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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 70:

Writings of Baha'u'llah in 'Akka, year 1300 A.H.
(1882-1883) part I

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
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- 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
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‘Abdu’l-Bahá

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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- 127–129. Letters and utterances in the year 1903 I–III
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- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

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

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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 70

This opening installment from 1300 A.H. (1882–1883) is marked by a characteristic late-‘Akka rhythm: expansive theological proclamation paired with close attention to the consolidation of community life—especially unity, moral rectitude, discretion, and the practical stewardship of resources and texts. Again and again the reader encounters the tension between the universality of the Day (“the Hidden Treasure has appeared”) and the fragility of human response: the learned and the self-assured remain veiled, while those of humble steadfastness are urged to become instruments through whom the “springtime” of divine knowledge may yield palpable fruit.

Among the volume’s most substantial items is BH00010, a composite addressed to ‘Ali-Akbar that gathers many shorter communications and repeatedly frames effective teaching as inseparable from “goodly deeds”: purity of motive, spiritual virtues, trustworthiness, fidelity, and a manner of life that makes the Word socially legible. Its emphasis is not merely hortatory but diagnostic—warning that moral failure (or outward service without inward sincerity) can actively obstruct the Cause’s influence, while integrity functions as the “yeast” by which society is transformed. The same document also preserves a polemical historical aside contrasting the ethical record of the Babis with the visible moral reformation attributed even by outsiders to the Baha’is—material of clear interest for tracing late-period Baha’u’llah’s framing of communal identity through conduct.

Several other Tablets illuminate the administrative and pastoral texture of the period. BH00252 is rich in concrete geographic and interpersonal detail—written in response to news from Tiflis, naming multiple believers and families, discouraging imprudent travel “when various winds are blowing,” and foregrounding unity and harmony as the condition for the Cause’s swift efficacy; it also reports the ascension of Darvish Sidq-‘Ali, embedding obituary remembrance within the ordinary flow of correspondence. BH00202 offers an explicit glimpse of textual and logistical concerns: it treats the plan to print the *Kitab-i-Jqan*, insists on scrupulous correction, and weighs publication in terms of public order (“provided it does not cause mischief and commotion”); in the same long response it preserves prayers and consolations connected with bereavements and family matters, alongside reminders that consultation should govern sensitive decisions. BH01713 stands out for its intimate tone of grief and its counsel of patience addressed to the Afnan and those stricken by separation—an instance where the emotional pressure of events within the Holy Family becomes a vehicle for reiterating steadfastness and submission as the proper spiritual posture in “days of manifestation.” Finally, BH04861 is notable for its prudential and even restrictive guidance—permitting travel in principle while commanding silence, and explicitly noting that teaching in certain regions and their “surroundings” is forbidden—valuable evidence for mapping how discretion and jurisdictional limits were communicated in the late ministry.

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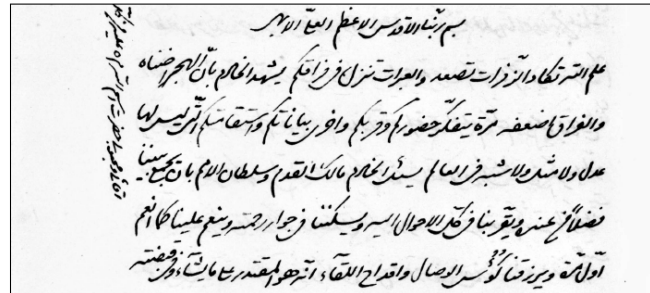
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BH00252

To: Siyyid Mihdi Dahaji et al.

Date: 1300-01-01 ? [1882-Nov-12]



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- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 God knoweth that sighs are well nigh ascending and tears are falling in separation from you. The servant beareth witness that separation hath weakened him and parting hath enfeebled him. At times he reflecteth upon your presence and nearness, and at others upon your utterances and your steadfastness, which hath no equal, likeness, or parallel in all the world. The servant beseecheth the Lord of Eternity and the Sovereign of nations to unite us through His grace, to draw us near unto Him in all conditions, to shelter us in the precincts of His mercy, to bestow His favors upon us as He did at first, and to vouchsafe unto us the chalices of reunion and the cups of meeting. Verily, He is the Omnipotent over whatsoever He willeth, and in His grasp are the reins of all things. There is none other God but He, the Almighty, the Powerful. 2 علم الله تكاد الزفريات تصعد و العبرات تنزل فى فراقكم يشهد الخادم بأن الهجر اضناه و الفراق اضعفه مرة يتفكر حضوركم و قربكم و اخرى بيانانكم و استقامتكم التى ليس لها عدل و لا مثل و لا شبه فى العالم يسئل الخادم مالک القدم و سلطان الأمم بأن يجمع بيننا فضلاً من عنده و يقربنا فيكل الأحوال اليه و يسكننا فى جوار رحمته و ينعم علينا كما انعم أول مرة و يرزقنا كؤوس الوصال و اقداح اللقاء أنه هو المقتدر على ما يشاء و فى قبضته زمام الأشياء لا اله الا هو المقتدر القدير
- 3 Praise be to God Who hath revealed the Mystery and the Mystery of the Mystery, and the Mystery enshrouded in Mystery, and the Mystery veiled in Mystery, whereby the Great Terror appeared among mankind and that which He desired was made manifest in less than the twinkling of an eye. He is indeed the Sovereign Whom neither the doings of the heedless nor the doubts of the mystics can frustrate. He speaketh as He spoke before creation: verily there is none other God but He, the Single, the One, the All-Knowing, the All-Wise. 3 الحمد لله الذى اظهر السرّ و سر السرّ و السرّ المجلل بالسرّ و السرّ المقنع بالسرّ الذى به ظهر الفزع الأكبر بين البشر و اظهر ما اراد اقرب من لمح البصر انه لهُو السلطان الذى لم تعجزه شئون الغافلين و لا شبهات العارفين ينطق بما نطق قبل الخلق انه لا اله الا هو الفرد الواحد العليم الحكيم
- 4 Blessings, peace, glory and splendor be upon the Daysprings of His Cause, the Manifestations of His Self, the Dawning-places of His wisdom, the Repositories of His knowledge, and the Recipients of His Revelation, whom neither the tempests of the divines prevented from turning unto Him, nor the storms of princes from facing toward His direction. They cast aside all else but Him and hastened in His Name to the Most Sublime Horizon, drank the choice wine of understanding from the hands of the favors of their Lord, the All-Merciful, and aided 4 و الصلوة و السلام و التكبير و البهاء على مطالع امره و مظاهر نفسه و مشارق حكمه و مكامن علمه و مهابط وحيه الذين ما منعهم عواصف العلماء عن التوجه اليه و لا قواصف الأمراء عن الاقبال الى شطره قد نبذوا ما سواه و سرعوا باسمه الى افق الأعلى و شربوا رحيق العرفان من ايدى الطاف ربهم الرحمن و نصروا امر الله بأموالهم و انفسهم و على الذين قاموا على خدمتهم و فازوا

the Cause of God with their wealth and their souls, and upon those who arose to serve them, attained their presence, drank the Kawthar of their utterance, soared in the atmosphere of their love, and testified to that which their tongues had testified. I bear witness that they are honored servants who speak not until He hath spoken, and who do His bidding.

- 5 And now, O beloved of my heart, desire of my being, one who is mentioned in my heart and present before mine eyes - may my soul be a sacrifice for thy steadfastness and thy uprising! I know not whether the people recognize thee, whether they hear what thou speakest concerning the Cause of God, whether they perceive from thee the fragrance of love and affection, or whether they treat thee as they treated the Lord of the worlds. By the life of the Desired One! Were the veil to be lifted, they would circle round thee, would humble themselves in thy presence, would arise to serve thee and would carry out whatsoever they were commanded by thee. The servant beseecheth God, his Lord and the Lord of all things visible and invisible, to make known unto mankind that from which they are veiled and to guide them to that which they have neglected. Verily, He is the Compassionate, the Generous. There is none other God but He, the Omnipotent, the All-Knowing, the All-Wise.

- 6 The springtime of divine knowledge and fragrant flowers and colorful blossoms are present, yet the power of smell and perception is absent. It seemeth as though the means of knowledge, perception, reason and thought have wholly disappeared and become non-existent. Yet again, perchance the grace of God, exalted be His glory, may encompass all and, through His bounty, bring to life the dead of the earth. God willing, your efforts and influence shall cause wondrous and novel fruits to appear from the trees of being. In all circumstances and whatever may transpire, hope hath ever prevailed and still prevaieth over despair. There is hope that the glance of His loving-kindness may be directed toward the heedless. Verily, He hath power over all things and is unto His servants All-Forgiving, All-Merciful.

- 7 The blessed letter of that Exalted One, written on the twelfth day of the honored month of Shawwal, bestowed infinite joy. God knoweth that rivers of delight flowed from it and the fragrance of the spirit wafted therefrom. It was read repeatedly, and after transcending the realm of ecstasy, rapture and joy, it was presented at the Most Exalted Threshold. These are the words spoken by the Beloved, mighty is His glory:

بلقائهم و شربوا كوثر بيانهم و طاروا فيہواء حبہم
و شہدوا بما شہدت به السنہم اشد انہم عباد
مكرمون لا يسبقونه بالقول و هم بأمره يعملون

5 و بعد يا حبيب فؤادی و محبوب ذاتی و المذكور
فی قلبی و الحاضر امام عینی روح الخادم
لاستقامتكم الفداء و لقيامكم الفداء لم ادر هل
يعرفونك العباد و هل يسمعون منك ما تنطق
فی امر الله و هل يجدون منك عرف الحب
و الوداد او يفعلون بك كما فعلوا بمولى العالم
لعمر المقصود لو كشف الغطاء لطافوا حولك
و خضعوا فی محضرك و قاموا علی خدمتك و
عملوا ما امروا به من عندك ان الخادم يستل
الله ربہ و رب ما يرى و ما لا يرى بأن يعرف
الخالق ما احتجوا عنه و يهديهم ما غفلوا منه
انه هو المشرق الكريم لا اله الا هو المقتدر العليم
الحكيم

6 ربيع عرفان و اوراد معطره و گلہای ملونہ
موجود ولكن قوه شامہ و ادراك مفقود
گويا بالمرہ اسباب دانش و ادراك و تعقل و
تفكر از میان رفته و معدوم گشته باز مگر عنایت
حق جل جلاله شامل شود و مردگان ارض
را از فضل خود زنده فرماید انشاء الله همت و
نفس آنحضرت اثمار جنیہ بدیعہ از اشجار وجود
ظاهر نماید در هر حال و هر چه واقع شود رجا
بر یأس سبقت داشته و دارد امید هست کہ
لحاظ مکرم بشطر غافلین توجه فرماید انه علی
کل شیء قدير و بعباده غفور رحيم

7 دستخط مبارک آنحضرت کہ بتاريخ دوازدهم
شهر شوال المکرم مرقوم شده بود فرح ما لا نہایہ
عطا فرمود علم الله فرات سرور از او جاری و
نفعہ روح از او متصووع مکرر قرائت شد و بعد
از عالم عالم وجد و بہجت و ابتہاج قصد ذرۃ
علیا و مقام اعلی نموده جمیع تلقاء وجہ عرض شد
هذا ما نطق به لسان المحبوب قوله عز کبریائہ

8 O My Name! Upon thee be My glory, My loving-kindness and My mercy which hath preceded all created things, and My grace that hath encompassed all who are in the heavens and on earth. We have made mention of thee in such wise that the fragrance of My loving-kindness hath been diffused throughout My lands amongst My servants. Thy Lord is, in truth, the All-Seeing, the All-Knowing. He loveth to make mention of thee in that which will solace thine eyes and gladden thy heart. Thy Lord is, verily, the Compassionate, the Bountiful. Associate with the people in such wise that the cawing of those who have denied God, the Lord of all worlds, may not be raised. They make mention of God by night and by day even as their forebears did before them, yet when He appeared they turned away from Him and committed that which caused the eyes of those near unto God to weep. O My Name! Do they treat thee according to their idle fancies or according to what beseemeth thy relationship to God, the One, the All-Informed? We have enjoined upon men goodly conduct and that which hath been sent down in the Book of God, the Mighty, the Great. Ask thou God to aid them in this and to ordain for them through His Most Exalted Pen that which shall protect them from the hosts of the oppressors. Say: O concourse of the heedless! Come ye, that I may cause you to hear the Call that hath been raised betwixt earth and heaven, and show you the Dayspring of your Lord's Cause, the Almighty, the All-Powerful. Say: Beware lest ye deprive yourselves of the Most Great Ocean. Cast away your vain imaginings and take hold of that which hath been sent down from the presence of One Who is All-Knowing, All-Wise.

9 O My Name! Consider how the people cling to a letter while remaining deprived of the Mother Book. In some Tablets this passage was revealed: "He hath come with what is with God, His testimony and His proof. Fear God and be not of the heedless." Nevertheless, they have forsaken the ocean and occupy themselves with a drop. Would that even this drop were pure! One is greatly astonished at the heedlessness of the people and at what hath appeared.

10 God willing, may the servants who are adorned with the ornament of divine love manifest perfect unity and harmony, for if they attain unto this station, its effects will swiftly appear throughout all regions. By the life of God! Should a soul conduct himself with utmost humility in His path, he will assuredly attain, both outwardly and inwardly, the highest station. O My Name! With the utmost lowliness and supplication, beseech the Self-Sufficient Lord that He may not deprive His loved ones of the light of unity, nor withhold from them that

8 یا اسمی علیک بهائی و عنایتی و رحمتی الّتی سبقت
الأشیاء و فضلی الّذی احاط من فی السموات و
الأرضین قد ذکرناک علی شأن انتشار منه عرف
عنایتی فی دیاری بین عبادی انّ ربّک هو الشّاهد
العلیم انه یحب ان یدکرک بما تقرّ به عینک و یفرح
قلبک انّ ربّک هو المشفق الکریم دار مع العباد
لئلا یرتفع نفاق الّذین کفروا باللّهِ ربّ العالمین
یذکرون الله فی الّیالی و الّایام کما ذکر آبائهم من
قبل و اذا ظهر اعرضوا عنه و ارتکبوا ما بکت به
عیون المقرّبین یا اسمی هل یعاملون معک بأهوائهم
ام بما ینبغی لنسبتک الی الله الفرد الخبیر انا و صبینا
العباد بالمعروف و بما نزل فی کتاب الله العزیز
العظیم فاسئل الله بأن یوقّهم علی ذلک و یقدر
لهم من قلبه الّاعلی ما یحفظهم من جنود الظالمین
قل یا معشر الغافلین تعالوا لأسمعکم النّداء الّذی
ارتفع بین الأرض و السّماء و اریکم مشرق امر
ربکم المقتدر القدر قلی ایاکم ان تمنعوا انفسکم عن
البحر الّاعظم ضعوا الظنون و خذوا ما نزل من
لذن علیم حکیم

9 یا اسمی ناس بحرفی متمسک و از امّ الکتاب
محروم مشاهده نما در بعضی از الواح اینقره
نازل انه اتی بما عند العالم من حجج الله و برهانه
اتقوا الله و لا تكونوا من الغافلین مع ذلک بحر را
گذاشته اند و بقطره مشغولند ای کاش آنقطره
هم دارای صفا بود بسیار حیرت دست میدهد
از غفلت ناس و از آنچه که ظاهر شده

10 انشاء الله عبادیکه بطراز محبت الهی مزینند بکمال
اتحاد و اتفاق ظاهر شوند چه اگر بانتمقام فائز
گردند آثار آن در اقطار عالم بسرعت تمام ظاهر
شود لعمر الله اگر نفسی فی سبیلہ تعالی بکمال
خضوع رفتار نماید البتّه بأعلی المقام ظاهراً و باطناً
فائز گردد یا اسمی بکمال عجز و ابتهاج از غنیّ متعال
مستثلت نما که شاید دوستان را از نور اتفاق
محروم نفرماید و از ما عنده ممنوع نسازد جمیع

which lieth with Him. All have been created for unity and harmony. Glory be to God! Despite the divine counsels in the Holy Books and Tablets, some remain heedless and veiled. This heedlessness hath prevented the flow of bounties and blessings. Convey greetings to all the friends on behalf of the Wronged One, and with perfect kindliness impart unto them the utterance of the All-Merciful, that perchance the tree of "yea" may grow from their hearts and that which is intended may be made manifest. Verily, He speaketh the truth. Blessed are they that hear! Blessed are they that act! May the splendor that shineth from the horizon of My loving-kindness, the mercy that descendeth from the heaven of My tenderness, and the clouds of My generosity be upon thee, upon them, and upon every steadfast soul that hath turned unto Me.

- 11 Through divine grace, it is hoped that the heedless souls may attain, through your attention, that which beseemeth this blessed Day. And regarding what you wrote about arriving in Tiflis, it caused boundless joy, for praise be to God, it brought glad tidings of good health. And you mentioned Jinab-i-Aqa Muhammad-'Ali and his brother Jinab-i-Aqa 'Ali-Akbar, upon them be the glory of God. Praise be to God, they have attained the grace of the True One, exalted be His glory, and are confirmed in a matter from which all on earth are heedless and veiled, save whom God willeth. The grace of the True One, exalted be His glory, is evident and manifest toward Jinab-i-Haji AH, upon him be the glory of God and His grace, and his sons and those with him. God willing, may they ever be engaged in remembrance and arise to serve, and may God make what hath proceeded from them a treasure for them in heaven. And you mentioned two believers from Saysan ('Ali and Muhammad). God willing, may they be confirmed in what God hath revealed in the Book. Coming to this land would be unwise, especially at this time when various winds are blowing. Mention of them was made in the Most Holy Court. His word, exalted be His majesty:

- 12 "The glance of favor hath been directed toward the people of Saysan. They must at all times be occupied with the remembrance of the Beloved of the worlds. If they themselves cannot undertake teaching, they should appoint helpers. Thus hath God ordained aforetime and at this hour. We give glad tidings to him who was named 'Ali and him who was named Muhammad of God's grace and mercy. Blessed is he who hath turned to the Countenance, and woe unto the heedless. Today, whosoever has attained recognition and stands firm in the Cause -

از برای اتحاد و اتفاق خلق شده‌اند سبحان الله مع وصایای الهی در زیر و الواح مشاهده میشود بعضی غافل و محجوبند این غفلت سبب منع خیرات و توقف برکات گشته جمیع دوستانرا از قبل مظلوم تکبیر برسان و بکمال رفق و محبت بیان رحمن را القا نما که شاید سدره بلی از قلوب بروید و آنچه مقصود است ظاهر شود آنه یقول الحق طوبی للسامعین طوبی للعاملین بهاء المشرق من افق عنایتی و الرحمة النازلة من سماء شفقتی و سبحان کرمی علیک و علیهم و علی کل مقبل مستقیم انتهى

11 از فضل الهی امید هست که نفوس غافله از کوثر توجه آنحضرت فائز شوند بآنچه که سزاوار این یوم مبارکست و اینکه ورود تفلیس را مرقوم فرموده بودند سبب و علت فرح بی اندازه شد چه که الحمد لله بمژده صحت مزین بود و ذکر جناب آقا محمد علی و اخوی ایشان جناب آقا علی اکبر علیهما بهاء الله فرمودید الحمد لله بعنایت حق جل جلاله فائزند و مؤید شده‌اند بر امریکه من علی الأرض از او غافل و محجوب مشاهده میشوند الا من شاء الله عنایت حق جل جلاله نسبت بجناب حاجی اح علیه بهاء الله و فضله و ابناء و من معه ظاهر و هویداست انشاء الله در جمیع احوال بذکر ناطق و بخدمت قائم باشند و ما ظهر منهم قد جعله الله کنزاً لهم فی السماء و ذکر دو نفر سیسانی (علی و محمد) از احبای الهی را فرموده بودید انشاء الله مؤید شوند بما انزله الله فی الکتاب توجه باین ارض از حکمت خارج مخصوص این اوقات که اریاح مختلفه در مرور است ذکرشان در ساحت اقدس اعلی عرض شد قوله عزّ اجلاله

12 لحاظ عنایت باهل سیسان بوده باید در جمیع اوان بذکر محبوب عالمیان مشغول باشند اگر خود از عهده تبلیغ برنیایند معین تعیین نمایند هذا ما حکم به الله من قبل و فیذا الحین انا نبشّر من سبی بعلی و الذی سبی بجمّد بفضل الله و رحمته طوبی لمن اقبل الی الوجه و ویل للعافلین امروز هر نفسی باقبال فائز شد و بر امر مستقیم اگر نظر بحکمت از حضور منع شود البته اجر لقا در باره او از

even if wisdom requires their physical absence - verily the reward of attaining His presence shall flow from the Most Exalted Pen concerning them. Whatever hardships they have borne in the path of Truth have not been, and shall never be, in vain. The reward of all is recorded in God's Book. I swear by the Ocean of Utterance that for every deed there is an effect and likewise a fruit, which shall surely become manifest in the world at its appointed time. We, from this station, send Our greetings upon them and upon My loved ones in that place who have forsaken the world, clinging fast to the Most Great Name - at Whose appearance all things proclaimed: Verily, there is no God but Him, the One, the Single, the All-Informed."

- 13 This servant offers greetings to each one and seeks divine confirmation for all. Regarding your mention of Haji Muhammad Husayn, God willing, may he drink from the wine of steadfastness and attain that which most of mankind is deprived of. Mention of him was also made in the Most Holy and Exalted Presence. Thus spoke the Tongue of Grandeur: "O My Name! Upon thee be My glory and loving-kindness. The whole world was brought into being for this Day, yet they remain heedless of it; they were created for this cup, yet they remain deprived of it. Those who truly attain on this day are counted among the gems of existence. We, from this station, send Our greetings to Muhammad-Husayn, that he may rejoice and be among the thankful ones." Ask thou of God, exalted be His glory, to reveal the fruits of His remembrance, that all may turn with their whole being to the horizon of the All-Merciful. If thou seest him, give him My glad-tidings and remind him of that which hath been revealed in My perspicuous Book. Praise be to God, the Lord of the worlds.

- 14 You mentioned the Afnan and his companions - upon them be the Most Glorious Glory of God. Outwardly, no news has reached us except the initial report that they had departed from the Land of Kha, though news continues to arrive from the Land of Ha. Praise be to God, they are safe. In truth, Haji Siyyid Muhammad, one of the Afnan - upon him be the Most Glorious Glory of God - stands firm and is occupied in service. Though all are, praise be to God, confirmed and assisted, he shows no delay in completing his services. What you had requested by command was sent some time ago and has arrived. God, exalted be He, has confirmed him; his deed was accepted in the Most Holy and Exalted Presence. How excellent and pleasing it is for him! News of the Afnan has also arrived from Hong Kong. Praise be to God, he is safe and occupied with the mention of God.

قلم اعلی جاری آنچه حمل زحمات در سبیل حق نمودند ضایع نشده و نخواهد شد اجر کل در کتاب الهی ثبت میشود قسم بجز بیان که از برای هر عمل اثریست و همچنین ثمریست و البته در عالم وقتی ظاهر و هویدا گردد انا نکبر من هذا المقام علیهما و علی احبائی فیہناک الذین نبذوا العالم متمسکین بالاسم الأعظم الذی اذا ظهر نطقت الأشياء انه لا اله الا هو الواحد الفرد الخیر انتی

13 اینفانہم خدمت هر یک تکبیر عرض مینماید و از برای کل توفیق میطلبد و اینکه ذکر جناب حاجی محمد حسین (من ت) را فرموده بودید انشاء الله از رحیق استقامت بیاشامند و فائز شوند بآنچه که اکثر عباد از آن محرومند ذکر ایشانہم در ساحت اقدس امع عرض شد هذا ما نطق به لسان العظمة یا اسمی علیک بہائی و عنایتی جمیع عالم از برای این یوم بوجود آمده اند و لکن از او غافلند و از برای این کأس خلق شده اند و لکن از او محروم نفوسیکہ الیوم فی الحقیقہ فائز میشوند از جواهر وجود محسوبند انا نکبر من هذا المقام علی محمد قبل حسین لیفرح و یکون من الشاکرین از حق جلّ جلالہ بطلب ثمرات ذکرش را کشف فرماید تا کل بجان بافق رحمان توجہ نمایند ان رأیتہ بشرہ من قبل و ذکرہ بما نزل فی کتابی المبین الحمد لله رب العالمین انتی

14 ذکر حضرت افنان و همراهان ایشان علیہم منکّل بہاء ابہاء فرموده بودند بر حسب ظاهر خبری از ایشان نرسیده مگر خبر اول کہ از ارض خاء حرکت فرموده اند و از طرف ارض ہاء خبر رسیده و میرسد الحمد لله سالمند و فی الحقیقہ جناب حاجی سید محمد از افنان علیہ منکّل بہاء ابہاء بخدمت قائم و مشغولند اگرچہ کل الحمد لله موفق و مؤیدند و لکن ایشان در انجام خدمات تأخیر ندارند آنچه آنجناب حسب الامر خواسته بودند مدتیست کہ فرستادند و وارد شد آیدہ الله تعالی عملشان در ساحت امع اقدس مقبول افتاد ہنثیلاً و مرثیلاً از ہنگامگ ہم خبر حضرت افنان علیہ منکّل بہاء ابہاء رسید الحمد لله سالمند و بذکر حق مشغول

- 15 Regarding what you wrote about the trust of Aqa 'Ali Milani - upon him be the glory of God - it was a silk handkerchief specifically bestowed upon him. Praise be to God, some in those regions are enkindled. If someone knowledgeable in certain matters and familiar with the Turkish language were to proceed to those parts, it would be most beloved. However, such a person must be calm and wise, and must know with certainty that God's Cause in this Most Great Manifestation has been characterized by kindness toward the servants, and the decree of wisdom has been revealed and sent down from the Most Exalted Pen in most Tablets. The purpose is that if a worthy person is found and proceeds to those regions, it would be acceptable in the sight of God.
- اینکه در باره امانت جناب آقا علی میلانی علیه بهاء الله مرقوم فرمودید دستمال حریر بود که مخصوص ایشان عنایت شد آسمتها الحمد لله بعضی مشتعلند اگر نفسیکه از بعض امور مطلع باشد و لسان ترکی بداند بآنجهات توجه نماید بسیار محبوبست و لکن باید شخص ساکن عاقلی باشد و یقین بداند که امر الله در اینظهور اعظم مدارای با عباد بوده و حکم حکمت در اکثر الواح از قلم اعلی جاری و نازل مقصود آنکه اگر شخصی لایق یافت شود و بآنجهات توجه نماید عندالله مقبولست
- 16 Concerning what was written about Haji Mirza Jabbar, it was presented before Him, and this is what the Tongue of Grandeur spoke: "Should God will, He shall guide him to His straight path and acquaint him with that from which most of the servants are veiled, and direct him to what He desires. Verily, He is the Mighty, the Bestower. At all times He calls all who dwell in the realm of possibility unto Him. Blessed is he who hears and responds, and woe unto every heedless doubter." God willing, the lights of that honored one's sincerity will shine upon him and cause him to attain unto that which God loves.
- و اینکه در باره جناب حاجی میرزا جبار مرقوم فرموده بودند لدی الوجه عرض شد هذا ما نطق به لسان القدم لو شاء الله یهدیه الی صراطه المستقیم و یعرفه ما احتجب عنه اکثر العباد و یرشده الی ما اراد انه هو العزیز الوهاب فیکل الأحياء یدعو من فی الامکان الیه طوبی لمن سمع و اجاب و ویل لكل غافل مرتاب انشاء الله انوار خلوص آنجناب بر او تجلی نماید و بما یحبه الله فائز گرداند انتهی
- 17 As for what was mentioned in the petition sent to His Holiness the Branch concerning Mirza Muhammad-'Ali Khan - would that you had associated with him repeatedly, for certain doubts had been instilled in him by Mirza Husayn-i-Qumi in 'Iraq. The details of the Khan's situation are as follows: After the passing of his late father, a group desired to attain the presence [of Baha'u'llah], including the brother of the late Sipahsalar. The Ancient Beauty, solely to meet with those souls and to show kindness to Mirza Muhammad-'Ali Khan, went very early in the morning and attended the memorial gathering. The aforementioned Khan showed the utmost humility, submissiveness and gratitude. Some time later, when the Ancient Beauty had gone [to Salman], Mulla Shaykh-'Ali, who lived in Kazimayn and who had been very close friends with the father of the aforementioned Khan, made mention of Mirza Muhammad-'Ali Khan, who had apparently had a dream in those days. The mentioned Shaykh presented this before Him, and the Ancient Beauty showed favor and commanded the Shaykh to go specifically to the Khan and convey His greetings, giving him the glad tidings that, God willing, his affairs would unfold according to his desire. Similar instructions were also given to Mirza Husayn-i-Qumi, but that ignorant one apparently spoke in the name of Mirza Yahya,
- و اینکه در عریضهائی که خدمت حضرت غصن الله ارسال داشتید ذکر جناب میرزا محمد علی خان نموده بودند کاش با ایشان مکرر معاشرت میفرمودید چه که بعضی اوهامات از میرزا حسین قی در عراق باو شده تفصیل مقدمه جناب خان آنکه بعد از فوت مرحوم والدشان جمعی اراده داشتند بلقا فائز شوند از جمله اخوی سپهسالار مرحوم جمال قدم محض ملاقات با آن نفوس و اظهار عنایت نسبت بجناب میرزا محمد علی خان صبح بسیار زود تشریف بردند و در مجلس ختم وارد خان مذکور بنهایت اظهار خضوع و خشوع و ممنونیت نمودند بعد از چندی که جمال قدم [بسلیمان] تشریف برده بودند ملا شیخعلی که در کاظمین ساکن بود و با ابوی خان مذکور کمال الفت و دوستی داشت ذکری از سرکار میرزا محمد علی خان نمود که گویا در آن ایام رویائی هم دیده بودند شیخ مذکور تلقاء وجه عرض نمود جمال قدم اظهار عنایت فرمودند و بشیخ مذکور امر نمودند مخصوص برو خدمت خان از قول ما سلام برسان و بشارت ده انشاء الله اموراتشان بر وفق اراده ظاهر شود و همچنین بمیرزا حسین

for in those days whenever the Ancient Beauty would speak, some would suppose He was speaking on Mirza Yahya's behalf - whereas His Holiness knows that the words and deeds of that person were non-existent and null in the Most Holy Court. The aforementioned Khan had merely heard a name without substance, while remaining unaware and veiled from the essence of the divine Cause and wisdom. In any case, from the Khan's statements made to the honored physician (upon him be the Glory of God) in 'Iraq, it became apparent that the Qumi individual had attributed those glad tidings to Mirza Yahya. Had there been association and had he become aware of the true matter, it would have been most praiseworthy, for in those days it was observed that he was a youth of good nature who had attained unto love, and his late father was not without love either. Should the opportunity for a meeting arise, it would be most welcome, that perchance he might remember and fear God, and become acquainted with what was recorded in the books of old.

قی هم فرمایشات مجدد شد و آنمستکین بخبر گویا باسم میرزا یحیی گفته چه که در آن ایام هر چه جمال قدم میفرمودند بعضی گمان مینمودند که از جانب او میفرمایند و حال آنکه آنحضرت مطلعند که قول و فعل نفس مذکور در ساحت اقدس معدوم و مفقود بود خان مذکور هم یک اسم بی‌سمتی شنیده و لکن از اصل امر و حکمت الهی بخبر و محبوب باری از پیانات خان که در عراق بجناب طیب علیه بهاء الله اظهار نمودند همچو معلوم شد که شخص قی آن بشارات را باسم میرزا یحیی تحویل داده اگر معاشرت میشد و بر اصل امر آگاه میگشت بسیار محبوب بود چه که در آن ایام مشاهده شد جوان با فطرتی بود و محبت هم فائز و مرحوم والدشان هم بی‌حب نبودند اگر وقتی تصادف نمود ملاقات بسیار محبوبست لعل یتدگر و یخشی و یطلع بما کان مسطوراً فی الصحف الأولى

18 The petition from the person from Shirvan arrived, was presented, and a response will be sent.

18 عریضه شخص شیروانی رسید عرض شد و جواب ارسال میشود

19 Thanks be to God, other conditions in this land are peaceful. All the friends, as before, are blessed with good health. The latest news is the ascension of the honored and deceased Darvish Sidq-'Ali, upon him be the glory and mercy of God. Praise be to God that he ascended in utmost sanctity, detachment and love, and he is among those souls of whom the Supreme Pen has spoken with the utmost grace and favor in his mention. Would that I had been with him to attain a mighty triumph, a great bounty, and an exalted station. The pearls of that Beloved's shell are, as commanded, being presented and are blessed with favor, compassion, mercy and grace. Verily He is the Compassionate, the Generous. Praise be to God, the Most High, the Most Great. The glory shining from the horizon of our Lord's favor, the Creator of the heavens, be upon you and those with you and those who love you and hear your words concerning the Cause of God, the Lord of the worlds.

19 دیگر احوالات این ارض الحمد لله ساکن دوستان طراً کما کان بنعمت صحت فائزند امر جدید صعود جناب مرفوع مرحوم درویش صدقعلی علیه بهاء الله و رحمته بوده الحمد لله چه که بکمال تقدیس و تنزیه و محبت عروج فرمودند و از نفوسی است که قلم اعلی بمنتهای فضل و عنایت در ذکرش ناطق لیتی کنت معه فافوز فوزاً عظیماً و فضلاً کبیراً و مقاماً علیاً لآئی صدف آنحیوب حسب الامر حاضر میشوند و بعنایت و شفقت و رحمت و فضل فائزند انه هو المشفق الکریم الحمد لله العلی العظیم البهاء المشرق من افق عنایة ربنا فاطر السمآء علی حضرتکم و من معکم و یحبکم و یسمع قولکم فی امر الله رب العالمین

20 Praise be to God, after sealing the envelope another door opened and the blessed letter dated the 23rd of Dhi'l-Qa'dih, numbered 6, illumined the heart and bestowed true light upon the eyes. This bounty descended at a time when there was no opportunity to give thanks, as sending a petition would be delayed. Therefore it was read in great haste and afterwards the

20 الحمد لله بعد از بستن پاکت باب دیگر مفتوح و دستخط مبارک که بیست و سیم ذی القعدة الحرام تاریخ آن بود و نمره ۶ قلب را منور و بصر را نور حقیقت بخشید و این نعمت در وقتی نازل که مجال تشکر نبود چه که ارسال عریضه بتأخیر میافتاد لذا بکمال تعجیل قرائت شد و بعد

main points concerning true trustworthiness were presented before His presence. This is what the tongue of grace uttered:

- 21 "O My Name! Upon thee be My glory! Time and again mention of thee hath flowed from the Supreme Pen. All that thou didst send in the name of the servant in attendance before the Throne—this Wronged One testifies that he sent replies to all. God willing, mayest thou ever be blessed with His grace and mention and arise to serve Him. Time is most precious and honored, while the people of the earth are in utter heedlessness. God willing, those who have drunk from the Kawthar of certitude must, united and in harmony, hold fast to that which promotes the Cause of God. Should they attain this station, the Command will be effective, the decree all-encompassing, and the Word triumphant. O My Name! Today all effort must be expended on uniting the loved ones, that perchance this mighty matter may proceed from potentiality to actuality and become the cause of the manifestation of God's favor. Say: O friends! Fix your gaze upon the horizon of the All-Merciful and hold fast to His will. Today victory lies in unity and accord. By the life of God! The world of manifestation is veiled by lack of unity and the Cause is held back. O My Name! The Supreme Pen hath repeatedly conveyed this station and commanded His loved ones to it, but thus far no fruit thereof hath appeared. Perchance God will open their eyes and acquaint them with that which will draw them nigh unto Him. He is the Mighty, the Bestower. We send Our greetings upon thee and upon those who love thee and hear thy words purely for the sake of God, the Lord of lords." End.

- 22 Thus far four letters from that Beloved One have arrived and detailed responses to each have been submitted and sent. How could there be any negligence in this matter? And this letter which has just arrived is the fifth letter sent from the land of Qaf with a number written on it. It appears number five has not yet arrived. God willing it will arrive. At present there is no more time for petitions. It is being entrusted to the true Trustee and I seek His aid in its expression. The glory shining from the horizon of grace be upon you and upon those with you and upon those who seek you and hold fast to what you possess. Praise be to God, my Beloved and your Beloved.

- 23 First of Muharram 1300

رأس مطالب آن که ذکر امانت حقیقی بود تلقاء
وجه عرض شد هذا ما نطق به لسان العناية

21 یا اسمی علیک بهائی تا حال مکرر ذکر از قلم
اعلی جاری آنچه باسم عبد حاضر لدی العرش
ارسال نمودی بشهادت اینظلموم جمیع را جواب
ارسال نمود انشاءالله لازال بعنایت و ذکر حق فائز
باشی و بخدمتش قائم وقت بسیار عزیز و محترم
است و اهل ارض در کمال غفلت انشاءالله
نفوسی که از کوثر ایقان آشامیده اند متحداً متفقاً
باید متمسک شوند بآنچه که سبب ارتفاع امر
الله است اگر باین مقام فائز گردند امر نافذ و حکم
محیط و کلمه غالب یا اسمی امروز جمیع همت باید
در اتحاد احباب صرف شود که شاید این امر
عظیم از قوه بفعل آید و سبب و علت ظهور عنایة
الله شود بگو ایدوستان باقر رحمن ناظر باشید
و باراده اش متمسک امروز نصرت در اتحاد و
اتفاقست لعمر الله عالم ظهور از عدم اتفاق مستور
و امر متوقف یا اسمی قلم اعلی مکرر این مقام را القا
نمود و دوستان خود را بآن امر فرمود و لکن تا
حال ثمری از آن ظاهر نه لعل الله یفتح الأبصار
و یعرفهم ما یقر بهم الیه انه هو العزیز الوهاب انا
نکبر علیک و علی من یحبک و یسمع قولک
خالصاً لوجه الله رب الارباب انتهى

22 تا حال چهار دستخط از آن محبوب رسید و
جواب هریک بتفصیل عرض و ارسال گشت
چگونه میشود در این امر اهمال رود و این
دستخط که تازه رسید دستخط پنجم است
که از ارض ق ارسال داشته اند و نمرهئی
مرقوم فرموده اند معلوم میشود نمره پنج تا حال
نرسیده انشاءالله میرسد علی العجالة دیگر فرصت
عرایض نه نزد امین حقیقی ودیعه گذاشته
میشود و از او در اظهارش تأیید میطلبم البهاء
المشرق من افق الفضل علی حضرتکم و علی من
معکم و علی من یقصدکم و یتمسک بما عندکم و
الحمد لله محبونی و محبوبکم

23 أول محرم سنة ١٣٠٠

BLIB_Or15736.112, BLIB_Or15738.186bx

BH02696

To: Muhammad Baqir, in Yazd

Date: 1300-01-01 [1882-Nov-12]

- 1 He is the Remembering, the Hearing, the Responding One! Your letter has come before the Wronged One and the servant in attendance before His face read it. We have answered you with that from which those near to God perceive the fragrance of the utterance of the All-Merciful and through which the sincere are drawn to a station that tongues and pens are powerless to describe. We have heard what you testified to in the days of God and have accepted it as a grace from Us. Verily your Lord is the Compassionate, the All-Bountiful. Give thanks to God for this supreme bounty which has appeared from the Ancient King, then preserve it in the name of your Lord, the Mighty, the Chosen.

1 هو الذّاكر السّامع المحبب قد حضر كتابك لدى المظلوم وقرأه العبد الحاضر لدى الوجه اجبنّاك بما يجد منه المقرّبون عرف بيان الرّحمن والمخلصون [ما] يجذبهم الى مقام يعجز عن ذكره الألسن و الأقلام قد سمعنا ما شهدت به في أيّام الله وقبلناه فضلاً من عندنا أنّ ربّك هو المشفق الفضّال ان احمد الله بهذا الفضل الأعظم الذي ظهر من لدن مالک القدم ثم احفظه باسم ربّك العزيز المختار
- 2 Say: O people of the earth! Fear God and follow not those whom veils have prevented from the Source of verses. Break the idols of fancy and imagination in the name of your Lord, the Possessor of all names. Cast aside the imaginings of the learned and [take...] the Possessor of Names. Thus has My Most Exalted Pen spoken in a station which God has made the Dawning-place of lights.

2 قل يا ملأ الأرض اتقوا الله و لا تتبعوا الذين منعتهم الحجابات عن منزل الآيات كسروا اصنام الظنون و الأوهام باسم ربّكم مالک الأنام ضعوا اوهام العلماء و [خذوا ٠٠٠] مالک الأسماء كذلك نطق قلبى الأعلى في مقام جعله الله مطلع الأنوار
- 3 The Hidden Treasure has appeared and the Concealed Mystery been revealed. Then did the learned flee from the field, for vain imaginings deluded them such that they denied God, the Lord of the Final End. They behold the signs of God yet deny them - thus do their souls entice them.

3 قد ظهر الكنز المكنون و اظهر السرّ المخزون اذا فرّ العلماء من الميدان قد غرّتهم الظنون على شأن كفروا بالله مالک المآب يرون آيات الله و ينكرونها كذلك سولت لهم انفسهم
- 4 When the Call was raised and the Cloud bore witness to the Lord of Lords, say: O people! This is the Day you were promised in the Books of God. He has appeared in truth, and in it the Balance has been set up, the Path made manifest, and the mountains passed away. Turn with illumined hearts to the Most Exalted Horizon. This is what you were commanded in the Scriptures and Tablets. Arise to serve the Cause in the name of your Lord, then speak His praise at all times. Soon shall the world and that which has deluded the princes of the earth pass away, while that which has been sent down from the Lord of Creation shall endure.

4 اذ ارتفعت الصّيحة و شهد السّحاب لربّ الأرباب قل يا قوم هذا يوم وعدتم به في كتب الله قد ظهر بالحقّ و فيه نصب الميزان و ظهر الصّراط و مرّت الجبال ان اقبلوا بقلوب نوراء الى الأفق الأعلى هذا ما امرتم به في الزّبر و الألواح قم على خدمة الأمر باسم ربّك ثم انطق بثنائه في اللّيل و الأيّام سوف تفتي الدّنيا و ما غرّ به امرآء الأرض و يبقى ما نزل من لدن مالک الایجاد
- 5 We make mention of him whose name was in your letter as a mercy and grace from Us, that you may give thanks to Him Who possesses the Mother Book.

5 أنا نذكر الذي كان اسمه في كتابك رحمةً من عندنا و فضلاً من لدنا لتشكر من عنده أم الكتاب

- 6 O Muhammad-Baqir! Do you find for yourself an ear that might attain to true hearing when the Call was raised from the Dawning-place of Glory in a station which God has made a heaven for this heaven and a point of circumambulation for every seeing one who advances? O Baqir! Give thanks to God that you have been mentioned before the Wronged One when every associating doubter turned away.
- 7 Say: Praise be to You, O my God, for having strengthened me and made known to me that which the learned of the earth were heedless of - they who denied Your proof, disputed Your signs, associated partners with Your Self and broke Your Covenant. I beseech You to make me steadfast in this Cause whereby souls were troubled and feet did slip.

يا محمد قبل باقر هل تجد لنفسك من اذن ليفوز
بحق الاصغاء اذ ارتفع النداء من مطلع الكبرياء
في مقام جعله الله سماء لهذه السماء ومطافاً لكل
مقبل بصار يا باقر ان احمد الله بما ذكرت لدى
المظلوم اذ اعرض عنه كل مشرك مرتاب

قل لك الحمد يا الهى بما ايدتني و عزفتني ما
غفل عنه علماء الأرض الذين انكروا برهانك
و جادلوا بآياتك و اشركوا بنفسك و نقضوا
ميثاقتك اسئلك بأن تجعلني مستقيماً على هذا
الأمر الذى به اضطربت النفوس و زلت الأقدام

BLIB_Or15713.053, BLIB_Or15715.257c

BH03580

To: *Shaykh Muhammad*

Date: 1300-01-01 [1882-Nov-12]

- 1 He is the All-Witnessing, the All-Hearing, the All-Knowing
- 2 O Muhammad! Remember when thou didst leave thy home in thy longing to attain the presence of God, the Lord of all worlds, and didst traverse land and sea until thou didst attain the presence of the Countenance and didst drink the Kawthar of reunion from the hand of thy Lord's bounty, the All-Forgiving, the All-Merciful. Thou art he who didst migrate and journey until thou didst enter and attain My presence, and didst hear and witness that which was foretold in the Books of God, the All-Knowing, the All-Informed. Blessed is the eye that hath beheld My most exalted horizon, and the ear that hath heard My most sweet call, and the heart that hath turned to My glorious and impregnable station. Hold fast to the cord of My wisdom and cling to the hem of My loving-kindness. Then speak forth My Name amongst My servants, that the fragrances of My utterance may draw them nigh and bring them close to the Most Great Ocean, each drop whereof proclaimeth: The Owner hath come, and sovereignty belongeth unto God, the Mighty, the Beautiful.
- 3 O Muhammad! We created the world for this Most Great Day, yet when it appeared, the divines of the earth denied it, and

1 هو الشاهد السامع العليم

2 يا محمد ان اذكر اذ خرجت من مكرّك شوقاً
لللقاء الله رب العالمين وقطعت البر والبحر الى
ان حضرت تلقاء الوجه و شربت كوثر اللقاء
من يد عطاء ربك الغفور الرحيم انت الذى
هاجرت و سافرت الى ان دخلت و حضرت و
سمعت و رأيت ما بشر به كتب الله العليم الخبير
طوبى لعين رأت افقياً الأعلى و لأذن سمعت
ندائى الأهل و لقلب اقبل الى مقامى العزيز
المنيع تمسك بعروة حكمتى و تشبث بذيل عنايتى
ثم انطق باسمى بين عبادى لتجذبهم نفحات بيانى
و تقربهم الى البحر الأعظم الذى كل قطرة منه
تنادى قد اتى المالك و الملك لله العزيز الجميل

through their denial the people denied it also. To this testifieth every man of insight. Beseech God to rend asunder the greatest veil by the finger of power, might and sovereignty, and to guide all to that which He hath willed on this wondrous and glorious Day. Convey My greetings to those who have drunk the Choice Wine sealed with My Self-Subsisting Name in such wise that the intimations of the heedless failed to deter them. Say: By God! Thou hast attained unto that which cannot be equaled by all the treasures of the earth. Rejoice thou and be of those who render thanks.

3 يا محمد قد خلقنا العالم لهذا اليوم الأعظم فلما ظهر
انكره علماء الأرض و بانكارهم انكر العباد يشهد
بذلك كل عارف بصير فاسئل الله بأن يخرج
الحجاب الأكبر باصبع القدرة والقوة والافتدال
ويهدى الكل الى ما اراد في يومه العزيز البديع
كبر من قبلي على من شرب الرحيق المختوم باسمي
القيوم على شأن ما منعت اشارات الغافلين قل تالله
قد فزت بما لا يعادل به كنوز الأرض كلها ان
افرح و كن من الشاكرين

- 4 Blessed art thou, O Muhammad, in that thou hast confined matters to the mention and praise of the Wronged One. This beseecheth him who hath adorned himself with the robe of justice and attained unto the recognition of God, the Mighty, the Beautiful. We counsel thee to observe wisdom in all matters, lest there arise that which would cause the clamor of the deniers to be raised. Thus have We adorned the heaven of the Tablet with the sun of My Word. Blessed is he who hath laid hold on My Name, and woe betide the deniers. The glory rest upon thee and upon him who hath cast away the idle fancies of the people, holding fast to the cord of certitude.

4 طوبى لك يا محمد بما اقتصرت الأمور على ذكر
المظلوم و ثنائه هذا ما ينبغي لمن تزين برداء
الانصاف و فاز بعرفان الله العزيز الجميل انا
نوصيك بالحكمة في كل الأمور لئلا يظهر ما
يرتفع به ضوضاء المتكرين كذلك زيننا سماء
الروح بشمس كلمتي طوبى لمن اخذ باسمي و
ويل للمعرضين البهاء عليك وعلى من نبذ اوهام
الناس متمسكاً بجبل اليقين

INBA23:015, BLIB_Or15713.132a,
BLIB_Or15715.258b

BH04027

To: Mulla Karim

Date: 1300-01-01 [1882-Nov-12]

- 1 I am the Hearer, the Answerer.
- 2 Glorified be He Who hath sent down the verses and manifested the evidences and called all unto His straight path. Among the people are those whom the wine of the sweetness of utterance hath so enraptured that they have cast away the world and turned unto the Most Great Name, and among them are those who have clung to their desires, turning away from God, the Lord of all men. Thus hath My Most Exalted Pen spoken in this glorious and gracious station.
- 3 Thy letter hath arrived and was presented by the servant who standeth before the Wronged One. Thereupon the Tongue of Grandeur spoke that which, were it to be cast upon the barren

1 انا السامع المجيب

2 سبحانه الذي انزل الآيات و اظهر البينات و دعا
الكل الى صراطه المستقيم من الناس من اخذه
سكر حلاوة البيان على شأن نبذ العالم و اقبل الى
الاسم الأعظم و منهم من تمسك بالهوى معرضاً
عن الله مولى الورى كذلك نطق قلبي الأعلى
في مقامه العزيز الكريم

3 قد حضر كتابك و عرضه العبد الحاضر لدى
المظلوم اذاً نطق لسان العظمة بما لو تلقىها على

earth, would cause red roses to spring forth therefrom through the wafting of the breeze of God, the Lord of the worlds.

- 4 Blessed art thou for having cast away idle fancies and turned unto God when the learned and the mystics turned away from Him, save those whom God aided as a grace from Him - and He is the Mighty, the All-Powerful, the All-Knowing, the All-Wise. Blessed art thou and blessed is he who taught thee the commanding Word of God, acquainted thee with the Balance, guided thee to His path, and gave thee to drink of the Kawthar of knowledge in the name of thy Lord, the Mighty, the Great.
- 5 Take thou the chalice of eternity in the name of thy Lord, the Possessor of Names, then drink therefrom despite those who have turned away and disbelieved in God, the Lord of the Day of Judgment. Say: O concourse of the earth! By God, that which was recorded in the Books of God hath appeared, and He Who was promised by the tongue of the Messengers hath come. Cast away what ye possess, then turn ye unto the Most Sublime Horizon, the station wherein the Tongue of Grandeur proclaimeth: The Kingdom is God's, the Mighty, the Powerful, the Praiseworthy. Thus hath the ocean of utterance surged and the fragrance of the garment of the All-Merciful been diffused. Blessed is he who hath seen and found, and woe unto the heedless.
- 6 Rejoice thou in that God hath forgiven thy father and ordained for thee what He desired as a grace from Him - and He is the Compassionate, the Generous.

الأرض الجذباء يظهر منها الأوراد الحمراء بما سرت عليها نسمة الله رب العالمين

4 طوبى لك بما نبذت الأوهام و اقبلت الى الله اذ اعرض عنه العلماء والعرفاء الا من آيده الله فضلاً من عنده وهو المقتدر الغالب العليم الحكيم طوبى لك و لمن القاك كلمة الله المطاعة و عرّفك الميزان و هداك الى سبيله و سقاك كوثر العرفان باسم ربه العزيز العظيم

5 خذ كأس البقاء باسم ربك مالك الأسماء ثم اشرب منها رغماً لمن اعرض و كفر بالله مالك يوم الدين قل يا ملأ الأرض تالله قد ظهر ما كان مسطوراً في كتب الله و اتى من كان موعوداً بلسان المرسلين دعوا ما عندكم ثم اقبلوا الى الأفق الأعلى المقام الذى ينطق فيه لسان العظمة الملك لله المقتدر العزيز الحميد كذلك ماج بحر البيان و هاج عرف قيص الرحمن طوبى لمن رأى و وجد و ويل للغافلين

6 ان افرح بما غفر الله اباك و قدر لك ما اراد فضلاً من عنده و هو المشفق الكريم

INBA23:016a,

BLIB_Or15713.166b,

BLIB_Or15715.258a

BH04319

To: Mulla Rajab-Ali, in Ardikan

Date: 1300-01-01 [1882-Nov-12]

- 1 In the Name of Him Who is the Overseer of all names! O thou who hast drunk the wine of divine knowledge! Be thou steadfast in the Cause of thy Lord, the All-Merciful, in such wise that the foundations of them that have disbelieved in God, the Lord of all worlds, may be shaken thereby.
- 2 Say: O people of the earth! Aid ye your Lord through wisdom and utterance. Thus hath the command been sent down from

1 بسمي المهيمن على الأسماء يا ايها الشارب رحيق العرفان ان استقم على امر ربك الرحمن على شأن يتزعزع به بنيان الذين كفروا بالله رب العالمين

2 قل يا ملأ الأرض ان انصروا ربكم بالحكمة و البيان كذلك نزل الأمر من القلم الأعلى في كتابه

the Supreme Pen in His perspicuous Book. Leave the world behind through My Most Great Name and take up that whereby the Cause of God may be exalted amongst the nations. This is better for thee, and My sovereignty encompasses those in the heavens and on earth.

المبين دع العالم باسمي الأعظم وخذ ما يرتفع به
امر الله بين الأمم هذا خير لك وسلطاني المهيم
على من في السموات والأرضين

- 3 This is a Book that calleth out with the most exalted call between earth and heaven, and summoneth all unto the One, the All-Informed. This is a Day whose praise was uttered in God's Books aforetime, and all were given glad-tidings of this Revelation, whereby, when it appeared, all things spoke forth, the Most Exalted Horizon was illumined, the Cry was raised between earth and heaven, the ocean of knowledge surged, and the fragrance of the Garment was diffused.

3 هذا كتاب ينادى بأعلى النداء بين الأرض و
السماء ويدع الكل الى الفرد الخبير هذا يوم
نطق بثنائه كتب الله من قبل وبشرت الكل
بهذا الظهور الذي اذا ظهر نطقت الأشياء وانا
الأفق الأعلى وارتفعت الصيحة بين الأرض
والسماء وماج بحر العرفان وهاج عرف
القميص

- 4 Take hold of the reins of humanity through My Name and remind them of that which hath been sent down in God's Book, the Mighty, the All-Praised. Beware lest anything prevent thee from that which thou hast been commanded. Soon shall appear in the earth the recompense of those who have arisen to aid the Cause. Verily thy Lord is the Just, the All-Wise.

4 خذ زمام العباد باسمي وذكّرهم بما نزل في كتاب
الله العزيز الحميد اياك ان يمنعك شيء عما امرت
به سوف يظهر في الأرض مكافات الذين قاموا
على نصره الأمر ان ربك هو العادل الحكيم

- 5 Give thou glad-tidings unto My loved ones on My behalf and remind them of My mercy and My loving-kindness, that the mention and utterance may draw them to the horizon that hath been illumined by the lights of the countenance of their Lord, the Manifest, the Speaking, the All-Hearing, the All-Seeing. Be thou enkindled with the fire of the love of God, that the servants may be enkindled thereby. Thus doth counsel thee He Who hath spoken in every matter, that there is none other God but I, the Commander, the Almighty, the Powerful.

5 بشر احبائي من قبلي وذكّرهم برحمتي وعنايتي
ليجذبهم الذكر والبيان الى افق انا بأنوار وجه
ربهم الظاهر الناطق السميع البصير كن مشتعلاً
بنار محبة الله ليشتعل بها العباد كذلك يوصيك
من نطق في كل شأن انه لا اله الا انا الامر
المقتدر القدير

- 6 Glory be upon thee and upon those who have drunk from the Kawthar of life through My Name, the Mighty, the Wondrous.

6 البهاء عليك وعلى الذين شربوا كوثر الحيوان
باسمي العزيز البديع

BLIB_Or15713.166a, BLIB_Or15715.257b

BH01713

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

Date: 1300-01-17 [1882-Nov-28]

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

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 O thou beloved of my heart, mentioned in my soul, and standing before the gate of my Lord! There has come upon this servant that which has weakened, exhausted, burned and melted him. By the life of the Desired One, I found myself in an ocean of grief that had neither beginning nor end. The pillars of the earth trembled from the force of this calamity, by which sorrows seized all who turned to God, the Protector, the Self-Subsisting. I testify that my tongue is powerless to mention it and my pen is unable to express it. This servant beseeches his Lord to pour forth upon you patience from His presence and fortitude from His realm. Verily He is the Mighty, the Wise. I beseech Thee, O God of Names and Creator of Heaven, to send down upon Thy Afrians that which will preserve them from all else but Thee. Then pour forth upon them patience from Thy presence and assist them in all that becometh Thy days. Verily Thou art the Powerful, the All-Knowing, the All-Informed.

3 Although all limbs and members are consumed by this most great calamity, yet as these are the days of manifestation, we must in all conditions hold fast to the cord of patience. That which appears from His presence is to be obeyed. May God, exalted be His glory, adorn all with the garment of patience. Verily He is powerful over all things. Glory be to God! Several months ago a Tablet was revealed from the heaven of the Divine Will specifically for the Most Exalted Leaf and the Greatest Holy Leaf and the Supreme Cry - upon her be from all glory its most glorious, from all exaltation its most exalted, and from all radiance its most radiant. This servant pondered on what was revealed but, due to its greatness and power, made no representation and remained silent from asking until recently when the command was issued that the Most Holy, Most Exalted Tablet be written and sent. Now after reviewing the petition sent, it becomes clear that in those same days when the petition was submitted, the answer was revealed from the heaven of grace. But O beloved of my heart, the passages of the petition melt the heart, for the utmost regret, sorrow, sighs and tears in separation from her are manifest and evident. Although this state is in one respect most beloved and that condition was witnessed in them and that station was manifest in them - this flame of separation is effective in the world and a mighty influence is apparent and evident from it, for it was for God and purely for His sake, sanctified from doubts and allusions. After the arrival of the letter, only enough time was available to be enabled to express these few words. God willing, details will be submitted later. Until now, outwardly nothing has been submitted in the Most Holy Court. This servant too was for some days present in another place. Upon return he became occupied with submitting this reply. In any case, hope lies in

2 یا محبوب فؤادی و المذکور فی قلبی و القائم لدی باب مولای قد ورد علی الخادم ما اضعفه و اضناه و احرقه و اذابه لعمر المقصود رأیت نفسی فی بحر الحزن الذی لا یرى له اولاً و لا آخراً قد ارتعدت اركان الأرض من قواصف هذه المصیبة التي بها اخذ الهموم کل من اقبل الى الله المهيمن القيوم اشهد ان لسانی قد کل عن ذکرها و قلبی عجز عن اظهارها یسئل الخادم مولاه بأن یفرغ علیکم صبراً من عنده و اصطباراً من لدنه انه هو العزيز الحكيم اسئلك يا اله الاسماء و فاطر السماء بأن تنزل علی افئانک ما یحفظهم عن دونک ثم افرغ علیهم صبراً من عندک و ایدهم علی ما ینبغی لایامک انک انت المقتدر العليم الخبير

3 اگرچه از اینصیت کبری جمیع ارکان و اعضا محترق است و لکن چون ایام ایام ظهور است باید در هر حال بحال صبر تمسک نمود ما یظهر من عنده هو المطاع حق جل جلاله کل را بقمیص صبر مزین فرماید انه علی کلشی قدیر سبحان الله چند شهر قبل لوحی از سماء مشیت مخصوص حضرت ورقه علیا و مخدّره کبری و رتبه عظمی علیها من کل بهاء ابهاه و من کل علاء اعلاه و من کل سناء اسناه نازل و در آنچه نازل شد اینعبد متفکر و لکن نظر بعظمت و اقتدار عرضی ننمود و از سؤال ساکت تا چندی قبل حکم صادر که لوح اقدس نوشته ارسال شود حال بعد از ملاحظه عریضه مرسوله معلوم میشود در همان ایام که عریضه عرض شده جواب از سماء عنایت نازل و لکن یا محبوب فؤادی فقرات عریضه قلب را میکدازد چه که کمال حسرت و اسف و زفرا و عبرات در فراق از او ظاهر و مشهود اگرچه این حالت در مقامی بسیار محبوبست و آنحالت در ایشان مشهود و آنمقام در ایشان ظاهر این شعله فراق در عالم مؤثر است و اثر عظیم از او ظاهر و هویدا چه که لله و خالصاً لوجه بوده و مقدّس از شبهات و اشارات بعد از ورود دستخط اینقدر فرصت شد که باظهار این چند کلمه موفق گشت انشاء الله تفصیل از بعد عرض میشود تا این حین بر حسب ظاهر در ساحت اقدس عرض نشد اینعبد هم چند روز بود در حضور در محل دیگر قائم حین مراجعت مشغول بعرض اینجواب شد در هر

forgiveness. To the honored ones in that land - upon them be from all glory its most glorious - convey greetings, glorification, glory and utter evanescence and nothingness. I beseech and implore God, exalted be His glory, to grant patience to all. Verily He is powerful over all things.

حال امید عفو است خدمت آقایان علیهم من کلّ بهاء ابهاه که در آن ارض تشریف دارند عرض سلام و تکبیر و بها و فنا و نیستی صرف معروض و از حقّ جلّ جلاله سائل و آمل که جمیع را صبر عطا فرماید آنه علی کلّیء قدیر

- 4 Another submission: The reply to Mulla Muhammad-'Ali, upon him be the glory of God, which was previously to be sent, is now sent. One copy of it should reach his honor Afnan A.H., upon him be from all glory its most glorious, to give to Mulla Rajab-'Ali, upon him be the glory of God. However, all possible effort in correcting it would be beloved. May the glory shining, manifest and rising from the horizon of grace be upon your honor and upon those with you and upon those who love you and upon every assured, steadfast one.

4 عرض دیگر آنکه جواب جناب ملا محمد علی علیه بهاء الله که از قبل بنا بود ارسال شود حال ارسال شد یک نسخه آن بحضرت افنان الف و حا علیه منکل ۹ [بهاء] ابهاه برسد که بجناب ملا رجبعی علیه ۹۶ [بهاء الله] بدهند ولیکن در تصحیح آن آنچه سعی شود محبوبست البهاء الاّیخ الظاهر المشرق من افق الفضل علی حضرتکم و علی من معکم و علی من یحبکم و علی کلّ موقن مستقیم

- 5 The servant 17 Muharram al-Haram 1300

5 خادم ۱۷ محرم الحرام سنه ۱۳۰۰

GEN.312-313x

INBA31:072, BLIB_Or15704.429

BH00202

To: The one who journeyed and attained et al.

Date: 1300-01-18 [1882-Nov-29]

- 1 He is God, exalted be His station, the Most Great, the Most Glorious
- 2 After completing my previous petition in response to your letters, there was some delay in sending it. Another letter dated the 25th of Dhi'l-Qa'dah emerged from the horizon of love and utterance. Praise be to God, this fresh bounty arrived and became the cause of boundless joy. After reading and reviewing it, it was presented before the Most High. This is what the Tongue of the Intended One spoke in reply:
- 3 O Zayn! Praise be to God, you have attained unto countless bounties and have been enabled to recognize the Treasury that had forever been hidden from minds and eyes. In these days a letter arrived from the Overseer (Nazir), expressing the desire to visit the Land of Ha [Haifa] and also the intention to print the Kitab-i-Iqan. In view of this undertaking, your presence

1 هو الله تعالى شأنه العظمة و الکبریاء عرض میشود

2 بعد از اتمام عریضه اینفانی در جواب دستخطهای آنحضرت مدّتی در ارسال آن تأخیر رفت دستخط دیگر که بتاریخ ۲۵ شهر ذی القعدة بود از افق محبت و بیان ظاهر و مشرق الحمد لله نعمت تازه رسید و علت فرح بی اندازه شد و بعد از قرائت و اطلاع قصد مقصد اعلی نموده تلقاء حضور عرض شد هذا ما نطق به لسان المقصود فی الجواب

3 یا زین الحمد لله بنعمتهای لاتحصی فائز شدید و بعرفان کنزیکه لازال از عقول و ابصار مخفی بود مؤید گشتید در این ایام مکتوبی از جناب ناظر رسید اراده ارض هاء داشته اند و همچنین اراده طبع کتاب ایقان نظر باینصاحت حضور

was requested, but this matter was not accepted. They themselves should obtain a correct copy and proceed with what they have intended. Great care must be taken in the correction. If a book of verses is published, it is beloved before God, provided it does not cause mischief and commotion. In all cases, the command is in His hands. He doeth what He willeth and ordaineth what He desireth. End.

آنجناب را طالب ولكن اينفقره مقبول نيفتاد
بايد خود ايشان نسخهء صحيحى تحصيل نمايند و
آنچه اراده نموده اند مجرى دارند در تصحيح دقت
لازم اگر كتابى از آيات طبع شود احبست عندالله
و اين در صورتى لازم كه سبب فساد و وضو
نشود در هر حال الامر بيده يفعل ما يشاء و يحكم
ما يريد انتهى

- 4 A letter was written to this servant from the honored Physician and the honored Overseer, upon them be the glory of God, and it was presented in the Most Holy Court. He said: "Praise be to God, they have always been thinking of promoting the Cause of God. May the True One, glorified be His majesty, confirm them and enable them to achieve that which is adorned with the ornament of immortality." He showed great kindness. God willing, this servant will also respond to their letter. Although a few days ago a letter was sent to the beloved Physician, upon him be the glory of God, God willing it will arrive. In any case, this evanescent servant begs confirmation for them. Today all must be vigilant and act in ways that exalt the Cause of God. Divine verses have encompassed all regions, are found with every soul, and are visible in every house. Now we beseech Him to enable and confirm His servants in what is befitting. Verily, He has power over all things.

4 دستخطى جناب طبيب و جناب ناظر عليهما
بهاء الله باينفاني نوشته بودند در ساحت اقدس
عرض شد فرمودند الحمد لله در هر حال در
خيال ترويج امر الهى بوده اند حق جل جلاله
تأييد فرمايد و موفق شوند بر آنچه كه بطراز
خلود مزين است بسيار اظهار عنايت فرمودند
انشاء الله اينعبد هم خدمت ايشان جواب
معروض ميدارد اگرچه چند يوم قبل خدمت
محبوبى جناب طبيب عليه بهاء الله مكتوبى
ارسال شد انشاء الله برسد در هر حال اين خادم
فانى از براى ايشان تأييد ميطلبد امروز بايد كل
بخدمت ناظر باشند و به ما يرتفع به امر الله
عامل آيات الهى آفاق را احاطه نموده نزد هر
نفسى موجود و در هر بيتى مشهود حال از او
ميطلبيم كه عباد خود را بما يبنغى مؤيد فرمايد
و موفق دارد انه على ما يشاء قدير

- 5 And regarding what you wrote about the honored wife of the departed and elevated Aqa Siyyid Abu-Talib, upon him be the glory and mercy of God, who had sent some passages from the tongue of the deceased to be presented in the Most Holy Court - these were presented and attained the honor of being heard. And this utterance shone forth from the Dawning-Place of the Beloved of all possibilities: "O Zaynu'l-Muqarrabin! The first matter of the deceased was this statement: 'My God, Thou art my witness that I am ashamed for not having been able to render a service worthy of this blessed Day.' Excellent indeed was what he spoke in the station of humility, submission and supplication. And We say in this regard that he indeed acted as was befitting. He was among those who attained recognition, drank from the cup of certitude, and adorned his temple with the ornament of steadfastness in the Cause of God, the Lord of the worlds. We beseech the Most High to accept what he did in His path and to remember him with a remembrance that neither extinction nor forgetfulness can encompass. Verily, He is the Powerful, the Mighty, the All-Bountiful."

5 و اينكه مرقوم فرموده بودند مخدّره ضلع مرفوع
مبرور جناب آقا سيد ابوطالب عليه بهاء الله و
رحمته فقراتى از لسان مرحوم ارسال نموده كه
بساحت اقدس عرض شود عرض شد و بشرف
اصغا فائز و اين بيان از مطلع عنايت محبوب
امكان ظاهر و باهر يا زين المقربين مطلب اول
مرحوم اينفقره بود "الهى تو شاهدى كه شرمنده
هستم كه نتوانستم خدمتى نمايم كه قابل اين يوم
مبارك باشد" نعم ما نطق به فى مقام العجز و
الخصوع و الابتال و انا نقول فى هذا المقام انه
عمل بما يبنغى انه بمن فاز بالعرفان و شرب من
كأس الايقان و زين هيكله بطراز الاستقامة فى
امر الله رب العالمين نسئله تعالى بأن يقبل منه
ما عمل فى سبيله و يذكره بذكر لا يحويه الحو و
النسيان انه لهو المقتدر العزيز المتان

- 6 O my God! Thou art my witness that I was helpless. I beseech Thee by Thy grace and bounty to forgive me and to overlook the transgressions of this sinner. Though we are the transgressors, Thou art the Ocean of Mercy.
- 6 مطلب ثانی "الهی تو شاهد و گواهی که عاجز بودم استدعا مینمایم از فضل و کرمت پیامرزی مرا و از تقصیر این عاصی بگذری گر ما مقصریم تو دریای رحمتی"
- 7 O Zein! We have heard his call and what he uttered. Verily he was mindful, holding fast unto God and clinging to His robe. We beseech the Most High to forgive him, to purify him, to cause him to enter the most exalted station and draw him nigh unto Him in all His worlds. Verily, He is the Hearing, the Answering.
- 7 یا زین انا سمعنا ندائه و ما نطق به قد کان متذکراً و متمسکاً بالله و متشبثاً بذیله نسئله تعالی بأن یغفره و یطهره و یدخله فی اعلی المقام و یقربه الیه فیکل عالم من عوالمه انه هو السميع الجیب
- 8 I testify that he turned to the Most Sublime Horizon and believed in God, the Lord of all beings. He heard the derision of the enemies and that which caused the hearts of the pure ones to burn - those who broke God's Covenant and His Testament by following the sources of conjecture and the manifestations of idle fancies.
- 8 اشهد انه اقبل الی الأفق الأعلى و آمن بالله مولی الوری و سمع شتمة الأعداء و ما احترق به اکباد الأصفیاء من الذین نقضوا میثاق الله و عهده بما اتبعوا مطالع الظنون و مظاهر الأوهام
- 9 O Abu-Talib! Blessed art thou and joy be unto thee for having fulfilled thy covenant and pledge. I testify that thou didst achieve the greatest steadfastness in the Cause of thy Lord, the Lord of all beings, and didst drink of His sealed wine sealed with His Self-Subsisting Name. Thou didst arise to serve the Cause in such wise that neither the affairs of men nor the doubts of the divines who wandered in the wilderness of error and transgression could deter thee. Thou art he who witnessed hardships and calamities and accepted abasement for the glory of God's Cause, thy Lord, and wast content with what befell thee for the exaltation of His Cause and the elevation of His Word.
- 9 یا ابا طالب نعیماً لک و طوبی لک بما وفیت بعهدک و میثاقک اشهد انک فزت بالاستقامة الکبری فی امر ربک مالک الوری و شربت رحيقه المختوم باسمه القیوم و قمت علی الأمر علی شأن ما منعتک شئون الخلق و لا شبهات العلماء الذین هاموا فی هیماء الضلالة و الطغی انت الذی رأیت الشدائد و المصائب و قبلت الذلة لعز امر الله ربک و رضیت بما ورد علیک لاعلاء امره و ارتفاع کلمته
- 10 Blessed is he who remembereth thee with goodness and testifieth to that which the Wronged One hath testified in this station. O seeker! The Wronged One remembereth thee and remembereth thy tribulations in the Cause of God, thy Lord and the Lord of all who are in the heavens and the earth. He recounteth thy virtues and what thou hast accomplished in thy days. Can treasures compare with what hath flowed from His Most Exalted Pen? Nay, by the Lord of Names! Thus hath grace appeared from the All-Bountiful.
- 10 طوبی لمن یدکرک بالخیر و یشهد لک بما شهد به المظلوم فی هذا المقام یا طالب ان المظلوم یدکرک و یدکر مصائبک فی امر الله ربک و رب من فی السموات و الأرض و یعد فضائلک و ما عملته فی ایامک هل الكنوز تعادل بما جرى من قلبه الأعلى لا و مالک الأسماء کذلک ظهر الفضل من لدی الفضال
- 11 The Tongue of Grandeur beareth witness to thy being wronged, to thy turning unto Him, thy humility, thy submissiveness, thy remembrance and thy praise in days wherein the standards of oppression were raised in most lands.
- 11 یشهد بمظلومیّتک لسان العظمة و باقبالک و خضوعک و خشوعک و ذکرک و ثنائک فی ایام فیها ارتفعت رایات الظلم فی اکثر البلاد
- 12 O God of the world and Goal of the nations! I beseech Thee by the waves of the ocean of Thy Most Great Name and the effulgences of the lights of Thy countenance, O Lord of eternity,
- 12 یا اله العالم و مقصود الأمم استلک بأمواج بحر بیان اسمک الأعظم و اشراقات انوار وجهک یا مالک القدم بأن تحفظ اولیائک و اصفیائک

to protect Thy loved ones and chosen ones from the oppression of the aggressive ones among Thy servants. Then forgive them through Thy generosity and favors, and grant them the blessing of meeting Thee in each of Thy worlds. Verily, Thou art the Omnipotent over what Thou willest. There is no God but Thee, the Forgiving, the Generous.

