, after being informed, the remainder of life shall be spent in recompense.

11 اینکه در باره بعض از احباً مرقوم [داشتید] که بجهت بعض امورات باطراف توجه نموده اند از حق جل جلاله سائل و امل که جمیع را بمنتهای صحت و فرح و ابتهاج جمع فرماید و بذکر و ثنائش مشغول نماید و محبوب فؤاد جناب و رقا علیه التحية والثناء و بهاء الله الابهی از قراریکه نوشته بودند این ایام بالشرط متوجهند در هر جا هستند موفق و مؤید باشند چون محل توقفشان معلوم نه لذا اینعبد در عرض جواب ایشان توقف نموده ولكن انشاء الله بعد از اطلاع باقی عمر ایستاده ام بغرامت

- 12 As for the mention that was made of Haji Muhammad Aqa, Haji 'Ali-'Askar, Jinab-i-Faraj Aqa and Aqa Mirza Ghulam-'Ali, upon them be the glory of God - praise be to God, mention of them was made in the Most Holy, Most Exalted Court, and each was favored by the grace of God, exalted be His glory. This evanescent one conveyeth greetings to each of them. May God willing, they be assisted in that which God loveth and be confirmed in that which shall perpetuate their names. Repeatedly hath mention of them flowed from the Divine Pen. By the life of our Lord, they have attained to that for which most of mankind hath died in regret. God willing, may they recognize their stations, preserve them in the name of Truth, and be confirmed in deeds from which the fragrance of eternity may be inhaled. The world, in truth, was not and is not worthy of mention, was not and is not worthy of attention. In one of the blessed Tablets, in counseling and admonishing the servants, there is a passage which meaneth thus: He saith: How many were the houses from which at night were heard songs and melodies, yet in the morning there arose from them the wailing of grief. In such case, it behooveth every person of understanding not to let transient conditions engage him and deprive him of the eternal realm. Verily, the servant beseecheth and supplicateth, and God is the Hearer, the Answerer.

12 اینکه ذکر جناب حاجی محمد آقا و حاجی علی عسکر و جناب فرج آقا و آقا میرزا غلامعلی علیهم ۹۶ [بهاء الله] نموده بودند الحمد لله ذکرشان در ساحت اقدس اعلی عرض شد و هر یک بعنایت حق جل جلاله فائز شدند و اینفانی خدمت هر یک تکبیر عرض مینماید انشاء الله به ما یحبه الله مؤید شوند و به ما یبقی به اسمائهم موفق گردند مکرر ذکر ایشان از قلم الهی جاری لعمر ربنا فازوا بما مات فی حسرتة اکثر الخلق انشاء الله بمقامات خود عارف شوند و باسم حق حفظش نمایند و مؤید شوند باعمالیکه عرف خلود از آن استشمام شود دنیا فی الحقیقه قابل ذکر نبوده و نیست و لایق توجه نبوده و نیست در یکی از الواح مبارکه در مقام تذکر و نصیح عباد فقره ایست که مضمونش اینست میفرماید چه بسیار از بیوت که در شب شدو زرقا از او استماع شد یعنی نغمات و تغنیات و در صبح نحیب بکا از او مرتفع در اینصورت از برای هر عاقلی لایق آنکه شئونات فانیه او را مشغول نسازد و از عالم باقی محروم نکند ان الخادم یسئل و یدعو و الله هو السامع المجیب

- 13 And concerning what was written about Mulla Qasim, upon him be the glory of God, and his special dedication to teaching the Cause of God - these matters were presented before the Divine Presence. This is what the Tongue of the All-Merciful hath uttered in the Kingdom of Utterance, His word, exalted be His majesty:

13 و اینکه در باره جناب ملا قاسم علیه بهاء الله مرقوم فرموده بودند و توجه ایشان مخصوص تبلیغ امر الهی اینتراتب تلقاء وجه عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جل جلاله

14 In My Name, the Mighty, the Bestower

15 O Qasim! We made mention of thee before, that the remembrance of the All-Merciful might attract thee to a station where neither the hosts of the world nor the clamor of the nations who have broken God's Covenant and His Pact, and who have denied the Heavenly Table sent down in truth from the Kingdom of their Lord's loving-kindness, the Mighty, the Powerful, shall frighten thee. Blessed art thou for having cast aside vain imaginings, hastening to the horizon of certitude. Behold and call to mind when Muhammad, the Apostle of God, came, and what the people committed in that glorious and resplendent Day. The divines first denied Him, then those who followed them without clear proof or enlightening Book. The fire of hatred was kindled in their breasts to such extent that the Faithful Spirit lamented thereof. They cast the Book of God behind their backs and took their idle fancies - verily they are among the most lost in the Book of God, the Lord of all worlds. Then behold when the Spirit came, they arose in opposition in such wise that the earth with all its vastness was straitened for Him. By My life! There befell Him that which causeth every fair-minded and discerning one to cry out. Say: O concourse of earth! Reflect upon that which befell the chosen ones of God in generations past, and be not of the heedless ones. The world and all that is therein shall pass away, and ye shall be questioned concerning what ye have wrought with grievous wrong.

16 Convey My greetings unto those servants who have taken the chalice of true knowledge in My Name, the All-Merciful, and have quaffed therefrom through a command from One Who is the Ordainer, the Ancient of Days. Say: Blessed are ye for having turned unto God, the One, the All-Informed. The glory be upon thee and upon them and upon those who have laid fast hold on the Sure Handle in this blessed, holy, mighty and wondrous Day. Then hearken unto My other call from the direction of My Most Great Vision. Verily, He mentioneth thee yet again in this night, as a token of His grace, and He is the Compassionate, the Generous. Blessed be thy face for having turned toward God, and thy tongue for having moved to proclaim the Cause of thy Lord, the All-Seeing, the All-Perceiving. Be thou in all circumstances observant of the wisdom We have revealed in various Tablets and in this perspicuous Tablet. Thus hath He taught thee in Whose grasp are the reins of all knowledge, and hath acquainted thee with Him in Whose right hand is the Kingdom of the heavens and of the earth. Praise be to God, the Lord of all worlds.

17 This evanescent servant conveyeth greetings unto them and beseecheth God for support lest the veils of countries and the

14 بِسْمِ الْعَزِيزِ الْمُنَّانِ

15 يَا قَاسِمَ ذِكْرِنَاكَ مِنْ قَبْلِ لِيَجْذِبَكَ ذِكْرُ الرَّحْمَنِ إِلَى مَقَامٍ لَا تَخْوَفُكَ جُنُودُ الْعَالَمِ وَلَا ضَوْضَاءُ الْأُمَمِ الَّذِينَ نَقَضُوا مِيثَاقَ اللَّهِ وَعَهْدَهُ وَكَفَرُوا بِالْمَائِدَةِ الَّتِي نَزَّلَتْ بِالْحَقِّ مِنْ مَلَكُوتِ عَنَاءِ رَبِّهِمْ الْمُقْتَدِرِ الْقَدِيرِ طُوبَى لَكَ بِمَا نَبَذْتَ الْأَوْهَامَ مُسْرِعاً إِلَى أَفْقِ الْيَقِينِ إِنْ أَنْظَرْتَ ثُمَّ أَذْكَرَ إِذْ أَتَى مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَا ارْتَكَبَ النَّاسُ فِي ذَاكَ الْيَوْمِ الْعَزِيزِ الْمُنِيرِ قَدْ أَنْكَرَهُ الْعُلَمَاءُ أَوَّلًا ثُمَّ الَّذِينَ اتَّبَعُوهُمْ مِنْ دُونِ بَيِّنَةٍ وَلَا كِتَابٍ مُبِينٍ قَدْ اشْتَعَلَتْ نَارُ الْبَغْضَاءِ فِي صُدُورِهِمْ عَلَى شَأْنِ نَاحٍ بِهَا الرُّوحُ الْأَمِينُ قَدْ نَبَذُوا كِتَابَ اللَّهِ عَنْ وِرَائِهِمْ وَ اخَذُوا أَهْوَاءَهُمْ إِلَّا أَنَّهُمْ مِنَ الْأَخْسَرِينَ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ ثُمَّ أَنْظَرْ إِذْ أَتَى الرُّوحُ قَامُوا عَلَى الْأَعْرَاضِ عَلَى شَأْنِ ضَاقَتْ عَلَيْهِ الْأَرْضُ بَوْسَعَتِهَا لِعَمْرَى قَدْ وَرَدَ عَلَيْهِ مَا صَاحَ بِهِ كُلٌّ مِنْصَفٍ بِصِيرٍ قُلْ يَا مَلَأَ الْأَرْضِ تَفَكَّرُوا فِيمَا وَرَدَ عَلَى أَصْفِيَاءِ اللَّهِ فِي الْقُرُونِ الْأُولَى وَلَا تَكُونَنَّ مِنَ الْغَافِلِينَ [سِيفَنِي] الدُّنْيَا وَمَا فِيهَا وَ تَسْأَلُونَ عَمَّا فَعَلْتُمْ بِظُلْمٍ عَظِيمٍ

16 كَبَّرَ مِنْ قَبْلِي الْعِبَادَ الَّذِينَ أَخَذُوا كَأْسَ الْعِرْفَانِ بِاسْمِ الرَّحْمَنِ وَ شَرَبُوا مِنْهُ أَمْرًا مِنْ لَدُنْ أَمْرِ الْقَدِيرِ قُلْ طُوبَى لَكُمْ بِمَا أَقْبَلْتُمْ إِلَى اللَّهِ الْفَرْدِ الْخَلِيرِ الْبَهَاءِ عَلَيْكَ وَعَلَيْهِمْ وَ عَلَى الَّذِينَ تَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى فِي هَذَا الْيَوْمِ الْمُبَارَكِ الْمُقَدَّسِ الْعَزِيزِ الْبَدِيعِ ثُمَّ أَسْمِعْ نِدَائِي الْآخَرَ مِنْ شَطْرِ مَنْظَرِي الْأَكْبَرِ إِنَّهُ يَذْكُرُكَ مَرَّةً أُخْرَى فِيهِذَا اللَّيْلِ فَضلاً مِنْ عِنْدِهِ وَ هُوَ الْمَشْفِقُ الْكَرِيمُ طُوبَى لَوْجْهِكَ بِمَا تَوَجَّهَ إِلَى اللَّهِ وَ لِلْسَّائِكِ بِمَا تَحَرَّكَ لِتَبْلِيغِ أَمْرِ رَبِّكَ الشَّاهِدِ الْبَصِيرِ كُنْ فِي كُلِّ الْأَحْوَالِ نَاضِراً إِلَى الْحِكْمَةِ الَّتِي أَنْزَلْنَاهَا فِي الْوَاحِ شَيْءٍ وَ فِيهِذَا الْوَلُوحِ الْمُبِينِ كَذَلِكَ عَلَّمَكَ مَنْ فِي قَبْضَتِهِ زَمَانَ الْعُلُومِ وَ عَرَّفَكَ مَنْ كَانَ فِي يَمِينِهِ مَلَكُوتَ السَّمَوَاتِ وَ الْأَرْضِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ انْتَهَى

17 إِنْ خَادِمٌ فَانِي خَدَمْتُ إِيشَانَ تَكْبِيرِ مِيرَسَانَدِ وَ
ازِ حَقِّ تَأْيِيدِ مِیْطَلَبِدِ لَثَلَا [تَمْنَعُهُ] حِجَّاتِ الْبِلَادِ

clouds of men should prevent him. The meaning of veils and clouds and pharaohs and tyrants and manifestations of oppression and every word from which the fragrance of wrath can be inhaled referreth to the divines of the earth who are seen to be deprived of God's straight path. These souls have been and are the cause and source of corruption in the world, and through their decrees there befell the Manifestations of the Cause that which caused all things to cry out in lamentation. In truth they are ignorant, yet they adorn themselves with the ornament of knowledge before men. Otherwise, the true scholar is as a crown for heads and as a heart for the body. Blessed is he who seeth him and loveth him and turneth unto him and attaineth his presence and consorteth with him, but purely for the sake of God and not for any other purpose. God willing, may the breeze of fairness waft and deliver the slumberers from heedlessness, that they may not remain deprived of the outpourings of the True Bestower in these spiritual days. Alas, a hundred thousand times alas! Years have passed and months ended and hours gone by and minutes come to their end, yet still the people of earth have not arisen from the couch of heedlessness. The world is heedless and man bewildered. The matter is in God's hands, our Lord, the All-Knowing, the All-Wise.

و سبحات العباد و مقصود از حجاب و سبحات و فراغه و جابره و مظاهر ظلم و هر کلمه‌ای که نفعه قهر از او استشمام شود مقصود علمای ارض هستند که از صراط مستقیم الهی محروم مشاهده میگردند سبب و علت فساد در عالم آن نفوس بوده و هستند و بفتوای آن مطالع ظلم بر مظاهر امر وارد شد آنچه که جمیع اشیاء بنوحه و ندبه قیام نمودند فی الحقیقه جاهلند و لکن خود را بطراز علم مابین ناس جلوه داده‌اند و الا عالم حقیقی بمنزله اکلیل است از برای رؤوس و بمثابة قلب است از برای هیكل طوبی لمن یراه و یحبه و یتوجه الیه و یحضر بین یدیه و یؤانس معه و لکن خالصاً لوجه الله لا لجهة اخرى انشاء الله نسیم انصاف مرور نماید و نائین را از غفلت نجات بخشد شاید در این ایام روحانی از فیض فیاض حقیقی محروم نماند صد هزار افسوس سنین منقضی شد و شهر منتهی و ساعات گذشت و دقائق بانها رسید و هنوز اهل ارض از فراش غفلت برنخاسته‌اند عالم غافل و انسان متحیر الامر بید الله ربنا العليم الحکیم

- 18 They wrote that Ustad Shir Muhammad went to Qaradagh and Ustad Jabbar (upon them both be 966 [Baha'u'llah]) went to Miyanduab. Mention of both was made in the Most Holy and Most Exalted Presence. He said: "God willing, may Shir Muhammad be occupied with the mention of God, exalted be His glory, and be assured of His grace. Today it is binding and obligatory upon all to hold fast to that which God hath revealed in the Book. Today is the day of deeds and character. Blessed is he who acteth for God's sake and walketh in His path. O Nabil, if thou seest him, convey My greetings unto him and give him the glad-tidings of My remembrance of him, that he may rejoice and be of the thankful ones."

18 اینکه مرقوم فرمودند که جناب استاد شیر محمد به قراداغ و استاد جبار علیهما ۹۶۶ [بهاء الله] به میان دواب رفته‌اند ذکر هر دو در ساحت امنع اقدس عرض شد فرمودند انشاء الله جناب شیر محمد بذکر حق جلّ جلاله مشغول باشد و بعنايتش مطمئن امروز بر کل لازم و واجبست که به ما انزله الله فی الکتاب متمسک باشند امروز روز اعمال و اخلاق است طوبی لعامل عملی لله و لسالك سلک الیه یا نبیل ان رأیته کبر من قبلی علیه و بشره بذکری آیه لیفرح و یکون من الشاکرین

- 19 "O Nabil! We make mention of him who is named Jabbar, who hath believed in God, the Protector, the Self-Subsisting. And We remember My loved ones in Miyanduab who have drunk the Kawthar of utterance in the days of their Lord, the Most Merciful, and have acknowledged that which the Tongue of Grandeur testified before the creation of all possibilities: that there is none other God but I, the Single, the One, the Mighty, the Loving.

19 یا نبیل انا نذکر من سَمی بجبار الذی آمن بالله المهیمن القیوم و نذکر احبائی فی میان دواب الدین شربوا کوثر البیان فی ایام ربهم الرحمن و اعترفوا بما شهد به لسان العظمة قبل خلق الامکان انه لا اله الا انا الفرد الواحد العزيز الودود

20 And We remember My loved ones who were martyred in that place, as a grace from Us, and I am verily the All-Bountiful, the Mighty, the Beloved. I bear witness that ye believed in God and in what was sent down in truth, and ye heard His sweetest call and responded on a day wherein every mighty and powerful one was shaken. Ye are they who turned toward the Supreme Horizon when the Lord of all beings appeared, and ye attained that which most of creation was deprived of. He Who possesseth knowledge of what was and what shall be beareth witness to this. Ye endured in My path that which caused the Concourse on High to weep, until ye ascended unto the Supreme Companion through that which the hands of the oppressors who followed vain imaginings and idle fancies had wrought. O company of martyrs! Upon you be the glory of God and His mercy, and the fragrances that have been wafted from the direction of His holy and blessed garment. I testify that ye believed in God and hastened with your hearts to the Most Great Ocean, and ye attained that which ye were commanded by the Truth, the Knower of the unseen. Among you is he who took a handful, and among you is he who drank cup after cup, and among you is he who hastened to the Most Great Ocean and drank therefrom in this praiseworthy station. Upon you be the light of God and His care, and the mercy of God and His grace, throughout the duration of the Kingdom and the Dominion."

21 Those souls who attained martyrdom in that land have been repeatedly mentioned by the Supreme Pen. Convey greetings to all the remaining righteous ones in that land and give them the glad-tidings of that which hath been revealed from the Supreme Pen regarding their martyrs. A special grace hath appeared from the horizon of favor for them, such that were all on earth to become aware of it, they would turn toward the Friend. Blessed is the blood that was shed in My path, and the spirit that soared in My atmosphere, and the heart that drank the wine of My love, and the soul that ascended to My horizon, and the servant who took hold of My mighty Book with My strength. Thus have We commanded thee in truth. Act upon it as a command from Me, and I am verily the Commander, the All-Wise.

22 And concerning what you wrote about Aqa Yusuf, upon him be the mercy of God and His forgiveness, mention was made of him before, and the grace of God, exalted be His glory, was directed toward him. We praise God, the Exalted, Who forgave him and remembered him as a grace from His presence, and He is the Forgiving, the Merciful.

20 و نذكر احبائي الذين استشهدوا فينالك فضلاً من لدنا و انا الفضال العزيز المحبوب اشهد انكم آمنتم بالله و ما نزل بالحق و سمعتم ندائه الأهل و اجبتم في يوم فيه اضطرب كل قوى قدير انتم الذين اقبلتم الى الأفق الأعلى اذ ظهر مولى الورى و فزتم بما منع عنه اكثر الخلق يشهد بذلك من عنده علم ما كان و ما يكون قد رأيتم في سبيل ما ناه به الملاء الأعلى الى ان سعدتم الى الرفيق الأعلى بما اكتسبت ايدى الذين ظلموا و اتبعوا الأوهام و الظنون يا معشر الشهداء عليكم بهاء الله و رحمته و نفحات تضيوت من شطر قيضه المقدس المبروك اشهد انكم آمنتم بالله و سرعتم بقلوبكم الى البحر الأعظم و فزتم بما امرتم به من لدى الحق علام الغيوب منكم من شرب غرفة و منكم من شرب كأساً بعد كأس و منكم من سرع الى البحر الأعظم و شرب منه في هذا المقام المحمود عليكم نور الله و عنايته و رحمة الله و فضله بدوام الملك و الملكوت

21 نفوسيكه در آن ارض بشهادت فائز شدند ذكرشان مكرر از قلم اعلى جارى شده بقيه اهل حق كه در آن ارض موجودند كل را تكبير يرسان و بشارت ده بآنچه از قلم اعلى در باره شهادى ایشان نازل شده فضلى مخصوص ایشان از افق عنايت ظاهر كه اگر جميع من على الأرض مطلع شوند بشرط دوست توجه نمایند طوبى لدم سفك فى سبيلى و لروح طار فيهوائى و لقلب شرب رحيق حى و لنفس صعدت الى افقى و لعبد اخذ بقوى كتابى العظيم كذلك امرناك بالحق ان اعمل به امراً من عندى و انا الأمر الحكيم انتهى

22 و اينكه در باره جناب آقا يوسف عليه رحمة الله و غفرانه مرقوم داشتيد ذكر ایشان از قبل شده و عنايت حق جل جلاله بايشان متوجه نهد الله تعالى الذى غفره و ذكره فضلاً من عنده و هو الغفور الرحيم

- 23 Regarding what you wrote about his honor the late exalted Mirza 'Ab, upon him be 66-9 [Baha'u'llah] and His favors, some time ago a Most Holy and Most Exalted Tablet was specifically revealed for him from the heaven of grace and was sent. God willing, may he be illumined by the light of faith and rest with utmost steadfastness beneath the shade of the mercy of the All-Merciful. The illustrious Nabil, his honor Nabil of Qa'in, upon him be the Most Glorious Beauty of God, sent a letter some time ago wherein he made mention of one of the relatives of his honor the exalted one. If that beloved one deems it advisable, he may on behalf of this ephemeral one convey greetings to his honor the son, upon him be 66-9 [Baha'u'llah]. Perchance the fragrant breezes of the father may be inhaled from the son, and he may turn toward the right hand and receive his portion from the Book of the righteous. Blessed is his father! Verily he attained the mention of God before his ascension and after his ascension with a mention that nothing in creation can equal. To this our Lord beareth witness, and the Lord of all who are in the heavens and the earth.
- 23 اینکه در باره ابن جناب مرحوم مرفوع میرزا ع ب علیه ۹۶۶ [بهاء الله] و عنایت مرقوم داشتید چندی قبل مخصوص ایشان از سماء عنایت لوح امانع اقدس نازل و ارسال شد انشاء الله بنور ایمان منور شوند و در ظل رحمت رحمن بکمال استقامت پیاسند نبیل جلیل جناب نبیل قائن علیه بهاء الله الاهی چندی قبل مراسلهئی ارسال داشتند و در آن ذکر یکی از بستگان جناب مرفوع را نموده بودند آنجبوب اگر مصلحت بدانند از قول این فانی بجناب ابن علیه ۹۶۶ [بهاء الله] تکبیر برسانند شاید نفحات اب از ابن استشمام شود و ببین توجه نمایند و از کتاب ابرار قسمت برند نعیماً لأباه انه فاز بذکر الله قبل صعوده و بعد صعوده بذکر لا يعادله شیء فی الابداع قد شهد بذلک ربنا و رب من فی السموات والأرضین
- 24 Convey greetings on behalf of this ephemeral one to his honor Mirza-yi Bahar, may God the Exalted assist him. God willing, we hope they may rend asunder the veils and pierce through the clouds of glory, and be confirmed in that which is befitting this Day. Night and day this servant beseecheth the True One, exalted be His glory, that He may enable all to turn toward that which is adorned with the ornament of eternity.
- 24 خدمت جناب میرزای بهار وقتہ الله تعالی از جانب اینفانی سلام برسانید انشاء الله امیدواریم خارق احجاب و مخرق سبحات واقع شوند و مؤید گردند بر آنچه الیوم سزاوار است در لیل و ایام این خادم مسئلت مینماید از حق جل جلاله که کل را موفق فرماید بر توجه بآنچه بطراز بقا مزین است
- 25 Regarding the mention you made of the names of the friends and their gathering in your residence, it was presented at the Most Holy and Most Exalted Court, and specifically for each one of those names a most mighty and most exalted Tablet was revealed, and likewise specifically for the names of the friends which his honor Makhdumi 'Ab, upon him be the glory of God, and likewise specifically for the friends of Maraghih which his honor Ibn-i-Dakhil, upon him be the glory of God, had sent - all attained the outpourings of the All-Bountiful Lord and were adorned with the lights of the Kingdom. Should one reflect even slightly upon the boundless grace of the True One, exalted be His glory, such wonderment would seize him that he would become oblivious of himself and all else. We beseech Him, exalted be He, to give thanks unto Himself on behalf of His servants and to praise His Essence through His chosen ones and His friends, for it is most evident that the thanksgiving of any other than Him was not and is not worthy of Him. However, since He hath commanded His servants to
- 25 اینکه ذکر اسامی دوستان و اجتماع ایشان در منزل آنجناب فرموده بودید در ساحت امانع اقدس عرض شد و مخصوص هر اسمی از اسماء لوح اعتراف نازل و همچنین مخصوص اسامی دوستان که جناب مخدومی ع ب علیه بهاء الله و همچنین مخصوص دوستان مراغه که جناب ابن دخیل علیه بهاء الله ارسال نموده بودند کل بفیوضات حضرت فیاض فائز شدند و بانوار ملکوت مزین گشتند انسان اگر فی الجمله در فضل بینهای حق جل جلاله تفکر کند حیرت بشائی او را اخذ نماید که از خود و غیر غافل شود مسئله تعالی بأن یشکر نفسه من قبل عباد و یثنی ذاته من قبل اصفیائه و اولیائه چه که این بسی واضح است که شکر غیر او قابل او نبوده و نیست و لکن چون امر فرموده عباد خود را بشکر و ثنا محض فضل قبول فرموده و میفرماید

offer thanks and praise, out of pure grace He hath accepted and doth accept it.

- 26 Regarding what you mentioned about his honor the exalted Sadr, may God have mercy upon him - at first he was heedless and opposed, but in the days of his turning toward the direction of Zawra, there appeared from him, according to his capacity, that which indicated acceptance and love. Then time and again he would ascend and descend until there came to pass that which was decreed by God. At that time he was greatly troubled and fearful. Then God's grace encompassed him. Verily He is the One Who chooseth whatsoever He willeth, and He is the All-Knowing, the All-Wise. In any case, toward the end the True One, exalted be His glory, showed favor toward him. They stated that toward the end no act appeared from him that would cause grief to the Ancient Beauty. Moreover, in view of the favor that was and is extended to some of his relatives who are adorned with the ornament of the love of God, they commanded that none should speak aught concerning him save good words. Verily He is powerful over all things and knoweth all things.

- 27 Concerning what you wrote about the passage dealing with His Holiness the exalted Shaykh - upon him be all the most glorious Glory of God and all His most exalted exaltation - they are being sent according to the command of His Holiness the Most Great Branch (may my spirit and being be sacrificed for the dust of His footsteps). The purpose of this question to that sinful one was that he might become aware of his own ignorance and perhaps inquire about its meaning and turn toward the highest horizon. That unfortunate one was not successful, and the purpose of mentioning it was not that the Ancient Beauty would use those passages as proof for this Most Holy, Most Exalted Manifestation. He says: "Verily proof is ashamed to be mentioned to establish His Cause, and consciences are embarrassed to turn to Him, and evidence stands at His door, and argument circles round His mighty throne." Countless similar utterances were heard from the tongue of the Lord of Names, and every fair-minded and perceptive person testifies that He cannot be mentioned except through Him and cannot be known except through Him. Some servants, both within and without, who walk in the desert of conjecture and the lands of fancy, have imagined that the Truth (glorified be His majesty) has claimed successorship and the like. Their tongues are silenced and their eyes are blinded. He is sanctified above all that they possess and exalted above their allusions and what their understanding comprehends.

اینکه در باره جناب صدر مرفوع رحمه الله ذکر نمودید ایشان در اول غافل و مخالف بودند و لکن در ایام توجهشان بشطر زوراء ظاهر شد از ایشان در سبیل آنچه که دلیل بود بر اقبال و محبت علی قدر معلوم و بعد مرّة یصعد و اخری یزل الی ان اقی ما کان محتوماً من الله در آنچنین بسیار مضطرب و خائف بعد عنایت حق شامل شد آنکه لهُ المختار فیما اراد و هو العلیم الحکیم باری در اواخر از حق جلّ جلاله نسبت بایشان اظهار عنایت میشد فرمودند در اواخر امریکه سبب حزن جمال قدم گردد از او ظاهر نشد و همچنین نظر بعنایتیکه بعضی از منتسبین ایشان که بطراز محبة الله مزینند بوده و هست امر فرمودند احدی در باره ایشان جز بکلمه خیر تکلم ننماید آنکه علی کلتیء قدیر و بکلتیء علیم

و اینکه در فقره حضرت مرفوع شیخ علیه منکّل بهاء ابهه و من کلّ علاء اعلاه مرقوم داشتید حسب الامر حضرت غصن ۶۶ [الله] الأعظم روحی و ذاتی لثراب قدومه الفداء ارسال میدارند مقصود از این سؤال از ائمه آن بوده که بر جهل و نادانی خود ملتفت شود و شاید معنی آنرا سؤال نماید و بافی اعلی توجه کند آن بیچاره که موفق نشد و مقصود از ذکر آن این نبوده که جمال قدم از برای اینظهور امانع اقدس ابهی بآنفقرات استدلال نماید میفرمایند انّ الدلیل یستحی ان یذکر لاثبات امره و الضمائر تجل ان ترجع الیه و البرهان قائماً لدی باب و الحجة تطوف حول عرشه العظیم امثال این بیانات لاتخصی از لسان مالک اسماء شنیده شد و هر منصف بصیری شهادت میدهد بآنکه لا یذکر بدونه و لا یعرف بسواه بعضی از عباد خارج و داخل که در بیدای ظنون و اراضی اوهام سالکند گمان نموده اند که حق جلّ جلاله ادعای وصایت و امثال آن نموده قد خرسست السنهم و عمیت عیونهم آنکه مقدّس عن کلّ ما عندهم و منزّه عن اشاراتهم و ما تدرکه افهامهم

- 28 I extend greetings, glorification and sincere regards to the gentlemen of that land, namely those souls who, detached from the world, abide beneath the standard of the grace of the Lord of Eternity. God willing, may they be illumined by the light of unity and manifest perfect harmony. Today the fragrance of unity is most beloved - if it is diffused, it is the helper and the assistant and the hosts of the Truth (glorified be His majesty).
- 28 [...] خدمت آقایان آن ارض یعنی نفوسیکه منقطعاً عن العالم در ظلّ علم عنایت مالک قدم مستظنند سلام و تکبیر و خلوص معروض میدارم انشاءالله بنور اتحاد منور شوند و بکمال اتفاق ظاهر امروز عرف اتحاد بسیار محبوبست اگر متضوّع شود اوست معین و ناصر و جند حقّ جلّ جلاله
- 29 In most Tablets these exalted words have flowed from the Supreme Pen. His word, exalted be His grandeur: "All must assist God through goodly deeds and spiritual characteristics." And He says: "No host has been or is more powerful and exalted than praiseworthy deeds and character." End quote. It is hoped that all may attain to this exalted rank and most high station. O friends! All bear witness to God's grace and kindness. Among His countless favors is the mention that flows from the Supreme Pen concerning all, by night and day. Blessed is he who attains to the mention of our Lord and your Lord, and woe to the heedless. Strive that you may be crowned with acceptance and be mentioned in the Crimson Book as "you belong to God." This is a mention from whose fragrance lovers have found no rest, and the possessors of insight have laid down their lives in its path. Strive, strive, O gentlemen! Time is like the red elixir - it rarely comes to hand. In any case, I beseech the True One (glorified be His majesty) to grant success to all, and I request that they too pray for confirmation for this evanescent one. We are weak ones at the door of His grace. Verily He is the All-Bountiful, the Powerful, the Ancient.
- 29 در اکثر الواح اینکلمات عالیات از قلم اعلی جاری قوله جلّ کبریاّه باید کل باعمال طیّبه و اخلاق روحانیه حق را نصرت نمایند و میفرمایند جندی اقوی و اعلی از اعمال و اخلاق پسندیده نبوده و نیست انتهی امید هست که کل باین رتبه علیا و مقام اعلی فائز شوند ای دوستان کل بر عنایت و شفقت حقّ گواھید از جمله عنایات لاتخصی ذکرست که از قلم اعلی در باره کل در لیالی و ایام نازل میشود طوبی لمن فاز بذكر ربنا وربکم و ویل للغافلین جهد نمائید تا با کلیل قبول فائز شوید و در صحیفه حرا به اتمّ الله مذکور آئید اینست ذکریکه عشاق از عرفش نیاسوده اند و صاحبان بصر در سبیلش جان باخته اند جهدی جهدی ای آقایان وقت مثل اکسیر احمر است کم بدست افتد در هر حال از حقّ جلّ جلاله از برای کل توفیق طلب مینمایم و استدعا آنکه ایشانهم از برای اینفانی تأیید طلب نمایند انا ضعفاء لدی باب فضله انه هو الفضال المقتدر القدیم
- 30 And concerning what you mentioned about the wild rose, since its mention was adorned with the mention of Mashhadi 'Ali, upon him be the Glory of God, it became a cause of joy and gladness. Praise be to God that a plant attained mention of one of the friends of God and thus achieved the highest nobility of being heard in the most exalted summit and ultimate goal. From this matter the stations of the steadfast and firm friends become known and are made evident to all the world. Soon shall be revealed the station of one whom the Supreme Pen hath mentioned. The Command is in the hand of God, the Lord of the First and the Last. Special verses were revealed for him before and after, and in this instance wondrous and exalted verses have been sent down from the heaven of merciful grace. God willing, may they become perfumed by its fragrances and illumined by its lights. This evanescent servant conveys greetings to them and beseeches the True One, exalted be His glory, that they may ever be assisted in that
- 30 و اینکه در باره ورد نسترن ذکر فرمودید چون ذکرش بذكر جناب مشهدی علی علیه بهاء الله مزین بود سبب بهجت و سرور گردید الحمد لله نباتی بذكر یکی از دوستان الهی فائز بود بشفاعت اصغا در ذروه علیا و غایه قصوی فائز گشت از اینفقره مقامات دوستان ثابت مستقیم معلوم میشود و بر عالمیان هویدا میگردد سوف یظهر مقام من ذکر من قلبه الأعلی الأمر بید الله مالک الآخرة و الأولی مخصوص ایشان از قبل و بعد و در این کره آیات بدیعۀ منیعۀ از سماء رحمت رحمانی نازل و ارسال شد انشاءالله بنفحاتش معطر و بانوارش منور گردند این خادم فانی تکبیر خدمت ایشان میرساند و از حقّ جلّ جلاله میطلبد که لازال موفق باشند بر آنچه

which causes the exaltation of the Cause and be confirmed in preserving their station before God, the Lord of the mighty throne.

- 31 The Glory shining forth from the horizon of eternity be upon you and upon those with you and upon those who have believed in God, the Powerful, the One, the Peerless, the All-Knowing, the All-Informed.

سبب ارتفاع امر است و مؤيد گردند بر حفظ
مقام خود لدى الله رب العرش العظيم

31 البهاء المشرق من افق البقاء على حضرتكم و على
من معكم و على الذين آمنوا بالله المقتدر الواحد
الفرد العليم الخبير

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To: Mirza Abdullah Khan Nuri et al., in Tabriz

Date: 1299-12-19 [1882-Nov-1]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 The servant hath been bidden to be brief in making mention of the chosen ones, by God, the All-Powerful, the Unconstrained, for time hath become as rare as red sulphur and correspondence is beyond count or containment. The matter is in God's hands, the Lord of destiny. O my beloved! I have received what thou didst send in these days wherein the deeds of men have taken form and assumed diverse shapes - at times appearing as swords and spears, at others in the guise of cannons and daggers. Calamities and afflictions have encompassed all regions, yet the people remain in strange slumber. Successive years have passed, yet the tempests of wrath and the hurricanes of divine decree have not subsided, by reason of what the hands of men have wrought. Blessed is he who, being endowed with insight, hath recognized the cause and hath arisen to inform the people and bid them arise to that which they have neglected in the days of God, the Lord of the worlds. On one day thou seest the fire of conflict ablaze amongst the servants, and on another thou hearest the sound of guns and rifles from diverse lands. How many cities have been swallowed up, how many lands laid waste by earthquakes, how many regions encompassed by other calamities through God's decree, the Lord of all men, and how many lands submerged and lofty buildings fallen! All this was foretold by the Prophets of old from God, the Lord of Justice and Sovereign of Grace. Blessed is the soul that perceiveth these matters, pondereth them, and is awakened thereby. Woe unto him who is so seized by vain

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 انّ الخادم قد امر بالاختصار في ذكر الأخبار من
لدى الله المقتدر المختار لأنّ الوقت لا يوجد كأنه
صار الكبريت الأحمر والمراسلات لا تحصى و
لا تكاد ان تحصر الأمر بيد الله مالك القدر
يا حبيبي قد بلغني ما ارسلته في هذه الأيام التي
فيها تجسّمت اعمال الخلق وجعلت اشكالا مختلفة
طورا تريها على صورة السيف والسنان واخرى
على هيئة المدافع والخنجر قد احاطت بالبلايا و
الرزايا كلّ الأطراف ولكنّ القوم في نوم عجيب
قد مضت سنين متواليات و ما سكنت عواصف
القهر وقواصف القضاء بما اكتسبت ايادي اهل
الانشاء طوبى لبصير فاز بعرفان العلة وقام واخبر
الناس وامرهم بالقيام على ما فات عنهم في ايام
الله رب العالمين في يوم ترى نار الوغى مشتعلة
بين العباد وفي يوم آخر تسمع اصوات المدافع و
البنادق من البلاد كم من مدينة خسفت و كم
من بلد انهدم من زلزلة الأرض و كم من ديار
احاطتها بلايا اخرى امرا من لدى الله مالك
الورى و كم من اراض غرقت و كم من ابنية
مرفوعة سقطت كلّ ذلك اخبر به النبيون من
قبل من لدى الله مالك العدل و سلطان الفضل
طوبى لنفس ترى الامور و تتفكر فيها و تنتبه بها

desire as to be kept back from the Lord of the Throne on high and of earth below, until he returneth to his abode in the fires. Praise be to God, the Almighty, the Glorious, the Bestower!

- 3 In such days as these which the servant hath mentioned to your honor, he was gladdened by what you sent him, for from each of your words he detected the fragrance of the love of God - my Beloved and your Beloved, my Goal and your Goal, and the Goal of all who are in the heavens and the earth. When I read and discovered what was therein, the warmth of your love so enkindled me that I arose and turned toward the Most Exalted Horizon until I attained His presence and presented it. Thereupon the Tongue of Grandeur spoke that whereby every inanimate thing was stirred, every bone thrilled, and every seated one arose. The servant is powerless to recount to your honor what he witnessed and beheld from the waves of his Lord's ocean of utterance, the Lord of Names, nor can he cause thee to hear His sweetest call or show thee His most exalted horizon. Yet he mentioneth according to his measure and station that which was impressed upon the smallest of mirrors - the mirror of his heart. He - exalted be His majesty, magnified His sovereignty, and glorified His grandeur - said:

- 4 In My Name, the Hearing, the Answering, the Mighty, the All-Bountiful

- 5 'Ayn. Ba. The Call hath been raised from the Most Exalted Right-hand Side from the direction of My Most Great Word: "Verily, there is none other God but Me, the Hearer, the Answerer!" The ears have been prevented from hearkening unto this Call save those whom God, the Lord of all worlds, hath willed. By this Call the Kingdom was attracted and proclaimed: "He Who is the King of Kings hath come with a sovereignty before which all who are in the heavens and earth cannot stand!" Through it the Fire of God was kindled and appeared from the Tree, and it spoke: "Verily, there is none other God but Me, thy Lord and the Lord of thy forefathers!"

- 6 O Abdullah! By the life of God, the ear of Moses was blessed by this Call. Exalted is He Who made him successful, hearing, speaking, and bearing His firm and mighty Command. Say: O concourse of earth! Come, that I may cause you to hear what your ears have never heard before, and come, that I may show you what no eyes have seen except those whom God, the Omnipotent, the Mighty, hath willed. Blessed is he who hastened with his heart to the Most Great Ocean and attained unto it in the days of his Lord, the Compassionate, the Generous.

- 7 The servant in attendance hath presented thy letter, and what the dove of thy love uttered was read before the Wronged One.

ويل لمن اخذه الهوى على شأن منعه عن مالک العرش والثرى الى ان رجع الى مقره في النيران الحمد لله المقتدر العزيز المنان

- 3 وفي مثل تلك الايام التي ذكر لجنابكم الخادم قد سره ما ارسلتم اليه لانه وجد من كل كلمة من كلماتكم عرف محبة الله محبوبي ومحبوبكم ومقصودي ومقصودكم ومقصود من في السموات والارض فلما قرأت واطلعت بما فيه اشعلتني حرارة حبكم على شأن قت واقبلت الى الأفق الأعلى الى ان حضرت وعرضت اذا نطق لسان العظمة بما تحرك به كل جامد واهتز كل عظم وقام كل قاعد ان الخادم لا يقدر ان يذكر لجنابكم ما شهد ورأى من امواج بحر بيان ربه مالک الأسماء ولا ان يسمعك ندائه الأمل ولا ان يريك افقه الأعلى ولكن يذكر على قدره وشأنه بما انطبع في اصغر المرايا مرآة قلبه قال جلت عظمتة وعظم شأنه وكبر كبريائه

- 4 بسمي السامع المجيب العزيز الوهاب

- 5 عب قد ارتفع النداء من الشطر الأيمن الأعلى من جهة كلمتي العليا انه لا اله الا انا السامع المجيب قد منعت الآذان عن اصغاء هذا النداء الا من شاء الله رب العالمين بهذا النداء انجذب الملكوت وقال قد اتى مالک الملوك بسلطان لا يقوم معه من في السموات والارضين وبه اشتعلت نار الله وظهرت من السدرة ونطقت انه لا اله الا انا ربك ورب آبائك الأولين

- 6 يا عبدالله لعمر الله قد فازت اذن الكلم بهذا النداء تعالى من جعله فائزاً سامعاً ناطقاً حاملاً امره المبرم المتين قل يا ملأ الارض تعالوا لاسمعكم ما لم يفز به آذانكم من قبل وتعالوا لأريكم ما لا رأت العيون الا من شاء الله المقتدر القدير طوبى لمن سرع بقلبه الى البحر الأعظم وفاز به في أيام ربه المشفق الكريم

We heard it and answered thee with that which caused the Kingdom of Utterance to quiver, the birds of knowledge to soar, and all things to speak. O concourse of names! Draw nigh that ye may hear. By God! The ears were created to hearken unto that which hath been raised from the Most Exalted Horizon, as a command from God, the All-Knowing, the All-Wise.

7 قد حضر العبد الحاضر بکتابک و قرء لدى المظلوم ما نطق به حمامة حبک انا سمعناه واجبتناک بما اهتز به ملکوت البیان و طارت طیر العرفان و نطقت الأشياء یا ملاّ الأسماء تقرّبوا لتسمعوا تالله قد خلقت الآذان لاصغاء ما ارتفع من الأفق الأعلى امرأ من لدى الله العليم الحکیم

- 8 Be grateful to God for this supreme bounty. Verily, He hath mentioned thee in various Tablets as a grace from Him, and He is the Ancient Bestower. A single letter of what We have sent thee surpasseth all that thou hearest and seest - thy Lord, the All-Hearing, the All-Seeing, beareth witness to this. The Glory shining from the horizon of thy Lord's favor be upon thee, thy family, those who are with thee, and those who have believed in God, the Mighty, the Praiseworthy.

8 ان اشکر الله بهذا الفضل الأعظم انه ذکرک فی الواح شتی فضلاً من عنده وهو الفضل القديم لا يعادل بحرف عما ارسلناه الیک ما تسمع و ترى يشهد بذلك ربک السميع البصیر البهاء المشرق من افق عنایة ربک علیک و علی اهلك و من معک و علی الذین آمنوا بالله العزیز الحمید انتی

- 9 Every soul should, with a hundred thousand tongues and utterances, beseech God, exalted be His glory, not to withhold His servants from this Most Pure Fountain and Greatest Bounty. Verily, He hath power over all things. Strange it is that the people of the world - to what do they believe and from what do they turn away? This great Cause hath encompassed the world and its signs are manifest from all directions, yet they cling to the spider's web, remaining heedless of the glorious station and deprived of the fragrance of the utterance of the All-Merciful. They are unaware of what hath appeared in the earth. They seek naught but self-desire and show no sign save the flame of ego. They do what they are bidden by the imaginings of the ignorant ones, namely the divines.

9 هر نفسی با صدهزار لسان و بیان باید از حقّ جلّ جلاله مسئلت نماید تا عباد خود را از این کوثر اطهر و فیض اکبر منع نفرماید انه علی ما یشاء قدیر عجب است از نفوس عالم که بجه مؤمنند و از چه معرض امر باین معظمی که عالم را فرا گرفته و آفارش از جمیع جهات ظاهر مع ذلک بیت عنکیوت تشبث نموده اند و از مقام محمود غافل و محروم از عرف بیان رحمن محروم شده اند و از آنچه در ارض ظاهر شده غافل جز هوی الهی نجویند و جز شعله نفسانیة اثری ندارند یعملون ما امروا به من ظنون الجهلاء یعنی علما

- 10 Glory be to God! Such tyranny hath appeared from this group that the pens of the world are powerless to recount it. These souls are the concealing veils and the preventing barriers who, despite their countless iniquities, would recognize the truth of what hath appeared if they were to attain unto fairness for but a moment. Verily, He confirmeth whom He willeth as a grace from Him, and guideth whom He desireth unto His straight and manifest path.

10 سبحان الله ظلمی از این طائفه ظاهر شده که اقلام عالم از ذکر آن عاجز و قاصر است این نفوس سبحات مجلله اند و حجاب مانعه مع شقاوت لاتخصی اگر در یک آن بانصاف فائز شوند تصدیق مینمایند بآنچه ظاهر شده انه يؤید من یشاء فضلاً من عنده و یدعی من اراد الی صراطه الواضح المستقیم

- 11 Concerning what thou didst write about thy honored master, His Grace Mirza Ishaq, upon him be the Glory of God - in these days the Most Great Branch - may my spirit, my being, and my essence be a sacrifice for the dust of His footsteps - hath gone to the region of the Jordan River and is not present. However, the mention of him that was in thy letter was presented in the Most Holy, Most Exalted Presence. These sublime words were sent down from the heaven of the Will of the Revealer of verses. He saith, exalted be His grandeur:

11 اینکه در باره مخدوم مکرم جناب آقا میرزا اسحق علیه بهاء الله مرقوم داشتید این ایام حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لتراب قدومه الفداء بشطر نهر اردن تشریف برده اند حضور ندارند ولیکن ذکر ایشان که در نامه آنجناب بود در ساحت امع اقدس اعلی عرض شد اینکلمات عالیات از سماء مشیت منزل آیات نازل

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

13 The servant who was present brought a letter from one who loved Me, and therein was thy mention. We make mention of thee with this mention which, when it appeared from the Dawning-Place of thy Lord's utterance, the Ancient of Days, all the mentions of the world bowed down before it. Thus hath the Pen spoken from this most exalted Station and supreme Height. He, verily, is the Compassionate, the Generous. Hold fast unto the Sure Handle. By the life of God! It hath appeared in truth. Blessed is he who hath attained thereunto, and woe unto the heedless. Remember when thou didst attain unto the presence in days wherein the Light shone forth from the horizon of Za-wra. Thus doth the Most Great Announcement make mention of thee, whereby every firm foundation hath been shaken. We counsel thee to remain steadfast in the Greater Steadfastness and in that whereby the Cause of God, the Lord of all men, is exalted. Cast away what the people possess and take what thou art commanded by One Who is Compassionate, Generous. Preserve thy station and thy kinship with the name of thy Lord. He, verily, is the All-Bountiful, the Ancient. We, from this spot, send Our blessings upon thee and upon those who have turned to the Supreme Horizon when the Call was raised between earth and heaven, and who answered their Lord, the Speaker, the All-Seeing. Rejoice thou in My mention of thee. All the treasures of earth cannot equal it, as every steadfast and upright one doth testify.

14 They have attained to greater than what they intended. Would that the stations of divine favors were somewhat manifested among the people. By the life of the Desired One! All on earth would cry "Here am I! Here am I!" However, none save the Absolutely Wise One is aware of the requirements of the consummate wisdom. God willing, they shall receive the answer to their petition. This lowly one also offers greetings to them.

15 Regarding what you wrote about the mentioned sum that was of unknown ownership for a time - when this matter was presented before Him, He smiled and said: "Blessed is he, for he hath spoken the truth. God willing, He shall grant the right unto them. He is verily the Wealthy, the Mighty, the Powerful."

16 All your passages were presented. In truth, they brought joy to the Ancient Beauty. This is another bounty bestowed upon you. It is quite clear and evident that you have mentioned what you found in the correspondence. O beloved of my heart!

12 قوله جلّ كبريائه هو العالم الخبير

13 قد حضر العبد الحاضر بكتاب من احبّني و كان فيه ذكرك ذكرناك بهذا الذكر الذي اذا ظهر من مطلع بيان ربك مالک القدم خضعت له اذكار العالم كذلك نطق القلم في هذا المقام الاعلى و الذروة العليا انه هو المشفق الكريم تمسك بالعروة الوثقى لعمر الله انها ظهرت بالحق طوبى لمن فاز بها و ويل للغافلين ان اذكر اذ فزت باللقاء في ايام فيها اشرق النور من افق الزوراء كذلك يذكرک النبأ الأعظم الذي به اهتز كل ركن متين انا نوصيك بالاستقامة الكبرى و بما يرتفع به امر الله مولى الورى ضع ما عند القوم و خذ ما امرت به من لدن مشفق كريم ان احفظ مقامك و نسبتك باسم ربك انه هو الفضال القديم انا نصلي من هذا المقام عليك و على الذين اقبلوا الى الأفق الاعلى اذ ارتفع النداء بين الأرض و السماء و اجابوا ربهم الناطق البصير ان افرح بذكرى اياك انه لا تعادله كنوز الأرض يشهد بذلك كل ثابت مستقيم انتهى الحمد لله

14 باعظم از آنچه اراده نمودند فائز گشتند اى كاش مقامات عنايات الهيّه ما بين ناس في الجملة تجلّ ميمود لعمر المقصود جميع من على الأرض به لييك لييك ناطق ميگشتند ولكن مقتضيات حكمت بالغه را غير حكيم على الاطلاق احدى مطلع نه و انشاء الله بجواب عريضه شانهم فائز خواهند شد اينفاني هم خدمت ایشان تكبير عرض مينمايد

15 اينكه در باره وجه مذکور مرقوم داشتيد كه مدّتي مجهول المالك بود اينفقره تلقاء وجه عرض شد متبسماً فرمودند طوبى له انه نطق بالحق انشاء الله حق باباشانهم عطا ميفرمايد انه هو الغنيّ الغالب القدير انتهى

16 فقرات آنجناب بتمامه عرض شد في الحقيقة سبب سرور جمال قدم گشت هذا من فضل آخر على جنابك و اين بسى واضح و معلومست كه آنجناب موافق آنچه از مراسلات يافته اند ذكر نموده اند يا

All matters are clear and evident. This lowly one and others testify to what you have written. However, a hundred thousand thanks and praise be to the Desired One of the worlds that this matter caused the Ancient Beauty to smile. His is the praise and favor in all conditions.

حبيب فزادی جميع امور واضح و مشهود است اینفانی و سایرین شهادت میدهند بر آنچه آنجناب نوشته‌اند و لکن صد هزار بار شکر و [حمد] مقصود عالمی‌انرا که این فقره سبب و علت تبسم جمال قدم گشت له الحمد و المنة فيكل الأحوال

- 17 And regarding what you wrote that the beloved of the heart, Varqa, upon him be the Glory of God, had promised the sacred, hidden, and treasured circle - his promise will, God willing, be fulfilled, and this evanescent servant will, by God's grace, send it. I beseech God to grant generous hours and bestow an opportunity so that what was mentioned may quickly be accomplished. O my beloved! Two things are rare, nay impossible to find in the world: one is time for this servant, and the other is faith among the divines of the age. The Phoenix might be found, or the greatest elixir might come into being, or a true lover might find peace and tranquility, but for that other one, truly no solution has been or will be found, for it is a sign of God's - exalted be His glory - wrath. And what is meant by the divines who are mentioned are the ignorant ones who are honored, respected and known among the heedless masses by the name of knowledge. Otherwise, He says the learned one is like the eye for the body of the world, and in another place He says like light in the darkness of days.

17 و اینکه نوشته بودید محبوب فزاد جناب ورقا علیه بهاء الله وعده دائره منيعه مكنونه مخزونه داده بودند وعده ایشان انشاء الله وفا خواهد شد و این خادم فانی بعنایت حق ارسال خواهد داشت از حق میطلبم در ساعات بسطی عنایت فرماید و فرصتی کرم نماید تا بزودی عمل شود بآنچه ذکر شد یا حبیبی دو چیز در عالم کیمیا بل نایاب یکی فرصت از برای این عبد و دیگر ایمان نزد علمای عصر میشود عنقا یافت شود و یا اکسیر اعظم بوجود آید و یا از برای عاشق صادق سکون و اطمینان حاصل گردد و لکن از برای آن یکی فی الحقیقه چاره بنظر نیامده و نمیآید چه که علامت قهر حق جل جلاله است و مقصود از علما که ذکر میشود جهلائی هستند که باسم علم مابین گروه غافله معزز و معتبر و معروفند والا میفرماید عالم بمنزله بصر است از برای هیكل عالم و در مقام دیگر میفرماید بمثابه نور است در ظلمت ایام

- 18 As to what you wrote concerning turning towards the Most Holy and Most Exalted Presence, this was presented, and this is what the Tongue of the All-Merciful spoke in the Kingdom of Utterance - exalted be His grandeur:

18 و اینکه در باره توجه بساحت امنع اقدس مرقوم داشتید عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جل کبریائه

- 19 In His Name, the Mighty, the Bestower

19 بسمه العزيز الوهاب

- 20 O thou who hast turned towards My horizon! Thou hast attained unto the hearing of My call in My days and hast partaken of the choice wine of My love through My Name, the Manifest, the All-Hearing, the All-Seeing. We have called all mankind unto God. Among the people are those who have heard and responded, and those who have turned away and denied God, the Lord of the worlds. Say: O concourse of the earth! The Promise hath come, and He Who was promised hath appeared, and the verses of God, the Sovereign, the Most High, the Most Great, have been sent down. He hath verily revealed what He desired and commanded His servants with that which draweth them nigh unto Him. He, verily, is the Expositor, the All-Knowing. The world hath been adorned with the lights of My Most Great Manifestation, yet most of the people are heedless.

20 یا ایها المقبل الی افقی قد فزت باصغاء ندائی فی ایامی و اخذت رحيق حبی باسمی الظاهر السميع البصير انا دعونا الكل الی الله من الناس من سمع و اجاب و منهم من اعرض و كفر بالله رب العالمين قل یا ملاء الأرض قد اتی الوعد و ظهر الموعد و نزل آیات الله الملك العلی العظيم انه انزل بالحق ما اراد و امر العباد بما یقرهم الیه انه هو المبین العليم قد تزین العالم بأنوار ظهوری الأعظم و القوم اکثرهم من الغافلين

- 21 Praise be to the Desired One of the worlds, for He hath aided thee to recognize this most great station. The people are heedless and veiled from that which hath appeared. The veils of idle fancies have prevented their eyes from beholding the waves of the ocean of utterance and have deprived them from witnessing the lights of the Sun of Manifestation. Today the door of the most great bounty is opened wide, and the Hidden Mystery hath, in His own person, become manifest and evident. The heedless servants are veiled from that which profiteth them and are occupied with that which distracteth them. Blessed are they who have rent asunder the veils of idle fancies with the fingers of certitude and have broken the chains of vain imaginings through His Most Great Name. Soon will those who have suffered loss cry out "Oh, woe unto us!"
- 22 As to what thou didst mention regarding the meeting, the servant in attendance submitted: The first to seek this station for thee is he who desired Me and loved Me and attained My presence and entered the Most Great Prison by My leave and heard My call and arose before My gate - he who was named Varqa in My court. And after him, he who attained by turning unto My Self and directing himself toward My manifest and obvious path - he who was named Abu'l-Qasim and at times Nazir. Verily thy Lord is He Who detaileth, the Expositor, the All-Informed. Thou hast attained the light of permission from thy Lord, the Ever-Giving, the Bestower, the Forgiving, the Merciful. However, one must act in accordance with the requirements of wisdom, and without this it is not acceptable in the sight of the Wronged One. Ye are among those souls concerning whose devotion and turning unto Him the Ancient Beauty Himself beareth witness, and whosoever attaineth unto this station hath attained unto all good. God willing, thou shalt remain firm and steadfast in this most exalted and sublime station. Today, any enkindled soul who, in consideration of divine wisdom, is deprived of visitation, shall assuredly have its reward recorded by the Most Exalted Pen. Be thou assured of thy Lord's favor and be of the thankful ones. In all circumstances, keep thine eye upon wisdom. This is among the binding counsels of God which hath flowed from the Most Exalted Pen in most of the Tablets. The glory be upon thee and upon thy family, both female and male, both young and old. Praise be to God, the All-Knowing, the All-Informed.
- 23 The bounty of God - exalted be His glory - hath reached such a degree that it is more evident than the sun. In this case, the mention of this evanescent one would serve no purpose. I beseech God - exalted be His glory - to adorn thee with the ornament of His good-pleasure and to embellish thee with the
- حمد کن مقصود عالمیان را چه که ترا تأیید
فرمود بر عرفان این مقام اعظم ناس غافل و
مجبوبند از آنچه ظاهر شده حجاب ظنون و
اوهام ابصار را از امواج بحر بیان منع نموده و
از مشاهده انوار آفتاب ظهور محروم ساخته
امروز باب فیض اعظم مفتوح و مطلع غیب
مکنون بنفسه آشکار و هویدا عباد غافل از ما
ینفعهم محجوب و به ما یشغلهم مشغول طوبی از
برای نفوسیکه باصبع یقین حجاب ظنون را خرق
نمودند و سلاسل اوهام را باسم مبین شکستند
زود است اهل خسران به واحسرة علینا ناطق
شوند
- 22 و اینکه در پارهء لقا ذکر نمودی عبد حاضر
عرض نمود اول من استدعی لک هذا المقام
هو من ارادنی و احببنی و فاز بلقائی و دخل
السجن الأعظم باذنی و سمع ندائی و قام لدی
بابی الذی سمی بورقاء فی ساحتی و عن ورائه
من فاز بالاقبال الی نفسی و التوجه الی سبیلی
الواضح المبین الذی سمی بأبی القاسم و طوراً بناظر
ان ربک هو المفضل المبین الخبیر قد فزت بنور
الاذن من لدن ربک الفیاض المعطى الغفور
الرحیم ولكن باید بمقتضیات حکمت عمل شود
و من غیر آن لدی المظلوم محبوب نه شما از
نفوسی هستید که نفس قدم شهادت میدهد بر
توجه و اقبال و اراده آن نفوس لوجه و هر
نفسی باین مقام فائز شد او بکل خیر فائز است
انشاء الله بر این مقام بلند اعلی ثابت و مستقیم باشی
الیوم هر مشتعلیکه نظر بمقتضیات حکمت الهیه
از زیارت محروم شود البتہ از قلم اعلی اجر آن
ثبت خواهد شد ان اطمئن بفضل ربک و
کن من الشاکرین در جمیع احوال بحکمت ناظر
باشید اینست از وصایای محکمہ الهی که در
اکثر الواح از قلم اعلی جاری شده الباء علیک
و علی اهلک من کل اناث و ذکور و من کل
صغیر و کبیر الحمد لله العلیم الخبیر انتی
- 23 فضل حق جلّ جلاله بمقامیست که اظهر از
شمس مشاهده میشود در اینصورت دیگر عرض
اینفانی را فائدهئی نه از حق جلّ جلاله سائل و
آمل که آنجناب را بطراز رضایش مزین فرماید و

robe of His acceptance. This is the ultimate station, and our Lord is the Master of all mankind.

- 24 We hear the call of every leaf that hath spoken and every maid-servant who hath called upon her Lord, the Mighty, the All-Bountiful. We hear and We answer, for verily I am the One Who hath power over whatsoever He willeth. There is none other God but Me, the All-Compelling, the Mighty, the Most Generous. Give praise unto Him Who is thy Purpose and the Purpose of all who are in earth and heaven. He, verily, hath aided thee until thou didst bear witness and desire that which beseemeth the Days of God, the Lord of Creation. Say unto her in Persian: Praise be to God that thy call hath reached the ears of the Best-Beloved of the worlds, and We have addressed thee with words for which all the handmaidens of the earth, whether queens or others, have yearned in vain and failed to attain. Know thou the value of this bounty and occupy thyself with thanksgiving to God, exalted be His glory.

- 25 The waves of the ocean of bounty are manifest and visible. Praise be to God, they wash upon His loved ones, and their drops shall, God willing, reach others that all may be made ready to recognize the Cause for which they were created and for which they were brought into being.

- 26 As for what thou didst mention concerning those souls who have quaffed the wine of utterance and stand firm in their love for the Best-Beloved of the worlds, mention was made of each one in His presence, and all convey their greetings and salutations to that spiritual friend. However, His Holiness Ismu'llah (66), may the Most Glorious of all Glory rest upon him, hath turned towards those parts. God willing, ye shall meet in a place of safety and security. Likewise, Jinab-i-Aqa Mirza Abu'l-Qasim, upon him be the Glory of God, departed two months ago towards the regions of Iran. God willing, wherever he may be, may he be adorned with the blessing of health, which is considered the foremost ornament, and be engaged in that which exalteth the Cause of God. His Holiness Ismu'llah J.M., may the Most Glorious of all Glory rest upon him, by divine command proceeded from the Land of Ta to Hadba, where he now resideth, until what may shine forth and become manifest from the horizon of God's Will. The Command is in His hands; He doeth what He willeth and ordaineth what He desireth, and He is the Mighty, the Praiseworthy. Likewise, His Holiness Ismu'llah Zayn, may the Most Glorious of all Glory rest upon

بردا قبولش مطرّز دارد هذا منتهى المقام وربّنا مالک الأنام و عرض جدّه علیها عنایة الله در ساحت امنع اقدس اعلى عرض شد هذا ما نطق به لسان العظمة

24 انا نسمع نداء كلّ ورقة نطقت و كلّ امة نادت ربّها العزيز الوهاب نسمع و نجيب و انا المقتدر على ما اشاء لا اله الا انا المهيمن العزيز المتان ان احمدي مقصودك و مقصود من في الأرض و السماء انه ايدك الى ان شهدت و اردت ما ينبغي لأيام الله مالک الایجاد بلسان پارسی باو بگو الحمد لله ندایت باصغاء محبوب عالمیان فائز و بلفظی ترا خطاب نمودیم که جمیع اماء ارض از ملکات و غیر آن از حسرت آن جان دادند و فائز نشدند قدر این فضل را بدان و بشکر حقّ جلّ جلاله مشغول باش انتهى

25 امواج بحر عنایت ظاهر و مشهود الحمد لله بر دوستان عنایت میشود و رشحات آنهم انشاء الله بسائرن میرسد تا کلّ را مستعدّ نماید از برای عرفان امریکه باو خلق شده اند و از برای او خلق شده اند

26 و آنچه در باره نفوسیکه از صهای بیان نوشیده اند و بر محبت محبوب عالمیان مستقیمند ذکر نمودید خدمت هر یک ذکر شد و جمیع تکبیر و سلام خدمت آنحبیب روحانی میرسانند و لکن حضرت اسم ۶۶ [الله] م علیه منکّل بهاء ابهاه بآنجهات توجه فرموده اند انشاء الله در مفرامن و امان ملاقات خواهید نمود و همچنین جناب اقا میرزا ابوالقاسم علیه بهاء الله دو شهر میشود که توجه بجهات ایران نموده اند انشاء الله در هر محل هستند بنعمت صحت که از طراز اول محسوبست مزین باشند و به ما یرتفع به امر الله عامل و مشغول و حضرت اسم الله جم علیه منکّل بهاء ابهاه حسب الامر از ارض طا به حدبا تشریف بردند و در آن دیار ساکنند تا بعد از افق مشیت الهی چه اشراق نماید و ظاهر شود الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزيز الحمید و همچنین حضرت اسم الله زین علیه منکّل بهاء ابهاه بکمال روح و ریحان در حدبا ساکن و بذکر حقّ مشغول

him, dwelleth in Hadba in the utmost joy and fragrance, occupied with the remembrance of God.

- 27 As for thy special mention of Jinab-i-Darvish Sidq-'Ali, may the Most Glorious of all Glory rest upon him, he hath ascended to the Supreme Companion and the Ultimate Goal. Praise be to God that at the time of his ascension, the Concourse on High inhaled from him the fragrance of sanctity, detachment and divine love. This evanescent servant can testify that the worlds beyond were perfumed with the fragrance of his steadfastness. He was among those souls concerning whose visitation the Tongue of Grandeur hath spoken these words: "The earth hath been adorned by thy presence." That which was revealed concerning him is such that ages and centuries shall not alter it, nor shall extinction draw nigh unto it. Would that this servant had been with him!

- 28 Convey on behalf of this lowly one greetings and salutations to the friends in that land. God willing, may all be illumined by the lights of the Sun of inner meanings and adorned with the ornament of steadfastness. The days are passing, and ere long time and opportunity shall have elapsed. I swear by the ocean of utterance that each moment of these days is more noble and excellent in the sight of God, exalted be His glory, than successive years. That which is today necessary and obligatory, and most mighty and holy before God, is the unity of the friends of God, and thereafter goodly deeds and spiritual qualities, for these are accounted as the hosts of God, and by these hosts must the friends of the Ancient King conquer the hearts of all the peoples of the world. This servant hopeth that transient concerns may not deprive and debar them from their eternal station. In any case, I have and do beseech prayers from all, that perchance I may fulfill that with which I am charged.

- 29 At the end of your letter mention was made of the departure of the beloved of hearts, namely his honor Varqa, upon him be the glory of God, the Lord of Names, and likewise mention was made of their proceeding in that direction. God willing, may they arrive in the utmost joy and fragrance and occupy themselves with the mention of the Beloved of the worlds. We beseech the Lord to unite us through His grace beneath the shadow of His providence and the pavilions of His grandeur. Verily He is the Omnipotent over what He willeth, and within His grasp are the reins of all who are in the heavens and the earth.

- 30 Likewise they had addressed a letter to this servant mentioning their proceeding to that land. God willing, may they proceed

27 و اینکه مخصوص ذکر جناب درویش صدقعلی علیه من کل بهاء اباه فرمودید آنه سعد الی الرقیق الأعلی و الغایة القصوی الحمد لله در حین صعود ملاً اعلی رایحه تقدیس و تنزیه و محبت الهی از او استشمام نمودند این خادم فانی میتواند عرض نماید عوالم اخری از عرف استقامتش معطر شد ایشان از نفوسی بودند که لسان قدم در زیارتشان باینکلمه ناطق قد تزینت الأرض بهیکلک در باره ایشان نازل شده آنچه که دهور و اعصار آنرا تغییر ندهد و فنا بآن نزدیکی ننماید یا لیت الخادم کان معه

28 خدمت دوستان آن ارض از قبل ایفانی تکبیر و سلام برسایید انشاءالله کل بانوار آفتاب معانی منور باشند و بطراز استقامت مزین آیام در مرور است و عنقریب فرصت و وقت منقضی شود قسم بحر بیان که هر آنی از این آیام اشرف و افضل است نزد حق جلّ جلاله از سنین متوالیات آنچه الیوم لازم و واجب است و عندالله اعزّ و اقدم اتّحاد دوستان الهی است و بعد اعمال طیّبه و اخلاق روحانیّه چه که از جنود حق محسوبند و باین جنود باید دوستان مالک قدم قلوب اهل عالم را تصرف نمایند این خادم امیدوار است که شئونات فانیه ایشانرا از مقام باقی منع ننماید و محروم نسازد باری از کلّ التماس دعا داشته و دارم که شاید از عهده آنچه بآن مأمورم برآیم

29 در آخر نامه آنجناب ذکر توجه محبوب فؤاد اعنی جناب ورقا علیه بهاء الله مالک الأسماء بوده و همچنین ذکر توجهشان بآنسمت انشاءالله بکمال روح و ریحان وارد شوند و بذکر محبوب عالمیان مشغول گردند نسل المولی بآن یجمع بیننا فضلاً من عنده تحت ظلّ عنایت و قباب عظمته آنه لهُو المقتدر علی ما یشاء و فی قبضته زمام من فی السموات و الأرضین

30 و همچنین دستخطی باین بنده مرقوم فرموده اند و ذکر توجهشان را بآن ارض نموده بودند انشاءالله

in perfect health and well-being. For each of the names mentioned that were sent in the hand of his honor Aqa Khalil, upon him be the glory of God, a wondrous and exalted Tablet hath been revealed from the heaven of will. God willing, may they attain unto it and act according to what God hath desired, and may all be adorned with the robe of forgiveness. This is a glad-tiding from the servant unto them. Verily my Lord is the All-Forgiving, the All-Bountiful. May the Glory that shineth manifest from the horizon of the providence of our Lord and the Lord of all who are in the heavens and the earth be upon you and upon those with you and upon those who have attained unto the lights of the Self-Subsisting in the days of God, our Beloved and the Beloved of every knowledgeable and steadfast soul.

بِكَمَالٍ صَحَّتْ وَ عَافِيَتْ تَوَجَّهَ فَرَمَانِدِ اسْمَايْ مَذْكُورَه
كِهْ بِخَطِّ جَنَابِ آقَا خَلِيلِ عَلَيْهِ بَهَاءُ اللَّهِ اَرْسَالِ
شُدِهْ بُوْدِ مَخْصُوصِ هَرِ يَكِ لَوْحِ بَدِيعِ مَنِيعِ اَزِ سَمَاءِ
مَشِيَّتِ نَازِلِ اِنْشَاءِ اللَّهِ بَأَنْ فَائِزِ شَوْنِدِ وَ بِهْ مَا اَرَادَهْ
اللَّهُ عَامِلِ وَ جَمِيعِ بَرْدَايِ غُفْرَانِ مَزِينِ هَذِهِ بَشَارَةِ
مَنْ لَدَى الْخَادِمِ لَمْ اَنْ رَبِّي لَهِوَ الْغُفُورِ الْكَرِيمِ
الْبَهَاءِ الظَّاهِرِ اللَّائِحِ مِنْ اَفَقِ عَنَايَةِ رَبَّنَا وَ رَبِّ مَنْ
فِي السَّمَوَاتِ وَ الْأَرْضِ عَلَى جَنَابِكُمْ وَ عَلَى مَنْ
مَعَكُمْ وَ عَلَى الَّذِينَ فَازُوا بِأَنْوَارِ الْقِيَوْمِ فِي أَيَّامِ اللَّهِ
مُحِبُّونَا وَ مُحِبُّوْبِ كُلِّ عَالَمِ عَامِلِ وَ كُلِّ عَارِفِ
مُسْتَقِيمِ

31 The servant, 19 Dhi'l-Hijjih 1299

31 خادِمِ فِي ۱۹ ذِي الْحِجَّةِ الْحَرَامِ سَنَةِ ۱۲۹۹

32 The names mentioned in the letter of his honor Ibn-i-Dakhil, upon him be the glory of God, were presented at the Most Holy, Most Exalted Court, and for each one a wondrous and exalted Tablet was revealed from the heaven of bounty, and likewise for the names that were in the letter of the honored gentleman, his honor Nabil, upon him be the glory of God, sacred, impregnable and exalted Tablets were revealed from the heaven of grace and sent. God willing, may all attain and act according to what is contained therein.

32 اسْمَايْ مَذْكُورَهْ دَرِ مَكْتُوبِ جَنَابِ ابْنِ دَخِيلِ
عَلَيْهِ بَهَاءُ اللَّهِ دَرِ سَاحَتِ اَمْنِ اَقْدَسِ اَعْلَى عَرْضِ
شُدِ وَ مَخْصُوصِ هَرِ يَكِ اَزِ سَمَاءِ عَنَايَتِ لَوْحِ
بَدِيعِ مَنِيعِ نَازِلِ وَ هَمِچْنِ مَخْصُوصِ اسْمَايْ كِهْ
دَرِ دَسْتُخَطِّ سُرُورِ مَكْرَمِ حَضْرَتِ نَبِيلِ عَلَيْهِ بَهَاءُ
اللَّهُ بُوْدِ الْوَاحِ مَقْدَسَهْ مُمْتَنِعَهْ مَنِيعَهْ اَزِ سَمَاءِ فَضْلِ
نَازِلِ وَ اَرْسَالِ شُدِ اِنْشَاءِ اللَّهِ كُلِّ فَائِزِ شَوْنِدِ وَ بَمَا
فِيهِ عَامِلِ گَرْدَنِدِ

INBA19:213, INBA32:195, BLIB_Or15704.196

BH00496

Date: 1299-12-24 [1882-Nov-6]

1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 The servant beareth witness unto that which the Desired One of the world hath testified of His Own Self, that there is none other God but Him. He hath ever been in the heights of power and majesty, and in the summit of bounty and grace, and will ever continue to be what He hath been. The tongues of all created things have testified to His grandeur, and the temples of all contingent beings have bowed down before His sovereignty. He is the Single One, the One, the Self-Subsisting, Who cannot be known save through Himself nor described save by His

2 يَشْهَدُ الْخَادِمُ بِمَا شَهِدَ مَقْصُودُ الْعَالَمِ لِنَفْسِهِ بِنَفْسِهِ اَنَّهُ
لَا إِلَهَ إِلَّا هُوَ لَمْ يَزَلْ كَانَ فِي عُلُوِّ الْقُدْرَةِ وَالْجَلَالِ
وَسَمَوِّ الْعَنَايَةِ وَالْإِفْضَالِ وَلَا يَزَالُ يَكُونُ بِمَثَلِ
مَا قَدْ كَانَ قَدْ شَهِدَتْ لِعَظَمَتِهِ السَّنُ الْكَائِمَاتُ وَ
خَضَعَتْ لِسُلْطَانِهِ هِيَ كُلُّ الْمَمَكَّاتِ اَنَّهُ لَهِوَ الْفَرْدِ
الْوَحِيدِ الصَّمَدِ الَّذِي لَا يَعْرِفُ بَدُونَهُ وَلَا يُوصَفُ
بِسِوَاهِ قَدْ أَظْهَرَ الْقَلَمُ الْأَعْلَى وَ انْطَقَهُ بِمَا انْجَذَبَ بِهِ
مَلَكُوتُ الْأَسْمَاءِ وَ بِهِ سَخَّرَ الْعَالَمَ وَ هَدَى الْأُمَمَ

Own Self. The Most Exalted Pen hath appeared and given utterance to that whereby the Kingdom of Names hath been enraptured, and through which He hath subdued the world and guided the peoples. Blessed is he who, having cast behind him his vain imaginings, hath turned unto his Beloved and his Goal; and woe unto him who hath denied God's right and the rights of His loved ones, and hath forbidden his soul from drawing nigh unto the Most Exalted Horizon, calling it instead unto the promptings of desire.

- 3 O Thou Sovereign of the world, manifest amongst the nations! I beseech Thee by the Pen whereby Thou hast taught man what he knew not, to aid Thy servants and creatures to turn unto Thee, to arise before the gate of Thy bounty, and to set their faces toward the ocean of Thy bestowals. O Lord! They are the poor, and Thou art the All-Possessing, the Almighty; they are the ignorant, and Thou art the All-Knowing, the All-Informed. Take hold of their hands through Thy power, might and sovereignty, and illumine their faces with the lights of Thy countenance and their hearts with the splendors of the suns of Thy knowledge. Thou art He, O my God, before Whose manifestations of generosity all bounty hath bowed low, and before Whose evidences of knowledge all learning hath become abased. I beseech Thee by Thy sovereignty and Thy majesty to ordain for the people of Thy realm that which will draw them nigh unto the gate of Thy mercy, cause them to speak Thy praise, and acquaint them with what Thou hast desired in Thy days. Thou art He in Whose grasp are the reins of the world and the controls of the nations. There is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 4 I offer prayers, peace and glory unto those whom neither the doubts of the learned could deter from the Lord of Names, nor the clamor of the mystics from the Most Exalted Horizon. These are servants through whom the Sun hath shone and the clouds have rained. All things have borne witness to their acceptance, their attentiveness, their turning unto God, their steadfastness, their praise, their firmness, their rootedness and their constancy in this Cause, whereby the servants have lamented and hearts have melted. These are among the choicest of creation in the sight of Truth. The Concurrence on High and the dwellers of Paradise invoke blessings upon them morning and evening. Blessed is he who hath recognized their station, attained their presence, and heard from them the praise of their Creator; and woe unto him who hath remained heedless, turned away, denied, and retreated from this station which hath been ordained for him by the Self-Sufficient, the Most High.

طوبى لناطق نبذ الأوهام عن ورائه و اقبل الى محبوبه و مقصوده و ويل لناطق انكر حق الله و اوليائه و نهى بالنفس عن الأفق الأعلى و دعاه الى ما يظهر من الهوى

3 يا سلطان العالم و الظاهر بين الأمم اسئلك بالقلم الذى به علمت الانسان ما لم يعلم بأن تؤيد عبادك و خلقك الاقبال اليك و القيام لدى باب فضلك و التوجه الى بحر عطائك اى رب هم الفقراء و انت الغنى القدير و هم الجهلاء و انت العالم الخبير خذ ايادهم بقدرتك و قوتك و سلطانك و نور وجوههم بأنوار وجهك و قلوبهم باشرافات شمس عرفانك انت الذى يا الهى قد خضع الكرم لظهورات كرمك و خشعت هياكل العلوم عند بروزات علمك اسئلك بسلطانك و عظمتك بأن تقدر لأهل مملكتك ما يقربهم الى باب رحمتك و ينطقهم بثناءك و يعرفهم ما اردته فى أيامك انت الذى فى قبضتك زمام العالم و ازمة الأمم لا اله الا انت المقتدر المتعالى العليم الحكيم

4 اصلى واسلم و اكبر على الذين ما منعهم شبهات العلماء عن مالک الأسماء و لا وضوءاء العرفاء عن الأفق الأعلى اولئك عباد الذين بهم اشرقت الشمس و امطرت السحاب قد شهد كل شئ باقبالهم و اصغائهم و توجههم و قيامهم و ثنائهم و ثبوتهم و رسوخهم و استقامتهم على هذا الأمر الذى به ناح العباد و ذابت الاكباد اولئك من خيرة الخلق لدى الحق يصلي عليهم الملائكة الأعلى و اهل الفردوس فى كل صباح و مساء طوبى لمن عرف مقامهم و فاز بلقائهم و سمع منهم ثناء بارئهم و ويل لمن غفل و اعرض و انكر و ادبر عن هذا المقام الذى به ظهر الاقبال بما قدر له من لدى الغنى المتعال

5 Thereafter, O beloved of my heart, the servant hath been honored with thy letter, which spoke in praise of our Goal and your Goal and the Goal of the Concourse on High and the dwellers of the pavilions of grandeur. I broke its seal and read its contents, and brought it to the Most Glorious Paradise, and after obtaining permission, presented it at the Most Exalted Horizon. Then the Tongue gave utterance in the Kingdom of Expression, saying - and His Word is the Truth:

6 O servant in attendance! Write to Muhammad-Qabil-i-Husayn, upon him be my glory: Praise be to God that from the beginning of the Cause thou wert blessed with that which most of mankind hath not attained. Thou didst turn to Him, heard the call, and wert blessed to respond "yea." This was what was needed, and through God's grace and favor thou didst achieve it. In the early days the Ancient Tongue proclaimed this exalted word: "This is not the Day of questions and answers. It behooveth everyone, when hearing the Call from the Supreme Horizon, to say: 'Here am I, here am I, O Lord of Names! Here am I, here am I, O Creator of Heaven!'" And thou didst attain unto this station. The Supreme Pen hath testified to thy devotion and sincerity, but this station is indeed most great. Thou must preserve it and be observed to become daily more enkindled in the Cause of God.

7 By Him Who revealed the Bayan and manifested the proof! All that is witnessed in the world will soon return to nothingness, while that which hath been ordained for His loved ones and chosen ones shall endure for as long as His names and attributes endure. Thy name is mentioned in the Kingdom and is inscribed by the Most Glorious Pen in God's Book. Say: O my God and my Lord! I beseech Thee by the light wherewith Thou hast illumined the horizons of the hearts of them that are sincere in Thy days, and by the fire of Thy love which hath set ablaze the hearts of Thy chosen ones and loved ones, to aid me to be steadfast in that which Thou hast given me through Thy bounty, made known to me through Thy grace, and taught me through Thy loving-kindness. O my Lord! Thou seest me, with my whole being, my spirit, my outer and inner self, turning toward the horizon whence the lights of Thy countenance have shone forth, and holding fast to the cord of Thy favors. I beseech Thee not to withhold from me that which beseecheth Thy days and that which Thou hast ordained for Thy chosen ones. Thou art He to Whose generosity every tongue hath testified, and to Whose power every utterance hath witnessed. There is no God but Thee, the Almighty, the All-Powerful. I beseech Thee to protect me from those who have denied Thy truth and turned away from Thy sovereignty. Furthermore, I beseech Thee, O my God, by the Most Great Word whereby

5 و بعد یا حبيب قلبی قد فاز الخادم بکتابک الذی کان ناطقاً ببناء مقصودنا و مقصودکم و مقصود الملأ الأعلى و اهل سرادق الکبریاء فککت ختمه و قرأت ما فيه و اقبلت به الى الفردوس الأبهی و عرضته بعد الاذن فی الأفق الأعلى اذا نطق اللسان فیملکوت البیان قال و قوله الحق

6 ای عبد حاضر بنویس بجانب محمد قبل حسین علیه بهائی الحمد لله از اول امر فائز شدی بآنچه اکثری از خلق فائز نشده اقبال نمودی و ندا را شنیدی و بجواب بلی فائز گشتی آنچه لازم بود این بود که از فضل و عنایت حق بآن رسیدی در اوایل از لسان قدم باینکه علیاً ناطق لیس الیوم یوم السؤل و الجواب ینبغی لكل نفس اذا سمع النداء من الأفق الأعلى یقول لیبک لیبک یا مالک الأسماء لیبک لیبک یا فاطر السماء و تو باین مقام فائز گشتی قلم اعلی بر اقبال و خلوص شهادت داده و لکن ینقام بسیار عظیمست باید حفظش نمائی و در امر الله یوماً فیوماً مشتعل تر مشاهده گردی

7 فوالذی انزل البیان و اظهر البرهان آنچه در عالم مشاهده میشود عنقریب بفنا راجع و از برای اولیاء و اصفیاء مقدر شده آنچه که بدوام اسماء و صفات باقی و پاینده است اسمت در ملکوت مذکور و در کتاب الهی از قلم جلی مسطور قل یا الهی و سیدی استلک بالنور الذی انارت به آفاق قلوب المخلصین فی ایامک و بنار حبک الّتی بها اشتعلت افئدة اصفیائک و اولیائک بأن توقفتنی علی الاستقامة علی ما اعطیتنی بجودک و عرفتنی بفضلک و علمتني بعنايتک ای رب ترانی بذاتی و روحی و ظاهری و باطنی متوجّهاً الى افق منه اشرق انوار وجهک و متمسکاً بحبل الطافک استلک بأن لا تمنعني عما ینبغی لایامک و ما قدرته لأصفیائک انت الذی شهد بجودک کل ذی لسان و بقدرتک کل ذی بیان لا اله الا انت المقتدر القدير استلک بأن تحفظنی من الذین انکروا حقک و اعرضوا عن سلطانک ثم استلک یا الهی بالکلمة العلیا الّتی بها سیّرت الأشياء بأن تؤیّدنی علی ذکرک و ثنائک و خدمة امرک بالحكمة الّتی انزلتها فی کتابک لا اله الا انت العزيز العظیم انتهى

Thou hast subdued all things, to strengthen me in Thy remembrance, Thy praise, and the service of Thy Cause through the wisdom Thou hast revealed in Thy Book. There is no God but Thee, the Mighty, the Great.

- 8 Praise be to God that through the loving-kindness of the Beloved of the world thou hast attained unto the Kawthar of the Merciful's utterance, and these exalted words were revealed especially for thee. Well is it with thee and pleasing is it unto thee. Likewise a tablet was revealed and sent down from the heaven of will. God willing, thou shalt be assisted in all conditions with that which He loveth and is pleased with. From the beginning of the Cause thou didst stand at the gate and wert engaged in the mention of God. This station is most great. Although due to the meanness of the world and its worthlessness the stations of those who are steadfast, who have turned to God and are firm have remained hidden, yet this concealment shall last but a few days. Soon will the effulgences of the lights of the Sun of bounty make manifest the stations of souls and reveal them to all the worlds. This ocean hath neither shore nor bottom, for its mention hath flowed from the Tongue of Grandeur and been recorded by the Most Exalted Pen. This evanescent servant hopeth that thou mayest shine forth like the morning star from the horizon of the heaven of God's Cause. His is the command, in the past and in the future, and all are submissive unto Him.

- 9 You have remembered rightly concerning the delay in my letter, but God the All-Knowing bears witness that you have ever been present before my face and mentioned by my tongue. How could this ephemeral one forget that spiritual friend who from the beginning of the Cause has been turned toward the Truth? If my letters have been delayed, it is because night and day I am occupied before His face in transcribing the revealed verses, and furthermore letters from the friends arrive continuously and successively to such an extent that were it not for the assistance of the Beloved of the Worlds, this ephemeral one could never fulfill his duty to reply and accomplish that with which he is charged. You yourself bear witness to what I have stated. As for what you wrote concerning your namesake, upon him be the Glory of God, and concerning his degrees of longing, yearning, firmness and steadfastness - indeed what you wrote is correct, clear and evident. I beseech the Exalted Truth, glorified be His majesty, to assist him in that which befits this divine Day. God willing, may he at all times drink from the Kawthar of the utterance of the All-Merciful and be enkindled with the fire of His love. These matters were also presented at the Most Holy, Most Exalted Threshold. A most wondrous, most mighty, most holy Tablet was revealed from the heaven

8 الحمد لله از عنایت محبوب عالم بکوثر بیان رحمن فائز شدی و اینکلمات عالیات مخصوص آنجناب نازل هنیئاً لک و مرئياً لک و همچنین لوحی از سماء مشیت نازل و ارسال شد انشاء الله در جمیع احوال بما یحبّه و یرضی مؤید باشید آنجناب از اول امر لدی الباب قائم بودند و بذکر حق ناطق اینقام بسیار بزرگست اگر چه نظر بحقارت دنیا و بی قدری آن مقامات راسخین و مقبلین و ثابتین مستور مانده ولکن این ستر در ایام معدوده خواهد بود زود است که اشراقات انوار آفتاب فضل مقامات نفوس را ظاهر فرماید و بر عالمیان بنماید این بحر را نگار و قعری نبوده و نیست چه که از لسان کبریا ذکرش جاری شده و از قلم اعلی ثبت گشته این خادم فانی امیدوار است که آنجناب بمشابه ستاره سحری از افق سماء امر الهی مشرق و لائح باشند لله الامر من قبل و من بعد و کلّ له خاضعون

9 و اینکه در تأخیر مراسله اینعبد مرقوم داشته بودید حق با آنجنابست ولکن حقّ علیم شاهد و گواهست که آنجناب امام وجه حاضر و از لسان مذکور بوده و هستند چگونه میشود اینفانی آنجیب روحانی را که از اول امر بحق ناظر بوده فراموش نماید و اگر مراسلات اینفانی بعهدۀ تعویق ماند این نظر بآنست که در لیالی و ایام تلقاء وجه بتحریر آیات منزله مشغول و همچنین از اطراف متتابعاً مترادفاً نامه‌های آقایان و دوستان میرسد بشأنیکه اگر اعانت محبوب عالمیان نبود ابداً اینفانی از عهدۀ جواب و آنچه بآن مأمور است برنمیآمد خود آنجناب هم شهادت میدهند بر آنچه عرض شد و اینکه در بارۀ سنی خود علیه بهاء الله و مراتب شوق و اشتیاق و ثبوت و استقامت ایشان مرقوم داشتید فی الحقیقه آنچه مرقوم فرمودید صحیح و واضح و معلوم است از حقّ منیع جلّ جلاله سائل که ایشانرا موقّف دارد بر آنچه سزاوار یوم الهی است انشاء الله در جمیع احیان از کوثر

of will especially for him. God willing, may he attain to its perusal and drink from the ocean of divine utterance that lies concealed within its words and verses. His is the praise and the glory, His the bounty and the giving. He bestoweth as He willeth and withholdeth as He willeth. He is the Beneficent, the Giver, the Generous, the Bountiful. Convey my greetings to him.

بیان رحمن بنوشند و بنار محبتش مشتعل باشند
ایتراتب هم در ساحت امنع اقدس اعلی عرض
شد یک لوح ابداع اعتر اقدس از سماء مشیت
مخصوص ایشان نازل انشاء الله زیارت آن فائز
شوند و از بحر بیان الهی که در کلمات و آیاتش
مستور است پیاشامند له الحمد و الثناء وله الجود
و العطاء يعطی کیف یشاء و یمنع کیف یشاء
و هو المنعم المعطى الباذل الکریم از قول اینفانی
خدمت ایشان تکبیر برسانید

- 10 Concerning what you wrote about permission to turn towards the Prison, it was presented before the Throne. This is what the All-Bestowing spoke in reply, exalted be His glory:

10 اینکه در باره اذن توجه بشطر سجن مرقوم داشتید
تلقاء عرش عرض شد هذا نطق به الوهاب فی
الجواب قوله عز کبریاة

- 11 He is God, exalted is He!

11 هو الله تعالى

- 12 Verily He loves your presence, and you yearn for His presence, His meeting and His reunion, which God has made the ultimate goal and the supreme cause for the appearance of creation and its resurrection. But the people and their deeds have come between us and you. Today the sun of justice is concealed beneath the clouds of oppression. This too is from the wisdom of God, your Lord and the Lord of the worlds. Be not grieved at separation, for verily whoever is truly enkindled with the fire of God's love and attains to His love - the reward of meeting and reunion has been and will be recorded for him by the Supreme Pen. Verily He inscribes for whomsoever He wishes whatsoever He desires. There is no God but Him, the Mighty, the Wise.

12 انه يحب حضورکم و انتم آملون حضوره و لقاءه
و وصاله الذى جعله الله الغاية القصوى و العلة
الکبرى لظهور الخلق و بعثه ولكن القوم و
اعمالهم حالت بیننا و بینکم آفتاب عدل الیوم
تحت سحاب ظلم مستور هذا ایضاً من حکمة الله
ربکم و رب العالمین از فراق محزون مباشید چه
که هر نفسیکه فی الحقیقه بنار محبت الهی مشتعل
است و محبتش فائز اجر لقاء و وصال در باره او
از قلم اعلی ثبت شده و میشود انه یکتب لمن
یشاء ما اراد لا اله الا هو العزیز الحکیم انتهى

- 13 From the moment of Our arrival in this prison, the Tongue of Grandeur hath proclaimed this exalted word: This land is seen to be outwardly at rest, yet inwardly it is in turmoil. Soon shall its inward state assume the place of its outward condition, and its outward condition the place of its inward state. Such utterances were heard repeatedly from the blessed Tongue. Perchance this may be one of the reasons for Our restraint. Nevertheless, We cherish the hope that through the infinite oceans of mercy, this station may be recorded by the Supreme Pen in the most excellent manner regarding the true chosen ones. The banner of "He doeth what He pleaseth" is raised through His Name, and the standard of "He ordaineth what He willeth" is manifest through His Command. The Kingdom of Will is agitated before His Will, and the Dominion of Utterance is submissive and silent before His Utterance. Who can measure this station by the standards of the world or by the scales of nations? All are bewildered. Verily we are God's, and verily unto Him shall we return.

13 از اول ورود سجن لسان قدم باینکلمه علیا ناطق
این ارض در ظاهر ساکن و در باطن مضطرب
مشاهده میشود سوف یقوم باطنها مقام ظاهرها
و ظاهرها مقام باطنها باینضمامین مکرراً از لسان
مبارک استماع شد لعل یکی از اسباب منع
هم اینفقره باشد ولكن امیدواریم از دریاهاى
رحمت [بمنتی؟] اینقام بأحسن ما یکون از
قلم اعلی در باره اصفیای حقیقی ثبت شود علم
یفعل ما یشاء باسمش مرتفع و رایة یحکم ما
یرید بأمرش ظاهر ملکوت اراده نزد اراده اش
مضطرب و جبروت بیان نزد بیانش خاضع و
صامت من یقدر ان یوزن هذا المقام بقسطاس
العالم او بمیزان الأمم کل متحیرون انا لله و انا
الیه راجعون

14 This evanescent one makes known to those who drink of the Kawthar of inner meanings that the friends must at all times beseech and supplicate the Self-Subsisting Lord that perchance the veils that have prevented the world from beholding Him might be rent asunder, and that eyes and vision might attain to that for which they were created. Today the Kawthar is flowing, the River of Divine Mercy is manifest, and the Sealed Wine is present. Say: O masters and friends of God! Strive that ye may attain to that which beseemeth you, and take your portion and share of that which is in this day being sent down from the heaven of God's bounty and appearing from the ocean of His grace. I swear by the Divine Ocean of Knowledge that if in this day any soul should miss aught, its retrieval shall be impossible.

15 Convey greetings on behalf of this servant to all, and inform them of what hath been mentioned. God willing, may all be gathered upon the carpet of unity and soar in the atmosphere of oneness. Verily, He aideth whomsoever He willeth as a bounty from His presence. There is none other God but He, the Hearer, the Answerer. May the Glory shining from the horizon of our Lord, the Most Glorious's favors, be upon you and upon those who have attained unto the days of their Lord, the All-Knowing, the All-Wise.

14 عرض اینفانی خدمت شاربان کوثر معانی آنکه از حق منبع در کلّ حین باید دوستان سائل و آمل باشند که شاید حجاب مانعه از وجه عالم خرق شود و عیون و ابصار بآنچه که از برای آن خلق شده اند فائز گردند امروز کوثر جاری و فرات رحمت ظاهر و رَحیق مختوم موجود بگو ای آقایان و ای دوستان الهی جهد نمائید تا بما ینبغی فائز شوید و از آنچه الیوم از سماء عنایت الهی نازل و از بحر فضل ظاهر قسمت برید و نصیب بردارید قسم بدریای علم الهی اگر الیوم از نفسی امری فوت شود تدارک آن محال است

15 خدمت کلّ از قبل این خادم تکبیر برسانید و به آنچه عرض شد اخبار دهید انشاء الله کلّ در بساط اتحاد مجتمع باشند و در هواء وحدت طیران نمایند آنّه یؤید من اراد فضلاً من عنده لا اله الا هو السامع المجیب البهاء الظاهر من افق عنایة ربنا الابهی علی جنابک و علی الذین فازوا بایام ربهم العلیم الحکیم کلمات داخل براکت [] ناخوانا می باشند

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BH00740

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

Date: 1299-12-27 [1882-Nov-9]

1 In the Name of our Lord, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious.

2 This is a day wherein voices have been raised and pleasures transformed. It is as though earth and heaven have been turned to fire, and from the cannon balls there hath appeared that which causeth bodies to quake at its mention. From the sea riseth the rumbling of artillery, and upon land raineth down bullets from rifles. Come ye, come ye, O people of the world, that I may show you the manifestations of might and power, and the conditions of glory and grandeur. By God! The deeds of creation have been embodied by the command of the Truth,

1 بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَمِ الْعَلِيِّ الْأَبْهَى

2 هَذَا يَوْمٌ فِيهِ ارْتَفَعَتِ الْأَصْوَاتُ وَبَدَلَتِ اللَّذَاتُ كَأَنَّ الْأَرْضَ وَالسَّمَاءَ قَدْ تَحَوَّلَتَا إِلَى النَّيرانِ وَظَهَرَ مِنَ الْكَرَاتِ مَا تَقَشَّرُ مِنْ ذِكْرِ الْأَيْدَانِ مِنَ الْبَحْرِ ارْتَفَعَتْ دَمْدَمَةُ الْمَدَافِعِ وَ عَلَى الْبَرِّ انْصَبَتْ امْطَارُ الرِّصَاصِيَّةِ مِنَ الْبِنَادِقِ تَعَالَوْا يَا أَهْلَ الْعَالَمِ لِأَرْيَكُمْ ظُهُورَاتِ الْقُدْرَةِ وَالْقُوَّةِ وَشَوْنَاتِ الْعِزَّةِ وَالْعِظْمَةِ تَاللهِ قَدْ تَجَسَّمتْ أَعْمَالُ الْخَلْقِ أَمْرًا مِنْ لَدَى الْحَقِّ وَظَهَرَتْ [تَارَةً] عَلَى هَيْئَةِ النَّارِ وَ

appearing at times in the form of fire, and at others in the form of smoke, and from these have earthquakes seized the tribes and parties. O people of the earth, come ye, come ye! The servant desireth to ask of you one word - tell Me truthfully: Is there among you one possessed of sight and heart who might observe and ponder what hath befallen the lands from the canons of aggression? Is there among you any fair-minded one who might judge what hath appeared in the contingent world? Is there any with ears to hear what hath been sent down of mysteries and tidings in the Book? The servant testifieth that He calleth unto the world with the greatest love and supreme compassion, yet the people turn not unto Him nor hear from Him, as though the intoxication of the cup of wrath hath seized them and prevented them from mercy, rest and tranquility. We are God's and unto Him shall we return.

- 3 In these days, some of what flowed from the Supreme Pen in God's Book hath become manifest and evident. Alexandria, which was adorned with the utmost ornaments and known for its wealth, might and riches, was in but a few hours observed to be impoverished, destitute and naked. Fiery shells rained down upon it from the wicked. Every ignorant one is bewildered and stunned, and every wise one thoughtful and warned. Pride and turning away have become the cause and reason for negligence, for had they acted according to what the All-Merciful revealed in the Qur'an, they would have ever been observed beneath the glances of His favor. The portion of the rebellious and transgressing ones shall surely come. The flame of fire is visible, yet its source is not known. Those with true vision in the world are as rare as red sulfur - nay, rarer still. Strange that no one is aware and not a soul perceives. How many souls in these parts have witnessed and heard what was revealed before, yet still they are seen to be heedless. In truth, the Greatest Talisman is manifest. The servant beseecheth His Lord to have mercy on His servants, to guide them to His path, and to give them to drink from the Kawthar of His utterance. Verily, He is powerful over all things.

- 4 In one of the blessed Surihs revealed at the beginning of His arrival in the Most Great Prison, He - exalted be His glory - saith: "Know thou that God hath seized the greatest of those who passed judgment against Us, through His power and sovereignty," unto His words, exalted be His majesty: "Soon shall We depose one like unto him and seize their prince who ruleth over the lands, and I am the Mighty, the Compelling." How many souls did He seize through one of the greatest of the wicked ones, rewarding them according to their deeds, and then caused him to perish and be destroyed by the flame of His

اخرى على صورة الدخان واخذت منهما الزلازل القبائل والأحزاب يا اهل الأرض تعالوا تعالوا انّ الخادم يريد ان يسئل منكم كلمة فاصدقوني هل بينكم من ذى بصر و قلب لينظر و يتفكر فيما ورد على البلدان من مدافع العدوان و هل عندكم من منصف لينصف فيما ظهر فى الامكان و هل من ذى اذن ليسمع ما نزل فى الكتاب من الأسرار والأخبار يشهد [الخادم] بأنه ينادى العالم بالحبّة الكبرى والشفقة العظمى ولكنّ القوم لا يقبلون اليه و لا يسمعون منه كأنّ سكر كأس القهر اخذهم و منعهم عن الرحمة و الراحة و السكون انا لله و انا اليه راجعون

- 3 این ایام بعضی از آنچه در کتاب الهی از قلم اعلی جاری ظاهر و باهر اسکندریّه که بکمال تزیین ظاهره مزین بود و همچنین ثروت و سطوت و غنا معروف در ساعات معدوده مسکین و فقیر و برهنه مشاهده شد قد امطرت علیها کرات النار من الأشرار هر جاهلی متحیر و مبہوت و هر عاقلی متفکر و متنبّه غرور و اعراض عالم سبب و علت اغماض شد چه اگر بما انزلہ الرحمن فی الفرقان عمل مینمودند لازال تحت لحاظ عنایت مشاهده میشدند قسمت طاعین و باغین هم میرسد شعلهء نار مشہود و لکن مشعل معلوم نہ قوہء باصرہ در عالم بمثابهء کبریت احمر است کہ باب بل نایاب عجب در اینکه نفسی ملتفت نہ و احدی شاعر نہ چه بسیار از نفوس در این اطراف آنچه از قبل نازل شدہ مشاهده نموده اند و شنیده اند مع ذلک غافل دیده میشوند فی الحقیقہ طلسم اعظم ظاهر است انّ الخادم یسئل ربّه بأن یرحم عبادہ و یدہیم صراطہ و یسقیم کوثر بیانہ انہ علی کلّشیء قدير

- 4 در سورہئی از سور مبارکہ در اوّل ورود در سجن اعظم میفرماید قوله تعالى فاعلم انّ الذين حکموا علينا قد اخذ الله کبیرهم بقدرۃ و سلطان الی قوله جلّ اجلاله سوف نعرّٰل الذی کان مثله و نأخذ امیرهم الذی یحکم علی البلاد و انا العزیز الجبار انتہی جلّ القدير و جلّ الخالق المقتدر چه مقدار از نفوس را بواسطهء یکی از اشقیاء کبیر اخذ نمود و بما عملوا جزا داد و بعد او را از شعلهء قهر فانی و معدوم نمود الی ان رجع الی مقرّہ الأمر

wrath, until he returned to his abode. The Command is in His hand. He seeth and knoweth what He doeth. None may object to Him. He is ever wakeful and watchful, while others are heedless and sleeping. The servant asketh Him, through His own tongue and the tongues of the world, to forgive them and us for what we have wrought in His days and to forgive our transgressions. Verily, He is our Master, our Lord, our God, our Goal, our Beloved, our Worshipped One, and the Worshipped One of all who are in the heavens and earth. Praise be to God, the Lord of the worlds!

- 5 O offspring of the heart of the Messenger and branch of the Divine Lote-Tree! My spirit and my soul be a sacrifice for your love, for your acceptance, and for your steadfastness! Days and nights have passed, and the servant has not heard your melodies upon the Tree, nor your songs upon the Branch. Though the servant has sins greater than mountains, yet this servant has a true and acceptable excuse before your presence, for correspondence has occupied me and affairs have prevented me. Tasks have multiplied and opportunity has diminished, and time is more precious than costly pearls - to this beareth witness the Lord of the world and the Goal of nations.

- 6 I submit that heedlessness hath overtaken this evanescent one, for my remembrance and consciousness are as heedlessness itself, nay greater - how much more so my heedlessness! I seek forgiveness from God, the Most Great, for every mention and deed. Until one day the Intended One said that a Most Holy, Most Exalted Tablet had been revealed specially for the Afnan, upon him be His glory. "Write something too and inquire that he might write about all matters concerning the Most Exalted Leaf, upon her be His glory, of every kind, and submit them to the Most Holy Court. O Afnan! For some time you have concealed the affairs of the Most Exalted Leaf and have not submitted them. You must surely write and present them. Ye are beneath the domes of My glory, the pavilion of My grace, and the canopy of My grandeur." Thus ended His words, and one Most Holy, Most Exalted Tablet was revealed specially for him and sent. His Holiness sent it and said: "O Afnan! Be not grieved by what has occurred. Soon thou shalt see and know what was hidden in God's knowledge. Verily thy Lord has aided thee and will aid thee as He pleaseth. He is indeed the All-Conquering, the Almighty."

- 7 I further submit that my nothingness and evanescence be conveyed to the presence of the honored teacher, upon him be all the most glorious glory of the All-Glorious, and likewise to the honored Afnans, upon them be all the most glorious glory of the All-Glorious. This evanescent servant expresses

بيده یری و یعلم ما یفعل لیس لأحد ان یعترض علیه أنه یقظ ساهر و دونه غافل نائم یسئله الخادم من لسانه و السن العالم بأن یکفر عنهم و عنا ما عملنا فی آیامه و یغفر لنا جریراتنا أنه مولینا و سیدنا و الهنا و مقصودنا و محبوبنا و معبودنا و معبود من فی السموات و الأرضین و الحمد لله رب العالمین

5 یا فلذة کبد الرسول و افنان سدرۃ المنتهی روحی و نفسی لحیکم الفداء و لاقبالکم الفداء و لاستقامتکم الفداء قد قضت الآیام و اللیالی و ما سمع الخادم نعماتکم علی السدرۃ و تغنیاتکم علی الدوحة ولو ان الخادم له ذنب اعظم من الجبال ولكن لهذا العبد عذراً حقیقیّاً مقبولاً عند حضرتکم لأنّ التّحاریر شغلتنی و الأمور منعتنی قد کثرت الأشغال و قلت الفرصة و الوقت اغلّ من اللؤلؤ الثّمین یشهد بذلك مولی العالم و مقصود الأمم

6 عرض میشود غفلت ایفانی را اخذ نموده چه که تذکر و شعور ایفانی بمنزله غفلت است بل اعظم تا چه رسد بغفلتش استغفر الله العظیم عن کلّ ذکر و عمل تا اینکه یومی از آیام حضرت مقصود فرمودند یک لوح امنع اقدس مخصوص افنان علیه بهائی نازل توهم چیزی بنویس و سؤال نما که امورات ورقهء علیا علیها بهائی را از هر قبیل بنویسد و بساحت اقدس معروض دارد یا افنانی مدّتیست امورات ورقهء علیا را ستر نمودید و معروض نداشتید البتّه بنویس و تقدیم نما اتم تحت قباب مجدی و خبّاء فضلی و فسطاط عظمی انتهی و یک لوح امنع اقدس مخصوص ایشان نازل و ارسال شد آنحضرت ارسال دارند و فرمودند یا افنانی از آنچه واقع شده محزون نباشید سوف ترى و تعلم ما کان مستوراً فی علم الله ان ربک ایدک و یؤیدک کیف یشاء انه لهو الغالب القدیر انتهى

7 عرض دیگر ایفانی آنکه خدمت آقای معظّم حضرت مبلّغ علیه منکّل بهاء ابهه فنا و نیستی ایفانی را اظهار نمایند و هیچنین خدمت آقایان حضرات افنان علیهم منکّل بهاء ابهه این خادم

his nothingness and evanescence, and begs of God that each may be seen as a banner upon the highest standards of the world. Though by God's grace they had already attained, and still maintain, this most exalted station before this servant's submission, they have won mention that neither extinction can touch nor centuries and ages can alter. This servant has always intended to submit to your presence words demonstrating true sincerity, but until now has not succeeded. In truth, he expresses shame before all and seeks pure pardon for God's sake, for opportunity and time are like rest, and in these days do not exist in the world of being. All the chosen ones of God bear witness to the magnitude of this evanescent one's task, and from all it is expected that they beseech God to strengthen this evanescent one that he might perhaps fulfill that with which he has been charged. Verily, He has power over whatsoever He willeth. May the Glory that shineth resplendent from the horizon of the providence of our and your Goal be upon you and upon those who love you for the sake of God, the Powerful, the All-Knowing, the Wise. Praise be to God, the Mighty, the Great.

فانی عرض فنا و نیستی معروض میدارد و از حق میطلبد که هر یک بمثابة علم بر اعلی الأعلام عالم مشاهده شوند اگرچه بفضل الله قبل از عرض اینفانی باین مقام اعلی فائز بوده و هستند قد فازوا بذکر لا یمسه الفناء و لا تغیره القرون و الأعصار اینبعد لازال در صدد آن [بوده] که خدمت آنحضرت کلمه‌ئی که مدل بر اخلاص حقیقی است معروض دارد ولکن تا حال بآن موفق نشد فی الحقیقه خدمت کل اظهار نجلت مینماید و عفو خالص لوجه الله میطلبد چه که فرصت و وقت بمثابة راحت است و این ایام در عالم وجود ندارد و جمیع اصفیای الهی شهادت میدهند بر عظمت شغل اینفانی و از کل متوقع که از حق مسئلت نمایند که اینفانی را تأیید فرماید که شاید از عهده آنچه بآن مأمور است برآید آنه علی ما یشاء قدیر البهاء الظاهر المشرق من افق عنایة مقصودنا و مقصودکم علی حضرتکم و علی من یحبکم لوجه الله المقتدر العليم الحکیم و الحمد لله العزيز العظيم

8 O God of Names and Creator of Heaven! Thou seest Thy branches and what they seek in Thy love and Thy good-pleasure. Among them are those who have clung to the cord of Thy grace, and those who have held fast to the hem of Thy mercy, and those who yearned to attain Thy presence and have been blessed with Thy bounty, and those who have left their homelands out of longing to visit Thy countenance. I beseech Thee, O Lord of Eternity and Sovereign of Nations, by Thy Most Great Name, to assist them in that which they seek in Thy love and Thy path. Then grant them the cup of Thy presence and the chalice of reunion with Thee, and draw them nigh unto Thee that their eyes may be gladdened and their faces illumined thereby. O Lord! I beseech Thee to place them beneath the shadow of Thy providence and to ordain for them the good that lay hidden in Thy knowledge and the grace that was treasured with Thee. Verily, Thou art He Whom nothing can frustrate and no affair can render powerless. Thou doest what Thou willest through Thy power that prevaleth over all who are in the heavens and the earth. There is none other God but Thee, the All-Hearing, the Answerer, the All-Bountiful.

8 یا اله الأسماء و فاطر السماء تری افنانک و ما ارادوا فی حبک و رضائک منهم من تمسک بحبل عنایتک و منهم من تشبث بذیل رحمتک و منهم من کان آملاً لقائک و فاز بعنایتک و منهم من خرج عن الأوطان شوقاً لزيارة طلعتک اسئلک یا مالک القدم و سلطان الأمم بالاسم الأعظم بأن تؤیدهم علی ما ارادوا فی حبک و سبیلک ثم ارزقهم کوب لقائک و کأس وصالک و قربهم الیک لتقربهم به عیونهم و تستنیر به و جوههم ای رب اسئلک بأن تجعلهم فی ظل عنایتک و تکتب لهم الخیر الذی کان مکنوناً فی علمک و الفضل الذی کان مخزوناً عندک انک انت الذی لا یمنعک شیء و لا یعجزک امر تفعل ما تشاء بقدرتک المهيمنة علی من فی السموات و الأرضین لا اله الا انت السامع المجیب الکریم

9 The servant 27 Dhi'l-Hijjah 1299

9 خادم فی ۲۷ ذی الحجة ۱۲۹۹

INBA31:045

BH00887

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

Date: 1299-12-27 [1882-Nov-9]

- 1 In the Name of our Most Holy, Most Mighty, Most Great, Most Exalted, Most Glorious Lord! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعَزِّ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praised be He Who hath revealed Himself and sent down what He willed, Who speaketh on the Day of Reckoning, Who summoneth all to love and fellowship, and Who guideth them to the straight path. Glory and exaltation be upon those who have sought the ultimate goal, the highest aim, the loftiest summit, and the supreme horizon, and who have aided the Cause of God with pen and tongue and with their wealth in the Day of Reckoning. These are servants who have attained unto the sealed wine, whose seal was broken by the finger of the will of His Name, the Self-Subsisting. They heard and responded and hastened until they reached the shore of the Most Great Ocean, from whose surging waves every hearing ear heard what the ear of Moses heard on Sinai of the mysteries of the Revelation. Blessed be their footsteps for their haste, their eyes for what they beheld, their tongues for what they uttered, and their hands for what they took with submission and acceptance of the Book of God, the Lord of all names. 2 سُبْحَانَ الَّذِي أَظْهَرَ نَفْسَهُ وَانْزَلَ مَا أَرَادَ وَهُوَ النَّاطِقُ فِي يَوْمِ الْمَعَادِ دَعَا الْكُلَّ بِالْحُبَّةِ وَالْوَدَادِ وَهَدَاهُمْ إِلَى سِوَاءِ الصِّرَاطِ الْبَهَاءِ وَالتَّكْبِيرِ عَلَى الَّذِينَ قَصَدُوا الْمَقْصِدَ الْأَقْصَى وَالْغَايَةَ الْقَصْوَى وَالذَّرْوَةَ الْعُلْيَا وَالْأَفْقَ الْأَعْلَى وَنَصَرُوا أَمْرَ اللَّهِ بِالْقَلَمِ وَاللِّسَانِ وَبِالْأَمْوَالِ فِي يَوْمِ الْمَالِ أَوْلَئِكَ عِبَادُ فَازُوا بِالرَّحِيقِ الْخِتُومِ الَّذِي فَكَّ خَتَمَهُ بِاصْبِعِ أَرَادَةِ اسْمِهِ الْقَيُّومِ سَمِعُوا وَاجَابُوا وَسَرَعُوا إِلَى أَنْ وَرَدُوا فِي شَاطِئِ الْبَحْرِ الْأَعْظَمِ الَّذِي سَمِعَ كُلَّ ذِي سَمْعٍ مِنْ خَرِيرِ أَمْوَاجِهِ مَا سَمِعَتْهُ أُذُنُ الْكَلِمِ فِي الطُّورِ مِنْ اسْرَارِ الظُّهُورِ طَوْبَى لِقَدُومِهِمْ بِمَا سَرَعَتْ وَلَعِينِهِمْ بِمَا رَأَتْ وَلَأَسْلُنَهُمْ بِمَا نَطَقَتْ وَلِأَيَادِهِمْ بِمَا أَخَذَتْ بِالتَّسْلِيمِ وَالرِّضَاءِ كَتَابَ اللَّهِ مَالِكِ الْأَسْمَاءِ
- 3 Glory be unto Thee, O Thou Who art the Goal of the world and the Beloved of nations! I beseech Thee by the Cause before which no cause can stand, to assist Thy loved ones and friends to serve Thee and Thy Cause. Then preserve them, O my God, from the promptings of self and desire, and draw them nigh unto the station wherein is heard the rustling of the Sadratu'l-Muntaha. Verily, Thou art the Omnipotent over what Thou willest, and in Thy grasp are the reins of all things. There is no God but Thee, the Forgiving, the Bountiful, and Thou art the Hearing, the Responding One. 3 سُبْحَانَكَ يَا مَقْصُودَ الْعَالَمِ وَمَحْبُوبَ الْأُمَمِ اسْأَلُكَ بِالْأَمْرِ الَّذِي لَا يَقُومُ مَعَهُ أَمْرٌ بِأَنْ تُؤَيِّدَ أَوْلِيَائِكَ وَاحْبَائِكَ عَلَى خِدْمَتِكَ وَخِدْمَةِ أَمْرِكَ ثُمَّ احْفَظْهُمْ يَا هِيَ مِنْ شَتُونَاتِ النَّفْسِ وَالْهَوَى وَقَرِّبِهِمْ إِلَى مَقَامِ ارْتِفَاعٍ فِيهِ حَفِيفُ سِدْرَةِ الْمُنْتَهَى أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَانُ الْأَشْيَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ وَأَنْتَ السَّامِعُ الْمَجِيبُ
- 4 Thereafter, it is submitted that your letter dated the first of Dhi'l-Qa'dah was received and after review was taken to the Blessed Presence and entirely presented. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance, exalted be His glory: 4 وَبَعْدَ عَرْضِ مِشْهُودِ نَامَةِ أَنْجَنَابِ كَهْ تَارِيخِ آنْ غَرَّهْ شَهْرِ ذِي قَعْدَةِ بُوْدَ رَسِيدِ وَبَعْدَ ازْ أَطْلَاعِ قَصْدِ مَقَامِ مُحَمَّدِ مُنَوْدَةِ وَتَمَامِ دَرِ پِيشْگَاهِ حَضُورِ عَرْضِ شُدْ هَذَا مَا نَطَقَ بِهِ لِسَانُ الرَّحْمَنِ فِيمَلِكُوتِ الْبَيَانِ قَوْلُهُ عَزَّ أَجْلَالُهُ
- 5 He is the Witness, the Hearing One! 5 هُوَ الشَّاهِدُ السَّمِيعُ
- 6 O Muhammad-'Ali! Thou hast attained unto the recognition of God, glory be to Him, hast drunk from the cup of His love, 6 يَا مُحَمَّدُ قَبْلَ عَلِيٍّ بِعَرَفَانِ حَقِّ جَلِّ جَلَالِهِ فَائِزٌ شَدِيدٌ وَازْ قَدْ حَبَشَ أَشَامِيدِي وَبَرِ خِدْمَتِ أَمْرِهِ

and hast been enabled to serve His Cause. Know thou the station of this most great bounty and supreme gift, and occupy thyself with the mention of the Beloved of the worlds through wisdom and utterance. Soon will the rains of mercy and blessing descend from the heaven of grace upon every steadfast one. This is what is mentioned in the first life, and in the hereafter there is ordained for him what cannot be described by the tongue nor recorded by the pen. Glory be upon thy father, upon thee, upon thy brothers, upon those who have attained unto the presence, upon those who have believed in God and desired to draw nigh and attain His presence, and upon every one who hath turned and recognized this mighty Day.

7 This evanescent servant conveyeth greetings and praise, and beseecheth God, exalted be His glory, to assist the friends that they may arise to compensate for what hath been lost and remain steadfast in what they have learned. The Command is in God's hands, the Lord of all worlds.

8 His Holiness the Name of God - upon him be all the most glorious Glory - hath mentioned you and expressed satisfaction, and likewise mentioned some of the friends who have drunk from the Kawthar of recognition of the Beloved of all creation. All praise be to God, they have attained unto the outpouring grace and are honored with the mention of the Goal of the world. This is a bounty that decline cannot seize and neither the heat of the sun nor the moisture of water can harm. God willing, may all be assisted to preserve this most mighty station.

9 The mention of those souls who were named in the letter of the one who is God's Name was presented before Him, and unique, wondrous and exalted verses were revealed from the heaven of grace for each one. God willing, may they attain unto these and drink from their oceans of inner meanings.

10 Jinab-i-Mashhadi Isma'il, upon him be the Glory of God, arrived. Praise be to God, he was enkindled with the fire of love and spoke in remembrance of the Peerless Friend. The grace of God, exalted be His glory, took hold of him, for his pilgrimage and turning was accepted, even though he set out on the path without permission. However, henceforth you must observe the command, meaning prevent souls from disobedience. None should come without permission. The prohibition has been clearly revealed in the divine Tablets. If anyone comes without permission, their harm will be many times greater than their reward. His honor must arise to serve the Cause with utmost dedication, that its signs may appear in creation. Verily our Lord, the All-Knowing, is the Compassionate, the All-Seeing, the All-Hearing, the All-Informed.