- 13 O My Name! Upon thee be My Glory! Convey the call of the Wronged One to his remaining kindred and console them on My behalf. They have always been and continue to be in My sight. Let Ismi-Jamal, upon him be My Glory, also write something and send it, expressing satisfaction. The end is in God's hands, the Lord of the worlds. We send Our greetings from this station to them and console them. Verily, He is the Compassionate, the Merciful.

- 14 Regarding what was written about the Huquq, it has been pardoned. The tongue of the Beloved uttereth this blessed word: Had people not withheld the Huquq'u'llah and had they paid or would pay it, God would have bestowed bounty upon them. We beseech God to grant them abundance. Say: Be not grieved. By the life of God! One moment for that departed soul is now better than all the joy, delight and comfort of this world. The ear of the world is not worthy of hearing this mention, for limited minds are unable and incapable of comprehending this lofty station. Knowledge is with God, the Wise, the All-Informed.

- 15 As for what you mentioned concerning the son of Ismu'llah-i-Asdaq the Most Holy - upon them both be all His most glorious Glory - I laid it before His Presence. He said - and His sweetest utterance is: "O Zayn! The servant in attendance here laid before Me that which the son of My Asdaq - upon them both be My Glory and My mercy - spoke. In these days a letter arrived from him too. Praise be to God, he dwells beneath the shade of the Tree of Providence and is engaged in service to the Cause. God willing, may he be confirmed in that which will cause the fragrance of eternity to waft from him. Convey My greetings and salutations to him. Verily We make mention of him as We have mentioned him before, and We give him the glad tidings of My tender care, My mercy, My providence and My grace which have encompassed all existence." End quote.

- 16 This servant also conveys greetings and salutations to them. Some time ago a detailed letter was sent to them. God willing it has arrived. And mention was made of the women - that is, the household of Ismu'llah-i-Asdaq, upon him and upon them be the Glory of God and His mercy. Regarding each one, manifest tokens of providence were evident and clear. Some time

من ظلم المعتدين من عبادك ثم اغفرهم بحدودك
و الطافك ثم ارزقهم لقاءك في كل عالم من
عوالمك انك انت المقتدر على ما تشاء لا اله
الا انت الغفور الكريم

13 يا اسمی علیک بهائی ندای مظلوم را بقیه آتش
برسان و از جانب مظلوم تسلی ده لازل در نظر
بوده و هستند و اسمی جمال علیه بهائی هم چیزی
نویسند و ارسال دارند و اظهار رضا نمایند العاقبة
بید الله رب العالمین انا نکبر من هذا المقام علیهم
و نعزیم الله لهو المشفق الرحیم انتهى

14 و اینکه در باره حقوق نوشته بودند عفو فرمودند
لسان محبوب باینکهه مبارکه ناطق اگر ناس
حقوق الهی را حبس ننمودند و ادا نموده و یا
بنمایند حق بایشان عنایت میفرمود از حق میطلبیم
وسعت بایشان عنایت فرماید بگو محزون مباشید
لعمرو الله یک آن انحرصم الآن احسنست از
بهجت و سرور دنیا و راحت آن سماع عالم لایق
این ذکر نه چه که عقول جزئییه از ادراک این مقام
عالی عاجز و قاصر است العلم عند الله الحکیم
الخبر انتهى

15 و اما ما ذکر حضرتکم فی جناب ابن اسم الله
الأصدق المقدس علیهما من کل بهاء ابهه قد
عرضته تلقاء الوجه قال و قوله الأهلی یا زین
ان العبد الحاضر عرض ما نطق به ابن اصدق
علیهما بهائی و رحمتی این ایام مکتوبی هم از او
رسید الحمد لله در ظل سدره عنایت ساکن و
بخدمت امر مشغول انشاء الله مؤید شوند بر آنچه
که عرف بقا از او مرور نماید کبر من قبل علی
و سلم علیه انا نذکره کما ذکرناه و نبشره بتوجهی
و رحمتی و عنایتی و فضلی الذی احاط الوجود
انتهی

16 اینفانهم خدمت ایشان عرض سلام و تکبیر
میرساند چندی قبل مکتوب مفصلی خدمت
ایشان ارسال شد انشاء الله رسیده و ذکر مخدرات
یعنی اهل بیت حضرت اسم الله الأصدق علیه
و علیهن بهاء الله و رحمته عرض شد نسبت
بهریک اظهار عنایت ظاهر و لائح چندی قبل

ago, especially for the exalted Leaf - upon her be the Glory of God - a wondrous and sublime mention was revealed and sent. Likewise mention was made of their household members who are present. Praise be to God, all are objects of His providential regard.

مخصوص ورقه مرتفعه عليها بهاء الله ذكر بديع منبع ظاهر و ارسال شد و همچنين ذكر اهل بيت ايشان كه موجودند الحمد لله كل محل نظر عنايتند

- 17 And as for the mention they had made of the son of 'Ali-Nur - upon him be the Glory of God - and the matters they had written concerning Deputy 'Ali-Akbar - upon him be the Glory of God - all was laid before Him. This is what was revealed in response:

17 و اينكه ذكر ابن جناب علي نور عليه ٩ ٦٦ [بهاء الله] فرموده بودند و ذكر مطالب جناب نائب علي اكبر عليه ٩ ٦٦ [بهاء الله] را نوشته بودند تمام عرض شد هذا ما ظهر في الجواب

- 18 In His Name, the Compassionate, the All-Bountiful!

18 بسمه المشفق الكريم

- 19 O 'Ali-Akbar! We have heard thy call and what thou didst desire from God, the Lord of the worlds, is clear and evident. Harken unto the call of this Wronged One and in all matters speak this word and place thy trust in Him:

19 يا علي قبل اكبر ندايت را شنيديم و ما اردته من الله رب العالمين واضح و مشهود بشنو نداي اينمظلوم را و در جميع امور باينكلمه ناطق و باو متوكل باش

- 20 "O my God and my Master! I beseech Thee by Thyself and by Thy light shining forth from the horizon of Thy grace, to ordain for me what Thou hast ordained for Thy chosen ones and to decree for me through Thy bounty that which will profit me in Thy worlds. O Lord! I know not what profiteth or harmeth me. Thou knowest better than I know my own self and what is with me and what hath occurred and will occur in my heart. I beseech Thee to send down upon me that which will profit me in the Hereafter and in this world and will draw me nigh unto Thee, O Thou Who art the Lord of Names and Creator of heaven."

20 يا الهي و سيدي اسئلك بك و بنورك المشرق من افق عنايتك بأن تكتب لي ما كتبته لأصفيائك و تقدر لي بجودك ما ينفعني في عوالمك اي رب لا اعلم ما ينفعني و يضرني أنك اعلم مني بنفسي و ما عندى و ما خطر و يخطر في قلبي اسئلك بأن تنزل لي ما ينفعني في الآخرة و الأولى و يقربني اليك يا مالك الأسماء و فاطر السماء

- 21 O 'Ali! In all matters place thy trust in God and with utmost contentment commit thy affairs to Him. He was and is the Trustworthy One, and will assuredly manifest whatever is best. Despair not of the spirit of God and His mercy, and trust in Him in all conditions. That which was true wisdom hath flowed from the Most Exalted Pen. Now if thou dost submit and attain unto this station, it is acceptable and beloved; otherwise, seek whatsoever thou desirest. The command is in His grasp. He doeth and judgeth and commandeth as He pleaseth, and He is the Ordainer, the All-Wise. End quote.

21 يا علي در جميع امور توكل بحق نما و مصالح خود را بكمال رضا باو واگذار او امين بوده و هست و البته آنچه مصلحت است ظاهر فرمايد لا تيأس من روح الله و رحمته و كن متوكلاً عليه فيكل الأحوال آنچه مصلحت حقيقي بود از قلم اعلى جارى حال اگر آنجناب تسليم نمايد و باين مقام فائز شود مقبول و محبوب والا بطلبد آنچه را اراده نمايد الأمر بيده يفعل و يحكم و يأمر و هو الأمر الحكيم انتهى

- 22 Regarding the matter of Mirza Abu'l-Fadl - upon him be the Glory of God - whatever they have written, these matters depend upon consultation. Whatever emerges from consultation, act accordingly.

22 در فقره جناب آقا ميرزا ابوالفضل عليه ٩ ٦٦ [بهاء الله] آنچه مرقوم داشته اند اين امور معلق بمشاوره است آنچه از مشاوره ظاهر بآن عمل نمايند

- 23 Mention of 'Ali-Nur and his relatives was made from the Tongue of Providence. God willing, may all attain unto that which God loveth.
- 23 ذکر جناب آقا علی نور و متعلقان ایشان از لسان عنایت ظاهر انشاء الله کل به ما یحبّه الله فائز باشند
- 24 The mention of Haji Muhammad-Hashim who attained the presence, and his son - upon them both be the Glory of God - was laid before the Most Holy and Most Exalted Presence. He said: God willing, may they dwell beneath the pavilions of grandeur and rest in the shade of the Tree of Grace. End quote.
- 24 ذکر جناب حاجی محمد هاشم که بشرف لقا فائز و ابن ایشان علیهما ۶۶۹ [بهاء الله] در ساحت امنع اقدس عرض شد فرمودند انشاء الله تحت قباب عظمت ساکن و در ظلّ سدره فضل مسترخی انتهی
- 25 The mention of the family of the King of Martyrs and those related to him, nay all those who love him - may my spirit be a sacrifice for them - has been and continues to be within the pavilion of mercy. Blessed are they and blessed is he who mentions the two shining Lights who attained all bounty and all good from God, the Bestower, the Generous.
- 25 ذکر حرم سلطان الشهداء و منتسبین ایشان بل محبین ایشان روحی لهم الفداء در سراق رحمت بوده و هست طوبی لمن و لمن یذكر التورین النیرین اللذین فازا بكلّ الفضل و کل الخیر من لدی الله المعطى الکریم
- 26 Likewise, Jinab-i-Aqa Mirza Husayn and his father and those with them - upon them be the Glory of God - have attained to the mention of the Desired One and been adorned with the ornament of His favor. This servant beseeches God, exalted be His glory, not to deprive any of the friends of this most exalted, most holy ornament, and to confirm in its preservation those upon whom it has been bestowed. Verily He has power over all things, is worthy to answer prayers, and praise be to God, the All-Knowing, the All-Informed.
- 26 و همچنین جناب آقا میرزا حسین و والد ایشان و من معهما علیهم ۶۶۹ [بهاء الله] بذکر حضرت مقصود فائز و بطراز عنایت مزین اینفانی از حقّ جلّ جلاله مستلّت مینماید جمیع دوستانرا از این طراز امنع اقدس محروم نفرماید و بهر که عطا شده بر حفظش مؤید فرماید آنه علی کلّشی قدیر و بالا جابة جدیر و الحمد لله العلیم الخبیر
- 27 And concerning the mention of Jinab-i-Aqa Muhammad-Baqir - upon him be the Glory of God - and the ascension of his departed mother, and likewise the mention of the ascension of the departed and blessed Jinab-i-Haji Mirza Kamalu'd-Din - upon him be the Glory of God, the True King, the Manifest - all were presented before the Most Holy, Most Exalted Presence. He said: "O Zayn, upon thee be My peace and My glory! We have previously mentioned Jinab-i-Kamal'd-Din and offered condolences to his family, and commanded them to patience and resignation, which are among the attributes of the sincere ones. Blessed is he! He believed in God and turned to Him and drank from the hand of His bounty that which was denied to all on earth save whom God willed, the Lord of the worlds. He never hesitated in mentioning God and praising Him. We beseech God to forgive him and remit his trespasses and cause him to enter within the precincts of His mercy. We make mention of his sons and his wife and those with them, both female and male, and We ask for them the good of the hereafter and of this world, and steadfastness in the Cause of God. By My life! This is the crown of all deeds in the sight of the Self-Sufficient, the Most High.
- 27 و اینکه ذکر جناب آقا محمد باقر علیه بهاء الله و صعود مرفوعه مرحومه والده ایشان و همچنین ذکر صعود مرفوع مرور جناب حاجی میرزا کمال الدین علیه بهاء الله الملک الحقّ المبین را فرموده [بودند] تمام در ساحت امنع اقدس عرض شد فرمودند یا زین علیک سلامی و بهائی جناب کمال الدین را از قبل ذکر نموده ایم و اهلش را تعزیت گفته ایم و بصبر و اصطبار که از صفات مخلصین است امر فرمودیم طوبی له آنه آمن بالله و اقبل الیه و شرب من ید عطائه ما منع عنه من علی الأرض الا من شاء الله ربّ العالمین آنه ما توقّف فی ذکر الله و ثنائه نستله تعالی بأن یغفره و یکفر عنه جریراته و یدخله فی جوار رحمته و نذكر ابنائه و ضلعه و من معه من الاناث و الذکور و نستل لهم و لمن خیر الآخرة و الأولى و الاستقامة علی امر الله لعمری أنّها اکیلل الأعمال عند الغنی المتعال

- 28 “We make mention in this station of him who traveled and migrated until he arrived and attained Our presence and heard the call of the Wronged One in His mighty, impregnable station. O thou who hast journeyed unto Us! Harken unto My call. We make mention of thee and counsel thee with that whereby the Cause of thy Lord may be exalted, and with the wisdom which God hath made the foundation of all deeds. Verily He is the Mighty, the Powerful. Forget not what We have commanded thee. We beseech God to assist thee in what He loveth and approveth, to grant thee the good of the hereafter and of this world, and to ordain for thee and thy descendants, through His Most Exalted Pen, that which shall never perish. Verily thy Lord is the Compassionate, the Generous.
- و نذكر في هذا المقام من سافر و هاجر الى ان ورد و حضر و سمع نداء المظلوم في مقامه العزيز المنيع يا ايها المسافر الينا ان استمع ندائي انا نذكرك و نوصيك بما يرتفع به امر ربك و بالحكمة التي جعلها الله اسس الأعمال انه هو المقتدر القدير لا تنس ما امرناك به نسئل الله تعالى بأن يؤيدك على ما يحب و يرضى و يرزقك خير الآخرة و الأولى و يكتب من قلبه الأعلى لك و لذريتك ما لا يأخذه الفناء ان ربك هو المشفق الكريم
- 29 “We make mention of Muhammad-Baqir and give him the glad tidings of God’s loving-kindness, the Lord of the worlds. Verily He heareth the call of those who commune with Him and seeth the deeds of those who have turned toward Him with illumined hearts. He is indeed the Hearer, the Answerer.
- و نذكر المحمّد قبل باقر و نبشّره بعناية الله ربّ العالمين انه يسمع نداء من ناجاه و يرى اعمال الذين اقبلوا اليه بقلوب نوراء انه هو السامع المجيب
- 30 “We make mention of the handmaiden who hath ascended to the Supreme Companion. Blessed is she! She attained unto My mention before her ascension and after it. We beseech God to draw her nigh unto Him and to cause her to enter the lofty chambers in the Most Exalted Paradise. How excellent is that mighty, wondrous station!
- و نذكر امة التي صعدت الى الرفيق الأعلى طوبى لها انها فازت بذكرى قبل صعودها و بعده نسئل الله تعالى بأن يقربها اليه و يدخلها في الغرفات العليا في الفردوس الأعلى حبذا ذاك المقام العزيز البديع
- 31 “We make mention of My loved ones in that place who have held fast to that which they were commanded. He is indeed the All-Witnessing, the All-Informed.
- و نذكر احبائي فيناك الذين تمسكوا بما امروا به انه هو الشاهد الخبير
- 32 “We make mention of the sons of Khalil and counsel them to perform pure deeds and that which befiteth their stations, and that whereby the fragrance of their love and knowledge may be diffused amongst the small and the great. And We make mention of the handmaidens who have believed in God, the Single One, the All-Knowing, the All-Wise.”
- و نذكر ابناء الخليل و نوصيهم بالعمل الخالص و ما ينبغي لمقاماتهم و بما يتضوّع به عرف حبيهم و عرفانهم بين صغير و كبير و نذكر الاماء اللائي آمن بالله الفرد العلم الحكيم انتهى
- 33 The individual mentioned by Jinab-i-Aqa Mirza ‘Abdu’llah was mentioned in the Most Holy and Exalted Presence. He said: “The grace of God hath turned and continueth to turn towards him. God willing, may he be occupied at all times with the remembrance of God and remain steadfast in service to His Cause. Blessed is the eye that gazeth upon His grace and the ear that is turned to His call.”
- فرديكه جناب آقا ميرزا عبدالله ذكر نموده اند در ساحت امنع اقدس اعلى عرض شد فرمودند عنايت حق توجه نموده و مينمايد انشاء الله در جميع احوال بذكر الهى مشغول و بر خدمت امرش قائم باشند طوبى از براى چشميكه بعنايتش ناظر است و از براى سمعيكه بنديش متوجه انتهى
- 34 This evanescent servant beseecheth God, exalted be His glory, that He may aid the honored friend Jinab-i-Aqa Mirza ‘Abdu’llah to achieve unity and concord among the friends of God in that land. This matter is of utmost importance and acceptable in the sight of God. He that causeth healing and
- اين خادم فانى از حقّ جلّ جلاله مسئلت مينمايد كه حبيب مكرم جناب آقا ميرزا عبدالله را موقت فرمايد بر اتفاق و اتحاد دوستان الهى كه در آن ارضند اين امر بسيار بزرگست و عندالله مقبول

fellowship among hearts in this day is mentioned as among those near to God. Blessed is the soul that hath attained, and the servant whom God hath aided in this.

نفسیکه الیوم سبب و علت التیام و الفت قلوب
شود او از مقرّبین عندالله مذکور طوبی لنفس
فازت و لعبد ایده الله علی ذلک

- 35 Jinab-i-Haji Ghulam-‘Ali and those with him have returned, and the funds that were written of have arrived. The names of the souls were mentioned in His presence. He said: “O Zayn! All that they have sent, whether from those associated with him or others, was presented and accepted. It behooveth them to thank God Who created them, provided for them, reared them, aided them to recognize Him, and gave them to drink of the Kawthar of His utterance. We verily send Our greetings to them from this Spot and give them glad tidings of what hath been ordained for them. We beseech God to draw them near in all conditions, to aid them to be steadfast, and to ordain for them what He hath ordained for His chosen ones among His near servants and handmaidens. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the All-Knowing, the All-Wise.”

35 جناب حاجی غلامعلی و من معه مراجعت
نمودند و وجوهیکه مرقوم شده بود رسید و
اسامی نفوس تلقاء وجه عرض شد فرمودند یا
زین آنچه ارسال داشته‌اند از منتسبین آنجناب و
غیره عرض شد و بطراز قبول فائز لهم و لمن
ان یشکروا الله الذی خلقهم و رزقهم و رباهم و
ایدهم علی عرفانه و سقاهاهم کوثر بیانه انا نکبر و
نسلم علیهم من هذا المقام و نبشرهم بما قدر لهم و
نستل الله بأن یقرّبهم فی کلّ الأحوال و یوفّقهم
علی الاستقامه و یکتب لهم ما کتب لأصفیائه
المقرّبین و امائه المقرّبات انه هو المقتدر علی ما
یشاء لا اله الا هو العلیم الحکیم انتهى

- 36 Praise be to God that mention was made of each one and the glance of grace was directed towards them. Should one offer thanks for a hundred thousand years, one could not adequately express gratitude for a single word that hath appeared from the Dawning-Place of grace. The name of each one was honored. That Beloved One gave all of them the glad tidings of His supreme grace, that all might attain to the greatest joy and occupy themselves with praise and gratitude to God. The other trusts that were with him also arrived.

36 الحمد لله ذکر هر یک مذکور و لحاظ عنایت متوجّه
اگر صد هزار سال انسان شکر گوید از عهده
شکر یک حرف که از مطلع عنایت ظاهر شده
بر نیاید اسم هر یک فائز شد آنجوب جمیع را
بعنایت کبری بشارت دهند تا کل بفرح اکبر
فائز شوند و بحمد و شکر الهی مشغول گردند و
سایر امانات هم که با او بود رسید

- 37 As for the mention that was made of Jinab-i-Haji Muhammad-Baqir, upon him be the Glory of God, it was presented in the Most Holy and Exalted Presence. This is what the Kingdom of Utterance did speak:

37 اینکه ذکر جناب حاجی محمد باقر علیه ۹۶۶ [بهاء
الله] نموده بودند در ساحت امع اقدس عرض
شد هذا ما نطق به ملکوت البیان

- 38 In the name of the one true God

38 بنام خداوند یگا

- 39 O thou who hast turned unto Us! We have heard thy call and have turned toward thee from the direction of the luminous Spot. God willing, thou shalt attain unto that which God loveth and unto deeds from which the fragrance of sincerity shall be wafted throughout the kingdoms of earth and heaven. And God willing, thou shouldst hold fast unto the Book of God and act according to that which hath been revealed therein, for if the loved ones of God who are scattered throughout the lands were to act upon that which hath been sent down from the heaven of the Divine Will as a token of His grace, the light of His Cause would encompass the world. Grieve not for what hath befallen thee in the path of God. The cause of every affliction hath not been and is not heedlessness. Tribulation is for

39 یا ایها المقبل ندایت را شنیدیم و از شطر بقعه
نورا بتو توجه نمودیم انشاءالله فائز شوی به ما
یحبه الله و بعملیکه از او عرف خلوص بدوام
ملک و ملکوت متضوّع باشد و انشاءالله باید
بکتاب الهی تمسک ثنائی و بآنچه در او نازل شده
عامل گردی چه اگر احبای الهی که در دیار
منتشرند بآنچه از سماء مشیت محض فضل نازل
شد عمل مینمودند عالم را نور امر احاطه مینمود
لا تحزن عما ورد علیک فی سبیل الله سبب نزول
هر بلائی غفلت علت نبوده و نیست البلاء للولاء
و هذا ما ذکر من قبل در کلمات مکنونه که

those who love Him, and this hath been mentioned before. Reflect upon what hath been revealed in the Hidden Words which have descended from the heaven of the Divine Will. He saith: "O Son of Man! My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy," and so forth. And He saith: "For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials." If in certain instances heedlessness hath occurred, verily He hath forgiven what is past. God willing, arise henceforth to make good what hath escaped you.

- 40 The world is not worthy of mention, and its evanescence is witnessed at every moment. Arise to serve the Cause of God with wisdom and utterance. Turn unto Him and place thy trust in Him. Verily He will protect thee and assist thee and make known unto thee what thou desirest, and ordain for thee that which will bring solace to thine eyes and gladden thy heart. Hold fast unto the Most Great Handle and unto that which beseemeth these days. He Who remembereth thee at this moment hath passed successive years during which He found no place of safety for Himself, and in all conditions stood firm among the enemies, summoning all to the Supreme Horizon. There hath befallen Us in the path of God that which hath caused all things to lament. No deed is ever lost in the sight of God, nor shall it ever be. Harken unto the call of the Wronged One and arise to that which beseemeth thee. Every deed that appeareth for the sake of God - its recompense is preserved in the treasury of the All-Knowing, the Trustworthy. Say: O my God! I beseech Thee by the Name through which Thou hast subdued the kingdom of earth and heaven, and by the ocean of Thy bounty and the river of Thy mercy, to aid me in Thy remembrance and praise and in the service of Thy Cause. O my Lord! I have fled from myself and from all else unto Thee. Write down for me, therefore, that which Thou hast written down for Thy loved ones. Then preserve me beneath the shade of the Tree of Thy providence and enable me to act in accordance with that which Thou hast taught me of its excellence, station and benefit. Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all names. There is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 41 O Zein! Ask God for assistance on behalf of His servants. Verily He concealeth and loveth not that one should speak or reveal or disclose. Thy Lord is verily the Concealer, the Forgiving, the Merciful. In any case, convey what hath been revealed unto the aforementioned person. God willing, he shall be enabled to do that which is meet and seemly. Verily He speaketh the

از سماء مشیت الهیه نازل شده تفکر نما میفرماید یا بن الانسان بلائی عنایتی ظاهره نار و نعمة و باطنه نور و رحمة الى آخره و میفرماید لکشیء علامة علامة الحب الصبر فی قضائی و الاصطبار فی بلائی اگر در بعضی از مقامات غفلت رفته باشد انه عفا عما سلف انشاء الله از بعد بتدارک مافات قیام نمائید

40 دنیا لایق ذکر نه و فنای آن در هر حین مشاهده میشود بایست بر امر الهی و بحکمت و بیان بخدمت امر مشغول شو باو توجه کن و بر او توکل نما انه یحفظک و یؤیدک و یعرفک ما اردته و یقدر لک ما تقر به عینک و تشرح صدرک تمسک بالعروة الوثقی و بما ینبغی لهذه الايام ان الذی یدکرک فی هذا الحین قد مضت علیه سنین متوالات و ما وجد لنفسه مقر الامن و فیکل الاحوال کان قائماً بین الأعداء و داعياً الى الأفق الأعلى قد ورد علينا فی سبیل الله ما ناحت به الأشياء هیچ عملی عندالله ضایع نشده و نخواهد شد بشنو ندای مظلوم را و بما ینبغی قیام نما هر عملیکه الله ظاهر شود مکافات آن در مخزن امین علم محفوظ است قل یا الهی اسئلك بالاسم الذی به سخرت الملك و الملکوت و یجر عنایتک و فرات رحمتک بأن تؤیدنی علی ذکرک و ثنائک و خدمة امرک ای رب هرب عن نفسی و عن دونک الیک فاکتب لی ما کتبتہ لأولیائک ثم احفظنی فی ظل سدره عنایتک و وقفی علی العمل بما عرفت فی فضله و مقامه و خیره انت المقتدر علی ما تشاء و فی قبضتک زمام الأسماء لا اله الا انت المقتدر المتعالی العليم الحکیم

41 یا زین از حق تأیید بخواه از برای عباد الله یستر و لایجب ان ینطق او یکشف او یظهر ان ربک هو الستار الغفور الرحیم باری آنچه ظاهر شد بشخص مذکور یرسان انشاء الله مؤید شود بر آنچه سزاوار است انه ینطق بالحق و یمدی الناس الى صراطه المستقیم و الحمد لله العزیز الحکیم انتی

truth and guideth mankind unto His straight path. Praise be to God, the Mighty, the Wise.

- 42 The petitions of Haji Ghulam-'Ali were received, but for reasons of wisdom no reply was given. He also made entreaties on behalf of certain souls; these too were postponed for reasons of wisdom. Let your honour mention that the aforementioned Haji hath made mention of all and delivered the petitions, and all have attained unto that which is beloved, inasmuch as mention was made of each one before the Presence and they have been illumined by the lights of His grace. This sufficeth all, would they but know it. Praise be to God, the Lord of what was and what shall be.
- 43 Mention hath been made of His Honour Darvish Khavar, upon him be the Glory of God. Well done for what he hath accomplished in the path of God. Of that which he brought, three tumans should be given to His Honour Aqa Mirza 'Abdu'llah and two tumans to His Honour Aqa Mirza Muhammad, upon them be the Glory of God, and concerning the other five tumans, they commanded that a feast be held on behalf of the Wronged One.
- 44 According to His command, the book that was carried by His Honour Nazir, upon him be the Glory of God, should be arranged by your honour, and one volume thereof should be sent specifically to His Honour Aqa Shahvirdi, upon him be the Glory of God. And regarding the copies about which instructions were previously given, these should be carried out. Care should be taken in its dictation, for due to the scribe's preoccupation, errors are possible.
- 45 Concerning what you wrote about the arrival of His Honour Nazir, upon him be God's loving-kindness, and the execution of that with which he was charged, it was presented. They said: "Blessed are they, happy are they, and may it be wholesome unto them." If the friends were to discover and become cognizant of the station of this blessed word "happy" which hath issued from the blessed lips, they would be blessed with boundless joy.
- 46 This evanescent servant conveyeth greetings and glorification to all, and from every gathering requesteth mention.
- 47 Peace and the glory shining forth from the horizon of God's loving-kindness be upon your honour and upon them and upon those who are with you and who love you and upon every steadfast servant.
- 42 عرایض جناب حاجی غلامعلی رسید ولکن جواب لأجل حکمت عنایت نشد و از برای بعض نفوس هم رجای عنایت نمود آنهم نظر بحکمت در عهده تعویق ماند آنحضرت ذکر نمایند که حاجی مذکور ذکر جمیع را نموده و عرایض را رسانده و کل هم بآنچه محبوبست فائز شده اند چه که ذکر هر یک تلقاء وجه شده و بانوار فضل فائز گشته هذا یکفی الکّل لو هم یعرفون الحمد لله ربّ ما کان و ما یكون
- 43 ذکر جناب درویش خاور علیه بهاء الله فرموده بودند نعم ما عمل فی سبیل الله و آنچه آورده سه ۳ تومان آنرا بجناب آقا میرزا عبدالله و دو تومان بجناب آقا میرزا محمد علیهما ۶۶ [بهاء الله] بدهند و پختومان دیگر را فرمودند بنیابت مظلوم ضیافت نمایند
- 44 حسب الامر گناهیکه حامل آن جناب ناظر علیه بهاء الله بودند باید آنحضرت مرتب نمایند و یک جلد آنرا مخصوص جناب آقا شاهویردی علیه ۹۶ [بهاء الله] ارسال نمایند و نظایریکه از قبل حکم آن جاری شده مجری دارند و در املاء آن توجه فرمایند چه که از کاتب نظر باشتغال احتمال سهو میروند
- 45 اینکه در ورود جناب ناظر علیه عنایة الله و عمل بآنچه مأمور بودند مرقوم داشتید عرض شد فرمودند نعیماً لهم و هنیئاً لهم و مرئاً لهم انتی اگر دوستان بر مقام اینکله مبارکه هنیئاً که از فم مبارک ظاهر شده اطلاع یابند و عارف شوند بفرح لانهایه مرزوق گردند
- 46 اینعبد فانی خدمت کل سلام و تکبیر عرض مینماید و از هر مجمعی التماس ذکر دارد
- 47 السّلام و البهاء الظّاهر من افق عنایة الله علی حضرتکم و علیهم و علی من معکم و یحبّکم و علی کلّ عبد مستقیم

48 The servant 18 Muharram 1300

COC#1141x

خادم في ١٨ محرم سنة ١٣٠٠ 48

BLIB_Or15701.221, MSHR4.363x

BH04861*To: Jamal Burujirdi et al.**Date: 1300-01-21 ? [1882-Dec-2]*

- 1 ...He was named Jamal in the Book of Names and Ismu'llah in the Crimson Scroll. Thus was the matter decreed by One Who is All-Knowing, All-Informed.... 1
...آنه سمي بالجمال في كتاب الأسماء وفي الصحيفة الحمراء باسم الله كذلك قضى الأمر من لدن عليم خبير...
- 2 Concerning thy mention of proceeding to Diyar-Bakr, there is no objection, but in all circumstances He hath commanded that silence be maintained, lest there appear that which would disturb the people or raise a clamor. Teaching in these lands and their surroundings hath been strictly forbidden in the Book, and those lands are also considered as surroundings.... 2
واینکه در باره حرکت بديار بكر مرقوم فرمودید بأسی نیست ولكن در جميع احوال فرمودند بصمت متمسک باشید لئلا يظهر ما یکدر القوم او يرتفع الضوضاء این اراضی و اطراف آن تبلیغ منع شده منعاً عظیماً فی الكتاب و آن اراضی هم از اطراف محسوب است ...
- 3 O Baba Husayn! Hearken unto that which the Wronged One calleth thee... 3
یا بابا قبل حسین ان استمع ما ینادیک المظلوم...
- 4 O Shir-Ali! Praise be to God that thou hast attained unto wondrous and sublime Tablets.... 4
یا شیر قبل علی الحمد لله بالواح بدیعه منیعه فائز شدی...

ASAT1.119.09x, ASAT2.016.16x,
ASAT2.076.17x, ASAT3.026.02x**BH00063***To: Siyyid Mihdi Dahaji et al.**Date: 1300-01-22 [1882-Dec-3]*

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious 1
بسم ربنا الأقدس الأعظم العلی الأبهی
- 2 By thy life, O Thou Who art the Beloved of my being and art mentioned in my heart! Were the essence of thanksgiving to appear with a hundred thousand tongues, and were the temple 2
لعمرك یا محبوب ذاتی و المذكور فی قلبی اگر کینونة شكر بصدهزار لسان ظاهر شود و همچنین هیكل حمد از اول لا اول له الى آخر لا آخر

of praise from time immemorial unto time immemorial to voice forth praise and glorification of the Truth - exalted be His glory - it would fail to requite a single one of His bestowals. One of His bestowals - exalted and glorified be He - is that He hath adorned the hearts of His friends and chosen ones with the ornament of love. Should one endowed with insight contemplate its outward aspect and reflect thereon, he would find himself in a boundless ocean of wonderment, and should he ponder its inward reality, he would be moved to proclaim that its station is beyond description. Exalted be His favors that have encompassed all who are in the heavens and on earth, and magnified be His mercy through which existence hath appeared and the Tree hath spoken forth on Sinai.

- 3 According to a well-known tradition, He hath declared love to be the cause and reason for creation. Man standeth bewildered before this Most Great Ocean and its waves. Praised be God that the ocean of inner meanings hath become manifest and visible, and its waves are that which proceedeth from the Mouth of the Divine Will - namely the Most Exalted Word and the Letters that have appeared in the Kingdom of Creation. These exalted letters are accounted as waves of the ocean and as hosts of God, for by these hosts hath He taken possession of the world and made it subservient. Exalted be His power and glorified be His dominion. There is no God but Him. Unto Him be the magnification, the blessings, the salutations, and the radiant light shining forth from the horizon of the heaven of the grace of our Lord and the Lord of all men, upon those who have arisen to serve the Cause and have aided it with wisdom and with utterance. Upon them do the dwellers of Paradise invoke blessings, and beyond them the Tongue of the All-Merciful, from the Pole of the All-Glorious Garden.

- 4 My soul be a sacrifice for your service, your devotion, and your steadfastness! The letter of Your Excellency was in truth as a heavenly paradise, for it was adorned with the anemones of realities, the litanies of meanings, and the blossoms of exposition. Even as the present elements of existence, it was both befitting and intelligible; it perfumed the nostrils with a fresh fragrance and bestowed upon them their due portion, abundant and sufficient. Blessed is that gift, and blessed that sweet savor! Blessed the Pen that moved, the Tablet that bore, the ink that flowed, and the fingers that became the dawning-place of love and affection, the source of bounty and rectitude.

- 5 After reflection, remembrance, reading, and perusal, it was directed towards its intended goal, and was presented before the Most Exalted, the Most Sacred Court of the Lord of the

له بجمد و ثنای حق جلّ جلاله ناطق گردد از عهده عنایتی از عنایات او برناید یک عنایت او جلّ و عزّ آنکه قلوب دوستان و اولیا را بطراز محبت مزین فرموده اگر شخص بصیر در ظاهر آن ملاحظه نماید و تفکر کند خود را در بحر حیرت لا کران له مشاهده نماید و اگر در باطن آن تفکر نماید بکلمه لا یوصف مقامه ناطق گردد جلّت عنایاته الّتی احاطت من فی السموات و الأرض و عظمت رحمته الّتی بها ظهر الوجود و نطقت السّدره علی الطّور

- 3 در حدیث مشهور علّت و سبب خلق را محبت فرموده انسان متحیر است از این بحر اعظم و امواجش الحمد لله بحر معانی ظاهر و مشهود و امواجش ما یظهر من فم المشیة و هی الکلمة العلیا و الحروفات الظّاهرة فی ملکوت الانشاء و این حروفات عالیات از امواج بحرواز جنود حق محسوبند چه که باین جنود عالم را اخذ فرموده و مسخر نموده جلّت قدرته و علت سلطانه و لا اله الا غیره و التّکبیر و الصّلوٰة و السّلام و التّور المشرق من افق سماء عنایة ربّنا و ربّ [الانام] علی الذّین قاموا علی خدمة الامر و نصره بالحکمة و البیان یصلّین علیهم اهل الفردوس و عن ورائه لسان الرّحمن فی قطب الجنان

- 4 روحی لخدمتکم و توجّهکم و قیامکم الفداء دستخطّ حضرت عالی که فی الحقیقه جنت علیا بود چه که بشقایق حقایق و اوراد معانی و ازهار بیان مزین چون عناصر حاضرۀ موجوده لایق و قابل ادراک آن نه شامۀ تازه بخشید و باو قسمت کافی وافی عطا نمود حبذا ذاک العطاء و حبذا ذاک الشّذا نعیماً لقلم تحرّک و للوح حمل و لمداد جرى و لأصابع كانت مطلع الحبّ و الوداد و مصدر الخیر و السّداد

- 5 و بعد از تفرّس و تذکر و قرائت و اطلاع قصد مقصود نموده و در ساحت امنع اقدس مالک غیب و شهود عرض شد هذا ما نطق به لسان العظمة قال و قوله الأُحلی

unseen and the seen. This is what the Tongue of Grandeur hath uttered – exalted and most sweet is His word:

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

6 هو السامع البصير

7 O My Name! Upon thee be My glory, My grace, and My mercy. The Pen of the Most High hath borne witness to thy rising up in My service and thy striving for the exaltation of My Cause and My Word. Out of love for the people of the world thou hast embraced exile, and hast traversed the lands to guide the nations. Blessed is he who hath inhaled the fragrance of the Bayan and hath turned unto it with soul and with sweet savors; and woe unto every heedless one who hath held back, every sleeper who hath been withheld, every wanderer whose striving hath been spent upon a vain life. Thus hath the Tongue of Grandeur spoken in His praiseworthy station.

7 يا اسمي عليك بهائي و عنايتي و رحمتي قد شهد القلم الأعلى بقيامك على خدمتي و اجتهدك لاعلاء امرى و كلمتي قد اخترت الغربية حباً لأهل العالم و طفت الديار لهداية الأمم طوبى لمن وجد عرف البيان و اقبل اليه بالروح و الریحان و ويل لكل غافل بعد و نائم منع و هائم ضلّ سعيه في الحياة الباطلة كذلك نطق لسان العظمة فيمقامه المحمود

8 O My Name! Look, then remember, when thou didst stand before the Wronged One, and He Who spake with thee was the Speaker of the Mount, Who came with the signs of the Manifestation, in such wise as had been inscribed in the Books of God, the Mighty, the Self-Subsisting. Say: By God! All meanings did bow in adoration when the Bayan shone forth from the tongue of your Lord, the All-Merciful. This doth bear witness, whosoever hath spoken and whosoever speaketh, that in every station: "There is no God but Me, the Almighty, the All-Loving."

8 يا اسمي ان انظر ثم اذكر اذ كنت قائماً لدى المظلوم و يتكلم معك مكلّم الطور الذى اتى بايات الظهور على شأن ظهر به ما كان مسطوراً في كتب الله المهيمن القيم قل تالله ان المعاني سجد اذ ظهر البيان من لسان ربكم الرحمن يشهد بذلك من نطق و ينطق فيكل شأن انه لا اله الا انا العزيز الودود

9 O Mihdi! We have made mention of thee in such wise that nothing can equal it, and We make mention of thee through that which will regenerate the world through the bounty of the Lord of eternity. Be thou thankful and say: Praise be unto Thee, O Sovereign of the seen and the unseen! Convey unto the people that which We have commanded thee and remind them of that which hath been sent down from God, the Lord of what was and what shall be. Take thou a cup from the Kawthar of utterance and sprinkle thereof upon the dead, in the name of Him Who revealeth the verses, Who hath turned towards thee from this forbidden spot. Say: Fear ye God, O peoples of the earth, and follow not the desires of such as have denied the proof and turned away from the All-Merciful when He came with sovereignty that transcended all who are adorned with the ornament of being. Say: If ye would judge fairly concerning that which hath been sent down from the heaven of the All-Merciful's will, then speak ye with pure truthfulness. This will deliver you and guide you to His extended path.

9 يا مهدى قد ذكرناك بما لا يعادله شيء و نذكرك بما يجدد به العالم فضلاً من لدن مالك القدم ان احمد و قل لك الحمد يا سلطان الغيب و الشهود بلغ الناس ما امرناك به و ذكرهم بما نزل من لدى الله رب ما كان و ما يكون خذ قدحاً من كوثر البيان و رش منه على الأموات باسم منزل الآيات الذى توجه اليك من هذا المقام الممنوع قل اتقوا الله يا ملأ الأرض و لا تتبعوا أهواء الذين كفروا بالبرهان و اعرضوا عن الرحمن اذ اتى بسلطان غلب من تزین بطراز الوجود قل ان انصفوا فيما نزل من سماء مشية الرحمن ثم انطقوا بالصدق الخالص انه ينجيكم و يهديكم الى صراطه المدود

10 Cast away what ye possess and take what hath been given you from God, the Lord of Lords. Beware lest the doubts of the divines hold you back from Him Who is the Lord of all

10 دعوا ما عندكم و خذوا ما اوتيتم من لدى الله مالک الملوك اياكم ان تمنعكم شبهات العلماء عن

names. Rend asunder with the finger of certitude the veils of idle fancy, clinging to the hem of the robe of your Lord's loving-kindness, the All-Forgiving, the All-Affectionate. O peoples of the earth! Purify your ears from that which ye have heard from the ignorant ones and your hearts from the insinuations of such as have disbelieved in God in this Revelation. We have sent down the verses and manifested the proofs in such wise that none will deny them save every stubborn opponent. This is the news whereof God's Books have given glad tidings aforetime, and after them the Prophets and Messengers have borne witness. O heedless ones! Open your eyes: verily the Sun hath risen from the horizon of the heaven of grace and the Ocean of Life hath surged within all possibilities. Come ye, come ye, and follow not every ignorant outcast. The lips of being have smiled at this Revelation, as attesteth every fair-minded one who hath attained pure truthfulness in the days of God, the Mighty, the Best-Beloved.

مالک الأسماء ان اخرجوا باصبع الايقان حجاب
الأوهام متشبثين بأذيال رداء غياة ربكم الغفور
العطوف يا ملأ الأرض طهروا آذانكم عما سمعتموه
من الجهلاء و قلوبكم عن اشارات الذين كفروا
بالله في هذا الظهور انا انزلنا الآيات و اظهرنا
البيّنات على شأن لا ينكرها الا كل مبغض عنود
هذا نبأ يشرّت به كتب الله من قبل و عن ورائها
شهد النبيون والمرسلون يا ملأ الغافلين ان افتحوا
ابصاركم ان الشمس قد اشرقت من افق سماء
الفضل و بحر الحيوان قد ماج في الامكان تعالوا
تعالوا و لا تتبعوا كل جاهل مردود قد ابتم ثغر
الوجود من هذا الظهور يشهد بذلك كل منصف
فاز بالصدق الخالص في أيام الله العزيز المحبوب

- 11 O My Name! The servant in attendance has come with thy letter and presented that which thy tongue, both outward and inward, hath uttered in praise of God, Lord of all worlds. From every word We perceived the fragrance of thy submissiveness, humility and supplication before God, the Possessor of this wondrous Day. We have adorned thy head with the crown of My remembrance and thy temple with the robe of My loving-kindness. Verily thy Lord is the All-Bountiful, the Most Generous.

11 يا اسمي قد حضر العبد الحاضر بكتاك و عرض
ما نطق به لسان ظاهرک و باطنک في ثناء
الله رب العالمين انا وجدنا من كل كلمة عرف
خضوعک و خشوعک و اتهالك لله مالک
هذا اليوم البديع و زيناً رأسک باکلیل ذکرى
و هيکلک برداء عنايتى ان ربک لهو الفضل
الکریم

- 12 O My Name! Remind My loved ones and My friends in My behalf with a remembrance that will generate love and unity in such wise that they will renounce all they possess, clinging to that which hath come to them from the True One, the Knower of things unseen.

12 يا اسمي ذکر من قبلی احبائي و اوليائي بذكر
[تحدث] به الحبة و الاتحاد على شأن يدعوا ما
عندهم متمسكين بما اتاهم من لدى الحق علام
الغیوب

- 13 O My Name! Convey to all the greetings from the True One and strive that the fire of true love may be kindled amongst them. Say: Let not the fruits of the tree of unity slip from your grasp. Were ye to become aware, ye would seek it with your very souls. The steadfast souls of earlier times must show forth the utmost love and kindness to others, and others must hearken unto them and arise for the love of God, that the diverse peoples of the world may inhale the fragrance of unity. By My life, O My Name! This hath been and is the foundation of the Cause and the source of divine wisdom. They must arise with such love as to cause faces to turn and hearts to be attracted.

13 يا اسمي جميع را از قبل حق تکبير برسان و در
صدد آن باش که نارحبت حقيقى مابين احداث
شود يگو اثمار سدره اتحاد را از دست مدهيد
اگر مطلع شويد بجان در طلبش کوشش نمائيد
بايد نفوس مطمئنه اوليه کمال محبت و شفقت
را بسايرين مبذول دارند و سايرين بايد از ايشان
بشنوند و لله بحبت ايشان قيام نمايند تا احزاب
مختلفه عالم عرف اتحاد استشمام کنند لعمري يا
اسمي اين از اس امر و جرثوم حکمت الهی بوده
و هست بايد بشأني بحبت قيام نمايند که سبب
توجه وجوه و اقبال قلوب گردد

- 14 All matters are witnessed before God. How many souls there are who outwardly show acceptance yet manifest neither fruit

14 جميع امور عندالله مشهود چه بساير از نفوس که
در ظاهر اقبال و ثمر و اثری از ايشان ظاهر نه

nor trace, nevertheless they become the recipients of favor. The breezes of grace guided some of these souls and enabled them to attain their heart's desire. The mercy of God, exalted be His glory, hath taken precedence; the grace of His near ones must likewise take precedence. Blessed are they who have shown humility for God's sake. We testify that whoso showeth humility toward My loved ones hath shown humility before My own Self and hath visited My glorious Kingdom. In this matter, which is the most ancient and greatest of all matters, exert vigorous efforts that perchance all horizons may be illumined with the light of unity. Verily He is thy Helper and thy Supporter, and He is the Almighty, the Powerful. That which ye have carried out in this journey hath been adorned with the ornament of acceptance. The glory from Us be upon thee and upon them that are with thee and love thee and hear-ken unto thy word, from God, the Forgiving, the Generous.

15 O beloved of my heart! When the ocean of grace surgeth, what can a mere drop accomplish? Whatever may be offered is meaningless and whatever may be said is unworthy. I beseech the Exalted True One, glorified be His grandeur, to make that beloved one the dawning-place of enduring traces. Verily He hath power over all things.

16 As to the mention made of Muhammad Rasul, upon him be the Glory of God (966), and likewise the arrangement made with the beloved Andalib, upon him be the Glory of God and His loving-kindness, all were presented at the Most Holy Court, together with their letter written to that presence. The Sun of grace shone forth and was evident in relation to them. May they ever be the recipients of grace and steadfast in service. O My Name! The honored Andalib, upon him be My glory, is mentioned in the presence of the Wronged One. I testify that he hath turned unto God and attained the recognition of God, the Lord of all worlds, and hath arisen to serve Him amongst His servants. And I am the All-Seeing Witness.

17 As to what was arranged concerning the Huquq, it hath been accepted and is well-pleasing before the Throne. We testify that thy deed was purely for My sake and in quest of My good-pleasure. Upon thee be My glory. We have instructed the servant in attendance to transcribe and send it forth. We likewise make mention of the Siyyids. They are servants who have believed in God and turned toward Him. We have mentioned them in various Tablets as a token of Our grace. Glorified be He Who hath aided them and enabled them to do that which He loveth and approveth. By My life! The whole world hath not and cannot equal these words. We likewise make mention of Muhammad the Messenger and give him the glad-tidings of

مع ذلک محلّ عنایت واقع بعضی از آن نفوس را
نفحات عنایت هدایت فرمود و به ما هو المقصود
فائز نمود رحمت حق جل جلاله سبقت گرفته باید
عنایت مقربین هم سبقت گیرد طوبی از برای
نفوسیکه لله خاضع شده اند من خضع لأولیائی
نشده انه خضع لنفسی و زار ملکوتی العزیز المتین
در این امر که اقدام امور و اعظم آنست جهد
بلوغ مبذول دارید شاید جمیع آن آفاق بنور اتحاد
منور شود انه هو معینک و مؤیدک و هو القوی
القدیر و آنچه در این سفر اجرا نمودید بطراز قبول
مزین البهاء من لدنا علیک و علی من معک و
یحبک و یسمع قولک من لدی الله الغفور الکریم
انتهی

15 یا محبوب فوادی بحر عنایت که بموج آمد دیگر
از قطره چه آید آنچه عرض شود بیعنی و آنچه
گفته شود نالایق از حق منبع جل کبریائه سائل
و آمل که آنخوب را مطلع آثار باقیه فرماید انه
علی کلشیء قدیر

16 اینکه ذکر جناب محمد رسول علیه ۹۶۶ [بهاء
الله] فرموده بودند و همچنین قراریکه با جناب
محبوبی عندلیب علیه بهاء الله و عنایت دادند جمیع
در ساحت اقدس عرض شد مع مکتوب ایشان
که آنحضرت نوشته بودند شمس عنایت نسبت
بایشان مشرق و لائح فرمودند لازال بعنایت فائز
باشند و بر خدمت قائم یا اسمی جناب عندلیب
علیه بهائی لدی المظلوم مذکورند اشهد انه اقبل و
فاز بعرفان الله رب العالمین و قام علی خدمته بین
عباده و انا الشاهد البصیر

17 و آنچه در باره حقوق قرار [دادید] لدی العرش
مقبول و محبوب نشد ان عملک کان خالصاً
لوجهی و طلباً لرضائی علیک بهائی و بعید حاضر
امر نمودیم رسید آترا بنویسد و ارسال نماید و
همچنین سادات را ذکر مینمائیم انهم عباد آمنوا
بالله و اقبلوا الیه انا ذکرناهم فی الواح شتی فضلاً
من لدنا سبحان الذی ایدهم و وفقهم علی ما یحب
و یرضی لعمری جمیع عالم باینکلمات معادله ننوده
و نمینماید و همچنین جناب محمد رسول را ذکر
مینمائیم و بعنایت الهی بشارت میدهم انشاء الله

divine favors. God willing, may all abide protected and joyous beneath the shade of the Tree of Providence.

- 18 O My Name! We make mention in this place of him who hath been named Qasim and give him the glad-tidings of My acceptance, My attention toward him, and My approval of what he hath wrought in the path of God, the Protector, the Self-Subsisting. O My Name! Remind him of that which hath been sent down from the heaven of My Will as a mercy from Me, for I am the Compassionate, the Mighty, the Kind.

- 19 We make mention of My loved ones in Ra and Shin and their surroundings, that they may be assured by the grace of God, the All-Knowing, the All-Wise. We make mention of the Nightingale once again that he may rejoice and be among the thankful. We have mentioned him in such wise as hath made the lips of understanding smile. Exalted be the All-Merciful Who hath guided him to His straight path and caused him to speak His praise and glorification among the servants. He is verily the All-Knowing, the All-Informed.

- 20 O My loved ones in that place! Know ye his station, then thank Him Who hath sent down unto you that whereby your mention shall endure throughout the duration of My most excellent names. We counsel you with that whereby the Cause of God, the True King, the Manifest, shall be exalted. Take hold of the Book of God with the power granted by Us and fear not the hosts of the oppressors. Woe unto the world that hath denied the right of God and His Cause, and turned away from Him Who created it by a word from Him. He is assuredly among the most lost. Blessed are ye for having cast him and his like behind your backs, turning unto the Most Sublime Horizon on a Day proclaimed in the Books of God, the Mighty, the Praiseworthy. Hold fast unto the cord of unity and cleave unto that whereby the Cause of God, your Beloved and the Beloved of them that know, may be exalted. He verily seeth you and heareth what your tongues utter. Your Lord, the All-Merciful, is in truth the All-Witnessing, the All-Hearing. Grieve not at what the idolaters say. Behold and then recall what they uttered when Muhammad the Messenger of God appeared, and before Him the Spirit, and before Him the Interlocutor. Shame upon a world that hath gone astray and led the servants astray. We testify that by its tyranny the dwellers of the Most Exalted Paradise have lamented, as have the inhabitants of the pavilions of Glory and Grandeur, and the people of the tabernacle of [Infallibility] in a noble station. The Glory be upon you and upon your children and your families from the presence of One Mighty, Beauteous. God hath forgiven you and your fathers and your mothers as a favor from Him. Be grateful therefore

كل در ظلّ سدرهٔ عنایت محفوظ و مسرور باشند

18 يا اسمي انا نذكر في هذا المقام من سمي بقاسم و نبشّره باقبالي و توجّهي اليه و قبولي ما عمل في سبيل الله المهيمن القيوم يا اسمي ذكره بما نزل من سماء مشيقي رحمة من عندي و انا المشفق العزيز العطوف

19 و نذكر احبائي في الرآء و الشين و من حولها ليطمئنّوا بفضل الله العليم الحكيم انا نذكر العندليب مرّة اخرى ليفرح ويكون من الشاكرين قد ذكرناه بما اقتر به ثغر العرفان تعالى الرحمن الذي هداه الى صراطه المستقيم و انطقه بذكره و ثنائه بين العباد انه هو العليم الخبير

20 يا احبائي فيهنّاك ان اعرفوا مقامه ثم اشكروا من انزل لكم ما يبقى به ذكركم بدوام اسمائي الحسنى و نوصيكم بما يرتفع به امر الله الملك الحق المبين خذوا كتاب الله بقوة من عندنا و لا تخافوا من جنود الظالمين تبا لعالم انكر حق الله و امره و اعرض عن الذي خلقه بكلمة من عنده الا الله من الاخسرين طوبى لكم بما نبذتموه و امثاله عن وارثكم مقبلين الى الأفق الأعلى في يوم بشّر به كتب الله العزيز الحميد تمسكوا بجبل الاتحاد و تشبثوا بما يرتفع به امر الله محبوبكم و محبوب العارفين انه يراكم و يسمع ما تنطق به السنم ان ربكم الرحمن هو الشاهد السميع لا تحزنوا عما يقولون المشركون ان انظروا ثم اذكروا فيما نطقوا اذ اتى محمد رسول الله و من قبله الروح و من قبله الكليم سخقا لعالم ضلّ و اضلّ العباد نشهد ان بظلمه ناح اهل الفردوس الأعلى و سكان قباب العظمة و الكبرياء و اهل سراق [العصمة] في مقام كريم الباء عليكم و على ابائكم و اهلكم من لدن عزيز جميل قد غفركم الله و آبائكم و امهاتكم فضلا من عنده ان اشكروه و قولوا لك الحمد يا مقصود المقرين انتهى

and say: "Praise be unto Thee, O Thou the Goal of them that are nigh!" End.

- 21 Glory be to God! One deed was performed, and as it was for God's sake, its fragrance encompassed the world. For at this moment, which is eight o'clock on Monday the twenty-second of Muharram, the Ancient Beauty hath, with utmost grace, mentioned all collectively and then individually, and adorned all with the robe of forgiveness. Exalted, exalted be this most great favor, and exalted be this mighty generosity! O beloved of my heart! In truth the favor is of such magnitude that all tongues are powerless and fall short of its mention. To this testifieth every atom, every thing, every sign, and every fair-minded and perceiving one.

21 سبحان الله یک عمل واقع شد و چون الله بود
نفحاتش عالم را احاطه نمود چه که در این حین
که ساعت هشت از یوم دوشنبه بیست و دوم
محرم است جمال قدم بکمال عنایت مرّة جمعاً و
اخری فرداً فرداً کل را ذکر فرموده و جمیع را
بخلع غفران مزین داشته تعالی هذا الفضل
الأعظم و تعالی هذا الکرم الکبیر یا محبوب
فؤادی فی الحقیقه عنایت بمقامیست که جمیع
السن از ذکرش عاجز و قاصر است یشهد بذلك
کل ذرة و کل شیء و کل آية و کل منصف
بصیر

- 22 In the Most Holy, Most Exalted Presence was mentioned Aqa Mirza Muhammad Darbaghi, upon him be the Glory of God and His favors, and this is what was revealed in response from the Lord of the Final End - exalted be His greatness:

22 و اینکه ذکر جناب آقا میرزا محمد درباغی علیه ۹
۶۶ [بهاء الله] و الطافه فرموده بودند در ساحت
امنع اقدس اعلی عرض شد هذا ما نزل فی
الجواب من لدن مالک المآب قوله جل کبریائه

- 23 In His Name, the Hearer, the Answerer

23 بسمه السامع المجیب

- 24 O Muhammad! Ismi Mihdi in his letter sent to this Servant mentioned thee, and likewise made mention of the friends in that land. God willing, mayest thou ever be blessed with divine favors and remain turned toward the highest horizon, for should man show the slightest negligence, the smoke of the imaginings of the veiled ones will deprive him. Praise be to God that thou didst hear the divine call and didst turn toward His horizon. Preserve this mighty station through the power of the Most Great Name. Mention of smoke hath been revealed in one of the Tablets. God willing, may all be preserved from it. Verily He speaketh the truth and guideth the way, and He is the Speaker, the Helper, the Mighty, the Beautiful.

24 یا محمد اسمی مهدی در نامه خود که بعد حاضر
ارسال داشته ذکر ترا نموده و همچنین ذکر دوستان
آن ارض را انشاء الله لازال بعنایت حقّ فائز
باشی و باقی اعلی ناظر چه اگر انسان فی الجمله
غفلت نماید دخان او هام محتجبین او را محروم
سازد الحمد لله ندای الهی را شنیدی و بافقتش
توجه نمودی این مقام عظیم را بقوت اسم اعظم
حفظ نما ذکر دخان در لوحی از الواح نازل
انشاء الله کل از او محفوظ مانند آنه يقول الحق و
یهدی السبیل و هو الناطق المؤید العزیز الجمیل

- 25 This is the Day which all the Messengers and Books have heralded. Nevertheless, most of the divines of the earth remain veiled and heedless thereof, and have become the cause of the heedlessness of the servants. They are the greatest veil and the thick coverings. Blessed is the soul whom the veils of these heedless ones have not prevented from the Dawning-Place of the Light of Oneness. O Muhammad! Give thanks to the Goal of all the worlds Who assisted thee in a Cause from which most of them that are on earth are veiled. God willing, mayest thou be aided to achieve the most great steadfastness and that from

25 امروز روزیست که جمیع رسل و کتب بآن
بشارت داده مع ذلک علمای ارض اکثری از
آن محجوب و غافل و سبب و علت غفلت عباد
شده اند ایشانند حجاب اکبر و سبحات غلیظه
طوبی از برای نفسیکه حجاب آن نفوس غافله او
را از مطلع نور احدیه منع ننمود یا محمد شکر کن
مقصود عالمیان را که ترا مؤید فرمود بر امریکه
اکثر من علی الأرض از آن محبوبند انشاء الله
باستقامت کبری موفّق شوی و بآنچه که عرف

which the fragrance of eternity can be inhaled. The Glory be upon thee and upon those with thee.

- 26 And regarding the mention made of Mirza Tahmasb-Quli Beg, upon him be the Glory of God, it was presented in the Most Holy, Most Exalted Presence, and these decisive verses were revealed from the heaven of the Will of the Creator of existence, specifically for him - exalted and mighty be His utterance:

- 27 Ardabil, Jinab-i-Tahmasb-Quli Beg, upon him be the Glory of God

- 28 In His Name, the One Who ruleth over all names

- 29 The servant in attendance read thy letter before the Wronged One and was favored with His hearing. From its words and phrases wafted the fragrance of love. God willing, thou shalt ever drink from the cup of the eternal Beloved's grace and remain focused on the horizon of His Cause. O thou who art enkindled with the fire of separation and hast turned to God, the Lord of the Day of Judgment! Grieve not over anything. Trust in all matters in thy Lord. Verily He is the Companion of the companionless, the Helper of the helpless, the Supporter of whosoever arises to mention and praise Him, the Confirmer of whosoever turns to Him, and the Answerer of whosoever calls upon Him. Blessed is the face that hath turned unto His Face, and the ear that hath been honored by His sweetest call as it was raised between earth and heaven.

- 30 We counsel thee to be steadfast in the Cause, to manifest spiritual qualities and praiseworthy deeds, and to speak goodly words. By My life, whoso acteth in accordance with what hath been ordained by God is assuredly among those who are nigh unto Him in a perspicuous Book. Praise be to God that on this blessed day thou hast inhaled the fragrance of His garment and turned toward His straight path. This is a great bounty and a mighty blessing. By the life of God, the precious jewels of earth and the treasures of kings cannot compare with it. Know thou its station, then give thanks unto thy Lord, the Generous One.

- 31 The Truth, exalted be His glory, hath been and will ever be with His loved ones. Verily He is the Near One, the Watchful. O Tahmasb! Give thanks to the Lord of eternity Who hath blessed thee and engaged Himself with thy mention in this Most Great Prison. That which this Wronged One hath ever desired is the salvation of all. God willing, mayest thou speak the praise of the Beloved of all worlds with the utmost joy and delight, and hold fast unto the will of God. Thus hath the

بقا از او استشمام شود بهاء علیک و علی من معک انتہی

- 26 و اینکه ذکر جناب میرزا طهماسب قلی بیگ علیه بهاء الله فرموده بودند در ساحت اقدس عرض شد و این آیات محکات از سماء مشیت مالک ایجاد مخصوص ایشان نازل قوله جل و عتر

- 27 اردبیل جناب طهماسب قلی بیگ علیه بهاء الله

- 28 بسمه المہيمن علی الاسماء

- 29 عبد حاضر ککابت را نزد مظلوم قرائت نمود و باصفا فائز گشت و از کلمات و عباراتش عرف محبت منتشر انشاء الله لازال از کأس عنایت محبوب یزوال بیاشامی و باقی امرش ناظر باشی یا ایها المشتعل بنار الفراق و المقبل الی الله مالک یوم الطلاق لا تحزن من شیء توکل فیکل الامور علی ربک انه مؤنس من لا انیس له و معین من لا معین له و ناصر من قام علی ذکره و ثنائه و مؤید من اقبل الیه و محیب من دعاه طوبی لوجه توجه الی الوجه و لأذن فازت بدائه الأهل اذ ارتفع بین الأرض و السماء

- 30 انا نوصیک بالاستقامة علی الأمر و بالأخلاق الروحانیة و الأعمال المرضیة و الكلمة الطیبة لعمری من عمل بما امر به من لدی الله انه من المقربین فی کتاب مبین الحمد لله در این یوم مبارک عرف قیص را یافتی و بصراط مستقیم الهی توجه نمودی این فضلی است بزرگ و نعمتی است عظیم لعمر الله لآلی ثمنه ارض و خزائن ملوک بان معادله ننماید ان اعرف مقامه ثم اشکر ربک الکریم

- 31 حقّ جلّ جلاله با دوستان خود بوده و هست انه هو القریب الرقیب یا طهماسب حمد کن مالک قدم را که ترا موفق فرموده و در این سخن اعظم بذکر تو مشغول گشته آنچه لازال اینظلوم خواسته نجات کلّ بوده و خواهد بود انشاء الله با کمال روح و ریحان بذکر محبوب امکان ناطق باشی و بارادة الله متمسک کذلک نطق القلم

Pen spoken while the Lord of eternity was in the Most Great Prison, that thou mayest be among the steadfast ones.

از كان مالک القدم فى السّجن الأعظم لتكون من الرّاسخين

- 32 In these days this region is somewhat disturbed; therefore it is not permissible to turn towards this direction. The Wronged One beseecheth God to ordain for thee the reward of attaining His presence and to decree for thee the good of this world and the world to come. Verily He is powerful over all things. The splendor shining from the horizon of My loving-kindness be upon thee and upon those who have clung to the hem of their Lord's mercy, the Forgiving, the Generous.

32 این ایام این اطراف فى الجمله منقلب است لذا توجّه باین شطر جایز نه انّ المظلوم یستلّ الله بأنّ یکتب لک اجر اللّقاء و یقدّر لک خیر الآخرة و الأولى انه على کثیء قدير البهاء المشرق من افق عنایتی علیک و علی الذّین تشبّثوا بذیل رحمة ربهم الغفور الکریم انتی

- 33 God willing, may they be illumined by the effulgent lights of the Sun of utterance and meaning that hath shone forth from the Supreme Pen's horizon, and drink from the chalices of success wherein it lieth concealed. Verily He is the Bestower, the Munificent, the Compassionate, the Forgiving, the Merciful.

33 انشاء الله از اشراقات انوار آفتاب معانی و بیان که از افق قلم اعلى تجلّی فرموده منور شوند و از اقداح فلاح که در آن مستور است بیاشامند انّه هو المعطی انّه هو الباذل المشفق الغفور الرّحیم

- 34 Regarding what was written about the honored Nabil, upon him be the Glory of God, the Most Glorious, that he intendeth to travel to various regions - God willing, may this intention pass from potentiality to actuality. He hath had this intention for some time, but it hath not yet emerged from the realm of the unseen into the world of manifestation. The servant beseecheth his Lord to assist him in that which He loveth and is pleased with, and to quicken the dead with the water of His utterance, and every decomposed bone. It is hoped that the winds of will shall move him. Some time ago a detailed, extensive letter was submitted and sent to his presence. God willing, it hath arrived by now. He wrote a letter to this servant in these days, but since no word of the previous one had arrived, there was a delay in sending a second reply. God willing, may he ever dwell with the utmost joy and delight beneath the shade of the Beloved of the worlds' loving-kindness.

34 و اینکه مرقوم فرموده بودند که جناب نبیل جلیل علیه بهاء الله الأبهی اراده اطراف دارند انشاء الله این اراده از قوه بفعل آید مدتهاست که این اراده را داشته اند و لکن هنوز از عالم معنی بعالم ظهور نیامده یستلّ الخادم ربّه بأنّ یوفّق حضرته علی ما یحبّ و یرضی و یحیی بماء یبانه الموتی و کلّ عظم رمیم امید هست که اریاح اراده ایشانرا حرکت دهد چندی قبل نامه مفصل مبسوطی خدمت ایشان عرض و ارسال شد انشاء الله تا حال رسیده دستخطی این ایام باینبعد نوشته اند و لکن چون خبر قبل نرسید لذا در جواب ثانی توقّف رفت انشاء الله لازال بکمال روح و ریحان در ظل عنایت محبوب عالمیان ساکن و مستریح باشند

- 35 Regarding what thou didst write about Murad Khan, it was presented before the presence of the Ancient Beauty, and this most holy, most exalted Tablet was revealed especially for him. His exalted Word:

35 اینکه در باره جناب مراد خان مرقوم [داشتید] تلقاء وجه قدم عرض شد و این لوح امنع اقدس مخصوص ایشان نازل قوله تعالی

- 36 Qaf. His honor Allah-Murad Khan

36 ق جناب الله مراد خان

- 37 In His Name, the Hearer, the Answerer

37 بسمه السامع المجیب

- 38 Verily We have heard thy call and thy turning unto Us, and We have remembered thee with that which its fragrance will never pass away, through the everlastingness of God's Most Beautiful Names. Be thou thankful for this and say: Praise be unto Thee, O Thou the Goal of the worlds! I testify that Thou hast called all unto God and hast borne in His path that which caused the

38 انا سمعنا ندائك و اقبالک اقبلنا الیک و ذکرناک بما لا ینفد عرفه بدوام اسماء الله الحسنی ان اشکره بذلک و قل لک الحمد یا مقصود العالمین اشهد انک دعوت کلّ الی الله و حملت فی سبيله ما ناه به الرّوح الامین استلک بجر جودک

Faithful Spirit to lament. I beseech Thee by the ocean of Thy bounty and the sun of Thy grace to strengthen me to remain steadfast in Thy Cause. Verily Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

و شمس عنایتک بأن تؤیّدنی علی الاستقامة علی
امرک انک انت المقتدر علی ما تشاء لا اله الا
انت العلیم الحکیم

- 39 O Murad! Rejoice in that the Desire of the world hath remembered thee. Nothing that thou witnesseth and beholdeth can equal this, as testified by His Clear Book. Blessed art thou for having rent asunder the veils and turned unto the All-Informed One. How many a learned one hath been hindered, how many a knower hath denied, and how many a servant hath turned and rent the veil through My Most Great Name. Glory be upon thee and upon every steadfast and faithful one who hath turned unto Him.