موفق گشتی مقام این نعمت کبری و عطیه عظمی را بدان و بحکمت و بیان بذکر محبوب عالمیان مشغول باش سوف یزول من سماء الفضل علی کلّ مستقیم امطار الرحمة و البركة هذا ما یذكر فی الحیوة الأولى و فی الآخرة قدر له ما لا یوصف باللسان و لا یذكر بالأقلام البهاء علی ایك و علیک و علی اخوانک و علی من فاز باللقاء و علی الذین آمنوا بالله و ارادوا القرب و الحضور و علی کلّ مقبل فاز بعرفان هذا الیوم العظیم انتهى

7 این خادم فانی سلام و تکبیر میرساند و از حقّ جلّ جلاله از برای دوستان تأیید میطلبد تا بآنچه فوت شد قیام نمایند و بر آنچه اطلاع یافتند مستقیم مانند الامر بید الله ربّ العالمین

8 حضرت اسم الله مه علیه منکّل بهاء ابهاء ذکر آنجناب را نموده و اظهار رضامندی فرموده اند و همچنین ذکر بعضی از دوستان را که از کوثر عرفان محبوب امکان نوشیده اند کلّ الحمد لله بفیض فیاض فائز شدند و بذکر مقصود عالمیان مفتخر این نعمتی است که زوال او را اخذ نکند و حرارت شمس و رطوبت ماء باو زیان نرساند انشاء الله کلّ مؤید شوند بر حفظ این مقام اعظم

9 ذکر نفوسیکه در دستخط حضرت اسم الله بود تلقاء وجه عرض شد و مخصوص هریک آیات بدیعه منیعه از سماء عنایت نازل انشاء الله بآن فائز شوند و از بحور معانی آن پیاشامند

10 و جناب مشهدی اسمعیل علیه بهاء الله وارد شدند الحمد لله بنار محبت مشتعل و بذکر دوست یگانه ناطق فضل حقّ جلّ جلاله او را اخذ نمود چه که زیارت و توجّهش قبول شد مع آنکه بی اذن قصد سبیل نمود و لکن از بعد حسب الامر متوجه باشید یعنی نفوس را از نافرمانی منع نمائید من غیر اذن احدی توجّه ننماید بکمال تصریح حکم منع در الواح الهی نازل اگر نفسی بی اذن توجّه نماید ضررش چندین بار اعظم از اجر است باید آنجناب در خدمت امر بکمال همت قیام نمایند

ليظهر آثاره في الملك أنّ ربنا العليم هو المشفق
الناظر السميع الخبير

- 11 As for the mention of Jinab-i-Aqa 'Ali, upon him be the Glory of God, praise be to God he is successful and has attained God's grace. In truth, it is the sincerity of his honored father that has shone upon those regions. Once these words flowed from the tongue of the Divine Purpose, exalted be His utterance: "From that tree," meaning his honored father, "enduring traces and ripe fruits shall appear." This station is now concealed. The Herald of Truth and the Informer of Truth - exalted be this great bounty. May Jinab-i-Aqa 'Ali be successful in all conditions. Due to the upheavals in those regions and the ignition of the fire of sedition, they were prevented from coming to the Most Holy Court. They have permission to come. God willing, they will attain in days of tranquility and assurance. Verily our Lord, the Most Merciful, is the Bountiful, the Generous.

11 اينکه ذکر جناب آقا علی علیه بهاء الله [نموده] بودند الحمد لله ایشان موفقند و بعنایت حقّ فائز فی الحقیقه خلوص حضرت والد اح علیه بهاء الله است که بر آنجهات اشراق نموده وقتی اینکله از لسان مقصود جاری قوله تعالی از الشجره یعنی جناب اح آثار باقیه و ثمار جنبه ظاهر میشود حال اینمقام مستور است مبشّر حقّ و مخبر حقّ تعالی هذا الفضل العظیم انتهى انشاء الله جناب آقا علی در جمیع احوال موفق باشند نظر بانقلابات این اطراف و اشتعال نار فتنه از توجه بشطر اقدس منع شدند ایشان اذن توجه دارند انشاء الله ایام سکون و اطمینان فائز میشوند أنّ ربنا الرحمن هو الفیاض الکریم

- 12 To Jinab-i-Aqa 'Ali Akbar, upon him be the Glory of God, I convey greetings and salutations. May he ever drink from the Kawthar of divine love and gaze toward His horizon of grace.

12 خدمت جناب آقا علی اکبر علیه ۶۶ ۹ [بهاء الله] تکبیر و سلام میرسانم انشاء الله لا زال از کوثر محبت الهی بیاشامند و باقی عنایتش ناظر باشند

- 13 The mention of Jinab-i-Haji Muhammad Husayn, upon him be the Glory of God, was at the end of the letter. Blessed is he, then blessed is he! His mention was presented in the Most Holy Court. This is what was revealed for him from the heaven of grace, exalted be His utterance: "O Muhammad Husayn! We have heard your call and answered you, and found from you the fragrance of love. We have turned to you from the direction of My Most Great Prison. Rejoice in that the Wronged One has remembered you while in the hands of the heedless. The world and all within it shall perish, but what has been revealed for you from My Most Exalted Pen in this lofty station shall endure. My Pen bears witness, and My tongue, both outward and inward, that there is none other God but He, the Single, the One, the All-Knowing, the All-Wise. Be thou gazing toward My horizon, speaking My praise, and arising to serve My wondrous Cause. The Glory be upon thee and upon those who have attained the recognition of God, the Lord of all worlds."

13 ذکر جناب حاجی محمد حسین علیه بهاء الله در آخر کاتب بود طوبی له ثم طوبی له ذکرشان در ساحت اقدس عرض شد هذا ما نزل له من سماء الفضل قوله جلّ اجلاله یا محمد حسین سمعنا ندائك اجبتناک و وجدنا منک عرف الحبّ اقبلنا الیک من شطر سجی العظیم ان افرح بما ذکرک المظلوم اذ کان بین یدی الغافلین ستفنی الدنیا و ما فیها و یقی لک ما نزل من قلبی الاعلی فی هذا المقام الرفیع یشهد قلبی و لسان ظاهری و باطنی انه لا اله الا هو الفرد الواحد العظیم الحکیم کن ناظراً الی افقی و ناطقاً بثنائی و قائماً علی خدمة امری البدیع البهاء علیک و علی من فاز بعرفان الله رب العالمین انتهى

- 14 This servant conveys greetings and salutations to him, and congratulates him for having attained the mention of God, exalted be His glory. Blessed is he and blessed is he who has attained this mighty, exalted station. The Glory shining from the horizon of eternity be upon you all and upon those who are with

14 اینفانی خدمت ایشان تکبیر و سلام میرساند و تهنیت میگوید چه که بذکر حقّ جلّ جلاله فائز شدند طوبی له و لمن فاز بهذا المقام العزیز المنیع البهاء المشرق من افق البقاء علی جنابکم و علی من معکم و علی الدین اعترفوا بما اعترف به الله و

you, and upon those who have acknowledged what God has acknowledged and what the tongue of His grandeur has testified when He was established upon His mighty throne. And praise be to God, the All-Knowing, the All-Wise.

شهد به لسان عظمته اذ استوی علی عرشه العظیم
والحمد لله العليم الحکیم

15 The servant 27 Dhi'l-Hijj 1299

15 خادام فی ۲۷ ذی الحجة الحرام سنة ۱۲۹۹

BLIB_Or15704.063

BH06409

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1299-12-28 [1882-Nov-10]

1 Praise be to God Who taught us the word of unity, made known to us the decree of oneness, and guided us to the straight path....

1 الحمد لله الذی علّمنا کلمة التّوحد و عرفنا حکم
التّفرید و هدانا سواء الصّراط...

2 Regarding what you wrote about the matter of the House, that beloved one is fully aware. There is and has been no objection to mentioning it and reminding people about it. All the people of Iraq, from the divines and princes and others, know that those properties belong here. That beloved one should mention this with wisdom and utterance. This servant is much astonished at the letter Mim. It is most regrettable that such a thing should appear from him - that he should sell or transfer to another a place that was specifically designated and associated with here. Where has justice gone? What has become of truthfulness? To which direction has righteousness departed? In any case, if anyone meets him, tell him on behalf of this servant: Do not do that which would cause the hearts of young and old to tremble. Such an act is most unbecoming of one like you. This servant of God has said and says: Whether you take counsel from his words or take offense....

2 و اینکه در فقره بیت مرقوم داشتید آنحیوب
بتفصیل مطلعند اگر ذکر نمائید و ناس را متذکر
دارید بآسی نبوده و نیست جمیع اهل عراق از
علما و امرا و غیرهم مطلعند که آن املاک باینجا
متعلق است آنحیوب هم بحکمت و بیان ذکر نمایند
بسیار این خادم از اسم میم تعجب مینماید بسیار
حیف است از او چنین امری ظاهر شود محلیکه
مخصوص بود و باینجا منسوب او را بفروشد و
یا بکسی واگذارد آخر عدل کجا رفته راستی چه
شده حقانیت بکدام جهت سفر نموده باری اگر
نفسی او را ملاقات نمود از جانب این بنده باو
بگوید مکن کاری که از دستت دل پیر و جوان
لرزد این عمل بسیار از مثل شما بعید است این
عبد لله گفته و میگوید تو خواه از سخنش پند
گیر و خواه ملال...

M5HR5.102x

BH01751

To: Wife of Aqa Muhammad Muhajir et al.

Date: 1299 ? [1881-1882]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to God that the Sun of Divine Wisdom is engaged in the education of the peoples of the world, and the Ocean of Divine Knowledge is manifestly outpouring its bounties in abundance. The leader of the hosts of truth in this day is the Universal Divine Intellect, and its armies are goodly deeds and virtuous human qualities. The weapons of this host are sharper than swords and spears - without strife or conflict they conquer the citadels of hearts. Exalted is He Who holds all authority in His grasp and causes His Will to prevail.
- 3 The penetrating power of the Divine Word has been and ever shall be beyond reckoning. This influence emanates from its sincerity. A word that proceeds from the mine of righteousness and sincerity for God's sake is indeed all-powerful and all-encompassing. When such a word is cast upon a people or an army, they become so enthralled that neither worldly conditions nor all that the nations possess can deter them from the Straight Path and the Momentous News. These are they of whom the All-Merciful hath spoken in the Qur'an: "Men whom neither merchandise nor traffic beguile from the remembrance of God." The life of such souls has been and shall ever be the remembrance of God, exalted be His glory. The joy and gladness of the world doth not distract them from true joy. They drink of the spiritual wine that floweth from the Pen of bounty in remembrance of their Friend, and repose beneath the shade of the Tree of Trust.
- 4 At all times their purpose hath been and shall be the exaltation of God's Cause and the spiritual advancement of His servants. Blessed are they who protect the standards of God's Cause with the hosts of consultation and who spread His ordinances with wisdom. And blessed are the men who establish the King of unity upon his throne with the armies of counsel, admonition, knowledge and utterance, that the world and its peoples may be illumined and find rest in the light of unity. How excellent is the soul that rendereth such service and is preserved from the devils of discord!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الحمد لله افتاب حکمت الهی در تربیت اهل عالم مشغول و دریای علم لدنی بفیض کلی ظاهر و مشهود قائد جیش حقّ الیوم عقل کلی ربّانی و جیش اعمال و اخلاق طیبّه حضرت انسانی سلاح این جند احد از سیوف و سنان بی نزاع و جدال فتح مدائن قلوب نمایند تعالی من جعل الامر فی قبضته و التفوذ بارادته

3 نفوذ کلمه الهیه لایحصى بوده و هست این نفوذ از خلوص ظاهر کلمه‌ئی که از معدن تقوی و خلوص لله ظاهر شود او مهمن و محیط است اگر القا شود فی الحقیقه بر حزبی یا بر جندی بشأنی مجذوب شوند که شئون عالم و ما عند الأمم ایشانرا از صراط مستقیم و نبأ عظیم منع ننماید ایشانند نفوسیکه حضرت رحمن در فرقان میفرماید رجال لا تلهیهم تجارة ولا بیع عن ذکر الله عیش این نفوس ذکر حق تعالی شأنه بوده و خواهد بود فرح و سرور عالم ایشانرا از فرح حقیقی مشغول ننماید پیاد دوست از صباهای روحانی که از قلم عنایت جاریست پیاشامند و در ظلّ سدره توکل پیاسایند

4 در جمیع احوال همشان بر ارتقا امر و ارتقای عباد بوده و خواهد بود طوبی از برای نفوسیکه آیات امر الهی را بجنود مشورت حفظ نمایند و احکامش را بحکمت انتشار دهند و طوبی از برای رجالیکه بعسا کر نصایح و مواعظ و علم و بیان سلطان اتحاد را بر عرش نشاند تا بنور اتفاق عالم و امم منور و مسترّیح مشاهده گردند حبدا نفسیکه باین مقام خدمت نمایند و او را از شیاطین اختلاف حفظ فرماید

5 سبب و علت تأخیر و تعویق و ضعف و فقر و سستی اختلاف بوده و هست اینخادم فانی از

- 5 The cause and source of delay, impediment, weakness, poverty and laxity hath been and continues to be discord. This evanescent servant beseecheth God and imploreth Him to create and manifest servants through the light of wisdom and utterance who will protect the station of the King without armies. His is the command, and He is the Commander, the Sovereign, the Powerful, the Mighty, the All-Wise.
- 6 Furthermore, the letter of that spiritual friend adorned this transient form with the ornament of praise and glorification of the Eternal Beloved. God willing, may this cup not be forbidden and this chalice not be deprived of the pure water of love. After perusal, proceeding to the nearest station, and upon receiving permission, it was presented before the countenance of the Lord of all beings. This is what the Tongue of Grandeur spoke, exalted be His glory:
- 7 In My Name that encompasseth all that are on earth and in heaven
- 8 At all times the Pen of the All-Merciful hath commanded all who dwell within the realm of existence to turn unto the ocean of unity, which is the source of the life of the world, and likewise unto the tree of oneness, which is the cause of the exaltation of all peoples. From the Dawning-Place of the Divine Pen, within numbered years, the suns of commandments and ordinances have shone forth and been made manifest in this station, yet rare are the places capable of accepting this manifestation. Today the friends of God must be as pearls among pebbles amidst humanity, and throughout the nights and days arise to manifest this most exalted and most glorious station which is, in truth, the source of tranquility and repose for the world. They must strive with the utmost endeavor to accomplish that which God hath willed. O Muhammad! Remind the people in the Days of God of that which will preserve them from whatsoever is unworthy of their relationship with thy Lord, the All-Knowing, the All-Wise. We counsel all with that whereby the Cause of God may be exalted throughout creation and which will draw them nigh unto Him. He, verily, is the Compassionate, the Merciful. They must speak that which would soften the most unyielding rock, and act in such wise as would establish the sanctity of His mighty and wondrous Cause. Arise to serve My Cause, that there may appear from thee that which God, the Lord of the worlds, hath desired. He hath desired the unity and concord of His loved ones, as attested by God's Scriptures, His Books, His Tablets and My Preserved Tablet. Arise with thy whole being to manifest this glorious station.
- 9 Today must every soul turn from that which he possesseth unto that which God possesseth; that is, he must not expend his life
- حقّ سائل و آمل که از نور حکمت و بیان
عبادی خلق فرماید و ظاهر سازد تا حراست
مقام سلطان بی جند نماید الامر بیده و هو الامر
الحاکم المقتدر القویّ الحکیم
- 6 و بعد دستخط آنجیب روحانی هیکل فانی
را بطراز ذکر و ثنای محبوب باقی مزین فرمود
انشاء الله این کأس ممنوع نشود و این قدح از
زالال محبت بی نصیب نماند و بعد از اطلاع قصد
مقام اوادنی نموده بعد از اذن تلقاء وجه مولی
الوری عرض شد هذا ما نطق به لسان العظمة
قوله جلّ جلاله
- 7 بسمی المهیمن علی من فی الأرض و السماء
- 8 در جمیع احوال قلم رحمن من فی الامکان را
بجبر اتفاق که سبب حیوة عالمست و همچنین
بشجره اتحاد که علت ارتقاء احزابست امر
فرمود از مشرق قلم سبحانی در سنین معدودات
شوس اوامر و احکام در اینقام اشراق و تجلّی
فرمود ولكن محلیکه قابل قبول این تجلّی واقع
شود کمیاب امروز باید دوستان حقّ مابین خلق
بمثابه لؤلؤ باشند بین حصاة و در لیالی و ایام در
صدد ظهور اینقام امع اعلى که فی الحقیقه سبب
اطمینان و راحت عالمست برآیند و بکمال سعی
و جهد در ما اراده الله قیام نمایند یا محمد ذکر
الناس فی ایام الله بما یحفظهم عنکّل ما لا یلیق
لنسبتهم الی ربّک العلیم الحکیم انا نوصی کلّ بما
یرتفع به امر الله فیما سواه و یقرّبهم الیه انه هو
المشفق الرحیم لهم ان یتکلموا بما تلین به الصخرة
الصماء و یعملوا بما یتثبت به تقدیس امره العزیز
البدیع قم علی خدمتی لعلّ یتظهر منک ما اراده
الله ربّ العالمین انه اراد اتفاق احبائه و اتحادهم
یشهد بذلك زبر الله و کتبه و صحف الله و لوحی
الحفیظ قم بتمامک علی ظهور هذا المقام المنیع

in service to himself and his desires, but rather in that which will exalt the Cause of God, the Supreme, the Self-Subsisting. If any soul attaineth unto this station, he shall be remembered among the most exalted of beings, and God shall, in truth, exalt him among His servants. He, verily, hath power over all things. Convey My greetings to the friends of God. God willing, may they all attain unto that which is the cause of the elevation and exaltation of man's station. Say: Move for a few days according to God's will and arise for the sake of God to reform mankind. By the life of God! Then shall ye behold the suns of the favors of your Lord, the Generous. Whosoever is occupied today with reforming himself according to that which God hath commanded in the Book, he is in truth engaged in reforming the world. Consider this, O ye who are endued with understanding! Consider this, O ye who are possessed of insight!

- 10 O thou who art inscribed in My Book and mentioned before My Throne! Be unto the servants a trusted counselor, then recite unto them that which God hath sent down in the Book, that perchance they may abandon the world of sorrows, troubles and differences, and with illumined hearts, radiant faces, attentive ears and penetrating vision, hold fast unto and turn towards that which God hath commanded. By the life of God! Then shall they find themselves upon an exalted station. The glory be upon thee and upon them and upon whosoever hath arisen to perform that deed whereby the fragrance of My good-pleasure is diffused and concerning which the Nightingale hath warbled upon the branch. The sincere ones have attained unto that which God, the Lord of what was and what shall be, hath willed.

- 11 This evanescent one confesses and acknowledges all that your honor has stated. Embarrassment has reached such a degree that even its mention causes further embarrassment and ultimate sorrow. The Exalted Truth bears witness that this servant has always considered and continues to consider the good pleasure of God's chosen ones. However, the multitude of occupations has prevented him from expressing his condition and from attending to necessary matters. The loved ones and chosen ones themselves witness that if anything necessary was left undone, it was due to more pressing matters. That spiritual beloved has been and is aware of the revelation of verses and their inscription in his presence. Therefore, this excuse is acceptable, nay beloved, in your honor's presence. God is my witness that at all times I seek assistance from Truth and His chosen ones, that He may enable this evanescent one to render the service entrusted to him. Verily, He is near and responsive.

9 امروز باید هر نفسی از ما عنده به ما عند الله توجه نماید یعنی عمر را در خدمت نفس خود و ما یطلب صرف ننماید بلکه در ما یرتفع به امر الله المهیمن القیوم اگر نفسی باین مقام فائز شد او از اعلی الخلق مذکور و یرفعه الله بالحق بین عبادہ آنه علی کثیء قدیر دوستان الهی را تکبیر برسان انشاء الله کل فائز شوند بآنچه که سبب علو و سمو مقام انسان است بگو چند یومی باراده حق حرکت نمائید و للحق باصلاح خلق قیام کنید لعمر الله اذا ترون شمس الطاف ربکم الکریم هر نفسی الیوم باصلاح خود مشغول شد علی ما امره الله فی الکتاب او فی الحقیقه باصلاح عالم قائمست فاعتبروا یا اولی الالباب فاعتبروا یا اولی الأبصار

10 یا ایها المسطور فی کتابی والمذکور فی ساحة عرشی کن للعباد ناصحاً امیناً ثم اقرء لهم ما انزله الله فی الکتاب شاید عالم احزان و کدورات و اختلافات را بگذارند و بقلوب منیره و وجوه ناضره و آذان واعیه و ابصار حدیده به ما امر به الله متمسک و متوجه شوند لعمر الله اذا یرون انفسهم علی مقام کریم البهاء علیک وعلیم و علی من قام علی عمل تضویع به عرف رضائی و نطق به العندلیب علی الغصن قد فاز المخلصون بما اراده الله رب ما کان و ما یكون انتهى

11 این عبد فانی مقرر و معترفست بر آنچه آنجناب بفرمایند نجلیت بمقامی رسیده که ذکر آنهم سبب نجلیت آخر است و حزن آخر حق منیع شاهد و گواهست که این عبد در جمیع احوال رضای اولیای الهی را ملاحظه داشته و دارد و لکن کثرت اشغال او را از اظهار ما هو علیه و همچنین از امورات لازمه منع نموده احباً و اولیا خود شاهد و گواهند که اگر لازم ترک شده نظر بظهور الزم بوده و آنحبیب روحانی از تنزیل آیات و تحریر آن در حضور مطلع بوده و هستند لذا این عذر در خدمت آنجناب مقبول بل محبوبست حق شاهد که در جمیع احیان استمداد از حق و اولیای او میطلبم که این عبد

فانی را موفق فرماید بر خدمتیکه باو محوّلست آنّه
قریب مجیب

- 12 Regarding what you wrote about numerous petitions and communications being sent - whatever reached this evanescent one was answered and sent. From the direction of the Divine Throne, supreme favors were also bestowed without petition. When his honor Darvish Ghulamhusayn, upon him be the Glory of God, returned, one Most Holy, Most Exalted Tablet was specifically revealed for your honor and sent with him. From the Tablet itself, the fragrances of the favors of the Desired One of all worlds were manifest, evident and diffused. Whatever has reached this servant has been presented before His presence and continues to be presented, and answers have been given one after another in such manner that not a single letter has been omitted. If at any time something appears that becomes an obstacle or barrier, this pertains to God's ordained decrees, with which we are all content, nay grateful. In His grasp is the reins of all affairs. He does what He wills and ordains, and He is the Commander, the All-Knowing.

12 اینکه مرقوم فرموده بودید که عرایض و مراسلات عدیده ارسال شده آنچه باینفانی رسید جواب عرض و ارسال شد و از شطر عرش من غیر عریضه هم اظهار عنایت کبری فرموده اند هنگامیکه جناب درویش غلامحسین علیه بهاء الله مراجعت نمودند یک لوح امنع اقدس مخصوص آنجناب نازل و با ایشان ارسال شد از خود لوح نجات عنایت مقصود عالمیان ظاهر و باهر و متضوّع آنچه باینبعد رسیده تلقاء وجه عرض شده و میشود و جواب واحداً بعد واحد داده شده بشأنیکه حرفی از آن ترک نگشته اگر وقتی از اوقات امری ظاهر شود که مانع و حایل گردد این راجع بقضاهای مثبتّه الهی است کل بآن راضی بل شاکریم فی قبضته زمام الامور یفعل و یحکم و هو الامر العلیم

- 13 Regarding what you wrote about sincerely and willingly undertaking not to dare send petitions before the issuance of commands and tablets from the Prison - this matter, after being presented in the Most Holy, Most Exalted Presence, was not accepted. This is what the Tongue of Grandeur spoke: "You are under the glances of My favor. Blessed art thou and thy father, from whom the Concourse on High has found the fragrance of My mercy and My favor, and thy mother, whom We have mentioned in such wise that the sincere ones make mention of her. Be steadfast in the service of My Cause, firm and determined in such wise that nothing shall prevent thee from the remembrance of God, the Protector, the Self-Subsisting."

13 و اینکه مرقوم فرمودید که از روی صدق و رضا تعهد رفت که قبل از صدور اوامر و الواح از شطر سین جسارت بر ارسال عریضه نمایند اینفقره بعد از عرض در ساحت امنع اقدس مقبول نیفتاد هذا ما نطق به لسان العظمة انتم تحت لحاظ عنایتی طوبی لک و لأیک الذی وجد منه المأ الأعلى عرف رحمتی و عنایتی و لأمک الّتی ذکرناها علی شأن ذکرها المخلصون کن علی خدمة امری ثابتاً راسخاً عازماً علی شأن لا یمنعک شیء عن ذکر الله المهیمن القیوم

- 14 In all conditions, your honor must gaze toward the Supreme Horizon and send petitions, even if no answer is heard throughout the duration of the kingdom and the heavenly kingdom. However, My Most Exalted Pen bears witness that We have mentioned thee and thy father before your mention, and We turned toward you before your turning, your recognition, your humility, your submissiveness and your acceptance. Therefore, thank thy Lord for this Most Great Favor and say: "Thine is the giving, O Lord of Names, and from Thee proceed bounty and generosity, O Sovereign of existence."

14 در هر حال باید آنجناب بافق اعلی ناظر باشند و عرایض ارسال نمایند ولو بدوام الملک و الملکوت جواب نشنوند ولكن قلبی الأعلى یشهد بأننا ذکرناک و اباک قبل ذکرکم و اقبلنا الیک قبل توجّهکم و عرفانکم و خضوعکم و خشوعکم و اقبالکم و بعدها ان اشکر ربّک بهذا الفضل الأعظم و قل لک العطاء یا مالک الاسماء و منک الجود و الکرم یا سلطان الوجود انتهى

- 15 Mention was made of his honor Rida-Quli Khan, upon him be the Glory of God. Some time ago, the beloved of hearts, His Holiness 'Ali-before-Akbar, upon him be the Glory of God, the Lord of Power, made mention of him, and the Sun of favor has

15 ذکر جناب رضا قلیخان علیه بهاء الله نمودند چندی قبل محبوب فؤاد حضرت علی قبل اکبر علیه بهاء الله مالک القدر ذکر ایشانرا نموده و شمس عنایت نسبت بایشان مشرق و لائح

risen and shone in relation to him. On behalf of this evanescent one, convey greetings and praise to him. I beseech the Most High to assist him in that which shall endure through the duration of His names and attributes.

- 16 As to your mention of Aqa Muhammad-Kazim, it has been submitted. His words, blessed and exalted be He: "Convey My greetings unto him and mention to him that which befiteth these days, and give him the glad-tidings of My grace and bounty. Let him be content with that which hath been ordained for him by God, the Lord of all beings, and let him fix his gaze upon My most exalted horizon. The Glory be upon him."

- 17 As to what you wrote concerning Aqa Haydar-'Ali and Ustad Muhammad-Quli the tailor and what they have wrought for the sake of God, the Lord of the worlds - praise be to God that their deeds have been adorned with the ornament of acceptance and honored with divine verses. This lowly one has, in accordance with their wish, accomplished that which was intended, and this is a deed that nothing in the world can equal. Well is it with them and blessed are they.

- 18 As to what was mentioned regarding Aqa Mirza 'Ali, upon him be the Glory of God, son of His beloved Mirza ?-S, upon him be the Glory of God and His favor - it was submitted before the countenance of the Lord of Destiny. This is what the Tongue of the All-Merciful hath spoken in the Kingdom of Utterance, exalted and mighty be His words:

- 19 In My Name, the All-Loving, the Generous

- 20 O 'Ali! Thou hast been mentioned before the Throne and hast attained unto the grace of God, the Lord of the worlds. Thou hast been beneath the glances of divine favor, and the gaze of God hath been directed towards thee from this glorious station. Be thou steadfast in My Cause. By the life of God! Soon shall the recompense of deeds be made manifest in such wise that every tongue shall exclaim: "Blessed be God, the Rewarder, the Bestower, the All-Loving, the All-Wise." We counsel thee to preserve this station and that whereby thy rank in this mighty Cause may be elevated. Convey My greetings unto thy father and thy brother, and unto those who are with him. Soon shall a Tablet be revealed for him that shall testify that there is none other God but Me, the All-Forgiving, the All-Merciful.

- 21 This lowly one also conveys greetings and salutations to your spiritual beloved, Mirza, and those who are with him. God is

از جانب اینفانی خدمت ایشان تکبیر و سلام
برسانید استلله تعالی بأن یوفقه علی ما یتقی بدوام
اسمائیه و صفاته

16 و اینکه ذکر جناب آقا محمد کاظم نمودید عرض
شد قوله تبارک و تعالی کبر من قبلی علی وجهه
و ذکره بما ینبغی لایامی و بشره بفضلی و عنایتی
له ان یكون راضیاً بما قدر له من لدی الله مالک
الوری و ناظرأ الی افقی الأعلى البهاء علیه انتهى

17 و اینکه در باره جناب آقا حیدر علی و استاد
محمد قلی خیاط و ما عملاً فی الله رب العالمین
مرقوم داشتید الحمد لله عملشان بطراز قبول فائز
و بآیات الهی مفتخر و حسب الخواش اینفانی
عمل آورد آنچه را که مقصود بود و هذا عمل لا
یعادله ما فی العالم هنیئاً لهما و مریتاً لهما

18 اینکه در باره جناب آقا میرزا علی علیه بهاء الله
ابن حضرت محبوبی جناب میرزا ح قبل سین
علیه بهاء الله و عنایتیه ذکر فرمودند تلقاء وجهه
مالک قدر عرض شد هذا ما نطق به لسان
الرحمن فیملکوت البیان قوله جل و عز

19 بسمی المشفق الکریم

20 یا علی قد كنت مذکوراً لدى العرش و فائزاً بعناية
الله رب العالمین قد كنت تحت لحاظ الفضل و
متوجهاً اليك طرف الله من هذا المقام الکریم
کن ثابتاً علی امری لعمر الله سوف تظهر مكافات
الأعمال علی شأن ینطق کل لسان تبارک الله
الجزی المعطى المشفق الحکیم انا نوصیک بحفظ
هذا المقام و ما یرتفع به مقامک فی هذا الأمر
العظیم کبر من قبلی علی اییک و اخیک و علی
من معه سوف ینزل له لوح یشهد انه لا اله الا انا
الغفور الرحیم انتهى

21 اینفانی هم خدمت سرکار حبیب روحانی جناب
میرزا و من معه تکبیر و سلام معروض میدارد

my witness that their mention has been and continues to be upon my heart and tongue.

22 As to what you wrote concerning Aqa Mirza Ghulam-'Ali, upon him be the Glory of God, son of His Holiness the elevated and martyred Dhabih, upon him be the Glory of God and His favor - two Most Holy, Most Exalted Tablets were revealed from the heaven of the Divine Will specifically for him and his brother Aqa Muhammad-Rida. Due to the upheavals in these lands, their dispatch was delayed for some time until these days when the fragrance of peace and security wafted. They have now been sent. God willing, they will attain unto them.

23 And as to your mention that some have brought harm upon the family of His Holiness the elevated Dhabih, upon him be the Glory of God, it was submitted. His words, blessed and exalted be He: This matter has certainly not been and is not acceptable before the Divine Presence. It is incumbent upon all to have regard for them and to deal with them with the utmost kindness. Their protection is binding upon the Truth. Verily, He sufficeth them in truth, if they be of those who are assured, steadfast and firmly rooted.

24 O son of him who loved Me! Hear thou the call of the Wronged One. Verily, the people are in manifest doubt. Nothing whatsoever escapeth the knowledge of thy Lord - He witnesseth and seeth, and He is the All-Hearing, the All-Knowing. In the early days when Muhammad-Rida turned toward the Most Exalted Horizon, he was so aflame with the fire of My love that all things bore witness to it, and the earth related what was upon it, and beyond it is the knowledge of thy Lord, the All-Informed. On certain nights, despite his father's hatred and opposition, he remained heedless and remembered the Truth in his inmost heart. O son of him who sacrificed himself for My Cause and testified to that which My tongue hath spoken and confirmed whatsoever hath proceeded from Me! Were his degrees of longing and attraction in those days to be mentioned, all would testify to that which was manifested. We conceal most matters as a token of Our grace, for verily We are the All-Bountiful, the Most Generous.

25 This Day is known as the Day of God, and the fragrance of bounty wafteth from all directions, and the pavilion of grace hath been raised upon the highest standards, and the banners of "Verily I am God" are manifest in all regions. The ocean of generosity is surging and the sun of loving-kindness is shining, and the eye of God is fixed upon him who hath turned unto Him, and the ear of God is inclined toward him

حقّ شاهد و گوا هست که ذکرشان در قلب و لسان بوده و هست

22 اینکه در باره جناب آقا میرزا غلامعلی علیه ۹۶ [بهاء الله] ابن حضرت مرفوع مبرور ذبیح علیه بهاء الله و عنایتہ مرقوم داشتید مخصوص ایشان و اخوی ایشان جناب آقا محمد رضا دو لوح امنع اقدس از سماء مشیت نازل و مدتها نظر بانقلابات این اراضی ارسال آن در عهده تعویق ماند تا در این ایام که رایحه امن و امان مرور نمود ارسال شد انشاء الله بآن فائز گردند

23 و اینکه ذکر نمودید بعضی بر اهل حضرت ذبیح مرفوع علیه بهاء الله ضرر وارد آورده اند عرض شد قوله تبارک و تعالی البتّه اینفرقه لدی الوجه مقبول نبوده و نیست بر جمیع لازم که طرف ایشانرا منظور دارند و بکمال معروف در باره ایشان متمسک شوند رعایت ایشان بر حق لازم آنه یکفیم بالحقّ لو یکنون من الموقنین الثابتین الراسخین و اما در باره شخص مذکور حقّ اعلم است از کل

24 یا بن من احبّنی ان استمع نداء المظلوم انّ الناس فی ربیب مبین لا یعزب عن علم ربّک من شیء یشهد ویری و هو السّميع العلیم در اوّل ایام که محمد رضا بافق اعلی توجّه نمود بنار حقیّ مشتعّل که جمیع اشیاء بر آن شهادت دادند و حدّثت الأرض بما کان علیہ و عن ورائها علم ربّک الخبیر بعضی از لیالی مع بغض و عناد والد اعتنا ننمود و بذکر حقّ در سرّ سرّ ذاکر یا بن من فدی نفسه لأمری و شهد بما نطق به لسانی و صدق کما ظهر منی اگر مراتب شوق و انجذاب او در آن ایام ذکر شود جمیع تصدیق نمایند بآنچه که ظاهر شده انا نستراکثر الأمور فضلاً من عندنا و انا الفضال الکرم

25 الیوم بیوم الله معروف و عرف عنایت از جمیع جهات در هبوب و خیمه فضل بر اعلی الأعلام مرتفع و رایات اتّنی انا الله در جمیع اقطار ظاهر بحر جود موج و آفتاب رأفت مشرق و عین الله بمن توجّه ناظر و اذن الله بمن شهد له متوجّه مقصود آنکه امروز هر نفسی

who hath testified to Him. The purpose is that in this day whosoever is illumined with the lights of faith and steadfastness receiveth and will continue to receive manifestations of favor from the Dayspring of the Cause, so long as this station endureth; this attribute remaineth firm. Otherwise, the matter is in His hands.

بانوار ایمان و استقامت فائز و منور از مطلع امر نسبت باو اظهار عنایت شده و میشود مادامیکه ایستقامت موجود این وصف ثابت والا الامر بیده

- 26 In view of this Most Great Revelation and the manifestations of grace and generosity, there hath been revealed that which indicateth the greatness of the Day of God. Nevertheless, should anyone commit oppression against the one who was sacrificed, upon him be My glory, or against those related to him, he most certainly hath been and will be punished by God. Say: Verily, the most exalted among you are those who were the first to believe. Just as mention, acceptance and obedience are acceptable, praiseworthy and commendable before God, likewise unseemly deeds are rejected and unacceptable. How many matters have occurred which God hath concealed, yet assuredly this concealment will be followed by an unveiling and recompense. Blessed are they that understand, blessed are they that have attained!

26 نظر بظهور اعظم و ظهورات فضل و کرم نازل شده آنچه که مدلل است بر عظمت یوم الهی مع ذلک اگر نفسی نسبت به ذبیح مرفوع علیه بهائی یا بمنسبتین او ظلم نماید البتّه لدی الله معاقب بوده و هست قل انّ اعلام اسبقکم همان قسم که ذکر و اقبال و طاعت نزد حقّ مقبول و مذکور و ممدوح همانقسم اعمال نالایقه مردود و غیر مقبول چه بسیار از امور که واقع شده و حقّ آنرا ستر فرموده و البتّه این ستر را کشفی از پی و جزائی از عقب طوبی للعارفين طوبی للبالغين

- 27 One single believer who hath caused his own desires to be extinguished in the desires of God is better and more pleasing before God than all who dwell on earth. By the life of Him Who speaketh the truth in this Most Great Prison! Were less than a needle's eye of the stations of sanctity and detachment to be revealed unto the peoples of the world, all would become freed and detached from whatsoever they possess and would hold fast unto that which God hath ordained and commanded. The suns of proof, evidence and demonstration are shining and manifest from all directions, yet the people remain heedless and veiled. The intoxication of vain desires hath seized them and debarred them from God, the Lord of all men. Thus hath spoken the Lord of the worlds while in this mighty Prison. Say: O peoples of the earth! Abandon that which ye possess, then turn toward the horizon wherefrom hath shone the sun of the loving-kindness of your Lord, the All-Knowing, the All-Wise.

27 نفس یک مؤمن که شئون خود را در شئون حقّ معدوم نموده عندالله از همه روی زمین بهتر و پسندیده تر است لعمر من ينطق بالحقّ فی السجن الأعظم اگر اقلّ از سمیره از مقامات تقدیس و تنزیه بر اهل عالم تجلّی نماید کل از جمیع ما عندهم فارغ و آزاد گردند و به ما عند الله و ما حکم به متمسک و عامل شوند شمس حجت و دلیل و برهان از جمیع اطراف مشرق و لائح و لکن ناس غافل و محتجب قد اخذهم سکر الهوی و منعهم عن الله مولی الوری کذلک نطق مولی العالم اذ کان فی هذا السجن العظیم قل یا ملأ الأرض دعوا ما عندکم ثم اقبلوا الى افق منه اشرقت شمس عنایة ربکم العليم الحکیم انتهى

- 28 And concerning what thou didst write about Mirza Habibullah, the other son of His Holiness the Martyr, upon him be the Most Glorious Glory of God, it was presented at the Most Holy and Most Exalted Court. This blessed Tablet was specifically revealed for him from the heaven of favor. He saith, exalted be His majesty:

28 و اینکه در باره جناب میرزا حبیب الله ابن دیگر حضرت ذبیح علیه بهاء الله الأبهی نوشته بودید در ساحت آمنع اقدس عرض شد این لوح مبارک مخصوص ایشان از سماء عنایت نازل قوله جل اجلاله

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

29 بسمی الشاهد السميع

30 O Son of Dhabih! Ye are all under the sheltering gaze of your Lord, the All-Knowing, the All-Informed. Know ye the station of this mighty, this exalted Cause. O beloved one! Reflect upon Dhabih—upon him rest My glory—and that which hath proceeded from him. After hearing the Call, he tarried not for less than a moment but turned his face toward the realm of oneness. This occurred in days when the people of the Bayan were heedless of and veiled from the root of the Cause, for divine wisdom required concealment. God willing, may ye be occupied, in utmost sanctity and detachment, with the mention of the Truth, exalted be His glory, and be focused on the horizon of His Will. We have made mention of Dhabih and those related to him in the hidden and treasured Tablet, which in one place is referred to as the Crimson Tablet. In the beginning, the Truth, exalted be His glory, regarded only pure-hearted acceptance, for before the revelation of commandments and ordinances, He manifested Himself and uttered the Word. Whosoever accepted without hesitation attained unto all good. After the heaven of divine decree was raised up and the sun of the Cause shone forth, it became binding and obligatory upon all to hold fast unto it and act according to it. The Command is in His hands; He doeth and decreeth as He pleaseth and willeth. He is verily the Commander, the Possessor, the Mighty, the Praiseworthy. The glory be upon thee and upon him who attained the presence of God in the Most Great Prison, and upon those who have testified to that which God hath testified: that there is none other God but Me, the All-Knowing, the All-Informed.

31 The praise be to God! The gaze of God's loving-kindness hath ever been and still is directed towards the honored Dhabih—upon him be the glory of God and His loving-kindness—and his relatives, upon them be the glory of God. And Muhammad-Rida—upon him be the glory of God—showed perfect sincerity in service to the honored one in the early days. Now too should the fragrance of unity and love be diffused between them. The good-pleasure of God lieth in the relatives of the honored one being pleased with him. The station of God's loved ones hath ever been and shall ever remain in view. God hath preferred some above others. He, verily, is the One with power over whatsoever He willeth, and in His grasp is the kingdom of command. There is none other God but Him, the Strong, the Dominant, the Mighty.

32 As to what was written about some being somewhat saddened by the Tablet that was specifically revealed for Muhammad-Rida, this is not and was never permissible, for no one is aware of the reality of matters. For were they to become aware, they would testify that whatsoever hath appeared and shall appear

30 یا ابن ذبیح انتم تحت لحاظ عنایه ربکم العظیم الخبیر ان اعرفوا مقام هذا المقام العزیز المنیع یا حبیب در ذبیح علیه بهائی و آنچه از او ظاهر شده تفکر نما بعد از اصغای ندا اقل من آن توقف ننمود و بشطر احدیه متوجه و این در ایامی واقع که اهل بیان از اصل امر غافل و محجوب چه که حکمت الهی اقتضای ستر نمود انشاء الله بکمال تقدیس و تنزیه بذکر حق جل جلاله مشغول باشید و بافی اراده اش ناظر جناب ذبیح و منتسبین او را در صحیفه مکنونه مخزونه که در مقامی بصحیفه حمرا مذکور ذکر نمودیم در اول امر حق جل جلاله ناظر باقبال وحده بوده چه که قبل از نزول اوامر و احکام اظهار نمود و القای کلمه فرمود هر نفسی من غیر توقف قبول نمود او بکل خیر فائز و بعد از ارتفاع سماء حکم الهی و اشراق شمس امر بر کل لازم و واجب که بآن تمسک نمایند و بآن عامل شوند الأمر بیده یفعل و بحکم کیف یشاء و کیف یرید و هو الأمر المالك العزیز الحمید البهاء علیک و علی الذی فاز باللقاء فی السجن الأعظم و علی الذین شهدوا بما شهد الله انه لا اله الا انا العظیم الخبیر انتهى

31 الحمد لله نظر عنایت الهی بحضرت مرفوع ذبیح علیه بهاء الله و عنایتیه و بستگان ایشان علیهم بهاء الله بوده و هست و جناب محمد رضا علیه ۹۶ [بهاء الله] خدمت حضرت مرفوع کمال خلوص در اوایل داشته اند حال هم باید مابین عرف اتحاد و محبت متضوع گردد رضای حق در آنکه منتسبین حضرت مرفوع از او راضی باشند شأن اولیای حق لازال ملحوظ بوده و خواهد بود قد فضل الله بعضهم علی بعض انه هو المقتدر علی ما یشاء و فی قبضته ملکوت الأمر لا اله الا هو القوى الغالب القدير

32 و اینکه مرقوم فرموده بودند که بعضی از لوحیکه مخصوص جناب آقا محمد رضا نازل شد قدری مکرر شدند این فقره جایز نبوده و نیست چه که احدی بر حقیقت امور مطلع نه چه اگر مطلع

is the truth in which there is no doubt. The Primal Point—may the spirit of all else be sacrificed for His sake—hath said regarding this most great Revelation that if He should apply to the heaven the law of earth and to the earth the law of heaven, and should anyone entertain in his heart the slightest objection or protest, he is devoid of belief and acceptance. For if one truly recognizes and attains unto the station of absolute certainty, he will know with clear conviction that whatsoever appeareth from the holy Presence and proceedeth from the Source of Command is truth itself, sanctified, exalted and freed from all doubt, uncertainty and misgiving.

33 Concerning what thou didst mention of the honored wife of His Holiness the Martyr, upon them both be the Glory of God, God is verily Witness that this servant hath, at special times, made mention of her and the kinsmen of His Holiness the Exalted One in the Most Holy Court. Now, since the evidences of divine favor are not outwardly manifest in the material realm, the rays of the Sun of Grace remain hidden from sight. Were the fruits and effects of but one word revealed from the Supreme Pen concerning the loved ones to become manifest and appear in the world, all would proclaim the blessed words “verily this is from none other than God, the Exalted, the Great.” It is requested that thou convey greetings on behalf of this servant to that honored lady, upon her be the Glory of God. God willing, may she be mindful of and speak that which befitteth her and the days of her Lord, and act accordingly.

34 As to what thou didst write concerning Aqa Muhammad-Karim-i-'Attar, upon him be the Glory of God, his deeds are remembered in the presence of God and have attained the ornament of divine acceptance. Blessed is he, again blessed is he! Soon will the station and rank of those who are today engaged in serving the Cause become manifest and evident amidst the peoples of the world like unto the sun. Today most people are heedless, knowing not what Cause hath appeared in the world and what tidings have come. They are occupied with their own idle fancies until such time as they shall find themselves in another state and cling to the words “Is there any way to return?” or utter “Would that I were dust!” Particularly in these days this servant sent them a letter adorned with the effulgent rays of the Sun of Grace of our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. God willing, may it reach them and may they attain to the manifest, resplendent favors of the True One, exalted be His glory. This evanescent servant, in all conditions, beseecheth God for their protection and that of their kinsmen upon the divine path.

شوند شهادت میدهند که آنچه ظاهر شده و بشود حق لا ریب فیه نقطهء اولی روح ما سواه فداه میفرماید در ذکر اینظهور اعظم که اگر بر سماء حکم ارض جاری فرماید و بر ارض حکم سماء و نفسی خطور نماید در قلب او لم او بم او از اقبال و تصدیق عاریست چه اگر نفسی فی الحقیقه عارف شود او بمقام حق الیقین واقف و یقین مبین میداند آنچه از ساحت اقدس ظاهر شود و از مصدر امر صادر گردد حقیقت است و از شک و شبهه و ریب مقدس و منزّه و مبرا

33 و اینکه ذکر ضلع حضرت ذبیح علیهما بهاء الله فرمودند حق شاهد و گواهیست که اینعبد در اوقات مخصوصه ذکر او و منتسبین حضرت مرفوع را در ساحت اقدس نموده حال چون آثار عنایت در ملک بر حسب ظاهر ظاهر نه اینست که انوار آفتاب فضل از نظرها مستور مانده اگر اثار و آثار یک کلبه که از قلم اعلی در باره احباً نازل در عالم تجلی نماید و جلوه کند جمیع بکلهء مبارکه ان هذا الا من لدی الله العلی العظیم ناطق شوند استدعا آنکه از قبل خادم تکبیر بآئندره علیها بهاء الله بفرستید انشاء الله به ما ینغی لها و لایام ربها ذاکر و ناطق و عامل باشند

34 و اینکه در باره جناب آقا محمد کریم عطار علیه بهاء الله مرقوم داشتند عمل ایشان لدی الله مذکور و بطراز قبول فائز طوبی له ثم طوبی له زود است نفسیکه بخدمت امر الیوم مشغولند قدرشان و مقامشان مابین اهل عالم بمثابه آفتاب روشن و ظاهر و باهر گردد الیوم اکثری از ناس غافلند نمیدانند چه امری در عالم ظاهر شده و چه خبر است باوهم و ظنون خود مشغولند تا هنگامیکه خود را در مقام دیگر مشاهده نمایند و بکلهء هل لنا من رجوع متشبث و یا بکلهء یا لیتنی کنت تراباً ناطق و مخصوص در این ایام ایعید مکتوبی بایشان ارسال نمود و آئمکتوب مزینست باشرافات انوار آفتاب عنایت ربنا و ربکم و مقصودنا و مقصودکم و مقصود من فی السموات و الارض انشاء الله برسد و بعنایت ظاهره مشرقه حق تعالی شأنه فائز گردند اینخادم

35 O beloved of my heart! The Cause is mighty, mighty indeed. His honor Muhammad-Qarim, upon him be the Glory of God, praise be to God, hath been assisted to serve the Truth. Blessed is he and blessed is he who hath attained unto deputyship in teaching the Cause of God, the Lord of the worlds. He is the first to have attained this station and to be mentioned in the presence of God for this service. God willing, may he in all conditions fix his gaze upon the Truth and act according to His good-pleasure.

36 Another glad tidings is that your portrait was repeatedly presented in the Most Holy and Most Exalted Presence, as were the portraits of many of the friends of God, and this deed of Jahangir was accepted. One day these blessed words were revealed from the Divine Tongue, blessed and exalted be His utterance: "O servant in attendance! Jahangir has succeeded in serving the Cause and this service of his is acceptable before the Wronged One. He must give thanks to God by night and day. Were he to become aware of the fruits of the tree of his service, such joy and gladness would seize him that none save God could reckon it. Blessed is he and blessed is he who encouraged him and enabled him to achieve that which proceeded from him."

37 The Primal Point - may the spirit of all else but Him be sacrificed for His sake - addressing the Letter of the Living, says, exalted and glorified be His words: "By Him Who causeth the seed to split and Who breatheth the spirit, if I were certain that on the Day of His Revelation thou wouldst deny Him, I would unhesitatingly deny thee and repudiate thy faith in this Revelation, for thou wert created but for Him. And if I knew that an infidel would believe in Him, I would make him the apple of Mine eye and would deem his faith in that Revelation as valid without requiring any evidence from him..."

38 Now observe and ponder how great is the Cause. God, the All-Informed, knows that in His utterance flow the oceans of grandeur. All the good of the world belongs to one who ponders and becomes aware of the greatness of the Day of Divine Manifestation and arises to serve the Cause. If all the people of the Bayan were to ponder on this one point, they would become aware of the oceans of their heedlessness. In truth, they have been observed to be lower than all the peoples of the world.

39 The servant beseeches God, his Lord, and clings to the hem of His robe that He may enable all to do that which He loves and

فانی در جمیع احوال از حق حفظ ایشان و منتسبین را بر صراط الهی میطلبد

35 یا حبیب فؤادی انّ الأمر عظیم عظیم جناب محمد قبل کریم علیه ۹۶۶ [بهاء الله] الحمد لله موفق شدند بر خدمت حق طوبی له و طوبی لمن فاز بالوكالة فی تبلیغ امر الله رب العالمین و ایشان اول کسی هستند که باین امر فائز شدند و مابین یدی الله باخدمت مذکور انشاء الله در جمیع احوال بحق ناظر باشند و به ما اراد عامل

36 بشارت دیگر آنکه مکرر تمثال آنجناب در ساحت امنع اقدس حاضر و همچنین تمثال اکثری از دوستان الهی و اینعمل جناب جهانگیر مقبول افتاد یومی از ایام اینکلمه مبارکه از لسان احدیه ظاهر قوله تبارک و تعالی یا عبد حاضر جهانگیر فائز شد بخدمت امر و این خدمت او نزد مظلوم مقبول افتاد له ان یشکر الله فی اللیالی و الايام اگر آگاه شود بر اثمار سدره خدمتش بشأنی فرح و سرور او را اخذ نماید که از احصایش غیر حق عاجز نعیماً له و لمن شوقه و اقامه علی ما ظهر منه انتهی

37 نقطه اولی روح ما سواه فداء میفرماید مخاطباً لحرف الحیّ قوله عزّ و جلّ فوالذی فلق الحیة و [برئ] النسمه لو ایقنت بأنک يوم ظهوره لا تؤمن به لأرفعت عنک حکم الايمان فی ذلک الظهور لأنک ما خلقت الا له و لو علمت انّ احداً من النصارى يؤمن به لجعلته قرّة عینای و احکمت علیه فی ذلک الظهور بالايمان من دون ان اشهد علیه من شیء الى آخر بیانه جلّ و عزّ

38 حال مشاهده نمائید و تفکر فرمائید که عظمت امر بجه مقامست حق خیر عالم که در بیان آنحضرت بحور عظمت جاری جمیع خیر عالم از برای نفسی است که تفکر نماید و بر عظمت يوم ظهور الهی آگاه شود و بر خدمت امر قیام نماید اگر جمیع اهل بیان در این یکفقره تفکر نمایند بر دریاهاى غفلت خود آگاه شوند فی الحقیقه از جمیع احزاب عالم پست تر مشاهده شدند

with which He is well-pleased. Verily, He is the Lord of the throne and earth, the One manifest from the highest horizon.

39 اِنَّ الْخَادِمَ يَسْتَلِ اللّٰهَ رَبَّهُ وَ يَتَشَبَّثُ بِأَذْيَالِ رَدَائِهِ
بَأَن يَوْفِقَ الْكُلَّ عَلَى مَا يَحِبُّ وَيَرْضَى أَنَّهُ هُوَ مَالِكُ
الْعَرْشِ وَ الثَّرَى وَ الظَّاهِرِ مِنَ الْأَفْقِ الْأَعْلَى

- 40 Let them ponder this exalted Word which hath been revealed by the Pen of the Primal Point - may the spirit of all else but Him be sacrificed for His sake. To the Letter of the Living, in whose praise He says that they were and are the most exalted, the most distinguished, the most elevated and the greatest of all creation in the sight of God - even to such a Letter of the Living who is adorned with these attributes He says that if He knew that that soul would be veiled in that Revelation, He would today pronounce the decree of negation concerning him. And this is specific to this most wondrous and most exalted Revelation. A hundred thousand blessings be upon the soul who navigates and becomes immersed in the oceans of inner meanings until with clear certitude they discover that of which all are today heedless and deprived, save whom God willeth - our Lord and your Lord and the Lord of our forebears.

40 در اینکلمهء علیا که از قلم نقطهء اولی روح ما
سواه فداه نازل شده تفکر فرمایند بحرف حیّ
که در وصف و ثنائی ایشان میفرماید که اعلی
الخالق و اقدمهم و ارفعهم و اعظمهم عند الله بوده
و هستند مع ذلک بحرف حیّ که باین اوصاف
متّصف میفرماید اگر بدانم که تو در آنظهور
محتجب میشوی امروز حکم نفی در بارهء تو اجرا
مینمایم و این مخصوص باین ظهور ابدع ابداع بوده
و هست صد هزار طوبی از برای نفسیکه در بحور
معانی سیر نمایی و متمسک شود تا یقین مبین بیابد
آنچه را که الیوم کل از او محتجب و محرومند
الّا من شاء الله ربنا و ربکم و رب آبائنا الأولین

- 41 And regarding what you wrote about Karbalai Muttalib of Z - upon him be the Glory of God - it was presented before the Divine Presence. This is what was revealed for him from the heaven of power, might and authority, exalted be His majesty:

41 و اینکه در بارهء جناب کربلائی مطلب من اهل
ز علیه بهاء الله مرقوم داشتید تلقاء وجه قدم
عرض شد هذا ما نزل له من سماء القوة و الغلبة
و الاقتدار قوله عزّ اجلاله

- 42 In My Name, the All-Knowing

42 بِسْمِ الْعَلِیْمِ یَا

- 43 O Muhammad-Qabli-Taqi! Upon thee be My Glory. Harken unto My call from the precincts of the Prison, and give glad tidings to My loved ones from whom the fragrance of sincerity unto God, the True One, is diffused. Then make mention of him who is named Muttalib and give him the glad tidings of My manifest grace. We have remembered him and revealed for him verses by which the tongues of nations throughout the world shall speak. Verily thy Lord is the Forgiving, the Merciful. Remember when the ignorant ones arose in the land of Za and opposed the friends of God, the Lord of Names. Among them were those who issued decrees against them, those who commanded their plunder, and those who uttered that which caused the dwellers of Paradise to lament. Verily thy Lord is the All-Knowing, the All-Informed, the All-Aware. They committed that which none before them had committed, whereunto testifieth the Book of God, the Lord of all worlds. We have made mention of every servant who hath borne tribulations in the path of God and of every oppressor who hath disbelieved in God, the Lord of the Day of Judgment.

43 محمد قبل تقی علیک بهائی ان استمع ندائی من
شطر السّجن و بشر احبائى الذین تضرّعون منهم
عرف الخلوص لله الحق ثم اذكر من سمی بمطلب
و بشره بفضلی المبین انا ذکرناه و انزلنا له آیاتاً
تنطق بها السن الأمم فی العالم ان ربک هو الغفور
الرحیم ان اذكر اذ قامت الجہلاء فی ارض الزّراء و
اعترضوا علی اولیاء الله مالک الاسماء منهم من
افتی علیهم و منهم من امر بنہبهم و منهم من نطق
بما ناح به اهل الفردوس ان ربک هو الشّاهد
العلیم الخبیر قد ارتکبوا ما لا ارتکب احد قبلهم
یشهد بذلک کتاب الله رب العالمین انا ذکرنا کلّ
عبد حمل الرّزایا فی سبیل الله و کلّ ظالم کفر
بالله مالک یوم الدّین

- 44 O thou who gazest toward My direction! The clamor of the oppressors and the lamentation of the oppressed are raised from

44 یا ایّها النّاظر الی شطری نعاق ظالمین و ناله
مظلومین از شطر زا مرتفع زود است که اعلام

the direction of Za. Soon shall the standards of the ungodly and hypocrites—namely the divines of that land—be destroyed, and the banners of God's Cause shall be raised in the name of His chosen ones and pure ones. Reflect upon the divines of the Gospel and the divines of idols, and likewise upon the Jewish divines. They inflicted upon the Daysprings of Divine Revelation that which caused every seeing one to weep and every possessor of understanding to lament. In every Dispensation, the enemies of truth have been the divines of the earth, save whom God hath willed. Make mention of My loved ones in the land of Za and give them the glad tidings of My acceptance of them, My attention, My care, My kindness and My mercy. Verily thy Lord is the All-Bountiful, the Most Generous. The Glory be upon thee and upon them from the presence of One mighty and powerful.

- 45 As to what thou didst write concerning the honored mother, upon her be the Glory of God, she is among those women to whom the Supreme Pen hath testified their acceptance, their turning unto God, and their acknowledgment of that which the Tongue of Grandeur hath spoken. Verily, there is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

- 46 God, exalted be His glory, will assist His Cause through men whose faces are illumined with the light of certitude, whose temples are adorned with the ornament of wisdom, whose hearts are set ablaze with the fire of love, and whose heads are crowned with the diadems of trust. Soon shall the doors of outward bounties be opened before the faces of the friends. Reflect upon early Islam, when the companions subsisted on dates and slept on pebbles. Yet eventually princes, the wealthy and chiefs turned toward them and sought help from them. The Command is in God's hands; He doeth what He willeth and ordaineth what He pleaseth. All must first hold fast with utmost determination to the cord of unity, and through complete consultation bring forth this station's countenance from behind the veils. After this countenance—namely the countenance of unity—is established in its station, they should consult about promoting the Cause and act according to what the friends of God, exalted be His glory, approve. Praise be to God that your honor is arising to serve the Cause and is occupied with teaching. The servant beseecheth his Lord to strengthen your honor in all conditions and to manifest through you that which is befitting. Verily, He is the Protector of those who do good and the Answerer of those who supplicate.

مشرکین و منافقین یعنی علمای آن ارض معدوم شود و رایات امر الهی باسم اولیا و اصفیا مرتفع گردد تفکر در علمای انجیل و علمای اصنام نمائید و همچنین در علمای یهود بمشارق وحی الهی وارد آوردند آنچه را که هر صاحب چشمی گریست و هر صاحب قلبی ناله نمود اعدای حق در هر ظهور علمای ارض بوده اند الا من شاء الله ان اذکر احبائی فی ارض الزّاء و بشرهم باقبال الیهم و توجّهی و عنایتی و رأفتی و رحمتی ان ربّک لهُ الفضل الکرم البهاء علیک و علیهم من لدن مقتدر قدیر انتهى

- 45 و اینکه در باره حضرت امّ علیها بهاء الله مرقوم داشتید آنها من اللّائی شهد لهم القلم الاعلی باقبالهم و توجّهم و اعترافهم بما نطق به لسان العظمة انه لا اله الا هو الفرد الواحد العليم الحکیم

- 46 حقّ جلّ جلاله نصرت میفرماید امر خود را بر جلاله و جوهشان از نور ايقان منور و هیا کلشان بطراز حکمت مزین و قلوبشان بنار محبت مشتعل و رؤسشان بأکلیل توکل مطرّز عنقرب ابواب فیوضات ظاهره بر وجوه اولیا باز شود در اول اسلام تفکر نمائید که اصحاب بنوّه گذران مینمودند و بر حصاة میخفتند بالآخره امرا و اغنیا و رؤسا بایشان متوجه و از ایشان مستمد الامر بید الله يفعل ما یشاء و بحکم ما یرید جمیع باید بکمال همّت در اوّل بحبل اتحاد تمسک نمائید و بمشورت تمام طلعت این مقام را از خلف حجابات پرآرند و بعد از استقرار این طلعت یعنی طلعت اتحاد بر مقام خود در ترویج امر مشورت نمایند و عمل کنند بآنچه که اولیای حقّ جلّ جلاله امضا فرماید الحمد لله آنجناب بر خدمت امر قائم و بتبلیغ مشغول یستل الخادم ربّه بأن یؤید جنابکم فیکل الأحوال و یظهر منکم ما ینبغی انه ولیّ المحسنین و مجیب السائلین

- 47 As to what you wrote concerning transactions and affairs, there is no doubt therein. One day, when five hours and fifteen minutes had passed since morning, in a palace situated in the land of Bahji, they attained the presence of the Lord of existence. He said: "O servant in attendance! The tree of the earth hath appeared in the name of Truth and hath been raised up through His grace. In outward life its worth and station remain concealed. Blessed is it and blessed is he who recognizeth it and who pondereth on what God hath revealed unto it. God willing, the fruit of that tree shall be blessed with the outpourings of the All-Bountiful Lord and shall receive what hath been ordained for it."
- و آنچه در فقرهٔ امورات و معاملات مرقوم داشتید حقّ لا ریب فیه یومی از ایّام که پنج ساعت و پانزده دقیقه از روز گذشته در قصریکه در ارض بهجی واقع است بحضور مالک وجود فائز فرمودند یا عبد حاضر شجرهٔ ارض را باسم حقّ ظاهر و بنایتش مرتفع و در حیات ظاهره قدر و مقامش مستور طوبی له و لمن عرفه و لمن تفکّر فیما انزلہ الله له انشاء الله ثمر آتشجر بنیوضات حضرت فیاض فائز شود و بما قدر له مرزوق گردد انتہی
- 48 Furthermore, utterances were heard from the Tongue of Grandeur indicating grace and favor toward you. Soon it shall be made manifest, and He is the All-Knowing, the All-Informed Speaker. What you wrote regarding these matters was, in truth, for God's sake and adorned with the ornament of truthfulness, for the Purpose of the world Himself beareth witness that no affair remaineth concealed, yet the people are in a strange sleep.
- و همچنین بیاناتی از لسان عظمت استماع شد که مدلّ و مشعر بر فضل و عنایت است نسبت بآنجناب سوف یظهر و هو المتکلم العظیم الخبیر آنچه در اینتراتب مرقوم داشتند فی الحقیقه الله بوده و بطراز صدق مزین چه که مقصود عالم خود شاهد و گواهند هیچ امری از امور مستور نه ولکنّ القوم فی نوم عجیب
- 49 Concerning what you wrote about the details of the affairs of Aqa Siyyid Nasru'llah, upon him be the Glory of God, and the passing of his wife, upon her be the Glory of God - this servant wrote and sent their reply, and their duties were made clear and evident in that letter according to His command. God willing, may they be enabled to act according to what God hath willed. A Most Holy, Most Exalted Tablet was also revealed specifically for them from the heaven of grace, which is being sent with this letter. You should deliver it. God willing, may they receive their portion from the ocean of mercy which surgeth within it and act according to its commandments. Convey greetings from this evanescent one to all the friends in that land. God willing, may they all arise to serve and hold fast to the cord of wisdom. Verily, He aideth whosoever speaketh His mention and ariseth to serve His Cause. Verily, He hath power over all things.
- اینکه تفصیل امور جناب آقا سید نصرالله علیه بهاء الله و ارتفاع ضلع ایشان علیها ۹۶۶ [بهاء الله] را مرقوم داشتید جواب ایشانرا اینعبد نوشته ارسال داشت و تکلیف ایشان در آن میکتوب حسب الامر معلوم و واضح انشاء الله موفق شوند بر عمل به ما اراده الله و یک لوح امانع اقدس هم مخصوص ایشان از سماء فضل نازل با اینکتوب ارسال میشود آنجناب برسانند انشاء الله از دریای رحمت که در او مواجست قسمت برند و باوامر آن عمل نمایند جمیع دوستان آن ارض را از قبل این فانی تکبیر برسانند انشاء الله کل بر خدمت قیام نمایند و بحبل حکمت متمسک آنه یؤید من نطق بذکره و قام علی خدمة امره آنه علی کلشیء قدیر
- 50 Regarding what you asked about the blessed passage revealed at the end of the Tablet of Salman, upon him be the Glory of God, this is what the Tongue of God spoke: "O son of Abhar! Upon thee be My glory and My loving-kindness. Due to the veils of the people on earth and the remoteness of the servants, many matters have remained concealed and the utterance of the All-Merciful imprisoned in the treasuries of knowledge. As thou observest, He Himself is imprisoned in this land. There hath befallen Us, from before and after, that which none
- و اینکه در فقرهٔ مبارکه‌ئی که در آخر لوح جناب سلمان علیه ۹۶۶ [بهاء الله] نازل سؤال فرمودند هذا ما نطق به لسان الله یا بن ابهر علیک بهائی و عنایتی نظر باحتجاب من علی الأرض و بعد عباد بسیاری از امور مستور مانده و بیان رحمن در خزائن علم محبوس چنانچه مشاهده مینمائی خود او در این ارض محبوس قد ورد علینا من قبل و من بعد ما لا اطلع به احد الا من نطق و ینطق بالحقّ ولکن نظر بضعف ناس در ظاهر

knoweth save Him Who speaketh and uttereth the truth. However, in consideration of the weakness of the people, outwardly the Truth, exalted be His glory, hath transformed the prison-land into the most exalted Paradise, despite the oppressors. This is evident outwardly, but in its inmost mystery the signs and conditions of imprisonment are manifest and known. He it is Who hath manifested what was previously revealed in the Tablet, and He shall manifest what remaineth, even as He manifested it in the previous year. Verily, He hath power over all things and encompasseth all things."

- 51 The petition of the wife of the honored Aqa Muhammad the Emigrant (upon him be the glory of God) was received and laid before the Most Holy Presence. This is what God hath revealed in reply. Exalted be His glory:

- 52 O handmaiden of God! The Wronged One of the horizons hath ever remembered and continueth to remember His servants and handmaidens, and hath enjoined upon all such deeds as would ensure their preservation, exaltation and deliverance in all the divine worlds. Blessed is the soul that hath drunk from the ocean of the All-Merciful's utterance and discovered its sweetness. By My life! Its effects shall never depart from his palate, by the perpetuity of My dominion and the endurance of My Name. Hearken thou unto the call of the Wronged One, commit all affairs unto Him, and place thy trust in Him. Whosoever hath today attained unto a word from Him hath attained unto all good, provided he remaineth steadfast in preserving it. Reflect upon the words of Abdullah Ansari, who was among the saints. He saith: "O my God! If Thou shouldst but once say 'My servant', my laughter would exceed the Throne." How many saints have sacrificed their lives in their yearning for this station! And now the acceptable handmaidens have each heard, outwardly and inwardly, from the Tongue of Grandeur either "O My handmaiden" or "O My leaf", though it is not known whether they are aware of it or not. Do My servants recognize Who speaketh unto them, and do My handmaidens know Who addresseth them? Were the handmaidens of the earth to become conscious of this single truth and recognize the glory of this station, they would find themselves freed from all abasement and sorrows of the world. God hath forgiven those who sought forgiveness from the ocean of His grace, the billows of His bounty, and the depths of His generosity. Be thou thankful unto thy Lord for this great favor.

- 53 Verily We make mention of My servant Muhammad and give him glad tidings of My mercy, and I am the All-Knowing Giver of Glad Tidings. We remember those among My servants and handmaidens who have been mentioned before the Throne, and

حقّ جلّ جلاله رغماً للظالمين ارض سجن را بجنّت
علیا تبدیل فرمود و این در ظاهر ظاهر و لکن در
سرّ سرّ شئون و علامات سجن ظاهر و معلوم
هو الذی اظهر ما انزل فی اللوح من قبل و يظهر
ما بقی کما اظهر فی سنة القبل انه علی کلّ شیء
قدیر و بکلّ شیء محیط

- 51 عریضه ضلع جناب آقا محمد مهاجر علیه بهاء الله
حاضر و در ساحت اقدس عرض شد هذا ما
انزله الله فی الجواب قوله عزّ کبریاؤه

- 52 ای امة الله مظلوم آفاق عباد و اماء خود را لا زال
ذکر نموده و مینماید و کل را امر فرموده باعمالیکه
سبب حفظ و اعلا و نجات ایشانست در جمیع
عوالم الهی طوبی از برای نفسیکه از بحر بیان رحمن
آشامید و شیرینی او را یافت لعمری اثر آن از
کام او بیرون نرود بدوام ملک و بقاء اسمی بشنو
ندای مظلوم را و جمیع امور را باو تفویض نما و بر
او توکل کن هر نفسی الیوم بکبهائی از نزد او فائز
شد او بکلّ خیر فائز است و لکن در صورتیکه بر
حفظ آن مؤید شود در کلمه عبدالله انصاری
که از اولیای حقست تفکر نما میگوید الهی اگر
یکبار گوئی بنده من از عرش بگذرد خنده من
چه بسیار از اولیا که در حسرت اینقام جان ایثار
نمودند و حال اماء مقبلات یک یک از لسان
قدم ظاهراً باطناً یا امتی شنیده اند و یا ورقی اصغا
نموده اند و معلوم نیست ملتفتند یا نه هل یعرف
عبادی من ینطقهم و هل تعرف امائی من یتکلم
معهنّ اگر اماء ارض باین یک فقره ملتفت شوند
و عزّ اینقام را بیاند از ذلّت و احزان عالم خود
را فارغ مشاهده نمایند قد غفر الله الذین ارادوا
الغفران من بحر فضله و قلزم جوده و عثمان کرمه
ان اشکری ربک بهذا الفضل العظیم

- 53 انا نذكر عبدی محمد و نبشّره برحمتی و انا المبشّر
العلیم و نذكر من کان مذکوراً لدى العرش من
عبادی و امائی و انا الذّاکر الحکیم یا محمد تمسک

I am the All-Wise Rememberer. O Muhammad! Hold fast unto the cord of thy Lord's loving-kindness and cleave unto that which shall cause thy remembrance to endure through the perpetuity of My most beautiful Names, and I am the Kind, Compassionate, and Generous Counsellor. The Glory be upon thee, upon thy spouse, and upon them that have held fast unto this firm and impregnable Cause.

بجبل عنایه ربّک و تشبّث بما یبقی به ذکرک
بدوام اسمائی الحسنى و انا الناصح المشفق الکریم
البهّاء علیک و علی ضلعک و علی من تمسک بهذا
الأمر المحکم المتین

54 And at the end of the Tablet, We make mention of My handmaiden once again, and We make mention of what God hath manifested through her of both male and female offspring, and We give them glad tidings of My mercy which hath preceded existence. Praise be to God, the Lord of the seen and unseen.

54 و فی آخر اللوح نذکر امتی مرّة اخرى و نذکر ما
اظهر الله منها من الذکور و الاناث و نبشّرهم
برحمّتی الّتی سبقت الوجود الحمد لله مالک الغیب
و الشهود انتهى

55 The Herald of Grace proclaimeth through these perfect words, which have shone forth from the Dayspring of Grace of the King of Names and Attributes, and giveth glad tidings unto all of His bounty, mercy and loving-kindness. Blessed are they that hear and arise, and woe unto the heedless and the slumberers.

55 منادی فضل در اینکلمات تأمّات که از مشرق
فضل سلطان اسماء و صفات اشراق نموده ندا
مینماید و جمیع را بفضل و رحمت و عنایتش
بشارت میدهد طوبی للّسامعین و القائمین و ویل
للعافلین و النائمین

56 And the petition of Aqa Siyyid Abdul-Hadi, upon him be the Glory of God, was presented in the Most Holy, Most Exalted Presence. This is what the Tongue of Grandeur hath spoken, exalted be His majesty:

56 و عریضهء جناب آقا سیّد عبدالهادی علیه بهّاء
الله در ساحت امنع اقدس اعلى عرض شد هذا
ما نطق به لسان العظمة قوله جلّت عظمته

57 In My Name, the All-Seeing, the All-Informed

57 بسمی الشّاهد الخبیر

58 O Hadi! Upon thee be My Glory! Steadfast and upright souls who gaze toward the Most Exalted Horizon and are detached from all else but God must observe all things with penetrating vision. Thou didst send the verses of God to one who is cunning. Thou must seek forgiveness from God, thy Lord and the Lord of the Mighty Throne. It is evident and manifest that such souls are deprived of divine love and barred from the Tree of Grace. Thou hast entrusted the divine trust to a thief and delivered it to a traitor. Thou hast deposited pure truth with absolute falsehood. By My life, this is a grave matter, grave indeed. Be vigilant! Distinguish friend from foe. Shun those who associate with such souls, let alone the great loss and supreme calamity. In several instances these words have flowed from the Most Exalted Pen: Display not the pearls of divine knowledge to every traitor, and entrust not the mysteries of heavenly wisdom to thieves. Thou art a believer - the Most Exalted Pen hath testified to thy faith - and a believer seeth with the light of God, both now and always. What hath befallen thee that thou hast fallen into this error? Take counsel in all matters. Hast thou not heard the decree of the Book? All are commanded to consult today. Hold fast unto that which I have commanded thee in My Perspicuous Book and inform all, that they may be aware. The hosts of Satan appear with utmost deception and

58 یا هادی علیک بهائی نفوس مستقیمهء ثابتّه که
باقی اعلی ناظرند و از ما سوى الله فارغ باید ببصر
حدید در اشیاء ملاحظه نمایند آیات الهی را نزد
داهیه ارسال نمودی لک ان تستغفر الله ربّک و
ربّ العرش العظیم این بسی واضح و معلوم که آن
نفوس از محبت الهی محرومند و از شجر فضل ممنوع
امانت الهی را بدست سارق دادهئی و بخائن
سپردهئی صدق بخت را نزد کذب باتّ و دیعه
گذاشتی لعمری این امر عظیم است عظیم متوجه
باش دوست را از دشمن بشناس از نفوسیکه با آن
نفوس معاشرند بپرهیز تا چه رسد بخاسرهء کبری
و داهیهء عظمی در چند مقام اینکلمات از قلم
اعلی جاری لآلی علم الهی را بهر خائنی منما و
اسرار حکمت ربّانی را بسارقین مسپار تو مؤمنی
قلم اعلی بایمانت شهادت داده و مؤمن ینظر بنور
الله بوده و هست چه واقع شد که باین خطا مبتلا
شدی در امور مشاوره نما آیا حکم کابرا نشنیدی
کل الیوم بمشورت مأمورند تشبّث بما امرت به فی
کتابی المبین و بجمیع القانما تا کل آگاه باشند جنود
شیطان بکمال خدعه و تزویر ظاهر حال بعضی از

guile. Some of the handmaidens outwardly maintain relations, and the idolatrous souls show the utmost consideration - their purpose is to discover affairs, that they may learn of a matter and spread it abroad.

- 59 O My loved ones! Fear God, then conceal God's Cause from those who have denied Him and from those women whose hypocrisy, hatred and rejection every atom doth attest. Thus doth My Most Exalted Pen counsel you as the Beauty of the Ancient of Days walketh in this exalted station. O Hadi! Repent unto God Who created thee, strengthened thee, caused thee to know Him, and revealed unto thee that which no earthly thing bearing any name can equal. Verily thy Lord is the All-Knowing, the All-Informed. Hold fast unto pure godliness in thy Lord's Cause and shun every heedless doubter. We have commanded all to righteous deeds and conduct, and to preserve whatsoever cometh unto them from God, the Lord of all worlds. The True One, exalted be His glory, hath in this Revelation forbidden through explicit and clear verses all that might cause the slightest vexation, and hath enjoined upon all goodly deeds and praiseworthy character. Every fair-minded one hath testified and doth testify that this Most Holy, Most Exalted, Most Glorious Cause hath been and is sanctified from the promptings of self and passion. Were the discerning and the wise to observe God's verses, they would perceive that whatsoever is recorded therein is the cause and means of unity, tranquility and the reformation of the world.

- 60 However, should these fall into the hands of the malevolent, they would append certain words thereto and spread them among the helpless servants, or attribute some verses to themselves, as hath occurred in these parts. All the friends must firmly hold to concealment and discretion in this matter and act according to what God hath willed. Disclosure is beloved for its people, but concealment is more preferable for those who are unworthy. Fix your gaze upon the horizon of justice, which is to give every possessor of a right his due. The words of the Friend profited not Nimrod, nor did the counsel of the Spirit benefit the Jews. Hold fast to the admonitions of God and the effects of His Pen, and be not of the heedless. The arch-deceiver, beguiled by the outward adornments of this world and, with the utmost cunning and guile, engageth in searching out matters. Verily thy Lord doth witness and see, and He is the All-Hearing, the All-Seeing. There is none other God but Him, the Ruler, the Commander, the All-Knowing, the Single, the One, the All-Informed.

- 61 All the friends of God must conceal the sending of Tablets and correspondence from most people, both within and without.

اماء در ظاهر مراوده مینمایند و نفوس مشرکه هم کمال رعایت را منظور میدارند مقصودشان اطلاع بر امور است تا بر امری آگاه شوند و انتشار دهند

59 یا احبابی اتقوا الله ثم استروا امر الله عن الذين كفروا به وعن اللاتي شهدت الذرات بنفاقهن وبغضهن واعراضهن كذلك يعظ قلبي الأعلى اذ يمشي جمال القدم في هذا المقام الرفيع يا هادي تب الى الله الذي خلقك وايدك وعرفك و انزل لك ما لا يعادله ما يذكر في الأرض و وقع عليه اسم من الأسماء ان ربك هو العليم الخبير تمسك بالتقوى الخالص في امر ربك و تجنب عن كل غافل مريب انا امرنا الكل بالأعمال والأخلاق و بحفظ ما يأتيهم من لدى الله رب العالمين حق جل جلاله در اينظهور كل را از آنچه كه سبب و علت اقل كدورتی شود بآيات بديعه صريحه منع فرموده و جميع را باعمال مرضيه و اخلاق مرضيه امر نموده هر منصفی شهادت داده و ميدهد كه اين امر اقدس اعز اعلی مقدس از شئون نفس و هوى بوده و هست اگر آيات الله را منصفين و عقلا ملاحظه نمایند ادراك مینمایند كه آنچه در او ذكر شده سبب و علت اتحاد و راحت و اصلاح عالمست

60 ولكن اگر بدست مبغضين آید بعضی كهبات بر آن ضم نمایند و مابین عباد بیچاره انتشار دهند و یا بعضی را باسم خود ذكر نمایند چنانچه در این اطراف واقع شده جميع دوستان باید در اینفقره بستر و كتمان تمسك نمایند و به ما اراده الله عامل گردند كشف محبوبست از برای اهلس و ستر احب از برای نااهل بافی عدل ناظر باشید و آن اعطاء كل ذیحق حقه بوده نمرد را بیانات خلیل نفع بخشید و یهود را نصیح حضرت روح اثر نمود تمسكوا بنصح الله و اثر قلبه و لا تكونوا من الغافلين داهیه كبری بزینت ظاهره دنیا مغرور و بكمال مكر و حيله در تجسس امور مشغول ان ربك یشهد و یری و هو السميع البصیر لا اله الا هو الحاكم الامر العالم الفرد الواحد الخبیر انتهى

61 باید جميع دوستان الهی ارسال الواح و ارسال مراسلات را از اکثری از نفوس از داخل

Whosoever associateth with heedless, deceitful souls will surely, through such association and meeting, disclose certain matters. The divine Tablets and heavenly Books must be kept in a most secure and protected place, and at the time of need be recited for souls who are steadfast, assured, upright and clear-sighted, and thereafter be safeguarded. In some homes, whenever the ungodly have entered, the first things they have found have been the writings, as if no thought had been given to protecting them, whereas this matter is necessary, nay rather, most essential.

و خارج ستر نمایند هر نفسیکه با انفس غافله مکاره معاشرت است البته در معاشرت و ملاقات بعض امور کشف شود الواح الهی و کتب صمدانی باید در محل محکم بسیار مضبوط محفوظ باشد و در حین لزوم از برای انفس ثابته موقته مستقیمه واضح تلاوت شود و بعد از تلاوت حفظ نمایند در بعض از بیوت هر هنگام که مشرکین وارد شده اند اول نوشتجات بدست آمده گویا ابداً در حفظ آن ملاحظه نموده اند و حال آنکه این امر لازم بل الزم بوده

- 62 His honor Ism-i-Ha, upon him be the Glory of God, must act with the utmost wisdom and completely conceal all matters from those heedless souls, for they associate with the arch-deceiver, and all these deceptions and corruptions emanate from her. God protect us and you from her evil and her fire.

62 باری جناب اسم ها علیه بهاء الله بکمال حکمت رفتار نمایند و بالمره امورات را از آن نفوس غافله مستور دارند چه که با داهیه معاشرت و جمیع آن حیل و فساد از داهیه ظاهر اعاذنا الله و ایاکم من شرها و نارها

- 63 As commanded, you must recite for Aqa Siyyid 'Abdu'l-Hadi whatever pertaineth to him, but do not give him the text of the words, for he is most sincere, while the arch-deceiver is most cunning and by whatever means possible will accomplish her purpose through his associates. Hers is the cunning in all conditions, and his is the faithfulness and obedience, and God our Lord encompasseth the beginning and the end.

63 حسب الأمر آنجناب آنچه متعلق بجناب آقا سید عبدالهادیست از برای او تلاوت نمائید ولیکن صورت کلمات را باو ندهید چه که ایشان بسیار صادقند و داهیه بسیار مکار بهر قسم ممکن شود بدستکاری منتسبین ایشان مقصود خود را بعمل میآورد لها المکر فیکل الأحوال وله الصداقة و الامثال و الله ربنا محیط فی المبدء و المال

- 64 Mention was made of his honor Aqa Mu'min of Ishtihird, upon him be the Glory of God, in the petition of his honor Aqa Siyyid 'Abdu'l-Hadi, upon him be the Glory of God. It was presented at the Most Holy and Most Exalted Court, and these sublime words were revealed from the Dayspring of Will. His exalted Word:

64 ذکر جناب آقا مؤمن اشتیاردی علیه بهاء الله در عریضه جناب آقا سید عبدالهادی علیه بهاء الله شده بود در ساحت امع اقدس عرض شد اینکلمات عالیات از مشرق اراده ظاهر قوله تعالی شأنه

- 65 He is the Proof and the Evidence

65 هو الحجة و البرهان

- 66 O Mu'min! God willing, may you and the friends of God from the land of Alif and Shin be illumined by the lights of His countenance and arise to serve His Cause. He hath seen and seeth every deed, and hath heard and heareth every call. He is a Watcher that is near, and a Near One that is far. Praise the Intended One of the world that thou wert mentioned in His presence and didst attain unto His remembrance. Praise Him and say:

66 یا مؤمن انشاء الله تو و دوستان الهی از ارض الف و شین بانوار وجه منور باشید و بر خدمت امر قائم هر عملی را دیده و می بیند و هر ندائی را شنیده و میشنود او رقیبی است قریب و قریبی است غریب حمد کن مقصود عالم را که در ساحتش مذکور آمدی و بذکرش فائز گشتی ان احمد و قل

- 67 Praise be unto Thee, O Thou Who didst remember me in Thy prison and didst strengthen me to recognize Thee when I was heedless, and didst show me the lights of Thy grace when I was blind. I beseech Thee by the standards of Thy guidance and the banners of Thy victory to aid me and Thy loved ones to be

67 لک الحمد یا من ذکرتنی فی سجنک و ایدتنی علی عرفانک از کنت غافلاً و اشهدتنی انوار فضلک از کنت عمیاً اسئلك بأعلام هدایتک و رایات نصرتک بأن توقفتنی و احببتک علی الاستقامة

steadfast in Thy Cause and patient in Thy days. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the All-Knowing, the All-Wise.

على امرک و الصبر في أيامک انک انت المقتدر
على ما تشاء و انک انت العليم الحكيم انتهى

- 68 And likewise, mention was made in the petition of Mulla Muhammad the Barber and of his wife (upon them be the glory of God). This is what hath been sent down for him from the heaven of the loving-kindness of our gracious Lord.

68 و همچنين ذکر جناب ملا محمد سلمانی و ضلع
ایشان علیهما بهاء الله در عریضه بود هذا ما نزل
له من سماء عناية ربنا الكريم

- 69 O Muhammad! Thou hast previously attained unto My mention, as My all-encompassing knowledge doth testify. We make mention of thee, as a token of Our grace, with My gracious remembrance. Know thou the station of My remembrance of thee and My attention towards thee from the direction of My mighty prison. Let not circumstances sadden thee and turn thee from the Source of verses. Be thankful unto thy Lord and remain in manifest joy. The glory of God rest upon thee and thy wife, from God, the Lord of all worlds.

69 يا محمد قد فزت بذكری من قبل يشهد بذلك على
المحيط و نذكرک فضلاً من عندنا بذكری الجميل ان
اعرف مقام ذکرى اياک و توجهی اليک من
شطر سجنی المتين اياک ان يحزنک الشئون عن
منزل الآيات ان اشکر ربک و کن على فرح
مبين البهاء عليك و على ضلعتک من لدى الله
رب العالمين انتهى

- 70 And regarding what was mentioned in the petition of Haydar-'Ali Bey, this is what was revealed for him from the tongue of our Lord, the Most Exalted, the Most Great. He, exalted and mighty be He, saith:

70 و همچنين ذکر جناب حيدر على بيک در
عریضه ايشان مذکور هذا ما نزل له من لسان
ربنا العلى العظيم قوله جل و عز

- 71 He is the Ever-Present, the All-Seeing, the All-Knowing, the All-Wise.

71 هو الحاضر الناظر العليم الحكيم

- 72 God beareth witness that there is none other God but Him. They who have turned to the Most Sublime Horizon are men whom the ornaments of the world have not kept back from God, the Lord of all beings, nor have they been frightened by the power of the divines and their clamor regarding this Most Great News. These are servants who have arisen and declared: "God is our Lord and the Lord of all who are in earth and heaven," and we bear witness to that which God hath testified, that there is none other God but Him, the Single, the One, the Mighty, the Praiseworthy.

72 شهد الله انه لا اله الا هو و الذين اقبلوا الى الأفق
الأعلى اولئك رجال لا تلهيهم زخارف الدنيا
عن الله مولى الورى و لا تخوفهم شوكة العلماء و
ضوضائهم في هذا النبأ العظيم اولئك عباد قاموا
و قالوا الله ربنا و رب من فى الأرض و السماء
و نشهد بما شهد الله انه لا اله الا هو الفرد الواحد
العزیز الحميد

- 73 O Haydar-'Ali! We have turned toward thee and made mention of thee as a token of Our grace, that thou mayest rejoice and be of the thankful ones. This is a Day wherein all the friends of God must fix their gaze upon the horizon of unity, and speak and act in a manner befitting the Cause of God - that which is the cause of its glory. Blessed is the soul that hath found the fragrance of its Lord's utterance, and woe unto every heedless and remote one. The divines of the earth, in their nights and days, are occupied with the mention of the Lord of all beings. As thou canst observe, they speak His praise from pulpits and mosques, acknowledging His greatness and His Manifestation. Yet when the Day of God appeared and the lights of His countenance shone forth from the horizon of His Will, all remained

73 يا حيدر قبل على انا توجهنا اليک و ذکرناک
فضلاً من عندنا لتفرح و تكون من الشاکرين
امروز روزیست باید جمیع دوستان الهی بافق
اتحاد ناظر باشند و به ما ینبغی لأمر الله تکلم
نمائند و عمل نمایند آنچه را سبب عزت امر
است طوبی لنفسی وجدت عرف بیان ربها
الرحمن و ویل لكل غافل بعيد علمای ارض در
لیالی و ایام بذكر مالک انام مشغول چنانچه
مشاهده میشود در مساجد و منابر بذكرش
ناطقند و بر عظمت و ظهورش مقرر و معترف
و چون يوم الله ظاهر و انوار وجه از افق اراده

veiled save whom God wished. Praise the Intended One of the worlds, Who enabled thee to recognize this mighty Cause. At all times, beseech Him to protect thee and keep thee steadfast on this Path whereon feet have slipped. With utmost joy and fragrance, occupy thyself with the remembrance of the Beloved and fix thy gaze upon His horizon, and say:

مشرق کل محتجب الا من شاء الله حمد کن مقصود عالميانا که تو را مؤید فرمود بر این امر عظیم و در جمیع احوال از او بخواه تا ترا حفظ نماید و مستقیم دارد بر این صراطیکه زلت منه الأقدام بکمال روح و ریحان بذكر محبوب مشغول باش و بافتش ناظر و

- 74 O Thou Intended One of the world and Beloved of the nations! I have cast aside all I possess before Thy face, hoping for that which is with Thee. I beseech Thee by Thy bounty and grace not to disappoint me, and to ordain for me by Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds. O my Lord! Enable me and my wife and daughter to do that which Thou lovest and art pleased with. Verily Thou art the Lord of the Last and the First, and the Sovereign of the throne on high and of earth below. There is none other God but Thee, the All-Knowing, the All-Wise.

74 قل یا مقصود العالم و محبوب الأمم قد نبذت کلها عندی امام وجهک راجیاً ما عندک استلک ان لا تخیبنی بحدک و فضلک و تکتب لی من قلبک الاعلی ما ینفعنی فیکلّ عالم من عوالمک ای ربّ و قفنی و ضلعی و بنتی علی ما تحبّ و ترضی انک مالک الآخرة و الأولى و مولی العرش و الثری لا اله الا انت العلیم الحکیم انتی

- 75 As for the ascension of the leaf [woman] upon her be the Glory of God, mention of her was heard from the tongue of Truth, exalted be His glory, some time ago. Indeed, this servant has repeatedly observed her mention in some divine Tablets. God willing, Aqa Siyyid 'Abdu'l-Hadi has been and will be blessed to observe this. Verily our Lord, the Most Merciful, is the Compassionate, the Giving, the Forgiving, the Merciful. This servant conveys greetings and salutations to them. God willing, henceforth they will make earnest effort in safeguarding affairs lest that which would harm the Divine Lote-Tree should appear. I beseech the True One, exalted be His glory, for confirmation and assistance for them and for others.

75 و اما در ارتفاع ورقه علیها بهاء الله ذکرشان از لسان حقّ جلّ جلاله چندی قبل استماع شد بلکه مکرّر ایفانی در بعضی از الواح الهی ذکر او را مشاهده نموده انشاء الله جناب آقا سید عبدالمهادی هم بمشاهده آن فائز شده و میشوند انّ ربنا الرحمن هو المشفق المعطى الغفور الرحيم ایفانی خدمت ایشان تکبیر و سلام میرساند انشاء الله از بعد در حفظ امور سعی بلیغ مبذول دارند لئلاّ یتظهر ما یرجع ضرره الی السدره از حقّ جلّ جلاله از برای ایشان و سایرین توفیق و تأیید مبطلیم

- 76 And as to that which that spiritual beloved one mentioned concerning the honored Haji Faraju'llah (upon him be the glory of God) and his petition: the petition was laid before the Presence of the Countenance of the Beloved of the worlds. Likewise, the petition of his wife (upon her be the glory of God). This is what hath flowed from the Euphrates of the mercy of our Expounder, the Most Generous Lord. Glorified and exalted is He:

76 و اینکه آنخیب روحانی ذکر جناب حاجی فرج الله علیه بهاء الله و عریضه ایشانرا نمودند عریضه امام وجه محبوب عالم عرض شد و همچنین عریضه ضلع ایشان علیها بهاء الله هذا ما جرى من فوات رحمة ربنا المبین الکریم قوله جلّ و عزّ

- 77 In the Name of Him Who ruleth over the world

77 بسمی المهیمن علی العالم

- 78 Blessed is the countenance that hath turned toward the Face of God, and blessed is the herald who hath raised his voice among the servants with this Name, whereby the backs of the wicked were broken and the faces of the righteous were illumined - they who cast away whatsoever was with the people, turning unto God, the All-Possessing, the Self-Subsisting.

78 طوبی لوجه توجه الی وجه الله و لمناد نادى بین العباد بهذا الاسم الذی به انکسر ظهر الفجار و انارت وجوه الأبرار الذین نبدوا ما عند الناس مقبلین الی الله المهیمن القیوم

- 79 O Farajullah! By God, the Lord of all beings maketh mention of thee from the Most Exalted Horizon, and counseleth thee with that which shall profit thee in this world and the next. Verily thy Lord is the Mighty, the All-Loving. Hold fast unto the fear of God and unto that which hath been revealed in the Book, as a command from His presence - and He is the Truth, the Knower of things unseen.
- 79 يا فرج الله تالله يذكرک مالک الوری من الأفق الأعلى ویوصیک بما ینفعک فی الآخرة و الأولى انّ ربک هو العزیز الودود تمسک بتقوی الله و ما انزل فی الکتاب امراً من عنده و هو الحق علام الغیوب
- 80 Say: Verily trustworthiness is the sun in the heaven of My commandments, truthfulness is its moon, and virtuous character its stars - yet most of the people understand not. Hold fast unto the Book of God and what hath been sent down therein. Verily it is a lamp unto the faithful and a sign of the Ancient of Days amongst the nations. Blessed is he who hath recognized and attained - verily he is of the people of Baha, inscribed in the Preserved Tablet.
- 80 قل انّ الأمانة هی شمس سماء اوامری و الصدق قرها و الأخلاق انجمها ولكنّ القوم اکثرهم لا یفقهون تمسک بکتاب الله و ما نزل فیہ انه لمصباح لأهل الوفاء و آية القدم بین الأمم طوبی لمن عرف و فاز انه من اهل البهاء فی لوح مسطور
- 81 We make mention of thee, that thou mayest in this hour give thanks unto thy Lord, the Possessor of all being. And We make mention of My handmaiden who hath turned toward My horizon, attained unto My days, and acknowledged that which My Tongue hath uttered. Blessed is she, and blessed are My handmaidens who have believed in God, the Lord of the seen and the unseen.
- 81 انّا ذکرناک و فی هذا الحین لتشکر ربک مالک الوجود و نذکر امتی الّتی اقبلت الی افقی و فازت بأیامی و اقرت بما نطق به لسانی طوبی لها و لامائی اللّائی آمن بالله ربّ الغیب و الشّهود
- 82 Thy letter hath come before Us and We have heard thy call. We answer thee with this Preserved Tablet which was hidden in the knowledge of God and made manifest in His praiseworthy station. Thus hath the Tongue of Grandeur spoken and the Dove of Utterance cooed upon the branches. Verily there is no God but He, the Dominator over what was and what shall be.
- 82 قد حضر کتابک و سمعنا نداءک اجبناک بهذا اللّوح المحفوظ الّذی کان مکنوناً فی علم الله و ظاهراً فی مقامه المحمود کذلک نطق لسان العظمة و هدرت حمامة البیان علی الأغصان انه لا اله الا هو المهيمن علی ما کان و ما یكون انتهى
- 83 May the souls mentioned come to know the station of Divine remembrance and strive diligently to preserve it. This ephemeral one ceaselessly beseecheth the Eternal Lord to aid His loved ones in that which is the cause of salvation and deliverance for all. Verily He hath power over all things.
- 83 انشاء الله نفوس مذکوره مقام ذکر الهی را بدانند و در حفظش سعی بلیغ مبذول دارند اینفانی لازال از ربّ باقی مسئلت مینماید که دوستان خود را مؤید فرماید بر آنچه که سبب نجات کل و علت رستگاری کل است انه علی کلّ شیء قدير
- 84 Glorified art Thou, O my God and the One remembered in my heart! I beseech Thee by the pavilion of Thy glory which hath encompassed the world, and by Thy Name through which Thou hast subdued the nations, and by the ocean of Thy grace and the river of Thy generosity and the sun of Thy bounty and the heaven of Thy bestowal, to send down upon Thy loved ones that which shall preserve them from the oppressors among Thy creatures and draw them nigh unto Thee in such wise that neither the swords of the wicked nor the arrows of the ungodly
- 84 سبحانک یا الهی و المذکور فی فؤادی استلک بجبّاء مجدک الّذی احاط العالم و باسمک الّذی به سخرت الأمم و ببحر فضلک و فرات کرمک و شمس جودک و سماء عطائک بأن تنزل علی احبتک ما یحفظهم من طغاة خلقک و یقریهم الیک علی شأن لا تمنعهم اسیاف الأشرار عن التوجّه الیک و لا سهام الفجار عن الاقبال الی افقک

shall prevent them from turning unto Thee and advancing toward Thy horizon.

- 85 O Lord! This is Thy Day, the mention of which Thou hast sent down in Thy Scriptures, Books, Scrolls and Tablets, and which Thou didst announce through the tongues of Thy Messengers, Thy chosen ones and Thy Prophets. I beseech Thee to send down in it upon Thy servants that which beseemeth Thy Self. O Lord! This is the Day wherein all created things have been perfumed by the fragrance of Thy raiment and all contingent beings have been attracted by the sweetness of Thy call and Thy utterance. I beseech Thee by the arks upon the seas of Thy commandments and the pearls of the ocean of Thy knowledge, to send down from the heaven of Thy power and the clouds of Thy might that which shall exalt the Cause of Thy friends and loved ones in such wise that the necks of the proud among Thy creatures shall be humbled before them. Verily Thou art He Whom nothing whatsoever can frustrate and no matter can hinder. Thou doest what Thou wilt by Thy sovereignty and ordainest what Thou pleasest by Thy command. Verily Thou art the Strong, the Almighty, the All-Powerful.

- 86 The petition was from the honored Karbala'i Mihdi (upon him be the glory of God), and therein the honored Aqa Siyyid 'Abdu'l-Hadi (upon him be glory and honor) had made mention of certain matters. These were laid before the Most Holy, the Most Exalted Presence.

- 87 And this is what the Desired One hath spoken. Glorified be His majesty:

- 88 We are indeed the Witness and the Witnessed.

- 89 O Mihdi! Thy petition was presented before the Most Holy Court, and its answer was sent down from the heaven of divine will. Blessed art thou for having acknowledged and sought the ocean of forgiveness of thy Lord, the Forgiving, the Merciful. Man must at all times fix his gaze upon truth and act in accordance with that which is befitting. Praise be to God that thou hast attained unto the outpourings of the All-Bountiful and hast partaken of the choice wine of divine love. Verily He hath forgiven thy sins and hath sent down for thee that from which the sincere ones perceive the fragrance of God's bounty, the Lord of what was and what shall be. Hold thou fast unto the cord of His grace and say: I beseech Thee to assist me in serving Thee and to aid me in that which Thou lovest and art pleased with. Verily Thou art the Most Merciful of the merciful ones and the Answerer of those who call upon Thee. There is none other God but Thee, the Forgiving, the Bountiful.

85 ای ربّ هذا يومك الذي نزل ذكره في زبرك و كتبك و صحفك و الواحك و اخبرت به السن سفرائك و اصفياك و انبيائك استلک بأن تنزل فيه علي عبادك ما ينبغي لنفسك ای رب هذا يوم تعطرت فيه الكائنات من عرف قيصك و انجذبت الممکات من حلاوة نداءك و بيانك استلک بسفائن بحور اوامرک و لآلی قلزم علمک بأن تنزل من سماء قدرتك و سحاب قوتک ما يرتفع به امر اولياک و احباک علی شأن تخضع لهم اعناق المتکبرين من خلقک انک انت الذي لا يعجزک شيء و لا يمنعک امر تفعل ما تشاء بسلطانک و تحکم ما تريد بأمرک و انک انت القوى المقتدر القدير

86 و عريضه از جناب كربلائی مهدی علیه بهاء الله بوده و در آن جناب آقا سيّد عبدالهادی علیه ۹۶ [بهاء الله] از بعضی ذکر نموده اغتراب در ساحت اقدس عرض شد

87 و هذا ما نطق به المقصود قوله جلّ جلاله

88 انا الشاهد و انا المشهود

89 يا مهدی عريضهات در ساحت اقدس عرض شد و جواب آن از سماء مشيت الهی نازل طوبی لک بما اعترفت و اردت بحر غفران ربّک الغفور الرحيم در هر حال انسان باید بحق ناظر باشد و بآنچه سزاوار است عمل نماید الحمد لله آنجناب بفيوضات فياض فائز شد و از رحيق محبت الهی آشاميد انه غفر خطاياک و انزل لک ما يجد منه المخلصون عرف عنایة الله رب ما کان و ما يكون تمسک بجبل فضله و قل استلک بأن تؤيدني علی خدمتك و توقفتني علی ما تحبّ و ترضی انک انت ارحم الراحمين و محجب السائلين لا اله الا انت الغفور الكريم انتهى

- 90 Mention was also made of Aqa Shir-'Ali, and the mother and spouse and spouse of Karbila'i Mihdi, and daughter and several other handmaidens. All their names were presented at the Throne, and all were blessed with the favors of God, and for each one wondrous and sublime verses dawned forth from the horizon of divine grace in such wise that the worlds of the seen and the unseen were illumined thereby. Blessed is the ear that hath heard and the eye that hath seen, and woe unto every heedless and doubtful denier. The glory shining forth from the heaven of the bounty of our Lord, the Gracious, be upon you and upon those with you and upon them who have testified to that whereunto God testified before the creation of the heavens and the earth. And praise be to God, the Lord of the worlds.
- 90 و همچنین ذکر جناب آقا شیرعلی و ام و ضلع و ضلع جناب کربلائی مهدی و بنت و چند امه دیگر نموده بودند جمیع اسامی در مقر عرش عرض شد و جمیع بعنایه الله فائز گشتند و مخصوص هر یک آیات بدیعه منیعه از افق فضل الهی اشراق نمود بشأنیکه عالم غیب و شهاده از آن منور گشت طوبی لأذن سمعت و لعین رأیت و ویل لكل غافل محتجب مریب البهء المشرق من افق سماء عنایه ربنا الکریم علی جنابکم و علی من معکم و علی الذین شهدوا بما شهد الله قبل خلق السموات و الارضین و الحمد لله رب العالمین
- 91 At this moment, by command We turned toward the Most Exalted Horizon, and after arising in the presence of the Tongue of Grandeur spoke this most sublime word: O thou who art present! Today the Cause of unity and concord is most mighty, and in truth it is the means of the elevation and advancement of the Cause. May the One True God, exalted be His glory, raise up souls who shall arise to render this service, for verily He is powerful over all things.
- 91 در این حین حسب الامر بافق اعلى توجه شد و بعد از قیام در حضور لسان عظمت باینکلهء علیا ناطق یا عبد حاضر امروز امر اتحاد و اتفاق بسیار عظیمست و فی الحقیقه سبب ارتقا و ارتفاع امر اوست واسطهء وحیده از برای استواء کلهء مبارکه بر کرسی ظهور حق جل جلاله مبعوث فرماید نفوسی را تا بر این خدمت قیام نمایند انه علی کلشیء قدير
- 92 In like manner did they say: Mention Ali Pasha Khan, upon him be the Glory of God, and convey to him greetings from before the Truth that he may rejoice and be among the thankful ones. Say: O Ali, grieve not over anything, for in all that appeareth from Him there is a wisdom which none knoweth save He. Submit thyself unto God that the winds of His Will may turn thee as they please and move thee as they desire. Praise be to God, thou art mentioned before the Truth. Soon shall the station of the believers and the successful ones be made manifest in the earth. All must preserve their station through His Most Exalted Name. The Glory be upon thee and upon those with thee who have drunk of My Choice Wine sealed with My Self-Subsisting Name.
- 92 و همچنین فرمودند علی پاشا خان علیه بهاء الله را ذکر نما و از قبل حق تکبیر برسان لیفرح و یكون من الشاکرین قل یا علی لا تحزن من شیء ان فیکل ما یظهر من عنده حکمة لا یعلمها الا هو سلم نفسک الى الله لتقلبک اریاح مشیته کیف نشاء و تحركک کیف ترید الحمد لله لدی الحق مذکوری زود است که مقام مؤمنین و فائزین در ارض ظاهر شود باید کل مقام خود را باسمه تعالی حفظ نمایند البهء علیک و علی من معک من الذین شربوا رجیتی المختوم باسمی القیوم انتی
- 93 This servant conveyeth greetings and salutations. Some time ago a letter was sent to his presence. It is hoped that in all conditions he will gaze toward the Most Exalted Horizon and act according to what God hath willed. Verily, He is the Protector of the doers of good and the beneficent ones.
- 93 اینعبد خدمتشان سلام و تکبیر میرساند چندی قبل مکتوبی هم خدمت ایشان ارسال شد امید است که در کل احوال بافق اعلى ناظر باشند و به ما اراده الله عامل انه ولی العالمین و المحسنین
- 94 To the beloved of the heart, his honor Mirza Kh., upon him be the Glory of God, the Lord of Names, greetings are conveyed. Afterwards, numerous letters arrived from various directions and their details were submitted to the Most Holy Court, and answers descended from the heaven of favor and
- 94 خدمت محبوب فؤاد جناب میرزا خی علیه بهاء الله مالک الاسماء تکبیر عرض میشود و بعد مراسلات عدیده از اطراف رسیده و تفصیل ایشانرا بساحت اقدس عرض نموده اند و جواب از سماء عنایت نازل و ارسال شد و از ارض

were dispatched. From the land of Sh., a letter arrived from his honor Aqa Mirza Ahmad, upon him be the Glory of God, wherein were mentioned certain names, for each of whom was revealed and sent a most wondrous and impregnable Tablet. The ocean of bounty is surging and the sun of grace is shining. Blessed are they that attain, both men and women.

شاه مکتوبی از جناب آقا میرزا احمد علیه بهاء
الله رسید اسامی جمعی در او مذکور مخصوص هر
یک لوح ابداع منع نازل و ارسال شد بحر العنایة
مواج و شمس الفضل مشرقة طوبی للفائزین و
للفائزات

95 From the verdant land also, petitions arrived repeatedly, adorned with mention of his honor Mirza. Praise and glory be to God that between some the fragrance of love is diffused. God willing, this fragrance will waft in all directions and spread until in every city of the cities its sweet scent is diffused and emanating. Verily He is powerful over all things and wise in all things. There is no God but He, the All-Hearing, the Answering One.

95 از اراض خضرا هم مکرر عرایض رسید و بذکر
جناب میرزا مزین لله الحمد و المنة که مابین بعضی
عرف محبت متضوع انشاء الله در جمیع جهات
این عرف سیاحت نماید و سایر شود تا در هر
بلدی از بلدان رایحه طیبه اش متضوع و ساطع
گردد انه علی کلشی قدیر و بکلشی حکیم لا
اله الا هو السميع المجیب

96 After completing the reply to your previous letter, another letter dated the nineteenth of Muharram al-Haram arrived which, like lamp oil, gave light to the lamp of love and sustained it. God willing, may you ever be adorned and embellished with the Kawthar of grace and the glances of favor, and remain fresh and joyous. The honored gentleman, His Holiness the Name of God M., upon him be the most glorious of all glory, hath written mention of you and hath spoken with perfect love and sincerity, even concerning your debts and likewise the sale of property, and an answer was written and sent to His Holiness as commanded. Whatever was deemed expedient was accepted. God willing, the recompense of all hath been and is with God, exalted be His glory. Verily He is our Protector and your Protector in the Hereafter and in this world, and He is the All-Hearing, the Answering One.

96 بعد از اتمام جواب دستخط قبل آنجناب
دستخط دیگر که بتاریخ نوزدهم محرم الحرام بود
بمثابه دهن سراج محبت را روشنی داد و ممد
شد انشاء الله لازال از کوثر عنایت و لحاظ
مکرم مزین و مطرّز و تازه و سرور باشید
آقای معظم حضرت اسم الله مه علیه منکّل
بهاء ابهه ذکر آنجناب را مرقوم داشته اند و بکمال
محبت و صدق و راستی تکلم فرموده اند حتی
از دیون آنجناب و همچنین بیع ملک و جواب
حسب الأمر بحضرت ایشان نوشته ارسال شد
آنچه مصلحت دیده اند مقبول افتاد انشاء الله
مکافات کل با خود حق جلّ جلاله بوده و
هست انه ولینا ولیکم فی الآخرة و الأولى و هو
السمیع المجیب

97 As for the mention that was made of his honor Zayn from the people of K., upon him be the Glory of God, it was submitted. This is what the Tongue of the All-Bountiful spoke in reply, exalted be His majesty:

97 اینکه ذکر جناب زین من اهل ک علیه بهاء
الله نموده بودند عرض شد هذا ما نطق به لسان
الوهاب فی الجواب قوله عزّ اجلاله

98 In My Name, the Concealer, the All-Knowing

98 بسمی الستار العلیم

99 O Zayn! Thou hast attained unto that which hath flowed from the Most Exalted Pen and reached a station which God hath made the rallying point of them that are nigh unto Him. Hold fast unto that which We have counseled thee aforetime and that which We have revealed in the Book. Verily, it will draw thee nigh unto Him and strengthen thee in all His worlds. Thy Lord is, in truth, the All-Knowing, the All-Informed.

99 یا زین آنک فزت بما سطر من القلم الأعلى و
حضرت مقاماً جعله الله مطاف المقربین تمسک
بما وصیناک من قبل و بما ازلناه فی الکتاب انه
یقربک الیه و یؤیدک فیکلّ عالم من عوالمه انّ
ربک هو العلیم الخبیر

100 Be vigilant in the Cause, silent when prudence demandeth, and eloquent in this Name through which, when it appeared, the Tongue of Grandeur proclaimed: "The Kingdom belongeth unto God, the Lord of all worlds!" O Zayn! We counsel thee to unity and to that which befitteth this momentous Announcement. Exert your utmost effort in unifying the friends. This is a Day whereon none should regard himself or that which profiteth him, but rather that whereby the Cause of God may be exalted. This is My bidding unto thee and unto those who have turned towards My horizon and have held fast unto My perspicuous Book. That which appeareth for God's sake shall not, I swear by My life, be lost, nor ever will be lost. Say: O My loved ones! Cast away your differences and hold fast unto the cord of the Cause, by the command of your Lord, the Mighty, the Powerful. Confine thy affairs to that which We have commanded thee. Verily, it shall profit thee, by My Self that prevaieth over all who are in the heavens and the earth. God willing, be mindful of this matter in all conditions and hold fast unto it, for through the light of unity shall all regions, nay, all corners of the earth be illumined. Remember thou the days of attaining My presence when thou wert in the company of the Wronged One and didst hear with thine own ears that which the Interlocutor of the Mount uttered in His mighty and impregnable Prison. We, from this station, send Our glorification upon thee and upon My loved ones who have held fast unto justice and equity and have turned unto My straight Path.

101 Indeed, this service is the greatest of all services, for through discord matters arise which God, exalted be His glory, hath forever forbidden. Discord hath ever been the cause of dispersion, instability, and the loss of rank and station. I beseech God, exalted be His glory, to assist the assured souls to turn unto this station. This evanescent servant testifieth that whosoever ariseth to render this service shall be accounted among the most exalted, most ancient, most upright, and most honored of servants in the sight of God and shall be recorded thus in His Book. Blessed is he who attaineth unto this mighty station.

102 Concerning what was written about Shaykh Yahya, upon him be the glory of God, the honored Ismu'llah Jamal, upon him be all the most glorious glory, hath repeatedly mentioned him. He is blessed with the favors of God, exalted be His glory. The Most Holy, Most Exalted Tablet shall also be specifically revealed for him, God willing. Greetings be conveyed to the honored Mirza and Shaykh, upon them both be the glory of

100 کن ساهرّاً في الأمر و صامتاً بالاعتصاء و ناطقاً بهذا الاسم الذي اذا ظهر نطق لسان الكبرياء الملك لله رب العالمين يا زين نوصيك بالاتحاد و بما ينبغي لهذا النبأ العظيم كمال جهد را در اتحاد احباب مبذول داريد هذا يوم لا ينبغي لأحد ان ينظر الى نفسه او فيما ينفعه بل الى ما يرتفع به امر الله هذا امرى عليك و على الذين اقبلوا الى افقى و تمسكوا بكتابي المبين آنچه لله ظاهر شود لعمري ضايغ نشده و نخواهد شد قل يا احبائي ضعوا ما عندكم من الاختلاف و تمسكوا بحبل الأمر امرأ من لدن ربكم المقتدر القدير ان اقتصر امورك على ما امرناك به انه ينفعك و نفسى المهيمنة على من فى السموات [و الأرضين انشاء الله در جميع] احوال باينفقره ناظر باشيد [و متمسك چه كه بنور اتفاق] آفاق بل جميع جهات عالم منور مشاهده شود ان اذكر ايام لقائى اذ كنت حاضراً لدى المظلوم و سمعت بأذنك ما نطق به مكلم الطور [فى سجنه المحكم] المتين انا نكبر من هذا المقام عليك و على احبائي الذين تمسكوا [بالعدل] و الانصاف و توجهوا الى صراطى المستقيم انتهى

101 فى الحقيقة اينخدمت اعظم خدمتها بوده چه كه در اختلاف اموراتى حادث شود كه لازال حق جلّ جلاله از آن نهى فرموده اختلاف سبب تشّت و تزلزل و سقوط رتبه و مقام بوده و هست از حق جلّ جلاله سائل و آمل كه تأييد فرمايد نفوس موقنه را بر توجه باينمقام اينخدم فانى شهادت ميدهد هر نفسى باينخدمت قيام نمايد او از اعلى العباد و اقدمهم و اقومهم و اعزهم لدى الحق مذكور و در كتاب الهى مسطور طوبى لمن فاز بهذا المقام العظيم

102 اينكه در باره جناب شيخ يحيى عليه بهاء الله مرقوم فرمودند حضرت اسم الله جمال عليه من كلّ بهاء ابهاء مكرّر ذكر ايشانرا نموده اند بعنايت حق جلّ جلاله فائزند لوح امع اقدس هم مخصوص ايشان انشاء الله عنايت ميشود خدمت جناب ميرزاى مذكور و جناب شيخ عليهما ۹

God, and divine confirmation and assistance are besought for them from God, exalted be His station.

- 103 As for the mention of Aqa Mirza Buzurg, upon him be the glory of God, praise be to God that he hath attained, both before and after, unto the remembrance of God, exalted be His glory, and unto wondrous and sublime Tablets. His petition was presented before the Most Holy, Most Exalted Presence on a certain night. This is what was revealed for him from the Kingdom of our Lord's will, the Lord of earth and heaven. His words, exalted be His glory:

- 104 In My Name, the Hearer, the Answerer

- 105 A mention from before the Wronged One to him whose sighs ascended in the love of God, the Lord of the worlds, and to whom the Supreme Pen hath testified concerning his turning to the most exalted Summit when the people were in evident doubt. Blessed art thou for having drunk the choice wine of certitude from the hands of bounty and for having turned toward the Countenance when every remote scholar turned away from it. Give thanks unto God for having turned toward thee from the direction of the Prison and accepted what came upon thee in His straight Path. Behold, then call to mind what befell God's Messengers and His Emissaries aforetime at the hands of the wrongdoers. Woe unto every shepherd who betrayed God's flock, and blessed is the maidservant who heard, turned toward and responded to her Ancient Lord. Say: Woe unto you, O company of the ignorant! Ye have been heedless of Him Whom ye invoke and have turned away from the Face towards which turn the near ones since time immemorial and around which circle all who are endowed with insight. Say: How long will ye follow vain desires? Cast aside what ye possess of idle fancies and vain imaginings and take what hath been given you from your Lord, the Forgiving, the Generous. The glory be upon thee and upon those who have attained unto God's Cause in His wondrous Day. Grieve not for what hath befallen thee. By My life! God hath ordained for thee that which shall solace the eyes of the sincere ones. Praise be to God, the Lord of the worlds.

- 106 And concerning the mention of Karbila'i Muttalib, upon him be the Glory of God, after presenting this Most Exalted Word, these words specifically for him were revealed from the Supreme Pen. His mighty mention and praise saith:

- 107 In My Name, the Wronged One, the Stranger

- 108 O Muttalib! Thy mention flowed from the pen of one of God's friends who speaketh of Him and standeth firm in service to His

٦٦ [بهاء الله] تكبير عرض میشود و از حق تعالی شأنه از برای ایشان توفیق و تأیید میطلبد

103 و اینکه ذکر جناب آقا میرزا بزرگ علیه بهاء الله را نموده بودند الحمد لله ایشان از قبل و بعد بذكر حق جلّ جلاله و الواح بدیعه منیعه فائز گشته اند و عریضه ایشان در شبی از شبها در ساحت امنع اقدس عرض شد هذا ما نزل له من ملکوت مشیة ربنا و رب الارض و السماء قوله جلّ جلاله

104 بسمی السامع المجیب

105 ذکر من لدی المظلوم الی الذی صعدت زفراته فی حبّ الله ربّ العالمین و شهد القلم الأعلى باقباله الی الذروة العلیا از کان الناس فی ریب مبین طوبی لک بما شربت ریحیق الایقان من ابادی العطاء و توجهت الی الوجه از عرض عنه کلّ عالم بعید ان اشکر الله بما اقبل الیک من شطر السجن و قبل ما ورد علیک فی سبیلہ المستقیم فانظر ثم اذکر ما ورد علی رسل الله و سفرائه من قبل بما اکتسبت ایدی الظالمین و یل لکل راع خان فی اغنام الله و طوبی لأمة سمعت و اقبلت و اجابت مولها القديم قل و یل لکم یا معشر الجهلاء قد غفلتم عن الذی تدعونہ و اعرضتم عن وجه اقبل الیه المقربون فی ازل الآزال و طاف حوله کل عارف بصیر قل الی متى تتبعون الهوی ضعوا ما عندکم من الظنون و الأوهام و خذوا ما اوتیت من لدن ربکم الغفور الکریم البهاء علیک و علی الذین فازوا بأمر الله فی یومه البدیع لا تحزن عما ورد علیک لعمری قد قدر لک من لدی الله ما تقر به عیون المخلصین الحمد لله رب العالمین انتهى

106 و اینکه ذکر جناب کربلائی مطلب علیه بهاء الله نموده بودند بعد از عرض اینکلمه علیا مخصوص ایشان از قلم اعلی جاری و نازل قوله عزّ ذکره و ثنائہ

107 بسمی المظلوم الغریب

108 یا مطلب ذکر از قلم یکی از دوستان الهی که [بذکرش] ناطق و بر خدمت امرش قائم است

Cause. Therefore the Sun of loving-kindness hath once again shone forth from the horizon of grace, and hath mentioned thee with most wondrous praise. If thou wert to become aware of the ocean of divine mention, thou wouldst utter "Thine is the praise, O God of the worlds" throughout the nights and days. Strive that there may be manifested from thee that from which the fragrance of eternity may be inhaled. In these days, if a soul attaineth unto but a single word from the Lord of Oneness, he is mentioned among the sincere ones in the Manifest Book. The divine Word cannot be effaced by water, nor can the vicissitudes of time alter it. It appeareth by God's will, is known by His Name, and is adorned with the ornament of perpetuity. Blessed is the soul that hath attained unto it and preserved it through the Name of its Lord, the Almighty, the Protecting, the All-Knowing, the All-Informed. Rejoice thou in My mention of thee, then give thanks to thy Lord, the Generous. Blessed are they who have heard and turned toward Him, and woe unto those who turn away.

- 109 Since mention of Karbila'i Muttalib appeared in two of your letters, therefore two mentions of him were sent down from the heaven of God's Will. It behooveth us to observe and reflect upon the ocean of our Lord's grace - the Lord of all who are in the heavens and the earth. By the life of the Desired One! Every scribe, every reckoner, every speaker, every learned one, and every person of insight is powerless to reckon His bounties. The divine favor hath reached such a degree that, God forbid, there is fear it might remain hidden due to its abundant worth and station. We beseech and implore His wondrous grace and favor that He may make His servants aware and assist them to attain the sweetness of the All-Merciful's utterance. Whosoever findeth it would sacrifice his spirit for a single letter of His verses. Every fair-minded and knowing one beareth witness to this.

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جاری لذا آفتاب عنایت از افق [فضل مرّة] آخری اشراق نمود و تو را بابدع اذکار ذکر فرمود [اگر بر] بحر ذکر الهی [ملفتت] شوی در لیالی و ایام به لک الحمد یا اله العالمین ناطق گردی [جهد] نما [تا] ظاهر شود از تو آنچه که عرف خلود از او استشمام گردد این ایام اگر نفسی [دارای یک کلمه] از نزد مالک احدیه شود او از مخلصین در کتاب مبین مذکور کلمه الهی را آب محو نماید و حوادث زمان او را تغییر ندهد باراده حق ظاهر و باسم حق معروف و بطراز بقا مزین طوبی لنفس فازت بها و حفظها باسم ربها المقتدر المهیمن العلیم الخبیر ان افرح بذکری ایاک ثم اشکر ربک الکریم طوبی للذین سمعوا و اقبلوا ویل للمعرضین انتهى

109 ذکر جناب کربلائی مطلب چون در دو دستخط آنجناب بوده لذا از سماء مشیت حق دو کرمه ذکرشان نازل لنا ان نظرو و تنفکرو فی بحر فضل ربنا و رب من فی السموات و الارض لعمر المقصود یعجز عن احصائه کل کاتب و کل محاسب و کل ناطق و کل عالم و کل عارف بصیر نعمت الهی بشارتی رسیده که نعوذ بالله بیم آنست که از کثرت قدر و مقامش مستور ماند از بدایع فضل و عنایتش سائل و راجی که عباد خود را آگاه فرماید و تأیید نماید تا بلذت بیان رحمن فائز شوند من وجد ینفق روحه لحرف من آیاته یشهد بذلک کل منصف علیم

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BH00171

To: *Haji Mirza Hasan, in Tihiran*

Date: 1299 ? [1881-1882]

- 1 In the name of our Most Great, Most Holy, Most Glorious Lord!
- 2 Praise sanctified above the mention of all created things be-fitteth Him Who is worthy and deserving, Who with His Self-Subsisting Name hath removed the seal from the choice sealed Wine and summoned all the peoples of the world, both high and low, to partake thereof, that all might drink from the same fountain and gather beneath the shade of the blessed Word, until upon every brow may be seen inscribed the seal "Verily, we are God's." This is the most exalted station, the most sublime habitation, and the highest rank. I beseech Him, exalted be He, to aid all to recognize this most sublime and most exalted Station, this ultimate Purpose. Verily, He is the Omnipotent over whatsoever He willeth, and within His grasp lie the reins of all who dwell in the heavens and on earth.
- 3 O beloved of my heart! The horizon of the servant's heart hath been illumined by the dawning lights of the Sun that hath shone forth from the heaven of your praise of God, our Beloved and your Beloved, our Goal and your Goal, our Object of worship and the Object of worship of all within the kingdoms of Command and Creation. The Kawthar of your remembrance hath so transported me that I soared on the wings of detachment until I attained the presence of the Countenance and presented that which you had sent. Thereupon the Tongue of Grandeur spoke that which caused faces to shine and hearts to melt, saying:
- 4 In My Name, the Wronged One, the Stranger
- 5 O bearer of the name Ha! Hearken with thy inner ear to the call of the Wronged One and convey it to God's loved ones, that perchance the fragrant breezes of the utterance of the All-Merciful may encompass all contingent beings and enable them to attain their purpose. Most people are seen to be weak. The divine sages must impart the Word with perfect patience. The Herald hath said concerning this Revelation: "He it is Who in every state proclaimeth 'Verily, I am God, no God is there but Me, the Lord of all things, and all besides Me are My creation. O My creation! Worship ye Me!'" Nevertheless, the deniers, after hearing these words, rose up in opposition. By God's life! They know not what they say; they speak, but
- 1 بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَسِ الْأَبْهَى
- 2 حمد مقدّس از ذکر کائنات محبوبی را لایق و سزا که باسم قیوم ختم از رحیق مختوم برداشت و اهل عالم از وضع و شریف را بآن دعوت فرمود تا کل از یک معین بنوشند و در ظلّ کلمه مبارکه جمع شوند تا از جبین کل نقش خاتم انا لله مشاهده شود اینست مقام اعلی و مقرر اسنی و رتبه علیا اسئله تعالی بأن یوفق الکّل علی عرفان هذا المقام الاسمی الاسنی و الغایة القصوی انه لهو المقتدر علی ما یشاء و فی قبضته زمام من فی السموات و الارضین
- 3 یا حبیب فؤادی قد انار افق قلب الخادم من تجلیات انوار شمس اشرفت من سماء ثنائکم لله محبوبنا و محبوبکم و مقصودنا و مقصودکم و معبودنا و معبود من فی ملکوت الامر و الخلق و اخذنی کوثر ذکرکم علی شأن طرت بقوادم الانقطاع الی ان حضرت تلقاء الوجه و عرضت ما ارسلته اذاً نطق لسان العظمة بما اضأت به الوجوه و ذابت به الأجساد
- 4 قول عزّ کبریائه بسمی المظلوم الغریب
- 5 یا اسم حا ندای مظلوم را بگوش جان بشنو و بر اولیای حقّ القا نما شاید نفحات بیان رحمن امکان را احاطه نماید و بآنچه مقصود است فائز گردند اکثری از ناس ضعیف مشاهده میشوند حکمای الهی باید بکمال بردباری القای کلمه نمایند حضرت مبشّر در اینظهور میفرماید انه هو الذی ینطق فی کلّ شأن اتّنی انا الله لا اله الاّ انا ربّ کلّ شیء و انّ ما دونی خلقی ان یا خلقی ایای فاعبدون مع ذلک معرضین بیان بعد از اصغا بر انکار قیام نمودند لعمر الله لا یعرفون ما یقولون ینطقون و لا یشعرون سحفاً لهم و للذین اتّبعوهم

comprehend not. Fie upon them and upon those who followed them without clear proof from the presence of the All-Knowing Judge. That which was mentioned was the meaning of the blessed phrase "There is no God but God." Say: Ponder upon it, O ye who are endued with insight! Ponder upon it, O ye who are possessed of vision! Say: O heedless ones! Fix your gaze upon this Word which, like unto the sun, hath dawned from the horizon of the divine Tablet. Return ye to the Sacred Writings, O ye who are endued with insight! Would that the deniers had returned to the Sacred Writings, that they might have attained recognition of the Beloved of all creation through the fragrance of His utterance. They are seen to be lower than all the peoples of the earth.

- 6 O Pen! Leave off their mention and make mention of Him of the letters Ha and Sin, whose letter the servant here present hath brought and presented before the Face, that he may rejoice and be numbered among the thankful. O bearer of the name Ha! Harken unto the call of the Wronged One. Verily, He hath heard thy communion with God, the Lord of the worlds, and hath mentioned thee in such wise as naught on earth can equal. Thy Lord is, in truth, the All-Witnessing, the All-Seeing.

- 7 We make mention of My loved ones in that place, whose names thou hast recited. Verily thy Lord is the All-Hearing, the Responsive. From this station We send Our greetings upon them and give them the glad-tidings of God's mercy and His loving-kindness. He, verily, is the All-Forgiving, the All-Bountiful. We pray that all the peoples of the world may attain unto the sweetness of divine utterances. Were they to observe for but an hour with the eye of fairness, they would behold the truth and hear His utterances. However, the darkness of tyranny hath prevented their eyes from the Most Sublime Vision, and likewise their ears, preoccupied with earthly whisperings and the buzzing of flies, are deprived of the melodies of the Nightingale. Such is the condition of the people of the earth. God, exalted be His glory, is witness that any person of understanding can recognize the stations of the deniers through their works, deeds, actions and words.

- 8 That beloved one must engage in teaching the Cause of the All-Merciful with the utmost wisdom and eloquence. As to what was written regarding the delivery of the blessed Tablets and this servant's petitions to their recipients, it is most evident that they have not failed in serving the Cause, and God willing, they shall never do so.

- 9 Concerning what was written about Jinab-i-Aqa Mirza Shaykh A., upon him be the Glory of God, and likewise the dream seen

من دون بینة من لدن حاکم علیم آنچه گفته شد
معنی کلمه مبارکه لا اله الا الله بوده قل تفکروا
فیه یا اولی الأبصار تفکروا فیه یا اولی الأنظار
بگو ای غافلین باینکلمه که بمثابه آفتاب از افق
سماء لوح الهی مشرقست ناظر باشید فارجعوا
الی الآثار یا اولی الأبصار کاش معرضین بآثار
رجوع مینمودند تا از عرف بیان عرفان محبوب
امکان فائز میشدند از جمیع احزاب ارض پست
تر مشاهده میکردند

6 ان یا قلم دع ذکرهم ان اذکر الحاء و السین الذی
اتى العبد الحاضر بکلمه و عرضه تلقاء الوجه لیفرح
ویکون من الشاکرین یا اسم الحاء ان استمع نداء
المظلوم انه سمع ما ناجیت به الله رب العالمین و
ذکرک بما لا یعادلہ ما فی الأرض ان ربک هو
الشاهد البصیر

7 و نذکر احبائی فی هناک الذین ذکرت اسمائهم
ان ربک هو السامع المجیب نکبر من هذا المقام
علیهم و نبشرهم برحمة الله و عنايته انه هو الغفور
الکریم انتہی انشاء الله جمیع اهل عالم بحلاوت
بیانات الهی فائز شوند اگر در یک ساعت ببصر
انصاف ملاحظه کنند حق را مشاهده نمایند و
بیاناتش را بشنوند ولكن ظلمت اعتساف بصر را
از منظر اکبر منع نموده و همچنین آذان را از
استماع خراطین ارض بطنین ذباب از تغردات
عندلیب محروم مانده اند اینست شأن اهل ارض
حق جل جلاله شاهد و گواہست که هر ذی
شعوری از آثار و اعمال و افعال و اقوال نفوس
معرضه بر مراتبشان آگاه میگردد

8 انشاء الله باید آنحبيب بکمال حکمت و بیان بتبلیغ
امر رحمن مشغول باشند اینکه مرقوم داشته بودند
الواح مبارکه و همچنین عرایض این خادم را
بصاحبانش ابلاغ فرموده اند این یسی معلوم و
واضحست که ایشان در خدمت امر بهیچوجه
کوتاهی نفرموده و انشاء الله نخواهند فرمود

9 و اینکه در باره جناب آقا میرزا شیخ ع علیه بهاء
الله مرقوم داشتند و همچنین رؤیائیکه در باره

about him and its interpretation relating to progeny which he himself interpreted after visiting the blessed Tablet containing the Most Great Verses that flowed from the Supreme Pen - these matters brought the utmost joy and delight, for he spoke the very word which in these days God, exalted be His glory, had spoken. One of the friends of God presented a petition to the Most Holy Court, seeking offspring from God, exalted be His glory. These sublime words were revealed from the heaven of the Will of the Revealer of verses, specifically for him. His exalted Word: Though children are among God's great bounties and the fruits of the human tree, none but God, exalted be His glory, knows their excellence and duration of life. We give thee tidings of a fresh, eternal, and everlasting fruit, which in these days is God's binding Word. It is dearer and more excellent than a hundred thousand children, for it is adorned with the ornament of perpetuity. Should one possess but a single word thereof, one would possess all good from Him. Blessed is the soul that hath attained unto the fruits of the Supreme Pen.

ایشان دیده بودند و ذکر تعبیر آن بذریه و خود ایشان بعد از زیارت لوح مبارک بآیات کبری که از قلم اعلی جاری شده تعبیر نموده بودند از اینتراتب کمال بهجت و انبساط روی داد چه که بکلمه‌ئی که در همین ایام حق جل جلاله بآن تکلم فرموده تکلم نموده‌اند یکی از دوستان الهی عریضه‌ئی بساحت اقدس معروض داشت و از حق جل جلاله طلب ذریه نمود اینکلمات عالیات از سماء مشیت منزل آیات مخصوص ایشان نازل و ارسال شد قوله تعالی اولاد اگرچه از نعمتهای بزرگ الهی است و از اثمار شجره انسانی و لکن بر حسن آن و مدت بقای آن احدی جز حق جل جلاله مطلع نه انا نخببرک بثمره جنیه باقیه دائمه و هی فی هذه الايام کلمه الله المطاعة و او از صد هزار اولاد احب و افضل چه که بطراز بقا مزین اگر مالک یک کلمه شوند از نزد او مالک کل خیر خواهند بود طوبی از برای نفسیکه باثمار شجره قلم اعلی فائز شد انتهی

- 10 Indeed, his interpretation was an edifice for the fortress of utterance. Well is it with him! Praise be to God, he hath attained unto blessed Tablets, a single word of which cannot be equaled by all the treasures of the earth. God willing, he shall attain unto its fruits, both those mentioned and those which the faculty of understanding is powerless to comprehend. This evanescent servant conveys greetings and salutations to him. May he ever drink from the pure waters of the everlasting Kawthar and remain focused on and engaged in that which promotes the Cause of God.

10 فی الحقیقه تعبیر ایشان تعمیری بود از برای حصن بیان هنیئاً له الحمد لله بالواح مبارکه که معادله نمینماید بکلمه‌ئی از آن کنوز ارض فائز شدند و انشاء الله باثمار آن از آنچه ذکر شد و از آنچه قوه مدرکه از ادراک آن عاجز است فائز خواهند گشت این خادم فانی خدمت ایشان تکبیر و سلام معروض میدارد انشاء الله لازال از زلال کوثر بیزوال بیاشامند و به ما یرتفع به امر الله ناظر و عامل باشند

- 11 As regards what you wrote concerning Mirza Hadi Dawlat-Abadi, it is truly a cause for regret. How is it that souls who from the beginning of the Cause were heedless and unaware have arisen with such audacity to turn away? Are the waves of the ocean of inner meanings concealed, or are the effulgent rays of the Sun of Truth hidden and veiled? Glory be to God! How can it be that when a Cause has encompassed the world and the banners of verses and standards of clear proofs are raised and visible at the highest station, yet a soul remains unaware and heedless of it? One stands astonished. The servant sees himself as one bewildered and astounded, and beseeches his Lord that He may guide all to justice and fairness. Would that the aforementioned soul had traveled for the sake of God, purely for His Face, and this servant could have gone with him to Cyprus so that the hidden and concealed matters might become clear and evident to him. It is known and evident that

11 و اینکه در باره میرزا هادی دولت‌آبادی مرقوم داشته بودید فی الحقیقه جای تأسف است نفوسیکه از اول امر غافل و بیخبرند چگونه باین جسارت تمام بر اعراض قیام نموده‌اند آیا امواج بحر معانی مستور است یا تجلیات انوار آفتاب حقیقت پوشیده و پنهان سبحان الله چگونه میشود امریکه عالم را احاطه نموده و اعلام آیات و رایات بینات بر اعلی المقام منصوب و مشهود مع ذلک نفسی از او بیخبر و غافل مشاهده شود انسان متحیر است ان الخادم یری نفسه کالمثلوه الباهت و یسئل ربّه بأن یوفق الکّل علی العدل و الانصاف ای کاش نفس مذکور لله و فی سبیل الله و خالصاً لوجهه سفر مینمود و اینعبد با او بقبرص میرفتیم تا امورات مکنونه مستوره بر

this servant is not one who seeks conflict and contention. God willing, he has dealt and will deal with all in utmost truthfulness and love. The exalted Word of Truth bears witness to this - that there has been and is no purpose save to acquaint the veiled ones with the reality of the Cause. This servant was with him for twelve years in Iraq and the Land of Mystery. Truly a strange talisman has appeared in the world. God willing, may the True One, exalted be His glory, grant the eye of insight and adorn souls with the ornament of fairness. Verily He is the Hearing, the Near, the Responding One.

او واضح و آشکار میگشت و این معلوم و واضح است که این خادم اهل نزاع و جدال نیست انشاء الله بکمال صداقت و محبت با کل معامله نموده و مینماید بر اینکه حق منیع شاهد و گواهیست که مقصودی جز اطلاع محتجبین بر حقیقت امر نبوده و نیست دوازده سنه اینعبد در عراق و ارض سر با او بوده فی الحقیقه طلسم غربی در عالم ظاهر شده انشاء الله حق جل جلاله بصر عنایت فرماید و بطراز انصاف نفوس را مزین نماید انه هو السامع القریب المحیب

- 12 And as to their mentioning again His Honor Aqa Mirza Shaykh-
'Ali, upon him be 96 [Baha'u'llah], and writing that the imaginings of the heedless souls did not affect him and that he turned with one face, pure and luminous, to the lights of the Countenance - this is a station worthy of praise and thanksgiving. God willing, may they attain to this most exalted station in all conditions. Would that this evanescent one could meet with them once. Praise be to God, this matter brought joy and was presented at the Most Holy and Most Exalted Court. This is what the Tongue of the Intended One spoke in the Kingdom of Utterance, exalted be His glory: "O 'Ali! By the life of God, this Wronged One has never regarded anything save the exaltation of the Cause of God. At a time when the people of Bayan were in hiding from the earthquake of the Hour, this wronged One in Zawra called out with the most exalted call to all on earth, summoning them to the straight path of God and guiding them to the supreme horizon. Likewise, when He arrived in the Most Great Prison, once again with the most exalted call We informed the kings and subjects of the earth about the Manifestation. Would that the servants in those parts might fairly consider and succeed in reading the Tablet which was sent down from the heaven of the Most Merciful's favor specifically for the Sultan of Iran. By the life of God, all would proclaim 'We believe!' Likewise the Sura which was sent down from the heaven of favor specifically for other kings. Glory be to God! How can one occupy oneself with vain imaginings and remain heedless of certain knowledge? All matters, both future and past, have been revealed with utmost clarity in those Suras. Nevertheless, like spiders they weave around themselves and arrange, in their own estimation, levels of knowledge and build palaces of utterance. Whatever has appeared in this Cause, its source is He Who speaks the truth in this station which has been named with the Most Beautiful Names in the Book of God, the Lord of the worlds. God willing, his honor is confirmed in service to the Cause, which has been and is

12 و اینکه مجدد جناب آقا میرزا شیخعلی علیه ۹۶ [بهاء الله] را ذکر نمودند و مرقوم داشتند که اوهمات انفس غافله در ایشان مؤثر نشد و یک وجه مطهر منیر بانوار وجه توجّه فرمودند این مقام حمد و شکر است انشاء الله در جمیع احوال باین مقام اعلیٰ فائز باشند کاش اینفانی بکرتبه با ایشان ملاقات مینمود الحمد لله از اینقره بهجت روی داد و در ساحت امع اقدس عرض شد هذا ما نطق به لسان المقصود فی ملکوت البیان قوله عزّ اجلاله یا علی لعمر الله اینمظلوم جز ارتضاع امر الله بامری ناظر نبوده در احیانیکه اهل بیان از زلزلهء ساعت متواری و مستور بودند اینمظلوم آفاق در زوراء بأعلیٰ النداء من علی الأرض را بصراط مستقیم الهی دعوت فرمود و بافق اعلیٰ راه نمود و همچنین هنگامیکه در سجن اعظم وارد شد مرّة اخری بأعلیٰ النداء ملوک و مملوک ارض را بر ظهور آگاه نمودیم کاش لوحیکه مخصوص سلطان ایران از سماء عنایت رحمن نازل شد عباد آن اطراف بانصاف در آن ملاحظه مینمودند و بقرائت آن فائز میشدند لعمر الله کل بکلمهء آمنا ناطق میگشتند و همچنین سوریکه مخصوص ملوک اخری از سماء عنایت نازل سبحان الله چگونه میشود انسان باوهم مشغول شود و از علم یقین غافل جمیع امورات بعد از قبل در آن سور بکمال تصریح نازل شده مع ذلک بمثابه عنکبوت دور خود میتند و بگان خود مدارج عرفان ترتیب میدهند و قصور بیان بنا مینمایند آنچه در این امر ظاهر شد مبده من ینطق بالحق فی هذا المقام الذی سَمی بالاسماء الحسنی فی کتاب الله ربّ العالمین انشاء الله آنجناب بخدمت امر مؤیدند و آن تبلیغ امر الهی بوده و هست باین مقام

the teaching of God's Cause. Nothing in this world and all it contains can equal this station. He in Whose possession is the Clear Book bears witness to this. Praise be to God, the Lord of the worlds." End.

- 13 And as to that which they had written concerning the honored Sahib (upon him be glory and honor): it hath been, and is, altogether right. This day is such a day that man can attain a station which, at any other time, would be impossible. Thus, in one passage, this blessed word hath been sent down from the Most Exalted Pen: "It behoveth you to make good, in the Day of God, that which hath escaped you; for to retrieve it hereafter is, and shall ever be, impossible." The knowledge is with God, the Lord of the Throne and of the dust, the Lord of the world to come and of the world that now is. Ended.

- 14 It is hoped that he may attain a station after which no regret or sorrow shall overtake him, and that he may be adorned with the blessed utterance, "Blessed be God." Ye had written that your hope from the Truth—glorified be His majesty—was that ye might once again be vouchsafed the Kawthar of His presence.

- 15 This was submitted. This is what hath been revealed in reply. Exalted be His glory:

- 16 By My life! Thou hast attained unto the knowledge of God in His days; and the Most Exalted Pen hath borne witness unto thy turning unto Him, thy entering the Most Great Prison, and thy arising at the Door that hath been opened upon the faces of all who are in the heavens and on the earth. Verily thy Lord is the Remembering, the All-Knowing. Thou didst come forth and didst traverse cities and lands until thou didst attain unto the Presence of the Countenance, and didst hear, with thine own ear, the call of this Wronged and Stranger. Thou art he who hath attained unto that which was inscribed in the Books of God, the Lord of all worlds, on a Day whereon the servants turned away—save those whom the hands of the power of their Lord, the Mighty, the All-Powerful, delivered. Drink thou from the cups of the utterance of thy Lord—the Euphrates of mercy and loving-kindness—and be of the thankful. Thus hath the Most Exalted Pen moved in this darksome night, that thou mayest rejoice in that which hath been revealed unto thee from One All-Knowing, All-Aware. Ended.

- 17 As to what was written concerning the news of the passing of his honor Haji Mirza Husayn Khan on the twenty-second of Dhi'l-Hajjih, he was truly among the wise ones of that land. One day these words were heard from the Blessed Tongue - He said that in recent years nothing had appeared from him

عالم و آنچه در اوست معادله نماید یشهد بذلک
من عنده کتب مبین الحمد لله رب العالمین انتهى

- 13 و آنچه در باره جناب صاحب علیه ۶۶۹ [بها
الله] مرقوم داشتند عین صواب بوده و هست
امروز روزیست انسان میتواند تحصیل نماید مقامی
را که در غیر آن محال است اینست که در یک
مقام اینکلمه مبارکه از قلم اعلی نازل میفرماید
لکم ان تدارکوا ما فات عنکم فی يوم الله چه که
تدارک آن از بعد محال بوده و هست العلم عند
الله رب العرش و الثری و مولی الآخرة و الأولى
انتهی

- 14 امید هست که ایشان تحصیل فرمایند مقامی را
که حسرت و تأسف از عقب در نیاید و بکلمه
مبارکه فتبارک الله مزین باشد اینکه مرقوم
فرموده بودند که امل از حق جلّ جلاله آنست
که مرّه آخری بکوشش لقا فائز شوند

- 15 اینفقره عرض شد هذا ما نزل فی الجواب قوله
عزّاجلاله

- 16 حس لعمری آنک فزت بعرفان الله فی ایامه و
شهد لک القلم الأعلی بتوجهک و ورودک فی
السجن الأعظم و قیامک لدی الباب الذی فتح
علی وجه من فی السموات و الأرض ان ربک
لهو الذاکر العلیم قد اقبلت و قطعت المدن و الدیار
الی ان حضرت تلقاء الوجه و سمعت بأذنک
نداء هذا المظلوم الغریب انت الذی فزت بما کان
مسطورا فی کتب الله رب العالمین فی يوم فيه
اعرض عنه العباد الا من انقذته ایدى قدرة ربه
المقتدر القدیر ان اشرب من کؤوس بیان ربک
فرات الرحمة و الألطاف و کن من الشاکرین
کذلک تحرک القلم الأعلی فی هذه اللیلة البلاء
لتفرح بما نزل لک من لدن علیم خیر انتهى

- 17 و اینکه مرقوم فرموده بودند که خبر فوت
جناب حاجی میرزا حسین خان در بیست و
دویم ذی الحجة رسید فی الحقیقه از عقلای آن
ارض بوده یومی از ایام از لسان مبارک اینکلمه
استماع شد فرمودند در سنین اخیر از او امریکه

that would cause grief. If at certain times he made mention of matters outwardly, it was due to expediency. How much hardship did he endure, and how he would rush east and west on futile missions that profited him nothing! One day He said that had he become the possessor of but one word from God, it would have been better than all that he had seen and heard and done, or had amassed during his days. He was not entirely without fairness. This evanescent servant clings to the hem of divine favor and begs that He may not deprive any soul on earth of His wondrous and exalted outpourings. Verily, He has power over all things.

سبب حزن شود ظاهر نه انتهی اگر در بعضی از اوقات بر حسب ظاهر ذکر می نمود بمصلحت بوده چه مقدار تحمل زحمات نمود و بشرق و غرب بمأموریات لایسمنه لایغنیه میدوید یومی از ایام فرمودند اگر صاحب یک کلمه من عند الله میشد احسن بود از آنچه دیده و شنیده و عمل نموده و یا جمع کرده در ایام خود پری انصاف نبوده این خادم فانی بذیل عنایت الهی متشبث و میطلبد تا جمیع من علی الأرض را از فیوضات بدیعۀ منیعۀ خود محروم نفرماید انه علی کل شیء قدير

- 18 Regarding what you wrote about Haji Abdul-Ghaffar - he and his brother, who was there before, transgressed against the Two Luminous Lights. His brother, Aqa Muhammad, after accepting the Cause, later clung to the great veils, namely the outward divines, and the cause of this was one of the women who opposed the people of the Bayan. It is strange that most of the relatives of those two Lights were heedless of their station, yet they, through divine grace, attained that which has no equal save through the will of God, the Lord of the Mighty Throne. The sister of the King of Martyrs has been and continues to be under the shadow of God's favor. Verily, He bestows upon whomsoever He wishes, and He is the Mighty, the Powerful, the Generous. God willing, may they preserve their station through the Name of God, glorified be His majesty, for the thief, the treacherous, and the liar have always existed and continue to exist. The servant beseeches his Lord and the Lord of all things to protect us from the evil of those who have broken God's Covenant and His pledge, and cast behind them what they were commanded in the Book. He is verily the Strong, the Trustworthy.

18 و اینکه در باره حاجی عبدالغفار نوشته بودید او و اخوی او که از قبل بوده بر نورین نیرین تعدی نموده اند و اخوی او آقا محمد بسببی از اسباب بعد از اقبال تمسک بحجابهای کبیره یعنی علمای ظاهره نموده و سبب آن یکی از نساء معروضه اهل بیان بوده عجب است که بستگان آن دو نور اکثری از مقام ایشان غافل بودند و لکن ایشان از فضل الهی فائز شدند بآنچه که نظیر آن یافت نمیشود الا بارادة الله رب العرش العظيم اخت حضرت سلطان الشهداء هم در ظل عنایت حق بوده و هست انه یبسط لمن یشاء و هو المقتدر العزيز الکريم انشاء الله مقام خود را باسم حق جل جلاله حفظ نمایند چه که سارق و خائن و کاذب لازال بوده و هست ان الخادم یستل ربه ورب کل شیء بأن یحفظنا من شر الذین نقضوا میثاق الله و عهده و نبدوا ما امروا به فی الکتاب انه هو القوی الامین

- 19 As for the mention of Jinab-i-Aqa Mirza Ibrahim, upon him be the glory of God, this lowly one submitted the answer to his letter, and there was specifically revealed from the heaven of the favor of the Goal of the worlds concerning him that which is sanctified above the description and praise of servants. It is hoped that they will attain unto it and drink from the hidden seas. Verily our Lord, the Most Merciful, is the Compassionate, the Generous.

19 اینکه ذکر جناب آقا میرزا ابراهیم علیه بهاء الله را فرموده بودند اینفانی جواب نامه ایشانرا عرض نمود و مخصوص از سماء عنایت مقصود عالمیان درباره ایشان نازل شد آنچه که مقدس از وصف و ثنای عباد است امید آنکه بآن فائز شوند و از بحور مستوره بیاشامند ان ربنا الرحمن هو المشفق الکريم

- 20 As for the mention of Jinab-i-Aqa Azizu'llah, upon him be the glory of God, it was presented before Him from Whose knowledge nothing escapes. This is what the Tongue of Grandeur spoke while seated upon the Throne. His word, exalted be His glory:

20 و اینکه ذکر جناب آقا عزیزالله علیه ۹۶ [بهاء الله] را نموده بودند در بساط من لا یعزب عن علمه من شیء عرض شد هذا ما نطق لسان العظمة حين استوائه علی العرش قوله جل جلاله یا عزیز

- 21 O Aziz! Thy mention hath gained the ear of thy Lord in an exalted station, and We have sent down for thee that which testifieth to the favor of thy Lord, the All-Bountiful, the Ancient. We sent thee a Tablet before, and before it another Tablet that telleth of His grace which hath preceded all who are in the heavens and the earth. The letter of him who desired God and arose to serve Him hath arrived, wherein was thy mention. We have mentioned thee with this beautiful mention. Beware lest the affairs of the world withhold thee from the Lord of Eternity. Be aflame with a fire whereby shall be consumed the veils of the parties who turned away and disdained what they were commanded in the days of God, the Lord of the worlds. Say: O concourse of the earth! If ye desire to drink from the Kawthar of life, by God, it hath flowed from the Most Exalted Pen, and if ye desire the meeting, by the life of God, the Face hath appeared after the passing away of all things. Come ye, come ye, O concourse of the earth, and be not of the heedless ones. Can anything today make you independent of the Speaker of Sinai? Nay, by the Lord of Purification, were ye but aware. Cast aside the idols and hold fast to the hem of the grace of your Lord, the All-Knowing, the All-Informed. Thus hath spoken the Mother Book as it walketh before your faces. Fear God and be not of those who turn away.
- 22 All letters and words bear witness to the grace of the Sovereign of Verses. How strange that despite His verses encompassing the whole world and His evidences shining forth like suns, these unjust people have arisen in tyranny and uttered that which no heedless and impure one has ever spoken. This servant, with utmost humility and supplication, calls upon the Self-Sufficient, the Most High, and beseeches Him to regard this through His grace and bounty, not according to the deservedness of His servants. Verily He is the Near, the Responding One.
- 23 As for the mention of the honored Aqa Siyyid Abu-Turab, upon him be 9 66 [Baha'u'llah], the Lord of the beginning and the end, it was presented before the Most Holy, Most Exalted, Most Sacred Presence. These are His words, exalted be His grandeur:
- 24 That honored one and other friends of God who have truly drunk from the cup of inner meanings and are gazing toward the horizon of the Will of the Dawning-Place of the Light of Oneness should exert their utmost effort in teaching the Cause with the wisdom revealed in the Book, that perchance this heedlessness which has encompassed the world may be transformed into awareness through the Kawthar of utterance, and
- قد فاز ذكرک باصغاء مولاک فی مقام رفیع و
نزلنا لک ما یشهد بعناية ربک الفضال القديم قد
ارسلنا الیک لوحاً من قبل و من قبله لوحاً یحکی
عن فضله الذی سبق من فی السموات والأرضین
قد حضر کتاب من اراد الله و قام علی خدمته و
کان فیہ ذکرک ذکرناک بهذا الذکر الجمیل ایاک
ان تمنعک شئون العالم عن مالک القدم کن
مشتعلاً بنار تحترق بها حیات الأحزاب الذین
اعرضوا واستکفوا عما امروا به فی ایام الله رب
العالمین قل یا ملاء الأرض لو تريدون ان تشرابوا
کوثر الحیوان تأله انه جری من القلم الأعلى و
ان تريدوا اللقاء لعمر الله قد ظهر الوجه بعد فناء
الأشیاء تعالوا تعالوا یا ملاء الأرض و لا تكونوا
من الغافلین هل یغنیکم الیوم شیء عن مکلم الطور
لا و مالک الطهور لو انتم من الشاعرين ضعوا
الأصنام و تشبثوا بذیل غایة ربکم العلم الخبیر
کذلک نطق امّ الکتاب اذ یمشی امام وجوهکم
اتقوا الله و لا تكونوا من المعرضین انتهى
- 22 جمیع حروفات و کلمات شهادت میدهند بر
عنایت سلطان آیات ای عجب کلّ الحب مع
آنکه آیات کلّ عالم را احاطه نموده و بیناتش
بمثابة شمس ظاهر و هویدا مع ذلک این قوم بی
انصاف بر اعتساف قیام نموده اند و گفته اند آنچه
را که هیچ غافل پلیدی نگفته این خادم بکمال
عجز و ابطال غنی متعال را میخواند و عرض
مینماید که بکرم و عنایت خود ملاحظه فرماید نه
باستحقاق عباد انه هو القریب المحیب
- 23 و اینکه ذکر جناب مستطاب آقا سید ابوتراب
علیه ۹۶۶ [بهاء الله] مالک المبدء والمآب را
فرمودند در ساحت امنع اعزّ اقدس عرض شد
قوله جلّ کبریاؤه
- 24 باید آنجناب و سایر دوستان الهی که فی الحقیقه
از کأس معانی آشامیده اند و بافق اراده مطلع
نور احدیه ناظرند کمال جدّ و جهد را در تبلیغ
امر بحکمت منزله در کتاب مبذول دارند که
شاید این غفلتیکه عالم را فرا گرفته از کوثر بیان
بشعور تبدیل شود و ناس آگاه شوند بآنچه که
بمنزله است از برای غلیل و بمثابة دریاق است

people may become conscious of that which is like water for the thirsty and like a healing remedy for the sick. If people turn to this Most Great Cause with wisdom, ere long the inhabitants of that land will join the ranks of the righteous. Today the people of the world seek to cling to various means and matters for the exaltation of their names, and they are so firm in this pursuit that they withhold neither wealth nor life, although they know that these endeavors have yielded and will yield no fruit. Yet the people of Iran, despite the appearance of this mighty Cause, this supreme honor and greatest gift, are observed lying unconscious in the wilderness of ignorance with utmost heedlessness and lethargy.

- 25 O Abu-Turab! Exert a mighty effort in reviving the people and gird up the loins of endeavor in serving the Cause, that perchance the people of the world may become aware of that which benefits them and bear witness to that which has been revealed from the Supreme Pen. The Glory shining and radiant from the horizon of grace be upon you and upon those who have arisen to assist the Cause with wisdom and utterance. The command is God's, the Powerful, the Mighty, the Bestower. As for what they had inscribed – that they were not present to submit a petition, and inasmuch as this servant hath perfect affection toward them and their merciful regard and attention toward this servant is complete, therefore I beseech that they may cause this correspondence to flow in accordance with the ordinance of unity – this matter likewise attained the hearing of the Sovereign of Names, and He declared: "We have decreed that which he desired and ordained the law of unity as a command from Our presence, and We are the Commander, the All-Knowing." Here endeth the passage.

- 26 Praise be to God! That which the Beloved sought hath been crowned with acceptance in the sight of God. This evanescent servant, with perfect sincerity, offereth glorification and salutations in their service.

- 27 And as for what ye had inscribed concerning one of the sons of Khalil and the inheritors of the Interlocutor – His Honor Isaac, upon him be the glory of God – his petition was presented before the Countenance. This is that which the Tongue of the All-Bountiful uttered in response. He saith – exalted be He:

- 28 In the name of My Most Sacred, Most Great Name

- 29 O Ishaq! The Lord of all horizons calls you on this Day of the Covenant which was promised by the tongue of the chosen ones and inscribed by the Most Exalted Pen in the books of the Prophets and Messengers. This is the Day wherein the Mount calls out and gives the people glad tidings of this Revelation

از برای علیل اگر بحکمت باین امر اعظم توجه شود عنقریب اهل آن دیار بآبرار ملحق گردند امروز اهل عالم در صدد آنند بسببی از اسباب و امری از امور تمسک نمایند لأجل ارتفاع اسم و بشأنی در اینقره ثابت و راسخند که از بذل مال و جان بهیچوجه دریغ نمیدارند مع آنکه عالمند که از برای این تشبّثات ثمری نبوده و نخواهد بود و اهل ایران مع ظهور این امر عظیم باین شرافت کبری و عطیة عظمی با کمال غفلت و کسالت در بریة جهل صرعی مشاهده میشوند

25 یا اباتراب در احیای خلق جهد بلغ مبذول دار و در خدمت امر کمر همت را محکم نما که شاید خلق عالم بما ینفعهم آگاه شوند و علی ما نزل من القلم الأعلی گواهی دهند البهاء الظاهر المشرق من افق الفضل علیک و علی الذین قاموا علی نصره الأمر بالحکمة و البیان الأمر الله المقتدر العزیز المنان انتهی اینکه مرقوم فرموده بودند که ایشان حضور ندارند که عریضه معروض دارند و چون اینبعد کمال وجدت را با ایشان دارد و لحاظ مرحمت و التفاتشان در حق اینبعد بکمال است لذا خواهشمندم که این مراسله را حکم وحدت در آن جریان دهند اینقره هم باصغای مالک اسماء فائز فرمودند انا حکمنا علی ما اراد و قضینا حکم الاتحاد امرأ من عندنا وانا الامر العلیم انتهی

26 الحمد لله آنچه را آتخوب طلب نمود لدی الله بطراز قبول فائز گشت این خادم فانی بکمال خلوص خدمت ایشان تکبیر و سلام عرض مینماید

27 و اینکه درباره یکی از ابناء خلیل و وراثت کلیم جناب اسحق علیه بهاء الله مرقوم داشتید عریضه ایشان تلقاء وجه عرض شد هذا ما نطق به لسان الوهاب فی الجواب قوله تعالی

28 بسمی الأقدس الأعظم

29 یا اسحق ینادیک مالک الآفاق فی يوم الميثاق الذی کان موعوداً بلسان الأصفیاء و مسطوراً من القلم الأعلی فی کتب التبین و المرسلین هذا يوم فيه ینادی الطور و ینبشّر الناس بهذا الظهور

through which the Path has appeared and the Balance of God, the Lord of the worlds, has been set up. Your letter has arrived and We have heard your call and what you confided to God, your Lord and the Lord of your forefathers. Give thanks to God for having aided you to turn towards Him when the learned of the earth turned away, save whom He willed. Verily, He is the Mighty, the Powerful.

الَّذِي بِهِ ظَهَرَ الصِّرَاطُ وَنُصِبَ مِيزَانُ اللَّهِ رَبِّ الْعَالَمِينَ قَدْ حَضَرَ كِتَابُكَ وَ سَمِعْنَا نَدَائَكَ وَ مَا نَاجَيْتَ بِهِ اللَّهَ رَبَّكَ وَ رَبَّ آبَائِكَ الْأَوَّلِينَ إِنْ أَشْكُرُ اللَّهَ بِمَا آيَدَكَ عَلَى الْأَقْبَالِ إِذْ أَعْرَضَ عَنْهُ عُلَمَاءُ الْأَرْضِ إِلَّا مِنْ شَاءَ وَ ارَادَ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

- 30 Say: Praise be to Thee, O my God, for having caused me to hear Thy call, to recognize Thy verses, and to be guided to Thy straight path. I beseech Thee by the lights of Thy countenance and the manifestations of Thy might and power to aid me to stand firm in Thy Cause and to arise to serve Thee. Thou art He from Whose knowledge nothing escapes and Whom the affairs of Thy creation cannot frustrate. Thou ordainest what Thou wilt through a movement of Thy Most Exalted Pen. There is no God but Thee, the Witness, the Hearer, the All-Knowing, the All-Informed. Glory be upon thee and upon those who have taken the cups of praise from the white hands in this Revelation through which all things have proclaimed: The kingdom belongs to God, the Goal of all worlds.

30 قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا اسْمَعْتَنِي نَدَائَكَ وَ عَرَفْتَنِي آيَاتِكَ وَ هَدَيْتَنِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ اسْتَطَلْتُ بِأَنْوَارِ وَجْهِكَ وَ شَتُونَاتِ قُوَّتِكَ وَ قَدَرْتِكَ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِكَ وَ الْقِيَامِ عَلَى خِدْمَتِكَ أَنْتَ الَّذِي لَا يَعْزُبُ عَنْكَ مِنْ شَيْءٍ وَ لَا تَعْجُزُكَ شَتُونَاتُ خَلْقِكَ تَقْدِرُ مَا تَشَاءُ بِحُرْكَهٍ مِنْ قَلْبِكَ الْأَعْلَى لَا إِلَهَ إِلَّا أَنْتَ الشَّاهِدُ السَّمِيعُ الْعَلِيمُ الْخَبِيرُ الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ أَخَذُوا كُؤُوسَ الشَّيْءِ مِنْ أَيْدِي الْبَيْضَاءِ فِي هَذَا الظُّهْرِ الَّذِي بِهِ نَطَقَتِ الْأَشْيَاءُ الْمَلِكُ اللَّهُ مَقْصُودُ الْعَالَمِينَ أَنْتَ

- 31 This servant also conveys his greetings to them. Praise be to God that this company has attained, in this Most Great Revelation, to the wondrous and exalted favors of God. This is the mystery of the statement heard before: "He makes your highest to be lowest and your lowest to be highest." The glory of those precious souls was veiled. Praise be to God, the hand of the Unseen appeared and rent asunder the veil, causing the lights of the suns of knowledge to shine forth from the horizons of hearts. Verily, He is the Ruler, the Single, the One, the Mighty, the All-Knowing. There is no God but Him, our Lord and the Lord of all who are in the heavens and the earth.

31 إِنْفَانِي لَهُمْ خِدْمَتِ إِشَارَانِ تَكْبِيرِ مِيرَسَانِ الْحَمْدِ لِلَّهِ كَهَ إِنْ فَتَهُ دَرِ إِبْنِ ظُهُورِ اعْظَمِ بَعْنَايَاتِ بَدِيعَةِ مَنِعَةِ الْهِي فَائِزِ كُشْتَنْدِ اَيْنِسْتِ سَرِ بَيَانِيكَ اَزْ قَبْلِ شَنِيدِهِ شَدَّ يَجْعَلُ اَعْلَامَكَ اَسْفَلَكُمْ وَ اَسْفَلَكُمْ اَعْلَامَكَ عَزَّتْ اَنْ نَفُوسَ عَزِيْزِهِ مُسْتَوْرُ بُوْدِ الْحَمْدِ لِلَّهِ يَدِ غَيْبِ ظَاهِرِ وَ حِجَابِ رَا خَرَقَ فَرْمُودِ وَ اَنْوَارِ شَمُوسِ عِرْفَانِ رَا اَزْ اَفَاقِ قُلُوبِ ظَاهِرِ فَرْمُودِ اَنَّهُ هُوَ الْحَاكِمُ الْفَرْدُ الْوَاحِدُ الْعَزِيْزُ الْعَلِيمُ لَا إِلَهَ إِلَّا هُوَ رَبَّنَا وَ رَبِّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ

- 32 Regarding what was written about discussions with Ibn-i-Ism'ullah-i-Asdaq, upon them both be 966 [Baha'u'llah], concerning the Minister's discussions about the freedom of various nations and his efforts in this matter - may they be confirmed, for the execution of this mighty matter requires that in such matters they should hold fast to consultation, and whatever is found acceptable, acting upon it is beloved and approved. It is hoped that God, exalted be His glory, will in all conditions confirm that beloved one. Verily, He has power over what He willeth.

32 اَيْنَكِهِ مَرْقُومِ دَاشْتِه بُوْدَنْدِ بَا جَنَابِ اِبْنِ اِسْمِ اللَّهِ اَصْدَقِ عَلَيْهِمَا ٩٦٦ [بِهَاءِ اللَّهِ] دَرِ مَذَاكِرَاتِ جَنَابِ وَزِيْرِ دَرْبَارَةِ اَزَادِيْ مِلْلِ مُخْتَلَفِهِ وَ اِهْتِمَامِ اِيْشَانِ دَرِ اَنْ اَمْرِ كُفْتِگُوْ نُمُوْدِه اَنْدِ اِنْشَاءِ اللَّهِ مُؤَيِّدِ بَاشَنْدِ زِيْرَا اِجْرَايِ اَيْنِ اَمْرِ عَظِيْمِ دَرِ اِمْتَالِ اَيْنِ اُمُوْرِ حَسْبِ الْاَمْرِ اَنَكِهِ بِمُشَاوَرِهِ تَمَسَّكَ نَمَايَنْدِ وَ اَنْجِه مَحَلِّ قَبُوْلِ وَاَقْعِ عَمَلِ بَآنِ مُحِبُّوْبِ وَ مَقْبُوْلِ اَمِيْدِ چِنَانِسْتِ كِه حَقِّ جَلِّ جَلَالِه دَرِ جَمِيْعِ اَحْوَالِ اَنْجَبُوْبِ رَا تَأْيِيْدِ فَرْمَايْدِ اَنَّهُ عَلَيِّ مَا يَشَاءُ قَدِيرِ

- 33 Regarding what you wrote about Jinab-i-Fayn Sahib, the command is that his honor should in all conditions observe and hold fast to wisdom. The covenant of that beloved one and Jinab-i-Mahbubi Aqa Mirza Asadu'llah, upon him be all the

33 وَ اَيْنَكِهِ دَرِ بَابِ جَنَابِ فَيْنِ صَاحِبِ مَرْقُومِ دَاشْتِيْدِ حَسْبِ الْاَمْرِ اَنَكِهِ اَنْجَنَابِ دَرِ جَمِيْعِ اَحْوَالِ بِحِكْمَتِ نَازِرِ بَاشَنْدِ وَ بَاوِ مَتَمَسَّكَ

most glorious glory, was presented in the Most Holy and Most Exalted Court. His exalted Word: Verily We shall fulfill what they have covenanted and remember them and give them glad tidings of what has been ordained for them from God, the Bestower, the Generous.

معاهده آنجوب و جناب محبوبی آقا میرزا
اسدالله علیه من کل بهاء ابهه در ساحت امنع
اقدس عرض شد قوله تعالى انا نوقی بما عهدا
و نذکرهما و نبشرهما بما قدر لهما من لدی الله
المنعم الکرم انتهى

- 34 The mention of the evanescence and nothingness of this ephemeral servant in the service of the friends of God depends upon His grace. God willing, may all be assisted to demonstrate supreme steadfastness. Today is the day of service, the day of pure deeds, and the day for the manifestation of virtuous character. God willing, may the horizons of the heaven of humanity be illumined by these brilliant and radiant lights, and may the world derive illumination from those sacred rays. Today man is able to accomplish that which he would be powerless to achieve at any other time, even were he to employ every means at his disposal. It is hoped that the fire of wisdom may be kindled in hearts and its warmth may influence all lands.

34 ذکر فنا و نیستی این خادم فانی خدمت دوستان
الهی منوط بعنایت آنحضرت است انشاء الله جمیع
مؤید شوند بر استقامت کبری امروز روز خدمت
و روز عمل خالص و روز ظهور اخلاق است
انشاء الله آفاق سماء انسانی باین نیرهای مشرقه
لائحه روشن و منیر گردد و از آن انوار مقدسه
عالم کسب ضیا نماید امروز انسان قادر است
بآنچه که در غیر آن قادر نخواهد بود ولو یتسک
بالاسباب کلها امید چنانست که در قلوب نار
حکمت مشتعل شود و حرارت آن بر جمیع بلاد
اثر نماید

- 35 Today the Kawthar of utterance is flowing and the Sun of Truth is shining. God willing, may they shatter the idols of vain imaginings through the power of unity. No might or power hath equaled or will equal the penetrating influence and potency of the divine Word. By the sword of utterance must the cities of hearts be conquered. Such utterances as these have formerly streamed from the Most Exalted Pen. This ephemeral one, however much he desires to be brief, heareth from the sighing of the fire of love "more, more." Although there are now more than a hundred letters which this servant must answer, and although divine verses are being revealed in such profusion that, by God, the Self-Subsisting, the All-Compelling, the power of recording them is unable to keep pace - O Beloved of my heart! - this servant knoweth not what to say. We had heard before that some were clinging to certain worthless idols that neither nourish nor enrich, but we had not witnessed it. I swear by the Most Great Luminary that this servant is bewildered and amazed, for he observeth that most people are turning toward the fire and turning away from the Most Great Scene. We belong to God and to Him do we return.

35 امروز کوثر بیان جاری و آفتاب حقیقت مشرق
انشاء الله بعضد اتحاد اصنام اوهام را بشکنند هیچ
قدرت و قوتی بنفوذ و قدرت بیان معادله نخوده
و نخواهد نمود بسیف بیان باید مدن قلوب را
تصرف نمود امثال این بیانات از قبل از قلم اعلی
جاری اینفانی هر چه اراده مینماید باختصار
تثبت نماید از زفیر نار حب زدن زدن استماع
مینماید مع آنکه زیاده از صد مکتوبست که
حال باید اینفانی جواب عرض نماید و مع آنکه
آیات الهیه بشانی جاری که والله المهیمن القیوم
قوة تحریر از احصای آن عاجز یا محبوب فزادی
فانی نمیداند چه عرض نماید از قبل میشنیدیم
که بعضی بیعضی از اصنام لا یسمنه لا یغنیه
متمسکند ولکن ندیده بودیم قسم بنیر اعظم که
اینعبد متحیر و مبهور است چه که مشاهده
مینماید که اکثر از ناس بسقر متوجه و از منظر
اکبر معرض انا لله و انا الیه راجعون

- 36 The glory shining forth from the horizon of the mercy of our Lord, the All-Merciful, be upon you and upon those who have attained unto that which His honored servants have attained. Praise be to God, the Lord of what was and what shall be.

36 البهاء المشرق من افق غایة ربنا الرحمن علی
جنابک و علی الذین فازوا بما فاز به عباد مکرمون
و الحمد لله رب ما کان و ما یکون

BLIB_Or15727b.304, BLIB_Or15732.093

BH00301

To: Muhammad Javad Qazvini et al.

Date: 1299 ? [1881-1882]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 May my spirit be offered up for your remembrance! God willing, may they drink forever and always from the imperishable cup of bounty and remain occupied with the mention of the Self-Sufficient, the Most High. The letter from his honor Aqa Mirza Haydar-'Ali-may the Most Glorious of all Glory rest upon him-which was addressed to that beloved one, was presented at the Most Holy, Most Exalted Threshold. Praise be to God, [from each word thereof] streams forth the river of love. However, we must drink in the name of the Friend and make mention of Him before the Friend, and beseech God, glorified be His majesty, to cause this river to flow and surge in the [valleys of the hearts] of all the peoples of the world, and likewise cause countless rivers and endless tributaries to branch forth from it, and from the murmuring of each of these [pure, sweet] flowing rivers may the Most Exalted Word be heard in praise and glorification of the Lord of creation. O what a murmuring, from which is heard at one time "Verily, there is none other God but He, the All-Compelling, the Self-Subsisting," and [at another] "There is none other God but He, the Mighty, the Beloved," and at times is heard "The gate of reunion hath been opened and the Lord of Names hath come," and yet again "The world hath attained to that which was promised in the Books of God, the Lord of the seen and the unseen."
- 3 Following the presentation of these luminous words, there dawned from the Dayspring of verses His-exalted be He-utterance: God willing, may the true friends of God attract the peoples of the contingent world through the magnet of utterance, that perchance the vain imaginings of the world's peoples might be transformed into certitude, darkness into light, tyranny into justice, ignorance into knowledge, weakness into strength, and poverty into wealth. He is the Helper and He is the All-Powerful, and He is the All-Hearing, the All-Seeing.
- 4 O Haydar-i-'Ali! How numerous are the verses that have been sent down in thy name from the heaven of God's Will! Know thou their worth and thy station, and be of the thankful ones. This Wronged One is occupied night and day with proclamation and utterance, and the servant in attendance recordeth

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 رُوحی لَذِکْرِکُمُ الْفَدَاءَ انْشَاءَ اللَّهُ لَمْ یَزَلْ وَ لَا یَزَالُ از کَأسِ عَنایتِ بَیْزَوَالِ بِیَاشامند و بِذِکْرِ غَنیِّ مُتَعَالِ مَشْغُولِ باشند نامہءِ جَنابِ آقا میرزا حیدر علی عَلَیْہِ مِنْ کُلِّ بَہاءِ اِبْہاءِ کہ بَنامِ آنحُبوبِ بود در ساحتِ اَمْنِ اَقْدَسِ اَعْلٰی عَرَضُ شَدِّ الْحَمْدِ لِلَّهِ [از ہر کلمہءِ آن] نَہْرِ مَحَبَّتِ جاری وَلَکِنْ بایَدِ بِاسْمِ دُوسْتِ بَنُوشِمِ وَ تَلَقَّاءِ دُوسْتِ ذِکْرِشْ ثَمائِمِ وَ از حَقِّ جَلِّ جَلالہِ بَطْلیمِ کہ اِینِ نَہْرِ را در [اَوادِی قُلُوبِ] اَہْلِ عَالَمِ جاری وَ ساری فرماید وَ ہِمِچنین از او اَنہارِ لا تَحْصٰی وَ شَعْبہہای لا نِہایہِ تَفْصیلِ نُماید وَ از خَریرِ ہر یکِ از اَن اَنہارِ [صافِیہءِ عَذِیْبَہءِ] جاریہِ کلمہءِ عَلِیّا در ذِکْرِ وَ ثَنایِ مالِکِ وَریِ اصْغَا شُودِ یا لَہا مِنْ خَریرِ تَسْمَعُ مِنْہِ مَرَّةً اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ الْمَہِیْمِنُ الْقَیُّومُ وَ [اخری] لَا اِلٰهَ اِلَّا هُوَ الْعَزِیزُ الْمَحْبُوبُ وَ تَارَةً تَسْمَعُ قَدْ فَتَحَ بَابَ الْلِقَاءِ وَاقِیِ مالِکِ الْأَسْمَاءِ وَ طَوْرًا قَدْ فَازَ الْعَالَمُ بِہا کَانَ مَوْعُودًا فِی کُتُبِ اللَّهِ مالِکِ الْغِیْبِ وَ الشُّہُودِ وَ

3 بَعْدِ از عَرَضِ اَینِکَلہاتِ دَرِّیَّاتِ از مُطْلَعِ آیاتِ ظاہرِ قَوْلِہِ تَعَالٰی انْشَاءَ اللَّهُ دُوسْتانِ حَقِیقِیِ اِلهِیِّ بِمُقْنَطِیسِ بَیانِ اَہْلِ اِمکانِ را جَذَبِ نُماید کہ شایِدِ اوہامِ اَہْلِ عَالَمِ بَیقِینِ وَ ظَلَمْتَ بَنورِ وَ ظَلَمِ بَعْدِلِ وَ جَہْلِ بَعْلَمِ وَ ضَعْفِ بَقُوْتِ وَ فَقْرِ بَعْناءِ تَبْدیلِ شُودِ اَوْسْتِ مُؤَيَّدِ وَ اَوْسْتِ مُقْتَدِرِ وَ هُوَ السَّامِعُ الْبَصِیرُ

4 یا حیدرِ قَبْلِ عَلٰی چہ مَقْدارِ از آیاتِ کہ بِاسْمِ تُو از سَماءِ مَشِیَّتِ اِلهِیِ نازِلِ اِنْ اَعْرِفِ قَدَرِہا وَ مَقامِکِ وَ کُنْ مِنْ الشَّاکِرِینِ اِخْظَلُومِ در لَیالیِ وَ اَیامِ بَتَقْرِیرِ وَ بَیانِ مَشْغُولِ وَ عَبدِ حاضِرِ بَتَحْرِیرِ

them. Were it not for My protection and bounty and power, the world would [swoon away] at but a single gleam from the gleams of the Sun of My Word, through which the suns have shone forth in every world of the worlds of thy Lord, the All-Wise, the All-Informed.

آن لولا حفظی و عنایتی و اقتداری لکان العالم
[منصعاً] عند تجلی من تجلیات شمس کلمتی الّتی
بها اشرقت الشّمس فی کلّ عالم من عوالم ربّک
الحکیم الخبیر

- 5 Mention of his honor 'Ali-i-Naqi hath been granted the honor of being heard. We make mention of him and account him as one of those who have attained unto the Purpose, through Whose remembrance the Books of God, the Lord of the worlds, have been adorned. God willing, may they at all times hold fast to that which is conducive to kindling the fire of God's love. They have been remembered in the past and will be remembered hereafter. We beseech God to aid him and ordain for him that whereby his mention shall be exalted. He, verily, is the All-Powerful, the Almighty.

5 ذکر جناب علی قبل نقی بشرف اصغا فائز انا
ذکرناه و جعلناه بمنّ فاز بالمقصود الّذی بذکره
ترینت کتب الله رب العالمین انشاء الله در کلّ
حین باسبابیکه سبب و علّت اشتعال نار محبت
الهی است متمسک باشند ذکرشان از قبل و بعد
بوده نسل الله بان یوفّقه و یقدّر له ما یرتفع به
ذکره انه هو المقتدر القدر انتهى

- 6 This servant offers greetings and praise. O beloved of my heart! In truth, this evanescent one remains perpetually bewildered and astounded, for he observes that the peoples of the world, from diverse nations and parties, are each striving with utmost determination to cling to some cause and exert themselves to the fullest extent to promote it. Yet this Most Great, Most Holy Cause, which has no peer or likeness in all creation, has appeared in Iran, while its people remain utterly heedless and veiled from it. This matter has been and continues to be a source of infinite regret.

6 اینعبد خدمت ایشان تکبیر و سلام معروض
میدارد یا حبیب فؤادی این خادم فانی متحیر
فی الحقیقه در جمیع اوان و احیان خود را
مبهوت مشاهده مینماید چه که ملاحظه میشود
اهل عالم از احزاب مختلفه امم هر یک بکمال
همت در صدد آند بامری متمسک شوند و در
اعلائی آن بجدّ و اجتهاد تمام کوشش نمایند و
این امر اعظم اقدس که از برای او در امکان
شبه و مثلی نبوده در ایران ظاهر شده و اهل آن
در نهایت از او غافل و محتجبند اینفقره سبب
تأسّف لانهایه بوده و هست

- 7 Say: O people of the world! This is the Day wherein the Ancient King has proclaimed with the most exalted call. This is the Day of vision, for the greatest vista has appeared and the highest horizon is manifest and evident. This is the Day of hearing, for the Call of God is raised. Strive that ye may not be deprived of the outpourings of the All-Bountiful, nor be barred from the lights of the dawn of His Revelation. At every moment the Tongue of the All-Merciful uttereth words in the Kingdom of utterance such that were all the peoples of the world to taste the sweetness of but one verse thereof, or attain unto its comprehension, they would all arise to serve and achieve that which God desireth.

7 بگوئید ای اهل عالم امروز روزیست که مالک
قدم بأعلى الدّاء فرموده امروز روز بصر است
چه که منظر اکبر ظاهر و افق اعلی مشرق و
لاخ و روز سمعست چه که نداء الله مرتفع جهد
نمائید تا از فیوضات فیاض محروم نمانید و از انوار
فجر ظهور ممنوع نشوید در هر حین لسان رحمن در
ملکوت بیان بکلماتی نطق فرموده و میفرماید که
اگر جمیع اهل عالم حلاوت یکفقره آنرا بیابند و
یا بادراک آن فائز شوند البتّه کلّ بخدمت قیام
نمایند و به ما اراده الله فائز گردند

- 8 Concerning what was written about whether migration for the purpose of teaching should be undertaken alone or in the company of a companion - this matter was presented before His presence, and this is what the Tongue of Grandeur, exalted be His glory, spoke: One must act according to the requirements

8 و اینکه مرقوم داشته اند که هجرت لأجل تبلیغ
وحده محبوبست یا باتّفاق رفیق اینفقره تلقاء وجه
عرض شد هذا ما نطق به لسان العظمة جل
جلاله باید بمقتضیات وقت و جهات عمل شود
اگر رفیق شفیق دست دهد البتّه اولی بوده و
خواهد بود چه بسا میشود در غربت امری وارد

of the time and circumstances. If a trusted companion is available, this would certainly be preferable, for in strange lands situations may arise where assistance is needed. Otherwise, what one possesses might fall into others' hands and become a cause of agitation among the heedless and hostile.

شود که معین لازم باشد و الا آنچه با او هست شاید بدست غیر افتد و سبب اشتعال نفوس غافله ملحد گردد انتهی

- 9 As for what was written about the consultation of the loved ones of God and their decision that the beloved of the heart, Ali-Qabl-i-Akbar, upon him be the glory of God, the Lord of Power, should remain in the land of Ta - this was presented and met with acceptance. Indeed, he should remain in that land and occupy himself with protecting the souls. I beseech God, exalted be His glory, to confirm him in exalting the Word and kindling the fire of divine love. It would also be praiseworthy if the beloved of the soul, the son of the Most Truthful, upon them both be His most glorious splendor, would sometimes stay in that land. They should take the reins of the Cause with utmost determination and remind both the strong and weak souls, and those in between, of God's verses and evidences, exerting great effort in teaching with perfect wisdom.
- 9 و اینکه نوشته‌اند که اولیای حق مشورت نموده‌اند و قرار بر این شد محبوب فؤاد جناب علی قبل اکبر علیه بهاء الله مالک القدر در ارض طا تشریف داشته باشند عرض شد و بشرف قبول فائز فی الحقیقه باید در آن ارض تشریف داشته باشند و بحفظ نفوس مشغول از حق جلّ جلاله تأیید مسئلت مینمایم که ایشانرا مؤید فرماید بر اعلاء کلمه و اشتعال نار محبت الهی جناب محبوب جان ابن اسم الله الأصدق علیهما من کلّ بهاء ابهه هم اگر گاهی در آن ارض توقف نمایند محبوبست و باید بکمال همت زمام امر را اخذ کنند و نفوس قویه و ضعیفه و متوسطه را بآیات الهی و بیناتش متذکر دارند و بکمال حکمت در تبلیغ سعی بلیغ مبذول دارند
- 10 Regarding what was written about their visit to the land of H.M. with the beloved of the heart, the son of the Name of God - news of their arrival has reached us from that land itself, and the beloved one, the son of the Name of God, upon them both be the Most Glorious Beauty of God, has written a letter to this evanescent one detailing the matter. God willing, a response will be sent. I beseech God to confirm them in all conditions in teaching the Cause. May they be the cupbearers of the water of divine knowledge. Blessed are those souls who have taken and drunk in the name of Truth. Woe unto the heedless and the deniers.
- 10 و اینکه مرقوم داشته‌اند که بارض هم تشریف برده‌اند مع جناب محبوب فؤاد ابن اسم الله از خود آن ارض تفصیل ورود ایشان رسید و جناب محبوبی ابن اسم الله علیهما بهاء الله الابهی مکتوبی باینفانی مرقوم داشته‌اند و تفصیل را ذکر فرموده‌اند انشاء الله جواب ارسال میشود از حق میطلسم در کلّ احوال ایشان را مؤید فرماید بر تبلیغ امر انشاء الله ساقی کوثر معرفت بوده و هستند طوبی از برای نفوسیکه باسم حق اخذ نمودند و نوشیدند وبل للغافلین و المعرضین
- 11 And concerning what they wrote about openly proclaiming the Cause of God without concealment or secrecy, this matter that was submitted - He said that his honor Mirza has acknowledged his lack of wisdom, and the limit has been applied to him. However, God is the All-Forgiving, the Most Merciful. This matter became a cause of joy - verily He changes whatever He wishes to whatever He wishes, and He is the Powerful, the All-Knowing.
- 11 و اینکه مرقوم داشته‌اند که جهره من دون ستر و کتمان تبلیغ امر الهی نموده‌اند اینفقره که عرض شد فرمودند جناب میرزا اقرار بر عدم حکمت نموده‌اند حدّ بر ایشان تعلق گرفته ولكن الله هو الغفور الرحیم انتهی الحمد لله اینفقره سبب و علت سرور گشت انه یدلّ ما یشاء بما یشاء و هو المقتدر العلیم
- 12 And concerning the detailed account they wrote about what befell them on the path in every respect - this was submitted to His Most Holy, Most Exalted Presence. He said: God willing, may they remain steadfast in service and speak in remembrance of God, exalted be His glory. Praise be to God, through
- 12 و اینکه تفصیل واردات سبیل را از هر قبیل مرقوم فرموده‌اند در ساحت امنع اقدس اعلی عرض شد فرمودند انشاء الله بخدمت قائم باشند و بذکر حق جلّ جلاله ناطق الحمد لله از افتادن

their falling some of the dead have risen. For those souls who arise to serve the Cause of God, whatever befalls them is the supreme remedy for the world's ills and the cause of life for the nations. By God's life, in this station is concealed that which, were it mentioned, would cause souls to swoon away.

ایشان بعضی از اموات برخاستند نفوسیکه فی سبیل الله بر امر قیام نمایند آنچه بر ایشان وارد شود دریاق اعظم است از برای امراض عالم و علت حیاست از برای امم لعمر الله در این مقام مستور است آنچه ذکرش سبب انصعاق نفوس گردد انتهی

- 13 And concerning what they wrote about unity and harmony - in truth this matter has been and continues to be the cause of the exaltation of the Cause, the manifestation of the Cause, the ascendancy of the Cause, and the sovereignty of the Cause. His word, exalted be His glory: God willing, may the horizons be illumined by the light of unity and may all utter the blessed words "We are God's."

13 و اینکه از اتحاد و اتفاق مرقوم داشته‌اند فی الحقیقه اینفقره سبب اعلاء امر و ظهور امر و هیمنه امر و سلطنت امر بوده و هست قوله جلّ جلاله انشاء الله آفاق بنور اتفاق روشن شود و کلّ بکلمه مبارکه انا لله ناطق گردند انتهی

- 14 It was mentioned before from this station that if a kind companion accompanies one on the path, it is most fitting, excellent and preferable. Praise be to God, those loved ones have been and are successful. The Tablets which the beloved of the heart, the son of the Name of God the Most Truthful - upon them both be all His most glorious glory - had requested specifically for the mentioned souls have been sent down from the heaven of favor. In these days, God willing, they will be dispatched. The Command is in God's hand, the Powerful, the All-Knowing, the Wise.

14 از قبل این مقام ذکر شد که اگر در طریق رفیق شفیق همراهی نماید اولی و احسن و افضل است لله الحمد آنجوبان موفق بوده و هستند الواحیکه حضرت محبوب قواد ابن اسم الله الأصدق علیهما من کلّ بهاء ابهه مخصوص نفوس مذکوره خواسته بودند از سماء عنایت نازل این ایام انشاء الله ارسال میشود الأمر بید الله المقتدر العليم الحکیم

- 15 This evanescent one submits that regarding the conditions for teachers, certain utterances were heard from the Kingdom of Utterance. What is in mind shall be mentioned: First, that whoever desires to teach God's Cause must move with complete detachment, but should have sufficient means with them so that wherever they arrive, all their attention may be focused on conveying the divine word. In this regard, various utterances have previously been revealed from the Supreme Pen. God willing, they have and will attain to them. As commanded, wisdom and the requirements of the time must always be observed. Verily He is the Interpreter, the All-Informed.

15 عرض اینفانی آنکه در شرایط مبلغین بعض بیانات از ملکوت بیان استماع شد آنچه در نظر است ذکر میشود اولاً آنکه هر نفسیکه اراده تبلیغ امر الهی نماید باید بانقطاع تمام حرکت کند و لکن باید بقدر کفاف با او باشد تا در هر ارض وارد شود جمیع همش مصروف القاء کلمه الهی گردد در این مقام بیانات شتی از قلم اعلی از قبل جاری و نازل انشاء الله بآن فائز شده و میشوند حسب الأمر در هر حال باید بحکمت و مقتضیات وقت ملاحظه نمود انه هو المبین الخبیر

- 16 At this moment while this servant was engaged in writing, he was summoned to the Most Holy Presence. Their mention was made in His presence. He said: Write, O Haydar! Whatever has befallen you in the path of God, glorified be His majesty, is mentioned before the Wronged One and recorded by the Supreme Pen in God's Book. We bear witness that you have attained and there befell you in God's path what befell God's chosen ones before and after. Be glad then and be of the thankful ones. And such utterances were revealed from the Kingdom of Will in this station that this servant is incapable

16 در این حین که این خادم بتحریر مشغول بود بساحت اقدس احضار شد در حضور ذکر ایشان بمیان آمد فرمودند بنویس یا حیدر آنچه در سبیل حق جلّ جلاله بر تو [وارد] شده لدی المظلوم مذکور و در کتاب الهی از قلم اعلی مسطور شهادت میدهم که تو فائز شدی و [در] سبیل حق بر تو وارد شد آنچه بر اصفیای الهی از قبل و بعد وارد شد ان افرح و کن من الشاکرین

of mentioning them all. A hundred thousand tongues would be needed to give thanks for this supreme bounty, this great favor and mighty mercy - nay, a hundred thousand worlds would need mouths and tongues that perchance they might fulfill this duty. Praise be to Him, then thanks be to Him.

و بیاناتی در ایستقام از ملکوت اراده ظاهر که
ایعبد عاجز است از ذکر تمام آن صدهزار لسان
باید تا این فضل اعظم و عنایت کبری و رحمت
عظمی را شکر نماید بلکه صدهزار جهان دهان
باید و لسان شاید که شاید از عهده برآید حمداً
له ثم شکراً له

- 17 With regard to the mention of Aqa Khudadad and Aqa Shahvirdi, upon them be the Glory of God, their mention has been particularly made in these days at the Most Holy Court. Praise be to God, they have attained His bounties and are recipients of His bestowals. Some time ago Aqa 'Azizu'llah, upon him be the Glory of God, sent a letter and a Most Holy and Exalted Tablet was revealed and sent especially for him. God willing, may they ever be enkindled with the fire of love and illumined by the light of His favor, and wherever they may be, may they be occupied with the promotion of God's Cause and be the cause of unity and harmony among the friends. It is hoped that the loved ones of God will preserve their exalted stations. If the station of but one of God's loved ones were to be made manifest in the visible world, all would, involuntarily, find themselves in a state of complete humility and submissiveness. However, God has unveiled it to some and concealed it from others. Verily, He is the All-Powerful, the Unconstrained.

17 اینکه ذکر جناب آقا خداداد و آقا شاهوردی
علیهمآ بهاء الله را نموده بودند مخصوص ذکرشان
این ایام در ساحت اقدس بوده الحمد لله بعنایت
حق فائزند و بفیوضاتش مرزوق چندی قبل
جناب آقا عزیزالله علیه بهاء الله مکتوبی ارسال
داشتند یک لوح اقدس مخصوص ایشان
نازل و ارسال شد انشاءالله لازال بنار محبت
مشعل باشند و بنور عنایت منور و انشاءالله در
هر محل هستند بترویج امر الهی مشغول باشند و
سبب اتحاد و اتفاق دوستان گردند امید هست
که اولیای حق مقامات عالیہ خود را حفظ
نمایند اگر شأن یکی از اولیای حق در عالم ظاهر
ظاهر شود کل من غیر اختیار خود را خاضع و
خاشع مشاهده نمایند و لکن الله کشف للبعض
و ستر عن البعض انه هو المقتدر المختار

- 18 As to the mention made of Mulla Muhammad-i-Salmani, a Most Holy and Exalted Tablet was revealed and sent especially for him. God willing, may they deliver it that he might receive his portion from the treasures of divine knowledge and inhale the fragrance of His favor. Likewise, mention was made of Aqa Abu'l-Qasim-i-Baqqa and others, upon them be the Glory of God. This was presented before His presence and verses of divine revelation descended from the heaven of God's Will for each one. God willing, may they attain unto them and act in accordance with what is befitting. His Word, exalted be His glory:

18 و اینکه ذکر جناب ملا محمد سلمانی نموده بودند
یک لوح اقدس مخصوص ایشان نازل و
ارسال شد انشاءالله برسانند تا از خزائن علم الهی
قسمت برند و نفعه عنایت را بیابند و همچنین
ذکر جناب آقا ابوالقاسم بقال و سایرین علیهم
۶۶ [بهاء الله] نموده بودند تلقاء وجه عرض شد
مخصوص هر یک آیات محکات از سماء مشیت
الهی نازل انشاءالله بان فائز شوند و بما ینبغی
عامل

- 19 He is the Most Holy, the Most Great, the Most Glorious

19 قوله جلّ جلاله هو الأقدس الأعظم الأبهی

- 20 O Abu'l-Qasim! The Wronged One remembers thee from the prison and calls thee to God, the Lord of the worlds. Blessed art thou for having turned to the Most Exalted Horizon and for having desired to take the cup of prosperity in the name of the Cleaver of the Dawn on this glorious and wondrous Day. How many a servant desired the days of his Lord, yet when the light of Revelation shone forth from the horizon of the Day, he turned away and was numbered among the idolaters. Be thou steadfast in the Cause in such wise that neither the oppression

20 یا ابوالقاسم یدکرک المظلوم من شطر السّجن و
یدعوك الى الله ربّ العالمین طوبی لك بما اقبلت
الى الأفق الأعلى و اردت ان تأخذ قدح الفلاح
باسم فائق الأصباح فی هذا الیوم العزیز البدیع
کم من عبد اراد ایام ربّه فلما اشرق نور الظهور
من افق الیوم اعرض و کان من المشرکین کن
مستقیماً علی الأمر علی شأن لا تضعفک سطوة

of every tyrant nor the hints of the heedless may weaken thee. The oppressor is he who denieth the right of God and turneth away from the Water of Life when it surgeth in His Most Great, His Most Mighty Name. Thus have We sent down for thee from My Most Exalted Pen that which shall gladden the eyes of them that are nigh unto God.

كَلَّ ظَالِمٌ وَلَا تَمْنَعُكَ إِشَارَاتُ الْغَافِلِينَ أَنَّ الظَّالِمَ
هُوَ الْعَالَمُ الَّذِي أَنْكَرَ حَقَّ اللَّهِ وَاعْرَضَ عَنْ بَحْرِ
الْحَيَوَانِ إِذْ مَاجَ بِاسْمِهِ الْعَزِيزِ الْمُنِيعِ كَذَلِكَ أَنْزَلْنَا
لَكَ مِنْ قَلَمِي الْأَعْلَى مَا تَقَرَّبَ بِهِ عَيْنُ الْمُقَرَّبِينَ

- 21 O 'Ali-i-Akbar! Say: By God! The Day is come and the Great Terror hath appeared, and the Lord of Destiny calleth all to His luminous horizon. The Path hath appeared and the Balance hath been set up, and the command belongeth unto God, the Protector, the All-Knowing, the All-Informed. Beware lest the conditions of creation cause thee to slip. Arise with supreme steadfastness in the Cause of the Lord of all being, Who hath come with manifest sovereignty. Say: O my Lord! I beseech Thee by the lights of Thy countenance, after all things have passed away, to aid me to be steadfast in this Cause whereby the feet of the mystics have slipped.

21 اِن يَا عَلِيُّ قَبْلَ اكْبَرِ قُلْ تَاللّٰهِ قَدْ اَتَى الْيَوْمُ وَ
ظَهَرَ الْفَرْعُ الْاَكْبَرُ وَ مَالِكُ الْقَدْرِ يَدْعُ الْكُلَّ
اِلَى افْقِهِ الْمُنِيرِ قَدْ ظَهَرَ الصِّرَاطُ وَ وَضَعَ الْمِيزَانَ
وَ الْأَمْرُ لِلَّهِ الْمُهَيَّمِنِ الْعَلِيمِ الْخَبِيرِ أَيَاكَ اِنْ تَزَلَّكَ
شُؤْنَاتُ الْخَلْقِ قُمْ بِالْاِسْتِقَامَةِ الْكُبْرَى عَلَى اَمْرِ
مَالِكِ الْوَرَى الَّذِي اَتَى بِسُلْطَانٍ مُبِينٍ قُلْ اِى
رَبِّ اسْئَلْكَ بِأَنْوَارِ وَجْهِكَ بَعْدَ فَنَاءِ الْأَشْيَاءِ
بِأَنْ تُوَيِّدَنِي عَلَى الْاِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ
زَلَّتْ أَقْدَامُ الْعَارِفِينَ

- 22 O Muhammad-i-Ibrahim! We found thy mention in the letter of one of Our loved ones and make mention of thee as a token of My grace. Verily thy Lord is the All-Bountiful, the Most Generous. We counsel thee to observe truthfulness and trustworthiness, which God hath made to be the first ornament of the temple of man. Verily He is the Counselor, the Faithful. We enjoin all to observe righteousness and that whereby this sacred and manifest Cause may be exalted. Be thou steadfast in serving His loved ones and vocal in His beauteous remembrance. Take thou the cup in My name and drink therefrom in spite of the heedless. We make mention of thy mother as a token of Our grace. Verily thy Lord is the Rememberer, the Mighty, the Wise. The Glory be upon thee and upon her and upon thy daughter and upon every maidservant who hath turned unto God, the Mighty, the Most Praised.

22 يَا مُحَمَّدُ قَبْلَ إِبْرَاهِيمَ أَنَا وَجَدْنَا ذَكَرَكَ فِي كِتَابِ أَحَدٍ
مِنْ أَوْلِيَائِي ذَكَرْنَاكَ فَضْلًا مِنْ عِنْدِي أَنَّ رَبَّكَ
هُوَ الْفَضْلُ الْكَرِيمُ نَوْصِيكَ بِالْصِّدْقِ وَ بِالْأَمَانَةِ
الَّتِي جَعَلَهَا اللَّهُ الطَّرَازَ الْأَوَّلَ لِهَيْكَلِ الْإِنْسَانِ أَنَّهُ
هُوَ النَّاصِحُ الْأَمِينُ نَأْمُرُ الْكُلَّ بِالْمَعْرُوفِ وَ بِمَا يَرْتَفِعُ
بِهِ هَذَا الْأَمْرُ الْمَقْدَسُ الْمُبِينُ كُنْ قَائِمًا عَلَى خِدْمَةِ
أَوْلِيَائِهِ وَ نَاطِقًا بِذِكْرِهِ الْجَمِيلِ خُذِ الْكَأْسَ بِاسْمِي
ثُمَّ اشْرَبْ مِنْهَا رَغْمًا لِلْغَافِلِينَ وَ نَذَرَ أَمِّكَ فَضْلًا
مِنْ لَدُنَّا أَنَّ رَبَّكَ هُوَ الذَّاكِرُ الْعَزِيزُ الْحَكِيمُ الْبَهَاءُ
عَلَيْكَ وَ عَلَيْهَا وَ عَلَى بَنَتِكَ وَ عَلَى كُلِّ أُمَّةٍ أَقْبَلْتَ
إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ

- 23 We make mention of the Siyyid, before Husayn, that he may rejoice in My remembrance of him and be among those steadfast in this Cause, at whose appearance the pillars were shaken and souls were thunderstruck, save those whom God, the Mighty, the Powerful, willed. Hold fast to the cord of thy Lord's grace in such wise that the words of the godless may not hinder thee. Remember God by night and by day. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. Blessed is he who hath attained unto the knowledge of God on this Day which was promised in the Books of the Prophets and Messengers.

23 وَ نَذَرَ السَّيِّدَ قَبْلَ حُسَيْنٍ لِيَفْرَحَ بِذِكْرِي أَيَّاهُ وَ
يَكُونُ مِنَ الرَّاسِخِينَ عَلَى هَذَا الْأَمْرِ الَّذِي إِذَا ظَهَرَ
تَزَلَزَلَتِ الْأَرْكَانُ وَ انْصَعَقَتِ الْأَرْوَاحُ إِلَّا مَنْ شَاءَ
اللَّهُ الْقَوِيُّ الْقَدِيرُ تَمَسَّكَ بِعُرْوَةِ عَنَاءَةِ رَبِّكَ عَلَى
شَأْنٍ لَا تَمْنَعُكَ كَلِمَاتُ الْمَلْحَدِينَ اِنْ اذْكُرَ اللَّهُ فِي
الْأَيَّامِ وَ الْأَيَّامُ أَنَّهُ يَسْمَعُ وَ يَرَى وَ هُوَ السَّمِيعُ
الْبَصِيرُ طُوبَى لِمَنْ فَازَ بِعِرْفَانِ اللَّهِ فِي هَذَا الْيَوْمِ
الَّذِي بَشَّرَ بِهِ فِي كُتُبِ النَّبِيِّينَ وَ الْمُرْسَلِينَ

- 24 We make mention of the Siyyid, before Mahmud, and give him the glad-tidings of his Lord's grace, that he may be among the steadfast. Today steadfastness is essential. The recognition of

24 وَ نَذَرَ السَّيِّدَ قَبْلَ مُحَمَّدٍ وَ نَبَشَّرَهُ بِعَنَاءَةِ رَبِّهِ لِيَكُونُ
مِنْ الثَّابِتِينَ امْرُوزَ اسْتِقَامَتٍ لَا زَمَّ اسْتِ عِرْفَانِ

God, exalted be His glory, taketh precedence over all deeds, and thereafter steadfastness in His Cause. The friends of God must at all times be mindful of this. Great is the Cause and narrow is the path. Though the Sun of Truth hath shone forth in such wise that none hath excuse to tarry, yet eyes are clouded by the dust of vain imaginings and are prevented from beholding the light. This dust consisteth of the ignorant ones who appear in the guise of knowledge. They are the primary cause for preventing the people from the Truth. Beseech ye God to remove, through His complete power, these dark and gloomy clouds from the earth, that all may turn with pure and penetrating vision toward the supreme horizon and attain unto the effulgences of the light of His countenance.

- 25 Praise be to God! The sun of grace shineth forth from every word of God's words, nay from every letter thereof, in such wise that the Sun of Truth is so manifest that every fair-minded soul acknowledgeth its existence, manifestation and appearance. Wretched is the one who remaineth deprived of it, and blessed is the one who attaineth unto it.

- 26 As to what was written concerning Rustam Beg, a wondrous and sublime Tablet hath been specifically revealed for him and sent to the beloved 'Ali, before Akbar, upon him be the glory of God and His favors. God willing, they will deliver it. Since mention was made of him in the beloved's letter, it is therefore being sent to them. Likewise, may Amir Khan, God willing, attain unto divine bounties and drink from the chalice of eternity in such wise that he may find himself detached from the world and all who dwell therein. This lowly one conveyeth his greetings to each one and beseecheth God, exalted be His glory, for their success and confirmation. Verily He is the Generous Giver.

- 27 Sublime and holy Tablets were specifically revealed and sent for certain souls mentioned in the land of K. God willing, they have attained unto them. Indeed there hath never been, nor shall there ever be, any interruption in the outpouring of grace. May all existence be a sacrifice for His bounty. Glory and praise be upon your honor, upon his honor, and upon the manifestations of the Most Beautiful Names.

حقّ جلّ جلاله [مقدم] است بر کلّ اعمال و بعد استقامت بر امرش باید دوستان الهی در کلّ احیان بآن ناظر باشند امر بزرگست [و] صراط باریک اگرچه آفتاب حقیقت بشأنی اشراق نموده که از برای احدی مجال توقف نه ولكن ابصار را غبار [اوهام] فرا گرفته و از مشاهده نور منع نموده و آن غبار جهلائی هستند که باسم علم ظاهرند ایشانند علّه اولیه در [منع] بریه از حقّ بخواید بقدرت کامله این اغبره کدره ظلماتیه را از ارض بردارد تا کلّ بایصار حدیده طاهره [بافق] اعلی توجّه نمایند و باشرافات انوار وجه فائز گردند انتهی

- 25 الحمد لله آفتاب عنایت از هر کلمه‌ای از کلمات حقّ بلکه از هر حرفی از حروفات آن مشرق و لائحتست بشأنی آفتاب حقیقت ظاهر که هر منصفی اقرار و اعتراف مینماید بر وجود و ظهور و بروزش بدبخت نفسیکه از او محروم ماند و محبوب کسیکه بآن فائز گشت

- 26 و اینکه در باره جناب رستم بیک مرقوم داشته‌اند یک لوح بدیع منبع مخصوص ایشان نازل نزد جناب محبوبی علی قبل اکبر علیه بهاء الله و عنایاته ارسال میشود انشاءالله میرسانند چون ذکرشان در دستخط محبوبی بوده لذا نزد ایشان ارسال میشود و همچنین جناب امیر خان انشاءالله بفیوضات الهیه فائز باشند و از رحیق بقا بیاشامند بشأنیکه خود را از عالم و عالمیان فارغ مشاهده نمایند اینفانی خدمت هر یک تکبیر میرساند و از حقّ جلّ جلاله توفیق و تأیید از برای ایشان طلب مینماید آنه هو المعطی الکریم

- 27 مخصوص بعضی از نفوس مذکوره در ارض ک الواح منبعه مقدسه نازل و ارسال شد انشاءالله بآن فائز شده‌اند در فیضی فیاض فی الحقیقه تعطیل نبوده و نیست کلّ الوجود لفضله الفداء البهاء و الثناء علی حضرتکم و علی حضرته و علی مظاهر الاسماء الحسنی

BH00307

To: Hashim son of Qadir, in Kashan

Date: 1299 ? [1881-1882]

1 O He who is our Most Holy, Most Great, Most Exalted and Most Glorious Lord!

2 Praise sanctified above the utterance and mention of all who dwell within the realm of possibility beseemeth the court of nearness of the Holy One, the Best Beloved, Who with a single drop from the ocean of knowledge hath adorned the first and the last with the ornament of life. He is that Sovereign Whom the descriptions and praises of the world cannot augment, nor can the denial and rejection of the peoples diminish. From time immemorial He hath been established upon the throne of power, speaking forth the words "I am the Truth." The signs of His might are present in all things, and the tokens of His Revelation are manifest from every direction. The entire world existeth through His Word; should He desire, through another Word it would cease to be. Whatsoever hath appeared and will appear from Him hath been according to His all-pervading wisdom. One sitteth upon the seat of glory while another lieth in the dust of abasement, yet when observed with the eye of insight, from the horizon of both doth the sun of justice shine forth resplendent. How sweet is His remembrance, how exalted His Cause, how manifest His justice! Glorified be His grandeur and exalted be His dominion. There is none other God but He, no Beloved besides Him, and no Object of desire save Him. He hath created all created things and brought forth all existence for this Day wherein walketh the Lord of Names and Attributes, with the hosts of divine verses on His right hand and manifest signs on His left.

3 Glory be unto Thee, O Thou through Whose will all created things were manifested and all contingent beings were set in motion! I beseech Thee by Him around Whom circle the Daysprings of Thy wisdom, the Repositories of Thy knowledge, the Dawning-places of Thy revelation, the Daybreaks of Thy Cause, and the Manifestations of Thy Self, to aid Thy loved ones and chosen ones to make mention of Thee, to praise Thee, and to serve Thy Cause. O my Lord! Thou seest how the world is consumed by the fire of heedlessness and desire, and how the hearts of them who are nigh unto Thee are melted by reason of what hath befallen them at the hands of Thy wicked servants who have cast behind their backs Thy Cause, violated Thy Covenant, disputed Thy verses, and warred against Thy

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از بیان و ذکر من فی الامکان بساط
قرب قدس حضرت محبوبی را لایق و سزااست
که بیک قطره از دریای عرفان خلق اولین
و آخرین را بطراز زندگانی مزین فرمود اوست
سلطانیکه اوصاف و اذکار عالم بر او نیفزاید و
اعراض و انکار امم از او نکاهد لمیزل بر عرش
اقتدار مستوی و بکلمه انا الحق ناطق آثار قدرتش
در هر شیء موجود و علائم ظهورش از هر کران
هویدا جمیع عالم بکلمه اش موجود لویشاء از کلمه
اخری مفقود آنچه از او ظاهر شده و میشود
بمقتضای حکمت بالغه بوده یکی بر کرسی عزّت
جالس و آخر بر تراب ذلّت و چون بعین بصیرت
مشاهده شود از افق هر دو شمس عدل مشرق
و لائح ما احلی ذکره و ما اعلی امره و ما اظهر
عدله جلّت عظمته و علت سلطنته لا اله غیره
و لا محبوب سواه و لا مقصود دونه قد خلق
المخلوقات و اظهر الموجودات لهذا اليوم الذی فیهِ
یمشی مالک الأسماء و الصفات و عن یمینه جنود
الآیات و عن یساره آیات البینات

3 سبحانک یا من بارادتک ظهرت الکائنات و
تحرّکت الممکات استلک بالذی تطوفه مشارق
حکمتک و مخازن علمک و مهابط وحیک و
مطالع امرک و مظاهر نفسک بأن تؤیّد اولیائک
و احبائک علی ذکرک و ثنائک و خدمة امرک
ای ربّ تری العالم اشتعل من نار الغفلة و الهوى
و ذابت اکباد المقرّین بما ورد علیهم من عبادک
الأشقیاء الذین نبذوا امرک و نقضوا میثاقک
و جادلوا بآیاتک و حاربوا بنفسک ای ربّ
استلک بالكلمة العلیا و انوار وجهک یا مالک
الأسماء بأن تبدل هذه النار بالنور و عرّف
عبادک ما قدرّت لهم فی هذا الظهور الذی به

Self. O Lord! I beseech Thee by the Most Great Word and by the lights of Thy countenance, O Thou Lord of all names, to transform this fire into light and to acquaint Thy servants with that which Thou hast ordained for them in this Revelation whereby the Sinai hath proclaimed: "By God! He Who conversed with me hath come, and my Object hath appeared!" O Lord! Thou seest Thy servants who are far removed; draw them nigh, through Thy name the Almighty, unto the shore of the ocean of Thy recognition. Verily, Thou art He Who hath ever been seated upon the throne of bounty, O Lord of all men! There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

- 4 O my God, shower Thy blessings, O my Beloved, bestow Thy favors upon them who have quaffed the wine of Thy utterance in Thy days and who have, through Thy power and might, seized the reins of self and passion. These are servants whose service, remembrance and praise every Book beareth witness to, and all things testify to their elevation, their acceptance, their glory and their might. O Lord! Strengthen them through Thy might, aid them through Thy power, and illumine their faces in such wise that Thy servants and creatures may be enlightened thereby. Verily, Thou art He Whom nothing whatsoever can frustrate and no affair can hinder. There is none other God but Thee, the Strong, the Trustworthy.

- 5 And further, thy letter from which dripped the drops of affection arrived, as if thou hadst swum in the ocean of love, seeking the ultimate goal, the loftiest summit and the highest horizon. Praise be to God that thou didst attain unto the station of "God was", and wast honored with hearing "there is none like unto Him". And these exalted words shone forth from the Dawning-Place of utterance, the Revealer of verses. His words, exalted be His glory:

- 6 "O Husayn! Praise be to God that through divine grace thou hast attained unto that which was the purpose of creation. Thou didst hear and turn unto Him, and the intention of thy heart's core became manifest until thou didst attain unto the visitation of the true Ka'bah and wert honored with the effulgences of the Sun of Manifestation. Blessed is he who sought, intended and attained, and woe unto him who was heedless and slept. O Husayn! The breeze of grace passeth over the trees of being at every dawn. Say: Today is the day of fruits, today is the day of hearing, today is the day of utterance, and today is the day of meeting. For all things an eye hath been ordained - some outward, some inward, and some both outward and inward. How excellent is the eye of the spirit that hath attained unto the vision of the Beloved of all creation.

نادی الطور تالله قد اتی مکلمی و ظهر مقصودی
ای رب تری عبادک فی معزل قریبهم باسمک
القدير الى شاطئ بحر عرفانک انک انت الذی
لم یزل کنت مستویاً علی عرش العطاء یا مالک
الوری لا اله الا انت المقتدر العليم الحکیم

4 صلّ اللهم یا الهی و کبر اللهم یا محبوبی علی الذین
شربوا رحيق بیانک فی آیامک و اخذوا زمام
النفس و الهوى بقدرتک و سلطانک اولئک
عباد یشهد کل کتاب بخدمتهم و ذکرهم و ثنائهم و
کل الاشیاء بعلومهم و اقبالهم و عزهم و اقتدارهم
ای رب عززهم بعزّتک و ایدهم بقدرتک و نور
وجوههم علی شأن یستضيء به عبادک و یریتک
انک انت الذی لا یعجزک شیء و لا یمنعک
امر لا اله الا انت القوی الامین

5 و بعد نامه آنجناب که قطرات محبت از او
میچکید رسید گویا در بحر حب شناوری نموده
قصد مقصد اقصی و ذروه علیا و افق اعلی نمود
و الحمد لله بمقرّ کان الله فائز و باصغاء لیس
کثله شیء مشرف و مفتخر گشت و اینکلمات
عالیات از مشرق بیان منزل آیات اشراق فرمود
قوله جلّ جلاله

6 یا حسین الحمد لله بعنایت حقّ بآنچه مقصود از
آفرینش بود فائز گشتی شنیدی و اقبال نمودی و
قصد مقصود از سرفزادت ظاهر تا آنکه زیارت
کعبه حقیقی فائز شدی و باشراقات انوار آفتاب
ظهور مفتخر گشتی طوبی لقاصد قصد و بلغ و
ویل لمن غفل و نام یا حسین نسیم عنایت در هر
سمرگاه بر اشتجار وجود مرور مینماید بگو امروز
روز اثمار است و امروز روز اصغا و امروز روز
گفتار است و امروز روز دیدار از برای هر
شیء چشمی مقدر بعضی در ظاهر و برخی در
باطن و قسمی در ظاهر و باطن نیکوست چشم
جان که زیارت محبوب امکان فائز شده امروز
از هنیز هر نسیمی اذن واعیه اتی المحبوب اصغا

Today, from the whistling of every breeze the attentive ear heareth 'The Beloved hath come', and from the murmur of every stream it heareth 'The Promised One hath appeared'. Adorn the temples of the friends with the ornament of the mention of the Intended One of all creation. Say: Know ye your worth and recognize your stations. At all times hold fast unto the Strong Cord, for the cawing of devils hath been raised. Although every possessor of hearing and sight beholdeth the Truth distinguished from all else in all respects, by the life of God, from the traces of the opposers and their words their station is evident and manifest. Verily He speaketh the truth, demonstrateth the proof, and guideth the way. There is no God but He, the Mighty, the Beautiful."

- 7 The copy of the telegram thou didst send was indeed most apt - truly the electric current spoke completely and most appropriately. O beloved of my heart! From the beginning that hath no beginning to the end that hath no end, the source and dawning-place of oppression hath been and will be such souls. The spirits of such vile and impure ones are known by their evil-commanding nature, while Satan himself is characterized by the self-accusing spirit in the second degree. In truth, the fire of his self was derived from that fire - such as he are first, and Satan is second. May God protect us and you from their evil. They have attributed to Him Who is at all times that which they have attributed, and they have pronounced against Him at Whose mention they would stand in reverence of His name and in demonstration of their submission to Him - may God multiply their like, or rather, may God break their necks. But thou didst write correctly. As this servant knoweth not to what this referreth, he somewhat departed from wisdom. I hope for forgiveness - I seek God's pardon, the All-Glorious - for we are all commanded to observe wisdom. Once the Lord of creation uttered this exalted word: Had the rulers obeyed such persons who considered themselves leaders of the people, not a single person of truth would have been seen in any century of the centuries or any age of the ages. We beseech God to confirm the rulers of this age in not obeying such ignorant, heedless, satanic souls. Verily our Lord, the All-Merciful, is the One with power over whatsoever He willeth, and in His grasp are all hearts and minds. In any case, the telegram was most fitting. God willing, may such telegrams always be sent to all regions, and may one always be engaged in uttering such praiseworthy words.

- 8 As for your mention of his honor [name], who has been afflicted with gout - it was not gout alone but rather chronic, deadly,

مینماید و از خیر هر مائی قد ظهر الموعود میشنود
هیا کل دوستان را بطراز ذکر مقصود امکان مزین
دار بگو قدر خود را بدانید و مقامات خود را
بشناسید در هر حین بحال متین متمسک باشید
چه که نعیق شیاطین مرتفع گشته اگرچه هر ذی
سمع و بصری حق را از دوش از جمیع جهات
ممتاز مشاهده نماید لعمر الله از آثار معرضین و
کلماتشان مقامشان ظاهر و مشهود انه یقول الحق
ویظهر الدلیل ویهدی السبیل لا اله الا هو العزیز
الجمیل انتهى

7 صورت تلغراف ارسال داشته بودید فی الحقیقه
سیالة برقیه نطق تمام نموده بسیار بموقع و بجا تکلم
کرده یا حبیب فؤادی مصدر ظلم و مطلع آن از
اول لا اول الی آخر لا آخر امثال آن نفوس بوده و
خواهند بود امثال آن خبیث پلید نفوسشان باماره
معروف و نفس شیطان در طبقه دویم بلوامه
موصوف فی الحقیقه نار نفسش از آن نار اقتباس
شده امثال او اولند و شیطان ثانی اعاذنا الله و
ایاکم من شرهم قد علّقوا الذی فی اللیالی و الايام
قالوا فی حقه عجل الله فرجه قد افتوا علی الذی
حین ذکره قاموا اعزازاً لاسمه و اظهاراً لخضوعهم
له کثر الله امثالهم یعنی چه کسر الله اعناقهم
ولکن شما درست نوشتید اینعبد چون معلوم
نیست که اشاره بکجاست قدری از حکمت
خارج شد امید عفو است استغفر الله العظیم چه
که کل مأمور بحکمت بوده و هستیم وقتی از
اوقات مالک وری باینکلمه علیا ناطق فرمودند
اگر امر اطاعت امثال نفوسیکه خود را پیشوای
خلق دانسته اند مینمودند یکنفر از اهل حق در
هیچ قرنی از قرون و هیچ عصری از اعصار
دیده نمیشد از حق میطلبیم امرای اینعصر را
مؤید فرماید بر عدم اطاعت نفوس جاهله غافله
خناسیه ان ربنا الرحمن هو المقتدر علی ما یشاء
و بین اصبعیه الأئدة و القلوب باری تلغراف
بسیار بجائی بود انشاء الله همیشه امثال این تلغرافها
باطراف برود و همیشه باینکلمات پسندیده ناطق
و مشغول باشد

- 8 اینکه ذکر جناب اس نوشته [بودید] که بمرض
نقرس راجع شده نقرس وحده نبوده امراض

and malignant diseases. They stated that every soul who entered into the Cause of the King of Martyrs was and will be afflicted with such accursed ailments. "The Book of A and S has come into My presence, therefore We have concealed it. Verily thy Lord is the Concealer, the Forgiving, the Generous." Indeed he deprived himself. Now observe, according to one of the chosen ones, would it have been better to sacrifice his life in the path of the King of Martyrs, or to depart from this world with a sin heavier than mountains and in such abasement?

مرزئه مهلكه خبيثه بوده فرمودند هر نفسيكه در امر سلطان الشهداء داخل بود بامثال اين امراض ملعونه مبتلا شده و خواهد شد قد حضر كتاب الالف و السين في ساحتى لذا سترنا عنه ان ربك هو الستار الغفور الكريم انتهى في الحقيقه خود را محروم نمود حال مشاهده نمائيد بقول يكي از اصفياء اگر در قدم سلطان الشهداء جان فدا مينمود بهتر بود يا بگاييكه اقل از جبال است و باين ذلت از دنيا برود

- 9 We beseech God to preserve these servants through His special grace. Repeatedly has this exalted word been revealed from the Supreme Pen, stating: "Verily the Cause is mighty, mighty!" As for your mention of his honor Aqa Muhammad-Hashim, son of Aqa Qadir, upon them both be the Glory of God, from the land of K, it was presented at the Most Holy, Most Exalted Court. His blessed and exalted Word: "O Muhammad before Hashim! Verily We have mentioned thee before, be thou of the thankful ones. We have sent down verses for thee that thou mayest praise God, the Lord of the worlds. We have heard and answered thee, and verily We are the Hearer, the Answerer. Be thou a doer of what is in My Book, and adorned with My virtues, and steadfast upon My straight path. This is the day of trial. Say: Here am I, here am I, O Thou Goal of the world! Yea, yea, O Thou Beloved of the worlds! Verily the sea hath surged and the river hath flowed and the nightingale hath warbled and man hath come riding upon the clouds while the people are in manifest loss. Verily loss is for him who gaineth, and gain is for him who loseth for this Blessed and Great Name. Every gain that preventeth the servant from his Lord is a loss, and every loss that remindeth the servant of God is indeed a mighty possession."

9 از حق ميطلبم اين عباد را بعنايت مخصوصه خود حفظ فرمايد مكرّر اينكه عليا از قلم اعلى نازل كه ميفرمايد ان الامر عظيم عظيم اينكه ذكر جناب آقا محمد هاشم ابن جناب آقا قدير عليهم 9 66 [بهاء الله] از ارض ك فرموده [بوديد] در ساحت امنع اقدس اعلى عرض شد قوله تبارك وتعالى يا محمد قبل هاشم انا ذكرناك من قبل كن من الشاكرين انزلنا لك الايات لك ان تحمد الله رب العالمين سمعنا واجنناك و انا السامع المجيب كن عاملاً بما في كتابي و مزينا بأخلاقى و مستقيماً على صراطى المستقيم هذا يوم البلى قل ليك ليك يا مقصود العالم بلى بلى يا محبوب العالمين قد ماج البحر و جرى الفرات و هدر العندليب و اق الانسان راجاً على السحاب و القوم فى خسران مبين ان الخسارة لمن ربح و الربح لمن خسر لهذا الاسم المبارك العظيم كل ربح يمنع العبد عن مولاه انه خسارة و كل خسارة يذكر العبد بالله انها للملك كبير

- 10 We make special mention of the friends in the land of K. Praise be to God, souls are observed to be enkindled. God willing, may they be steadfast in the Cause. God will soon make manifest their stations. Verily He is the Powerful, the Mighty.

10 دوستان ارض ك مخصوص ذكر مينمائيم الحمد لله نفوسى مشتعل مشاهده ميشوند انشاء الله بر امر مستقيم باشند سوف يظهر الله مقاماتهم انه لهو المقتدر القدير

- 11 As for what thou didst write regarding his honor Aqa Mirza 'Abdu'l-Hamid, upon him be the Glory of God, it attained the honor of being heard. His blessed and exalted Word: "O 'Abdu'l-Hamid! Blessed art thou and blessed is he with whom thou wast when thou didst purpose to visit the House of God, the Most High, the Great. He visited and thou didst visit, and I am the All-Knowing Witness. He turned and thou didst turn, and I am the Hearing, the Seeing. He traveled through lands in his longing to meet Me, and thou didst travel with him

11 اينكه در باره جناب آقا ميرزا عبدالحميد عليه 9 66 [بهاء الله] مرقوم [داشتيد] بشرف اصغافا ذكر قوله تبارك وتعالى يا عبدالحميد طوبى لك و لمن كنت معه اذ قصدت بيت الله العلى العظيم قد زار و زرت و انا الشاهد العليم قد اقبل و اقبلت و انا السامع البصير قد دار البلاد شوقاً للقائى و درت معه الى ان حضر و حضرت فى مقام

until he attained and thou didst attain unto a place which the Concourse on High circumambulated, accompanied by tribes of near-stationed angels. We counsel thee with that through which the fragrance of sincerity unto God, the Lord of the worlds, may be diffused, and through which His Cause may be uplifted among His servants. And I am the Counselor, the Compassionate, the Generous.”

- 12 And this is what hath been sent down for the honored Haji Mirza Fadlu'llah (upon him be the glory of God). Exalted be His majesty:

- 13 O Fadl! Behold the divine favor vouchsafed unto thee. The whole world was created for this Day and for the recognition of Him Who hath appeared therein. Yet now all the peoples of the earth, save whom God hath willed, are seen to be heedless of the original purpose and veiled from the Most Great Manifestation, while ye are blessed with this supreme bounty. I swear by the Sun of Truth that one atom of the deeds of a soul that hath turned towards God is better and more pleasing before Him than the deeds of both worlds. Strive thou to preserve this lofty and most exalted station through the Name of the Lord of Names, for the cawing of the divines on one hand and the croaking of the foolish on the other have been raised. Hold fast unto the hem of grace and cleave unto the sure handle, that perchance thou mayest not be deprived of the Lord of all being through the tales of old and the conditions of Lat and Uzza. By Lat and Uzza and every base word that hath flowed and floweth from the Most Exalted Pen in the Book are meant the ignorant ones of the earth who are known as divines. Know thou this and be of the thankful. Thou hast been blessed with My remembrance and hast drunk the choice wine of My loving-kindness. By My life! Nothing that thou beholdest can equal these. Thy Lord is verily the Perspicuous, the True, the Faithful. Glory be upon thee and upon every discerning believer.

- 14 This evanescent servant conveyeth greetings and salutations to the gentlemen, and beseecheth the exalted True One to aid them in that which profiteth them in all the worlds of His worlds. He is verily the Generous, the Munificent.

- 15 As for the mention at the end of the Book of the secretary - upon him be the Glory of God - and likewise Aqa Mirza Siyyid 'Ali and Aqa Ghulam-Husayn - upon both of them be the Glory of God - their mention was presented before His Countenance, and there was revealed for each that which all the world is powerless and incapable of describing. His exalted Word:

طافه الملاء الأعلى بقبائل من الملائكة المقربين أنا
نوصيك بما يتضوع به عرف الخلوص لله رب
العالمين وبما يرتفع به امره بين العباد وانا الناصح
المشفق الكريم انتهى

- 12 و هذا ما نزل لجناب حاجی میرزا فضل الله عليه
بهاء الله قوله جلّت عظمته

- 13 یا فضل فضل الهی را در باره خود مشاهده نما
جميع عالم مخصوص این یوم و عرفان ما ظهر فيه
خالق شده اند و حال مشاهده میشود جميع اهل
ارض الا من شاء الله از اصل مقصود بپذیرند و
از ظهور اعظم غافل و محتجب و شما باین فیض
اکبر فائزید قسم بافتاب حقیقت یک ذره از
اعمال نفس مقبله عندالله از اعمال ثقلین بهتر و
پسندیده تر است جهد نما تا ایستقام بلند اعلی را
باسم مالک اسماء حفظ نمائی چه که نعیب علما
از جهتی و نعیق سفها از جهت اخری مرتفع
بذیل کرم تشبث نما و بعروه وثقی متمسک که
شاید از قصص اولی و شئون لات و عزری
از مالک وری محروم نمائی لات و عزری و هر
کلمه سفلی که در کتاب از قلم اعلی جاری شده و
میشود جهلای ارضند که بعلم موسوم و معروفند
ان اعرف و کن من الشاکرین قد فزت بذکری
و شربت کوثر عنایتی لعمری لا یعادلهما ما تراه
ان ربک هو المبین الصادق الامین البهاء علیک
و علی کل موقن بصیر انتهى

- 14 این خادم فانی خدمت آقایان تکبیر و سلام
معروض میدارد و از حق منبع میطلبد ایشانرا
به ما ینفعهم فیکلّ عالم من عوالمه مؤید و موفق
فرماید انه هو الجواد الکرم

- 15 و اینکه در آخر کتاب ذکر جناب منشی علیه
۹۶ [بهاء الله] و همچنین جناب آقا میرزا
سید علی و جناب آقا غلامحسین علیهما بهاء الله
نموده بودند ذکر ایشان لدی الوجه عرض شد و
مخصوص هریک نازل شد آنچه که جميع عالم از
وصفش عاجز و قاصرند قوله تعالی و تقدس

16 Verily We make mention of the Sh following the N and the M, that he may rejoice in the remembrance of the Wronged One Who hath borne tribulations and ordeals in the path of God, the Lord of the seen and the unseen. We have mentioned thee before and We mention thee at this hour wherein verses are sent down from the heaven of the will of thy Lord, the Lord of the most ancient Days. Say: Glory be unto Thee, O Thou through the movement of Whose Pen all things were set in motion and through its cry the dead were raised in the kingdom of creation! I beseech Thee to strengthen me to stand firm in this Cause which hath shaken every edifice and caused the hearts of Thy servants to tremble. My Lord! Thou seest me turning toward Thee and speaking Thy praise. I beseech Thee to number me among the company of Thy chosen ones who have fulfilled Thy Covenant and who have said in all conditions: "God is our Lord and the Lord of all things, our Goal and the Goal of all things, our Beloved and the Beloved of all who are in the heavens and the earth." My Lord! Aid me to serve Thy Cause and enable me to achieve that which Thou lovest and art pleased with. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Powerful, the Mighty, the Omnipotent.

17 And this is what was revealed for Aqa Mirza Siyyid 'Ali - upon him be the Glory of God - In My Name, the Most Ancient, the Most Great:

18 O Ali! Thou hast turned towards Us from that region and We have turned towards thee from the precincts of My Most Great Prison. Know thou the value of the days of God, then thank Him for having caused thy name to be mentioned by His Most Exalted Pen, as a token of His grace. He, verily, is the All-Knowing Rememberer. Be thou steadfast in My Cause, speaking forth My praise and drinking from the Kawthar of My love at all times. O Ali! The lights of Revelation have shone forth upon the Mount, and the Tree hath raised its call: "The Kingdom is God's, the One, the All-Informed!" Behold the people and their heedlessness and error. They make mention of God at morn and eventide, yet when He appeared they pronounced judgment against Him with such tyranny as caused the Faithful Spirit to lament. O Ali! Were We to recount unto thee what hath befallen Us at the hands of the manifestations of tyranny, thou wouldst weep, and with thee would weep the Concourse on High and the dwellers of Paradise. We have therefore concealed it from thee and from them. Thy Lord is verily the All-Merciful, the Gracious. The Glory be upon thee and upon them who have shown justice in this mighty Cause.

16 أَنَا نَذْكُرُ الشَّيْنِ بَعْدَ النَّوْنِ وَ الْمِيمِ لِيَفْرَحَ بِذِكْرِ الْمَظْلُومِ
الَّذِي حَمَلَ الشَّدَائِدَ وَ الْحَنَ فِي سَبِيلِ اللَّهِ مَالِكِ
السَّرِّ وَ الْعَلَنِ أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ وَ نَذْكُوكَ فِي
هَذَا الْحَيْنِ الَّذِي يَنْزِلُ فِيهِ الْآيَاتُ مِنْ سَمَاءٍ مَشِيَّةٍ
رَبِّكَ مَالِكِ الْقَدَمِ قُلْ سُبْحَانَكَ يَا مَنْ بِحَرَكَةِ
قَلْبِكَ تَحَرَّكَتِ الْأَشْيَاءُ وَ بَصَرِيهِ قَامَ الْأَمْوَاتُ
فِي مَمْلُوكَاتِ الْإِنشَاءِ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ عَلَى
هَذَا الْأَمْرِ الَّذِي بِهِ تَزْعُرُ كُلَّ بَنِيَانٍ وَ اضْطَرَبَتْ
أَفْتَادَةُ عِبَادِكَ أَيَّ رَبِّ تَرَانِي مُقْبِلًا إِلَيْكَ وَ نَاطِقًا
بِذِكْرِكَ اسْتَثْلُكَ بِأَنْ تَكْتَبَنِي مِنْ زَمْرَةِ أَصْفِيَائِكَ
الَّذِينَ وَفَوْا بِمِيثَاقِكَ وَ قَالُوا فَيَكُلُّ الْأَحْوَالُ اللَّهُ
رَبَّنَا وَ رَبَّ كُلِّ شَيْءٍ وَ مَقْصُودُنَا وَ مَقْصُودُ كُلِّ شَيْءٍ
وَ مَحْبُوبُنَا وَ مَحْبُوبُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضَيْنِ
أَيَّ رَبِّ أَيْدِنِي عَلَى خِدْمَةِ أَمْرِكَ وَ وَفَّقْنِي عَلَى مَا
تُحِبُّ وَ تَرْضَى أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا
إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَوِيُّ الْقَدِيرُ

17 وَ هَذَا مَا نَزَلَ لِحَنَابِ آقَا مِيرْزَا سَيِّدٍ عَلَى عَلَيْهِ بَهَاءِ
اللَّهِ بِسْمِ الْأَقْدَمِ الْأَعْظَمِ

18 يَا عَلَى أَقْبَلْتَ الْيَنَا مِنْ ذَاكَ الشَّطْرِ وَ أَقْبَلْنَا إِلَيْكَ
مِنْ شَطْرِ سِجْنِ الْعَظِيمِ إِنْ أَعْرَفَ قَدْرَ أَيَّامِ اللَّهِ ثُمَّ
أَشْكُرُهُ بِمَا أَنْزَلَ ذِكْرَكَ مِنْ قَلْبِهِ الْأَعْلَى فَضْلًا مِنْ
عِنْدِهِ وَ هُوَ الذَّاكِرُ الْعَلِيمُ كُنْ ثَابِتًا عَلَى أَمْرِي وَ
نَاطِقًا بِذِكْرِي وَ شَارِبًا كَوْثَرِ حَيٍّ فَيَكُلُّ حِينَ يَا
عَلَى قَدْ أَشْرَقَتْ أَنْوَارُ الظُّهُورِ عَلَى الطُّورِ وَ نَطَقَتْ
السَّدْرَةُ الْمَلِكُ اللَّهُ الْفَرْدُ الْخَبِيرُ إِنْ أَنْظَرَ الْعِبَادَ وَ
مَا هُمْ فِيهِ مِنَ الْغَفْلَةِ وَ الضَّلَالِ يَذْكُرُونَ اللَّهَ فِي
الْغَدْوِ وَ الْأَصَالِ وَ إِذَا ظَهَرَ افْتَوَا عَلَيْهِ بِظُلْمِ نَاحِ
بِهِ الرُّوحُ الْأَمِينُ يَا عَلَى لَوْ نَقَصَ لَكَ مَا وَرَدَ
عَلَيْنَا مِنْ مَظَاهِرِ الظُّلْمِ لَنُنُوحَ وَ يَنُوحَ مَعَكَ الْمَلَأَ
الْأَعْلَى وَ أَهْلَ الْفَرْدُوسِ لِذَا سَتَرْنَا عَنْكَ وَ عَنْهُمْ
أَنَّ رَبِّكَ لَهْوَ الْمُشْفِقِ الْكَرِيمِ الْبَهَاءِ عَلَيْكَ وَ عَلَى
مَنْ أَنْصَفَ فِي هَذَا الْأَمْرِ الْعَظِيمِ

- 19 This is what was revealed for his honor Ghulam-Qabl-Husayn, upon him be the Glory of God: 19 و هذا ما نزل لجناب غلام قبل حسين عليه بهاء الله
- 20 In My Name, Husayn 20 بسمي الحسين
- 21 Thy name is remembered before the Wronged One. Know thou the worth of this blessed name and arise to render such servitude as becometh the station of this Most Great Name. In all conditions, act and speak in ways that will exalt the Cause. By the life of God! Thou hast attained unto that which hath had and shall have no peer or likeness. Turn thy heart toward the Most Exalted Horizon and say: 21 اسمت لدى المظلوم مذکور قدر این اسم مبارک را بدان و بعبودیتکه لایق مقام این اسم اعظم است قیام نما در کل احوال به ما یرتفع به الأمر عامل و ناطق باش لعمر الله فائز شدی بامریکه از برای او شبه و نظیر نبوده و نخواهد بود ان اقبل بقلبك الى الأفق الأعلى و قل
- 22 Praise be unto Thee, O my God, and glorification be unto Thee, O my Aim, and splendor be unto Thee, O my Beloved, for having strengthened me, made me know Thee, enabled me, and guided me unto Thy straight path. I beseech Thee by the wonders of Thy bounty and the totality of Thy words to ordain for me through Thy Most Exalted Pen that which shall profit me in every world of Thy worlds. O Lord! Thou art the Strong, and I am the weak. I beseech Thee not to disappoint me of what lieth with Thee. There is no God but Thee, the All-Witnessing, the All-Hearing, the All-Knowing, the All-Wise. 22 لك الحمد يا الهى و لك الثناء يا مقصودى و لك البهاء يا محبوبى بما ايدتنى و عرفتني و وفقنتني و هديتني الى صراطك المستقيم استلک ببدايع جودك و جوامع كلمتك بأن تكتب لى من قلبك الأعلى ما ينفعنى فيكلّ عالم من عوالمك اى ربّ انت القوى و انا الضعيف استلک بأن لا تخيبني عما عندك لا اله الا انت الشاهد السامع العليم الحكيم انتهى
- 23 Reflect upon the divine favor. Whenever mention is made of one of the friends before His presence, the ocean of bounty surgeth with such waves that this servant and a hundred thousand like him are powerless to describe or recount it. May the whole world be a sacrifice unto His grace and bounty. The conveyance of this lowly one's greetings and salutations to each of the friends of God is entrusted to your honor. 23 در فضل الهی تنفکر نمائید هر هنگام که ذکر یکی از دوستان تلقاء وجه شده بحر عنایت بامواجی ظاهر که اینعبد و صد هزار مثل اینعبد از عهدۀ تحریر و ذکر آن عاجز و قاصر است کلّ العالم لعنایته الفداء و لفضله الفداء و ذکر تکبیر و سلام اینفانی خدمت هر یک از اولیای الهی منوط بانجنابست
- 24 Another matter this evanescent one wisheth to mention is that no news hath been received from his honor Aqa Muhammad-Rida, upon him be the Glory of God, and his brother who bore the name of the Intended One, who emigrated and drank the cup of reunion from the hands of bounty. If wisdom permitteth and you meet with them, convey this lowly one's greetings unto them. Praise be to God, they have attained unto His grace and are mentioned in the Most Holy Court. May the Glory that shineth resplendent from the horizon of the heaven of the grace of our Goal and the Goal of the world be upon you and upon those whose names thou hast mentioned and upon every steadfast and assured believer. Praise be to God, the Almighty, the Most Exalted, the Mighty, the Wise. 24 مطلب دیگر اینفانی آنکه از جناب آقا محمد رضا علیه بهاء الله و جناب اخوی ایشان سَمی حضرت مقصود که هجرت نمودند و کأس وصال از ایادی عطا نوشیدند خبری مذکور نه اگر حکمت اقتضا نمود و با ایشان ملاقات نمودند تکبیر اینفانی را خدمت ایشان برسانید الحمد لله بعنایت حق فائزند و در ساحت اقدس مذکور البهاء الظاهر اللّاح من افق سماء فضل مقصودنا و مقصود العالم علی جنابکم و علی الدّین ذکرت اسمائهم و علی کلّ موقن مستقیم و الحمد لله المقتدر المتعالی العزیز الحكيم

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BH00536

To: Muhammad Javad Qazvini et al.