یا مراد ان افرح بما ذکرک مراد العالم انه لا یعادله
ما تشهد و تری یشهد بذلك من عنده کتاب مبین
طوبی لک بما خرقت الأجاب و اقبلت الی الفرد
الخبیر کم من عالم منع و کم من عارف انکر و کم
من عبد اقبل و خرقت الحجاب باسمی الکبیر البهاء
علیک و علی کلّ مقبل راسخ امین انتهى

- 40 As commanded, if he is aflame with the fire of love, let it be bestowed. They said: O My Name! Whosoever is mentioned in the Most Holy Court hath attained unto divine favor. This is My practice which hath been established from the beginning of My Revelation, as attested by those in My presence who record that which descendeth from the heaven of My grandeur, and beyond them, verily Thou art the Witness, the All-Seeing. For these are days of grace, therefore it hath been and continues to be bestowed. Otherwise, in truth, were the stations and ranks of the servants to be observed, little worthiness would be found. But God, thy Lord, is the All-Bountiful, the Generous, the Forgiving, the Merciful.

40 حسب الأمر اگر بنار مشتعل است عطا شود
فرمودند یا اسمی هر نفسی ذکر آن در ساحت
اقدس مذکور شد بعنایت حقّ فائز گشت هذه
من سنتی قد جرت فی اوّل ظهوری یشهد بذلك
من عندی و یحرر ما یزل من سماء عظمتی و
عن ورائه انک انت الشاهد البصیر چه که این
ایام ایام فضل است لذا عنایت شده و میشود
والّا فی الحقیقه اگر در مراتب و مقامات عباد
ملاحظه شود مستحقّ قلیل مشاهده میشود
ولکنّ الله ربّک هو الفضل الکرم و هو الغفور
الرحیم انتهى

- 41 Regarding what was mentioned about gatherings and meetings of the friends, and likewise their feasts in the path of God, these details were presented before the Countenance. This is what the Tongue of Grandeur spoke, exalted be His utterance: Blessed are they who have found companionship with My Name and have honored His dwelling place. God willing, may that gathering not be scattered by various corrupting winds, and may the dawning-places of vain imaginings not prevent them from the lights of certitude. May their unity increase at all times until all are illumined together by the lights of the Divine Word and become the cause and means of enlightening the world. We mention them all and give them glad tidings of what hath been ordained for them. Verily, We from this station send Our glorification upon them and give them the glad tidings of God's grace, bounty and mercy. For whatsoever they have done hath been adorned with the ornament of acceptance. How excellent is this most exalted station! God willing, may they remain firm and steadfast on this path and

41 و اینکه ذکر مجالس و اجتماع دوستان و همچنین
ضیافت ایشان فی سبیل الله فرموده بودند این
تفصیل تلقاء وجه عرض شد هذا ما نطق به لسان
العظمة قوله تعالی طوبی للذین آمنوا مع اسمی و
اکرموا مثواه انشاء الله آن اجتماع را اریاح کدره
مختلفه متفرّق ننماید و مطالع اوهام ایشانرا از انوار
یقین منع نکند در هر حین بر اتحاد بیفزاید تا
جميع متفقاً بانوار کلمه الهی منور شوند و سبب
و علت روشنی عالم گردند جميع را ذکر مینمائیم
و به ما قدر لهم بشارت میدهم انا نکبر من هذا
المقام علیهم و نبشّره بعنایة الله و فضله و رحمته
چه که آنچه عمل نمودند بطراز قبول مزین حبّذا
هذا المقام الاعلی انشاء الله بر این صراط ثابت و
مستقیم باشند و در ارتفاع امر الله و تبلیغ آن
مشورت نمایند و بآنچه احبّ و احسنست عمل
کنند عالم فانی و آنچه در او مشاهده میشود بعدم

consult regarding the promotion of God's Cause and its teaching, and act according to what is most beloved and excellent. The world is evanescent and whatsoever is witnessed therein shall return to nothingness - this is a truth to which minds, souls and tongues have borne and continue to bear witness. Therefore must the friends of God, exalted be His glory, turn to that which shall cause the salvation of the servants. Whatever is manifested today for the love of God - its recompense is preserved and treasured in the divine treasures. Verily, He doth not suffer the reward of the doers to be lost. Praise be to God, the Lord of the worlds.

راجع و اینکلمه ایست که عقول و نفوس و السن بر آن گواهی داده و میدهند لذا باید اولیای حق جل جلاله بامری توجه نمایند که سبب و علت رستگاری عباد گردد و آنچه امروز حباً لله ظاهر شود مکافات آن در خزائن عظمت مکنون و مخزونست انه لا یضیع اجر العالمین الحمد لله رب العالمین انتهى

- 42 This evanescent servant conveys greetings to all the friends of God. All the souls in that land who have attained unto the wine of divine knowledge are mentioned in God's presence. Their names, one by one, have descended from the Kingdom of grace, especially those souls who, for the love of God, have performed that which was heard to be accepted from the Tongue of Unity. This evanescent servant hopes that all may act unitedly and in harmony according to what is befitting this Day - namely, that they may turn their attention to the reformation of souls. The Command is in God's hands, the Lord of the worlds.

42 این خادم فانی خدمت دوستان الهی طراً تکبیر عرض مینماید جمیع نفوس آن ارض که بر حیق عرفان فائزند لدی الله مذکور فرداً فرداً ذکرشان از ملکوت عنایت نازل مخصوص نفوسیکه حباً لله عمل نمودند آنچه را که قبول آن از لسان احدیه اصغاشد این خادم فانی امیدوار است که جمیعاً متحداً متفقاً به ما ینبغی الیوم عمل نمایند یعنی باصلاح نفوس توجه فرمایند الأمر بید الله رب العالمین

- 43 Concerning what you wrote about Mashhadi 'Ali-Akbar and Aqa Siyyid Isma'il - upon them be Baha'u'llah's glory - being present from the land of K along with several others, and that Mashhadi 'Ali-Akbar and Jinab-i-Sabbagh specifically requested that mention of them be made before the Most Holy Court - all these matters were laid before the Divine Throne. Thus spoke the Tongue of Grandeur: "O My Name! We have turned toward them from this Most Exalted Station and have remembered them in such wise that were it to be cast upon the solid rock, the water of life would flow therefrom. Give them glad tidings from Me and remind them of that which hath been sent down from the heaven of My mercy. Verily thy Lord is the All-Remembering, the Compassionate, the All-Knowing. We counsel them to show forth supreme steadfastness in this Cause, such that no idle fancies shall hold them back from the Lord of all beings. Blessed be their faces, their ears, their eyes and their hands - they who have witnessed, heard, turned toward and taken hold of the Book of God, the Mighty, the Wise. Ask God, thy Lord, to protect them and to send down for them that which will draw them nigh unto Him in all conditions. He, verily, is the Powerful, the Mighty. The Glory be upon thee and upon them and upon those who have arisen to serve God, the Mighty, the Beautiful."

43 و اینکه مرقوم فرموده بودند که در این حین جناب مشهدی علی اکبر و آقا سید اسمعیل علیهما ۶۶۹ [بهاء الله] من ارض ک و چند نفس دیگر حاضرند و جناب مشهدی علی اکبر و جناب صباغ مخصوص استدعا نموده اند که ذکرشان در ساحت اقدس عرض شود ایتراتب بتمامه تلقاء عرش عرض شد هذا ما نطق به لسان العظمة یا اسمی انا اقبلنا الیهم من هذا المقام الأعلی و ذکرناهم بما لو یلقى علی الصخرة الصماء لیجری منها کوثر الحیوان بشرهم من قبلی و ذکرهم بما نزل من سماء رحمی ان ربک هو الذاکر المشفق العلیم انا نوصیهم بالاستقامة الکبری فی هذا الأمر علی شأن لا تمنعهم الأوهام عن مالک الأنام طوبی لوجوههم و لآذانهم و لأبصارهم و لأیادهم الذین شاهدوا و سمعوا و اقبلوا و اخذوا کتاب الله العزیز الحکیم فاسئل الله ربک بأن یحفظهم و ینزل لهم ما یقرّبهم الیه فیکلّ الأحوال انه هو القوی القدر البهاء علیک و علی من قام علی خدمة الله العزیز الجمیل انتهى

- 44 This lowly one conveys greetings and salutations to each one, and beseeches God, exalted be His glory, to aid all to achieve that which leads to remembrance, awakening and salvation. Indeed, wonder upon wonder it is, for the Divine Call hath left its mark upon the solid rock, yet no trace thereof appeareth in the hearts of the heedless. The Command is in His hands; He doeth and decreeth as He willeth and as He pleaseth. He is the Powerful, the Wise.
- 44 اینفانیهم خدمت هر یک تکبیر و سلام میرساند و از حق جلّ جلاله میطلبد کل را مؤید فرماید بر آنچه که سبب تذکر و تنبّه و رستگاری است فی الحقیقه حیرت اندر حیرت است چه که مشاهده میشود ندای الهی در صخره صمّا اثر نمود و لکن از قلوب غافلین اثری ظاهر نه الامر بیده یفعل و یحکم کیف اراد و کیف یرید و هو المقتدر الحکیم
- 45 Regarding what you wrote about the arrival of the beloved of hearts, Haji Mirza Haydar-'Ali - upon him be the glory of God and His favors - mention of him was the cause of boundless joy, for according to reports he returned from the mouth of the serpent and, praise be to God, remained protected. Detailed accounts of his experiences have arrived from every quarter, and you too have written that all people have testified and continue to testify to the impotence of their divines and the shortcomings of their leaders. Nevertheless, they remain occupied with these glorious veils and mighty barriers, heedless of and veiled from the light of the Divine Dayspring.
- 45 و اینکه ورود محبوب فؤاد جناب حاجی میرزا حیدر علی علیه بهاء الله و عنایته را مرقوم داشتید ذکرشان سبب و علت سرور بی اندازه شد چه که از قرار مذکور از فم ثعبان مراجعت نمودند و الحمد لله محفوظ ماندند تفصیل وقایع ایشان از هر شطری رسیده و آنحضرت هم مرقوم داشته اند جمیع ناس بر عجز علمای خود و بر تقصیر پیشوایان خود شهادت داده و میدهند مع ذلک باین سبحات مجلّه و حجابات کبیره مشغول و از انوار فجر یوم الهی غافل و محجوب
- 46 The mention of Mirza, upon him be the Most Glorious Glory of God, has been repeatedly presented at the Most Holy Court. At each time He made mention of him in such ways that this servant is powerless to recount. This time these supreme words were revealed from the Dayspring of Names, exalted be His glory and might:
- 46 ذکر جناب میرزا علیه بهاء الله الأبهی این ایام مکرر در ساحت اقدس عرض شد در هر حین ذکری فرمودند أنّ الخادم عجز عن ذکره این کره اینکلمه علیا از لسان مطلع اسماء نازل قوله جلّ و عزّ
- 47 "Verily the Wronged One grieved at his grief and mentioned what befell him in His path. Through him God perfected His proof against those who wronged him. Soon will He seize them through His power and exalt his mention throughout the world. He is verily the Mighty, the Triumphant, and the Dominant over all who are in the heavens and earths. We have sent down what befell him and adorned it with the ornament of My favor, and I am the Powerful, the Mighty. We send greetings and glorification unto him and We shall send him a tablet hereafter, when God willeth and desireth. He is verily the Just, the Wise. The Glory be upon him and upon those with him, and woe unto those who wronged him without any proof from God, the Mighty, the Praiseworthy."
- 47 أنّ المظلوم حزن بحزنه و ذکر ما ورد علیه فی سبيله به اتمّ الله حجته علی الذین ظلموا علیه سوف يأخذهم بقدرة من عنده و یرفع ذکره بین العالم انه لهو القوى الغالب و المهيمن علی من فی السموات و الأرضین قد انزلنا ما ورد علیه و زیناه بطراز عنایتی و انا المقتدر القدیر نسلم و نکبر علیه و نرسل له لوحاً من بعد اذا شاء الله و اراد انه لهو العادل الحکیم البهاء علیه و علی من معه و ویل للذین ظلموه من دون بیّنة من الله العزیز الحمید انتهى
- 48 Praise be to God that through him the mention of God was raised in those regions, and each of the loved ones has written and sent accounts of the events that transpired. His is the pearl, his the deed, the mention and the praise, and what befell him. This lowly one was blessed to receive his letter some time ago and it was presented at the Most Holy Court. Exalted Tablets
- 48 الحمد لله که بسبب ایشان ذکر الهی در آنجهات مرتفع شد و وقایع مذکوره را هر یک از احبّا نوشته و ارسال داشته اند لله درّه و لله عمله و ذکره و ثنائه و ما ورد علیه اینفانی چندی قبل بمراسله ایشان فائز و در ساحت اقدس عرض

were revealed specifically for the people of Mim, however due to the upheavals in this land and its surroundings they were not sent. God willing, they shall be sent in these days.

49 And regarding the mention of Aqa Muhammad Javad, upon him be the Glory of God and His favors, and likewise the mention of Aqa Abdul-Baqi, upon him be the Glory of God, which you had written at the end of your letter - these were presented before the presence of the Lord of Manifestation. This is what God revealed in response, blessed and exalted be He:

50 “O Javad! Give thanks unto God for having attained, visited, reached, witnessed and arisen to serve the Cause when the people were in evident fear. There hath appeared from thee in steadfastness a station which We have mentioned in the Crimson Scroll by My Most Exalted Pen. We beseech Him, exalted be He, to confirm thee in this. He is verily the Powerful, the Witness, the All-Knowing. We have mentioned thee time and again in this Book. Thy Lord is verily the All-Bountiful, the Compassionate, the Generous. Be as thou wert before, firm and steadfast in such wise that the whispers of the heedless affect thee not. We have aided thee in My remembrance and service to My Cause. Know thou the station of this exalted station. Hold fast unto it in all conditions, detached from the world. Thus doth the Lord of Eternity command thee. He is verily the Ordainer, the Wise.

51 “And We make mention of Abdul-Baqi who emigrated and attained the presence of God, the Lord of the worlds. Remember when thou wert in the presence and didst hear the call of the Wronged One while imprisoned in this mighty fortress. The Glory be upon thee and upon those who have clung to the hem of their Lord's grace, the Mighty, the Great.”

52 O My Name Mihdi! We have adorned the friends of God with the ornament of remembrance, and at the time of revelation all were present before Us, and We bear witness and make mention that, by My life, this is a great station. And those loved ones who were absent from that land were also blessed with mention from the Supreme Pen, and the servant present attained visitation on your behalf and was adorned with the ornament of acceptance. Blessed art thou! The glory and praise be upon thee from Us and upon those who have cast aside what is with the people in hope of that which is with God, the Mighty, the Powerful.

53 God, exalted be His glory, made mention of that from which the fragrance of countless favors wafted. It is hoped that this letter, unlike previous submissions, will arrive quickly. Thus

شد مخصوص اهل ميم الواح منيعه نازل ولكن نظر بانقلابات اين ارض و اطراف ارسال نشد انشاء الله در اين ايام ارسال ميشود

49 و اينكه ذكر جناب آقا محمد جواد عليه بهاء الله و عنايته و همچنين ذكر جناب آقا عبدالباقي عليه ۹۶۶ [بهاء الله] در آخر دستخط فرموده بوديد در پيشگاه حضور مالک ظهور عرض شد هذا ما انزله الله في الجواب قوله تبارك و تعالى

50 يا جواد ان احمد الله بما فزت و زرت و بلغت و رأيت و قمت على خدمة الأمر اذ كان الناس في فزع مبين قد ظهر منك في الاستقامة مقام ذكرناه في الصحيفة الحمراء من قلبي الأعلى نسئله تعالى بأن يؤيدك على ذلك انه هو المقتدر الشاهد العليم انا ذكرناك مرة بعد مرة في هذا الكتاب ان ربك لهو الفيض المشفق الكريم كن كما كنت من قبل راسخاً ثابتاً على شأن لا تؤثر فيك همزات الغافلين انا ايدناك على ذكرى و خدمة امرى ان اعرف مقام هذا المقام الرقيق تمسك به فيكل الأحوال منقطعاً عن العالم كذلك يأمرک مالک القدم انه لهو الأمر الحكيم

51 و نذكر عبدالباقي الذي هاجر و فاز بقاء الله رب العالمين ان اذكر اذ كنت لدى الوجه و سمعت نداء المظلوم اذ كان مسجوناً في هذا الحصن المتين البهاء عليك و على الذين تشبثوا بذيل عناية ربهم العزيز العظيم

52 يا اسمي مهدي دوستان الهي را بطراز ذکر مزین نمودیم و در حين نزول کل امام وجه حاضر نشاهد و نذكر لعمرى هذا مقام كبير و احبائیکه از آن ارض غایب بودند آن نفوس هم بذکر قلم اعلى فائز گشتند و عبد حاضر بنیابت آنجناب بزیارت فائز و بطراز قبول مزین هنیئاً لک و له البهاء و الثناء عليك من لدنا و على الذين نبذوا ما عند الناس رجاء ما عند الله المقتدر القدیر انتهى

53 حقّ جلّ جلاله ذکر فرمودند آنچه را که عرف عنایت لاحتصی از او متصوّع امید هست که اینمکتوب برخلاف عرایض قبل زود برسد

far, all of your letters that have been received have been answered. At this moment, when the utterance reached this point, the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - honored us with His presence and entrusted a sealed envelope to this evanescent one. Now I intend to open it and partake of the pearls of utterance concealed therein. Glory be to God! What a wonderful coincidence - before one feast was cleared away, another blessing descended. Blessed are we through the perpetuity of the Kingdom and the Realm of Might!

تا حال آنچه از دستخطهای آنحضرت رسیده جواب عرض شد در این حین که بیان بایستقام رسید حضرت غصن ۶۶ [الله] الأعظم روحی و ذاتی و کینوتی لثراب قدومه الفداء تشریف آوردند و پاکت سر بسته بایفغانی سپردند و حال اراده است که بگشایم و از لالی بیان که در او مستور است قسمت و نصیب اخذ نمایم سبحان الله عجب تصادفی ظاهر هنوز سفره برچیده نشد که نعمت دیگر نازل هنیئاً لنا بدوام الملک و الملکوت

54 God willing, may this heavenly feast continue to rain down from the heaven of that Beloved One's love. Your letter dated the fourteenth of Dhu'l-Hijjah, numbered eight, shone forth like the light of nearness and reunion. Praise be to God! After offering thanks and praise, reading and reviewing it, I turned toward the Court of the Lord of creation and presented all before the Holy Presence. This is what was revealed from the Kingdom of Utterance. His words, exalted be His glory, are these:

54 انشاء الله لازال این مائده از سماء محبت آنحبيب ببارد و این دستخط آنحضرت که تاریخ آن چهاردهم ۱۴ شهر ذی الحجة الحرام و نمره هشت بود بمثابه نور قرب و وصال تجلی نمود لله الحمد بعد از شکر و ثنا و قرائت و اطلاع توجه بمقر مالک ابداع نموده تمام در ساحت مقدس از بیان عرض شد هذا ما نزل من جبروت الکلام قوله جلّ اجلاله

55 Praise be to God! The signs of joy and gladness are evident and manifest from the cities and villages through which they have passed. Deeds done for God have a mighty effect; if their manifestation is delayed, it is due to wisdom. In any case, their effect will surely appear from God. God willing, you will strive with the utmost effort to promote unity and concord in the land of Ta and other lands, that perchance the horizons of the world may be illumined with that which God desires. Convey My greetings to Ali-Akbar and Ibn-i-Abhar and the other friends on behalf of the Wronged One. Praise be to God, all are blessed with the mention of God, exalted be His glory. God willing, may they be assisted to serve the Cause in such wise that no affair may prevent them from the straight path. Say: O friends of the Truth! Preserve your efforts and hold fast to that which promotes the Cause of God. If for a few days you forsake your desires in the path of the True Friend and cleave to that which is beloved in God's sight, there is no harm in this. Indeed, this matter appears very easy in the path of the Peerless Friend. God willing, may you be mentioned in the Book of God as helper and supporter. Verily, He is with you and commands you to that which profits you. The glory be upon you and upon them.

55 الحمد لله آثار بهجت و فرح از مدائن و قری که عبور نموده اند ظاهر و لائح عمل لله را اثریست بزرگ اگر در ظهور آن تعویق رود نظر بحکمت بوده و هست در هر حال ظهور آن اثر حتماً من لدی الله البته ظاهر شود انشاء الله آنجناب بکمال همت در اتحاد و اتفاق ارض ط و اراضی اخرى توجه نمایند که شاید آفاق عالم به ما اراده الله روشن شود جناب علی قبل اکبر و ابن ابهر و سایر دوستان را از قبل مظلوم تکبیر برسان الحمد لله جمیع بذکر حق جلّ جلاله فائزند انشاء الله موفق شوند بر خدمت امر بشأنی که امری از امور ایشان را از صراط مستقیم منع ننماید بگوای دوستان حق زحمتهای خود را حفظ نمائید و آنچه سبب ارتفاع امر الله است بآن تمسک جوئید اگر چند روزی از هواهای خود در سبیل دوست حقیقی بگذرید و بآنچه عند الله محبوبست تشبث ننمائید بآسی نبوده و نیست و این فقره در راه دوست یگانه بسیار سهل بنظر میآید انشاء الله باسم ناصر و معین در کتاب الهی مذکور باشید آنه معکم و یا امرکم بما ینفعکم البهاء علیک و علیهم انتهى

- 56 This evanescent servant had written replies to the letters of the friends, upon them be the glory of God, but was not able to send them. God willing, they will be sent these days, and he offers greetings to each one. To Zein in the land of B.R., after offering greetings, I submit that he has always been and continues to be in our thoughts. The servant, God willing, is adorned with the seal of faithfulness. During his presence he was not forgotten, and God willing, will not be forgotten.
- این عبد فانی در جواب دستخطهای آقایان علیهم
بهاء الله چیزی عرض نموده ولكن موفق بر
ارسال نشد انشاء الله این ایام ارسال میشود و
خدمت هر یک سلام و تکبیر عرض مینماید
خدمت جناب زین علیه بهاء الله من ارض بر
بعد از سلام و تکبیر عرض مینمایم لازال در
نظر بوده و هستند خادم انشاء الله بختم وفا مزین
است هنگام حضور از نظر زرفته و انشاء الله
نمیرود
- 57 Concerning the arrival of Khan and Shaykh Abul-Qasim, upon them be the Glory of God, and likewise the arrival of the honored lady Aziyyih Khanum, praise be to God they have reached their homeland safely. All are remembered in the Most Holy Presence and are recipients of His favor. Khan and Shaykh, upon them be the Glory of God, have truly endured hardships. Their reward rests with and is preserved with God. If you meet them, convey greetings on behalf of this servant. Shaykh, upon him be the Glory of God, endured much hardship in tending the garden. Whenever this servant visits the small plot, he is reminded of him. It is hoped that the Hand of pre-existing Grace and Mercy will gather all beneath the shade of the Tree. The honored lady Aziyyih Khanum is remembered. This servant beseeches and implores God to assist that honored lady in that which is pleasing to the Friend. Praise be to God, she has attained the blessing of reunion and has drunk from the Kawthar of nearness. This station is most exalted. God willing, may she remain preserved through the Name of Truth.
- اینکه در باره ورود جناب خان و جناب شیخ
ابوالقاسم علیهما بهاء الله و همچنین ورود مخدّره
عزّیه خانم مرقوم [داشتید] الله الحمد بصحّت
بوطن رسیدند جمیع در ساحت اقدس مذکورند
و بعنایت فائز جناب خان و جناب شیخ علیهما
بهاء الله فی الحقیقه زحمت کشیده اند اجرشان با
حق بوده و نزد حق موجود اگر ملاقات شد
از جانب اینفانی تکبیر ابلاغ فرمائید جناب شیخ
علیه ۹۶۶ [بهاء الله] بسیار زحمت بستان را
حمل نمودند هر وقت اینفانی بقطعه صغیره میرود
یاد ایشان مینماید امید هست که دست فضل و
رحمت سابقه جمیع را در ظلّ سدره جمع فرماید
مخدّره عزّیه خانم مذکورند این خادم از حق
طالب و سائل که آنخدره را مؤید فرماید بر آنچه
که رضای دوست در اوست الحمد لله بنعمت
وصال فائز گشتند و از کوثر قرب آشامیدند
ایستقام بسیار بزرگست انشاء الله باسم حق محفوظ
ماند
- 58 Concerning Haji Muhajir, the honored Nabil the traveler, upon him be the Glory of God, and the other friends and sons of Khalil and heirs of Kalim in the land of Ha and Mim, upon them be the Glory of God - all that you mentioned was presented before His Presence, and all were blessed with the effulgent lights of the Sun of God's favor, exalted be His glory. God willing, may they act according to what He loves and is pleased with. The mention of the sons of Khalil, upon them be the Glory of God, caused the Ancient Beauty, exalted be His glory, to smile. He said: "Blessed is he who was taken in the way of My Cause, and he who spoke the truth in the gathering to exalt My Cause, and those who attained the choice wine of revelation from the hand of My bounty and aided the Cause of God, the All-Knowing, the All-Wise."
- اینکه در باره حاجی مهاجر جناب نبیل مسافر علیه
بهاء الله و سایر دوستان و ابناء خلیل و وراث
کلیم در ارض هاء و میم علیهم بهاء الله فرمودید
لدى الوجه عرض شد و جمیع باشراقات انوار
آفتاب عنایت حقّ جلّ جلاله فائز شدند انشاء الله
به ما یحب و یرضی عامل گردند ذکر ابناء خلیل
علیهم ۹۶۶ [بهاء الله] سبب تبسم جمال قدم جلّ
اجلاله شد فرمودند طوبی لمن اخذ فی السبیل فی
سبیلی و لمن نطق بالحق فی الجمع لاعلاء امری و
لّلّذین فازوا برحیق الوحی من ید عطائی و نصرُوا
امر الله العلیم الحکیم انتہی

- 59 God willing, may they be illumined with the lights of steadfastness and speak in remembrance of Truth. The friends of that land, from before and after, have been and are recipients of divine favors. God willing, may they hold fast to wisdom and gaze toward the horizon of grace.
- 60 As for the mention of the honored photographer, it was most appropriate. All that his honor has accomplished in this journey has been accepted. In these days this servant is writing something to the land of Ra. Although after his honor's signature there was and is no need for this servant's receipt, nevertheless, in accordance with that beloved one's request, the receipt is being sent to the honored Andalib, upon him be the Glory of God and His favor.
- 61 At the end of your letter was the writing of the honored, cherished, and kind friend Samandar, the steed of the arena of utterance, upon him be the Glory of the All-Merciful. Complete joy and boundless delight were attained. Praise be to God, they are steadfast in serving the Cause and speaking in remembrance of Truth. Night and day they are occupied with mention and utterance in the Cause of the Desired One of all worlds. Of this there is no doubt or uncertainty. Upon him be God's peace, His glory, His favor, and His grace.
- 62 And concerning the mention of the honored Nabil Jalil, upon him be the Glory of God, the Mighty, the Beautiful - it increased the light of vision and bestowed fresh vitality to the realm of the heart. God willing, may he remain confirmed, successful, safe and preserved, dwelling and resting in peace beneath the shadow of the favor of the Desired One of the world. Letters constantly arrive from the land of Kha. They have written the latest news, namely the passing of the mentioned person and the acceptance of some. According to what was mentioned, the condition of all is good. God willing, may they increase each day in love, acceptance, humility and submissiveness.
- 63 Concerning what was written about Jinab-i-Aqa Siyyid Asadu'llah, upon him be the Glory of God, one of the Sadat of Khums, upon them be the Glory of God - mention of them was made in the Most Holy, Most Exalted Presence and they attained the favors of God, exalted be His glory. They were mentioned before as well, and the passage they requested will be sent, God willing.
- 64 As for the mention made of my master Jinab-i-Aqa Mirza Muhammad Darbaghi, upon him be the Glory of God - praise be to God, they are aflame with the fire of divine love, a flame
- 59 انشاء الله بانوار استقامت منور باشند و بذكر حق ناطق دوستان آن ارض از قبل و بعد بعنايات الهی فائز بوده و هستند انشاء الله بحکمت متمسک باشند و بافق فضل ناظر
- 60 اينکه ذکر جناب عکاس فرموده بودند بسيار خوب واقع شد آنحضرت آنچه در اين سفر اجرا نموده اند جميع بطراز قبول فائز اين ايام اينعبد چیزی به ارض رش مينويسد اگرچه بعد از امضای آنحضرت احتياج بقبض اينفانی نبوده و نيست ولكن نظر بخوايش آنخوب قبض نزد جناب عندليب عليه ٦٦٩ [بهاء الله] و عنايته انفاد ميشود
- 61 در آخر دستخط آنحضرت دستخط محبوب مكرم ميربان جناب سمندر فارس مضممار بيان عليه بهاء الرحمن بود فرح کلی حاصل و بهجت لاتخصی باهر الحمد لله بر خدمت امر قائمند و بذكر حق ناطق ليالی و ايام بذكر و بيان در امر مقصود عالميان مشغولند لا شك في ذلك ولا ريب في ذلك عليه سلام الله و بهائه و عنايته و الطافه
- 62 و اينکه ذکر جناب نبيل جليل عليه بهاء الله العزيز الجليل را فرمودند بر نور بصر افزود و عالم قلب را طراوت تازه عطا نمود انشاء الله مؤيد و موفق و سالم و محفوظ در ظل عنايت مقصود عالم ساکن و مستريح باشند از ارض خاء هميشه مراسلات ميرسد اخبار تازه را نوشته اند يعنی صعود شخص مذکور و اقبال بعضی از قرار مذکور حالت کل خويست انشاء الله در هر يوم بر محبت و اقبال و خضوع و خشوع پيروزند
- 63 و اينکه در باره جناب آقا سيد اسدالله عليه بهاء الله از سادات خمس عليهم بهاء الله مرقوم فرمودند ذکرشان در ساحت امنع اقدس اعلى معروض و بعنايت حق جلّ جلاله فائز از قبل هم ذکرشان شد و قطعه ای که خواسته اند انشاء الله ارسال ميشود
- 64 اينکه ذکر مخدومی جناب آقا ميرزا محمد درباغی عليه ٦٦٩ [بهاء الله] را [فرمودند] الحمد لله بنار محبت الهی مشتعلند اشتعالی که حق جلّ جلاله

to which God, exalted be His glory, Himself bears witness. By His very truth, this suffices him. Verily He is the All-Knowing, the All-Informed. They sent a letter to this servant which spoke of overwhelming longing, rapturous love, attention, devotion and detachment. Blessed is he, again blessed is he. I beseech and implore God, exalted be His glory, to confirm him in all conditions. Verily there is no God but He, the Mighty, the All-Bountiful.

شهادت فرموده و نفسه الحقّ هذا يكفيه أنّه هو العلم الخبير مكتوبى باين عبد ارسال داشته اند كه حاكى از غلبات شوق و جذبات ذوق و توجه و اقبال و انقطاع است طوبى له ثمّ طوبى له از حقّ جلّ جلاله سائل و آمل كه تأييد فرمايد ايشانرا در جميع احوال انه لا اله الا هو العزيز الفضال

- 65 Concerning the mention made of Jinab-i-Aqa 'Ali-'Askar and Aqa Shir-'Ali, upon them be the Glory of God, who came solely to meet His Holiness - this was presented and He said their deed is accepted before God. Blessed are they both. They have attained to attention and devotion. We have mentioned them before and after with decisive verses, and We have revealed therein what they did in the path of God, the Lord of the worlds. Convey My greetings to them and give them glad tidings of God's favor, the All-Knowing, the All-Wise. I beseech God to confirm them in that which will cause their mention and their deeds in His path to endure. Verily He is the Answerer of prayers.

65 و اينكه ذكر جناب آقا على عسكر و آقا شير على عليهما بهاء الله فرموده اند كه محض ملاقات آنحضرت آمده اند عرض شد فرمودند عملشان لدى الله مقبول طوبى لهما قد فازا بالتوجه و الاقبال قد ذكرناهما من قبل و من بعد بآيات محكمات و انزلنا فيها ما عملوا فى سبيل الله رب العالمين كبر من قبل عليهما و بشرهما بعناية الله العلم الحكيم فاسئل الله بأن يؤيدهما على ما يبتقى به ذكرهما و ما عملا فى سبيله انه مجيب السائلين انتهى

- 66 Likewise mention was made of Jinab-i-Mulla 'Ali and Haji Baba and Aqa Qasim, upon them be the Glory of God. After being presented in the Most Holy Presence, they were honored with these exalted words - He says, exalted be His grandeur: "O 'Ali! God willing, thou shalt hold fast to the cord of the Cause, detached from the world. Today whosoever attains to the Most Great Remembrance and drinks from the Kawthar of divine knowledge is reckoned among the people of Baha. Ages and centuries will not erase his mention. Know thou this and be of those who are steadfast. Then know the station of those with thee. Look not at that which is unseemly. Behold the horizon of My love and that which We have adorned with the ornament of Our favor. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. Blessed art thou for having attained the mention of the Wronged One, Whom God hath made the Dawning-Place of life and the Point of Adoration of names and attributes. Verily He is the Compassionate, the Generous."

66 و همچنين ذكر جناب ملا على و حاجى بابا و آقا قاسم عليهما بهاء الله فرموده بودند بعد از عرض در ساحت اقدس باينكلمات عاليات فائز گشتند قوله جلّ كبريائه يا على انشاء الله بحبل امر متمسك باشى منقطعاً عن العالم امروز هر نفسى بذكر اعظم فائز شد و از كوثر عرفان آشاميد او از اهل بها محسوب قرون و اعصار ذكرش را محو ننمايد ان اعرف و كن من الراشدين ثمّ اعرف مقام من معك لا تنظر الى ما لا ينبغي ان انظر افق حى و ما زينه بطراز عنايتى ان ربك يفعل ما يشاء و يحكم ما يريد طوبى لك بما فزت بذكر المظلوم الذى جعله الله مطلع الحياه و مطاف الأسماء و الصفات انه هو المشفق الكريم انتهى

- 67 And this is what was revealed for Jinab-i-Haji Baba and Aqa Qasim, upon them be the Glory of God: "O My Name! We make mention of him who hath turned to My horizon, heard My call and stood before My gate. We give him glad tidings of God's grace and mercy, and We beseech Him to confirm him in all conditions and draw him nigh unto Him. Verily He is the Almighty, the Unconstrained. And We make mention of Qasim who hath turned towards the Countenance. We mentioned him

67 و هذا ما نزل لجناب حاجى بابا و آقا قاسم عليهما بهاء الله يا اسمى نذكر من اقبل الى افقى و سمع ندائى و قام لدى بابى انا نبشّره بفضل الله و رحمته و نسئله بأن يؤيده فيكلّ الأحوال و يقرّبه اليه انه هو المتقدر المختار و نذكر القاسم الذى توجه الى الوجه انا ذكرناه من قبل فضلاً من عندنا انه

before as a bounty from Us. Verily He is the Mighty, the All-Bountiful. We send Our greetings from this station upon him and upon those who have believed in God, the Lord of Lords, at Whose appearance the limbs of names trembled, save whom God willed, the Supreme, the All-Compelling.”

68 Praise be to God, all have attained to the outpourings of the All-Bountiful Lord and been illumined by the lights of the Sun of favor. No name remaineth but it hath been mentioned by His Most Exalted Pen, and no deed but its reward hath been written in the Book of God, our Lord and your Lord and the Lord of all who are in the heavens and earths. Repeatedly this evanescent one hath conveyed and continues to convey greetings and salutations to the friends.

69 The supplication of this evanescent one in the presence of that true spiritual beloved is that should you turn towards the Land of Sad and inhale its air which is mingled with the love of the Beloved of the worlds, you should, on behalf of this mere nothingness, visit the Twin Luminous Lights, upon them be the glory of God and the ocean of His bounty and the lights of His countenance. This is the ultimate desire. Verily your reward and recompense rest with God, our Lord and your Lord. At this time, after turning to the ultimate goal and attaining the presence before the Throne, He said: Write in My name to Mihdi and convey My greetings to the people of Sad, both the immigrants and the residents. Gladden the household with divine favors. Give glad tidings of God's grace and favor, exalted be His glory, to those related to the Twin Lights. The sister of the King of Martyrs, upon her be the glory of God, has thus far sent several petitions. Should you meet Sadiq, upon him be my glory, convey greetings to him from God. Say: Behold and then remember when God elevated the station of the Twin Lights in this world and the next. Be steadfast in this and keep your gaze fixed upon His horizon, and remain firm in service to His Cause. Verily He will be with you and will aid you in all conditions. He is indeed the Powerful, the Self-Sufficient, the Most Exalted. If the sister has any rights, they should be fulfilled.

70 O Sadiq, upon you be My glory! Hold fast to that which today is the cause of the exaltation of the Cause. Verily He ordains for you that whereby your station will be elevated among the people. Verily your Lord is the Mighty, the Powerful. Be vigilant in all aspects regarding the family of the King of Martyrs and conduct yourself with the utmost joy and fragrance in their presence. All should be pleased with you. Verily your Lord is the Counselor, the All-Knowing, and the Compassionate, the Generous. He commands you to that which benefits you in the

لهو العزيز الفضال أنا تكبر من هذا المقام عليه و على الذين آمنوا بالله ربّ الأرباب الذي اذا ظهر ارتعدت فرائص الأسماء إلا من شاء الله المهيمن الفعال انتهى

68 الحمد لله كل بفيوضات حضرت فياض فائز شدند و بانوار آفتاب عنایت منور ما بقى من اسم الآ و قد ذكر من قلبه الأعلى و لا من عمل الآ و قد كتب اجره في كتاب الله ربنا وربكم ورب من في السموات والأرضين مكررا اينفاني خدمت دوستان تكبير و سلام عرض نمود و مينمايد

69 عرض فاني در خدمت آنخوب حقيقي روحاني آنكه اگر به ارض صاد توجه فرمودند و استنشاق آنها كه محبت محبوب عالميان مزوج است نمودند از جانب اين لاشيء محض نورين نيرين عليهما بهاء الله و بحر عنايته و انوار وجهه را زيارت نمائيد هذا منتهى مناي ان اجرکم و مکافاتکم على الله ربنا وربکم در اين حين بعد از توجه بمقصد اقصى و حضور بين يدي العرش فرمودند بنويس باسمى مهدى كه اهل صاد را تكبير برسان چه از ماجرین و چه از ساكنين و اهل بيت را بعنايات الهى مسرور دار منتسبين نورين را بفضل و عنایت حق جلّ جلاله بشارت ده اخت سلطان الشهداء عليا بهاء الله چند عريضه تا حال ارسال نموده جناب صادق عليه بهائي را اگر ملاقات نمودى از قبل حق تكبير برسان قل ان انظر ثم اذكر اذ رفع الله مقام التورين فى الدنيا والآخرة و كن متمسكاً به و ناظراً الى افقه و قائماً على خدمة امره انه يكون معك و يؤيدك فيكل الأحوال انه هو القادر الغنى المتعال اگر اخت حقى دارد بايد ادا نمائيد

70 يا صادق عليك بهائي آنچه اليوم سبب ارتفاع امر است بان تمسك نما انه يقدر لك ما يرتفع به مقامك بين الخلق ان ربك هو المقتدر القدير در جميع جهات مراقب اهل سلطان الشهداء بوده بكمال روح و ريحان با ايشان سلوك نما بايد جميع از تو راضى باشند ان ربك هو الناصح العليم و المشفق الكريم يأمرک بما ينفعک فى الآخرة و الأولى انه هو الغنى الحميد

next world and in this. He is indeed the Self-Sufficient, the All-Praised.

- 71 Convey greetings to Asad, upon him be My glory. God willing, may he remain firm in service to the Cause and be engaged in settling the affairs of the loved ones of God. End.

- 72 It is evident that this evanescent one also expects that you will, on his behalf, convey greetings and glory to the household, upon them be the Most Glorious Glory of God.

- 73 May the glory shining from the horizon of eternity be upon you and upon those with you and those who love you and hear your words, and upon all who are steadfast and upright. Praise be to God, the Mighty, the Exalted, the Powerful, the All-Wise.

71 جناب اسد عليه بهائی را تکبیر برسان انشاء الله
بخدمت امر قائم باشند و باصلاح امور احبای
الهی متوجه و مشغول انتهی

72 معلوم است که اینفانیهم از آنحضرت متوقع که
از جانب او خدمت اهل بیت علیهم بهاء الله
الابهی تکبیر و بها اظهار نمائید

73 البهاء المشرق من افق البقاء على حضرتكم و على
من معكم و يحبكم و يسمع قولكم و على كل قائم
مستقيم و الحمد لله المقتدر المتعالی العزيز الحكيم

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201x

BH00175

To: Aqa Muhammad Kazim et al., in Sabzivār

Date: 1300-01-22 [1882-Dec-3]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to the Sovereign of existence and the King of the seen and unseen, Who hath caused the pearls of divine knowledge to emerge from the shell of the ocean of utterance through His conquering might and penetrating Word, in such wise that every possessor of insight hath recognized Him and turned unto Him. Even children, by virtue of their attachment to it, have surpassed the learned men and nobles of the age in the degrees of remembrance and investigation. One drop from the Euphrates of His mercy hath intoxicated the world of acceptance and guided it to the pavilion of His presence, and one melody from the birds of His most exalted Paradise hath attracted the world of hearing and honored it with attainment unto the sanctuary of His holy presence. Should all the tongues of the world engage in mentioning but one letter of the letters that compose a name among the names of the souls that have turned unto Him, they would, throughout the duration of the kingdom of earth and heaven, surely find themselves powerless

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد سلطان وجود و ملیک غیب و شهود را لایق
و سزاست که لآلی عرفان را از صدف بحر بیان
بقوت غالبه و کلمه نافذه ظاهر و هویدا ساخت
بشأنیکه هر صاحب بصری او را بشناخت و باو
اقبال نمود حتی اطفال بسبب تمسک بآن بر علمای
عصر و رجال آن در مراتب ذکر و تحقیق فائق
آمدند یقظره از فرات رحمتش جهان اقبال را
سرمست نمود و بسرادق وصالش هدایت فرمود
و یکنغمه از طیور فردوس اعلایش عالم اصغا را
جذب نمود و بمقام قرب قدس لقایش مفتخر
داشت اگر جمیع السن عالم بذکر یک حرف از
حروفاتیکه از اجزاء اسمی از اسماء نفوس مقبله
است مشغول شود بدوام ملک و ملکوت هراینه
از حق وصف و حتی ثنا خود را عاجز مشاهده
نماید این مقام علو و سموست که در مراتب خلق
مقدّر دیگر از عهده وصف و ثنای حق جلّ

to render due praise and befitting tribute. This is a station of such loftiness and sublimity as hath been ordained in the ranks of creation - how much less then can any render due praise and description of the Truth, exalted be His glory. Were it not for His leave, His grace and His bounty, who would be capable of mentioning Him, describing Him or praising Him? I seek forgiveness from God, the Almighty, for every mention and praise that beseemeth not His station and befitteth not His rank.

3 At all times doth this evanescent servant beseech the exalted Truth to illumine the eyes of the world with a light from the lights of His knowledge and to cause the ears of the peoples of the earth to be blessed with hearkening unto His call, that they may not be deprived of His favors nor be forbidden the outpourings of His days. Verily, He is powerful over all things.

4 And further: thy letter dated the fourth of Dhi'l-Qa'dah did spread the carpet of joy and increased the station of love. After perusing and reading the words which truly diffused the fragrance of love for the Beloved of the worlds, it ascended to the most exalted summit and its contents were presented before the presence of the Lord of Revelation. This is what the Tongue of Grandeur hath spoken, exalted and glorified be His utterance:

5 In My Name, the All-Knowing, the All-Informed

6 O Muhammad-Qabli-Kazim! We bear witness that thou hast turned unto My horizon and hast attained unto that which most of My creatures who awaited My days, My revelation, My presence, My speech and My utterance were deprived of. Thus hath the matter been decreed, yet most people remain heedless. Night and day they are occupied with the remembrance of the Lord of all mankind, turning toward temples, mosques, sanctuaries and cloisters, yet remaining heedless and veiled from their Founder and Ordainer. Observe the ignorant divines who, while uttering "There is no God but God" with their lips, have in reality unsheathed the sword against the Truth. They have named delusion knowledge and taken vain desire for their god. They have lost the path yet consider themselves its guides. They turn toward idols yet count themselves as walking toward God. By reason of the oppression of these heedless and false souls, the lamentation of the denizens of the most exalted Paradise and the cry of the inhabitants of the most sublime Heaven have been raised. They have demolished the very foundation of God's Law, yet consider themselves its builders, and a company of the manifestations of fancy and imagination have followed them. By Him Who converseth from the most exalted Tree upon the summit! Were they to become

جلاله که بر آید لو لا اذنه و عنايته و فضله من
يقدر ان يذكره او يصفه او يثنيه استغفر الله العظيم
من كل ذكر و ثنا و لا يليق لشأنه و لا ينبغي لمقامه

3 در جميع احيان خادم فانی از حق منيع استدعا
مینماید که ابصار عالم را بنوری از انوار معترفش
منور فرماید و آذان اهل ارض را باصغای ندایش
فائز نماید تا از عنایتش محروم نمانند و از فیوضات
ایامش ممنوع نگردند ان الله علی کل شیء قدیر

4 و بعد دستخط آنجناب که چهارم ۴ شهر
ذی قعدة الحرام تاریخ آن بود بساط فرح گسترده
و بر مقام محبت افزود بعد از اطلاع و قرائت
کلماتیکه فی الحقیقه عرف حب محبوب عالمیان
از او متضوع بود قصد ذروه علیا نمود و مراتب
در پیشگاه حضور مالک ظهور عرض شد هذا
ما نطق به لسان القدم قوله جل و عز

5 بسمی العلیم الخیر

6 یا محمد قبل کاظم نشد آنک اقبلت الی افقی و
فرت بما منع عنه اکثر خلقي الذین انتظروا ایامی
و ظهوری و حضوری و تکلمی و بیانی کذلک
قضی الامر و الناس اکثرهم من الغافلین در لیالی
و ایام بذکر مالک انام مشغول و بمعباد و بمساجد
و هیاکل و صوامع متوجه و از مؤسس و مقنن آن
غافل و محجوب در علمای جهلا نظر نما در حینی
که بلفظ لا اله الا الله میگویند در معنی سیف بر
روی حق آخته‌اند موهوم را علم نامیده‌اند و هوی
را اله اخذ نموده‌اند سبیل را گم کرده‌اند و خود
را هادی آن دانسته‌اند بشطر اصنام متوجهند و
خود را سالک الی الله می‌شمرند از ظلم آن نفوس
غافله مجعوله حنین اهل فردوس اعلی و صریح
اهل جنت علیا مرتفع اس اساس شریعت الهی
را خراب نموده‌اند و خود را بانی آن میدانند و
جمعی از مظاهر ظنون و اوهام هم اقتدا نموده‌اند
قسم بمکلم طور که بر اعلی السدرة ناطق اگر بقدر

aware of their deeds even to the extent of a needle's eye, and cognizant of what hath been ordained for them, they would perish from fear.

سَمَّ ابره باعمال خود پی برند و از ما قدر لهم آگاه
گردند از خوف هلاک شوند

- 7 Convey greetings from the Wronged One to all the friends in that land. From time immemorial each one hath been blessed with divine verses. In the nights and days, mornings and evenings, the Supreme Pen is in motion. God willing, may they ever regard this supreme bounty as great and act as befitteth the Days of God. Sweet fragrances waft from that direction. God willing, may they ever attain unto this station and daily increase their degrees of love, unity and concord. He who journeyed to Mim is indeed mentioned before Our face, inscribed in the Book, and standing before the Gate. O My loved ones! Upon you be My glory, My mercy, My providence and My grace which hath preceded all who are in the heavens and the earth.

7 جميع دوستان آن ارض را از لسان مظلوم تكبير
برسان از قبل و قبل قبل هريك بايات الهی فائز
شدند در ليالى و ايام و صباح و مساء هم قلم
اعلى متحرک انشاء الله لازال اين عنايت كبرى
را عظيم شمرند و به ما ينبغى لا ايام الله عامل شوند
از انشطر نسيمات خوش مرور مينمايد انشاء الله
لازال بايقام فائز باشند و در هر يوم بر مراتب
محبت و اتحاد و اتفاق ييفزايند ان الذى سافر الى
الميم انه المذكور لدى الوجه و مسطور فى الكتاب
و قائم لدى الباب يا احبائى عليكم بهائى و رحمتى
و عنايتى و فضلى الذى سبق من فى السموات و
الأرضين انتهى

- 8 For some time now until the present, as far as can be recalled, mention of you hath been made three times in the Most Holy Court and divine verses were revealed. Blessed are your ears for having heard and your tongues for having uttered the praise of God, the All-Compelling, the Self-Subsisting.

8 از چندی قبل تا اين حين آنچه در نظر هست سه
بار ذكر شما در ساحت اقدس عرض شد و آيات
الهی نازل طوبى لآذانكم بما سمعت و لألسنكم بما
نطقت فى ذكر الله المهيمن القيوم

- 9 Regarding what was written about his honor the beloved Haji Mirza Haydar-'Ali, upon him be the Glory of God, the Most Glorious - truly he hath arisen to serve and hath borne numerous afflictions in the Cause of God. God, exalted be His glory, Himself beareth witness to this. God willing, in these days sublime and wondrous Tablets specifically for the people of Mim will be sent. For some time blessed Tablets have been revealed but, due to wisdom, were not dispatched. The servant beseecheth his Lord to aid him to make mention of Him, to praise Him, and to promote His mighty, most great, and glorious Cause.

9 اينكه در باره جناب محبوبى حاجى ميرزا
حيدر على عليه ٩٦٩ [بهاء الله] الأبهى مرقوم
فرموده بودند فى الحقيقه ايشان بر خدمت قائمند
و صدمات كثيره در امر الله حمل نموده اند حق
جل جلاله خود شاهد و گوا هست انشاء الله
اين ايام الواح منيعه بديعه مخصوص اهل
ميم ارسال ميشود مدتيست الواح مباركه نازل
ولكن نظر بملاحظه حكمت ارسال نشد يسل
الله الخادم ربّه بأن يوفقه على ذكره و ثنائه و تبليغ
امرّه الأعزّ الأعظم الكبير

- 10 What ye mentioned is not the first hardship that hath befallen His loved ones in the path of God. Now consider the conduct of the government officials and the ignorant divines who consider themselves the guardians of the Faith and who, without any right, sit upon the seat of judgment. This action of the government toward this Wronged One is better than the good deeds of that ignorant scholar who hath judged contrary to that which God hath willed. We beseech God not to deprive the aforementioned governor of the ocean of His bounty and to grant him the recompense of his deed. Blessed is the just ruler, and shame upon that wretched, disobedient, tyrannical

10 ليس ما ذكرتم أول امر ورد فى سبيل الله على
اوليائه حال تفكر ثنائيد رفتار اهل حكومت و
رفتار علمای جاهل كه خود را حافظ شريعت
ميدانند و من غير استحقاق بر مسند حكم جالسند
اين عمل حكومت بآنمظلوم خير من حسنات
ذاك العالم الجاهل الذى حكم بغير ما اراده الله
از حق سؤال مينمائيم حاكم مذكور را از بحر
عنايتش محروم نفرمايد و مكافات عملش را عطا
فرمايد طوبى لحاكم العرف و سحقاً لذاك الشقى

one who attributeth himself to the glorious Law without any proof from God, the Lord of all names.

- 11 And concerning what was written about the honored Afnan - upon them be the most glorious of all glory - having hosted a feast, after it was mentioned in the Most Holy Court the Tongue of Grandeur spoke this most exalted word: Verily it was mentioned before Our face. We have veiled its mention lest every corrupt deceiver become aware of it. There is recorded for him from the Supreme Pen the good of this world and the next. Verily, He doth not suffer the reward of the doers of good to be lost. Blessed is the deed that appeared in the path of God and blessed is the doer from whom this mighty good appeared. Blessed are those who attended it and blessed is he who honored their arrival. The glances of providence have been directed toward him from this station and I am the All-Knowing Witness.

- 12 All the treasures of the world cannot compare with what hath been revealed concerning you. This is from God's grace which He bestoweth upon whomsoever He willeth.

- 13 And regarding the mention you made of him who beareth the name of the Desired One, it was presented in the Most Holy Court. These verses were specifically revealed for him from the heaven of mercy. His word, exalted be His glory:

- 14 He is the Speaker, the All-Seeing

- 15 O thou who art mentioned before the Wronged One! Hearken unto what We recount unto thee. The idolaters expelled Us from the Land of Mystery and caused Us to enter this Prison with manifest tyranny. We entered and summoned all unto God, the Lord of the worlds. The Sun of the Cause hath shone forth from this supreme horizon by the command of God, the Lord of all beings. Among the people are those who saw and denied, those who witnessed and hastened, those who hesitated, and those who disbelieved in God, the Most High, the Most Great. We arose and called out to the servants with the most exalted call in such wise that neither the thundering of the enemies' cannons nor the clashing of the swords of the idolaters deterred Us. They reached such heights of oppression that the Concourse on High and the dwellers of the most exalted Paradise lamented, and to this testifieth He Who speaketh at all times that there is none other God but Him, the Almighty, the Powerful. The Wronged One hath witnessed in the path of God that which no eye hath seen. By the life of God! The Pen hath lamented within itself and the Tablet hath wept as weep those who are bereaved. Thus was the matter decreed

العاصي الطاغى الذى ينسب نفسه الى الشريعة الغراء من دون بينة من الله مالك الاسماء

11 و اينكه مرقوم داشته اند كه حضرات آقايان افنان عليهم من كل بهاء ابهه را ضيافت نموده اند بعد از عرض در ساحت اقدس لسان عظمت باينكلمه عليا ناطق انه كان مذكوراً لدى الوجه انا سترنا ذكره لئلا يطلع به كل مفسد مكار و تكتب له من القلم الأعلى خير الآخرة والأولى انه لا يضيع اجر المحسنين طوبى لعمل ظهر في سبيل الله ولعامل ظهر منه هذا الخير العظيم طوبى للذين وردوا عليه و لمن اكرم مثوبهم قد توجه اليه لحظات العناية من هذا المقام و انا الشاهد الخبير انتهى

12 جميع خزائن عالم بآنچه در باره سرکار نازل شد معادله نمینماید ذلک من فضل الله يعطيه من يشاء

13 و اينكه ذکر سمي حضرت مقصود نموده بودید در ساحت امنع اقدس عرض شد اين آيات مخصوص ایشان از سماء رحمت نازل قوله جل جلاله

14 هو الناطق البصير

15 يا ايها المذكور لدى المظلوم ان استمع ما نقص لك قد اخرجنا المشركون من ارض السر و ادخلونا في هذا السجن بظلم مبين دخلنا و دعونا الكل الى الله رب العالمين قد اشرفت شمس الامر من هذا الأفق الأعلى امراً من لدى الله مالك الوري من الناس من رأى و انكر و منهم من شاهد و سرع و منهم من توقف و منهم من كفر بالله العلي العظيم قنا و نادينا العباد بأعلى النداء على شأن ما منعنا دمدمة مدافع الأعداء و لا صليل سيوف المشركين قد بلغوا في الظلم على شأن ناح به الملاء الأعلى و سگان الجنة العليا و يشهد بذلك من ينطق فيكل الأحيان انه لا اله الا هو المقتدر القدير قد رأى المظلوم في سبيل الله ما لا رأت عين لعمر الله ان القلم ناح في نفسه و اللوح بكى كبكاء الفاقدين كذلك قضى الأمر اذ كان المظلوم بين ايدي الأعداء في سنين

when the Wronged One was in the hands of His enemies for numbered years. Thy Lord is, verily, the All-Informing, the True, the Faithful. We counsel thee to be steadfast in this Cause and give thee the glad-tidings of God's tender mercy, the Compassionate, the Bountiful. We would love to see every soul that hath turned towards My horizon, but the heedless have come between Us and them. Therefore, beseech God to decree for thee the reward of attainment unto His presence. Verily, thy Lord doeth what He willeth and ordaineth what He pleaseth. There is none other God but Him, the Mighty, the Praiseworthy.

معدودات آن ربّک هو المبین الصادق الأمين
أنا نوصیک بالاستقامه علی هذا الأمر و نبشّرک
بعناية الله المشفق الکریم أنا نحبّ ان نرى کلّ
مقبل اقبل الی افقی

- 16 This year, in addition to the prevention of the preventers and the heedlessness of the heedless, there have been upheavals in the land of Egypt and its surroundings, therefore attention to outward journeying is unwise. We beseech and hope from the Exalted Truth that He may bestow its reward. Verily, He is powerful over all things.

16 ولكنّ المعرضین حالوا بیننا و بینهم فاسئل الله بأن
تکتب لک اجر اللّقاء أنّ ربّک یفعل ما یشاء
و یحکم ما یرید لا اله الاّ هو العزیز الحمید انتهی
این سنه علاوه بر منع مانعین و غفلة غافلین در بر
مصر و اطراف انقلابات حاصل لذا توجه خارج
از حکمت است از حقّ منیع سائل و آمل که
اجر آنرا عطا فرماید آنه علی کلّشیء قدیر

- 17 Regarding thy mention of Master Ibrahim who is engaged in carpentry work for the House - this was presented before His face and these manifest verses were specially revealed for him from the Will of the All-Merciful. His mighty and exalted Word:

17 و اینکه ذکر جناب استاد ابرهیم که مشغول
نجراری بیت است نموده بودید تلقاء وجه عرض
شد این آیات باهرات مخصوص ایشان از مشیت
رحمن نازل قوله عزّ و جلّ

- 18 In My Name, the Remembering and the Remembered

18 بسمی الذّاکر و المذکور

- 19 Praise be to God that thou hast been enabled to recognize the Truth, exalted be His glory, and on the Day of Resurrection thou hast turned toward the Dayspring of the Light of divine Manifestation. He made thee aware of a Cause of which most of the divines and mystics of the earth remain deprived, and likewise confirmed thee in the service of the House. It behooveth thee to thank God for this great bounty. How many souls have built mosques and edifices and the like in His name, yet remained deprived of His recognition on the day of His Manifestation, while thou hast attained unto His recognition in His days and art engaged in serving the place that beareth His name. Were the means available, We would have commanded that thou serve a sea of sherbet to the friends of God. Verily, He ordaineth as He pleaseth and forgiveth whom He willeth. He is the Almighty, the Powerful. Be thou engaged in the remembrance of the Beloved of the worlds with the utmost joy and delight. Verily, He will assist thee in all the worlds of His worlds.

19 الحمد لله عرفان حقّ جلّ جلاله موفق شدی و
در یوم نشور بمشرق نور ظهور الهی اقبال نمودی
ترا آگاه فرمود بر امریکه اکثر علما و عرفای
ارض از آن محجوبند و همچنین مؤید نمود ترا
بر خدمت بیت لک ان تشکر الله بهذا الفضل
العظیم چه مقدار از نفوس که باسمش مساجد و
بیوت و امثال آن بنا نموده اند و در یوم ظهور از
عرفانش محروم مانده اند و تو در آیامش بعرفانش
فائز و بخدمت محلی که باسم اوست مشغولی اگر
استطاعت مشاهده میشد امر مینمودیم یک بحر
شربت بدوستان الهی بنوشانی آنه یحکم کیف یشاء
و یعفو عمنّ یشاء آنه هو المقتدر القدیر بکمال روح
و ریحان بذکر محبوب عالمیان مشغول باش آنه
ینفعک فی کلّ عالم من عوالمه انتهی

- 20 All thy relatives and the friends in that land are remembered before Him, exalted be His glory. We beseech God, exalted

be His glory, not to take away from us and all the friends this enduring blessing and not to withdraw this all-encompassing mercy, and to adorn the temples of His chosen ones with the ornament of acceptance. Verily, He is the Ordainer, the Powerful. The glory shining from the horizon of eternity be upon you and upon those with you and upon those who have attained unto the recognition of God, the All-Knowing, the All-Wise.

20 جميع منتسبين آنجناب و دوستان آن ارض
بذکره تعالی فائزند از حق جلّ جلاله میطلبیم
این نعمت باقیه را از ما و جمیع دوستان نگیرد
و این رحمت محیطه را اخذ نفرماید و هیاکل
اصفیا را بطراز قبول مزین فرماید آنه هو المقدر
القدير البهاء المشرق من افق البقاء علی جنابکم و
علی من معکم و علی الذین فازوا بعرفان الله العليم
الحکیم

- 21 Some time ago a letter was received from you mentioning Ibn-i-Shahid, Jinab-i-Aqa Mirza Kazim, upon him be the Glory of God and His favors. His petitions were presented before the Most Holy and Most Exalted Presence, and this response has dawned and shone forth from the Dayspring of the Will of the Lord of all Return. His words, exalted be He, are: The favor of the Truth has been and continues to be with him. He has ever been mentioned in the Most Holy Court. O Muhammad-Qabli-Kazim! We have heard the call of the son of him who was martyred in My path. Give him the glad tidings from the Wronged One that We mentioned him before and sent him a Tablet that brings joy to the eyes of those near to God.

21 چندی قبل مکتوبی از آنجناب رسید و ذکر
جناب ابن شهید جناب آقا میرزا کاظم علیه ۹
۶۶ [بهاء الله] و عنایت در او مذکور عرایض
ایشان در ساحت امنع اقدس عرض شد و
اینجواب از مشرق اراده مالک مآب مشرق
و لائح قوله تعالی عنایت حق نسبت باو بوده و
هست لازال در ساحت اقدس مذکور بوده اند
یا محمد قبل کاظم قد سمعنا نداء ابن من استشهد
فی سبیلی بشره من قبل المظلوم انا ذکرناه من
قبل و ارسلنا الیه لوحاً تقرّ به عیون المقرّبین

- 22 Regarding what was written about the House, We accepted it before for the mention of God, His praise, and the recitation of His verses. He is the Commander, the All-Wise. However, in all circumstances wisdom and the glory of the Cause must be observed. If the gathering of the loved ones of God in a place becomes continuous, it may cause commotion. Therefore, wisdom and the requirements of the time must be considered. Soon, that which today has attained to the name of Truth will have its mention spread abroad and will appear in its utmost glory. Verily, He has power over all things. The Glory from Us be upon him and upon those who have testified to that which God testified before the creation of the heavens and earths.

22 اینکه در باره بیت نوشته بودند انا قبلناه من قبل
لذكر الله و ثنائیه و تلاوة آیاته آنه هو الامر الحکیم
ولکن در جمیع احوال باید ملاحظه حکمت
و عزّ امر را نمود اگر اجتماع احبای الهی در
محلی استمرار یابد شاید سبب ضوضاء شود لذا باید
بحکمت و مقتضیات ایام ملاحظه گردد زود
است که آنچه الیوم باسم حق فائز شده ذکرش
منتشر شود و بمنتهای مقام علوّ ظاهر گردد آنه علی
کلتشیء قدیر البهاء من لدنا علیه و علی الذین شهدوا
بما شهد الله قبل خلق السموات و الارضین انتهی

- 23 At this time they have also sent a letter to this servant. God willing, I hope to be enabled in these few days to present a reply. Convey my greetings and glorification to the friends in the land of M-Sh. Although within the limits of strength, opportunity and time there has been no delay or neglect in presenting replies, nevertheless I confess to my shortcomings and seek forgiveness. In these days letters have arrived from them. I beseech God for assistance in replying. Verily He is the Powerful, the Helper, the Wise.

23 در این ایام خطی هم باینعبد ارسال داشته اند
انشاء الله امید هست در این چند یوم موفق شوم بر
عرض جواب خدمت آقایان ارض م ش سلام
و تکبیر معروض میدارم مع آنکه بقدر قوه و مجال
و وقت در عرض جواب تأخیر نرفته و اهمال
نشده مع ذلک اعتراف بر تقصیر مینمایم و عفو
میطلبم این ایام از ایشان مراسلات رسیده از
حق تأیید مسئلت مینمایم بر عرض جواب آنه
هو المقتدر المؤید الحکیم

24 Your other letter dated the 9th of Dhi'l-Hijjah al-Haram arrived. Consider what the Jewish clergy, Christian clergy, and the clergy of the idolaters did and said when its ordinance was revealed from the heaven of divine favor. With all their power, might and utmost hatred and malice they arose to extinguish the Muhammadan Light (peace be upon him and his family) and mocked his fasting, prayer, pilgrimage and deeds. But God made His Cause victorious though the ungodly detested it. How many centuries and ages have passed since the revelation in the Qur'an of "Pilgrimage to the House is a duty unto God for mankind." Every year hundreds of thousands of souls, without regard for afflictions and grave diseases like cholera and the like, turn to that Most Holy Place and act upon what they were commanded. The deniers and rejecters, through what they do and say, establish for themselves a designated place in the fire of divine wrath. If they were to become slightly aware, they would destroy themselves with their own hands. In any case, after examining its contents, it was taken and presented before the countenance of the Lord of all beings. This is what the Tongue of Grandeur uttered, His word, exalted be His majesty:

24 دستخط دیگر آنجناب که بتاريخ ۹ شهر ذی الحجة الحرام بود رسید ملاحظه فرمایند که این شهر ذی الحجة در هنگامی که حکمش از سماء عنایت الهی نازل علمای یهود و علمای نصاری و علمای اصنام چه کردند و چه گفتند بتمام قدرت و قوت و کمال ضغینه و بغضا بر اطفاء نور محمدی صلی الله علیه و آله قیام نمودند و بر صوم و صلوة و حج و اعمال او استهزا مینمودند و لکن الله اظهر امره ولو کره المشرکون چه مقدار از قرون و اعصار جذب ما انزله الرحمن فی الفرقان و الله علی الناس حج الیت هر سنه صد هزار نفس من غیر التفات ببلائی وارد و امراض عظیمه مثل وبا و شبه آن بآتمقام اقدس متوجه و بما امروا به عامل معرضین و منکرین از آنچه میکنند و میگویند از برای خود در نار قهر الهی محل معین مینمایند و اگر فی الجمله آگاه شوند پیادی خود را هلاک نمایند باری بعد از اطلاع بما فیہ قصد مقام نموده تلقاء وجه مالک انام عرض شد هذا ما نطق به لسان العظمة قوله جل جلاله

25 O Muhammad-Qabli-Kazim, upon him be My glory! Since the date of thy letter was adorned with the number of the Greatest Name (9), the effulgences of the Sun of inner meanings shone forth and appeared from the horizon of the Prison. And since it occurred in Dhi'l-Hajjah, the reward of pilgrimage hath been ordained and recorded by the Most Exalted Pen for thee. Therefore rejoice and be thou of the thankful ones. How many souls who, with utmost difficulty, journeyed from distant lands, yet their deeds were not accepted; while thou, in thine abode, through God's grace, exalted be His glory, attained and achieved this station. Convey My greetings to the friends in that land on behalf of the Wronged One. For each of the souls mentioned in thy letter which was adorned with the number 9, the reward of pilgrimage hath been ordained by the Most Exalted Pen. Verily thy Lord is the Forgiving, the Generous. The ocean of bounty is surging and the Sun of generosity is shining. Let them ponder upon the station and rank of the divine days mentioned in previous Books, that the greatness of this Revelation might become evident. Through one letter from thee bearing the date corresponding to the Greatest Name, and likewise through the mention of pilgrimage recorded aforetime in God's Book, several souls attained unto a pilgrimage which is adorned with the ornament of divine acceptance. God is Most Great! This bounty surpasseth what the tongue can mention, what the pen can record, or what the imagination can grasp.

25 یا محمد قبل کاظم علیه بهائی چون تاریخ نامه بعدد اسم اعظم (۹) مزین اشراقات انوار شمس معانی از افق سین مشرق و لائح و چون در ذی الحجة واقع اجر حج از قلم اعلی در باره آنجناب نازل و ثابت ان افرح و کن من الشاکرین چه بسیار از نفوس که از بلاد بعیده بصد هزار زحمت توجه نمودند و اعمالشان بقبول فائز نه و تو در بیت بعنایت حق جل جلاله فائز شدی و بآن رسیدی دوستان آن ارض را از قبل مظلوم تکبیر برسان و نفوس مذکوره در این نامه آنجناب که بطراز ۹ مزین بود از برای هر یک اجر حج از قلم اعلی نازل ان ربک هو الغفور الکریم انتهی الحمد لله بحر عنایت مواج و آفتاب جود مشرق در شأن و مقام ایام الهی که در کتب قبل مذکور است تفکر فرمایند تا عظمت ظهور معلوم شود بیک تاریخ مکتوب آنجناب که مطابق عدد اسم اعظم بود و همچنین ذکر حج که از قبل در کتاب الهی مذکور و مسطور چندین نفوس فائز شدند بحجی که لدی الله بطراز قبول مزین الله اکبر من هذا الفضل الذی کان اعظم عما یذکر من اللسان او یجری من القلم او یدرکه الخیال تعالی تعالی فضله

Exalted, exalted is His bounty! Exalted, exalted is His generosity! Exalted, exalted is His grace and favor! True felicity hath been and ever shall be from God, exalted be His glory.

تعالی تعالی کریمه تعالی تعالی جوده و احسانه سعادت از حق جل جلاله بوده و خواهد بود

- 26 The Afnan, upon them be all the most glorious splendor, and his honor Sh. and the others mentioned, upon them be 966 [Baha'u'llah], have all attained unto this great bounty and mighty favor. His is the grace under all conditions. There is no God but Him, the Omnipotent over what He willeth through His word "Be" and it is. The details about his honor Mirza H.Y., upon him be all the most glorious splendor, have been written from various quarters and submitted to the Most Holy Court.