Date: 1299 ? [1881-1882]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 What this evanescent one wishes to submit to Your Presence is that the beloved letter from his honor Samandar, upon him be the glory of God, the Lord of Power, which was sent to that beloved one, was seen and after being reviewed was accorded the honor of being heard in the Most Holy Presence of the Lord of Creation, and these exalted words descended from the heaven of the will of the Lord of Names - exalted be His sovereignty and mighty His utterance: 2 عَرْضِ اِيفَانِي خِدْمَتِ اَنْخَضَرْتِ اَنْكَه دَسْتَحْطَّ
مَحْبُوبِ فَوَّادِ جَنَابِ سَمَنْدَرِ عَلَيْهِ بَهَاءُ اللَّهِ مَالِكِ
الْقَدْرِ كِه بَا تَحْبُوبِ اَرْسَالِ دَاشْتَنْدِ دِيْدِه شُدْ وَ بَعْدِ
اَز اِطْلَاعِ دَر مَحْضَرِ اَقْدَسِ مَالِكِ اِبْدَاعِ بَشَرَفِ
اَصْغَا فَاثَرِ وَ اَيْنِكَلِهَاتِ عَلِيَا اَز سَمَاءِ مَشِيَّتِ مَالِكِ
اَسْمَاءِ نَازِلِ قَوْلِه جَلِّ سُلْطَانِه وَ عَزَّ بَيَانِه
- 3 “O Ism-i-Jud! In truth his honor Samandar, upon him be My glory, has his gaze fixed upon the Greatest Scene and stands firm in service. The veils of existence cannot obscure the fire of his love, nor can the clouds prevent its influence. If a sincere seeker were to reach out from distant places, verily he would find its effects. The servant in attendance submitted his requests, which attained the honor of being heard and both received answers. Glorified is He Who speaks and hears and responds, and glorified is He Who hath kindled in hearts and souls that which hath attracted them to the Truth, the Knower of all things hidden. 3 يَا اِسْمِ جُودِ فِي الْحَقِيقَةِ جَنَابِ سَمَنْدَرِ عَلَيْهِ بَهَائِي
بِمَنْظَرِ اكْبَرِ نَازِرَنْدِ وَ بِرِ خِدْمَتِ قَائِمِ حَرَارَتِ
مَحَبَّتْشِ رَا حِجَابَاتِ حَايِلِ نَشُودِ وَ سَبْحَاتِ اِثْرِ اَنْزَا
مَنْعِ نَمَائِدِ اِگَرِ طَالِبِ صَادِقِي اَز اِمَاكَنْ بَعِيدِه
دَسْتِ فَرَا دَارْدِ يَمَكُنِ اِثْرِشِ رَا بِيَاَدِ عَبْدِ حَاضِرِ
مُطَالِبْشِ رَا عَرْضِ نَمُودِ بَشَرَفِ اَصْغَا وَ جَوَابِ
هَرِ دُو فَاثَرِ سَبْحَانِ مَنْ يَنْطِقُ وَ يَسْمَعُ وَ يَجِيبُ وَ
سَبْحَانِ مَنْ اَوْقَدَ فِي الْاَفْتَدَةِ وَ الْقُلُوبِ مَا اجْتَذَبَهَا
اِلَى الْحَقِّ عَالَمِ الْغُيُوبِ
- 4 O Samandar! We have turned from this Station unto thee and have mentioned thee in such wise as nothing on earth can equal. We send Our greetings upon thee and upon those who have turned with their all to God, the Lord of the worlds. Give glad tidings of My remembrance and My attention to My loved ones. Blessed is he who hath held fast to the Sure Handle and hath drunk the choice wine of life from the hands of the bounty of his Lord, the Merciful, and was among the steadfast ones. 4 يَا سَمَنْدَرِ اَنَا اَقْبَلْنَا مِنْ هَذَا الْمَقَامِ الْيَكِ وَ ذَكَرْنَاكَ
بِمَا لَا يَعَادِلُهُ شَيْءٌ فِي الْأَرْضِ وَ نَكَبَّرَ عَلَيْكَ وَ
عَلَى الَّذِينَ اَقْبَلُوا بِكُلِّهِمْ اِلَى اللَّهِ رَبِّ الْعَالَمِينَ بِشَرِّ
اِحْبَائِي بِذِكْرِي وَ تَوَجَّهِي طُوبَى لِمَنْ تَمَسَّكَ بِالْعُرْوَةِ
الْوُثْقَى وَ شَرِبَ رَحِيقَ الْحَيَوَانِ مِنْ اِيَادِي عَطَاءِ
رَبِّهِ الرَّحْمَنِ وَ كَانَ مِنَ الرَّاسِخِينَ
- 5 Convey to all the friends in that land greetings from the Wronged One. Say: O loved ones of God in the cities and regions! Know ye that power lieth in unity, and prosperity and success in steadfastness and concord. Beseech God that all may be assisted to remain firm in this Cause that hath caused the firm mountains to quake. O friends! Know ye the value of these days of the Merciful One. By God! The sun hath never shone upon their like or similitude. Seize ye the opportunity in My days, then restrict your affairs to the service of My Cause. God will soon exalt your stations and 5 جَمِيعِ دُوسْتَانِ اَن اَرْضِ رَا اَز قَبْلِ مَظْلُومِ تَكْبِيرِ
بِرْسَانِ قُلْ يَا اِحْبَاءَ اللَّهِ فِي الْمَدَنِ وَ الدِّيَارِ فَاعْلَمُوا
اَنَّ الْقُوَّةَ فِي الْاِتِّحَادِ وَ الْفَلَاحِ وَ النَّجَاحِ فِي الثَّبَاتِ
وَ الْاِتِّفَاقِ اَز حَقِّ بَخْوَاهِ تَا كُلِّ مُؤَيَّدِ شُونْدِ بِرِ
اَسْتِقَامَتِ بِر اَيْنِ اَمْرِيكِه جِبَالِ رَوَاخِ اَز اَوْ مَتَزَعْنِعِ
اِي دُوسْتَانِ قَدْرِ اَيَّامِ رَحْمَنِ رَا بَدَانِيْدِ لَعْمَرِ اللَّهِ
مَا اَشْرَقَتْ الشَّمْسُ عَلَى شَبِيْهَاتِهَا وَ عَلَى مِثْلِهَا اِنْ
اِغْتَمَمُوا الْفُرْصَةَ فِي اَيَّامِي ثُمَّ اِقْتَصَرُوا الْأُمُورَ عَلَى
خِدْمَةِ اَمْرِي سَوْفَ يَرْفَعُ اللَّهُ بِهِ مَقَامَاتَكُمْ وَ مَرَاتِبَكُمْ

ranks thereby, and will manifest to all on earth your loftiness and elevation and what ye have endured in His path and what hath befallen you in His wondrous Cause. In all conditions the profit is with you and the loss with the enemies. Ye must at all times keep your gaze fixed upon the divine counsels and act according to what is in the Book. God willing, under the shadow of His grace, may ye be illumined with the light of justice and fairness, trustworthiness and religiosity, humility and submissiveness. The glory be upon you and upon those who are with you and those who love you."

6 Among the wonders of divine bounty is that at the very moment when the letter arrived, this evanescent servant attained the honor of His presence, and after this response was submitted, this answer descended from the Kingdom of utterance of the Sovereign Lord: God willing, may the masters and nobles of that land attain unto new life through the water of the providence of God, exalted be His glory, and be occupied with and act according to what beseemeth His days.

7 Mention was made of his honor Haji Muhammad Ibrahim, upon him be the glory of God. This is what was revealed for him from the Supreme Pen as a favor from God, the Lord of all humanity. His exalted and sanctified Word:

8 He is the One Who speaketh the truth amongst the people

9 The Wronged One hath, in every condition, summoned all unto the Most Exalted, the All-Glorious. There hath not been a night or day but that the shrill voice of His Most Exalted Pen was raised in such wise that none can deny it save every froward infidel. By God's life! We have not protected Ourselves. We have revealed the Cause with a sovereignty from Us and summoned both kings and subjects unto God, the One, the Unconstrained. The first to turn away from Us and oppose Us were the divines of the earth, whom We had honored with a word from Us and elevated by Our command. But when We came unto them, We found them to be among the wayward at the end. Through their turning away the people turned away, and through their hypocrisy was kindled the fire of hatred, and there befell Us that which caused the dwellers of the pavilion of grandeur to lament at morn and eventide. We desired their life, yet they pronounced judgment against Us without clear proof or any Book. Blessed is he who casteth them behind his back, turning unto God, the Lord of Lords. We have heard of thy turning unto Us and have made mention of thee in the prison with verses through which the fragrance of the All-Merciful hath been wafted to all regions. Hold fast unto the cord of thy Lord's loving-kindness and say: O my Lord! I beseech Thee

ويظهر على من على الأرض سموكم وعلوكم وما حملتموه في سبيله وورد عليكم في امره البديع در جميع احوال ربح با شماسست و خسارت با اعدا بايد در كل حال بوصايات الهى ناظر باشيد و به ما في الكتاب عامل انشاء الله در ظل عنايت بنور عدل و انصاف و امانت و ديانت و خضوع و خشوع منور باشيد بهاء عليكم و على من معكم و على من يحبكم انتهى

6 از بدايع فضل الهى آنكه در همان حين كه مكنوب رسيد اين خادم فاني بشرف حضور فائز و بعد از عرض اينجواب از ملكوت بيان سلطان مآب نازل انشاء الله موالى و آقايان آن ارض از ماء عنايت حق چل جلاله بزندگى تازه فائز شوند و به ما ينبغى لا يامه مشغول و عامل

7 ذكر جناب حاجى محمد ابراهيم عليه بهاء الله نموده بودند هذا ما نزل له من القلم الاعلى فضلاً من لدى الله مالك الورى قوله تعالى و تقدس

8 هو الناطق بالحق بين الخلق

9 ان المظلوم فى كل الاحوال دعا الكل الى الغنى المتعال ما من ليل و لا من يوم الا و قد فيه ارتفع صرير قلبه الاعلى على شأن لا ينكره الا كل مشرك كفار لعمر الله ما حفظنا انفسنا قد اظهرنا الامر بسلطان من عندنا و دعونا الملوك و المملوك الى الله الواحد المختار و اول من اعرض عنا و اعترض علينا علماء الأرض الذين عرّزناهم بكلمة من عندنا و رفعناهم بأمر من لدنا فلما اتيناهم وجدناهم من اهل الضلال فى المال باعراضهم اعرض العباد و بنفاقهم اشتعلت نار البغضاء و ورد علينا ما ناح به سكان سرادق العظمة فى الغدو و الاصال انا اردنا حياتهم و هم افتوا علينا من دون بينة و لا كتاب طوبى لمن نبذهم عن ورائه مقبلاً الى الله رب الارباب قد سمعنا اقبالك ذكرناك فى السجن بايات تضيوع بها عرف الرحمن فى الاقطار تمسك بحبل عنايت ربك و قل اى رب استلك باسمك الاعظم و سلطانك المهيمن على العالم بأن تؤيدنى على

by Thy Most Great Name and Thy dominion that overshadoweth the world, to assist me to be steadfast in Thy love and to number me with those who have attained unto Thy good-pleasure. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the All-Knowing.

الاستقامة على حبك و تجعلني من الذين فازوا
برضائك أنك انت المقتدر على ما تشاء لا اله
الا انت العزيز العالم انتهى

- 10 God willing, may their orientation and turning to the Truth, exalted be His glory, become the cause of their attaining infinite bounties. Regarding what they mentioned about the vision, God willing, it is a sign of the greatness of the Cause and of power and might. Power, might and victory have never been and are not dependent upon outward forces, armaments and weapons. Repeatedly from the tongue of grandeur was this word heard: Pure deeds, pure words, and praiseworthy character are counted among the mighty hosts of the Truth, exalted be His glory. The acts and deeds of the beasts of the earth have had and have no worth. One must conquer the horizons of hearts through the hosts of goodly deeds and praiseworthy character. No sword is sharper than the Word of God. If a few souls arise purely for the sake of God, speak for God and fix their gaze upon God, assuredly its effects will become manifest and evident in the world, as indeed they have become manifest and ye witness them. This servant also conveyeth greetings to that honored soul and beseecheth confirmation for him from the Truth, exalted be His glory.

10 انشاء الله توجه و اقبال ایشان بحق جلّ جلاله
سبب و علت ادراک فیوضات نامتناهی گردد
آنچه از رؤیا ذکر نموده اند انشاء الله سبب عظمت
امر و قوت و قدرت است و قدرت و قوت
و غلبه از جنود ظاهره و مهمات و اسلحه نبوده
و نیست مکرر از لسان عظمت اینکلمه استماع
شد عمل طیب [و] کلمه طیب و اخلاق مرضیه
از جنود قویه حق جلّ جلاله محسوب افعال
و اعمال سباع ارض شأنی نداشته و ندارد باید
بجنود اعمال طیب و اخلاق پسندیده آفاق قلوب
را تصرف نمود هیچ سیفی احد از کلمه الهی
نبوده و نیست اگر معدودی خالصاً لوجه الله بر
امر قیام نمایند لله بگویند و الی الله ناظر باشند
البته آثارش در عالم ظاهر و باهر گردد چنانچه
ظاهر شده و مشاهده مینمائید اینعبده هم خدمت
جناب مذکور تکبیر میرساند و از حق جلّ جلاله
از برای ایشان تأیید میطلبد

- 11 Likewise mention was made of the honored lady, the wife of the departed and blessed 'Abdu'l-Hamid Khan, upon them both be the Glory of God, and of that leaf's measures of firmness, steadfastness and constancy. Praise be to God, that leaf hath attained the grace of the Truth, exalted be His glory. It is hoped she will remain so firm and steadfast in the Cause that the men of the world will be powerless to change, alter or prevent her - how much less the women of the earth. Mention of her was made in the Most Holy and Exalted Presence, and the Sun of Grace shone forth. Well is it with her and blessed is she.

11 و همچنین ذکر مخدّره ضلع مرفوع مبرور عبدالحمید
خان علیهما ۹۶ [بهاء الله] و مراتب ثبوت
و رسوخ و استقامت آنورقه را مرقوم داشته اند
الحمد لله آنورقه بعنایت حق جلّ جلاله فائزند
امید هست بشأنی در امر ثابت و راسخ باشند که
رجال عالم قادر بر تغییر و تبدیل و منع نشوند تا
چه رسد بنساء ارض ذکرشان در ساحت امنع
اقدس عرض شد و آفتاب فضل مشرق هنیئاً لها
و طوبی لها

- 12 At this hour this servant was present at the Throne when the Tongue of Grandeur made mention of the departed and blessed Mulla 'Abdu'r-Rahim, upon him be the Glory of God, the Mighty, the All-Knowing. O what a mention! Were it to be cast upon darkness it would transform it into light, and were it cast upon dust there would arise therefrom a creation none can reckon save God, the Lord of the Return.

12 در این ساعت اینعبده در ساحت عرش حاضر
لسان قدم ذکر مرحوم مرفوع مبرور جناب ملا
عبد الرحیم علیه بهاء الله العزيز العليم را میفرمودند
یا لها من ذکر لو یلقى علی الظلمة لیبدلها بالنور و
لو علی التراب یقوم منها خلق لا یحصیها الا الله
مالک المآب

- 13 Thereafter mention was made of the spiritual friend Jinab-i-Mulla 'Abdu'r-Razzaq, upon him be His glory. The Sun of

13 و بعد ذکر حبیب روحانی جناب ملا عبد الرزاق
علیه بهاء را فرمودند شمس عنایت بشأنی مشرق

loving-kindness has shone forth in such wise that this servant is incapable and unable to make full mention thereof. Blessed is he and blessed are those who have attained to His grace and bounty. In truth, this evanescent one is abashed before him. God willing, hereafter through His might and power that which was neglected shall be made good.

که اینعبد از ذکر تمام آن عاجز و قاصر است هئیناً
له و لمن فاز بعنايته و فضله فی الحقیقه اینفانی از
ایشان نجل است انشاءالله من بعد بحوله و قوته
بتدارک مافات قیام میشود

- 14 Furthermore, the letter of my spiritual friend Jinab-i-Abu'l-Ma'ani, that is Abu'l-Ma'ali, upon him be the glory of God and His loving-kindness, reached this servant, and likewise he presented a petition to the Most Holy, Most Exalted Presence. This evanescent one laid all before His countenance. At that very moment, sacred Tablets were revealed from the heaven of oneness specifically for him and the souls mentioned, and were dispatched. This evanescent servant beseeches and hopes from God, exalted be His glory, that He may cause them to attain unto the visitation of these exalted Tablets. Verily, He has power over all things.

14 عرض دیگر دستخط حبیب روحانی جناب
ابوالمعانی اعنی ابوالعالی علیه بهاء الله و عنایت
باینعبد رسید و همچنین عریضه بساحت امانع
اقدس اعلی عرض نمود اینفانی تمام را تلقاء وجه
معروض داشت در همانچین مخصوص ایشان و
نفوس مذکوره الواح مقدسه از سماء احدیه نازل
و ارسال شد این خادم فانی از حق جلّ جلاله
سائل و آمل که ایشانرا بزیارت الواح منیعۀ فائز
فرماید آنه علی کثشیء قدیر

- 15 And one Most Holy, Most Exalted Tablet was also revealed and sent specifically for the noble lady, the mother of Jinab-i-Aqa Siyyid Ashraf, upon them both be the glory of God and His light. Mention of the martyrs of that land and the aforementioned noble lady has been and continues to be made in the Most Holy Presence. Verily, they are among the triumphant, by the Lord of all worlds.

15 و یک لوح امانع اقدس هم مخصوص مخدّره امّ
جناب آقا سید اشرف علیهما بهاء الله و نوره نازل
و ارسال شد ذکر شهدای آن ارض و مخدّره
مذکوره در ساحت اقدس بوده و هست انهم
من الفائزین وربّ العالمین

- 16 One night, this evanescent one was in the presence of Him Who stands, when the Tongue of Oneness made mention of the friends of that land. Among the souls whose mention attained to the Most Holy Presence in these days was likewise that of Jinab-i-K-D and Aqa Akbar, upon them both be the glory of God, who is among those related to them. And some time ago a Tablet was revealed from the heaven of loving-kindness specifically for the second name and was sent to His Holiness, the Name of God M-H, upon him be all the Most Glorious Glory of God, that it might be delivered. Praise be to God, the ocean of divine bounty has been and continues to be directed towards those who have turned to Him, the sincere ones, the steadfast ones, and the firm ones. By His Own Self, the Truth, that which flows forth from the Most Exalted Pen at all times is such that those who would enumerate it are powerless to reckon it. To this bears witness every fair-minded and perceiving one.

16 در شبی از شبها اینفانی در حضور قائم لسان
احدیّه ذکر دوستان آن ارض را میفرمودند از
جمله نفوسیکه در این ایام ذکرشان بساحت اقدس
فائز و همچنین ذکر جناب کد و آقا اکبر علیهما
بهاء الله که از منتسبین ایشانست و چندی قبل
لوحی هم مخصوص اسم ثانی از سماء عنایت نازل
و نزد آقائی حضرت اسم الله مه علیه منکّل بهاء
ابهاه ارسال شد که برسانند الحمد لله بحر فضل
الهی متوجّه مقبلین و مخلصین و مستقیمین و ثابتین
بوده و هست و نفسه الحق در لیالی و ایام از قلم
اعلی جاری میشود آنچه که محصین از احضای
آن عاجزند یشهد بذلک کلّ منصف بصیر

- 17 Furthermore, I have been and continue to be mindful of my beloved Aqa Muhammad-Javad, upon him be the glory of God, the Lord of creation. This servant has ever besought and continues to beseech from God, exalted be His glory, his success and confirmation. One day the Tongue of Grandeur spoke this most exalted word, exalted be His majesty: "O servant present!

17 عرض دیگر جناب محبوبی آقا محمد جواد علیه
بهاء الله مالک الایجاد را ذاکر بوده و هستم
لازال اینعبد از حقّ جلّ جلاله توفیق و تأیید
ایشانرا خواسته و میخواهد یومی از ایام لسان
قدم باینکلهء علیا ناطق قوله عزّ اجلاله یا عبد

Make mention of Javad on My behalf. Verily, We send Our greetings from this station upon him and upon his family and upon her who attained unto My presence. Verily, We counsel her to make mention of My bounty and My loving-kindness and My mercy which has preceded all.” End quote. God is witness and testifier that they have ever been and continue to be in view. God willing, may they be illumined by the lights of steadfastness and be established and renowned in the love of God. The light of the Cause has illumined most lands. Now all must hold fast with perfect unity and harmony that all may attain. This is the truth, there is no doubt therein. The servant beseeches his Lord to protect, through His Name, the stations of those who have turned unto Him and have borne hardships in His path. Verily, He is the Protector, the Trustworthy.

حاضر ان اذكر الجواد من قبلي انا نكبر عليه من هذا المقام و على اهله و على التي فازت بلقائي انا نوصيها بذكر فضلي و عنايتي و رحمتي التي سبقت انتهي حق شاهد و گواهست که لازال در نظر بوده و هستند انشاء الله بانوار استقامت منور و بحب الله قائم و مشتهر باشند نور امر اکثري از بلاد را روشن نموده حال بايد بکمال اتحاد و اتفاق متمسک و متشبث باشند تا کل فائز شوند هذا حق لا ريب فيه يستل انلخادم ربه بأن يحفظ باسمه مقامات الذين اقبلوا اليه و حملوا الشدائد في سبيله انه هو الحافظ الامين

- 18 O beloved of my heart! The contents of the letter of my beloved, His Holiness Samandar, upon him be the Most Glorious Glory of God, its answer has been revealed from the heaven of loving-kindness. Blessed and welcome tidings to him and to those with him and to those who love him and hear his word concerning the Cause of our Lord and his Lord, our Beloved and his Beloved. And the Glory and the Great Glory and the Peace and the Mercy and the Loving-kindness be upon his honor and his family and his offspring from God, our Lord and his Lord, our Goal and his Goal and the Goal of all the worlds.

18 يا محبوب قوادی مطالب نامهء محبوبی حضرت سمندر علیه بهاء الله الابهی جواب آن از سماء عنایت نازل هنیئاً له و مریئاً له و لمن معه و لمن یحبه و یسمع قوله فی امر مولانا و مولاه و محبوبنا و محبوه و البهاء و التکبیر و السلام و الرحمة و العنایة علی حضرتہ و اهله و ذریته من لدی الله ربنا و ربه و مقصودنا و مقصوده و مقصود العالمین

- 19 Again salutations, praise and expressions of sincere devotion are offered in Thy presence. If Thou seekest a deputy and surety, verily the True One is present and manifest. He is indeed the best Deputy, the best Surety, the best Lord, and the best Helper.

19 دیگر سلام و تکبیر و عرض خلوص خدمت آنحضرت بالمواجهه عرض میشود اگر وکیل و کفیل بخواهید حق حاضر و موجود انه هو نعم الوکیل و نعم الکفیل و نعم المولی و نعم النصیر

- 20 The servant

20 خدام

MJAN.145, AYBY.248, TRZ1.066bx

BH00556

Lawh-i-Khartum

To: Haji Abdur-Rahim Yazdi father of Muhammad Yazdi et al.

Date: 1299 ? [1881-1882]

- 1 In the Name of the Comforting, the Compassionate, the All-Forgiving, the Merciful!

1 بسمی المعزی المشفق الغفور الرحیم

2 God testifieth that there is none other God but Him, and that He Who hath appeared is verily the Most Exalted Pen, the Lote-Tree beyond which there is no passing, the Most Glorious Horizon, the Manifestation of the Unseen in the Kingdom of Creation, the First Exemplar among nations, the Temple manifested in justice, and the Light shining forth from the horizon of grace. Through Him the ocean of knowledge hath surged in the world, and that which was recorded in the Books of God, the Lord of all worlds, hath been made manifest. Blessed is he who hath attained unto this Most Mighty, Most Glorious Day, who hath recognized the Lord of the Beginning and the End, and who hath arisen to serve Him, detached from all else save Him. He is with Me in all My worlds - to this beareth witness My Pen, My Tongue, and the tongues of My commandments and ordinances in this Station which hath been adorned with the lights of the countenance of its Lord, the Manifest, the Luminous, the All-Knowing, the All-Wise.

3 O Most Exalted Pen! Thou hast made Me hear thy sighing, thy lamentation, and thy sobs for what hath befallen the loved ones of God and His chosen ones, and thou hast shown Me thy tears for My tribulation and affliction and what thou hast witnessed from My servants whom We created by My Word. O Pen, I testify that thy sorrows in the path of God cannot be reckoned by all the pens of the world nor by the tongues of all nations. Hast thou any joy whereby the hearts of God's loved ones in His earth and His chosen ones in His lands might rejoice? Tell Me truly, O My Pen, and be not of the silent ones. I testify that thy sorrow in My path is more precious than all joy before God, thy Lord and the Lord of all worlds, and thy remoteness for My sake was nearer than all nearness - to this testifieth every discerning knower. By thy sighing the Concourse on High hath lamented, and by thy crying out the Maids of Heaven in the Most Exalted Paradise have swooned away. God shall soon bring forth from thy sorrow oceans of joy and gladness. Be thou thankful and among those who praise. Were We to remove the veil from the face of this utterance, thou wouldst behold people hastening toward sorrows in the path of God, the Most High, the Most Great. How many a matter have We concealed as a wisdom from Us, and how many a mention have We withheld the Pen from recording as a grace from Us, and I am verily the All-Bountiful, the Most Generous.

4 O Pen! Make mention of him whom the heat of God's love so seized that he became detached from all that he possessed and left his home, making for the Ultimate Goal and the Most Exalted Summit in days wherein agitation had overtaken the dwellers of the Kingdom of Names, and he drank from the cup

2 شهد الله أنه لا اله الا هو والذي ظهر أنه هو القلم الأعلى والسدرة المنتهى والأفق الأبهى وظهور الغيب في ملكوت الانشاء والطراز الأول بين الملل والهيكل الظاهر بالعدل والنور المشرق من افق الفضل به ماج بحر العلم في العالم وظهر ما كان مسطوراً في كتب الله رب العالمين طوبى لمن ادرك هذا اليوم الأعز الأبهى وعرف مالك الآخرة والأولى وقام على خدمته منقطعاً عن الدنيا أنه معي في كل عالم من عوالم يشهد بذلك قلبي ولساني والسن اوامري واحكامي في هذا المقام الذي تزين بأنوار وجهه ربه الظاهر الباهر العليم الحكيم

3 ان يا قلم الأعلى أنك اسمعتني حنينك وانينك وزفراحتك فيما ورد على اولياء الله واصفيائه و اريتني عبراتك لضرى وبلائي وما رأيته من عبادي الذين خلقناهم بكلمتي ان يا قلم اشهد ان احزانك في سبيل الله لا تحصيها اقلام العالم ولا السن الأمم هل لك من سرور ليفرح به قلوب اولياء الله في ارضه واصفيائه في بلاده فاصدقني يا قلبي ولا تكن من الصامتين اشهد ان حزنك في سبيلي اعز من كل فرح عند الله ربك ورب العالمين وبعدك لوجهي كان اقرب من كل قرب يشهد بذلك كل عارف بصير اشهد بحنينك ناح الملأ الأعلى وبصريحك انصعقت الحوريات في الجنة العليا سوف يظهر الله من حزنك بحور الفرح والابتهاج ان اشكر وكن من حامدين لو نكشف القناع عن وجه هذا البيان لترى الناس مسرعين الى الأحران في سبيل الله العلي العظيم كم من امر سترناه حكمة من عندنا وكم من ذكر امسك القلم عنه فضلاً من لدنا وانا الفضال الكريم

4 ان يا قلم ان اذكر من اخذته حرارة محبة الله على شأن انقطع عما عنده و خرج من بيته قاصداً المقصد الأقصى والذروة العليا في أيام فيها اخذ الاضطراب سكان ملكوت الأسماء وشرب من

of hardship and tribulation until he attained the presence of the Lord of all humanity and drank the choice wine of reunion, once in My Name and again in My love and remembrance, and gained the presence of the Wronged One in this Prison which hath been named by the Most Exalted Pen with all names.

- 5 O Ali! O thou who gazeth upon My face and circleth around Me! Thou hast heard the gloating of the enemies in My path and witnessed the turning away of the servants in their love for Me. How many an evening wert thou consumed by the fire of separation from Me, and how many a dawn didst thou hear abuse from Mine enemies. I testify that thou didst leave thy homeland and choose exile out of thy longing for My beauty and thy desire to attain My presence. Thou didst journey through the lands of exile - at one time thou wert with Me in the Most Great Prison, and at another time in another land, and from every land through which thou didst pass, all those possessed of a sense of smell could detect the fragrance of thy love for God, thy Beloved and the Beloved of all who are in earth and heaven.

- 6 O Ali! Thou didst dwell in Khartoum while the Self-Subsisting remembers thee from the prison with a melody unto which the ears of all things have been attracted. Blessed is he who hath heard the melody of the Wronged One when He makes mention of him who hath turned unto Him, set his face towards His horizon, soared in His atmosphere, circled round His will, submitted to His sovereignty, acted according to what He hath commanded in His Book, attained the streams of wisdom when he presented himself at His gate, and was illumined when gazing upon His countenance. O Ali! How many an eventide wert thou agitated like a fish upon the dust through separation from thy Lord, the Lord of the Final End, and how many a dawn wert thou disturbed like one stung in thy remoteness from the seat of thy Lord's throne, the Mighty, the All-Bestowing. O Ali! Where are thy sighs in separation and where thy tears in yearning? Where is thy standing at the gate and where thy submissiveness and thy call at the final end? Hath the breeze of thy life been cut off from the world, or hath the whistling of the Bird of Inner Meanings attracted thee to the Supreme Companion? Thou didst choose exile out of longing for the All-Glorious Homeland and accepted abasement for the exaltation of thy Lord's Cause, the Lord of all creation. O Ali! We were with thee in thy journeys until they ended in the land named Khartoum, where thou didst encounter what was ordained for thee by the irrevocable, predetermined decree.

- 7 O Khartoum! Know thou the station of him who came unto thee, then honor his resting-place, by command of God, thy

كأس البأساء والضراء الى ان حضر تلقاء عرش
مولى الوري وشرب رحيق الوصال مرة باسمي و
اخرى بحبي و ذكرى و فاز بلقاء المظلوم في هذا
السجن الذي سمي من القلم الأعلى بكلّ الأسماء

5 يا علي يا ايها الناظر الى وجهي و الطائف في
حولي قد سمعت شماتة الأعداء في سبيلي و رأيت
اعراض العباد في حبي كم من عشي كنت محترقاً
بنار فراقى و كم من اشراق سمعت السب من
اعدائى اشهد انك تركت الوطن و اخترت الغربة
شوقاً لجمال و طلباً لوصالى قد كنت سائراً في ديار
الغربة مرة كنت معي في السجن الأعظم و اخرى
في ارض اخرى و من كل ارض مررت عليها
يجد منها كل ذى شئ عرف حبك لله محبوبك
و محبوب من في الأرض و السماء

6 ان يا علي انت سكنت في الخرطوم و القيوم
يذكرك في السجن بلحن توجهت اليه آذان
الأشياء كلها طوبى لمن سمع لحن المظلوم اذ
يذكر من اقبل اليه و توجه الى افقه و طار في
هوائه و طاف حول ارادته و خضع لسلطانه و
عمل بما امر به في كتابه و فاز بفراة الحكمة اذ
حضر لدى بابه و اثار اذ كان ناظراً الى وجهه
يا علي كم من اصيل كنت متبلاً كالحوت على
التراب من فراق ربك مالك المآب و كم من
بكور كنت مضطرباً كالسليم في بعدك عن مقر
عرش ربك العزيز الوهاب يا علي اين زفراتك
في الفراق و اين عبراتك في الاشتياق و اين
قيامك لدى الباب و اين خضوعك و ندائك
في المآب أ انقطع نسيم حيوتك عن الدنيا ام
اجتذبك صفير طير المعاني الى الرفيق الأعلى قد
اخترت الغربة شوقاً الى الوطن الأبي و قبلت
الذلة اعزازاً لأمر ربك مالك الوري يا علي قد
كنا معك في اسفارك الى ان انتهت الى ارض
سميت بالخرطوم و ادرت فيها ما قدر لك من
الفضاء المبرم المحتوم

7 يا خرطوم ان اعرفى مقام من اتاك ثم اكرمي
مثواه امراً من الله مولاك كذلك امرت من

Lord. Thus hath the Wronged One commanded, Who speaketh in every condition that there is none other God but Me, the All-Protecting, the Self-Subsisting. We testify that thou didst sacrifice thy spirit in the prime of youth and the freshness of life for God, the Lord of the Kingdom of Signs. Blessed is he who hath visited thee and made mention of thee through that which hath been sent down from the heaven of thy Lord's will. Thou art he whom the affairs of creation did not prevent from the Truth. Thou didst cast away vain imaginings and hasten to the ocean of certitude, the station wherein the Tongue of Grandeur speaketh that whereby every mouldering bone is quickened. Thou art he who turned, who attained, who took and drank the choice wine of immortality in the name of thy Lord, the All-Glorious, when all in the kingdom of creation turned away save whom God, the Lord of the Hereafter and of the former times, did wish. Blessed is he who remembereth thy days and visiteth thy grave through that which hath been sent down from the Kingdom of Utterance from God, thy Lord, the Most Merciful. The days and nights shall pass away, and all that is seen and witnessed shall perish, but thy remembrance shall endure in the Book of God, the Just, the Wise.

لدى المظلوم الذى ينطق فيكل شأن الله لا اله الا انا المهيمن القيوم نشهد انك انفقت روحك في ريعان الشباب و غضارة الحياة لله مالك ملكوت الآيات طوبى لمن قصدك و ذكرك بما نزل لك من جبروت مشية ربك انت الذى ما منعتك شئون الخلق عن الحق نبذت الأوهام و سرعت الى بحر اليقين المقام الذى ينطق فيه لسان العظمة بما قام به كل عظم رميم انت الذى اقبلت و حضرت و اخذت و شربت رحيق البقاء باسم ربك الأبهى اذ اعرض عنه من في ملكوت الانشاء الا من شاء الله مالك الآخرة و الأولى طوبى لمن يذكر أيامك و يزور قبرك بما نزل من ملكوت البيان من لدى الله ربك الرحمن ستمضى الأيام و الليالى و يفنى ما يشهد و يرى و يبقى ذكرك في كتاب الله العادل الحكيم

- 8 O Ali! The Lord of creation remembers thee in the prison of Akka that thou mayest hear it in the Supreme Companion with the chosen ones of God and His sincere ones. Thus have My tongue and My Pen remembered thee as a grace from Us upon thee and upon those who heard and answered God, the Lord of the worlds. The glory shining forth from the Most Exalted Pen be upon thee and upon those who remember thee through this Tablet from which the sincere ones perceive the fragrance of My tenderness and My loving-kindness that hath encompassed all who are in the heavens and the earth.

8 يا علي يذكرك مولى الورى في سجن عكا لتسمعه في الرفيق الأعلى مع اولياء الله واصفيائه كذلك ذكرك لسانى و قلبي فضلاً من لدنا عليك و على الذين سمعوا و اجابوا الله رب العالمين البهاء الظاهر من القلم الأعلى عليك و على الذين يذكرونك بهذا اللوح الذى يجد منه المخلصون عرف شفقتى و عنايتى التى احاطت من فى السموات و الأرضين

- 9 O My Most Exalted Pen! Make mention of his father who turned his face toward his Lord and circled round the Throne for successive years, and was named Abdul-Rahim in the presence of God, the Lord of the worlds. O My servant Abdul-Rahim! Rejoice in that the Wronged One remembereth thee in His mighty prison and acknowledgeth for thee that which all the treasures of the earth cannot equal. The Tongue of God, the Speaking, the All-Knowing, beareth witness to this. We have remembered thee and then those whom God hath related unto thee, as a favor from Us upon thee. Verily thy Lord is the All-Bountiful, the Most Generous.

9 ان يا قلبي الأعلى ان اذكر اياه الذى توجه الى وجهه و طاف العرش فى سنين متواليات و سمي بعد الرحيم فى منظر الله رب العالمين ان يا عبدى الرحيم ان افرح بما يذكرك المظلوم فى سجنه العظيم و اعترف لك بما لا تعادله كنوز الأرض كلها يشهد بذلك لسان الله الناطق العليم انا ذكرناك ثم الذين نسبهم الله اليك فضلاً من عندنا عليك ان ربك هو الفضال الكريم

- 10 Remember then the handmaiden who turned to God until she came to this mighty, impregnable Prison, and attained the lights of the Throne and acknowledged what was uttered by the Tongue of God, the Mighty, the Wise. Then remember his

10 ثم اذكر امة التى اقبلت الى الله الى ان حضرت فى السجن هذا المقام العزيز المنيع و فازت بأنوار العرش و اعترفت بما نطق به لسان الله العزيز الحكيم ثم اذكر اخاه الذى سمي بمحمد فى ملكوت

brother, who was named Muhammad in the Kingdom of Names and turned toward the Most Exalted Horizon, this station from which shone forth the lights of the countenance of his Lord, the Most Merciful, the Compassionate. O Muhammad! I bear witness that thou hast turned to the Intended One and attained that which was inscribed in the Scriptures and Tablets by the Pen of God, Lord of the mighty Throne. This remembrance shall be with thee in every world of the worlds of thy Lord. Rejoice thou and be of the thankful ones.

الأسماء وتوجه الى الأفق الأعلى هذا المقام الذي
اشرفت منه انوار وجهه ربّه الرحمن الرحيم يا محمد
اشهد أنّك اقبلت الى المقصود وفزت بما كان
مستطوراً في الزبر والألواح من يراعة الله ربّ
العرش العظيم هذا ذكر يكون معك في كلّ عالم
من عوالم ربّك ان افرح وكن من الشاكرين

- 11 O My Pen! Bear witness that thou hast remembered the chosen ones of God and His loved ones who circled round the Throne of thy Lord at dawn and at eventide. We bid thee remember his other brother who was named Hussein, to whom was entrusted the polishing of the pages whereon were inscribed, at morn and at eventide, the verses of God, the Mighty, the Praiseworthy. And We bid thee remember his other brother who was named Ahmad, who chose exile that he might engage in that which was commanded in the Book of God, the All-Knowing, the All-Wise.

11 ان يا قلبي اشهد أنّك ذكرت اصفياء الله واوليائه
الذين طافوا عرش ربّك في البكور والأصيل
نأمرك بأن تذكر اخاه الآخر الذي سمي بالحسين و
فوض اليه صيقل الأوراق التي تنزل فيها في العشيّ
والاشراق آيات الله العزيز الحميد ونأمرك بأن
تذكر اخاه الآخر الذي سمي بأحمد واختار الغربة
ليشتغل بما امر به في كتاب الله العليم الحكيم

- 12 O Ahmad! Thou art in Alif and Sin, and the Wronged One remembereth thee from His luminous station. Then remember his sister who believed and attained the honor of circumambulation in days wherein men and women turned away, save whom God, the Almighty, the Powerful, wished. Blessed art thou and she who is related to thee and he who was named Abdul-Hussein, then those who attained this station and drank the choice wine of reunion from the hands of the bounty of their Lord, the Munificent, the Forgiving, the Merciful.

12 يا احمد انت في الألف والسين ويذكرك المظلوم
في مقامه المنير ثم اذكر اخته التي آمنت وفازت
بالطواف في أيام اعرض فيها الرجال والنساء
الا من شاء الله المقتدر القدير طوبى لك و
لتي نسبت اليك ولمن سمي بعبدالحسين ثم الذين
حضروا في هذا المقام وشربوا رحيق الوصال من
ايادي عطاء ربهم الباذل الغفور الرحيم

- 13 O my God, my Lord, my Master and my Hope! I beseech Thee by the Name through which Thou didst subdue the servants and all who are in the lands, and through which appeared the ocean of Thy wisdom and wafted the fragrance of Thy loving-kindness and flowed the river of Thy mercy, to pour forth upon them patience from Thee, then ordain for them what Thou hast ordained for Thy chosen ones who cast the world behind them, turning unto Thee and hastening to the ocean of Thy bounty. Then send down upon them from the heaven of Thy Will a blessing from Thee and mercy from Thy presence. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp is the kingdom of creation. There is none other God but Thee, the Mighty, the Beautiful.

13 يا الهى وسيدى ومالكى ورجائى اسئلك بالاسم
الذى به تخترت العباد ومن في البلاد وبه ظهر
بحر حكمتك وهاج عرف عنايتك وجرى
فوات رحمتك بأن تفرغ عليهم صبراً من عندك
ثم اكتب لهم ما كتبته لأصفيائك الذين نبذوا
العالم عن ورائهم مقبلين اليك وسارعين الى بحر
جودك ثم انزل عليهم من سماء مشيتك بركة من
عندك ورحمة من لدنك انك انت المقتدر على
ما تشاء وفي قبضتك ملكوت الانشاء لا اله الا
انت العزيز الجليل

- 14 Then behold, O my God, with the glances of Thy loving-kindness, him who was named Abdullah, whom Thou didst send to one who loved Thee that he might be a companion to him in the lands of exile and a helper in times of hardship and distress. O Lord! Inscribe for him the recompense of his deed

14 ثم انظر يا الهى بلحظات عنايتك من سمي بعبدالله
الذى ارسلته الى من احببك ليكون مونساً له
في ديار الغربة ومعيناً في الشدة والكربة اي
رب فاكتب له مكافات عمله في الصحيفة الحمراء

in the Crimson Scroll wherein was recorded that which was hidden from all eyes. O Lord! Aid him through Thy confirmations to act in accordance with that which was commanded during his presence before Thee. O Lord! He is the one who followed Thy binding command and turned toward the prison wherein Thy chosen ones and Thy loved ones were imprisoned through that which the hands of the oppressors had wrought, and the heedless made them captives in Thy kingdom and took them until they brought them to that distant place. O Lord! They are the ones who took the cup of tribulation in Thy love and drank therefrom out of longing for Thy beauty. O Lord! Aid them through the manifestations of Thy victory and ordain for them that which shall gladden the eyes of Thy loved ones. Verily Thou art He Whom nothing whatsoever can frustrate from that which Thou hast willed through Thy power. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise. And praise be to Thee, O God of the worlds and Goal of all who are in the heavens and the earth.

الَّتِي انزلت فيها ما كان مستوراً عن الأبصار اى رب ايدته بتأييدك على العمل بما امر به حين حضوره عندك اى رب هو الذى اتبع امرك المبرم وتوجه الى مقام سجين فيه اصفياك و اولياك بما اكتسبت ايدى الظالمين وجعلهم الغافلون اسارى فى مملكتك و ذهبوا بهم الى ان ادخلوهم فى ذاك المقام البعيد اى رب هم الذين اخذوا كأس البأساء فى حبك وشربوا منها شوقاً لجمالك اى رب فانصرهم بمظاهر نصرك و قدر لهم ما تقر به عيون اولياك انك انت الذى لا يمنعك شئ عما اردته بقدرتك لا اله الا انت المقتدر العليم الحكيم والحمد لك يا اله العالمين ومقصود من فى السموات والأرضين

BLIB_Or15715.247

BH00688

To: Muhsin, in Furugh

Date: 1299 ? [1881-1882]

1 In the name of Him Who is the Witness and the Witnessed!

1 بِسْمِ الشَّاهِدِ وَالْمَشْهُودِ

2 We have desired to make mention of him who hath turned towards Us and hath uttered this Name through which the seal of the Choice Wine was broken and the Nightingale warbled upon the branches. The All-Merciful hath come with a Cause before which all who are in the heavens and on earth shall prove powerless. The horizon of Revelation hath been illumined, and the Mount hath called out: "The Kingdom belongeth unto God, the Lord of all worlds!"

2 انا اردنا ان نذكر من اقبل الينا ونطق بهذا الاسم الذى به فتح ختم الرحيق ونطق العنديل على الأغصان قد اتى الرحمن بأمر لا يقوم معه من فى السموات والأرضين قد انار افق الظهور ونادى الطور الملك لله رب العالمين

3 O peoples of the earth! Harken unto the call of Him Who is the Fashioner of the heavens, Who hath come with the Kingdom of Names. He speaketh at the heart of the world and summoneth all unto His Most Great Name, through which all things proclaimed when it was made manifest: "The Promised One hath come with His All-Compelling Name and hath spoken: 'There is none other God but Me, the All-Knowing, the

3 يا ملاء الأرض ان استمعوا نداء فاطر السماء الذى اتى بملكوت الأسماء وينطق فى قطب العالم و يدع الكل الى اسمه الأعظم الذى اذا ظهر نطقت الأشياء قد اتى الموعد باسمه القيوم ونطق انه لا اله الا انا العليم الحكيم قد فاز كل اذن بترجمات [الوحي] ولكن الغافلين فى سكر مبين

All-Wise.” Every ear hath been blessed by the melodies of Revelation, yet the heedless are in manifest error.

4 O concourse of men! By God, the Lord of Destiny hath come! He speaketh from His Most Sublime Vision concerning His hidden mystery. Fear God and be not of the ignorant ones. We have accepted tribulations for your salvation. Cast away what ye possess and take hold of that which ye are commanded in the Book from the presence of an ancient Commander.

5 Look ye and remember the generations of old. Where are the sources of vain imaginings and the dawning-places of idle fancies? And where are they who took idols as lords besides God? And where are the tyrants and pharaohs who violated the Covenant and wrought that which caused the dwellers of the highest Paradise and the inhabitants of the cities of names to lament at morn and eve?

6 O peoples of the earth! Beware lest the veils of the divines withhold you. By God! The ocean of knowledge hath surged before your faces, and the All-Knowing proclaimeth: “There is none other God but Me, the Manifest, the All-Wise.” By the life of God! Their cawing hath debarred men from the choice wine of Revelation when its seal was broken through My Name, the All-Powerful, the Almighty. Thus hath the Most Great Name spoken in the world, yet most of the people are among the heedless.

7 Say: O people of creation! Let not the affairs of the world withhold you from Him Who hath come with the Kingdom of eternity. Cast aside what the people possess and take what hath been given by your Lord, the Mighty, the Praiseworthy.

8 O Mohsen! Thy letter came to hand and We heard thy call when what was contained therein was presented by the servant in attendance in My Most Great Prison. We have answered thee with a Tablet through which every seated one hath arisen, every hesitant one hath hastened, every tongue-tied one hath spoken, and every heedless one hath turned towards God, the One, the Peerless, the All-Knowing, the All-Informed.

9 When thou readest the Tablet and findest from it the fragrance of the garment of thy Lord's loving-kindness, turn thy face towards the Prison and say: “Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Creator of the heavens! I testify that Thou hast appeared and made manifest what was hidden behind the veils of the Unseen. I beseech Thee not to withhold me and Thy servants from the outpourings of Thy Most Exalted Pen. Thou art, verily, powerful over

4 يا معشر البشر تالله قد اتى مالك القدر انه ينطق في منظره الأكبر عن سرّه المستتر اتقوا الله ولا تكونوا من الجاهلين قد قبلنا البلاء لنجاتكم دعوا ما عندكم وخذوا ما امرتم به في الكتاب من لدن امر قديم

5 ان انظروا ثم اذكروا القرون الأولى اين مطالع الظنون و مشارق الأوهام و اين الذين اتخذوا الأصنام لأنفسهم ارباباً من دون الله و اين الجبابرة و الفراعنة الذين نقضوا الميثاق و عملوا ما ناه به سگان الفردوس الأعلى و اهل مدائن الأسماء في البكور و الأصل

6 يا ملاء الأرض اياكم ان تصحبكم حجاب العلماء تالله قد ماج بحر العلم امام وجوهكم و ينطق العليم انه لا اله الا انا المبين الحكيم لعمر الله نعيقتهم منع الناس عن رحيق الوحي اذ فكّ ختمه باسمي المقتدر القدير كذلك نطق الاسم الأعظم في العالم ولكن الأمم اكثرهم من المعرضين

7 قل يا ملاء الانشاء اياكم ان تمنعكم شئون الدنیا عن الذي اتى بملکوت البقاء ضعوا ما عند الناس و خذوا ما اوتى من لدن ربکم العزيز الحميد

8 يا محسن قد حضر کتابک و سمعنا ندائك اذ عرض ما فيه العبد الحاضر في سجنی العظيم و اجبتاک بلوح قام به کل قاعد و سرح کل متوقف و نطق کل کليل و اقبل به کل غافل الى الله الملك الفرد العليم الخبير

9 انک اذا قرأت اللوح و وجدت منه عرف قیص عناية ربک الرحمن ولّ وجهک شطر السجن و قل لک النّاء يا مالک الأسماء و لک البقاء يا فاطر السّماء اشهد انک ظهرت و اظهرت ما کان مکنوناً في حجب الغیب اسئلک بأن لا تمنعني و عباد عن رشحات قلبک الأعلى انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الرحيم

whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Merciful.”

- 10 We make mention of My loved ones in that region who were not kept back by worldly affairs from God, the All-Possessing, the Self-Subsisting. We also remember Zayn who turned toward the horizon of Revelation when every ignorant one turned away. We counsel him to remain steadfast in the Cause of his Lord, the Most Glorious, and give him glad tidings of the mercy which hath preceded both the unseen and the seen.
- 11 O Rida! The Lord of Names maketh mention of thee from His Most Exalted Horizon that He may attract thee to a station wherein the conditions of earth shall not grieve thee, nor shall the power of those who have turned away from the Promised One cause thee fear. Give thanks unto God for having enabled thee to recognize Him and for having sent down unto thee these verses from His praiseworthy station.
- 12 O Pen! Make mention of him who is named Hasan, that he may rejoice in Thy remembrance and speak forth with wisdom and utterance among the concourse of creation concerning [this Cause] which, when sent down from the heaven of Revelation, the books of the past submitted unto it. Verily thy Lord is the Truth, the Knower of things unseen. Arise to praise and glorify with such steadfastness as the hosts of the earth, who follow vain imaginings and idle fancies, cannot hinder thee. Say: This is the Day of Utterance, did ye but know, and this is the Day of praise and glorification, could ye but understand. The appointed time hath come and the Promised One hath appeared with manifest sovereignty. He calleth unto the peoples from within the Most Great Prison and summoneth them unto God, the Mighty, the Loving. Thus hath the tongue of the All-Merciful spoken in the kingdom of utterance that thou mayest hear and give thanks unto thy Lord, the Possessor of the Promised Day. Glory be upon thee and upon thy sons and upon those who have entered beneath My extended shadow.
- 13 Then make mention of Abbas from the presence of the King of mankind Who hath called all unto the right hand of Paradise, the Spot wherefrom its very atoms speak forth that which the Interlocutor heard upon the Sinai of Utterance. Thus doth He command thee from Whose presence is a preserved Tablet. Give thanks unto God for having aided thee to turn towards this Cause, from which the daysprings of idle fancy have turned aside. We make mention of thy brother and those who are with thee and We send Our greetings unto them from this Spot which God hath made sanctified from the presence of every rejected transgressor.
- 10 أنا نذكر أحبائي فينالك الذين ما منعهم شئون الدنيا عن الله المهيمن القيوم ونذكر الزين الذي أقبل الى افق الظهور اذ اعرض عنه كل جاهل مردود أنا نوصيه بالاستقامة الكبرى في امر ربه الأبهي ونشره بالرحمة التي سبقت الغيب والشهود
- 11 يا رضا يذكرك مالك الأسماء من افقه الأعلى ليجذبك الى مقام لا تحزنك شئون الأرض ولا تخوفك سطوة الذين اعرضوا عن الموعود ان اشكر الله بما ايدك على العرفان وانزل لك هذه الآيات في مقامه المحمود
- 12 ان يا قلم ان اذكر من سمي بالحسن ليفرح بذكرك وينطق بين ملاء الامكان بالحكمة والبيان في هذا الأمر الذي اذا نزل من سماء الوحي خضعت له كتب القبل ان ربك لهو الحق علام الغيوب قم على الذكر والثناء بقيام لا تمنعه جنود الأرض الذين اتبعوا الأوهام والظنون قل هذا يوم البيان لو انتم تعلمون وهذا يوم الذكر والثناء لو انتم تفقهون قد اتى الميقات وظهر الموعود بسلطان مشهود انه في السجن الأعظم ينادى الأمم ويدعوهم الى الله العزيز الودود كذلك نطق لسان الرحمن في ملكوت البيان لتسمع وتشكر ربك مالك اليوم الموعود البهاء عليك وعلى ابنك وعلى الذين دخلوا في ظل الممدود
- 13 ثم اذكر العباس من لدن ملك الناس الذي دعا الكل الى يمين الفردوس المقام الذي تنطق ذراته بما سمعه الكلم في طور البيان كذلك يأمرك من عنده لوح محفوظ ان احمد الله بما ايدك على الاقبال الى هذا الامر الذي اعرض عنه مشارق الظنون ونذكر اخاك والذين معك ونكبر عليهم من هذا المقام الذي جعله الله مقدساً عن مشاهدة كل فاجر مردود

14 O Hasan! Harken unto the call of the Lord of the seen and the unseen. He maketh mention of thee from His most exalted station and giveth thee glad tidings of this Revelation which God foretold in the books of old. Verily thy Lord is the One Who hath power over whatsoever He willeth. There is none other God but Him, the One, the Peerless, the All-Knowing, the All-Wise. Hold thou fast unto the Sure Handle, then aid thy Lord through deeds and virtuous character. Thus was it revealed aforetime and at this hour. By the life of God! The treasures of the world cannot compare with a single word from thy Lord. To this testifieth the Lord of Eternity, Who speaketh in the Most Great Prison: "There is none other God but Me, the One, the All-Informed." Blessed is he who hath inhaled the fragrance of the All-Merciful and hath taken from the hand of His bounty the Kawthar and Salsabil. How many a learned one hath lamented My separation, yet when the ocean of My presence surged, turned away and was numbered among the idolaters. How many a mystic hath spoken My Name and yearned for My days, yet when the horizon of Revelation was illumined, pronounced judgment against Me without clear proof or perspicuous Book. How many a prince hath sought My house and circled round it in My name, yet when I manifested Myself, desired to shed My blood, following those who turned away from the Truth and advanced toward every remote scholar. Thus hath My Most Exalted Pen spoken that thou mayest hear and be among the thankful. And We make mention of thy brother who is named Hussein that he may give thanks unto his Lord, the Remembering, the All-Knowing.

15 O Pen! Make mention of 'Ali, that the rapture of his Lord's verses may draw him to the station whereon is established the throne of My Most Great Name. O 'Ali! By My life, wert thou to taste the sweetness of My utterance, thou wouldst soar upon the wings of longing in the atmosphere of My Will and speak forth My praise amidst My servants with the wisdom We have enjoined upon all in My perspicuous Book. Beware lest the intimations of the ignorant grieve thee - they by whom every Prophet hath mourned and every faithful Messenger hath cried out. They made mention of Me by night and day, yet when I manifested unto them My Beauty, they turned away and perpetrated such wrong as caused the Concourse on High to lament, and those who bear the Throne of God, the Lord of this wondrous Day. Say: O concourse of the earth! Take hold of the Book with the power of God and follow not your idle fancies. Fear God and be not of them that turn aside. This is the Day of Recognition, unto which the Concourse on High hath turned, and a company of the near-stationed angels. This is the Day whereon the Spirit proclaimeth before the Face: By

14 يا حسن ان استمع نداء مولى السرّ والعلن أنّه يذكرّك في مقامه الأعلى و يبشّرُك بهذا الظهور الذي بشرّ به الله في كتب القبل ان ربّك هو المقتدر على ما يشاء لا اله الا هو الواحد الفرد العليم الحكيم تمسّك بالعروة الوثقى ثم انصر ربّك بالأعمال والأخلاق كذلك نزل من قبل وفي هذا الحين لعمر الله لا تعادل بكلمة من كلمات ربّك خزائن العالم يشهد بذلك مالک القدم الذي ينطق في السجن الأعظم أنّه لا اله الا انا الفرد الخبير طوبى لمن وجد عرف الرحمن واخذ من يد عطائه الكوثر والسلسيل كم من عالم ناح في فراق قلباً ماج بحر وصالى اعرض و كان من المشركين و كم من عارف نطق باسمي و كان آملاً ايّامى فلما انار افق الظهور افق على من دون بينة ولا كتاب مبين و كم من امير قصد بيتي و طاف حوله باسمي فلما اظهرت نفسي اراد سفك دمي بما اتبع الذين اعرضوا عن الحق و اقبلوا الى كلّ عالم بعيد كذلك نطق قلبي الأعلى لتسمع و تكون من الشاكرين و نذكر اخاك الذي سمي بالحسين ليشكر ربه الذّاكر العليم

15 يا قلم ان اذكر العلى ليأخذه جذب آيات ربه الى مقام استقرّ فيه عرش اسمي العظيم يا على لعمرى لو تجد حلاوة بياني لتطير بأجنحة الاشتياق فيهواً ارادنى و تنطق بشائى بين عبادى بالحكمة التى امرنا الكلّ بها فى كتابى المبين اياك ان تحزنك اشارات الجهلاء الذين بهم ناح كلّ نبيّ و صاح كلّ رسول امين قد كانوا يذكروننى فى الليالى و الايام و اذا اظهرت لهم جمالى اعرضوا و قاموا بظلم ناح به الملاء الأعلى و الذين حملوا عرش الله مالک هذا اليوم البديع قل يا ملاء الأرض خذوا الكتاب بقوة الله و لا تتبعوا اهوائكم اتقوا الله و لا تكونوا من المعرضين هذا يوم العرفان قد اقبل اليه الملاء الأعلى و قبيل من الملائكة المقرّبين هذا يوم فيه ينادى الروح امام الوجه تالله قد ظهر من كان مكنوناً فى حجب الغيب ان اسرعوا يا ملاء الأرض و لا تكونوا من الظالمين

God! He Who was hidden within the veils of the Unseen hath appeared. Hasten, O peoples of the earth, and be not of the wrongdoers.

- 16 O My loved ones in the West! Rejoice at My turning toward you, My drawing nigh unto you, and My remembrance of you. Beware lest the veils of the powerful withhold you. Be as mountains in the Cause of your Lord, the Almighty, the All-Powerful. Ye have heard the taunts of the enemies in My path; now hearken unto that wherewith the Tongue of Grandeur praiseth you in this station which God hath sanctified above all names. Blessed are ye and your fathers and your mothers, and those who love you and make mention of you and walk in My straight Path. The ocean of forgiveness hath surged in the name of your Lord, the Most Merciful. Give thanks unto Him for this great bounty. He hath indeed forgiven you and your fathers and mothers, and hath absolved you and them of evil deeds. He is verily the All-Merciful, the Gracious. My favor is complete, My proof perfected, the cockrel of My Throne hath crowed, and My testimony hath appeared, yet most of the people are deniers. The glory be upon you, O My loved ones, and upon those women who have believed in the One, the All-Informed.

16 يا احبائي في الفروع ان افرحوا بتوجهي اليكم و اقبالي الى شطركم و ذكرى اياكم اياكم ان تمنعكم حجاب الأقوياء كونوا كالجبال في امر ربكم المقتدر القدير قد سمعتم شتمات الأعداء في سبيلي ثم استمعوا ما يثنيكم به لسان الكبرياء في هذا المقام الذي جعله الله مقدساً عن الأسماء طوبى لكم و لأبائكم و أمهاتكم و على الذين يحبونكم و يذكرونكم و يمشون على صراطى المستقيم قد ماج بحر الغفران باسم ربكم الرحمن ان احمدوه بهذا الفضل الكبير انه غفركم و آبائكم و أمهاتكم و كفر عنكم و عنهم السيئات انه هو المشفق الكريم قد كلمت نعمتي و تمت حجتي و دلح ديك عرشي و ظهر برهاني ولكن القوم اكثرهم من المنكرين البهاء عليكم يا احبائي و على اللائي آمنن بالفرد الخبير

- 17 O handmaidens of God in that place! We make mention of you as a bounty from Our presence and a mercy from Our court, and I am verily the All-Bountiful, the Most Merciful. Rejoice in My mercy and My loving-kindness and My generosity and My grace and My bounty which have encompassed all who are in the heavens and on earth.

17 يا اماء الله فيناك انا نذكركن فضلاً من عندنا و رحمة من لدنا و انا الفضل الرحيم ان افرحن برحمتي و عنايتي و جودي و كرمي و فضلي الذي احاط من في السموات و الأرضين

BLIB_Or15713.018, BLIB_Or15715.268b

BH00921

Lawh-i-Raqsha

To: Aqa Mirza Habibullah

Date: 1299 ? [1881-1882]

- 1 He is the All-Witnessing, the All-Hearing, the All-Knowing.

1 هو الشاهد السميع العليم

- 2 A mention from Us to one who has turned towards and heard the Call of God, the Supreme, the Self-Subsisting, and answered his Lord on a day wherein most of mankind turned away from the Lord of the Beginning and the End. To this My Most Exalted Pen beareth witness as it speaketh from the prison:

2 ذكر من لدنا لمن اقبل و سمع نداء الله المهيمن القيوم و اجاب مولاه في يوم فيه اعرض اكثر الورى عن مولى الآخرة و الأولى يشهد بذلك قلبي الأعلى اذ ينطق في السجن انه لا اله الا انا

"There is none other God but I, the True One, the Knower of things unseen." Blessed art thou for having turned towards God and acted according to that which thou wert commanded by God, the Mighty, the Loving. We bear witness that thou hast cast aside what thou didst desire and taken what God, the Lord of what was and what shall be, did desire. Grieve not for what hath befallen thee in My path. There hath befallen Us that which hath befallen no other servants. To this the Tongue of God beareth witness from His praiseworthy station.

الحقّ علّام الغيوب طوبى لك بما اقبلت الى الله وعملت ما امرت به من لدى الله العزيز الودود نشهد أنّك نبذت ما اردته واخذت ما اراده الله رب ما كان وما يكون لا تحزن عمّا ورد عليك في سبيل قد ورد علينا ما لا ورد على العباد يشهد بذلك لسان الله في مقامه المحمود

- 3 O Habib! Rejoice in that the All-Forgiving hath forgiven thee and purified thee from transgressions. Verily thy Lord is the Compassionate. He hath seized the spotted one with His might and left him beneath the lashes of his reprehensible and abhorrent deeds. He was indeed the foundation and source of corruption. We unleashed upon him, before the Hereafter, a punishment in this world from which the denizens of the fire seek refuge with God, the Powerful, the Mighty.

3 يا حبيب ان افرح بما غفر لك الغفور وطهرك عن الآثام ان ربك هو العطوف قد اخذ الرقشَاء بقهر من عنده وتركه تحت سياط عمله المنكر المبعوض انه كان من اس الفساد وجرومه قد سلطنا عليه قبل العتي عقاباً في الدنيا استعاذ منه اهل النار الى الله المقتدر القدير

- 4 The breezes of chastisement encompassed him from all directions, both before and after his soul's departure. The angels of wrath drove him to the lowest of the low. We seize with justice and give through grace, and I am the Just, the Wise. He taketh and causeth grief; He giveth and bringeth joy; and He is the Kind, the Merciful. Justice hath its hosts, which are the requital and recompense of deeds, and through these the pavilion of order hath been raised in the world, and every transgressor hath taken hold of his own reins through fear of retribution. Thus hath spoken the Lord of Names; He is verily the Speaker, the All-Knowing. And We seized the wolf with an affliction which none save God, the Lord of all worlds, hath knowledge of. This occurred in the first year he opposed My Name, the Ha. Verily thy Lord is the Severe Avenger. By My life! No medicine shall cure him, nor shall anything in the kingdom of creation heal him. It shall increase and not diminish until he returneth to his abode. Then shall he behold what neither mention can reckon nor any counter enumerate. And before him We seized the Chief through Our power, even as We seized those greater than he in bygone ages, and I am the Expositor, the All-Informed.

4 قد احاطته نفحات العذاب من كلّ الجهات وهذا قبل خروج الروح وبعده ساقته ملائكة القهر الى اسفل السافلين انا تأخذ بالعدل ونعطي بالفضل وانا العادل الحكيم انه يأخذ ويحزن يعطي ويفرح وهو المشفق الرحيم للعدل جند وهي مجازات الأعمال ومكافاتها وبهما ارتفع خباء النظم في العالم واخذ كلّ طاغ زمام نفسه من خشية الجزاء كذلك نطق مالک الأسماء انه هو الناطق العليم واخذنا الذئب بوجع ما اطلع به الا الله رب العالمين وكان ذلك في اول سنة اعترض على اسمي الحياء ان ربك هو المنتقم الشديد لعمرى لا يبرئه الدواء ولا يعالجه ما في ملكوت الانشاء يزيد ولا ينقص الى ان يرجع الى مقره اذا يرى ما لا يحصيه الذكر ولا كلّ محص عليم واخذنا من قبله الرئيس بقدرة من عندنا كما اخذنا من كان اكبر منه في القرون الخالية وانا المبين الخبير

- 5 O Habib! Thy letter hath come and hath attained unto the hearing of thy Lord in this station wherein the Lote-Tree of the Utmost Boundary speaketh amongst mankind: "The Lord of Names hath come with manifest sovereignty." We found in thy letter the warmth of thy love and witnessed thy being set ablaze by that Word whereby the hearts of those near unto God were enkindled. Rejoice thou in that the Wronged One hath

5 يا حبيب قد حضر كتابك وفاز باصغاء ربك في هذا المقام الذي فيه تنطق سدرة المنتهى بين الوري قد اتى مولى الأسماء بسلطان مبين قد وجدنا من كتابك حرارة حبك ورأينا اشتعالك بنار كلمة التي بها اشتعلت افئدة المقرين ان افرح بما ذكرك المظلوم اذ احاطته الأحران من الذين غفلوا عن هذا الأمر العظيم

mentioned thee while sorrows encompassed Him from those who were heedless of this mighty Cause.

- 6 And We make mention of the Shaykh who was named Hasan that he may rejoice in a remembrance whereby all things were attracted and every possessor of utterance proclaimed: "The Kingdom belongeth unto God, the Mighty, the Praiseworthy." Give thanks unto God for having remembered thee with verses that cannot be equaled by what the eyes of the world have seen nor the treasures of kings. Be thou vocal in My remembrance, soaring in My atmosphere, and steadfast in the service of My Cause, the Unshakeable, the Mighty, the Wondrous. Say: "Praise be unto Thee, O my God, for having made known unto me that which the learned and divines of the age have not attained unto, save him whom Thou didst rescue through the arm of Thy power. I testify that Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful."

- 7 Happy is the eye that hath seen My signs, and the ear that hath heard My call, and the heart that hath turned toward My horizon, and the tongue that hath uttered My beauteous praise. O My loved ones! Drink ye from the Kawthar of life everlasting in My Name and sprinkle thereof upon every mouldering bone. By God! The very rock crieth out in ecstasy at the verses of its Lord, and the mountain soareth in its longing to attain the presence of God, the All-Speaking, the Witness, the All-Hearing, the All-Seeing.

- 8 O My Most Exalted Pen! Make mention of My loved ones in Mim before Alif and Za', and remind them of the verses of thy Lord, the Creator of the heavens, that the rapture of thy call may draw them to a station wherein the Tongue of Eternity proclaimeth: There is none other God but Me, the Almighty, the All-Bountiful. Be thankful unto God for having remembered you while He was imprisoned by those who were heedless of the Beginning and the Return. We counsel you to remain steadfast in this Cause whereby feet have slipped. Beware lest the doubts of the people keep you back from the Name of the Self-Subsisting. Cast away what the people possess and take what ye are bidden by God, the Lord of all men. This is a Day wherein none is mentioned save God alone - to this do God's Books, the Lord of lords, bear witness. From this spot We send Our greetings upon your faces and upon the faces of those who have turned with radiant countenances toward the countenance of their Lord, the Dayspring of lights.

- 9 We make mention of My handmaidens in that place who have quaffed the wine of My loving-kindness, who have turned toward My horizon and who have spoken My praise on a Day

6 و نذكر الشيخ الذي سمي بحسن ليفرح به
انجذبت الأشياء ونطق كل ذي لسان الملك
الله العزيز الحميد ان اشكر الله بما ذكرك بآيات لا
يعادلها ما رأتها عيون العالم ولا خزائن السلاطين
كن ناطقاً بذكرى وطائراً في هوائى وقائماً على
خدمة امرى المحكم العزيز البديع قل لك الحمد يا
الهي بما عرفتني ما لم يفز به علماء العصر وفقهائه
الا من انقذته بذراعي قدرتك اشهد انك انت
المقتدر على ما تشاء لا اله الا انت الغفور الكريم و
نذكر من سمي بأبوطالب ونشره برحمتي وعنايتي
ليفرح ويكون من الحامدين

7 طوبى لعين رأت آياتي ولسمع سمع ندائي ولقلب
اقبل الى افقي وللسان نطق بثنائي الجميل يا احبائي
ان اشربوا كوثر الحيوان باسمي ورشوا منه على
كل عظم رميم تالله ان الصخرة تصبح من جذب
آيات ربها والجبل طار شوقاً للقاء الله الناطق
الشاهد السميع البصير

8 ان يا قلبي الأعلى ان اذكر احبائي في الميم قبل
الألف والزاء وذكرهم بآيات ربك فاطر السماء
ليأخذهم جذب نداءك الى مقام ينطق فيه لسان
القدم انه لا اله الا انا العزيز الوهاب ان اشكروا
الله بما ذكركم اذ كان في سجن الذين غفلوا عن
المبدء والمآب ونصيكم بالاستقامة الكبرى على
هذا الأمر الذي به زلت الأقدام اياكم ان تمنعكم
شبهات القوم عن اسمي القيوم دعوا ما عند الناس
وخذوا ما امرتم به من لدى الله مالک الرقاب
هذا يوم فيه لا يذكر الا الله وحده يشهد بذلك
كتب الله رب الأرباب انا نكبر من هذا المقام
على وجوهكم وعلى وجوه الذين توجهوا بوجوه
بيضاء الى وجه ربهم مطلع الأنوار

9 و نذكر امائي في هناك اللاتي شرين رحيق
عنايتي و اقبلن الى افقي و نطقن بثنائي في يوم

wherein the heaven brought forth smoke. O My handmaidens! Rejoice that the countenance of the Ancient One hath turned toward you from the direction of His Most Great Prison. He is, verily, the Mighty, the All-Bountiful. Glory be upon you and upon those handmaidens who have believed in God, the Lord of the Day of Mutual Calling.

فيه انت السماء بالدخان يا امائى ان افرحن بما
توجه اليكن وجه القدم من شطر سجنه الأعظم
انه هو العزيز الفضال البهاء عليكن وعلى اللائى
آمن بالله مالک يوم التناد

- 10 We make mention of My servant Ghulam-'Ali and give him the glad-tidings of God's loving-kindness and mercy, that he may give thanks unto his Gracious Lord. We have remembered thee out of Our grace, and We are the All-Knowing Rememberer. We have turned toward thee, and We are the Merciful Turner. O Ghulam! Turn thy face toward thy Lord, the Mighty, the All-Knowing, and say:

10 و نذكر عبدی غلام قبل علی و نبشّره بعناية الله
ورحمته ليشكر ربه الكريم انا ذكرناك فضلاً من
لداً و انا الذّاكر العليم انا اقبلنا اليك و انا المقبل
الرحيم يا غلام ول وجهك شطر ربك العزيز
العلام و قل

- 11 Praise be unto Thee, O Lord of Names, for having remembered me and accepted my turning toward Thy luminous horizon. Thanks be unto Thee, O my God, for having acquainted me with the ocean of Thy knowledge while He was in His mighty prison. I beseech Thee to ordain for me and for Thy loved ones, by Thy Most Exalted Pen, that which Thou hast ordained for Thy sincere ones. All praise be unto God, the Lord of the worlds.

11 لك الثناء يا مالک الأسماء بما ذكرتنى و قبلت
منى اقبالى الى افقك المنير لك الحمد يا الهى
بما عزّفتنى بحر علمك اذ كان فى سجنه العظيم
اسئلك بأن تكتب لى ول لأحبائك من قلبك
الأعلى ما كتبت له لأوليائك المخلصين و الحمد لله
رب العالمين

- 12 We make mention in this station of My loved ones in Qaf and Mim, and We remember them with that which diffuseth the fragrance of God, the Mighty, the Wise. O My loved ones! The Best-Beloved remembereth you in the land of exile while imprisoned by the hands of the heedless. Blessed are ye for having turned toward the Countenance, and joy be unto you for having won the grace of God, the Bestower, the Gracious. Arise with such steadfastness as shall cause the hearts of the ungodly to tremble - they who claim allegiance to the Bayan yet deny Him Who revealed it by His command. Thus have their souls enticed them, and today they are among the dead. Rejoice ye in My remembrance, then speak forth My praise, and when a clamorer cometh unto you, leave him to himself and turn ye toward the Most Sublime Horizon - the station wherefrom the rustling of the Sadratu'l-Muntaha was raised in celebration of this Remembrance, whereof God gave glad-tidings through the tongues of the Prophets and Messengers. Glory be from Us upon those who have acknowledged this Momentous News.

12 انا نذكر فى هذا المقام احبائى فى القاف و الميم و
نذكرهم بما تضيّع منه عرف الله العزيز الحكيم يا
احبائى ان المحبوب يذكركم فى ديار الغربة اذ كان
مسجوناً بأيدى الغافلين طوبى لكم بما اقبلتم الى
الوجه و هنيئاً لكم بما فزتم بنعمة الله المعطى الكريم
قوموا باستقامة تضطرب منها افئدة المشركين الذين
ينسبون انفسهم الى البيان و يكفرون بالذى انزله
بأمر من عنده كذلك سولت لهم انفسهم و
هم اليوم من الميتين ان افرحوا بذكرى ثم انطقوا
بثنائى و اذا اتاكم ناعق دعوه بنفسه و اقبلوا الى
الأفق الأعلى المقام الذى فيه ارتفع حفيف سدره
المتنبى على ذكر هذا الذكر الذى بشّره الله بالسنن
النبيين والمرسلين البهاء من لداً على الذين اعترفوا
بهذا النبأ العظيم

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To: Aqa Ghulam-Husayn, in Alexandria

Date: 1299 ? [1881-1882]

1 In His Name, exalted be His glory, the most Glorious and the most Powerful!

2 Praise be unto that one true Goal, unto Whom all the peoples of the world, whether learned or mystic, noble or mighty, have confessed and acknowledged His oneness, and have likewise admitted their powerlessness to truly know His sacred Being as He is. He is the One, the Unique, the Powerful, the Mighty. When the waves of the ocean of bounty appeared, He brought forth creation from sheer nothingness through His most exalted Word, that all might be adorned, according to their capacity, with the knowledge of His sacred Being. He hath ever been a hidden and treasured Mystery, and will forever remain as He hath been - the One, the Unique, the Mighty, the Bestower. Every tongue hath been rendered mute before the waves of His ocean of utterance, and all hearts and minds have been bewildered before the dawning-lights of the Sun of His knowledge. He hath ever been sanctified beyond all praise and mention, and beyond all that the denizens of the kingdom of creation have uttered.

3 When the path was blocked and the quest proved futile, out of pure grace and as a manifestation of His greatest favor to humanity, He sent forth Books and Messengers that they might guide all creation to the highest horizon. These are the Manifestations of His Cause, the Dawning-places of His revelation, the Day-springs of His inspiration, and the Recipients of divine knowledge. Whoso hath followed them hath been reckoned among the companions of the right hand in the perspicuous Book, and whoso hath remained heedless hath been recorded among the companions of the left. All Books and Messengers reached their culmination in the Seal of the Prophets and the Lord of the chosen ones, unto whom was revealed the Book named the Furqan in the kingdom of utterance, through which He manifested His will and every wise command, and by which the Beloved lamented and the back of every remote misbeliever was broken.

4 Glorified art Thou, O Lord of Names and Fashioner of the heavens! I beseech Thee, by Him, and by His kindred and His chosen ones who have arisen to succor His Cause and to establish that which hath been sent down in His Book, to make

1 هو الله تعالى شأنه العظمة والاقتمدار

2 حمد مقصودی را سزاوار که جمیع اهل عالم از علما و عرفا و فضلا و امرا بر وحدانیتش اقرار و اعتراف نمودند و همچنین بعجز از عرفان ذات مقدّسش کما هی اوست واحد یگا و مقتدر توانا چون امواج بحر جود بوجود آمد خلق را بکلمهء علیا از عدم بحت بات بظهور آورد تا کل بطراز عرفان ذات مقدّسش علی قدرهم مزین شوند لم یزل کان کنزاً مکنوناً مخزوناً و لا یزال یكون بمثل قد کان و هو الفرد الواحد العزیز المتان هر صاحب لسانی نزد امواج بحر بیانش الکن بوده و جمیع افتاده و عقول نزد اشراقات تجلیات شمس علمش متحیر و مبہوت لم یزل کان مقدساً عن الذکر و النشاء و عن کلّ ما تکلم به اهل ملکوت الانشاء

3 چون سبیل مسدود شد و طلب مردود محض عنایت و ظهور فضل اکبر بر بشر کتب و رسل فرستاد تا جمیع خلق را بافق اعلی هدایت نمایند ایشانند مظاهر امر و مطالع وحی و مشارق الهام و مہابط علم الهی هر نفسی متابعت ایشان نمود او از اصحاب یمین در کتاب مبین محسوب و هر که غافل شد از اصحاب شمال مذکور و مسطور و جمیع کتب و رسل منتهی شد بخاتم انبیا و سید اولیا و انزل علیہ الکتاب الذی سَمی بالفرقان فیملکوت البیان و به اظهر ما اراد و کلّ امر حکیم و به ناح الحیب و انکسر ظهر کلّ مشرک بعید

4 سبحانک یا مالک الأسماء و فاطر السّماء اسئلک به و بآله و اولیائہ الذین قاموا علی نصرۃ امرہ و اثبات ما نزل فی کتابہ بأنّ تجعلنّا من الذّین وصفتمہم بقولک فی کتابک عباد مکرمون

us of those whom Thou hast described in Thy Book: "Honoured servants; they speak not until He hath spoken, and they act according to His command." This servant beareth witness that they strove in the path of God in such wise that neither the blame of the blamer, nor the mockery of the idolater, nor the turning away of those who have strayed from Thy straight path, withheld them.

- 5 O Lord! I beseech Thee by them to send down upon Thy servants that which shall draw them nigh unto Thee, and make them to know that whereby the banners of Thy victory may be raised amongst Thy creatures. O Lord! Thou seest them amid the tyrants of Thy creation and the rebellious of Thy people. O Lord! Change Thou their weakness into Thy strength and Thy power, and their helplessness into Thy might and Thy sovereignty. O Lord! Thou art He Whom neither the conditions of Thy servants can render powerless, nor the turning away of Thy creatures can hinder. Thy power hath been witnessed by every man of strength; Thy triumph by every victor; Thy might by every possessor of might. O Lord! Disappoint not those servants who have confessed Thy oneness, acknowledged Thy singleness, and uttered the Most Great Word which Thou didst send down upon the Seal of Thy chosen ones: "God—there is none other God but Him, the All-Compelling, the Self-Subsisting." And blessings and peace be upon Him, and upon His kindred and His chosen ones, from this day unto the appointed Day.

- 6 And now, O my beloved: thy letter hath arrived, and hath become the cause of joy and the source of gladness. And since it was adorned and embellished with the mention of the holy ones and the chosen of the True One—glorified be His majesty—this servant was seized with a boundless elation and delight. God willing, mayest thou ever drink of the choice Wine of love for the Beloved of all creation, and be eloquent and steadfast in the remembrance of the chosen ones of God.

- 7 And as to that which thou didst write concerning the departed, the exalted, the forgiven—thy revered father—upon whom are the ocean of God's loving-kindness and mercy: in very truth this servant is powerless to recount his station and to extol his praise. Whatever may be said is not, and cannot be, worthy of him; for he was of those souls who were illumined and adorned with the lights of the Sun of steadfastness. The manifestations of divine favor toward him have been such that every pen is impotent and incapable to describe them. By the hands of loving-kindness hath there been built for him a house which the revolving ages and the passing centuries shall never alter. God willing, may that dearly-loved and honored one be occupied in

لا يسبقونه بالقول و هم بأمره يعملون يشهد
الخادم أنهم جاهدوا في سبيل الله على شأن
ما منعهم لومة لائم و لا شماتة مشرك و لا
اعراض الذين بعدوا عن صراطك المستقيم

5 ای رب استلک بهم بأن تنزل علی عبادک ما
یقرّ بهم الیک و یعرفهم ما یرتفع به اعلام نصرک
بین بریتک ای رب تربهم بین طغاة خلقک
و بغاة بریتک ای رب بدل ضعفهم بقوتک و
اقتدارک و عجزهم بحولک و سلطانک ای رب
انت الذی لا یعجزک شئون عبادک و لا
تمنعک اعراض خلقک قد شهد بقدرتک کل
قوی و بغلتک کل غالب و بعزتک کل عزیز
ای رب لا تخیب عباد الذین اقرؤا بوحدانیتک و
اعترفوا بفردانیتک و نطقوا بالکلمة العلیا الی انزلتها
علی خاتم اصفیائک الله لا اله الا هو المهیمن
القیوم والصلوة والسلام علیه و علی آله و اصفیائه
من هذا الیوم الی یوم معلوم

6 و بعد یا حبیبی مکتوب آنجناب وارد و سبب
فرح و علت سرور گشت و چون مزین و مطرز
بذکر اولیا و اصفیای حق جلّ جلاله بود عالم
عالم انبساط و ابتهاج دست داد انشاء الله لا زال
از ریح حق محبت محبوب امکان بیاشامید و بذکر
اصفیای الهی ناطق و ذاکر باشید

7 و اینکه در باره مرحوم مرفوع مغفور حضرت
والد علیه بحر عنایة الله و رحمته نوشته بودید
فی الحقیقه این خادم از ذکر مقام و ثناء ایشان
عاجز است آنچه گفته شود لایق نبوده و نیست
چه که ایشان از نفویدی بودند که بانوار شمس
استقامت منور و مزین بودند اظهار عنایت در
باره ایشان بشأنی شده که هر قلبی از ذکرش
عاجز و قاصر است قد بنی له من ابادی العنایة
بیت لا تغیره کور الدهور و الأعصار انشاء الله
أنحبیب مکرم بکال روح و ریحان مشغول باشند
طرف عنایت بآنجناب بوده و خواهد بود

perfect joy and fragrance; the eye of divine favor hath been, and shall ever be, turned toward thee.

- 8 Thou didst mention that the exalted one (upon him be, from every glory, the glory of the Most Glorious) gave thee glad tidings by that word already mentioned. The matter is even as he declared. Every discerning eye hath borne witness, and doth bear witness, to his knowledge; and every attentive ear hath testified, and shall testify, to his station. In view of the veils that encompass the people, this lowly one hath spoken, and speaketh, but briefly. I beseech the True One—glorified be His majesty—to confirm thee in that which He loveth and approveth, and to aid thee in that which is meet and seemly.
- 9 And as to that which thou didst write, that in thy stead there be performed that which is beloved: this servant hath been enabled to carry it out. Happy art thou therefor, and blessed is this poor servant! Praise be to God, the Lord of all worlds.
- 10 I offer greetings of salutations and words of magnification to the honored brethren. God willing, may all, in days and nights, act according to the will of God, and hold fast unto that which He loveth. Verily He is the Protector of them that turn unto Him and believe in His Clear Book. Mercy and peace be upon you all.

8 اینکه مذکور نمودید حضرت مرفوع علیه من کل بهاء ابهه بشارت داد آنجناب را بکلمه مذکوره الامر کما نطق به حضرت هر بصیری بر آگاهی او گواهی داده و میدهد و هر سمعی بمقامش شهادت داده و خواهد داد نظر باحتجابات خالق اینفانی مختصر ذکر نموده و مینماید از حق جل جلاله میطلبم که آنجناب را موفق فرماید علی ما یحب و یرضی و مؤید نماید بر آنچه سزاوار است

9 و اینکه مرقوم داشتید بنیابت آنجناب عمل شود آنچه که محبوبست اینبعد بر عمل بآن فائز شد هنیئاً لجنابک و مرثیاً لهذا الخادم المسکین الحمد لله رب العالمین

10 خدمت آفایان عرض سلام و تکبیر معروض میدارم انشاءالله جمیع در ایام و لیالی به ما اراده الله عامل باشند و به ما یحبه الله متمسک انه ولی الذین اقبلوا الیه و آمنوا بکتابه المبین الرحمة و السلام علیکم اجمعین

BLIB_Or15700.159, BLIB_Or15711.135

BH01248

To: Siyyid Ali Yazdi Husband of Hubbiyyih

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His station, the Grandeur and the Glory!
- 2 Praise be to God Who has guided us and you to His straight path, Who has taught us that which preserves us from the accursed Satan, Who has aided us in His remembrance and praise, and Who has made known to us that which, through His abundant grace, draws us nigh unto Him. And blessings and peace be upon His Messengers and His chosen ones, through whom the rains were caused to fall, the fruits appeared, mysteries were unveiled, standards were raised, and banners were planted, and upon those who followed them with pure hearts for the sake of God, the Lord of the worlds.

1 هو الله تعالى شأنه العظمة والكبرياء

2 الحمد لله الذي هدانا و اياكم الى صراطه المستقيم و علمنا ما يحفظنا عن الشيطان الرجيم و ايدنا على ذكره و ثنائه و عرفنا ما يقربنا اليه من فضله العميم و الصلوة و السلام على رسله و اصفياه الذين بهم هطلت الأمطار و ظهرت الأنمار و كشفت الأسرار و رفعت الأعلام و نصبت الرايات و على الذين اتبعوهم خالصين لوجه الله رب العالمين

- 3 And now, your letter, which was in truth a book adorned with the ornament of love and affection, illumined the tablet of the heart and strengthened the realm of vision. Praise be to God that through the confirmation of the true Gardener, fine and desirable saplings have been planted. If their water depends upon the discussions and consultations of assemblies, it would be difficult to observe any fruit. However, God willing, there shall fall from the heaven of grace and the cloud of justice abundant and continuous rains without delay or hindrance. God willing, may they be successful in all matters. The Ancient Beauty declares that all the friends must hearken with the ears of heart and soul to the counsels of the Wronged One and act according to them. The adornment of the world hath ever been, and will continue to be, the wisdom revealed in God's Book, and the adornment of man is through goodly deeds and praiseworthy character. For wisdom, various meanings have been recorded and inscribed by the Most Exalted Pen in the Books of the Prophets. This is that wisdom of which He saith: "Whoso hath been given wisdom hath been given abundant good." All must fix their gaze upon it and hold fast unto it. It is the lamp of the world and the guide of nations. Were this station to be fully described, time and space would not suffice. Wisdom is the fear of God, exalted be His glory. However, today that which is beloved is to guard the tongue from that which causeth clamor to be raised, and to consort with all men with kindness.
- و بعد نامه آنجناب که فی الحقیقه کتابی بود مطرز بطراز محبت و مودت لوح دل را منور نمود و عالم بصر را قوت بخشود الحمد لله از تأیید باغبان حقیقی نهالهای خوب مرغوب کاشته اند اگر آبش معلق بمفاوضات و مشاورات مجالس شود مشکل ثمری مشاهده گردد و لکن انشاء الله بهطل من سماء الفضل و سحاب العدل امطاراً غزيرة عرمرمة [مرمرمة] من دون تعطيل و لا تعويق انشاء الله در جمیع امور موفق باشند حضرت موجود میفرماید وصایای مظلوم را باید جمیع دوستان بگوش دل و جان اصغا نمایند و بآن عامل گردند طراز عالم بحکمت منزله در کتاب الهی بوده و خواهد بود و طراز انسان باعمال و اخلاق طیبیه پسندیده و از برای حکمت معانی شتی از قلم اعلی در کتب انبیا جاری و ثبت شده اینست آن حکمتیکه میفرماید و من یؤت الحکمة فقد اوتی خیراً کثیراً باید کل باو ناظر و باو متشبث باشند اوست سراج عالم و هادی امم و اگر این مقام بنامه ذکر شود وقت و زمان کفایت ننماید الحکمة هی مخافة الله جلّ جلاله و لکن الیوم آنچه محبوبست حفظ لسان از ما یرتفع به الضوضاء و معاشرت بشفتت مع الوری است
- 4 O 'Ali, O thou who art mentioned before the Wronged One! Convey My greetings to the friends and say: God willing, may ye be dawning-places for the reformation of the world, adorned with praiseworthy characteristics, and in all conditions hold fast unto wisdom and depart not from it in your rising up, your sitting down, your speech, and your association with others. Wisdom is that by which man becometh beloved by all. O 'Ali! Care must be taken, for utterances of which people today are bereft of understanding and heedless have been and will be the cause of harm. Concealment is better than revelation, and silence is preferable to speech. Say to the loved ones: Harken unto the counsels of the Wronged One and preserve them in such wise that forgetfulness may not seize them. Praise be to God that ye are enriched by the divine bounty and are occupied with His remembrance and praise.
- یا علی یا ایها المذکور لدی المظلوم دوستان را تکبیر برسان و بگو انشاء الله مطالع اصلاح عالم باشید و باثواب اخلاق مرضیه مزین و در جمیع احوال بحکمت متمسک گردید و در قیام و قعود و تکلم و معاشرت از او خارج نشوید الحکمة هی ما یجعل المرء محبوباً عند الكل یا علی ملاحظه لازم است بیاناتیکه الیوم ناس از عرفان آن بی نصیب و غافلند سبب ضرر بوده و خواهد بود الستر خیر من الكشف و الصمت افضل من النطق بگو باحباب و صایای مظلوم را بشنوید و حفظ نمائید بشأنیکه فراموشی آنرا اخذ ننماید الحمد لله بنعمت الهی متعمید و بذکر و ثنایش مشغول انتی
- 5 From the blessed passages, Grace and Mercy are manifest and evident. No mention of this evanescent one is needed or necessary. Your letter was presented, and verily it caused joy and smiles to appear. It was as if a herald from the realm of freedom came unto the prison and gladdened its inhabitants with
- از فقرات مبارکه عنایت و مرحمت واضح و مشهود است احتیاج بذکر فانی نبوده و نیست مکتوب آنجناب عرض شد و فی الحقیقه سبب فرح و تبسم گشت گویا بشیری بود از عالم حریت قصد

fresh fragrances and new utterances, offering the cup of joy and bestowing the chalice of delight. O how pleasant is your time, how pleasant your station, how pleasant your words, and how pleasant your deeds! God willing, may pleasantness be upon pleasantness, and joy upon joy.

- 6 However, regarding the wisdom that was mentioned, all the friends of God must truly hold fast unto it, for the people are unaware and heedless of the purpose. Therefore, one must speak words that bring tranquility to the servants and likewise cleave unto deeds that engender love.

- 7 As for what you wrote concerning the honored Mr. Siyyid Yahya, the spiritual companion Mr. Muhammad, and the beloved of the heart Mr. Ali Akbar, upon them be the Glory of God - all are gazing toward the direction of grace. These details were presented. All were previously mentioned, and after the presentation of this passage, each one was individually mentioned and showered with kindness. God willing, may all be assisted and succeed in that which God loves in all conditions. This evanescent one conveys greetings and praise to each one. God the All-Knowing is witness and testifier that they are before mine eyes. I beseech His exalted Self to send down upon your honor and upon them that which brings joy to the eyes and gladdens the hearts. Praise be to God, the Mighty, the Loving.

- 8 Regarding what you wrote about Haji Muhammad Baqir, upon him be the Glory of God, it was presented and a blessed tablet in this servant's handwriting was sent specifically for him. May God, exalted be His glory, guide those intervening souls who are the cause of obstruction and prevention. This evanescent one sends greetings to Mulla Ali, upon him be the Glory of God. God willing, may they be successful, and likewise to the aforementioned one and those with him.

زندان نمود و اهل آنرا از نفحات و بیانات جدیده
مسرور فرمود کاس فرح داد و جام سرور بخشید
ای وقت خوش و مقام خوش و گفتارت
خوش و رفتارت خوش انشاء الله خوشی اندر
خوشی باشد و سرور اندر سرور

- 6 ولكن در خصوص حکمت که ذکر شد باید
جميع دوستان الهی فی الحقیقه بآن متمسک باشند
چه که ناس آگاه نیستند و از مقصود غافلند لذا
باید بکلماتیکه سبب سکون عباد است تکلم نمود
و همچنین باعمالیکه سبب احداث محبت است
متشبت شد

- 7 و اینکه مرقوم فرموده بودید که جناب محبوبی
آقا سید یحیی و مونس روحانی جناب آقا محمد
و حبیب قلب جناب آقا علی اکبر علیهم ۹۶
[بهاء الله] کل بشر فضل ناظرند این تفصیل
عرض شد عموماً از قبل بذکر فائز گشتند و
بعد از عرض این فقره هم واحداً بعد واحد را
ذکر فرمودند و اظهار عنایت نمودند انشاء الله کل
در جمیع احوال به ما یحبّه الله مؤید و موفق
باشند اینفانی خدمت هر یک سلام و تکبیر
میرساند حقّ علیم شاهد و گواهد که امام عین
موجودند استله تعالی بآن یزل علی حضرتک و
علیهم ما تقرّ به العیون و تفرح به القلوب و الحمد
لله العزیز الودود

- 8 و اینکه در باره جناب حاجی محمد باقر علیه
۹۶ [بهاء الله] مرقوم داشتید عرض شد و
یک ورقه مبارکه یخطّ این عبد مخصوص ایشان
ارسال گشت حقّ جلّ جلاله هدایت فرماید
نفوس حایله را که سبب سد و منعند از قبل
اینفانی خدمت جناب ملا علی علیه ۹۶ [بهاء
الله] تکبیر برسانید انشاء الله موفق باشند و همچنین
خدمت جناب مذکور و من معه

BLIB_Or15704.353

BH11705*To: Rida brother of Nasr**Date: 1299 ? [1881-1882]*

- 1 He is the Mighty, the Help-in-Peril, the Beloved
هو العزيز المهيمن المحبوب
- 2 These are verses of the Spirit that have verily descended from clouds of supreme sorrow, and wert thou to behold with the eye of the spirit, thou wouldst witness that its drops fall with the hue of blood, and thus doth it distill from clouds of grief, if thou be of them that perceive.
تلك آيات الروح قد نزلت بالحق من سحاب حزن عظيم و لو تشهد ببصر الروح لتشهد بأن قطراتها تنزل على لون الدّم و كذلك يترشح من غمام الهم ان انت من الشاهدين
- 3 And besides these, in My right hand is the chalice of tribulation and in My left hand the cup of destiny, and thus hath the All-Knowing, the Powerful, the Wise ordained for My exalted Self. By God! The realities of all things weep at what hath befallen My Beauty, and then the realities of the Concourse on High at the adversities that have touched Me from those who were created by My word, if ye be of them that know. And sorrows have reached such a degree that the servants whom We had preserved in the treasures of Our protection and safeguarded from the harm of the worlds rose up against My countenance. By God! The tongue cannot move to describe what hath befallen the Beauty of the All-Merciful, nor can the Pen flow to recount what hath descended upon the Ancient King, nor can the ink tell what hath trickled down upon the Lord of creation from these associators.
و من دونها على يدي اليمنى كأس البلاء و على يدي اليسرى كوب القضاء و كذلك قدر لنفسى العليم المقتدر الحكيم تالله اذا يبكي حقايق الاشياء بما ورد على جمالى ثم حقايق ملاء الاعلى بما مستنى الضراء من الذينهم خلقوا بقولى ان انتم من العارفين و لقد بلغت الاحزان الى مقام قام على وجهى عباد الذينهم احفظناهم فى كلّيز حفظى و اعتصمناهم من ضر العالمين فوالله لن يحرك اللسان على ما ورد على جمال الرحمن ولن يجرى القلم على ما نزل على سلطان القدم و لا المداد على ما ترشح على ربّ الابداد من هؤلاء المشركين
- 4 Then incline thou the ear of thy spirit unto all things, that thou mayest hear their lamentation, and then once again unto the realities of the Concourse of creation - by God, thou shalt hear their outcry - and yet again unto the tongues of the mystics in the station of eternity, whereupon thou shalt hear from them a grievous and tender cry, as though it issueth from the well-spring of sorrow, and they speak thus: "By God! This is the Ancient Beauty among these people, and there hath befallen Him what hath befallen no one before." Therefore, O denizens of the chambers of Paradise, strike ye upon your breasts, then upon your heads, then upon your thighs in this sorrow that hath encompassed the Beauty of ancient glory.
اذا انك انت وجه اذن الروح الى الاشياء لتسمع ضجيجهم ثم مرة اخرى الى حقايق ملاء الانشاء تالله لتسمع صريخهم ثم مرة بعد اخرى الى السن العارفين فى مقر البقاء اذا تسمع منهم نداء حزينا رقيقا كأنه يظهر من منبع الحزن و ينطقن بأن تالله هذا جمال القدم بين هؤلاء و ورد عليه ما لا ورد على احد من قبل اذا انتم يا اهل غرفات الفردوس فاضربوا على صدوركم ثم على رؤوسكم ثم على نفوذكم فى هذا الحزن الذى احاط بجمال عرّ قديم
- 5 O Rida! Thus have We related unto thee from the stories of the Cause, that thou mayest be informed of what hath befallen Us from these associators. Then know thou that these people have devised a plot which, by the True One, were all the devils to gather to comprehend it, they would confess themselves impotent - thus doth the Tongue of God, the Holy Sovereign, the
ان يا رضا كذلك قصصنا لك من قصص الامر لتطلع بما ورد علينا من هؤلاء المشركين ثم اعلم بأن هؤلاء قد مكروا مكرًا تالله الحق لو اجتمع كل الشياطين على عرفانه ليشهدن انفسهم عجزاء و كذلك يشهد لسان الله الملك المقدس العزيز

Mighty, the All-Knowing, testify. Were We to lift for thee the veils of concealment, thou wouldst grieve in thy soul, and all created things would grieve thereat. Therefore have We concealed it and been patient until God shall bring about His purpose, for no matter occurreth save after His leave. He sendeth down what He willeth through the sovereignty of His Command, and He is, verily, powerful over all things.

- 6 Be thou steadfast in the love of thy Lord to such a degree that even if thou wert to become the only one in all the world among those who have believed in God and His signs, thou wouldst arise by thyself and help thy Lord to the extent of thy capacity, and be among the helpers. Thus doth it behoove thee and those like thee, that perchance some of the servants may become aware thereby and be among those who arise. Although We witness that intoxication hath encompassed all who are in the heavens and the earth, such that I find not in anyone the fragrance of life - nay, all are as dead before thy Lord, save those who have laid hold of the Most Great Handle in this firm and mighty Cord. Therefore hold thou fast, lest the winds of misbelief move thee, and be thou steadfast in the love of thy Lord, mentioning the people at all times and being of them that remember.

- 7 Then know thou that whatsoever God commandeth His servants, this is of His grace unto them; otherwise He verily supporteth His Cause by Himself and is independent of the help of the heavens and earth and of all the worlds - even as some of His servants rose up against Him and desired to slay the Youth, but God preserved Him with hosts of angels and brought Him forth from their midst and sent down unto Him verses of power[...]He hath sent down upon him verses of might and power, and thus doth He assist whomsoever He pleaseth through the hosts of His invisible realm.

- 8 Do they who have denied the verses of God imagine within themselves that they believe in God, the Mighty, the Most High, the Great? Nay, by My Self! The very name of faith shall never apply to them, much less its reality, were ye of them that comprehend. Say: Faith is to know the Manifestation of God's Self and that which proceedeth from Him. How can one who hath turned away and denied that which he once believed be counted among the faithful? Say: This Day shall no soul's faith profit it unless it detacheth itself from all who are in the heavens and on earth and entereth beneath the shadow of the Countenance. This is a revelation from One Who is All-Knowing, All-Informed.

العليم وانا لو كشفنا لك حجاب السّتر لتحزن في نفسك ويحزن به كلّ الموجودات لذا سترنا وصبرنا الى ان يأتى الله بأمره أنّه ما من امر الا بعد اذنه ينزل ما يشاء بسلطان الأمر وانه لعلّى كلّ شيء قدير

6 ان استقم في حبّ مولاك على شأن لو ينحصر في العالم بنفسك من الذينهم آمنوا بالله وآياته اذا أنّك تقوم بنفسك و تنصر ربك بما استطعت و تكون من الناصرين كذلك ينبغي لك و لثلاثك لعلّ بذلك يستشعر بعض العباد و يكونون من القائمين ولو انا نشهد بأن احاط السّكر كلّ من في السّموات والأرض بحيث لن اجد من احد رايحة الحياة بل كلّ اموات عند ربك الا من تمسك بعروة الوثقى في هذا الحبل المحكم المتين اذا انت تمسك لثلا يحرّكك ارياح الشّركيّة و تكون مستقيماً على حبّ مولاك بحيث تذكر الناس في كلّ حين و تكون من الذاكرين

7 ثمّ اعلم بأنّ كلّما يأمر الله به عباده هذا من فضله عليهم والاّ انه ينصر امره بنفسه و يكون غنياً عن نصر السّموات والأرض و عن نصر العالمين كما قام عليه بعض عباده و ارادوا قتل الغلام و حفظه الله بجنود من الملائكة و اخرجته عن بينهم و انزل عليه آيات القدرة و الاقتدار و كذلك ينصر من يشاء بجنود غيبه العالمين

8 انّ الذينهم كفروا بآيات الله هل يظنون في انفسهم الايمان بالله المقتدر العليّ العظيم لا فونفسى لن يصدق عليهم اسم الايمان فكيف حقيقته ان انتم من العارفين قل انّ الايمان هو عرفان مظهر نفس الله و ما يظهر من عنده و من اعرض و كفر بما آمن به كيف يكون من المؤمنين قل اليوم لن ينفع نفساً ايمانها الاّ بأن ينقطع عن كلّ من في السّموات و الأرض و تدخل في ظلّ الوجه و هذا تنزيل من لدنّ عليم خبير

- 9 Say: O people! Render not your deeds null and void, nor refute the truth with your own devices. Flee from your own selves, then turn unto God that He may forgive you through His grace. Verily, He is the All-Merciful, the Most Compassionate. He forgiveth whom He willeth and chastiseth whom He willeth. Verily, He is the Single One, the Sovereign, the Mighty, the Bountiful.
- 10 And thou, take the chalice of life from the youth of the Spirit, then drink it in My Name, the Best-Beloved. Keep it secret within thyself and fear no one. Trust at all times in God, the Almighty, the Mighty, the All-Wise. Thus have We cast upon thee the verses of thy Lord that thou mayest be informed of thy Master's love for thee and be among those who are steadfast in His love. And the glory be upon thee and upon those who have believed in God and turned away from the manifestations of Satan.

9 قل يا قوم لا تبطلوا اعمالكم ولا تدحضوا الحق بما عندكم فاهربوا عن انفسكم ثم ارجعوا الى الله لعل يغفركم بفضله و انه هو الرحمن الرحيم يغفر لمن يشاء ويعذب من يشاء و انه هو الفرد الملك العزيز الكريم

10 و انتك انت خذ كأس الحيوان من غلمان الروح ثم اشربها باسمي المحبوب ثم اسرر في نفسك و لا تخف من احد فتوكل في كل حين على الله المقتدر العزيز الحكيم كذلك القينا عليك آيات ربك لتطلع بحب مولاك اياك و تكون على حبه لمن الراغبين و البهلاء عليك و على الذينهم آمنوا بالله و اعرضوا عن مظاهر الشياطين

NLAI_BH1.422

BH01451

To: Mahmud, in Furugh

Date: 1299 ? [1881-1882]

- 1 In My Name, the Witness, the All-Hearing, the All-Knowing!
- 2 O Mahmud! The Lord of the unseen and the seen makes mention of thee from this praiseworthy station, and gives thee glad tidings of God's loving-kindness and mercy. He hath revealed for thee that whose fragrance shall never cease to endure throughout the eternity of thy Lord's names, the All-Knowing, the All-Wise. Thy letter hath gained audience in this Most Exalted Horizon, a station round which circle the Concourse on High and the dwellers of the most sublime Paradise. Thy Lord, verily, is the Hearer, the Answerer.
- 3 The servant who is present brought thy letter and laid it before the Wronged One, Who hath called all to God, the Lord of the worlds. We found it purified from vain imaginings and adorned with the praise of thy Lord, the Lord of all men, at Whose appearance all things proclaimed: "The Promise is fulfilled, and He Who was promised hath appeared with a sovereignty before which all in the heavens and earth stand powerless." Blessed art thou for having turned unto the Countenance when

1 باسمي الشاهد السميع العليم

2 يا محمود يذكرك مالك الغيب و الشهود من هذا المقام المحمود و يبشرك بعناية الله و رحمته و انزل لك ما لا ينقطع عرفه بدوام اسماء ربك العليم الحكيم قد فاز كتابك بالاصغاء في هذا الأفق الأعلى مقام بطوفه الملاء الأعلى و سكان الجنة العليا ان ربك هو السامع المجيب

3 قد حضر العبد الحاضر بكتابك و عرضه لدى المظلوم الذي دعا الكل الى الله رب العالمين قد وجدناه مطهراً عن الأوهام و مزيناً بثناء ربك مالك الأنام الذي اذا ظهر نطقت الأشياء قد اتى الوعد و ظهر الموعد بسلطان لا يقوم معه من في السموات و الأرضين طوبى لك بما اقبلت

it appeared, and woe betide him who hath turned away from Him Whom God had announced through the tongue of every Prophet and trusted Messenger.

إلى الوجه اذ ظهر وويل لمن اعرض عن الذى
بشر به الله بلسان كل نبي ورسول امين

- 4 Say: O people of the earth! This is the Day of attainment, did ye but know it, and this is the Day of meeting, did ye but recognize it. The gates of grace have been opened by the finger of your Lord's will, the Lord of all existence. By God! The verses have been sent down, the evidences have appeared, and the river hath flowed from the right hand of the throne of your Lord, the Mighty, the Loving. Say: O concourse of divines! Cast aside your learning and what ye possess of vain imaginings. By God! He Who is the Self-Subsisting hath appeared and giveth the near ones to drink of the sealed wine. Say: Beware lest your knowledge prevent you from the knowledge of God, or your books from the Book, at whose revelation every book sent down by God, the Sovereign, the Self-Subsisting, hath bowed down. Say: O company of the heedless! The horizon of the world hath been illumined by the Most Great Light, and all things have proclaimed with their loudest voice: "The Hidden Secret hath appeared!"

4 قل يا ملأ الأرض هذا يوم الوصال لو انتم تعلمون
و هذا يوم اللقاء لو انتم تعرفون قد فتحت ابواب
الفضل باصبع ارادة ربكم مالک الوجود تالله قد
نزلت الآيات وظهرت البينات و جرت الفرات
عن يمين عرش ربكم العزيز الودود قل يا معشر
العلماء دعوا العلوم و ما عندكم من الموهوم تالله
قد اتى القيوم ويسقى المقربين الرحيق المختوم قل
اياكم ان تمنعكم علومكم عن علم الله او كتبكم عن
كتاب اذا نزل خضع له كل كتاب نزل من لدى
الله المهيم القيوم قل يا معشر المغلين قد انار افق
العالم بالنور الأعظم و نطق الأشياء بأعلى النداء
قد ظهر الغيب المكنون

- 5 O Most Exalted Pen! Make mention of him who hath ascended unto God and was named Muhammad in the Kingdom of Names, that servants honored may remember him. Blessed art thou, O Muhammad, for having turned unto and believed in Him Who is the Goal when all on earth turned away, save those whom God, the Lord of what was and what shall be, did will. I bear witness that thou didst hear the Call and didst fulfill God's Covenant, the Lord of all beings, and didst act as thou wert commanded on a day whereon trembling seized the dwellers of earth and heaven, save those whom God, the Lord of this promised Day, did will. The glory shining from the horizon of eternity be upon thee, O thou who gazest toward the Most Exalted Horizon and speaketh in the name of thy Most Glorious Lord, through Whom the rustling of the Lote-Tree beyond which there is no passing was raised up in the Kingdom of creation. Verily, there is none other God but Him, the Mighty, the Beloved.

5 ان يا قلم الأعلى ان اذكر من صعد الى الله و سمي
بمحمد فى ملكوت الأسماء ليذكره عباد مكرمون
طوبى لك يا محمد بما اقبلت و آمنت بالمقصود
اذ اعرض عنه من على الأرض الا من شاء الله
رب ما كان و ما يكون اشهد انك سمعت النداء و
وفيت بميثاق الله مالک الوردى و عملت بما امرت
به فى يوم فيه اخذ الاضطراب سكان الأرض و
السماء الا من شاء الله مالک هذا اليوم الموعود
البهاء المشرق من افق البقاء عليك يا ايها الناظر
الى الأفق الأعلى و الناطق باسم ربك الأبهى
الذى به ارتفع حفيف سدرة المنتهى فى ملكوت
الانشاء انه لا اله الا هو العزيز المحبوب

- 6 We bear witness that thou didst behold My horizon and didst speak My praise and didst shatter the idols of vain imaginings in My Name, casting behind thee the sources of conjecture, turning unto the Supreme Summit, the Station which is illumined by the lights of the face of thy Lord, the Lord of Kings. Thou art he whom the greatest veil did not prevent from the Lord of Destiny. Thou didst forsake what the people possessed, hoping for what is with God, thy Lord, the All-Forgiving, the All-Kind. We bear witness that thou didst hold fast to the

6 نشهد انك رأيت افقى و نطقت بشئائى و كسرت
اصنام الأوهام باسمى و نبذت مطالع الظنون عن
ورائك مقبلاً الى الذروة العليا المقام الذى تتور
بأنوار وجه ربك مالک الملوك انت الذى ما
منعك الحجاب الأكبر عن مالک القدر تركت
ما عند القوم رجاء ما عند الله ربك الغفور
العطوف نشهد انك تمسكت بالعروة الوثقى اذ
استوى مالک الثرى على عرش اسمه الأعظم و

Most Great Handle when the Lord of earth was established upon the throne of His Most Great Name, and the Kingdom proclaimed to Him Who appeared with the truth: "Verily, He is the Truth, the Knower of the unseen."

نطق الملك لمن ظهر بالحقّ أنّه هو الحقّ علام الغيوب

- 7 O Muhammad! We make mention of him who made mention of thee and turned toward thy resting place and visited thee, by virtue of what the Most Exalted Pen spoke when the Wronged One was imprisoned by the hands of those who were heedless of the One Who remembers and is remembered. Thus did the heaven of utterance shine forth with the light of thy Lord's mention, the Sovereign, the Self-Subsisting.

7 يا محمد انا نذكر من ذكرک و توجه الى رمسک و زارک بما نطق به القلم الأعلى اذ کان المظلوم مسجوناً بأيدي الذين غفلوا عن الذاکرو المذکور کذلک اثار سماء البيان بنیر ذکر ربک المهيمن القيوم

- 8 O Mahmud! The Most Ancient Pen speaketh in Persian that all the friends might drink of the living waters descending from the heaven of the utterance of the All-Merciful and attain unto the most great steadfastness. Convey greetings from the True One to all those related to him who hath ascended and been elevated. The names of all are mentioned before the Face and inscribed by the Most Exalted Pen in the Book of Names. God willing, may they all engage in praising the Beloved of the worlds with the utmost joy and fragrance, with wisdom and utterance. We have remembered all the friends of that land. They must give thanks to God for this great bounty, for nothing that is seen or that is hidden can compare with a single mention from among the divine mentions. Know ye the value of this divine Day, count His favors as great, and preserve the pearls of His love in the treasures of your hearts in His Name, for the slanderers and the treacherous have been and are lying in wait. Thus have We informed you before and in this wondrous Tablet. Glory be upon you and upon My handmaidens who have heard the Call from the direction of grandeur, and have believed in the One, the All-Informed.

8 يا محمود قلم قدم پارسى نطق مى فرمايد تا جميع دوستان از رحيق حيوان که از سماء بيان رحمن نازلست بنوشند و باستقامت کبرى فائز گردند جميع منتسبين مرحوم مرفوع را از قبل حق تکبير برسان اسامى کل لى الوجه مذکور و در کتاب اسماء از قلم اعلى مسطور انشاء الله جميع بکمال روح و ریحان بحکمت و بيان بثنای محبوب عالميان مشغول باشند دوستان آن ارض طراً را ذکر نموديم لهم ان يشکروا الله بهذا الفضل العظيم چه که بذکرى از اذکار الهى معادله نمى نمايد آنچه مشاهده مى شود و آنچه مکنونست قدر يوم الهى را بدانيد و عنايتش را بزرگ شمريد و لآلى حبش را در خزائن قلوب باسمش محفوظ داريد چه که ناعقین و خائنين بر مراصد منتظر بوده و هستند کذلک اخبرناکم من قبل و فى هذا اللوح البديع البهاء عليكم و على امائى اللائى سمعن النداء من شطر الکبرياء و آمنن بالفرد الخبير

BLIB_Or15715.295b

BH11710

To: Jinab-i-Nasr (brother of Rida)

Date: 1299 ? [1881-1882]

- 1 He is the Glorious, the All-Glorious!
- 2 By the True One! That which hath been presented before the Throne from thy words regarding thy recognition of the Self

1 هو البهىّ الأبهى

2 تالله الحقّ ما حضر بين يدي العرش من کلماتک فى عرفانک نفس الله و اثباتک على امره

of God, thy steadfastness in His Cause, thy certitude in His commandments, thy turning unto His countenance, and thy reliance upon His Self, is better than all that hath appeared from him whom We adorned with a name from among the names between earth and heaven. Know thou, therefore, what thy Lord, the Most High, the Most Exalted, intendeth thereby, that thou mayest find within thy heart the lights of God, the Mighty, the Supreme, the Self-Subsisting. This bounty shall endure for thee if thou remainest steadfast in the steadfastness of thy Lord and seeketh shelter beneath the shade of His mercy. Thus doth the Herald of the Cause give thee glad tidings that thou mayest be of them that rejoice in the glad tidings of the Cause. By God! Were We to find people of eloquence in this Revelation, We would assuredly cast upon them that which no ear of them that have passed before hath ever heard. Thus is thy Lord powerful over whatsoever He willeth, and He, verily, is the Supreme, the Beloved.

و ايقانك لأوامره و توجّهك الى وجهه و توكلك على نفسه لكان خيراً عن كلّ ما ظهر عن الذي زيناه باسم من الأسماء بين الأرض و السماء اذاً فاعرف ما اراد به ربك العليّ الأعلى لتجد في قلبك انوار الله العزيز المهيمن القيوم و هذا الفضل موجود لك ان تكون باقياً ببقاء ربك و مستظلاً في ظلّ رحمته و كذلك بشرك مبشّر الأمر لتكون من الذينهم ببشارات الأمر هم مستبشرون تالله لو وجدنا الناس بلغاء في هذا الظهور لألقينا عليهم ما لا سمعه اذن الذينهم مضوا من قبل و كذلك كان ربك مقتدراً على ما يشاء و انه هو المهيمن المحبوب

3 O Word of Victory! Behold with the eye of the Beginning these idolaters and what they say. By the True One! Naught issueth from their mouths save that which exhalet the stench of malice, in such wise as to grieve the denizens of the Most Exalted Paradise in their crimson chambers and the people of the Realm of Divine Command in the heaven of eternity. Thus have the mysteries of the Cause been sent down in truth, and it is indeed a revelation from One All-Glorious, All-Praised.

3 ان يا كلمة النصر فانظر بطرف البدء الى هؤلاء المشركين و ما يقولون تالله الحق ما يخرج من افواههم الا و به يهت رواج الغلّ على شأن تكدر اهل ملأ الأعلى في غرفات الحمراء و اهل ملأ الهوى في رضوان اليقاء و كذلك نزل بالحق من اسرار الأمر و انه لتنزيل من لدن على محمود

4 Leave them to themselves, to that which they possess, and to that which proceedeth from their mouths. Cast their heads beneath thy feet, then emerge, detached from all veils and allusions, that thou mayest be empowered to speak in the kingdom of names with the name of the Sovereign of attributes, and warble with such melody, and sing with such voice, and cry with such cry, and beat such rhythms as would cause the manifestations of the mirrors to swoon, let alone those who are veiled and are immersed in the depths of their own selves.

4 دعهم و ما عندهم و ما يخرج من افواههم عن ورائك ثم ضع رؤوسهم تحت قدمك ثم اخرج عرياً عن كلّ الحجابات و الاشارات لتقدر ان تتطّق في ملكوت الأسماء باسم سلطان الصفات و تغرد بلحن و تغنّ بنغمة و تصح بصيحة و تدفّ بدقات ينصعق عنها مظاهر المرايا و كيف الذينهم احتجّبوا و كانوا في غمرات انفسهم مغرقون

5 By God, O Nasr! On this Day none shall be mentioned before the throne of thy Lord save him who hath rent asunder all veils and ascended unto the heights of holiness, the scene of thy Lord, the Most High, the Powerful, the Witnessed. Say: O people! Do ye cling to the frailest of houses and flee from the stronghold of God, the Powerful, the Mighty, the Self-Subsisting? Are ye content with a mirage while depriving yourselves of this Sweet, Holy, Surging, Pleasant and Beloved Sea? Break all cups, then take the cup of independence from the hands of the youth of Glory, in My Most Holy and Transcendent Name. This is God's command upon thee. Act, therefore, as thou art bidden and fear no one. He will protect thee through His sovereign

5 تالله يا نصر اليوم لن يذكر ذكر احد تلقاء عرش ربك الا من شقّ كلّ الحجابات و عرج الى معارج القدس منظر ربك العليّ المقتدر المشهود قل يا قوم أتمسكون بأوهن البيوت و تفرون عن حصن الله المقتدر العزيز القيوم أ تقتنعون بسراب ببيعة و تجعلون انفسكم محروماً عن هذا البحر العذب المقدّس المتموج السابغ المحبوب كسروا كلّ الكؤوس ثم خذوا كأس الاستقلال عن يد غلمان الجمل على اسمي المقدّس المتعال و هذا امر الله عليك اذاً فاعمل بما امرت و لا تخف من

protection and will sanctify thee from doubts in these days wherein the people are encompassed by the darkness of vain imaginings and are veiled within themselves.

6 Say: O people! By God, this is a Day which no other days have preceded, nor hath it been comprehended by the comprehension of any comprehender, nor the knowledge of any knower, nor the mind of any thinker, nor the sight of any seer, nor the vision of any beholder, save him who hath turned unto the Most Great Horizon, the Holy and Most Pure Scene of his Lord. Thus doth the Spirit speak, yet the people hear not.

7 Be thou steadfast in the love of thy Lord, then call the people to remembrance in this Most Great Scene, that perchance they may become aware within themselves and perceive within their own beings, and turn unto the Holy Dawning Place, and be of those whom nothing whatsoever in all that hath been created between the heavens and the earth can veil from that which was created between the heavens and the earth, and who find no rest save upon the seat of glory - a station of praised glory.

8 Taste thou the sweetness of remembrance from this Cup which We have manifested upon the Temple of the Tablet. And this is the station of glorious praise! Taste thou the sweetness of remembrance from this cup which We have manifested in the form of a Tablet and sent forth in truth, for verily We have ever been the Sender. We have dispatched it unto thee that thou mayest solace thereby thy heart, and that it may stir thee with a subtle and lofty movement wherewith all existence is stirred. Thus hath thy Lord's favor been perfected unto thee and unto them that swim in the depths of this ocean.

9 We have ordained for thee from the divine Ridvan the spirit of fellowship, and for them who are steadfast in their love of God, their Creator, and are of those who remain firm. Then remind, from Our presence, thy kindred who have believed in God and His signs, and whom God hath assisted to rend the veils in these days wherein every soul is found behind a mighty veil. Then convey unto them that which hath appeared from the Self of the Most Merciful, that they may rejoice throughout all worlds and among the concourse of all realms. Then make mention of him who hath been named with the first letter of My name, the Most Pure, the Most Holy, the Most Exalted, the Mighty, the Inaccessible, that he may remember the Most Great Remembrance in this wise Remembrance.

احد و انه يحفظك بسلطان الحفظ و يقدسك من الارياب في هذه الايام التي احاطت الانام غشوات الأوهام و كانوا في انفسهم محتجبون

6 قل يا قوم تالله هذا يوم ما سبقته الايام و ما ادركه ادراك كل مدرک و لا عرفان كل عارف و لا عقل كل عاقل و لا بصر كل باصر و لا نظر كل ناظر الا من توجه الى الشطر الأكبر منظر ربه المقدس الأطهر و كذلك ينطق الروح ولكن الناس هم لا يسمعون

7 ان استقم في حب مولاك ثم ادع الناس بذكر الذكر في هذا الشطر الأعظم لعل الناس يتنبهون في انفسهم ويستشعرون في ذواتهم و يتوجهون الى مشرق القدس و يكونون من الذين لا يحجبهم شيء عما خلق بين السموات و الأرضين و لا يستريحن الا على مقعد العز و هو مقام عز محمود

8 ذق حلاوة الذكر من هذا الكأس التي اظهرناها على هيكل اللوح و بعناها بالحق و انا كما مبعوثون و ارسلناها اليك لتفرغ بها فؤادك و يحركك بحركة لطيفة منيعة التي يحرك بها كل الوجود كذلك تم فضل ربك عليك و على الذينهم في غمرات هذا البحر هم يسبحون

9 و قدرنا لك من رضوان القدس روح الأنس و للذينهم استقروا على حب الله بارئهم و كانوا من الذينهم مستقرون ثم ذكر من لدنا عشيرتك الذينهم آمنوا بالله و آياته و أيدهم الله بخرق الأجباب في هذه الايام التي تجد كل نفس في حجاب عظيم ثم بلغهم ما ظهر من نفس الرحمن ليستبشرون بين الأكوان و بين ملا العالمين ثم ذكر الذي سمي بكلمة الأول من اسمي المطهر المقدس المتعالى العزيز المنيع ليتذكر بالذكر الأعظم في هذا الذكر الحكيم

NLAI_BH1.426

BH01498

To: *Mirza Shaykh Ali, in Tihrah*

Date: 1299 ? [1881-1882]

- 1 In the name of the One Who is the Manifest, the Speaking, the All-Hearing, the All-Seeing! 1 بِسْمِ الظَّاهِرِ النَّاطِقِ السَّمِيعِ الْبَصِيرِ
- 2 O thou who speaketh in praise, making mention of God, the Lord of all names! That which thou didst compose hath come before the Wronged One, and the servant in attendance hath recited it. We heard it and responded to thee at that time with an utterance that illumined the horizon of the heaven of understanding, as a token of grace from God, the Lord of the worlds. Clear proofs have appeared, verses have been sent down, and that which was recorded in the Books of God hath come to pass, and yet most of the people remain heedless. Blessed is he who, being strong, hath cast away vain imaginings and aided the Cause of his Lord with wisdom and utterance. He is indeed of the people of the Crimson Ark, whose decree hath been sent down from the Supreme Pen in a preserved tablet. Blessed is he who hath turned towards it, whom neither the opposition of the divines nor of the rulers hath kept back from this Straight Path. 2 يَا أَيُّهَا النَّاطِقُ بِالثَّنَاءِ فِي ذِكْرِ اللَّهِ مَالِكِ الْأَسْمَاءِ
قَدْ حَضَرَ لَدَى الْمَظْلُومِ مَا أَنْشَأْتَهُ وَانْشَدَهُ الْعَبْدُ
الْحَاضِرُ أَنَا سَمِعْتُهُ وَاجْتَنَّاكَ فِي ذَاكَ الْحَيْنِ
بَيَّانًا أَنْارَ بِهِ أَفْقَ سَمَاءِ الْعَرْفَانِ فَضْلًا مِنْ لَدَى اللَّهِ
رَبِّ الْعَالَمِينَ قَدْ ظَهَرَتِ الْبَيِّنَاتُ وَنَزَلَتِ الْآيَاتُ
وَبَرَزَ مَا هُوَ الْمَسْطُورُ فِي كِتَابِ اللَّهِ وَلَكِنَّ الْقَوْمَ
أَكْثَرَهُمْ مِنَ الْغَافِلِينَ طُوبَى لِقَوَى نَبَذِ الْأَوْهَامِ وَ
نَصْرِ أَمْرِ رَبِّهِ بِالْحِكْمَةِ وَالْبَيَّانِ أَنَّهُ مِنْ أَهْلِ السَّفِينَةِ
الْحُمْرَاءِ الَّتِي نَزَلَ حُكْمُهَا مِنَ الْقَلَمِ الْأَعْلَى فِي لَوْحِ
حَفِظِ طُوبَى لِمُقْبِلٍ مَا مَنَعَهُ اعْرَاضُ الْعُلَاءِ وَلَا
الْأُمَرَاءِ عَنْ هَذَا الصِّرَاطِ الْمُسْتَقِيمِ
- 3 Say: O concourse of servants! Be fair before God - if ye deny God's proof and testimony in this Revelation, by what evidence can your own faith be established? Bring it forth, and be not of them that deny. This is a Day wherein the proof calleth aloud and the evidence crieth out. By God! The horizon of knowledge hath been illumined by the dawning-light of the appearance of your Lord, the Most Merciful. Fear God, and be not of them that hesitate. The cry hath been raised, the rock hath cried out, and the Divine Lote-Tree hath called, yet the people remain in strange slumber. The world hath so deluded them that they have been kept back from the Lord of all beings. By the life of God! Soon shall all they behold today perish, and there shall endure that which hath been sent down to thee from the heaven of the loving-kindness of thy Lord, the Gracious. 3 قُلْ يَا مَعْشَرَ الْعِبَادِ إِنْ أَنْصَفُوا بِاللَّهِ إِنْ تَنْكُرُوا فِي
هَذَا الظُّهُورِ بَرَهَانَ اللَّهِ وَحُجَّتَهُ بِأَيِّ أَمْرٍ يُثَبِّتُ إِيمَانَكُمْ
فَأْتُوا بِهِ وَلَا تَكُونُوا مِنَ الْمُنْكَرِينَ هَذَا يَوْمٌ فِيهِ تَنَادَى
الْحُجَّةُ وَيَصِيحُ الْبَرَهَانُ تَاللَّهِ قَدْ أَنْارَ أَفْقَ الْعَرْفَانِ
بِنَبَرِ ظُهُورِ رَبِّكُمْ الرَّحْمَنِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ
الْمُتَوَقِّفِينَ قَدْ ظَهَرَتِ الصِّحَّةُ وَصَاحَتِ الصَّخْرَةُ
وَنَادَتِ السَّدْرَةُ وَلَكِنَّ الْقَوْمَ فِي رَقْدٍ عَجِيبٍ قَدْ
غَرَّتْهُمْ الدُّنْيَا عَلَى شَأْنٍ مَنَعُوا عَنْ مَوْلَى الْوَرَى لَعَمْرُ
اللَّهِ سَوْفَ يَفْنَى مَا يَرُونَهُ الْيَوْمَ وَيَبْقَى مَا نَزَلَ لَكَ
مِنْ سَمَاءِ عَنَايَةِ رَبِّكَ الْكَرِيمِ
- 4 The whole world hath been, and still is, awaiting the days of His manifestation, and at all times they have been seeking and yearning to attain His presence and to comprehend the Day mentioned in the divine Books. Yet when the horizon of the world was illumined with the lights of the dawn of His Revelation, all were found heedless and veiled, save whom thy Lord, the Lord of the heavens and earth, did please. 4 جَمِيعَ عَالَمٍ مُنْتَظِرِ أَيَّامِ ظُهُورِ بُوْدِهِ وَهَسْتَنْدِ وَ دَر
لِیْلِ وَ اَیَّامِ سَائِلِ وَ اَمَلِ کِهْ بَلَقَا فَاثِرِ شَوْنِدِ وَ یَوْمِ
مَذْکُورِ دَر کِتَابِ الْهٰی رَا اِدْرَاکِ نَمَایَنْدِ وَلَکِنْ
چُونِ افقِ عَالَمِ بَانَوَارِ بَجْرِ ظُهُورِ مَنُورِ شُدِ کُلِّ غَافِلِ
وَ مَحْتَجِبِ مَشَاهِدِهِ گَشْتَنْدِ اَلَّا مِنْ شَاءِ اللَّهِ رَبِّکِ
وَ رَبِّ مَنْ فِی السَّمَوَاتِ وَ الْأَرْضِ

- 5 Today all things are stirred and in motion through the breaths of the divine days. The tongue of the winds proclaimeth "The Messenger hath come," and the tongue of the morning declareth "The Cleaver of the Dawn hath appeared," and the Mount calleth out and saith: "By God! The Speaker hath appeared with a command before which none on earth can stand." To this testifieth every hearing and seeing one. All bear witness to the transience of the world and behold its vicissitudes and transformations at all times. Yet they are so occupied with it that they have not hearkened to the cry and the call. Ere long shall all return to their graves with the utmost regret and remorse, and they shall find for themselves neither helper nor supporter.
- 6 God willing, may the friends of Truth who have drunk of the choice-sealed wine and are illumined by the lights of the Sun of certitude, enlighten the people with wisdom, that perchance they may not remain deprived of the heaven of grace and the ocean of loving-kindness. Whosoever is today nourished by the fruits of the tree of the Supreme Pen is reckoned among the people of the right hand and of certitude in the perspicuous Book. The cawing and croaking of the world's people shall not keep him back from the Most Great Name and the Lord of Eternity. Beseech ye God that He may cause all to attain unto this most exalted and sublime station. He is, verily, the Munificent, the Gracious.
- 7 That which hath appeared from thy realm of attention in praise of the Truth, the servant present hath mentioned, and it hath attained the honor of being heard and accepted. In truth, these words are from the imperishable treasures preserved for thee with God. This is naught but a mighty favor. Give thanks unto God and say: Praise be unto Thee, O God of the world and Purpose of the nations, for having created me and manifested me and caused me to recognize the Dawning-Place of Thy inspiration, the Dayspring of Thy Revelation, and the Repository of Thy knowledge, and for having caused me to speak His praise in days wherein every learned one denied Him, every judge pronounced sentence against Him, and every ruler turned away from Him, save those whom the hand of Thy power and might did rescue. I beseech Thee to assist me to be steadfast in Thy Cause and to arise to celebrate Thy praise and glory amongst Thy creatures. Thou art, verily, powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Ordain for me what Thou hast ordained for the chosen ones among Thy servants who did not break Thy covenant and Thy testament, and who arose to serve Thee in such wise that the hosts could not prevent them from drawing nigh unto Thee, O Lord of all
- 5 امروز جمیع اشیاء از نفحات ایام الهی در نطق و اهتزازند لسان اریاح به اتی المرسل ناطق و لسان صباح به اتی الفائق ذاکر و الطور ینادی و یقول تالله قد ظهر المکلم بأمر لا یقوم معه من علی الأرض یشهد بذلك کلّ سامع بصیر کل بر فتنای دنیا شاهد و گواهند و در کلّ احیان اختلاف و انقلاب آنرا مشاهده مینمایند مع ذلک بشائی بأن مشغولند که صبحه و ندا را اصغا ننمودند عنقریب کل بکمال حسرت و افسوس بقبور راجع و لا یجدون لأنفسهم من معین و لا من نصیر
- 6 انشاء الله دوستان حقّ که از رحیق مختوم آشامیده‌اند و بانوار آفتاب یقین منورند ناس را بحکمت آگاه نمایند که شاید از سماء فضل و بحر عنایت محروم نمانند هر نفسی الیوم بثمره شجره قلم اعلی مرزوق شد او از اهل یمین و یقین در کتاب مبین مذکور و مسطور است نعیب و نعیق اهل عالم او را از اسم اعظم و مالک قدم منع ننماید از حقّ بطلبید تا کل را بلین مقام بلند اعلی فائز فرماید انه هو الجواد الکریم
- 7 آنچه در ثنای حقّ از عالم توجه آنجناب ظاهر شد عبد حاضر ذکر نمود و بشرف اصغا و قبول فائز گشت فی الحقیقه آن کلمات از کنوز باقیه است از برای آنجناب لدی الله ان هذا الا فضل عظیم ان احمد الله و قل لک الحمد یا اله العالم و مقصود الامم بما خلقتنی و اظهرتنی و عرّفتنی مطلع الهامک و مشرق ظهورک و مخزن علومک و انطقتنی بثنائه فی ایام فیها انکره کلّ عالم و افقی علیه کلّ قاض و اعرض عنه کلّ امیر الا من انقذته ید قدرتک و قوتک استلک بأن تؤیّدنی علی الاستقامه علی امرک و القیام علی ذکرک و ثنائک بین خلقک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم ای ربّ فاکتب لی ما کتبتہ لأصفیاء عبادک الذین ما نقضوا عهدک و میثاقک و قاموا علی خدمتک علی شأن ما منعتم الجنود عن التقرّب الیک یا مالک الوجود لا اله الا انت المعطى البازل الغفور الرحیم

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existence. There is none other God but Thee, the Giving, the Generous, the Forgiving, the Merciful.

BH01535

To: Isma'il, in Shahrud

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His glory in majesty and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 O questioner! Harken unto the call of the Wronged One. He summoneth thee unto God, the Sovereign, the Self-Subsisting. As to what thou hast written concerning the manifestation of the Cause and the completion of the proof, know thou that the proof hath been completed, the heavenly table hath descended, the earth hath been cleft asunder, the heaven hath been split, the mountains have been scattered, the trees have been uprooted, the seas have been frozen, the path hath been laid, the balance hath been set up, the trumpet hath been blown, the door hath been knocked, the hosts have been arrayed, the inevitable hour hath come to pass, the tribes have been shaken, the bugle hath sounded, and the voice of the trumpet hath been raised, when this most exalted Word was sent down from the Most Exalted Pen: My glory and grandeur bear witness that this is not the day for questions. It behooveth every soul, when the call is raised between earth and heaven, to leave behind whatsoever he possesseth, to arise and say: 2 يا أيها السائل ان استمع نداء المظلوم انه يدعوك الى الله المهيمن القيوم و ما كتبت في اظهار الأمر و اكمال الحجة فاعلم ان الحجة كملت و المائدة نزلت و الأرض انشقت و السماء انفطرت و الجبال نسفت و الأشجار انقعدت و البحور جمدت و الصراط نصب و الميزان وضع و في الصور نفخ و الباب قرع و الجنود صفت و الحاقة حققت و القبائل زلزلت و الناقور نقر و صوت السافور ارتفع اذ نزلت هذه الكلمة العليا من القلم الأعلى قولى عز كبريائى ليس هذا يوم السؤال ينبغي لكل نفس اذا ارتفع النداء بين الأرض و السماء يدع ما عنده يقوم و يقول
- 3 “Here am I, here am I, O Lord of Names! Here am I, here am I, O Creator of Heaven! I bear witness that Thou hast appeared and manifested what Thou didst desire through Thy command ‘Be,’ and it was.” 3 لبيك لبيك يا مالک الأسماء لبيك لبيك يا فاطر السماء اشهد أنك ظهرت و اظهرت ما اردته بقولك كن فيكون
- 4 O thou who strivest with thy words! Look with the eye of fairness. For years, the arrows of tribulation have rained down from the clouds of divine decree, by reason of what the hands of the wicked have wrought, upon the Truth and His loved ones, while thou didst repose upon the couch of heedlessness in utmost comfort. Now, in these latter days, when God’s testimony hath encompassed the world and His proof hath risen like the sun from the horizon of His Cause, thou hast clung to the ropes of the world’s soothsayers and their like, seeking to 4 يا أيها المجاهد بقولك قدرى بشر انصاف ناظر شو سالها از سخاب قضا سهام بلا بما اكتسبت ايدى الأشقياء بر حق و احبائش باریده و تو در بستر راحت بکمال غفلت آرمیده بودی حال در آخر ایام با اینکه برهان الله عالم را احاطه نموده و حجة الله بمثابه شمس از افق امر طالع و مشرق تو بجبال رمالهای عالم و امثال آن تمسک نموده و حق را باین میزانیکه قابل ذکر نموده و نیست

measure the Truth by a standard that is unworthy of mention. Return unto God Who created and nurtured thee, and say:

5 “O my Lord! I testify that I was heedless of the ocean of Thy knowledge and the heaven of Thy wisdom, and turned away from the Dayspring of Thy Revelation and the Source of Thy signs. I beseech Thee by Thy mercy that hath preceded all created things, and by Thy grace that hath encompassed all contingent beings, to forgive me and remit my sins. Thou, verily, art the Almighty, the All-Powerful. Thou art, in truth, the Ever-Forgiving, the Most Generous.”

6 O questioner! Sanctify thine ear that thou mayest hear the divine call, and cleanse thine eye from the dust and rheum of idle fancies that thou mayest behold the Supreme Horizon. Today the whispers of Satan are evident and the breezes of the All-Merciful are wafting. Cast off the former and take hold of the latter. In the name of the Almighty, the All-Powerful, the horizons have been filled with the signs of thy Lord, and such clear tokens have appeared that none but every heedless, turning away, denying one that is far astray would deny them. Observe the signs of God and ponder them, that perchance thou mayest inhale the fragrance of His garment and attain unto the Dayspring of Revelation. All that hath appeared in the world was previously announced in the divine Tablets with the most clear exposition. The Command is in His grasp, and He is the Mighty, the Powerful. This is the Day whereof the All-Merciful hath spoken in the Qur'an, saying: “The whole earth shall be but His handful on the Day of Resurrection, and the heavens shall be rolled up in His right hand.”

7 If thou wouldst reflect a little, by the life of God, thou wouldst melt away in shame, for the Truth hath appeared in such wise as hath never been witnessed in all creation, and from His movement and stillness, His call and utterance, and all His ways, proofs, evidences and testimonies have become manifest and evident. Yet despite this, thou still seekest to know the Truth through conjecture and idle fancy. Cast aside what thou hast and take what is with God, the Lord of all worlds. Strive that thou mayest drink from the cup of everlasting life and not be numbered among those who swoon away. By the life of God! The trumpet hath been blown, and all who are in the heavens and on earth have swooned away, save those who have held fast unto His cord and clung to the hem of His luminous robe.

8 When thou hast received My Tablet and found from it the fragrance of My verses, go forth from thy house towards the wilderness and lament with the lamentation of the bereaved,

میخواهی بسنجی تب الى الله الذی خلقک و ربّاک و

5 قل ای ربّ اشهد انی کنت غافلاً من بحر علمک و سماء حکمتک و معرضاً عن مشرق وحیک و مطلع آیاتک استلک برحمتک الّتی سبقت الکائنات و بعنايتک الّتی احاطت بالممکات بأن تغفر لی و تکفّر عني سيئاتي انک انت المقتدر علی ما تشاء و انک انت التّواب الغفور الکریم

6 یا سائل گوش را مقدّس نما تا ندای الهی را بشنوی و چشم را از غبار و رمد اوهام منزّه کن تا افق اعلی را مشاهده نمائی امروز وساوس شیطانی معلوم و نفحات رحمانی متضوّع وضع الأوّل و خذ الثانی باسمه المقتدر القدير قد ملئت الآفاق من آیات ربّک و ظهرت البينات علی شأن لا ینکرها الا کلّ غافل معرض منکر بعید در آیات الله نظر نما و تفرس کن که شاید نفحه قیص را بیابی و بمشرق وحی فائز شوی جمیع آنچه در عالم ظاهر از قبل الواح الهی باصرح بیان بآن اخبار نموده الأمر بیده و هو المقتدر القدير هذا يوم اخبر به الرحمن فی الفرقان بقوله تعالى و الأرض جمیعاً قبضته يوم القيامة و السموات مطوّيات بيمينه

7 اگر قدری تفکر نمائی لعمر الله از نخلت آب شوی چه که حقّ بشأنی ظاهر که در ابداع شبه آن ظاهر نشده و از حرکت و سکون و ندا و بیان و جمیع اطوارش حجج و براهین و دلائل ظاهر و لائح و ساطع مع ذلك آنجناب تازه اراده نموده اند بظنون و اوهام حقّ را بشناسند وضع ما عندک و خذ ما عند الله ربّ العالمین جهد نما که شاید از کأس حیوان بیاشامی و از منصّعین محسوب نگردی لعمر الله قد نفخ فی الصّور و انصعق من فی السموات و الأرض الا الدّین تمسکوا بحبله و تشبّثوا بذيله المنیر

8 اذا فزت بلوحی و وجدت منه نفحات آیاتی ان اخرج من البيت مقبلاً الى العراء و نوح کنوح

and say, as many times as the number of the Greatest Name: "I repent before Thee, O God of the worlds!" Then turn thy face towards the Prison and say:

- 9 "I have come unto Thee, O Thou Wronged One of the worlds, with sincerity for Thy sake, in submission to Thy command, in humility before Thy decree, hoping for the wonders of Thy favor, and beseeching Thy ancient generosity, O Thou in Whose hand is the dominion of all worlds! I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones. Verily, Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Mighty, the Great."

الثَّكَلِي و قل على عدد الاسم الأعظم تبت اليك
يا اله العالمين ثم ول وجهك شطر السجن و قل

9 قد جئتُك يا مظلوم الآفاق خالصاً لوجهك و
خاضعاً لأمرك و خاشعاً لحكمك و آملاً بدائع
فضلك و سائلاً كرمك القديم يا من بيدك زمام
العالمين اسئلك ان لا تخيبنى عما قدّرت له لأوليائك
أنك انت الجواد الكريم لا اله الا انت العزيز
العظيم

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BH01567

To: Muhammad Baqir Hamadani

Date: 1299 ? [1881-1882]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise be unto Him Who cannot be known through utterance nor described through proof, Who hath been sanctified above every evidence and argument and hallowed beyond all mention and praise. He hath ever been holy beyond the comprehension of created things and the conditions of contingent beings. Every knower hath testified to his powerlessness, every mystic to his limitation, every accomplished one to his shortcoming, and every sage to his ignorance. Exalted be His greatness, glorified His dominion, magnificent His power, and sublime His station! He it is Who gave Us the glad tidings of His appearance and His arising to establish His Cause, and through these glad tidings did the Prophets and Messengers give tidings to all who dwell in the kingdom of command and creation. Yet when He Who was mentioned appeared and the Promised One came, the people arose in opposition, in such wise that the dwellers of the most exalted Paradise and the inmates of the highest Heaven lamented.
- 3 Glory be unto Thee, O Thou the Desire of hearts! I beseech Thee by Thy greatness and Thy sovereignty and Thy might and Thy power to assist Thy servants to rend asunder the veils and to recognize Thy manifestation in the return. O Lord!

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 الحمد لمن لا يعرف بالبيان ولا يوصف بالبرهان قد
تنزه عن كل دليل و حجة و تقدس عن كل ذكر و
ثناء لم يزل كان مقدساً عن ادراك الكائنات و
شؤونات الممكنات قد شهد كل عالم بعجزه و كل
عارف بقصوره و كل بالغ بتقصيره و كل حكيم
بجهله تعالت عظمته و جلّ سلطانه و عظم اقتداره
و كبر شأنه و هو الذى بشرنا بظهوره و قيامه على
امرّه و بهذه البشارة بشر النبيون و المرسلون من
فى ملكوت الأمر و الخلق فلما ظهر المذكور و اتى
الموعود قام الناس على الاعراض على شأن ناح
به سكان الفردوس الأعلى و اهل الجنة العليا

3 سبحانك يا مقصود القلوب اسئلك بعظمتك
و سلطنتك و قدرتك و اقتدارك بأن تؤيد
عبادك على خرق الأجباب و عرفهم ظهورك فى
المآب اى رب هم الفقراء و هم العجزة و انك

They are the poor and the powerless, and Thou art the All-Possessing, the All-Compelling, the Almighty. Thou art He Who created the servants through the Word that proceeded from the mouth of Thy Will and preserved them throughout ages and centuries by the arms of Thy power. I beseech Thee to assist Thy servants and Thy creation to turn unto Thee and draw nigh unto the horizon of Thy Cause. Then preserve them, O my God, from the promptings of self and passion, by Thy Name through which Thou didst subdue all creation. There is none other God but Thee, the Mighty, the Wise.

انت الغنيّ الغالب القدير انت الذي خلقت العباد
بالكلمة التي خرجت من فم ارادتك و حفظتهم
في الأعصار و القرون بذراعي قدرتك اسئلك
بأن تؤيد عبادك و خلقتك على التوجه اليك و
التقرب الى افق امرك ثم احفظهم يا الهى عن
شئون النفس و الهوى باسمك الذي به سخرت
الورى لا اله الا انت العزيز الحكيم

- 4 Thereafter, your letters have been continuously received, and detailed responses to each have been submitted and dispatched. In your previous letter you had written that you would send His Eminence Ibn (upon him be the Glory of God) to Iraq, and a response was sent according to your letter. And in this letter which has now arrived, dated the 28th of Rabi'u'l-Avval, you sought permission to send His Eminence Ibn either to those regions or to these parts. Therefore this was submitted in the Most Holy, Most Exalted Presence, and this is what the Tongue of Utterance spoke forth in the Kingdom of Proof - exalted be His Word: "God willing, may they be occupied at all times with service to the Self-Sufficient, Transcendent Cause and be focused on the horizon of wisdom. We have counseled him and do counsel him with wisdom. Any matter that today causes conflict and commotion, it is best to abandon it in the sight of the Lord of all beings. Glory be upon him and upon those with him and upon every wise mystic."

4 و بعد دستخطهای آنجناب از قبل متواتراً
رسید و جواب هر یک بتفصیل عرض و
ارسال گشت در مراسله قبل مرقوم داشته
[بودید] که جناب ابن علیه ۹۶۹ [بهاء الله]
را به عراق [میفرستید] و جواب آن بمقتضای
دستخط آنجناب ارسال شد و در این دستخط
که حال رسیده و تاریخ آن بیست و هشتم ۲۸
ربیع الاولی بوده طلب اذن نمودید که جناب
ابن را بآنسمتها و یا بلین اطراف بفرستید لذا
در ساحت امنع اقدس اعترافی عرض شد
هذا ما نطق به لسان البیان فیملکوت البرهان
قوله تعالى انشاء الله در جمیع احوال بخدمت امر
غنی متعال مشغول باشند و بافق حکمت ناظر
انا و صبیانه و نوصیه بالحکمة هر امری که الیوم
سبب نزاع و ضوضا میشود ترک آن اولی نزد
مالک وری البهاء علیه و علی من معه و علی
کل عارف حکیم انتهى

- 5 Praise be to God, they are illumined by the dawning lights of the Sun of Grace. This is a bounty that tongue and utterance and pen and ink are powerless and incapable to mention and record and convey. Praise be to God that you have reached a station where you recognize the bounty and know its worth - and this station is very rare indeed. It must be preserved through the Name of the Powerful, the Mighty. Although this is the Day of vision, it is observed that the people are deprived of it. I beseech and implore God, exalted be His Glory, that you may ever drink from the ocean of grace and soar on the wings of detachment in the atmosphere of the love of the All-Merciful. Observance of wisdom is among those matters that you have repeatedly heard from the Tongue of Truth, exalted be His Glory. In all conditions you must look towards it.

5 الحمد لله باشرافات انوار آفتاب فضل فائزند این
نعمتی است که لسان و بیان و قلم و مداد از
ذکر و تحریر و حمل آن عاجز و قاصر است الحمد
لله که آنجناب بمقامی رسیده اند که نعمت را
میشناسند و قدرش را میدانند و این مقام بسیار
کیاست باید باسم قادر توانا حفظش نمود مع
آنکه امروز روز بصر است مشاهده میشود خلق
از او محرومند از حق جلّ جلاله سائل و آمل که
آنجناب لازال از بحر فضل بیاشامند و بجنابین
انقطاع در هواء محبت رحمن طایر باشند ملاحظه
حکمت از امور است که آنجناب مکرر از لسان
حق جلّ جلاله اصغا نموده اند در جمیع احوال
باید بآن ناظر باشند

- 6 Convey greetings and salutations on my behalf to the friends in that land. Sacred and exalted Tablets have been revealed

6 دوستان آن ارض را از جانب اینفانی تکبیر و
سلام برسانید مخصوص بعضی از نفوس الواح

from the heaven of Will specifically for certain souls - God willing they will receive them and attain unto them. May your relatives, God willing, dwell and rest beneath the Sadratu'l-Muntaha. One Sadrah is manifest and visible at the ultimate station, and one Sadrah is without end - glorified be He Who created them both and planted them and made them manifest and preserved them.

- 7 And glory be upon you and upon those with you 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-Informed.

مقدسة منيعه از سماء مشيت نازل انشاء الله ميرسد
و يان فائز ميشوند منتسبين آنجناب انشاء الله در
ظل سدره بيمتهى ساكن و مستريح باشند يك
سدره در منتهى مقام ظاهر و مشهود و يك
سدره بلا انتهى جلّ من خلقهما و غرسهما و
اظهرهما و حفظهما

7 و البهاء على جنابكم وعلى من معكم وعلى الذين
شهدوا بما شهد الله أنه لا اله الا هو العالم الخبير

BLIB_Or15704.320

BH01612

To: Ali, in Furugh

Date: 1299 ? [1881-1882]

- 1 He speaks in the Kingdom of utterance
- 2 Glorified be He Who hath appeared and revealed that whereby the hearts of them that are endued with understanding have been attracted, and hath sent down the Book as a token of His grace, and commanded all to act in accordance with what is therein. He is, verily, the Commander, the Almighty, the All-Glorious, the All-Bountiful.
- 3 O people of the earth! By God, the appointed time hath elapsed, and the Self-Subsisting hath come, and through Him hath been fulfilled that which God foretold in the Scriptures and Tablets. Through Him the Known hath appeared, and the back of vain imaginings hath been broken, and the seal of the choice wine hath been broken. Come ye, and hasten, O people of light! This is the Day whereon the Great Resurrection hath occurred, and the Hour hath cried out before the pavilions of grandeur. By God, the most excellent of hours hath come. Blessed is he who hath drunk the Salsabil of Revelation from the hand of the bounty of his Lord, the Lord of the Final End. Woe unto him who hath broken the Covenant and his pledge, and denied that which the Book hath uttered.
- 4 The world hath been illumined by the lights of the Countenance, and hearts and minds have been set ablaze by the fire of the Word of God, the Lord of Lords. Beware, O people of

1 هو الناطق في ملكوت البيان

2 سبحان من ظهر و اظهر ما انجذبت به افئدة اولى
الألياب و انزل الكتاب فضلاً من عنده و امر
الكل بالعمل بما فيه أنه هو الأمر المقتدر العزيز
الوهاب

3 يا ملأ الأرض تالله قد قضى الميقات و اتى القيوم
و قام به ما اخبر الله فى الزبر و الألواح به ظهر
المعلوم و انكسر ظهر الموهوم و فضّ ختم الرّحيق
هلّوا و تعالوا يا ملأ الأنوار هذا يوم فيه قامت
القيامة الكبرى و نادت الساعة امام قباب العظمة
تالله قد اتى احسن الساعات نعيماً لمن شرب
سلسبيل الوحي من يد عطاء ربه مالک المآب و
ويل لمن نقض الميثاق و عهده و انكر ما نطق به
الكتاب

4 قد تنور العالم من انوار الوجه و اشتعلت الأفئدة
و القلوب من نار كلمة الله ربّ الأرباب ايّاكم

the earth, lest the vain imaginings of the world withhold you from the Lord of all men. Cast away what ye possess, then turn unto the Most Great Ocean which hath appeared and spoken: "There is none other God besides Me, the Mighty, the All-Knowing."

- 5 O Ali! We have heard thy call and perceived from it the fragrance of thy love. We have remembered thee in this Tablet, to which the Most Great Name in the world hath borne witness. Be thou grateful and say: "Praise be unto Thee, O Lord of all men!" Rejoice thou in My remembrance of thee and My turning towards thee from this Prison which God hath made the circumambulation place of the righteous. Say: "Praise be unto Thee, O my God, for having remembered me by Thy Most Exalted Pen, and made known to me Thy path in the kingdom of creation, and strengthened me to recognize the Dayspring of Thy Revelation and the Manifestation of Thy Self, at Whose advent all things spoke and the mountains passed away. O Lord! Thou seest me turning unto Thee and turning away from Thine enemies. I beseech Thee to ordain for me what Thou hast ordained for Thy loved ones who have cast away all else besides Thee. O Lord! The atoms testify to Thy generosity, Thy mercy, and Thy favors. I beseech Thee not to disappoint me of what is with Thee, then record for me the reward of attaining Thy presence. There is no God but Thee, the Almighty, the Powerful."

- 6 We make mention of him who is named Muhammad, that he may rejoice in the verses of his Lord and be of the thankful ones. O Muhammad! Rejoice thou in that the Wronged One remembereth thee in His Most Great Prison and announceth unto thee the bounty of thy Lord, the Forgiving, the Merciful.

- 7 We make mention of him who is named Nasru'llah and We enjoin him and My loved ones to be steadfast in this mighty Cause. Give thanks unto God for having turned unto thee and mentioned thee in His decisive and impregnable Book.

- 8 We make mention of My loved ones there and counsel them with that which will exalt the Cause of God, the All-Knowing, the All-Wise. O My loved ones! Be not grieved by the hardships of the world and its conditions. Soon will all that ye see today perish, and there shall remain for you what hath been sent down from the presence of One All-Knowing, All-Informed. Hold ye fast unto the cord of unity and soar with the wings of yearning in this perfumed and gentle atmosphere. Thus hath the Tongue of Grandeur spoken from this noble prospect.

- 9 I bear witness that the Servant visited Me on thy behalf and on behalf of him who is named with M and H, and attained the

يا ملاء الأرض ان تمنعكم اوهام الدنيا عن مالك
الورى ضعوا ما عندكم ثم اقبلوا الى البحر الأعظم
الذى ظهر ونطق انه لا اله الا انا العزيز العلام

5 يا على قد سمعنا ندائك و وجدنا منه عرف
حبك ذكرناك بهذا اللوح الذى شهد فى العالم
الاسم الأعظم ان اشكر و قل لك الحمد يا
مالك الرقاب ان افرح بذكرى اياك وتوجهى
اليك من هذا السجن الذى جعله الله مطاف
الأبرار قل لك الحمد يا الهى بما ذكرتني من قلبك
الأعلى وعرفتني صراطك فى ملكوت الأنشاء
و أيدتني على عرفان مشرق وحيك و مطلع
نفسك الذى اذا اتى نطقت الأشياء و مرّت
الجبال اى رب ترانى مقبلاً اليك و معرضاً
عن اعدائك اسئلك بأن تقدر لى ما قدرته
لأوليائك الذين نبذوا ما دونك اى رب قد
شهدت الذرات بكرمك و رحمتك و الطافك
اسئلك بأن لا تحيبنى عما عندك ثم اكتب لى
اجر لقائك لا اله الا انت المقتدر القدير

6 و نذكر من سمي بمحمد ليفرح بآيات ربه و يكون
من الشاكرين يا محمد ان افرح بما يذكرك المظلوم
فى سجنه الأعظم و يبشرك بعناية ربك الغفور
الرحيم

7 و نذكر من سمي بنصرالله و تأمره و احبائى
بالاستقامة على هذا الأمر العظيم ان احمد الله بما
اقبل اليك و ذكرك فى كتابه المحكم المتين

8 و نذكر احبائى فى هناك و نوصيهم بما يرتفع به امر
الله العليم الحكيم يا اوليائى لا تحزنوا عن مكاره
الدنيا و شؤوناتها سوف يفنى ما ترونه اليوم و
يبقى لكم ما نزل من لدن عليم خبير تمسكوا بحبل
التوحيد و طيروا بأجنحة الاشتياق فى هذا الهواء
المعطر الخفيف كذلك نطق لسان العظمة فى
هذا المنظر الكريم

9 اشهد ان الخادم زارنى من قبلك و من سمي بالميم
و الحاء و فاز بطراز القبول فى هذا المقام الرفيع

honor of acceptance in this exalted station. The Glory shining from the horizon of the tender mercies of your Lord, the All-Merciful, be upon you and upon those who have attained unto this wondrous Cause.

- 10 As to what thou didst mention concerning the Huquq, We have commanded him who circleth round the Throne to write for thee what God, the Lord of the worlds, hath desired. When thou readest My letter and findest the fragrance of My utterance, say: "Praise be unto Thee, O Lord of Names, and thanksgiving be unto Thee, O Beloved of those who are in the heavens and on earth!" I testify that through Thee the cock of eternity hath crowed, and that which was hidden from time immemorial hath appeared. I beseech Thee by the Name through which every door was opened, and every hidden thing was revealed, and every stammering tongue spoke forth, to make me in all conditions one who uttereth Thy Name, who standeth in Thy service, and who is aided to accomplish what Thou hast desired in Thy Book and sent down from the heaven of Thy Will. There is no God but Thee, the Munificent, the Powerful, the Forgiving, the Generous.

البهاء المشرق من افق عناية ربكم الرحمن عليكم و
على الذين فازوا بهذا الأمر البديع

10 و ما ذكرت في الحقوق امرنا من يطوف حول
العرش بأن يكتب لك ما اراد به الله رب العالمين
اذا قرأت كتابي و وجدت عرف بياني قل الحمد
لك يا مالک الأسماء و الشكر لك يا محبوب
من في السموات والأرضين اشهد بك دلع ديك
البقاء و ظهر ما كان مكنوناً في ازل الآزال
اسئلك بالاسم الذي به فتح كل باب و ظهر
كل مكنون و نطق كل كليل بأن تجعلني في
كل الأحوال ناطقاً باسمك و قائماً على خدمتك
و مؤيداً على ما اردته في كتابك و انزلته من
سماء مشيتك لا اله الا انت الباذل القادر الغفور
الكریم

BLIB_Or15713.043, BLIB_Or15715.271b

BH01650

To: Ghulam-Husayn Khan, in Qazvin

Date: 1299 ? [1881-1882]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 This evanescent servant was gladdened by the sight of your letter. God willing, may you ever remain speaking in remembrance of the eternal Goal and gazing toward His horizon. These are days when not a single atom among atoms has been deprived of the lights of the Sun of grace, and not a single drop among drops has been forbidden from the bounty of the divine ocean. Every soul who has turned toward Him has attained the outpourings of the Most Exalted Pen, and concerning every heedless one the blessed and excellent word "rend asunder his veils" has been revealed. His grace has encompassed all things. If all the pens in the world were to write forever describing a single one of His infinite bounties, they would never complete

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 خادم فاني بمشاهدته كتاب أنجذاب مسرور
انشاء الله لازال بذكر مقصود بيزوال ناطق باشند
و بافتش ناظر اياميست كه هيچ ذره‌ئی از
ذرات از انوار آفتاب عنایت محروم نشده و هيچ
قطره‌ئی از قطرات از بخشش بحر الهی ممنوع
نگشته هر مقبلی برشحات قلم اعلى فائز و در حق
هر غافلى كلمه مباركه فاحرق له حجاباته نازل جميع
اشياء را فضلش احاطه نموده اگر اقلام عالم
بتحرير فضلى از فضلهای بينتهایش الى الأبد تحرير
نماید هراينه اتمام نپذيرد من يقدر ان يحصى ما
ظهر و يظهر من ملكوت الله رب العالمين

it. Who can reckon what has appeared and will appear from the Kingdom of God, the Lord of all worlds?

- 3 After perusing your letter, this evanescent servant sought permission to approach the Most Exalted Horizon. After permission was granted, it was presented before His presence. This is what the Tongue of the All-Merciful spoke in the Kingdom of Utterance:

4 In My Name, the Wronged One

- 5 O Ghulam-Husayn! We made mention of thee before, and I am the All-Seeing Witness. We sent down verses for thee, and I am the Ancient Sender. We manifested clear proofs to all who are in earth and heaven, and I am the Kind, the Generous. We immortalized thy remembrance in a Book revealed for him who was named the Nightingale, and I am the All-Knowing, the All-Informed. Therein did We make mention of My loved ones who soared in My atmosphere and acted according to what was revealed in My Book, and I am the Manifest Book. Every name that turned to the Lord of all beings was inscribed by the Most Exalted Pen, and I am the Trustworthy, the Faithful.

- 6 We counsel thee to patience and forbearance, and to trustworthiness which God hath made a crown for the heads of them that are nigh unto Him. Be thou of such character that thy very limbs shall testify for thee, and that the seal inscription "The Kingdom belongeth to God, Lord of all worlds" shall be seen upon thy brow. Dost thou perceive the fragrances of utterance? Dost thou hear the call of the All-Merciful? Say: Yea, this is through the grace of my Lord, the Forgiving, the Merciful. By My life! He that attaineth to true hearing ariseth to serve My Cause in such wise that neither the divines of this age who have become corrupt and have corrupted others, and who pronounced judgment against God when He came with a Cause before which all things that were and will be created stand powerless, can hinder him. We make mention in this station of My nightingale who warbled upon the branches of the tree of My knowledge, and whose song is heard from the atmosphere of My loving-kindness, and then of those who are with him, and I am the Rewarder, the All-Knowing, the All-Wise. We send Our greetings upon them from this station and We cast upon them the verses of God, the Mighty, the Praiseworthy. Thus have We sent down the verses as a mercy from Us, that thou mayest be of the thankful ones. Praise be to God, the Lord of all worlds.

- 7 Beloved is the soul who reads the divine verses and finds their sweetness. A bounty hath appeared the like of which hath never been seen in the world nor shall ever be seen. God

3 و بعد از اطلاع بمکتوب آنجناب این خادم فانی قصد افق اعلی نموده بعد از اذن تلقاء وجه عرض شد هذا ما نطق به لسان الرحمن فيملكوت البيان

4 بسمی المظلوم

5 يا غلام قبل حسين انا ذكرناك من قبل و انا الشاهد البصير و انزلنا لك الآيات و انا المنزل القديم و اظهرنا البينات على من في الأرضين و السموات و انا المشفق الكريم و اخلدنا ذكرك في كتاب نزل لمن سمى بالعنديل و انا العالم الخبير قد ذكرنا فيه اوليائي الذين طاروا في هوائ و عملوا ما نزل في كتابي و انا الكتاب المبين قد رقم كل اسم اقبل الى مولى الورى من القلم الأعلى و انا الصادق الأمين

6 انا نوصيك بالصبر و الاصطبار و بالأمانة التي جعلها الله اكليلاً لرؤوس المقربين كن على شأن يشهد لك اركانك و يرى من جبينك نقش خاتم الملك لله رب العالمين هل تجد نفحات البيان و هل تسمع نداء الرحمن قل اى هذا من فضل ربي الغفور الرحيم لعمرى من فاز بحق الاصغاء انه يقوم على خدمة امرى على شأن لا [تمنعه] علماء العصر الذين فسدوا و افسدوا و افتوا على الله اذ اتى بأمر لا [تقوم] معه الأشياء و لا خلق ما كان و ما يكون انا نذكر في هذا المقام عندليبي الذي هدر على اغصان دوحة عرفاني و يسمع صفيره من هواء عنايتي ثم الذين معه و انا الجزى العليم الحكيم نكبر عليهم من هذا المقام و نلقهم آيات الله العزيز الحميد كذلك نزلنا الآيات رحمة من عندنا لتكون من الشاكرين الحمد لله رب العالمين انتهى

7 محبوب نفسيك آيات الهی را بخواند و حلاوتش را بیابد فضلی ظاهر شده که شبیهش در عالم نیامده و نخواهد آمد انشاء الله کل موفق شویم بر تدارک

willing, may we all be enabled to make up for what we have neglected in the divine days. O brother! Reflect upon His grace and with thy outer and inner tongue proclaim "Thine is the praise, O Beloved One." How can one who hath seen no light comprehend mention of it? How can one who hath not reached the water derive any portion from describing it or gain any awareness thereof? The point is that souls who are today heedless and veiled are seen to be deprived of all bounties. It is better that we conclude our mention of heedless souls with the blessed word "Leave them to their vain discourse and play" and turn to mention of the friends of God. On behalf of this evanescent servant convey greetings to all and say: God willing, reflect upon what hath been mentioned and what is being mentioned, and seek assistance from the oceans of grace and loving-kindness and generosity, that He may assist all to know that which causeth enkindlement and love and affection and unity.

- 8 The glory be upon you and upon God's chosen ones and loved ones in those regions and upon those who have attained to this mighty Cause. Praise be to God, the Mighty, the All-Knowing.

آنچه در ایام الهی از ما فوت شده ای برادر در عنایتش تفکر نما و بلسان ظاهر و باطن به لک الحمد یا محبوب ناطق باش آنکه روشنی ندیده از ذکر آن چه ادراک نماید آنکه بآب نرسیده از وصفش چه نصیب برد و چه آگاهی حاصل نماید مقصود آنکه نفوسیکه الیوم غافل و محجوبند از جمیع فیوضات محروم مشاهده میشوند بهتر آنکه بکلمه مبارکه ذرهم فی خوضهم یلعیون ذکر نفوس غافله را منتهی نمائیم و بذکر دوستان الهی پردازیم از قول این خادم فانی خدمت جمیع تکبیر برسانید و بگوئید انشاء الله در آنچه ذکر شده و میشود تفکر نمائید و از دریاهاى فضل و عنایت و کرم مدد طلبید تا کل را مدد فرماید بر علم بآنچه سبب اشتعال و محبت و مودت و اتحاد است

8 البهاء علیکم و علی اولیاء الله و احبائه فیہناک و علی الدین فازوا بهذا الأمر العظیم و الحمد لله العزیز العلیم

BLIB_Or15704.338

BH01665

To: *Mirza Siyyid Muhammad Afnan et al.*

Date: 1299 ? [1881-1882]

- 1 He is the All-Witnessing, the All-Hearing, the All-Knowing!
- 2 O My Name! The letter from his honor Afnan Aqa, upon him be My glory and My loving-kindness, which bore your name, was mentioned by this servant in the presence of the Wronged One. May he, through God's grace, be blessed in all worlds with the infinite outpourings of His Excellency the All-Bountiful. He is the One Who hath witnessed and seen from among the greatest signs of his Lord, and hath spoken and praised the Lord of all beings when he heard His call from His most exalted horizon. Thus did God testify for him from His Most Glorious Perspective. He, verily, is the All-Bountiful, the Compassionate, the All-Generous. The glance of loving-kindness hath been and is directed towards him. The fragrance of God's love hath at all times wafted from him. Beseech ye

1 هو الشّاهد السّميع العلیم

2 یا اسمی مکتوب جناب افنان آقا علیه بهائی و عنایتی که باسم شما بود عبد حاضر لدی المظلوم مذکور داشت انشاء الله در جمیع عوالم فیفیوضات نامتناهیہ حضرت فیاض فائز باشند انه هو الذی شہد و رأى من آیات ربہ الکبری و نطق و انئی مالک الوری اذ سمع ندائه من افقہ الاعلی کذلک شہد الله له فیمنظرہ الأبهی انه لہو الفضال المشفق الکریم لحاظ عنایت باو متوجہ بوده و هست عرف محبت الهی در کلّ احیان از او متضوّع از حقّ جلّ جلالہ بطلبید

the True One, exalted be His glory, that He may aid all to achieve that which beseemeth this divine Day.

- 3 O Mihdi! The Most Exalted Pen hath, in most tablets, made mention of the greatness of this Day, and its mention hath been recorded in the divine Books and Scriptures of the past and future. Nevertheless, the people of the world are seen to be heedless and veiled therefrom, except those whom neither the affairs of princes nor the doubts of the divines have kept back from this Path which itself proclaimeth between earth and heaven. Blessed is the eye that hath seen, blessed the ear that hath heard, and blessed the heart that hath turned unto God, the Supreme, the Self-Subsisting.

- 4 We make mention of the Afnan once again, that he may give thanks unto his Lord, the Self-Sufficient, the Most Exalted. O My Afnan! The fragrance of thy love hath wafted abroad, and every possessor of spiritual sense hath perceived it. Be thou fair in the Cause of thy Lord, the Mighty, the All-Bestowing. Every tongue hath spoken in praise of God, but We behold those who claim knowledge to be in heedlessness and behind a veil. Blessed is the learned one who hath cleansed his heart with the waters of his Lord's mercy, the Powerful, the All-Forgiving. They have cast the Truth behind their backs, yet they imagine themselves to be of the people of Paradise.

- 5 The divines of the age have been and are the cause of the heedlessness of souls and the veiling of servants, even as hath been sent down from the Most Exalted Pen in tablets past and future - that which sufficeth them that are endowed with vision. In all the Books mention hath been made of the opposition of rebellious and transgressing souls, yet in this Most Great Revelation a great number of divines have turned toward the Most Exalted Horizon and have quaffed from the Most Pure Wine. Whosoever hath today attained unto the recognition of the Truth is recorded with God among the divines and inscribed in the Divine Book. We have previously informed all servants of that which would cause the elevation of souls and the preservation of being. Beseech ye God that He may aid all and deprive them not of the splendors of the Sun of inner meanings and utterance. He, verily, is the All-Witnessing, the All-Hearing, the All-Knowing.

- 6 O Afnan! The Beloved of all creation maketh mention of thee in the midst of sorrows. He, verily, loveth him who loveth Him, and turneth unto him who turneth unto Him. Thy Lord hath been named the All-Merciful in His mighty Book. We have veiled that which hath occurred before and shall occur hereafter, lest the heart of him who hath turned unto God, the One, the All-Informed, be saddened.

کَلِّ را مؤید فرماید بر آنچه سزاوار یوم الهی است

3 یا مهدی قلم اعلی در اکثر الواح ذکر عظمت این یوم را نموده و ذکرش در کتب و صحف الهی از قبل و بعد بوده مع ذلک اهل عالم از او غافل و محجوب مشاهده میشوند الاّ الذین ما منعهم شئون الأمرآء و لا شبهات العلماء عن هذا الصراط الذی بنفسه ینادی بین الأرض و السماء طوبی لبصر رأی و لأذن سمعت و لقلب اقبل الى الله المهيمن القيوم

4 انا نذكر الأفنان مرة أخرى ليشكر ربه الغني المتعال يا افناني قد فاح عرف حبك و وجده كل ذي شئ انصف في امر ربك العزيز الوهاب قد نطق كل لسان بثناء الله ولكن الذين يدعون العلم نراهم في غفلة و حجاب طوبى لعالم طهر قلبه بفرات رحمة ربه المقتدير الغفار قد نبذوا الحق عن ورائهم و يحسبون انهم من اهل الجنان

5 سبب و علت غفلت نفوس و احتجاب عباد علماى عصر بوده اند چنانچه از قلم اعلی در الواح قبل و بعد نازل شده آنچه که اهل بصر را کفایت مینماید در جمیع کتب ذکر اعراض نفوس طاغیه باغیه بوده و هست و لکن در ایظهور اعظم جمع کثیری از علما بافق اعلی توجه نمودند و از ریحق اطهر آشامیدند هر نفسی الیوم بعرفان حق فائز شد او از علما لدی الله مذکور و در کتاب الهی مسطور جمیع عباد را از قبل اخبار نمودیم بآنچه سبب ارتقای نفوس و حفظ وجود است از حق بخواید تا کل را مؤید فرماید و از اشراقات انوار آفتاب معانی و بیان محروم ننماید انه هو الشاهد السميع العليم

6 یا افنان در بحبوحه احزان محبوب امکان ترا ذکر مینماید انه يحب من احبه و يتوجه الى من توجه اليه ان ربك سمي بالرحيم في كتابه العظيم انا سترنا ما ورد من قبل و يرد من بعد لئلا يحزن قلب من اقبل الى الله الفرد الخبير

- 7 The Truth is today manifest in the Promised Land and seated upon the mentioned throne. This is the land that was referred to as the Holy Land in the Qur'an, and likewise in previous Books, and the call of the Prophets was raised in this wilderness. Yet its people are recorded and inscribed as the offspring of vipers, and this Wronged One, in the midst of this group, summoneth all parties unto God, exalted be His glory. Blessed are they that attain, blessed are they that hear, and blessed are they that know.
- 8 Mention was made of the Most Exalted Leaf and the honored mother, upon them both be the glory of God. Two most holy, most glorious Tablets have been revealed and sent specifically for them, and likewise specifically for the Afnan, upon them be the glory of the All-Merciful. God willing, they will deliver them that they may drink from the Kawthar of divine utterance. Let not the Most Exalted Leaf, upon her be My glory, be saddened by the delay and postponement. By My life! That which hath come to pass hath been in accordance with wisdom and expediency. With Him is the knowledge of all things, and He is the All-Knowing, the All-Wise. Glory be upon thee, upon them both, upon them, and upon those who have drunk the choice wine of revelation through My name, the Best-Beloved.

7 حقّ اليوم در ارض موعوده ظاهر و بر کرسی مذکور جالس این ارضی است که بارض مقدّسه در فرقان مذکور و همچنین در کتب قبل و ندای انبیا در این پیدا مرتفع و لکن اهلش باولاد افاعی مذکور و مسطور و اینظلوم مابین این گروه جمیع احزاب را بحقّ جلّ جلاله دعوت مینماید طوبی للفائزین و طوبی للسامعین و طوبی للعارفین

8 ذکر ورقهء علیا و مخدّره والده علیهما بهاء الله نموده بودند دو لوح اقدس مخصوص ایشان نازل و ارسال شد و همچنین مخصوص افنان علیهم بهاء الرحمن انشاء الله برسانند تا از کوثر بیان الهی بیاشامند ورقهء علیا علیها بهائی از تأخیر و توقّف محزون نباشند عمری آنچه واقع شده نظر بحکمت و مصلحت بوده عنده علم کلّشیء و هو العليم الحکیم البهاء علیک و علیهما و علیهم و علی الذین شربوا ریحی الوحی باسمی المحبوب

INBA51:372, BLIB_Or15715.300b, LHKM3.254

BH01862

To: Ibn Asdaq (Hand of the Cause)

Date: 1299 ? [1881-1882]

- 1 In the Name of our Most Holy, Most Exalted, Most Glorious Lord!
- 2 Praise be to God Who hath spoken and caused all things to speak that there is none other God but Him. He hath ever been in the heights of might and majesty, and the summit of grandeur and glory - He Whom the circumstances of tyrants have never frustrated nor the power of pharaohs ever daunted. He doeth what He willeth and ordaineth what He pleaseth. He is the Strong, the Powerful.
- 3 Glorified art Thou, O Lord of the world and Desire of the nations! I beseech Thee by the ocean of Thy bounty and the

1 بسم ربنا الأقدس العلیّ الأبهی

2 الحمد لله الذی نطق و انطق الأشياء علی انه لا اله الا هو لم یزل کان فی علو القوة و الجلال و سمو العظمة و الاجلال الذی لم تعجزه شئون الجبابره و لا تخوفه سطوة الفراعنه یفعل ما یشاء و یحکم ما یرید و هو القویّ القدير

3 سبحانک یا مالک العالم و مقصود الأمم اسئلك ببحر فضلک و سماء عطائک و بالذین

heaven of Thy giving, and by those who have not broken Thy Covenant and Testament and have drunk the cups of tribulation and adversity in Thy love, to assist Thy loved ones and chosen ones to act as befitteth Thy days. Then protect them from the oppression of those who have denied Thy truth and disbelieved in Thy signs. Verily Thou art powerful over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in the heavens and on earth. There is none other God but Thee, the Forgiving, the Bountiful.

ما نقضوا عهدک و میثاقک و شربوا کؤوس
البأساء و الضراء فی حبک بأن تؤید احبائک
و اصفیائک علی العمل بما ینبغی لایامک ثم
احفظهم من ظلم الذین انکروا حقک و کفروا
بایاتک انک انت المقتدر علی ما تشاء و فی
قبضتک زمام من فی السموات و الارضین لا
اله الا انت الغفور الکریم

- 4 And now, O beloved of my heart, responses to thy previous and subsequent letters have been written and sent, and likewise in answer to the petitions that were enclosed with thy letter, wondrous and exalted Tablets have been revealed and dispatched. God willing, they will attain unto them. Similarly, in response to the petition of his honor M, upon him be the Glory of God, one Most Holy, Most Exalted Tablet in the form of a prayer has been sent down from the heaven of bounty with manifest verses. God willing, they will attain unto it and succeed in reading it. May He open before his face the gate of grace from God, our Lord and your Lord and the Lord of all who are in the heavens and earth.

4 و بعد یا محبوب فؤادی جواب دستخطهای
آنجب از قبل و بعد نوشته ارسال شد و
همچنین در جواب عرایض که در بین پاکت
آنحسب بود الواح بدیعہ منیعہ نازل و ارسال
شد انشاءالله بأن فائز شوند و همچنین در جواب
عریضہ جناب ۴۰ [م] علیہ بہاء الله یک لوح
امنع اقدس بشأن مناجات از سماء عنایت منزل
آیات ظاهر انشاءالله بأن فائز شوند و بقرائش
موفق گردند به یفتح علی وجهه باب العنایة من
لدى الله ربنا و ربکم و رب من فی السموات و
الارضین

- 5 After the revelation of the prayer, this evanescent servant stood before His presence and He said: "O servant present! Write to him who beareth My Most Truthful Name, upon both of them be My Glory: The True One, exalted be His glory, hath preserved his honor M, upon him be My Glory, from grave dangers. He hath ever been under the glance of grace. Say: Be thou assured, verily He is with His steadfast, firm and active servants." And He said: "We have ordained for him that whereby his remembrance shall endure throughout the kingdom of earth and heaven. It behooveth him to preserve this most exalted station in the name of his Lord, the Lord of all humanity."

5 بعد از تنزیل مناجات این خادم فانی تلقاء وجه
قائم فرمودند یا عبد حاضر باین اسمی الأصدق
علیہما بهائی بنویس حق جلّ جلالہ جناب میم
علیہ بهائی را از خطرهای کلّیہ حفظ فرمودہ
لازال تحت لحاظ عنایت بوده اند قل ان اطمئن
انہ مع عبادہ الثابتین الراسخین العاملين و فرمودند
انا قدرنا له ما یبقی به ذکرہ بدوام الملک و
الملکوت له ان یحفظ هذا المقام الاعلی باسم ربّه
مولی الوری انتہی

- 6 In very truth, whatsoever hath flowed from the Most Exalted Pen concerning him remaineth permanent and eternal, in such wise that the passage of centuries and ages shall not efface it. This mention hath ever been and shall ever be preserved in the Book of God, and its effects have appeared and shall continue to appear. Well is it with him for having attained unto this mighty station.

6 در حقیقت اولیہ آنچه از قلم اعلی در بارہ ایشان
جاری شدہ همان باقی و دائمست بشأنیکہ طول
قرون و اعصار او را محو نماید لازال در کتاب
الهی این ذکر بودہ و خواهد بود و آثار آن ظاهر
شدہ و خواهد شد ہنئاً له بما فاز بہذا المقام
العظیم

- 7 He further said: "We bid him to undertake - as a manifestation of service to the Cause and for the perpetuation of his name in the manifest world - that he should, with the utmost discretion, appoint a representative who would construct in the Prison Land an edifice named Mashriqu'l-Adhkar, and beside

7 و همچنین فرمودند امر مینمائیم او را باثر - اظہاراً
لخدمۃ الامر و ابقاء اسمہ فی ظاہر الظاہر و آن
اینکہ در کمال ستر و کلی معین نمایند کہ در ارض
سجن بنائی باسم مشرق الأذکار بنا کنند و جنب

it a place for the righteous. This will benefit him in every world among the worlds of his Lord, the Mighty, the Powerful.”

- 8 In truth this is a great bounty concerning him, for permission hath been granted that it be built in this illumined and sacred land. His is the praise and favor for this supreme gift. This is a gate of grace through which infinite doors shall be opened unto him. It behooveth him to thank God for this manifest favor. Since he himself sought that which would cause the perpetuation of his mention, name and station, he was therefore blessed with this supreme bounty. Through it shall appear what he desired of the favors of his Lord in this world and the next. There is none other God but Him, the Ordainer, the All-Knowing.

آن محلّ الأبرار هذا ما ينفعه في كلّ عالم في عوالم
ربه المقتدر القدير انتهى

8 في الحقيقة اين فضل بزرگيست در باره ايشان چه
که اذن عنايت شد که در اين ارض مقدسه
نورا بنا شود له الحمد و المنه بهذه الموهبة الكبرى
اين باب فضلى است که باو ابواب لانهايه مفتوح
شود له ان يشكر الله بهذا الفضل المبين چون خود
ايشان امرى را که سبب و علت بقاى ذکر و اسم
و مقامست طلب نمودند لذا باين فضل اعظم فائز
گشتند به يظهر ما اراد من الطاف ربه في الآخرة
و الأولى لا اله الا هو المقتدر العليم

BLIB_Or15700.210, BLIB_Or15711.140

BH01922

To: Nabil Qabl-i-Qaf Lam, in Sabzivār

Date: 1299 ? [1881-1882]

- 1 He is the All-Seeing, the All-Hearing, the All-Knowing, the All-Wise.
- 2 God beareth witness that there is none other God but Him, and He Who hath appeared in truth is indeed He Who was mentioned in former ages and inscribed by My Most Exalted Pen in the Scriptures of old. He is the Hidden and Treasured Name through Whose remembrance the pages of creation were adorned, through Whom the Fire spoke forth from the Mount, and through Whom the Throne was established upon the earth of manifestation. Whoso turneth unto Him hath turned unto the ocean of My knowledge and the heaven of My wisdom and faced the lights of My countenance. And whoso hesitateth for less than a moment hath denied My Self, turned away from My proof, disputed My signs and rejected My favor which hath been sent down from the heaven of My bounty that hath preceded all in the heavens and earth.
- 3 O thou who gazeth toward My horizon! Hearken unto My call which hath been raised from the precincts of My prison, then thank thy Lord for having turned unto thee and revealed that whose fragrance shall never be cut off throughout the eternity

1 هو الشاهد السامع العليم الحكيم

2 شهد الله أنه لا اله الا هو و الذى ظهر بالحق أنه
لهو المذكور فى القرون الأولى و المسطور فى صحف
القبل من قلبى الأعلى و هو الاسم المكنون المخزون
الذى تزين بذكره ديباج كتاب الانشاء و به نطقت
النار فى الطور و استقر العرش على ارض الظهور
من اقبل اليه قد اقبل الى بحر على و سماء حكمتي
و توجه الى انوار وجهي و الذى توقف فيه اقل
من أن أنه انكر نفسى و اعرض عن برهانى و
جادل بآياتى و كفر بنعمتى التى نزلت من سماء
فضلى الذى سبق من فى السموات و الأرضين

3 يا ايها الناظر الى افقى ان استمع ندائى الذى ارتفع
من شطر سجنى ثم اشكر ربك بما اقبل اليك و
انزل ما لا ينقطع نفعاته بدوام اسمائه الحسنى أنه
لهو المشفق الكريم

of His most excellent names. He is verily the Compassionate, the Generous.

- 4 We were seated upon the Throne and heard what the earth related of its tidings when the servant who standeth before the Face presented himself with a white leaf and submitted what was inscribed thereon in the presence of God, the Lord of all worlds. When We heard thy call and thy cry in the love of God and His meeting, We answered thee with this Tablet from whose horizon hath shone the sun of thy Lord's loving-kindness, the Most High, the Most Great. Blessed be thine ear for having hearkened unto My call, and thy tongue for having uttered My praise, and thine eye for having turned toward My luminous horizon. We made mention of thee on a day We perceived from thee the fragrance of My love, in the Crimson Scroll by My Most Exalted Pen, in such wise as cannot be equaled by all the treasures of the earth. To this beareth witness He Who proclaimeth in every state that there is none other God but Me, the Manifest, the Brilliant, the Mighty, the Wondrous.

4 قد كنّا مستويّاً على العرش و سامعاً ما تحدّث الأرض من اخبارها اذا حضر العبد الحاضر لدى الوجه بورقة بيضاء و عرض ما فيها في محضر الله ربّ العالمين فلما سمعنا ندائك و ضجيجك في حب الله و لقاءه اجبتناك بهذا اللوح الذي لاحت من افقه شمس عنابة ربك العلي العظيم طوبى لأذنك بما فازت باصغاء ندائى و للسانك بما نطق بشائى و لعينك بما اقبلت الى افق المنير انا ذكرناك في يوم وجدنا منك عرف حبي في الصحيفة الحمراء من قلبى الأعلى بما لا يعادله كنوز الأرض كلّها يشهد بذلك من ينطق فيكل شأن انه لا اله الا انا الظاهر الباهر العزيز البديع

- 5 Thou art he who took hold of the Book with strength from thy Lord after the learned, the mystics and the princes turned away therefrom, save whom God pleased, the Lord of this mighty Command. Blessed is the scholar who arose to serve My Cause, made known unto men My path and guided them to the ocean of My mercy and the heaven of My loving-kindness. He is indeed among the most exalted of creatures in the Book of God.

5 انت الذى اخذت الكتاب بقوة من عند ربك بعد ما اعرض عنه العلماء و العرفاء و الأمراء الا من شاء الله مالک هذا الأمر العظيم طوبى لعالم قام على خدمة امرى و عرف الناس صراطى و هديهم الى بحر رحمتى و سماء عنايتى انه من اعلى الخلق فى كتاب مبين

- 6 Say: O concourse of princes! Beware lest the veils of the world withhold you from the Lord of all men. That which ye possess shall perish in less than a moment and ye shall find yourselves in manifest loss. Leave behind that which the tongues of men testify is perishable and hold fast unto that which endureth with God, the All-Knowing, the All-Informed. From this most exalted Station We send Our greetings unto those who have quaffed the wine of immortality in My Most Glorious Name, and We counsel them to observe supreme steadfastness in this Cause whereby the feet of men have slipped save those whom God, their Lord, the All-Knowing, the All-Seeing, hath willed.

6 قل يا معشر الأمراء اياكم ان تمنعكم حجاب الدنيا عن مالک الورى سيفنى ما عندكم فى اقل من آن و ترون انفسكم فى خسران عظيم دعوا ما يشهد بفنائته السن الورى و تمسكوا بما يبقى من لدى الله العليم الخبير انا نكبر من هذا المقام الأعلى على الذين شربوا رحيق البقاء باسمى الأبهى و نوصيهم بالاستقامة الكبرى على هذا الأمر الذى به زلت اقدام العباد الا من شاء الله ربهم العالم البصير

- 7 Say: O servants of the All-Merciful! Harken unto the call of the Lord of all religions. Verily it hath been raised through grace and commandeth you to that which hath been revealed in the Book from the presence of One mighty and powerful. Thus have We sent down the verses and illumined therewith the horizons of the hearts of those who have cast away idle fancies, clinging to the cord of certitude.

7 قل يا عباد الرحمن ان اسمعوا نداء مالک الأديان انه ارتفع بالفضل و يأمركم بما نزل فى الكتاب من لدن مقتدر قدير كذلك انزلنا الآيات و نورنا بها آفاق افئدة الذين نبذوا الأوهام متمسكين بحبل اليقين

- 8 Glory be upon thee and upon those with thee and upon them that have acted in accordance with that which they were bidden by God, the Mighty, the Praised. Grieve not for what hath befallen thee. He verily consoleth thee in truth and He is the All-Knowing, the All-Informed. There hath been built for thee by the hand of power that which shall not be touched by extinction throughout the eternity of My most excellent names. Thy Lord is indeed the All-Explaining, the All-Knowing.

8 البهاء عليك وعلى من معك وعلى الذين عملوا
بما امروا به من لدى الله العزيز الحميد لا تحزن عما
ورد عليك انه يعزيك بالحق وهو العليم الخبير
قد بنى لك من يد الاقتدار ما لا يأخذ الفناء
بدوام اسمائى الحسنى ان ربك هو المبين العليم

BLIB_Or15713.051, BLIB_Or15715.303

BH02119

To: Aqa Siyyid Mirza Abutalib, in Tihiran

Date: 1299 ? [1881-1882]

- 1 He is the Witness, Who heareth and is ready to answer!
- 2 O Abu Talib! This Wronged One declareth: Praise be unto God that thou hast attained unto that which is the cause of thy honor in all the divine worlds. This abasement of thine is the pride of all glories. God willing, thine imprisonment and that of the other friends of God will become the cause and reason for the freedom and deliverance of the peoples of the world. For four months this Wronged One lay under chains and fetters in that same land. So grievous was His incarceration that no eye hath ever seen its like. Prior to that, for a brief duration, He was also thrown into prison, which place is the true abode of God's prophets and chosen ones. During the first imprisonment, which lasted but a short time, they showed Us kindness, but during the second imprisonment, they subjected Us to the most vehement cruelty and hatred. Nonetheless, under all conditions, We remained joyful and showed forth complete resignation and contentment, forbearance and tranquility.
- 3 O seeker in the path of God! Upon thee hath befallen that which befell this Wronged One, and thou hast followed His example in the path of God, the Lord of the worlds. Were the peoples of the world to discover the delight of this abasement for the sake of God, they would one and all offer up their lives and souls in order to obtain it. The life of these days is fleeting, and its gay livery hindereth the people from pondering their end and final destiny.

1 هو الشاهد السامع المجيب

2 يا ابا طالب مظلوم میفرماید الحمد لله فائز شدی
بآنچه که سبب عزّت شماسست در جمیع عوالم
الهی این ذلت شما نغز عزّتهاست و انشاءالله سبب
شما و دوستان الهی علت و سبب حریت و آزادی
اهل عالم است در همان ارض چهار ماه اینمظلوم
تحت سلاسل و اغلال بود در حبسیکه شبه آن
تا حال دیده نشده و قبل از آنهم در ساعات
معدوده در سجن که محل حقیقی اصفیا و انبیا
و اولیای حق بوده وارد شدیم حبس اول که
ساعات معدوده باشد مدارا نمودند و حبس ثانی
بکمال شدّت و غضب و لکن در جمیع احوال
مسرور بودیم و بکمال تسلیم و رضا صابر و ساکن

3 یا طالب در سبیل الهی بر تو وارد شد آنچه بر
مظلوم اشدّ از آن وارد قد اقتدیت به فی سبیل
الله ربّ العالمین اگر جمیع اهل عالم لذّت ذلت را
در سبیل الهی بیابند جان و روان در تحصیل آن
نثار نمایند زندگانی این ایام فانیه و الوان آن ناس
را از ملاحظه عاقبت و استقبال منع نموده

- 4 Hearken to the voice of the Friend! By reason of thine abasement, wish not abasement for anyone. The station of those who are ever patient and thankful is most great. Seek not save the One True God, desire only Him, leave aside thine own will, and fervently set thy face toward the good-pleasure of thy Lord. Set aside that which thou desirest, and take thou that which God—glorified be His majesty—desireth. With outward tongue and inward heart say:
- 4 بشنو ندای دوست را بسبب ذلت خود ذلت از برای کسی نخواه مقام صابرین و شاکرین عظیم است جز حق بجو و جز او نخواه از مشیت خود بگذر و بمشیت الله ناظر باش وضع ما اردته و خذ ما اراده الله جلّ جلاله بلسان ظاهر و باطن بگو
- 5 O my God! I am he who hath confessed Thy oneness and Thy singleness, and who standeth present before Thee; I have cast away my own will and desire, hoping for that which Thou hast willed by Thine irrevocable command. My goal is Thee; my paradise is Thy good-pleasure. I beseech Thee, O God of the heavens and Fashioner of the sky, to confirm me in steadfastness in Thy love in such wise that neither the wrath of princes nor the doubts of divines may withhold me. O Lord! Unveil Thou unto them even as Thou hast unveiled unto me; then strengthen them to turn unto Thee and to direct their faces toward the ocean of Thy bounty.
- 5 یا الهی انا الذی اعترفت بوحدانیتک و فردانیتک و اكون حاضراً بين يديك و نبذت مشييتي و ارادتي راجياً ما اردته بأمرک المبرم مرادی انت و جنتی رضائک اسئلك يا اله الأسماء و فاطر السماء بأن تؤيّدني على الاستقامة على حبك على شأن لا يمنعني غضب الأمراء و لا شبهات العلماء ای ربّ فاکشف لهم کما کشفتم لی ثمّ ایدهم على الاقبال اليک و التوجّه الى بحر فضلک
- 6 Thou art He unto Whose loving-kindness and mercy and compassion the very atoms have borne witness. There is none other God but Thee, the Strong, the Prevailing, the All-Powerful. From this station We magnify, upon the faces of My loved ones there, and give them glad tidings of the bounty of God, and of His loving-kindness and mercy which have preceded all who are in the heavens and on the earth. We counsel them to that whereby the Cause shall be exalted and their stations raised among men. Blessed is he who heareth and acteth; and woe betide the heedless!
- 6 انت الذی شهدت الذرّات بعنائیک و رحمتک و رأفتک لا اله الا انت القوىّ الغالب القدير انا نکبر من هذا المقام على وجوه احبائي فيهنّاک و نبشّرههم بفضل الله و عنايته و رحمته الّتي سبقت من في السموات و الأرضين و نوصيهم بما يرتفع به شأن الأمر و مقاماتهم بين العباد طوبى لمن سمع و عمل و وبل للغافلین
- 7 And We make mention of all My handmaidens who have heard the call and believed in God, the One, the All-Aware. Thus hath the Tongue of My greatness spoken in this station, around which the Concourse on high and the denizens of the Kingdom of Names have circled—yea, and those who have cast aside vain imaginings and have drunk of the Kawthar of certitude from the hands of the bounty of their bestowing, forgiving, generous Lord.
- 7 و نذكر امائی کلّهنّ اللّاتی سمعن النداء و آمّن بالله الفرد الخبير کذلک نطق لسان عظمتی في هذا المقام الذی طافه الملأ الأعلى و اهل ملکوت الأسماء و الذین نبدوا الأوهم و فازوا بکوثر الايقان من ایدى عطاء ربهم الباذل الغفور الکریم
- 8 O Abu-Ṭalib! Upon thee be My glory, and upon My saints and chosen ones who have acted according to that whereunto they were commanded in the Book of God, the Mighty, the Wise.
- 8 یا اباطالب علیک بهائی و علی اولیائی و اصفیائی الذین عملوا بما امروا به فی کتاب الله العزيز الحكيم

BLIB_Or15697.203,

BRL_DA#219,

NANU_BH#07x

BH02244

To: Ali Akbar Yazdi

Date: 1299 ? [1881-1882]

- 1 In the Name of the All-Knowing, the All-Wise! O 'Ali-Akbar! We counsel thee even as We counseled thee before with that which will manifest the station of man in the contingent world. Exalted is the All-Merciful Who created the world by His command. He is verily the All-Bountiful, the Almighty, the All-Knowing, the All-Wise.

1 بسمه العليم الحكيم يا على قبل اكبر انا نوصيك
كما وصيناك من قبل بما يظهر به شأن الانسان
في الامكان تعالى الرحمن الذي خلق العالم بأمره
انه هو الفضل المقتدر العليم الحكيم
- 2 Thou hast attained the presence of the Wronged One and heard what His tongue hath uttered in His mighty prison. Now that one hour hath passed from Monday night, this servant hath attained the presence of the Wronged One. We have desired to make mention of the friends of God who have drunk from the choice wine of oneness and who are gazing toward the Most Exalted Horizon, that all may attain unto the most great joy and drink from the ocean of gladness. The names of all have been and are before Us. Praise be to God, they have been and are assisted in benevolent matters from God and are journeying unto God, that is, their beginning and return have been from God and unto God. God willing, may the light of this station be seen manifest and resplendent before their faces, that they may thereby walk upon the straight and manifest path.

2 قد حضرت لدى المظلوم و سمعت ما نطق به
لسانه في سجنه العظيم حال كه يكساعت از شب
دوشنبه گذشته است عبد حاضر نزد مظلوم
حاضر اراده نموديم دوستان الهی را كه از
صهای توحيد آشاميده اند و باقى اعلى ناظرند
ذكر نمائيم تا جميع بفرح اكبر فائز شوند و از
دریای سرور بپاشمند اسامی كل در نظر بوده
و هست الحمد لله موفقتد بر امورات خیریه من
الله بوده اند و الى الله سائرند يعنى بدء و عودشان
من الله و الى الله بوده انشاء الله نور اين مقام امام
وجوهشان ظاهر و باهر مشاهده شود تا بر اثر
آن بر سبيل واضح مستقيم مشی نمايند
- 3 On this blessed night, suddenly mention was made of them and the face of the imprisoned Wronged One turned toward them. We beseech God, exalted be His glory, to inscribe them as the dawning-places of His most excellent names in the Book of Names by the Most Exalted Pen. Verily, He is powerful over all things and worthy to answer.

3 در اين شب مبارك بغته ذكرشان ببيان آمد و
وجه مظلوم مسجون بايشان توجه نمود از حق
جل جلاله ميطلبيم ايشانرا از مطالع اسماء حسنی
در كتاب اسماء از قلم اعلى مرقوم فرمايد انه على
كل شيء قدير و بالاجابة جدير
- 4 O friends! For some time the religion of God hath been seen to be weak, and the enemies have risen from all directions with the utmost oppression and tyranny. The sun of justice is concealed behind the clouds. Beseech and supplicate the True One, exalted be His glory, that perchance He may change this weakness into strength and this tyranny into justice. Hold fast to the cord of His grace and be confident in His loving-kindness. He is the Powerful One Who hath subdued the world by a single word and by two letters hath brought forth the manifestations of names and the dawning-places of attributes from the concealment of nothingness into the realm of existence.

4 ای دوستان مدتبست كه دين الهی ضعيف
مشاهده ميشود و اعدا از جميع جهات بكال ظلم
و اعتساف برخاسته اند آفتاب عدل خلف سحاب
مستور از حق جل جلاله بطلبيد و مسئلت نمائيد
كه شايد اين ضعف را بقوت بدل فرمايد و اين
اعتساف را بانصاف بحبل فضل متمسك باشيد
و عنايتش مطمئن اوست قادريكه بيك كلمه
عالم را مسخر نموده و بدو حرف مظاهر اسماء
و مطالع صفات را از كتم عدم بعرصه وجود
آورده
- 5 Glory be unto Thee, O Thou in Whose grasp is the kingdom of names and in Whose right hand is the dominion of all things!

5 سبحانك يا من في قبضتك ملكوت الاسماء و
في يمينك زمام الاشياء استلك بجر جودك و

I beseech Thee by the ocean of Thy bounty and the heaven of Thy grace that Thou write down for us that which befiteth Thy generosity and bestowal. O my Lord! We are Thy servants and Thy creation. We have turned toward the lights of Thy countenance and hastened to the shore of the ocean of Thy loving-kindness. Wilt Thou disappoint, O my God, Thy weak servants who have found no helper besides Thee, no ruler other than Thee, and no one merciful except Thee?

- 6 O my Lord! I beseech Thee by Thy power that hath encompassed all created things and by Thy mercy that hath preceded all contingent beings, that Thou send down upon us from the heaven of Thy bounty that which will cause us to be numbered with them who have hastened unto the river of Thy grace, who have held fast to the cord of Thy generosity, and who have clung to the hem of the robe of Thy loving-kindness. O my Lord! Thou art He to Whose greatness, power, glory, might and all-encompassing authority all things have testified. Look upon us, O my God, with the glances of the eyes of Thy mercy and ordain for us that whereby the eyes of Thy loved ones may be gladdened. Verily, Thou art the Almighty Whom nothing whatsoever can frustrate and no affair can render powerless. There is no God but Thee, the Doer, the Strong, the Mighty, the Powerful.

سماء فضلک بأن تکتب لنا ما ینبغی لکرمک
و عطائک ای رب نحن عبادک و خلقتک قد
توجّهنا الی انوار وجهک و سرعنا الی شاطئ بحر
عنایتک هل تحیب یا الهی عبادک الضعفاء الذین
لم یجدوا لأنفسهم معیناً سواک و لا حاکماً دونک
و لا مشفقاً غیرک

6 ای رب اسئلك بقدرتک التي احاطت الکائنات
و رحمتک التي سبقت الممکات بأن تنزل علينا
من سماء جودک ما یجعلنا من الذین سرعوا الی
فراة فضلک و تمسکوا بجبل کرمک و تشبثوا
بأذیال رداء عطوفتک ای رب انت الذی شهد
کلشی بعظمتک و اقتدارک و عزتک و قوتک
و احاطتک فانظر الینا یا الهی بلحظات اعین
رأفتک و قدر لنا ما تقر به عیون احبائک انک
انت المقتدر الذی لا یمنعک شیء و لا یعجزک
امر لا اله الا انت الفاعل القوی المقتدر القدیر

BLIB_Or15730.033c

BH02528

To: Muhammad Javad Qazvini

Date: 1299 ? [1881-1882]

- 1 In the Name of our Most Holy, Most Exalted, Most Glorious Lord! The blessed letter of that spiritual beloved has inscribed wondrous lines of divine love upon the pages of the heart, breast, mind and soul. God willing, may the royal seal of the love of that Beloved, the Goal of all the worlds, be inscribed in clear script by the wondrous Pen upon all the tablets of created things.
- 2 As for what was written about not meeting - it is clear and evident that this servant is seeking this, and likewise that beloved one. In this case, even if the obstacles of the world should prevent it, this prevention holds sway only in outward form. Otherwise, in reality, the Joy of the world has not and will not

1 بسم ربنا الأقدس العلی الأبهی دستخط شریف
آنحبيب روحانی بر صفحات چنان و قلب و صدر
و رأس خطوط بدیعی در محبت الهی طبع نمود
انشاء الله طغرای محبت آنحبيب مقصود عالمیانرا
در جمیع الواح ممکات بخط جلی از قلم بدیع نوشته
شود

2 و اینکه عدم ملاقات مرقوم داشتند این معلوم
و واضح است که این خادم طالب و همچنین
آنحبيب در اینصورت موانع عالم اگر هم منع
نماید این منع در صورت ظاهر حکم دارد والا

prevent it. No sword can sever the inner connection, nor can the passage of time alter it. It has been and will continue to be.

- 3 And regarding what was written about sending a list of names to the Most Holy Court - after this servant turned towards the Most Exalted Horizon, he presented the details. At that moment, four holy and exalted Tablets were revealed from the heaven of the Divine Will, and He said: "O servant in attendance! It behooveth thee to write what hath been revealed at this time and send it to Ism-i-Jud, that he may forward it to whomsoever hath loved God, acknowledged His grandeur and recognized His sovereignty, that the eyes of His loved ones and the eyes of those who have drawn nigh unto the Most Great Sea and drunk therefrom in His gracious Name may be gladdened by the Tablets of God."

- 4 And regarding what was written about the wife of Nabil, these decisive verses were revealed from the heaven of Will - exalted be His grandeur: "Verily, We gave her glad tidings aforetime through the mention of My Most Exalted Pen, and We mentioned her before her ascension and after her ascension. Verily We have forgiven her and purified her of all that is unworthy of God, the Lord of the worlds. And We make mention of God at this time with a mention from which the fragrance of grace is wafted between the heavens and the earth. O My handmaiden! Blessed art thou for having turned to God on a day when most of the servants turned away from Him, and for having heard the Most Sweet Call and attained unto the word 'yea.' By My life! This is an honored station. Blessed is every handmaiden who hath believed and attained, and woe unto every handmaiden who hath turned away from God, the Sovereign, the Single, the All-Informed. Rejoice thou in what We have sent down unto thee of the food of the Spirit from this heaven which hath been raised up through My Name, the All-Merciful. Glory be upon thee and upon those handmaidens who have taken the choice wine and drunk in My Name, the Mighty, the Inaccessible."

- 5 The four exalted Tablets were also sent for that beloved one to forward. These bounties appeared at a time when the Ancient Beauty was showing signs of a cold. Verily the grace is in His hands and He is the Forgiving, the Generous, the Bestower, the Mighty, the Kind.

فی الحقیقه سرور عالم منع ننوده و نخواهد نمود
ربط باطنی را هیچ سیفی قطع ننماید و طول زمان
او را تغییر ندهد بوده و خواهد بود

3 و اینکه مرقوم داشته بودند که فهرست اسامی
در ساحت اقدس ارسال داشتند اینبعد بعد از
توجه بافق اعلی تفصیل را عرض نمود فی الحین
چهار لوح مقدسه منیعہ از سماء مشیت الهیہ
نازل و فرمودند یا عبد حاضر لک ان تکتب ما
نزل فیذا الحین و ترسل عند اسم الجود لیرسل
الی من احب الله و اقر بعظمته و اعترف بسلطانه
لتقر بالواح الله عیون اولیائه و عیون الذین یقربوا
الی البحر الأعظم و شربوا منه باسمه الکریم

4 و اینکه در باره ضلع جناب نبیل مرقوم داشتند
این آیات محکمت نازل مشیت نازل قوله عز
کبریائه انا بشرناها من قبل بذکر قلبی الأعلی و
ذکرناها قبل صعودها و بعد صعودها انا غفرناها
و کفرنا عنها و طهرناها کل ما لا ینبغی لله رب
العالمین و نذکر الله فیذا الحین بذکر یتضوع منه
عرف الفضل بین السموات و الأرضین یا امتی
طوبی لک بما اقبلت الی الله فی يوم اعرض عنه
اکثر العباد و سمعت النداء الأعلی و فزت بکلمه
بلی لعمری هذا مقام کریم طوبی لکل امة امنت
و فازت و ویل لأمة اعرضت عن الله الملک
الفرد الخبیر ان افرحی بما انزلنا لک مائدة الروح
من هذه السماء الی ارتفعت باسمی الرحیم البهاء
علیک و علی اللائی اخذن الرحیق و شرین باسمی
العزیز المنیع

5 انتهی الواح اربعه منیعہ هم ارسال شد که
آنجوب ارسال دارند و این عنایات در وقتی ظاهر
که در جمال قدم اثر زکام ظاهر ان الفضل بیده
و هو الغفور الکریم المعطى العزیز العطوف

BLIB_Or15700.243, BLIB_Or15711.131

BH02599

To: Muhammad Javad Qazvini

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His station, the Grandeur and the Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise befits and is worthy of that Most Holy Court, Who has made the letters of the friends the greatest gift and has ordained within their fragrance the fragrance of meeting and reunion. Exalted be His power, exalted be His grandeur, exalted be His compassion, and great be His favor! I beseech Him, exalted be He, to protect the people of truth from the oppression of the oppressors and the transgressions of the transgressors. Verily, He is near and worthy to answer.
 2 حمد ساحت اقدس را لایق و سزا که نامه دوستان را ارمغان اعظم قرار فرمود و در عرف آن عرف لقا و وصال مقدر نمود تعالی قدرته و تعالت عظمت و تعالت شفقت و عظمت عنایت استلله تعالی بأن یحفظ اهل الحق عن ظلم الظالمین و تعذبات المعتدین انه قریب و بالاجابة جدير
- 3 The esteemed letter arrived while this ephemeral one was engaged in writing in His presence, and all of it was presented. They showed the utmost bounty and favor. The religion of God has become weak among the people due to the dominion of the ungodly, and these transgressors have been and are of two kinds: one group consists of those who have been nurtured in pride for years, and the other group consists of those who have become occupied with themselves and heedless of the Truth, showing no respect for divine ordinances and the counsels of the True Counselor. They have acted according to their own desires and become deprived of the Command of God. Verily He speaks the truth, but they do not hear. This is why Islam has reached the state that you now witness. All must beseech the True One, exalted be His glory, for the elevation and ascendancy of His religion. All have been and are under His gaze, each adorned with the ornament of His favor.
 3 دستخط عالی رسید در وقتی که اینفانی در حضور مشغول بتحریر بود و تمام آن عرض شد کمال عطا و عنایت ظاهر فرمودند دین الله مابین خلق نظر بسطوت مشرکین ضعیف شده و این معتدین دو فرقه بوده و هستند یک فرقه از نفوسیکه سالها در غرور تربیت شده اند و فرقه دیگر نفوسی هستند که بخود پرداخته اند و از حق غافل گشته اند و احکام الهی و نصایح ناصح حقیقی را وقر نگذاشته اند بهوای خود عمل نموده اند و از امر الله محروم گشته اند انه یقول الحق و هم لا یسمعون اینست که اسلام باین درجه رسید که مشاهده مینمائید جمیع از حق جلّ جلاله علو و سمو دینش را بخواهید جمیع در نظر بوده و هستند یک یک بطراز عنایت مزیّنند
- 4 God willing, in this spiritual morn a sweet breeze will waft from the garden of inner meanings across the world, bringing joy to all, transforming the darkness of the world into light and its heedlessness into awareness. It would be a pity if the trees in the garden of inner meanings were to remain fruitless and without effect.
 4 انشاء الله از حدیقه معانی در این صبح روحانی نسیم خوشی بر عالم مرور نماید تا کل را بخوشی رساند ظلمت عالم را بنور مبدل کند و غفلتش را بشعور حیف است اشجار حدیقه معانی بی ثمر مانند و بی اثر شوند انتهی
- 5 Regarding what was written about Darvish, it was granted. They said to tell him and obtain his promise not to stay beyond the specified days, as the gathering has grown too large and has truly exceeded wisdom. Regarding the honored beloved, his mention has been and is before the Most Holy Court. They said God willing he is confirmed in what is befitting. Whatever this ephemeral one expresses in service to him is truly insufficient. In any case, I hope for forgiveness. I remember the delight of
 5 در باره جناب درویش نوشته بودند باجابت مقرون شد فرمودند باو بگوئید و عهد بگیرد که زیاده از ایام معدوده رجای توقف ننماید چه که جمعیت زیاد شده و فی الحقیقه از حکمت خارج گشته در باره محبوب مکرم جناب ناظر علیه ۹۶۶ [بهاء الله] مرقوم داشتید ذکر ایشان در ساحت اقدس بوده و هست فرمودند

the eyes of the people of purity. I send greetings and praise to Jinab-i-Aqa Mihdi and those with you.

انشاء الله مؤيدند بآنچه سزاوار است اينفاني آنچه
در خدمت ايشان اظهار نمايد في الحقيقة كم
است در هر حال اميد عفو است قره عيون
اهل صفا جناب غلام الله را ذاكرم جناب آقا
مهدى و من معكم را سلام و تكبير ميرسانم

BLIB_Or15700.259, BLIB_Or15711.130

BH02593

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 It is abundantly clear that this Wronged One has for successive years been imprisoned in the most desolate of lands and has, in the path of God, endured that which you and others have witnessed and heard. The tribulations that have befallen the Dayspring of the Light of Divine Unity are themselves a reminder, but only for those possessed of insight, whom the veils of human limitations have not barred from the Most Sublime Vision. Were you to reflect but briefly, you would testify that whatsoever this Wronged One uttereth is purely for God's sake, and that He hath had and hath no purpose save God, glorified be His majesty, nor hath He been attracted to any direction - for He dwelleth in a station where the path of hope is severed.
- 3 Hearken unto the call of the Wronged One, and in these latter days deprive not yourselves of the Kawthar of the utterance of the All-Merciful, that perchance ye may receive a portion of the outpourings of the True Bestower and attain unto your share. As you have been a seeker after good, therefore that which is the cause and source of God's perpetual favors hath been cast forth from His presence. Time and again hath the divine Hand of power preserved you and caused you to attain unto the most exalted summit in your first life. However, this station is confined to the transient days. Strive that you may attain unto the Kingdom that endureth - that is, through deeds befitting these days, that their fragrance may never cease from the realm of existence and may endure through the eternity of God's names.

1 هو الله تعالى شأنه العظمة والاقطار

2 اين بسي واضح كه اين مظلوم در سنين متواليات
در اذربلا مسجون و در سبيل الهى وارد
شده بر او آنچه كه آن جناب و غير ديده و
شنيده اند امورات وارده بر مطلع نور احديه
بنفسها منكر است ولكن از براى صاحبان بصر
كه حجاب بشر ايشان را از منظر اكبر منع
نموده اگر فى الجمله تفكر فرمائيد شهادت ميدهيد
كه اين مظلوم آنچه ميگويد لله بوده و جز حق
جل جلاله مقصودى نداشته و ندارد و ناظر
بجهتي نبوده و نيست چه كه در مقامى ساكن
كه سبيل رجا از او مقطوع

3 بشنويد ندای مظلوم را و در اين آخر ايام خود
را از كوثر بيان رحمن محروم مسازيد شايد از
فيوضات فياض حقيقي قسمت بريد و بنصيب
فائز شويد چون آن جناب طالب خير بوده اند
لذا من لدی الحق القا شد آنچه كه سبب و علت
عنايات دائمة الهيه بوده و خواهد بود كره بعد
كره يد قدرت الهى آن جناب را حفظ نمود و
بذروه عليا در حيات اولي فائز فرمود ولكن اين
مقام محصور است بايام فانيه جهد فرمائيد كه
شايد بملكوت باقى فائز شويد يعنى بعملى كه لائق
اين ايامست تا عرف آن از عالم ملك قطع نشود
و بدوام اسماء الهى باقى و پاينده ماند

- 4 God willing, may transient conditions not withhold you from the Truth. Were you to reflect briefly, you would acknowledge what hath been mentioned and would arise to make good what hath passed. Say: Glorified art Thou, O God of Revelation and Speaker on Sinai! I beseech Thee by the lights of Thy countenance after the extinction of all things, and by the manifestations of Thy might and power in the kingdom of creation, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee in all conditions.
- 5 O my Lord! The world hath occupied me from turning toward Thy horizon and hath prevented me from directing myself to the Dayspring of Thy Cause and the Dawning-Place of Thy Revelation. Therefore have I fled from myself unto Thee and have placed my trust in Thee. I beseech Thee not to disappoint me from the ocean of Thy bounty and the sun of Thy generosity. O my Lord! Aid me in Thy remembrance and praise in such wise that the veils of the world and the clamor of the nations will not prevent me. Thou art, verily, the Almighty, the Most Exalted, the All-Knowing, the All-Informed.

4 انشاء الله شئوناته فانيه شما را از حق منع ننمايد
اگر في الجملة تفكر فرمائيد تصديق مينمائيد آنچه را
كه ذكر شد و بتدارك مافات قيام ميفرمائيد
قل سبحانك يا اله الظهور و المكم في الطور
اسالك بانوار وجهك بعد فناء الاشياء و
ظهورات قوتك و قدرتت في ملكوت الانشاء
بان تكتب لي من قلبك الاعلى ما يقربني اليك
في كل حال من الاحوال

5 اي رب ان الدنيا شغلتنني عن التوجه الى افقك
و منعتني عن الاقبال الى مطلع امرك و مشرق
وحيك اذا هربت عن نفسي اليك و توكلت
عليك و اسالك بان لا تخيبي عن بحر فضلك
و شمس جودك اي رب ايدني على ذكرك و
ثناك على شأن لا تمنعني حجاب العالم و لا
ضوضاء الامم انك انت المقتدر المتعالى العليم
الخبير

BLIB_Or15715.285f

BH02722

To: Bibi Rawhani, in Bushruih

Date: 1299 ? [1881-1882]

- 1 He is the Most Ancient, the Most Great, the Most Glorious
- 2 O spiritual soul! Time and again hast thou been favored with God's infinite bounties. Thou hast drunk from the cup of His recognition and turned to His most exalted horizon. In days when the men and heroes of the earth were heedless and veiled, know thou the value of this most great blessing. He is the Confirmer, He is the Generous, He is the Merciful. Through His wondrous grace He took hold of thee and guided thee from the left hand of doubt to the right hand of certitude. On the Day of the Call thou didst attain to its answer. Observe how many divines and theologians remained veiled from the ultimate Purpose, while thou through God's grace attained unto it. Thou didst drink from the ocean of knowledge and bore witness to the manifestation of Truth, exalted be His glory. I swear by the Sun of the heaven of inner meanings that if thou

1 هو الاقدم الاعظم الابهى

2 يا روحاني مرّة بعد مرّة بعنايات نامتناهى الهى فائز
شدى از كاس عرفانش آشاميدى و بافق اعلى
توجه نمودى در اياميكه رجال و ابطال ارض
غافل و محبوب بودند قدر اين نعمت عظمى را
بدان اوست مؤيد اوست كريم اوست رحيم از
بدايه فضلش ترا اخذ نمود و از شمال ظنون بيمين
يقين دلالت فرمود در يوم ندا بجواب فائز شدى
مشاهده كن چه مقدار از علما و فقها از مقصود
اصلى محبوب ماندند و تو از فضل حق بان فائز
شدى از دريائى آگاهى آشاميدى و بر ظهور حق
جل جلاله گواهى دادى قسم بافتاب سماء معانى
كه اگر بايقام اعظم اعلى مطلع شوى در ليالى
و ايام به لك الحمد يا اله العالمين ناطق گردى

become aware of this most great, most exalted station, thou wilt at all times utter "Thine be the praise, O God of the worlds."

- 3 We send Our greetings upon the faces of My handmaidens in that land who have believed in God, the Lord of the seen and unseen. Convey the greetings of this Wronged One to the handmaidens of that land. All those souls thou didst mention have been favored with God's grace and in this hour have received their portion from the Kawthar of remembrance and utterance. Happy are they all.
- 4 O My handmaiden! We have heard thy cry and thy lamentation and thy sighing and thy calling in the days of thy Lord, and We have answered thee with that which nothing can equal. Verily thy Lord is the Forgiving, the Generous.
- 5 We make mention of him who was named Rida and counsel him to manifest the supreme steadfastness in this Most Great Cause whereby the mountains were shaken. The command is God's, the Self-Sufficient, the Most High.
- 6 We make mention of thy father who attained God's grace when every denier and deceiver turned away from him. We testify that he answered his Lord and turned to His Face on a day wherein the mountains were scattered. He was adorned with the ornament of certitude and drank the choice wine of recognition from the hands of the bounty of his Lord, the All-Merciful. To this beareth witness He with Whom is the Mother Book.
- 7 And We make mention of thy mother who turned to God, heard, answered and believed in God, the One, the Chosen. God hath forgiven her through His grace when she ascended to the Most Exalted Companion, a station none knoweth save the Mighty, the All-Knowing.
- 8 The glory shining from the horizon of the heaven of God's grace be upon thee and upon thy father and thy mother and upon those who have acknowledged that which the Tongue of Grandeur hath spoken from the most exalted station.
- 3 أَنَا نَكْبَرُ عَلَى وَجْهِ إِمَائِي فِي هُنَاكَ اللَّائِي آمَنَ
بِاللَّهِ رَبِّ الْغَيْبِ وَالشَّهَادَةِ أَنَا أَرْضُ رَا أَرْقُبُ
إِنْظِلُّوا تَكْبِيرُ بَرَسَانَ ذَكَرَ نَفْسِيكَ مَعْدُودِي كُلِّ
بَعْنَايَةِ حَقِّ فَائِزٍ كُشْتَنَدِ وَأَزْ كَوْثَرِ ذَكَرٍ وَ بَيَانِ
دَرِ اَيْنِ حِينَ قَسَمْتِ بَرْدَنْدِ هَنِئَا لَهُمْ وَلَهُنَّ
- 4 يَا اِمْتِي أَنَا سَمِعْنَا ضَجِيجَكَ وَ صَرِيحَكَ وَ اِنْتِنَاكَ
وَ حَنِينَكَ وَ نَدَائِكَ فِي أَيَّامِ رَبِّكَ وَ اجْبِنَاكَ
بِمَا لَا تَعَادِلُهُ الْأَشْيَاءُ كُلُّهَا إِنَّ رَبَّكَ لَهوَ الْغَفُورِ
الْكَرِيمِ
- 5 وَ نَذَكَرُ مِنْ سَمِيِّ بِالرِّضَاءِ وَ نَوْصِيهِ بِالْإِسْتِقَامَةِ
الْكُبْرَى عَلَى هَذَا الْأَمْرِ الْأَعْظَمِ الَّذِي تَزَعَزَعَتْ
مِنْهُ الْجِبَالُ وَ الْأَمْرُ لِلَّهِ الْغَنِيِّ الْمُتَعَالِ
- 6 أَنَا نَذَكَرُ إِبَاكَ الَّذِي فَازَ بِعُنَايَةِ اللَّهِ إِذَا عَرَضَ عَنْهُ
كُلُّ مَنْكَرٍ مَكَّارٍ نَشْهَدُ أَنَّهُ أَجَابَ مَوْلَاهُ وَ أَقْبَلَ إِلَى
الْوَجْهِ فِي يَوْمٍ فِيهِ نَسَفَتْ الْجِبَالُ قَدْ تَزَيْنَ بِطَرَاظِ
الْيَقِينِ وَ شَرِبَ رَحِيقَ الْعُرْفَانِ مِنْ إِيَادِي عَطَاءِ
رَبِّهِ الرَّحْمَنِ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ أُمُّ الْكُتَّابِ
- 7 وَ نَذَكَرُ أُمَّكَ الَّتِي أَقْبَلَتْ وَ سَمِعَتْ وَ أَجَابَتْ وَ
آمَنْتْ بِاللَّهِ الْوَاحِدِ الْمُخْتَارِ قَدْ غَفَرَهَا اللَّهُ فَضْلًا مِنْ
عِنْدِهِ إِذَا تَوَجَّهَتْ إِلَى الرَّفِيقِ الْأَعْلَى الْمَقَامِ الَّذِي
مَا أَطْلَعَ بِهِ إِلَّا الْعَزِيزُ الْعَالِمُ
- 8 الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءِ عُنَايَةِ اللَّهِ عَلَيْكَ وَ
عَلَى إِيَّاكَ وَ أُمَّكَ وَ عَلَى الَّذِينَ اعْتَرَفُوا بِمَا نَطَقَ بِهِ
لِسَانُ الْعِظَمَةِ عَلَى أَعْلَى الْمَقَامِ

RSR.030-031

BH02725

To: Muhammad qabl Kazim, in Khadra

Date: 1299 ? [1881-1882]

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

بِسْمِ الْعَلِيمِ الْخَبِيرِ 1

2 O Muhammad-Qabli-Kazim! The servant in attendance hath received the letter which thou didst send to Ism-i-Jud. We have heard it and answer thee by Our command. Verily thy Lord is the Hearing, the Responding One. Blessed art thou and those who have attained unto the lights of the Countenance when every heedless and remote one turned away therefrom. Ye are they who have found the sweetness of My verses and have drunk the choice wine of My loving-kindness and have held fast to the cord of My grace and have clung to My luminous robe. The more tribulation increased, the more did My revelation and exaltation increase. Verily thy Lord is the Powerful, the Mighty.

يا محمد قبل كاظم قد حضر العبد الحاضر بالكتاب
الذي ارسلته الى اسم الجود انا سمعناه واجبتناك
امراً من عندنا ان ربك هو السامع المجيب طوبى
لك وللذين فازوا بأنوار الوجه اذ اعرض عنها
كل غافل بعيد انتم الذين وجدتم حلاوة آياتي و
شربتم رحيق عنايتي وتمسكتم بحبل فضلي وتشبثتم
بذيلي المنير كلما زاد البلاء زاد اظهاري و علوي
ان ربك هو المقتدر القدير

3 Say: Beware, O My loved ones, lest the affairs of the world and the tyranny which hath appeared from the darkness of the hearts of the nations sadden you. They desired to extinguish the light of God by what they possess. Say: Perdition betide you, O company of the heedless! And We make mention of My loved ones in that place who have believed in God and His verses and have drunk the choice wine of steadfastness from the hands of the bounty of their Lord, the Generous One.

قل اياكم يا احبائي ان تحزنكم شئون العالم و
الظلم الذي ظهر من ظلمات قلوب الأمم انهم
ارادوا ان يطفئوا نور الله بما عندهم قل تباً لكم يا
ملاء الغافلين و نذكر احبائي في هناك الذين آمنوا
بالله وآياته و شربوا رحيق الاستقامة من ايادي
عطاء ربهم الكريم

4 And concerning what thou didst mention about 'Aziz - upon him be My glory - verily We have made mention of him before and after, and We have sent down for him that which causeth every mouldering bone to speak, and We shall soon send down what We have intended for him. Verily, give him the glad-tidings of this manifest bounty. Blessed art thou and they, and he who is named 'Abdu'l-Majid and Husayn and every servant who hath turned toward the Most Exalted Horizon, turning away from those who have disbelieved in God, the Mighty, the All-Knowing. There hath come before the Face what one of the servants sent. We found him among the sleepers. He had been sleeping for successive years, and when he desired to awaken and arose and took a handful from the dust of idle fancies and desired to weigh therewith the Dayspring of Certitude and to know thereby the Lord of the worlds - Say: Be as thou wert. Verily He is independent of thee and of the divines of the earth and its mystics and of every doubting impostor. It behooveth him to cast behind him whatsoever is on earth, turning toward the Most Exalted Horizon, and to say: "O my Lord! I

و ما ذكرت في عزيز عليه بهائي انا ذكرناه من قبل
و من بعد و انزلنا له ما نطق به كل عظم رميم و
سوف تتوَل ما اردناه له انك بشيره بهذا الفضل
المبين طوبى لك و لهم و لمن سمي بعيد المجيد و
حسين و كل عبد اقبل الى الأفق الأعلى معرضاً
عن الذين كفروا بالله العزيز العليم قد حضر تلقاء
الوجه ما ارسله احد من العباد انا وجدناه من
النائمين قد كان نائماً في سنين متواليات فلما اراد
ان ينتبه و قام و اخذ كفّاً من تراب الأوهام
و اراد ان يوزن به مشرق الايقان و يعرف به
رب العالمين قل كن كما كنت انه غني عنك
و عن علماء الأرض و عرفائها و عن كل غافل
مريب له ان يدع ما على الأرض عن ورائه مقبلاً
الى الأفق الأعلى و يقول اي رب قد تركت ملة
قوم لا يؤمنون بك و هم بالآخرة هم كافرون
قد ترك ما ينبغي و تمسك بما لا يليق لا ايام

have forsaken the religion of a people who believe not in Thee and who with regard to the Hereafter are themselves disbelievers.” He hath abandoned what was fitting and held fast to that which is not worthy for the days of God, the Mighty, the Praiseworthy. Ask God to assist him and forgive his misdeeds and draw him nigh unto Him and guide him to His straight path. The glory shining forth from the horizon of My Most Exalted Pen be upon thee and upon thy brethren and thy sons and thy kindred and upon those who have acknowledged that which the Tongue of Grandeur hath spoken before the creation of the heavens and earth. Verily He is the Single, the One, the Mighty, the Wondrous.

الله العزيز الحميد فاسئل الله بأن يؤيده ويكفر عنه
سَيِّئَاتِهِ وَيُقَرِّبَهُ إِلَيْهِ وَيَهْدِيهِ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ
الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ قَلْبِي الْأَعْلَى عَلَيْكَ وَعَلَى
أَخَوَانِكَ وَأَبْنَائِكَ وَاهْلِكَ وَعَلَى الَّذِينَ اعْتَرَفُوا
بِمَا نَطَقَ بِهِ لِسَانُ الْعِظْمَةِ قَبْلَ خَلْقِ السَّمَوَاتِ وَ
الْأَرْضِ أَنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْبَدِيعُ

BLIB_Or15713.100, BLIB_Or15715.347

BH02820

To: Muhammad Javad Qazvini

Date: 1299 ? [1881-1882]

He is God, exalted be His station of grandeur and majesty

O My Beloved, O Ism-i-Jud! Upon thee be the glory of God and the glory of all who exist in the unseen and visible realms. The Pen desires to speak, but the ears of the world do not wish to hear. If I write “z” and “b”, “t” and “k” follow behind, and if we eat the same soup every day, it has not and will not have freshness. In the city they cook fava beans daily and serve chickpeas, following in the footsteps of their fathers. We do not like fava beans and chickpeas. What can be done? In any case, these words are excessive and may cause trouble and become bothersome. However, praise and thanks be to God, in the past year the world of being, by the command of the Sovereign Worshipped One, detached from spirit and wealth, attained their goal and visited and circumambulated the divine Ka’bah and His House. The words “Pilgrimage to the House is a duty unto God” and “A proclamation from God on the day of the Greater Pilgrimage” so attracted hearts and souls that neither the clamor of plague nor the assault of the accursed cholera prevented the faithful from turning to and striving between Marwah and Safa and circumambulation. This brief mention is more fitting and sweeter than a hundred thousand lengthy accounts of the tales of Caesars and Persian kings and tyrants and Pharaohs and the transgressors of the Umayyads and the

هو الله تعالى شأنه العظمة والكبرياء

يا محبوبی یا اسم الجود علیک بهاء الله و بهاء من
فی الوجود من الغیب والشهود قلم میخواهد بگوید
ولکن گوشهای عالم نمیخواهد بشنود اگر ز و ب
بنویسم تا و کاف از عقب درمیآید و اگر آش هر
روزه بخوریم تازگی نداشته و نخواهد داشت در
شهر هر روز فول میپزند و حمص میدهند و هم
علی آثار آبائهم مقتدون آتا ما نحب القول والحمص
چه باید کرد باری این حرفها زیادگوئیست شاید
زحمت دهد و مزاحم شود

ولكن الحمد لله و المنة عالم وجود بامر سلطان
معبود در سنه ماضیه منقطعاً عن الروح و المال
بمال فائز شدند و كعبه الهی و بیت او را زیارت
کردند و طواف نمودند كلمه و لله على الناس
حج البيت و اذان من الله يوم الحج الأكبر چنان
افتده و قلوب را جذب نمود كه طنطنه طاعون
و صولت و بای ملعون اصحاب وفا را از اقبال و
سعی در مروه و صفا و طواف محروم نساخت این
ذكر مختصر از صد هزار ذكر مطول كه داستان

ignorant ones of the Abbasids. When thou goest before the Friend, convey the glorification of the Friend. The weather is sometimes clear, sometimes warm, sometimes cold, and sometimes cloudy. The ignorant one speaks crookedly and confusedly. I know not what use or fruit these ravings have. This much I say: remembrance of the Friend is good and beloved and effective. When thou goest before the Beloved of the soul, the gift of the flowing soul is proper. This is good, this is beloved. If you go, you will relate, see and hear. My master, sometimes the pen sniffs the air. Until here was from it, but through divine bounty and infinite effort, if movement becomes possible and joy is attained through meeting the Friend, convey glorification and utter nothingness and complete evanescence. Glory be upon thy presence and upon him and upon those who love God and His friends. And praise be to God, the Lord of the worlds.

قیاصیره و اکاسره و اجامره و فراغه و فساق
بنی امیه و جهال بنی عباسیه است اولی و احلی
بوده و هست نزد دوست میروی تکبیر دوست
برسان هوا گاهی صاف و گاهی گرم گاهی برد
و گاهی ابر است جلال که کج و که چوله
میگوید نمیدانم این هزیانان را چه مصرف و چه
ثمر است اینقدر عرض میکنم که یاد دوست
خوبست و محبوبست و با اثر است چون نزد
محبوب جان میروی ارمغان جان روانست این
خوبست این محبوبست اگر رفتید حکایت میکنید
میبینید و میشنوید آقای من گاهی قلم شمع الهوا
میکند تا اینجا از او بود و لکن از فضل الهی و
زحمت نامتناهی اگر حرکت میسر شد و بملاقات
دوست سرور حاصل عرض تکبیر و خلوص و
نیستی بخت بات و فنای محض برسانید البهاء علی
حضرتک و علیه و علی الذین یحبون الله و اولیائه
و الحمد لله رب العالمین

BLIB_Or15700.260, BLIB_Or15711.132

BH02899

To: Aqa Muhammad Husayn et al.

Date: 1299 ? [1881-1882]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 The letter which his honor Aqa Khalil, upon him be the glory of God, had written to you was presented in its entirety before the throne of the All-Merciful on the twenty-fifth night of the blessed month of Ramadan. This is what was revealed in reply from the presence of the Lord of the Beginning and the End. His word, exalted be His glory:
- 3 O Muhammad-Husayn! Praise be to the Goal of the world's peoples, Who has graciously bestowed upon you that of which the learned ones, the literary figures, the mystics and the princes are deprived, save whom God willeth. Were souls who circle round to reflect upon this supreme bounty and mighty gift, they would, until their last breath without cessation, utter "Thine be the praise, O Lord of Majesty!" Beseech ye God that He may make all aware of their stations, or illumine their

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنَى

2 نامهائی که جناب آقا خلیل علیه بهاء الله بشما
نوشته بودند بنامه در لیل بیست و پنجم ماه
مبارک رمضان تلقاء عرش رحمن عرض شد
هذا ما نزل فی الجواب من لدن مالک المبدء و
المآب قوله جل جلاله

3 یا محمد قبل حسین حمد کن مقصود عالمیازا که
بتو عنایت فرمود آنچه را که علما و ادبا و عرفا
و امرا از او محرومند الا من شاء الله اگر نفوس
طائفین در این نعمت کبری و موهبت عظمی
تفکر نمایند تا نفس آخر من غیر تعطیل به لک
الحمد یا مولی الجلیل ناطق شوند از حق بطلبید
کل را بر مقامات خود آگاه فرماید و یا ابصار را
بنور عرفان منور نماید و بنماید اوست توانا و دانا

eyes with the light of recognition and show them. He is the Powerful, the All-Knowing.

- 4 His honor Khalil, upon him be my glory, had made mention of some of the friends. Praise be to God, all have their portion from the fruits of the Tree of Divine Unity, and at this moment the glance of favor is directed to each one. Blessed are they who in the days of God have been honored with mention by the Most Exalted Pen, and have drunk from His cup of recognition. And regarding his appointing you as his representative to attain the presence - this matter has been accepted. At some time, turn toward it on behalf of the friends of God who were mentioned in the letter, and attain to that which is intended.
- 5 Regarding Mirza 'Ali's request - if God should will and desire it, He will reveal for him that which will bring joy to the eyes of those near to God.
- 6 His honor Muhammad before Kh-A has been honored with mention by God, glorified be His majesty. It behooveth him to thank God for having aided him and caused him to recognize Him in His mighty and wondrous Day. The friends of that land, one and all, are blessed with God's favor. We have aided them as a grace from Our presence, and have preferred some above others as a command from Us. We send Our greetings from this most mighty, most holy, most glorious and impregnable spot, and We make mention of My handmaidens who have been mentioned before the Wronged One, and give them the glad-tidings of My mercy which hath preceded all who are in the heavens and on earth. And praise be to God, the Lord of all worlds.