26 حضرات افنان علیهم منکّل بهاء ابهه و حضرت ش و سایرین مذکورین علیهم ۹۶۶ [بهاء الله] کل بموهبت عظمی و نعمت کبری فائز له الفضل فیکلّ الأحوال لا اله الا هو المقتدر علی ما یشاء بقوله کن فیکون و تفصیل جناب میرزا حی علیه منکّل ابهاء ابهه را از اطراف نوشته بساحت اقدس ارسال داشته اند

- 27 At this point, there was revealed from the heaven of will unto the beloved of the heart, 'Ali-Qabli-Akbar, upon him be the glory of God, the Lord of power, that which will surely be mentioned to thee. Under all conditions We beseech God, exalted be His glory, to assist his honor the Mirza. Verily He hath power over all things. Regarding what thou didst write about his honor the secretary, upon him be the glory of God, and likewise concerning the sending of books - this matter was presented before the Divine Court. This is what the Tongue of Grandeur hath spoken, exalted be His utterance:

27 و در این مقام بجناب محبوب فؤاد علی قبل اکبر علیه بهاء الله مالک القدر از سماء مشیت نازل شد آنچه که البته ذکرش بآنجناب میرسد در جمیع احوال از حق جلّ جلاله سائل و آملیم که جناب میرزا را مؤید فرماید آنه علی کلّ شیء قدیر و اینکه در باره جناب منشی علیه بهاء الله مرقوم داشتند و همچنین ارسال کتب این فقره در ساحت احدیه عرض شد هذا ما نطق به لسان العظمة قوله تعالی

- 28 In My Name, the Remembering, the All-Knowing

28 بسمی الذّاکر العلیم

- 29 This is a mention from Us unto him who hath spoken the truth and turned towards God's direction when the call was raised between earth and heaven, that he might rejoice and be among the thankful ones. O thou who gazest upon the Countenance! Harken unto that which the Wronged One speaketh on this Day whereon the seal of the choice Wine hath been broken through My Name, the Self-Subsisting, and the Dove of Love hath warbled upon the branches: Verily there is no God but Him, the Single, the One, the Mighty, the Wise. This is a Day wherein all things have been attracted by this Name, which, when it appeared in the world, caused the limbs of the nations to quake, the pillars of the learned to tremble, and the divines to swoon away, save those whom God did wish, the Lord of the worlds. Blessed art thou for having turned towards My horizon and uttered My beautiful remembrance. Say:

29 هذا ذکر من لدنا لمن نطق بالحق و اقبل الی شطر الله اذ ارتفع النداء بین الأرض و السماء لیفرح و یکون من الشّاکرین یا ایها الناظر الی الوجه ان استمع ما ینطق به لسان المظلوم فی هذا الیوم الذی فیہ فکّ ختم الرّحیق المختوم باسمی القیوم و غرّدت حمامة الحبّ علی الأغصان آنه لا اله الا هو الفرد الواحد العزیز الحکیم هذا یوم فیہ انجذبت الأشياء من هذا الاسم الذی اذا ظهر فی العالم ارتعدت فرائص الأمم و تزلزلت ارکان العلماء و انصعق الفقهاء الا من شاء الله ربّ العالمین طوبی لک بما اقبلت الی افقی و نطقت بذکری الجمیل قل

- 30 Glorified art Thou, O Thou in Whose grasp are the reins of all things! I beseech Thee by Him Who conversed on Sinai and the Manifestation of Thy Revelation, Who speaks and calls aloud in the Most Great Prison, to assist me to remain steadfast in Thy Cause and to ordain for me through Thy Most Exalted Pen that which shall profit me in all the worlds of Thy worlds, O Lord of all names and Creator of the heavens! O my

30 سبحانک یا من فی قبضتک زمام الأمور استلک بمکلم الطور و مطلع الظهور الذی ینطق و ینادی فی السّجن الأعظم بأن تؤیّدنی علی الاستقامة علی امرک و تکتب لی من قلبک الأعلى ما ینفعنی فی کلّ عالم من عوالمک یا مالک الاسماء و فاطر السماء ای ربّ ترانی

Lord! Thou seest me turning toward Thee, gazing upon Thy countenance, directing myself toward the ocean of Thy bounty, and clinging to the hem of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones who have cast away idle fancies and vain imaginings in Thy days and have turned with illumined hearts to the horizon of Thy Revelation, the Dawning-Place of Thy inspiration and the Dayspring of Thy signs. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Great.

مقبلاً اليك و ناظراً الى وجهك و متوجّهاً الى
بحر عطائك و متشبّثاً بذيل فضلك اسئلك
بأن لا تخيبنني عمّا قدرته لأصفيائك الذين نبذوا
الأوهام و الظنون في أيامك و اقبلوا بقلوب
النوراء الى افق ظهورك و مشرق وحيك و
مطلع آياتك انك انت المقتدر على ما تشاء لا
اله الا انت العزيز العظيم

- 31 O my Lord! I beseech Thee by Thy power which hath encompassed all created things, both seen and unseen, to forgive those who have turned toward Thee and have sought Thy grace and bounty. Aid them through Thy strength and preserve them from the ignorant among the divines who have cast Thy Book behind their backs and have violated Thy Covenant and Testament, and who have arisen to extinguish Thy light. Verily, Thou art powerful over all things. There is none other God but Thee, the Strong, the Almighty, the All-Glorious, the All-Praised.

31 ای رب اسئلك بقدرتک الّتی احاطت الوجود
من الغیب و الشّهود بأن تغفر الذّین اقبلوا اليک و
ارادوا فضلك و عطائك و انصرهم بقوتک ثمّ
احفظهم من العلّماء الجهلاء الذّین نبذوا کتابک
عن ورائهم و نقضوا عهدک و میثاقک و قاموا
على اطفاء نورک انک على ما تشاء قدیر لا اله
الا انت القوى الغالب العزيز الحمید انتهى

- 32 Praise be to the Desired One of the worlds Who hath given unto those who have turned unto Him the cup of immortality and bestowed upon them eternal life. That which is revealed today from the Source of the Command and the Dayspring of grace shall endure as long as His earthly and heavenly kingdoms endure. His is the praise and glory under all conditions. God willing, this servant and His loved ones shall be enabled to serve this mighty Cause and conduct themselves with the utmost wisdom, for the satans lie in wait. Whatsoever is revealed from the Source of the Command must be carefully concealed lest any harm rebound upon the Divine Lote-Tree. Wisdom is greatly beloved, and in this most great Revelation, victory is dependent upon it. For should the opposers discover that the way is open and that divine ordinances are outwardly reaching His loved ones, they would assuredly arise to prevent it and might cause the flow of grace to be cut off. Whatever is mentioned is for the sake of the loved ones. Your honor should be vigilant in these matters lest that which would sadden the hearts of those who have turned to Him should come to pass.

32 حمد مقصود عالمان را که مقبلین را بذکرش
کأس حیان بخشیده و حیات باقیه عطا فرموده
آنچه الیوم از مصدر امر و مشرق فضل نازل
بدوام ملک و ملکوت باقی و دائمست له الحمد و
الثناء فی کلّ الأحوال انشاء الله ایعبد و دوستان
موفق باشند بر خدمت این امر بزرگ و بکمال
حکمت رفتار نمایند چه که شیاطین در کمین بوده
و هستند و آنچه از مصدر امر نازل باید در ستر
آن جهد بلیغ مبذول دارید لئلا یرجع ضرّه الى
السّدرة حکمت بسیار محبوبست و در این ظهور
اعظم نصرت باو معلق و منوط چه اگر معرضین
اطلاع یابند که سبیل مفتوح است و احکام الهی
بر حسب ظاهر باولیائش میرسد البتّه در صدد
منع برآیند و شاید سبب قطع فیض گردند آنچه
ذکر میشود لأجل دوستان بوده و هست آنجناب
این امور را مراقب بوده لئلا یتظهر ما تکدر به
افئدة المقبلین

- 33 And concerning what was mentioned about Haji 'Abdu'l-Husayn, upon him be the Glory of God, after the presentation of these decisive words, this was revealed concerning him - His word, exalted and mighty is He: He is the All-Seeing, the All-Informed, the Near One.

33 و اینکه ذکر جناب حاجی عبدالحسین علیه بهاء
الله فرموده بودند بعد از عرض اینکلمات محکمات
در باره ایشان نازل قوله جل و عزّ هو الشّاهد
الخبر القریب

- 34 O Abdu'l-Husayn! Praise be to the Ancient Lord who confirmed thee in a matter whereof most of the peoples of the earth are deprived. Reflect upon those ignorant souls who are known for their learning. Vain imaginings have deceived them to such extent that they have turned away from God, the Lord of all worlds. In mosques and gatherings they mention and glorify the name of God, yet remain heedless of Him. God is quit of them and their like. Whenever the Sun of loving-kindness shed its radiance, such souls became as clouds of darkness, depriving the people from the ocean of inner meanings, save those souls who burned away the veils of idle fancy with the fire of the love of the All-Merciful and turned toward the horizon of their Peerless Beloved's good-pleasure. The chains of tyranny prevented them not from the Truth, nor did the fetters of oppression deprive them of His favors. They held fast to the cord of His bounty and clung to the hem of His generosity. These are they whose mention hath flowed from the Most Exalted Pen in the Books of the past and future.
- 34 یا عبدالحسین حمد کن مالک قدم را که ترا مؤید فرمود بر امریکه اکثر اهل ارض از آن محرومند در نفوس جاهله که باسم علم معروفند تفکر نما قد غرتهم الأوهام علی شأن اعرضوا عن الله رب العالمین در مساجد و محافل باسم حق مذکور و معزز و از او غافل الله بری منهم و من امثالهم هر هنگام که آفتاب عنایت اشراق نمود آن نفوس بمثابه غمام حجاب شدند و ناس را از بحر معانی محروم ساختند مگر نفوسیکه حجاب اوهام را بنار محبت رحمن سوختند و بافق رضای دوست یگنا توجه نمودند سلاسل ظلم ایشان را از حق منع ننمود و غلهای اعتساف از عنایتش محروم نساخت بحبل فضلش تمسک نمودند و بنیل کرمنش تثبث ایشانند نفوسیکه ذکرشان در کتب قبل و بعد از قلم اعلی نازل
- 35 Convey My greetings to the friends of God and say: Verily, He is with you, hearing and seeing, and He is the All-Knowing, the All-Informed. Nothing escapeth His knowledge, nor can the veils of the world or the ignorant ones among the peoples who adorn their heads with turbans while denying Him Whom they invoke by night and day, prevent Him. However, God hath removed glory from such people. Soon shall they find themselves in evident loss. All their deeds have been exposed and they shall find no escape this Day. Blessed art thou and blessed are My loved ones in those regions who have testified to that which God hath testified, that there is none other God but Him, the Almighty, the Powerful. Under all conditions, fix thy gaze upon wisdom, for in most of the Tablets this commandment hath been sent down from the heaven of the Divine Will. Hold thou fast unto it and be of them that are steadfast. The Glory be upon thee and upon those who are with thee and upon those who have attained unto this Wise Remembrance.
- 35 اولیای حق را تکبیر برسان و بگو آنه معکم یسمع و یری و هو العلیم الخبیر لا یعزب عن علمه من شیء و لا یمنعه حجاب العالم و لا جهلاء الأمم الذین یزینون رؤوسهم بالعمائم و یکفرون بالذی یدعونه فی اللیالی و الایام ولكن حق از آن قوم عزت را برداشته سوف یرون انفسهم فی خسران مبین جمیع اعمالشان کشف شده و لیس لهم الیوم من محیص طوبی لک و لأجبات فیهاک الذین شهدوا بما شهد الله انه لا اله الا هو المقتدر القدیر در جمیع احوال بحکمت ناظر باش چه که در اکثر از الواح این حکم از سماء مشیت نازل تمسک به و کن من الراسخین البهاء علیک و علی من معک و علی من فاز بهذا الذکر الحکیم انتهی
- 36 In conclusion, this lowly one conveyeth greetings and salutations to each one and beseecheth confirmation from God, exalted be His Glory. Verily, He hath power over all things. Great effort must be exerted to preserve the Cause and conceal that which hath been revealed, for the evil ones lie in wait to seize that which may harm the Seat of the Cause. Although its protection and dominion have been and are in the hand of power, yet these servants must submit with the utmost joy and radiance to whatsoever shineth forth from the Dayspring of His Cause and act accordingly. Command and judgment
- 36 اینفانی هم خدمت هریک سلام و تکبیر میرساند و از حق جلالت تأیید میطلبد انه علی کلشیء قدیر در حفظ امر و ستر ما نزل سعی بلیغ لازم چه که شیاطین بر مرصدها مترصد لیاخذوا ما یرجع به الضر الی مقر الامر اگرچه حفظ و ملکوت آن در ید قدرت بوده و هست ولكن این عباد باید بآنچه از مشرق امر اشراق مینماید بکمال روح و ریحان تسلیم نمائیم و بآن عامل شویم الامر و الحكم

are in the hands of God, our Lord and the Lord of all who are in earth and heaven, and the Lord of the mighty throne.

بید الله ربنا و ربّ من فی الأرض و السّماء و ربّ العرش العظیم

- 37 The sending of books to the Most Holy Court was acceptable. Praise be to God that your honor was successful in this endeavor. However, emphasis on their preservation is necessary, nay obligatory, lest the divine Books should fall once again, or time and again, into the hands of the idolaters.

37 و ارسال کتب در ساحت اقدس مقبول الحمد لله آنجناب باین امر موفق شدند و لکن تأکید در حفظ آن لازم بل واجب که مباد کتب الهی مرّة اخرى او مرّة بعد مرّة بدست مشرکین افتد

- 38 A few days ago his honor Aqa Mirza Ahmad, upon him be Baha'u'llah's glory, sent a letter to this lowly one mentioning a number of the friends of God. After it was presented before the Most Holy, Most Exalted Presence, unique and glorious tablets were revealed specifically for each one, and specifically for that honored one and his honor Aqa Ghulam-Husayn, upon him be Baha'u'llah's glory, two most exalted tablets were revealed. God willing, may they drink from its life-giving waters and become illumined by the lights of its Sun of utterance. They have attained to that which was intended. Praise and favor be unto Him in all conditions. In those regions they must observe wisdom with great care. This is what We have been commanded by the Truth, the Knower of the unseen.

38 چند یوم قبل جناب آقا میرزا احمد علیه ۶۶ ۹ [بهاء الله] مکتوبی باینفانی ارسال داشتند و ذکر جمعی از دوستان الهی را نموده بودند بعد از عرض در ساحت اقدس اعلى مخصوص هریک لوح بدیع منبع نازل و مخصوص آنجناب و جناب آقا غلام حسین علیه ۶۶ ۹ [بهاء الله] هم دو لوح امانع نازل انشاء الله از کوثر حیوانش بیاشامند و از انوار آفتاب بیانش منور گردند فائز شدند بآنچه که مقصود است له الحمد و المنة فیکل الأحوال باید در آن اطراف حکمت را بسیار ملاحظه نمایند هذا ما امرنا به من لدی الحق علام الغیوب

- 39 Convey greetings to all the friends of that land, young and old, male and female.

39 دوستان آن ارض از صغیر و کبیر و ذکور و اناث جمیع را تکبیر برسانند

- 40 The Glory shining forth from the horizon of the grace of our Lord and the Lord of earth and heaven be upon you and upon those with you and upon every steadfast, firm, assured and upright one. And praise be to God, the Single, the Mighty, the All-Knowing.

40 البهاء المشرق من افق فضل ربنا و ربّ الأرض و السّماء علی جنابکم و علی من معکم و علی کلّ ثابت راسخ موقن مستقیم و الحمد لله الفرد العزیز العلیم

- 41 22 Muharram al-Haram 1300

41 ۲۲ محرم الحرام سنة ۱۳۰۰

BLIB_Or15733.174

BH09166

To: *Siyid Mihdi, in Isfahan*

Date: 1300-01-22 [1882-Dec-3]

He is the Hearing, the Answering One! O Mihdi! Upon thee be My Glory! The servant who is present hath presented thy letter and laid it before the Wronged One. We perceived from it the fragrance of thy turning unto the Most Exalted Horizon

هو السّامع المجیب یا مهدی علیک بهائی قد حضر العبد الحاضر بکتابک و عرضه لدى المظلوم وجدنا منه عرف اقبالک الى الأفق الأعلى و

and thy orientation toward the Countenance after the passing away of all things. We heard the yearning of thy heart and the sighs of thy inner being for that which escaped thee in the days of God, the Lord of the Throne and the dust, and the Master of the last and the first. We have answered thee with this Tablet from whose horizon hath shone the sun of thy Lord's loving-kindness, the Mighty, the All-Forgiving. Be thou assured through God's grace and mercy, and hold fast unto wisdom and utterance and the teaching of His Cause, which is among the greatest of all deeds. The glory shining from the horizon of My loving-kindness be upon thee and upon those who have cast away what the people possess, holding fast unto that which is with God, the Lord of Lords.

توجهک الى الوجه بعد فناء الأشياء و سمعنا
حنين قلبک و زفرات سرک

فيما فات عنك في أيام الله ربّ العرش والثرى
و مالک الآخرة و الأولى اجبتاك بهذا اللوح
الذي لاح من افقه شمس عناية ربك العزيز
الغفار ان اطمئن بفضل الله و رحمته و تمسك
بالحكمة والبيان و تبليغ امره الذي كان من اعظم
الأعمال البهاء المشرق من افق عنايتي عليك و
على الذين نبذوا ما عند القوم متمسكين بما عند
الله ربّ الأرباب

BLIB_Or15734.1.108c

BH01253

To: *Baha'is of Manshad et al.*

Date: 1300-02-01 [1882-Dec-12]

1 He is God, exalted is He!

1 هو الله تعالى

2 After completing the response to your numerous letters, two more communications dated the 29th of Sha'ban and 5th of Shawwal arrived, causing joy and gladness. Praise be to God that the fragrance of sincerity emanated from them. However, the response to the earlier letters was written five months ago, but its dispatch was delayed due to the turmoil in surrounding areas. Now that these two letters have arrived, the previous response has been connected and sent.

2 بعد از اتمام جواب مراسلات متعدده آنجناب از
قبل دو مراسله دیگر که تاریخ آن ۲۹ شعبان و
۵ شوال بود وارد سبب سرور و بهجت شد لله
الحمد که عرف خلوص از آن متضوع بود ولكن
جواب مراسلات اولیه از پنج شهر قبل نوشته شد
نظر بانقلاب اطراف در ارسال آن تأخیر رفت
تا این کژه این دو مراسله رسید جواب بما قبل
متصل و ارسال گشت

3 Regarding what you wrote about Aqa Muhammad Ibrahim of Manshad (upon him be Baha'u'llah's glory), and likewise your mention of the afflictions that befell him, all was presented before the Most Holy Court. This is what the Tongue of Grandeur spoke in response, blessed and exalted be His words:

3 اینکه در باره جناب آقا محمد ابراهیم علیه ۹
۶۶ [بهاء الله] از اهل منشاد نوشته بودید و
همچنین ذکر بلائی که بر او وارد شده نمودید تمام
در ساحت امنع اقدس عرض شد هذا ما نطق
به لسان العظمة فی الجواب قوله تبارک و تعالی

4 That which befell the loved ones of Manshad is what befell the friends of God, exalted be His glory, in the first and last generations. There hath come upon them that which caused the Concourse on High to lament. Blessed are they! The Supreme Pen hath testified in their favor that which shall endure as

4 بر احبای منشاد وارد شده آنچه در قرون اولی و
آخری بر اولیای حق جلّ جلاله وارد شد قد ورد
علیهم ما ناه به الملائع الأعلى طوبی لهم قد شهد لهم
القلم الأعلى ما لا ینفد بدوام الملک و الملکوت
کذلک قضی الأمر من لدی الله ربّ العالمین قد

long as the kingdom of earth and heaven endureth. Thus hath the decree been ordained from God, the Lord of the worlds. There hath befallen Us in the Land of Ta and other lands that which is greater than what hath befallen them in this straight Path. We give thanks unto God in all conditions. Soon shall all that is in the world perish, and the sincere ones shall behold what hath been ordained for them in the highest Paradise as a recompense for what they have wrought in this Momentous Announcement. Sufficient unto them is the testimony of the Wronged One in the Most Great Prison, would that they knew. They should rejoice in what hath been sent down unto them from the Supreme Pen. Happy are they, and joy be unto them, for having drunk the cup of tribulation in the path of God, the Lord of Names, Who hath come with a perspicuous Book and hath adorned each one of them with the ornament of forgiveness. And by virtue of what hath befallen them, God hath forgiven their fathers and mothers. This is yet another bounty from the presence of One Who is Forgiving, Generous. O My loved ones! Grieve not over anything. By My life! There hath been ordained for you that which shall bring joy to every discerning one who hath knowledge. The glory be upon you, and upon those who are with you, and upon your children and your families who have attained unto the recognition of God, the All-Knowing, the All-Wise.

- 5 The mention of the divine friends from among the people of Manshad hath been revealed from the heaven of the Divine Will in numerous places. They have attained unto that which shall endure as long as the kingdoms of earth and heaven shall last. Blessed are they, and again blessed are they.
- 6 Regarding your mention of the vision of Aqa Muhammad Ibrahim (upon him be the Glory of God), it was presented before the Most Holy Court. This is what was revealed from the heaven of the bounty of our Lord, the All-Knowing: The world of dreams has been and continues to be one of the realms of existence. Its details and mention have been revealed from the Supreme Pen in numerous Tablets. However, this dream and others like it that may cause harm and commotion in their expression and execution - acting upon them is not permitted, and indeed even their expression is not permitted. O Ibrahim! Today fix thy gaze upon the horizon of wisdom. Whatever is contrary [to divine law], acting upon it is forbidden. This is what the All-Wise hath decreed in His perspicuous Book. Dreams do not compare or equate with God's explicit ordinances. Set aside the dream and take what the All-Bestowing hath revealed in the Book. We have commanded wisdom for all in the Books, Scriptures, Psalms and Tablets, and have forbidden that which is contrary. Take

ورد علينا في ارض الطآء و اراض اخرى اعظم
عما ورد عليهم في هذا السبيل المستقيم لشكر الله
في كل الأحوال سوف يفتي ما في العالم ويرى
المخلصون ما قدر لهم في الفردوس الأعلى جزاء ما
عملوا في هذا النبأ العظيم تكفيهم شهادة المظلوم
في السجن الأعظم لو هم يعرفون لهم ان يفرحوا
بما نزل لهم من القلم الأعلى هنيئاً لهم و مريئاً
لهم بما شربوا كأس البلاء في سبيل الله مالك
الأسماء الذي اتي بكاتب مبين وجعل كل واحد
منهم مزيئاً بطراز الغفران و بما ورد عليهم غفر
الله آبائهم و أمهاتهم هذا فضل آخر من لدن غفور
كريم يا أحبائي لا تحزنوا من شيء لعمرى قد قدر
لكم ما يفرح به كل عارف بصير البهآ عليكم و
على من معكم و على ابنائكم و اهلكم الذين فازوا
بعرفان الله العليم الحكيم

- 5 انتهى ذكر أحبائي الهى از اهل منشاد در مواضع
متعدده از سماء مشيت نازل فائز شدند بآنچه كه
بدوام ملك و ملكوت باقى و پاينده است طوبى
لهم ثم طوبى لهم
- 6 اينكه ذكر رؤيائى جناب آقا محمد ابراهيم عليه
٦٦ [بهآء الله] را نموديد در ساحت اقدس
عرض شد هذا ما نزل من سماء عناية ربنا العليم
عالم نوم يكي از عوالم بوده و هست تفصيل و
ذكر آن در الواح شتى از قلم اعلى نازل ولكن
اين رؤيا و امثالش كه در اظهار و عملش گمان
ضر و وضوا رود عمل بآن جائز نه بلكه اظهار
آنهم جائز نه يا ابراهيم اليوم ناظر بافق حكمت
باش آنچه مخالف است عمل بآن ممنوع هذا ما
حكم به الحكيم في كتابه الحكم المبين نوم با احكام
منصوصه الهية مقابله و معادله ننمايد ضع النوم و
خذ ما انزله الوهاب في الكتاب جميع را در كتب
و صحف و زير و الواح بحكمت امر نموده ايم و از
دون آن نهى خذوا ما امرتم به و ضعوا ما نهيتم
عنه من لدن عليم خبير حمد كن مقصود عالم را

what ye have been commanded and set aside what ye have been forbidden by the One Who is All-Knowing, All-Informed. Praise the Intended One of the world that thou hast been blessed by His mention and confirmed in His knowledge. Strive that thou mayest be distinguished among humanity by spiritual qualities and goodly deeds. This is the counsel of the All-Knowing Counsellor unto thee and all the servants. Be thankful unto thy Lord for this great bounty.

- 7 As to thy request for forgiveness for thy departed father and others, it hath been granted. God hath forgiven them as a mercy and favor from His presence. He is verily the Forgiver, the Bountiful, the Generous. Regarding what thou didst write about blessing and abundance, be engaged with utmost joy and fragrance. The promise of blessing hath been sent down from the heaven of the Divine Will. God willing, it shall encompass all the friends. Verily our Lord, the Most Merciful, is the Munificent, the Giver, the Compassionate. The names of all those mentioned in thy letter were presented at the Most Holy Court and were adorned with the ornament of Divine mention. God willing, may all speak and act as befitting and hold fast unto that which they ought. The relatives of the departed Aqa Siyyid Ja'far, upon him be the glory of God and His mercy, are remembered at the Divine Threshold. This is glad tidings from the servant unto them. I convey greetings and salutations to all. The glory that shineth and gleameth be upon thee and upon every steadfast and unwavering knight whom God hath described aforetime: "No fear shall be upon them, neither shall they grieve." And praise be to God, the Possessor of all that was and that shall be. The servant. The first of Safar [1300].

که بذکرش فائز شدی و بعرفانش مؤید جهد
نما تا باخلاق روحانیه و اعمال طیبه مابین بریه
ظاهر شوی اینست نصیح ناصح علیم ترا و جمیع
عباد را ان اشکر ربک بهذا الفضل العظیم

7 اینکه طلب غفران از برای مرفوع والد و نفوس
دیگر نمودید باجابت مقرون قد غفرهم الله رحمةً
من عنده و عنايةً من لدنه انه هو الغفار الفضل
الکریم و اینکه در باره برکت و وسعت نوشتید
بکمال روح و ریحان مشغول باشید وعده برکت
از سماء مشیت نازل انشاء الله جمیع دوستانرا
احاطه خواهد نمود ان ربنا الرحمن هو الباذل
المعطي الرحيم و نفوس مذکوره در کتاب
آنجانب اسامی جمیع در ساحت اقدس عرض
شد و بطراز ذکر الهی مزین گشتند انشاء الله
کل بما ینبغی ناطق و عامل و متمسک باشند
منتسبین جناب مرفوع آقا سید جعفر علیه بهاء
الله و رحمته لدی العرش مذکورند هذه بشاره
من لدی الخادم الیه و خدمت کل تکبیر و
سلام میرسانم البهاء المشرق اللائح علی جنابک
و علی کل فارس ثابت مستقیم الذی وصفه الله
من قبل لا خوف علیهم و لا هم یحزنون و الحمد
لله مالک ما کان و ما یكون خادم فی غرة
صفر سنة [۱۳۰۰]

BLIB_Or15727b.263, BLIB_Or15732.275,
AVK1.322.04x

BH08994

To: *Haji Mirza Husayn Shirazi (Khartum) et al.*
Date: 1300-02-01 [1882-Dec-12]

- 1 ...A Book sent down by the Creator of the heavens, wherein He guides His servants to His straight path. The hidden has been revealed and the treasured has appeared, yet most of the people remain heedless. They cling to their own selves, turning away

1 ...کتاب انزلہ فاطر السّماء و فیہ یدّی العباد الی
صراطه المستقیم قد ظهر المکنون و برز المخزون
و الناس اکثرهم من الغافلین تمسکوا بأنفسهم

from God, the Mighty, the Great. They have cast guidance behind their backs and followed their desires - they are indeed among the lowly ones.

معرضين عن الله العزيز العظيم قد نبذوا الهدى
واخذوا الهوى الا انهم من الصاغرين

- 2 O Ibrahim! Thou hast been mentioned before the Wronged One and hast attained unto this wondrous Book. Grieve not over the affairs of men. Hold fast unto that which will exalt this Great Announcement. We make mention of the loved ones of God who have clung to the hem of their Lord's gracious robe. Thus hath the Tongue spoken in the Kingdom of Utterance. Blessed is he who hath heard and said: "Praise be unto Thee, O God of the worlds!"...

2 يا ابراهيم ذكرت لدى المظلوم وفزت بهذا الكتاب
البدیع لا تحزن من شئون الخلق تمسك بما يرتفع
به هذا النبأ الكبير انا نذكر احباء الله الذين تشبهوا
بأذیال رداء ربهم الكريم كذلك نطق اللسان
فيملكوت البيان نعيماً لمن سمع وقال لك الحمد
يا اله العالمين...

BLIB_Or15734.1.091ax

BH11695

To: Aqa Mirza Abdullah from Ya, in Shahrud

Date: 1300-02-02 [1882-Dec-13]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Glorified be He Who hath revealed unto us that which was inscribed in His Book and concealed within His knowledge; Who hath honored us with His presence and made known unto us the Dayspring of His Revelation and the Dawning-Place of His verses; Who hath guided us unto His Path and given us to drink of the choice wine of His utterance; Who hath caused us to behold His horizon and to hearken unto His Call - whilst ears were even as red sulphur in their deafness, and eyes were blind, and souls were inebriated, nay, struck down in their heedlessness. And glorified be He Who hath manifested that which lay hidden in the eternity of eternities, and hath sent down that before which the mountains have trembled. Verily, He it is Whom the marshalled hosts of the world have not deterred, nor the batteries of the nations withstood. He doeth whatsoever He willeth and ordaineth whatsoever He desireth, and He is the Omnipotent, the All-Mighty, the All-Wise.
- 3 And may the Peace that shineth forth from the City of Peace, and the Light that dawneth from the horizon of the providence of our Lord, the Sovereign of all mankind, rest upon those who have heard the Call and turned their faces unto the Most Sublime Horizon, and have wrought that which was enjoined

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 سبحان الذى اظهر لنا ما كان مسطوراً فى كتابه و
مكنوناً فى علمه و شرفنا بقلائه و عرفنا مشرق وحيه
و مطلع آياته و هداانا الى صراطه و سقانا رحيق
بيانه و ارانا افقه و اسمعنا ندائه اذ كانت الآذان
كالكبريت الأحمر انها صماء و اذ كانت العيون
عمياء و النفوس سكارى بل صرعى و سبحان
الذى اظهر ما كان مستوراً فى ازل الآزال و انزل
ما مرت به الجبال انه هو الذى لم يعجزه صفوف
العالم و لا مدافع الأمم يفعل ما يشاء و يحكم ما
يريد و هو المقتدر العزيز المختار

3 و السلام الظاهر من مدينة السلام و النور المشرق
من افق عناية ربنا مالک الأنام على الذين سمعوا
النداء و اقبلوا الى الأفق الأعلى و عملوا بما امروا به
فى الزبر و الألواح اولئك سرج الهداية بين البريه

upon them in the Scriptures and the Tablets. These are the lamps of guidance amidst all created things. Upon them do the Concourse on high and the denizens of the Kingdom of Names invoke blessings at eventide and at dawn – nay, at all times.

يصلّين عليهم الملائ الأعلی واهل ملكوت الأسماء
فی العشی والاشراق بل فی کلّ الأوقات

- 4 Furthermore: this servant hath received that which was revealed from the interpreter of thy heart, and hath detected therefrom the fragrance of thy sincerity, thy submission and thy humility before God – our Beloved and your Beloved, our Goal and your Goal, and the Goal of all who dwell in the heavens and on earth. When I received and recognized this, I soared upon the wings of longing until I attained the presence of the Countenance of the Lord of the Day of Severance, and presented that which was set forth in thy letter. When the reading thereof was completed, the Countenance of the Ancient of Days turned toward me, and He spoke that which caused the Most Mighty Ocean to surge. He said – and His Word is the sweetest of all:

4 و بعد قد بلغ الخادم ما ظهر من مترجم فؤادكم
و وجدت منه عرف خلوصكم و خضوعكم و
خشوعكم لله محبوبنا و محبوبكم و مقصودنا و
مقصودكم و مقصود من فی السموات والأرضین
فلما وجدت و عرفت طرت بقوادم الاشتیاق
الى ان حضرت تلقاء وجه مالک يوم الطلاق
و عرضت ما فی کتابکم فلما تم و انتهى توجهه الى
وجه القدم و نطق بما ماج به البحر الأعظم

- 5 In My Name, the Manifest, the Speaking, the Trustworthy

5 قال و قوله الأهلی بسمی الظاهر الناطق الأمين

- 6 O servant of God! Rejoice in that the face of the Wronged One hath turned towards thee from this place which hath been named the Most Great Prison by the Lord of eternity. Thy Lord is, verily, the All-Hearing, the One Who answereth prayer. We have detected from thee the fragrance of My love, and We have turned unto thee from this remote spot and revealed unto thee that from which thou canst inhale the sweet-scented perfume of My luminous robe. Blessed is the servant who hath cast away vain desire and laid hold on righteousness. He is of the people of My crimson Ark, the mention of which was revealed in the Qayyumu'l-Asma, and which was announced by My Herald Who sacrificed His life for My sake, and proclaimed unto the people My manifestation, My advent, My dawning, My arising, and My Cause, firm and mighty. Blessed is the ear that hath heard the call of the Wronged One and the eye that hath beheld that which hath shone forth from the horizon of the will of his Lord, the All-Powerful, the Almighty.

6 یا عبدالله ان افرح بما توجه اليک وجه المظلوم
من هذا المقام الذی سمی بالسجن الأعظم من
لدن مالک القدم ان ربک هو السامع المجیب
قد وجدنا منك عرف حی اقبلنا اليک من هذا
المقام البعيد و انزلنا لک ما نجد منه عرف قیصی
المنیر طوبی لعبد نبذ الهوى و تمسک بالتقوى انه
من اهل سفینتی الحمراء الّتی نزل ذکرها فی قیوم
الأسماء و بشر بها مبشری الذی فدى نفسه لنفسی
و اخبر الناس بظهوری و بروزی و اشراقی و
قیامی و امری المحکم المتین طوبی لأذن سمعت
نداء المظلوم و لعین رأت ما اشرق من افق ارادة
ربه المقتدر القدير

- 7 O servant of God! The servant who was present brought thy letter and presented it before My face while the Wronged One was walking in this exalted spot. We heard it and have answered thee with that which diffuseth the fragrance of God's bounty, the Lord of all worlds. We send greetings from this spot unto thee and unto My loved ones who have cast away what the people possess, yearning for that which is with their Lord, the All-Merciful, the Compassionate. We counsel them to fear God and to do that which exalteth His great Cause.

7 یا عبدالله قد حضر العبد الحاضر بکتابک و عرضه
تلقاء الوجه اذ کان المظلوم یمشی فی هذا المقام
الرفیع سمعناه و اجبتناک بما تضرع منه عرف
عناية الله رب العالمین انا نکبر من هذا المقام
علیک و علی احیائی الذین نبذوا ما عند الناس
رجاء ما عند ربهم الرحمن الرحیم انا نوصيهم
بتقوى الله و ما یرتفع به امره العظیم

8 Say: O people of Baha, should anyone come unto you with the tablets of fire and the book of the wicked, cast them behind you and hold fast unto the Book of God, the All-Knowing, the All-Wise. Rejoice, O My loved ones! By God, through you the clouds pour down their bounty and the earth yieldeth its blessings and favors. Thus doth the clear Book that is with Him give you glad-tidings. Beware lest the conditions of men debar you from the Lord of creation, or the might of those in the land who have cast the Book of God behind their backs and followed every wicked transgressor cause you to fear. Hold fast unto goodly conduct in all conditions and cleave unto the hem of wisdom - a command from the One Who is All-Knowing, the All-Informed. Upon you be praiseworthy character and goodly deeds. These are God's hosts on earth, as attesteth every discerning and insightful one. The glory be upon you, O My loved ones! Blessed be your faces and your ears. Ye have attained unto that which was the purpose in God's Books of the past and of the future. Verily your Lord, the All-Merciful, is the Expositor, the Mighty, the Trusted One.

9 Praise be to God! The waves of the ocean of divine bounty have encompassed the friends. I swear by the Sun of the horizon of utterance that all the world cannot equal a single verse thereof. Today, all who dwell on earth are heedless and know not the fruits, mysteries and traces of the mention of God, exalted be His glory. For were the fruits of but one letter thereof to be cast upon those on earth, by God Himself the Truth, all would turn, detached from all else, to the most exalted horizon. O friend! The intoxication of heedlessness has seized all and deprived them of the outpourings of the All-Bountiful, save whom thy Lord willeth. How blessed is the one whose mention hath been made in the Most Holy Court. The Point of the Bayan, may the spirit of all else be sacrificed for His sake, hath said that all existence is for the purpose that one might be mentioned but once in His presence. Likewise, in exalting the Divine Word, these sublime utterances have issued forth from the Dayspring of the All-Merciful's expression - His word, exalted be His remembrance: "If one were to transcribe a single verse thereof, it would be better than transcribing the entire Bayan and all books written therein, for all shall pass away while that shall endure." Were one to reflect upon this utterance, the condition of those who have turned away from among the people of the Bayan and others, as well as the loftiness and sublimity of this Most Great Cause, would become evident and manifest. Blessed are the fair-minded! Blessed are they who know! Blessed is every learned one who hath attained unto this most exalted station and been adorned with the ornament of this Most Great Announcement!

8 قل يا اهل البهائ اذا اتاكم احد بالواح النار وكتاب السجين دعوها عن ورائكم متمسكين بكتاب الله العليم الحكيم ان افرحوا يا احبائي تالله بكم تمطر السحاب وتعطي الارض ما فيها من النعمة و الآلاء كذلك يبشركم من عنده كتاب مبين اياكم ان تمنعكم شئون العباد عن مالک الایجاد او تخوفكم سطوة من في البلاد الذين نبذوا كتاب الله عن ورائهم و اتبعوا كل فاجر بعيد تمسكوا بالمعروف في كل الأحوال و تشبهوا بذيل الحكمة امرأ من لدن عالم خبير عليكم بالأخلاق المرضية و الأعمال الطيبة انها جنود الله في الأرض يشهد بذلك كل عارف بصير البهائ عليكم يا احبائي طوبى لوجهكم و لاذا انكم قد فزتم بما كان المقصود في كتب الله من قبل و من بعد ان ربكم الرحمن هو المبين العزيز الأمين انتهى

9 الحمد لله رشحات امواج بحر عنایت الهی دوستان را احاطه فرموده قسم بافتاب افق بیان که جمیع عالم بآیهی از آن معادله نینماید الیوم من علی الأرض غافلند و اثمار و اسرار و آثار ذکر حق جل جلاله را نمیدانند چه اگر ثمرات یک حرف آن بر من علی الأرض القا شود و نفسه الحق کل منقطعاً عن الكل باقی اعلی اقبال نمایند ای دوست سکر غفلت کل را اخذ نموده و از فیوضات فیاض محروم ساخته الا من شاء ربک نیکوست حال نفسیکه ذکرش در ساحت اقدس مذکور آمد نقطه بیان روح ما سواه فداء میفرماید کل از برای آنست که یک مرتبه در ساحت او ذکر شود و همچنین در اعزاز کلمه الهی این بیانات عالیله از مطلع بیان رحمن ظاهر قوله عز ذکره اگر کسی یک آیه او را نویسد بهتر است از اینکه کل بیان و کتبی که در بیان انشا شده نویسد زیرا که کل مرتفع میگردد و آن میماند اگر در این بیان قدری تفکر رود شأن معرضین از اهل بیان و سایرین و همچنین علو و سمو این امر اعظم واضح و معلوم میگردد طوبی للمصنفین طوبی للعارفین طوبی لكل عالم فاز بهذا المقام الاعلی و تزین بطراز هذا النبأ العظیم

- 10 I convey greetings and salutations to all the friends in that land and say: Today is the day of mention and praise, and the day of deeds for God's sake. May you be assisted, God willing, in that which endureth and lasteth forever. Although through divine grace you have been enabled to make mention of God-exalted be His station and His grandeur-this is a station that description cannot encompass nor can the praise of all created things attain unto it. God willing, may this station be preserved through the name of the Lord of all mankind, for the Supreme Pen hath previously given tidings of the tablets of fire and the book of Sijjin and the croaking of the ravens and the schemes of the schemers. May God protect us and you from the schemes of every schemer and the deceit of every deceiver and the evil of every accursed satan.
- 10 جميع دوستان آن ارض را تكبير و سلام ميرسانم و عرض ميكند امروز روز ذكر و ثناست و روز عمل لله انشاء الله مؤيد شويد بر امريكه باقى و دائمست اگرچه بفضل الهى موفق شده ايد بر ذكر حق تعالى شأنه و تعالت عظمته و اينقاميست كه وصف از عهده او برنياید و نعت كائنات باو نرسد و انشاء الله اين مقام باسم مالك انام محفوظ ماند چه كه از قبل قلم اعلى اخبار فرموده بالواح نار و كتاب سجين و نعيق ناعقين و مكر ماكرين اعاذنا الله و اياكم من مكر كل ماكر و خدع كل خادع و شر كل شيطان رجيم
- 11 I convey greetings and salutations to the honored friend, his eminence Aqa Mirza Ahmad, upon him be the glory of God and His favors. May he be, God willing, the recipient of the infinite bounties of God, exalted be His glory, occupied with His remembrance and engaged in His service. From the heaven of divine Will there hath been sent down especially for him, and likewise for each of the names mentioned in his book, that which brighteneth and illumineth the eyes of those near unto God and the sincere ones. In truth, any person of insight and hearing who readeth a single verse of the divine verses and findeth its sweetness will observe himself to be detached and sanctified from all who dwell on earth and whatsoever they possess. Praise be to God that he hath attained unto perfect bounty and hath likewise become the cause of bounties. Blessed be he and they. The ocean of grace is so tempestuous that every fair-minded one is bewildered. There is no God but Him, the Revealer, the Manifester, the Bestower, the Forgiving, the Generous. And beyond that which hath been sent down from the heaven of bounty especially for him in this page, another Tablet hath also been revealed from the heaven of grace, and from the horizon of each word thereof, the Sun of the favors of the Sovereign of existence and the Lord of the seen and unseen doth shine forth and appear. Blessed are they who have attained unto Tablets that cannot be equaled by whatsoever existeth in the world.
- 11 عرض سلام و تكبير خدمت حبيب مكرم جناب آقا ميرزا احمد عليه بهاء الله و عنايته اظهار ميدارم انشاء الله بعنايات لانهايه حق جل جلاله فائز باشند و بذكرش ذاكر و بخدمتش مشغول از سماء مشيت الهى مخصوص ايشان و همچنين مخصوص هريك از اسامى مذكوره در كتاب ايشان نازل شد آنچه كه چشم مقرين و مخلصين بآن روشن و منور فى الحقيقه هر صاحب بصر و سمعى كه يك آيه از آيات الهى را قرائت نمايد و حلاوت آنرا بيابد از من على الأرض و ما عندهم خود را فارغ و مقدس و آزاد مشاهده نمايد الحمد لله ايشان بفيض كامل فائز شدند و همچنين سبب فيوضات گشتند طوبى له و لهم بجر فضل بشأنى مواج كه هر منصفى متحير لا اله الا هو المنزل المظهر المعطى الغفور الكريم و از ورای آنچه از سماء عنايت در اينورقه مخصوص آنجناب نازل لوح مخصوص ديگر هم از سماء فضل نازل و از افق هر كلمه آن شمس عنايت سلطان وجود و مالك غيب و شهود مشرق و لائح طوبى للذين فازوا بالواح لا يعادلها ما فى العالم
- 12 The Glory that is manifest and resplendent from the horizon of the heaven of the grace of our Lord and your Lord be upon you and upon those who have been mentioned by the Most Exalted Pen of God in His perspicuous Book. And praise be to God, the Lord of the worlds.
- 12 البهاء الظاهر اللائح من افق سماء فضل ربنا و ربكم عليكم و على الذين ذكروا من قلم الله الاعلى فى كتابه المبين و الحمد لله رب العالمين

BRL_DA#529

BH02313

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

Date: 1300-02-02 [1882-Dec-13]

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who set in motion the spheres in the heaven of mystic knowledge through the winds of the will of His Name, the All-Merciful. When they moved, the light shone forth and spread across the face of the sky, becoming brilliant stars. Exalted is the Dawning-Place of verses through which mysteries were revealed in the beginning and the return. And blessings and peace be upon Him through Whom the Sun of Reality dawned upon creation and the Dove cooed upon the branch of Oneness - verily there is no God but Him, the One, the Chosen One - and upon His family and companions through whom lands were conquered and God's laws flowed among the servants, and upon those who cast aside the world, turning to God, the Lord of eternity.
الحمد لله الذي حرك افلاك سماء العرفان من ارياح ارادة اسمه الرحمن فلما تحرك سطع النور وتقيب على وجه السماء فصارت انجماً دريات تعالی مشرق الآيات الذي به ظهرت الأسرار في المبدء والمآب والصلوة والسلام على الذي به تجلت شمس الحقيقة على البرية وهدرت الحماسة على غصن الأحديّة انه لا اله الا هو الواحد المختار وعلى آله وصحبه الذين بهم فتحت البلاد وجرّت احكام الله بين العباد وعلى الذين نبدوا العالم مقبلين الى الله مالک القدم
- 3 Thereafter, it is submitted that your letter arrived and brought joy and gladness both before and after. I beseech and implore God, exalted be His glory, to enable all to attain to what He loves and is pleased with. No station has been or is higher than this station. All good belongs to whoever drinks from the ocean of His good-pleasure, turns toward His direction and faces His countenance after the passing of all things. Praise be to God that you have attained to true blessing and are sustained by heavenly sustenance. This evanescent servant wishes to offer thanks with a hundred thousand tongues to God, glorified be His majesty, for He guided the Afnan to the Divine Lote-Tree. This has been and is one of God's special favors. Now, due to current circumstances, its fruits are hidden from all eyes but are reflected in the mirror of knowledge in ways that none but God can enumerate. To Him be praise and grace in all conditions.
و بعد عرض میشود نامه آنجناب رسید و از قبل و بعد مبشّر بود [فرح] بخشید و بهجت آورد از حقّ جلّ جلاله سائل و آمل که کلّ را به ما یحب و یرضی فائز فرماید هیچ مقامی اعلی از این مقام نبوده و نیست کلّ الخیر لمن شرب من بحر رضائه و اقبل الى شطره و توجه الى وجهه بعد فناء الأشياء الحمد لله بنعمت حقیقی فائزید و از مائده سمائی مرزوق این خادم فانی دوست دارد بصد هزار لسان شکر نماید حقّ جلّ جلاله را چه که راه نمود افنان را بسدره این از نعمتهای مخصوصه الهیه بوده و هست حال نظر بعدم اقتضا ثمراتش از عیون مستور ولكن در مرآت علم منطبع آنچه که غیر حقّ از احصایش عاجز له الحمد والمنة فيکل الأحوال
- 4 Regarding what was mentioned about Jinab-i-Harf-i-Shin (upon him be 966 [Baha'u'llah]), and his deeds that were recorded - this news has been written and sent from various quarters. After it was presented, they stated that his deed was accepted and the service he rendered to the Afnan is like a crown among his good works. Well done to him for what he has attained. The petitions of this evanescent servant in this regard are known and need not be expressed. Verily He hears and knows and sees, and He is the All-Hearing, the All-Seeing.
اینکه ذکر جناب حرف ش علیه ۹۶۶ [بهاء الله] نمودند و اعمال او را مرقوم داشتند از اطراف این خبر را نوشته ارسال داشته اند بعد از عرض فرمودند عملش بطراز قبول فائز و خدمتیکه از او ظاهر شد نسبت بافنان بمثابة اکیل است مابین اعمال خیریه او هنیئاً له بما فاز عراض اینعبد فانیم در این مقام معلوم احتیاج باظهار نه انه یسمع و یعلم و یری و هو السميع البصیر

- 5 Regarding what you wrote about certain matters, namely buying and selling - the affairs of this land are known and clear to you. Act as you deem appropriate. The command is in God's hands - He does what He wills and ordains what He desires, and He is the Mighty, the Praiseworthy.
- 6 Light, remembrance and peace be upon you, and God's mercy and blessings.
- 7 The servant, 2 Safar 1300

اینکه در باره بعض امور مرقوم داشتید یعنی بیع و شری امور این ارض بر آنجناب معلوم و واضح آنچه را مقتضی دانند عمل نمایند الأمر بید الله يفعل ما يشاء ويحكم ما يريد وهو العزيز الحميد

النور والذكر والسلام عليكم ورحمة الله وبركاته

خادم في ٢ صفر [سنة] ١٣٠٠

INBA28:472

BH06789

To: Karbalai Aqa Husayn et al., in Tabas

Date: 1300-02-10 [1882-Dec-21]

- 1 In the Name of our Lord, the Most Great, the Most Mighty, the Most Ancient, the Most High, the All-Glorious.
- 2 Glorified be He Who hath adorned the world with the robe of knowledge and of true understanding, and hath established the sincere in the station of His Cause amidst the concourse of all created things—such servants whose praise His Books and His Scriptures and His Tablets have voiced; through whom the horizon of certitude hath been illumined, and every mouldering bone hath been quickened. Such are the servants whom the hosts of the world have not hindered from turning unto the Most Great Name, nor hath the clamour thereof diverted them from this most holy, most manifest, most pure, most noble Cause. Upon them do the Concourse on high and the dwellers in the Cities of Names invoke blessings.
- 3 Glorified art Thou, O Mystery of existence and Desire of hearts! I beseech Thee, by the majesty of Thy Throne whereon Thou hast been established in Thy praiseworthy station, to preserve Thy servants, and Thy creatures, and Thy loved ones, and Thy chosen ones, from them that have broken Thy Covenant, disputed with Thy verses, denied Thy proof, disbelieved in Thee and in what is with Thee. O Lord! Thou art the Generous, the Possessor of boundless mercy and of perfect compassion. All existence, in the invisible and the visible, beareth witness to Thy bounty. I implore Thee, by the fragrances of the dawn of Thy Day—whereby the bones of Thy people were stirred within the graves—that Thou

بسم ربنا الأعظم الأعزّ الأقدم العليّ الأبهى

سبحان من زين العالم بطراز العلم والعرفان و اقام المخلصين مقام امره بين ملائ الامكان اولئك عباد نطقوا بثنائهم كتبه وزبره والواحه بهم انار افق اليقين وقام كل عظم رميم اولئك عباد ما منعهم جنود العالم عن التوجه الى الاسم الأعظم ولا ضوضائهم عن هذا الأمر الأقدس الأظهر الأظهر الأكرم يصلين عليهم الملائ الأعلى وسكان مدائن الأسماء

سبحانك يا سرّ الوجود و مقصود القلوب اسألك بعظمة عرشك الذي استويت عليه في مقامك المحمود بأن تحفظ عبادك و خلقك و اوليائك واصفيائك عن الذين نقضوا ميثاقك و جادلوا بآياتك و جاحدوا برهانك و كفروا بك و بما عندك اى رب انت الكريم ذو الرحمة الواسعة و ذو الشفقة الكاملة قد شهد بكرمك كل الوجود من الغيب و الشهود اسألك بنسائم فجر يومك التي بها تحركت في القبور عظام بريتك بأن ترزقهم كوثر الاستقامة من ايدى

wouldst vouchsafe unto them the Kawthar of steadfastness from the hands of Thy bestowal, and ordain for them, by the Pen of Thy loving-kindness, that which Thou hast ordained for Thy trustees and Thy chosen ones. There is none other God but Thee, the Forgiving, the Generous; and Thou art, verily, the Hearing, the Answering; Thou art the All-Knowing, the All-Seeing. There is none other God but Thee, the All-Powerful, the Almighty.

عطائك و تكتب لهم من قلم العناية ما كتبته
لأمثائك و اصفيائك لا اله الا انت الغفور
الكریم و انت السامع المحيى و انت العالم البصير
لا اله الا انت المقتدر القدير

- 4 And after: Thy letter rejoiced my heart through that which I found therein of the fragrance of thy remembrance of Him Who is my Beloved and your Beloved, my Goal and the Goal of all who are in the heavens and on the earth. When I read it and apprehended it, the breaths of thy love and the waftings of thy affection stirred me; whereupon I arose, and turned towards the Goal of the worlds, and presented myself before the Throne, at a time when He was seated within the pavilion of His grandeur upon a mountain of the mountains. I laid before Him that which was contained in your letter. Thereupon the Tongue of Grandeur uttered that whereof the tongues of the world and of the servant are powerless to make mention. Yet the servant will recount unto you somewhat of what he hath retained, through His power, His command, and His sovereignty—His Word, exalted and glorified be He:

4 و بعد قد سرّنى كتابكم بما وجدت منه عرف ذكركم
محبوبى و محبوبكم و مقصودى و مقصود من فى
السّموات و الأرض فلما قرأت و عرفت هزّتنى
نفحات حبكم و فوحات و دكم قت و قصدت
مقصد العالم و حضرت تلقاء العرش اذ كان
مستويّاً فى سرادق عظّمته على جبل من الجبال
و عرضت ما فى كتابكم اذاً نطق لسان العظمة بما
عجزت عن ذكره السن العالم و الخادم يذكر لجنابكم
بعض ما حفظه بقدرته و امره و سلطانه قوله جل
و عرّ

- 5 In My Name, the One Who standeth above the heavens.

5 بِسْمِ الْقَائِمِ عَلَى الْأَسْمَاءِ

- 6 Glorified be He Who hath sent down the verses, made manifest the signs, and raised the most exalted Call in the earliest of days. He, verily, is none other God but Me, the Mighty, the Ever-Bestowing. He hath appeared and hath revealed unto the servants that which profiteth them in every world of the worlds of their Lord, the Mighty, the Chosen. Among mankind are they that have recognized and drawn nigh, and among them are they that have turned away and denied, following thereby every heedless doubter. Say: By God! This is the Day whereon the fragrance of the garment hath been diffused throughout the world, and the Most Great Name calleth aloud between earth and heaven, summoning East and West unto the most exalted horizon—unto that station wherein the Lote-Tree beyond which there is no passing crieth out: He is none other God but Him, the One, the Single, the Mighty, the All-Forgiving.

6 سبحان الذى انزل الآيات و اظهر العلامات و
نطق بأعلى النداء فى أول الأيام أنه لا اله الا انا
العزیز الوهاب قد ظهر و اظهر للعباد ما ينفعهم
فيكلّ عالم من عوالم ربهم العزیز المختار من الناس
من عرف و تقرّب و منهم من اعرض و انكر
بما اتبع كلّ غافل مراتب قل تالله هذا يوم تضحّ
عرف القميص بين العالم و ينادى الاسم الأعظم
بأعلى النداء بين الأرض و السّماء و يدع الشرق
و الغرب الى الأفق الأعلى المقام الذى فيه تنطق
سدرة المنتهى أنه لا اله الا هو الفرد الواحد العزیز
الغفار

- 7 How many a sinner hath turned and attained, and how many a learned man hath waxed proud against God, the Revealer of verses! How many an ignorant one hath been seized by the attraction of the verses in such wise that he cast behind his back all that the people possessed, and hastened unto the Mighty,

7 كم من عاص اقبل و فاز و كم من عالم استكبر
على الله منزل الآيات و كم من جاهل اخذه
جذب الآيات على شأن نبد ما عند القوم عن
ورائه مقبلاً الى العزیز العلام كم من فقير سمع

the All-Knowing. How many a poor man hath hearkened unto the melodies of the Bird of Eternity, and how many an emir hath turned away from God, the Lord of necks. Say: O concourse of the earth! Open your eyes, that I may show you that which hath shone forth from the horizon of Revelation. By God! The All-Merciful hath manifested Himself through His most comely Names. Turn ye towards Him, and follow not your idle fancies. Thus hath spoken the Most Exalted Pen, as a command from the Lord of the heavens. Blessed is he that hath an ear and hath heard; and woe betide every heedless, deceitful one!

تغردات طیر البقاء و کم من امیر اعرض عن
الله مالک الرقاب قل یا ملأ الأرض ان افتحوا
ابصارکم لأریکم ما اشرق من افق الظهور تالله قد
نجلی الرحمن بأسمائه الحسنی ان اقبلوا ولا تتبعوا
الأوهام كذلك نطق القلم الأعلى امرأ من لدن
مالک الأسماء طوبی لسمیع سمع و ویل لكل
غافل مکار

- 8 This servant hath come with thy letter and laid it before the Countenance, and hath sent down for thee this Book which We have made the decisive word. If thou attain unto it, read it amid the heights of the sincere, and say: Praise be to Thee, O Dayspring of lights! We make mention of Our loved ones therein, and magnify upon their faces from this station. Glory, shining forth from the horizon of My providence, be upon thee and upon them, and upon every patient one who hath turned, and every discerning one who professeth the oneness of God. Ended.

8 قد حضر العبد الحاضر بکتابک و عرضه تلقاء
الوجه و نزل لک هذا الکتاب الذی جعلناه فصل
الخطاب اذا فزت به ان اقرأه بریوات المخلصین
و قل لک الحمد یا مشرق الأنوار انا نذكر احبائنا
فیہناک و نکبر علی وجوههم من هذا المقام البهاء
المشرق من افق عنايتی علیک و علیہم و علی کل
مقبل صبار و کل موحد بصار انتہی

- 9 Praise be to God! Through the effulgence of the lights of the Sun of meanings, those honoured souls, and likewise the company and the persons mentioned, have been illumined. Every remembrance that hath been, and is, vouchsafed by the Most Exalted Pen unto each soul is He, in truth, the Giver of life and the Sustainer thereof in the world; yet most men are heedless of this most great grace and this most noble bounty. The Primal Point—may the life of all else besides Him be offered up for His sake—hath declared: “All is for this, that once His most holy Court may remember a soul.” By night and by day, from the Dayspring of the utterance of the All-Merciful, the Euphrates of loving-kindness floweth; yet all are heedless, save whom God willeth. From God, exalted be His glory, we entreat and we hope that He will not deprive His servants of this most great mercy and this most mighty gift.

9 الحمد لله از اشراقات انوار آفتاب معانی آنجناب
و جمعی و نفوس مذکوره منور گشتند هر ذکرى
که مخصوص هر نفسی از قلم اعلی جاری شده
و میشود او معطی حیات و ممد اوست در عالم
ولکن ناس از این فضل اعظم و فیض اکرم
غافلند نقطه اولی روح ما سواه فداہ میفرماید
کل از برای آنست که یکبار در ساحت اقدسش
مذکور آید در شب و روز از مطلع بیان رحمن
فرات عنایت جاری و لکن کل غافل الا من
شاء الله از حق جلّ جلاله سائل و آمل که عباد
خود را از این رحمت کبری و عطیہ عظمی
محروم نسازد

- 10 In one of the Tablets He saith: “This day all things, whatsoever is seen, utter speech with two tongues.” This is the Day whereon the earth shall tell out her tidings. Blessed the soul that hath attained unto the hearing of His sweetest Call; and blessed the face that hath turned unto the most exalted horizon; and blessed the tongue that hath spoken in remembrance and in praise.

10 در یکی از الواح میفرماید امروز جمیع اشیاء از
آنچه مشاهده میشود بدو لسان نطق مینمایند هذا
یوم فیہ تحدّث الأرض اخبارها طوبی لنفس
فازت باصغاء ندائه الأهل و لوجه توجّه الی
الأفق الأعلى و للسان نطق بالذکر و الثناء

- 11 And as to thy mention of the souls that have turned unto God: it was laid before the most holy, the most august, the most exalted Threshold; for each one a most precious, most

11 و اینکه ذکر نفوس مقبله نمودید در ساحت امنع
اقدس اعلی عرض شد مخصوص هر یک لوح

glorious Tablet hath been revealed. God willing, they shall attain unto the perusal thereof, and shall inhale therefrom the sweet breaths of the All-Merciful. By the life of Him Who is the Desire of the world, what is seen can in no wise be matched with a Tablet of the Tablets—nay, with a single word of His words, yea, with one letter of His letters. Yet the River of mercy floweth in such wise, and the verses of God descend with such profusion, that until this day the eye of creation hath not beheld the like thereof. Though this grace hath reached such a station, its true worth may nevertheless remain, in the eyes of some, concealed as it is. Would that this servant might be strengthened to recount the traces and fruits thereof! Should all atoms become scribes, they would assuredly fail to describe the station of the Word of God. In such a case this lowly one would be accounted among the lost. I ask forgiveness of God the Great for that which my tongue hath uttered and my heart conceived.

اعترای بهی نازل انشاءالله زیارت آن فائز شوند و نفحات رحمن را از او بیابند لعمر المقصود معادله نمینماید بلوخی از الواح آنچه مشاهده میشود بل بکلهئی از کلمات گویا منادی امر میفرماید بنویس بلکه بحرفی از حروف ولكن فرات رحمت بشأنی جاری و آیات الله بشأنی نازل که تا حال چشم ابداع شبه آنرا ندیده نعمت که باین مقام رسید شاید نزد بعضی قدرش علی ما هی علیها مستور ماند ای کاش این خادم مؤید میشد بر ذکر آثار و ثمار آن اگر جمیع ذرات کاتب شوند البته از عهده ذکر مقام کلمه الله برنیابند در این صورت ایفائی از مفقودین محسوب استغفر الله العظیم عما نطق به لسانی و خطر به قلبی

- 12 And as to what thou didst write concerning the person mentioned—that some of the loved ones have not expressed satisfaction: in this day one must look to receptivity. Whosoever hath attained thereunto and hath acknowledged that which the Tongue of Grandeur hath spoken, he is remembered before the Countenance; for these are the days whereof glad-tidings have been given aforetime and thereafter. The Days of God are the time of mercy, of compassion, and of loving-kindness; for therein the heaven of bounty is uplifted and the sun of generosity shineth forth. Hence are some negligences forgiven. Yet, notwithstanding this, the friends must take heed and look with wisdom; for thus far, whatsoever name hath been mentioned in the most exalted, the most impregnable, the most holy Court, tokens of favor have been manifested in his behalf. Still, the friends must observe—this is a truth whereof there is no doubt—that it may well happen a denier claimeth friendship, while his intent is hypocrisy and espionage. The Blessed Tablets should be entrusted unto souls assured; and the person mentioned, God willing, is of the assured. Verily, He speaketh the truth and guideth the people unto His most holy, most mighty, most impregnable station.

12 و اینکه در باره شخص مذکور مرقوم داشتید که بعضی از احباً اظهار رضایت ننموده اند امروز باید باقبال ناظر بود هر نفسی بآن فائز شد و اعتراف نمود بآنچه که لسان عظمت بآن نطق فرموده او لدی الوجه مذکور است چه که این ایامیست که از قبل و بعد بآن بشارت فرموده اند و ایام الله وقت رحمت و شفقت و عنایت است چه که در او آسمان فضل مرتفع است و آفتاب کرم مشرق لذا از بعضی غفلتها معفونند مع ذلک باید دوستان ملاحظه نمایند و بحکمت ناظر باشند تا حال هر اسمی از اسماء در ساحت اعترای منع اقدس اعلی مذکور آمد اظهار عنایت در باره او شده ولكن دوستان باید ملاحظه نمایند هذا حق لا ریب فیه چه بسا میشود ملحدی ادعای دوستی مینماید و قصدش نفاق و اطلاع است الواح مبارکه را باید بنفوس موقنه داد و شخص مذکور انشاءالله از موقنین است انه يقول الحق و یهدی الناس الی مقامه الأقدس العزیز المنیع

- 13 And as to thy letter being adorned with mention of him who hath ascended unto God: what a station is this, a station unattainable by the remembrance of those who remember, nor by the praise of the knowing! In it the Tongue of Grandeur hath spoken such words as shall never cease to shed their fragrance through the endurance of sovereignty and dominion, nor through the abiding of glory and might, nor through the perpetuity of His most beauteous Names.

13 اینکه مکتوب آنجناب مزین بود بذکر من صعد الی الله یا لها من مقام لا یصل الیه ذکر الذاکرین ولا ثناء العارفین قد نطق فیه لسان العظمة بما لا ینقطع عرفه بدوام الملک و الملکوت ولا ببقاء العز و الجبروت و لا بدوام اسمائه الحسنی

14 And another letter from thee hath arrived, and from it the fragrance of the love of God hath shone forth. Praise be to God, in the Day of God ye have attained unto that whereof all men—whether divines, mystics, or others—are heedless, save whom God willeth. And as to their wish that, through thy agency, this lowly one should act in that which is the desire of all the worlds: on the night of the tenth day of the month of Safar this servant, with the letter, set out toward the most exalted Goal. After attaining presence and permission, that which was in the epistle was submitted. Thereupon the Tongue of God uttered words whereat bodies soared and spirits were transported. He—glorified be His majesty and exalted His most great glory—said:

15 In My Name, the Witness, the All-Informed.

16 O Husayn! We have remembered thee aforetime through that whereby the Sun of the loving-kindness of thy Lord shone forth. Verily, He is the Compassionate, the Generous. Rejoice thou in that which hath been sent down for thee from the Most Exalted Pen; it beareth witness unto thee in every world of the worlds of thy Lord, the All-Knowing, the All-Wise. The King of religions hath come unto thee—once upon the mountain, and again in this lofty mansion which was built for the establishment of the Throne, at a time when its builder was heedless—despite them that imprisoned the Wronged One in this stronghold. The Throne of thy Lord hath been established in the highest station, and We have cast down the oppressor to the lowest of the low.

17 O Husayn! Consider the Will of God and that which the oppressors have willed in this wondrous Day. We desired their life and deliverance, and they desired My harm and My death; yet verily they are of the most grievous losers. This servant hath come with thy latter letter and laid it before the Wronged One. We have answered thee with this clear Tablet; and as to him who came from thee, We have accepted his service as a bounty from Our presence. We are, in truth, powerful to do what We will, and We judge what We desire.

18 Render thanks unto God for this most great bounty; verily, He uplifteth whom He willeth by a command from His presence, and He is the All-Powerful, the Almighty. Remember My loved ones in My name, and bear them glad tidings of the loving-kindness of God, the Lord of the worlds. Say: Hold fast, O loved ones of the All-Merciful, to that whereby the Cause shall be exalted among the servants. Thus have We revealed aforetime and in this hour. Say: Beware lest the clamour of the divines withhold you from the Lord of Names; leave them behind your backs, turning unto the One, the All-Informed.

14 و مکتوب دیگر آنجناب وارد و عرف محبت الهی از او ساطع الحمد لله در یوم الهی فائزید بآنچه که جمیع ناس از علما و عرفا و غیرهم از او غافلند الا من شاء الله و اینکه اراده نمودند بوکالت آنجناب ایفائی عمل نمایند آنچه را که مقصود عالمیانست در لیل دهم ۱۰ ماه صفر اینعبد فانی مع مکتوب قصد مقصد اعلی نموده بعد از حضور و اذن آنچه در نامه بود عرض شد اذاً نطق لسان الله بما طارت به الأجساد و کیف الأرواح قال جلت عظمته و کبر کبریائه

15 بسمی الشاهد الخیر

16 یا حسین ذکرناک من قبل بما لاح به شمس عنایه ربک انه لهُو المشفق الکریم ان افرح بما نزل لک من القلم الأعلی انه یشهد لک فیکل عالم من عوالم ربک العلیم الحکیم قد اقبل الیک مالک الملل مرّة فی الجبل و اخری فیهذا القصر الرفیع الذی بنی لاستواء العرش حین غفلة بانیه رغماً للذین حبسوا المظلوم فی هذا السّجن المتین قد استقرّ عرش ربک علی اعلی المقام و رجعنا الظالم الی اسفل السّافلین

17 یا حسین ان انظر فی ارادة الله و ما اراده الظالمون فی هذا الیوم البدیع انا اردنا حیاتهم و نجاتهم و هم ارادوا ضرّی و قتلّی الا انهم من الأخسرین قد حضر العبد الحاضر بکتابک الآخر و عرضه لدی المظلوم اجبناک بهذا اللوح المبین و زار من عندک انا قبلنا عمله فضلاً من عندنا و انا المقتدر علی ما اشاء و الحاکم علی ما ارید

18 ان اشکر الله بهذا الفضل الأعظم انه یرفع من یشاء امراً من عنده و هو المقتدر القدر ان اذکر احبائی من قبلی و یشّهم بعنایه الله رب العالمین قل تمسّکوا یا احبّاء الرحمن بما یرتفع به الأمر بین العباد کذلک ازلنا من قبل و فی هذا الحین قل ایّاکم ان یمنعکم وضوء العلماء عن مالک الأسماء دعوهم عن ورائکم مقبلین الی الفرد الخیر

Confine your affairs to that whereby your remembrance shall endure in the everlasting Kingdom of God, the Mighty, the All-Praised.

ان اقتصروا الأمور على ما يبقى به اذكركم بدوام ملكوت الله العزيز الحميد

- 19 From this station We magnify them, and likewise My handmaidens who have turned unto God at a time when every far-removed knower turned away. O My handmaidens that are there! Harken unto the call of the Wronged One; verily, He remembereth you in this station which God hath made the place of circumambulation for them that draw nigh. Thus have We adorned the horizon of the heaven of utterance with the luminary of knowledge. Blessed is he that hath witnessed and seen, and woe betide the heedless. Glory from Our presence be upon thee, and upon whosoever hath drunk the choice wine of revelation in My mighty, My wondrous Name. Ended.