4 جناب خلیل علیہ بہائی ذکر بعضی از دوستانرا نموده بود الحمد للہ کل از اثمار سدرہ توحید بانصیبند و در این حین لحاظ عنایت بہر یک متوجہ طوبی از برای نفوسیکہ در ایام الہی بذکر قلم اعلیٰ فائز شدند و از کأس عرفانش آشامیدند و اینکہ ترا وکیل نمود کہ زیارت فائز شوی اینفقرہ بطراز قبول فائز وقتی از اوقات از قبل دوستان الہی کہ در ورقہ مذکورند توجہ نما و بآنچہ مقصود است فائز شو

5 در بارہ میرزا علی استدعا نموده لو شاء اللہ و اراد ینزل لہ ما تقر بہ اعین المقرین

6 جناب محمد قبل خا بذکر حق جلّ جلالہ فائز شدہ لہ ان یشکر اللہ بما آیدہ و عزّزہ فی یومہ العزیز البدیع دوستان آن ارض طراً بعنایت حق فائزند انا آیدناہم فضلاً من لدنا و فضلنا بعضهم علی بعض امراً من عندنا و نکبر علیہم من ہذا المقام الأمتنع الأقدس العزیز المنیع و نذکر امائی اللائی ذکرن لدی المظلوم و نبشّرن برحمتی الّتی سبقت من فی السموات و الأرضین و الحمد للہ ربّ العالمین

INBA41:373, BLIB_Or15704.364b

BH02843

To: Mirza Sulayman from Jewish Background

Date: 1299 ? [1881-1882]

- 1 In the name of the one true God, the Speaker!
- 2 O Sulayman, strive that in the days of the one true Friend thou mayest attain unto a station whose mention hath been inscribed by the Most Exalted Pen in the Book of Names. This Day hath no peer. God willing, thou shouldst drink, through

1 بنام یگا خداوند گویندہ

2 ای سلیمان جہد نما تا در ایام دوست یگا بمقامی فائز شوی کہ ذکرش در کتاب اسماء از قلم اعلیٰ ثبت شدہ امروز را ماندی نہ انشاء اللہ

the potency of God's Name, from the Kawthar of inner meanings which today floweth from the Wellspring of the merciful Will.

- 3 The key to the treasured mystery and the hidden secret had ever been recorded and concealed within the divine Books and Scriptures, but today, through celestial grace, that Most Great Key hath become manifest and visible, and it was the Most Great Name of God, through whose blessing the gates of knowledge and wisdom have been and continue to be opened unto hearts. Speak thou through His Name, see through His Name, and find joy through His Name.
- 4 Most of the people are intoxicated and gladdened by that which is non-existent and lost, clinging to and occupied with mere illusions. God willing, through the grace of the Beloved of all creation, thou shalt emerge from the sheath of idle fancies that the essence of humanity may become manifest and evident amongst the servants.
- 5 Thy letter was received and read. We bear witness that thou didst hear and turn and didst attain unto that which God, the Lord of the worlds, did desire. We counsel thee to preserve that which thou hast been given of His all-embracing grace.
- 6 Say: O my God and the God of all things, my Lord and the Lord of all names! Thou seest and knowest that I have recognized and become certain that this Path is the most excellent and most glorious of all the paths of the world. Therefore have I chosen it as my path that it may lead me unto Thee and bring me nigh unto the court of Thy holiness. O my Lord! This is my face turned toward the Most Exalted Horizon, the Station wherein the lights of Thy countenance have shone forth, and this is my heart which hath attained the blessing of turning toward the direction of Thy bounty and grace. I beseech Thee by the revelation whereby the Tree did speak and the Mountain was crushed to dust, to send down upon me that which will dilate my breast and tranquilize my heart and loose my tongue, that I may raise among Thy servants the standard of Thy remembrance and praise, and make known to them Thy all-embracing grace and Thy straight Path, through the wisdom which Thou hast sent down in Thy Book. O my Lord! Aid me in Thy days to serve Thy Cause, that I may thereby possess the mention of good throughout the perpetuity of Thy names and attributes. Verily Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

باید بفیروزی اسم الهی از کوثر معانی که الیوم
از چشمه مشیت رحمانی جاری است پیاشای

3 لم یزل ولا یزال مفتاح کنز مخزون و سر مکنون
در کتب و صحف الهی مسطور و مستور بود
ولکن الیوم بعنایت ربانی آن مفتاح اعظم ظاهر
و مشهود است و آن اسم اعظم الهی بوده که
بیمبارکی آن ابواب علم و دانش بر قلوب باز شده
و میشود باشمش بگو و باشمش بین و باشمش
مسرور باش

4 اکثری از ناس بمعذوم و مفقود مست و
مسرورند و بموهوم متشبث و مشغول انشاء الله
بعنایت محبوب امکان از غمد ظنون بیرون آئی تا
جوهر انسانی مابین عباد ظاهر و هویدا گردد

5 کتابت رسید و مشاهده شد انا نشهد لک بآنک
سمعت و اقبلت و فزت بما اراد الله رب العالمین
و نوصیک بحفظ ما اوتیت من فضله العمیم

6 قل یا الهی و الهه الاشیاء و مولای و مولی الأسماء
تری و تعلم بآئی عرف و ايقنت بأن هذا السبیل
افضل سبل العالم و ابهاها لذا اتخذته سبیلأ لی
لیوصلنی الیک و یقریبنی الی بساط قدسک ای
رب هذا وجهی توجه الی الأفق الأعلى المقام
الذی فیه اشرفت انوار وجهک و هذا قلبی قد
فاز بالاقبال الی ان اقبل الی شطر جودک و
فضلک اسئلك بالتجلی الذی به نطق الشجر و
اندک الجبل بأن تنزل علی ما ینشرح به صدری
و یطمئن به فؤادی و ینطلق به لسانی لأرفع بین
عبادک علم ذکرك و ثنائک و اعرفهم فضلک
العمیم و صراطک المستقیم بالحکمة الّتی انزلتها
فی کتابک ای رب ایدنی فی ایامک علی خدمة
امرک لأملک بذلک ذکر الخیر بدوام اسمائک
و صفاتک انک انت المقتدر علی ما تشاء لا اله
الا انت المهیمن القیوم

BLIB_Or15715.304a, BLIB_Or15722.193,
AY12.368x

BH02916

Date: 1299 ? [1881-1882]

1 He is the Manifest, the Speaking, the Helper

2 O Ism-i-Jud, upon thee be My Glory! We have heard thy mention and hearkened unto thy call. No glory or loftiness can compare with this station wherein thy mention is heard and an answer of grace is bestowed. Where are they who gave up their lives yearning to hear the words "Listen, then behold," and ascended with this longing? This is a station before which every station bows down and testifies to its exaltation. Praise be to God that thou hast attained the adorning of witnessing and hearkening, of circumambulation and meeting and reunion. Say:

3 O my God, my Lord, my Goal and my Beloved! I testify that by Thy Word Thou didst create me, and from the ocean of Thy bounty Thou didst give me to drink, and by the sun of Thy verses Thou didst illumine me, and with the ornament [...] by Thy power to a station where I beheld Thy horizon [...] O my Lord! I beseech Thee by Thy might and Thy power, and the penetration of Thy Cause, and the manifestation of Thy authority, to assist me in rendering thanks and praise unto Thee. I testify, O my God, that Thou hast given me that which Thou hast denied most of Thy servants and creatures. I am he who, O my God, hath acknowledged and doth acknowledge the wonders of Thy bounty and the manifestations of Thy generosity and the expressions of Thy grace which have encompassed me from all directions in Thy days. I beseech Thee to ordain for me that which will make me mighty through Thy name and wealthy through Thy riches and powerful through Thy power in the latter and former days. Verily Thou art the Lord of all beings. There is none other God but Thee, the Omnipotent, the Mighty.

4 O Javad! God willing, at all times thou shalt be speaking in praise and glorification of God, exalted be His glory. The servant in attendance offered thy letter before the Face and We found from it the fragrances of thy love and affection and thy turning and steadfastness. Know thou with certainty that His grace hath been and is with thee. Praise be to God! Thou didst move for God's sake and wert with Him and art with Him. In this world thou art honored by His grace and in the other worlds thou art adorned with the ornament of His majesty. Be thou assured by this most exalted Word at the end of the letter of the Wronged One Who hath been imprisoned in the path of

1 هو الظاهر الناطق المعين

2 یا اسم جود علیک بهائی ذکرت را شنیدیم و ندایت را اصغاء نمودیم هیچ عزّی و علوی باین مقام معادله نمینماید که ذکرت شنیده میشود و جواب عنایت میگردد کجایند آنانکه در رجای کلمه اسمع ثم انظر جان دادند و باین حسرت صعود نمودند این مقامیست که هر مقامی نزد او خاضعست و بعلو او شهادت داده الحمد لله بطراز مشاهده و اصغاء و طواف و لقاء و وصال فائزی

3 قل یا الهی و سیدی و مقصودی و محبوبی اشهد انک بکلمتک خلقتنی و من بحر جودک سقیتنی و من شمس آیاتک نورتنی و بطراز [...] بید قدرتک الی مقام رأیت افقک [...] ای رب اسئلك بقوتک و قدرتک و نفوذ امرک و ظهور اقتدارک بان تؤیّدنی علی شکرک و ثنائک اشهد یا الهی انک اعطیتنی ما منع عنه اکثر عبادک و خلقتک انا الذی یا الهی اعترفت و اعترف ببدايع جودک و ظهورات کرمک و شؤنات فضلک الّتی احاطتنی من کلّ الجهات فی آیامک اسئلك بان تقدّر لی ما یجعلنی عزیزاً باسمک و غنیاً بغنائک و قادراً بقدرتک فی الآخرة و الاولى انک انت مولی الوری لا اله الا انت المقتدر القدير

4 یا جواد انشاء الله در هر حین بذکر و ثنای حقّ جلّ جلاله ناطق باشی عبد حاضر ورقه را تلقاً وجه عرض نمود وجدنا منه نفحات حبّک و ودّک و اقبالک و استقامتک بیقین بدان عنایت او با تو بوده و هست الحمد لله حرکت نمودی و با او بودی و با او هستی در دنیا بعنایت معززی و در عوالم اخری بطراز جلالش مزین ان اطمئن بهذه الکلمة العلیاء فی آخر کتاب المظلوم الذی سجن فی سبیل الله مالک الأسماء و ذکر اسمی مهدی علیه بهائی فی هذا المقام و قضینا له ما اراد الله له

God, the Lord of Names. And We make mention of My name Mihdi, upon him be My Glory, in this station and We have ordained for him what he desired. Verily He is the Mighty, the All-Bountiful, the All-Generous.

العزیز الفیاض الفضال کلمات داخل براکت []
از طرف کاتب حذف شده و موجود نیست

BLIB_Or15730.081b

BH02954

To: *Badi et al., in Dahaj*

Date: 1299 ? [1881-1882]

- 1 He is the Speaker and He is the All-Seeing
1 اوست ناطق و اوست بینا
- 2 The Sun of Truth speaks: O youth! Praise be to God that in the first days thou wert blessed through the bounty of the Lord of all beings. Thy mention shall never be effaced from the Book of God. That which will endure throughout the duration of the kingdom and the divine realm hath been revealed from the Most Exalted Pen concerning you. With utmost joy and delight be thou engaged in the remembrance of the Peerless Friend. Be thou gladdened by His love and vocal in His praise. Thy mention hath been and will continue to be before the Wronged One. In these days the name of God Mihdi - upon him be My glory - sought favor on thy behalf. God willing, mayest thou be blessed by divine grace and illumined by the lights of His countenance.
2 آفتاب حقیقت میفرماید ای جوان الحمد لله در اول ایام بعنایت مالک انام فائز شدی ذکر از کتاب الهی محو نخواهد شد از قلم اعلی در باره شما جاری شده آنچه بدوام ملک و ملکوت باقی و پاینده است و بکمال روح و ریحان بذکر دوست یگما مشغول باشید بحیث مسرور و بنشأش ناطق ذکران لدی المظلوم بوده و خواهد بود در این ایام اسم الله مهدی علیه بهائی طلب عنایت از برای شما نمود انشاء الله بعنایت حق فائز باشی و بانوار وجهش منور
- 3 We make mention in this station of thy mother who believed in God, the Lord of the worlds, and drank the Kawthar of reunion from the hands of the bounty of her Lord, the All-Forgiving, the All-Merciful. We send Our greetings from this station upon thee and upon her as a token of Our grace, for verily We are the All-Bountiful, the Ancient of Days.
3 انا نذكر فی هذا المقام امك التي آمنت بالله رب العالمين و شربت كوثر الوصال من ايدى عناية ربها الغفور الرحيم انا نكبر من هذا المقام عليك و عليها فضلاً من عندنا و انا الفضال القديم
- 4 And We make mention of thy father through whom the luminary of steadfastness shone forth and the fragrance of certitude was wafted throughout creation. We testify that he cast behind him all idle fancies, turning his face toward this Horizon from which hath dawned the Sun of the Revelation of thy Lord, the All-Powerful, the Almighty. He it is who cast aside the books of the world and took hold of the Mother Book by the command of God, the Almighty, the All-Praised. He attained unto the most great steadfastness in such wise that neither the clamor of the wasps deterred him from the Lord of Lords, nor did the
4 و نذكر اباك الذي به اشرق نير الاستقامة و فاح عرف الاطمینان فی الامکان نشهد انه نبذ الاوهام عن ورائه مقبلاً الى هذا الأفق الذي اشرق منه شمس ظهور ربك المقتدر القدير هو الذي نبذ كتب العالم و اخذ ام الكتاب امراً من لدی الله العزیز الحمید و فاز بالاستقامة الكبرى علی شأن ما منعه ضوضاء الذیاب عن رب الأرباب و ما خوفته شوكة العلماء عن مالک الأسماء نبذ العالم و اقبل الى السجن الأعظم

power of the divines frighten him from the Lord of Names. He forsook the world and turned toward the Most Great Prison - the place which God made the footstool of His feet and wherein He revealed that which had been hidden and treasured in His Preserved Tablet.

- 5 O 'Ali-Akbar! The Lord of Destiny hath turned toward thee and testified to that which surpasseth the treasures of the heavens and earth, and He giveth thanks to Himself on thy behalf. Verily thy Lord is the All-Loving, the All-Bountiful. The Light shining from the luminous brow be upon thee, O thou who hast spoken that which the Nightingale of Faithfulness spoke, and the Cock crowed upon the branch of eternity. Verily there is none other God but Him, the All-Hearing, the All-Seeing. Blessed art thou and blessed is he who visiteth thee, by virtue of what the Most Exalted Pen hath spoken, and those who in this mighty Day have attained unto the recognition of God.

ADMS#290

المقام الذي جعله الله موطناً قدميه و انزل فيه
ما كان مستوراً مكنوناً في لوحه الحفيظ

5 يا عليّ قبل اكبر قد توجه اليك مالک القدر و
شهد لك ما لا تعادله كنوز السموات و الأرض
و يشكر نفسه من قبلك ان ربك هو العطوف
الكریم النور المشرق من غرة البيضاء عليك يا من
نطقت بما نطق به عندليب الوفاء و دلع الديك
على غصن البقاء انه لا اله الا هو السامع البصير
طوبى لك و لمن زارك بما نطق به قلبى الأعلى
و الذين فازوا بعرفان الله في هذا اليوم المنيع

BLIB_Or15715.246b

BH03103

To: Siyyid Muhammad Zaman, in Dahaj

Date: 1299 ? [1881-1882]

- 1 He is the Herald between earth and heaven
- 2 A mention from Us to one who turned towards Us when the divines of the earth turned away from Our Most Exalted Horizon, save whom God, the All-Knowing, the All-Wise, willed. When the Self-Subsisting appeared and the Hour came, the clamor of the servants arose and they stood up to extinguish the light of God, the King, the Mighty, the Great. How many a mystic turned away from the Known One, how many a learned one cast the All-Knowing behind his back and waxed proud before God, the Lord of the worlds. How many who had accepted broke God's Covenant on His Day, and how many extinguished ones were enkindled by the fire of God, the All-Knowing, the All-Informed. God's Balance hath appeared in truth, yet the people were heedless of it. Say: Verily the Balance speaketh with truth, yet the people are in evident delusion. They hear the Call yet deny it, and they behold the signs of God yet turn away from them. How many a sign hath appeared in truth, and how many an evidence hath come forth from the All-Knowing,

1 هو المنادى بين الأرض والسماء

2 ذكر من لدنا لمن اقبل اذ اعرض عن افقى الأعلى
علماء الأرض كلها الا من شاء الله العليم الحكيم
اذا ظهر القيوم وانت الساعة ارتفع ضوضاء العباد
و قاموا على اطفاء نور الله الملك العزيز العظيم
كم من عارف اعرض عن المعروف و كم من
عالم نبذ المعلوم عن ورائه و استكبر على الله رب
العالمين و كم من مقبل نقض ميثاق الله في يومه و
كم من مخمود اشتعل بنار الله العليم الخبير قد ظهر
ميزان الله بالحق و القوم كانوا عنه معرضين قل
ان الميزان ينطق بالحق ولكن القوم في وهم مبین
يسمعون النداء و ينكرونه و يرون آيات الله ثم عنها
من المعرضين كم من آية ظهرت بالحق و كم من
بينة برزت من لدن عليم خبير كذلك نورنا سماء
البيان بشمس ذكر ربك المقتدر القدير

the All-Informed. Thus have We illumined the heaven of utterance with the sun of thy Lord's remembrance, the Mighty, the Powerful.

- 3 Say: O peoples of the earth, fear the All-Merciful and follow not your desires. Cast away what the people possess and take what ye are commanded by an Ordainer, All-Wise. He hath come from the heaven of utterance with the Kingdom of verses. Fear God and be not of the ignorant. How many a learned one cast the Book of God behind his back, and how many a mystic was seized by the winds of the world and withheld from the Most Exalted Horizon, and how many a sleeper heard the Call, arose and turned to His luminous horizon. When the breezes of revelation seize thee and the winds of thy Lord's days attract thee, arise amidst the servants with power and say: O peoples of the earth! By God, the horizon of the Manifestation hath been illumined by the Promised One. Verily He hath come with the standards of verses and the hosts of meanings. If ye deny Him, by what proof can ye establish what ye possess? Fear God and be not of the lost. Thus have We illumined the horizon of remembrance and praise. Glory be upon thee and upon those whom the winds of the Manifestation stirred when the Speaker of Sinai proclaimed: There is none other God but Me, the Mighty, the All-Praised.

3 قل يا ملأ الأرض اتقوا الرحمن ولا تتبعوا هواكم
ضمو ما عند الناس وخذوا ما امرتم به من لدن
أمر حكيم أنه أتى من سماء البيان بملكوت الآيات
اتقوا الله ولا تكونوا من الجاهلين كم من عالم
نبد كتاب الله عن ورائه وكم من عارف اخذته
أرياح الدنيا ومنعته عن الأفق الأعلى وكم من
نائم سمع النداء قام واقتبل الى افقه المنير انك اذا
اخذت نفحات الوحي واجتذبتك نسيمات أيام
ربك قم بين العباد بقوة و قل يا ملأ الأرض
تالله قد انار افق الظهور بالذي كان موعوداً انه
قد أتى بآيات الآيات وجنود المعاني ان تنكروني
بأى امر يثبت ما عندهم اتقوا الله ولا تكونوا من
الخالسين كذلك نورنا افق الذكر والثناء البهاء
عليك وعلى الذين حرّكتهم أرياح الظهور اذ نطق
مكلم الطور انه لا اله الا انا العزيز الحميد

BLIB_Or15715.102a

BH03055

To: *Havva wife of Mirza Muhammad Vazir-i-Nuri*
Date: 1299 ? [1881-1882]

- 1 In the name of the All-Knowing Announcer!
- 2 Render thanks to the Lord that through the confirmations of God, glorified be His grandeur, thou hast entered the lofty tabernacle raised in His Name and drunk deep of the river of utterance. Whoever recognizeth the Days of God, that soul is accounted among the inmates of Paradise in the Crimson Book. Beseech God to confirm thee in protecting this precious gem. By My life, were the assessors of the world to gather together, they would find themselves powerless to estimate its worth. Betrayers are many and trustees few. Some mistaken souls have forsaken the River of Mercy for a foul pond. Woe to them and to those who have denied God and His sovereignty

1 بنام گوینده دانا

2 الحمد لله از عنایت حق جلّ جلاله در قباب
عظمت که باشمش مرتفعست وارد شدی و از
کوثر بیان آشامیدی هر نفسی عارف شد بایام
الله او از اهل فردوس در صحیفه حمرا مذکور
است از حق بطلب تا ترا مؤید فرماید بر حفظ
این جوهر ثمین لعمری اگر مقومهای عالم جمع
شوند از احصای قیمت آن خود را عاجز مشاهده
نمایند خائن بسیار و امین کیاب نفوس مجعوله از
فرات رحمت الهی گذشته اند و ببرکّه منته توجه
نموده اند آف لهم ولّذين انكروا الله و سلطانه و

and turned away from the Countenance shining brilliantly from the celestial horizon, after the annihilation of all things.

اعرضوا عن وجه اشرق ولاح من افق السماء
بعد فناء الأشياء

- 3 O thou the daughter of My uncle and of My sister! Give ear to My Call, then remember Thy Lord with such steadfastness that the promptings of the evil ones will not shake thee. May God enable thee to cling to the cord of the favour of the Desire of the world at all times, for no deed is more praiseworthy than this.

3 آنک یا بنت عمّی و اختی ان استمعی ندائی ثمّ
اذکری ربّک باستقامة لا تزلها همزات الشیاطین
انشاء الله در جمیع احوال بحبل عنایت محبوب
عالمان متمسک باشی هیچ عملی اعلی از این نبوده
و نیست

- 4 We mention thy son named Mihdi and give him the joyful news of the favour of his Munificent and Compassionate Lord. The poem he had previously composed in His tribute was received, and the servant in attendance recited what he had composed. We verily heard him and answered him with a perspicuous Tablet.

4 انا نذکر ابنک الذی سَمّی بمهدی و نبشّره بعنایة
ربه المشفق الکریم از قبل نظمی که در مدیحه از
او ظاهر شده بساحت اقدس فائز قد انشد العبد
الحاضر ما انشاء انا سمعناه و اجبناه بلوح مبین

- 5 We send greetings to all the brothers and sisters. We hope from God that they have been and will continue to be protected by Him, glorified be His grandeur. This is a lofty station. May its effects become clear and evident!

5 اخوین و اخوات کل را تکبیر میرسانیم انشاء الله
تحت لحاظ عنایت حقّ جلّ جلاله بوده و هستند
اینتقام بسیار بزرگست انشاء الله آثارش ظاهر و
هویدا گردد

- 6 Should the intended affair happen joyfully and with radiance, it is very praiseworthy. However, should it entail any harm for that handmaid or her relatives, it would not be praiseworthy before this Wronged One, for one must act according to the requirements of the time and the dictates of wisdom.

6 و امر معهود اگر بروح و ریحان واقع شود بسیار
محبوبست و اگر از برای آن مخدّره و منتسبین او
ضرری واقع شود لدی المظلوم محبوب نه چه که
باید بمقتضای وقت و حکمت رفتار شود

- 7 Jinab-i Ismullahu'l-Mihdi is travelling in that direction. Do thou that which is discreet. He verily enricheth and assisteth thee, and He is the Most Bountiful, the Most Generous.

7 جناب اسم الله مهدی بآنشطر توجّه نموده آنچه
مصلحت است بآن عامل شوید انه یغنیکم و یؤیدکم
و هو الفضل الکریم

- 8 Glory be upon thee and upon all the kindred who have clung to the sure handle and held fast to the hem of the garment of the Sovereign of the world.

8 البهاء علیک و علی کلّ ذی نسبتہ تمسک بالعروة
الوثقی و تشبّث بأذیال رداء مولی الوری

BLIB_Or15715.281a

LTDT:277-278

BH03218

To: *Abdu'l-Husayn son of Zi, in Qazvin*

Date: 1299 ? [1881-1882]

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

1 هو الأقدس الأعظم الأبهى

2 Praise be unto Him Who is sanctified from all likeness and comparison, the Beloved Eternal One, Who is worthy and befitting, Who by one exalted Word guided the people of the Kingdom of Creation to the supreme horizon and bestowed upon them a portion from the chalice of His presence. Verily, He is the One Who, by His command "Be!", hath power over whatsoever He willeth. Blessed is the soul who, detached from the world, hath turned toward the Most Great Ocean and drunk therefrom in the Name of Truth. Such a one is among the manifestations of the Word and the people of the Ark. O ye who drink the choice wine of utterance! Know ye the value of this Day and act as behooveth you.

2 حمد مقدّس از شبه و مثال محبوب بیزوالی را لایق و سزا که بیک کلمهء علیا اهل ملکوت انشاء را بافق اعلی هدایت فرمود و از کأس لقا قسمت عطا نمود آنه هو المقتدر علی ما یشاء بقوله کن فیکون طوبی از برای نفسیکه منقطعاً عن العالم بحر اعظم توجه نمود و باسم حقّ از او آشامید اوست از مظاهر کلمه و اهل سفینه ای شاربان رحیق بیان قدر این یوم را بدانید و بما ینبغی عمل نمائید

3 O Abdul-Husayn! Thy letter was received and the servant in attendance before the Imprisoned One presented it, and thou hast been made to attain unto these sublime words and manifest evidences which have streamed forth from the Supreme Pen. God willing, thou shalt in all conditions be occupied with the remembrance of the Self-Sufficient, the Most High. Praise be to God that thou hast been and art the recipient of the favors of Truth, both in the past and at present, and hast received thy portion from the divine ocean of mercy. Be thou assured that He hath forgiven thee and thy father, and hath sent down for you both that which hath perfumed the heavens and the earth with its fragrance.

3 یا عبدالحسین نامهات رسید و عبد حاضر لدی المسجون عرض نمود و باینکلمات عالیات و بینات باهرات که از قلم اعلی جاری فائز شدی انشاء الله در جمیع احوال بذکر غنی متعال مشغول باشی الحمد لله بعنایت حقّ از قبل و بعد فائز بوده و هستی و از دریای رحمت الهی نصیب برداشتی ان اطمئنّ آنه غفرک و اباک و انزل لکما ما فاح به عرفه بین السموات و الأرضین

4 Convey My greetings to the handmaiden of God and say: Verily, He hath forgiven what is past. Guard thyself in the name of thy Lord in thy remaining days. Verily, thy Lord is the Forgiving, the Merciful. The word of forgiveness hath been sent down for thee from the presence of the All-Merciful. Act according to what thou hast been commanded in the Book of God, the Lord of the worlds. God hath made chastity a crown for the heads of His handmaidens. Blessed is the handmaiden who hath attained unto this mighty station.

4 امة الله را تکبیر برسان و بگو آنه عفا عما سلف ان احفظی نفسک باسم ربّک فیما بقی من ایامک انّ ربّک هو الغفور الرحیم قد نزلت لک کلمه الغفران من لدی الرحمن ان اعملی بما امرت به فی کتاب الله ربّ العالمین انّ الله قد جعل العصمة اکلیلاً لرؤوس امائه طوبی لأمة فازت بهذا المقام العظیم

5 God willing, thou shalt be confirmed through the favors of the Lord of all being in that which is acceptable in His sight. If thou were to offer thanks with a hundred thousand tongues, it would not equal this blessed word which hath been sent down from the heaven of the Divine Will. O Abdul-Husayn! Convey

5 انشاء الله بعنایت مالک امکان مؤید شوی بآنچه نزد حقّ مقبول است بصدهزار لسان اگر شکر نمائی معادله باینکلمهء مبارکه که از سماء مشیت نازل شد ننموده و نخواهد نمود عبدالحسین آنچه از قلم اعلی در بارهء امة الله جاری شد باو برسان و

to the handmaiden of God whatsoever hath streamed forth from the Supreme Pen concerning her, and give her the glad-tidings of God's favor, bounty and mercy. The glory be upon thee and upon her and upon those who have believed in those regions in God, the Single One, the All-Informed.

ADJ.032x

بشارت ده او را بعنایت حق و فضل و رحمت
او البهاء علیک و علیها و علی من آمن فیہناک
باللہ الفرد الخبیر

INBA27:053, BLIB_Or15715.264d

BH03182

To: *Abdu'l-Karim*

Date: 1299 ? [1881-1882]

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

1 هو الشّاهد الخبیر

2 Praise be to God, thou hast emigrated twice in the path of the One Friend and hast attained thy desired goal. This peerless bounty requireth gratitude, and gratitude for it is to remain steadfast in God's Cause and to manifest such deeds and character as would attract the hearts of the heedless and the minds of those who hesitate. Through the grace of the All-Merciful, turn toward Iran with the utmost joy and fragrance. Speak for the sake of God, for a word spoken for His sake is like unto a tree whose fruit will surely appear in the world. Observe outer beauty: if but one ray from the divine name "the Beautiful" is manifested in a person, hearts and minds are seen to be attracted. But by the life of God! The power and might of inner beauty is a thousand times greater and more glorious. Blessed is the soul that hath attained this most exalted station. Whosoever acteth according to and is adorned with goodly deeds, pure words and spiritual qualities - such a one possesseth inner beauty in the sight of God, exalted be His glory. Forget not the divine counsels and preserve the pearls of His love. We make mention in this station of thy father who hath ascended unto God, the Lord of what was and what shall be.

2 الحمد لله دو بار هجرت نمودی در سبیل دوست
یکجا و بآنچه مقصود بود فائز شدی این نعمت
یگانه شکر لازم دارد و شکر او اینست که در
امر الهی ثابت باشی و باعمال و اخلاق ظاهر
شوی که سبب و علت جذب قلوب غافلین و
افتده متوقفین گردد بعنایت رحمن با کمال روح
و ریحان به ایران توجّه نما لله بگو چه که کلمه‌ئی
که لوحه الله گفته شود او بمثابه شجر است و
البته ثمره آن در عالم ظاهر گردد در جمال ظاهر
ملاحظه کن که اگر در شخصی یک تجلّی از
تجلیات اسم جمیل الهی ظاهر شود افتده و قلوب
مجذوب مشاهده گردد لعمرالله قوت و قدرت
جمال باطن هزار بار از آن بیشتر و اعظم تر طوبی
از برای نفسی که باین مقام اعلی فائز شد هر که
باعمال حسنه و کلمه طیبه و اخلاق روحانیّه
عامل و مزین شد او صاحب جمال باطنست نزد
حق جلّ جلاله نصائح الهی را فراموش مکن و
لآلی حبش را محفوظ دار انا تذکر فی هذا المقام
اباک الذی صعد الی الله ربّ ما کان و ما یکون

3 O Muhammad-Qabli-Ibrahim! The Wronged One remembereth thee for having turned to the Most Sublime Horizon and believed in God, the Creator of heaven and the Lord of Names. Verily thy Lord's knowledge encompasseth all things. He is indeed the All-Knowing, the All-Wise. We make mention of thee with that whereby thy remembrance shall

3 یا محمد قبل ابراهیم انّ المظلوم یدکرک بما اقبلت
الی الأفق الأعلی و آمنت باللّٰه فاطر السّماء و
مالک الاسماء ان ربّک احاط علّه الاشیاء انه
لهو المحصى العلیم انا تذکرک بما یتقی به ذکرک ان
اشکر الله بهذا الفضل العظیم قد اقبلت و سمعت

endure. Be thou grateful to God for this mighty favor. Thou didst turn and hear the Call and respond to thy Ancient Lord, at Whose appearance from the heaven of the divine Command all necks bowed low and every mighty one was shaken. The glory shining forth from the horizon of My loving-kindness be upon thee and upon those who have sacrificed their souls in this Straight Path. And praise be to God, the All-Knowing, the All-Wise.

النِّدَاءُ وَاجِبَتْ مَوْلَاكَ الْقَدِيمَ الَّذِي إِذَا أَتَى مِنْ
سَمَاءِ الْأَمْرِ خَضَعَتْ لَهُ الرِّقَابُ وَاضْطَرَبَ كُلُّ
قَوِيٍّ قَدِيرِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ عِنَايَتِي عَلَيْكَ وَ
عَلَى الَّذِينَ انْفَقُوا أَرْوَاحَهُمْ فِي هَذَا الصِّرَاطِ الْمُسْتَقِيمِ
وَالْحَمْدُ لِلَّهِ الْعَلِيمِ الْحَكِيمِ

BLIB_Or15715.287c

BH03263

Date: 1299 ? [1881-1882]

¹ Unto God belongeth the deeds of the sincere ones, those who have been stirred by the Realities of the Sidrat'ul-Muntaha... As to what hath been written — that a certain soul was a believer and for many years a steadfast acceptor of the Truth, yet thereafter, by reason of the ways and words of certain others, hath turned aside — Glorified be God! If, God forbid, and by way of hypothesis alone, all the friends of God were to manifest unseemly conduct, displeasing character, and words devoid of purity, not so much as a speck of dust would thereby fall upon the hem of the Most Holy, the Most Pure Garment. How then could it be that a soul should turn away from the Truth on account of the deeds of others? Hath it not been heard:

¹ اللَّهُ عَمَلِ الْمُخْلِصِينَ الَّذِينَ حَرَكْتَهُمْ حَقِيقَ سِدْرَةِ
الْمُنْتَهَى... وَ إِنْ كُنْ نُوشْتَهُ بُوْدَنْدَ شَخْصِي مُؤْمِنٍ وَ
سَالِحًا مُصَدِّقٍ بُوْدَهُ وَ بَعْدَ بِهِ وَاسِطَةً بَعْضِي أَطْوَارِ
وَ كُفْتَارِ بَعْضِي مُعْرَضِ كُشْتَهُ سُبْحَانَ اللَّهِ إِنْ
نَعُوْذُ بِاللَّهِ وَ بِالْفَرَضِ جَمِيعِ دُوسْتَانِ الْهَى بِهْ أَعْمَالِ
نَاشِائِسْتَهُ وَ اخْلَاقِ غَيْرِ مُرَضِيهِ وَ كَلِمَاتِ غَيْرِ
طَيِّبِهِ ظَاهِرِ شُوْنَدَ بِرِ ذِيْلِ اِقْدَسِ أَطْهَرِ غُبَارِي
وَ اَرَدَ نَهْ چُكُونَهُ مِیْ شُوْدَ اَزْ اَعْمَالِ غَيْرِ شَخْصِي اَزْ
حَقِّ مُعْرَضِ شُوْدَ مَگَرِ نَشْنِيْدِهِ اِیْ:

² Were all the dwellers of creation to turn faithless and denied, Not a particle of dust would settle on the hem of His Majesty's tide.

² گَرِ جَمَلَةُ کَائِنَاتِ کَافِرِ گَرْدَنْدَ بِرِ دَامَنِ
کَبْرِیَاشِ نَشْنِيْدَنْدَ گَرْدَ

³ All the peoples and sects of the earth do, in the greater part of their affairs, act contrary to that which God hath revealed — as ye have seen and heard. And according to the Shi'ih account, forty thousand souls were in attendance upon the Messenger of God — may the spirit of all else be a sacrifice unto Him — at the Farewell Pilgrimage, yet of this vast multitude, seven or eight are said to have remained steadfast and firm; and concerning the rest, that hath been said which ye have heard.

³ جَمِيعِ اَحْزَابِ اَرْضِ دَرِ اَكْثَرِي اَزْ اُمُورِ بَغَيْرِ
مَا اَنْزَلَهُ اللَّهُ عَامِلَنْدَ چِنَانْچِهْ دِيْدَهْ وَ شَنِیْدَهْ اَیْدِ وَ
بِهْ قَوْلِ شِيعَهْ چَهْلِ هَزَارِ نَفَرِ دَرِ حُجَّةِ الْوَدَاعِ خِدْمَتِ
رَسُولِ اللَّهِ رُوحِ مَاسَوَاهِ فِدَاهِ بُوْدَنْدَ وَ اَزْ اِیْنِ جَمْعِ
کَثِیْرِ عَدَدِ هَفْتِ یَا هَشْتِ رَا کُفْتَهْ اَنْدَ ثَابِتِ وَ
رَاسِخِ مَآنْدَنْدَ وَ دَرِ حَقِّ مَآبِقِي کُفْتَهْ اَنْدَ اَنْچِهْ رَا
کِهْ شَنِیْدَهْ اَیْدِ.

⁴ In any case, all are enjoined, in this Manifestation, to fix their gaze upon the very person of the Manifestation Himself, and to be rooted in certitude by that which appeareth from Him and by the Blessed Word: He doeth whatsoever He willeth and

⁴ بَارِي کُلِّ مَأْمُورَنْدَ دَرِ اِیْنِ ظَهْوَرِ بَهْ نَفْسِ ظَهْوَرِ
نَاطِرِ بَاشَنْدَ وَ بِمَا یَظْهَرُ مِنْ عِنْدِهِ وَ بَهْ کَلِمَةِ مُبَارَكِهِ
یَفْعَلُ مَا یَشَاءُ وَ یَحْکُمُ مَا یُرِیْدُ مُؤَقَّنٌ. إِنْ كُنْ نَفْسِي
دَرِ بَحْوَرِ اِیْنِ کَلِمَاتِ تَغْتَسِ نَمَآیْدَ وَ اَزْ اَنْجَمِ سَمَآءِ

ordaineth whatsoever He desireth. If a soul were to immerse itself in the oceans of these words, and to be numbered amongst the stars of the heaven of constancy — as is recorded before God and inscribed in the Divine Book — then if that soul, God forbid, after faith and certitude were to become perturbed, this would be proof that from the very beginning it had not truly comprehended the Cause of God. Let all pray that they may at the very least fix their gaze upon the Word: He is not asked of that which He doeth. The Truth hath never been, nor is He, answerable for the deeds of others or for whatsoever He hath willed or may will. How could it be that a soul would turn away from knowledge on account of the actions of the servants of God? Assuredly, confusion hath overtaken that person, for at times certain ones fall into error. God willing, may such a one be adorned with the raiment of certitude and, whilst yet in this contingent world, be occupied in the mention and praise of the Desire of the worlds — for verily He forgiveth whomsoever He willeth, out of His grace and bounty, and He is the All-Forgiving, the All-Generous....

استقامت عندالله مذکور و در کتاب الهی مسطور
اگر نفسی بعد از ایمان و ایقان نعوذ بالله مضطرب
شود این دلیل بر آن است که از اول امر الهی
را ادراک ننموده دعا نمایند که جمیع اقلاً به کلمه
لایسئل عما یفعل ناظر باشند حق از اعمال غیر و
از آنچه اراده فرموده و یا بفرماید مسئول نبوده و
نیست چگونه می شود نفسی به سبب اعمال عباد
علم اعراض نماید البته بر آن شخص هم مشتبّه
شده چه که گاهی از برای بعضی اشتباه دست
می دهد انشاءالله به طراز ایقان مزین شود و در
امکان به ذکر مقصود عالمیان ناطق و ذاکر آنه یغفر
من یشاء فضلاً من عنده و هو الغفور الکریم ...

MSHR4.310-311x

BH03320

Date: 1299 ? [1881-1882]

- 1 Verily, Faithfulness hath now shone forth in the temple of majesty in the fairest raiment of beauty. It hath addressed all who are on earth and said:
- 2 O concourse of nations! Look upon My comeliness and My charm, upon My light and My radiance, upon My freshness and My tenderness; then render thanks unto Him Who hath created Me, sent Me forth, and made Me to appear in a lucid and resplendent light. Ponder upon My inmost being even as ye have gazed upon My outward form, that ye may come to recognize what mysteries have been concealed within Me and what treasures of the wisdom of your Lord, the All-Knowing, the All-Informed, have been treasured up in My reality.
- 3 Whoso truly knoweth Me shall never part from Me; for through consorting with Me doth man increase in honour and loftiness and height of station. This doth every fair-minded and discerning soul attest.

1 انّ الوفاء قد ظهر فی هیکل الجلال علی احسن
الجمال و خاطب من فی العالم وقال

2 یا ملأ الأمم ان انظروا الی حسنی و جمالی و نوری
واشراقی و طراوی و لطافتی ثم اشکروا من خلقتی
و بعثنی و اظهرنی بنور مبین تفکروا فی باطنی کما
تفرستم فی ظاهری لتعرفوا ما ستر فی من الاسرار
وما کنز فی من کنوز حکمة ربکم العظیم الخبیر

3 من عرفنی لا یفارقنی لانّ بمعاشرتی یزداد المرء
فی عزّه و علوه و ارتفاع مقامه لیشهد بذلك کلّ
منصف بصیر

- 4 O concourse of existence! Within Me there dwelleth a maiden of Paradise, coy, pampered and tender, who hath not advanced a single span save in accordance with the will of God, the All-Powerful, the Almighty. The hand of loving-kindness hath clothed Me in the vesture of beauty and hath manifested Me endowed with bounty, with knowledge and with perfection. Blessed the one who turneth his steps toward Me, draweth nigh unto My very self, decketh himself with the raiment of My knowledge and My virtues, and is illumined with My shining light.
- 5 Should the sun of My beauty shed but a ray upon his city, thou wouldst behold it fallen in awe before her, or laid low upon its very foundations; yet would its rank and station thereby be exalted to such a degree as to render it independent of all other cities. In the days that are Mine thou wouldst indeed behold it among the most flourishing of the kingdoms of the earth – its blessings none can reckon save God, the Reckoner, the All-Knowing.
- 6 And when thou hearest the mention of Faithfulness and its call, then acquaint those who have believed with its advent, its station, and the manifold benefits whereby the lands and habitations of God are enriched through it. Verily, it is the Herald, the All-Informed. Say: Hasten unto it, O people of Baha! It shall profit you in every condition and circumstance; unto this testifieth His guarded, preserved Book.
- 7 O thou who speakest forth the remembrance of thy Lord! By My life, wert that city to attain unto but one ray of its lights and one effulgence of its revelations, sorrow would not have encompassed Me, and the Cause would have stood forth in a station manifest and clear.
- 8 Do thou, then, make mention of the Wronged One amidst all existence with wisdom and with utterance, that perchance they may deal with equity in the Cause of God, the Lord of all the worlds. Glory be upon thee, and upon such as hearken unto thy words in God, the Lord of the Mighty Throne.
- 4 يا ملاء الامكان افى حورية مغنجة مدللة غضة
لم يسير شبر الا من شاء الله القدير قد البستني
يد العناية كسوة الجمال واظهرتني بالفضل والعلم
والكمال هنيئاً لمن قصدني وتقرب بنفسي وتزني
بطراز علمي واخلاقى و تنور بنوري اللبغ
- 5 لو تتجلى شمس جمالى على مدينته خبرته صارعا
ليهاب فلها او خاوية على عروشها يرتفع مقامها
وشأنها على مقام تستغنى عن المدائن كلها وتراها
من اعمر ممالك الأرض فى أيامى لا يحصيها الا
الله المحصى العليم
- 6 وانك اذا سمعت ذكر الوفاء وندائه ان اخبر الذين
آمنوا بظهوره ومقامه وما ينتفع به بلاد الله ودياره
انه هو الخبر العليم ان استبقوا اليه يا اهل البهاء انه
ينفعكم فى كل الأحوال ليشهد بذلك كتابه الحفيظ
- 7 يا ايها الناطق بذكر ربك لعمري لو فازت تلك
المدينة بنور من انوارها و اشراق من تجلياتها ما
أخذتني الأحزان وكان الأمر على مقام مبين
- 8 انك اذكر المظلوم بين الامكان بالحكمة والبيان لعل
يُصنفون فى امر الله رب العالمين البهاء عليك وعلى
الذين يسمعون قولك فى الله رب العرش العظيم

BLIB_Or15696.052c

BH03748

To: Aqa Mirza Taqi

Date: 1299 ? [1881-1882]

- 1 He is the All-Witnessing, the All-Informed 1 هو الشاهد الخبير
- 2 O Taqi! Thou hast attained unto the Kawthar of utterance from the hand of the bounty of thy Lord, the All-Merciful. This is yet another time - give thanks unto thy Lord, the Mighty, the Wondrous. We have made mention of thee in such wise as cannot be equalled by all the books of the world. To this beareth witness the Lord of Eternity, Who speaketh in the Most Great Prison that there is none other God but Me, the Forgiving, the Generous. 2 يا تقيّ قد فزت بكوثر البيان من يد عطاء ربّك الرحمن وهذه مرّة اخرى ان اشكر ربّك العزيز البديع انا ذكرناك بما لا تعادله كتب العالم يشهد بذلك مالک القدم الذي ينطق في السجن الأعظم انه لا اله الا انا الغفور الكريم
- 3 Thou didst hear the Call before, and now hearken unto it at this time. Verily it calleth thee and maketh mention of thee in such wise as shall cause thy name to endure throughout the duration of My most excellent names. Thy Lord is, in truth, the True One, the Trustworthy. 3 قد سمعت النداء من قبل ثم استمعه في هذا الحين انه يناديك و يذكرک بما يبقى به اسمک بدوام اسمائى الحسنی ان ربّک هو الصادق الأمين
- 4 Grieve not at separation, for between thee and Us have intervened the manifestations of hypocrisy who denied the Sun after its dawning and disbelieved in Him Who conversed upon Sinai when His voice was raised from the Ultimate Lote-Tree that there is none other God but He, the Speaker, the All-Seeing. 4 لا تحزن عن الفراق قد حالت بينک وبيننا مظاهر النفاق الذين انكروا الشمس بعد اشراقها و كفروا بمکلم الطور اذ ارتفع ندائه من سدره المنتهى انه لا اله الا هو الناطق البصير
- 5 Preserve thou this Tablet, then read it in the presence of the denizens of the most exalted Paradise. By the life of God! Through it are drawn the hearts of all beings. Thy Lord is, in truth, the Expositor, the All-Knowing. 5 ان احفظ اللوح ثم اقرأه بربات اهل الفردوس الأعلى لعمر الله به تجذب افئدة الوری ان ربّک هو المبين العليم
- 6 Rejoice thou in My remembrance, lay hold on My strong cord, and cling to the hem of thy Lord, the Mighty, the Great. The Observer hath appeared and presented that which thou possessest. We have made mention of thee in such wise as shall solace the eyes of them that are nigh. He verily recordeth for whomsoever desireth the reward of attaining His presence. He is, in truth, the Ruler over whatsoever He willeth. There is none other God but He, the Almighty, the Powerful. 6 ان افرح بذکری و تمسک بعروقی و تشبّث بذیل ربّک العزيز العظيم قد حضر الناظر و عرض ما انت عليه ذکرناک بما تقرّ به عیون المقربين انه يكتب لمن اراد اجر لقائه انه هو الحاكم على ما اراد لا اله الا هو المقتدر القدير
- 7 We have found the fragrance of thy love and have turned toward thee from the precincts of the Prison. Thy Lord is, verily, the Forgiving, the Merciful. 7 انا وجدنا عرف حبّک توجّهنا اليک من شطر السجن ان ربّک هو الغفور الرحيم
- 8 When thou hast attained unto My Tablet and recognized the fragrance of Mine utterance, say: Praise be unto Thee, O Lord of eternity and the Imprisoned One amidst the nations! I beseech Thee by the ocean of Thy patience and the mountain of 8 انک اذا فزت بلوحي و عرفت عرف بياني قل لك الحمد يا مالک القدم و المسجون بين الأمم اسئلك بجر صبرک و جبل اصطبارک

Thy steadfastness and the sun of Thy favors to ordain for me from Thy Most Exalted Pen the good of this world and of the world to come. Thou art, verily, the Lord of the Throne and of the dust, and in Thy grasp is the control of names, and in Thy right hand are the reins of all things. There is none other God but Thee, the Mighty, the Beautiful.

و شمس عنایتک بأن تقدّر لی من قلبک الأعلى
خیر الآخرة و الأولى انک انت مالک العرش
والثرى و فی قبضتک زمام الأسماء و فی یمینک
ازمة الأشياء لا اله الا انت العزيز الجمیل

INBA18:015, BLIB_Or15713.128

BH03596

Date: 1299 ? [1881-1882]

To be typed.

BLIB_Or15727b.315a

BH03807

To: Baha'is of Manshad

Date: 1299 ? [1881-1882]

O loved ones of God in Manshad! In My Name, the Hearer, the Answerer!

This Wronged One, on this blessed night of Ramadan, makes mention of the loved ones of the All-Merciful with wondrous praise and glorification. All things give you glad tidings of divine favor and the infinite outpourings of the Lord. Praise be to God that you have attained to that which the Truth Himself has borne. For four months this Wronged One was afflicted in the Land of Ta with imprisonment, chains, fetters and the taunts of enemies. Yet since it was in the path of the Beloved of the worlds, such joy and gladness took hold as cannot be described.

O loved ones of the All-Merciful! God, exalted be His glory, has been with you in all conditions. Whatever befell you has been recorded by the Most Exalted Pen in God's Book. Soon shall you witness that which has been ordained specially for His loved ones. Strive that no word proceed from you that

احباء الله فی منشاد بسمی السامع المجیب

این مظلوم در این شب مبارک رمضان احبای
رحمن را بدایع ذکر و ثنا ذکر مینماید جمیع اشیاء
بشارت میدهند شما را بعنایت الهی و فیوضات
نامتناهی ربانی الحمد لله فائز شدید بآنچه که نفس
حق آنرا حمل نموده مدّت چهار شهر این مظلوم
در ارض طا بحبس و سلاسل و غل و شماتت
اعدا مبتلا و لکن چون در سبیل محبوب عالمیان
وارد شد بشأنی فرح و سرور اخذ نمود که ذکر
آن ممکن نه

یا احباء الرحمن حقّ جلّ جلاله در جمیع احوال
با شما بوده آنچه بر شما وارد شد ذکر آن در
کتاب الهی از قلم اعلی جاری زود است مشاهده
مینمائید آنچه را که مخصوص اولیا مقدّر شده
جهد نمائید تا از شما کلمهائی که سبب منع

would prevent the outpourings. Preserve your stations through the Name of God, exalted be His glory. By the Kingdom of Utterance, great profit lies with you. God is awake and aware. Neither slumber nor sleep overtaketh Him. He heareth and seeth, and He is the All-Knowing, the All-Informed. That which befell you - its stations are a treasure from you stored in the treasury of the one true Goal, and He is trustworthy and hath ever loved and loveth trustworthiness. Rejoice in what the Tongue of Grandeur hath given you glad tidings of at this moment, and say: Praise be to God, the Lord of the worlds. Glory be upon you, upon your first and your last, upon those with you, those who aided you, and those who heard and responded to you. Verily He is the Single, the One, the All-Seeing, the Hearer, the Compassionate, the Generous.

فیوضات باشد ظاهر نشود مراتب خود را باسم
حق جلّ جلاله حفظ نمائید

قسم بملکوت بیان ریح عظیم با شماسست حقّ بیدار
و آگاهست لا تأخذه سنة و لا نوم یسمع و یری
و هو العلیم الخیر آنچه بر شما وارد شد مقامات آن
کنزست از شما در خزانه مقصود یگا و او امین
است و امانت را بسیار دوست داشته و میدارد
ان افرحوا بما بشرکم به لسان العظمة فی هذا الحین
و قولوا الحمد لله ربّ العالمین البهاء علیکم و علی
اولکم و آخرکم و من معکم و من اعانکم و من
سمع و اجابکم انه هو الفرد الواحد البصیر السامع
المشفق الکریم

BLIB_Or15730.090c, SFI07.015b

BH03904

To: Mustafa, in Tabriz

Date: 1299 ? [1881-1882]

In the Name of Him by Whose fragrance the garment was perfumed and the mountains were moved! This is a Book sent down from the Wronged One to him who hath been named Mustafa in the Kingdom of Names, that it may draw him to a station wherein he will arise and say with wisdom and utterance: "The All-Merciful hath come with a sovereignty that neither thousands can prevent nor ranks can weaken. He summoneth the world unto the Most Great Name, whereby affairs have been transformed and religions have been shaken."

O thou who art mentioned by My Pen! Arise to make mention of Me and to praise Me amongst My servants, and make known to them My Cause and My Path. Then impart unto them My Word whereby the Rock hath cried out and the foundations have trembled. Say: O heedless ones! By God, He hath come at Whose advent hearts were troubled and through Whom the fragrance of the All-Merciful was wafted throughout all lands. Say: Beware lest what ye possess prevent you from that which is with God. Cast away vain imaginings and hold fast unto the cord of the care of your Lord, the Mighty, the All-Knowing. This is a Day whereon neither the ornaments of the earth nor its hosts and arts shall profit you. Fear God and

بسمی الذی به تصوّعت نفحات القميص و
مرّت الجبال کاب نزل من لدی المظلوم الی من
سمی بمصطفی فی ملکوت الاسماء لیجذبه الی
مقام یقوم ویقول بالحکمة و البیان قد اتی الرحمن
بسلطان لا تمنعه الالوف و لا تضعفه الصفوف
یدع العالم الی الاسم الأعظم الذی به انقلبت
الأمر و تزعزعت الأديان

یا ایها المذكور من قلبی قم علی ذکرى و ثنائی
بین عبادى و عرفهم امرى و سبیلى ثم الق علیهم
کلمتى الّتی بها صاحت الصخرة و تزلزلت الأركان
قل یا ملأ الغافلین تالله قد اتی من اضطربت
منه القلوب و فاحت به نفحة الرحمن فی البلدان
قل ایّاکم ان یمنعکم ما عندکم عما عند الله ضعوا
الأوهام و تمسکوا بعروة عناية ربکم العزیز العلام
هذا یوم لا تنفعکم زخارف الأرض و لا جنودها
و فنونها اتقوا الله و لا تتبعوا کلّ فاجر محتال اذا
اتى الوعد و انار مشرق الظهور اعرض عنه العلماء

follow not every wicked deceiver. When the promise came to pass and the Dayspring of Manifestation shone forth, the divines turned away from Him until they pronounced judgment with such tyranny as caused the Concourse on High to lament, and behind them every discerning knower.

We have revealed the Cause and shown the servants Our most exalted horizon and guided them to the straight path. Confine thy affairs to making mention of Me among My creatures with the wisdom We have sent down in the Book. Thus have We illumined the horizons of utterance with the light of knowledge. Blessed is he who hath recognized, and woe unto every heedless doubter. Convey My glorification to My loved ones who have cast the world behind them in this Cause whereby feet have slipped. The glory shining from the horizon of My loving-kindness be upon thee and upon him who hath turned unto God in his final return.

الى ان افتوا بظلم ناح به الملائ الأعلى و عن ورائهم
كل عارف بصار

انا اظهرنا الامر و ارينا العباد افق الأعلى و
هديناهم الى سوى الصراط ان اقتصر امورك على
ذكرى بين خلقي بالحكمة التي انزلناها في الكتاب
كذلك نورنا آفاق البيان بنور العرفان طوبى لمن
عرف و ويل لكل غافل مرتاب

كبر من قبلي على احبتي الذين نبذوا العالم في هذا
الامر الذي به زلت الأقدام البهائم المشرق من افق
عنايتي عليك و على من اقبل الى الله في المآب

INBA41:009,

BLIB_Or15713.143a,

BLIB_Or15715.275a

BH03857

To: Javad

Date: 1299 ? [1881-1882]

- 1 In the Name of our Lord, the Most Mighty, the Most Ancient, the Most Exalted, the Most Glorious!
- 2 This servant submits to your honor that the letter of his holiness Afnan 92 [Muhammad], upon him be all the most glorious Baha, which you gave to this servant was read. And it so happened that at that very moment it was presented to the Most Holy Court, and the Sun of loving-kindness rose and shone forth in relation to him, and the Tongue of Grace spoke this most exalted Word - His word, exalted be His majesty: "We verily magnify the one who teaches My Cause and My Afnans who have attained unto My days and have arisen to serve My Cause. These are servants whom We have preferred above Our servants and Our creation, and We have written for them from the Supreme Pen in the Crimson Book a station which was in truth exalted, and We have related them to My Self and made them branches of My Tree. To this beareth witness My Self, the Truth, and behind it My Book which was from the horizon of the Cause visible." Should anyone reflect upon that which hath been bestowed upon them, they would declare "this is

1 بسم ربنا الأعزّ الأقدم العليّ الأبهى

2 عرض اينفاني خدمت جنابعالى آنكه دستخط
آقاى حضرت افنان ٩٢ [محمد] عليه منكل بهاء
ابهاه باين بنده داديد قرائت شد و همچو اتفاق
افتاد كه در همان حين بساحت اقدس فائز و
عرض شد و آفتاب عنايت نسبت بايشان لائح و
مشرق و لسان فضل باييكلمه عليا ناطق قوله جل
اجلاله انا نكبر على مبلغ امرى و افنانى الذين
فازوا بأيامى و قاموا على خدمة امرى اولئك
عباد فضلناهم على عبادى و خلقي و كتبنا لهم
من القلم الأعلى فى الصحيفة الحمراء مقاماً كان
بالحق علياً و نسبناهم الى نفسى و جعلناهم افناناً
لسدرتى بذلك شهدت نفسى الحق و عن ورائها
كلامي الذي كان من افق الامر مشهوداً اگر نفسى
تفكر نمايد در آنچه بر ايشان عطا شده بكلمه مباركه

naught but a great bounty and a noble station.” His honor Muhammad, one of My Afnans, upon him be My glory, is engaged in serving the Cause. God willing, may he ever be assisted. “We verily assisted him before and manifested through him that which caused the fragrance of detachment to be diffused throughout creation. Thus hath spoken the Pen in this station which was through justice raised up.”

- 3 O Javad! The servant who is present hath presented his letter before the Wronged One. We have heard and answered. Verily thy Lord was ever-hearing, ever-answering. Give him the glad-tidings of that which hath been sent down for him from the prison, that he may rejoice in that which was from the heaven of revelation sent down. Glory be upon him and upon them and upon whosoever was steadfast in the Cause.

- 4 The sweet fragrances of divine grace and mercy have ever wafted in relation to the honored Afnans, upon them be all the most glorious Baha. God willing, may all...

ان هذا الا فضل عظيم و مقام كريم ناطق گردد جناب محمد من افنانى عليه بهائى بر خدمت امر قائمند انشاء الله هميشه موفق باشند انا ايدناه من قبل و اظهارنا منه ما تضرع به عرف الانقطاع فى الابداع كذلك نطق القلم فى هذا المقام الذى كان بالعدل مرفوعا

3 يا جواد قد حضر العبد الحاضر بكتابه و عرضه لدى المظلوم سمعنا و اجبنا ان ربك كان سميعاً مجيباً بشره بما نزل له من شطر السجن ليفرح بما كان من سماء الوحي منزولاً اليه عليه و عليهم و على من كان على الامر مستقيماً انتهى

4 نفحات فضل و رحمت الهى نسبت بحضورات افنان عليهم من كل بهاء اباه هميشه متضرع انشاء الله جميع بما [...]

BLIB_Or15704.066

BH03960

To: *Nimatullah*

Date: 1299 ? [1881-1882]

- 1 In the name of Him Who walketh and speaketh in the Prison
- 2 O Ni'matu'llah! Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God - exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function. The senses of hearing, of the heart, and the like, are similarly to be reckoned among the gifts with which the human body is endowed. Immeasurably

1 بسم من يمشى و ينطق فى السجن

2 يا نعمت الله از براى نعمت مراتب لانهايه بوده و خواهد بود در كتاب پروردگار تو و پروردگار عالميان اول نعمتى كه بهيكل انسانى عنايت شد خرد بوده و هست و مقصود از او عرفان حق جل جلاله بوده اوست مدرک و اوست هادى و اوست مبين و در رتبه ثانيه بصر است چه كه آگاهى عقل از گواهى بصر بوده و خواهد بود و همچنين سمع و فؤاد و ساير نعمتها كه در هيكل انسانى ظاهر و مشهود است تعالى تعالى قادري كه اين قوى را در شخص انسانى خلق فرمود و ظاهر ساخت

exalted is the Almighty Who hath created these powers, and revealed them in the body of man.

- 3 Every one of these gifts is an undoubted evidence of the majesty, the power, the ascendancy, the all-embracing knowledge of the one true God - exalted be His glory. Consider the sense of touch. Witness how its power hath spread itself over the entire human body. Whereas the faculties of sight and of hearing are each localized in a particular center, the sense of touch embraceth the whole human frame. Glorified be His power, magnified be His sovereignty! These gifts are inherent in man himself. That which is preeminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy, the proof of His most loving providence, the symbol of His most perfect grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day.

- 4 Render thanks unto thy Lord for having vouchsafed unto thee so great a bounty. Lift up thy voice and say: All praise be to Thee, O Thou, the Desire of every understanding heart!

BSW#04.07x, GWB#095

3 در هر کدام آثار عظمت و قدرت و قوت و احاطه حق جلّ جلاله ظاهر و مشهود است در قوه لامسه تفکر نما که جمیع بدن را احاطه نموده و مقرر سمع و بصر واحد و مقرر او تمام بدن جلّت عظمت و کبر سلطانه این در مقام انسان ذکر شد و لکن نعمت کلیّه حقیقیّه الهیه نفس ظهور است که جمیع نعمتهای ظاهره و باطنه طائف حول اوست در حقیقت اولیه مائده سمائیّه او بوده و خواهد بود اوست بخت اعظم و برهان اقوم و نعمت اتم و رحمت اسبق و عنایت اکمل و فضل اکبر هر نفسی الیوم اقبال نمود او بنعمت الهی فائز است

4 ان اشکر ربّک بهذا الفضل العظیم و قلّ لک الحمد یا مقصود العارفین البهّاء علی اّیک و علیک و علی کلّ موقن مستقیم

BLIB_Or15715.244b, GWBP#095
p.127, AQA5#037 p.051, UAB.033ax,
AKHA_121BE #11-12 p.a, ANDA#58
p.03

BH04047

To: *Haji Siyyid Muhammad Taqi, in Dahaj*

Date: 1299 ? [1881-1882]

He is the All-Explaining, the All-Wise

The Wronged One testifeth that there is none other God but Him, and He Who speaketh is indeed the One mentioned in the Books, the Scriptures and the Tablets. Through Him knowledge hath appeared before the faces of the world and the Sun of Understanding hath shone forth from the horizon of this

هو المبین الحکیم

قد شهد المظلوم أنّه لا اله الا هو و الذی ینطق أنّه هو المذكور فی الکتب و الزّبر و الألواح به ظهر العلم امام وجوه العالم و اشرقت شمس العرفان من

Heaven which was named the Most Great Prison in My perspicuous Book. We have manifested the Cause when the heedless entered into this mighty Stronghold. O peoples of the earth! By God, that which was hidden from all eyes and inscribed in God's Books, the Lord of all worlds, hath appeared. Beware lest human conditions prevent you from the Possessor of Destiny Who proclaimeth: "There is none other God but I, the Most High, the Most Great." The standard of Islam hath been reversed and its throne demolished by what the hands of the heedless have wrought - they who broke God's Covenant and Testament and cast aside what was sent down from His mighty and wondrous Kingdom. Fear God and follow not your desires. Follow ye the straight path of God. Say: O concourse of divines! Fear ye the Lord of Names. He hath come with the truth with a sovereignty that hath conquered all who are in the heavens and earth. Through your oppression the Apostle hath lamented in the Most Exalted Paradise, and the Spirit in the Supreme Kingdom, and the Wronged One in this noble station. We summoned them to the Living Waters but they issued a decree against Us. Lo! They are among the most lost. From the Pen of God, the Lord of this luminous Day: O thou who gazest toward My horizon, hearken unto My call. We have remembered thee in a Tablet whereby the Supreme Concourse and the dwellers of this glorious and mighty Scene are blessed. Glory be upon thee and upon those who have cast away the world, turning unto the Lord of Eternity Who hath appeared with the truth and spoken amongst the nations that which hath caused the limbs of those who denied God, the Almighty, the Powerful, to quake.

افق هذه السماء التي سميت بالسجن الأعظم في كتابي المبين

أنا اظهرنا الأمر اذا دخلنا الغافلون في هذا الحصن المتين يا ملأ الأرض تالله قد ظهر ما كان مستوراً عن الأبصار و مسطوراً في كتب الله رب العالمين أياكم ان تمنعكم شئون البشر عن مالک القدر الذي ينطق انه لا اله الا انا العلي العظيم قد نكس علم الاسلام و ثل عرشه بما اكتسبت ايدي الغافلين الذين نقضوا عهد الله و ميثاقه و نبذوا ما نزل من ملكوته العزيز البديع خافوا الله و لا يتبعوا هواهم ان اتبعوا صراط الله المستقيم قل يا معشر العلماء اتقوا مالک الأسماء انه اتى بالحق بسلطان غلب من في السموات و الأرضين بظلمكم ناح الرسول في الجنة العليا و الروح في ملكوت الأعلى و المظلوم في هذا المقام الكريم أنا دعوناهم الى كوثر الحيوان و هم افتوا علينا الا انهم من الأخسرين من قلم الله مالک هذا اليوم المنير أنك يا أيها الناظر الى افقي ان استمع ندائي أنا ذكرناك بلوح يستبرك به الملأ الأعلى و اهل هذا المنظر العزيز المنيع البهاء عليك و على الذين نبذوا العالم مقبلين الى مالک القدم الذي ظهر بالحق و نطق بين الأمم بما ارتعدت به فرائص الذين كفروا بالله المقتدر القدير

BLIB_Or15713.140, BLIB_Or15715.245c

BH04122

To: Mirza Mihdi son of the martyr, in Kashan

Date: 1299 ? [1881-1882]

¹ He is the All-Knowing Witness.

¹ هو الشاهد العليم

² O Mihdi! Blessed is thy father who migrated from his home in his longing to attain the presence of God and appeared before the Throne when the Cause was veiled in manifest obscurity. He drank from the Kawthar of reunion before its manifestation and attained to the Hidden Mystery before its revelation. To

² يا مهدى طوبى لأبيك الذي هاجر من دياره شوقاً للقاء الله و حضر تلقاء العرش اذ كان الأمر في حجاب مبين شرب كوثر الوصال قبل ظهوره و فاز بالغيب المكنون قبل اظهاره يشهد بذلك من

this testifieth He with Whom is a mighty Book. He was with Me for numbered days in the prison of Mim. Thus doth his Ancient Lord make mention of him - He Who proclaimeth from the heart of the world: "There is none other God but Me, the One, the All-Informed."

- 3 He is among those who were martyred in the path of God and who drank the cup of nearness and good-pleasure from the hand of the bounty of his Lord, the Generous. Blessed is he, again blessed is he, and blessed are they who visit him, even as the Tongue of Grandeur hath spoken in His mighty prison. The glory shining forth from the horizon of My loving-kindness be upon thee and upon the Sacrifice who ascended unto God, the Lord of all worlds. We have remembered him with that which surpasseth all that the people possess, and We remember him as a token of Our grace, for verily I am the Forgiving, the Merciful.

- 4 O Mihdi! We have heard thy call and have answered thee with this Tablet that thou mayest rejoice and be of the thankful. Say: Praise be to Thee, O my God, for having remembered me while I was among the heedless. I beseech Thee to assist me in Thy remembrance and praise and in that which Thou hast revealed in Thy perspicuous Book. And I beseech Thee to forgive me and my father and my uncle, and to remit our sins through Thy grace and generosity, O Thou through Whose Name the ocean of forgiveness surgeth in all creation, and the fragrance of generosity wafteth among the worlds, and the sweet savors of bounty are diffused throughout existence. Verily Thou art the Possessor of the hidden and the manifest. There is none other God but Thee, the Almighty, the Exalted, the All-Knowing, the All-Wise.

عنده كتاب عظيم قد كان معي في السجن أياماً
معدودات في ارض الميم كذلك يذكره مولاه
القديم الذي ينطق في قطب العالم انه لا اله الا انا
الفرد الخبير

3 انه ممن استشهد في سبيل الله و شرب كأس
القرب و الرضاء من يد عناية ربه الكريم طوبى
له ثم طوبى له وللذين يزورونه بما نطق به لسان
الكبرياء في سجنه العظيم البهاء المشرق من افق
عنايتي عليك وعلى الذبيح الذي صعد الى الله
رب العالمين انا ذكرناه بما لا يعادله ما عند الناس
ونذكره فضلاً من عندنا وانا الغفور الرحيم

4 يا مهدى قد سمعنا ندائك اجبتك بهذا اللوح
لتفرح وتكون من الشاكرين قل لك الحمد يا الهى
بما ذكرتنى اذ كنت بين ايدى الغافلين اسئلك
بأن تؤيدنى على ذكرك و ثنائك و ما انزلته في
كتابك المبين و اسئلك بأن تغفر لى و لأبى و
عمى و تكفر عنا سيئاتنا بفضلك و جودك يا
من باسمك ماج بحر الغفران فى الامكان و هاج
عرف الكرم بين العالم و فاحت نفحة الجود لمن
فى الوجود انك انت مالک الغيب و الشهود لا
اله الا انت المقتدر المتعالى العليم الحكيم

BLIB_Or15713.155

BH04211

To: *Abdu'l-Vahhab, in Bushruih*

Date: 1299 ? [1881-1882]

- 1 To 'Abdu'l-Wahhab, son of him who ascended to the Supreme Companion - He is the All-Knowing Witness
- 2 A mention from Us to one who heard the Call and turned to the Supreme Horizon - the station wherein the Lote Tree of the

1 جناب عبدالوهاب ابن من صعد الى الرفيق
الأعلى هو الشاهد العليم

Uttermost End speaks forth from the luminous spot: "Verily there is no God but Me, the All-Hearing, the All-Seeing."

2 ذكر من لدنا لمن سمع النداء و اقبل الى الأفق
الأعلى المقام الذي فيه تنطق سدره المنتهى على
البقعة التوراء انه لا اله الا انا السامع البصير

- 3 We mentioned thee before and mention thee at this time. Be thou thankful and say: "Praise be unto Thee, O Thou Wronged One, the All-Mentioned, and glory be unto Thee, O Thou Rememberer, the All-Knowing." I testify that Thou didst arise with the Cause and didst manifest that which was hidden from time immemorial and treasured within Thy knowledge. Verily Thou art the Mighty, the Powerful.

3 قد ذكرناك من قبل و نذكرك في هذا الحين ان
اشكر و قل لك الحمد يا ايها المظلوم المذكور و
لك الثناء يا ايها الذّاكر العليم اشهد انك قتت على
الأمر و اظهرت ما كان مكنوناً في ازل الآزال
و مخزوناً في عليك انت المقتدر القدير

- 4 Know thou the value of this Book. Nothing thou hast heard or seen can equal it - to this testifieth every fair-minded and informed one. The fragrance of utterance hath been diffused throughout all possibility. Exalted is the All-Merciful Who hath appeared and made manifest His straight Path.

4 ان اعرف قدر هذا الكتاب انه لا يعادله ما سمعت
و رأيت يشهد بذلك كلّ منصف خبير قد تضوّع
عرف البيان في الامكان تعالى الرحمن الذي ظهر
و اظهر صراطه المستقيم

- 5 We make mention of thy father who drank the choice wine from the hand of My bounty and soared in My atmosphere and acknowledged that which My tongue acknowledged and confessed that which My Pen proclaimed, and attained unto the Supreme Companion when he sought the most exalted Summit - the station which none save God, the Mighty, the Wise, hath understood. I testify that he heard the Call and responded to the Lord of all beings and turned to the Face after the passing of all things. Blessed is the tongue that uttered his remembrance and the soul that turned unto him, pure for the sake of its Lord, the Compassionate, the Generous.

5 انا نذكر اباك الذي شرب الرّحيق من يد عطائي
و طار فيهنائي و اعترف بما اعترف به لسانى و
اقر بما نطق به قلبى و فاز بالرفيق الأعلى اذ قصد
الدّروة العليا المقام الذي ما اطلع به الا الله العزيز
الحكيم اشهد انه سمع النداء و اجاب مولى الورى
و اقبل الى الوجه بعد فناء الأشياء طوبى للسان
نطق بذكره و لنفس توجهت اليه خالصة لوجه
ربها المشفق الكريم

- 6 O thou who art mentioned! Rejoice in what hath been sent down unto thee, then beseech thy Lord to strengthen thee in that which will cause thy remembrance to endure through the eternity of His most beautiful names. Verily He is the Forgiving, the Merciful. Glory be upon thee and upon him who hath attained unto this mighty station.

6 انك يا ايها المذكور ان افرح بما نزل لك ثمّ
ادع ربك ليؤيدك على ما يبقى به ذكرك بدوام
اسمائى الحسنى انه هو الغفور الرّحيم البهاء عليك
و على من فاز بهذا المقام العظيم

BLIB_Or15713.165

BH04339*To: Muhammad Radi, in Ishtihard**Date: 1299 ? [1881-1882]*

1 In the name of the Everlasting Seer!

1 بنام بیننده پاینده

2 O Razi! May you be illumined by the effulgences of the Sun of Truth, speaking in remembrance of the one true Friend, steadfast in His love and firm in His Cause. If you are poor, the All-Sufficient is with you.

2 یا رضی انشاءالله از تجلیات انوار آفتاب حقیقت منور باشی و بذکر دوست یگنا ناطق و بر حبش ثابت و بر امرش قائم اگر فقیری غنی با تو است

3 When this Wronged One was beneath chains and fetters in the Land of Ta, two days passed during which nothing touched His lips and He possessed not a single coin. At that time He was the Most Affluent of all the world - one whose wealth was attained from the utmost degree of poverty, and who was not saddened or ashamed by abasement and worldly disgrace in the path of the Lord of all being. He was and is with you - grieve not.

3 وقتیکه اینمظلوم در زیر غل و زنجیر در ارض طا بود در حالتیکه دو روز بر او گذشت و چیزی بلب نرسید و دیناری با او نبود در آنچین اغنی العالم بوده کسیکه غنای او از منتهی درجه فقر حاصل و از ذلت و ننگ عالم در سبیل امر مالک قدم دلتنگ و نجل نه با تو بوده و هست

4 After sorrow comes joy; be not downcast, for boundless relief follows. In this very world countless doors exist - God willing, they shall be opened by the finger of will, and new worlds shall be witnessed in this world. He loved and loves poverty, and sits and communes with it.

4 غم مخور سرورها از پی دلتنگ مباش فرج یمتها از عقب در نفس این عالم ابواب لا تحصی موجود انشاءالله باصبع اراده بگشاید و عوالم جدیده در این عالم مشاهده گردد او فقر را دوست داشته و دارد و با او مجالس و مؤانس

5 If thou sittest upon dust, grieve not - the Lord of the Throne is with thee. If thou art hungry, be not sorrowful - the place of heavenly food beholds thee. If thy night is without light, be not downcast - the Dawning-Place of light is present.

5 اگر بر تراب جالسی غم مخور مالک عرش با تو است اگر گرسنهئی محزون مباش منزل مائده بتو ناظر اگر شب بی چراغی دلتنگ مشو مطلع نور حاضر

6 Verily, I commune with every poor one, sit with every lowly one, turn toward every oppressed one, and behold every grief-stricken one. The sweetness and delight of the utterance of the All-Merciful transforms and removes the bitterness of this mortal world. Blessed is he who has found the fragrance of My utterance and has held fast with patience to My straight path. Praise be to God, the Lord of all worlds.

6 ائی اوانس مع کل فقیر و اقع مع کل مسکین و اتوجه الی کل مظلوم و انظر کل مکروب لذت بیان رحمن و حلاوت آن تلخیهای دنیای فانیه را مبدل فرماید و زایل نماید طوبی لمن وجد عرف بیانی و تمسک بالصبر فی سبیلی المستقیم الحمد لله رب العالمین

ADMS#071

BLIB_Or15715.271a, MAS4.095b,
ASAT1.137x, PYB#245 p.03, ANDA#62
p.01, ANDA#60 p.03, QUM.035-036,
YQAZ.130

BH04278

To: Mirza 'Ali Rida, in Kirman

Date: 1299 ? [1881-1882]

- 1 In My Name, the One Who Rules over what was and what will be. 1 بِسْمِ الْمَهِيْمِنِ عَلَى مَا كَانَ وَمَا يَكُونُ
- 2 This is a Book which testifies before the world to that which the Lord of Nations testified before the creation of earth and heaven - that there is no God but Him, the Mighty, the All-Bountiful. We have heard thy call time and again, and have answered thee as a favor from Us. Verily thy Lord is the Compassionate, the Self-Sufficient, the Most High. 2 كِتَابٌ يَشْهَدُ بَيْنَ الْعَالَمِ بِمَا شَهِدَ مَالِكُ الْأُمَمِ قَبْلَ خَلْقِ الْأَرْضِ وَالسَّمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْفَضَالُ قَدْ سَمِعْنَا نِدَائَكَ مَرَّةً بَعْدَ مَرَّةٍ وَاجْتَنَّاكَ فَضلاً مِنْ عِنْدِنَا إِنَّ رَبَّكَ لَهُوَ الْمَشْفِقُ الْغَنِيُّ الْمُتَعَالِ
- 3 The ocean of utterance surged when stirred by the fragrance of thy love. Thus was the matter decreed, that thou mightest give thanks unto thy Lord, the Goal of all return. He who was named Muhammad came before the Wronged One in the Most Great Prison with thy letter, from which We found the fragrance of thy sincerity to God, the Lord of Lords. We sent with him that from which the sincere ones will perceive the fragrances of the garment from this Spot which God, the Lord of all directions, hath made. Then the servant who is present came with thy other letter and presented it before the Wronged One, and this Tablet was revealed for thee which speaketh the truth throughout ages and centuries. 3 قَدْ مَاجَ بَحْرُ الْبَيَانِ إِذْ هَاجَ عَرَفَ حَبِّكَ كَذَلِكَ قَضَى الْأَمْرَ لِتَشْكُرَ رَبَّكَ مَالِكُ الْمَأْتَبِ قَدْ حَضَرَ مِنْ سَمِيِّي مُحَمَّدٌ لَدَى الْمَظْلُومِ فِي السَّجْنِ الْأَعْظَمِ بِكَتَابِكَ الَّذِي وَجَدْنَا مِنْهُ عَرَفَ خُلُوصِكَ لِلَّهِ رَبِّ الْأَرْبَابِ وَأَرْسَلْنَا بِيَدِهِ مَا يَجِدُ مِنْهُ الْمُخْلِصُونَ نَفَحَاتِ الْقَمِيصِ مِنْ هَذَا الشَّطْرِ الَّذِي جَعَلَهُ اللَّهُ مَالِكِ الْأَشْطَارِ ثُمَّ حَضَرَ الْعَبْدُ الْحَاضِرُ بِكَتَابِكَ الْآخِرِ وَعَرَضَهُ لَدَى الْمَظْلُومِ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الَّذِي يَنْطَلِقُ بِالْحَقِّ فِي الْقُرُونِ وَالْأَعْصَارِ
- 4 Blessed art thou for having turned to My horizon, heard My call, spoken My praise, and arisen to serve My Cause whereby the mountains were shaken. We have accepted what thou didst in the prison. Give thanks unto God for this most great favor. Verily thy Lord is the Mighty, the All-Knowing. Be thou assured of God's grace and mercy, then strive that there may appear from thee that which shall endure throughout the eternity of My most beautiful Names. Thy Lord verily aideth whom He willeth through a command from Him, and He is the Powerful over what will be and what hath been. The Glory shining from the horizon of grace be upon thee and upon those who have attained unto what they were promised in the Books, the Psalms and the Tablets. 4 طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى افْتَقَى وَ سَمِعْتَ نِدَائِي وَ نَطَقْتَ بَشَائِي وَ قَتَّ عَلَى خِدْمَةِ أَمْرِي الَّذِي بِهِ تَزَعَزَعَتِ الْجِبَالُ أَنَا قَبْلُنَا مَا عَمَلْتَهُ فِي السَّجْنِ إِنَّ أَحْمَدَ اللَّهِ بِهَذَا الْفَضْلِ الْأَعْظَمِ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الْعَلَامُ إِنَّ أَطْمَنَ فَضْلِ اللَّهِ وَ رَحْمَتِهِ ثُمَّ أَجْهَدُ لِيُظْهَرَ مِنْكَ مَا يَبْقَى بِدَوَامِ اسْمَائِي الْحُسْنَى إِنَّ رَبَّكَ يُؤَيِّدُ مَنْ يَشَاءُ أَمْرًا مِنْ عِنْدِهِ وَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَكُونُ وَ مَا قَدْ كَانَ الْبَهَاءُ اللَّائِحُ مِنْ أَفْقِ الْفَضْلِ عَلَيْكَ وَ عَلَى الَّذِينَ فَازُوا بِمَا وَعَدُوا بِهِ فِي الْكُتُبِ وَ الزَّبَرِ وَ الْأَلْوَابِ

BLIB_Or15715.255d

BH04132*To: Ahmad Effendi, in Syria**Date: 1299 ? [1881-1882]*

He is God, exalted be His glory, the Grandeur and the Power
 Praise be to God Who hath revealed that which was hidden and manifested that which was treasured through the mystery of His Name, the Enchanting, which were it to be cast upon the mountains they would crumble, and upon the earth it would quake, and upon the heaven it would split, and upon the souls they would tremble, and upon the hearts they would be troubled, except for those preserved by the hand of might and power. He is, verily, the Mighty, the Unconstrained. And the essence of peace and the mystery of blessings be upon Him Who told of the Ancient Being in the world, through Whom were manifested God's most beautiful names and His most exalted words and His most great attributes, and through Whom emerged God's commandments and His laws and His sovereignty and His will, and upon His family and companions through whom the world attained to the Kawthar of knowledge and utterance and the choice wine of wisdom and exposition, and through whom were brightened the eyes of the people of divine unity and the fragrance of the garment was diffused among the people of truth. And then, this evanescent servant hath attained unto your letter, from which every fair-minded one perceiveth the fragrance of love and affection and the sweet savors of nearness and unity. When I read it and understood it, I sought audience and presented it, whereupon He - may my spirit be a sacrifice for Him - said: "Nothing will benefit him except persistence in what He hath intended for him, that he should hold fast to his occupation, placing his trust in God, the Lord of creation." The Truth beareth witness, and the fair-minded among creation, that whenever your letter reacheth this servant, joy and gladness seize him in every way and in every place. We beseech God to assist you and aid you and preserve you and grant you the best of what lieth with Him. Verily, He is the Judge, the Ruler, the Hearer, the Answerer.

هو الله تعالى شأنه العظمة والاقْتدار
 الحمد لله الذي أظهر المكنون و أبرز المخزون بسرّ
 اسمه المفتون الذي لو يلقي على الجبال تتزعزع و
 على الأرض تنزلزل و على السماء تنفطر و على
 النفوس تمشعر و على القلوب تضطرب إلا من
 حفظته يد القدرة و الاقْتدار أنه هو العزيز المختار
 و جوهر السلام و سر الصلوة على من حكى عن
 ذات القدم في العالم و به ظهرت أسماء الله الحسنى
 و كلماته العليا و صفاته العظمى و به برزت أوامر
 الله و احكامه و سلطنته و اختياره و على آله و
 اصحابه الذين بهم فاز العالم بكوثر العلم و البيان و
 رحيق الحكمة و التبيان و بهم قرّت عيون اهل
 التوحيد و تضوّعت نفحات القميص بين اهل
 التحقيق

و بعد قد فاز الخادم الفاني بكتابكم الذي يجد منه
 كلّ منصف عرف المحبة و الوداد و روائح القرب
 و الاتحاد فلما قرأت و عرفت قصدت و عرضت
 اذاً قال روى فداه لا ينفعه إلا بضمّام فيما اراد
 له ان يتمسك بشغله متوكلاً على الله مالِك الایجاد
 انتهى يشهد الحقّ و المنصفين من الخلق بأنّ الخادم
 كلّما يصل اليه كتابكم يأخذه الفرح كلّ مأخذ و
 الابتهاج كلّ محلّ نسئل الله بأن يوفّقكم و يؤيّدكم
 و يحفظكم و يرزقكم خير ما عنده أنه هو القاضى
 الحاكم السامع المجيب

BLIB_Or15700.270b, BLIB_Or15711.230

BH04344

To: Fadlullah

Date: 1299 ? [1881-1882]

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

1 هو العليم الخبير

2 O Fadlu'llah! The All-Bountiful remembers thee with a bounty from His presence. He is verily the Powerful, the Forgiving, the Merciful. We have turned toward thee from the direction of the Prison and have remembered thee with that which was a light for the darkness of the earth, a Kawthar for all who thirst, and a spirit for the bodies of the worlds. Glory be to him who attains to My utterance, and exaltation to him who arises to serve My firm and mighty Cause. Rejoice thou in this Most Great Remembrance, then give thanks to thy Lord, the One Who rules over all who are in the heavens and the earth.

2 يا فضل الله ان الفضائل يذكر فضلًا من عنده انه
لهو المقتدر الغفور الرحيم انا اقبلنا اليك من شطر
السجن و ذكرناك بما كان نوراً لظلمات الأرض
و كوثراً لكل ذى ظمأ و روحاً لأجساد العالمين
العزة لمن فاز ببياى و الرفعة لمن قام على خدمة
امرى المبرم المتين ان افرح بهذا الذكر الأعظم
ثم اشكر ربك المهيمن على من فى السموات و
الأرضين

3 O Fadlu'llah! Praise be to God that thou hast attained to the grace of God [and thy remembrance hath flowed from the Most Exalted Pen]. Blessed is the soul that hath today attained to this greatest bounty. Whatsoever thou hast done in the path of God is evident and manifest before God. Thy reward is with Him Who created thee and fashioned thee and aided thee in what thou didst accomplish on this straight path.

3 يا فضل الله الحمد لله بعناية حق فائز شدى [و
ذكرت از قلم اعلی جاری] مبارک نفسیكه اليوم
باين نعمت كبرى فائز شد آنچه در سبيل الهی
عمل نمودی نزد حق واضح و مشهودست ان
اجرک على الذى خلقک و سواک و ايدک
على ما عملته فى هذا السبيل المستقيم

4 In the days of life, whatsoever thou hast done in truth returneth unto God. Praise be to God it hath been adorned with the ornament of acceptance. If thou wert to arise to offer thanks for this blessed word which hath shone forth from the Dayspring of the mouth of the Divine Will, for as long as the kingdom and the heavenly kingdom endure, it would verily be as naught. Say: Praise be unto Thee, O Lord of the world and Desire of the nations, for having enabled me to recognize Thee and serve Thy chosen ones who have cast away the world in Thy days and turned to Thee in such wise that their blood was shed in Thy path. I beseech Thee, O my Lord, by them, to make me in all conditions steadfast in this Cause whereby the feet of the mystics have slipped. Verily Thou art the Powerful, the Mighty, the All-Wise.

4 در ایام عیش آنچه را عمل نمودی فى الحقیقه بحق
راجعت الحمد لله بطراز قبول فائز گشت اگر
بدوام ملک و ملکوت بشکر این کلمه مبارکه
که از مشرق فم اراده اشراق نمود قیام نمائی
هرآینه معدوم بوده و خواهد بود قل لک الحمد
یا مالک العالم و مقصود الأمم بما ايدتنى على
عرفانک و خدمة اصفیائک الذين نبذوا العالم فى
ایامک و اقبلوا اليک على شأن سفکت دمائهم
فى سبيلک اى رب اسألك بهم بأن تجعلنى
فى کل الأحوال مستقيماً على هذا الأمر الذى
به زلت اقدام العارفين انک انت المقتدر العزيز
الحكيم

BLIB_Or15730.091a

BH04345*To: Mulla Qasim**Date: 1299 ? [1881-1882]*

- 1 Blessed are the friends of God and His chosen ones who have grasped the cord of teaching with the wisdom We have sent down in the Book طوبى لأولياء الله واصفيائه الذين تمسكوا بحبل التبليغ بالحكمة التي انزلناها في الكتاب
- 2 He is the Most Holy, the Most Great, the Most Glorious. هو الأقدس الأعظم الأبهى
- 3 O Qasim! Hearken unto the call of the Wronged One. He calls thee and makes mention of thee that thou mayest arise to serve the Cause of thy Lord, the Mighty, the All-Wise. Aid thou the Cause of God through wisdom and utterance, lest the clamor of those who have turned away be raised when the Countenance of the Ancient One came with a manifest light. Know thou that victory lies in teaching the Cause and in steadfastness in that which thou hast been commanded by the One Who is the Strong, the Ancient. Beware lest the affairs of men prevent thee from Him Who hath come with the truth with mighty sovereignty. يا قاسم ان استمع نداء المظلوم انه يناديك و يذكرك لتقوم على خدمة امر ربك العزيز الحكيم ان انصر الله بالحكمة و البيان لئلا يرتفع ضوضاء الذين اعرضوا اذ اقبل وجه القدم بنور مبين ثم اعلم ان النصره هي تبليغ الامر و الاستقامة على ما امرت به من لدن قوى قدیر اياك ان تمنعك شؤونات الخلق عن الذي اتى بالحق بسلطان عظيم
- 4 Say: Verily, He, from the Most Great Prison, summons the peoples unto God, the Mighty, the All-Praised. قل انه في السجن الأعظم يدع الأمم الى الله العزيز الحميد
- 5 We, from this station, send Our glorification upon the faces of Our loved ones who have cast behind them idle fancies and vain imaginings, turning unto the horizon of certitude, and upon him who turned to the Supreme Horizon and was named the Dove in the Kingdom of Names, and upon those who attained unto My choice wine, the mighty, the wondrous. By the life of God! Whoso drinketh thereof, nothing whatsoever shall prevent him from God, the Fashioner of the heavens. To this beareth witness the Lord of Names from His most glorious station. Blessed are they that hear! انا نكبر من هذا المقام على وجوه اوليائى الذين نبذوا الظنون و الأوهام مقبلين الى افق اليقين و نكبر على الذي اقبل الى الأفق الأعلى و سمي بالورقاء في ملكوت الأسماء و على الذين فازوا برحمتى العزيز البديع لعمر الله من شرب منه لا يمنعه شيء من الأشياء عن الله فاطر السماء يشهد بذلك مالک الأسماء في منظره الأبهى طوبى للسامعين
- 6 O Qasim! Rejoice in that We have turned toward thee from this most exalted Station and have made mention of thee with that which hath diffused the fragrance of utterance. Verily thy Lord is the Forgiving, the Bountiful. We have heard thy call and have answered thee through this Tablet, with which nothing on earth can compare. Be thou thankful and say: Praise be unto Thee, O Thou the Goal of them that know! يا قاسم ان افرح بما اقبلنا اليك من هذا المقام الأعلى و ذكرناك بما فاح به عرف البيان ان ربك هو الغفور الكريم قد سمعنا نداءك اجبتناك بهذا الكتاب الذي لا يعادله ما على الأرض ان اشكر و قل لك الحمد يا مقصود العارفين
- 7 Glory be upon thee and upon him who hath spoken the truth in this mighty announcement. البهاء عليك و على من نطق بالحق في هذا النبأ العظيم

INBA41:396,

BLIB_Or15713.183,

BLIB_Or15715.243b

BH04419*To: Siyyid Muhammad Zaman, in Dahaj**Date: 1299 ? [1881-1882]*

1 In the name of the one true God!

1 بنام خداوند یگنا

2 One must hearken with the soul to hear the call of the Beloved of the worlds which has been raised from the Prison. And whoever has attained to this supreme honor and mighty gift will not be held back from the Most Great Horizon and the Lord of Power by the adornments, riches and might of the world. The beauty of the world will not captivate him, nor will its dominion and majesty frighten him. He will drink of the Choice Wine that had been sealed through the name of the Self-Subsisting, in such wise that neither the clamor of the world nor the tumult of the nations will deprive him from the presence of the Friend.

2 آذان از جان باید تا ندای محبوب عالمیان را که از شطربجن مرتفع است اصغا نماید و هر نفسی باین شرافت کبری و موهبت عظمی فائز شد زینت و ثروت و اقتدار عالم او را از منظر اکبر و مالک قدر منع نماید جمال دنیا او را نرباید و سطوت و جلال آن او را نترساند باسم قیوم از ریحق مختم پیاشامد بشأنیکه نعیق عالم و ضوضاء امم او را از حضرت دوست محروم نسازد

3 O friends! Hear ye the call of the Wronged One, and act in accordance with what befits the Day of God. The rising and setting, the dawning and declining of the world proclaim on His behalf and make all aware of its change, transformation and evanescence. Blessed is the soul that is not occupied with its vain and transient conditions, nor with its unprofitable and worthless manifestations, and is not held back from the one true Goal.

3 ای دوستان بشنوید ندای مظلوم را و بآنچه سزاوار یوم الله است عمل نمائید طلوع و غروب و اشراق و افول دنیا منادیند از جانب او و جمیع را بتغییر و تبدیل و فناء او آگاه مینمایند طوبی از برای نفسیکه شئونات باطله فانیه و ظهورات لایسمنه لایغنیه او را مشغول نسازد و از مقصود یگنا باز ندارد

4 Thy mention hath been made before the Throne, and this Most Holy, Most Exalted Tablet hath been revealed in the most wondrous Persian tongue, that thou mayest drink from the chalices of the words of the All-Merciful the living waters, and remain firm and steadfast in the Cause of God. Be thou thankful and among those who give thanks.

4 ذکرت لدی العرش مذکور و این لوح امنع اقدس بلسان ابدع پارسی نازل تا از کوؤوس کلمات رحمن کوثر حیوان پیاشامی و بر امر الله ثابت و راسخ مانی ان احمد و کن من الشاکرین

5 Praise be to God, the Lord of the worlds. Glory be upon the people of Baha who have not broken God's Covenant and His Testament, and have done that which they were bidden in His mighty Book.

5 الحمد لله رب العالمین البهاء علی اهل البهاء الذین ما نقضوا میثاق الله و عهده و عملوا ما امروا به فی کتابه العظیم

BLIB_Or15715.245b

BH04519

Date: 1299 ? [1881-1882]

¹ In My Name, the Almighty

² This is a Book known of God, the All-Protecting, the Self-Subsisting. Verily it calls all unto God, Lord of the unseen and the visible. Say: O people, fear God and follow not those who have disbelieved in God when He came with manifest sovereignty. By God's life! They would make mention of the imaginary by night and by day, yet when He Who is known appeared, they denied Him and perceived not.

³ Every misbeliever has taken for himself a vain fancy apart from God. They understand not. They worshipped the unseen throughout ages and centuries, yet when He manifested Himself they denied Him, saying: "It behooveth Him not to appear, for we have heard from our fathers that He is the Hidden Name." Say: By God! He is this One, and this is the treasured Mystery. Say: If ye desire the outward, verily He is this Speaker Who proclaimeth that there is no God but Him, the Mighty, the Loving. And if ye desire the inward, verily He hath appeared but through this Name and speaketh but through this tongue, the Mighty, the Beloved. Say: Where is your goal, O company of vain imaginings? By God! If ye seek other than Me, it is but an idol unto you, did ye but know. He it is Who testifieth that there is no God but Him, the Mighty, the Inaccessible. O thou who art dawning from the horizon of the Bayan! Reflect upon that which the All-Merciful hath revealed, and reflect upon that which the heedless have spoken. By My life! Were anyone to know what hath befallen My Self, he would weep both morn and eve. Read thou the Book, then render thanks unto Him for having revealed unto thee this assured Tablet.

¹ بِسْمِ الْعَظِيمِ

² كِتَابٌ مَعْلُومٌ مِنْ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَنَّهُ يَدْعُ الْكُلَّ إِلَى اللَّهِ رَبِّ الْغَيْبِ وَالشَّهَادَةِ قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلا تَتَّبِعُوا الَّذِينَ كَفَرُوا بِاللَّهِ إِذْ أَتَى بِسُلْطَانٍ مُشْهُودٍ لِعَمْرِ اللَّهِ كَانُوا أَنْ يَذْكُرُوا الْمَوْحُومَ فِي اللَّيْلِ وَالنَّهَارِ فَلَمَّا أَتَى الْمَعْلُومَ كَفَرُوا بِهِ إِلَّا أَنَّهُمْ لَا يَشْعُرُونَ

³ قَدْ اتَّخَذَ كُلُّ مُشْرِكٍ وَهْمًا لِنَفْسِهِ مِنْ دُونِ اللَّهِ إِلَّا أَنَّهُمْ لَا يَفْقَهُونَ قَدْ عَبْدُوا الْغَيْبَ فِي الْقُرُونِ وَالْأَعْصَارِ فَلَمَّا أَظْهَرَ نَفْسَهُ كَفَرُوا بِهِ وَقَالُوا أَنَّهُ لَا يَنْبَغِي أَنْ يَظْهَرَ لِأَنَّا سَمِعْنَا مِنْ آبَائِنَا أَنَّهُ هُوَ الْأَسْمُ الْمَكْنُونُ قُلْ تَاللَّهِ أَنَّهُ هُوَ هَذَا وَهَذَا هُوَ الْغَيْبُ الْخِزْوَنُ قُلْ لَوْ [تَرِيدُونَ] الظَّاهِرُ أَنَّهُ هَذَا النَّاطِقُ الَّذِي يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَدُودُ وَلَوْ [تَرِيدُونَ] الْبَاطِنُ أَنَّهُ مَا ظَهَرَ إِلَّا بِهَذَا الْأَسْمِ وَلَمْ يَنْطِقْ إِلَّا بِهَذَا اللَّسَانِ الْعَزِيزِ الْمَحْبُوبِ قُلْ إِنْ مَقْصِدُكُمْ يَا مَعْشَرَ الْأَوْهَامِ تَاللَّهِ لَوْ تَقْصِدُونَ غَيْرِي أَنَّهُ صَنَمٌ لَكُمْ لَوْ أَنْتُمْ تَعْلَمُونَ أَنَّهُ هُوَ الَّذِي يَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَمْنُوعُ يَا أَيُّهَا الْمَشْرِقُ مِنْ أَفْقِ الْبَيَانِ تَفَكَّرْ فِيمَا أَنْزَلَهُ الرَّحْمَنُ وَتَفَكَّرْ فِيمَا قَالَهُ الْغَافِلُونَ لِعَمْرِي لَوْ يَعْرِفُ أَحَدٌ مَا وَرَدَ عَلَى نَفْسِي لَيُنُوحَ فِي الْأَصِيلِ وَالْبُكُورِ أَنَّكَ فَاقِرٌ إِلَى الْكِتَابِ ثُمَّ اشْكُرْهُ بِمَا أَنْزَلَ لَكَ هَذَا اللَّوْحَ [الْمَحْتَمُوم]

BLIB_Or15696.004d, BLIB_Or15734.2.041

BH04654

To: Aqa Ilyas, in Dawlat Abad

Date: 1299 ? [1881-1882]

- 1 He is the One Who oversees all who are on earth and in heaven. 1 هو المهيمن على من في الأرض والسماء
- 2 Verily We desire to give unto him who is named Elias the choice sealed wine through My Self-Subsisting Name, and We desire what Moses asked of God, the Lord of all worlds. Verily We have aided the children of Abraham in this Most Great Revelation and guided them to My Straight Path and assisted them to know Me and caused them to hear what Moses heard on the Mount of Recognition, and I am the Generous Giver. 2 أنا نريد ان نسقي من سمي بالياس الرحيق المختوم باسمي القيوم ونريد ما سئله الكليم عن الله رب العالمين أنا نصرنا ابناء الخليل في هذا الظهور الأعظم و هديناهم الى صراطى المستقيم و ايدناهم على عرفانى و اسمعناهم ما سمعه الكليم في طور العرفان و انا الباذل الكريم
- 3 Give thanks unto God for having made thee speak forth this Most Great Remembrance and for having caused thee to turn toward My luminous horizon. Be thou assured through thy Lord's grace and say: "O my God! I beseech Thee by the Most Great Announcement whereby the pillars of the world were shaken, to make me in all conditions hold fast to the cords of Thy grace and mercy and loving-kindness, and to stand firm in Thy Cause. Verily Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Informed." 3 ان اشكر الله بما جعلك ناطقاً بهذا الذكر الأعظم ومقبلاً الى افقى المنير ان اطمئن بفضل موليك و قل يا الهى اسئلك بالنبا الأعظم الذى به تزعر اركان العالم بأن تجعلنى فى كل الأحوال متمسكاً بحبال فضلك و رحمتك و عنايتك و قائماً على امرك أنك انت المقتدر المتعالى العلم الخبير
- 4 Verily We have remembered the children of Abraham and the heirs of Moses in the letter Dal before Vav and given them glad tidings of My mercy that hath preceded all who are in the heavens and on earth. We have heard their call and answered them through Our grace, and I am the Hearer, the Answerer. And We remember them once again through these verses which have been sent down from the heaven of the grace of their Lord, the Forgiving, the Merciful. 4 أنا ذكرنا ابناء الخليل و وراث الكليم فى الدال قبل واو و بشرناهم برحمتى التى سبقت من فى السموات و الأرضين أنا سمعنا ندائهم و اجبناهم فضلاً من عندنا و انا السامع المجيب و نذكرهم مرة اخرى بهذه الآيات التى نزلت من سماء فضل ربهم الغفور الرحيم
- 5 Convey My greetings unto them and then deliver unto them this clear Book that they may rejoice in this most great bounty and give thanks unto their Lord, the Mighty, the Praiseworthy. The glory be upon thee and upon them and upon the son of him who was named David and upon every upright one who hath turned unto God. 5 كبر من قبل على وجوههم ثم الق عليهم هذا الكتاب المبين ليفرحوا بهذا الفضل الأكبر و يشكروا ربهم العزيز الحميد البهاء عليك و عليهم و على ابن من سمي داود و على كل مقبل مستقيم

BLIB_Or15713.184a

BH04618*To: Aqa Mirza Fadlullah, in Egypt**Date: 1299 ? [1881-1882]*

1 In the Name of God, the All-Knowing, the All-Wise!

1 بِسْمِ اللَّهِ الْعَلِيمِ الْحَكِيمِ

2 Praise be to God Who illumined the world through the Light which shone forth and gleamed through His Most Great Name, whereby the Kingdom of Names was made to tremble and all the tribes of the earth lamented, save those whom He protected through His power and delivered through His grace. He, verily, is the Almighty, the All-Powerful.

2 الْحَمْدُ لِلَّهِ الَّذِي أَنَارَ الْعَالَمَ مِنَ النُّورِ الَّذِي أَشْرَقَ وَالْأَحْوَاسَ بِاسْمِهِ الْأَعْظَمِ الَّذِي بِهِ ارْتَعَدَ مَلَكُوتُ الْأَسْمَاءِ وَنَاحَتْ قِبَائِلُ الْأَرْضِ كُلُّهَا إِلَّا مَنْ حَفِظَهُ بِقُدْرَتِهِ وَنَجَّاهُ بِفَضْلِهِ إِنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

3 O Fadl! We have witnessed thy devotion and heard thy call, yet We have withheld the Pen until this time, in accordance with the wisdom of God, the Lord of all worlds. We counsel thee and all who are on earth to be trustworthy, chaste and faithful, and to act in such ways as will exalt the Cause of God amongst all peoples. He, verily, is the Helper, the Almighty, the All-Informed. Blessed is he who hath cast away vain desire, holding fast to the Sure Handle, and woe betide the heedless.

3 يَا فَضْلُ قَدْ رَأَيْنَا اقْبَالَكَ وَسَمِعْنَا نِدَائَكَ وَلَكِنْ أَمْسَكْنَا الْقَلَمَ إِلَى هَذَا الْحَيْنِ حِكْمَةً مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ أَنَا نُوصِيكَ وَمَنْ عَلَى الْأَرْضِ بِالْأَمَانَةِ وَالْعِفَّةِ وَالْوَفَاءِ وَمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ بَيْنَ الْوَرَى إِنَّهُ هُوَ الْمُؤَيَّدُ الْمُقْتَدِرُ الْخَبِيرُ طَوْبَى لِمَنْ نَبَذَ الْهَوَى مَتَمَسِّكًا بِالْعُرْوَةِ الْوُثْقَى وَوَيْلٌ لِلْغَافِلِينَ

4 The Wronged One calleth out at all times, summoning all to God, the Lord of the seen and the unseen, the Lord of the glorious Throne. Rejoice thou in the remembrance of the Wronged One, for He hath made mention of thee in His Most Great Prison. We beseech God to aid thee and grant thee success in that which He loveth and is pleased with. He, verily, is the Hearer, the Answerer of prayer.

4 إِنَّ الْمَظْلُومَ يَنَادِي فِي كُلِّ الْأَحْوَالِ وَيَدْعُ الْكُلَّ إِلَى اللَّهِ رَبِّ مَا يَرَى وَمَا لَا يَرَى وَرَبِّ الْعَرْشِ الْعَظِيمِ إِنْ أَفْرَحَ بِذِكْرِ الْمَظْلُومِ أَيَّاكَ أَنَّهُ ذَكَرَكَ فِي سَجْنِهِ الْأَعْظَمِ وَنَسْتُلِ اللَّهَ بِأَنْ يُؤَيِّدَكَ وَيُوفِّقَكَ عَلَى مَا يَحِبُّ وَيَرْضَى وَهُوَ السَّمِيعُ الْمَجِيبُ

5 Say: O God of Names and Sovereign of earth and heaven! I beseech Thee by the lights of Thy countenance, which shall endure after all things have passed away, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee and enable me to act according to that which Thou hast revealed in Thy Book. Then decree for me, through Thy bounty and grace, the good of both this world and the next, O Thou Who art the Lord of the Throne and the dust, and the Lord of the exalted Seat!

5 قُلْ يَا إِلَهَ الْأَسْمَاءِ وَمَالِكِ الْأَرْضِ وَالسَّمَاءِ اسْتَئْذِنُكَ بِأَنْوَارِ وَجْهِكَ بَعْدَ فَنَاءِ الْأَشْيَاءِ بِأَنْ تَكْتُبَ لِي مِنْ قَلَمِكَ الْأَعْلَى مَا يَقْرَبُنِي إِلَيْكَ وَيُؤَيِّدُنِي عَلَى الْعَمَلِ بِمَا أَنْزَلْتَهُ فِي كِتَابِكَ ثُمَّ قَدَّرَ لِي بِجُودِكَ وَفَضْلِكَ خَيْرَ الْآخِرَةِ وَالْأُولَى يَا مَالِكِ الْعَرْشِ وَالثَّرَى وَرَبِّ الْكَرْسِيِّ الرَّفِيعِ

BLIB_Or15697.224, BLIB_Or15713.224

BH04649*To: Mulla Ghulam Rida, in Faran**Date: 1299 ? [1881-1882]*

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

1 هو الأقدس الأعظم الأبهى

2 O My Most Exalted Pen! Speak forth in the kingdom of utterance and remind the people of this Day, the mention of which hath adorned the Books of God, the Lord of all worlds. Let not the multitude of enemies, nor the gloating of the wretched ones, nor the doubts of the divines prevent thee. Beware lest thou regard the creatures and their doings. Speak forth that which thou art bidden by the All-Knowing, the All-Wise. We have created thee for My remembrance and praise, and for that which the Tongue of My Grandeur hath testified in the kingdom of My utterance - that there is none other God but Me, the Almighty, the Powerful.

2 ان يا قلبى الأعلى ان انطق فى ملكوت الانشاء و ذكر الناس بهذا اليوم الذى بذكره تزينت كتب الله رب العالمين اياك ان تمنعك كثرة الأعداء و شماتة الأشرقياء و شبهات العلماء و اياك ان تنظر الخلق و اطواره ان انطق بما امرت به من لدن عليم حكيم قد خلقناك لذكرى و ثنائى و ما شهد به لسان عظمتى فى ملكوت بيانى انه لا اله الا انا المقتدر القدير

3 Say: O people of the earth! That which was promised in the Scriptures of God hath appeared, and He Who was hidden behind the veils of the Unseen hath come. Fear God and be not of them that turn away. Beware lest desire prevent you from the Lord of all creation. Cast away vain imaginings, turning unto the horizon of certitude. Say: This is the Day of remembrance and utterance, did ye but know it, and this is the Day of steadfastness and certitude, did ye but recognize it. This is the Day wherein the tongue of mercy speaketh, did ye but hear it.

3 قل يا ملأ الأرض قد ظهر ما كان موعوداً فى صحف الله و اتى من كان مكنوناً فى حجب الغيب اتقوا الله و لا تكونوا من المعرضين اياكم ان يمنعم الهوى عن مالک الورى ضعوا الأوهام مقبلين الى افق اليقين قل هذا يوم الذکر و البيان لو انتم تعلمون و هذا يوم الاستقامة و الايقان لو انتم تعرفون هذا يوم فيه ينطق لسان الرحمة لو انتم تسمعون

4 O thou who hearkeneth! Harken unto the Call that hath been raised from the precincts of the Prison. Verily it guideth thee to a station wherein the hints of the perverse ones and the doubts of the deniers shall not grieve thee. From this spot We send Our glorification upon thee and upon them that are with thee, and upon those who have inhaled the fragrance of the Divine Vestment in that land. Thy Lord, verily, is the All-Hearing, the All-Seeing, the All-Knowing, the All-Informed.

4 انك انت يا ايها السامع ان استمع النداء الذى ارتفع من شطر السجن انه يهديك الى مقام لا تحزنك اشارات المغلين و شبهات المعرضين انا نكبر من هذا المقام عليك و على من معك و على الذين وجدوا عرف القميص فى هناك ان ربك هو السامع الناظر العليم الخبير

BLIB_Or15713.184b, YFY.023

BH04822

To: Muhammad Rasul, in Rasht

Date: 1299 ? [1881-1882]

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

1 هو الشاهد السميع

2 Your letter hath reached the Most Great Prison, and that which was mentioned therein hath been heard. May you ever drink from the Kawthar of the eternal Beloved's loving-kindness, and abide beneath the shade of the Tree of grace. There hath appeared on earth that which was hidden from time immemorial and will remain concealed forevermore. Blessed are they that have attained thereunto and have received their portion from the divine ocean of revelation.

2 نگابت در سجن اعظم حاضر و آنچه در او مذکور باصفا فائز انشاء الله لا زال از کوثر عنایت محبوب بی زوال بیاشامی و در ظل سدره فضل ساکن باشی در ارض ظاهر شده آنچه لم یزل و لا یزال مستور بوده طوبی از برای نفوسیکه بان فائز شدند و از دریای ظهور الهی قسمت و نصیب برداشتند

3 All peoples rejoiced at the mention of this most holy, most exalted Day, yet when the Sun of loving-kindness shone forth from the horizon of grace and the world was illumined by the lights of His manifestation, all turned away save those souls who, with the arm of certitude, shattered the idols of idle fancies and were enabled to hearken unto the call of God, exalted be His glory. Whosoever hath this day attained unto the Goal - that is, hath recognized Him - is mentioned in the Perspicuous Book as being among those near unto God. Should you spend your entire life extolling God, it would still be as naught compared to this supreme bounty. Give thanks unto God thy Lord, for He hath remembered thee in the Most Great Prison through this luminous Tablet. Say: O my God! I beseech Thee by the Manifestation of Thyself and the Dayspring of Thy Cause to aid me to love Thee and to win Thy good-pleasure, and to stand firm in Thy Cause. I moreover beseech Thee, O my God, to ordain for me through Thy Most Exalted Pen that which shall profit me in the world to come and in this world. There is none other God but Thee, the Ever-Forgiving, the All-Bountiful.

3 3 جميع امم بذکر این یوم امنع اقدس مسرور بودند و چون آفتاب عنایت از افق فضل اشراق نمود و عالم بانوار ظهور فائز گشت کل اعراض نمودند مگر نفوسیکه اصنام ظنون و اوهام را بعضد یقین شکستند و باستماع ندای حق جلّ جلاله موفق شدند هر نفسی امروز بمقصود رسید یعنی باو عارف شد او از مقربین در کتب مبین مذکورست اگر جمیع عمر بنای حق ناطق باشی هرآینه نزد این فضل اعظم معدوم و مفقود بوده ان اشکر الله ربک انه ذکرک فی السجن الأعظم بهذا اللوح المنیر قل یا الهی اسئلک بمظهر نفسک و مطلع امرک بأن توقفتی علی حبک و رضائک و الاستقامة علی امرک ثم اسئلک یا الهی بأن تکتب لی من قلبک الأعلی ما ینفعنی فی الآخرة و الأولى لا اله الا انت الغفور الکریم

BLIB_Or15715.298a

BH04759*To: Aqa Muhammad Sadiq (Jadhba), in Tabas**Date: 1299 ? [1881-1882]*

1 He is the Most Ancient, the Most Great, the Most Glorious

1 هو الأقدم الأعظم الأبهى

2 O thou Muhammad-Sadiq! Upon thee be the Glory of God! The Tongue of the All-Merciful hath testified of him who speaketh the truth, that he is indeed the Hidden Mystery, the Treasured Symbol, and the Sealed Book. He hath appeared in truth, and He is the Rememberer and the Remembered, the Witness and the Witnessed. The Tongue of Eternity hath spoken amongst the nations, and the Books of God, the Help in Peril, the Self-Subsisting, have proclaimed His Manifestation. Every Messenger sent with truth hath testified to Him, and every Prophet hath attained unto this Hidden News. Whoso hath attained unto Him hath attained unto the presence of God, and whoso hath turned away is accounted among the idolaters in the Preserved Tablet.

2 شهد لسان الرحمن لمن ينطق بالحق أنه هو الغيب المكنون والرمز المخزون والكتاب المختوم قد ظهر بالحق وهو الذّاكر والمذكور والشّاهد والمشهود يذكر لسان القدم بين الأمم ونطق بظهوره كتب الله المهيمن القيوم قد شهد له كلّ رسول ارسل بالحق وكلّ نبيّ فاز بهذا النّبأ المكنون من فاز به فاز بلقاء الله ومن اعرض عنه من المشركين في لوح محفوظ

3 Thy remembrance was mentioned before the Wronged One. There hath been sent down for thee that which hath caused the hearts of the chosen ones to soar and all things to speak. The Cause hath come, and sovereignty belongeth unto God, the Mighty, the Loving. Rejoice thou in My remembrance and arise to serve the Cause of thy Lord, the Possessor of the seen and the unseen. Convey My glorification to My loved ones who have cast away all else but Me and have drunk the choice wine of steadfastness from the hand of My bounty, and say: By God! This is the Day wherein the Self-Subsisting hath come with His irrevocable decree. Beware lest anything withhold you from God. Verily, He hath appeared in truth and unto Him shall all return.

3 قد ذكر ذكرك لدى المظلوم نزل لك ما طارت به افئدة الأولياء ونطقت الأشياء قد اتى الأمر والملك لله العزيز الودود ان افرح بذكرى و قم على خدمة امر ربك مالك الغيب والشهود كبر من قبلى على وجوه احبائى الذين نبذوا ما سوائى وشربوا رحيق الاستقامة من يد عطائى و قل تالله هذا يوم فيه اتى القيوم بأمره المختوم اياكم ان تمنعكم شئ عن الله انه ظهر بالحق وكل اليه يرجعون

4 Glory be upon thee and upon them and upon those who have cast aside vain imaginings and idle fancies. These are My chosen ones in My realms and My loved ones throughout My lands. Upon them rest My prayers and My mercy and My grace and My loving-kindness, which have preceded all created things. Praise be to God, the Lord of this Promised Day.

4 البهاء عليك وعليهم وعلى الذين نبذوا الأوهام والظنون اوائك اصفياى فى ممالكى واولياى فى اقطار ديارى عليهم صلواتى ورحمتى وفضلى و عنايتى التى سبقت الوجود الحمد لله مالك هذا اليوم الموعود

BLIB_Or15713.214b

BH04715*To: Zaynul-Abidin, in Tabas**Date: 1299 ? [1881-1882]*

1 In My Name, the Forgiving, the Merciful!

1 بِسْمِ الْغَفُورِ الرَّحِيمِ

2 A remembrance from Us for those who have attained to recognition when the All-Merciful came and held fast to His mighty cord. Verily We have sent down the verses and manifested the clear proofs, yet the people remain in evident veils. Behold and recall when We seized the mighty one with a power from Us and a strength from Our presence. Verily thy Lord is the Powerful, the Mighty.

2 ذَكَرَ مِنْ لَدُنَّا الَّذِينَ فَازُوا بِالْعِرْفَانِ إِذْ أَتَى الرَّحْمَنُ وَتَمَسَّكُوا بِحَبْلِهِ الْمَتِينِ أَنَا أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا الْبَيِّنَاتِ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ مُبِينٍ إِنْ أَنْظُرْ ثُمَّ أَذْكَرْ إِذْ أَخَذْنَا الْعَزِيزَ بِقُوَّةٍ مِنْ عِنْدِنَا وَقُدْرَةٍ مِنْ لَدُنَّا إِنَّ رَبَّكَ لَهُو الْقَوِيُّ الْقَدِيرُ

3 He showed pride before God and there befell him from his party that which caused the dwellers of the most exalted Paradise and the people of this noble station to lament. We rained down upon him from the heaven of justice the arrows of tribulation - evil was the rain of those who warn. There hath appeared in this Revelation that which never appeared before - to this testifieth every fair-minded and perceiving one. There hath been sent down from My Most Exalted Pen that which was hidden from all eyes. To this doth My truthful and trustworthy tongue bear witness. When thou findest the fragrance of My utterance, render thanks and say: "Praise be unto Thee, O God of the worlds!" I testify that Thou hast appeared and revealed to Thy servants that which draweth them nigh unto Thy most exalted horizon and acquainteth them with Thy straight path. Nothing whatsoever escapeth Thy knowledge. Thou doest what Thou wilt and ordainest what Thou desirest. Verily Thou art the Almighty, the Powerful. I beseech Thee, O Beloved of the world and Desire of the nations, Who hath appeared with the Most Great Name, that Thou disappoint me not from the rain-showers of the clouds of Thy grace and aid me to serve Thy Cause. Verily Thou art the Omnipotent, the Most Exalted, the Mighty, the All-Wise.