19 انا نكبر من هذا المقام عليهم و على امائي الالائي اقبلن اذ اعرض كل عارف بعيد يا امائي فييناك ان استمعن نداء المظلوم انه يذكركن في هذا المقام الذي جعله الله مطاف المقربين كذلك زيننا افق سماء البيان بنير العرفان طوبى لمن شهد و رأى و ويل للغافلين البهاء من لدنا عليك و على من شرب رحيق الوحي باسمي العزيز البديع انتهى

- 20 Praise be to God, time and again, that through the bounties of the Truth—exalted be His glory—ye have attained. One letter from thee had arrived previously; and on the day when the pavilion of Grandeur was raised upon a mountain of the mountains of this land, that there might be made manifest that which Isaiah the Prophet hath spoken in his Book, this servant stood before the Countenance and, in that most exalted station, presented the letter. There was revealed, for thee and for the persons mentioned therein, that which is an abiding treasure in His keeping. Likewise, a most holy, most impregnable Tablet was revealed for the people of Zirak—upon them be the glory of God. Praise be to God, the glance of loving-kindness is directed toward that region.

20 لله الحمد مرة بعد مرة بعنايات حق جلّ جلاله فائز شديد يك مكتوب آنجناب از قبل رسيد و در يوميكه سراق عظمت بر جبلى از جبال اين ارض مرتفع بود ليظهر ما نطق به اشعيا النبي في كتابه اينعبد تلقاء وجه حاضر و در آنمقرر اعلى مكتوب را عرض نمود مخصوص آنجناب و نفوس مذكوره در نامه نازل شد آنچه كه كنزيست باقى در نزد او و همچنين لوح امنع اقدس مخصوص اهل زيرك عليهم بهاء الله نازل الحمد لله لحاظ عنايت بأشطر متوجه است

- 21 Some time ago, at an hour of hours, this servant set his face towards the most exalted Horizon; after attaining presence, the mention of the friends of the Land of Ba, and of the Leaf of Paradise—upon her be the glory of God and His loving-kindness and His bounty—and of the revered and spiritual lady—upon her be the glory of God—and of the other friends, was made. Likewise, the mention of the village of Zirak and the friends of that land flowed from the Tongue of Grandeur and was revealed; and in particular the mention of Haji Muhammad-'Ali—upon him be the glory of God—was heard from the Dayspring of the utterance of the All-Merciful. And this exalted Word appeared from the Dawning-place of Revelation and the Ocean of bounty—His blessed and exalted Word:

21 چندی قبل وقتی از اوقات اينعبد قصد افق اعلى نموده بعد از حضور ذکر دوستان ارض باء و ورقه الفردوس عليها بهاء الله و عنايته و فضله و مخدرة روحاني عليها بهاء الله و ساير دوستان را ميغرمودند و همچنين ذكر قريه زيرك و دوستان آن ارض از لسان عظمت چاري و نازل و مخصوص ذكر جناب حاجي محمد علي عليه بهاء الله از مطلع بيان رحمن استماع شد و اينكلمه عليا از مشرق وحى و بحر فضل ظاهر قوله تبارك و تعالى

- 22 “We have made them known, and We have taught them, and We have strengthened them unto My knowledge and My love. Blessed are they, and theirs is a goodly end. Blessed the unlearned one that hath attained; and woe betide the learned

22 انا عرّفناهم و علّمناهم و ايّدناهم على عرفاني و حيّ طوبى لهم و لهم حسن مآب طوبى لأمّى فاز و ويل لعالم غرّته اهوائه الى ان كفر بالله العليّ العظيم

man whom his desires have beguiled, until he hath disbelieved in God, the Most High, the Great.”

- 23 O Muhammad qabl-i-‘Ali! We have heard thy call, and beheld thy turning unto Us, and found the fragrance of thy sincerity. We have made mention of thee in the Crimson Tablet through My Most Exalted Pen. Render thanks unto thy Lord for this clear bounty. Be assured that nothing escapeth His knowledge. He heareth the moaning of the longing ones, and beholdeth the lowliness of them that cleave fast. Magnify, in My name, My loved ones who are there, and remind them of My beauteous remembrance. Say: Blessed are ye, O My loved ones, in that ye have cast behind you the idle fancies of the divines, and have taken hold of that which hath come unto you from God, the Lord of the worlds. Rejoice ye in this most great favor, and then give thanks unto your Lord, the All-Merciful, the Compassionate. We have remembered you once upon the mountain and again in this lofty station. Ye have attained unto the grace of God and unto the hidden, treasured Table—even this Tablet, from whose horizon the Sun of the providence of your Lord, the Mighty, the All-Praised, hath shone forth. We exhort you to pure godliness, and command you to that whereby the Cause of God, the King of the kingdoms of the heavens and of the earths, shall be exalted. We have also admonished you in My Leaf which We have named the Leaf of Paradise in My Wise Book; and We make mention of My Leaves and My handmaidens who remember God by night and by day, at morn and eventide. End

- 24 Such is the manifestation of loving-kindness, the like whereof a hundred thousand such as this servant would be powerless to recount. And whatsoever hath been sent from that land and from the Land of Ba hath attained unto the ornament of acceptance, and the names of each and every soul are remembered in the presence of God. Nothing escapeth His knowledge. And on a certain day this exalted Word shone forth from the Dayspring of the utterance of the All-Merciful—His Word, mighty is His majesty: “The payment of the divine rights is conditioned upon ability; if any soul be not able thereto, verily He pardoneth him, and He is the All-Forgiving, the Generous.” Ended.

- 25 Whatsoever cometh to pass must come to pass with spirit and fragrance. Thus hath decreed the Desire of the worlds, before Whom every knowing commander hath bowed. Convey ye these clear and firmly established verses unto him, that all may rejoice in the bounty of God and His immeasurable mercy—such rejoicing as the sorrows of the world are powerless to withstand, nor can they rise up against it. In truth, should a man possessed of insight behold the revealed verses of this

23 یا محمد قبل علی انا سمعنا ندائك و رأينا اقبالک و وجدنا عرف خلوصک ذکرناک فی الصّحیفه الحمراء من قلبی الاعلی ان اشکر ربک بهذا الفضل المبین ایقن انه لا یعزب عن علمه من شیء یسمع حنین المشتاقین و یری خضوع المتشبّثین کبر من قلبی احبائی فی هناک و ذکرهم بذکری الجمیل قل طوبی لکم یا احبائی بما نبذتم اوهام العلماء و اخذتم ما اتاکم من لدی الله رب العالمین ان افرحوا بهذا الفضل الأعظم ثم اشکروا ربکم الرحمن الرحیم انا ذکرناکم مرّة علی الجبل و اخرى فیذا المقام الرفیع قد فزتم بنعمة الله و المائدة المکنونة المخزونة و هی هذا اللوح الذی لاحت من افقه شمس عناية ربکم العزیز الحمید نوصیکم بالتقوی الخالص و نأمرکم بما یرتفع به امر الله مالک ملکوت السموات و الارضین و نوصیکم فی ورقتی الّتی ستمیناها بالورقة الفردوس فی کتابی الحکیم و نذکر اوراقی و امائی اللائی یذکر الله فی اللیالی و الاّیام و فی البکور و الاّصیل انتهى

24 اظهار عنایت بشأنیست که صدهزار مثل اینبعد از ذکرش عاجز است و آنچه از آن ارض و اراض بآه ارسال نموده اند بطراز قبول فائز و اسامی کل فرداً فرداً لدی الحق مذکور انه لا یعزب عن علمه من شیء و یومی از ایام اینکلهء علیا از مشرق بیان رحمن مشرق قوله جلّت عظمته ادای حقوق الهی منوط باستطاعت است اگر نفسی قادر بر او نباشد انه یعفو عنه و هو الغفار الکریم انتهى

25 آنچه واقع میشود باید بروح و ریحان واقع شود هذا ما حکم به المقصود الذی خضع له کلّ امرّ علم این آیات باهرات محکمات را آنجناب برسانند تا کل از فضل الهی و رحمت نامتناهیش مسرور گردند سروریکه احزان عالم از مقابله با او عاجز و قاصر باشد و از پی دریاید فی الحقیقه اگر انسان بصیر در آیات منزله اینظهور اعظم و همچنین

Most Great Revelation, and likewise the shining utterances, the resplendent lights, the mighty appearances and manifestations, and ponder thereon, he will find himself overwhelmed with wonder—yet with a wonder that bestoweth complete detachment, and maketh him behold himself free and enriched beyond all that is beneath it. Blessed be ye, and blessed whoso hath attained unto this mighty grace.

- 26 The mention of certain assured and steadfast souls of that land—who have ascended and now abide—was heard from the Ancient Tongue, exalted be His mercy and magnified His bounty. By the life of Him Who is the Desire of the world! It was of such a measure that this servant found himself unable to number it. The Cause is in His hand: He doeth whatsoever He willeth and ordaineth whatsoever He desireth; and He is the Reckoner, the All-Knowing, the All-Wise. This servant, a fading attendant, offereth unto all the friends of that land salutations and a mighty greeting, and saith: I beseech God, exalted be His glory, to confirm each one of you in that wherefrom the fragrance of immortality may be inhaled—namely, such deeds as shall be made everlasting in the Book of God. Blessed are the doers; blessed are the victors!

- 27 On this blessed night, an unending bounty was beheld from the Beauty of the Ancient One—glorified be His station and exalted His most great glory—may my soul, and the souls of all who are in the Kingdom, in the Dominion, and in the Realm of the Absolute, be sacrificed for His sake. The mention of that exalted, forgiven, accepted one—upon him be the glory of God and His mercy—was repeatedly made: “Would that I had attained unto that which he attained after his ascension!” And likewise the mention of others. God willing, all shall be made ready for that which no decline can seize, and which the accidents of time can never alter. The glory shining from the horizon of the providence of our Lord be upon you, and upon them that are with you, and upon those who, when they heard the Call from the Lote-Tree beyond which there is no passing, cried out: “Here am I, O God of the worlds and Desire of the Messengers!”

- 28 And as to what ye wrote—if they desire to write aught, to whom should they send it? This servant is himself ready; yet on one condition: that they be not grieved should the reply be delayed. For it may happen that in a single day forty, or fifty, or more, or fewer petitions and letters must be laid before the most exalted, the most impregnable Court; answers must be written and dispatched from the Source of the Cause; and moreover I myself must submit replies. In such a case it becometh clear and manifest that opportunity is as the phoenix,

در بیانات مشرقه و انوار ساطعه و ظهورات و بروزات عظیمه نظر نماید و تفکر کند خود را متحیر مشاهده نماید و لکن حیرتیکه از او فراغت کلیه حاصل شود و خود را از دوش غنی و آزاد بیند طوبی لجنابکم و لمن فاز بهذا الفضل العظیم

- 26 ذکر بعضی از نفوس موقنه مطمئنه آن ارض که صعود نموده اند و موجودند از لسان قدم جلت رحمت و عظم فضله استماع شد لعمر المقصود بشأنی که اینعبد از احصای آن خود را عاجز مشاهده نمود ان الامر بیده بفعل ما یشاء و یحکم ما یرید و هو المحصى العلیم الحکیم اینعبد خادم فانی خدمت جمیع دوستان آن ارض تکبیر و سلام معروض میدارد و عرض مینماید از حق جلّ جلاله میطلبم که هریک از شما را مؤید فرماید بر آنچه عرف خلود از او استشمام شود یعنی عملیکه در کتاب الهی مخلص ماند طوبی للعاملین طوبی للفائزین

- 27 در این ليله مبارکه فضل لانهایه از جمال قدم جلّ شأنه و عظم کبریااته و روحی و روح من فی الملکوت و من فی الجبروت و من فی الالهوت فداه دیده شد و ذکر جناب مرفوع مغفور مبرور علیه بهاء الله و رحمته را مکرر فرمودند یا لیت فزت بما فاز به بعد العروج و همچنین ذکر سایرین را انشاء الله جمیع مستعد شوند از برای آنچه که زوال او را اخذ نماید و حوادث زمان او را تغییر ندهد البهاء المشرق من افق عنایه ربنا علی جنابکم و علی من معکم و علی الذین اذا سمعوا النداء من سدره المنتهی قالوا لبيک یا اله العالمین و مقصود المرسلین

- 28 و اینکه مرقوم داشتند که اگر بخواهند چیزی مرقوم فرمایند نزد که ارسال نمایند این بنده خود حاضر است و لکن یک شرط دارد و آن اینکه از تأخیر جواب مکدر نشوند چه که بسا میشود در یک روز عدد اربعین او خمسين او ازيد او اقل عرایض و مراسلات باید در ساحت امنع اقدس عرض کنم و جواب از مصدر امر نوشته ارسال دارم و همچنین خود جواب عرض نمایم در اینصورت واضح و معلوم

and patience as a lover's treasure, and gold as a pauper's dream. God is witness and testifieth; the Inaccessible One is witness and testifieth, that by nights and days this servant is engaged. Were it not for the loving-kindness of the Desire of the worlds, this servant would be unable to accomplish any of these things. From all the friends of God and the wayfarers to the Ka'bah of the Everlasting it is hoped and earnestly entreated that they will beseech, from God—exalted be His glory—success and confirmation for this servant, that perchance he may acquit himself of this weighty charge. Verily, He is the Hearing, the Answering.

میشود که فرصت بمثابهٔ عنقاست و مانند صبر نزد عاشق یا ذهب نزد مفلس حق شاهد و گواهیست حق منبع شاهد و گواهیست که در لیلی و ایام اینعبد مشغولست اگر عنایت مقصود عالمیان نباشد اینعبد از عهدهٔ هیچیک برغیاید از کافهٔ دوستان الهی و قاصدان کعبهٔ لایزالی متوقع و مستدعی که از حق جلّ جلاله توفیق و تأیید از برای اینعبد مسئلت نمایند که شاید از عهدهٔ این امر خطیر برآیم انه هو السامع المجیب

- 29 To all the friends of that land, one and all, I offer a mighty greeting and salutations, and I hope that nothing whatsoever may withhold them, or the friends of those regions, from the Lord of Names and the Fashioner of the heaven. Say: Take ye, in the Name of God, exalted be His glory, and drink ye with His remembrance, and say: "In His memory!" This is your beginning, and this is your end, your return, your exalted homeland, and your most lofty, most glorious refuge. Strive ye, that in truth ye may attain unto this high and most exalted station. Verily, He guideth you unto the most exalted horizon. There is none other God but Him, the Expounder, the Generous. The glory that shineth forth from the providence of our Lord be upon you, and upon thy brother, and upon those with thee, and upon them that have heard and answered their Lord, the Hearing, the Answering.

29 خدمت دوستان آن ارض طراً تکبیر و سلام معروض میدارم امیدوارم که هیچ شیء از اشیاء ایشان و دوستان آن اطراف را از مالک اسماء و فاطر سماء منع ننماید بگو بگریید باسم حق جلّ جلاله و بنوشید بذکرش و بگوئید بیادش هذا مبدئکم و هذا معادکم و مأبکم و وطنکم الأعلی و مرجعکم الأسمى الأسنی جهد نمائید تا فی الحقیقه باین مقام بلند اعلی فائز شوید انه یدیکم الی الأفق الأعلی لا اله الا هو المبین الکریم البهاء الظاهر من عنایة ربنا علی جنابکم و اخیکم و من معکم و علی الذین سمعوا و اجابوا ربهم السامع المجیب

- 30 This lowly one further submitteth: that the honoured beloved, Haji Mirza Husayn—upon him be the glory of God and His loving-kindness—set forth from the Land of Shin unto the Land of Kaf-Ra and its environs for the purpose of teaching; and he likewise proceeded to Nayriz and sent an epistle to the most holy Court, and asked, for certain souls, for wondrous and impregnable Tablets. Wherefore, from the heaven of loving-kindness, verses were revealed and sent unto him, that he might deliver them unto those for whom they were intended in the city of Babak and in the township of Ravaz. Verily, He is the Guardian of the Messengers and the Confirmer of them that act.

30 عرض اینفانی آنکه حبیب مکرم جناب حاجی میرزا حسین علیه بهاء الله و عنایتی از ارض [شین] بارض کر و اطراف بجهت تبلیغ توجه نمودند و همچنین به نیریز و عریضه بساحت اقدس فرستادند و مخصوص چند نفس الواح بدیعهٔ منیعه خواستند لذا از سماء عنایت نازل نزد آنجناب ارسال شد که بصاحبان الواح در شهر بابک و قصبهٔ راوژ برسانند انه ولی المرسلین و مؤید العالمین

- 31 The servant, On the 10th of the month of Safar, in the year 1300.

31 خادام فی ۱۰ شهر صفر سنة ۱۳۰۰

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To: Ahmad Qaini son of Nabil-i-Qa'in, et al.

Date: 1300-02-10 [1882-Dec-21]

- 1 In the Name of Our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Praise be to God Who hath spoken that whereby the people were drawn unto Him, and through which the sincere ones hastened to the station of nearness, of holiness and of glory, and the unified ones to the place of might, grandeur and majesty. The wine of the utterance of the All-Merciful hath seized all who are in the realm of possibility, save those who violated the Covenant and broke God's pledge on the Day of Meeting. Praise be to God Who hath manifested Himself through the name of Beauty to all regions; the first to attain unto this radiance were the lovers, whom every person of insight beholdeth in a state of attraction and burning. These are servants whom neither the conditions of the divines have withheld from God, the Lord of all names, nor the might of princes from the straight path. They arose and proclaimed: "God is our Lord, our Creator and our Provider. We have believed in Him and held fast to the cord of His favors and clung to the hem of His mercy." Thus were they seized with such tyranny the like of which the eye of creation hath not seen, and there befell them in the path of God that which causeth bodies to quake at its mere mention. They arose and spoke until they sacrificed their lives in the path of God, their Goal and their Beloved. And among them was one who dwelt in His presence and abided under His shadow. The heat of love had seized him to such degree that he was set ablaze and soared in the atmosphere of the love of the All-Merciful. When he ascended, God purified him from all the odors of this world and the hand of grace admitted him to a station that cannot be described in words. There is no God but Him, the Single, the One, the Powerful, the Mighty, the Unconstrained.
- 3 Thereafter, O My beloved, the Servant received your letter which spoke of your recognition, your mention and your turning to the Supreme Horizon. When I read and understood its contents, I repaired to a station which meanings cannot reach, nor utterance, nor can the bird of knowledge approach it. I was present and presented that wherewith you praised God, the Lord of the Throne and of earth, the Master of the hereafter and of the former times. When the letter was completed,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي نَطَقَ بِمَا انْجَذَبَ بِهِ الْخَلْقُ وَبِهِ سُرْعَ الْمُوَحِّدُونَ إِلَى مَقَامِ الْقُرْبِ وَالْقُدُسِ وَالْجَلَالِ وَالْمُوَحِّدُونَ إِلَى مَحَلِّ الْعِزِّ وَالْعِظَمَةِ وَالْإِجْلَالِ قَدْ اخَذَ سَكْرَ بَيَانِ الرَّحْمَنِ مِنْ فِي الْأَمْكَانِ الْآلِ الَّذِينَ نَقَضُوا الْمِيثَاقَ وَكَسَرُوا عَهْدَ اللَّهِ فِي يَوْمِ التَّلَاقِ الْحَمْدُ لِلَّهِ الَّذِي تَجَلَّى بِاسْمِ الْجَمَالِ عَلَى الْآفَاقِ فَأَوَّلُ مَنْ فَازَ بِهَذَا الْإِشْرَاقِ الْعِشَاقُ يَرِيهِمْ كُلَّ ذِي بَصَرٍ فِي الْجَذِبِ وَالْإِحْتِرَاقِ أَوْلَثَكَ عِبَادَ مَا مَنَعَتْهُمْ شُؤْنَاتُ الْعُلَمَاءِ عَنْ اللَّهِ مَالِكِ الْأَسْمَاءِ وَلَا سَطْوَةَ الْأُمَرَاءِ عَنْ سُوءِ الصَّرَاطِ قَامُوا وَقَالُوا اللَّهُ رَبُّنَا وَخَالَقُنَا وَرَازَقُنَا إِنَّا آمَنَّا بِهِ وَتَمَسَّكَ بِحَبْلِ الطَّافَةِ وَتَشَبَّهْنَا بِذِيلِ رَحْمَتِهِ بِذَلِكَ اخَذُوا بِظُلْمِ مَا رَأَتْ عَيْنُ الْإِبْدَاعِ شَبِيهَهُ وَوَرَدَ عَلَيْهِمْ فِي سَبِيلِ اللَّهِ مَا تَقَشَّرَ الْأَبْدَانُ عَنْ أَصْغَائِهِ قَامُوا وَقَالُوا إِلَى إِنْ انْفَقُوا أَرْوَاحَهُمْ فِي سَبِيلِ اللَّهِ مَقْصُودُهُمْ وَمُحِبُّوهُمْ وَمِنْهُمْ مَنْ كَانَ سَاكِنًا فِي جَوَارِهِ وَمُسْتَظِلًّا فِي ظِلِّهِ قَدْ اخَذَتْهُ حَرَارَةُ الْحَبِّ عَلَى مَقَامِ اشْتِعَالٍ وَطَارَ فِي هَوَاءِ مَحَبَّةِ الرَّحْمَنِ فَلَمَّا صَعِدَ طَهَّرَهُ اللَّهُ عَنْ رَوَاجِ الدُّنْيَا كُلِّهَا وَادْخَلَتْهُ يَدُ الْفَضْلِ إِلَى مَقَامٍ لَا يَعْرِفُ بِالْأَذْكَارِ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ

3 وَبَعْدَ يَا حَبِيبِي قَدْ أَتَى الْخَادِمَ بِكُلِّكُمْ الَّذِي كَانَ نَاطِقًا بِأَقْبَالِكُمْ وَذِكْرُكُمْ وَتَوَجَّهَكُمْ إِلَى الْأَفْقِ الْأَعْلَى فَلَمَّا قَرَأْتُ وَعَرَفْتُ مَا فِيهِ قَصِدْتُ مَقَامًا لَا يَبْلُغُهُ الْمَعَانِي وَلَا الْبَيَانَ وَلَا يَطِيرُ إِلَيْهِ طَيْرُ الْعِرْفَانِ حَضَرْتُ وَعَرَضْتُ مَا اثْنَيْتُ بِهِ اللَّهُ رَبَّ الْعَرْشِ وَالثَّرَى وَمَالِكِ الْآخِرَةِ وَالْأُولَى فَلَمَّا تَمَّ الْكُتَابُ نَطَقَ لِسَانُ الْعِظَمَةِ بِمَا طَارَتْ بِهِ الْأَرْوَاحُ قَالَ جَلَّتْ عَظَمَتُهُ وَجَلَّ كِبَرِيَّائُهُ

the Tongue of Grandeur spoke that whereby spirits took flight.
He said, exalted be His grandeur and His greatness:

4 In His Name, the Hearing, the All-Seeing

4 بِسْمِهِ السَّامِعِ الْبَصِيرِ

5 O thou who gazest upon the Most Exalted Horizon! Harken unto the call of the Wronged One from the precincts of the luminous Spot, the Station which hath been mentioned in the Scriptures of God, the Lord of all worlds. That which was hidden from time immemorial hath been revealed, and He hath summoned all unto Him on a Day wherein the gentle breeze hath wafted and the Herald hath proclaimed: "The Kingdom belongeth unto God, the All-Knowing, the All-Wise." Blessed art thou for having turned towards Him and recognized Him when the servants turned away, save those whom God, the Lord of this resplendent Day, did choose. Blessed is he who hath arisen in My Name, and blessed is the silent one who hath spoken forth this mighty News. Thou didst attain unto My mention before, and now once again, as a token of grace from God. Blessed is he who hath attained unto the choice wine of revelation, and woe unto the heedless. We recount what hath befallen Us in this Most Great Prison. Verily thy Lord is the All-Merciful, the Bountiful.

5 يَا أَيُّهَا النَّاطِرُ إِلَى الْأَفْقِ الْأَعْلَى إِنْ اسْتَمَعَ نِدَاءَ الْمَظْلُومِ مِنْ شَطْرِ الْبَقْعَةِ النَّوْرَاءِ الْمَقَامِ الَّذِي كَانَ مَذْكُوراً فِي صَحْفِ اللَّهِ رَبِّ الْعَالَمِينَ قَدْ ظَهَرَ مَا كَانَ مُسْتَوْرّاً فِي أَزْلِ الْأَزَالِ وَدَعَا الْكُلَّ إِلَيْهِ فِي يَوْمٍ فِيهِ سَرَتْ النَّسْمَةُ وَنَادَى الْمُنَادُ الْمَلِكَ اللَّهَ الْعَلِيمَ الْحَكِيمَ طُوبَى لَكَ بِمَا أَقْبَلْتَ وَعَرَفْتَ إِذْ أَعْرَضَ عَنْهُ الْعِبَادُ إِلَّا مَنْ شَاءَ اللَّهُ مَالِكُ هَذَا الْيَوْمِ الْمُنِيرِ طُوبَى لِقَاعِدٍ قَامَ بِاسْمِي وَلِصَامَتٍ نَطَقَ بِهَذَا النَّبَأِ الْعَظِيمِ قَدْ فُزْتُ بِذِكْرِي مِنْ قَبْلِ وَهَذِهِ مَرَّةٌ أُخْرَى فَضْلاً مَنْ لَدَى اللَّهِ طُوبَى لِمَنْ فَازَ بِرَحِيقِ الْوَحْيِ وَوَيْلٌ لِلْغَافِلِينَ أَنَا نَقِصٌ مَا وَرَدَ عَلَيْنَا فِي هَذَا السِّجْنِ الْأَعْظَمِ إِنَّ رَبِّكَ لَهُو الْمُشْفِقُ الْكَرِيمُ

6 The Bird of Faithfulness hath soared from the prison to the most exalted Summit, whereupon My Most Exalted Pen hath spoken that which nothing in the kingdom of creation can equal, as every fair-minded and perspicacious one doth testify. He hath attained unto that which cannot be mentioned in words. Give thanks unto God for this bounty, before which, when it was manifested, every possessor of distinction bowed down in humble submission. On the Day of Ascension, the Concourse on High and a company of angels and the Spirit welcomed him. Thus doth the Tongue of Grandeur make mention unto thee from this glorious station. We make mention of thy brother, thy mother, and thy sister, then those who are with you and have turned unto God, the Peerless, the All-Informed. We send greetings from this Station to the loved ones of God in that land and give them the glad tidings of My mercy which hath preceded all things and My grace which hath encompassed all who are in the heavens and on earth. We make mention of My leaves who have attained unto the supreme steadfastness in the days of their Lord, the Sovereign of all beings, in such wise that their feet have not slipped from the Path of God, the Almighty, the Powerful. The splendor that shineth forth from the horizon of My mercy and the peace that hath appeared from the direction of My loving-kindness be upon thee and upon them, both men and women, and upon

6 قَدْ طَارَ طَيْرُ الْوَفَاءِ مِنَ السِّجْنِ إِلَى الذَّرْوَةِ الْعُلْيَا وَبَذَلَكَ نَطَقَ قَلْبِي الْأَعْلَى بِمَا لَا يَعَادِلُهُ مَا خُلِقَ فِي مَلَكُوتِ الْإِنْشَاءِ يُشْهِدُ بِذَلِكَ كُلٌّ مِنْصِفٍ بَصِيرٍ أَنَّهُ فَازَ بِمَا لَا يَذْكُرُ بِالْبَيَانِ إِنْ أَشْكَرَ اللَّهُ هَذَا الْفَضْلَ الَّذِي إِذَا ظَهَرَ خَضَعَ لَهُ كُلُّ ذِي فَضْلٍ مُبِينٍ وَفِي يَوْمِ الصَّعُودِ اسْتَقْبَلَهُ الْمَلَأُ الْأَعْلَى وَقَبِيلُ مِنَ الْمَلَائِكَةِ وَالرُّوحِ كَذَلِكَ يَذْكُرُكَ لِسَانُ الْعِظَمَةِ فِي هَذَا الْمَقَامِ الْمُنِيعِ أَنَا نَذْكُرُ أَخَاكَ وَأُمَّكَ وَاخْتَكَّ ثُمَّ الَّذِينَ مَعَكُمْ وَأَقْبَلُوا إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ وَنَكْبَرُ مِنْ هَذَا الْمَقَامِ عَلَى أَحِبَّاءِ اللَّهِ فِي هُنَاكَ وَنَبَشِّرُهُمْ بِرَحْمَتِي الَّتِي سَبَقَتْ وَفَضْلِي الَّذِي أَحَاطَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَنَذْكُرُ أَوْرَاقِي اللَّائِي فُزْنَ بِالْإِسْتِقَامَةِ الْكُبْرَى فِي أَيَّامِ رَبِّهِنَّ مَالِكِ الْوَرَى عَلَى شَأْنٍ مَا زَلَّتْ أَقْدَامُهُنَّ عَنْ صِرَاطِ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ رَحْمَتِي وَالسَّلَامِ الظَّاهِرِ مِنْ شَطْرِ عَنَائَتِي عَلَيْكَ وَعَلَيْهِمْ وَعَلَيْهِمْ وَعَلَى الَّذِينَ مَا مَنَعَتْهُمْ شَتُونَاتُ الدُّنْيَا عَنْ هَذَا الْأَمْرِ الْعَزِيزِ الْبَدِيعِ انْتَهَى

those whom the affairs of the world have not kept back from this mighty and wondrous Cause. End.

- 7 What more can this evanescent servant submit? The suns of divine bounty in relation to His late Holiness – exalted be he – upon whom be the glory of God, the Most Glorious, and that revered personage and his kindred, shone forth resplendent and manifest from every direction. On the day of his ascension, they were made the recipients of such bounties as this servant findeth himself, in very truth, powerless to recount.
- 8 In the letters of certain among the sincere and the near ones, particulars have been set forth. On that very day there descended from the heaven of divine favour, specially vouchsafed unto him, that whose fragrance shall endure throughout the kingdoms of earth and heaven, God willing. Should opportunity present itself, an account thereof shall be transmitted to that spiritual beloved.
- 9 This evanescent servant giveth glad tidings unto the friends and companions of that land, inasmuch as they are remembered in the Most Holy and Inaccessible Sanctuary, as are likewise the people of that village.
- 10 Some time past, the tablet of the Leaf of the Most Exalted Paradise – upon her be the glory of God – was received, as was likewise the petition of the Greatest Holy Leaf – upon her be the glory of God. Both were submitted to the Most Holy and Inaccessible Sanctuary, and the utmost bounty was manifested.
- 11 There is hope that, through the grace and favour of the True One – exalted be His glory – the friends of God will hereafter be spared the burden of occupying this servant with matters whereof none save the Impregnable True One is aware. As to that which ye had written concerning His Honour the Cousin – upon him be the glory of God – it was submitted to the Most Holy and Inaccessible Sanctuary.
- 12 This is what hath been revealed for him from the heaven of the Will of our Lord, the All-Knowing, the All-Informed. His utterance – magnified be His sovereignty:
- 13 O friends of the All-Merciful! He says that this day is most beloved and blessed, for the Speaker of Sinai calls out with the most exalted call and the Dawning-Place of Revelation appears in the most glorious array. Whosoever attains unto it, the Concourse on High takes pride in mentioning him and the dwellers of the highest Paradise seek his presence. Praise be to God that thou hast attained unto the recognition of the Day
- 7 دیگر این خادم فانی چه عرض نماید شمس عنایت نسبت بحضرت مرحوم مرفوع علیه بهاء الله الأبهی و آنجناب و بستگان ایشان از هر جهت مشرق و لائح در یوم صعود بعنایتی فائز شدند که فی الحقیقه این عبد خود را از ذکر آن عاجز مشاهده مینماید
- 8 در نامه های بعضی از مخلصین و مقربین تفصیل ذکر شده در همان یوم از سماء عنایت الهی مخصوص ایشان نازل شد آنچه که عرفش بدوام ملک و ملکوت باقی است انشاء الله اگر فرصت بدست آمد صورت آن نزد آن حبیب روحانی ارسال میشود
- 9 این خادم فانی آقایان و دوستان آن ارض را بشارت میدهد چه که در ساحت امنع اقدس مذکورند و همچنین اهل قریه را
- 10 چندی قبل ورقه ورقه فردوس اعلی علیها بهاء الله رسید و همچنین استدلالیه مخدیره کبری روحانی علیها بهاء الله هر دو در ساحت امنع اقدس عرض شد کمال عنایت اظهار فرمودند
- 11 امید هست از فضل و عنایت حق جلّ جلاله از بعد دوستان الهی را زحمت دهم بشأنی این خادم مشغول که غیر حق منبع بر او آگاه نه اینکه در باره جناب ابن عمّ علیه بهاء الله مرقوم داشتید در ساحت امنع اقدس عرض شد
- 12 هذا ما نزل له من سماء مشیة ربنا العلم الخبیر قوله عظم سلطانه بنام مطلع ظهور
- 13 ای دوستان حضرت رحمن میفرماید امروز بسیار محبوب و مبارک است چه که مکلم طور باعلی النداء ناطق و مطلع وحی بابهی طراز ظاهر هر نفسی بآن فائز شد اهل ملاء اعلی بذکرش افتخار مینمایند و اهل جنت علیا لقایش را می طلبند الحمد لله بعرفان یوم الله فائز شدی و بما شهد به الله شهادت دادی و این از فضل های بزرگ الهی

of God and hath testified to that which God Himself hath testified. This hath been and is among the greatest bounties of God. By My life! He hath no peer or likeness. All who are on earth sought this Day, yet after its appearance all remained veiled save whom God wished. They occupy themselves with two fleeting days and are deprived and forbidden from the eternal bounty and everlasting feast. Say: Praise be to Thee, O my God, for having aided me in a Cause from which the divines of Thy earth and the learned of Thy lands were hindered. I beseech Thee by the lights of Thy Manifestation and the rushing winds of Thy grace to grant me steadfastness in Thy Cause. Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Creator of the heavens! How can I praise and thank Thee for having remembered me in Thy prison and for having turned toward me while I was in the hands of the oppressors among Thy creatures. I beseech Thee not to deprive me of the outpourings of Thy days. Verily Thou art the Almighty, the Exalted, the Forgiving, the Bountiful.

- 14 This is what was sent down from the heaven of grace to Aqa Muhammad-Taqi, upon him be 9 66 [Baha'u'llah]. His words, exalted be His majesty:

- 15 In My Name, the Compassionate, the Bountiful

- 16 We heard thy mention and mentioned thee, and I am the All-Knowing Rememberer. We saw thee turning toward Us and We turned toward thee, and I am the One with power over what I will. We found the fragrance of thy love and sent thee the musk of inner meanings in the vessels of words, and I am the Bountiful Giver. Thou wert mentioned before by My Most Exalted Pen and this is yet another time, and I am the All-Wise Expositor. Give thanks unto God for this bounty and glorify Him with praise, and I am the All-Informed Educator.

- 17 This is what was sent down to Mulla Muhammad-Hasan, upon him be the glory of God. His words, exalted be His majesty:

- 18 In My Name, the Mighty, the Wondrous

- 19 O Muhammad-Hasan! Blessed art thou for having attained unto My days and heard My call and answered thy Lord, when those in all lands turned away save whom God, the Lord of the worlds, wished. Some time ago thou didst attain unto the mention of God. By the life of God! Nothing can equal it. Blessed art thou and blessed is he who hath attained unto this most exalted and most high station. The bounty is great, the seeker rare. They who are on earth have gathered around the putrid carcasses of passion and desire, and are deprived of the descended feast from the heaven of the bounty of God, exalted

بوده و هست لعمری شبه و مثل از برای او نه
من علی الأرض جمیع طالب این یوم ولكن بعد
از ظهور کل محتجب الا من شاء الله بدو یوم
فانی مشغول و از نعمت ابدی و مائدهء سرمدی
محروم و ممنوع قل لک الحمد یا الهی بما ایدتی
علی امر منع عنه فقهاء ارضک و علماء بلادک
اسئلك بأنوار ظهورک و هزیز اریاح عنایتک
بأن توقتی علی الاستقامة علی امرک لک الثناء
یا مالک الأسماء و لک البهاء یا فاطر السماء
کیف احمدک و اشکرک بما ذکرنتی فی سینک
و اقبلت الیّ اذ کنت بین ایدی طغاة خلقک
اسئلك بأن لا تحرمنی عن فیوضات ایامک
أنک انت المقتدر المتعالی الغفور الکریم انتهى

- 14 و هذا ما نزل من سماء الفضل لجنا ب آقا محمد
تقی علیه ٦٦٩ [بهاء الله] قوله عزّ اجلاله

- 15 بسمی المشفق الکریم

- 16 انا سمعنا ذکرک ذکرناک و انا الذاکر العليم
رأیناک مقبلاً اقبلنا الیک و انا المقتدر علی ما
ارید و وجدنا عرف حبک ارسلنا الیک مسک
المعانی فی اواعی الألفاظ و انا المعطى الکریم قد
ذکرت من قبل من قلبی الأعلى هذه مرّة اخرى
و انا المبین الحکیم ان اشکر الله بهذا الفضل و
سیبح بحمده و انا المرئی الخبیر انتهى

- 17 و هذا ما نزل لجنا ب ملا محمد حسن علیه بهاء
الله قوله جلّ اجلاله

- 18 بسمی العزیز البدیع

- 19 یا محمد قبل حسن طوبی لک بما فزت بأیامی و
سمعت ندائی و اجبت مولاک اذ اعرض عنه
من فی البلاد الا من شاء الله رب العالمین چندی
قبل بذکر الهی فائز شدی لعمر الله لا یعادل به
شیء طوبی از برای تو و از برای نفسیکه بالینقام
بلند اعلی فائز شد نعمت بسیار طالب کمیاب من
علی الأرض بر جیفه های منتهء هوی و هوس
جمع شده اند و از مائدهء منزله از سماء بخشش
حق جلّ جلاله محروم مانده اند اهل قریه را

be His glory. Convey the greetings of the Wronged One to the people of the village. The mention of all, whether male or female, and likewise the service of each one, is clear and evident in the Most Holy Court. No deed remains hidden. He is the All-Seeing and He is the All-Hearing. He testifies and sees, and He is the All-Hearing, the All-Seeing. We send Our greetings from this spot upon them and We have accepted what they have done in the path of God, the Help in Peril, the Self-Subsisting. Soon shall they behold the recompense of their deeds and actions in this Most Great, this ordained Cause. Hold fast unto the cord of unity that its effects may be manifest in all regions. Thus doth the Lord of the Covenant counsel you as a bounty from His presence, and He is the Mighty, the Loving. Let not the affairs of men grieve you. The world shall pass away, and that which hath been sent down unto you from God, the Lord of what was and what shall be, shall endure. Glory be upon you and upon those who hold fast unto the Book of God and act according to what hath been sent down therein from the presence of an ancient Revealer. Praise be to God, the Lord of the worlds.

- 20 In the days when His Holiness the departed and exalted one, upon whom be all the Most Glorious Glory of God, was outwardly circumambulating, missives were sent to him from that land and from the people of the village. He gave all of them to this servant, and they were presented before the Throne. The purpose is that the gentlemen of that land and the people of the village should know that no deed is ever lost in the sight of God, nor shall it be, and each soul has been and shall be rewarded according to their righteous deeds. The service of each one has been accepted at the Most Holy Court - His is the praise, the thanksgiving, and the glory, and His is the kindness, the bounty and the grandeur. This evanescent servant beseeches and hopes that the All-Glorious Truth may make all aware and sustain them with the fruits of the Tree that is neither of the East nor of the West. Verily, He is powerful over all things. Let this blessed verse be ever before your eyes - the Most Merciful One says in the Qur'an, exalted be His Word: "O my son! If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth." All matters are manifest and evident, to this my Lord, the All-Seeing, the Kind, bears witness. How blessed is the state of one who in this Divine Day has recognized Him and has arisen to serve His Cause.

- 21 The servant beseeches his Lord to assist His loved ones to do what He loves and is pleased with, and whereby His Cause may be exalted in the Kingdom of Creation. Verily, He does what He wills. There is no God but He, the Most High, the Most

از قبل مظلوم تکبیر برسان ذکر کلّ از ذکور و
اناث و همچنین خدمت هر یک جمیع در ساحت
اقدس واضح و مبرهن است هیچ عملی مستور نه
او است بینا و او است شنوا یشهد و یری و هو
السمیع البصیر انا نکبر من هذا المقام علیهم و قبلنا
ما عملوا فی سبیل الله المهیمن القیوم سوف یرون
مکافات اعمالهم و افعالهم فی هذا الامر الاعظم
المحتوم تمسکوا بحبل الاتّفاق لیظهر آثاره فی الآفاق
کذلک یوصیکم مالک الميثاق فضلاً من عنده و
هو العزیز الودود ایّا کم ان تحزنکم شئون الخلق
ستفنی الدنیا و یتقی ما نزل لکم من لدی الله ربّ
ما کان و ما یكون البهّاء علیکم و علی من تمسک
بکتاب الله و عمل بما نزل فیہ من لدن منزل قدیم
الحمد لله ربّ العالمین انتهى

20 در ایامی که حضرت مرفوع مبرور علیه من کلّ
بهّاء ابهه در ظاهر طائف حول بودند مراسلاتی
از آن ارض و از اهل قریه بایشان فرستاده بودند
جمیع را باین عبد دادند و تلقاء عرش عرض شد
مقصود آنکه آقایان آن ارض و اهل قریه بدانند
که هیچ عملی عندالله ضایع نشده و نمیشود و هر
نفسی بمکافات عمل مبرور فائز شده و میشود و
خدمت هر یک در ساحت اقدس بطراز قبول
فائز له الحمد و الشکر و الثناء وله الرأفة و العناية
و الکبریاء از حق جلّ جلاله این خادم فانی
سائل و آمل که جمیع را آگاه فرماید و از ائمار
سدره لا شرقیه و لا غربیه مرزوق نماید آنه علی
کلّ شیء قدیر این آیه مبارکه همیشه در نظر باشد
حضرت رحمن در فرقان میفرماید قوله تعالی یا
بنیّ انہا ان تک مثقال حبّة من خردل فتکن فی
صخرة او فی السموات او فی الارض یأت بها الله
جمیع امور ظاهر و مکشوف یشهد بذلک ربّی
الشاهد العطوف نیکوست حال نفسیکه در یوم
الهی بعرفانش موفق شد و بر خدمت امرش قیام
نمود

21 یسئل الخادم ربّه بأن یوقّ احبائه علی ما یحبّ و
یرضی و علی ما یرتفع به امره فی ملکوت الانشاء
آنه یفعل ما یشاء لا اله الا هو العلیّ الاعلیّ البهّاء

Exalted. The Glory shining from the horizon of eternity be upon you and upon those who have clung to the hem of their Lord's grace, the All-Forgiving, the Merciful. And praise be to God, the Mighty, the Wise.

المشرق من افق البقاء على جنابكم وعلى الذين
تشبثوا بذيل عناية ربهم الغفور الرحيم والحمد لله
العزیز الحکیم

- 22 It is submitted that His honor Karbala'i Aqa Husayn, son of the exalted departed one - may God elevate his station and upon him be the glory of God, his Lord - sent a letter to this servant, and its reply was presented, and there descended from the heaven of Divine Will, specifically for him, that which the world cannot equal. And he had mentioned the people of the village; the Most Holy, Most Exalted Tablet was revealed in this servant's handwriting specifically for him, and in the letter which this servant sent to the aforementioned person, mention of the people of the village and the honored Leaf and His honor Haji Muhammad-'Ali - upon them be the glory of God - was again revealed from the heaven of Divine Will and sent. The purpose is that mention of the friends and loved ones has been and continues to be made in various places - some have outwardly received it and continue to receive it, and mention of others remains preserved in the Treasury of Infallibility until such time as grace may assist and deliver it. And one Most Holy, Most Exalted Tablet was revealed specifically for the mother and sister - upon them be the glory of God. God willing, they will be blessed by it and be gladdened by what was revealed for them. And praise be upon you from God, the Lord of the Manifestation.

22 عرض میشود جناب کربلائی آقا حسین ابن
جناب مرفوع اعلی الله مقامه و علیه بهاء الله ربه
مکتوبی باین عبد ارسال فرمودند و جواب آن
عرض شد و از سماء مشیت الهی مخصوص ایشان
نازل شد آنچه که عالم با او معادله ننماید و ذکر اهل
قریه را فرموده بودند لوح اقدس بخط این
عبد مخصوص ایشان نازل و در مراسلهئی که
این عبد بجناب مذکور ارسال داشته ذکر اهل
قریه و حضرت ورقه و جناب حاجی محمد علی
علیهم بهاء الله مجدداً از سماء مشیت الهی نازل و
ارسال شد مقصود آنکه ذکر اولیا و دوستان در
مواضع متعدده شده و میشود ببعضی بر حسب
ظاهر رسیده و میرسد و ذکر بعضی در خزینه
عصمت محفوظ دیگر تا کی عنایت مدد فرماید
و برساند و یک لوح اقدس مخصوص ام و
اخت علیهما بهاء الله نازل انشاء الله بعنایت آن
فائز شوند و بما نزل لهم مسرور و الثناء علیکم من
لدى الله مالک الظهور

- 23 The servant 20 Safar 1300

23 خدام فی ۱۰ صفر ۱۳۰۰

BLIB_Or15704.309

BH00158

To: Nasrullah Sabbagh et al.

Date: 1300-02-13 ? [1882-Dec-24]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be befitting and worthy of that Desired One Who, with a single word, rent asunder the thick veils and guided the peoples of the world to the highest horizon. Although this Most Exalted Word is one, yet diverse effects are manifested from it. At times the effect of the sword is witnessed from it, inasmuch

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد مقصودی را لایق و سزااست که بیک کلمه
خرق حجاب غلیظه فرمود و اهل عالم را بافق اعلی
راه نمود اینکلمه علیا اگرچه واحد است ولكن
آثار مختلفه از او ظاهر گاهی اثر سیف از او
مشهود چه که تسخیر قلوب مقدسه و فتح مدائن

as the conquest of sanctified hearts and the capturing of the cities of pure hearts and souls in this Most Great Revelation have been and continue to be through it. And at times the water of life flows from it and its effects become manifest, as was observed - how many thirsting ones in the deserts of separation and remoteness were given the Kawthar of reunion, and how many dead ones were brought to eternal life through its fragrance. Glory be to God! The heedless souls who dwell in the wilderness of the abyss have taken darkness for light and the owl for the station of the nightingale. The very atoms testify to the heedlessness, ignorance, error and unawareness of that people. They are unaware yet bear witness; in the midst of non-existence they claim existence. Whatever they say is, in the estimation of those endowed with utterance, baser than the croak of a raven and less than the caw of a crow. They prostrate themselves before the bat while imagining themselves turned toward the Truth. He is indeed innocent of them and of those who followed them without any clear proof or command from God, the All-Knowing, the All-Informed.

- 3 Base nature and lack of understanding have reached such a point that they bow down in submission and prostration before the greatest calamity. After sixty years of life have passed, he has newly begun to play the lover, inviting the rabble of the earth to his abyss. Glory be to God! What strange seekers and wondrous objects of desire have appeared in the world! Has justice fled from among men, or has the sun of insight set? What has happened that those possessed of outward vision are deprived of seeing, and those endowed with ears are forbidden from hearing? We had heard before that some prostrate themselves before cows and others worship calves, but we did not properly verify these words and attributed them to the realms of conjecture and fancy. Now it is openly witnessed that they have forsaken the Lord of the Worlds and clung to worms. They have abandoned the river of divine mercy and turned toward the pus of hell.

- 4 This servant is bewildered as to what to say and what to write. That honored lady and other leaves and handmaidens of God and fair-minded servants bear witness that none of those stubborn deniers had any knowledge. This servant, by the command of the True One, exalted be His glory, was with him for years, and despite everyone's knowledge of this fact, they never inquired a word about it from this servant. A path of conjecture and souls of fancy - that extended and this wayfarer. How weak are both the seeker and the sought, the wayfarer and that which is traversed! Now we have moved beyond the men

افتاده و نفوس زکیّه در اینظهور اعظم با او بوده و هست و هنگامی ماء حیوان از او جاری و آثار آن از او ظاهر چنانچه مشاهده شد چه بسیار از تشنگان بادیهای هجر و فراق را کوثر وصال بخشید و چه بسیار از مردگان را از نفعه‌اش بزندگی دائمی فائز نمود سبحان الله نفوس غافله که در هیماء هاویه ساکنند ظلمت را بجای نور اخذ نموده‌اند و جغد را مقام عندلیب السن ذرات شهادت میدهد بر غفلت و نادانی و ضلالت و یخیزی آن قوم آگاه نیستند و گواهی میدهند در بحبوحه عدم دعوی وجود مینمایند آنچه بگویند نزد صاحبان بیان از نعیق پست تر است و از نعیب کمتر ساجد خفّاشند و بگان خود بحق مقبل آنه بریء منهم و من الذین اتبعوهم من دون بیّنة و امر من لدی الله العلم الخیر

- 3 پست فطرتی و بی شعوری بمقامی رسیده که داهیة دهما را مخلص و تابع و خاضع و ساجد و راکعند شصت سنه از عمرش رفته تازه دلبری آغاز نموده و همج رعاع ارض را بهاویه خود دعوت مینماید سبحان الله عجیب طالبا و عجایب مطلوب در عالم ظاهر شده آیا انصاف از مابین ناس فرار نموده و یا آفتاب بینائی غروب کرده چه شده که صاحبان ابصار ظاهره از مشاهده محرومند و دارای آذان از شنیدن ممنوع از قبل شنیده بودیم بعضی ساجد بقرند و برخی عابد عجل و لکن اینکلمه را تصدیق درست نمینمودیم و بعوالم ظنون و اوهام راجع میکردیم حال در ظاهر ظاهر مشاهده شد که رب العالمین را گذارده‌اند و بخراطین تمسک جستند فرات رحمت الهی را گذاشته‌اند و بصدید حجیم مقبل و متوجه

- 4 این خادم متحیر که چه بگوید و چه تحریر نماید آنخدره و سایر اوراق و کنیزان الهی و عباد منصفین شاهد و گواهند که احدی از آن لجوج عنود اطلاع نداشت اینعبد بامر حق جلّ جلاله سالها با او بوده مع علم کل باینفقره از اینعبد حرفی استفسار ننمودند سبیلی از ظنون و نفوسی از اوهام آن ممدود و این سالک ضعف الطالب و المطلوب و السالک و المسلوک حال از رجال گذشتیم داهیة دهما چه میگوید در اول ظهور

- what does the greatest calamity say? In the beginning of the manifestation of the Primal Point - may the spirit of all in the kingdom of command and creation be sacrificed for Him - he and his two brothers were in the utmost enmity and hatred. Most of the people of that land are aware of this fact. In homes, gatherings and assemblies they said that which the pen is ashamed to mention. In this Revelation, considering a brief connection, they showed acceptance for a few days and then became occupied with satanic intrigues and corrupt deeds.

5 Now after sixty years new lovers have appeared - perdition unto the lovers and perdition unto the beloved! If you would reflect even briefly upon their conduct and behavior, you would behold the reality of the world which has appeared in varied garments. Glory be to God! Every person of insight is bewildered and every person of thought is deep in contemplation. When a person becomes devoid of religion, they say whatever they wish and do whatever their soul desires.

6 Gather together the handmaidens of God. Convey greetings from this evanescent one and say: Today is the day of vision, for the Truth is manifest and His signs are evident. Today is the day of hearing, for His call is raised. Hear and hold fast unto Him with such firmness that it becomes as fire for the hearts of the Greatest Denier and the deniers, male and female, and as light for the friends of God, exalted be His glory.

7 The fire of self and passion is ignited within him to such a degree that none but God can reckon its extent, and all shortcomings return to the souls who accepted him, for the servitude of those souls became the cause of overwhelming calamity. Until now, this evanescent servant had concealed some aspects of his conduct, but in this year which is 1299, there appeared from him that which had not appeared from the satans of the past or future - He Who possesses the Mother Book bears witness to this. For twenty years God, exalted be His glory, concealed his lewdness, and likewise did this evanescent servant, but this time it became necessary that some of his conduct be mentioned so that the servants of God and His handmaidens might become aware and recognize him. In brief, every person of insight has perceived and continues to perceive, and the wicked are distinguished from the good. The Greatest Evil One whose affairs are all clear and known - blessed are those who discern and joy be to those who see. Praise be to God, the Lord of the worlds. After the arrival of that honored one's letter and becoming aware of its contents, turning toward the highest horizon and most exalted summit, it was presented in the Most Holy, Most Exalted, Most Glorious Presence. This

حضرت اعلی روح من فی ملکوت الامر و الخلق فداه او و دو برادرش در کمال عداوت و بغضا بودند اکثری از اهل بلد بر این فقره مطلعند در منازل و محافل و مجالس گفته اند آنچه را که قلم از ذکرش شرم مینماید در این ظهور نظر بنسبت چند یومی اظهار اقبال نمودند و بعد بدسیسه های خناسیه و اعمال فاسده مشغول گشتند

5 حال بعد از شصت سال عشاق جدیده یافت شده تباً للعشاق و تباً للمعشوق اگر فی الجمله در اطوار و رفتار او تفکر نمائید حقیقت دنیا را مشاهده مینمائید که در لباسهای ملونه ظاهر شده سبحان الله هر صاحب بصری متحیر و هر ذی فکری متفکر انسان که از مذهب عاری شد میگوید آنچه را که میخواهد و عمل مینماید آنچه را که نفسش بآن مایل است

6 کنیزان الهی را جمع نمائید از قول اینفانی تکبیر برسانید و بگوئید امروز روز بصر است چه که حق ظاهر و آثارش باهر و امروز روز آذانت چه که ندایش مرتفع بشنوید و باو تمسک نمائید تمسکیکه ناراست از برای قلب معرضه کبری و معرضین و معرضات و نوراست از برای دوستان حق جل جلاله

7 نارنفس و هوی بثنائی در او مشتعل که جز حق از احصای آن عاجز و قاصر است و جمیع قصور بنفوس مقبله راجع چه که عبودیت آن نفوس سبب طغیان داهیه شده تا حال اینعبد فانی نظر ببعض امور اطوار او را ستر مینمود و لکن در این سنه که هزار و دوست و نود و نه است ظاهر شد از او امریکه از شیاطین قبل و بعد ظاهر نشده یشهد بذلک من عنده ام الکتاب بیست سنه حق جلّ جلاله فواحش او را ستر نمود و همچنین اینعبد فانی و لکن در این کوه واجب شد که بعضی از اطوارش ذکر شود تا عباد الله و امائه اطلاع یابند و او را بشناسند باری هر ذی بصری ادراک نموده و مینماید و از اطوار اشعار و اخبار ممتاز میشوند شریه کبری که جمیع امورش واضح و معلوم است طوبی للمفسرین و نعیمًا للناظرین الحمد لله رب العالمین بعد از وصول نامه آتخذره و اطلاع به ما فیه توجه بافق اعلی و ذروه علیا نموده در ساحت امنع اقدس اعترّ

is what the Tongue of Grandeur spoke in the Kingdom of Utterance, exalted and glorified be His Word:

ابهی عرض شد هذا ما نطق به لسان العظمة
فيملكوت البيان قوله عز وجل

8 In My Name, the Manifest, the All-Informed

8 بسمی الظاهر الخبير

9 O My handmaiden! Today the divine call is raised from all directions, and every atom in creation is engaged in praise of the Revealer of verses. Yet all remain heedless and veiled. The peoples of the world, through nights and days, awaited the manifestation of the Truth, glorified be His majesty, and were gladdened by His remembrance and occupied with thoughts of Him. But when the Dawning Place of Revelation and the Speaker of Sinai appeared from the horizon of the heaven of inner meanings, manifest and visible, some turned away, others denied Him, some objected, and yet others issued decrees for His death. The peoples of the earth have ever been and shall ever be occupied with such reprehensible and rejected deeds, save those souls who have transcended the world and set their faces toward the Lord of eternity. These souls were not and are not deterred by the thunder of the cannons of the oppressors, the clashing of the swords of the deniers, the ranks of armies, the might of multitudes, the rejection of the learned, or the clamor of the renowned. They gaze upon the Truth and cling to His robe. These souls drink from the Most Great Ocean and are detached and free from all else.

9 یا امّی امروز ندای الهی از جمیع جهات
مرتفعست و ذرات کائنات بثنای منزل آیات
مشغول ولكن كل غافل و محجوب خلق عالم
در لیالی و آیام منتظر ظهور حق جلّ جلاله
بودند و بیادش مسرور و بخیاالش مشغول و
چون مشرق ظهور و مکّم طور از افق سماء
معانی ظاهر و مشهود بعضی بر اعراض و برخی
بر انکار و حزی بر اعتراض و گروهی فتوی بر
قتلش دادند لمزل و لایزال احزاب ارض بلین
اعمال شنیعه مردوده مشغول بوده و هستند
مگر نفوسیکه پا بر عالم گذاشتند و قصد مالک
قدم نمودند این نفوس را دمدمه مدافع ظالمین
و صلیل سیوف منکرین و طنطنه صفوف
و سطوت الوف و اعراض علما و ضوضاء
عرفا منع نموده و نمینماید ایشان بحق ناظرند و
بدیلمتشبث این نفوس از بحر اعظم میاشامند
و از دوش فارغ و آزاد

10 God willing, may the greatest clamor not prevent the handmaidens of that land from the most pure wine. Say: O divine handmaidens! You are related to the Truth and are mentioned by His Name. Strive that the firm cord of this relationship be not severed but rather be strengthened at every moment. This is the day of remembrance and utterance, the day of the manifestation of stations and certitude, for the Desired One of all worlds is established upon His throne. Blessed is the soul that hath been illumined by the lights of the morn of revelation and hath attained unto the recognition of God, exalted be His glory.

10 انشاء الله نعیق اکبر اماء آن ارض را از ریحی
اطهر منع ننماید بگو ای کنیزان الهی شما بحق
منسوبید و باشمش مذکور جهد نمائید تا حبل
محکم این نسبت قطع نشود و در هر حین محکمتر
مشاهده گردد امروز روز ذکر و بیانست و روز
ظهور مراتب و ایتان چه که مقصود عالمیان
بر عرش مستوی مبارک نفسیکه از انوار صبح
ظهور منور شد و بعرفان حق جلّ جلاله فائز
گشت

11 By the Point of Unity that shineth from the horizon of the heaven of God's Book, were the peoples of the world to observe fairness for but a single hour and reflect, they would be illumined by the lights of the revelation of Truth. For some, veils of glory have become barriers, and for others, turbans and staffs. Beseech ye God to rend asunder the greatest veil with the finger of power, that all may turn toward the supreme horizon and attain unto the effulgences of the lights of the Sun of Revelation.

11 قسم بنقطه توحید که از افق سماء کتاب الهی
لائح و مشرقست اگر خلق عالم در یک ساعت
بانصاف آیند و تفکر نمایند بانوار ظهور حق منور
گردند از برای بعضی امال سبجات جلال گشته
و از برای برخی عمامه و عصا از حق بطلید حجاب
اکبر را باصبع قدرت خرق فرماید تا کل بافق
اعلی توجه نمایند و باشرافات انوار آفتاب ظهور
فائز گردند

12 Say: O handmaidens of Truth! Drink ye from the most exalted cup and partake of the highest chalice. A hundred thousand

12 بگو ای کنیزان حق از کأس علیا بنوشید و
از قدح اعلی بیاشامید صد هزار بحر طائف این

seas circle round this chalice, and thousands upon thousands of oceans bow before this cup. Be ye occupied with the remembrance of the Friend and drink from the stream of His love. The people who today count themselves among the followers of truth are lower than all others. Say: O ye sightless ones! Read ye the pages of the heedless and ponder upon them, that perchance ye may be freed from the depths of hell and make for the highest paradise.

- 13 Give praise to the Beloved of the world, Who hath remembered thee before and after. God willing, mayest thou become a cause of unity and turn to that which beseemeth His divine Day.

- 14 Praise be unto God that the Sun of divine benevolence is radiant and the heaven of His grace is exalted! There has not been, nor is there now, any need for the unworthy mentions of this servant. The utterances of the Concourse on High are as nothingness before the fragrance of His utterance, to say nothing of the moist and dry words of this servant and the like of this servant. I beseech and hope from God that He may assist the handmaidens of that land to achieve supreme steadfastness. God willing, may that honored woman remain occupied at all times with the mention of the Self-Sufficing, the Most High. If at times there is delay in sending replies from this servant, this has not been and is not due to any negligence. God is witness and testifier that due to the abundance of correspondence, a year has passed since some of the friends of God have written, and still I have not been enabled to reply. I seek His help, that He may grant strength and power, and extend His invisible assistance, that perchance I may fulfill this important and momentous service. May that honored woman be intimately associated with the mention of God at all times and be gladdened with the greatest joy, for she has attained unto His remembrance and is mentioned in His presence. Know thou this mighty favor and say: Praise be unto Thee, O God of the worlds!

- 15 The petitions of the handmaidens of God were, in detail, laid before the most holy, the most impregnable Court. He said:

- 16 O handmaidens of God! The friends of the Beloved, both men and women, are accounted as leaves and fruits of the Blessed Tree, and all stand equally respected in one rank before the Most Sublime Vision. Distinction appears only through degrees of steadfastness, love, longing and devotion. "Verily, the most honored among you in the sight of God is the most righteous." Through deeds are the stations of women and men made manifest; otherwise all are observed on the same plane,

قدح و هزاران هزار دریا خاضع این کأس بذکر دوست مشغول شوید و از فرات محبتش بیاشامید حزیکه الیوم خود را از اهل حق می‌شمرند از جمیع خلق پست‌ترند بگو ای بی‌بصران اوراق غافلین را بخوانید و در او تفکر نمائید که شاید از طنین و سحین فارغ و آزاد شوید و قصد علین نمائید

- 13 حمد کن محبوب عالم را که از قبل و بعد ترا ذکر نموده انشاءالله سبب اتحاد شوی و بآنچه سزاوار یوم الهی است توجه ثانی اتهی

- 14 لله الحمد آفتاب عنایت حق مشرق و سماء فضلش مرفوع دیگر احتیاج باذکار نالایقه اینبعد نبوده و نیست بیانات ملاً عالین نزد عرف بیانش معدوم تا چه رسد برطب و یابس این بنده و امثال این بنده از حق سائل و آملم که اماء آن ارض را تأیید فرماید بر استقامت کبری انشاءالله آنخدره در جمیع احوال بذکر غنی متعال مشغول باشند اگر گاهی در ارسال جواب خادم تأخیر رود این از تقصیر نبوده و نیست حق شاهد و گواهد که از کثرت تحریر جواب بعضی از دوستان الهی یکسنة گذشته و هنوز موفق بر جواب نشده‌ام از او اعانت می‌طلبم که قوه عنایت فرماید و قوت بخشد و اعانت غیبیه دست گیرد که شاید از عهده این خدمت مهم خطیر برآیم آنخدره در جمیع احیان بذکر حق مأنوس باشند و بفرح اعظم مسرور چه که بذکر حق فائزند و در محضرش مذکور ان اعرفی هذا الفضل العظیم و قوی لک الحمد یا اله العالمین

- 15 عرایض اماء الله در ساحت امنع اقدس بتفصیل عرض شد فرمودند

- 16 ای کنیزان الهی دوستان حضرت محبوب از ذکور و اناث از اوراق و اثمار شجره مبارکه محسوبند و جمیع در منظر اکبر در یک صف قائم و محترم امتیاز از مراتب استقامت و محبت و شوق و شغف ظاهر میشود ان اکرمکم عند الله اتقیکم بالأعمال يظهر مقامات النساء و الرجال والا کل در صقع واحد مشاهده میشوند مگر نفوسیکه از اثر قلم اعلی تخصیص یافته‌اند

save those souls who have been specifically distinguished by the Most Exalted Pen.

- 17 We have enjoined upon all spiritual attributes, goodly words and praiseworthy deeds. O friends! Your station calls for kindness, compassion and mercy. Wrong not the handmaidens of God; conduct yourselves with the utmost gentleness and consideration. Have ye not heard what We have revealed in the tongue of the people? Ye are all fruits of one tree and leaves of one branch. The fragrance of this utterance can also be inhaled from the Most Holy Book.
- 17 جميع را امر باخلاق روحانيه و كلمه طيبه و اعمال مرضيه نموديم اى دوستان شأن شما عنايت و شفقت و مرحمت است بر كنيزان حق تعدى منمايد بكمال رفق و مدارا سلوك كنيد آيا نشنیده ايد ما از لانه بلسان القوم جميع بار يكدريد و برگ يكشاخسار و عرف اين بيان از كتاب اقدس هم استشمام ميشود
- 18 By the Sun of Revelation! This station is evident throughout all utterances. The True One, exalted be His glory, hath commanded all from the Kingdom of grace in the Most Great Prison to love, fellowship, affection and unity. O friends! The lights of justice must be witnessed from you in such wise as to overcome the darkness of oppression. Were ye to hearken to what the Most Exalted Pen hath ordained, there would appear in the world that which would ensure the salvation and tranquility of all.
- 18 قسم بافتاب ظهور از جميع بيان اين مقام ظاهر حق جل جلاله از ملكوت فضل در سين اعظم كل را محبت و مودت و وداد و اتحاد امر نموده اى دوستان از شما انوار عدل بايد مشاهده شود بشأنيكه بر ظلمت ظلم فائق آيد اگر از قلم اعلى بشنويد آنچه را كه بان امر فرموده البته در ملك ظاهر شود آنچه كه سبب و علت نجات و فراغت كل است
- 19 O Khadijih! Hearken unto the voice of Him Who is the Dawning-place of the Light of Divine Unity. We have counseled the men among the friends with that which is befitting, and likewise We counsel the handmaidens of God to quietude, dignity, love and fellowship. Males and females were created for harmony and union, not for discord and separation. At this hour, which is the beginning of noon, We counsel all to such deeds as will bring joy and gladness when heard. The end belongs to those who hold fast to righteousness, turning away from base desires. Praise be to God, the Lord of the Beginning and the End.
- 19 يا خديجه بشنو ندای مشرق نور احديه را دوستان از رجال را وصيت نموديم بآنچه كه سزاوار است و همچنين اماء الله را وصيت مينمائيم بسكون و قار و محبت و مودت خلق ذكور و اناث از برای امتزاج و ايتلافت نه از برای مخالفت و مباينت كل را در اين حين كه اول ظهر است وصيت مينمائيم باعماليكه از شنيدن آن بهجت و سرور حاصل شود العاقبة لمن تمسك بالتقوى معرضاً عن الهوى والحمد لله رب الآخرة والأولى انتهى
- 20 God willing, may the rays of the Sun of the Most Exalted Pen's counsels illuminate the hearts of all on earth and lead them to true tranquility. O Leaf! When one contemplates the wondrous evidences of God's grace and the manifestations of His favors, one is so overwhelmed with wonder as to be rendered speechless. Observe now and consider the revealed verses - each word hath been revealed with such loving kindness that every fair-minded soul can perceive its fragrance. All things are in motion and attracted today. Glory be to God! How is it that some are seen to be lethargic? It is hoped that through the manifestations of His infinite grace, hearts and minds will turn to the realm of love and fellowship.
- 20 انشاء الله انوار آفتاب نصيح قلم اعلى قلوب من على الأرض را منور سازد و باسائش حقيقي رساند يا ايها الورقة انسان هنگاميكه در بدايع عنايات و ظهورات الطاف الهى تفكر مينمايد تحير او را اخذ ميكند بشأنيكه قادر بر تكلم نيست حال ملاحظه كنيد و در بيانات منزل نظر نمايد هر كلمه بشفقتى نازل كه عرف آرا هر صاحب انصافى ميبايد جميع اشياء امروز متحرك و منجذبند سبحان الله چه شده كه بعضى مخمود ديده ميشوند اميد هست كه از ظهورات فضل بيمتبايش افتده و قلوب باقليم محبت و وداد توجه نمايند

- 21 God is witness that this ephemeral one beseeches Him night and day to illumine all with the light of unity and enable them to achieve spiritual attributes. He is the Hearer, the Answerer, the Powerful, the All-Knowing. God willing, may that honored woman give glad tidings to the steadfast women of that land, that all may arise to that which befiteth this divine Day. This servant also mentions the friends of God - that is, the men - with the utmost humility and supplication, beseeching God to enable them to manifest affection, love and kindness. Verily our Lord, the All-Merciful, is the One with power over whatsoever He willeth. There is none other God but Him, the Counselor, the Compassionate, the All-Knowing. May the Glory, manifest, resplendent, radiant, dawning and shining from the horizon of the loving-kindness of our Lord, be upon thee and upon the steadfast women who have drunk the Kawthar of steadfastness from the hands of their Lord's bounty on this glorious and wondrous Day.
- 22 The servant 8th of Dhi'l-Qa'dah 1299
- 23 Another letter: That leaf which previously wrote two letters from the leaves Narjis Khatun and Sakinih Khatun, upon them be the Glory of God, was received. Praise be to God, the fragrance of love for the Beloved of the worlds was inhaled therefrom. God willing, may that honored lady be ever engaged in the remembrance and service of God. All that thou didst mention was presented in the Most Holy, Most Exalted Presence. Divine verses were specifically revealed for each of the aforementioned leaves. God willing, may they attain unto them and drink from the ocean of grace.
- 24 This is what was revealed for the leaf Narjis, upon her be the Glory of God. His word, exalted be His majesty:
- 25 He is the Hearer, the Answerer
- 26 O My handmaiden! O thou who gazest toward My horizon! Rejoice in that thou hast been mentioned before the Wronged One and verses of God, the Protector, the Self-Subsisting, have been revealed for thee. Reflect upon the grace and favors of God. How many were the divines, scholars and jurisprudents who were occupied with the remembrance of God throughout the nights and days, who spoke His Name in the mosques and at all times beseeched and hoped to attain His presence. Yet when the Dawn of Revelation appeared and the lights of His countenance shone forth, all arose in opposition save whom God willed. Know thou the value of thy station and say:
- 21 حقّ شاهد و گوا هست که اینفانی در لیالی و ایّام مسئلت مینماید که کل را بنور اتّفاق منور سازد و باخلاق روحانیه موفق دارد اوست شنوا و اوست مجیب و اوست توانا و اوست دانا انشاء الله اتّخذه قانتات آن ارض را بعنایات حقّ جلّ جلاله بشارت دهد تا کل در این یوم الهی بآنچه سزاوار است قیام نمایند و اینعبد هم رجال یعنی دوستان حقّ را بکمال عجز و ابتهال ذکر مینماید و از حقّ مسئلت میکند که ایشانرا باظهار مودت و محبت و شفقت مؤید فرماید ان ربنا الرحمن لهو المقتدر علی ما اراد لا اله الا هو الناصح المشفق العليم البهاء الظاهر الباهر الساطع الالّٰح المشرق من افق عنایة ربنا علیک و علی القانتات الالّٰی شرین کوثر الاستقامه من ایادی عطاء ربّین فی هذا الیوم العزیز البدیع
- 22 خادِم فی ۸ شهر ذی القعدة الحرام سنة ۱۲۹۹
- 23 مکتوب دیگر آنورقه که از قبل دو ورقه از اوراق نرجس خاتون و سکینه خاتون علیهما ۹ [بهاء الله] نوشته بودند رسید الحمد لله عرف محبت محبوب عالمیان از آن استشمام شد انشاء الله اتّخذه لازال بذكر حقّ و خدمت حقّ مشغول باشند آنچه ذکر نمودید تمام در ساحت امنع اقدس اعزّ اعلی عرض شد مخصوص هریک از اوراق مذکوره آیات الهی نازل انشاء الله بآن فائز شوند و از بحر عنایت بیاشامند
- 24 هذا ما نزل للورقة نرجس علیها بهاء الله قوله جلّت عظمته
- 25 هو السّامع المجیب
- 26 یا امتی یا ایّها النّاظرة الی افقی ان افرحی بما ذكرت لدى المظلوم و نزلت لک آیات الله المهیمن القیوم در عنایت و الطاف حقّ تفکر نما چه مقدار از علما و فضلا و فقها که در لیالی و ایّام بذكر حقّ مشغول بودند و در مساجد بامش ناطق و در جمیع احیان سائل و آمل که بقاء مطلع امر فائز شوند و چون فجر ظهور طالع و انوار وجه مشرق کل بر اعراض قیام نمودند الا من شاء الله قدر مقام خود را بدان و بگو
- 27 Praise be unto Thee, O my God, for having made known unto me that which was hidden from the learned of Thy earth and

the jurisprudents of Thy lands, and for having enabled me in such wise that Thy Most Exalted Pen was moved to remember me from Thy station and prison. I beseech Thee by the lights of Thy countenance and the fire of Thy Tree to ordain for this handmaiden of Thine that which befitteth Thy glory, Thy generosity and Thy favors. Thou art verily the Almighty, the Protector over what was and what shall be.

- 28 Blessed art thou, O Narjis, for having turned unto the Wronged One and having desired that which was recorded in the Books of God, the Lord of the worlds. Give thanks unto thy Lord, the All-Merciful. He hath adorned thy father with the ornament of forgiveness as a bounty from His presence, and He is the All-Bountiful, the All-Generous. As for what thou desired regarding the meeting, He recordeth its reward for thee and counseleth thee to pure fear of God and that which beseemeth the days of God, the All-Knowing, the All-Informed. Thus hath the Tongue of Grandeur mentioned thee with that which nothing on earth can equal. Praise thou Him for this. He is verily the Hearer, the Answerer.

- 29 And this is what was revealed for her sister Sakinih, upon her be the Glory of God. His word, exalted and mighty be He:

- 30 In My Name, the Manifest, the Powerful over all names

- 31 O Sakinih! The Ancient Beauty remembereth thee from the Most Great Prison and counseleth thee with that which is the cause and source of elevation and exaltation. This is the day of pure deeds and the day of supreme steadfastness. God willing, mayest thou be so firm in the Cause that the clamor of the misbelieving men and women shall not deprive thee from the abode of verses. The satans appear in every name, form and temple, and lie in wait. God willing, mayest thou ever remain preserved beneath the shadow of God and illumined by the lights of His grace. Glory be upon thee and upon thy mother. We give her the glad-tidings of My grace and bounty which have preceded all who are in the heavens and the earth.

- 32 Praise be to God! The two handmaidens whom you mentioned have attained the supreme honor, and their remembrance hath been inscribed in the Book of God from the heaven of His will in these decisive verses. Blessed are they both, for they have attained unto that which hath no likeness or comparison. They have been granted that which they sought from the ocean of bounty, inasmuch as the word of forgiveness hath been sent down from the tongue of the All-Merciful concerning their father. Verily our Lord, the All-Merciful, is the Benevolent, the Forgiving, the Bountiful.

27 لك الحمد يا الهى بما عرّفتنى ما احتجب عنه علماء ارضك و فقهاء ديارك و ايدتنى على شأن تحرّك على ذكرى قلبك الأعلى فى مقامك و سجنك اسئلك بانوار وجهك و نار سدرتك بأن تكتب لأمتك هذه ما ينبغى لعزّك و كرمك و الطافك انك انت المقتدر المهيمن على ما كان و ما يكون

28 طوبى لك يا نرجس بما اقبلت الى المظلوم و اردت ما كان مسطوراً فى كتب الله رب العالمين ان اشكرى ربك الرحمن انه زين اباك بطراز الغفران فضلاً من عنده و هو الفضال الكريم و ما اردت فى اللقاء انه يكتب لك اجره و يوصيك بالتقوى الخالص و ما ينبغى لآيام الله العليم الخبير كذلك ذكرك لسان العظمة بما لا يعادله شئ فى الأرض ان احمدي بذلك انه هو السامع المجيب

29 و هذا ما نزل لأختها سكينه عليها بهاء الله قوله جلّ و عزّ

30 بسمى الظاهر المقتدر على الأسماء

31 يا سكينه جمال قدم از شطر سين اعظم ترا ذكر مينمايد و آنچه كه سبب و علت علو و سمو است وصيت ميفرمايد امروز روز عمل خالص است و روز استقامت كبرى انشاء الله بشأنى بر امر مستقيم باشى كه ضوضاى مشركين و مشركات ترا از منزل آيات محروم سازد شياطين بهر اسم و هيئت و هيكل ظاهر و بر مرصّد منتظر انشاء الله لازال در ظل حق محفوظ باشى و بانوار فضلش منير البهاء عليك و على امك انا نبشرها بعنايتى و فضلى الذى سبق من فى السموات و الارضين انتهى

32 الحمد لله دو ورقه كه ذكرشان نموديد بشرافت كبرى فائز و باين آيات محكمات ذكرشان از سماء مشيت در كتاب الهى مذكور طوبى لهما چه كه فائز شدند آنچه كه از براى آن مثل و شبه نبوده و نيست آنچه از بحر جود طلب نمودند فائز شدند چه كه كلمه غفران از لسان رحمن در باره اب جارى و نازل ان ربنا الرحمن هو العطوف الغفور الكريم

- 33 And concerning that handmaiden's mention of the beloved of hearts, Haji Mirza Haydar-'Ali, upon him be the glory of God and His favors, and likewise her mention of marriage—this matter was presented before the Countenance of the Beloved of the worlds and was honored with His permission. He said: "God willing, it is blessed. Today, whosoever showeth sincerity, love and affection in any way to Mirza [Haydar-'Ali], upon him be My glory, is mentioned before God, exalted be His glory, and inscribed in the Book." Indeed, from these blessed words can be inhaled the fragrance of infinite favors. Blessed is he who perceiveth and attaineth.
- 34 Another glad-tiding is that the mention of that handmaiden's sons, sisters and daughter, upon them be the glory of God, which was in the letter, was presented before the Countenance of the Lord of Revelation, and from the heaven of grace special verses of manifest signs and goodly words were revealed for each one. God willing, they shall attain unto their perusal and reading, and act according to what is befitting.
- 35 This is what was revealed for Nasru'llah. His word, exalted be His majesty:
- 36 "In My Name, the Mighty, the All-Knowing!
- 37 O Nasru'llah! Hold fast to the cord of the fear of God and cling to the hem of sanctity. The dark dust of passion hath prevented the world from the outpourings of the Lord of all beings. Beseech God to assist thee with the greatest steadfastness. Whosoever attaineth unto it is accounted among the people of Baha in the Book of Names. Strive that thou mayest attain unto it and be freed and detached from the world and all who dwell therein. Thus have We remembered thee with this remembrance that thou mayest thank thy Lord, the Remembering, the All-Wise."
- 38 And this is what was revealed for Mirza Aqa. His word, exalted be His grandeur:
- 39 "In My Name, Which dawned from the horizon of the world!
- 40 O servant! Harken unto the call of Him Who created the world for His knowledge, and sent down the Books for the manifestation of His Cause, and the Messengers for the proclamation of His laws and His days. He speaketh in every condition: 'Verily, there is no God but Me, the Wronged One, the Stranger.' I have chosen abasement for the glory of the world, and tribulation for the exaltation of the people of Baha, and exile that the servants might attain unto the supreme homeland—the station which God hath made sanctified beyond every wondrous mention. When thou hearest My call and attainest unto My verses,
- و اینکه آنخدا در ذکر جناب محبوب فؤاد حاجی میرزا حیدر علی علیه بهاء الله و عنایت نموده بودند و همچنین ذکر وصلت را اینفقره تلقاء وجه محبوب عالمیان عرض شد و بطراز اذن فائز فرمودند انشاء الله مبارکست الیوم هر نفسی بجناب میرزا علیه بهائی بهر قسم اظهار خلوص و محبت و مودت نماید نزد حق جلّ جلاله مذکور و در کتاب مسطور انتهی اینکلمه مبارکه فی الحقیقه عرف عنایات لانهایه از او استشمام میشود طوبی لمن وجد و فاز و
- بشارت دیگر آنکه ذکر ابناء و اختین و بنت آنخدا در علیم بهاء الله که در نامه مذکور تلقاء وجه مالک ظهور عرض شد و مخصوص هر یک از سماء فضل آیات باهرات و کلمات طیبات نازل انشاء الله زیارت و قرائت آن فائز شوند و بما ینبغی عامل
- هذا ما نزل لجناب نصرالله قوله جلّ اجلاله
- بسمی العزیز العلیم
- ای نصرالله بحبل تقوی تمسک نما و بذیل تقدیس تشبث عالم را غبار تیره هوی از فیوضات مالک وری منع نموده از حق بخواه تا ترا باستقامت کبری مؤید فرماید و هر نفسی باو فائز شد از اهل بها در کتاب اسماء مذکور و مسطور و محسوب جهد نما تا بان فائز شوی و از عالم و عالمیان فارغ و آزاد گردی قد ذکرناک بهذا الذکر لتشکر ربک الذاکر الحکیم
- و هذا ما نزل لجناب میرزا آقا قوله جلّت عظمته
- بسمی المشرق من افق العالم
- یا عبد ان استمع نداء من خلق العالم لعرفانه و نزلت الکتب لاطهار امره و الرسل لتبلیغ احکامه و آیامه انه ینطق فیکلشأن انه لا اله الا انا المظلوم الغریب قد اخترت الذلّة لغزّ العالم و البلاء لعلّ اهل البهائ و الغربة لبلوغ العباد الی الوطن الاعلی المقام الذی جعله الله مقدساً عن کل ذکر بدیع انک اذا سمعت ندائی و فزت بأیاتی قل لک الحمد یا من ذکرنتی بلسانک اشهد انک جئت

say: 'Praise be unto Thee, O Thou Who hast mentioned me with Thy tongue! I testify that Thou hast come for the salvation of the nations. There is no God but Thee, the Almighty, the Powerful.' Thus have We remembered thee and revealed for thee that which hath diffused the fragrance of My loving-kindness and My mercy which have preceded all who are in the heavens and the earth."

41 And this is what was revealed for him who is named Habibu'llah. His word, blessed and exalted is He:

42 "In My Name, the Mighty, the Bountiful!

43 O Habib! Adorn thy tongue with My remembrance, and thy heart with the ornament of My love, and thy head with the crown of steadfastness in this Great Announcement. Leave what the people possess and hold fast to My firm cord. Verily it will deliver thee and protect thee and give thee to drink of the choice wine of His love by the hand of His bounty. Verily He is the Giver, the Bountiful. When thou attainest unto My verses, give thanks unto God Who hath aided thee to recognize Him when the people were in manifest doubt. Thus surged the ocean when the breezes of revelation wafted in this time."

44 This is what was revealed for the leaf who was named Malikah, exalted be His grandeur:

45 In My Name, the Compassionate, the All-Loving

46 O Malikah! Blessed art thou, for thou hast attained unto that which most men have been deprived of. God willing, thou shalt remain firm and steadfast in thy love and acceptance, for the winds of trials and tests are passing. The most exalted station, which hath no equal, is not freely obtained except through His grace and bounty. Especially in these days when dark smoke hath appeared in a certain place and hath deprived, and continueth to deprive, the eyes of some from beholding the light of the Countenance. In all conditions, fix thy gaze upon the Truth and cling to His hem. Verily, He is with every servant who is steadfast and every maidservant who remaineth firm. The glory be upon thee and upon thy mother and thy brothers, from thy Lord, the All-Bountiful, the Ancient.

47 This is what was revealed for the sister, exalted be His majesty and abundant be His favors:

48 In My Name, the Forgiving, the Merciful

49 O handmaiden of God! The Lord of all names hath turned toward thee from the Prison of Akka and inviteth thee to the supreme horizon. Blessed are those handmaidens who have been illumined by the lights of recognition and have partaken

لنجاه الأمم لا اله الا انت المقتدر القدير كذلك
ذكرناك و انزلنا لك ما ترضو به عرف عنايتي
ورحمتي التي سبقت من في السموات والارضين

41 و هذا ما نزل لمن سمي بحبيب الله قوله تبارك و
تعالى

42 بسمي العزيز الكريم يا

43 حبيب زين لسانك بذكرى و قلبك بطراز حبي
و رأسك باكليل الاستقامة على هذا النبأ العظيم
دع ما عند القوم و تمسك بجبلى المتين انه ينجيك
و يحفظك و يسقيك رحيق حبه بيد عطائه انه
لهو المعطى الكريم اذا فزت بايائي ان اشكر الله
الذي ايدك على عرفانه اذ كان الناس في ريب
مبين كذلك ماج البحر اذ سرت نسيمات الوحي
في هذا الحين

44 و هذا ما نزل للورقة التي سميت بملكه قوله جل
كبريائه

45 بسمي المشفق العطوف

46 يا ملكه طوبى از برای تو چه که فائز شدی
بآنچه که اکثر رجال از او محرومند انشاء الله در
حب و اقبال ثابت و راسخ باشی چه که ارباب
امتحان و افتتان در مرور است مقام اعظم لا
مثل له رایگان بدست نیفتد الا بفضل و جوده
مخصوص این ایام که دخان تیره در مکانی ظاهر
و ابصار بعضی را از مشاهده انوار وجه محروم
داشته و میدارد در جمیع احوال بحق ناظر باش و
بدیش متشبث انه مع کل عبد استقام و کل امة
استقامت البهاء عليك و على امك و اخوانك
من لدن ربك الفضال القديم

47 و هذا ما نزل للأخت قوله جل جلاله و عم نواله

48 بسمي الغفور الرحيم

49 ای امة الله مالک اسماء از بین عکا بتو توجه
نموده و ترا باقی اعلی دعوت مینماید طوبی از
برای امائیکه بانوار عرفان منور شدند و از رحيق
مختوم الهی آشامیدند ایشان فی الحقیقه رجالد بل

of the choice sealed wine of God. They are in truth men, nay rather the knights of the field. How many are the servants who are seen to be deprived of the lights of certitude through their vain imaginings, and how many are the handmaidens who have rent asunder all veils through the name of the Lord of Names and are gazing toward and turning to the One True God. Blessed is the servant who hath attained and the handmaiden who hath achieved.

50 This is what was revealed for another sister, exalted and mighty is He:

51 In My Name, the Counselor, the All-Knowing

52 O handmaid of God! Be truly observant and hold fast to the cord of His grace. The best raiment in all the world is the raiment of righteous deeds. Blessed are they who are adorned with this most holy and exalted ornament and who act according to that which God hath revealed in the Book. Precious indeed is this Day; know ye its value and turn unto that which is the cause and source of everlasting remembrance. He verily counseleth His servants and handmaidens. Blessed is every hearing and responding soul, and every steadfast doer of good deeds.

53 Verily, infinite grace hath been manifested, for several months ago a reply to that handmaid's letter was written, but due to the upheavals in surrounding areas, wisdom dictated a delay in its dispatch. At this time, which is the end of the day on Monday, the thirteenth of the month of Safar, Haji Mirza Abu'l-Hasan, upon him be the glory of God, submitted a petition to the Most Holy Court and forwarded that handmaid's letter. After its perusal and review, it was presented at the Most Exalted Holy Court. It was not expected that at this time the ocean of grace would outwardly manifest with such supreme bounty, as it was the time for dispatching correspondence, and on one hand, the revelation of verses. However, after review and presentation, the Sun of utterance immediately shone forth from the horizon of the grace of the Goal of all the worlds, in such wise that this servant had not the opportunity to write it all down. The atoms themselves bear witness to His grace, His loving-kindness, and His mercy. Upon the mere mention of each of the names, manifest verses descended from the heaven of God's Will, as hath been and is being witnessed.

54 Let that handmaid give the glad-tidings of God's grace to all. That which is most important of all matters today is the unity of God's loved ones. How excellent is the state of one who

فوارس میدان چه مقدار از عباد که بظنون و اوهام از انوار یقین محروم مشاهده میشوند و چه مقدار از اماء که باسم مالک اسماء جمیع حجاب را خرق نمودند و بحق وحده ناظر و متوجهند نعیماً لعبد فاز و لأمة فازت

50 و هذا ما نزل لأخت اخری قوله جلّ و عزّ

51 بسمی الناصح العليم

52 یا امة الله بحق ناظر باش و بحبل عنایتش متمسک بهترین جامهء عالم جامهء خلق است نعیم از برای نفوسیکه باین طراز امنع اقدس مزین شدند و به ما انزله الله فی الکتاب عاملند امروز روزیست عزیز قدرش را بدانید و آنچه سبب و علت ذکر باقیست توجه نمائید انه ینصح عباد و امائه طوبی لكل سامع مجیب و لكل عامل مستقیم انتهى

53 فی الحقیقه فضل بیمنتی ظاهر چه که چند شهر قبل جواب نامه آنخدره نوشته شده نظر بانقلابات اطراف در ارسال آن بملاحظهء حکمت تأخیر رفت در این حین که آخر نهار یوم دوشنبه سیزدهم شهر صفر است جناب حاجی میرزا ابوالحسن علیه بهاء الله عریضه بساحت اقدس ارسال نمود و نامه آنخدره را ارسال داشت و بعد از مشاهده و اطلاع در ساحت اقدس اعلى عرض شد و گان نمیرفت که این حین بحر عنایت بر حسب ظاهر باین فضل اعظم مشاهده شود چه که وقت ارسال مراسلات بود و از یکطرف تحریر آیات باری بعد از اطلاع و عرض فی الحین مشاهده شد شمس بیان از افق فضل مقصود عالمیان تجلی فرمود بشأنیکه از برای اینعبد مجال تحریر بتمامه نمائد تشهد الذرات بفضله و عنایت و رحمته بمجرد عرض مخصوص هر یک از اسامی مذکوره آیات باهرات از سماء مشیت ظاهر و نازل چنانچه مشاهده شده و میشود

54 آنخدره کل را بعنایت حق بشارت دهند و آنچه الیوم اهم از کل امور است اتحاد دوستان الهی است نیکوست حال نفسیکه سبب اتحاد شود و

becomes the cause of unity and recognizes the station of those who have preceded and those who stand firm. He verily guideth whom He willeth unto His straight path.

مقام سابقین و قائمین را بشناسد آن یهدی من
یشاء الی صراطه المستقیم

55 Indeed, God's grace towards that handmaid hath been manifested in such measure that were you to offer thanks throughout the duration of the kingdom of earth and heaven, you would not be able to render thanks for even a single letter of that which hath been revealed. This servant, that handmaid, and all who dwell on earth are powerless and wanting, and we beseech His aid that perchance we might render some service in His Day, or that a soul might appear, detached in His love.

55 فی الحقیقه فضل حق در باره آنخدره بشأنی ظاهر
که اگر بدوام ملک و ملکوت شکر نمائید هرآینه
از ادای شکر حرفی از آنچه نازل شده بر نیائید
اینعبد و آنخدره و من علی الأرض کل عاجز و
قاصریم و از او مدد میطلبیم که شاید در یومش
خدمتی از ما برآید و یا نفس فارغی در حبش
ظاهر شود

56 This servant conveys greetings and salutations to the mentioned souls and likewise to the handmaids of God in that land, and supplicates success for all. He is verily the All-Bountiful, the Most Generous. There is no God but He, the Most Exalted, the Most Great.

56 اینعبد هم نفوس مذکوره و همچنین اماء الله آن
ارض را تکبیر و سلام میرساند و از برای کل
توفیق طلب مینماید آنه هو الفیاض الکریم لا اله
الا هو العلی العظیم

57 As for what was written concerning the Huququ'llah and likewise the pilgrimage journey, according to the command, two-thirds of the Huquq should be spent on good works, meaning the new life, and one-third should be sent to the Most Holy Court. And if possible, from what is to be forwarded to the Most Holy Court, nine tumans - the number of the Greatest Name - should be sent to Jinab-i-Samandar, upon him be the glory of God, for him to deliver to Jinab-i-Javad-i-Dhakir. These matters are beloved and acceptable when their means are available and they are accomplished with joy and fragrance.

57 و اینکه در باره حقوق الله نوشته بودید و همچنین
سفر زیارت حسب الامر حقوق را دو ثلث
صرف امر خیر یعنی عیش جدید نمائید و یک
ثلث بساحت اقدس ارسال دارند و اگر بتوانند
از مصروف توجه بساحت اقدس عدد اسم اعظم
۹ یعنی نه تومان نزد جناب سمندر علیه بهاء الله
ارسال نمایند که او بجناب جواد ذاکر برساند و
این امور در صورتی محبوب و مقبول است که
اسباب آن فراهم آید و بروح و ریحان بگذرد

58 Salutations and praise be upon the leaves who have turned unto God, who are steadfast and devoted, who sing upon the tree of divine knowledge. Verily, there is no God but He, the Powerful, the Mighty, the All-Bountiful.

58 السلام و الثناء علی الورقات المقلات و القانتات
المستقیمات المغنیات علی دوحه العرفان آنه لا اله
الا هو المقتدر العزیز المنان

59 The servant 13th of the month of Safar, 1300

59 خادم فی ۱۳ شهر صفر سنة ۱۳۰۰

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BH00010

To: *Jinab-i-'Ali qabl Akbar, in Tihnan*

Date: 1300-02-13 [1882-Dec-24]

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

2 Praise be to God, Who is peerless in His love and unrivalled in His affection. He, verily, is the Lord of His servants and the Creator of all things. He is the One Who uttereth whatsoever He willeth, both in the beginning and in the end. He is the fragrance that hath been wafted from the garment of God, and the light that hath shone forth from the horizon of His bounty. May His peace, which hath appeared and shone forth from the kingdom of His grace, rest upon those who have arisen to exalt His Word and to manifest His Cause, and who have acted in accordance with that which hath been enjoined upon them in His Book. These are servants through whom His commandments and ordinances have been carried out amongst the peoples, and through whom the law of sanctification hath been established among the various sects. Through them were the standards raised and the signs made manifest. The Concurrence on High pray for them, and behind them standeth the Lord of Names and the Creator of the heavens.

3 And now, there hath dawned from the horizon of the heaven of your love that which hath stirred the breezes of affection. Verily, it is a letter wherein the vessel of pure nature hath overflowed. When I perceived its fragrance and recognized your station in the Cause of God - my Lord and your Lord and the Lord of all who are in the heavens and on earth - I repaired to that praiseworthy station wherein was established the throne of the Lord of existence and the Sovereign of the seen and the unseen. I attained His presence and laid before Him that which the nightingale of your sincerity had warbled upon the branch of faithfulness. Thereupon did the countenance of the Lord of Names turn toward me. By God! He spoke that which caused the mountains to soar, yet the mirror of my heart reflected only in proportion to my weakness, my poverty, my need and my want. O Beloved of my heart! How can the drop reckon the ocean of utterance? By the life of my Beloved and your Beloved, I speak naught but the truth. In truth do I make this assertion, and that Best-Beloved of the heart beareth witness, for by the grace of God they were and are well-aware.

4 He saith, exalted be His glory and His grandeur:

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي تَفَرَّدَ بِالْحَيَّةِ وَتَوَحَّدَ بِالْوَدَادِ أَنَّهُ لَمْ يُولَى الْعِبَادَ وَمَالِكِ الْإِيْجَادِ وَالنَّاطِقِ بِمَا أَرَادَ فِي الْمَبْدِئِ وَالْمَعَادِ وَالنَّفْحَةِ الَّتِي تَضَوَّعَتْ مِنْ قَيْصِ اللَّهِ وَالنُّورِ الْمَشْرِقِ مِنْ أَفْقِ عَنَانِيهِ وَالسَّلَامِ الظَّاهِرِ الْأَلْحَى مِنْ مَلَكُوتِ فَضْلِهِ عَلَى الَّذِينَ قَامُوا عَلَى أَعْلَاءِ كَلِمَتِهِ وَأَظْهَرُوا أَمْرَهُ وَعَمَلُوا بِمَا أَمَرُوا بِهِ فِي كِتَابِهِ أُولَئِكَ عِبَادُ بِهِمْ جَرَتْ الْأَوَامِرُ وَالْأَحْكَامُ بَيْنَ الْأَنَامِ وَثَبَتَ حُكْمُ التَّقْدِيسِ بَيْنَ الْأَحْزَابِ بِهِمْ رَفَعَتْ الرِّايَاتُ وَظَهَرَتْ الْعَلَامَاتُ بِصَلَاتِهِمْ عَلَيْهِمُ الْمَلَأُ الْأَعْلَى وَعَنْ وَرَائِهِمْ مَالِكُ الْأَسْمَاءِ وَفَاطِرُ السَّمَاءِ

3 وَبَعْدَ قَدْ أَشْرَقَ مِنْ أَفْقِ سَمَاءِ وَدَادِكُمْ مَا تَهَيَّجَتْ بِهِ أَرْيَاحُ الْحُبَّةِ أَنَّهُ لِكِتَابِ تَرْثِيٍّ فِيهِ أَنْاءُ الْفِطْرَةِ فَلَبَّا وَجَدْتُ الْعَرَفَ وَعَرَفْتُ مَا أَنْتُمْ عَلَيْهِ فِي أَمْرِ اللَّهِ رَبِّي وَرَبِّكُمْ وَرَبِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ قَصَدْتُ الْمَقَامَ الْمَحْمُودَ الَّذِي فِيهِ اسْتَقَرَّ عَرْشُ مَالِكِ الْوُجُودِ وَسُلْطَانِ الْغَيْبِ وَالشَّهَادَةِ حَضَرْتُ وَعَرَضْتُ مَا نَطَقَ بِهِ عِنْدَ لَيْبِ خُلُوصِكُمْ عَلَى غَضَنِ الْوَفَاءِ إِذَا تَوَجَّهَ إِلَى وَجْهِ مَالِكِ الْأَسْمَاءِ تَالَهُ قَدْ نَطَقَ بِمَا طَارَتْ بِهِ الْجِبَالُ وَلَكِنْ مَرَّةً قَلْبِي مَا انْطَبَعَ عَلَيْهَا إِلَّا عَلَى قَدَرِ ضُرِّي وَمُسْكِنَتِي وَفَقْرِي وَفَاقَتِي يَا مَحْبُوبَ فُؤَادِي كَيْفَ تَقْدِرُ الْقَطْرَةُ أَنْ تَحْصِيَ بَحْرَ الْبَيَانِ لِعَمَرِ مَحْبُوبِي وَمَحْبُوبِكُمْ لَا أَتَكَلَّمُ إِلَّا بِالْحَقِّ بِرَأْسِي عَرْضَ مِينَامِي وَأَتَحْبُوبُ قَلْبَ شَاهِدٍ وَغَوَاهِنْدَ چِهْ كِهْ بِفَضْلِ اللَّهِ أَكْغَاهُ بُوْدَهُ وَهَسْتَنْدَ

4 قَالَ جَلَّتْ عَظَمَتُهُ وَعَظُمَ كِبَرِيَّاتُهُ

5 In the name of the Wronged One of the world

بنام مظلوم آفاق 5

6 O Ali! Praise be to God that the eye of the world is illumined by the kohl of wisdom and the utterance of God's loved ones. Though this light hath been obscured from appearing and shining forth by the dark clouds of people's vain imaginings, yet assuredly the winds of divine will shall disperse these clouds. He is the Powerful, the Mighty. His power is now hidden, yet He is secretly engaged in conquering the citadels of hearts. The utterance of the All-Merciful is a mighty key that openeth, a sun that shineth forth and beameth, and an all-encompassing ocean. It openeth, bestoweth light, and granteth life. Blessed is he whose vision neither doubt nor uncertainty, vain imaginings nor conjectures, nor the might and wrath of the peoples of the world, could debar from the Most Exalted Summit. By one word the world is agitated, and by another word it is calmed and assured. By one deed it is set ablaze, and by another deed it findeth peace and tranquility. Thus hath the Supreme Pen recorded in the sacred scriptures and tablets that spiritual virtues, praiseworthy deeds, and goodly words are among the mighty hosts of God. Beyond all stations, if people would hold fast to fairness, they would both attain unto the lights of certitude and behold the signs, proofs and evidences of God, exalted be His glory, as clear as the sun, and witness the throne of God's power manifestly established in the world.

6 یا علی الحمد لله بصر عالم از کحل حکمت و بیان احبای الهی روشنست اگرچه این روشنی را سیلاب تیرهء اوهام خلق از ظهور و بروز منع نموده ولكن البته اریاح اراده این ابر را متفرق نماید اوست قادر و توانا و قدرتش الیوم مستور ولكن در سر بفتح مدائن قلوب مشغول بیان رحمن مفتاحی است قوی و فاتح و آفتابست مشرق و لائخ و بحرست محیط بگشاید و نور بخشد و حیات عطا نماید طوبی از برای بصیریکه شک و ریب و اوهام و ظنون و سطوت و غضب اهل عالم او را از ذروهء علیا منع ننمود بیک کله عالم مضطرب و بکلهء اخری ساکن و مطمئن و بیک عمل مشتعل و بعمل آخر برد و سلام اینست که از قلم اعلی در زیر الواح اخلاق روحانیة و اعمال مرضیة و کلهء طیبه از جنود قویة الهیة ذکر شده از جمیع مراتب گذشته اگر ناس بانصاف تمسک نمایند هم خود بانوار یقین فائز گردند و آثار و حجج و براهین حق جلّ جلاله را بمثابهء آفتاب مشاهده نمایند و هم کرسی اقتدار حق مابین عالم ظاهرّاً و باهراً مشاهده گردد

7 O Akbar! Convey My greetings to the friends and on behalf of this Wronged One declare: Ye must be distinguished from all others in the world and ever fix your gaze upon the horizon of distinction. Know your own worth and recognize the station of God's chosen ones who have arisen to serve from the beginning of the Cause. The Supreme Pen hath mentioned them all and adorned them with the robe of divine favor, yet from the tablets of those souls who are steadfast and firm wafteth the fragrance of distinction. Blessed is he who hath found it and is among the doers.

7 یا اکبر دوستان را تکبیر برسان و از قبل مظلوم القا نما شما از سایر اهل عالم باید ممتاز باشید و در جمیع احیان بشطر امتیاز ناظر قدر خود را بدانید و مقام اولیای حق را که از اوّل امر بخدمت قیام نموده اند بشناسید قلم اعلی جمیعاً ذکر فرموده و بخلع عنایت مزین داشته ولكن از الواح نفوس مستقیمهء ثابتة عرف امتیاز متضوع طوبی لمن وجد و کان من العالمین

8 O thou who gazeth toward God! I testify that thou didst drink the wine of My love in My earliest days, didst acknowledge what God hath acknowledged, didst hold fast unto it, didst spread its signs, and didst stand firm in His service on a Day whereon feet did slip. Convey My greetings to My loved ones in Ta and its surroundings, and give them the glad-tidings of God's loving-kindness, the Lord of all worlds.

8 یا ایّها الناظر الی الله اشهد انک شربت ریحق حیّ فی اوّل ایامی و اعترفت بما اعترف به الله و تمسکت به و نشرت آثاره و کنت قائماً علی خدمته فی یوم فیه زلت الأقدام کبر من قبلی علی احبائی فی الطاء و من حولها و بشرهم بعناية الله رب العالمین

9 We counsel them to pure fear of God and to that whereby the Cause of God, the All-Knowing, the All-Informed, may be exalted. Say: Have mercy upon yourselves, upon the Tree of

9 انا نوصیهم بالتقوی الخالص و بما یرتفع به امر الله العلیم الخبیر قل ان ارحموا علی انفسکم و علی سدره

the Cause, and upon the blood that was shed to exalt God's mighty Word. Fear God, O people, and be among the fair-minded. Waste not your deeds and what hath come upon you in this Great Event. Ye may glory over all who are on earth, for ye have attained unto that which none among creation hath attained. To this beareth witness He Who hath spoken in the Mother Book with His wondrous and glorious mention. Make not yourselves the playthings of the ignorant of the earth. Every deed attributed to you must shine like the sun among the world. Thus doth God counsel you with true counsel, as a mercy from His presence. He verily loveth you and desireth for you what beseemeth your stations before God, the Most High, the Most Great. Beware lest ye commit that whereby mercy would be withheld in the heaven of divine Will. Thus doth He counsel you Who is more compassionate to you than your own selves. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise. The splendor that hath shone forth from the horizon of My loving-kindness and the light that hath beamed from the heaven of My mercy be upon thee and upon those who are with thee and who love thee for the sake of God, the Owner of this blessed and perspicuous Day.

الأمر وعلى الدماء التي سفكت لآلاء كلمة الله المطاعة اتقوا الله يا قوم وكونوا من المنصفين لا تضيّعوا أعمالكم وما ورد عليكم في هذا النبأ العظيم لكم ان تفتخروا على من على الأرض انكم فزتم بما لا فاز به احد من الخلق يشهد بذلك من نطق أم الكتاب بذكره العزيز البديع لا تجعلوا انفسكم ملعب جهلاء الأرض ينبغي لكل عمل ينسب اليكم ان يكون مشرقاً كالشمس بين العالم كذلك يعظمكم الله حق الوعد رحمة من عنده انه يحبكم ويريد لكم ما ينبغي لمقاماتكم عند الله العلي العظيم اياكم ان تعملوا ما تتوقف به الرحمة في سماء المشية كذلك ينصحكم من كان اشفق بكم منكم ان ربكم الرحمن هو العليم الحكيم البهاء المشرق من افق عنايتي والنور الالهي من سماء رحمتي عليك وعلى من معك ويحبك في سبيل الله مالک هذا اليوم المبارك المبين انتهى

- 10 God willing, may all the friends of God be adorned with the garment of sanctity. They must appear in such wise that if they should arise to counsel and exhort the people in any gathering, speaking with utmost eloquence, neither they themselves should feel any inner shame, nor should anyone on earth be able to raise objections. Now they must spend their days and nights devising means whereby they may guide a soul and give it to taste of the choice wine of divine knowledge. These are not days for conflicting thoughts, wavering purpose, contaminated intentions, contradictory deeds and harsh conduct. All deeds, actions and character must be seen as a single point - that is, their source must be well-known, that they may indicate and reflect the True One who is known. All have been and are under the glance of His favor. There is none who has not been crowned with the diadem of mention by God, the Protecting, the Self-Subsisting.

10 انشاء الله جميع دوستان الهی بقميص تقدیس مزین شوند باید بشأنی ظاهر باشند که اگر در انجمن عالم بوعظ و نصيح عباد قيام نمايند و بأعلى البيان تنطق كنند نه خود در سر نجل باشند و نه من على الأرض قادر بر اعتراض حال بايد در ليالى و ايام در تدبير آن باشند که تفسيراً هدايت نمايند و از رحيق عرفان بچشانند اين ايام ايامى نيست که فکر مختلف گردد و اراده متوقف و قصد مشوب و اعمال منافی و اخلاق خشن بايد جميع اعمال و افعال و اخلاق مثل نقطهء واحده مشاهده شود يعنى مرجع كل معروف باشد تا مدلى بر معروف حقيقى و حاكى از او گردد كل تحت لحاظ عنايت بوده و هستند ما من احد الا و قد فاز باكليل الذكر من لدى الله المهيمين القيوم

- 11 Now the friends of God must hold fast to that which is necessary. They will surely witness days of comfort, joy and glory. They have ever said that if they recognize the Herald and find the sweetness of the All-Merciful's utterance, they would consider the world as non-existent and would observe and cleave to that which causes the Cause to be uplifted.

11 حال آنچه لازمست بايد احبای الهی بآن تمسک نمايند ايام راحت و فرح و عزت را هم البته مشاهده کنند لازال ميفرمايند اگر مناديرا بشناسند و لذت بيان رحمن را ببينند عالم را معدوم شمرند و بما يرتفع به الامر ناظر و متشبث و متمسک گردند

- 12 In brief, this servant conveys to each one greetings, glorification, and complete self-effacement, and with utmost lowliness and supplication begs those mines of the gems of God's love to keep their exalted stations in view and to act as befits them. The supplication and lowliness are from the servant, and the acceptance from the loved ones of God, the Mighty, the Beloved.
- باری این عبد خدمت هر یک عرض سلام و تکبیر و فنا و نیستی میرساند و بکمال عجز و ابتهال از معادن جواهر محبت الهی استدعا مینماید که بمقامات عالیّه خود ناظر باشند و آنچه سزاوار است عمل فرمایند العرض و العجز من العبد و القبول من احبّاء الله العزيز المحبوب
- 13 It was submitted, in the most exalted, the most holy, the most impregnable Court, that mention had been made of the two devoted souls, Aqa Siyyid Muhammad and Ustad Muhammad-Quli—upon them be the glory of God—and likewise of their labours in the path of God. In relation to each of them there shone forth the Sun of loving-kindness, the Moon of tender mercy, the Star of compassion, and the Most Exalted Word, luminous and radiant. His Word—glorified and exalted be He—said:
- اینکه ذکر نفسین مقبلین جناب آقا سید محمد و استاد محمد قلی علیهما بهاء الله فرموده بودند و هم چنین ذکر عمل ایشانرا فی سبیل الله در ساحت امنع اقدس اعلی عرض شد نسبت بهر یک آفتاب عنایت و قمر رأفت و نجم شفقت و کلمه علیا ظاهر و مشرق قوله جلّ و عزّ
- 14 In the Name of the Herald of the World
- بسمی المنادی فی العالم
- 15 O Muhammad! Thou hast been mentioned before the Wronged One time and again, and in each instance have We made mention of thee in such wise as to cause the sincere ones to perceive the fragrance of My bounty. Rejoice thou and be of them that render thanks. And in this moment do We make mention of thee yet again, as a favour from Our presence. Verily, thy Lord is the Mighty, the All-Bountiful.
- یا محمد قد ذكرت لدى المظلوم مرّة بعد مرّة و ذکرناک فی کلّ مرّة ما یجد منه المخلصون عرف عنايتی ان افرح و کن من الشاکرین و نذکرک فی هذا الحین کرّة اخری فضلاً من لدنا ان ربک هو العزيز الکريم
- 16 Give thou praise unto God for that thy work hath been mentioned in the Tablets, and there hath been sent down unto thee that which doth adorn thee with the vesture of sincerity. He, in truth, is the All-Powerful, the Almighty. That which thou hast wrought in My path hath found acceptance in My sight and hath been invested with the garment of My good-pleasure. Verily, thy Lord is the All-Knowing, the All-Wise.
- ان احمد الله بما ذکر عملک فی الألواح و انزل لک ما یزینک بطراز الخلوص انه هو المقتدر القدیر قد فاز ما عملته فی سبیل برضائی و طراز قبولی ان ربک هو العليم الحکیم
- 17 Blessed art thou, and blessed is thy work, and blessed is whosoever hath acted according to that which hath been ordained in My perspicuous Book. Through your steadfastness in My service and your labours in My love hath the Concourse on High given utterance. Blessed is he who hath remained faithful to the Covenant of God in this Day – blessed, wondrous, resplendent in glory, luminous, manifest, gleaming, brilliant – upon thee and upon every upright servant.
- طوبی لک و لعملک و لمن عمل بما امر به فی کتابی المبین بقیامکم علی خدمتی و عملکم فی حیّ نطق الملائة اعلی طوبی لمن وفی بميثاق الله فی هذا اليوم المبارک البديع البهاء المشرق الظاهر اللائح اللبّيع علیک و علی کلّ عبد مستقیم
- 18 And this is that which hath been sent down from the Kingdom of bounty unto His Honour Ustad Muhammad-Quli, upon him be Baha'u'llah – exalted be His utterance:
- و هذا ما نزل من جبروت الفضل لجناب استاد محمد قلی علیه بهاء الله قوله جلّ کبريائه
- 19 In the Name of Him Who ruleth over the seen and the unseen
- بسمی المهيمن علی الظاهر و الباطن

- 20 O Muhammad-Quli! The Wronged One makes mention of thee from His spot and remembereth thee by His Covenant, and revealeth unto thee that which thou hast done, holding fast to His Book. Blessed art thou for having been faithful and for having acted in accordance with that which was enjoined upon thee in His love. How many a servant hath clung to the ways of idle fancy, turning away from His path, and how many a servant hath cast the world behind him, turning his face toward the lights of His countenance. Rejoice thou in that He hath aided thee to act in such wise as will draw thee nearer unto Him in all conditions. Happy art thou for having turned unto God and found the fragrance of His garment. We have made mention of thee before and after. Verily thy Lord recompenseth him who holdeth fast to the cord of His loving-kindness. The glory shining from the horizon of the heaven of grace be upon thee and upon them that follow His Cause.
- 20 یا محمد قبل قلی یذکرک المظلوم من شطره و یذکرک بعهدہ و یبذل لک ما عملته متمسکاً بکتابہ طوبی لک بما وفیت و عملت بما امرت به فی حبه کم من عبد تمسک بسبل الأوهام معرضاً عن سبیلہ و کم من عبد نبذ العالم عن ورائه مقبلاً الی انوار وجهه ان افرح بما ایدک علی العمل بما یقرّبک فیکلّ الأحوال الی نفسه نعیماً لک بما اقبلت الی الله و وجدت عرف قیصه انا ذکرناک من قبل و من بعد ان ربک یجزی من تمسک بحبل عنایتہ البہاء المشرق من افق سماء الفضل علیک و علی من اتبع امرہ انتہی
- 21 Blessed are they both and happy are they both, inasmuch as—by God's testimony—the fragrance of their sincerity is diffused and they have acted with joy and radiance in accordance with that which they were bidden. God willing, may they preserve this most exalted station through the name of the True One, exalted be His glory. This evanescent servant begs and hopes from the Invincible Truth that He may cause them to attain unto the Most Great Steadfastness. Verily, He is powerful over all things. Glorification and peace unto them rest with the will and grace of that Best-Beloved.
- 21 طوبی لهما و نعیماً لهما چه کہ عرف خلوص از ایشان بشہادۃ الله متضوع و بریحان عمل نمودند آنچه را بآن امر شدند انشاء الله ایستقام اعلی را باسم حق جلّ جلالہ حفظ فرمائید از حق منبع این خادم فانی سائل و آمل کہ ایشانرا باستقامت کبری فائز فرماید انہ علی کلشیء قدیر تکبیر و سلام خدمت ایشان منوط بارادہ و عنایت آنجوبست
- 22 As regards what you wrote concerning the honored leaf H, upon her be the Glory of God, when it was submitted He said: "Yes, what righteous deeds were done in her regard." May they be assisted to perform good deeds and that which bespeaks pure wisdom. May those who are related be blessed through God's grace and adorned with supreme steadfastness, that the ringing bells of calamity may not prevent them from the pathway of divine unity.
- 22 اینکہ در بارہ ورقہ مخدّرہ ح و علیہا بہاء الله مرقوم داشتید عرض شد فرمودند نعم ما عمل من المعروف فی حقہا انشاء الله مؤید باشند بر اعمال طیبہ و ما یکون حاکماً عن الحکمة المحضہ منتسبین انشاء الله بعنایت حق فائز باشند و باستقامت کبری مزین تا جلاجل داهیہ ایشانرا از صراط احدیہ منع ننماید
- 23 O Ali-Qabl-Akbar, upon thee be My Glory, My Mercy and My Grace! Behold and then make mention of a maidservant who returned to her abode. She exchanged light for fire and sold the kingdom of men for a piece of diamond. Despite utmost love, devotion and claims of knowledge, calamity deceived her for a single diamond. She turned away from truth and faced that which was other than Him. Such is the nature of this world and its people. From the beginning they were turned away and never had nor have any awareness, for they were not with Us. The meaningless humility and submissiveness of certain ones led those souls to declare their faith. Verily He knows what
- 23 یا علی قبل اکبر علیک بہائی و رحمتی و عنایتی ان انظر ثم اذکر فی امة رجعت الی مقرّہا انہا بدلت النور بالنار و باعت ملک الناس بقطعة من الألماس مع کمال محبت و اقبال و ادعای عرفان داهیہ بیک گل الماس او را فریب داد از حق معرض و بغیر او مقبل اینست شأن دنیا و اهل آن از اوّل امر معرض بوده و ابداً اطلاع نداشته و ندارد چه کہ با ما نبوده خضوع و خشوع بمعنی حضرات ق آن نفوس را بر آن داشت کہ

lies within breasts and hearts, and He is the All-Knowing, the All-Informed.

اظهار ايمان نمايد آنه يعلم ما في الصدور و ما في القلوب و هو العليم الخبير

- 24 If a single leaf were to reflect upon her deeds, actions and conduct, it would speak saying: "I am innocent of her and all that pertains to her, and I shield my face from her face." That soul knows the Supreme Pen had refrained from mentioning such souls, but due to oppression, transgression and the flames of self and passion, these words have flowed from the Supreme Pen, that they might recognize her and become aware of her deeds and actions. May God protect Us and you from her and her like.

24 اگر یک ورقه از اوراق در افعال و اعمال و حرکات او تفکر نماید تنطق و تقول انی بریئة منها و عنکل ما عندها و تحفظ وجهها عن وجهها آن جناب میدانند قلم اعلی در ذکر آن نفوس متوقف بود و لکن نظر بظلم و تعدی و شراره نفس و هوی از قلم اعلی اینکلمات جاری و نازل و اینهم نظر بآنکه او را بشناسند و بر اعمال و افعال او اطلاع یابند اعاذنا الله و ایا کم منها و امثالها انتهى

- 25 As for this ephemeral one, I beseech and implore God, exalted be His glory, to guide the friends of that land to the straight path of trustworthiness, religious devotion, truthfulness and sincerity, that all may find rest beneath His shadow and grace.

25 اینفانی از حق جلّ جلاله سائل و آمل که دوستان آن ارض را بصراط مستقیم امانت و دیانت و صدق و صفا هدایت فرماید تا کلّ در ظلّ حق و عنایتش مستریح باشند

- 26 Once this exalted word was heard from the tongue of the Lord of Names. He said: "O servant present! For everything there has been and is a beginning. The saying of common folk that 'without leaven the bread is unleavened' is a complete statement and the word of a wise and knowing one. Today the companions of God are the leaven of the world's peoples. All must acquire from their trustworthiness, truthfulness, steadfastness, deeds and character. Ask of God that they may find the fragrance of awareness and hold fast to that which will elevate their conditions and stations."

26 وقتی اینکلمه علیا از لسان مالک اسماء استماع شد فرمودند یا عبد حاضر از برای هر شیء مبدئی بوده و هست اینکه عوام گفته و میگویند بی مایه خمیر فطیر است حریفست تمام و این قول حکیم عارف است الیوم اصحاب الهی مایه احزاب عالمند باید کلّ از امانت و صدق و استقامت و اعمال و اخلاق ایشان اقتباس نمایند از حق بطلب عرف آگاهیرا بیابند و بما یرتفع به شوونهم و مقاماتهم تمسک نمایند انتهى

- 27 Some of the opposers have objected, claiming that while their own companions act with righteousness, and the companions of the Primal Point were adorned with piety, trustworthiness and religious devotion, this statement deviates from the path of truth and righteousness. For from the time of the arrival of the Ancient Beauty in Iraq, of which this servant is aware, verses and words were continuously revealed and sent forth from the innermost mystery, and all were commanded to that which God desired and forbidden from that which He prohibited in the Book.

27 اینکه بعضی از معرضین بیان اعتراض نموده اند با ادعای حقیقت اصحابشان بنجور و خشا عامل و اصحاب نقطه اولی بتقوی عامل و بطراز امانت و دیانت مزین اینکلمه از صراط حق و راستی خارج چه که از ورود جمال قدم به عراق که این عبد مطلع است متصلاً آیات و کلمات در سرّ نازل و ارسال میشد و جمیع امر بما اراده الله و نهی عما نهی عنه فی الکتاب

- 28 Some time ago the Tongue of Grandeur spoke this exalted word: "From Iraq and the Land of Mystery and the Land of Prison, We continually counseled the people of the Bayan and commanded them to that which befiteth the Cause of God. Yet sedition and corruption have not ceased; most are defiled and have not attained unto sanctity and detachment."

28 چندی قبل لسان عظمت باینکلمه علیا ناطق از عراق و ارض سرّ و ارض سین متصل اهل بیان را نصیحت نمودیم و بما ینبغی لأمر الله امر فرمودیم هنوز بغی و فساد مرتفع نشده اکثری آلوده اند و بتقدیس و تنزیه فائز نه انتهى

- 29 They themselves are aware of what abominable deeds appeared among this group. In truth, one is unable to describe it. None had control over their own wives, children, and possessions. Most were rebellious, wayward and tyrannical, yet considered themselves among God's pure chosen ones. A few were seen to be sanctified from worldly attachments and doubts, and this was only in the beginning of the Cause. Later, you yourself witnessed what they did and what transpired, to such an extent that the Exalted One - may the spirit of all else be sacrificed for Him - expressed amazement, though outwardly remained silent as there was no helper or supporter. In His final days He wrote a Tablet expressing utmost complaint about those souls and showing displeasure with most of them. However this was concealed as its disclosure was not deemed wise.
- 29 آنجبوب خود مطلعند که چه اعمال شنیعه مابین اینفرقه ظاهر فی الحقیقه انسان قادر بر تقریر نه احدی اختیار زن و فرزند و مال و اموال خود را نداشت اکثری باغی و یاغی و طاغی ولكن خود را از اصحاب خالص الهی میدانستند معدودی مقدس از شئونات و شبهات دیده شدند و آنهم در اول امر و بعد خود آنجناب شاهد و گواهند که چه کردند و چه شد بقسمیکه حضرت اعلی روح ما سواه فداه اظهار حیرت فرمودند و در ظاهر چیزی نفرمودند چه که ناصر و معین موجود نه در ایام آخر لوحی مرقوم داشتند و منتهای شکایت از آن نفوس فرموده اند و از اکثری عدم رضایت اظهار نموده اند ولكن ستر شد چه که اظهار آن مقتضی حکمت نه
- 30 The people are weak, as was observed when, despite the shining of the Sun of Truth at high noon and the appearance of the Ultimate Tree from the right side of the hallowed spot, each soul would present their own vain imaginings as certainty. In any case, were we to discuss these matters, books and volumes would not suffice.
- 30 ناس ضعیفند چنانچه مشاهده شد با وجود اشراقات آفتاب حقیقت در وسط زوال و ظهور سدره منتهی از بین بقعه بیضا هر نفسی بهوای خود وهی را بطراز یقین جلوه میداد باری اگر در این مقامات گفتگو نمائیم اوراق و دفاتر کفایت ننماید
- 31 However, in this Most Great Revelation, even the enemies have testified and continue to testify to its sanctity, detachment, loftiness and sublimity. One of the divines of Yazd had said that at first the deeds of this community were beyond description, but now they are seen gathering in meetings, reciting verses, chanting prayers, and manifesting complete trustworthiness and religious devotion. It is evident this is due to the command of the new Leader. Observe how many souls in this Revelation freely drank the cup of martyrdom and sacrificed themselves by their own hands, even though this was not pleasing to the Truth. Even now there are souls who are sanctified, holy and pure from all faults. Verily our All-Knowing Lord is the All-Seeing, the All-Informed.
- 31 و اما در اینظهور اعظم حتی اعدا شهادت داده و میدهند بر تقدیس و تنزیه و علو و سمو یکی از علمای یزد گفته بود در اول هرج و مرج اعمال اینطایفه خارج از وصف و بیان حال مشاهده میشود در محفلها جمع میشوند و تلاوت آیات مینمایند و مناجات میخوانند و بکمال امانت و دیانت ظاهر و مشهود معلوم میشود از امر رئیس جدید است ملاحظه فرمائید چه مقدار از نفوس در اینظهور رایگان شربت شهادت آشامیدند و چه بدست خود خود را فدا نمودند با آنکه حق راضی نبود حال هم نفوسی هستند از جمیع عیوبات مقدس و منزّه و مبرا ان ربنا العليم هو الشاهد الخبير
- 32 This servant mentions one word about trustworthiness and faithfulness to covenant, that perhaps some may become aware and know with certainty that God has beneath His canopies servants possessed of great trustworthiness, goodly deeds, and spiritual qualities. In Alexandria, several of the loved ones of God were engaged in their trades as commanded, for in this Most Great Revelation work is accounted as worship. We beseech Him to assist all to achieve what He desires.
- 32 این عبد یک کلمه از امانت و وفای به عهد ذکر مینماید که شاید بعضی متنبه شوند و یقین بدانند که الله تحت قیابه عباد اولی امانه عظیمه و اولی اعمال طیبه و اولی اخلاق روحانیه در اسکندریه چند نفر از احبای الهی حسب الامر بکسب مشغول و کسب در اینظهور اعظم از عبادت محسوب شده نسله بأن یوفق کلّ علی ما اراد و

- 33 That word is that Jinab-i-Aqa Shaykh 'Ali, son of Jinab-i-Haji 'Abdu'r-Rahim - upon them both be the Glory of God - went to Khartoum to associate with the beloved of heart and soul, Haji Mirza Haydar-'Ali, and that spiritual friend Ha and Sin, upon them be the Glory of God, as those two prisoners had written requesting one of the friends to come and associate with them and learn of events occurring in the Holy Land and surrounding regions, as well as Iran. The aforementioned Shaykh determined to undertake this journey for the sake of God.
- 34 For a time, they were gathered like leaves of the tree of love, fresh and light from the gentle breezes and luminous waters, when suddenly the autumn wind began to blow and caused their separation. Those two mentioned ones, upon them be God's praise, turned toward this direction and attained their purpose, while the honored Shaykh remained engaged in business in that land.
- 35 After several consecutive years, by firm command Haji 'Abdullah, upon him be [the Glory of God], travelled to that region to associate with the honored Shaykh and assist him in outward affairs and support his return journey. However due to unsettled conditions this was prolonged until the honored Shaykh, upon him be the Glory of God, ascended. After his ascension the aforementioned Haji 'Abdullah attended to settling affairs.
- 36 The Iranian consul in that city wrote details of the deceased's affairs as well as his goods and possessions to the chief agent of the sublime Iranian state residing in Cairo. He in turn, according to established legal procedure, made claim upon the assets and estate. The two most exalted names Muhammad and 'Ali, upon them be the Glory of God, wrote from Alexandria that whatever was rightfully theirs would be received. Some of the believing merchants of Cairo told the aforementioned agent that this sum would reach him, as the words of these honored ones were true and free from any doubt.
- 37 Afterwards Alexandria was overturned and Cairo thrown into turmoil, with the thunder of cannons rising and the clamor of ranks and thousands and rifles manifest, such that all people were agitated and fearful, and the turmoil spread until it reached these lands. Were it not for God's grace and mercy,
- 33 آن کلمه اینکه جناب آقا شیخ علی ابن جناب حاجی عبدالرحیم علیهما بهاء الله به خرطوم تشریف بردند بجهت مؤانست با جناب محبوب قلب و فؤاد حاجی میرزا حیدر علی و جناب حبیب روحانی حا و سین علیهما بهاء الله چه که اسمین مسجونین نوشته بودند و یکنفر از اصحابرا خواسته بودند لأجل مؤانست و اطلاع بر امورات حادثه ارض مقصود و ما حولها و هم چنین ایران جناب شیخ مذکور مصمم شدند و لوجه الله حرکت نمودند
- 34 مدتی چون اوراق اشجار محبت مجتمع و از هواء لطیف و آب نورانی خفیف تر و تازه بودند ناگاه یاد خریف وزیدن گرفت و اسباب تفرقه بمیان آمد اسمین مذکورین علیهما ثناء الله باین شطر توجه نمودند و بما هو المقصود فائز گشتند و جناب شیخ در همان ارض بکسب مشغول
- 35 بعد از سنین متوالیات حسب الامر مبرم جناب حاجی عبدالله علیه ۶۶۹ [بهاء الله] باآسمت توجه نمودند لأجل مصاحبت با جناب شیخ و هم چنین اعانت نماید ایشانرا در اشغال ظاهره و تأیید کند در مراجعت و لکن نظر بتثبّت امور بطول انجامید تا آنکه حضرت شیخ علیه بهاء الله صعود فرمودند و بعد از صعود جناب حاجی عبدالله مذکور در تمشیت امور پرداخت
- 36 قنسل ایران که در آئندینه بود تفصیل امورات مرحوم و هم چنین امتعه و اموالش را بجناب کارپرداز اول دولت علیه ایران که مقیم قاهره است نوشت ایشان هم رسمیکه حسب القانون مجری شده از اموال و ترکه طلب نمودند جناب اسمین اعلین محمد و علی علیهما بهاء الله از اسکندریه نوشتند که آنچه حق شماست میرسد بعضی از تجار قاهره که اقبال نموده اند بجناب کارپرداز مذکور گفتند که این وجه بشما میرسد چه که قول حضرات صحیحست و مقدس از شک و ریب
- 37 بعد اسکندریه منقلب و قاهره مضطرب و دمدمه مدافع مرتفع و طنطنه صفوف والوف و بنادق ظاهر بشانیکه جمیع ناس مضطرب و خائف و اضطراب تجاوز نمود تا باین اراضی رسید لولا فضل الله و رحمته نخسفت الأرض

the earth would have swallowed all upon it, for due to the heedlessness and rebellion of the people they deserved what befell them.

- 38 In brief, Alexandria in a matter of hours was turned upside down, as previously mentioned in some petitions of this evanescent one and also revealed from the Supreme Pen. The friends in Alexandria and Cairo sent petitions to the Most Holy Court seeking guidance for their situation, and likewise sent petitions to His Holiness the Name of God M.H., upon him be all the Most Glorious Glory, who was present in this land at that time. He instructed that the friends of A. and S. should move according to circumstances and turn toward the Most Holy Court, while the friends in Egypt should remain settled and at rest in their places.

- 39 Afterwards when these ones arrived in the Holy Land, the heedless ones and traitors set fire to Alexandria and either burned or plundered people's possessions of every kind, and all the properties of the friends were plundered and their storehouse was demolished and destroyed, and in the direction of Khartoum the fire of strife was ablaze and a person raised the banner of rebellion. Due to the turmoil in Egypt, all those regions were in upheaval and disturbance, and Haji 'Abdu'llah was confined there until the order for departure arrived. Placing his trust in God, he departed, and the Lord, exalted be His glory, protected him from a hundred thousand calamities. Praise be to God, he arrived and was honored in the desired land.

- 40 As for the friends in Alexandria, despite their utter destitution, and although the Consul in Cairo had been dismissed and news had reached Istanbul of the arrival of a new Consul, nevertheless, in view of the promise that had been made, Aqa Siyyid 'Ali, upon him be the glory of God, endeavored to fulfill that promise. Through God's grace and favor, funds became available which he took and journeyed to Egypt, delivering fifty English pounds.

- 41 The believing merchants and the Consul himself were greatly amazed and astonished. At first the Consul refused to accept it, swearing that "I have no complaint. These qualities of yours suffice me, and in your praise this much is enough: that even those who oppose you speak in your praise." In any case, this incident became a cause of exaltation in those regions. Aqa Siyyid 'Ali, upon him be the glory of God, has written describing the love of the friends in Egypt in such a way that the birds

بمن علیها چه که نظر بغفلت و عصیان امت مستحق بودند آنچه را که واقع شد

38 باری اسکندریه در ساعات معدوده عالیها سافلها مشاهده گشت چنانچه از قبل در بعضی از عرایض این فانی ذکر نموده و هم چنین از قلم اعلی نازل احبای اسکندریه و قاهره عریضه بساحت اقدس ارسال نمودند و تکلیف خود را خواستند و هم چنین بحضرت اسم الله مه علیه منکّل بهاء ابهه که در آن اوقات در این ارض تشریف داشتند عریضه ارسال نمودند فرمودند احبای الفی و سین باقتضای حرکت نمایند و بشطر اقدس توجه کنند و احبای مصر در مقر خود ساکن و مسترح باشند

39 و بعد حضرات بارض مقصود وارد و غافلین و خائنین اسکندریه را آتش زدند و اموال ناس را از هر قبیل چه سوختند و چه بتاراج بردند و اموال دوستانهم جمیع بتاراج رفت و مخزن ایشان منهدم و ویران و طرف خرطوم هم نار و غی مشتعل و شخصی علم عصیان برافراخت نظر باغتشاش مصر آن اطراف جمیع منقلب و مضطرب و جناب حاجی عبدالله در آنجا محصور تا آنکه حکم خروج رسید و متوکلاً علی الله بیرون آمد و از صدهزار بلا حق جلّ جلاله حفظش فرمود و الحمد لله بارض مقصود وارد و مشرف

40 و اما حضرات اسکندریه مع آنکه کمال افلاس موجود و جناب کارپرداز قاهره هم معزول و خبر ورود کارپرداز جدید در اسلامبل واصل مع ذلک نظر بوعدهائی که شده بود جناب آقا سید علی علیه بهاء الله در صدد آن برآمدند که بوعده وفا نمایند و از فضل و عنایت حق و جبهی موجود شد او را اخذ نمود و روانه مصر گشت و مبلغ پنجاه جنیه انگلیزی برد و تسلیم نمود

41 مؤمنین تجار و خود جناب کارپرداز بسیار متعجب و متعجب و اول کارپرداز از اخذ آن ابا نمود قسم یاد کرد که من حرفی ندارم این صفات شما مرا کافیت و در مدح و ثنای شما همین قدر بس که همان نفوسیکه شما را دشمن میدانند بمدح شما ناطقند باری این فقره سبب اعلاء شد در آنجهات و جناب آقا سید علی علیه بهاء الله

of love take wing in the hearts of the near ones. Love for God's sake truly bestows true life and quickens the dead.

نوشته‌اند شرحی از محبت دوستان مصر بقسمیکه
طیور حب در افنده، اولیا بحرکت و طیران می‌آید
محبت لله فی الحقیقه حیات حقیقی بخشد و مرده
را زنده نماید

- 42 This their faithfulness to the covenant is, in the sight of the Self-Sufficing, the Exalted, recorded among the sovereign deeds and set down in His Book. I beseech God, exalted be His glory, to confirm the loved ones of that land and of other lands in trustworthiness and truth.

42 این وفای بعد ایشان از سلطان اعمال عند غنی
متعال مذکور و مسطور از حق جلّ جلاله میطلبم
احبای آن ارض و اراضی اخری را مؤید فرماید
بر امانت و راستی

- 43 The land of the prison occupied so lofty a station that all regions looked towards it; and whensoever any of its inhabitants desired aught—whether for buying or selling, from near or distant cities—they would hear the answer, “He is present.” Yet, through the treachery of certain souls and the darkness of what was within their hearts, it sank from the first station to the second—nay, even to the third. Nevertheless, since the seat of the Throne remaineth, in very truth, the place wherein the loftiness and exaltation of the stations of the friends are established in a measure known and enduring among the servants, another blemish hath appeared: that every soul who becometh exceedingly vile doth, in the end, even claim for himself the truth. May the Hand of power, God willing, preserve His servants, and cause them to attain unto that which He loveth and is well pleased with.

43 ارض سجن بمقامی مرتفع که جمیع اطراف باو
ناظر بودند و هر یک از اصحاب اگر چیزی طلب
مینمودند لأجل بیع و شری از مدن قریبه و بعیده
بأنه هو حاضر جواب میشنیدند و بعد بخیان
بعضی از نفوس و ظلمت ما فی قلوبهم از مقام
اول بمقام ثانی راجع بل ثالث و مع ذلک نظر
بآنکه مقرر کرسی واقع علو و سمو مقامات احباب
علی قدر معلوم مابین عباد باقی و برقرار کار یک
عیب دیگر پیدا کرده هر نفسیکه بسیار خبیث
واقع میشود در آخر مقام دعوی حقیقت هم
مینماید قدرت انشاءالله عباد خود را حفظ
فرماید و بما یحب و یرضی فائز نماید

- 44 In all conditions, every limb and member must utter the words: “There is no power and no might save in God.” In that same hour, this servant stood before the Throne, and the Beloved of the seen and the unseen spake this word. Write thou unto ‘Ali-Akbar—upon him be My glory, My mercy, and My loving-kindness: O ‘Ali! Convey unto My loved ones that whereby their stations shall be exalted through My command. Say: O friends of the All-Merciful in the lands! Subdue the cities of hearts with the hosts of deeds and of virtues. This is the decree of the Lord of the worlds, at the time of His establishment upon the Most Great Throne. Blessed is the servant who hath been drawn by My call and hath acted according to that which I commanded in My clear Book. Ended.

44 در جمیع احوال جمیع جوارح و اعضا باید بکلمه
لا حول و لا قوة الا بالله ناطق باشد در این
اثنا لدی العرش حاضر و مقصود غیب و شهود
باینکلمه ناطق بنویس بخناب علی قبل اکبر علیه
بهائی و رحمتی و عنایتی یا علی مرا حبائی بما یرتفع
به مقاماتهم بأمری قل یا اولیاء الرحمن فی البلدان
سخرّوا مدائن القلوب بجنود الأعمال و الأخلاق
هذا ما حکم به مولی العالم حین استوائه علی العرش
الأعظم طوبی لعبد انجذب بندائی و عمل بما امر
به فی کتابی المبین انتهی

- 45 Of such kind are the firm and unnumbered utterances that were heard from the Tongue of Him Who is the Lord of all. Blessed are the doers.

45 از این قبیل بیانات محکمات لانتحصی از لسان
مالک وری استماع شد طوبی للعاملین

- 46 As to what you wrote concerning your heart's beloved, Jinab-i-Haji Mirza Haydar-‘Ali, upon him be the Glory of God, and

46 اینکه در باره محبوب فؤاد جناب حاجی میرزا
حیدر علی علیه بهاء الله مرقوم داشتید و ذکر
خدمات ایشانرا فی سبیل الله فرمودند بعد از
عرض در ساحت اقدس اینکلمه مکرر از لسان

mentioned his services in the path of God - after being presented before the Most Holy Court, these words were repeatedly uttered from the Tongue of Grandeur: "Upon him be the Glory of God, upon him be the Glory of God."

- 47 The news from Mazandaran was written in detail by that beloved one, and in these days petitions have arrived from every direction containing mention of his services in Q. However, after being presented, outwardly for several days no command was issued in this matter from the Dawning-Place. Then one day this supreme word emerged from the Dayspring of utterance of the Lord of Names - His words, exalted be His grandeur and His majesty: "O servant in attendance! If We say it occurred with wisdom, the barking of swine and clamor of the ignorant is observed to have risen. And if We were to consider only the clamor, We have not and do not wish to conceal this manifest service. Therefore from the Source of Divine Command this decree is issued: We say he had recourse to speech and utterance, and God, exalted be His glory, in view of His grace and favor made him the place and supreme source of the Word. And though this exaltation caused clamor, yet considering the recourse there was and is no harm, rather it is accepted before the Throne. We have adorned his deed with the ornament of acceptance and have mentioned him in various Tablets. Verily thy Lord is the Kind, the Forgiving, the Merciful, the Generous."

- 48 This lowly one submits that if a copy of this petition were to be written, confirmed and sent to various regions, it would not be without benefit, as it is adorned with verses and words of God, exalted be His glory, which are in truth the cause of the enkindling of the world and its peoples. Perhaps they may find its sweetness and arise to do what God loves, and perhaps the fragrance of goodly deeds and virtuous character may waft to all regions and awaken the heedless. The Command is in His hand and I am but a penitent servant.

- 49 As for the Tablets specifically requested for the loved ones of the land of M, they were revealed in those same days but their sending was delayed due to upheavals and wisdom. In these days the command to send them has been given and God willing they will be sent. What that heart's beloved wrote concerning them truly caused joy to the heart and the realm of love became manifest. God willing may that beloved one and they ever speak what God has willed and stand firm in service to the Cause.