3 أَنَّهُ اسْتَكْبَرَ عَلَى اللَّهِ وَوَرَدَ عَلَيْهِ مِنْ حَزْبِهِ مَا نَاحَ بِهِ أَهْلُ فِرْدَوْسِ الْأَعْلَى وَأَهْلُ هَذَا الْمَقَامِ الْكَرِيمِ قَدْ أَمَطَرْنَا عَلَيْهِ مِنْ سَمَاءِ الْعَدْلِ سِهَامَ الْبَلَاءِ وَسَاءَ مَطَرُ الْمُنْذَرِينَ قَدْ ظَهَرَ فِيهِذَا الظُّهُورِ مَا لَا ظَهَرَ مِنْ قَبْلِ يَشْهَدُ بِذَلِكَ كُلُّ مَنْصُفٍ بَصِيرٍ قَدْ نَزَلَ مِنْ قَلْبِي الْأَعْلَى مَا كَانَ مُسْتَوْرًا عَنِ الْأَبْصَارِ قَدْ شَهِدَ بِذَلِكَ لِسَانِي الصَّادِقِ الْأَمِينِ إِنَّكَ إِذَا وَجَدْتَ عَرَفَ بَيَانِي إِنْ أَشْكُرْ وَقُلْ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ أَشْهَدُ أَنَّكَ ظَهَرْتَ وَأَظْهَرْتَ لِعِبَادِكَ مَا يَقْرَهُهُمْ إِلَى إِفْتِكَ الْأَعْلَى وَيَعْرِفُهُمْ صِرَاطُكَ الْمُسْتَقِيمَ لَا يَعِزُّبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ اسْأَلْكَ يَا مُحِبَّوْبَ الْعَالَمِ وَمَقْصُودَ الْأُمَمِ وَالظَّاهِرِ بِالْأَسْمِ الْأَعْظَمِ بِأَنْ لَا تُخَيِّبَنِي عَنْ أَمْطَارِ سَحَابِ سَمَاءِ فَضْلِكَ وَتُؤَيِّدَنِي عَلَى خِدْمَةِ أَمْرِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْحَكِيمُ

BLIB_Or15713.215, MAS8.020bx

BH04816*To: Baqir**Date: 1299 ? [1881-1882]*

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

A Book from Our presence unto him who hath turned and attained unto the knowledge of God according to a prescribed measure. O Baqir! Didst thou but know the station of My Day, thou wouldst soar upon the wings of detachment in Mine atmosphere, and arise to celebrate My praise and glory amongst My servants. Verily thy Lord speaketh as He pleaseth; none can withstand His command. He doeth and ordaineth as He willeth, and He is the Truth, the Knower of things unseen. We have made mention of thee and of them that have believed in that land through verses from which the fragrance of God, the Help in Peril, the Self-Subsisting, is wafted abroad. We have been with those who were afflicted with tribulation in My path. Verily thy Lord is He Who hath power over what was and what shall be. How many a learned one turned away from the Cause, and how many a learned one spent what he possessed in My path and bore hardships in My love, the Mighty, the Inaccessible. By God's life! He hath left nothing unmentioned in the Book. Soon shall that which was hidden in His knowledge be revealed. Blessed is he who hath recognized what hath been sent down in this Tablet, and woe unto every heedless one who turneth away. O My loved ones in that land! Rejoice at My remembrance of you and My turning towards you from this Spot round which circle angels who are nigh unto God. The glory shining forth from the horizon of the heaven of My grace be upon you and upon them who have acted according to what hath been sent down in the Book by God, the Lord of existence. Whoso achieveth good deeds, upon him shall descend from the heaven of divine favor a mercy from His presence and a blessing from His court. He, verily, is the Mighty, the Glorious, the All-Loving.

هو الشاهد العليم الخبير

كتاب من لدنا لمن اقبل و فاز بعرفان الله على قدر معلوم يا باقر لو تعرف مقام يومى لتطير بجناحين الانقطاع فى هوائى و تقوم على الذكر و الثناء بين عبادى ان ربك ينطق كيف يشاء لا مانع لأمره يفعل و يحكم و هو الحق علام الغيوب

انا ذكرناك و الذين آمنوا فى هناك بآيات توضع منها عرف الله المهيمن القيوم انا كنا مع الذين مستهم البأساء فى سبيلى ان ربك هو المقتدر على ما كان و ما يكون كم من عالم اعرض عن الأمر و كم من عالم انفق ما عنده فى سبيلى و حمل الشدائد فى حجبى العزيز المنوع لعمر الله ما ترك من شىء الا و قد انزله الله فى الكتاب سوف يظهر ما كان مكنوناً فى علمه طوبى لمن عرف ما نزل فى هذا اللوح و ويل لكل غافل مردود يا احبائى فى هناك ان ابشروا بذكرى اياكم و توجهى اليكم من هذا المقام الذى يطوفه ملائكة مقرّبون البهائم اللائح من افق سماء فضلى عليكم و على الذين عملوا بما نزل فى الكتاب من لدى الله مالک الوجود من فاز بالعمل ينزل عليه من سماء العناية رحمة من عنده و بركة من لدنه انه هو المقتدر العزيز الودود

BLIB_Or15715.288d, TABN.248a

BH04711

To: Shaykh Kazim Samandar

Date: 1299 ? [1881-1882]

1 He is God, exalted be His bounty!

1 هو الله تعالى شأنه الكرم والعطاء

2 At this moment it occurred to this evanescent one to submit a matter concerning items sent from the friends of God, so that this mention may become the cause of joy and delight. Therefore it is submitted that whatever each person sent arrived complete according to what was written, and the details were presented at the Most Holy Court, and all were adorned with the ornament of divine favor and mention of God, exalted be His glory. Of the fruit from that beloved one's garden which was especially honored to reach His presence, He partook of several pieces. In brief, all attained His favors. In all conditions we must mention God's bounties, observe His bestowals, and speak forth His praise and thanksgiving. Blessed is His bounty which attained acceptance, and blessed is the soul that was mentioned and attained the Beloved's favor.

2 در این حین بنظر اینفانی آمد که فقره‌ئی عرض شود در باره اشیا مرسله از نزد دوستان الهی تا این ذکر سبب و علت فرح و ابتهاج گردد لذا عرض میشود که آنچه هر نفسی ارسال نمود بموجب نوشته تمام رسید و تفصیل در ساحت اقدس عرض شد و کل بطراز عنایت و ذکر حق جلّ جلاله فائز گشتند از ثمر باغچه آتخوب که مخصوص بحضور فائز چند دانه تناول فرمودند باری جمیع عنایت فائز گشتند در جمیع احوال باید نعمتهای الهی را ذکر ثنائیم و عنایاتش را مشاهده کنیم و بشکر و ثنائش ناطق شویم طوبی لنعمه حضرت و فازت بالقبول و طوبی لنفس ذکرت و فازت بعناية المحبوب

3 This evanescent servant has specifically written and sent this letter so that all the friends, leaves, and handmaidens of God may rejoice and drink from the ocean of God's favor and become mindful through this mention. The purpose was and is to manifest the outpourings of the True Bestower and divine favors. God willing, may all in that land and its surroundings be present at the table of grace and partake of the heavenly feast. Verily He is the Giver, the Bestower, the All-Knowing, the All-Wise. Glory be upon you and upon them from the presence of the Mighty, the Great.

3 این خادم فانی مخصوص اینورقه را نوشته ارسال داشت تا اولیا و اوراق و اماء الهی کل مسرور شوند و از دریای عنایت حق بیاشامند و باین ذکر متذکر گردند مقصود اظهار فیوضات فیاض حقیقی و عنایات الهی بوده و هست انشاء الله جمیع آن ارض و اطراف آن بر خوان فضل حاضر شوند و از مائده سماویّه تناول فرمایند انه لهو المعطی البازل العلیم الحکیم البهاء علی حضرتکم و علیهم من لدن عزیز عظیم

4 The servant

4 خادم

MJAN.129, AYBY.239

BH04708*Date: 1299 ? [1881-1882]*

To be typed.

BLIB_Or15727b.301a

BH05231*To: Aqa Siyyid Mahmud, in K K**Date: 1299 ? [1881-1882]*

- 1 He dawneth above the horizon of immortality
- 2 O Mahmud! The Wronged One makes mention of thee from His All-Praised Station and gives thee glad tidings of God's mercy and His loving-kindness, that thou mayest rejoice and be of the thankful ones. This is a Day wherein the ocean of bounty is in motion and the Lord of existence speaks: "There is none other God but Me, the Almighty, the All-Powerful." I have manifested My Self and revealed that whereby the hearts of all who are in earth and heaven were attracted, except such as have violated the Covenant and denied this momentous News.
- 3 We make mention of thee through that which bestows wings upon them that desire to soar in this atmosphere from which can be heard the melodious warbling of the Bird of My wondrous utterance. O Mahmud! Thou hast attained unto divine favor. We beseech God that thou mayest remain steadfast in His Cause and be enabled to make mention of Him amongst His servants. We counsel thee to observe wisdom lest there appear that which may perturb the hearts of them that have turned towards Him.
- 4 Convey My greetings to all the friends in that land and say: "Precious is this Day and mighty is this Cause. Implore ye God to protect you from the doubts of the deniers and the corrupt ones." At no time or age hath God, exalted be His glory, manifested Himself in such wise. All divine Books bear witness and will continue to bear witness unto this truth. He, verily, is the Herald, the All-Forgiving, the All-Merciful.
- 1 هو المشرق من افق البقاء
- 2 يا محمود يذكر المظلوم من مقامه المحمود و يبشرك برحمة الله و عنايته لتفرح و تكون من الشاكرين هذا يوم فيه ماج بحر الجود و ينطق مالک الوجود لا اله الا انا المقتدر القدير قد اظهرت نفسى و انزلت ما انجذب به افئدة من فى الأرض و السماء الا من نقض الميثاق و انكر هذا النبأ العظيم
- 3 انا ذكرناک بما کان اجنحة لمن اراد ان يطير فى هذا الهواء الذى يسمع منه صفير طير بيانى العزيز البديع يا محمود بعنايت الهى فائز شدى انشاء الله بر امرش ثابت و بذکرش ما بين عباد ناطق باشى وصيت مينمائيم ترا بحکمت لئلا يظهر ما [تضطرب] به افئدة المقبلين
- 4 جميع دوستان آن ارض را از قبل اينظلمون تکبير برسان و بگويوم عزيز است و امر عظيم از حق بطلبيد تا از شبهات معرضين و مغلين محفوظ مانيد در هيچ عهد و عصرى حق جل جلاله باين شأن ظاهر نشده جميع کتب الهى باينکله شهادت داده و ميدهد انه هو المبشر الغفور الرحيم

- 5 Glory be unto the people of Baha who have cast away idle fancies and drunk from the hand of His bounty the Kawthar of certitude.

5 البهَاء على اهل البهَاء الذين نبذوا الأوهام و شربوا
من يد عطائه كوثر اليقين

BLIB_Or15715.244c, AQA5#153 p.210

BH05061

To: Muhammad Mustafa Baghdadi, in Port Said

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!

1 هو الله تعالى شأنه العظمة والاقترار

- 2 May my spirit be a sacrifice for your love! The servant has found the fragrance of utterance from your outward words which tell of the essence of love and affection. It is as though every limb of mine has a mouth and has tasted the sweetness contained therein in remembrance of the Beloved of the worlds. By your life, then by your life, the heart rejoices in your mention and your letter and your sincerity towards God alone. We beseech Him, exalted be He, to assist your honor in all conditions and to unite us in His presence. Verily He is the All-Bountiful, the All-Giving, the All-Informed.

2 روى لحبكم الفداء قد وجد الخادم عرف البيان
من قيص كلماتكم الظاهرة الحاكية عن جوهر
الحبة والوداد كأن لكل جوارحي فم و ذاق
حلاوة ما فيها في ذكر محبوب العالمين لعمركم ثم
لعمركم يفرح القلب بذكركم و كتابكم و خلوصكم
لله وحده نسله تعالى بأن يوفق حضرتكم في كل
الأحوال و يجمعنا في الحضور أنه هو الفضل
المعطى الخبير

- 3 The servant was gladdened by the breaking of a hand that had stretched forth in oppression and tyranny. We beseech God that other hands may meet the same fate - those who have acted as he acted. Verily He is the Just, the Avenger, the Almighty, the All-Knowing, the All-Wise.

3 قد سرّ الخادم بكسر يد طالت و مدت ظلماً و
طغياناً نسئل الله بأن يلحقها ايادي اخرى الذين
عملوا كما عمل أنه هو العادل المنتقم الجبار العليم
الحكيم

- 4 As for what your honor mentioned regarding the house - everything that proceeds from your honor is excellent, excellent, as it was said of old: "Everything from the excellent one is excellent."

4 و ما ذكرتم حضرتكم في البيت كل ما يظهر من
حضرتكم فهو مليح مليح كما قيل من قبل كلشيء
من المليح مليح

- 5 And concerning what you mentioned about Iraq - the circle of evil has encompassed them, and this is what the Desired One has informed of in various Tablets. We beseech God to assist its people to return. Verily He is the Forgiving, the Generous.

5 و ما ذكرتم في العراق قد احاطتهم دائرة السوء و
هذا ما اخبر به المقصود في الواح شتى نسئل الله
بأن يوفق اهلها بالرجوع أنه هو الغفور الكريم

- 6 And it is hoped, through your wondrous favors upon this servant, that you will graciously convey my greetings to those who are with your honor among the loved ones of God and those who are in Iraq, especially Jinab-i-Hajj Abbas and Jinab-i-Muhammad-'Ali the imprisoned. Then the Most Glorious

6 و المرجو من بدائع الطافكم على الخادم ان تنفضلوا
بإبلاغ تكميري على الذين عند حضرتكم من احباء
الله و الذينهم في العراق سيما جناب الحاج عباس

Glory be upon your honor and upon those who have been honored to serve you.

و جناب محمد علی المسجون ثم البهاء الأبهى على
حضرتكم و من تشرف بخدمتكم

7 The servant. 19 Dhi'l-Hijjih.

7 خادم ١٩ ذى حجة

BLIB_Or15700.277a, BLIB_Or15711.231

BH05237

To: Musa et al.

Date: 1299 ? [1881-1882]

1 He is the Most Ancient, the Most Great, the Most Glorious

1 هو الأقدم الأعظم الأبهى

2 O Musa! The Lord of Names makes mention of thee and reminds thee of that which hath appeared and shone forth from the horizon of God's Will, the Almighty, the Self-Subsisting. We have sent down from the heaven of revelation that which profiteth the servants. He Who speaketh beareth witness that there is none other God but Him, the Mighty, the Loving.

2 يا موسى يذكرك مولى الأسماء و يذكرك بما ظهر و لاح من افق ارادة الله المهيمن القيوم قد انزلنا من سماء الوحي ما ينتفع به العباد يشهد بذلك من ينطق انه لا اله الا هو العزيز الودود

3 The Hidden Treasure hath appeared, yet the people perceive it not. The Mother Book hath been sent down, yet the people understand it not. They have cast the Book of God behind their backs, having followed every ignorant one who is rejected. Say: Fear ye God, and follow not those who have cast aside the Covenant of God and have done that which hath caused the denizens of the Most Exalted Paradise to lament in a praiseworthy station. Cast aside what your desires command you and take hold of that which ye have been given by God, the Lord of the Unseen and the Seen. Verily He hath appeared and made manifest that which hath caused the breezes of revelation to waft throughout the world and the fragrance of the garment to be diffused, did ye but know. They behold the signs before their faces, yet deny them, and they hear the call of God, yet turn away from it. Say: Follow, O people of the earth, that which God hath ordained in His promised Day. Rejoice in that thou hast been mentioned in the presence of the Wronged One, and in that which hath been sent down for thee wherewith the near ones have attained. The splendor shining forth from the horizon of thy Lord's will, the Creator of the heavens, be upon those who have laid hold on the Sure Handle

3 قد ظهر الكنز المكنون و القوم لا يشعرون قد نزل ام الكتاب و الناس هم لا يفقهون قد نزلنا كتاب الله عن ورائهم بما اتبعوا كل جاهل مردود قل اتقوا الله و لا تتبعوا الذين نذبوا ميثاق الله و عملوا ما ناح به اهل الفردوس الأعلى في مقام محمود ضعوا ما يأمركم به الهوى و خذوا ما اوتيتم من لدى الله مالک الغيب و الشهود انه ظهر و اظهر ما سرت به نسماوات الوحي في العالم و توضع عرف القميص ان انتم تعلمون يرون الآيات امام وجوههم و يتكرونها و يسمعون نداء الله و هم عنه معرضون قل اتبعوا يا ملأ الأرض ما حكم به الله في يومه الموعود ان افرح بما ذكرت لدى المظلوم و نزل لك ما فاز به المقربون البهاء المشرق من افق ارادة ربك فاطر السماء على الذين تمسكوا بالعروة الوثقى و تشبثوا بذيل عناية ربهم المعطى الغفور

BLIB_Or15713.209, BLIB_Or15715.100d

and clung to the hem of the loving-kindness of their Lord, the Bestower, the All-Forgiving.

BH05488

To: Aqa Siyyid Husayn, in Dahaj

Date: 1299 ? [1881-1882]

He is the Dawning One from the horizon of the heaven of grace

This is a Book which the All-Merciful hath sent down for all who are in the realm of possibilities, calling all unto a station to which the Supreme Pen, and those who dwell in the cities of names, and beyond them the Tongue of God, the Lord of all worlds, have testified. O people of Baha! Take heed lest the conditions of the world cause you to waver. Leave behind what the people possess and take hold of that which ye are commanded by One Who is All-Knowing, All-Informed. Hold fast unto wisdom and cleave unto that which God hath ordained in His precious and wondrous Book. This is a Day wherein every atom among atoms proclaimeth: The Revealer of verses hath come! Hasten, O concourse of the hesitant ones, and follow not every accursed Satan. Take the chalice of utterance in the name of your Lord, the Sovereign of all religions - this is My Book, the mighty, the wise. Beware lest the conditions of creation sadden you and prevent you from this Truth that calleth out with the most exalted call: "He Who fashioned the heavens hath come! The Kingdom is God's, the Dominant over all who are in the heavens and all who are on earth." Blessed is the tongue that hath spoken His praise, and the eye that hath beheld the light of His countenance, and the ear that hath heard the melody of God from the direction of His mighty Prison. Thereupon did all things speak forth at this time: "Blessed be the All-Merciful Who hath sent down this wondrous Tablet." The glory shining forth from the horizon of My loving-kindness be upon thee and upon those who have arisen to serve the Cause of their Lord, the All-Bountiful. Praise be to God, the Most High, the Most Great.

هو المشرق من افق سماء الفضل

كتاب انزله الرحمن لمن في الامكان و يدع الكل
الى مقام شهد له القلم الأعلى و اهل مدائن الاسماء
و عن ورائها لسان الله رب العالمين يا اهل البهاء
اياكم ان تزعمكم شئون الدنيا دعوا ما عند
الناس و خذوا ما امرتم من لدن عليم خبير

تمسكوا بالحكمة و تشبثوا بما حكم به الله في كتابه
العزیز البديع هذا يوم فيه تنادی كل ذرة من
الذرات قد اتى منزل الآيات ان اسرعوا يا ملأ
الوقوف ولا تتبعوا كل شیطان رجیم خذوا كأس
البیان باسم ربكم مالک الأديان و هو كجای المنزل
العزیز الحكيم اياكم ان تحزنكم شئون الخلق و
تمنعكم عن هذا الحق الذي ينادى بأعلى النداء قد
اتى فاطر السماء الملك لنفسه المهيمنة على من
في السموات و الأرضين طوبى للسان نطق بثنائه
و لعين فازت بأنوار وجهه و لأذن سمعت لحن
الله من شطر سجنه العظيم اذاً نطقت الأشياء في
هذا الحين تبارك الرحمن منزل هذا اللوح البديع
البهاء الساطع من افق عنايتي عليك و على الذين
قاموا على خدمة امر ربهم الكريم الحمد لله العليّ
العظيم

BLIB_Or15713.210b, BLIB_Or15715.246a

BH05421*To: Mulla Abul-Husayn, in Dahaj**Date: 1299 ? [1881-1882]*

He is the Witness from His most exalted horizon

God testifies that there is no God but Him, and that He Who speaks is indeed the Dawning-Place of His signs and the Dayspring of His clear tokens - He at Whose appearance the heaven was cleft asunder, the earth was rent, and its peoples lamented, save whom God willed, the Lord of all worlds. Through Him appeared what was inscribed in the Books of God, and His advent was heralded by the Point of the Bayan and before Him by God's Messengers, the All-Knowing, the All-Informed. By God! The Self-Subsisting has come, giving His sealed choice wine to drink to those near unto Him. Blessed is he who turned, partook and drank in My Name, the Munificent. Beware lest the affairs of creation hold thee back from the Truth. Cast aside all else and take what hath come unto thee through His binding and wise command. Make mention of thy Lord with wisdom and utterance, that through it may be attracted the hearts of those who were heedless of this momentous News. Say: This is the News whereof God gave tidings in every age, and through it the horizon of utterance was illumined. Thus have We set forth the verses, sent them down in truth, and dispatched them unto thee that thou mayest be thankful and be of them that remember. Say: This is the Day of Utterance and this is the Day of Praise, would ye but know. Say: Make haste, O people, to gain what escaped you in the days of God, the Mighty, the Praiseworthy. The glory be upon thee and upon those whom nothing whatsoever hath held back from God, the Lord of this wondrous Day.

هو الشاهد من افقه الأعلى

شهد الله أنه لا اله الا هو والذي ينطق أنه لمشرق
آياته ومطلع بيناته الذي اذا ظهر انفطرت السماء
وانشقت الأرض وناحت قبائلها الا من شاء
الله رب العالمين و به ظهر ما كان مسطوراً في
كتب الله وبشر بظهوره نقطة البيان و من قبله
سفراء الله العليم الخبير

تالله قد اتى القيوم ويسقى المقربين رحيقه المختوم
طوبى لمن اقبل واخذ و شرب باسمى الكريم
اياك ان تمنعك شئون الخلق عن الحق وضع
ما سواه خذ ما اتاك بأمره المبرم الحكيم ان اذكر
ربك بالحكمة والبيان لتجذب به افئدة الذين
غفلوا عن هذا النبأ العظيم قل هذا نبأ بشر به الله
في كل الأعصار و به انار افق البيان كذلك
صرفنا الآيات و نزلناها بالحق و ارسلناها اليك
للتشكر و تكون من الذاكرين قل هذا يوم البيان و
هذا يوم الثناء لو انتم من العارفين قل تداركوا يا
قوم ما فات عنكم في أيام الله العزيز الحميد البهاء
عليك وعلى الذين ما منعهم شيء عن الله مالك
هذا اليوم البديع

BLIB_Or15713.210a, BLIB_Or15715.100b

BH05614

To: Mirza Murad, in Hamadan

Date: 1299 ? [1881-1882]

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

1 هو الله السميع البصير

2 O Murad! God's will is manifest and His purpose evident. The heirs of Moses and the children of Abraham have in this Most Great Revelation attained supreme bounty. Beseech God that He may aid all to remain steadfast and to that which will exalt the Cause. The Cause is most mighty, and likewise the satans lie in ambush. God willing, may they soar in the atmosphere of the Merciful's love on the wings of steadfastness and certitude.

2 یا مراد ارادة الله ظاهر و مشیتش هویدا وراثت کلیم و ابناء خلیل در این ظهور اعظم بعنایت کبری فائز شدند از حق بطلیبید کل را بر استقامت و به ما یرتفع به الامر مؤید فرماید امر بسیار عظیمست و همچنین شیاطین در کمین انشاء الله بقوادم استقامت و ایقان در هواء محبت رحمن طیران نمایند

3 The mention of the believers has been and continues to be in God's Kingdom. By My life! Its effects shall become manifest and evident in the world. Convey on behalf of this Wronged One greetings to all and give them the glad-tidings of God's favors. From the land of Ha and Mim the fragrance of sincerity is inhaled. Blessed are they who have taken the most exalted cup and drunk therefrom the sealed wine in My Most Glorious Name, despite those who have broken God's Covenant and His Testament, who have denied His bounty and turned away from His manifest sovereignty. The Glory be upon you and upon those who have attained this mighty station. We, from this station, send Our greetings to My loved ones and to your brother, and We beseech Him to ordain for him the reward of attaining His presence and to write down for him that which shall profit him in all the worlds of His worlds. Verily He is the All-Bountiful, the Most Generous. Praise be to Him, for He is the Mighty, the Great.

3 ذکر مؤمنین در ملکوت الهی بوده و هست لعمری آثار آن در ملک ظاهر و هویدا خواهد شد از قبل مظلوم بکل تکبیر برسان و جمیع را بعنایت حق بشارت ده از ارض ها و میم رائحه خلوص استشمام میشود نعیماً للذین اخذوا الکأس العلیا و شربوا منها الرحیق المختوم باسمی الأبهی رغماً للوری الذین نقضوا میثاق الله و عهده و کفروا بنعمته و اعرضوا عن سلطانه المبین البهاء علیک و علی الذین فازوا بهذا المقام العظیم انا نکبر من هذا المقام علی احبائی و علی اخیک و نستله بأن یقدر له اجر لقائه و یکتب له ما ینفعه فی کل عالم من عوالمه انه هو الفضال الکریم الحمد له اذ هو العزیز العظیم

BLIB_Or15715.345b

BH05319

To: Sister of Muhammad Radi, in Ishtihard

Date: 1299 ? [1881-1882]

1 In the name of the All-Seeing, the All-Knowing

1 بنام بینای آگاه

2 O handmaid of God, desire nothing from the Friend save the Friend, and seek naught from the Beloved save His good-pleasure. His favor is better than a hundred thousand children, and His good-pleasure sweeter than a hundred thousand worlds. If thou attain this station and achieve this blessing, thou art possessed of the Kingdom. This is the most great bounty and the supreme bestowal.

2 ای امة‌الله از دوست غیر دوست نخواه و از محبوب جز رضایش مطلب عنایتش از صد هزار اولاد بهتر و رضایش از صد هزار عالم خوشتر اگر این مقام را بیابی و بآن فائز شوی دارای ملکوتی اینست فضل اعظم و عنایت کبری

3 Thy letter was received and was honored to attain the glance of favor from the Dawning-Place of the Light of Oneness. God, exalted be His glory, hath remembered and will remember His servants and handmaidens. Forgetfulness doth not overtake Him - His station is sanctified above forgetfulness, let alone His Most Holy Essence. Give thanks to the Beloved of the world that He heard thy call and made mention of thee in the Most Great Prison with words that are more precious in the sight of God than all the treasures of earth and all its bounties.

3 نامه‌ات رسید و بلحاظ عنایت مطلع نور احدیه فائز گشت حق جلّ جلاله عباد و اماء خود را ذکر نموده و مینماید فراموشی او را اخذ ننماید مقامش مقدّس از نسیان تا چه رسد بذات اقدسش شکر کن محبوب عالم را که ندایت را شنید و در سجن اعظم ترا ذکر نمود بکلماتیکه احبست عندالله از کنوز ارض کلّها و از نعماء آن باسرها

4 Say: Glory be to Thee, O Thou in Whose grasp are the keys to the treasures of glory and wealth, and in Whose right hand is the control of acceptance and prosperity! I beseech Thee by Thy Most Glorious Name, through which, when it appeared, all things spoke and the breezes of grace wafted over all who dwell in the kingdom of creation, to ordain for me that which shall profit me and remain with me in my world and my afterlife. O Lord! Thou knowest me better than I know myself, so write down for me from Thy Most Exalted Pen that which is best for me. Verily, Thou art the Powerful, the Ordainer, the All-Knowing, the All-Wise.

4 قولی سبحانک یا من فی قبضتک مفاتیح کنوز العزّة والغناء و فی یمینک زمام الاجابة والرخاء اسئلك باسمک الاهی الذی اذا ظهر نطقت الأشياء و سرت نسیمات الفضل علی من فی ناسوت الانشاء بأن تقدّر لی ما ینفعنی و یكون معی فی دنیای و آخرتی اربّ انت اعلم بی منی فاكتب لی من قلبک الأعلى ما هو خیر لی انک انت المقتدر المقتدر العليم الحكيم

BLIB_Or15715.270

BH05565*To: Jinab-i-Akhtar, in Shiraz**Date: 1299 ? [1881-1882]*

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

O Akhtar! Your plea hath been heard in the Most Great Scene by the Lord of Power. The sweet fragrances of love were inhaled therefrom. By the Sun of the heaven of utterance! This is the Day of mention and praise, and the Day of steadfastness and faithfulness. The tongue was created for this Day and the ears for hearing the Call. Blessed is the eye that hath turned toward the Most Exalted Horizon, and the hand that hath been raised toward the heaven of His bounty. That which flowed from the tongue of love in praise and glorification of the Wronged One hath appeared and been made manifest. The servant in attendance made mention that the recompense thereof lieth with God, exalted be His glory. Be thou happy and be of those who render thanks. That which is accounted as the most mighty of all deeds in the presence of the Throne this day is steadfastness in this mighty Cause. By My life! This is a momentous tidings wherewith God hath given the glad-tidings in His Books and Scriptures. Blessed is the soul that hath attained thereunto. We have remembered thee with that which shall never perish, throughout the eternity of My names and attributes. Give praise and say: Praise be unto Thee, O God of the worlds! Glory be upon those who have hearkened unto the Call and acted according to that which they were bidden by God, the Lord of Names, in this Most Great and Wondrous Revelation.

هو الأقدس الأعظم الأبهى

یا اختر ندایت در منظر اکبر باصغای مالک قدر
فائز نفحات محبت از او استشمام شد قسم بآفتاب
افق سماء بیان که امروز روز ذکر و ثناست و روز
استقامت و وفا لسان از برای امروز خلق شده و
آذان از برای شنیدن ندا طوبی از برای چشمیکه
باقی اعلی توجه نمود

و از برای دیدیکه بسماء عنایت او مرتفع گشت و
بلند شد آنچه در مدح و ثنای مظلوم از لسان
محبت جاری شد و ظاهر گشت عبد حاضر
عرض نمود مکافات آن با حق جلّ جلاله است
ان افرح و کن من الشاکرین آنچه الیوم از اعظم
اعمال لدی العرش مذکور استقامت بر این امر
عظیمست لعمری هذا نبأ عظیم بشر به الله فی
کتابه و صحفه طوبی از برای نفسیکه بآن فائز شد
انّا ذکرناک بما لا یأخذه الفناء بدوام اسمائی و
صفائی ان احمد و قل لک الحمد یا اله العالمین
البهاء علی الذین سمعوا النداء و عملوا بما امروا به
من لدی الله مالک الأسماء فی هذا الظهور الأعظم
البدیع

INBA51:284, INBA51:287, INBA51:288,
BLIB_Or15715.243a, KB_620:277-277,
LHKM3.295

BH05390*To: Hashim**Date: 1299 ? [1881-1882]*

¹ In My Name, through which the mountains were set in motion.

¹ بسمی الذی به مرّت الجبال

- 2 Glorified be He Who hath appeared and revealed whatsoever He desired as a token of His grace. He is, verily, the All-Powerful, the Supremest Ruler over all who are in the heavens and on earth.
- 2 سبحان الذي ظهر و اظهر ما اراد فضلاً من عنده
انه هو المقتدر المهيمن على من في السموات و
الأرضين
- 3 O Hashim! He hath heard thy call and hath answered thee through this perspicuous Book, and hath witnessed thy devotion and hath turned toward thee with a countenance whereby the heavens and earth were illumined. Blessed is he who is endowed with vision and hath attained, and woe unto the heedless. Cast behind thee idle fancies and take the chalice of certitude in the name of thy Lord, then drink thereof through His wondrous remembrance.
- 3 يا هاشم انه سمع نداءك اجابك بهذا الكتاب
المبين ورأى اقبالك اقبل اليك بوجه به اشرقت
السموات و الأرض طوبى لبصير فاز و ويل
للغافلين ضع الأوهام عن ورائك و خذ كأس
اليقين باسم ربك ثم اشرب منها بذكره البديع
- 4 Beware lest the doubts of the turbaned ones and the allusions of those who have denied the Day of Judgment hold thee back. Say: By God! The Promised One hath come, and at His advent the dwellers of the most exalted Paradise and the inhabitants of the highest Heaven did smile with joy. Fear ye God, O concourse of names, and be not of them that turn aside. This is the Day of revelation and of witnessing, as attested by Him Who was promised in the Books of God, the Lord of all worlds. This is the Day whereof the tongue of mercy hath spoken throughout all creation, and wherewith He Who came with the truth gave tidings of a mighty matter. O people of Baha in other lands! Hearken unto the call of the Lord of all humanity. He commandeth you to observe that which hath been sent down in the Book from the presence of One Who is All-Knowing, All-Wise. Hold fast unto the cord of goodly character and cleave unto that whereby the Cause of God, the Mighty, the All-Praised, may be exalted. Thus hath the tongue of mercy spoken in the kingdom of utterance, that thou mayest give thanks unto thy Gracious Lord.
- 4 اياك ان تمنعك شبهات العمائم و اشارات الذين
كفروا بيوم الدين قل تالله قد اتى الموعد و ابتم
بقدمه اهل الفردوس الأعلى و سكان الجنة العليا
اتقوا يا ملأ الأسماء و لا تكونوا من المعرضين
هذا يوم المكاشفة و الشهود يشهد بذلك من كان
موعوداً في كتب الله رب العالمين هذا يوم نطق
به لسان الرحمة في الامكان و بشر به من اتى بالحق
بأمر عظيم يا اهل البهاء في ديار اخرى ان اسمعوا
نداء مالک الوری انه يأمرکم بما نزل في الكتاب من
لدن عليم حکيم تمسکوا بحبل الأخلاق و تشبثوا بما
يرتفع به امر الله العزيز الحميد كذلك نطق لسان
الرحمة في ملکوت البيان لشکر ربک الکریم

BLIB_Or15713.185

BH05937

*To: Ustad Ismail (from Ishtihard), in Rasht**Date: 1299 ? [1881-1882]*

He is the Most Holy, the Most Great, the Most Knowing

هو الأقدس الأعظم الأعلّم

يا اسمعيل يذكرک المظلوم من شطر السّجن و
يبشّرک بعناية الله ربّ العالمين تالله قد خرقت

O Isma'il! The Wronged One makes mention of thee from the prison-yard and gives thee the glad-tidings of God's loving-kindness, the Lord of all worlds. By God! The veils have been rent asunder and the All-Bestowing hath come, riding upon the clouds, yet the people are in evident doubt. The heaven hath testified to the Lord of Names, yet the people remain behind a thick veil. Blessed art thou and those who have attained unto the traces of My Most Exalted Pen and have acknowledged that which the Tongue of Revelation hath spoken from the Most Glorious Horizon. Exalted is the Lord of Eternity Who hath come with the Most Great Name, to the dismay of those who denied God's proof and testimony and turned away from Him when He appeared with a sovereignty that conquered all who are in the heavens and the earth. Verily, We make mention of all My loved ones in that place and My handmaidens who have believed in the All-Informed Single One. O My loved ones! We have made mention of you before and after in the Crimson Tablet, at whose appearance every book and preserved tablet hath bowed down in submission. Rejoice in My remembrance and take the chalice of utterance in My Name, then drink thereof with the wisdom sent down from God, the All-Knowing, the All-Wise. Glory be upon those whom neither the tempests of the learned nor the storms of the mystics have stirred, who cast the Book behind their backs and clung to what they possessed of the doubts of the suspicious ones.

الأجباب و اتى الوهاب راجعاً على السحاب ولكن
الناس في ريب مبين قد شهدت السماء لملك
الاسماء و القوم في حجاب غليظ طوبى لك و
للذين فازوا بأثر قلبى الأعلى و اعترفوا بما نطق به
لسان الوحى في المنظر الأبهى

تعالى مالک القدم الذى اتى بالاسم الأعظم رغماً
للذين انكروا حجة الله و برهانه و اعرضوا عنه اذ
ظهر بسلطان غلب من في السموات و الأرضين
أنا نذكر احبائى كلهم في هناك و امائى اللاتى
آمن بالفرد الخبير يا احبائى أنا ذكرناكم من قبل و
من بعد في الصحيفة الحمراء التى اذا ظهرت خضع
له كل كتاب و لوح حفيظ ان افرحوا بذكرى و
خذوا قدح البيان باسمى ثم اشربوا منه بالحكمة التى
نزلت من لدى الله العليم الحكيم البهاء على الذين ما
حركتهم عواصف العلماء و قواصف العرفاء الذين
نبذوا الكتاب عن ورائهم و تمسكوا بما عندهم من
شبهات المريين

BLIB_Or15713.260b

BH05965

To: Zibandih Thamari

Date: 1299 ? [1881-1882]

1 In the name of the Peerless Beloved!

1 بنام محبوب يكا

2 O Thamar! The Lord of Oneness hath mentioned thee time and again, repeatedly. This station is most great. God willing, thou shalt be enabled to preserve it.

2 يا ثمره مالک احديّة مرّة بعد مرّة و كرّة بعد كرّة
ترا ذكر نموده اين مقام بسيار عظيم است انشاء الله بر
حفظش موفق شوى

3 Be not saddened by the tribulations of the world. The joy of them that have turned to God and are sincere is, and shall ever be, in God, exalted be His glory. Praise be to God that the Sun of Truth is shining and the ocean of bounty is surging.

3 از مكاره دنيا محزون مباش سرور مقبلين و
مخلصين اليوم بوجود حق جلّ جلاله بوده و
خواهد بود الحمد لله آفتاب حقيقت مشرق

Blessed is the one whom worldly conditions have not prevented from turning to God.

و دریای فضل مَوّاج طوبی از برای نفسیکه
شؤونات دنیا او را از توجّه بحقّ منع نمود

- 4 Rejoice thou in My remembrance of thee, then drink from the cups of My words - at times the choice sealed wine, at others My blessed Kawthar, at times the Salsabil of immortality, and at others My purified honey. Thus doth the Beloved of the mystics command thee. Strive that thy joy and gladness, thy glory and majesty, thy wealth and riches may be in God, exalted be His glory.

4 ان افرحی بذکری ایّاک ثمّ اشربی من کؤوس
کلماتی طوراً ریحقی المختوم و اخری کوثری
المبروک و تارة سلسبیل البقاء و اخری عسلی
المصفی کذلک یا مرمک محبوب العارفین جهد
نما تا فرح و سرور و عزّت و عظمت و غنا و
ثروت بحقّ جلّ جلاله باشد

- 5 Convey My greetings to the handmaidens of God in that land and gladden them with His infinite favors. Say: God willing, may ye all remain firm in His Cause and be attracted by His verses in such wise that its effects become manifest in the earth. Verily, He sends His greetings upon you and counsels you with that which will exalt this great, mighty and wondrous Cause.

5 امّا الله آن ارض را از قبل مظلوم تکبیر برسان
و بعنایت بیمنتهاش مسرور دار بگو انشاء الله کلّ
بر امر مستقیم باشید و بآیاتش مجذوب بشأنیکه
آثارش در ارض ظاهر شود انه یکبرّ علیکمّ و
یوصیکمّ بما یرتفع به هذا الأمر العظیم العزیز البدیع

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

6 البهاء علیکمّ من لدی الله العلیم الحکیم

BLIB_Or15715.281b

BH05770

To: Aqa Muhammad Taqi

Date: 1299 ? [1881-1882]

He is the All-Hearing, the All-Knowing, the Responding One!

هو السّامع العالم المجیب

Glory be unto Thee, O God of Names and Creator of heaven! I beseech Thee by the yearning of them that are athirst in their separation and remoteness from Thee, and by the Name whereby Thou hast subdued the cities of the hearts of Thy servants, and by the lights of Thy countenance and the power of Thy Will and Purpose, and by the breathings of Thy verses in Thy days, that Thou aid me to stand firm in Thy love and Thy Cause. O my Lord! This one is seated, whom the wonders of Thy grace and bounty have established, and this is a dead one whom the fragrance of Thy raiment hath quickened, and an ignorant one whom the manifestations of Thy mercy and favors have taught. I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy Prophets and Thy chosen ones whom Thou hast sent for the guidance of Thy creation and the manifestation of Thy generosity unto Thy creatures,

سبحانک یا اله الأسماء و فاطر السّماء اسئلك
بجنین المشتاقین فی هجرک و فراقک و بالاسم
الذی سخرت به مدائن قلوب عبادک و بأنوار
وجهک و نفوذ مشیتک و ارادتک و بنفحات
آیاتک فی ایامک بأن تؤیّدنی علی الاستقامة علی
حبک و امرک

ای ربّ هذا قاعد اقامته بدائع فضلك و
جودک و میت احیاه عرف قیصک و جاهل
عزّفته ظهورات رحمتک و الطافک اسئلك یا
اله الوجود و مالک الغیب و الشّهود بأنّیائک
و اصفیائک الذّین ارسلتهم لهدایة خلقک و
اظهار جودک علی بریتک بأن تکتب لی من

that Thou write down for me from Thy Most Exalted Pen that which shall cause me to speak Thy remembrance and to gaze toward Thy direction and to act according to what Thou hast revealed in Thy Book. O my Lord! Thou art the Powerful, the Mighty, and I am the weak, the helpless, the poor, the destitute. O my Lord! The fragrance of Thy bounty hath guided me to the ocean of Thy generosity, and the lights of Thy countenance have guided me to the fountain of reunion with Thee. I beseech Thee to ordain for me that which shall profit me in all the worlds of Thy worlds and preserve me from the hosts of self and passion. There is no God but Thee, the Mighty, the All-Knowing.

قلبك الأعلى ما يجعلني ناطقاً بذكرك و ناظراً
إلى شطرك و عاملاً بما أنزلته في كتابك اى
رب انت القوى القدير و انا الضعيف العاجز
المسكين الفقير اى رب عرف فضلك هداى
الى بحر كرمك و انوار وجهك هدتنى الى كوثر
وصالك اسئلك بأن تقدر لى ما ينفعنى فى كل
عالم من عوالمك و يحفظنى عن جنود النفس و
الهوى لا اله الا انت العزيز العليم

BLIB_Or15730.033b

BH05737

To: Nabil

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His station of grandeur and power. 1 هو الله تعالى شأنه العظمة والاقترار
- 2 The blessed letter which you wrote to this evanescent one brought life and strength. And after this transient one's taste acquired the sweetness and delight of the world of the world, he turned toward the Most Holy and Supreme Court and presented the requests. He smiled and uttered this blessed word - exalted be His glory: 2 دستخط مبارک که باینفانی مرقوم داشتید روح بخشید و قوت آورد و بعد از آنکه ذائقه فانی عالم عالم حلاوت و شیرینی کسب نمود توجه بساحت امنع اقدس نموده مطالب عرض شد تبسم فرمودند و باینکلمه مبارکه ناطق قوله عزّ اجلاله
- 3 "We have decreed what he desired and have forgiven him." God willing, may they be focused on the Truth in all conditions and act according to what He loves and is pleased with. End quote. Praise be to God, that beloved one attained to the word which he desired. The grace of the Truth towards him is of such magnitude that it had and has no need of mention by this servant. For God is your understanding, and for God is your deed, and for God is your sincerity, and for God is your humility, and for God is your submissiveness, and for God is your turning to Him, and for God is your verse and prose. This evanescent servant beseeches and hopes from the Truth, exalted be His glory, that He will assist and confirm that beloved one in all conditions to praise and glorify and extol and magnify and remember and express Him. Verily He is the 3 قضینا ما اراده و عفونا عنه انشاءالله در جمیع احوال بحق ناظر باشند و بما یحبّه و یرضی عامل انتهى الحمد لله آنحبيب بکلمهئى که اراده نمودند فائز گشتند عنایت حق نسبت بایشان بشأنیست که احتیاج بذكر اینعبد نداشته و ندارد لله درک و لله عملک و لله خلوصک و لله خضوعک و لله خشوعک و لله اقبالک و لله نظمک و نثرک این خادم فانی از حق جل جلاله سائل و آمل که آنحبيب را در جمیع احوال بمدح و ثنا و تسبیح و تهلیل و ذکر و بیانش موفق و مؤید دارد انه جواد کریم الحمد لرّبنا لجليل الجميل القادر الواحد العزيز العليم

BLIB_Or15700.276b, BLIB_Or15711.134b

Generous, the Kind. Praise be to our Lord, the Glorious, the Beautiful, the Powerful, the One, the Mighty, the All-Knowing.

BH05980

Date: 1299 ? [1881-1882]

He is the All-Witnessing, the All-Hearing

O servant! Harken unto the call of the Wronged One. He calleth thee with the most exalted utterance amidst all religions and guideth thee to the path of God, the Mighty, the Praiseworthy. Blessed is he who hath cast away the world, turning unto the Most Great Ocean which hath appeared before all faces. He is assuredly of the people of Baha in the Book of God, the Lord of all worlds. This is the Day of remembrance and utterance, were thou to be of them that know, and this is the Day of assistance and proof. Blessed is he who hath found the fragrance of God on this Day through whose remembrance all things have been attracted and have spoken forth that there is no God but Him, the Peerless, the All-Informed. Thus have We sent down the verses and expounded them in truth that thou mayest be of them that attain. Take thou the Tablet by Our command and by Our power from Our presence. Verily thy Lord is the Commander, the Compassionate, the Generous. They who follow vain imaginings instead of God, these are in manifest error. When thou hast attained unto that which hath flowed from My Most Exalted Pen and found the fragrance of utterance from the utterance of thy Lord, the Lord of all beings, turn thy face toward My direction and say: Praise be unto Thee, O God of all who are in the heavens and the earth. We make mention of thee and of thy branch and of those handmaidens who have attained unto the days of God and have witnessed that which the Tongue of Grandeur hath testified: There is no God but Me, the Single, the One, the Mighty, the Beautiful.

هو الشاهد السميع

يا عبد ان استمع نداء المظلوم انه يناديك بأعلى
البيان بين الأديان ويهديك الى صراط الله العزيز
الحميد طوبى لمن نبذ العالم مقبلاً الى البحر الأعظم
الذى ظهر امام الوجه انه من اهل البهاء في كتاب
الله رب العالمين

هذا يوم الذكر والبيان لو انت من العارفين و
هذا يوم النصرة والبرهان طوبى لمن وجد عرف
الله في هذا اليوم الذى بذكره انجذبت الأشياء و
نطقت انه لا اله الا هو الفرد الخبير كذلك انزلنا
الآيات وصرفناها بالحق لتكون من الفائزين خذ
اللوحة بأمر من عندنا وقوة من لدنا ان ربك
لهو الأمر المشفق الكريم ان الذين يتبعون الأوهام
من دون الله اولئك في حجاب مبين اذا فزت
بأثر قلبي الأعلى ووجدت عرف البيان من بيان
ربك مالك الورى ول وجهك شطرى وقل
لك الحمد يا اله من فى السموات والأرضين انا
ذكرناك و ضلعك والاماء اللآئى فزن بأيام الله
و شهدن بما شهد لسان العظمة انه لا اله الا انا
الفرد الواحد العزيز الجميل

BLIB_Or15713.216a

BH06392*To: Aqa Ghulam-Husayn, in Alexandria**Date: 1299 ? [1881-1882]*

In His Name, the Protector over all names! The Wronged One testifies that there is none other God but Him. He has ever been One in His Essence and One in His attributes. He was ever in the heights of grandeur and glory, and will ever remain in the exalted realm of might and majesty. He sent forth the Messengers and revealed the Books to manifest His grace and to convey what He willed through His bounty and bestowal, until the Cause reached unto the Lord of all creation and Pride of all existence, Who was the Manifestation of this most exalted Word: "He is the First and the Last, the Seen and the Hidden." Blessed is the ear that hath heard, and the eye that hath seen, and the tongue that hath acknowledged what hath been sent down from God, the Lord of all worlds.

O Ghulam-Qabl-Husayn! He whom God loveth brought thy letter. We read it and make mention of thee, and beseech Him, exalted be He, to open before thy face the gates of joy and delight, and to send down upon thee from the heaven of His grace that which befitteth His generosity and favors. Verily, He is the Protector of those who love Him and the Helper of them that act. Peace and glory be upon thee and upon those who follow what they are commanded in His perspicuous Book. Praise be to God, the Lord of the Day of Judgment.

بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ يَشْهَدُ الْمَظْلُومُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ قَدْ كَانَ وَاحِدًا فِي ذَاتِهِ وَوَاحِدًا فِي صِفَاتِهِ لَمْ يَزَلْ كَانَ فِي عُلُوِّ الْعِظَمَةِ وَالْجَلَالِ وَلَا يَزَالُ يَكُونُ فِي سَمَوَاتِ الْقُدْرَةِ وَالْإِجْلَالِ قَدْ أَرْسَلَ الرِّسْلَ وَأَنْزَلَ الْكُتُبَ أَظْهَارًا لِفَضْلِهِ وَابْلَاغًا لِمَا أَرَادَ بِجُودِهِ وَعَطَائِهِ إِلَى أَنْ أَنْتَهَى الْأَمْرُ إِلَى سَيِّدِ الْكَائِنَاتِ وَغَرِ الْمَوْجُودَاتِ الَّذِي كَانَ مَظْهَرُ هَذِهِ الْكَلِمَةِ الْعُلْيَا هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ طَوْبِي لِأُذُنٍ سَمِعَتْ وَلَعَيْنٍ رَأَتْ وَلِلْلسَانِ اعْتَرَفَ بِمَا نَزَلَ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ

يَا غُلَامَ قَبْلَ حُسَيْنٍ قَدْ أَتَى مِنْ أَحَبِّ اللَّهِ بِكَتَابِكَ قُرْآنَهُ وَذَكَرْنَاكَ وَنَسْنَسُهُ تَعَالَى بِأَنْ يَفْتَحَ عَلَيَّ وَجْهَكَ أَبْوَابَ الْفَرَحِ وَالْإِبْتِهَاجِ وَيُنْزِلَ عَلَيْكَ مِنْ سَمَاءِ فَضْلِهِ مَا يَنْبَغِي لْجُودِهِ وَافْضَالِهِ أَنَّهُ وَلِيُّ مَنْ وَالَاهُ وَمَعِينُ الْعَامِلِينَ وَالسَّلَامُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ اتَّبَعُوا مَا أَمَرُوا بِهِ فِي كِتَابِهِ الْمُبِينِ

الحمد لله مالك يوم الدين

BLIB_Or15715.297b

BH06148*To: Aqa Siyyid Jafar, in Dahaj**Date: 1299 ? [1881-1882]*

He is the Dawning-Place from the horizon of utterance

This is a remembrance from Us to him who hath turned unto God, the Lord of the worlds, on a day wherein every learned one turned away, and every mystic denied, and every transgressor pronounced judgment, save whom God, the Most High, the Most Great, did will. The Truth hath appeared and made

هو المشرق من افق البيان

ذَكَرَ مِنْ لَدُنَّا لَمَنْ أَقْبَلَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ فِي يَوْمٍ فِيهِ أَعْرَضَ كُلُّ عَالَمٍ وَانْكَرَ كُلُّ عَارِفٍ وَافْتَقَرَ كُلُّ فَاجِرٍ إِلَّا مَنْ شَاءَ اللَّهُ الْعَلِيُّ الْعَظِيمُ قَدْ ظَهَرَ

manifest that whereby the station of humanity is exalted. Every fair-minded and insightful one beareth witness to this, yet they turned away from Us and cast the Book of God behind their backs and rose up against Us with such tyranny as caused the Concourse on High to lament and the dwellers of the Most Exalted Paradise to weep in this sublime station. We came for their deliverance, yet they seized Us and imprisoned Us in the land of Ta with such tyranny as causeth the pens of the world to be ashamed to recount it. He Who possesseth the Preserved Tablet beareth witness to this. Be thou eloquent in My remembrance and hold fast to the cord of My loving-kindness and cling to My luminous hem. Soon shall all that thou beholdest today perish, and there shall endure for thee that which hath been ordained from the presence of One mighty and wise. Thus hath spoken the Tongue of the Wronged One in His mighty prison, and He commandeth thee to that which the All-Merciful hath revealed in His perspicuous Book. Glory be upon the people of Baha who have drunk the choice wine of utterance from the chalice of the bounty of their Lord, the Forgiving, the Generous.

الحقّ و اظهر ما يرتفع به شأن الخلق يشهد بذلك
كلّ منصف بصير

و هم اعرضوا عنا و نبذوا كتاب الله عن ورائهم و
قاموا علينا بظلم ناح به الملائ الأعلی و سکان الجنة
العليا فی هذا المقام المنیع قد جئنا لخلاصهم و
هم اخذونا و قيّدونا فی ارض الطّاء بظلم يستحي
عن ذكره اقلام العالم يشهد بذلك من عنده لوح
حفيظ كن ناطقاً بذكری و متمسكاً بجبل عنايتی
و متشبثاً بذيلي المنير سوف يفنى ما تراه اليوم و
يبقى لك ما قدر من لدن مقتدر حكيم كذلك
نطق لسان المظلوم فی سجنه العظيم و يأمرک بما
انزله الرحمن فی كتابه المبين البهاء علی اهل البهاء
الذين شربوا رحيق البيان من كأس عطاء ربهم
الغفور الكريم

BLIB_Or15713.252a, BLIB_Or15715.101c

BH06121

To: Abdu's-Samad from Mim, in Tihran

Date: 1299 ? [1881-1882]

1 In the name of the one incomparable Lord.

1 بنام خداوند یگّا

2 The whole world hath been created for the recognition of this blessed Day and hath been brought from nothingness into being. This is the Day that cannot be compared with a single moment of past ages and centuries. How excellent is the state of one who hath attained unto its recognition and been illumined by its lights.

2 جميع عالم از برای عرفان این یوم مبارک خلق
شده اند و از عدم بوجود آمده اینست آن یومیکه
معادله ننماید بآنی از آن اعصار و قرون نیکوست
حال نفسیکه بعرفانش فائز شد و از انوارش منور
گشت

3 Today is the day of service and assistance, and assistance hath been and ever shall be to teach His Cause. O 'Abdu's-Samad! By My life, if thou attainest unto this most exalted station, thou hast attained unto all good. Strive that perchance thou mayest guide some wandering soul through the fragrance of utterance to the horizon of the All-Merciful. This is among the most mighty of deeds in the sight of the Self-Sufficient, the Most High. All matters have been and are in the grasp

3 امروز روز خدمت و نصرت است و نصرت
تبلیغ امر او بوده و خواهد بود یا عبدالصمد
لعمری اگر باین مقام اعلی فائز شوی بکلّ خیر
فائزی جهد نما که شاید از عرف بیان گمگشتهئی
را بافق رحمن هدایت نمائی اینست از اعظم
اعمال نزد غنیّ متعال جميع امور در قبضه اقتدار

of God's power. With a single word He transformeth remoteness into nearness, separation into union, and the poison of absence into the honey of meeting. He is the Supreme, He is the Almighty. If thou observest with the eye of truth, thou wilt testify that nothing that is witnessed on earth can compare with this Tablet. Be thou grateful unto thy Lord for this supreme bounty and say: Praise be to God, the Lord of all worlds.

حقّ بوده و هست بیک کلمه بعد را بقرب تبدیل فرماید و فراق را بوصال و سمّ هجران را بشهد لقا اوست مهیمن و اوست مقتدر اگر ببصر حقّ مشاهده نمائی شهادت میدهی که معادله ننماید باین لوح آنچه در ارض مشاهده میشود ان اشکر ربّک بهذا الفضل العظیم و قل الحمد لله ربّ العالمین

AQA7#378 p.068b

BH06380

To: Muhammad Hasan, in Yazd

Date: 1299 ? [1881-1882]

He is the Most Holy, the Most Great, the All-Knowing, the All-Wise

O Muhammad-Qabli-Hasan! The Wronged One mentions thee from this most exalted Station and gives thee glad tidings through this Remembrance, with which nothing in the kingdom of creation can compare. Thy Lord is, verily, the All-Knowing, the All-Informed. Give thanks unto God for having moved the Pen of the Wronged One to make mention of thee. By the life of God! It shall endure in the treasures of God's books, the Lord of all worlds. Rejoice in this most great favor. He, verily, aids whomsoever He pleaseth through His command. He is the Forgiving, the Bountiful.

Hearken in the Persian tongue: God, exalted be His glory, through His name the All-Knowing, brought forth the divines of the earth from the realm of nothingness into the court of existence, that all might be guides to His path and dawning-places of His proof. When the Day of God appeared and the Sun of Revelation shone forth from the horizon of the world, all were found to be veiled. Nay, rather, they arose in opposition, and ultimately pronounced sentence of death upon the King of existence, before the mention of Whose name they had bowed down. Such is the state of these souls. We counsel thee to remain steadfast in this Cause in such wise that the clamor of the people of the earth shall not prevent thee from the Lord of

هو الأقدس الأعظم العليم الحكيم

یا محمد قبل حسن یذکرک المظلوم من هذا المقام الأعلى و یبشّرك بهذا الذکر الذی لا یعادلّه ما فی ملکوت الانشاء انّ ربّک هو العليم الخبیر ان احمد الله بما تحرّک علی ذکرک قلم المظلوم لعمر الله انه یكون باقیاً فی خزائن کتب الله ربّ العالمین ان افرح بهذا الفضل الأعظم انه یؤید من یشاء امراً من عنده و هو الغفور الکریم

بلسان پارسی بشنو حقّ جلّ جلاله باسم علیمش علمای ارض را از کتم عدم بعرصه وجود آورد تا کل هادی سبیل باشند و مطالع دلیل چون یوم الهی ظاهر و آفتاب ظهور از افق عالم مشرق کل محبوب مشاهده گشتند

بلکه بر اعراض قیام نمودند و بالأخره سلطان وجودیکه نزد ذکر اسمش خاضع بودند فتوی بر قتلش دادند اینست شأن نفوس ترا وصیت مینمائیم باستقامت بر این امر بشأنیکه ضوضاء اهل ارض ترا از مالک سما منع ننماید انه هو الناصح العليم الحمد لله ربّ العالمین

BLIB_Or15706.257, BLIB_Or15715.094c

Heaven. He is, verily, the Counselor, the All-Knowing. Praise be to God, the Lord of all worlds.

BH06189

Date: 1299 ? [1881-1882]

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

Glorified art Thou, O my God! I testify to that whereunto all things have testified - that there is none other God but Thee. Thou hast ever been mighty to do what Thou willest. Neither the ranks of armies, nor the hosts of nations, nor the clamor of divines, nor the power of rulers can prevent Thee. Blinded be the eye that seeth not Thy power and might, speechless be the tongue that uttereth not Thy praise and glorification, and darkened be the face that turneth not toward the dawning-lights of Thy Manifestation. Thou hast ever been supreme over all names, and wilt continue to be as Thou hast been from time immemorial. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

O my Lord! I beseech Thee by Thy light through which the valley flowed and earth and heaven were illumined, to preserve this handmaiden of Thine from vain imaginings and idle fancies. O Lord! Cause her to turn unto Thee and to gaze toward Thy horizon. Ordain for her that which will assist her to remain steadfast in Thy Cause, then grant her what Thou hast ordained for Thy leaves who have believed in Thee and in Thy signs in days when all on earth turned away from Thee save those whom the hand of Thy power did rescue. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

هو الله تعالى شأنه العظمة والكبرياء
سبحانك اللهم يا الهى اشهد بما شهدت الأشياء
أنه لا اله الا انت لم تزل كنت مقتدراً على
ما تشاء لا تمنعك الصفوف ولا الجنود ولا
ضوضاء العلماء ولا سطوة الأمراء عميت عين لا
ترى قدرتك واقتدارك وخرس لسان لا ينطق
بذكرك وثنائك واسود وجه لا يتوجه الى انوار
فجر ظهورك لم تزل كنت مهيمناً على الأسماء و
لا تزال تكون بمثل ما كنت فى ازل الآزال لا
اله الا انت الغنى المتعال

اى رب اسئلك بنورك الذى به سالت
البطحاء و اشرفت الأرض والسماء بأن تحفظ
امتك هذه من الظنون والأوهام اى رب ترئها
مقبلة اليك وناظرة الى افقك قدر لها ما يؤيدها
على الاستقامة على امرك ثم ارزقها ما قدرته
لأوراقك اللآئى آمن بك وبآياتك

فى ايام فيها اعرض عنك من فى ارضك الا من
انقذته يد قدرتك لا اله الا انت الغفور الكريم

BLIB_Or15715.347

BH06326*Date: 1299 ? [1881-1882]*

- 1 In My Name, the All-Compelling, Who overshadoweth all horizons. 1 بِسْمِ الْمَهِيْمِنِ عَلَى الْآفَاقِ
- 2 Hath the Call been lifted up? Hath the Cry been raised on high? Hath the Path been established? Hath the Balance been set? 2 هَلِ النَّدَاءُ ارْتَفَعَ وَهَلِ الصَّيْحَةُ ارْتَفَعَتْ وَ هَلِ الصَّرَاطُ نُصِبَ وَهَلِ الْمِيزَانُ وُضِعَ
- 3 Say: Yea, by the Lord of all the worlds! The Path itself proclaimeth: Lo, I stand before your very faces, O concourse of the heedless! And the Balance declareth: Verily, I weighed you in the hour of your neglect, O company of the doubters! 3 قُلْ اَيُّ رَبِّ الْعَالَمِينَ اِنَّ الصَّرَاطَ يَنَادِي وَيَقُولُ اَنْتَ اِمَامٌ وَجُوهَكُمْ يَا مَعْشَرَ الْغَافِلِينَ وَالْمِيزَانَ يَقُولُ اَنْتَ وَزَنْتَكُمْ حِينَ غَفَلْتُمْ يَا مَعْشَرَ الْمُرِيبِينَ
- 4 The Call, moreover, crieth aloud: I have been uplifted in such wise that the inmates of Paradise and the dwellers in the sanctified retreats of holiness have heard Me, whilst ye remained veiled in a palpable veil. 4 وَالنَّدَاءُ يَنَادِي قَدْ ارْتَفَعْتُ عَلَى شَأْنٍ سَمِعْنِي اَصْحَابُ الْفَرْدُوسِ وَاهْلُ حِظَاظِ الْقُدُسِ اِذْ كُنْتُمْ فِي حِجَابٍ مَبِينٍ
- 5 Say: O My people! Believe in God and in His signs, and be not of those who denied the proof of God and His testimony, who contended with His very Self, and gainsaid that which was sent down at His behest, the All-Wise. 5 قُلْ يَا قَوْمِي آمَنُوا بِاللّٰهِ وَآيَاتِهِ وَلَا تَكُونُوا مِنَ الَّذِينَ اَنكَرُوا حُجَّةَ اللّٰهِ وَبِرَهَانَهُ وَجَادَلُوا بِنَفْسِهِ وَجَاحَدُوا مَا نَزَّلَ بِأَمْرِهِ الْحَكِيمِ
- 6 Say: Look ye unto the Most Exalted Horizon! By God! It hath already appeared and hath been illumined with the radiance of the Countenance of your Lord, the Mighty, the All-Lauded. 6 قُلْ اِنْ اَنْظَرُوا إِلَى الْاَفَقِ الْاَعْلَى تَاللّٰهُ اَنَّهُ ظَهَرَ وَأَنَارَ مِنْ اَنْوَارِ وَجْهِ رَبِّكُمْ الْعَزِيزِ الْحَمِيدِ
- 7 O thou who art remembered in My Most Great Outlook! Make known unto the people My Manifestation, My rising and My effulgence, and that which hath been sent down from the heaven of My Will, that haply they may arise and give ear unto the Call of God, the Bestowing, the All-Bountiful. 7 يَا أَيُّهَا الْمَذْكُورُ فِي مَنْظَرِي الْاَكْبَرِ عَرِّفِ النَّاسَ ظَهْرِي وَطُلُوعِي وَاشْرَاقِي وَمَا نَزَّلَ مِنْ سَمَاءٍ مَشِيئِي لَعَلَّ يَقُومُونَ وَيَسْمَعُونَ نَدَاءَ اللّٰهِ الْمَعْطَى الْكَرِيمِ
- 8 And in all conditions hold fast unto wisdom, for We have, in very truth, taken a covenant regarding all that is enshrined in My mighty Book. 8 وَفِي كُلِّ الْاَحْوَالِ تَمَسَّكْ بِالْحِكْمَةِ اَنَا اخَذْنَا عَهْدَ مَا فِي كِتَابِي الْعَظِيمِ
- 9 Glory be upon thee and upon them that are with thee, from the presence of God, the Lord of the lofty Throne. 9 الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ مِنْ لَدَى اللّٰهِ رَبِّ الْكَرْسِيِّ الرَّفِيعِ

BLIB_Or15696.053a

BH06846

To: *Ustad Abdullah, in Faran*

Date: 1299 ? [1881-1882]

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

1 هو الشاهد الناظر الحكيم

2 O 'Abdu'llah! All divine Books and Scriptures gave the people of the earth glad tidings of this holy and blessed Day. Yet when the dawn of the Day of Manifestation appeared, the tyrants and pharaohs of the earth turned away and arose to cut down the Blessed Tree. The tyrants and pharaohs, in their primary station, are the divines of the age who have taken the reins of the people and command them according to the dictates of their own desires. Reflect upon God's vast grace and mercy - those who considered themselves the most advanced, ancient, ascetic and God-fearing remained heedless and veiled from the Cause and reason of creation, while you, through divine grace, attained recognition of God, exalted be His glory, on the Lord of Days and turned toward the highest horizon. By the life of God! All that exists and is treasured cannot compare with this lofty, most exalted station, if you succeed in preserving it. What has befallen you - God is the witness and bearer of proof that He does not allow to perish the reward of the doers of good. Be confident in His grace and be of the thankful ones.

2 يا عبدالله جميع كتب و صحف الهی عباد ارض را
باین یوم مقدس مبارک بشارت داده و چون فجر
یوم ظهور ظاهر جباره و فراعنه ارض اعراض
نمودند و بر قطع سدره مبارکه قیام کردند جباره
و فراعنه در رتبه اولیه علمای عصرند که زمام
نفوس را اخذ نموده اند و به ما تأمرهم اهوائهم
امر مینمایند در فضل و رحمت واسعة الهی تفکر
نما نفوسیکه خود را اسبق و اقدم و ازهد و اتقی
میدانستند از سبب و علت خلق غافل و محتجب
و تو از فضل الهی در سید ایام بعرفان حق
جلّ جلاله فائز شدی و باقی اعلی توجه نمودی
لعمدالله آنچه موجود و مکنونست باین مقام بلند
اعلی معادله ننماید اگر بحفظش موفق شوی آنچه
بر تو وارد شده حق شاهد و گواهیست آنه لا
یضیع اجر المحسنین ان اطمئن بفضله و کن من
الشاکرین

BLIB_Or15715.299a, FRH.071

BH06700

To: *Ustad Aqa Jan, in Kalkin*

Date: 1299 ? [1881-1882]

1 In the name of the one true God!

1 بنام خداوند یگا

2 The Most Exalted Pen calls Its friends from the direction of the prison and summons them to the highest horizon. This is the day when His Holiness the Spirit crieth out in the holy valley, saying "Thine is the praise, O God of the worlds!" The plains of Hijaz and Batha quiver with joy at the appearance of the Lord of Names, yet their inhabitants are submerged in the sea of self and desire. The Truth shineth resplendent like unto the sun, yet eyes remain deprived and prevented by the veils

2 قلم اعلی دوستان خود را از شطر بجن ندا
میفرماید و باقی اعلی میخواند امروز روزیست
که حضرت روح در وادی مقدس به لک
الحمد یا اله العالمین ناطقست بطحاء و حجاز از
شوق ظهور مالک اسماء در اهتزاز ولکن
ساکنین آن در بحر نفس و هوی مستغرق حق
بمثابه آفتاب ظاهر و روشن و منیر ولکن ابصار

of idle fancies. Beseech ye God that He may not cause any to be deprived of the outpourings of the All-Bountiful Name. He is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

- 3 Convey greetings from this Wronged One to the people of that land and other villages, and give them to drink from the choice wine of remembrance and utterance, that all may engage in the remembrance of the Beloved of all creation with the utmost joy and fragrance. And We counsel all to wisdom and steadfastness, for in this day the clouds of oppression have prevented the light of the sun of justice from shining. Blessed are the patient, blessed are the successful ones. Praise be to God, the Lord of the worlds.

بجبات اوهام محروم و ممنوع از حق بطلبید تا
کلّ را از فیوضات اسم فیاض مأیوس نفرماید
اوست قادر و توانا دانا و بینا

3 اهل آن ارض و قریهٔ آخری را از جانب مظلوم
تکبیر برسانید و از رَحیق ذکر و بیان بنوشانید
تا کلّ بکمال روح و ریحان بذکر محبوب امکان
مشغول باشند و جمیع را وصیت مینمائیم بحکمت
و استقامت چه که سحاب ظلم الیوم روشنی
آفتاب عدل را منع نموده طوبی للصّابین طوبی
للفائزین الحمد لله ربّ العالمین

BLIB_Or15715.245a

BH06880

To: *Siyid Nasrullah, in Kirman*

Date: 1299 ? [1881-1882]

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

O Nasru'llah! The Wronged One makes mention of thee in such wise as to cause the sincere ones to inhale the fragrance of My loving-kindness and the united ones to perceive the sweet savors of My wondrous utterance. The servant who is present came before Our presence and presented what thou hadst sent unto him. Verily thy Lord is the All-Hearing, the All-Seeing. We have heard thy call and what thou hast mentioned, and We have answered thee in truth, for verily We are the Answerer. Blessed is the face that hath turned unto the Face, and the hand that hath aided that which was commanded, and the man who hath remained steadfast in this mighty Cause. Take hold of the Book of God with the power that proceedeth from Him, then act according to that which hath been sent down from One Who is All-Knowing, All-Informed. We make mention at this time of My handmaiden who believed in God when every renowned scholar turned away from Him. We testify that she believed and recognized and answered her Ancient Lord, and We were with her at the time of her ascension, and We made mention of her before and after her passing. This is naught but a grace that hath encompassed all who are in the heavens and on earth. The glory shining forth from the horizon of the

هو الأقدس الأعظم الأعلى

یا نصرالله یذکرک المظلوم بما یجد منه المخلصون
عرف عنایتی و الموحدون نفحات بیانی البدیع
قد حضر العبد الحاضر و عرض لدى الوجه ما
ارسلته الیه ان ربک هو السّامع البصیر سمعنا
ندائک و ما ذکرته اجبتناک بالحق و انا المجیب
طوبی لوجه توجهه الی الوجه و لید نصرت ما
امرت به و لرجل کان مستقیماً علی هذا الأمر
العظیم خذ کتاب الله بقوة من عنده ثم اعمل ما
نزل من لدن علیم خبیر

أنا نذکر فی هذا الحین امتی الّتی آمنت بالله اذ
اعرض عنه کلّ عالم شهیر نشهد أنّها آمنت و
عرفت و اجابت مولیها القدیم و کتّم معها حین
صعودها و ذکرناها قبل العروج و بعده ان هذا الّا
فضل احاط من فی السّماوات و الأرضین البهّاء
المشرق من افق سماء بیانی علیک و علیها من لدى
الله ربّ العالمین

BLIB_Or15715.255c

heaven of My utterance be upon thee and upon her, from God,
the Lord of all worlds.

BH06545

To: Haji Ahmad Milani

Date: 1299 ? [1881-1882]

- 1 In the Name of Him through Whom the Resurrection was established! 1 بِسْمِ الَّذِي بِهِ قَامَ الْقِيَامُ
- 2 This is a mention from Us to him who is named Ahmad, who attained unto My days, soared in My atmosphere, and uttered My beautiful praise. Verily, We make mention of thee with that which shall never perish. Thy Lord, verily, is the One Who hath power over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise. This is a day wherein all things have spoken, and the rustling of the Divine Lote Tree hath been raised, yet most of the people are heedless. They have rejected their God through following their own desires. They are indeed among the deniers in the Book of God, the Lord of the worlds. Be thou steadfast in the service of the Cause and speaking the praise of thy Lord. Verily, He heareth and seeth. There is none other God but Him, the Almighty, the Mighty, the Great. 2 ذَكَرَ مِنْ لَدُنَّا مَنْ سَمِيَ بِأَحْمَدَ الَّذِي فَازَ بِأَيَّامِي وَ طَارَ فِي هَوَائِي وَ نَطَقَ بِثَنَائِي الْجَمِيلِ أَنَا ذَكَرْنَاكَ بِمَا لَا يَفْنَى أَنَّ رَبَّكَ لَهُو الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ هَذَا يَوْمٌ فِيهِ نَطَقَتِ الْأَشْيَاءُ وَ ارْتَفَعَ حَفِيفُ سِدْرَةِ الْمُنْتَهَى وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ قَدْ نَبَذُوا لَهُمُ بِمَا اتَّبَعُوا أَهْوَاءَهُمْ إِلَّا أَنَّهُمْ مِنَ الْمُنْكَرِينَ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ كُنْ قَائِمًا عَلَى خِدْمَةِ الْأَمْرِ وَ نَاطِقًا بِثَنَاءِ مُوَلِّيكِ إِنَّهُ يَسْمَعُ وَيَرَى لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْعَظِيمُ
- 3 Say: O people of the earth! Turn ye unto the Dawning-Place of Revelation, then read what hath been sent down unto you from God, the Peerless, the All-Informed. Beware lest the utterances of the divines withhold you from the Lord of Names. Cast away your desires and hold fast unto that which ye are commanded by the Ordainer, the Ancient of Days. Thus hath crowed the Cock and warbled the Nightingale. Blessed is he who hath heard, and woe unto them that turn away. 3 قُلْ يَا مَلَأُ الْأَرْضِ إِنْ أَقْبَلُوا إِلَى مَطْلَعِ الْوَحْيِ ثُمَّ اقْرَءُوا مَا نَزَّلَ عَلَيْكُمْ مِنْ لَدَى اللَّهِ الْفَرْدِ الْخَبِيرِ أَيَّاكُمْ إِنْ تَحْجِبُكُمْ مَقَالَاتُ الْعُلَمَاءِ عَنْ مَالِكِ الْأَسْمَاءِ ضَعُوا أَهْوَاءَكُمْ وَ تَمَسَّكُوا بِمَا أَمَرْتُمْ بِهِ مِنْ لَدُنْ أَمْرٍ قَدِيمٍ كَذَلِكَ دَلَعِ الدَّيْكَ وَ هَدَرَ الْعَنْدَلِيبَ طَوْبِي لِمَنْ سَمِعَ وَ وَيْلٌ لِلْمُعْرِضِينَ

BLIB_Or15713.282b, BLIB_Or15715.275b,

BLIB_Or15734.1.069a

BH06597*To: Karbalai Asadullah**Date: 1299 ? [1881-1882]*

He is the Manifest, the Speaking, the All-Knowing

God testifieth that there is none other God but Him, and that He Who hath come is indeed the One promised by My tongue, recorded by My pen, remembered in My heart, and made manifest in My days - days wherewith We gave glad tidings unto all in My Books, My Scriptures, My Psalms and My Preserved Tablet.

God willing, mayest thou in all conditions fix thy gaze upon the Most Exalted Horizon and hold fast to the firm cord. Today, whosoever hath attained unto the recognition of God, exalted be His glory, is recorded and inscribed in the Book of God as the most distinguished among the servants of the past and future. Blessed is he who hath attained unto this supreme station. However, this station is perfected through complete and perfect steadfastness. The beginning is the knowledge of God and its end is steadfastness in His love and in that assistance which, in the divine Books, referreth to the teaching of His Cause. This must be done with perfect wisdom and moderation, lest any matter arise that would cause disturbance and unrest among souls. The glory be upon thee and upon those who have attained unto the days of their Lord and acted according to that which they were commanded in His perspicuous Book.

هو الظاهر الناطق العليم

شهد الله أنه لا إله إلا هو والذي أتى أنه هو الموعود من لسانى و المسطور من قلبى و المذكور فى قلبى و الظاهر فى أيامى التى بشرنا الكل بها فى كتبى و صحفى و زبرى و لوى الحفيظ انشاء الله در جميع احوال بافق اعلى ناظر باشى و بحبل محكم متمسك امروز هر نفسى بعرفان حق جلّ جلاله فائز شد او اسبق از عباد قبل و بعد در كتاب الهى مذكور و مسطور است طوبى از براى نفسيكه باين مقام بلند اعلى فائز شد ولكن اين مقام باستقامت تمام و كامل ميشود اول امر معرفه الله است و آخر آن استقامت بر حبش و نصرتيكه در كتب الهى مذكور است مقصود تبليغ امر است آنها بكمال حكمت و مدارا كه مباد امرى مغاير ظاهر شود و سبب اضطراب نفوس گردد الباء عليك و على الذين فازوا بايام ربهم و عملوا بما امروا به فى كتابه المبين

INBA41:225, BLIB_Or15715.243c

BH06629*Date: 1299 ? [1881-1882]*

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

The Day hath come, yet most of the people remain heedless. The Call hath been raised in truth, yet most of the people remain asleep. Such heedlessness hath seized them that they have denied the revelation of God and His bounty. They are indeed among the perishing ones. Say: The Promised One

هو الشاهد العليم الحكيم

قد أتى اليوم و الناس اكثرهم من الغافلين و ظهرت الصيحة بالحق و القوم اكثرهم من النائمين قد اخذتهم الغفلة على شأن انكروا ظهور الله و فضله الا أنهم من الهالكين قل قد أتى الموعود

hath come from the heaven of divine decree, yet the people persist in manifest delusion. Vain imaginings and idle fancies have held them back from God, the Lord of all men. He Who hath come from the heaven of divine decree with manifest sovereignty beareth witness to this. When thou hast attained unto the Tablet of God and its effects, arise from thy place and say: Praise be to Thee, O Thou Who hast remembered me while I was in the hands of the oppressors. I beseech Thee by the lights of Thy countenance and by Thy Name which none save Thy knowledge hath comprehended, to number me among such as have fulfilled Thy Covenant and Thy Testament, and have hastened unto Thine all-highest horizon - the Station from which the lights of Thy countenance have shone forth. Leave me not to myself and to my desires. Thou art, verily, the Almighty over whatsoever Thou willest, and within Thy grasp are the kingdoms of the heavens and of the earth. There is none other God but He, the All-Knowing, the All-Wise.

من سماء الأمر ولكنّ النَّاس في وهم مبین قد
منعتهم الظّنون والأوهام عن الله مالک الأنام
يشهد بذلك من اتى من سماء الأمر بسلطان عظیم
أنک اذا فزت بلوح الله و اثره قم عن مقامک
و قل

لک الحمد یا من ذکرتنی اذ کنت بین یدی
الظالمین استلک بأنوار وجهک و باسمک الذی
ما اطلع به الا علمک بأن تجعلی من الذین وفوا
بعهدک و میثاقک و سرعوا الى افقک الاعلی
المقام الذی اشرفت من انوار وجهک بأن لا
تدعنی بنفسی و هوئی انک انت المقتدر علی ما
تشاء و فی قبضتک ملکوت من فی السموات و
الأرضین لا اله الا هو العلیم الحکیم

BLIB_Or15715.345e

BH07314

To: *Shaykh Abul-Qasim, in Antep*

Date: 1299 ? [1881-1882]

1 He is the All-Hearing, the All-Answering!

1 هو السّامع المجیب

2 O Abu'l-Qasim! My Pen beareth witness to thy acceptance and thy humility and submissiveness before God, the Lord of all worlds. Thou hast turned unto My Cause and attained the light of the Countenance when thou didst enter My prison and stand before My gate, which God hath appointed to be guarded by the Concourse on High and the angels nigh unto Him. Praise be to God that thou hast been illumined by the rays of the Sun of divine permission and acted according to that which is recorded in the Books, Psalms, Scriptures and Tablets. God willing, thou shalt at all times be enabled to make mention of God, exalted be His glory, and to serve His Cause. This is a Day wherein the assayers of divine unity distinguish and differentiate between the pure and that which is otherwise. God willing, may all attain unto that which is pleasing unto Him. Convey My greetings to the friends of God and give them the glad-tidings of God's favors. The Glory be upon thee. We bid thee convey on Our behalf greetings to

2 یا ابالقاسم يشهد قلمی باقبالک و خضوعک و
خشوعک لله ربّ العالمین قد اقبلت بأمری و
فزت بأنوار الوجه اذ دخلت سجنی و قمت لدى
بابی الذی جعل الله بوابه من الملاء الاعلی و
الملائكة المقرّین الحمد لله بانوار آفتاب اذن الهی
فائز گشتی و بآنچه در کتب و زبر و صحف
و الواحست عامل انشاء الله در جمیع احوال
مؤید شوی بذكر حقّ جلّ جلاله و یخدمت
امرش امروز روزیست که صرافان احدیه مابین
خالص و دین آنرا فرق میگذارند و تمیز میدهند
انشاء الله کلّ فائز شوند بآنچه رضای حق در
اوست دوستان الهی را تکبیر برسان و بعنایت
حقّ بشارت ده البهاء علیک و نأمرک بأن تکبر

him who was named 'Ali-Akbar and to him who hath arisen to serve this mighty Cause.

من لدنا على وجه من سبي بعلى قبل اكبر و على
الذى قام على خدمة هذا الامر العظيم

BLIB_Or15730.089a

BH07007

To: Ayn

Date: 1299 ? [1881-1882]

1 In the Name of the one God!

1 بنام خداوند یگنا

2 The greatness of this Day hath been attested in all the Books. Reflect upon that which the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." All the chosen ones and holy ones gave glad tidings unto the people of the appearance of the Most Great Luminary, that He might lead forth the people from darkness into light and give them the glad tidings of the days of God. And when the veils of glory were rent asunder by the hand of power and the world was illumined by the lights of His countenance, all turned away except whom God willed, and some who claimed faith and certitude were deprived of the Lord of Lords by the croak of a raven. Say: O friends! This is the Day wherein the suns of assurance and certitude must needs shine forth from the horizons of your hearts, that all may thereby turn unto the Day-Star of the horizons and be freed from the loss of remoteness and from agitation and doubt. This is the Day of the most great gain. Mighty effort is needed and lofty striving is required. He, verily, is the Bestower, the Manifest, the All-Wise.

2 بر عظمت این یوم حق در جمیع کتب شهادت داده تفکر فیما انزلہ الرحمن فی الفرقان یوم یقوم الناس لرب العالمین جمیع اصفیا و اولیا بشارت داده اند قوم را بظهور نیر اعظم ان اخرج القوم من الظلمات الى النور و بشرهم بایام الله و چون سبحات جلال بید قدرت خرق شد و عالم بانوار وجه منور گشت جمیع معرض مشاهده شدند الا من شاء الله و بعضی هم که ادعای ایمان و ایقان نمودند بنعیب غراب از رب الارباب محروم گشتند بگوای دوستان امروز روزیست که باید از آفاق قلوب شما شمس اطمینان و ایقان مشرق شود تا کل از آن اشراق بنیر آفاق متوجه شوند و از خسارت بعد و اضطراب و ریب فارغ و آزاد گردند امروز روز ربخ اعظمست جهد بلیغ شاید و سعی منیع باید انه هو المعطى المبین الحکیم

BLIB_Or15719.190d

BH07326

To: *Isma'il et al.*

Date: 1299 ? [1881-1882]

In His Name through Whom the Call has been raised amongst creation! O Isma'il! Thou hast attained unto the most great gladness and been adorned with the greatest joy, for God, glorified be His majesty, hath turned toward thee from the direction of the Most Great Prison and made mention of thee. Be thou grateful and numbered among those who render thanks.

O Ni'matu'llah! The Lord of Names saith: God willing, mayest thou ever be sustained by the true bounty and heavenly sustenance and be adorned with that which God loveth. The world is evanescent and that which is with God endureth. To this testifieth every just and informed one.

O 'Abdu'llah! True servitude is a mighty station. Blessed is he who hath held fast unto it, and woe betide him who hath failed to recognize its station, been heedless of it and transgressed by even a fingerbreadth. For all things there is fixed a station, measure and limit. He who attaineth unto true servitude unto God, verily he hath attained unto all good. To this testifieth He Who speaketh the truth: "There is no God but Me, the Commander, the All-Knowing."

بِسْمِ الَّذِي بِهِ ارْتَفَعَتِ الصَّيْحَةُ بَيْنَ الْبَرِيَّةِ
يَا اِسْمَاعِيلَ بِفَرْحِ اكْبَرٍ فَائِزٌ شَدِيدٍ وَ بِسُرُورِ اعْظَمِ
مَرْزِيٍّ چِه كِه حَقِّ جَلِّ جَلَالِه از شَطْرِ بَحْنِ اعْظَمِ
بِتَوْتُو جِه نمُود و تورا ذِكْر فرمود ان اشكر و كن
من الحامدين

يَا نِعْمَةَ اللَّهِ مَالِكِ اسْمَاءٍ مِيفِرْمَايِد انشاء الله لا زال
بِنِعْمَتِ حَقِيقِي وَ مَائِدَه سَمَائِي فَائِزِ بَاشِي وَ بِهِ مَا
يُحِبُّهُ اللَّهُ مَطْرُزِ عَالَمِ فَاَنِي وَ مَا عِنْدَ اللَّهِ بَاقِي يَشْهَدُ
بِذَلِكَ كُلِّ مَنْصَفِ خَبِيرِ

يَا عَبْدَ اللَّهِ عِبُودِيَّتِ حَقِيقِي مَقَامِيَسْتِ بَرْزِ
طُوبَى از برای نَفْسِيَكِه بَانَ تَمَسِّكِ نمُود و وِيلِ از
برای كَسِيَكِه مَقَامِ او را نَشْنَاخْتِ و از او غَافِلِ
شَد و يَكِ اصْبَعِ تَجَاوُزِ نمُود از برای هَر شَيْءِ
مَقَامِ و مَقْدَارِ و حَدُودِي مَعْيِنِ اسْتِ مِنْ فَازِ
بِالْعِبُودِيَّةِ لِلَّهِ الْحَقِّ اَنَّهُ فَازِ بِكُلِّ الْخَيْرِ يَشْهَدُ بِذَلِكَ
مَنْ يَنْطِقُ بِالْحَقِّ اَنَّهُ لَا اِلَهَ اِلَّا اَنَا الْاَمْرُ الْعَلِيمُ

INBA41:213, BLIB_Or15715.274b,
LHKM1.117

BH07103

To: *Karim*

Date: 1299 ? [1881-1882]

1 He is the Witness, the Witnessed One

2 Glorified be He Who hath appeared and revealed that which was hidden in the Books of old. He, verily, is the Fulfiller in truth. There is none other God but Him, the Truthful, the Trustworthy. The Tablet calleth aloud in the world and giveth glad tidings to the peoples of the Most Great Name, Who hath summoned all unto the supreme horizon - this station which God hath made His glorious and wondrous seat. O peoples of the earth! Harken unto the call of Him Who is the Lord

1 هو الشَّاهد و المشهود

2 سُبْحَانَ مَنْ ظَهَرَ وَ اَظْهَرَ مَا كَانَ مُسْتَوْرًا فِي كُتُبِ
الْقَبْلِ اَنَّهُ هُوَ الْمَوْفِيُّ بِالْحَقِّ لَا اِلَهَ اِلَّا هُوَ الصَّادِقُ
الْأَمِينُ اِنَّ اللُّوحَ يَنَادِي فِي الْعَالَمِ وَ يَبْشُرُ الْأُمَمَ
بِالْاِسْمِ الْأَعْظَمِ الَّذِي دَعَا الْكُلَّ اِلَى الْأَفْقِ الْأَعْلَى
هَذَا الْمَقَامِ الَّذِي جَعَلَهُ اللَّهُ مَنْظَرَهُ الْعَزِيزِ الْبَدِيعِ يَا
مَلَأَ الْأَرْضَ اِنْ اسْتَمِعُوا نِدَاءَ مَالِكِ الْأَسْمَاءِ اَنَّهُ

of Names. He hath come with a sovereignty that the affairs of men cannot frustrate. To this testifieth the Tongue of God, the Speaking, the All-Knowing. O Karim! Thy letter hath come before the Wronged One, and the servant in attendance before the Throne hath read it. Thy Lord, verily, is the Hearer, the Answerer. Harken with thine inner ear to that wherewith the Prisoner calleth thee, then act according to what thou hast been bidden in My mighty Book. Beware lest the affairs of the peoples prevent thee from the Lord of Eternity. Cast away what they possess and take with the hand of power that which hath been given by God, the All-Knowing, the All-Informed. Thus hath the ocean of utterance surged in the name of thy Lord, the All-Merciful. Blessed is he who hath witnessed, and woe unto the deniers.

اَقْبِ بِسُلْطَانِ لَا تَعْجِزُهُ شُؤْنَاتُ الْبَشَرِ يَشْهَدُ بِذَلِكَ
لِسَانُ اللَّهِ النَّاطِقِ الْعَلِيمِ يَا كَرِيمَ قَدْ حَضَرَ كِتَابُكَ
لَدَى الْمَظْلُومِ وَقَرَأَهُ الْعَبْدُ الْحَاضِرُ لَدَى الْعَرْشِ اِنَّ
رَبَّكَ هُوَ السَّمَاعُ الْمَجِيبُ اِنْ اَسْتَمَعَ مَا يَنَادِيكَ بِهِ
الْمُسْجُونُ بِسَمْعِ فُؤَادِكَ ثُمَّ اَعْمَلْ بِمَا اَمَرْتُ بِهِ فِي
كِتَابِي الْعَزِيزِ اَيَّاكَ اِنْ تَمْنَعُكَ شُؤْنَاتُ الْأُمَمِ عَنْ
مَالِكَ الْقَدَمِ ضَعْ مَا عِنْدَهُمْ وَخُذْ بِيَدِ الْقُوَّةِ مَا
اَوْتِيَ مِنْ لَدَى اللَّهِ الْعَلِيمِ الْخَبِيرِ كَذَلِكَ مَا جَرَّ
الْبَيَانُ بِاسْمِ رَبِّكَ الرَّحْمَنِ طُوبَى لِمَنْ شَهِدَ وَوَيْلٌ
لِلْمُنْكَرِينَ

BLIB_Or15713.292a

BH07964

To: *Haji Ghafur, in Ardbil*

Date: 1299 ? [1881-1882]

1 He is the Omnipotent over all the realms of existence

1 هو المهيمن على الآفاق

2 O Ghaffur! This Wronged One, imprisoned for the sake of God, hath turned from the prison precincts toward thee and summoneth thee to the supreme horizon. All people have been created to know God, exalted be His glory. Yet when the Dawning Place of His most beautiful names and the Manifestation of His most exalted attributes appeared, all were deprived save whom God willed. Strive that thou mayest receive thy portion from this Most Great Sea. The intoxication of vain ornaments hath so seized the people that they remain heedless and veiled from this supreme bounty. Soon shall death overtake all. Blessed is the soul that hath been awakened by the call of the trusted Counselor and hath arisen to redress that which hath escaped him. Beware lest the affairs of men prevent thee and the hints of every doubting soul veil thee. Cast aside what is with the people, taking hold of that which is with God, the Most High, the Most Great. Praise be to God, the All-Knowing, the All-Wise.

2 يَا غَفُورَ اِنَّ مَظْلُومَ مُسْجُونٍ لَوْجَهُ اللَّهُ اِزْ شَطَرٍ
يَسْتَجِئُ بِتَوَجُّهِ غَمُودِهِ وَتَرَا بِاَفْقِ اَعْلَى دَعْوَتٍ
مِنْمَآيِدِ جَمِيعِ نَاسٍ اِزْ بَرَايِ عِرْفَانِ حَقِّ جَلِّ
جَلَالِهِ خَلْقٍ شَدِيدٍ وَچُونِ مَطْلَعِ اَسْمَاءِ حُسْنِي
وَ مَظْهَرِ صِفَاتِ عَلِيَا ظَاهِرِ كُلِّ مُحْرُومٍ اِلَّا مِنْ
شَاءَ اللَّهُ جَهْدِ ثَمَا تَا اِزْ اَيْنِ بَحْرِ اعْظَمِ قَسَمَتِ
بَرِي سَكْرِ زَخَارِفِ نَاسٍ رَا بِشَأْنِي اخِذَ غَمُودِهِ كِه
اِزْ اَيْنِ فَضْلِ اعْظَمِ غَافِلٍ وَ مَحْجُوبِنْدِ زُودِ اسْتِ
كُلِّ رَا مَوْتِ اخِذَ ثَمَايِدِ طُوبَى اِزْ بَرَايِ نَفْسِيكِه
اِزْ نَدَايِ نَاصِحِ اَمِينِ بَيْدَارِ شُدِ وَ بَتَدَارِكِ مَافَاتِ
قِيَامِ غَمُودِ اَيَّاكَ اِنْ تَمْنَعُكَ شُؤْنَاتِ الْخَلْقِ وَ
تَحْجِبُكَ اِشَارَاتِ كُلِّ عَالَمٍ مَرِيْبِ ضَعْ مَا عِنْدَ
النَّاسِ آخِذًا مَا عِنْدَ اللَّهِ الْعَلِيِّ الْعَظِيمِ الْحَمْدُ لِلَّهِ
الْعَلِيمِ الْحَكِيمِ

BLIB_Or15715.289e

BH07703*To: Aqa Mirza Haji Aqa son of Ibn-i-Dakhil, in Maraghih**Date: 1299 ? [1881-1882]*

1 He is the Mighty, the All-Knowing!

2 God beareth witness that there is none other God but Him, and that He Who hath come is verily the hidden, treasured, and guarded Mystery, to Whom the Books of God, the Protector, the Self-Subsisting, have testified. Through Him the ocean of divine knowledge hath surged, and the horizon of certitude hath been illumined, and the table of utterance hath been sent down from the clouds of the mercy of God, the Mighty, the Loving. O thou who gazeth toward My horizon! Thy letter which thou didst send to the servant who is present before the Countenance hath arrived and was presented after permission was granted. We have answered thee with this Tablet, before which the near ones have bowed down in humility, and We have mentioned every name that was in thy letter as a token of grace from Us. Verily thy Lord is He Who hath dominion over what was and what shall be. Rejoice thou in this most great favor and say: "Praise be unto Thee, O my God, for having made known unto me the Dawning-Place of Thy mighty signs and taught me what was hidden in Thy knowledge and guided me unto Thy mighty, extended Path."

1 هو العزيز العلام

2 شهد الله أنه لا اله الا هو والذي اتى أنه هو السرّ
الخزون المكنون المصون الذي شهدت له كتب
الله المهيمن القيوم به ماج بحر العرفان و انار افق
الايقان و نزلت مائدة البيان من سحاب رحمة الله
العزيز الودود يا ايها الناظر الى افق قد حضر
كتابك الذي ارسلته الى العبد الحاضر لدى الوجه
و عرضه بعد الاذن اجبتاك بهذا اللوح الذي
خضع له المقربون و ذكرنا كل اسم كان في كتابك
فضلاً من عندنا ان ربك هو المهيمن على ما كان
و ما يكون ان افرح بهذا الفضل الأعظم و قل
لك الحمد يا الهى بما عرفتني مطلع آياتك الكبرى
و علمتني ما كان مكنوناً في علمك و هديتني الى
صراطك العزيز الممدود

BLIB_Or15734.1.003.01

BH07483*To: Aqa Mirza Mihdi, in Tabriz**Date: 1299 ? [1881-1882]*

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

2 Rejoice thou that thou hast been mentioned before the Divine Throne and inscribed by My Most Exalted Pen, and art standing in service to My Cause amongst My servants. Thy Lord is, in truth, the All-Knowing, the All-Informed. We have wafted unto thee the fragrances of the Divine Robe and have revealed for thee that before which every lofty mention hath bowed down. Be thou in all conditions directed towards Mine

1 بسمي المبينّ العليم

2 ان افرح بما كنت مذكوراً لدى العرش و مسطوراً
من قلبي الأعلى و قائماً على خدمة امرى بين
عبادى ان ربك هو العليم الخبير انا ارسلنا اليك
نفحات القميص و انزلنا لك ما خضع له كل
ذكر رفيع كن فيكل الأحوال ناظراً الى افق و
قائماً على خدمتي و متمسكاً باسمي العزيز البديع قد

horizon, standing firm in My service, and holding fast to My Name, the Mighty, the Wondrous. The stars of idle fancies and vain imaginings have set, inasmuch as the Sun of Certitude hath dawned from the horizon of thy Lord's will, the Mighty, the Great. How many a learned one hath remained ignorant of the All-Knowing, how many a mystic hath denied the Self-Subsisting, and how many a heedless one hath been awakened by the Call and turned towards the Most Exalted Horizon. The grace is in His hands; He doeth what He willeth through His sovereignty and ordaineth. He, verily, is the Almighty, the Powerful. Convey My greetings unto My loved ones who have turned towards My direction and have spoken in praise of My beautiful Name.

غابت النجم الظنون و الأوهام بما اشرفت شمس
اليقين من افق ارادة ربك العزيز العظيم كم من
عالم غفل عن المعلوم و كم من عارف انكر القيوم
و كم من غافل انتبه من النداء و اقبل الى الأفق
الأعلى ان الفضل بيده يفعل بسلطانه ما اراد و
يحكم انه هو المقتدر القدير كبير من قبلي على احبائي
الذين اقبلوا الى شطري و نطقوا بثنائي الجميل

INBA41:323, BLIB_Or15715.273f,
BLIB_Or15734.1.078a, LHKM1.084

BH07761

To: Aqa Sulayman Khan

Date: 1299 ? [1881-1882]

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

1 بنام مقصود عالميان

2 Thou hast attained unto the Kawthar of remembrance time and again, and this is one of God's great bounties. Today the station of the friends of God and the degrees of remembrance and utterance remain, by reason of mankind's lack of capacity, concealed and hidden. Yet assuredly the Finger of Power shall rend asunder the veil and make manifest the station of every soul and the recompense of every deed. He is, verily, the Powerful, the Mighty. Praise be to God that thou hast attained unto the heavenly table and divine blessing. Strive thou, in the name of God, exalted be His glory, to preserve this station. This is the Day for the manifestation of stations and the disclosure of deeds. Blessed is the soul that hath attained unto that which leadeth to the exaltation of God's Cause. He is indeed reckoned among the sincere ones in My perspicuous Book. The Glory rest upon thee and upon thy father, who was mentioned by the Most Exalted Pen before his passing and after his ascension. Thy Lord is, in truth, the All-Forgiving, the All-Merciful.

2 قد فزت بكوثر الذكر مرة بعد مرة و اين از
فضلهای بزرگ الهی است امروز شأن دوستان
حق و مقامات ذکر و بيان نظر بعدم قابليت
خلق مستور و مکنونست ولكن البتة اصبع
قدرت حجاب را خرق نماید و مقامات هر نفسی
و مکافات هر عملی را ظاهر فرماید اوست قادر
و مقتدر الحمد لله بمائده سماءیه و نعمت الهیه
فائز شدی جهد نما تا باسم حق جل جلاله اين
مقام را حفظ نمائی امروز روز ظهور مقامات و
بروز اعمال است طوبی از برای نفسیکه فائز شد
بآنچه سبب علو امر الله است انه من المخلصين
فی کتابی المبين البهاء عليك و على ايک الذي
كان مذكوراً من القلم الأعلى قبل صعوده و بعد
عروجه ان ربك هو الغفور الرحيم

INBA41:287, BLIB_Or15715.273e,
LHKM1.116

BH07911*To: Sakinih wife of Muhammad Mustafa Baghdadi**Date: 1299 ? [1881-1882]*

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

O My handmaiden and My leaf! Harken unto My most sweet call which hath been raised from the prison of 'Akka. Verily, there is none other God but Him, the All-Forgiving, the All-Bountiful.

Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the All-Remembering, the All-Bountiful. The ties of blood-relationship are severed, and there remaineth but the relationship with God, the Lord of the worlds. His Will is the Father of the world and His Purpose is the Mother of the children of Adam, and Divine Destiny—that is the station of the geometry of all things from God, the Creator of heaven—and Divine Decree is His firm and established judgment.

Grieve thou not over anything. By the life of God! The Most Great Joy hath come. Praise God, thy Lord, for having turned unto thee and sent down unto thee that which hath diffused the fragrance of the All-Merciful throughout all creation and whereby the eyes of the sincere ones have been gladdened.

And the splendor shining forth from the horizon of the heaven of My bounty be upon thee and upon those who are with thee, from God, the Almighty, the All-Powerful. We have made mention of you in numerous Tablets, as attested by Him with Whom is a perspicuous Book.

هو الشاهد الخبير

يا امتي ويا ورقتي ان استمعي ندائي الأمل الذي
ارتفع في سجن عكاء أنه لا اله الا هو الغفور الكريم
ان افرحي بذكرى اياك ثم اشكري ربك الذكر
الكريم قد انقطعت النسب وبقت نسبة الله رب
العالمين ان مشيئة اب العالم و ارادته ام بنى آدم
والقدر أنه مقام هندسة الأشياء من لدى الله
فاطر السماء والقضاء هو حكمه المحكم المتين لا
تحزني من شيء لعمر الله قد اتى الفرح الأكبر ان
احمدى الله ربك بما اقبل اليك و انزل لك
ما تضوع به عرف الرحمن في الامكان و قررت
به عيون المخلصين و البهاء المشرق من افق سماء
فضلي عليك وعلى من معك من لدى الله المقتدر
القدير انا ذكرناكم في الواح شتى يشهد بذلك من
عنده كتاب مبين

BLIB_Or15715.348a, BLIB_Or15734.1.082b,
LHKM2.275, YMM.352x

BH07850*To: Ustad Shir Muhammad**Date: 1299 ? [1881-1882]*

He is the All-Powerful, the All-Knowing! The Wronged One of the world has, during nights and days, summoned the people unto God, exalted be His glory, and hath mentioned, through sufficient and healing utterances, whatsoever would conduce to the exaltation of the servants and the advancement of the

هو المقتدر العليم

مظلوم آفاق در ليالى و ايام خلق را بحقّ جلّ
جلاله دعوت نموده و آنچه كه سبب علو عباد
و سمو من في البلاد است ببيانات شافيه كافيه

inhabitants of the cities. He hath counseled the friends of God to sanctification and detachment and to that whereby the Cause will be uplifted. That which today is conducive to the exaltation of the Word and the manifestation of light hath been and will continue to be unity, inasmuch as through it the horizons are illumined and through it the station of man is made evident. Had the loved ones and chosen ones acted until now according to what the Most Exalted Pen commanded them, the entire earth would have been witnessed illumined with the light of certitude. O friends! Hearken unto the voice of the Wronged One and listen with the ear of the soul to the counsel of the Trusted Counselor. It is better for you than what ye possess and what the peoples possess. Thus hath the Tongue spoken in the Kingdom of Utterance. Blessed is he who hath been faithful to God's Covenant and His Testament, and woe unto them that have broken it.

ذکر فرموده دوستان الهی را بتقدیس و تنزیه و به ما یرتفع به الأمر وصیت نموده آنچه الیوم سبب اعلاء کلمه و ظهور نور است اتفاق بوده و خواهد بود چه که آفاق باو منور و مقام انسان باو مشهود اگر تا حال اولیا و اصفیا به ما امرهم به القلم الأعلى عمل مینمودند جمیع ارض بنور ایقان منور مشاهده میشد ای دوستان بشنوید ندای مظلوم را و نصیح ناصح امین را بگوش جان اصغرا نمائید آنه خیر لکم عما عندکم و ما عند الأمم کذلک نطق اللسان فی ملکوت البیان طوبی لمن وفى بميثاق الله و عهده و ویل للناکثین

INBA41:154, BLIB_Or15715.275c, LHKM1.120a

BH07685

Date: 1299 ? [1881-1882]

- 1 He is the One with power over whatsoever He willeth through His word "Be" and it is!
- 2 Glorified art Thou, O Thou through Whose Name the Self-Subsisting arose, and the seal of the choice Wine was broken, and there hastened unto Thee all who cast behind them the manifestations of learning - they who violated Thy Covenant, and disbelieved in Thy signs, and turned away from Thy presence, and denied Thy right when Thou didst come unto them from the horizon of the Spirit with manifest sovereignty. O my Lord! This is one of Thy handmaidens who seeth her heart drawn unto Thee, and her eyes fixed upon Thy horizon, and her face turned toward the lights of Thy countenance. Praise be unto Thee, O God of existence and Lord of the seen and unseen, for having caused me to hear Thy call and recognize Thy Revelation when Thy servants and creatures turned away from Thee. I beseech Thee not to disappoint me of that which is with Thee and which Thou hast ordained for the people of Thy most exalted Paradise. Verily Thou art powerful over whatsoever Thou wilt. All things have testified to Thy generosity

1 هو المقتدر علی ما یشاء بقوله کن فیکون

2 سبحانک یا من باسمک قام القیوم و فکّ ختم الرّحیق المختوم و سرع الیک کلّ من نبذ مظاهر العلوم الذین نقضوا ميثاقک و کفروا بآیاتک و اعرضوا عن لقائک و انکروا حقّک اذ جئتهم من افق الرّوح بسلطان مبين ای ربّ هذه امة من امائک ترى قلبها مقبلاً الیک و عینها ناظرة الی افقک و وجهها متوجّهاً الی انوار وجهک لک الحمد یا اله الوجود و مالک الغیب و الشهود بما اسمعنی ندائک و عرّفنی ظهورک اذ اعرض عنک عبادک و خلقک اسئلک ان لا تخیننی عما عندک و قدرته لأهل جنتک العلیا انتک انت المقتدر علی ما تشاء قد شهد کلّ شیء ببجودک و کرمک و عطائک و مواهبک لا اله الا انت الغفور الباذل المعطى الکريم

BLIB_Or15715.348b

and bounty and gifts and favors. There is no God but Thee,
the All-Forgiving, the Munificent, the Bestower, the Generous.

BH07714

Date: 1299 ? [1881-1882]

¹ He is the One Manifest from the Supreme Horizon

¹ هو الظاهر من الأفق الأعلى

² The Wronged One beareth witness that there is none other God but Him. He hath ever been in the heights of might and grandeur, and will continue to be even as He hath been. He is the One, the Single, the All-Knowing, the All-Informed. O thou who gazeth toward Mine horizon! Hearken unto My call from the precincts of My mighty prison. It will draw thee nigh unto a station wherein the Lote-Tree of the utmost boundary proclaimeth: "There is none other God but I, the All-Hearing, the All-Answering." Verily He heareth and answereth, and He is the All-Forgiving, the All-Bountiful. Say: O concourse of men! Cast away what ye possess and hold fast unto the Book of God. Verily it hath been sent down in truth from His glorious and mighty Kingdom. Cling ye to the hem of God and His bounty, and follow not every deluded remote one. Thus hath the Pen spoken when the Lord of Names did walk. Verily thy Lord is the Speaker, the All-Knowing. The glory be upon thee and upon him who hath cast away the world for love of Me, the Mighty, the Wondrous.

² شهد المظلوم لله لا اله الا هو لم يزل كان في علو العزة والجلال ولا يزال يكون بمثل ما قد كان و هو الفرد الواحد العليم الخبير يا ايها الناظر الى افقى ان استمع ندائى من شطر سجنى العظيم انه يقربك الى مقام تنطق فيه سدره المنتهى انه لا اله الا انا السميع المجيب انه يسمع ويحيب و هو الغفور الكريم قل يا معشر البشر دعوا ما عندكم وتمسكوا بكتاب الله انه نزل بالحق من ملكوته العزيز المنيع تشبثوا بذيل الله و كرمه و لا تتبعوا كل متوهم بعيد كذلك نطق القلم اذ يمضى مالک القدم ان ربك هو الناطق العليم البهاء عليك وعلى من نبذ العالم فى حى العزيز البديع

BLIB_Or15715.298b

BH07741*Date: 1299 ? [1881-1882]*

He is the Most Holy, the Most Glorious! They who have disbelieved in God and His Manifestation, and have denied that which hath been sent down from His glorious and wondrous Kingdom, these are they that are lost. Say: O people! This is the Day of God, were ye to be of them that recognize it. This is the proof of God, were ye to be of the fair-minded. The verses have bowed down before My proof, and voices have been hushed at My revelation, and the horizons have been illumined by the lights of the countenance of your Lord, the Generous, save those who have denied the bounty of God after it was sent down, and have rejected this Most Great Ocean, every drop of which proclaimeth: The Door hath been opened, and the All-Bountiful hath appeared with a sovereignty that hath encompassed all who are in the heavens and on earth. O thou who art mentioned by My Most Exalted Pen! Render thanks unto God for having enabled thee to attain unto this supreme grace and for having drawn thee nigh unto this station round which circle the Concourse on High and His honored servants. Glory be upon thee and upon them that have believed in God, the Almighty, the Self-Subsisting.

هو الأقدس الأبهى

قد خسر الذين كفروا بالله و ظهوره وانكروا ما
نزل من ملكوته العزيز البديع قل يا قوم هذا يوم
الله لو انتم من العارفين وهذا برهان الله لو انتم من
المنصفين قد خضعت الآيات لبرهاني وخشعت
الأصوات عند ظهوري واستضاءت الآفاق من
انوار وجه ربكم الكريم ألا الذين انكروا نعمة الله
بعد انزالها و جحدوا هذا البحر الأعظم الذي ينطق
كل قطرة منه قد فتح الباب و ظهر الوهاب
بسلطان احاط من في السموات والأرضين يا
أيها المذكور من قلبى الأعلى اشكر الله بما جعلك
فائزاً بهذا الفضل الأعظم ومقبلاً الى هذا المقام
الذى يطوفه الملاء الأعلى و عباد مكرمون البهاء
عليك وعلى من آمن بالله المهيمن القيوم

BLIB_Or15729.147a, NLAI_22848:356b,
BSB.Cod.arab.2644 p184r, MKI4522.356b,
AQA2#036 p.196b

BH08009*To: Shaykh Abul-Qasim, in Antep**Date: 1299 ? [1881-1882]*

1 In His Name, the Mighty, the Great!

1 بسمه العزيز العظيم

2 Praise be to God that thou hast been blessed with divine favors and turned thy face to the Most Exalted Horizon. We beseech God, exalted be His glory, not to deprive thee from the ocean of His bounty and to aid thee in that which He loveth and pleaseth. In these days the clouds of oppression have prevented the rays of the Sun of Justice from shining forth and appearing, inasmuch as most of the lands of the believers in divine unity have fallen under the control of the deniers. All must call out from the depths of their hearts unto the Self-Subsisting Lord

2 الحمد لله بعنايت الهى فائز شدى و بافق اعلى توجه
نمودى از حق جل جلاله ميطلبم كه آنجناب
را از بحر عنايت خود محروم نفرمايد و بما يحب
و يرضى مؤيد نمايد اين ايام سحاب ظلم اشراقات
انوار آفتاب عدل را از ظهور و بروز منع نموده چه
كه اكثر اراضى موحدين تحت تصرف منكرين
آمده بايد جميع از صميم قلب حق منيع را ندا

and supplicate that perchance He may show mercy from the ocean of His grace and the sun of His bounty, and protect the believers in unity from the evil of the heedless ones. Verily He is the One with power over whatsoever He willeth and the Ruler over all who dwell in the kingdom of names. There is none other God but Him, the Forgiving, the Generous.

کنند و مسئلت نمایند که شاید از بحر فضل و شمس جود خود ترحم فرماید و موحدین را از شرّ غافلین محفوظ دارد آنه هو المقتدر علی ما یشاء و الحاکم علی من فی ملکوت الأسماء لا اله الا هو الغفور الکریم

BLIB_Or15715.302a

BH08517

To: Aqa Muhammad Hasan, in Isfahan

Date: 1299 ? [1881-1882]

1 In My Name which is sanctified above all names

1 بِسْمِ الْمَقْدَسِ عَنِ الْأَسْمَاءِ

2 O people of earth and heaven! By God, He hath come through whom the eye of the world is illumined, yet the nations are in manifest doubt. They have cast aside their God in following their divines who broke God's Covenant in previous ages and in this age which hath brought joy to the eyes of all ages. When thou hast attained unto My Tablet and found the fragrance of My utterance, give thanks unto God Who hath sent down unto thee this preserved Book. I testify that it was preserved in God's knowledge and concealed from all eyes. Then when the time came, We sent it down as a grace from Our presence and made it manifest as a mercy from Us, yet most of the people perceive not. They see yet deny, they hear yet understand not. Blessed art thou for having attained unto it, and We counsel thee to preserve it in My Name, the Protector, the Self-Subsisting.

2 يَا أَهْلَ الْأَرْضِ وَالسَّمَاءِ تَاللّٰهُ قَدْ آتَىٰ مِنْ قُرَّتٍ بِهِ عَيْنَ الْعَالَمِ وَلَكِنَّ الْأُمَمَ فِي رَيْبٍ مَبِينٍ قَدْ نَبَذُوا إِلَهُهُمْ بِمَا اتَّبَعُوا عُلَمَاءَهُمُ الَّذِينَ نَقَضُوا مِيثَاقَ اللَّهِ فِي الْقُرُونِ الْأُولَىٰ وَفِي هَذَا الْقَرْنِ الَّذِي بِهِ قُرَّتْ عَيُونُ الْقُرُونِ أَنْكَ إِذَا فَرَزْتَ بِلَوْحِي وَوَجَدْتَ عَرَفَ بَيَانِي إِنْ أَشْكُرَ اللَّهُ الَّذِي أَنْزَلَ لَكَ هَذَا الْكِتَابَ الْمَحْفُوظَ أَشْهَدُ أَنَّهُ كَانَ مَحْفُوظًا فِي عِلْمِ اللَّهِ وَمُسْتَوْرًا عَنْ كُلِّ الْعَيُونِ فَلَمَّا آتَى الْوَقْتَ أَنْزَلْنَاهُ فَضْلًا مِنْ عِنْدِنَا وَأَظْهَرْنَاهُ رَحْمَةً مِنْ لَدُنَّا وَلَكِنَّ الْقَوْمَ أَكْثَرُهُمْ لَا يَشْعُرُونَ يَرُونَ وَيَنْكُرُونَ وَيَسْمَعُونَ وَلَا يَفْقَهُونَ طَوْبِي لَكَ بِمَا فَرَزْتَ بِهِ وَنُوصِيكَ بِحِفْظِهِ بِاسْمِي الْمُهَيْمَنِ الْقَيُّومِ

BLIB_Or15715.290c

BH08618*To: Khadijih Baygum wife of the Bab, in Shiraz**Date: 1299 ? [1881-1882]*

1 In My Name, the All-Subduing above all names!

2 O Most Exalted Leaf! The Supreme Pen hath testified for thee in the kingdom of creation that thou didst hear the Call and didst turn unto the Lord of Names on a day wherein hearts and pillars trembled. O thou who art the Greatest Cry! Rejoice in that the Lord of all humanity hath remembered thee with a remembrance that surpasseth all the treasures of earth and heaven. Thus hath the Tongue of Grandeur spoken as He turned toward thee from the Most Exalted Station. O thou blessed fruit! Give thanks that the Lord of creation hath turned toward thee from this Prison which hath adorned the Books and Tablets. Blessed art thou, and joy be unto thee, and happiness be unto thee, and delight be unto thee from God, the Lord of lords. The glory of God rest upon thee and upon those who are with thee and who serve thee for love of God, the Lord of the beginning and the end.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 يَا وَرْقَةَ الْعُلْيَا قَدْ شَهِدَ لَكَ الْقَلَمُ الْأَعْلَى فِي
مَلَكُوتِ الْإِنشَاءِ بِأَنَّكَ أَنْتَ سَمِعْتَ النَّدَاءَ وَ
أَقْبَلْتَ إِلَى مَالِكِ الْأَسْمَاءِ فِي يَوْمٍ فِيهِ اضْطَرَبَتْ
الْقُلُوبُ وَالْأَرْكَانُ يَا أَيَّتُهَا الرَّئِيسَةُ الْكُبْرَى إِنْ أَفْرَحِي
بِمَا يَذْكُرُكَ مَوْلَى الْوَرَى بِذِكْرٍ لَا تَعَادِلُهُ خَزَائِنُ
الْأَرْضِ وَالسَّمَاءِ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ إِذْ
تَوَجَّهَ إِلَيْكَ مِنْ أَعْلَى الْمَقَامِ يَا أَيَّتُهَا الثَّمَرَةُ الْمُبَارَكَةُ
إِنْ أَشْكُرِي بِمَا أَقْبَلَ إِلَيْكَ مَوْلَى الْبَرِّيَّةِ مِنْ هَذَا
السَّجْنِ الَّذِي تَزَيَّنَتْ بِهِ الْكُتُبُ وَالْأَلْوَابُ طُوبَى
لَكَ وَنَعِيمًا لَكَ وَهَنِيئًا لَكَ وَمَرِيئًا لَكَ
مَنْ لَدَى اللَّهِ رَبِّ الْأَرْبَابِ الْبَهَاءُ عَلَيْكَ وَعَلَى
مَنْ مَعَكَ وَيُخَدِّمُكَ حَبًّا لِلَّهِ مَالِكِ الْمَبْدِءِ وَالْمَأْبَاقِ

INBA51:309,

BLIB_Or15715.100a,

KHAF.187

BH08572*To: Ali**Date: 1299 ? [1881-1882]*

1 In the Name of Him Who has power over what was and what will be!

2 O 'Ali! A letter has come from him who has turned to God, and therein was thy mention. We make mention of thee with this wondrous mention. Blessed is he who attains unto the traces of his Lord's Pen and witnesses to that which God has witnessed - that there is none other God but Him, the All-Knowing, the All-Wise. We have sent down unto thee this Tablet that thou mayest thank thy Lord with manifest humility. Beware lest the doubts of the world hold thee back from the Most Great Name. Leave behind what the people possess, taking hold of that which hath been sent down in the Book of God, the Lord

1 بِسْمِ الْمُقْتَدِرِ عَلَى مَا كَانَ وَمَا يَكُونُ

2 يَا عَلِيَّ قَدْ حَضَرَ كِتَابٌ مِنَ الَّذِي أَقْبَلَ إِلَى اللَّهِ وَ
فِيهِ ذِكْرُكَ ذِكْرُنَاكَ بِهَذَا الذِّكْرِ الْبَدِيعِ طُوبَى لِمَنْ
فَازَ بِأَثَارِ قَلَمِ رَبِّهِ وَشَهِدَ بِمَا شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ الْعَلِيمُ الْحَكِيمُ إِنَّا أَنْزَلْنَا لَكَ هَذَا الْكِتَابَ لِتَشْكُرَ
رَبَّكَ بِخُضُوعٍ مُبِينٍ أَيَّاكَ إِنْ تَمَنَعَكَ شَبَهَاتُ
الْعَالَمِ عَنِ الْأَسْمِ الْأَعْظَمِ دَعِ مَا عِنْدَ الْقَوْمِ آخِذًا مَا
نَزَّلَ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ كَذَلِكَ ذِكْرُنَاكَ
وَصَرْفُنَا الْآيَاتِ فَضْلًا مِنْ لَدُنَّا إِنَّ رَبَّكَ لَهُوَ

of all worlds. Thus have We remembered thee and expounded the verses as a grace from Our presence. Verily thy Lord is the All-Bountiful, the Ancient of Days. Blessed be thy brother and thou, and they who have hastened with their hearts unto the Divine Lote-Tree which speaks forth in the kingdom of creation that which it spoke before creation itself: "Verily there is none other God but I, the Truth, the Mighty, the Wondrous."