عظمت جاری فرمودند علیه بهاء الله علیه بهاء الله

47 خبر مازندران را آنخوب بتفصیل مرقوم داشته‌اند و این ایام از هر شطری عرایض رسیده و حاوی ذکر خدمت ایشان در ق و ولكن بعد از عرض بر حسب ظاهر چند یوم در این فقره امری از مطلع ظاهر نه و بعد یومی از ایام اینکلهء علیا از مشرق بیان مالک اسماء ظاهر قوله جلّت عظمته و جلّ کبریائنه یا عبد حاضر اگر بگوئیم بحکمت واقع شده مشاهده میشود قباغ خنازیر و وضوای جهلا مرتفع و اگر تمام هم بجهت وضو ناظر باشیم ستر این خدمت باهر را دوست نداشته و نداریم لذا از مصدر امر الهی این حکم جاری میگوئیم بنطق و بیان ملجأ بوده و حقّ جلّ جلاله نظر بفضل و عنایت او را محلّ و مصدر اعلائی کلمه فرموده و این اعلاء اگرچه سبب وضو شد و لكن نظر بالجاء بأسی نبوده و نیست بلکه لدی العرش مقبول انا زینا عمله بطراز القبول و ذکرناه فی الواح شتی ان ربک هو العطوف الغفور الرحیم الکرم انتی

48 عرض ایفانی آنکه صورت این عریضه اگر نوشته شود و بتصحیح فائز و باطراف ارسال گردد خالی از نفع نبوده و نیست چه که مزین است بآیات و کلمات حقّ جلّ جلاله که فی الحقیقه سبب اشتعال عالم و امم است شاید حلاوت آنرا بیابند و بما یحبّه الله قیام نمایند و شاید عرف اعمال و اخلاق طیبّه در اطراف متضوّع شود و ناس غافل را آگاهی بخشد الأمر پیده و ما انا الا عبد منیب

49 و آنچه از الواح مخصوص احبای ارض میم خواسته‌اند همان ایام نازل و نظر بانقلابات و حکمت در ارسال آن تأخیر رفت این ایام امر یارسال فرمودند و انشاء الله ارسال میشود آنچه آنخوب فؤاد در باره ایشان مرقوم فرمودند فی الحقیقه سبب مسرت قلب شد و عالم عالم محبت ظاهر انشاء الله آنخوب و ایشان در جمیع

احيان بما اراده الله ناطق و بر خدمت امر قائم
باشند

50 And the second letter from that presence dated the first of the blessed month of Ramadan gave fresh hearing and caused new melodies in love of the Lord of Oneness to be sung, and after hearing and understanding, the Holy Station was intended beyond mention and utterance, and details were presented after permission. Then flowed the river of mercy and favors and surged the sea of grace in such wise as cannot be described in words. He spoke and His word is the truth:

51 In My Name, the Wronged One, the Unique

52 O thou who gazest toward the prison and uttereth praise of the Desired One, who drinketh from My choice sealed wine! Upon thee be the Glory of God, the Protector, the Self-Subsisting. The servant in attendance hath come with what thou didst send unto him, and presented before the Wronged One that which the dove of thy heart sang in praise and remembrance of God. Blessed be thy tongue and thy utterance and he who heareth thy words concerning God's Cause, the Mighty, the Loving. We have sent down to those near unto Us that which, were it to be cast upon the earth, would cause the sun of knowledge and utterance to rise therefrom. Thus hath the Pen of the All-Merciful spoken, yet most people understand not. Thou art he who was present and beheld the sea and its waves, the sun and its lights, and heard what the Speaker of Sinai uttered when seated upon the throne of manifestation. Verily thy Lord remembereth him who hath turned unto Him, spoken His praise, and arisen to serve His Cause, the Mighty, the Forbidden. Grieve not for what they do. By My life! Were the receptive ones to be fair and to know, they would act according to what they were commanded in various tablets from God, the Lord of all beings. Thus did the Mother Book speak aforetime, and the Preserved Tablet in this praiseworthy station.

53 Convey My greetings to My loved ones and remind them of that which profiteth them, preserveth them, and elevateth them to My Kingdom, which God hath made the circling-point of all in the invisible and visible realms. Say: O My friends! We counsel you to deeds from which the Concourse on High will perceive the fragrance of sanctity. By My life! Through them My Cause and your stations shall be exalted beneath the canopies of My loving-kindness, the pavilion of My glory, and the tabernacle of My mercy, which hath preceded existence. Say: We are with you under all conditions. We hear and see, and We are the All-Hearing, the All-Seeing. We see and conceal; We hear and keep

50 و دستخط ثانی آنحضرت که تاریخ آن غره شهر رمضان المبارک بود گوش تازه بخشید و بنغمه جدید در محبت مالک احديه مترنم و بعد از استماع و ادراک قصد مقام مقدس از ذکر و بیان نموده و تفصیل بعد از اذن عرض شد اذاً جری فرات الرحمة والألطف و ماج بحر الفضل علی شأن لا یذكر بالبيان قال و قوله الحق

51 بسمی المظلوم الفريد

52 یا ایها الناظر الى شطر السجن و الناطق بثناء المقصود و الشارب من رحيقی الختم عليك بهاء الله المهيمن القيوم قد حضر العبد الحاضر بما ارسلته اليه و عرض تلقاء المظلوم ما غنت حمامة فؤادك في ثناء الله و ذكره طوبى للسانك و لبیانك و لمن یسمع قولك في امر الله العزيز الودود قد ازلنا علی المقربين ما لو یلقى علی التراب لتطلع منه شمس العلم و البیان كذلك نطقت براعة الرحمن و الناس اکثرهم لا یفقهون انت الذی حضرت و رأیت البحر و امواجه و الشمس و انوارها و سمعت ما تكلم به مکلم الطور اذ كان مستویاً علی عرش الظهور ان ربک یذكر من اقبل اليه و نطق بثنائه و قام علی خدمة امره العزيز المنوع لا تحزن عما یعملون المقبولون لعمری لو انصفوا و عرفوا عملوا بما امروا به فی الواح شتی من لدی الله مالک الوری كذلك نطق ام الكتاب من قبل و اللوح المحفوظ فی هذا المقام الحمود

53 کبر من قبل احبائی و ذکرهم بما ینفعهم و یحفظهم و یرفعهم الی ملکوتی الذی جعله الله مطاف من فی الغیب و الشهود قل یا اولیائی انا نوصیکم بأعمال یجد منها الملأ الاعلی عرف التقدیس لعمری بها یرتفع امری و مقاماتکم فیظل قباب عنایتی و خباء مجدی و فسطاط رحمی الی سبقت الوجود قل انا نكون معکم فیکل الأحوال نسمع و نری و انا السامع البصیر انا نری و نستر نسمع و نصمت لو نفصل لک

silent. Were We to detail for thee what hath appeared and shall appear, grief would seize thee. Therefore ask God to transform it through His authority. Verily thy Lord is the Powerful, the Mighty. Glory and light be upon thee and upon My loved ones and upon those who have fulfilled God's Covenant and His Testament on this mighty, wondrous Day.

ما ظهر و سیظهر تأخذک الأحران فاسئل الله بأن يبدله بسلطان من عنده أن ربك هو القوى القدير البهاء والنور عليك وعلى أوليائى وعلى الذين وفوا بميثاق الله وعهده فى هذا اليوم العزيز البديع انتهى

- 54 This servant submitteth to that beloved one that although responses to letters may be delayed, yet afterward all matters descend one after another from the heaven of divine will and are dispatched. Fortunately, the cause of delay in serving your honor is evident, clear and proven. In any case, we hope for forgiveness, and moreover this evanescent servant is assured of your honor, for you are aware and informed. That you wrote news of receiving divine tablets, and likewise of the gathering of friends and sharing these with them, and mentioned the degrees of eagerness, joy, attraction and enchantment of His exalted party - this truly bestowed boundless joy. God willing, may they partake in all conditions of the sweetness of the All-Merciful's utterance and arise as befitteth them. How beloved from those attracted, enkindled souls is the manifestation of deeds and good, pleasing character! The horizons of the human world are illumined by these lights. The deed of an upright seeker is like a tree: its root in the earth of steadfastness, its branch reaching wheresoever God willeth, its fruits enduring throughout the kingdom of earth and heaven. In truth, none but the mirror of divine knowledge hath or shall enumerate these stations. Blessed be your honor and them. We beseech God to grant all the people of the world a portion of this good bounty and heavenly feast, and leave none deprived. Verily He hath power over all things.

54 این فانی خدمت آنجبوب عرض مینماید که اگرچه جواب دستخطها تأخیر میشود ولكن بعد جمیع مطالب واحداً بعد واحد از سماء مشیت الهی نازل و ارسال میگردد از حسن حظ آنکه سبب تأخیر خدمت آنحضرت مشهود و واضح و مبرهنست در هر حال امید عفو است و دیگر از آنحضرت این خادم فانی مطمئن است چه که مطلع و آگاهند اینکه بشارت وصول الواح الهیاء مرقوم داشتید و هم چنین اجتماع دوستان و القاء آن بر ایشان و ذکر مراتب شوق و ذوق و جذب و انجذاب حزبه تعالى فی الحقیقه مسرت بی اندازه عنایت فرمود انشاء الله در جمیع احوال از حلاوت بیان رحمن قسمت برند و بما ینبغی قیام نمایند چه قدر محبوبست از آن نفوس منجذبه مشغله ظهور اعمال و اخلاق طیبه مرضیه آفاق عالم انسان باین انوار روشن و منیر عمل مقبل مستقیم بمثابه شجر است اصلش در ارض استقامت و فرعش الی ما شاء الله و اثمارش بدوام ملک و ملکوت فی الحقیقه جز مرآت علم الهی احصای این مراتب ننموده و نخواهد نمود هنیئاً لحضرتکم و لهم از حق میطلبیم جمیع اهل عالم را از این نعمت طیبه و مائده سمائیه قسمت عطا فرماید و محروم ننماید آنه علی کل شیء قدير

- 55 And as to their expression of gratitude, joy and delight concerning the Second Feast, the newly risen Sun, and the recurring bounty - this bestowed upon all pillars a most delicate joy, nay, a joy more subtle than can be reckoned. Regarding the dawning of divine Tablets from the horizon of favor yet again, you wrote these words - your statement: "This nothingness has, this time, so drunk deep and become so enraptured by this supreme gift that it finds itself master over all who dwell on earth." After this statement was presented at the Most Holy Court, the Divine Tongue spoke these blessed words - His words, exalted and mighty be He: "This utterance of Ali-Qabli-Akbar is like a branch of love that has been grafted onto divine love."

55 و اینکه اظهار تشکر و بهجت و سرور از مائده ثانیه و شمس جدیده مشرقه و نعمت مکرره فرمودند ارکانرا بهجت بسیار لطیفی بل الطف عما یحصى عطا نمود در ذکر اشراق الواح الهی از افق عنایت مره آخری این کلمه را مرقوم داشتید قولکم دیگر این لاشیء این کره چنان جرعه نوش شده و از این عطیه کبری محظوظ گشته که خود را مالک بر من علی الأرض یافته بعد از عرض این کلمه در ساحت امنع اقدس لسان الهی باین کلمه مبارکه ناطق قوله جل و عزّ این بیان جناب علی قبل اکبر بمثابه شاخه محبت است که بعشق الهی پیوند شده انتهى

- 56 A hundred thousand souls and oceans be sacrificed for this blessed word that has risen like the sun from the horizon of favor. Glorify thy Lord with praise and be of the thankful ones.
- 56 صد هزار روح و بحور آن فدای اینکلمه مبارکه که بمثابه آفتاب از افق عنایت طالع شده سبّح بحمد ربّیک و کن من الشاکرین
- 57 And concerning your mention of God's loved ones, you wrote that they too were attracted by the Kawthar of the utterance of the All-Merciful, to such extent that they spoke in ecstasy the praise of God, and likewise denied consciousness, understanding and humanity to the souls who turned away among the people of the Bayan. After this passage was presented, these perfect and binding words dawned from the Dayspring of divine utterance. He said: "O thou who art present! God willing, may the friends of God ever be gathered together, engaged in the remembrance and praise of the Truth. Whosoever has drunk from the Most Great Ocean beholds the world beneath his shadow. These birds have been taught the flight of Truth, and they soar above the birds of understanding and reason. Blessed are they! Blessed are they!"
- 57 و اینکه در ذکر دوستان الهی مرقوم داشتید که ایشان هم از کوثر بیان رحمن منجذب شدند بشأنیکه مجذوب وار بشای الهی ناطق گشتند و هم چنین بنفی شعور و ادراک و انسانیت از نفوس معرضه از اهل بیان بعد از عرض این فقره این کلمه تامه مطاعه از مطلع بیان احدیه اشراق فرمود فرمودند یا عبد حاضر انشاءالله دوستان الهی همیشه جمع باشند و بذکر و ثنای حق مشغول هر نفسی از بحر اعظم آشامید عالم را در ظلّ خود مشاهده نماید این طیور را پرواز حق آموخته و فوق طیور ادراک و عقول طیران نمایند طوبی لهم طوبی لهم انتهی
- 58 May my very being be a sacrifice for one who findeth the sweetness of utterance and beholdeth from the horizons of the heaven of the words of God's Book the suns of tender mercy and bounties!
- 58 فدای وجودیکه حلاوت بیانزا بیابد و شمس شفقت و الطاف را از آفاق سماء کلمات کاتب الهی مشاهده نماید
- 59 As to that which ye have written concerning movement and consultation, in truth the presence of that Beloved in those days in that land was necessary. It is hoped, through the bounty of the Truth – exalted be His glory – that He will sanctify that blessed land from the rejected attributes of the opponents among the people of the Bayan.
- 59 و اینکه در باره حرکت و مشورت مرقوم داشتند فی الحقیقه کون آنجبوب در آن ایام در آن ارض لازم بود امید هست از عنایت حق جلّ جلاله که آن ارض مبارکه را از شئونات مردوده معرضین از اهل بیان مقدّس فرماید
- 60 Glory be to God! How heedless are the people! Every person of understanding and discernment is perplexed by those fabricated souls who have established ignorance upon the throne of hearts and have excluded knowledge and justice from their portals. Woe unto them and unto those who have gone astray and led them astray, and unto the calamity that walketh and knoweth not whither it goeth, and unto the abyss from which the very abyss seeketh refuge!
- 60 سبحان الله چه مقدار مردم غافلند هر ذیشعور و درایتی متعیر است از آن نفوس مجعوله جهل را بر کرسی قلوب مقرّ داده اند و علم و انصاف را خارج باب داشته اند افّ لهم و لمن ضلّ و اضلّهم و لداهیة تمشی و لا تعرف الی من و لها هاویة تستعید الهاویة منها
- 61 As to that which ye have written concerning His Honour Aqa Mirza Lutfu'llah, upon him be Baha'u'llah, it was presented before the presence of the Lord of being. This is what hath been uttered by the Tongue of the All-Merciful in the Kingdom of utterance – exalted be His most glorious mention:
- 61 و اینکه در باره جناب آقا میرزا لطف الله علیه بهاء الله مرقوم داشتید در پیشگاه حضور مالک قدم عرض شد هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جلّ اجلاله
- 62 In the Name of the Sincere, the Compassionate, the All-Informed
- 62 بسمی النّاصح المشفق الخبیر

63 O thou who hast turned thy face unto the Countenance! These are the Days of God; a single moment thereof cannot be compared with centuries and ages. A particle in this Day is beheld as the sun, and a drop as an ocean. Should anyone draw but a single breath for the love of God and His service, it hath been recorded by the Most Exalted Pen as the most meritorious of deeds. Were the excellences of this Day to be mentioned, all would fall unconscious save whom thy Lord willeth. Therefore it is well-pleasing that in this Day thou shouldst strive to attain the lights of the Sun of divine good-pleasure. One word is better, loftier and more enduring than a hundred thousand children. God willing, thou shalt attain unto this most exalted station, that thy mention may endure throughout the kingdom of earth and heaven. Be thou never despondent. Hold fast to the hem of God's robe and place thy trust in Him. Say: O my God! I am he who hath turned unto Thee with my spirit, my being, my soul and all that I possess, and have laid my hopes, my supplications, my will and my desire before the throne of Thy grandeur. Aid me in that which Thou desirest, through Thy grace and bounty. Thou knowest that I know not what profiteth or harmeth me. Ordain for me that which is best for me. Verily Thou art the All-Seeing, the All-Knowing, the All-Merciful, the All-Wise.

64 As to what thou didst write concerning Haji Aqa, upon him be the Glory of God, after it was submitted to the Most Holy Presence, this blessed Tablet was revealed from the heaven of the Divine Will. God willing, may they drink from the ocean of the utterance of the All-Merciful and be illumined by the lights of His knowledge. His word, exalted be His glory:

65 He is the Most Holy, the Most Great, the Most Glorious

66 Verily the Light calleth aloud and the Fire proclaimeth. Blessed is the ear that hath heard and attained unto that which God hath desired in His glorious and wondrous Day. He hath come for the life of the world, yet the people desired to slay Him. Woe unto them! Verily thy Lord is the All-Seeing, the All-Informed. Say: By God! The Sinai circleth round Me and the lights have prostrated before this resplendent Light. Among the people are those who speak according to their desires, those who have risen in calumny, and those who have clung to them that have violated God's Covenant and His Testament. Thus hath the matter been decreed, and I am of those who bear witness. O peoples of the earth! Abandon what ye possess in hope of that which is with God. Thus doth command you He Who speaketh the truth. Verily there is no God but Him, the Almighty, the Powerful. Blessed art thou for having been mentioned in the presence of the Wronged

63 يا ايها المقبل الى الوجه ايام ايام الله است بیک آن آن قرون و اعصار معادله نمینماید ذره این یوم بمثابه خورشید مشاهده میگردد و قطره اش مانند دریا اگر نفسی یک نفس فی حب الله و خدمته برآرد او از سید اعمال از قلم اعلی مسطور اگر فضائل این یوم ذکر شود کل منصعق مشاهده شوند الا من شاء ربک لذا محبوب آنکه در این یوم در صدد آن باشی که بانوار شمس رضای حق فائز شوی یک کلمه از صدهزار اولاد بهتر و برتر و پاینده تر است انشاء الله بایستقام بلند اعلی فائز گردی تا ذکر ت بدوام ملک و ملکوت پاینده ماند در هیچ حال مأیوس مباش بذیل حق متشبث باش و باو متوکل قل یا الهی انا الذی اقبلت الیک بروحی و ذاتی و نفسی و ما عندی و وضعت املی و رجائی و مشیتی و ارادتی امام کرسی عظمتک ایدنی علی ما اردته بحدودک و فضلک انت تعلم بأنی لا علم لی بما ینفعنی و یضرنی قدر لی ما هو خیر لی انک انت الشاهد العالم المشفق العظیم الحکیم انتهى

64 و اینکه در باره جناب حاجی آقا علیه بهاء الله مرقوم داشتید بعد از عرض در ساحت اقدس این لوح مبارک از سماء مشیت نازل انشاء الله از بحر بیان رحمن بیاشامند و بانوار معرفتش منور گردند قوله جل کبریا نه

65 هو الأقدس الأعظم الأبهی

66 انّ التور ینادی و النار تنادی طوبی لأذن سمعت و فازت بما اراده الله فی یومه العزیز البدیع انه اتی لحیوة العالم و الأمم ارادوا قتله فویل لهم انّ ربک هو الشاهد الخبیر قل تالله انّ الطور یطوف حولی و الأنوار سجدت لهذا التور اللّیع من الناس من نطق بالهوی و منهم من قام علی الافتراء و منهم من تمسک بالذین نقضوا میثاق الله و عهده کذلک قضی الأمر و انا من الشاهدین یا ملأ الأرض دعوا ما عندکم رجاء ما عند الله کذلک یامرکم من ینطق بالحق انه لا اله الا هو المقدر القدر طوبی لک بما ذكرت لدى المظلوم و نزل لک من عنده ما یغنیک فیکلّ عالم من عوالم ربک ان انت من الراشخین تمسک بکتاب الله و

One, and there hath been revealed for thee from His presence that which shall suffice thee in every world of the worlds of thy Lord, if thou be of them that are steadfast. Hold fast unto the Book of God and that which hath been sent down from Him. Verily thy Lord is the Supporter, the Forgiving, the Merciful. The Books have testified to My Book, and it is this Temple which hath been established upon the Throne, to the detriment of every remote denier. Thus hath My Most Exalted Pen spoken, as a token of My grace. Rejoice thou at this great bounty. The Glory shining from the horizon of My Kingdom be upon those who have cast away all else save Me, who have held fast unto My grace and clung to My luminous hem.

ما نزل من عنده أنّ ربّك هو المؤيّد الغفور الرحيم
قد شهدت الكتب لكّابى و هو هذا الهيكل الذى
استوى على العرش رغماً لكلّ عالم بعيد كذلك
نطق قلبى الأعلى فضلاً من عندى ان افرح بهذا
الفضل العظيم البهاء المشرق من افق ملكوتى على
الذين نبذوا سوائى و تمسكوا بعنايتى و تشبثوا بذيل
المنير انتهى

- 67 The lights of grace have encompassed all and the morn of bounty hath dawned. A hundred thousand blessings upon those souls who have in this Day attained unto their goal, whom the conditions and appearances of these numbered days have not withheld from the everlasting station. The greetings and salutations of this servant be upon the honored Mirza and upon them and upon each of the friends of God. If possible, in every morn and eve, nay rather in every hour, nay in every moment, they are dependent upon the favor of that Beloved One.

67 انوار فضل احاطه فرمود و فجر عنايت دميد
صد هزار طوبى از براى نفوسيكه اليوم بمقصود
فائز شدند و شئونات و ظهورات ايام معدوده
ايشانرا از مقام باقى منع ننمود تكبير و سلام اين
عبد خدمت جناب ميرزا و ايشان و هريك
از دوستان الهى اگر ممكن شود در هر صبح و
مساء بلكه در هر ساعت بل در هر آن معلق
بعنايت آنخويوست

- 68 Regarding what was mentioned about Rida-Quli Khan (upon him be the Glory of God), it was presented before Him from Whom nothing is hidden. This is what the Tongue of Grace, Generosity and Bounty has spoken, exalted be His glory and magnificent be His grace: "O 'Ali the Most Great, upon you be My mercy which has preceded all humanity." The Truth, exalted be His majesty, has created all the world for His recognition and has desired comfort for all, and has manifested means according to the requirements of His wisdom. By My life! If the people of earth were to be illumined by the lights of the heaven of knowledge - that is, if they were to hold fast to and act upon that which has been sent down from the Supreme Horizon and the Most Exalted Summit - they would all find themselves in the utmost joy, security and tranquility. What you have done regarding them is beloved at the Divine Throne. Convey greetings from the Wronged One and say: Be not grieved by what has befallen you, for greater than this befell the Truth. I swear by the lights of the Divine Countenance, this world, with all the grandeur that you observe, was not and is not worthy of even one of God's friends. Be steadfast in the Cause - verily He does what He wishes and ordains what He desires. God willing, may they fix their gaze upon Him at all times and cling to His robe. Verily He ordains for him what He desires and He is the Compassionate, the Generous. The Glory be upon him,

68 و اينكه ذكر جناب رضا قليخان عليه ٦٦٩ [بهاء
الله] فرموده بودند امام وجه من لا يعزب عن
عليه من شىء عرض شد هذا ما نطق به لسان
الشفقة و الكرم و الفضل قوله جلّ شأنه و
عظم كرمه يا على قبل اكبر عليك رحمتى التى
سبقت البشر حقّ جلّ جلاله جميع عالما از
براى معرفت خود خلق فرموده و از براى كلّ
راحت خواسته و اسبابهم بمقتضيات حكمتش
ظاهر فرموده لعمرى اگر اهل ارض بانوار نير
سما علم منور شوند يعنى بآنچه از افق اعلى و
ذروهء عليا نازل تمسك نمايند و عمل كنند
كلّ خود را در كمال سرور و امنيت و راحت
مشاهده نمايند آنچه در باره ايشان عمل نموديد
لدى العرش محبوب از قبل مظلوم تكبير برسان
بگو محزون مباش از آنچه بر تو وارد شد بر حقّ
اعظم از آن وارد قسم بانوار وجه الهى اين عالم
باينعظمت كه مشاهده ميشود لائق يكتفى از
دوستان الهى نبوده و نيست ان استقم على الامر
انه يفعل ما يشاء و يحكم ما يريد انشاء الله در
كلّ احيان باو ناظر باشند و بذيلش متشبث انه

and patience be with him, and forbearance be yours, and the Command be Mine, and I am the Ordainer, the All-Wise.”

یقدّر له ما اراد و هو المشفق الکریم البهاء علیه
والصبر له و الاصطبار لک و الأمر لی و انا
الأمر الحکیم انتهى

- 69 Regarding what you wrote about Aqa Siyyid Muhammad-i-Tabib (upon him be the Glory of God), and likewise concerning his intelligence, wisdom, receptivity, perfection and capacity - all these matters were presented before the Divine Throne at noon on Sunday in the month of Safar. This is what the Tongue of Grandeur spoke, exalted be His glory: “God willing, may they be blessed with divine favors, illumined by the lights of His knowledge, given to drink of His choice wine, and sustained by His heavenly food. How wonderful is this blessed and mighty Day! Its fragrance has encompassed the world and its breeze has wafted over all. Blessed is he who has been awakened by this breeze and recognized it, and has arisen saying, while turning towards the Supreme Horizon: ‘I was asleep, O my God! The breezes of Thy grace awakened me and caused me to stand before the horizon of Thy bounty. I beseech Thee to assist me in serving Thee and in remaining steadfast in Thy Cause. Verily Thou art the Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things, both hidden and manifest.’ O ‘Ali, the glances of favor are directed towards him. Give him the glad tidings of what the Wronged One has uttered in His mighty prison. Progress has been and will be for existence in all worlds. This is a truth in which there is no doubt. The Glory be upon you and upon him and upon whoever holds fast to that which is good and through which the Cause of God, the Lord of the worlds, is exalted.”

69 اینکه در باره جناب آقا سید محمد طیب علیه
بهاء الله مرقوم داشتید و هم چنین مراتب ذهن و
ذکا و اقبال و کمال و استعداد ایشان اینتراتبی بتمامه
در حین زوال یوم یکشنبه شهر صفر مقرر عرش
تلقاء وجه عرض شد هذا ما نطق به لسان العظمة
قوله جل کبريائه انشاء الله بعناية حق فائز باشند
و بانوار معرفتش منیر و از رحيقش مشروب
و از مائده اش مرزوق حبّدا هذا اليوم المبارك
العزیز عرفش عالم را احاطه نموده و نسیمش بر
کل مرور کرده طوبی لمن انتبه من هذا النسيم
و عرف و قام و قال مقبلاً الى الأفق الأعلى
قد كنت نائماً يا الهی هزّني نسيمات عنايتک و
اقامتني امام افق فضلك اسئلك بأن تؤيّدني
على خدمتك و الاستقامة على امرک انک انت
المقتدر على ما تشاء و فی قبضتک زمام الوجود
من الغيب و الشهود يا على لحاظ عنايت باو متوجه
بشّره بما نطق به المظلوم فی سجنه العظيم ترقى از
برای وجود بوده و هست در جميع عوالم هذا حق
لا ريب فيه البهاء عليك و عليه و على من تمسک
بالمعروف و ما يرتفع به امر الله رب العالمين انتهى

- 70 Regarding the brief answer to his question that was sent down from the Supreme Kingdom - that beloved one knows that concerning these ranks and stations, that which would suffice all who are on earth has been revealed, and in these days the Supreme Pen loves to speak on every matter. Verily there is no God but He, the Protector, the Self-Subsisting. This evanescent servant beseeches and hopes that the Truth, exalted be His glory, will assist them in all conditions to do that which will cause the exaltation of the Word of God.

70 اینکه جواب سؤال ایشان مختصر از ملکوت اعلی
نازل آنجوب میدانند که در اینتراتب و مقامات
نازل شده آنچه که من علی الأرض را کفایت
نماید و این ایام قلم اعلی یحبّ ان ينطق فيکل
شأن انه لا اله الا هو المهيم القیوم از حق جل
جلاله این خادم فانی سائل و آمل که ایشانرا در
جميع احوال مؤيد فرماید بر آنچه که سبب اعلاء
کلمة الله است

- 71 And regarding what you wrote about Aqa Khudadad and Aqa Shah-Virdi (upon them be the Glory of God), truly they are blessed with divine favors. After presentation before the Most Holy, Most Exalted Presence, the Tongue of Grandeur spoke these sublime words, exalted be His glory:

71 و اینکه در باره جنابان آقا خداداد و آقا
شاه ویردی علیهما بهاء الله مرقوم داشتید
فی الحقیقه ایشان بعناية حق فائزند بعد از
عرض در ساحت امنع اقدس اعلی لسان کبریا
باین کلمات عالیات ناطق قوله جل کبريائه

- 72 He is the All-Seeing, the All-Hearing

72 هو الشاهد السميع

73 O Khudadad! The Supreme Pen testifieth that whenever mention was made of thee, thou wast honored with the Divine Word and His remembrance. Beseech thou God to assist thee to recognize this noble and great station. From the beginning of thy turning unto the Most Exalted Horizon, every time thou wert mentioned, a special Tablet was revealed, and apart from this, the gaze of loving-kindness hath ever been directed towards thee. Give thanks unto God, thy Lord and the Lord of all who are in earth and heaven, Who took thy hand and delivered thee from the darkness of the earth and brought thee beneath the shade of the Tree of His providence and exalted thy mention amongst His near servants. His grace and mercy have ever preceded all else. Verily He saved thee and guided thee to the straight path and gave thee to drink of the pure wine by the hand of His bounty and made thee one of the people of that station. Be thou steadfast in My service, speaking My praise, and holding fast unto My grace which hath encompassed the horizons.

74 Likewise these resplendent verses have been revealed from the heaven of the Will of God, exalted be His glory, concerning Haji Shah-Virdi, upon him be the glory of God. His word, exalted be His majesty:

75 In My Name, the Compassionate, the Generous

76 O Shah-Virdi! Thou hast attained unto that whereof the peoples of the world are heedless and veiled, save whom God willeth. Thou didst journey and turn and direct thyself until thou didst reach the Dayspring of guidance and didst hear that which the Tongue of God, the Mighty, the All-Knowing, the All-Wise, did speak. How many a friend died in his yearning to meet Me, how many a beloved one sought My presence, how many a ruler lamented in his separation from Me, and how many an intimate one gave up his spirit for union with Me. And thou didst purpose and resolve, placing thy trust in God, until thou didst attain the court round which circle the Spirit Faithful, and didst hear from the Wronged One what the ears of them that are nigh have heard. Give thanks unto God for having aided thee and drawn thee nigh unto the Water of Life and revealed for thee that which nothing in all creation can equal, and caused thee to hear what Moses did hear. Reflect upon the bounty of God, that He may free you from all earthly sorrows of these fleeting days. Such grace is worthy of attention, and such attention worthy of freedom from sorrow. The glory be upon thee and upon them that are with thee.

73 یا خداداد قلم اعلیٰ شهادت میدهد بر اینکه هر هنگام ذکر عرض شد بکلمه الهی و ذکرش فائز شدی از حق سائل شو ترا تأیید فرماید بر عرفان این مقام کریم کبیر از اول اقبال بافق اعلیٰ در هر یوم که ذکر شده لوحی مخصوص نازل و من غیر آن لحاظ عنایت بتو متوجه بوده ان اشکر الله ربک و رب من فی الأرض و السماء الذی اخذ یدک و انتقدک من ظلمات الأرض و ادخلک فیظل سدره عنایت و رفع ذکرک بین عبادہ المقربین فضل و رحمتش لازال سبقت داشته و دارد انه نجاتک و هداک الی سواء الصراط و سقاک نمر الطهور بید عطائه و جعلک من اهل المقام کن قائماً علی خدمتی و ناطقاً بثنائی و متمسکاً بفضل الذی احاط الآفاق انتهى

74 و هم چنین این آیات مشرقا از سماء مشیت حق جل جلاله در باره جناب حاجی شاه ویردی علیه بهاء الله نازل قوله جلّت عظمته

75 بسمی المشفق الکریم

76 یا شاه ویردی فائز شدی بآنچه که اهل عالم از آن غافل و محجوبند الا من شاء الله سلکت و اقبلت و توجهت الی ان بلغت الی مطلع الهدایة و سمعت ما تکلم به لسان الله المقتدر العليم الحکیم کم من ولی مات فی حسرة لقائی و کم من حبيب قصد مقامی و کم من امیر ناح فی فراقی و کم من انیس انفق روحه لوصالی و انک قصدت و عزمت متوکلاً علی الله الی ان حضرت فی ساحة طافه الروح الامین و سمعت من المظلوم ما سمعت اذن المقربین ان اشکر الله بما ایدک و قربک الی بحر الحیوان و انزل لک ما لا یعادلہ شیء من الأشياء و اسمعک ما سمع الکیم در عنایت حق تفکر نمائید تا شما را از جمیع احزان محدوده دوروزه فارغ و آزاد نماید لایق این فضل توجه است و لایق توجه فراغت از احزان البهاء علیک و علی من معک انتهى

77 این خادم فانی لازال از برای جنابان که از قلم اعلیٰ بابناء خلیل و وراثت کلیم نامیده شده اند

- 77 This evanescent servant hath ever sought and continueth to seek blessing, bounty, grace, steadfastness, favor and everlasting mention for those whom the Supreme Pen hath named the children of Abraham and the heirs of Moses. This will surely be answered in due time, for by the testimony of the Supreme Pen and that beloved one's witness, they have devoted and continue to devote most of their time to serving the Cause. Such souls have been and will be remembered by the whole world. These scattered things and diverse colors will soon perish, but that which is with God shall endure. Well is it with them! They are in truth confirmed, among their confirmations being that that beloved one hath expressed satisfaction with them. God willing, may they remain ever confirmed and blessed.
- 78 As regards the matter whereof His Honor Aqa Khudadad – upon him be the Glory of God – hath spoken, that nigh upon a year hath elapsed since whatsoever he dispatched, no response from this servant hath been received – the matter is even as he hath stated. Yet this servant, having regard unto his confidence in them, and likewise considering that in most of the Tablets their mention floweth from the Supreme Pen, hath been occupied in answering the correspondence of certain souls who have but recently turned their faces unto the divine Law. And they themselves, in view of the service and steadfastness they manifest in the Cause, are assuredly well-pleased with whatsoever hath transpired. God – exalted be His glory – is witness and testament that their mention, their arising, and their service have ever been, and remain, before the eye of Our regard, and it is hoped that, through divine bounty, a response shall likewise be dispatched.
- 79 And as touching that which they inscribed concerning His Honor Aqa Muhammad and Aqa Ali-Asghar – upon them both be the Glory of God – praise be to God, they have been made to partake of the divine remembrance both aforesaid and now. Their mention hath been sent down from the heaven of the providence of our Lord and your Lord, our Beloved and your Beloved, and recorded by the Supreme Pen. This is of the bounty of our Object and your Object. These most exalted words have, in this station, flowed forth and been revealed from the tongue of the Sovereign of being. He saith – glorified and exalted is He:
- 80 “O Muhammad! Blessed art thou in that thou hast been faithful to thy covenant, and blessed is he who hath wrought therein that which was acceptable before the Throne. Thy deed hath been adorned with the embroidery of acceptance in this mighty, praiseworthy station. Give thanks unto God for this bounty and say: ‘Praise be unto Thee, O King of the unseen and the
- خير و برکت و عنایت و استقامت و فضل و ذکر جاودانی طلب نموده و مینماید و البته وقتی مقرون باجابت گردد چه که بشهادت قلم اعلی و شهادت آنخوب اکثری اوقات را در خدمت امر مصروف داشته و دارند چنین نفوس را همه عالم ذاکر شده و خواهند شد این اشیاء متفرقه و الوان مختلفه عنقریب معدوم و ما عند الله لیبقی طوبی لهم فی الحقیقه مؤیدند از جمله تأیید آنکه آنخوب از ایشان اظهار رضایت نموده اند انشاء الله لازال موفق باشند
- 78 و اینکه جناب آقا خداداد علیه ۶۶۹ [بهاء الله] فرموده اند قریب یک سنه میشود آنچه ارسال نموده اند جواب از این عبد زفته الامر کما قال ولكن این عبد نظر باطمینان از ایشان و هم چنین نظر بآنکه در اکثر از الواح ذکرشان از قلم اعلی جاری این عبد در جواب مراسلات بعضی که تازه بشریعه اقبال نموده اند مشغول و خود ایشان نظر بخدمت و استقامتیکه در امر دارند البته راضیند بآنچه واقع شده حق تعالی شأنه شاهد و گواهست که لازال ذکرشان و قیامشان و خدمتشان نصب عین بوده و هست و امید است از فضل الهی جوابهم ارسال شود
- 79 و اینکه در باره جناب آقا محمد و آقا علی اصغر علیهما بهاء الله مرقوم داشتند الحمد لله ایشان بذکر الهی از قبل و بعد فائز شده اند قد نزل ذکرهما من سماء عنایة ربنا و ربکم و محبوبنا و محبوبکم و رقما من القلم الأعلی هذا من فضل مقصودنا و مقصودکم این کلمات عالیات در این مقام از لسان مالک وری جاری و نازل
- 80 قوله جلّ و عزّ یا محمد طوبی لک بما وفیت بعهدک و طوبی لمن عمل فيه ما کان مقبولاً لدی العرش قد زین عملک بطراز القبول فی هذا المقام العزیز المحمود ان اشکر الله بهذا الفضل و قل لک الحمد یا مالک الغیب و الشهود و نذکر

seen!' And We make mention of Ali – he who was aforetime the younger – and We magnify him and give him glad-tidings of My mercy which anticipated him. Blessed is he in that he hath been favored with My remembrance both aforetime and now, and hath drunk of My sealed choice wine.”

على قبل اصغر و تكبر عليه و نبشّره برحمتي التي
سبقته طوبى له بما فاز بذكرى من قبل و من بعد
و شرب رحمتي المختوم انتهى

- 81 The deeds of that personage were most acceptable, and the deeds of His Honor Aga Muhammad have likewise been favored with the embroidery of acceptance. The verses of God, our Lord and the Lord of all the worlds, have borne witness thereunto.

81 عمل آن حضرت بسیار مقبول افتاد و عمل جناب
آقا محمد هم بطراز قبول فائز قد شهد بذلك آیات
الله ربنا و رب العالمين

- 82 As concerning that which ye inscribed regarding His Honor Aga Mirza Muhammad-Ali and his household – upon them both be the Glory of God – after presentation in the Most Sacred Court, the billows of the ocean of divine utterance appeared and became manifest in the form of these resplendent words. He saith – glorified be His grandeur:

82 اينكه در باره جناب آقا ميرزا محمد علي و اهل
ايشان عليهما بهاء الله مرقوم داشتيد بعد از
عرض در ساحت اقدس امواج بحر بيان الهی
بصورت اين کلمات باهرات ظاهر و لائح قال
جلّت عظمته

- 83 In My Name, the Most Mighty, the Most Great

83 بسمی العزيز العظيم

- 84 O Muhammad Ali! We have heard thy mention in a Book from one who loved Us, and him did God love. And We have revealed unto thee verses which naught in the treasures of kings can equal. Blessed is he who hath today attained unto the knowledge of God – He Who, when He appeareth, causeth all things to speak. The Promise hath come to pass, and this is He Who was promised. We have manifested the Cause and revealed the verses and summoned all unto God, the Guardian, the Self-Subsisting. Among mankind are those who have cast away guidance and seized hold of passion, following every heedless, veiled one. There hath befallen the Wronged One in the path of God that whereat the Concourse on high and the dwellers of the cities of the divine names have wailed. Yet the people, most of them, understand not. In all circumstances have We arisen for the Cause in such wise that neither the assaults of the world nor the ranks of armies could prevent Us. And the first who opposed Us were the divines of the earth. They have violated the covenant and testament of God and risen up against Us even as they rose aforetime against Muhammad, the Messenger of God, and before Him against the Spirit. The Balance crieth out unto them, yet they hear not; the Bridge warneth them, yet they perceive not. They have clung to vain imaginings and idle fancies, turning away from the lights of certitude. Thus doth My Supreme Pen recount unto thee in this forbidden prison. Preserve My verses, then read them unto the people of Baha. This is what He commandeth thee in Whose grasp is a preserved Book. The

84 يا محمد قبل علي قد سمعنا ذكرک في کتاب من
احبني و احبه الله و انزلنا لک آیات لا تعادلها
ما في خزائن الملوك طوبى لمن فاز اليوم بعرفان
الله الذي اذا ظهر نطقت الأشياء قد اتى الوعد و
هذا هو الموعود انا اظهرنا الأمر و انزلنا الآيات
و دعونا الكل الى الله المهيمين القيوم من الناس
من نبذ الهدى و اخذ الهوى بما اتبع كل غافل
محبوب قد ورد على المظلوم في سبيل الله ما نال
به الملاء الأعلى و سکان مدائن الأسماء ولكن
القوم اكثرهم لا يفقهون فيكل الأحوال قنا
على الأمر على شأن ما منعنا مدافع العالم و لا
صفوف الجنود و اول من اعترض علينا علماء
الأرض قد نقضوا ميثاق الله و عهده و قاموا
علينا كما قاموا من قبل على محمد رسول الله و من
قبله على الروح يناديهم الميزان و هم لا يسمعون
و ينذرهم الصراط و هم لا يشعرون قد تمسكوا
بالظنون و الأوهام معرضين عن انوار اليقين
كذلك يقص لك قلبی الأعلى في هذا السجن
الممنوع ان احفظ آياتي ثم اقرأها بربوات اهل
البهاء هذا ما يأمرک من عنده کتاب محفوظ
البهاء عليك و على ضلعک التي فازت برحیق
محبة ربها العزيز الودود انتهى

glory be upon thee and upon thy consort who hath been favored with the choice wine of love for her Lord, the Mighty, the Well-Beloved.

85 O beloved of my heart! According to His command, convey these mighty and sublime verses unto them and extend greetings from the True One, that perchance they may attain unto true joy through the breathings of the utterance of the Sovereign of all creation and be preserved from the great terror. This servant also extendeth greetings and salutations unto them.

86 Mention was made of Aqa Siyyid 'Ali, upon him be the Glory of God, from the people of Kha, and likewise mention of his being set ablaze with the fire of divine love. After attendance, permission and presentation, the Sun of loving-kindness shone forth in these exalted words. His word, exalted be His majesty:

87 In My Name which speaketh from the horizon of the Kingdom

88 This is a Book revealed by the Wronged One for him who hath turned unto God on a Day whereof God's Messengers had given glad-tidings aforetime - yea, every revealed Book. O 'Ali, call thou to mind what caused thee to arise to serve this Cause, what awakened thee on this Day, who made thee hear the call of the Wronged One - He Who hath endured in God's path that which caused the near ones to weep - who informed thee of this Prisoner, and who told thee of this Cause whereby the rustling of the Lote-Tree beyond which there is no passing was raised up, the Supreme Horizon was illumined, and all things spoke forth in the kingdom of creation. He Who was hidden in God's knowledge and inscribed by the Pen of Command in His sealed Book hath come. Blessed art thou for having heard, recognized and turned unto Him Who came from the heaven of Command with manifest sovereignty. Leave the people to their vain imaginings and hold fast to the hem of thy Lord's loving-kindness, the Lord of all existence. We counsel thee and those who have believed in that which gladdeneth the heart of the Wronged One and exalteth the Cause of God, the Mighty, the Loving. Verily, should He perceive the fragrance of His qualities and what He hath enjoined upon His servants in His Book, He would rejoice. Thus hath the Tongue of utterance spoken in the kingdom of understanding, as a token of His grace. He, verily, is the True One, the Knower of things unseen. Glory be upon thee and upon him who hath been set ablaze with the fire of God's love in His days, and upon everyone who hath arisen, having cast away idleness, on this Promised Day. Moreover, glory and remembrance be upon him who hath

85 يا محبوب فؤادی حسب الأمر این آیات عظیمه
منیعه را بر ایشان القا نمائید و از قبل حق تکبیر
برسانید شاید از تفحات بیان سلطان امکان بفرح
حقیقی فائز شوند و از فزع اکبر محفوظ مانند
اینبعد هم خدمت ایشان تکبیر و سلام عرض
مینماید

86 ذکر جناب آقا سید علی علیه بهاء الله از اهل خا
فرموده بودند و هم چنین ذکر اشتعالشان را بنار
محبت الهی بعد از حضور و اذن و عرض آفتاب
عنایت بصورت اینکلمات عالیات تجلی فرمود قوله
جلّ اجلاله

87 بسی الناطق من افق الملكوت

88 کتاب انزلہ المظلوم لمن اقبل الی الله فی يوم بشر
به رسل الله من قبل و کلّ کتاب منزل یا علی
فاذکر ما اقامک علی هذا الأمر و ما یقظک فی
هذا الیوم و من اسمعک نداء المظلوم الذی رأى
فی سبیل الله ما ناح به المقربون و من اخبرک
بهذا المسجون و من حدّثک هذا الأمر الذی به
ارتفع حقیف سدرۃ المنتهی و انار الأفق الأعلى
و نطقت الأشياء فیملکوت الانشاء قد اتی من
کان مستوراً فی علم الله و مسطوراً من قلم الأمر
فی کتابه المختوم طوبی لک بما سمعت و عرفت و
اقبلت الی من اتی من سماء الأمر بسلطان مشهود
دع الناس بأهوائهم و تشبّث بذیل عنایة ربّک
مالک الوجود انا نوصیک و الذین آمنوا بما یفرح
به قلب المظلوم و یرتفع امر الله العزیز الودود
انه لو یجد عرف اخلاقه و ما امر به عبادہ فی
کتابه لیفرح کذلک نطق لسان البیان فی ملکوت
العرفان فضلاً من عنده و هو الحقّ علام الغیوب
البهاء علیک و علی من اشتعل بنار محبة الله فی
ایامه و علی کلّ قائم نبذ القعود فیهذا الیوم الموعود
ثمّ الذکر و البهاء علی من انتبه من نسّمات الوحی
الّتی تمرّ من شطر یحیی العزیز المحبوب انتهی

been awakened by the breezes of revelation wafting from the direction of My prison, the Mighty, the Beloved.

89 At this moment, such verses are being revealed and such evidences are shining forth that in truth a hundred thousand souls like this servant would be powerless and incapable of mentioning, describing, recording or relating them. Glory be to God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who dwell in the earthly and heavenly kingdoms. I know not what intoxication hath seized these people. The followers of previous dispensations would argue that because certain matters foretold in their Book had come to pass, this constituted proof and evidence of its truth. Yet now thou and all the friends bear witness that matters which no rational being could have conceived have been revealed from the Most Exalted Pen with perfect clarity, and all have been fulfilled one after another, emerging from the hidden to the manifest realm. Indeed, whatsoever hath appeared or shall appear in the future hath been recorded one by one in the Book and witnessed in manifest reality. This matter is not limited, for it hath been manifested in one, two, three instances and beyond that, and even beyond that. Nevertheless, all remain heedless and asleep, as though dead, except those preserved by the hand of grace. Can anyone claim that in any previous Revelation the verses were more perfect, or the evidences more manifest, or the tree of proof more fruitful than this blessed and lofty Tree? Nay, by my Lord, unless they be utterly bereft of fairness. Whatever this servant hath submitted or may submit remaineth veiled, for he hath not had and hath not permission to present certain matters. God hath sealed his lips. The Command is in His hands; He doeth and decreeth as He pleaseth, and He is the Mighty, the Unconstrained.

90 Mention has been made of His honor Zayn, upon whom be glory, who migrated unto God and attained His presence in the Land of Mystery. God willing, may he ever be the recipient of the special favors and bounties of the Truth. He has always been and continues to be before Our eyes. Never has he been forgotten, nor shall he ever be forgotten. God willing, throughout all ages and centuries may he be remembered for the name of the Truth and service to the Truth. At times special mention of him has issued from the tongue of the Lord of Eternity: "O thou beloved of My heart!" He has transcended all stations. The tree of faithfulness is a blessed tree. Its fruits are beloved and its traces and mysteries are enduring and everlasting. If one observes carefully, it is the leader of the hosts of

89 در اینخین مبارک بشائی آیات نازل و بینات باهر که فی الحقیقه صد هزار مثل این عبد از ذکر و وصف و تحریر و تقریرش عاجز و قاصر العظمه لله ربنا و ربکم و مقصودنا و مقصودکم و مقصود من فی الملک و الجیروت نمیدانم این خلق را چه سکری اخذ نموده امت قبل استدلال مینمودند که چند فقره در کتاب نازل که حق جل جلاله از امور بعد خبر داده و این امور واقع گشته و نظر بوقوع آن او را از حجت و برهان میشمردند و حال آن جناب و جمیع دوستان شاهد و گواهند که اموراتیکه هیچ عاقلی تصور آن نمینمود از قلم اعلی بکمال تصریح نازل و جمیع واحداً بعد واحد از قوه بفعل آمد و از باطن بظاهر جلوه نمود بلکه آنچه از بعد ظاهر شده و یا بشود واحداً بعد واحد ذکرش در کتاب نازل و در ظاهر ظاهر مشاهده شد اینفقره هم محدود نبوده چه که از یک و دو و سه و فوق آن و فوق فوق آن ظاهر و باهر معذلک کل غافل نائم میت الا من حفظته ید الفضل آیا احدی میتواند بگوید در هیچ ظهوری آیاتش اکلی و یا بیناتش اظهر و یا سدره حجت اثر از این سدره مبارکه باسقه بوده لا وربی مگر بالمره از انصاف عاری باشد این خادم آنچه عرض نموده و یا مینماید در پرده بوده و هست چه که اذن بر عرایض بعضی از امور نداشته و ندارد ختم الله علی فیه الأمر بیده یفعل و یحکم کیف یشاء و هو المقتدر المختار

90 ذکر مخدوم معظم حضرت زین ب ر الذی هاجر الى الله و فاز فی ارض السرّ فرمودید انشاء الله در جمیع احوال بعنايات مخصوصه حق و فیوضاتش فائز باشند لازال امام عین بوده و هستند هیچوقت فراموش نشده و نخواهند شد انشاء الله در جمیع قرون و اعصار باسم حق و خدمت حق مذکور باشند بعض احیان مخصوص ذکرشان از لسان مالک قدم جاری یا محبوب فؤادی از جمیع مراتب گذشته شجر وفا شجر مبارکبست اثمارش محبوب و آثار و اسرارش باقی و دائم اگر خوب ملاحظه شود اوست قائد جنود حب و اوست پیشرو اهل

love and the vanguard of the people of affection and truthfulness. From the depths of My heart I convey to him greetings and salutations.

وَدَّ وِراسَتی از صمیم قلب خدمت ایشان تکبیر و سلام عرض مینمایم

- 91 His petition reached the presence of the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - and God willing He will bestow a response. That certain matters have been delayed is due to wisdom. These are days when should distinction become manifest, it may well cause harm - that is, to the distinguished one - since the enemies now know with clear certainty that the Truth, exalted be His glory, has forbidden sedition, corruption, persecution and murder. Therefore there is some delay in certain matters, but they are secretly vigilant. If they truly know someone to be a source of major influence in those parts, they will through various machinations prove some offense outwardly, like the offense that tyrannical bird proved against the helpless partridge before tearing it apart. This servant's meaning is that for these reasons some divine commands have been delayed.

91 عریضه ایشان خدمت حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لثراب قدومه الفداء رسید و انشاء الله جواب عنایت میفرماید اینکه در بعض امور توقف رفته نظر بحکمت است ایام ایامیست که اگر امتیاز ظاهر شود بسا میشود سبب ضرر گردد یعنی از برای نفس ممتازه اعدا نظر بآنکه حال یقین مبین دانسته اند که حق جل جلاله فتنه و فساد و اذیت و قتل را منع فرموده اند لذا در بعض امور فی الجمله متوقفند ولیکن در سر سر مترصد اگر فی الحقیقه نفسی را منشأ اثر کلی در آنجهات بدانند بتشبهات مختلفه تقصیری بر حسب ظاهر اثبات مینمایند مانند تقصیری که آن طیر ظالم از برای کبک پیچاره ثابت نمود و او را درید مقصود اینفانی آنکه باینجهات بعض اوامر الهیه متوقف

- 92 Regarding the handmaiden of God, Hudhud, upon her be the Glory of God - what you wrote - at one time this servant made special mention of her again and she was honored with the ornament of the favor of the Truth, exalted be His glory, and the Tongue of Grandeur spoke this supreme word - exalted be His utterance:

92 اینکه در باره امه الله هدهد علیها بهاء الله مرقوم داشتید وقتی از اوقات مخصوص این فانی مجدد ذکر ایشانرا نموده و بطراز عنایت حق جل جلاله فائز شدند و لسان عظمت باینکلمه علیا ناطق قوله تعالی

- 93 "O thou who gazest upon My face and standeth in service to My Cause! Give her glad tidings from Me and glorify her by command of thy Lord, the Compassionate, the Generous. Verily We made mention of her before, and of the daughter of My Most Truthful Name who turned and directed himself toward the court of God by His command, until he entered the prison and stood before the gate and heard the call of God, the Powerful, the Mighty, the Bestower. Verily We glorify her and her mother and My handmaidens who have turned to God, the Lord of all beings, and We counsel them to perform pure deeds and whatsoever is befitting for the days of God, the Lord of lords. Thus did the ocean of utterance surge when the All-Merciful walked in the most exalted station." End.

93 یا ایها الناظر الی وجهی و القائم علی خدمة امری بشرها من قبلی و کبر علیها امرأ من لدن ربک المشفق الکریم انا ذکرناها من قبل و بنت اسمی الأصدق الذی اقبل و توجه الی شطر الله امرأ من عنده الی ان دخل السجن و قام لدی الباب و سمع نداء الله المقتدر العزیز الوهاب انا نکبر علیها و علی امها و علی امائی اللائی اقبلن الی الله مالک الرقاب و نوصیهن بالعمل الخالص و ما ینبغی لایام الله رب الأرباب کذلک ماج بحر البیان اذ میشی الرحمن فی اعلی المقام انتهى

- 94 Praise be to God! She hath attained unto that which she desired. She was remembered, and for her and for her daughter there hath been revealed that wherefrom the fragrance of the providence of our gracious Lord is wafted abroad. The last letter of that Beloved of souls concluded with supplication unto God. At the moment when it was being presented, as soon as it reached those words wherein she had prayed: "My God and

94 الحمد لله فازت بما ارادت قد ذكرت و نزلت لها و لبنتها ما ترضو به عرف عنایة ربنا الکریم آخر دستخط آنحبيب جان بمناجات مع الله متبى در حین عرض آن چون باینکلمه آنجناب رسید که عرض نموده اند الهی و محبوبی بدار نفسیرا که امر ترا معزز بدارد و علت اعزاز و اعلاى امر تو گردد در ایتمقام شمس این بیان از افق

my Beloved! Exalt that soul who exalteth Thy Cause, and becometh the means for the exaltation and uplifting of Thy Cause—at that station the Sun of this utterance shone forth from the horizon of the Will of the Lord of all creation. He—glorified be His majesty—said:

95 O thou who hast quaffed the choice wine of My utterance! We have exalted thee, aided thee, raised thee up, and made mention of thee, that thou mayest make mention of the Cause of thy Lord, the Mighty, the Generous.

96 This glory shall not be altered, nor shall the hosts of the world be able to veil it; for God hath bestowed it, and it is from God. Ere long its traces shall appear upon the earth. Hold fast to My remembrance, and arise to serve My Cause with spirit and fragrance, with wisdom and with utterance. Thus doth the All-Merciful command thee from this mighty, impregnable station. Take counsel with him, and with certain friends who are true and trusted and who are, in reality, adorned with the ornament of love; and arise to do that which leadeth to unity and concord. By My life! God will assuredly raise up whomsoever He loveth, and will make manifest his station among His creatures. Verily, He is the Friend of him that befriendeth Him, and the Helper of him that helpeth Him, in His mighty, His wondrous Day. Ended.

97 At this station the ocean of utterance surged in such wise that memory, thought, and strength departed from this servant. “Verily we are God’s, and to Him shall we return.” The Cause is in the hand of God. I know not what to say—how near was the body to soar, and how the spirit! After the submission of the supplication, and the revelation of verses, and the manifestation of favors, and the appearance of the signs of mercy, and the outpourings of bounty, the mention of the devoted and steadfast souls—upon them be the glory of God and His loving-kindness—whose names were in the letter of that Beloved, was laid before the most exalted, the most holy Court. This is that wherewith the Sun of Truth hath shone forth from the horizon of the heaven of utterance. He—glorified be His majesty, magnified His bounty, and exalted His most great glory—said:

98 In My Name, He Who is mentioned in the Scriptures, the Sacred Books and Tablets.

99 This is a Book sent down from God, the Lord of eternity, unto all parties and peoples. Blessed is he that heareth and seeth, and woe betide every doubting denier. O My Most Exalted Pen! Make mention of them who have clung to the hem of the robe of thy Lord’s loving-kindness, with a mention that

ارادهء مالک امکان اشراق نمود قوله جلّ اجلاله

95 يا ايها الشارب رحيق بياني انا اعزناك و نصرناك و رفعنناك و ذكرناك لتذكر امر ربك العزيز الكريم

96 اين عزّت تغيير نيابد و جنود عالم برستر آن قادر نه چه كه حقّ عنایت فرموده و از جانب حقّ است و زود است كه آثارش در ارض ظاهر شود تمسك بذكرى و قم على خدمة امرى بالروح و الرّيحان والحكمة والبيان كذلك يأمرك الرحمن من هذا المقام العزيز المنيع آن جناب و بعضى از دوستان كه صادق و محرمند و بطراز محبت فى الحقيقة مزین مشورت نمائيد و بآنچه سبب اتحاد و اتفاق است قيام كنيد لعمري سوف يرفع الله من يحبّه و يظهر مقامه بين خلقه انه ولى من والاه و ناصر من نصره فى يومه العزيز البديع انتهى

97 در اين مقام بحر بيان بشأنى موج كه حفظ و خيال و قوه از اين عبد رفت انا لله و انا اليه راجعون و الامر بيد الله ديگر نميدانم كاد ان يطير الجسد و كيف الروح بعد از عرض مناجات و تنزيل آيات و اظهار عنايات و ظهورات رحمت و بروزات فضل ذكر نفوس مقبلهء مستقيمه عليهم بهاء الله و عنايته كه در دستخط آن محبوب بود در ساحت امنع اقدس اعلى عرض شد هذا ما اشرفت به شمس الحقيقة من افق سماء البيان قوله جلت عظمته و عظم احسانه و كبر كبريائه

98 بسمى المذكور فى الصحف و الزّبر و الألواح

99 كتاب نزل من لدى الله مالک القدم على الأحزاب و الأمم طوبى لسميع سمع و لبصير رأى و ويل لكل منكر مراتب ان يا قلبى الأعلى ان اذكر الذين تشبثوا بأذيال رداء غناية ربك

shall draw unto it hearts and spirits. Make mention of My servant, the Great, who hath acknowledged this Most Great Announcement and drunk the choice wine of understanding from the hands of the bounty of thy Lord, the All-Merciful, Who uttereth in every state that there is none other God but Him, the Mighty, the All-Bestowing.

100 We made mention of thee aforetime from the direction of the Snow-White Spot, from the Divine Lote-Tree, with a mention through which the fragrance of eternity was wafted among the peoples. Give thanks unto God for this most great remembrance in My Most Great Prison and say: Praise be unto Thee, O Source of Revelation and Revealer of verses! By My life! A single letter of My verses is worth more than all the treasures of the earth - to this beareth witness He with Whom is the Mother Book.

101 Say: O concourse of the peoples! By God, the Book crieth out in the midmost heart of the world and summoneth the peoples unto the Lord of eternity, yet the people are in a strange sleep. Say: He hath come, before Whom all the books of the earth have bowed down. Take heed, O ye who are endued with discernment! Fear the All-Merciful, O people of all existence! Judge fairly in this Cause at whose appearance the Trumpet was sounded and the mountains passed away. Say: Bring forth what ye possess, O peoples of the earth, that We may weigh what We have and what ye have in this Balance which hath been set up with justice by God's command, the Lord of Lords. This is a Day wherein the Balance proclaimeth with its loudest voice: I am the Distinguisher, the All-Knowing, from the presence of the Lord of all religions.

102 We make mention of him who was named Haydar from this Most Great Scene, to give him glad tidings of My mercy and loving-kindness, and draw him nigh unto the station which God hath made the object of circumambulation for the denizens of the Most Exalted Paradise and the dwellers of the Kingdom of Names at morn and eventide. By My life! Wert thou to become aware of that which is with thy Lord, such joy and gladness would seize thee that all pens would be powerless to describe it. Be thou steadfast in serving My Cause, and vocal in My praise, and directed towards My horizon, and clinging to the hem of the robe of My loving-kindness. Thus did We command thee before, and in this Tablet from whose horizon hath shone the sun of wisdom and utterance. O Haydar! Counsel My servants concerning My qualities and that which hath been revealed in My Book. Verily thy Lord is the Commander, the Mighty, the All-Knowing. Beware lest the affairs of men debar thee from the Truth. Cast aside all else but Me, then turn thy face

مالك الأسماء بذكر تنجذب به القلوب والأرواح
ان اذكر عبدی العظیم الذی اعترف بهذا النبأ
الأعظم وشرب رحيق العرفان من ايدى عطاء
ربك الرحمن الذی ينطق فيكل شأن انه لا اله
الا انا العزيز الوهاب

100 انا ذكرناك من قبل من شطر البقعة البيضاء من
سدرة المنتهى بذكر تضوع منه عرف البقاء بين
الأحزاب ان اشكر الله بهذا الذكر الأعظم في سبجى
الأعظم و قل لك الحمد يا مطلع الوحى و منزل
الآيات لعمرى لا تعادل بحرف من آياتى كنوز
الأرض كلها يشهد بذلك من عنده ام الكتاب

101 قل يا ملأ الأحزاب تالله ان الكتاب ينطق في
قطب العالم ويدع الأمم الى مالك القدم ولكن
القوم في نوم عجاب قل اتى من خضعت له كتب
الأرض كلها ان اعتبروا يا اولى الأبصار اتقوا
الرحمن يا ملأ الامكان ان انصفوا فهذا الأمر
الذی اذا ظهر نفخ في الصور ومرت الجبال قل
فاتوا يا ملأ الأرض بما عندكم و وزن ما عندنا و
عندكم بهذا الميزان الذی وضع بالعدل امراً من
لدى الله رب الأرباب هذا يوم فيه ينادى الميزان
بأعلى النداء بأنى انا المميز العليم من لدن مالك
الأديان

102 و نذكر من سمي بحيدر من هذا المنظر الأكبر
ليشره برحمتي و عنايتي و بقره الى مقام جعله
الله مطاف الفردوس الأعلى و اهل ملكوت
الأسماء في العشى و الاشراق لعمرى لو تطلع
بما عند ربك ليأخذك الفرح و الابتهاج على
شأن تعجز عن ذكره الأقلام كن قائماً على خدمة
امرى و ناطقاً بشائى و ناظراً الى افقى و متشبثاً
بأذيال رداء عنايتي كذلك امرناك من قبل
و في هذا اللوح الذی لاحت من افقه شمس
الحكمة و البيان يا حيدر و ص عبادى بأخلاقى و
ما نزل في كتابي ان ربك هو الأمر العزيز العلام
اياك ان تمتنع شئون الخلق عن الحق ضع
ما سوائى ثم ول وجهك الى شطرى و قل اشهد
انك كنت مسطوراً من القلم الأعلى و مكنوناً

towards My direction and say: I bear witness that Thou wert recorded by the Most Exalted Pen and concealed within God's knowledge, the Lord of all men. Praise God for having been mentioned in the presence of the Wronged One, Who hath sent down for thee that which hath illumined the horizons.

- 103 O 'Ali-Akbar! Upon thee be My glory and My mercy. Rejoice that the Most Great Ocean hath turned towards thee from this Most Luminous, Most Ancient Station, and hath desired to make mention of thy uncle and his son, that they may rejoice in God's remembrance on a Day whereon faces were darkened and feet did slip. Blessed is he who heard and turned towards God; woe unto him who turned away from Him Who made mention of him by night and day. We give them glad tidings and proclaim from this Station Our glorification unto them, that they may arise to serve My Cause before which necks have bowed. And We make mention of God's loved ones and His friends in the land of Sin and Nun, and give them glad tidings of the Sun and its radiance, and the Sea and its waves, and the Heaven and its elevation, and the Stars and their lights, and that which hath been inscribed for them by My Most Exalted Pen in the Crimson Scroll. Thus doth God recompense His servants as a token of His grace, and He is the Mighty, the All-Bountiful.

- 104 O Yahya! Harken unto the Call from the precincts of 'Akka, from the right hand of the Luminous Spot, from the Divine Lote-Tree: Verily, there is no God but Me, the Self-Sufficient, the Most High. Dost thou know Who speaketh unto thee, and dost thou recognize Who hath turned towards thee? Say: Yea, by Thy Self! The One Who conversed on Sinai speaketh unto me, and the Lord of the Manifestation hath turned towards my face as a token of His grace, for He is in truth the Self-Sufficient, and I am the poor and needy one. O Yahya! Counsel My servants to trustworthiness and truthfulness, and to that whereby God's remembrance may be exalted in the cities and lands. Open ye the hearts through the hosts of goodly character. Thus have We commanded Our servants before, and in this Book, and thus have We adorned the pages of the Book of Existence with mention of the Intended One, that thou mayest thank thy Lord, the Lord of all mankind.

- 105 And We make mention of him who was named Mawla in this Most Exalted Station with My sweetest call, and I am verily powerful over whatsoever I desire. Arise to make mention and offer praise, and glorify thy Lord, the Lord of the Final End. We have remembered you with such remembrance as hath caused the valley of Batha to overflow, and the Euphrates

في علم الله مالك الرقاب ان احمد الله بما ذكرت
لدى المظلوم واتزل لك ما انارت به الآفاق

103 يا على قبل اكبر عليك بهائي ورحمتي ان افرح بما
توجه اليك البحر الأعظم من هذا المقام الأنور
الأقدم و اراد ان يذكر عمك و ابنه ليفرحا بذكر
الله في يوم فيه اسودت الوجوه و زلت الأقدام
طوبى لمقبل سمع و اقبل و بيل لمعرض اعرض عن
الذي ذكره في الليالي و الأيام انا نبشرهما و نكبر
من هذا المقام عليهما ليقوما على خدمة امرى الذي
خضعت له الأعناق و نذكر اجباء الله و اوليائه
في ارض السين و التون و نبشرهم بالشمس و
اشراقها و البحر و امواجه و السماء و ارتفاعها و
النجم و انوارها و ما رقم لهم من قلبى الأعلى في
الصحيفة الحمراء كذلك يجزى الله عباده فضلاً
من عنده و هو العزيز الفضال

104 يا يحيى ان استمع النداء من شطر عكاء عن يمين
البقعة النوراء من السدرة انه لا اله الا انا الغنى
المتعال هل تعرف من ينطقك و هل تعلم من
اقبل اليك قل اى و نفسك ان مكلم الطور ينطق
لى و مالك الظهور قد اقبل الى وجهى فضلاً من
عنده و هو الغنى بالحق و انا الفقير المحتاج يا يحيى
وص عبادى بالأمانة و الصدق و بما يرتفع به ذكر
الله فى المدن و الديار ان افتحوا القلوب بجنود
الأخلاق كذلك امرنا العباد من قبل و فى هذا
الكتاب و كذلك زيننا ديباج كتاب الوجود بذكر
المقصود لتشكر ربك مالك الأنام

105 و نذكر من سمي بمولى في هذا المقام الأعلى بندائى
الأحلى و انا المقتدر على ما اراد قم على الذكر و
الثناء و سبج بحمد ربك مالك المآب انا ذكرنا كم
بذكر سالت به البطحاء و جرى فرات رحمتي من
كل الجهات قل يا قوم لا تمنعوا انفسكم عن بحر
الحیوان اتقوا الرحمن الذى اتى بجنود الوحي و

of My mercy to stream forth from every direction. Say: O people! Deprive not yourselves of the Water of Life. Fear ye the All-Merciful Who hath come with the hosts of divine revelation and the standards of His verses. Say: Will there remain with you what ye behold this day? Nay, by My true Self! All that is on earth shall perish, and sovereignty shall remain with Him alone. To this beareth witness every tree, stone, clod and pebble.

- 106 We make mention of the Guide whom We guided to the straight path. O Hadi! The Wronged One makes mention of thee and bids thee and them that have believed to observe that which ye have been commanded by Him Who causes the dawn to break. By God! The Day of God speaketh the truth in this Castle which God hath made the Most Great Horizon. Know this, O ye men of understanding! Say: Cast aside that which the people possess. The Monarch of existence hath come with the standards of revelation and inspiration. O people of the earth! Fear God, and deprive not yourselves of Him through Whom was manifested that which lay hidden in the Books and Tablets. Take hold of the Book of God with might, and follow not every doubting ignorant one. Thus have We illumined the horizon of the heaven of knowledge with the light of utterance. Blessed is he who hath heard and seen, and woe unto every heedless imposter.

- 107 O My Most Exalted Pen! Make mention of him who hath heard thy shrill voice and turned toward thee, who hath been named Yusuf, that he may rejoice in this remembrance before which, when it appeared, all remembrances bowed down in adoration. We have appeared and manifested the Cause in such wise that hearts were stirred and eyes were fixed in wonder, except for those who cast behind them idle fancies, turning unto God, the Dawning-Place of lights. Blessed is he who hath attained unto the hearing of My call and found the fragrance of My garment and was awakened by the breezes of My loving-kindness as they wafted forth at dawn. This is a Day wherein all things have been attracted by the call of Him Who is the Lord of Names, yet the people remain in heedlessness and slumber. Well is it with him who hath found the fragrance of the utterance and hath arisen to serve the Cause in the morning and in the evening. We have heard thy mention and have made mention of thee, and We have seen thy turning and have turned toward thee from the Dayspring of remembrance.

- 108 We make mention of Ali-Qabl-Muhammad and give him and those who have believed the glad-tidings of My mercy and My loving-kindness and My bounty, to which all atoms bear witness. Put thy trust in all things in Him Who conversed with

رايات الآيات قل هل يبقى لكم ما ترونه اليوم
لا ونفسى الحق سيفنى من على الأرض و يبقى
الملك لنفسه وحدها يشهد بذلك كل شجر و حجر
و مدر و حصاة

106 و نذكر الهادى الذى هديناه الى سواء الصراط
يا هادى ان المظلوم يذكرك و يأمرك و الذين
آمنوا بالمعروف ان اتبعوا ما امرتم به من لدن فالق
الأصباح تالله يوم الله ينطق بالحق في هذا القصر
الذى جعله الله المنظر الأكبر ان اعرفوا يا اولى
الأبواب قل ضعوا ما عند القوم قد اتى سلطان
الوجود بأعلام الوحي و الإلهام يا ملأ الأرض
اتقوا الله و لا تحرموا انفسكم عن الذى به ظهر
ما كان مكنوناً في الزبر و الألواح خذوا كتاب
الله بقوة و لا تتبعوا كل جاهل مرتاب كذلك
نورنا افق سماء العرفان بنور البيان طوبى لمن سمع
و رأى و ويل لكل غافل مكرار

107 ان يا قلبى الأعلى ان اذكر من سمع صريرك
واقبل اليك الذى سمي بيوسف ليفرح بهذا
الذكر الذى اذا ظهر سجدت له الأذكار انا ظهرنا
و اظهرنا الأمر على شأن اضطربت القلوب و
شاخصت الأبصار الا الذين نبذوا الأوهام عن
ورائهم مقبلين الى الله مطلع الأنوار طوبى لمن
فاز باصغاء ندائى و وجد عرف قيصى و انتبه
من نسيمات عنائى اذ سرت في الأنحار هذا يوم
فيه انجذبت الأشياء من نداء مالك الأسماء
ولكن الناس في غفلة و نعاس نعيماً لمن وجد
عرف البيان و قام على خدمة الأمر في الغدو
و الآصال انا سمعنا ذكرك ذكرناك و رأينا
اقبالك اقبلنا اليك من مشرق الأذكار

108 و نذكر على قبل محمد و نبشّره و الذين آمنوا فيهنّاك
برحمتي و عنائى و فضلى الذى به شهدت الذرات
توكل في كل الأمور على مكرم الطور و تمسك بما

the Tree, and hold fast unto that which hath been sent down in the Book from Him Who sendeth the winds. Beware lest the imaginings of the divines hold thee back from Him Who created the heavens, or the might of rulers deter thee from the Dawning-Place of certitude. Pay no heed to numbered days; they shall pass away, and the believers shall find themselves in the highest paradise. We bid you in all circumstances to observe wisdom, lest the clamor of them that have denied the ultimate end be raised. Thus hath the fragrance of utterance been wafted throughout the contingent world. Blessed is he who hath found it, and woe unto every denying impostor.