الفضال القديم طوبى لأخيكَ و لك و للذين
سرعوا بالقلوب الى سدرۃ المنتهى الّتي تنطق في
ملكوت الانشاء بما نطق قبل الخلق انه لا اله الا
انا الحق العزيز البديع

BLIB_Or15713.310b, BLIB_Or15734.1.077a

BH08587

To: *Mirza Muhammad*

Date: 1299 ? [1881-1882]

- 1 In His Name that ruleth over all names
- 2 O Muhammad! When thou hearest My call and attainest unto My Book and findest from it the fragrance of My utterance, say:
- 3 O Thou in Whose grasp are the reins of all names and in Whose right hand are the controls of all things! I beseech Thee by the lights of Thy countenance and the fire of the Tree of Thy Cause to assist me to be steadfast in Thy Cause, whereby the hearts of Thy servants have been shaken. O my Lord! I am the ignorant one who hath turned to the ocean of Thy knowledge, and the distant one who seeketh from Thee the Kawthar of Thy nearness. I beseech Thee by the providence that hath encompassed the world and by the Most Great Name not to disappoint me from what Thou hast ordained for Thy chosen ones, and not to deprive me of the breezes of Thy Revelation. Thou art He Whom the power of kings cannot frustrate, nor can the clamor of the subjects prevent. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the Mighty, the Triumphant, the All-Powerful.

1 بسمه المهيمن على الأسماء

2 يا محمد اذا سمعت ندائى و فزت بكائى و وجدت
منه عرف بيانى قل

3 يا من فى قبضتك زمام الأسماء و فى يمين
قدرتك ازمة الأشياء اسئلك بأنوار وجهك و
نار سدرۃ امرك بأن تؤيدنى على الاستقامة على
امرك الذى به اضطربت افئدة عبادك اى رب
انا الجاهل الذى اقبلت الى بحر علمك و البعيد
الذى اراد منك كوثر قربك اسئلك بالنعاية
التي احاطت العالم و بالاسم الأعظم بأن لا
تخيبنى عما قدرته لأصفيائك و لا تجعلنى محروماً
عن نفحات وحيك انت الذى لا تعجزك قدرة
الملوك و لا تمنعك ضوضاء الملوك تفعل ما
تشاء و تحكم ما تريد انك انت القوى الغالب
القدير

BLIB_Or15715.290a

BH08005

Date: 1299 ? [1881-1882]

He is the All-Seeing, the All-Knowing! Praise be to God! Thou hast been made the recipient of God's infinite favors which are the cause of exaltation, ascendancy and salvation. Under all conditions be engaged in offering praise and thanksgiving to God, exalted be His glory, and be humble and lowly before His loved ones. This Wronged One conveyeth His greetings and salutations to all the friends and counseleth them to that which is seemly. All must adorn themselves with divine attributes and spiritual qualities, for the world and all that is therein are not worthy of attachment, as that which perisheth deserveth not to be loved. It is hoped that the hearts of all the pure ones may become sanctified from the murk of the world and turn wholly toward the Most Exalted Horizon. O friends! While time remaineth, arise to do that which beseemeth you. Ye were all created for this Most Great, this Most Holy Day. He, verily, speaketh the truth and guideth to the Way. Praise be to God, the Almighty, the Glorious, the Beautiful!

هو الشاهد العليم

الحمد لله از عنایات نامتناهیة الهیة فائز شدی
بآنچه که سبب علو و سمو و نجاتست در جمیع
احوال بشکر و ثنای حق جلّ جلاله ناطق باش
و نزد احبائش خاضع و خاشع اینمظلوم جمیع
دوستانرا تکبیر و سلام میرساند و بمعروف امر
مینماید باید کل بصفات الهی و اخلاق روحانی
مزین شوند عالم مع آنچه در اوست قابل نبوده و
نیست چه که آنچه نباید دل بستگی را نشاید امید
هست که جمیع قلوب اصفیا از کدورات دنیا
مقدس شود و بکلیها بافی اعلی توجه نمایند ای
دوستان تا ایام باقیست بآنچه سزاوار است قیام
نمائید کل از برای این روز امنع اقدس خلق
شده اید انه یقول الحق و یدعی السبیل الحمد لله
المقتدر العزیز الجمیل

BLIB_Or15730.034a

BH08705

To: Aqa Jan, in Hamadan

Date: 1299 ? [1881-1882]

¹ He is the Mighty, the Beloved!

² God willing, may you be illumined by the divine bounty through the effulgent rays of the Sun of Truth. This is the Day wherein the Sun of the Will of the Sovereign Lord of being hath shone forth upon the Sinai of hearts. How blessed is the state of that soul who hath hearkened unto the Divine Call from the blessed Tree and beheld the manifest lights. From all things riseth the cry "Show me Thy beauty!" Blessed is the eye that hath seen, the ear that hath heard, the heart that hath understood, and the tongue that hath spoken in praise of God, the Lord of all worlds. Beseech ye God to preserve the eye of the world from the ophthalmia of desire, that all may attain unto that which is intended. O friend! The True

¹ هو العزیز المحبوب

² انشاء الله بعنایت الهی از انوار تجلیات شمس
حقیقت منور باشید امروز روزیست که آفتاب
اراده سلطان وجود بر طور قلوب تجلی نموده
نیکوست حال نفسیکه ندای الهی را از سدره
مبارکه شنید و انوار مجلی را مشاهده نمود از جمیع
اشیاء ندای ارنی جمالک مرتفعست طوبی لعین
رأت و لأذن سمعت و لقلب ادرك و للسان
نطق بثناء الله رب العالمین از حق بطلید چشم
عالم را از رمد هوی حفظ فرماید تا کل بآنچه
مقصود است فائز شوند ای دوست دوست

Friend maketh mention of thee in the prison-land. Be thou thankful to God for this and be of them that are steadfast.

حقیقی ترا در ارض سجن ذکر مینماید ان اشکر
الله بذلک و کن من الراسخین

INBA15:285a, INBA26:287a, BLIB_Or15696.014a,
BLIB_Or15734.2.063c, AYI2.231

BH09080

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)

Date: 1299 ? [1881-1882]

- 1 In His Name, the One Who has dominion over what was and what shall be!
- 2 O My Afnan! Upon thee be My Glory! Thou hast ever been beneath the glances of My loving-kindness, to which My Pen and My Tongue and the dwellers of the cities of My mighty Cause bear witness. Thou hast ever been and art standing before My countenance. Should there be an outward delay in the manifestation of loving-kindness, be thou not grieved. Verily, He is with thee and beholdeth thee in thy station and heareth thy call and knoweth what is in thy heart. Thy Lord is, in truth, the All-Knowing, the All-Informed. We have mentioned thee before and have testified through Our Most Exalted Pen that which all things have uttered. Blessed be God, the Most Exalted, the Bestower, the Compassionate, the All-Bountiful. The glory from Us be upon thee and upon those who have turned towards God, the All-Knowing, the All-Wise.

1 بسمه المہيمن علی ما کان و ما یکون

2 یا افنانی علیک بهائی قد کنت تحت لحاظ عنایتی
یشہد بذلک [قلبی] و لسانی و اهل مدائن امری
العظیم لازال تلقاء وجه قائم بوده و هستی اگر
در ظاهر اظهار عنایت تأخیر شود محزون مباش
انہ یکون معک و یراک فیما انت علیہ و یسمع
ندائک و یعلم ما فی قلبک ان ربک لہو العليم
الخیر انا ذکرناک من قبل و شہدنا لک من قلنا
الأعلى ما نطقت به الأشياء تبارک الله المتعالی
المعطى المشفق الکریم البہاء من لدنا علیک و علی
الذین اقبلوا الى الله العليم الحکیم

INBA51:330, BLIB_Or15697.208b

BH09117

To: Aqa Siyyid Javad et al.

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 O Javad! Harken unto the call of the All-Bountiful Who hath summoned all to the One, the All-Informed. The servant who

1 هو الله تعالى شأنه العظمة والاقترار

2 یا جواد ان استمع نداء الجواد الذى دعا الكل
الى الفرد الخیر قد حضر العبد الحاضر و عرض

is present hath appeared and laid before the Wronged One that which was uttered in the letter of him who was named Ali in the Kingdom of Names. We have perceived the fragrance of his love and sincerity for God, the Lord of the worlds, and We make mention of him in this spot with this gracious remembrance, that he may rejoice and be of those who render thanks. We beseech Him, exalted be He, to aid him and him who was named Muhammad and those who have acknowledged the oneness of God and acted according to that which they were commanded in His mighty Book. O Ali! We have heard thy call and thy remembrance, and witnessed thy turning and thy devotion. Blessed art thou and those who have laid hold on the Sure Handle and achieved the supreme steadfastness in the Cause of God, the Almighty, the All-Powerful.

لدى المظلوم ما نطق به كتاب من سمي بعلي في ملكوت الأسماء وجدنا عرف حبه و خلوصه لله رب العالمين و نذكره في هذا المقام بهذا الذكر الجميل ليفرح و يكون من الشاكرين نسئله تعالى بأن يوفقه و من سمي بمحمد ثم الذين اعترفوا بتوحيد الله و عملوا بما امروا به في كتابه العزيز يا علي قد سمعنا ندائك و ذكرك و رأينا توجهك و اقبالك طوبى لك و للذين تمسكوا بالعروة الوثقى و فازوا بالاستقامة الكبرى في امر الله المقتدر القدير

BLIB_Or15715.048d

BH08766

To: Javad

Date: 1299 ? [1881-1882]

He is manifest and evident. The entire world has been promised the manifestation of the Truth, exalted be His glory, and the previous Books bear clear witness to this most exalted matter. However, when the call "Verily I am God" was raised from the blessed, lofty Divine Lote-Tree of Oneness, all turned away and even issued the decree for His death, except for those souls who, in this divine morn, drank of the true wine. They were and are among the stars of the wondrous heaven who were raised up in the name of Truth, and in the vast wilderness of certitude they utter "Here am I, O Lord of the worlds!" Blessed are they and joy be unto them. Beseech ye God that all the peoples of the world may attain to this most great bounty. Verily He is the Compassionate, the Generous.

اوست ظاهر و هویدا
 جمیع عالم بظهور حق جلّ جلاله موعود بوده‌اند
 و کتب قبل بر این مطلب بلند اعلی شاهد و گواه
 ولكن چون ندای اتنی انا الله از سدره مبارکه
 باسقه احدیه ظاهر شد کل اعراض نمودند بلکه
 بر قتلش فتوی دادند مگر نفوسیکه در این صبح
 یوم الهی از صهای حقیقی آشامیدند ایشان از
 انجم آسمان بدیع که باسم حق مرتفع شده بوده
 و هستند و در صحرای بافضای ایقان بکلمه لبیک
 یا اله العالمین ذا کر طوبی لهم و نعیماً لهم از حق
 بخواید تا جمیع اهل عالم باین فیض اعظم فائز
 شوند آنه هو المشفق الکریم

BLIB_Or15715.261e

BH09140

To: *Mashhadi Ali*

Date: 1299 ? [1881-1882]

1 In My Name, powerful over all names

2 O 'Ali! Thou hast attained unto My mention aforetime. Verily, He remembereth whoso hath turned unto Him, and heareth whoso speaketh His praise, and seeth whoso hath arisen to serve Him. Thy Lord, verily, is the All-Hearing, the All-Seeing. How many a deluded one hath turned away from the Truth, and how many a heedless one hath waxed proud before God, the All-Knowing, the All-Wise. O peoples of the earth! Hearken unto that which the Lord of Destiny proclaimeth from the Most Great Scene: "There is none other God but I, the Almighty, the All-Powerful." O concourse of men! Rend ye asunder the Greatest Veil. He, verily, is the learned one who hath cast behind him the Book of God and followed his own desires, when God came with a manifest sovereignty. Thou hast indeed laid hold on the cord of steadfastness. Say: Praise be unto Thee, O Thou the Goal of the worlds!

1 بِسْمِ الْمُقْتَدِرِ عَلَى الْأَسْمَاءِ

2 يَا عَلِيّ قَدْ فَزْتَ بِذِكْرِي مِنْ قَبْلِ أَنَّهُ يَذْكُرُ مِنْ أَقْبَلِ إِلَيْهِ وَيَسْمَعُ مَنْ يَنْطِقُ بِثَنَائِهِ وَيَرَى مَنْ قَامَ عَلَى خِدْمَتِهِ أَنَّ رَبِّكَ لَهُ السَّمِيعُ الْبَصِيرُ كَمْ مِنْ مَتَوَهَّمٍ أَعْرَضَ عَنِ الْحَقِّ وَكَمْ مِنْ غَافِلٍ اسْتَكْبَرَ عَلَى اللَّهِ الْعَلِيمِ الْحَكِيمِ يَا مَلَأَ الْأَرْضَ إِنْ اسْتَمَعُوا مَا يَنْطِقُ بِهِ مَالِكُ الْقَدْرِ فِي الْمَنْظَرِ الْأَكْبَرِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُقْتَدِرُ الْقَدِيرُ يَا مَعْشَرَ الْبَشَرِ إِنْ اخْرَقُوا الْحِجَابَ الْأَكْبَرُ أَنَّهُ هُوَ الْعَالَمُ الَّذِي نَبَذَ كِتَابَ اللَّهِ عَنْ وَرَائِهِ وَاتَّبَعَ هَوَاهُ إِذْ آتَى اللَّهُ بِسُلْطَانٍ مَبِينٍ أَنَّكَ تَمْسُكُ بِحَبْلِ الْإِسْتِقَامَةِ وَقُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِينَ

INBA41:416, BLIB_Or15715.272b,
BLIB_Or15734.1.104a, LHKM1.081b

BH08728

To: *Mirza Ali-Muhammad*

Date: 1299 ? [1881-1882]

In remembrance of the One Friend: O friends! Behold the world as a book. Every matter, every ordinance, and every event hath been clearly recorded therein by the Pen. It is a Book from God which at all times counseleth and admonisheth all the peoples of the world. Yet rare hath been and still is the ear that attaineth unto hearing, or the eye that beholdeth. If hearts were illumined with the lights of the Name of the Beloved, and likewise eyes and ears were sanctified and purified from the dark dust of the world, all would turn with their souls toward the direction of the Throne of the All-Merciful. Thus hath spoken the Pen when the Ancient Beauty was seated upon the Most Great Throne. Blessed is every seeing one who hath

بیاد دوست یگا

ای دوستان عالم را بمثابه کتاب مشاهده نمائید هر امری و هر احکامی و هر خبری بقلم جلی در او ثبت شده او کتابیست من لدی الله که در کل حین جمیع اهل عالم را نصیحت مینماید و پند میدهد و لکن گوشیکه باصفا فائز شود و یا چشمیکه مشاهده نماید کمیاب بوده و هست اگر قلوب بانوار اسم محبوب منور شود و همچنین چشم و گوش از غبار تیره عالم مقدس و مطهر گردد کل بجان بشطر عرش رحمن توجه نمایند کذلک نطق القلم از کان هیکل القدم مستویاً

seen, and every hearing one who hath heard, and every soul that hath attained unto this mighty station.

على العرش الأعظم طوبى لكل بصير رأى ولكل
سميع سمع ولكل نفس فازت بهذا المقام العظيم

BLIB_Or15715.276b, LHKM1.120b

BH08962

To: Mirza Muhammad Ali

Date: 1299 ? [1881-1882]

1 He is the One manifest from the Most Glorious Horizon

1 هو الظاهر من المنظر الأبهى

2 Say: Praise be unto Thee, O my God, for having strengthened me in a Cause at which the limbs of all names have trembled, and thanksgiving be unto Thee for having guided me to the Straight Path. I beseech Thee by the fragrances of the garment of Thy mercy and the sweet scents of Thy bounty and favors to aid me to be steadfast in Thy Cause in such wise that the veils of Thy creatures who have turned away from Thy face and denied Thy proof and evidence shall not hinder me. O my Lord! Thou seest me turning toward the heaven of Thy generosity and the sun of Thy grace. I beseech Thee not to disappoint me from that which Thou hast ordained for Thy chosen ones from Thy Most Exalted Pen. Moreover, grant me the good of this world and the next, and aid me to act in such manner that my remembrance shall endure in the Kingdom of Names. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the Powerful.

2 قل لك الحمد يا الهى بما أيدتني على امر به
ارتعدت فرائص الأسماء و لك الشكر بما
هديتني الى سوى الصراط استلكت بنفحات
قيص رحمتك وفوحات عنايتك و الطافك
بأن توفقني على الاستقامة على امرك على شأن
لا تمنعني حجاب خلقك الذين اعرضوا عن
وجهك و كفروا بحجتك و برهانك اى رب
تراني مقبلاً الى سماء جودك و شمس فضلك
استلكت بأن لا تخيبني عما كتبت لأصفيائك من
قلبك الأعلى ثم ارزقني خير الآخرة و الأولى و
وفقني على العمل بما يبقى به ذكرى فى ملكوت
الأسماء انك انت المقتدر على ما تشاء لا اله الا
انت الغالب القدير

BLIB_Or15715.274a, LHKM1.110a

BH08818

Date: 1299 ? [1881-1882]

In the name of Him Who, by the movement of His finger, rent asunder the veils! Glorified be He Who sendeth down the verses and will continue to send them down as He pleaseth. He is the All-Powerful over whatsoever He willeth. Neither the hosts of princes nor the clamor of divines who denied the Truth when it came from the heaven of the Command with the standards of verses and hosts which no knowledgeable counter could enumerate can prevent Him.

We have remembered thee from this Most Exalted Station that thou mayest rejoice and be among the thankful. Grieve not over anything, for the Command is in the hand of God, the Mighty, the Powerful.

When the Cause appeared and the Temple of the Manifestation was established upon the throne of utterance, all in creation turned away save those who cast the world behind them, turning unto the Most Great Name through which surged the ocean of divine knowledge and the fragrance of the All-Merciful wafted and the verses were sent down and the signs appeared and that which was hidden in the earth was made manifest. Thus hath the Most Exalted Pen spoken that thou mayest know and be among the thankful.

Cast aside vain imaginings in the name of thy Lord, then turn with thy heart unto God, the Originator of heaven, and say: Praise be unto Thee, O my God, for having remembered me in Thy most exalted dominion. I beseech Thee not to disappoint me of that which is with Thee, and to make me among those who have stood firm in Thy Cause. Verily Thou art He Whom nothing can frustrate and Whom nothing among the peoples can prevent. There is none other God but Thee, the Mighty, the Powerful.

بِسْمِ الَّذِي بِحَرَكَةِ اصْبَعِهِ خَرَقَتْ الْأَحْجَابَ

سُبْحَانَ الَّذِي نَزَلَ الْآيَاتُ وَيَنْزِلُهَا كَيْفَ يَشَاءُ وَهُوَ الْمُقْتَدِرُ عَلَى مَا أَرَادَ لَا تَمْنَعُهُ جُنُودُ الْأُمَرَاءِ وَلَا ضَوْضَاءُ الْعُلَمَاءِ الَّذِينَ أَنْكَرُوا الْحَقَّ إِذْ أَتَى مِنْ سَمَاءِ الْأَمْرِ بِرَايَاتِ الْآيَاتِ وَجُنُودَ لَا يَحْصِيهَا كُلِّ مُحْصٍ عَلِيمٍ أَنَا ذِكْرُنَاكَ فِي هَذَا الْمَقَامِ الْأَعْلَى لِتَفْرَحَ وَتَكُونَ مِنَ الشَّاكِرِينَ لَا تَحْزَنَ عَنْ شَيْءٍ إِنَّ الْأَمْرَ بِيَدِ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ إِذَا ظَهَرَ الْأَمْرُ وَاسْتَوَى هَيْكَلُ الظُّهُورِ عَلَى عَرْشِ الْبَيَانِ أَعْرَضَ عَنْهُ مَنْ فِي الْإِمْكَانِ إِلَّا مَنْ نَبَذَ الْعَالَمَ عَنْ وَرَائِهِ مُقْبِلًا إِلَى الْأَسْمِ الْأَعْظَمِ الَّذِي بِهِ مَاجَ بَحْرُ الْعُرْفَانِ وَهَاجَ عَرَفَ الرَّحْمَنِ وَنَزَلَتْ الْآيَاتُ وَبَرَزَتِ الْعَلَامَاتُ وَظَهَرَ مَا كَانَ مَكْنُونًا فِي الْأَرْضِ كَذَلِكَ نَطْقُ قَلَمَ الْأَعْلَى لِتَعْرِفَ وَتَكُونَ مِنَ الشَّاكِرِينَ ضَعِ الْأَوْهَامَ بِاسْمِ رَبِّكَ ثُمَّ اقْبَلْ بِقَلْبِكَ إِلَى اللَّهِ فَاطِرِ السَّمَاءِ وَقُلْ

لَكَ الْحَمْدُ يَا إِلَهِي بِمَا ذَكَرْتَنِي فِي جَبَرُوتِكَ الْأَعْلَى اسْأَلُكَ بِأَنْ لَا تُخَيِّبَنِي عَمَّا عِنْدَكَ ثُمَّ اجْعَلْنِي مِنَ الَّذِينَ اسْتَقَامُوا عَلَى أَمْرِكَ أَنْتَ الَّذِي لَا تَعْجُزُكَ شَيْءٌ وَلَا يَمْنَعُكَ مَا عِنْدَ الْقَوْمِ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْقَدِيرُ

BLIB_Or15713.218b, LHKM1.086

BH08885*Date: 1299 ? [1881-1882]*

In My Name, the Most Great, the Most Ancient! All things bear witness to the revelation of God and His sovereignty, yet the people deny and know not. The dwellers of the kingdom of earth and heaven have been seized with rapture, yet mankind turns away and perceives not. All created things have spoken forth for the Most Great Remembrance, yet the nations object and understand not. Verily, those who have not recognized this Revelation have indeed denied God's proof and evidence in every age and dispensation - to this testifies He with Whom is the knowledge of all things in a preserved tablet. Most people are worshippers of idle fancies, and thy Lord beareth witness to what I say. It behooveth thee to rejoice within thyself for having been mentioned in the prison by the Pen of the Wronged One, Who hath given glad tidings to the servants from God, the Help in Peril, the Self-Subsisting. Glory be upon the people of Baha who have achieved the most great steadfastness on the promised Day.

بِسْمِ الْأَعْظَمِ الْأَقْدَمِ
شَهِدَ كُلُّ شَيْءٍ لظهور الله و سلطانه ولكن القوم
ينكرون و لا يعرفون قد اخذ الجذب سكان
الملك و الملكوت ولكن الناس يعرضون و لا
يشعرون قد نطق ما خلق للذكر الأعظم ولكن
الأمم يعترضون و لا يفقهون ان الذين ما اعترفوا
في هذا الظهور انهم كفروا بحجة الله و برهانه
في كل عهد و عصر يشهد بذلك من عنده
علم كل شيء في لوح محفوظ ان الناس اكثرهم
عبدة الأوهام و ربك شهد على ما اقول ينبغي
لك ان تفرح في نفسك بما ذكرت في السجن
من قلم المظلوم الذي بشر العباد من لدى الله
المهيمن القيم البهاء على اهل البهاء الذين فازوا
بالاستقامة الكبرى في يوم الموعود

BLIB_Or15696.008c, BLIB_Or15734.2.050a

BH09265*To: Abdu'l-Vahhab Vujdani, in Alexandretta**Date: 1299 ? [1881-1882]*

In His Name, the All-Hearing, the All-Seeing! May you, through the grace of God, exalted be His glory, attain His good-pleasure and act in accordance with that which He hath commanded. Today the enemies are seen to have gained ascendancy over the friends. As ye have witnessed and heard, most cities and regions have fallen under the control of strangers, and the fire of sedition and corruption hath been kindled in most lands. This is because the servants have deprived themselves of the river of the All-Merciful's mercy. They have abandoned that which is right and clung to that which is wrong. We beseech God, exalted be His glory, to transform this weakness into strength and this abasement into glory. He is the Powerful, the Mighty, and He is the

بِسْمِ السَّمِيعِ الْبَصِيرِ
انشاء الله بعنايت حق جلّ جلاله فائز ياشي و
بانچه امر فرموده عامل امروز اعدا بر احباً غالب
مشاهده ميشوند چنانچه دیده و شنیده ايد اكثر
مدن و ديار در تصرف اغيار آمده و نارفتنه و
فساد در اكثر بلاد مشتعل شده چه كه بندگان
از فرات رحمت رحمانی خود را محروم نمودند
معروف را گذاشته اند و بمنكر تشبث نموده اند از
حق جلّ جلاله ميطلبيم كه اين ضعف را بقوت
بدل فرمايد و اين ذلت را بعزت اوست مقتدر

All-Seeing, the All-Knowing. There is none other God but Him, the Powerful, the Mighty, the All-Bountiful.

و توانا و اوست بینا و دانا لا اله الا هو المقتدر
العزیز الوهاب

BLIB_Or15715.301d

BH09513

To: Haji Muhammad Rida, in Isfahan

Date: 1299 ? [1881-1882]

1 He is God, the All-Knowing, the All-Wise

1 هو الله العليم الحكيم

2 Say: Glorified art Thou, O Thou by Whose Name the near ones have hastened to the shore of the ocean of Thy presence, and through Whom those drawn nigh have sacrificed their souls in their quest for reunion with Thee! I beseech Thee by the ocean of Thy knowledge, the vessels of Thy power, and the suns of Thy loving-kindness, to make me steadfast in this Cause whereby the limbs of all names have trembled, the hearts of the learned were perturbed, the heaven of idle fancies was cleft asunder, and the idols of men were shattered. Thou art, verily, the Lord of all mankind and the Sovereign of both this world and the next. O my Lord! Thou seest me turning away from all else but Thee and turning toward Thee, hoping for the wonders of Thy grace and the manifestations of Thy mercy. I beseech Thee not to disappoint me of that which lieth with Thee. Verily, Thou art the Almighty, the All-Giving, the Bountiful, the Ever-Forgiving, the All-Generous.

2 قل سبحانك يا من باسمك سرع المقربون الى شاطئ بحر لقائك و انفق المقربون ارواحهم في طلب وصالك اسئلك ببحر علمك و سفائن قدرتك و شمس عنايتك بأن تجعلني مستقيماً على هذا الأمر الذي به ارتعدت فرائص الأسماء واضطربت افئدة العلما و انفطرت سماء الأوهام و انكسرت اصنام الأنام أنك انت مولى الورى و مالک الآخرة و الأولى اى رب ترانى معرضاً عن دونك و مقبلاً اليك و آملاً بدائع فضلك و ظهورات رحمتك اسئلك ان لا تخيبني عما عندك أنك انت المقتدر المعطى الباذل الغفور الكريم

BLIB_Or15697.210

BH09665

To: Abdu'l Vahab Naji son of Muhsin, in Mosul

Date: 1299 ? [1881-1882]

1 In the Name of the Peerless All-Knowing One!

1 بنام دانای بی همتا

2 O 'Abdu'l-Wahhab! May God willing, thou shalt hearken with true hearing and sight to the call of the Wronged One and gaze toward His horizon. The world hath been encompassed

2 يا عبد الوهاب انشاء الله بسمع و بصر حقيقى نداى مظلوم را اصغا نمائى و بافقتش ناظر باشى عالم را

by the dust of vain imaginings which hath concealed the Morn of the Day of His appearance. Blessed is the soul whom the conditions and intimations of men have not debarred from the Most Sublime Vision. We make mention of thee and of her who hath been named Mihman. We give her the glad-tidings of My remembrance and My loving-kindness, and We beseech Him, exalted be He, to aid her and thee. Verily He is the All-Bountiful, the All-Generous. Praise be to God, the Lord of the worlds. Rejoice thou in My remembrance, then render thanks unto thy Lord, the Forgiving, the Merciful. The Glory rest upon you both and upon those who are with you, from the Wronged One, the Exile.

غبار اوهام احاطه نموده و صبح يوم ظهور را
مستور داشته طوبی از برای نفسیکه شئونات و
اشارات بشر او را از منظر اکبر منع ننمود انا
نذکرک و الّتی سمّیت بمیهمان انا نبشّرها بذکری
و عنایتی و نستله تعالی بأن یوقّقها و ایاک انه
لهو الفضال الکریم الحمد لله رب العالمین ان افرح
بذکری ثم اشکر ربّک الغفور الرّحیم البهاء علیکما
و علی من معکما من لدی المظلوم الغریب

BLIB_Or15715.252a

BH09466

To: Aqa Muhammad Kazim et al., in Sabzivār

Date: 1299 ? [1881-1882]

He who circumambulated My Throne has presented a book wherein was the mention of My loved ones. We have made mention of each one of them as a token of grace from Us, and verily I am the All-Bountiful. O Muhammad-Kazim! We have observed thy book before, and before that, and thou hast attained unto My mention time and again. Be thankful unto God for this supreme gift. There is no God but Him, the Mighty, the Self-Subsisting. The glory be upon thee and upon thy family from God, the Lord of Lords. O Abdul-Hussein! The Wronged One makes mention of thee from the prison's precincts, and counsels thee to remember God and [His praise] and that whereby His Cause, the Guardian over all lands, may be exalted. We make mention of thy brothers and give them the glad-tidings of My mercy which has preceded the earth and the heavens.

قد حضر من طاف عرشی بکتاب فيه ذکر احبائى
انا ذکرنا کل واحد منهم فضلاً من عندنا و انا
الفضال یا محمد کاظم قد شاهدنا کتابک من قبل
و قبل قبل و فزت بذکری مرّة بعد مرّة ان اشکر
الله بهذه الموهبة الکبرى لا اله الا هو المقتدر
المختار البهاء علیک و علی اهلك من لدی الله
ربّ الارباب

یا عبدالحسین یذکرک المظلوم من شطر السّجن و
یوصیک بذکر الله و [بنائه] و ما یرتفع به امره
المیهمن علی البلاد و نذکر اخوانک و نبشّره
برحمتی الّتی سبقت الأرضین و السموات

BLIB_Or15730.098b, BLIB_Or15734.1.122a

BH09307*To: Shaykh Muhammad Ali (Nabil son of Nabil)**Date: 1299 ? [1881-1882]*

1 He is the All-Knowing Speaker!

1 هو الناطق العليم

2 God hath blessed thy arrival, thy turning unto Him, and thy enkindlement. He counseleth thee to observe discretion in all circumstances. Hold fast unto wisdom and place thy trust in God, the Lord of Lords. We testify that thou hast turned toward the Most Exalted Horizon and borne witness unto that whereunto God did testify before the creation of earth and heaven. Be thou thankful unto God for having made the Most Great Word to be a testimony from Us unto thee in the Book. Conceal the pearls of divine knowledge, and this Tablet which We have sent unto thee. Thus have We commanded thee that thou mayest give thanks unto thy Lord, the Mighty, the All-Bestowing. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon thy brother and upon those who have turned with their hearts unto God, the Lord of the Day of Return.

2 بارک الله لك ورودك و اقبالك و اشتعالك
يوصيك بالسّتر فيكلّ الأحوال كن متمسكاً
بالحكمة و متوكلاً على الله ربّ الأرباب نشهد
أنّك اقبلت الى الأفق الأعلى و شهدت بما شهد
الله قبل خلق الأرض و السّماء ان اشكر الله
بما جعلنا الكلمة العليا شهادة من عندنا لك في
الكتاب ان استر لائى العرفان و هذا اللّوح الذى
ارسلناه اليك كذلك امرناك لتشكر ربّك
العزیز الوهاب البهاء اللّائخ من افق سماء رحمتى
عليك و على اخيك و على الذين اقبلوا بالقلوب
الى الله مالک يوم المآب

BLIB_Or15697.208a,

MJAN.006a,

AYBY.057b

BH09603*To: Ibrahim**Date: 1299 ? [1881-1882]*

1 In the Name of the Strong, the Almighty

1 بسمى القوىّ القدير

2 O Abraham! We make mention of thee for having turned to God, the Protecting, the Self-Subsisting. Blessed is the face that hath turned toward the Countenance of God and the heart that hath turned to His praiseworthy station. Behold and call to mind when the Friend, through the power of the Glorious One, turned toward the abode of the idols in the name of His Lord, the Lord of all mankind. Blessed is the hand that shattered the idols of fancy and vain imaginings through this Name whereby all who are in earth and heaven were thunderstruck, save those whom God, the Almighty, the Unconstrained, willed otherwise. Hold fast to the cord of wisdom and cling to the

2 يا ابراهيم انا نذكرک بما اقبلت الى الله المهيمن
القيوم طوبى لوجه توجه الى وجه الله و لقلب
اقبل الى مقامه المحمود ان انظر ثم اذكر اذ توجه
الخليل بقدرة الجليل الى مقرّ الأصنام باسم ربّه
مالک الأنام طوبى ليد كسرت اصنام الظنون
و الأوهام بهذا الاسم الذى به انصعق من فى
الأرض و السّماء آلا من شاء الله المقتدر المختار
تمسک بجبل الحكمة و تشبّث بذيل ربّك العزیز
الوهاب انه ذکرک اذ كان مسجوناً فى السّجن

hem of thy Lord, the Mighty, the All-Bestowing. Verily He remembereth thee whilst imprisoned in the Most Great Prison, and turneth toward thee when sorrows have encompassed Him. Blessed art thou and blessed is he who hath attained unto the supreme steadfastness in the Cause of God, the Lord of all mankind.

الأعظم وتوجه اليك اذ اخذته الأحران طوبى
لك و لمن فاز بالاستقامة الكبرى في امر الله
مالك الأنام

INBA41:157, BLIB_Or15715.276a,
BLIB_Or15734.1.069b

BH09609

To: Isma'il

Date: 1299 ? [1881-1882]

¹ He is the Manifest, the Speaking One, the All-Seeing!

¹ هو الظاهر الناطق البصير

² O Isma'il! God willing, mayest thou be favored by divine grace and be enkindled in thy youth with the fire of the love of God. This is the Day of greatest profit. Blessed is he who hath profited, and he who hath turned, and he who hath spoken with this wondrous, mighty remembrance. Beseech thou God that He may cause the hearts of all the friends to be connected with the Most Great Ocean and adorn them all with the ornament of love. By the life of the Wronged One! Should any soul attain to that which hath been mentioned, he shall find himself free and detached from the veils and clouds and sorrows and griefs of the world. Glory be upon thy father and upon thee and upon those men who have believed and those women who have believed in God, the Single One, the All-Informed.

² يا اسمعيل انشاء الله بعنايت حق فائز باشي و در
جواني بنار محبت الهى مشتعل امروز روز ربح
اعظمست طوبى لتاجر ربح ولقبل اقبل و لناطق
نطق بهذا الذكر العزيز البديع از حق بطلب قلوب
جميع دوستانرا بجر اعظم متصل فرمايد و كل را
بطراز محبت مزين نمايد لعمر المظلوم اگر نفسى
بآنچه ذكر شد فائز شود از حجابات و سبحات و
هموم و غموم عالم خود را فارغ و آزاد مشاهده
نمايد البهاء على ابيك و عليك و على الذين آمنوا
و على اللائى آمن بالله الفرد الخبير

BLIB_Or15715.244a, AQA5#131 p.167

ADMS#288

BH09650

To: *Khadijih Khanum et al.*

Date: 1299 ? [1881-1882]

In the Name of Him Who is the Guardian over all names! O Khadijih and O Fatimih! All in the world, whether male or female, have been created for the recognition of God, the remembrance of God, and service to His Cause. For every party among parties and every class among classes, He hath, through His all-pervading wisdom, ordained a matter and appointed a service. Today, the service of the handmaidens of God hath been and is trust in God, steadfastness, and sanctification from that which is unseemly. Strive ye to be adorned with the ornament of detachment. Verily, He counseleth all with that which shall profit them in every world of His worlds. Your petition was presented, and this answer hath been sent down from the Kingdom of grace. Blessed is he who hath attained unto the Kawthar of his Lord's utterance, the Bestower, the Bountiful.

بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
يا خديجه ويا فاطمه جميع عالم از ذكور و اناث
از برای عرفان حق و ذکر حق و خدمت امر
خلق شده اند و از برای هر حزبی از احزاب و
هر صنفی از اصناف بمقتضای او حکمت بالغه
الهی امری مقرر فرموده و خدمتی معین کرده
امروز خدمت کنیزان حق توکل و استقامت و
تقدیس از آنچه سزاوار نیست بوده و هست سعی
نمائید تا بطراز تنزیه مزین شوید آنه یوصی الكل بما
ینفعهم فیکل عالم من عوالمه عریضه شما حاضر
و اینجواب از ملکوت فضل نازل هنیئاً لمن فاز
بکوثر بیان ربّه المعطی الکریم

BLIB_Or15715.279e

BH09278

To: *Umm-i-Muhajir*

Date: 1299 ? [1881-1882]

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

1 هو السّامع البصیر

2 O handmaiden of God! The Wronged One of the world calls thee from the Most Great Prison and summons thee to God, exalted be His glory. Hearken unto His call and hold fast to that which befits His Day. Convey greetings from the Prisoner to all the handmaidens in that land. At all times the Pen of the All-Merciful hath been and is occupied with the mention of such servants and handmaidens as have held fast unto the truth and have fixed their gaze upon the Supreme Horizon. God willing, may they be assisted to act in accordance with that which hath been recorded in the Book of God from the Most Exalted Pen. The world is and hath ever been transitory. All must hold fast unto that which endureth. Verily, He maketh mention of you out of His grace, and He is the All-Bountiful,

2 ای امه الله مظلوم عالم از سجن اعظم ترا ندا
میفرماید و بحق جلّ جلاله دعوت مینماید بشنو
ندایش را و بآنچه سزاوار یوم اوست تمسک نما
جميع اماء آن ارض را از قبل مسجون تکبیر
برسان در جميع احیان قلم رحمن بذکر عباد و
امائیکه بحق متمسکند و بافق اعلی ناظر مشغول
بوده و هست انشاء الله مؤید شوند بر عمل بآنچه
در کتاب الهی از قلم اعلی ثبت شده دنیا فانی
بوده و هست باید کلّ بما یبقی متمسک باشند

the All-Generous. Praise be to God, the Most Exalted, the Most Great.

أَنَّهُ يَذْكُرَنَّ فَضْلًا مِنْ عِنْدِهِ وَهُوَ الْفَضَّلُ الْكَرِيمُ
الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

BLIB_Or15715.288a

BH09224

Date: 1299 ? [1881-1882]

He is the Most Holy, the Most Great! I testify to that which the Wronged One hath testified: that there is none other God but Him. He hath ever been sanctified above the mention of all created things and exalted above the description of all beings. He hath created all things through a command from His presence. He is, verily, the Almighty, the All-Knowing, the All-Wise. He was one in His essence and one in His attributes. Through His Name was raised the standard of "There is none other God but Him" and was hoisted the banner of "He doeth whatsoever He willeth" upon the mount of understanding, as a command from His presence. And He is the Almighty, the All-Powerful. Thou art he who hath sought, and attained, and heard, and witnessed this glorious station wherein the Wronged One proclaimeth that there is none other God but Him, the Single, the One, the Mighty, the Praiseworthy.

هو الأقدس الأعظم

ان اشهد بما شهد المظلوم أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَمْ
يَزَلْ كَانَ مَقْدَسًا عَنْ ذِكْرِ الْمَمَكَّاتِ وَمَتَعَالِيًا عَنْ
وَصْفِ الْكَائِنَاتِ قَدْ خَلَقَ الْأَشْيَاءَ بِأَمْرٍ مِنْ عِنْدِهِ
أَنَّهُ لهُو الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ أَنَّهُ كَانَ وَاحِدًا فِي
ذَاتِهِ وَوَاحِدًا فِي صِفَاتِهِ بِاسْمِهِ ارْتَفَعَتْ رَايَةُ أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ وَنُصِبَ عِلْمُ يَفْعَلُ مَا يَشَاءُ عَلَى طُورِ
الْعُرْفَانِ أَمْرًا مِنْ عِنْدِهِ وَهُوَ الْمُقْتَدِرُ الْقَدِيرُ أَنْتَ
الَّذِي قَصَدْتَ وَحَضَرْتَ وَسَمِعْتَ وَرَأَيْتَ هَذَا
الْمَقَامَ الْكَرِيمَ الَّذِي يَنْطِقُ فِيهِ الْمَظْلُومُ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْحَمِيدُ

BLIB_Or15730.034b, BLIB_Or15734.1.100c

BH09319

Date: 1299 ? [1881-1882]

In the Name of Him Who holdeth dominion over all who are in earth and heaven! Come, O My Pen! How art thou faring on this Day? Hath the wine of mystic knowledge intoxicated thee? At times We behold thee racing in the arena of divine knowledge, and at others moving and swaying. Tell Me truthfully what hath befallen thee in these days. Hath the rapture of the Call seized thee, or have the melodies of the birds of eternity, warbling upon this Tree which calleth out in the nights and at dawn, captivated thee? It saith: O my Lord! Thou knowest

بِسْمِ الْمَهِيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
تَعَالَى يَا قَلْبِي كَيْفَ حَالُكَ فِي هَذَا الْيَوْمِ
اخْذُكَ سَكْرَ رَحِيقِ الْعُرْفَانِ طَوْرًا نَزَاكَ رَاكُضًا
فِي مَضْمَارِ الْعُرْفَانِ وَآخَرَى مُتَجَرِّكًا مَتَمَايِلًا
فَاصْدُقْنِي مَا وَرَدَ عَلَيْكَ فِي هَذِهِ الْأَيَّامِ اخْذُكَ
جَذْبُ النَّدَاءِ أَمْ جَذْبُكَ تَرْغَمَاتُ طَيُورِ الْبَقَاءِ

what lieth within me and how choice hath been taken from me. I testify that by Thy Name the verses were sent down and through them souls took wing. I beseech Thee to assist me in the service of Thy Cause and enable me, O Thou in Whose grasp lieth the reins of all mankind.

على هذه السدرة التي تنادى في الليالي والأستحار
أنه يقول
يا رب أنت تعلم ما عندي و ما اخذ عني
الاختيار اشهد أن باسمك نزلت الآيات و بها
طارت الأرواح اسئلك بأن تؤيدني على خدمة
امرک و توقفي يا من في قبضتك زمام الأنام

BLIB_Or15734.1.094b

BH09476

Date: 1299 ? [1881-1882]

He is the Hearer, the Answering One

هو السامع المجيب

We have heard thy call and have remembered thee. Verily thy Lord is the All-Remembering, the All-Knowing.

قد سمعنا ندائك و ذكرناك ان ربك هو الذاكر
العليم تمسك بعروة عناية ربك و قل

Hold thou fast unto the cord of thy Lord's loving-kindness, and say: O God of the world and desire of the nations! I beseech Thee by the Name through which the sincere ones have soared, and the near ones have drawn nigh, and the faithful have spoken, to aid me to know Thee and to arise to serve Thee.

يا اله العالم و مقصود الأمم اسئلك بالاسم الذي
به طار الموحدون و اقبل المقربون و نطق المخلصون
بأن تؤيدني على عرفانك و القيام على خدمتك
اي رب قد هزنتي نفحات آياتك في أيامك و
اقبلت الى كعبة عرفانك اسئلك ان لا تخيبي
عما عندك و ما قدرته للمخلصين من عبادك اي
رب ترى عاجزاً تمسك بجبل قوتك و جاهلاً
اراد بحر علمك فانزل عليه من سماء رحمتك
ما يقدسه عن دونك و يقربه اليك انك انت
المقتدر المتعالى العليم الحكيم

O my Lord! The breezes of Thy verses have stirred me in Thy days, and I have turned to the Kaaba of Thy knowledge. I beseech Thee to disappoint me not of that which is with Thee and which Thou hast ordained for the sincere ones among Thy servants.

BLIB_Or15715.261a, BLIB_Or15734.1.094a

O my Lord! Thou seest one powerless who hath clung to the cord of Thy strength, and one ignorant who hath sought the ocean of Thy knowledge. Send down, then, from the heaven of Thy mercy that which will sanctify him from all else save Thee and draw him nigh unto Thee. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

BH09571*Date: 1299 ? [1881-1882]*

To be typed.

BLIB_Or15697.209a

BH10015*To: Mustafa brother of Ukkash, in Antep**Date: 1299 ? [1881-1882]*

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

1 هو الله تعالى شأنه العظمة والاقترار

2 We bear witness that there is none other God but Him. He was from eternity in the heights of might and majesty, and unto eternity shall continue to be in the heaven of glory, power and magnificence. None hath known Him as befitteth His recognition. Every learned one hath acknowledged his powerlessness and every mystic hath confessed his shortcoming. He hath sent the Messengers as a bounty from Him unto His creation. Among the people are those who have turned unto them and those who have turned away from them, until they pronounced judgment against them with manifest injustice. Blessed is he who hath testified to that which his Lord testified before the creation of the heavens and earth, and blessed is the countenance that hath turned toward His beauteous and mighty Face.

2 نشهد أنه لا إله إلا هو لم يزل كان في علو القدرة والجلال ولا يزال يكون في سمو العزة والقوة والجلال ما عرفه أحد حق العرفان قد اعترف كل عالم بعجزه وأقر كل عارف بقصوره قد أرسل الرسل فضلاً من عنده على خلقه من الناس من أقبل اليهم ومنهم من أعرض عنهم إلى أن افتوا عليهم بظلم مبين طوبى لناطق شهد بما شهد ربه قبل خلق السموات والأرض ولوجه توجهه إلى وجهه العزيز الجليل

BLIB_Or15715.301b

BH09842*To: Yusuf, in Milan**Date: 1299 ? [1881-1882]*

- 1 In the Name of Him Who hath illumined the horizon of existence!
- 2 Glorified be He Who heareth and answereth, and seeth what the servants do. He, verily, is the Truth, the All-Knowing, the Knower of things unseen. That which was inscribed by the Most Exalted Pen and concealed in the knowledge of God, the Self-Subsisting, the All-Compelling, hath appeared and been made manifest. O Joseph! The All-Merciful, Who hath come with a grace that hath encompassed both the seen and the unseen, remembereth thee. This is a Day wherein the trees have quivered, the rivers have flowed, the fruits have appeared, and the Herald hath proclaimed: The Kingdom belongeth unto God, the Sovereign of the Kingdom. Thus have We adorned the pages of the Book of the Bayan with My Name, the All-Merciful. Blessed is he who hath recognized and found, and woe betide every heedless one who is rejected.

1 بِسْمِ الَّذِي بِهِ انار افق الوجود

2 سبحان من يسمع و يجيب و يرى ما يعمل به
العباد انه لهُ الحق علام الغيوب قد ظهر و اظهر ما
كان مسطوراً من القلم الأعلى و مكنوناً في علم الله
المهيمن القيوم يا يوسف يذكرك الرؤف الذي اتى
بفضل احاط الغيب و الشهود هذا يوم فيه اهتزت
الأشجار و جرت الأنهار و ظهرت الأثمار و نادى
المناد الملك لله مالک الملکوت كذلك زيناً
دياج كتاب البيان باسمي الرحمن طوبى لمن عرف
و وجد و ويل لكل غافل مردود

BLIB_Or15715.273b, BLIB_Or15734.1.103b,
LHKM1.080b

BH10096*To: Ali Milani**Date: 1299 ? [1881-1882]*

- 1 He is the Beholder from the horizon of the Kingdom
- 2 O 'Ali! The Wronged One of the world remembers you from His Most Great Prison and calls you to a station where the doubts of the deniers cannot cause you to slip. We have mentioned you before in such wise that nothing in all creation can equal it, as the Creator of the heavens bears witness, if you be of those who know. Blessed is your heart for having turned to the Most Exalted Horizon, and joy be to whoever has turned their face toward their Lord, the Generous. Thus has the horizon of recognition been illumined by the Sun of your Lord the All-Merciful's utterance. When you attain and find the fragrance

1 هو الناظر من افق الملكوت

2 يا على يذكرک مظلوم العالم في سجنه الأعظم و
يدعوك الى مقام لا تزلک شبهات المعرضين انا
ذكرناک من قبل بما لا يعادله شيء من الأشياء
يشهد بذلك فاطر السماء ان انت من العارفين
طوبى لقلبك بما اقبل الى الأفق الأعلى و نعيماً
لمن توجه الى وجه ربه الكريم كذلك انار افق
العرفان بشمس بيان ربك الرحمن انک اذا فزت
و وجدت عرف الرحمن قل لك الحمد يا من في
قبضتك زمام من في السموات و الأرضين

BLIB_Or15715.272c, LHKM1.083b

of the All-Merciful, say: "Praise be unto You, O You in Whose grasp lies the reins of all who are in the heavens and on earth."

BH10063

To: Aqa Mirza Taqi

Date: 1299 ? [1881-1882]

- 1 In My Name that ruleth over all that are in earth and heaven
- 2 O Taqi! Fear God, thy Lord, then remember Him through that which guided thee and directed thee to His straight path. The All-Glorious forbiddeth vain desire and commandeth you to observe that which the Lord of all beings hath revealed in His perspicuous Book. The Sun of Revelation hath risen and the Speaker of Sinai hath spoken, yet the people remain veiled by a thick veil. They have cast aside the Lord of all beings by following their desires. Know ye that they are among the abased ones. Arise with supreme steadfastness to remember God, the Lord of the first and the last. Verily He heareth and seeth, and He is the All-Witnessing, the All-Seeing, the All-Hearing.

1 بِسْمِ الْمُهَيَّمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
 2 يَا تَقِي اتَّقِ اللَّهَ رَبَّكَ ثُمَّ اذْكُرْهُ بِمَا ارشَدَكَ وَ
 هَدَاكَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ إِنَّ الْبَهَاءَ يَنْهَى عَنْ
 الْهَوَى وَيَأْمُرُكُمْ بِمَا أَنْزَلَ مَالِكُ الْوَرَى فِي كِتَابِهِ
 الْمُبِينِ قَدْ اشْرَقَتْ شَمْسُ الظُّهُورِ وَ نَطَقَ مَكْلَمُ
 الطُّورِ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ غَلِيظٍ قَدْ نَبَذُوا مَوْلَى
 الْوَرَى بِمَا اتَّبَعُوا الْهَوَى إِلَّا أَنْتُمْ مِنَ الصَّاعِرِينَ قُمْ
 بِالْإِسْتِقَامَةِ الْكُبْرَى عَلَى ذِكْرِ اللَّهِ مَالِكِ الْآخِرَةِ
 وَالْأُولَى إِنَّهُ يَسْمَعُ وَيَرَى وَهُوَ الشَّاهِدُ النَّاطِرُ
 السَّمِيعُ

INBA41:455, BLIB_Or15715.273c,
 BLIB_Or15734.1.111a, LHKM1.080a

BH09734

To: Aqa Muhammad

Date: 1299 ? [1881-1882]

- 1 He is God!
- 2 Praise be to God that you have arrived in health and wellbeing, illumined by the lights of divine love. Truly the eye of the soul is brightened. God willing, beneath the blessed Lote Tree you shall drink countless and infinite cups through the bounty of the Lord of Names, and the tongues of those drawn nigh and the devoted ones in the chambers of the Throne shall speak forth "Well done!" and "How pleasing!" I beseech God,

1 هُوَ اللَّهُ
 2 الْحَمْدُ لِلَّهِ بِصِحَّتِ وَ سَلَامَتِي بَانَوَارِ مَحَبَّتِ الْهَمِي
 تَشْرِيفِ آوَرْدِيدِ فِي الْحَقِيقَةِ چَشْمِ جَانِ رُوشَنِ
 انْشَاءً اللَّهُ دَرِ ظِلِّ سِدْرَةِ مَبَارَكَةِ كُؤُوسِ لَا تَعَدُّ وَ
 لَا تَحْصِي بَعْنَايَةِ مَالِكِ اَسْمَاءِ بِيَا شَامِيدِ وَ لِسَانِهَايِ
 مَقْرِبِينَ وَ قَانَتَاتِ دَرِ عَرْشِ غُرَفَاتِ بِهِ هُنَيْثًا

exalted be His glory, to aid you that attainment may be realized everywhere - that is, here and there, and likewise in that House. The Command is in God's hands - my Lord and your Lord and the Lord of all who are in the heavens and earths.

و مرئياً ناطق شوند از حقّ جلّ جلاله میطلبم
تأیید فرماید تا وصال در همه جا دست دهد
یعنی اینجا یعنی آنجا و همچنین در آن بیت الأمر
بید الله مالکی و مالک حضرتک و مالک من
فی السموات و الأرضین

BLIB_Or15700.279b, BLIB_Or15711.134a

BH10038

To: *Asadullah et al.*

Date: 1299 ? [1881-1882]

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

1 هو العليم الخبير

2 O Asad! In this hour when the Supreme Pen is speaking, it is observed that his honor Asad - upon him be the Glory of God - is occupied in those regions with praise, glorification and service to the Cause. Blessed are those souls who today have attained to serving the harbingers of the Faith. We make mention at this hour of the letter Nun, and I am verily the Rememberer, the Observer, the All-Wise. And We make mention of several numbered ones from among My loved ones in that place, and I am verily the Witness, the Mighty, the All-Informed. And We make mention of 'Ali whose name was present before the Face in this hour in this exalted station. We send Our greetings upon him and upon those whom We have mentioned through symbols in this wondrous Tablet.

2 یا اسد در این حین که قلم اعلی ناطقست مشاهده
میشود جناب اسد علیه بهائی در آن اطراف بذکر
و ثنا و خدمت امر مشغولست طوبی از برای
نفوسیکه الیوم بخدمت مبشرین فائزند انا نذکر فی
هذا الحین حرف النون و انا الذّاکر الناظر الحکیم
و نذکر عدّة معدودات من احبّائی فی هناک و انا
الشّاهد العزیز الخبیر و نذکر العلیّ الذی حضر اسمہ
فی هذا الحین لدى الوجه فی هذا المقام الرّفیع
نکبرّ علیہ و علی الدّین ذکرناهم بالرّموز فی هذا
الّوح البدیع

BLIB_Or15715.289d

BH10001

To: *Husayn*

Date: 1299 ? [1881-1882]

1 In His Most Great Name!

1 بسمه العظیم

2 A sincere lover is not overtaken by heedlessness, and a true lover is not deprived of that which causes the Cause to be

2 محبّ صادق را غفلت اخذ ننماید و عاشق موافق
از آنچه سبب ظهور امرست محروم نماند ای

manifest. O ye lovers of the Manifest Beloved and O ye seekers of the Present Goal! This is the day of turning unto God and the day of the Covenant and Testament. With complete strength and power hold fast to the strong cord of divine love and cling to the hem of His grace. The darkness of oppression hath encompassed the world. God willing, ye shall not in this darkness be deprived of the lights of the divine Day. Soon shall the station and rank of every steadfast seeker become manifest in the world. Thus hath My Pen spoken with My firm and mighty command.

عاشقان محبوب ظاهر و ای قاصدان مقصود
حاضر امروز روز توجه و روز عهد و میثاقست
بقوت و قدرت تمام بجبل محکم محبت الهی
متمسک باشید و بذیل عنایتش متشبث ظلمت
ظلم عالم را احاطه نموده انشاءالله در این تاریکی
از انوار یوم الهی محروم نمانید زود است مقام
و شأن هر مقبل مستقیمی در عالم ظاهر شود
کذلک نطق قلبی بأمری المحکم المتین

BLIB_Or15715.289b

BH09973

To: *Mirza Rida*

Date: 1299 ? [1881-1882]

- 1 He is established upon the Throne
- 2 The Supreme Pen makes mention of Rida and commands him to that which He loves and with which He is well-pleased. God willing, may you partake of the sealed wine from the hand of the Self-Subsisting with perfect steadfastness and contentment, and drink thereof. Praise be to God that thou hast hearkened unto His call and turned thy face toward His horizon. Strive that there may appear from thee that which shall endure through thy remembrance throughout the duration of the Kingdom and the heavenly Realm. This day is the Sovereign of days, inasmuch as the Herald of Sinai is calling aloud manifestly and resplendently, summoning all peoples to the Straight Path and the Most Exalted Horizon. Blessed art thou for having attained unto His wondrous Tablet.

1 هو المستوی علی العرش
2 قلم اعلی ذکر رضا میفرماید و او را به ما یحبّ
ویرضی امر مینماید انشاءالله ریحی محتوم از ید
قیوم بکمال استقامت و رضا اخذ نمائید و بیاشامید
الحمد لله باصغاء ندا فائز شدی و بافقتش اقبال
نمودی جهد ثما تا ظاهر شود از تو ما یبقی به
ذکرک بدوام الملک و الملکوت امروز سلطان
ایام است چه که منادی طور ظاهراً باهراً ندا
میفرماید و خلق را بصراط مستقیم و افق اعلی
دعوت مینماید طوبی لک بما فزت بلوچه العزیز
البذیع

BLIB_Or15715.273d, LHKM1.127

BH09964

To: Mulla Muhammad

Date: 1299 ? [1881-1882]

He is the Most Holy, the Most Great Say: Glory be to Thee, O my God and the God of earth and heaven! I beseech Thee by the Dawning-Places of Thy Revelation, and the Manifestations of Thy Inspiration, and the Day-Springs of Thy Cause, and by Him through Whom Thou didst seal Prophethood and Messengership from Thy presence, to aid me to act according to what Thou hast commanded me in Thy perspicuous Book. O my Lord! Thou seest me standing before the door of Thy grace, and seeking the wonders of Thy generosity. I beseech Thee by Thy Most Exalted Word to ordain for me, through Thy Most Exalted Pen, that which will preserve me from self and passion and draw me nigh unto Thee, O Thou Lord of all men and Sovereign of the hereafter and of the former world! There is no God but Thee, the Mighty, the All-Forgiving, the Bountiful.

هو الأقدس الأعظم

قل سبحانك يا الهى و اله الأرض و السماء
اسئلك بمشارك وحيك و مظاهر الهامك و
مطالع امرك و بالذى به ختمت النبوة و الرسالة
من عندك بأن تؤيدنى على العمل بما امرتنى به
فى محكم كتابك اى رب ترانى قائماً لدى باب
فضلك و سائلاً بدائع كرمك اسئلك بكلمتك
العليا بأن تكتب لى من قلبك الأعلى ما يحفظنى
عن النفس و الهوى و يقربنى اليك يا مالک
الورى و سلطان الآخرة و الأولى لا اله الا انت
المقتدر الغفور الكريم

BLIB_Or15715.301a

BH10077

To: Rajab-Ali fi K

Date: 1299 ? [1881-1882]

- ¹ He hath manifested in truth and justice
- ² O Rajab-'Ali! This Wronged One hath received thy special request for a Tablet, and these exalted words have been revealed in thy name. We beseech God that thou mayest attain unto them and drink from the ocean of His bounty. All the friends of that land are at this moment present before Our face, blessed by the lights of His loving-kindness. Blessed is the soul that hath drunk from the Kawthar of freedom and hath testified to that which hath flowed from the Most Exalted Pen. This Prisoner counseleth all to perform such deeds as shed abroad the fragrance of sincerity. Work ye according to that which ye have been commanded in the Book of God, the Lord of all worlds.

¹ هو الظاهر بالحق و العدل

² يا رجب قبل على مهاجر از حق منيع مخصوص
تو لوح طلب نموده و این کلمات عالیات باسم تو
نازل انشاء الله بأن فائز شوى و از بحر عنايتش
پياشامى جميع دوستان آن ارض در این حين امام
وجه حاضرند و بانوار عنايت فائز مبارک نفسيه
از کوثر آزادی آشاميد و بر آنچه از قلم اعلى جارى
شد گواهى داد این مسجون جميع را وصيت
مينمايد باعماله عرفت خلوص از او متذرعست
ان اعمالوا ما امرتم به فى كتاب الله رب العالمين

BLIB_Or15715.289c

BH09835

To: *Ustad Abdul-Baqi*

Date: 1299 ? [1881-1882]

1 He is the All-Kind, the All-Merciful!

1 هو الرَّؤُوف الرَّحِيم

2 Your mention hath been made in the presence of the Wronged One, and the gaze of loving-kindness hath been directed towards thee. Thou art among those souls who have attained unto His presence and reached this Most Great Cause, which hath been the purpose of the creation of all beings. This station, however, requireth guardians and protectors. I swear by the Most Great Luminary that pure deeds and praiseworthy character have been and ever will be its guardians and protectors. God willing, thou shalt act in a manner befitting the days of God and hold fast unto that which is in the Book. We have heard thy call and have answered thee through this Clear Book, from which every discerning soul can inhale the fragrance of God, the Lord of the worlds.

2 ذَكَرْتُ لَدَى الْمَظْلُومِ مَذْكُورٍ وَ طَرَفٍ عَنَايَتِ بَتُو
مَتَوَجَّهٍ تَوَازِ نَفُوسِي هَسْتِي كِه بَلَقَا فَائِزِ شَدِي وَ
بَايْنِ اَمْرِ اعْظَمِ كِه مَقْصُودِ اَزْ خَلَقْتِ خَلْقِ بُوْدِه
رَسِيدِي وَلَكِنْ اِيْنْقَامِ رَا حَقَّافِ وَ حَرَّاسِ لَا زَمِ
قَسَمِ بَنِيَرِ اعْظَمِ كِه حَقَّافِ وَ حَرَّاسِ اَعْمَالِ طَيِّبِه
وَ اخْلَاقِ مَرْضِيَّه بُوْدِه وَ هَسْتِ اَنْشَاءِ اللّٰه بَه مَا
يَنْبَغِي لِأَيَّامِ اللّٰه عَامِلِ بَاشِي وَ بَه مَا فِي الْكِتَابِ
مَتَمَسِّكِ قَدْ سَمِعْنَا نَدَائِكَ اجْنِيَاكِ بِهَذَا الْكِتَابِ
الْمُبِينِ الَّذِي يَجِدُ مِنْهُ كُلُّ ذِي شَمِّ عَرَفَ اللّٰه رَبَّ
الْعَالَمِينَ

BLIB_Or15715.345a

BH09750

To: *Wife of Nazim*

Date: 1299 ? [1881-1882]

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

1 هو السَّامِعُ الْعَلِيم

2 Verily the Divine Tree makes mention of one of its leaves and one of its maidservants, and I am the Compassionate, the Generous. Be not grieved by the world and its conditions. Soon that which thou seest today shall be rolled up, and another carpet shall be spread out. Verily thy Lord is the All-Seeing, the All-Knowing. No one hath found from the world the fragrance of permanence and faithfulness. That which is therein shall perish, and that which hath been revealed from My Most Exalted Pen shall endure for every man who hath turned and every woman who hath turned unto God, the Peerless, the All-Informed. Rejoice thou in My remembrance and say: Praise

2 اِنَّ السَّدْرَةَ تَذْكُرُ الْوَرَقَةَ مِنْ اَوْرَاقِهَا وَ اِمَامَةً مِنْ اِمَائِهَا
وَ اَنَا الْمَشْفِقُ الْكَرِيمُ لَا تَحْزَنِي مِنَ الدُّنْيَا وَ شَوْنَاتِهَا
سَوْفَ يَطْوَى مَا تَرَاهُ الْيَوْمَ وَ يَنْبَسِطُ بِسَاطُ آخِرِ
اِنَّ رَبَّكَ هُوَ الشَّاهِدُ الْعَلِيمُ لَمْ يَجِدْ اَحَدًا مِنَ الدُّنْيَا
عَرَفَ الْبَقَاءَ وَ الْوَفَاءَ سِيفُنِي مَا فِيهَا وَ يَبْقَى مَا نَزَلَ
مِنْ قَلْبِي الْاَعْلَى لِكُلِّ مُقْبِلٍ اَقْبَلِ وَ لِكُلِّ مُقْبِلَةٍ
اَقْبَلْتِ اِلَى اللّٰهِ الْفَرْدِ الْخَبِيرِ اِنْ اَفْرَحِي بِذِكْرِي وَ
قَوْلِي لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَارِفِينَ

BLIB_Or15715.285d

be unto Thee, O Thou the Goal of them that have recognized Thee.

BH10379

To: Aqa Muhammad Rida, in Milan

Date: 1299 ? [1881-1882]

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

2 This is a Book sent down in truth, wherein is guidance for the people unto God, the Almighty, the All-Praised. O Rida! We counsel thee to perform pure deeds in the love of God, the Lord of Names. Soon shall all that is in the world perish, and there shall endure that which hath been sent down from the Kingdom of thy Lord's Will, the Ancient Revealer. Take hold of this Tablet with the strength bestowed by Us, and glorify the praise of thy Lord, the Possessor of this mighty Day. Beware lest the affairs of the world withhold thee. Cast away what the people possess and take what hath been sent down from the presence of One mighty and powerful.

1 هو العالم الشاهد الخبير

2 كتاب نزل بالحق وفيه ما يهدي الناس الى الله العزيز الحميد يا رضا انا نوصيك بالعمل الخالص في حب الله مالک الأسماء سوف يفني ما في العالم ويبقى ما نزل من ملكوت مشية ربك المنزل القديم خذ اللوح بقوة من عندنا و سبج بحمد ربك مالک هذا اليوم العظيم اياك ان تحجبك شؤونات العالم ضع ما عند القوم و خذ ما نزل من لدن قوى قدير

BLIB_Or15715.273a, BLIB_Or15734.1.113c,
LHKM1.081a

BH10363

To: Muhammad Ali Qavvas

Date: 1299 ? [1881-1882]

1 In the name of Him Who rules supreme over all names!

2 Say: Glory be to Thee, O Desire of the world and Sovereign of nations! I beseech Thee by the Most Great Name which was hidden in Thy knowledge and treasured up with Thee, to ordain for me that which Thou hast ordained for Thy chosen ones who have acknowledged that which Thy Prophets have uttered. O Lord! I am the poor one who hath turned unto the ocean of Thy wealth, and I am the sinner who hath sought the Kawthar of Thy forgiveness. I implore Thee not to disappoint

1 بسمه المهيمن على الأسماء

2 قل سبحانك يا مقصود العالم و مالک الأمم اسئلك بالاسم الأعظم الذى كان مكتوناً فى علمك و مخزوناً عندك بأن تكتب لى ما كتبت لأصفيائك الذين اعترفوا بما نطق به انبيائك اى رب انا الفقير قد اقبلت الى بحر غنائك و انا العاصي قد اردت كوثر غفرانك اسئلك بأن

me in that which I have desired from the heaven of Thy bounty and the sun of Thy grace. Verily, Thou art the All-Powerful, the Most Exalted, the Mighty, the All-Wise.

لا تخيّبنى عمّا اردت من سماء جودك و شمس
فضلك أنك انت المقتدر المتعالى العزيز الحكيم

BLIB_Or15715.301c

BH10451

To: *Khalil*

Date: 1299 ? [1881-1882]

- 1 He is the One Who speaks the truth amongst creation
- 2 O Khalil, rejoice that the ocean of forgiveness has turned toward your brother who has ascended to God, the Protector, the Self-Subsisting. We have forgiven him as a bounty from Us, that you may give thanks to your Lord, the King of Kings. This is the day wherein the sun of generosity has dawned and the heaven of munificence has been upraised through this Name that speaks from its praiseworthy station. By this Name the limbs of all names have trembled. Through this Light the earth has brightened and faces have been illumined. O Khalil, praise God that you have been mentioned by His Most Exalted Pen time and again. He is verily the Witness, the Observer, the Mighty, the Loving.

1 هو الناطق بالحق بين الخلق
2 يا خليل ان افرح بما توجه به الغفران الى اخيك
الذى صعد الى الله المهيمن القيوم انا غفرناه فضلاً
من لدنا لتشكر ربك مالك الملوك هذا يوم
فيه اشرقت شمس الجود و ارتفعت سماء الكرم
بهذا الاسم الذى ينطق فى مقامه المحمود بهذا
الاسم ارتعدت فرائض الأسماء بهذا النور اشرقت
الأرض و انارت الوجوه يا خليل ان احمد الله بما
ذكرت من قلبه الأعلى مرّة بعد مرّة انه هو الشاهد
الناظر العزيز الودود

INBA41:139, BLIB_Or15715.272a,
BLIB_Or15734.1.103c

BH10415

To: *Mirza Asadullah son of Jinab-i-Nazir*

Date: 1299 ? [1881-1882]

- 1 He is the Speaker from the most exalted horizon
- 2 O Asad! We have mentioned thee time and again, and this is yet another time. Give thanks to the Lord of all beings and the Master of the hereafter and of former times for this bounty which hath been manifested from His Most Exalted Pen in this perspicuous Tablet. Be as beseemeth My Cause and My days. Thus doth command thee He Who is the All-Knowing

1 هو الناظر من الأفق الأعلى
2 يا اسد قد ذكرناك مرّة بعد مرّة و هذه مرّة
اخرى ان اشكر مالك الورى و مولى الآخرة و
الأولى بهذا الفضل الذى ظهر من قلبه الأعلى فى
هذا اللوح المبين كن على ما ينبغى لأمرى و ايامى
كذلك يأمرك الأمر العليم البهاء عليك و على

Commander. The glory be upon thee and upon those whose names thou didst mention before the Throne and for whom hath been sent down from the Kingdom of utterance that which hath illumined the whole earth. To this beareth witness every fair-minded and perceiving one.

الَّذِينَ ذَكَرْتَ أَسْمَاءَهُمْ لَدَى الْعَرْشِ وَ نَزَلَ لَهُمْ مِنْ
مَلَكُوتِ الْبَيَانِ مَا أَنْارَتْ بِهِ الْأَرْضَ كُلَّهَا يَشْهَدُ
بِذَلِكَ كُلُّ مَنْصُفٍ بَصِيرٍ

BLIB_Or15715.285c

BH10369

To: Ramadan Ali

Date: 1299 ? [1881-1882]

1 He is the One manifest from His most exalted horizon

1 هو الظاهر من افقه الأعلى

2 The Most Exalted Pen commands: O friends! Hold fast to that which is the cause of exaltation and elevation and the means of raising up the Cause among the servants of God - glorified be His majesty. Whatsoever He has commanded has been and continues to be for the good of His servants. Every person of insight bears witness to what has been mentioned, and every hearing ear is aware. Strive with the utmost diligence and effort to make up for what has passed, for verily that which is lost today will not return. The Tongue of Grandeur in this noble station bears witness to this. The glory be upon you from the presence of the Forgiving, the Merciful.

2 قلم اعلى ميفرمايد اى دوستان تمسك نمائيد
بچيزيكه سبب علو و سمو و علت ارتقاع امر
است ما بين عباد حق جلّ جلاله آنچه امر
فرموده مصلحت عباد در او بوده و هست هر
بصيرى بآنچه ذكر شد گواهى داده و هر سمعى
آگاهست بكمال جدّ و اجتهاد در تدارك مافات
بكوشيد چه كه اليوم آنچه از دست برنگردد
يشهد بذلك لسان عظمتى فى هذا المقام الكريم
البهاء عليكم من لدن غفور رحيم

BLIB_Or15715.289a

BH10628

To: Ismi Javad, in Qazvin

Date: 1299 ? [1881-1882]

1 In the Name of God, the Luminous, the Most Luminous

1 بسم الله البهىّ الأبهى

2 The Most Great Name hath testified that thou didst turn and believe in God, the Lord of Eternity, on a Day wherein the peoples turned away, save whom God, the Lord of the worlds, did will.

2 قد شهد الاسم الأعظم بأنك اقبلت و آمنت بالله
مالك القدم فى يوم فيه اعرض الأمم الا من
شاء الله رب العالمين

3 In the Name of God, the Luminous, the Most Luminous

3 بِسْمِ اللَّهِ الْبَهِيِّ الْأَبِيِّ

4 Upon thee be My Glory and My Mercy. I testify that thou didst hear the call of thy Lord, the Most Glorious, and didst turn to the Supreme Horizon and bore witness to that which the Lord of all being did bear witness - He Who came with a Cause before which every mighty cause hath bowed down.

4 عَلَيْكَ يَا هَيْئَتِي وَرَحْمَتِي أَشْهَدُ أَنَّكَ سَمِعْتَ نِدَاءَ رَبِّكَ الْأَبِيِّ وَأَقْبَلْتَ إِلَى الْأَفْقِ الْأَعْلَى وَشَهِدْتَ بِمَا شَهِدَ بِهِ مُوَلَّى الْوَرَى الَّذِي أَتَى بِأَمْرِ خَضَعَ لَهُ كُلُّ أَمْرٍ عَظِيمٍ

BLIB_Or15715.116c, BLIB_Or15715.116e,
BLIB_Or15734.1.124a, BLIB_Or15734.1.123e,
BLIB_Or15734.1.258

BH10672

To: *Abdu'l-Rahim*

Date: 1299 ? [1881-1882]

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

1 اوست بینا و شنوا

2 Every soul who in this Day has attained unto this most sublime and most mighty Cause and remained steadfast therein, hath attained unto all good. This is what God hath testified at the beginning of days. The first step is the recognition of God, exalted be His glory, and afterward to act according to that which hath been sent down in the Book from the Pen of the All-Bountiful. God willing, may all be enabled to achieve this, for therein lieth the good of both worlds, both now and forever. Blessed is he who hath quaffed My sealed wine through My Name, the Self-Subsisting.

2 هر نفسی الیوم باین امر ابدع اعظم فائز شد و مستقیم ماند او بجمع خیر فائزست هذا ما شهد به الله فی اول الايام اول معرفت حق جلّ جلاله و بعد عمل بآنچه در کتاب از قلم وهاب نازل گشته انشاء الله کلّ بآن موفق شوند چه که خیر دارین در او بوده و هست البهاء علی من شرب ریحقی المختوم باسمی القیوم

BLIB_Or15715.288b, YFY.115

BH10558

To: *Abdul-Husayn brother of Muhajir*

Date: 1299 ? [1881-1882]

1 He is the Witness and the Testifier

1 اوست شاهد و گواه

2 What was concealed in the eternity of eternities is now manifest. Nevertheless, the people of earth remain deprived of this

2 آنچه در ازل الازال مستور بود حال ظاهر مع ذلک اهل ارض از این فضل اعظم که از

most great bounty, for which no likeness or parallel can be observed, save those souls who have transcended all contingent beings and fix their gaze upon the horizon of the All-Merciful. Blessed is he who has sought the Intended One with his heart, and he whose tongue has spoken His remembrance, and he whose eyes have beheld His signs, and he whose ears have heard His most sweet call from His most exalted horizon. Blessed are they who have attained.

برای او شبه و نظیر مشاهده نمیشود محرومند
مگر نفوسیکه از من فی الامکان گذشته و باقی
رحمن ناظرند طوبی لقاصد قصد المقصود یقبله
و لذی لسان نطق بذکره و لذی عین شہد آیاتہ
و لذی اذن سمع ندائہ الاحلی من افقہ الاعلی
طوبی للفائزین

BLIB_Or15715.288c

BH10715

To: *Darvish Ghulam-Husayn*

Date: 1299 ? [1881-1882]

- 1 He is God, exalted be His glory. The All-Glorious, the All-Powerful.
- 2 O Ghulam-Husayn! Your mention hath been made in the presence of the Wronged One, and He maketh mention of thee and biddeth thee to observe wisdom in these days. He beseecheth the Exalted One to enable thee and assist thee to do that which He loveth and pleaseth Him. Be thou eloquent in wisdom and hold fast unto it under all conditions. Verily, He is with His servants who act. We have heard thy call and have answered thee that thou mayest rejoice and be of those who are thankful.

1 هو الله تعالى شأنه العظمة والاقترار

2 یا غلام قبل حسین ذکرت لدى المظلوم مذکور
و هو یذکرک و یا مریک بالحکمة فی هذه الايام و
یسئله تعالى بأن یوفقک و یؤیدک علی ما یحب
و یرضی کین ناطقاً بالحکمة و متمسکاً بها فی کل
الأحوال انه مع عباده العاملين سمعنا ندائک و
اجبتناک لتفرح و تكون من الشاکرین

BLIB_Or15715.251b

BH10698

To: *Muhammad Husayn who attained*

Date: 1299 ? [1881-1882]

- 1 He is the Manifest, the Speaking, the All-Knowing!
- 2 O Husayn! The Supreme Pen beareth witness to thy turning unto God, thy humility, thy submissiveness and thy resignation in the days of God, exalted be His glory. Well is it with thee and blessed art thou! We beseech God to aid thee under all

1 هو الظاهر الناطق العليم

2 یا حسین قلم اعلى شہادت میدهد بر اقبال و
خضوع و خشوع و تسلیم تو در ایام حقّ جلّ
جلاله نیماً لک و طوبی لک از حقّ میطلبیم

conditions to preserve this mighty station. I swear by the lights of His countenance that whatsoever is witnessed cannot be compared with a single word from the words of God. Be thou thankful and among them that render praise.

در جميع احوال ترا مؤيد فرمايد بر حفظ اين
مقام عظيم قسم بانوار وجه كه آنچه مشاهده
ميشود معادله نمينمايد بيك كلمه از كلمات الله
ان احمد و كن من الحامدين

BLIB_Or15715.345c

BH10685

To: Wife of Zaynul-Muqarrabin

Date: 1299 ? [1881-1882]

1 In My Name that dawneth from the horizon of the world

1 بسمي المشرق من افق العالم

2 O my handmaiden! The Wronged One remembers thee from the prison precincts and commands thee to that which befits His mighty Day. Hold fast to the cord of My loving-kindness in all conditions. Verily He is with thee and with those who have turned unto Him when He came with manifest sovereignty. Thou art she who hath attained to the service of My Name and His presence - know this and be grateful to thy Lord, the Compassionate, the Generous. The glory be upon thee and upon My handmaidens who are there. We send Our greetings unto them from this exalted station.

2 يا امتي يذكرك المظلوم من شطر السجن ويأمرك
بما ينبغي ليومه العزيز تمسكي بحبل عنايتي في كل
الأحوال انه معك ومع الذين اقبلوا اليه اذ اتى
بسلطان مبين انت التي فزت بخدمة اسمي ولقائه
ان اعرفي ثم اشكري ربك المشفق الكريم البهاء
عليك و على امائي في هناك انا نكبر عليهن من
هذا المقام الرفيع

BLIB_Or15715.285e

BH10903

To: Aqa Siyyid Ahmad Afnan

Date: 1299 ? [1881-1882]

1 He is the Most Glorious!

1 الله ابيه

2 O My Afnan! O thou who gazest upon My countenance and hast clung to the hem of My robe! Verily thy Lord, the Most Glorious, maketh mention of thee amongst men in such wise that the fragrance thereof shall never cease to endure throughout the kingdom of God, the Lord of the throne on high and of the earth below. We have accepted what thou hast wrought

2 يا افناني يا ايها الناظر الى وجهي والمتشبث بأذيال
ردائي ان ربك الأبهى يذكرك بين الوري بما لا
ينقطع عرفه بدوام ملكوت الله رب العرش و

in My path and what thou hast uttered in praise of Me in My days. Be thou thankful that We have been with thee in all conditions.

الّرى انا قبلنا ما عملته فى سبيل و نطقث بنائى
فى ايامى ان احمد بما كآا معك فىكلّ الاحوال

BLIB_Or15715.280j, BLIB_Or15734.1.126c

BH10965

To: Muhammad Ali Qavvas

Date: 1299 ? [1881-1882]

He is the All-Hearing, the All-Seeing! O Muhammad-Qabli-
'Ali! The world and whatsoever appeareth therein shall ere
long return to nothingness. Hold thou fast unto that which
beseemeth thee throughout the Kingdom of earth and heaven,
and that is a deed which is performed purely for the sake of
God by His servants. We beseech God that thou mayest attain
unto it. Verily, He is the Almighty, the All-Powerful. Peace be
upon thee and upon those who have attained unto the oneness
of God, the Lord of all worlds.

هو السميع البصير
يا محمد قبل على دنيا و آنچه در او ظاهر عنقریب
بفنا راجع تمسک بما ینبغى لك بدوام الملك و
الملکوت و او عملی است که خالصاً لوجه الله
از عباد ظاهر شود از حقّ میطلبیم باو فائز شوی
آنه هو المقتدر القدیر السلام علیک و علی الدین
فازوا بتوحید الله رب العالمین

BLIB_Or15715.251d

BH10897

To: Ahmad

Date: 1299 ? [1881-1882]

- 1 He is the All-Hearing, the All-Seeing
- 2 O Ahmad! The Day of Resurrection hath come, yet the heedless are in a strange sleep. The Hidden Mystery hath been made manifest, yet those who turn away are in grievous delusion. The voice of the Nightingale hath been raised, yet most of the people are among the heedless ones. The Tongue of Grandeur proclaimeth, yet most of the people are among those who wander distraught. Blessed art thou, and blessed is thy father, and blessed is he who hath attained unto the recognition of God, the Almighty, the All-Powerful.

- 1 هو السامع البصير
- 2 يا احمد قد اتى يوم القيام والغافلون فى نوم عجيب
قد ظهر السرّ المکنون والمعرضون فى وهم عظيم
قد ارتفع صوت العندليب و الناس اكثرهم
من الغافلين ینادى لسان العظمة ولكنّ الناس
اکثرهم من الهائئین طوبى لك و لأبيک و لمن
فاز بعرفان الله المقتدر القدیر

INBA41:436a, BLIB_Or15715.274c,
BLIB_Or15734.1.114a, LHKM1.083a

BH10833*To: Jinab-i-Nazir who attained**Date: 1299 ? [1881-1882]*

1 OIn His Name, the All-Knowing, the Most Great!

بِسْمِهِ الْعَلِيمِ الْعَظِيمِ 1

2 God bears witness that there is no God but Him, and that He Who has come is verily the Sovereign of existence, both seen and unseen. He testifies that you have turned to the Most Exalted Horizon and have attained the Kawthar of the presence time and again. Know thou this most great station, then preserve it through My Name, the Preserver.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي آتَىٰ أَنَّهُ لِسُلْطَانِ
الْوُجُودِ مِنَ الْغَيْبِ وَالشَّهَادَةِ وَيَشْهَدُ أَنَّكَ أَقْبَلْتَ
إِلَى الْأَفْقِ الْأَعْلَىٰ وَفَزْتَ بِكَوْثَرِ اللَّقَاءِ مَرَّةً بَعْدَ
أُخْرَىٰ إِنْ أَعْرِفَ هَذَا الْمَقَامَ الْأَعْظَمَ ثُمَّ أَحْفَظْهُ
بِاسْمِي الْخَفِيفِ

BLIB_Or15715.285b, YMM.027

BH10955*To: Muhammad**Date: 1299 ? [1881-1882]*

1 In His Name, the All-Bestowing!

بِسْمِ الْوَهَّابِ 1

2 O Muhammad! Verily God sends His blessings and glorification upon those who have turned to this Manifestation and have heard from Him that which He spoke on the Mount. He, verily, is the One mentioned in the scriptures of God, the Lord of the worlds. The white earth hath been adorned by His coming, and the holy vale by the fragrances of His luminous robe. Blessed is he who hath attained unto His day, and woe unto the heedless ones. The glory be upon thee and upon thy family.

2 يَا مُحَمَّدُ إِنَّ اللَّهَ يُصَلِّي وَيُكَبِّرُ عَلَى الَّذِينَ أَقْبَلُوا إِلَى
هَذَا الظُّهُورِ وَاسْمَعُوا مِنْهُ مَا تَكَلَّمَ فِي الطُّورِ أَنَّهُ
لَهُ الْمَذْكُورُ فِي صُحُفِ اللَّهِ رَبِّ الْعَالَمِينَ قَدْ تَزَيَّنَتْ
الْأَرْضُ الْبَيْضَاءُ بِقُدُومِهِ وَالْوَادِ الْمُقَدَّسُ بِنَفْحَاتِ
قَمِيصِهِ الْمُنِيرِ طُوبَىٰ لِمَنْ أَدْرَكَ يَوْمَهُ وَوَيْلٌ لِلْغَافِلِينَ
الْبَهَاءِ عَلَيْكَ وَعَلَىٰ أَهْلِكَ

BLIB_Or15730.099b, BLIB_Or15734.1.125a

BH10957*To: Muhammad Hasan**Date: 1299 ? [1881-1882]*¹ In My Name, the Most Great¹ بِسْمِ الْعَظِيمِ

² O Muhammad-Hasan! Bear thou witness unto that whereunto God Himself hath testified ere the creation of the kingdom of earth and heaven - that there is none other God but Me, the Mighty, the Best-Beloved. We have turned toward thee from this Most Great Station and have made mention of thee in such wise that thou mayest discover through it the sweet fragrance of thy Lord, the Mighty, the Beloved. Be thou grateful unto God for this supreme bounty and say: Praise be unto Thee, O Thou Who art the Lord of the seen and the unseen!

² يَا مُحَمَّدُ حَسَنُ أَنْ أَشْهَدَ بِمَا شَهِدَ اللَّهُ قَبْلَ خَلْقِ الْمَلِكِ وَالْمَلَكُوتِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْوَدُودُ أَنَا أَقْبَلْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ وَذَكَرْنَاكَ بِمَا تَجِدُ بِهِ عَرَفَ رَبِّكَ الْعَزِيزِ الْمَحْبُوبِ أَنْ أَشْكُرَ اللَّهَ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْغَيْبِ وَالشُّهُودِ

BLIB_Or15734.1.122b

BH10773*Date: 1299 ? [1881-1882]*

In My Name, the Rememberer! We make mention of all who are present and absent, and of those who have ascended unto God, the Protecting, the Self-Subsisting. I testify that My servant Baqir hath ascended on the wings of love and certitude unto his Lord, the All-Merciful. Upon him be My glory and the glory of them that are in the highest Paradise and the glory of those who circle round the Throne at eventide and at dawn. We were with him at the time of his ascension, and before it, whereof beareth witness He with Whom is the Mother Book.

بِسْمِ الذَّاكِرِ

أَنَا نَذْكُرُ كُلِّ مَنْ حَضَرَ وَغَابَ وَمَنْ صَعَدَ إِلَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَشْهَدُ أَنَّ عَبْدِي الْبَاقِرَ صَعَدَ بِقَوَادِمِ الْحَبِّ وَالْإِيْقَانِ إِلَى رَبِّهِ الرَّحْمَنِ عَلَيْهِ بَهَائِي وَبَهَاءُ مَنْ فِي الْفَرْدُوسِ الْأَعْلَى وَبَهَاءُ الَّذِينَ طَافُوا الْعَرْشَ فِي الْعَشِيِّ وَالْأَشْرَاقِ قَدْ كُنَّا مَعَهُ حِينَ صَعُودِهِ وَقَبْلَهُ يَشْهَدُ بِذَلِكَ مَنْ عِنْدَهُ أُمُّ الْكُتُبِ

BLIB_Or15730.099a, BLIB_Or15734.1.121b

BH10915*To: Baqir**Date: 1299 ? [1881-1882]*

1 God is Most Glorious

1 الله ابنى

2 O Baqir, bear thou witness unto that which God Himself hath testified: that there is none other God besides Me, the Protector, the Self-Subsisting. Grieve not over this world and its conditions. Rather, rejoice in this remembrance, which all the treasures of the earth cannot equal. To this My Most Exalted Pen doth testify in this glorious and elevated station.

2 يا باقر ان اشهد بما شهد الله انه لا اله الا انا المهيمن
القيوم لا تحزن من الدنيا وشؤونها ان افرح بهذا
الذكر الذى لا تعادله خزائن الأرض كلها يشهد
بذلك قلبى الأعلى فى هذا المقام العزيز المرفوع

BLIB_Or15730.037a

BH11023*To: Javad son of the deceased, in Bushruih**Date: 1299 ? [1881-1882]*

1 O friends! Reflect upon that which hath appeared and come to pass. The Object of all desire is manifest and all beings seek Him...

1 ايدوستان تفكر ثنائيد در آنچه ظاهر شده و وارد
گشته مطلوب ظاهر و جميع عباد طالب معذلك
محجوب مانده اند...

2 The fragrance of the All-Merciful's utterance is wafting with such intensity that all who dwell on earth are powerless to reckon it...

2 عرف بيان رحمن بشأنى در هبوب كه من على
الأرض از احصاى آن عاجز...

ASAT4.331x

BH11141*To: Jinab-i-Afnan**Date: 1299 ? [1881-1882]*

1 The All-Glorious

1 الله ابنى

2 O My Afnan! Baha forbids vain desire and commands all to turn to the Lord of earth and heaven, and bears witness that

2 يا افنانى ان البهآ ينهى عن الهوى و يأمر الكل
الى مالک الورى و يشهد لك بانك اقبلت الى

you have turned to the Most Exalted Horizon and have attained unto the Call when it was raised between earth and heaven. Rejoice in this Most Great Word and say: "Praise be unto Thee, O Thou in Whose grasp are the reins of the kingdom of earth and heaven!"

الأفق الأعلى وفزت بالنداء اذ ارتفع بين الأرض
والسماء ان افرح بهذه الكلمة العليا و قل لك
الحمد يا من في قبضتك زمام الملك والملكوت

BLIB_Or15715.280b, BLIB_Or15734.1.127g

BH11142

To: Jinab-i-Afnan

Date: 1299 ? [1881-1882]

1 God is Most Glorious

1 الله ابيه

2 O My Afnan! Upon thee be My Glory! We have, in Our wisdom, withheld the Pen from making mention of you. Verily your Lord, the Most Glorious, is the Most High, the Most Great. Be thankful for that which hath been sent down unto thee - the word of God's good-pleasure - from the presence of God, the Lord of all beings. Nothing on earth can equal it. Verily thy Lord is the All-Knowing, the All-Informed.

2 يا افنانى عليك بهائى انا امسكتا القلم عن ذكركم
حكمة من عندنا ان ربكم الابهى هو العلى العظيم
ان احمد بما نزل لك كلمة الرضاء من لدى الله
مولى الورى ولا يعادلها ما فى الثرى ان ربك
لهو العليم الخبير

BLIB_Or15715.116a, BLIB_Or15734.1.127f

BH11149

To: mother of Muhammad Hasan who attained

Date: 1299 ? [1881-1882]

He is the Mighty, the Great! O My handmaiden! The Wronged One beareth witness to thy devotion, thy migration, thy love, and thy steadfastness in the Cause of God, thy Lord, through which the feet of the mystics and the learned have slipped, save those whom God, the Single, the One, the All-Informed, hath willed. Thou didst migrate in My path until thou didst attain My presence, and didst hear My call, and wert blessed with My meeting, the Mighty, the Wondrous.

هو العزيز العظيم
يا امتى يشهد المظلوم باقبالك و هجرتك و
حبك و استقامتك فى امر الله ربك الذى به
زلت اقدام العرفاء والعلماء الا من شاء الله
الفرد الواحد الخبير قد هاجرت فى سبيلى الى ان
حضرت امام وجهى و سمعت ندائى و فزت
بلقائى العزيز البديع

BLIB_Or15715.345d

BH11153*To: Tabib**Date: 1299 ? [1881-1882]*

1 God is Most Glorious!

1 الله ابيه

2 O thou who art mentioned before the Face and who standeth before the Gate! We have remembered thee and do remember thee as a favor from Us, that thou mayest thank thy Lord, the Most Glorious, Who hath called all unto the supreme horizon. Glory be upon thee and upon those who circle round the Most Great Throne and who have acknowledged that which God, the Lord of all beings, hath acknowledged.

2 يا ايها المذكور لدى الوجه والقائم لدى الباب انا
ذكرناك و نذكرك فضلاً من لدنا لتشكر ربك
الابى الذى دعا الكل الى الافق الاعلى البهاء
عليك وعلى الذين طافوا العرش الأعظم واعترفوا
بما اعترف به الله مالک الورى

BLIB_Or15730.036c, BLIB_Or15734.1.123c

BH10989*Date: 1299 ? [1881-1882]*

Allah'u'Abha! I bear witness that thou didst depart from thy dwelling, advancing toward the Ultimate Goal and the Most Exalted Summit, and didst traverse land and sea until thou didst enter the Most Exalted Paradise and didst attain the presence of God, the Lord of the first and the last. Therefore do thou give thanks and say: Praise be unto Thee, O God of the mystics and Goal of all the worlds.

الله ابيه

اشهد انك خرجت عن مقرّك مقبلاً الى الغاية
القصوى و الذروة العليا و قطعت البر و البحر
الى ان دخلت الفردوس الاعلى و فزت بقاء الله
مالک الآخرة و الأولى ان اشكر بذلك و قل
لك الحمد يا اله العارفين و مقصود العالمين

BLIB_Or15730.091d

BH11055*Date: 1299 ? [1881-1882]*

Allah-u-Abha! We convey greetings to the true friend and counsel him as befits. Blessed is he who awakens at the Call and arises to serve the Cause of his Lord. And woe unto him whom vain desires have kept back from God, the Lord of the first and the last. Joy be unto thee for having drunk the wine of everlasting life from the hands of the bounty of thy Lord, the Most Merciful.

الله ابيه
دوست حقیقی را تکبیر میرسانیم و بما ینبغی
وصیت مینمائیم طوبی لناثم انتبه من النداء وقام
على امر مولته و ویل لمن منعه الهوى عن الله
رب الآخرة والأولى نعيماً لك بما شربت رحيق
الحیوان من ایدى عطاء ربك الرحمن

BLIB_Or15715.280d

BH11172*Date: 1299 ? [1881-1882]*

1 In My Name, the Answerer

2 O 'Ali! We have heard thy call and thy name, and We have answered thee through this perspicuous Book. Be thou steadfast in the Cause and firm in the love of thy Lord, and speaking in remembrance of His beautiful Name. The Sure Handle hath appeared and that which was hidden and treasured in God's knowledge, the Most High, the Most Great, hath been made manifest. The Glory be upon thee and upon thy family.

1 بسمی المجیب
2 یا علی انا سمعنا ندائك واسمک واجبتک بهذا
الکتاب المبین کن قائماً على الأمر ومستقیماً على
حبّ مولائک و ناطقاً بذكره الجمیل قد ظهرت
العروة الوثقی و برز ما کان مکنوناً مخزوناً فی علم
الله العلیّ العظیم البهاء علیک و علی اهلک

BLIB_Or15730.099c, BLIB_Or15734.1.124f

BH11323*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)**Date: 1299 ? [1881-1882]*

In the name of God, the Luminous, the Most Luminous! O My Afnan! By My life, what is in My earth and My heaven cannot equal My Word, and We have sent it to thee that thou

بسم الله البهیّ الأبهی

mayest give thanks unto the Lord of all beings and the Lord of the last and the first.

يا افنانى لعمرى لا يعادل بكميتى ما فى ارضى و
سمائى وارسلناها اليك لتشكر مولى الورى و رب
الآخرة و الأولى

INBA51:323a,

BLIB_Or15715.116d,

BLIB_Or15734.1.124d

BH11269

To: Shaykh Muhammad Ali (Nabil son of Nabil)

Date: 1299 ? [1881-1882]

Allah-u-Abha! My Most Exalted Pen beareth witness that there is none other God but Him, the Most High, the Most Exalted, and that thou hast turned toward My Most Glorious Horizon and testified to that which the Lord of all beings testified when He was established upon the Most Great Throne with a sovereignty that conquered all who are in the heavens and on earth. Praise be to God, the Lord of the worlds.

الله ابيه
شهد قلبى الأعلى انه لا اله الا هو العلى الأعلى و
بأنك اقبلت الى افقى الأبهى و شهدت بما شهد
به مولى الورى اذ استوى على العرش الأعظم
بسلطان غلب من فى السموات و الأرضين الحمد
لله رب العالمين

BLIB_Or15715.280a, BLIB_Or15734.1.123d,

MJAN.042a, AYBY.074b

BH11317

To: Abul Qasim

Date: 1299 ? [1881-1882]

¹ In the Name of God, the All-Knowing, the All-Wise!

¹ بسم الله العليم الحكيم

² O Abu'l-Qasim! God willing, may you be confirmed through divine grace and act according to what is befitting. Your letter was received. Praise be to God, the fragrance of love was diffused from it. We beseech God to draw you near unto Him in all conditions. Verily, He is the Guardian of the doers of good.

² يا اباالقاسم انشاء الله بعنايت حقّ فائز باشى و
بأنجه سزاوار است عامل مكتوبت رسيد الحمد
لله عرف محبت از او متضوع بود نسل الله بأن
يقربك اليه فى كل الأحوال انه ولى المحسنين

BLIB_Or15715.251c

BH11342*To: Ali Muhammad**Date: 1299 ? [1881-1882]*¹ In His Name, the All-Wise

² O 'Ali-Qabli-Muhammad! The Single, the One, maketh mention of thee and calleth out to thee from the most exalted horizon, that thou mayest give thanks unto thy Lord, the Lord of the final end. Thy mention hath been made in the presence of the Wronged One, and there hath been sent down for thee that wherefrom the sincere ones found the fragrance of God, the Almighty, the Powerful, the All-Bestowing.

¹ بِسْمِ الْحَكِيم

² يَا عَلِيَّ قَبْلَ مُحَمَّدٍ يَذْكُرُ الْفَرْدَ الْأَحَدَ وَيُنَادِيكَ
مِنَ الْأَفْقِ الْأَعْلَى لِتُشْكِرَ رَبَّكَ مَالِكُ الْمَاءِ قَدْ
ذَكَرَ ذِكْرَكَ لَدَى الْمَظْلُومِ وَنَزَلَ لَكَ مَا وَجَدَ مِنْهُ
الْمُخْلِصُونَ عَرَفَ اللَّهُ الْمُقْتَدِرَ الْعَزِيزَ الْوَهَّابَ

INBA15:361b, INBA26:366a, BLIB_Or15730.098d,
BLIB_Or15734.1.125b

BH11324*To: Jinab-i-Afnan**Date: 1299 ? [1881-1882]*

He is the Glorious, the All-Glorious! O My Afnan, he who has turned his face towards My countenance! Upon thee be My glory, My mercy and My loving-kindness which have preceded all who are in My earth and My heaven. Be thou thankful for this most great favor and say: Praise be unto Thee, O Thou in Whose grasp is held the reins of all worlds.

هُوَ الْبَهِيُّ الْأَبْنَى

يَا أَفْنَانَ وَالْمُقْبِلَ إِلَى وَجْهِهِ عَلَيْكَ بِهَائِي وَرَحْمَتِي
وَعَنَائِي الَّتِي سَبَقَتْ مِنْ فِي أَرْضِي وَسَمَائِي إِنْ
أَشْكُرُ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَنْ
فِي قَبْضَتِكَ زَمَامُ الْعَالَمِينَ

BLIB_Or15715.116b, BLIB_Or15734.1.126e

BH11328*Date: 1299 ? [1881-1882]*

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

1 هو السّامع البصير

2 O thou who hast turned thy face toward the Most Exalted Horizon! Harken unto the call of thy Lord, the All-Glorious. He maketh mention of thee and commandeth thee that which beseemeth the days of God, the Lord of all beings, and giveth thee glad tidings of that which hath been ordained for thee in the Book of Names. Rejoice thou at this, then praise thy Lord, the Most High, the Most Great.

2 يا أيّها المقبل الى الأفق الأعلى ان استمع نداء ربك الأبهى أنّه يذكرك و يأمرک بما ينبغي لأيّام الله مالک الوری و يبشّرك بما قدّر لک فی کتاب الأسماء ان افرح بذلك ثمّ احمد ربک العلیّ العظیم

BLIB_Or15730.091c

BH11355*Date: 1299 ? [1881-1882]*

1 He is the Most Holy, the Most Exalted

1 هو الأقدس الأعلى

2 The Lord of Creation bears witness in this Most Great Prison, as He bore witness before the creation of the heavens and the earth, that there is no God but Me, the All-Compelling, the Self-Subsisting. Blessed is the soul that has attained unto My Word, and the ear that has heard My verses, and the eye that has beheld My most holy and luminous horizon.

2 يشهد مالک الوری فی هذا السّجن الأعظم بما شهد قبل خلق السّموات و الأرض أنّه لا اله الا انا المهيمن القيوم طوبى لنفس فازت بکلمتى و لأذن سمعت آیاتى و لعین رأت افقّی الأقدس المنیر

BLIB_Or15730.092a

BH11420*Date: 1299 ? [1881-1882]*

1 He is the All-Hearing, the Answering One

1 هو السّامع المجيب

2 We have heard thy mention and have remembered thee in this wondrous Tablet. We counsel thee to show forth the utmost

steadfastness in this Cause whereby feet have slipped save such as God, the Lord of all worlds, hath willed.

٢ قد سمعنا ذكرَكَ ذَكَرناكَ بهذا اللّوح البديع و
نوصيك بالاستقامة الكبرى على هذا الأمر الذي
به زلت الأقدام ألا من شاء الله رب العالمين

BLIB_Or15715.255a

BH11421

Date: 1299 ? [1881-1882]

1 God is Most Glorious

١ الله ابيه

2 My Most Exalted Pen hath testified to that which the Most Glorious Tongue testified in the Supreme Paradise - the station which God hath made the point of circumambulation of His Most Beautiful Names and the dwelling-place of those near unto Him.

٢ قد شهد قلبي الأعلى بما شهد به لسان الأبي في
الجنة العليا المقام الذي جعله الله مطاف اسمائه
الحسنى و مأوى المقربين

BLIB_Or15715.116f

BH11569

Words on the gravestone of the wife of the Bab

Date: 1299 [1881-1882]

1 He is the Eternal!

١ هو الباقي

2 Verily, the exalted leaf hath heard the call of the divine Lote-Tree and hath taken her flight unto it. 1299

٢ ان الورقة العليا سمعت نداء سدرة المنتهى و طارت
اليها ١٢٩٩

AFNAN.117

AYT.027, KHAF.181

Study guide to this volume

The fourth collection from 1299 A.H. is dominated by two voices in counterpoint: the roar of the world's upheavals read as signs of the promised Day, and the quiet insistence that the Baha'i community's own disunity is the sole obstacle to the Cause's luminous advance. Baha'u'llah listens, in BH00110, to the thunder of cannons sweeping away multitudes and hears in them the world announcing its own transience—yet the grief of the Wronged One is directed not outward at the turbulence of empires but inward at the lack of concord among believers. Alongside this panoramic survey of a world in transformation, the volume contains a striking metaphysical account of the hierarchy of human gifts (BH03960), a luminous personification of Faithfulness (BH03320), precise teaching on consultation and wisdom in proclamation (BH01751), and an extended geographic “roll-call” in which entire cities and regions are named and drawn into the economy of divine remembrance. Together, these texts compose a sustained argument that the world's transformation and the community's spiritual integrity are inseparable.

The World in Convulsion: Signs of the Day

Key Passages

In these days, at every moment, the meaning of the blessed words “We shall make their highest their lowest, and their lowest their highest” is made manifest. All that was recorded in the divine Books of the past and present concerning the events to transpire on the Day of God is now manifest and evident. Yet the people remain veiled from comprehending it, for the ornaments of the world and its conditions have become a thick veil, preventing their eyes from seeing...One of its calls is the thunder of cannons that rises from all directions, in an instant snatching multitudes from the realm of existence. Every possessor of sight and hearing testifies that its call is exceedingly loud and its message most potent. — BH00110

The grief and sorrow of the Wronged One stems from the lack of unity and agreement among His loved ones and friends...Although the unity of those souls is not true unity, still it has become the cause of their ascendancy. If the friends and chosen ones of God in all lands were to achieve unity, surely its light would encompass all horizons. — BH00110

Context for Study

The opening of BH00110 performs a reading of history that is at once prophetic and diagnostic. The cannon's thunder is interpreted as the world's own preaching—creation itself bearing witness to its transience by the violence with which it destroys. This is an ancient hermeneutic: the Hebrew prophets heard in Assyrian armies the voice of God's purpose; the Qur'an reads the ruins of fallen civilizations as signs addressed to those who travel; Augustine interpreted the sack of Rome as the disclosure of the City of God beneath the city of man. What is characteristic of Baha'u'llah's reading is its reversal of priority: the external convulsion is the lesser sign; the internal condition of the community is the decisive one. The people of deceit have achieved a false unity that nonetheless gives them power; the people of justice possess the genuine article but have failed to embody it. This analysis has a sober political edge that anticipates twentieth-century thinkers such as Reinhold Niebuhr, who argued that effective social power depends on cohesion even when that cohesion is morally compromised. But Baha'u'llah's conclusion is spiritual rather than merely strategic: unity among the faithful is "their special right," not an organizational technique but an ontological condition. The passage can be read alongside Ephesians 4's call to "the unity of the Spirit in the bond of peace" and the Qur'anic *i'tasamu bi-habli'llah* ("hold fast together to the cord of God").

Questions for Reflection

1. How does Baha'u'llah's reading of cannon-fire as a "call" of the world transform the meaning of political and military violence? Compare this with the Hebrew prophetic interpretation of military defeat as divine speech.
2. If the world's upheavals are signs of the Day of God, what responsibilities does that interpretation place on those who have recognized the Day? Does interpretation become a form of ethical obligation?
3. Why does Baha'u'llah identify the community's disunity as a greater grief than external opposition? What does this imply about the relationship between spiritual integrity and historical efficacy?
4. The volume observes that false unity is still effective. How might this observation inform how we think about the relationship between truth and power in social life?
5. Compare Baha'u'llah's call for unity among the faithful with Paul's extended teaching on the body of Christ in 1 Corinthians 12. What is common to both, and where does the Baha'i teaching press beyond Paul's framework?

The Armies of the Spirit: Consultation, Wisdom, and the Word

Key Passages

Praise be to God that the Sun of Divine Wisdom is engaged in the education of the peoples of the world, and the Ocean of Divine Knowledge is manifestly outpouring its bounties in abundance. The leader of the hosts of truth in this day is the Universal Divine Intellect, and its armies are goodly deeds and virtuous human qualities. The

weapons of this host are sharper than swords and spears—without strife or conflict they conquer the citadels of hearts. — BH01751

Blessed are they who protect the standards of God's Cause with the hosts of consultation and who spread His ordinances with wisdom. And blessed are the men who establish the King of unity upon his throne with the armies of counsel, admonition, knowledge and utterance, that the world and its peoples may be illumined and find rest in the light of unity. How excellent is the soul that rendereth such service and is preserved from the devils of discord! — BH01751

The penetrating power of the Divine Word has been and ever shall be beyond reckoning. This influence emanates from its sincerity. A word that proceeds from the mine of righteousness and sincerity for God's sake is indeed all-powerful and all-encompassing. When such a word is cast upon a people or an army, they become so enthralled that neither worldly conditions nor all that the nations possess can deter them from the Straight Path. — BH01751

Context for Study

BH01751 develops one of the most carefully articulated political theologies in the late 'Akka writings. Its central claim—that the hosts of truth are led by the Universal Divine Intellect and armed with goodly deeds—is at once a demilitarization of the concept of holy war and an elevation of the moral and intellectual dimensions of communal life into strategic categories. The metaphor is audacious: it takes the most martial imagery available and reroutes it entirely toward the cultivation of character and the practice of consultation. This move has deep Baha'i precedent in Baha'u'llah's earlier writings, where the Seven Valleys describe a spiritual warfare against the self, and in his later tablets where consultation is described as the “lamp of guidance.” But the passage in BH01751 goes further: consultation becomes specifically the means of protecting the standards of the Cause, and sincerity becomes the generative force behind persuasive speech. The sincerity-power link anticipates Gandhi's concept of *satyagraha* (truth-force) and the Quaker conviction that truth spoken without guile carries its own authority. In the Western philosophical tradition, Aristotle's account of *ethos* as the most persuasive element of rhetoric—the character of the speaker as the ground of credibility—offers a close parallel. What is specific to Baha'u'llah is the cosmic register: the word that proceeds from the mine of righteousness is “all-powerful and all-encompassing,” a description that belongs to divine attributes, not merely human virtues.

Questions for Reflection

1. What does it mean to make “goodly deeds and virtuous human qualities” the armies of God? How does this reframe the concept of religious power and influence?
2. Baha'u'llah links consultation directly to the protection of the Cause. What conception of consultation does this imply—merely a technique for making decisions, or something more fundamental?
3. The passage claims that sincere speech proceeding from righteousness is “all-powerful and all-encompassing.” How does this compare with Gandhi's truth-force, the Quaker testimony of integrity, and Aristotle's analysis of *ethos* in the *Rhetoric*?

4. How does the vision of the Universal Divine Intellect as the commander of spiritual forces relate to Neoplatonic concepts of the *nous* and to Islamic philosophy's doctrine of the Active Intellect? What is transformed in Baha'u'llah's use of the concept?
5. If the "cause and source of delay, impediment, weakness, poverty and laxity" is discord, what structural and spiritual practices might a community adopt to address this diagnosis?

Faithfulness as a Divine Emanation

Key Passages

Verily, Faithfulness hath now shone forth in the temple of majesty in the fairest raiment of beauty. It hath addressed all who are on earth and said: O concourse of nations! Look upon My comeliness and My charm, upon My light and My radiance, upon My freshness and My tenderness; then render thanks unto Him Who hath created Me, sent Me forth, and made Me to appear in a lucid and resplendent light. — BH03320

O concourse of existence! Within Me there dwelleth a maiden of Paradise, coy, pampered and tender, who hath not advanced a single span save in accordance with the will of God, the All-Powerful, the Almighty. The hand of loving-kindness hath clothed Me in the vesture of beauty and hath manifested Me endowed with bounty, with knowledge and with perfection. Blessed the one who turneth his steps toward Me, draweth nigh unto My very self, decketh himself with the raiment of My knowledge and My virtues, and is illumined with My shining light. — BH03320

O thou who speakest forth the remembrance of thy Lord! By My life, wert that city to attain unto but one ray of its lights and one effulgence of its revelations, sorrow would not have encompassed Me, and the Cause would have stood forth in a station manifest and clear. — BH03320

Context for Study

The *Lawh-i-Wafa*—the Tablet of Faithfulness—is one of the volume's most formally striking pieces. Baha'u'llah employs the technique of prosopopoeia: a divine quality speaks in the first person, presenting itself to the world as a figure of surpassing beauty. Within Faithfulness resides a "maiden of Paradise," a secondary figure of even more intimate loveliness who moves only by the will of God. The nesting of one beauty within another is a device familiar from the Arabic poetic tradition of the *qasida* and from Sufi poetry, where the Beloved conceals within herself a deeper Beloved. But the theological freight here is considerable: Faithfulness is not a human achievement but a divine emanation, clothed by the "hand of loving-kindness" in the vesture of beauty. It comes to the world from the outside; human beings can turn toward it, deck themselves in its raiment, and be illumined by its light. The concluding lament—that the Cause would have stood manifest if only the community had attained even one ray of Faithfulness—connects the luminous metaphysics to the pastoral urgency that runs through the whole volume. The comparison with BH03320's companion piece on Truthfulness in volume 68 is instructive: both tablets personify a virtue as a royal or heavenly figure; both connect the virtue's presence to the illumination of the world;

both are written in a context of community fragility. The Western tradition of personified virtues—Boethius's Lady Philosophy, Spenser's *Faerie Queene*, Bunyan's *Holy War*—provides a comparative frame, though Baha'u'llah's figures are not allegorical representations of human states but divine realities that precede and enable those states.

Questions for Reflection

1. What is the theological significance of treating Faithfulness as something that descends from God and clothes itself in beauty, rather than as a virtue that human beings cultivate through practice? How does this change the ethics of faithfulness?
2. The “maiden of Paradise” within Faithfulness is described as moving only by the will of God. What does this inner figure represent, and why is it important that she is “coy” and “tender”?
3. Compare this personification of Faithfulness with Boethius's Lady Philosophy (in the *Consolation of Philosophy*), with Wisdom in Proverbs 8, and with the Sufi concept of the divine Beloved (*Mahbub*). What is shared and what is distinctive in each?
4. Baha'u'llah implies that one ray of Faithfulness in the community would have transformed the Cause's visible situation. How does this connect the interior virtue of individual persons to the historical effectiveness of a movement?
5. How does the language of beauty, light, and adornment in this tablet function theologically? Is Baha'u'llah making a claim about the relationship between goodness and beauty?

The Hierarchy of Gifts: Understanding, Vision, and Revelation

Key Passages

First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God...This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function. — BH03960

That which is preeminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy. — BH03960

Context for Study

BH03960 offers a compressed but philosophically precise account of the hierarchy of human gifts that culminates in revelation. The structure is hierarchical in the classic sense: each faculty serves

the one above it, and the whole edifice is crowned by something that exceeds the merely human—divine revelation, which is “incorruptible in nature and pertaineth to God Himself.” The passage is remarkable for the care with which it locates revelation within the wider economy of human cognitive endowment: understanding, vision, the senses of touch and hearing—all are genuine gifts of God, all have genuine functions in discerning truth, and all are nonetheless “subservient” to revelation. This is not a disparagement of reason or the senses; it is a claim about the order of the goods they serve. The parallel with Aristotle’s hierarchy of cognitive faculties in *De Anima*—from sense-perception through imagination to *nous*—is close, though Baha’u’llah’s apex is not the impersonal Active Intellect of the Islamic Aristotelian tradition but a personal act of divine self-disclosure. The Johannine identification of revelation as the “Bread which cometh down from Heaven” (John 6:33–35) appears here not as quotation but as theological claim: revelation is the nourishment without which the understanding cannot fulfill its deepest purpose. This passage anticipates the Baha’i principle of the harmony of science and religion: reason and observation are genuinely valuable and genuinely limited; they are perfected by revelation rather than replaced by it.

Questions for Reflection

1. How does Baha’u’llah’s account of the gift of understanding as directed toward the knowledge of God compare with Aristotle’s claim in the *Nicomachean Ethics* that the highest happiness is the contemplative life? Where do they agree and where do they diverge?
2. What does it mean for understanding to be the “first and foremost” gift while revelation is described as “preeminent above all”? Is this a contradiction, or a distinction between natural and supernatural gifts?
3. The passage describes the sense of touch as spread over the whole body, in contrast to sight and hearing, which are localized. What is the theological point of this anatomical observation?
4. Baha’u’llah calls revelation “the Bread which cometh down from Heaven.” How does his use of this phrase compare with Jesus’ use of it in John 6? What does the shared image reveal about the structure of religious epistemology?
5. How does this hierarchy of gifts bear on the Baha’i principle that the harmony of science and religion requires that neither be abandoned? What does the passage imply about what happens when the hierarchy is inverted—when any gift is treated as preeminent?

Geography as Spiritual Memory: The Roll-Call of Cities

Key Passages

O Faran! Blessed art thou for having been named with a name from which the sincere ones perceive the surging of this Fire that hath been kindled from the Blessed Tree upon the snow-white earth. Thus doth the Lote-Tree beyond which there is no passing make mention of you from the luminous spot, this station wherein the atoms proclaim that there is none other God but He, the Mighty, the Self-Subsisting. — BH00110

We make mention of the land named Shahrud. Remember, O Land, when We passed over thee and shone forth with a light that illumined earth and heaven...We arrived in thee when thy people were heedless, and after successive years had passed, We raised up in thee one who would remember Me by this Name whereby the hearts of those endued with understanding were subdued. Blessed is the soul that remembereth Me in thee.—
BH00110

O Most Exalted Pen! Make mention of the people of the Palace who believed in God when the voice of the Herald was raised and the croaking of the raven was heard. Be thankful that ye have been mentioned before the Throne and that there hath been sent down to you from the Kingdom of utterance that which all creation cannot equal. —
BH00110

Context for Study

The closing sections of BH00110 constitute one of the most remarkable passages in the late 'Akka writings: a sustained address to the land itself in city after city across Iran, in which Baha'u'llah speaks to landscapes, remembers his own passage through them, names those who believed and those who stayed heedless, and transforms topographical coordinates into spiritual biography. The literary form has precedents in both the Hebrew Bible and the Qur'an: the prophetic oracle addressed to specific cities (Isaiah's addresses to Tyre and Sidon, Amos's oracles against the nations) and the Qur'an's reminder to travelers to "see what was the end of those who disbelieved" (Qur'an 3:137). But Baha'u'llah's roll-call is neither denunciatory nor archaeological; it is an act of divine remembrance extended to places, an assertion that the Lord of the worlds has not passed through any city without leaving a trace of his light, and that those who responded to that light are written into an enduring record. The address to Shahrud is particularly affecting: Baha'u'llah recalls his own earlier passage through it, acknowledges that its people were heedless then, and celebrates the single soul who later arose to remember him. This is a theology of small fidelities: one soul in one city, decades after the Manifestation's passage, constitutes a node in a cosmic network of remembrance. The tradition of the *anamnesis*—liturgical re-membering as a real making-present—runs from the Passover Seder through the Eucharist into Baha'u'llah's geographic recitation.

Questions for Reflection

1. What does it mean for a city or a land to be addressed by the Manifestation of God? Is this purely rhetorical, or does it imply a theology of place?
2. Baha'u'llah remembers his own passage through Shahrud and the single soul who later believed. What does this teach about the relationship between the historical Manifestation's journey and the spiritual geography of a people?
3. Compare Baha'u'llah's geographic roll-call with the Hebrew prophetic oracles addressed to specific cities, with the Qur'anic reflections on the ruins of 'Ad and Thamud, and with the Christian theology of sacred places (*loca sancta*). What is common to all, and what is distinctive in Baha'u'llah's register?

4. The passage implies that being named in a divine tablet transforms a location. How does this compare with the Jewish understanding of Jerusalem as the city chosen by God, or the Islamic understanding of Mecca as the *Umm al-Qura* (mother of cities)?
5. How might the practice of naming and honoring specific communities—with their histories of fidelity, suffering, and heedlessness—function within a living religious community today?

A Guiding Question for the Whole Volume

Volume 69 holds in tension two scales of vision: the cosmic (the world's upheavals as prophecy being fulfilled, cities being addressed by the Tongue of Grandeur) and the intimate (one soul in Shahrud, the grief of a Manifestation over community discord, the maiden of Paradise dwelling within Faithfulness). The volume insists that these scales are not separable—that the cosmic transformation depends on the intimate fidelities, and that the “leader of the hosts of truth” is not a military commander but the Universal Divine Intellect whose weapons are “sharper than swords and spears” precisely because they are goodly deeds and virtuous character.

A guiding question for the whole volume might therefore be: **If the armies of spiritual truth are constituted by “goodly deeds and virtuous human qualities” that conquer “the citadels of hearts”—and if community disunity is the sole obstacle named by Baha'u'llah as greater grief than external opposition—what practices of consultation, faithfulness, and sincere speech does this volume call a community to embody, and how do those practices connect to the transformation of the political world that the volume's opening pages describe as already under way?**