نَزَلَ فِي الْكِتَابِ مِنْ لَدُن مَرْسِلِ الْأَرْيَاحِ أَيَّاكَ أَنْ
تَمْنَعَكَ أَوْهَامُ الْعُلَمَاءِ عَنْ فَاطِرِ السَّمَاءِ أَوْ تَخَوِّفَكَ
سُطُوةُ الْأُمَرَاءِ عَنْ مَطْلَعِ الْإِيقَانِ لَا تَلْتَفِتُوا إِلَى
أَيَّامٍ مَعْدُودَاتٍ أَنْتَهَا سَتَمُضِي وَيُرُونَ الْمُوَحِّدُونَ
أَنْفُسَهُمْ فِي أَعْلَى الْجَنَانِ أَنَا نَأْمُرُكُمْ فَيَكُلُّ الْأَحْوَالُ
بِالْحِكْمَةِ لَثَلَا يَرْتَفِعُ ضَوْضَاءُ الَّذِينَ كَفَرُوا بِالْمَالِ
كَذَلِكَ تَضَوُّعُ عَرَفِ الْبَيَانِ فِي الْإِمْكَانِ طُوبَى
لِمَنْ وَجَدَ وَوَيْلٌ لِكُلِّ مَنْكَرٍ مَكَّارٍ

- 109 We make mention of My loved ones in Shin and Ha, and give them glad-tidings of My turning toward them, and We pronounce greetings upon their faces from this Station which hath been adorned with the lights of the countenance of their Lord, the Mighty, the All-Forgiving. O My loved ones! Rejoice in that which hath been sent down unto you from the heaven of the Command, then thank your Lord, the All-Merciful, at all times. He hath forgiven you and guided you and preferred you above most of His servants. We have made mention of everyone whose name was mentioned before the Face, and then those whose names were not mentioned. Verily, He doeth what He willeth through His sovereignty, and He is the Mighty, the All-Knowing, the All-Informed.

وَنَذْكُرُ أَحِبَّائِي فِي الشَّيْنِ وَالْهَاءِ وَنُبَشِّرُهُمْ بِأَقْبَالِي
إِلَيْهِمْ وَنَكْبُرُ عَلَى وَجْهِهِمْ مِنْ هَذَا الْمَقَامِ الَّذِي
تَزِينُ بِأَنْوَارِ وَجْهِ رَبِّهِمُ الْعَزِيزِ الْغَفَّارِ يَا أَحِبَّائِي أَنْ
أَفْرَحُوا بِمَا نَزَلَ لَكُمْ مِنْ سَمَاءِ الْأَمْرِ ثُمَّ أَشْكُرُوا رَبَّكُمْ
الرَّحْمَنَ فَيَكُلُّ الْأَحْيَانُ أَنَّهُ غَفَرَكُمْ وَهَدَاكُمْ وَفَضَّلَكُمْ
عَلَى أَكْثَرِ الْعِبَادِ أَنَا ذَكَرْنَا كُلَّ مَنْ ذَكَرَ اسْمَهُ تَلَقَّاهُ
الْوَجْهَ ثُمَّ الَّذِينَ مَا ذَكَرْتُ أَسْمَاءَهُمْ أَنَّهُ يَفْعَلُ كَيْفَ
يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ وَهُوَ الْمُقْتَدِرُ الْعَزِيزُ الْعَلَامُ

- 110 We make mention of him who hath been named Khanlar and give him glad-tidings of My inexhaustible favors. Rejoice in Our having made mention of thee and of those who have believed in verses for which souls would be sacrificed. Confine thy affairs to the remembrance and praise of God. When one of His loved ones visits thee, arise to serve him with spirit and fragrance. Let not the affairs of the world and what transpireth therein sadden thee. Leave them behind thee and hold fast unto the cord of God, the Lord of creation. Glory be upon thee and upon thy children and thy family and upon every patient believer.

وَنَذْكُرُ مَنْ سَمِيَ بِخَانْلَرٍ وَنُبَشِّرُهُ بِعَنَائِيَاتِي الَّتِي لَا
يَأْخُذُهَا النَّفَادُ أَنْ أَفْرَحَ بِمَا ذَكَرْنَاكَ وَالَّذِينَ آمَنُوا
بِآيَاتِ تَقْدِيرِي لَهَا الْأَرْوَاحُ أَنْ أَقْتَصِرَ أُمُورَكَ عَلَى
ذِكْرِ اللَّهِ وَثَنَائِهِ إِذَا وَرَدَ عَلَيْكَ أَحَدٌ مِنْ أَوْلِيَائِهِ قُمْ
عَلَى خِدْمَتِهِ بِالرَّوْحِ وَالرَّيْحَانِ أَيَّاكَ أَنْ تَحْزَنَكَ
شُؤُنَاتُ الدُّنْيَا وَمَا يَرِدُ فِيهَا دَعْوَاهَا عَنْ وَرَائِكَ
وَتَمَسَّكَ بِجَبَلِ اللَّهِ مَالِكِ الْإِبْجَادِ الْبَهَاءِ عَلَيْكَ
وَعَلَى أِبْنَائِكَ وَاهْلِكَ وَعَلَى كُلِّ مَوْقِفٍ صَبَّارٍ
أَنْتَهَى

- 111 After the waves of the ocean of inner meanings and the dawning of the lights of divine utterance, what can this servant mention and what can he submit? At one time this most exalted Word issued from the tongue of the Lord of Names - indeed it caused the heart to burn, sighs to ascend and tears to fall - His word, exalted be His grandeur:

آيَا بَعْدَ أَزْ أَمْوَاجِ بَحْرِ مَعَانِي وَظَهُورَاتِ أَنْوَارِ بَيَانِ
إِلَهِي أَيْنَعْبُدُ حَيْثُ ذَكَرْنَاكَ وَمَا يَرِدُ فِيهَا دَعْوَاهَا عَنْ وَرَائِكَ
وَتَمَسَّكَ بِجَبَلِ اللَّهِ مَالِكِ الْإِبْجَادِ الْبَهَاءِ عَلَيْكَ
وَعَلَى أِبْنَائِكَ وَاهْلِكَ وَعَلَى كُلِّ مَوْقِفٍ صَبَّارٍ
أَنْتَهَى

- 112 "O servant in attendance! Thou dost witness and hear that at all times the shrill voice of the Pen of Grace is raised and the call of the Wronged One is loud, and all hath been for the guidance of the servants and salvation of all on earth. Would that, in return for this supreme gift and this mighty favor, they

يَا عَبْدَ حَاضِرٍ مُشَاهِدَةٍ مِينِمَائِي وَأَصْغَا مِيَكْنِي
كَهْ فِي لَيَالِي وَأَيَّامٍ صَرِيرِ قَلَمٍ فَضْلٍ مُرْتَفِعٍ وَ
نَدَايِ مُظْلُومٍ بَلَدٍ وَجَمِيعٍ مِنْ بَرَايِ هِدَايَةِ عِبَادِ
وَنَجَاتٍ مِنْ عَلَى الْأَرْضِ بُوْدَةِ أَيْ كَاشٍ فِي

would unite on the Cause of God and hold fast to that which is the cause of its loftiness and elevation, that perchance a sweet fragrance might waft from pure deeds and spiritual qualities and inform the world of that which hath appeared. This fragrance, should it be diffused, is a truthful messenger and perfect herald and expositor. Blessed is he who hath attained unto My utterance and recognized what the Kingdom of My Will desired."

113 This poor one hath ever been astounded and bewildered at what hath appeared. They turn towards the buzzing of a gnat and away from the scratching of the Most Exalted Pen. They count a foul odor as beloved while depriving themselves of the fragrance of the supreme Paradise. All matters are evident and manifest - soon thy holiness shall see them. Thus hath informed Me He with Whom is the Mother Book.

114 At this time thy third letter arrived like the breeze of true spring upon this withered, prostrate form. It bestowed bounties and showed favors. Praise be to God, the herald of love is appearing and passing by, and God willing this herald shall not be prevented and shall not cease from movement.

115 After reading and becoming informed, it was presented at the peerless station, and after attaining presence and permission, thy beloved prayer was offered before the throne of the All-Merciful with the utmost joy and fragrance. This is what the Tongue of Eternity and Lord of the worlds uttered, blessed and exalted be His words:

116 "O thou who hast turned to My face and art attracted by My verses! We have heard thy call and that wherewith thou didst commune with God, thy Lord. We heard thy sighs and saw thy tears in thy love for God, thy Beloved and thy Goal. We witnessed the fire of thy love and the burning of thy heart and thy humility and submissiveness and the trembling of thy limbs in thy passion and devotion to God. We were with thee in the gatherings and assemblies when thou didst speak of this Most Great Name and this News wherewith We had given glad tidings to the Prophets and Messengers. Blessed art thou and blessed are they whom the circumstances of vain imaginings prevented not, who arose and said: 'God is our Lord and the Lord of the mighty throne.' Convey My greetings to My loved ones. Say: By God, My heart lamenteth and Mine eye weepeth for what hath befallen My Cause, the Mighty, the Wondrous. Hold fast to the cord of unity and what hath passed you by in the days of God, the Lord of the worlds. Thus have We lit the lamp of counsel with the oil of grace and the fire of

جزای اینو هبت کبری و شفقت عظمی بر امری الهی متحد می شدند و بآنچه سبب و علت سمو و علو اوست متشبث که شاید عرف خوشی از اعمال خالصه و اخلاق روحانیه ساطع شود و عالما اخبار نماید بآنچه ظاهر شده این عرف اگر مرتفع شود قاصدیت صادق و رسولیت کامل و مبین طوبی لمن فاز ببیانی و عرف ما اراد ملکوت مشیتی انتی

113 این فقیر لا زال در آنچه ظاهر شده متحیر و مبهوت بیک طنین عنکبوت اقبال مینماید و از صریر قلم اعلی اعراض رایحه کریمه را محبوب می شمرد و از عرف فردوس اعلی محروم جمیع امور ظاهر و مشهود سوف یراه حضرتک کذلک خبرنی من عنده ام الکتاب

114 در این حین دستخط ثالث آنحضرت بمثابه نسیم ربیع حقیقی بر این جسد یابس مطروح عبور نمود بخششها فرمود و عنایتها اظهار داشت لله الحمد بشیر محبت در ظهور و مرور و انشاء الله این بشیر ممنوع نشود و از حرکت باز نماند

115 و بعد از قرائت و اطلاع بمقام لا عدل له توجّه نموده بعد از حضور و اذن مناجات آنحضور بکمال روح و ریحان تلقاء عرش رحمن عرض شد هذا ما نطق به لسان القدم و مولی العالم قوله تبارک و تعالی

116 یا ایها المتوجه الی وجهی و المنجذب بآیاتی انا سمعنا ندائک و ما ناجیت به الله ربک و سمعنا زفراتک و رأینا عبراتک فی حب الله محبوبک و مقصودک و شاهدنا نار حبک و اشتعال قلبک و خضوعک و خشوعک و اهتزاز ارکانک فی عشق الله و وده انا کما معک فی المجالس و الحافل اذ کنت ناطقاً بهذا الاسم الأعظم و هذا النبأ الذی بشرنا به التبیین و المرسلین نعیماً لک و للذین ما منعتهم شئون الأوهام قاموا و قالوا الله ربنا و رب العرش العظیم کبر من قبلی علی احبائی قل تالله یوح قلبی و تبکی عینی بما ورد علی امری العزیز البدیع تمسکوا بحبل الاتحاد و ما فات عنکم فی ایام الله رب العالمین کذلک اوقدنا سراج النصح بدهن الفضل و نار الحب ان لن تحفظوه عن الأریاح لا تكونوا سبباً لاطفائه

love. If ye preserve it not from the winds, be not the cause of its extinction. Fear the All-Merciful and reflect on the favor of your Lord, the Forgiving, the Merciful. Arise to serve the Cause - it is better for you than whatsoever hath been created in the heavens and earths."

اتَّقُوا الرَّحْمَنَ وَتَفَكَّرُوا فِي عَنَاءِ رَبِّكُمْ الْغَفُورَ الرَّحِيمَ
قَوْمُوا عَلَى خِدْمَةِ الْأَمْرِ إِنَّهُ خَيْرٌ لَكُمْ عَمَّا خُلِقَ فِي
السَّمَوَاتِ وَالْأَرْضَيْنِ انْتَهَى

- 117 With a hundred thousand tongues this evanescent servant beseeches the friends of God to arise with all their hearts and strive together, that perchance the peoples of the world may become aware and cognizant of that which God, exalted be His glory, hath willed. Were they to enumerate the differences and perceive the unseemly deeds, by the life of your Beloved and my Beloved, they would flee and mock. In one of the Tablets He saith: The friends must be even as the arteries in the body of the world. Therefore must all manifest such deeds and character that the whole world may, by reason thereof, be drawn to them and set in motion. A hundred thousand souls be sacrificed for them that act for the sake of God! Where are they who prefer God before themselves and who act in His path that which conduceth to the progress and love of the peoples of the world? Through God's grace it is hoped that the seeds of bounty deposited in hearts will sprout forth and be adorned with delicate fruits. His is the Command, and He is the Mighty, the Powerful.

117 بصد هزار لسان این خادم فانی از دوستان الهی
مستلت مینماید که از جان بخروشند و جمعاً
بکوشند که شاید اهل عالم مطلع و آگاه شوند
بآنچه که حقّ جلّ جلاله اراده فرموده اگر
احصای اختلاف و احساس اعمال غیرطبیّه
نمایند لعمر محبوبی و محبوبکم یفرون و یستزئون
در یکی از الواح میفرماید باید دوستان بمثابه
رگ شریان در جسد عالم متحرک باشند لذا
باید جمیع باعمال و اخلاقی ظاهر شوند که
جمیع عالم بسبب آن اقبال نمایند و بحرکت آیند
صد هزار جان فدای عاملین الله کجایند نفوسیکه
حقراً بر خود مقدم دارند و در سبیلش عمل
نمایند آنچه که سبب ترقی و محبت اهل عالم
است از فضل حقّ امید هست که حبّهای
عنایت مودعه در قلوب انبات نماید و بالثمار
لطیفه مزین گردد الأمر بیده و هو القوی القدير

- 118 The mention of Aqa Shaykh 'Abbas, upon him be the Glory of God, was recorded by His pen. This matter was presented before the throne whence shineth forth the light of oneness, and this most exalted Tablet was specifically revealed for him from the heaven of grace. God willing, may he drink from the flowing waters in the divine Tablet and attain the honor of meeting and the bounty of our Lord, the Lord of Names. His word, exalted be His utterance, sublime be His grace, and glorified be His majesty:

118 ذکر جناب آقا شیخ عباس علیه بهاء الله از قلم
آنحضرت مرقوم اینفقره تلقاء عرش مطلع نور
احدیّه عرض شد و این لوح امنع مخصوص ایشان
از سماء عنایت نازل انشاء الله از فرات جاریه
در لوح الهی بیاشامند و باجر لقا و عنایت ربنا
مالک الأسماء فائز گردند قوله عزّ بیانه و جلّ
فضله و جلّت عظمته

- 119 He is the All-Seeing, the All-Hearing, the All-Knowing

119 هو الشّاهد السّميع العليم

- 120 O Abbas! The Wronged One remembers thee with a remembrance whereby those who are nigh unto God, the Lord of the seen and unseen, are attracted. The Hour has come, the Call has been raised, the Cry has appeared, the mountains have passed away, yet the people remain unaware. The world has been revolutionized, the Throne has been established, and upon it is seated the Lord of Manifestation, He Who conversed on Sinai, yet most people comprehend not. The Mother Book has appeared and calls out between earth and heaven with the most exalted call, summoning all to the praiseworthy station. Among the people are those who deny, those who turn away, those who dispute the signs of God, the Lord of what was

120 یا عباس یذکرک المظلوم بذکر تجذب به المقربون
الی الله المهيمن القيوم قد اتت السّاعة و ارتفع
النداء و ظهرت الصّيحة و مرّت الجبال و القوم
هم لا يشعرون قد انقلب العالم و استقرّ العرش و
استوى عليه مالک الظهور و مکملّ الطّور و الناس
اکثرهم لا يفقهون قد ظهرت امّ الکتاب و تنادی
بین الأرض و السّماء بأعلى النداء و تدع کلّ
الی المقام المحمود من الناس من انکر و منهم من
اعرض و منهم من جادل بآیات الله ربّ ما کان
و ما یكون و منهم من نقض میثاق الله و عهده

and what shall be, and those who violated God's Covenant and His Pact with such tyranny as caused the dwellers of the cities of names and the inhabitants of the Kingdom to lament. When We observed closely, We found most of Our enemies to be among the divines. Thus does the Most Glorious Tongue recount unto thee from the Supreme Horizon. He, verily, is the Truth, the Knower of the unseen.

بظلم ناح به اهل مدائن الأسماء و سكّان الملكوت
فلما تفرّسنا وجدنا اكثر اعدائنا العلماء كذلك
يقصّ لك لسان الأبهى من الأفق الأعلى أنّه هو
الحقّ علام الغيوب

- 121 We revealed knowledge for the recognition of Him Who is known. Yet when the horizon of Revelation shone forth and the Known One appeared, the divines denied Him at the outset, save those whom God, the Lord of existence, willed. Say: O concourse of divines! Cast aside what ye possess. By God! The Most Exalted Pen has raised its shrill voice and gives glad tidings to all of the appearance of Him Whom ye sought at eventide and at morn. Say: What aileth you, O heedless ones, that ye seek the House yet turn away from Him Who raised it by His command? Fear God and follow not your desires. Follow Him Who hath come unto you with a manifest Book, before Whom, when He appeared, all the books of the world bowed down in submission, if ye be fair-minded. Be not of those who denied the Witness and the Witnessed. This is the Day promised unto you in God's scriptures and Books, and this is the Cause whose pledge was taken by Him Who knoweth what was and what shall be.

121 أنا اظهرنا العلم لعرفان المعلوم فلما الاح افق الظهور
و اتى المعلوم انكره العلماء في اول الأمر الا من
شاء الله مالک الوجود قل يا معشر العلماء ضعوا
ما عندكم تالله قد ارتفع صرير القلم الأعلى و يبشر
الكلّ بظهور المعلوم الذي توجهتم اليه فيكلّ اصيل
و بكور قل ما لي اراكم يا معشر الغافلين تقصدون
البيت و تعرضون عن الذي رفعه بأمر من عنده
اتقوا الله و لا تتبعوا هواكم ان اتبعوا من اتاكم
بكتاب مشهود الذي اذا ظهر خضعت له كتب
العالم كلّها ان انصفوا يا قوم و لا تكونوا من الذين
كفروا بالشاهد و المشهود هذا يوم وعدتم به في
صحف الله و كتبه و هذا امر اخذ عهده من
عنده علم ما كان و ما يكون

- 122 Say: O company of oppressors! Ye have committed that which caused the Concourse on High to cry out, the denizens of Paradise to lament, and caused the sighs of the Most Exalted Paradise and the tears of the angels and the Spirit to descend. Say: If ye possess something greater than what hath come from the heaven of divine Will, then produce it, and follow not every rejected ignorant one. Say: Come, that I may show you that of which ye were heedless on this Day which hath been attributed to God, the Mighty, the Loving. This is the Day whereon the fragrance of the All-Merciful was diffused, the breezes of Revelation wafted, and the Nightingale of the Cause sang upon the branches: "The Kingdom is God's, the Lord of all sovereignty."

122 قل يا ملائكة الظالمين قد علمتم ما صاح به الملائكة الأعلى
و ناح اهل الفردوس و صعدت زفرات الجنة
العليا و نزلت عبرات الملائكة و الروح قل ان كان
عندكم اعظم عمّا اتى من جبروت الارادة فأتوا به
و لا تتبعوا كلّ جاهل مردود قل تعالوا لأريكم
ما غفلتم عنه في هذا اليوم الذي نسب الى الله
العزیز الودود هذا يوم فيه تضوّعت رائحة الرحمن
و فاحت نفعات الوحي و نطق عندليب الأمر
على الأغصان الملك لله مالک الملوك

- 123 O Abbas! Arise to serve the Cause in the name of thy Lord, the Ancient of Days, and remind the people of this Most Great News, at whose appearance the limbs of vain imaginings and idle fancies trembled. Beware lest the might of princes and the doubts of divines hold thee back from the Lord of Names. Be as an immovable mountain in this irrevocable Cause. Say: He hath come with the truth and payeth no heed to your acceptance or rejection. He hath appeared and revealed what He desired despite your wishes, did ye but know. He it is Who

123 يا عباس قم على خدمة الأمر باسم ربك مالک
القدم و ذکر الناس بهذا النبأ الأعظم الذي اذا
ظهر ارتعدت فرائص الأوهام و الظنون اياك
ان تمنعك عن مالک الأسماء شوكة الأمراء و
شبهات العلماء كن كالجبل الراسخ على هذا الأمر
المحتوم قل أنّه اتى بالحقّ و لا يلتفت الى اقبالكم و
اعراضكم ظهر و اظهر ما اراد رغماً لأنفكم لو انتم

speakeeth in every condition: "There is no God but Me, the Single, the One, the Mighty, the Beloved."

- 124 Thus have We opened before thy face the gate of grace with the key of justice. When thou hast attained unto it, say: "Praise be to Thee, O God of the seen and unseen! I testify that Thou hast forsaken comfort for the elevation of the nations, accepted abasement for the glory of the world, and chosen exile that Thy servants might reach the Supreme Homeland, the station which God hath made sanctified beyond the comprehension of minds." O thou who hast turned to the Countenance! Take the sealed wine in the name of the Wronged One, then drink thereof with this remembrance whereby souls have been attracted. We have written for thee the reward of attainment unto Our presence with My Most Exalted Pen in the Crimson Tablet. Rejoice, then give thanks to the Lord of the Frequented Fane. We have accepted thy turning, thy devotion and thy deeds in the path of God. Blessed art thou for having adorned thy deeds with the ornament of acceptance.

- 125 O beloved of my heart! It seems that upon every word of the divine utterances there is a herald who calls out at the top of his voice to all who dwell on earth. Glory be to God! What has befallen the world that they have deprived themselves of this most great favor and occupied themselves with that which neither nourishes nor enriches. In any case, praise be to God that the aforementioned person has attained the supreme honor and has been distinguished by mention from the Most Exalted Pen. God willing, may they recognize the worth of this most exalted station and partake and share with others from the Salsabil, Kawthar and Tasnim of divine utterance, that both that beloved one and this servant may speak the word "Welcome" and say "Well done!" How excellent is this fragrance - I know not whence it comes! Praise be to its Manifestation, its Sender, its Source, its Creator, its Originator and its Author. This ephemeral one also conveys greetings and salutations to them and begs for prayers for divine confirmation. Verily our Lord, the All-Merciful, is powerful over all things.

- 126 And concerning what your honor mentioned about Muhammad Karim who emigrated in the previous year, he has attained unto the hearing of our Lord, the All-Merciful, and there was revealed for him that which gladdeneth the hearts of the knowing ones. His Word is complete and His proof perfected.

- 127 In My Name through which every perspicuous Book hath been sent down

تعلمون أنه هو الذي ينطق فيكلم شأن أنه لا اله الا انا الفرد الواحد العزيز المحبوب

124 كذلك فتحننا على وجهك باب الفضل بمفتاح العدل اذا فزت به قل لك الحمد يا اله الغيب و الشهود اشهد انك نبذت الراحة لارتقاء الأمم و قبلت الذلة لعز العالم و اخترت الغربة لبلوغ العباد الى الوطن الأعلى المقام الذي جعله الله مقدساً عما تدركه العقول يا أيها المتوجه الى الوجه خذ الرحيق المختوم باسم المظلوم ثم اشرب منه بهذا الذكر الذي به انجذبت الأرواح و القلوب انا كتبنا لك اجر اللقاء من قلبي الأعلى في الصحيفة الحمراء ان افرح ثم اشكر رب البيت المعمور انا قبلنا اقبالك و توجّهك و عملك في سبيل الله طوبى لك بما زينت اعمالك بطراز القبول انتهى

125 يا محبوب فؤادي گویا بر هر کلمه‌ای از کلمات الهی یک منادی موجود و بأعلى النداء من في الوجود را ندا مينمايد سبحان الله عالم را چه واقع که از اين فضل اکبر خود را محروم نموده‌اند و بما لا یسمن و لا یغنی مشغول گشته‌اند باری الحمد لله جناب مذکور بشرافت کبری فائز و بذکر قلم اعلى مشرف انشاء الله قدر ايتمام اعلى را بدانند و از سلسبیل و کوثر و تسنیم بیان الهی بنوشند و بنوشاند و اتحبوب و این عبد بکلمه هنيئاً ناطق شوم و مرثیاً گوئیم حبذا هذا العرف نمیدانم از کجا می‌آید الحمد لمظهره و مرسله و مبعثه و فاطره و خالقه و محدثه اینفانیهم خدمت ایشان تکبیر و سلام معروض میدارد و دعای توفیق استدعا مينمايد ان ربنا الرحمن على كلشي قدير

126 و ما ذکر حضرتکم فی جناب محمد کریم الذي هاجر في سنة القبل قد فاز باصغاء ربنا الرحمن و نزل له ما تفرح به افئدة العارفين قوله تمت كلمته و كل برهانه

127 بسمي الذي به نزل كل كتاب مبين

128 God testifieth that there is none other God but Him, the Supreme, the Self-Subsisting. We have sent down the verses and manifested the clear tokens and dispatched the Messengers to bring glad tidings to the servants of this Revelation, whereby hath appeared that which was mentioned by the tongue of the Prophets and inscribed in the Books of God, the Lord of all worlds. When the Cause was revealed and the verses were sent down and the Temple of the Revelation was established upon the throne, the people arose in opposition, save those whom the hand of Divine power preserved from a Mighty, Ancient Source. O Karim! Harken unto that which the Wronged One calleth out to thee from the precincts of the Prison, and remembereth thee with that from which thou dost find the fragrance of eternity. Thy Lord, verily, is the All-Knowing, the All-Wise. Blessed is the face that hath turned toward the Most Sublime Horizon, and the one who hath walked the path of God, the Mighty, the Praiseworthy.

129 We have heard thy call when thou didst catch the fragrance of My raiment from the direction of Hijaz, the place which We illumined with the lights of the countenance of Muhammad, the Messenger of God and the Seal of the Prophets. We heard mention of thee before, and remembered thee in a Book which none hath known save the One, the All-Informed. Blessed is he who hath cast away vain desire and followed that which he was bidden by God, the Lord of all men. He is among the most exalted of creation in His perspicuous Book. Well is it with thee for having cast behind thee idle fancies, turning unto the Dayspring of thy Lord's revelation, the Most Merciful, the Compassionate. He, verily, aideth whom He willeth through a sovereignty from His presence, and guideth those who turn unto His straight path. This is a Day wherein hath appeared that which had not appeared from all eternity. To this testifieth He Who speaketh the truth in every circumstance - there is none other God but Him, the Most Exalted, the Most Great. When thou dost attain unto My Book and find the fragrance of My utterance, glorify thy Lord with praise, then thank Him for this bounty the like of which the eye of creation hath never beheld. To this testifieth every fair-minded scholar and every discerning mystic. Grieve not over anything; what thou hast done in His path hath been accepted. He, verily, doth not suffer the reward of the doers of good to be lost. Thus hath the horizon of utterance been illumined with the light of the mention of thy Lord, the Compassionate, the Bountiful.

130 This is yet another bounty, another mercy, and another favor for those who have turned unto Him, drawn nigh unto His holy court, and inhaled the air that was adjacent to the air of this exalted Prison. God willing, may they be set ablaze by the

128 شهد الله أنه لا اله الا انا المهيمن القيوم قد
انزلنا الآيات و اظهرنا البينات و ارسلنا الرسل
ليبشروا العباد بهذا الظهور الذي به ظهر ما كان
مذكوراً بلسان الأنبياء و مسطوراً في كتب الله
رب العالمين اذا ظهر الأمر و نزلت الآيات و
استقر هيكل الظهور على العرش قام الناس على
الاعراض الا من حفظته يد الاقتدار من لدن
قوى قديريا كريم ان استمع ما يناديك به المظلوم
من شطر السجن و يذكرك بما تجده منه عرف
البقاء ان ربك هو العليم الحكيم طوبى لوجه
توجهه الى الأفق الأعلى و لرجل سلك سبيل الله
العزیز الحمید

129 انا سمعنا ندائك اذ وجدت عرف قيصي من
شطر الحجاز المقام الذي نورناه بأنوار وجه محمد
رسول الله و خاتم النبيين انا سمعنا ذكرك من قبل
و ذكرناك في كتاب ما اطلع به الا الفرد الخبير
طوبى لمن نبذ الهوى و اتبع ما امر به من لدى الله
مالك الوري انه من اعل الخلق في كتابه المبين
نعيماً لك بما نبذت الأوهام عن ورائك مقبلاً
الى مشرق وحى ربك الرحمن الرحيم انه ينصر
من يشاء بسلطان من عنده و يهدى المقبلين الى
صراطه المستقيم هذا يوم فيه ظهر ما لا ظهر في
ازل الآزال يشهد بذلك من ينطق بالحق فيكل
شأن انه لا اله الا انا العلي العظيم انك اذا فزت
بكلبي و وجدت عرف بياني سبج بمحمد ربك
ثم اشكره بهذا الفضل الذي ما رأت عين الابداع
شبهه يشهد بذلك كل عالم منصف و كل عارف
بصير لا تحزن من شيء قد قبل ما عملته في سبيله
انه لا يضيع اجر المحسنين كذلك انار افق البيان
بنير ذكر ربك المشفق الكريم انتهى

130 هذه نعمة اخرى و رحمة اخرى و فضل آخر لمن
اقبل اليه و تقرب الى ساحة قدسه و استنشق
الهواء الذي كان مجاوراً لهواء هذا السجن المنيع

fire of divine love which is manifest and resplendent from each of its letters, and may they speak His praise with complete steadfastness through wisdom and utterance. His is the favor and the bounty in all conditions, and He is the All-Bountiful throughout all eternity.

- 131 And regarding the mention which that beloved one made of the souls who have turned unto God - upon them be the Glory of God - these were presented one by one in the Most Holy Court - God was, and there was nothing else beside Him - and there was sent down from the heaven of Will for each one specially that which would guide the stranger to his homeland, lead the thirsty to the Salsabil, unite the lover with the Beloved, and draw the seeker to the direction of the Sought One. Great is His beneficence, exalted is His grandeur, all-encompassing is His grace, and supreme is His dominion.

- 132 O thou who hast dawned from the horizon of the heaven of My mighty Kingdom

- 133 O Salim! The All-Bountiful remembers thee from the prison, purely for His sake, that thou mayest hear the scratching of My Most Exalted Pen and the cooing of the Bird of Eternity upon the branches of the Divine Lote-Tree. Verily, there is none other God but Me, the All-Knowing, the All-Informed. Blessed is the heart that is drawn to the verses of God, the face that hath turned toward Him, and the tongue that hath spoken His wondrous remembrance. Look not to the divines and their pride, but look to Him Who remembereth thee from this mighty prison. Say: He hath appeared with the truth and hath arisen to fulfill His Cause with a sovereignty that the affairs of vain imaginings have not hindered, nor have the veils of the wayward obscured it. How many a learned one hath been deprived of God's grace and mercy, and how many an unlettered one hath attained unto this radiant wine! Give thanks unto God for having made thee recognize the Dawning-Place of His Cause and the Dayspring of His Revelation, and for having protected thee from the doubts of those who have denied His mighty proof. Be thou steadfast in the love of God and His Cause in such wise that the unified may inhale from thee the fragrance of steadfastness in this Great Announcement, whereat the Concourse on High and the dwellers of Paradise have rejoiced in a noble station.

- 134 This is what hath been revealed for him who was named Mirza Abu'l-Hasan

- 135 In My name, the All-Knowing, the All-Wise

انشاء الله از نار محبت الهی که از هر حرفی از حروفانش ظاهر و باهر است مشتعل شوند و باستقامت تمام بحکمت و بیان بذکرش ناطق له الفضل و المنة فيكل الأحوال و هو الفضل في ازل الازال

- 131 و اینکه آن محبوب ذکر نفوس مقبله عليهم بهاء الله فرموده بودند در ساحت اقدس كان الله و لم يكن معه من شيء واحداً بعد واحد عرض شد و مخصوص هر یک از سماء مشیت نازل شد آنچه که غریب را بوطن هدایت کند و تشنه را بسلسبیل و عاشقرا بمعشوق رساند و طالب را بشطر مطلوب کشاند قال عظم احسانه و جل کبریائه و احاط فضله و علا سلطانه

- 132 بسمی المشرق من افق سماء ملکوتی العظیم

- 133 یا سلیم یادکرک الکریم من شطر السجن خالصاً لوجهه لتسمع صرير قلبي الأعلى و هدير طير البقاء على اغصان سدره المنتهى انه لا اله الا انا العليم الخبير طوبى لقلب انجذب بآيات الله و لوجه توجه اليه و للسان نطق بذكره البديع لا تنظر الى العلماء و كبريائهم ان انظر الى من يذكرک في هذا السجن العظيم قل انه ظهر بالحق و قام على الأمر بسلطان ما منعه شئون الأوهام و لا حجبته حجاب المعرضين کم من عالم منع عن فضل الله و رحمته و کم من امي فاز بهذا الرحيق المنير ان اشكر الله بما عرّفك مطلع الأمر و مشرق الوحى و عصمک عن شبهات الذين كفروا ببرهانه القويم ان استقم على حب الله و امره على شأن يجد منك الموحدون عرف الاستقامة في هذا النبأ الذى استبشر به الملائة الأعلى و اهل الفردوس على مقام كريم

- 134 و هذا ما نزل لمن سمي بميرزا ابوالحسن

- 135 بسمی العليم الحكيم

136 O Abu'l-Hasan! Thou wert mentioned in the presence of the Wronged One, and the heaven of the All-Merciful's utterance hath turned toward thee. This is a heaven whose planets have not been and never shall be numbered, and whose suns and moons perpetually shine and rise at the point of decline. Every sage is bewildered in enumerating them, and every mighty one powerless to comprehend and define them. He counseleth thee to be truthful and fair, for had all the peoples of the world been adorned with the ornament of fairness, they would not have been deprived of the recognition of the Most Great Name and the Lord of Eternity. This Wronged One hath, according to the fancy of the suspicious, judged contrary to God's judgment. What fault had the Apostle of God and the Seal of the Prophets—may the souls of all else be sacrificed for His sake—that for successive years they rose up to persecute Him? Some called Him a liar, others a madman, some a sorcerer, and yet others an impostor. All that hath been mentioned, this servant and other servants have heard and known. Consider, beyond His blessed person, Jesus Christ—what was the cause that made those on earth rise up to deny Him? That which befell the Manifestations of God's Cause hath caused every fair-minded person to weep and lament. The cause and source of denial in every age and century were the divines of that time, whose love of leadership prevented them from turning towards God. Lo! They are in manifest error. We hope that thou wilt reflect upon what hath passed and discover the straight path of God.

137 There is and hath been no doubt that this Wronged One speaketh for God's sake and summoneth unto God. Neither doth denial harm Him, nor doth acceptance profit Him. Leave the suppositions and idle fancies of the people to the people, and turn with an illumined heart to God, glorified be His majesty, that perchance the gate of recognition may be opened before thy face and thou mayest not be deprived of the lights of His countenance after the passing away of all things. Verily, He speaketh the truth and guideth mankind to His luminous horizon.

138 This is what hath been revealed for his honor Mashhadi Nasru'llah

139 In My name, the One Who ruleth over all names

140 O Nasru'llah! The Lord of mankind makes mention of thee while imprisoned in this remote spot, and gives thee the glad tidings of God's bounty and mercy. There is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. Bear thou witness as God hath borne witness that

یا ابالحسن ذکرت نزد مظلوم مذکور و سماء بیان 136
رحمن بتو متوجه این آسمانیست که سیارات آن
تا حین احصا نشده و نخواهد شد و شمس و
اقمار آن لازال فی قطب الزوال لائح و مشرق هر
حکیمی از احصایش متحیر و هر قوی قادری از
ادراک و تحدیدش عاجز و ترا وصیت مینماید
براستی و انصاف چه اگر جمیع خلق عالم بطراز
انصاف مزین می شدند از عرفان اسم اعظم و
مالک قدم محروم نمیگشتند اینمظلوم بگمان اهل
ظنون بغیر ما حکم به الله حکم نمود حضرت رسول
و خاتم انبیا روح ما سواه فداه چه تقصیر بر او
ثابت که در سنین متوالیات بر اذیتش قیام نمودند
برخی کاذبش گفتند و بعضی مجنون و حزبی
ساحر و قومی مفتی جمیع آنچه ذکر شد انعبد
و سایر عباد شنیده اند و دانسته اند از آن وجود
مبارک گذشته در حضرت روح تفکر نما که
سبب چه بود که من علی الأرض بر انکارش
قیام نمودند وارد شد بر مظاهر امر الهی آنچه که
هر صاحب انصافی گریست و نوحه نمود سبب
و علت اعراض در هر عصر و قرن علمای آن
زمان بودند که حب ریاست ایشانرا از اقبال منع
مینمود الا اتم فی ضلال مبین امید هست که
آنجناب در ماضی تفکر نماید و بصراط مستقیم
الهی پی برد

137 شک و شبههئی نبوده و نیست که اینمظلوم لله
میگوید و الی الله میخواند لا یضره الاعراض و
لا ینفعه الاقبال ظنون و اوهام خلقرا بخالق گذار
و بقلب منیر بحق جلّ جلاله توجه نما که شاید
باب معرفت بر وجهت بگشاید و از انوار وجه
بعد فناء اشیاء ترا محروم نفرماید انه یقول الحق و
یهدی الناس الی افقه المنیر

138 و هذا ما نزل لجناب مشهدی نصرالله

139 بسمی المهیمن علی الأسماء

140 یا نصرالله یدکرک مولی الوری از کان مسجوناً فی
هذا المقام البعید و یدشکر بفضل الله و رحمته
انه ما من اله الا هو یفعل ما یشاء و یحکم ما
یرید ان اشهد بما شهد الله انه لا اله الا انا الفرد

there is none other God but Me, the Single, the All-Informed. Thou wert remembered before the Wronged One, and there have been revealed for thee these verses which nothing created on earth can equal, thy Lord, the All-Knowing, beareth witness to this. Blessed art thou for having cast aside the doubts of the people and drunk from the ocean of certitude. Know thou the station of Him Who hath guided thee, then give thanks unto thy Lord, the Helper, the Generous. Let not the affairs of men grieve thee, nor the kings and rulers frighten thee. It behooveth everyone who hath turned to My horizon to forsake the earth and all that is therein, and to turn toward the conquest of hearts through My Name, the Mighty, the Wise. Riches belong to the people of glory, but hearts belong to God, the Lord of the worlds.

الخبر قد ذكرت لدى المظلوم و نزل لك هذه الآيات التي لا يعادلها ما خلق في الأرض يشهد بذلك ربك العليم طوبى لك بما نبذت شبهات القوم و شربت من بحر اليقين ان اعرف مقام من هداك ثم اشكر ربك المؤيد الكريم اياك ان تحزنك شئون الخلق او تحزبك الملوك و السلاطين ينبغي لكل من اقبل الى افق ان يترك الأرض و ما عليها لهم و يتوجه الى فتح القلوب باسمي العزيز الحكيم ان الأموال لأهل الجلال و القلوب لله رب العالمين

- 141 We make mention in this place of him who was named Abu'l-Qasim, who migrated until he attained the presence of his Lord, the Mighty, the Generous. We counsel him to remain steadfast in this Most Great Cause and We invoke for him that which becometh the grace of God, the Most High, the Most Great. Glory be upon the people of glory who have won the mention of My Beautiful Name.

141 و نذكر في هذا المقام من سمي بأبي القاسم الذي هاجر الى ان فاز بلقاء ربه العزيز الكريم و نصيه بالاستقامة على هذا الأمر الأعظم و ندعو له ما ينبغي لفضل الله العلي العظيم البهاء على اهل البهاء الذين فازوا بذكرى الجميل انتهى

- 142 This evanescent servant hopes that through the mercy and loving-kindness of the Purpose of the worlds, His hand of bounty will take hold of all and lead them from the nethermost fire to the most exalted paradise. Nothing can frustrate Him and no affair can escape His knowledge. He giveth through grace and withholdeth through wisdom. He is the Powerful, the Commander, the Ordainer.

142 اين خادم فاني از رحمت و عنايت مقصود عالميان اميدوار است كه يد عنايتش كل را اخذ نمايد و از جحيم سفلي بجنّت عليا كشاند آنه لا يعجزه من شيء و لا يعزب عن علمه من امر يعطى بالفضل و يمنح بالحكمة و هو المقتدر الأمر المرید

- 143 Concerning what thou didst write about Mulla Muhammad (upon him be 9 66 [Baha'u'llah]) from the people of Ya, and likewise his ascent upon the steps of utterance to the heaven of knowledge of our Lord, the All-Merciful - this was presented, and these sublime words were revealed from the Manifestation of divine knowledge and the Source of the Lord's command, and verily a station that cannot be known or described was made manifest and revealed concerning him. His blessed and exalted Word:

143 و اينكه در باره ملا محمد عليه ٦٦٩ [بهاء الله] از اهل يا مرقوم داشتيد و هم چنين ارتقاء ايشان بمرقاة البيان الى سماء عرفان ربنا الرحمن عرض شد اينكلمات عاليات از مظهر علم الهى و مصدر امر ربانى و فى الحقيقه مقام لا يعرف و لا يذكر در باره ايشان ظاهر و نازل قوله تبارك و تعالى

- 144 In the name of the Everlasting Speaker

144 بنام گویندهء پاینده

- 145 O Muhammad! We beseech God to aid thee to attain knowledge and certitude and to serve His Cause in such wise that should all the peoples of the world arise to prevent thee, they would be powerless to do so. Today the Spirit of God calleth in the wilderness of the Holy Land, and the Light of God dawneth from the horizon of His Will, and the fragrance of His Robe is diffused, and the breezes of revelation are passing by; yet the

145 يا محمد از حقّ ميطلبم ترا مؤيد فرمايد بر عرفان و ايقان و خدمت امرش بشأنيكه اگر اهل عالم بر اعراض قيام نمايند قادر بر منع آنجناب نباشند امروز روح الله در بريّه ارض مقدسه ندا مينمايد و نور الله از افق اراده مشرق و عرف قيص متضوع و نسيمات وحى در مرور

servants remain fixed in their own heedlessness. Strive thou to drink from the Kawthar of the knowledge of the All-Merciful and partake of the descended feast, that thou mayest guide the people of the world to the Most Exalted Horizon through wisdom and utterance. The people are heedless; an expounder is needed. Arise to serve the Cause of God that thou mayest become the servant of the world, and be enkindled with the fire of His love that thou mayest become the beloved of all horizons. Though some mysteries have been unveiled, most remain hidden and concealed in Divine knowledge, for were the mysteries of the Day of God and the stations of the assured and tranquil souls to be revealed even to the extent of a needle's eye, thou wouldst behold all people circling round the dawning-places of what was and what shall be. Stand firm in the Name of Truth and arise to make good what hath been lost. Time is most precious, nay more precious than the red sulphur. Counsel the people to spiritual attributes and goodly deeds. Blessed are they who act for God's sake and are turned toward Him.

- 146 Say: O concourse of the earth! Beware lest the books of the world hold you back from the Book of God, the All-Compelling, the Self-Subsisting, which hath been sent down from the heaven of grace from the presence of the Truth, the Knower of things unseen. Say: By God! That which the people possess will profit you not. Fear the All-Merciful, then turn unto Him with radiant faces and illumined hearts.

- 147 Thus doth He command you in Whose grasp is the control of all knowledge. Say: O concourse of divines! Purify your hearts from that which ye possess that ye may hear the scratching of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing from this glorious station. This is a Day wherein the treasures of the world and the ranks of nations will not suffice you. Cast them behind you, seeking that which is with God, the Lord of what was and what shall be. We counsel thee and them who have believed to manifest the Greater Steadfastness in this Cause whereby the pillars of names have been shaken, save whom God willeth, the Lord of existence. Thus surgeth the ocean of My utterance and wafteth the fragrance of My loving-kindness. When thou seest and findest, arise and say: "I testify that Thou hast accepted the world's tribulations for the exaltation of God's Cause and hast borne afflictions in the love of God, the Creator of the heavens and the Lord of Names, until Thou wast imprisoned in the Most Great Prison for the salvation of the peoples. I beseech Thee by the Most Great Name through which Thou hast subdued the kingdom of names, that Thou disappoint me not of what is with Thee and withhold me not from what Thou hast ordained for Thy trusted ones and chosen ones. O

مع ذلک عباد در ضلالت خود باقی و برقرار
جهد نما تا از کوثر عرفان رحمن بیاشامی و
از مائده منزله قسمت بری و بحکمت و بیان
اهل امکانرا باقی اعلی هدایت نمائی ناس غافلند
مبین لازم بر خدمت امر حق قیام نما تا مخدوم
عالم شوی و بنار حبش مشتعل شو تا محبوب
آفاق گردی اگرچه کشف بعضی از اسرار
شده ولكن اکثری از آن در علم الهی مستور و
مکنون چه اگر اسرار یوم الله و مقامات نفوس
موقته مطمئنه اقل از سم ابره ظاهر شود جمیع
ناسرا طائف مطاف ماکان و مایکون مشاهده
نمائی باسم حق بایست و بتدارک مافات قیام نما
وقت بسیار عزیز است بل اعتر از کبریت احمر
ناسرا باخلاق روحانیه و اعمال طیبیه وصیت
نما طوبی از برای نفوسیکه الله عاملند و الی الله
متوجه

146 قل يا ملاء الأرض اياكم ان تمنعكم كتب العالم
عن كتاب الله المهيم القیوم الذی نزل من سماء
الفضل من لدی الحق علام الغیوب قل تالله لا
ینفعکم ما عند الناس اتقوا الرحمن ثم اقبلوا الیه
بوجوه بیضاء و قلوب نوراء

147 کذلک یا مرکم من فی قبضته زمام العلوم قل
یا معشر العلما طهروا قلوبکم عما عندکم لتسمعوا
صریر القلم الاعلی و حنین سدره المنتهی من
المقام المحمود هذا یوم لا تغنیکم کنوز العالم و
لا صفوف الأمم دعوها عن ورائکم رجاء ما
عند الله رب ما کان و ما یكون انا نوصیک
و الذین آمنوا بالاستقامة الکبری علی هذا الأمر
الذی به اضطربت اركان الاسماء الا من شاء
الله مالک الوجود کذلک ماج بحر بیانی و حاج
عرف عنایتی انک اذا رأیت و وجدت قم و قل
اشهد انک قبلت اذی العالم لارتفاع امر الله و
حملت البلیا فی حب الله فاطر السماء و مالک
الاسماء الی ان قبلت السجین الأعظم لنجاة الأمم
اسئلك بالاسم الأعظم الذی به سخرت ملکوت
الاسماء بأن لا تخیننی عما عندک و لا تمنعنی عما
قدّرته لأنمائک و اصفیائک ایرب ترانی مقبلاً
الیک و متمسکاً بجلک اسئلك بأن تؤیّدنی
علی الاستقامة علی هذا الأمر الذی به زلت اقدام

Lord! Thou seest me turning unto Thee and holding fast to Thy cord. I beseech Thee to confirm me in steadfastness in this Cause whereby the feet of most of Thy creatures have slipped. There is none other God but Thee, the Most High, the Compassionate, the All-Forgiving, the All-Bountiful."

- 148 God willing, may they be confirmed in that which hath been commanded from the Tongue of Grandeur and drink from the cups of bounty in such wise that the prevention of the oppressors shall not hold them back. In truth, if in these days one fails to gain his portion and remains deprived of the outpourings of the All-Bountiful, what else can bring him contentment and joy? It would be most regrettable should these precious times pass while one remains heedless. God willing, all the friends should arise with utmost endeavor to serve with full detachment, purity, fairness and consultation. First they must seek to remedy whatever they observe that causes division, and then engage in service with joy, fragrance and wisdom. The affairs of the people and the world will all be set aright. Such utterances have been heard repeatedly from the Ancient Tongue. A hundred thousand blessings and joy to those souls who arise to do that which causes the exaltation of the Cause and comfort of the peoples of the world. In truth, exaltation itself is comfort, but people in their ignorance are heedless of this. God willing, that loved one and this servant pray that they may be led from the left hand of ignorance to the right hand of knowledge.

- 149 As for what you wrote concerning the sister of the King of Martyrs, may our spirits be sacrificed for him - it was presented before the Throne. Thus did the Tongue of Grandeur speak: "O Ali, the glance of favor has been and will continue to be directed toward her and those related to the Two Luminous Ones. We have instructed Ismu'llah Mihdi to give complete instructions to Sadiq, glory upon him, regarding her rights. Likewise from the Supreme Pen it was written that if the sister has any rights they must be fulfilled - justice and fairness must prevail. We, from this station, glorify her and give her the glad tidings of My grace and mercy."

- 150 And regarding her orientation toward the Point and the arising of a leaf among leaves in a way that God loves and is pleased with - this matter attained the honor of being heard by the Lord of Names. He said: "O servant present, blessed is she, again blessed is she. It behooveth that there descend upon her from the heaven of My bounty that which shall immortalize her remembrance as a reward for her deed. My Most Exalted Pen shall write for her and give her glad tidings of the acceptance of

اکثر خلقتک لا اله الا انت المتعالی المشفق الغفور
الکریم انتی

148 انشاء الله مؤید شوند بر آنچه از لسان عظمت
بآن مأمور شدند و از کؤوس عنایت بیاشامند
آشامیدنیکه از منع ظالمین بازمانند فی الحقیقه اگر
انسان در این ایام قسمت نبرد و از فیوضات
فیاض بی نصیب ماند بچه چیز دلخوش و مسرور
و مشغول بسیار حیف است این اوقات عزیزه
بگذرد و انسان غافل باشد انشاء الله باید جمیع
دوستان همت بر خدمت گارند اول کل بکمال
تقدیس و تنزیه و انصاف و مشورت قیام نمایند
آنچه را سبب تفریق مشاهده کنند اول باصلاح
آن توجه کنند و بعد بروح و ریحان و حکمت
بخدمت مشغول گردند اصلاح امور ایشان و عالم
همه خواهد شد و امثال این بیان مکرر از لسان
قدم استماع شده صد هزار نعم و طوبی از برای
نفوسیکه قیام نمایند بر آنچه که سبب ارتفاع امر و
راحت اهل عالم است و فی الحقیقه نفس ارتفاع
نفس راحت است و لکن ناس جاهل از این فقره
غافل انشاء الله آنجوب و اینبعد دعا میکنیم که
شاید از شمال جهل بین دانائی فائز شوند

149 و اینکه در باره اخت حضرت سلطان الشهداء
روح ما سواه فداه مرقوم داشتید تلقاء عرش
عرض شد هذا ما نطق به لسان العظمة یا علی
لحاظ عنایت یاو و منتسبین نورین بوده و خواهد
بود و به اسم الله مهدی امر نمودیم که در باره
حقوق او بجناب صادق علیه بهائی سفارش
کامل نماید و هم چنین از قلم اعلی مرقوم اگر
اخت حقی دارد باید ادا نمائید بحق و عدل
رفتار شود انا نکبر من هذا المقام علیها و نبشرها
بفضلی و رحمتی انتی

150 و اما توجه ایشان بشطر ص و قیام ورقهائی از
اوراق علی ما یحبّه الله و یرضی این فقره بشرف
اصغای مالک اسماء فائز فرمودند یا عبد حاضر
طوبی لها ثم طوبی لها ینبی ان یزل علیها من سماء
عنایتی ما یقی به ذکرها جزاء عملها و یکتب لها
قلبی الأعلی و یبشرها بقبول ما ظهر من عندها و
نأمر الغصن بأن یکتب لأمتی و ورقتی ما نزل من

what appeared from her. We command the Branch to write for My handmaiden and My leaf that which hath been sent down from the heaven of the will of her Creator and hath appeared from the horizon of the loving-kindness of her Fashioner, that it may be a treasure and honor for her in all the worlds of her Lord."

سماء مشیة موجدہا و ظہر من افق عنایہ بارئہا
لیکون ذخراً و شرفاً لها فیکل عالم من عوالم ربہا
انتهی

- 151 The light of the Sun of grace illumined the worlds of the seen and unseen. O beloved of my heart, observe how a pleasing deed is beloved in the sight of God. Should one spend seas of elixir and the treasures of the world, they would surely not attain to such mention. A deed appeared and was adorned with the ornament of acceptance in such wise that from the Dayspring of the utterance of the All-Merciful there appeared that whose fragrance shall never cease throughout the kingdoms of earth and heaven. Convey on behalf of this servant glorification and greetings to that leaf. Upon her be the glory of her Lord, upon her be the glory of her Lord. And this is what was sent down for her from the heaven of the grace of our Lord, the Forgiving, the Generous.

151 پرتو آفتاب عنایت عوالم غیب و شہود را منور نمود
یا محبوب فؤادی مشاہدہ نمائید عمل مرغوب چہ
مقدار محبوبست عنداللہ اگر بحور اکسیر و کنوز
عالم را احدی انفاق کند البتہ باین ذکر فائز نشود
عملی ظاہر و بطراز قبول فائز بشأنیکہ از مطلع
بیان رحمن ظاہر آنچہ کہ نفحاتش بدوام ملک
و ملکوت منقطع نشود از جانب اینعبد تکبیر
و سلام بآئورقہ برسانید علیہا بہاء ربہا علیہا بہاء
ربہا و ہذا ما نزل لها من سماء عنایہ ربنا الغفور
الکریم

- 152 In My Name, the Manifest, the Evident

152 بسمی الظاہر المشہود

- 153 O my leaf! Upon thee be my glory! Rejoice thou in what hath been sent down unto thee from the Supreme Pen. Verily He hath made mention of thee and given thee glad tidings of that which hath appeared from thee in the path of God, the All-Possessing, the Self-Subsisting. Be thou thankful and hold fast to the hem of grace and say: Praise be unto Thee, O God of existence and Lord of the seen and unseen, for having aided me to perform a deed which hath won the ornament of Thy acceptance and been adorned with Thy good-pleasure. By Thy life, O Beloved of my heart! That which Thou hast bestowed upon me cannot be equalled by whatsoever hath been created in Thy heaven and earth. Verily Thou art the Bountiful, the Generous.

153 یا ورقتی علیک بہائی ان افرحی بما نزل لک من
القلم الاعلی انہ ذکرک و بشرک بما ظہر منک
فی سبیل اللہ المہيمن القیوم ان اشکری و تشبّی
بذیل العنایہ و قولی لک الحمد یا الہ الوجود و
مالک الغیب و الشہود بما ایدتنی علی عمل فاز
بطراز قبولک و تزیّن برضائک لعمرك یا محبوب
قلبی لا یعادل ما اعطیتنی بما خلق فی سمائک و
ارضک انک انت المعطى الکریم انتی

- 154 The Truth, exalted be His glory, shall assist all to that which causeth the sweet savors of His good-pleasure to be wafted. One accepted deed today is equivalent to a hundred thousand deeds - nay, I seek God's forgiveness for this limitation. Likewise concerning deeds that are not good, the Tongue of Grandeur once uttered this most exalted word - His word, exalted and glorified be He: "O thou who art present! The favors of the Truth have made the people presumptuous in such wise that mention thereof is not befitting. The souls who have accepted must be made aware. Today, as the Sun of Manifestation is shining and the light of His countenance hath encompassed the world, many unseemly deeds are concealed

154 حقّ جلّ جلالہ جمیعرا مؤید فرماید بر آنچہ
نفحات رضائش از او متضوع یک عمل مبرور
الیوم معادلست با صدہزار عمل بل استغفر اللہ
من ہذا التحدید و ہم چنین عمل غیر خیر وقتی
از اوقات لسان عظمت باینکہمہ علیا ناطق
قولہ جلّ و عرّ یا عبد حاضر عنایات حق
خلقرا جسور نمودہ بشأنیکہ ذکرش محبوب نہ
باید نفوس مقبلہ را آگاہ نمود الیوم چون آفتاب
ظہور مشرقست و پرتو انوار وجہ عالم را احاطہ
نمودہ لذا اکثری از اعمال نالایقہ ستر شدہ و
میشود انہ ہو الستار الحکیم

and continue to be concealed. Verily He is the Concealer, the All-Wise."

- 155 Today is the day of gladness and the day of supreme joy. The ocean of bounty is surging, the breeze of generosity is wafting, and the sun of grace is shining. However, it is now observed that unseemly deeds have reached such a point that they are nigh to touch the hem of the Truth, exalted be His glory, and rend the veil of reverence. All that hath transpired from the beginning of the Cause until now and which We have accepted was for the exaltation of God's Word and the elevation of souls that are serene, steadfast, content and well-pleasing. Now the deeds of some have been and are being scattered to the winds, unless God, exalted be His glory, protecteth through His complete power, as indeed He hath done.

- 156 O thou who art present! Write to 'Ali - upon him be My glory and My loving-kindness - that he should remind all the friends in that land and make them aware of that which profiteth them, that perchance they may return from that which hath escaped them and hold fast unto the Truth, and that which hath become the cause of harm and the source of the abasement of souls may be purified by the water of return. Verily He is the Oft-Returning, the All-Bountiful, the Generous.

- 157 These utterances have repeatedly streamed forth from the Tongue of Him Who revealeth the verses, and sometimes when this servant was present, he would observe the Ancient Beauty in such a state of grief and sorrow that trembling would seize this evanescent one's frame. The cause of the Ancient Beauty's sorrow is clear and evident and needeth no mention. Today the goodly deeds of the friends of God are heralds of His Cause amongst His servants. Such matters have repeatedly been revealed in the divine tablets that perchance they may prove beneficial and cause awakening. Otherwise, verily He is independent of all worlds.

- 158 Some time ago certain souls outwardly began to complain, yet no answer was revealed from the Most Holy Court. "My concealment hath preceded disclosure, and My patience hath preceded haste." However, there is fear that our transgressions may lift the veil and rend the covering. I take hold of the hem of His bounty and beseech Him to assist His loved ones in that which He loveth and is pleased with, to protect them from that which harmeth them, and to guide them to that which profiteth them. Verily He is the Powerful, the All-Possessing, the Kind, the All-Forgiving.

- 159 According to His command, convey greetings from the True One to the emigrants in the land of Sad, may the Glory of

155 امروز روز شادبست و روز فرح اکبر است بحر عنایت موج و نسیم جود در مرور و آفتاب فضل مشرق ولكن حال مشاهده میشود که اعمال شنیعه بمقامی رسیده که نزدیک بآنست غبارش بذیل حق جل جلاله رسد و حجاب حرمت را بردرد جمیع آنچه از اول امر تا حال وارد شد و قبول نمودیم لأجل اعزاز کلمه الهی و ارتقاء نفوس مطمئنه مستقیمه راضیه مرضیه بود حال از اعمال بعضی بیاد رفته و میروید مگر اینکه حق جل جلاله بقدرت کامله حفظ نماید چنانچه نمود

156 یا عبد حاضر بجناب علی علیه بهائی و عنایتی بنویس باید جمیع دوستان آن ارض را متذکر دارد و بما ینفعهم آگاه نماید شاید از مافات عنهم رجوع نمایند و بحق تمسک جویند و شاید آنچه سبب ضرر گشته و علت ذلت نفوس شده بماء رجوع طاهر و مقدس گردد آنه هو التواب وهو الفضل الکریم انتهی

157 مکرر این بیانات از لسان منزل آیات جاری و بعضی از اوقات اینبعد وارد و جمال قدم را در کدورت و حزنی مشاهده مینمود که لرزه اندام ایفانی را اخذ مینمود و حزن جمال قدم معلوم و واضحست که در چه بوده و هست احتیاج بذکر ندارد امروز اعمال طیبه دوستان الهی منادی امرند بین عباد از این قبیل در الواح الهی مکرر نازل شاید نفع بخشد و سبب تنبه گردد و الا آنه لغنی عن العالمین

158 چندی قبل بعضی از نفوس بر حسب ظاهر شکایت آغاز نمودند مع ذلک از ساحت اقدس جواب نازل نه فرمودند ستری سبق الکشف و صبری سبق العجل انتهی ولكن بیم آنست تجاوزات ما حجاب را بردارد و ستر را خرق نماید اثببت بذیل عنایت و اسئله بأن یؤید احبائه علی ما یحب و یرضی و یمنعهم عما یضرهم و یدبهم الی ما ینفعهم آنه هو المقتدر المهیمن العطوف الغفور

God be upon them. God willing, may they be illumined by the light of unity and arise to serve the Cause, so that the effects of light may shine forth and become manifest in all regions. All have to some degree understood God's good-pleasure; let them hold fast unto it and act accordingly. This is the cause of salvation in this world and the next. Your migration and tribulations have ever been beneath His gaze; God willing, they shall remain preserved.

- 160 Concerning what you wrote about Jinab-i-Aqa Mirza Aqa Baba, may the Glory of God be upon him, mention was made of him in the Most Holy Court, and he has been blessed with the lights of favor from the Sun of Truth. Blessed is he! In these days, Jinab-i-Aqa Mirza Ahmad, may the Glory of God be upon him, from or resident in Shah, sent a letter to this servant regarding Jinab-i-Mirza H-Y, may the Glory of God and His favors be upon him. Several names were mentioned therein, including that of Jinab-i-Aqa Mirza Aqa Baba. Most holy Tablets were revealed and sent specially for each one; God willing, they shall attain unto them. In truth, the matter is as that beloved one wrote, for the journey of Jinab-i-Mirza to those regions caused the Word to be uplifted. This suffices him, by the Lord of all worlds. When these words were heard from the beloved's tongue, mention was made; otherwise this servant was not and is not worthy to make mention of his services.

- 161 Regarding what was written about the leaf, the wife of Jinab-i-Mirza H and Sin, may the Glory of God and His favors be upon them, it caused grief, and all the inmates of the pavilion of chastity were visibly overcome with utmost sorrow, and mention was also made in the Most Holy Court. On behalf of this evanescent one, convey condolences to Jinab-i-Mirza, and God willing, this servant himself shall also express what bespeaks his weakness and lowliness.

- 162 And concerning the mention of the ascension of Jinab-i-Haji Mirza Hasan-i-Harati, may the Glory of God be upon him, it was presented in the Most Holy Court. These exalted words were revealed especially for him, purely out of grace and favor. His words, exalted be His glory and mention and praise:

- 163 He is the Rememberer, the Helper

- 164 O Hasan! The Wronged One visits thee from His Most Exalted Station, which God hath made the point of circumambulation for the people of the highest paradise, and remembers thee

159 حسب الامر مهاجرين ارض صاد عليهم بهاء الله را از قبل حق تكبير برسانيد انشاء الله بنور اتفاق منور باشند و بر خدمت امر قائم تا اثر نور در آفاق اشراق نمايد و ظاهر شود جميع في الجملة برضای حق پی برده اند بآن تمسك نمايند و بآن عامل شوند اينست سبب رستگاری در دنيا و آخرت هجرت و بلايای شما لازال تحت لحاظ بوده انشاء الله محفوظ ماند انتی

160 اينكه در باره جناب آقا ميرزا آقا بابا عليه بهاء الله مرقوم داشتيد ذكرشان در ساحت اقدس بوده و بانوار عنايت شمس حقيقت فائز طوبی له در اين ايام مكتوبی جناب آقا ميرزا احمد عليه ٦٦٩ [بهاء الله] از اهل يا ساكن شاه بمصلحت جناب ميرزا حى عليه بهاء الله و عنايت باین عبد ارسال داشته اند و اسامی معده در آن مذکور و از جمله اسامی جناب آقا ميرزا آقا بابا عليه ٦٦٩ [بهاء الله] بوده مخصوص هریک لوح امنع نازل و ارسال شد انشاء الله فائز میشوند فی الحقیقه امر بقسمی است که آنجبوب مرقوم داشته اند چه که سفر جناب ميرزا بآنسمتها سبب ارتفاع کلمه شد هذا يكفيه ورب العالمين چون اينکلمه از لسان محبوب استماع گشت ذکر شد و الا اينعبد قابل آنکه ذکر خدمات ایشان را نمايد نبوده و نيست

161 اينكه در باره ورقه اهل جناب ميرزا ح و سين عليهما بهاء الله و عنايت مرقوم فرمودند سبب حزن شد و اهل سرادق عصمت جميع بكال حزن مشهود و ظاهر و در ساحت اقدس هم مذکور خدمت جناب ميرزا از جانب اينفانی تعزيت بگوئيد و انشاء الله خود اينعبد هم عرض مينمايد آنچه را که از ضعف و مسكنتش حاکی است

162 و اينکه ذکر صعود جناب حاجی ميرزا حسن هراتی عليه بهاء الله نمودند در ساحت امنع اقدس عرض شد اينکلمات عاليات محض فضل و عنايت مخصوص ایشان نازل قوله عز جلاله و عز ذکروه و عز ثنائيه

163 هو الذاکر المعين

164 يا حسن يزورك المظلوم من مقامه الأعلى الذي جعله الله مطاف اهل ذروة العلیا و يذكرک بذکر فاح به عرف العناية بين البرية طوبی لک

with a remembrance through which the fragrance of divine favor hath wafted among all created things. Blessed art thou, and blessed is thy ascension, thy turning unto God, and thy arrival in the Supreme Companion and Most Glorious Station. I testify that thou didst turn toward the Ultimate Goal and the Most Exalted Horizon when the rustling of the Sidrat al-Muntaha was raised between earth and heaven. Thou didst bear witness to that which the Tongue of Grandeur did testify, and didst accept that which was sent down from His presence and appeared from His side. Blessed art thou for having attained forgiveness from the All-Merciful, and for the Supreme Concourse having detected from thee the fragrance of My love. Blessed is he who remembers thee as the Wronged One hath remembered thee in this forbidden station. Thou wert God's and hast returned to the ocean of His mercy. This is naught but of His grace, the Mighty, the Beloved.

165 Praise be to God that they have been honored with such supreme bounty. Blessed are those souls who attain unto this most great favor and recognize its station. Pure, steadfast, and assured souls have had and continue to have their portion from the heaven of the grace of the All-Bountiful, which descends and flows upon them without cessation, whether in life or in death.

166 As to what you wrote concerning the ascension of the exalted and blessed Aqa Siyyid Abu-Talib, upon him be all the most glorious Glory of God, some time ago mention of him was sent to the Most Holy Court through Hadba and His name Zein, upon him be all the most glorious Glory of God, along with certain matters from the tongue of his family members, upon them be the Glory of God [9 66]. A detailed response was revealed and sent, and mention was also made of them in that blessed Tablet. His is the praise and favor in all conditions. May the Glory shining and gleaming from the horizon of our Lord's favor be upon you and upon those with you, both men and women.

167 It is submitted that for some time two Most Holy and Most Mighty Tablets have been revealed from the heaven of the Divine Will specifically for the sons of the exalted and blessed Jinab-i-Dhabih, upon him be the Glory of God and the sea of His mercy. These were not sent during this period and were delayed until these days when they were dispatched. Perchance through divine favors they may become mindful and arise to that which is befitting and loved by God. The service of every soul is mentioned and considered in the Most Holy Court, even if it be to the extent of a needle's eye.

و لصعودك و لتوجهك و لورودك في الرفيق
الأعلى و المقام الأبهى اشهد انك اقبلت الى
الغاية القصوى و الأفق الأعلى اذ ارتفع حفيف
سدره المنتهى بين الأرض و السماء و شهدت بما
شهد به لسان الكبرياء و قبلت ما نزل من عنده
و ظهر من لدنه طوبى لك بما فزت بالغفران من
لدى الرحمن و وجد منك الملاء الأعلى عرف
حي طوبى لمن يذكرك بما ذكرك المظلوم في هذا
المقام الممنوع قد كنت لله و رجعت الى بحر
رحمته ان هذا الآ من فضله العزيز المحبوب انتهى

165 الحمد لله باين عنايت كبرى مفتخر شدند طوبى از
برای نفوسیکه باين فیض اکبر فائزند و مقامش
را میشناسند نفوس مستقیمه طاهره مطمئن از
سما عنایت فیاض قسمت داشته و دارند و من
غیر تعطیل بر ایشان نازل و جاری چه در حیات
و چه در ممات

166 و اینکه در صعود حضرت مرفوع مبرور آقا سید
ابوطالب علیه منکّل بهاء اباهه مرقوم داشتید
چندی قبل از طرف حدبا حضرت اسم الله زین
علیه منکّل بهاء اباهه ذکر ایشان و همچنین بعض
مطالب از لسان اهل ایشان علیها ۶۶۹ [بهاء
الله] بساحت اقدس ارسال داشتند و جواب
بتفصیل نازل و ارسال شد و ذکرشانهم در آن
لوح مبارک نازل له الحمد و المنة فی کلّ الأحوال
البهاء المشرق اللأخ من افق عنایة ربنا علی
حضرتکم و علی من معکم من الذکور و الاناث

167 عرض میشود دو لوح امانع اقدس مدتهاست
مخصوص ابناء مرفوع مبرور جناب ذبیح علیه
بهاء الله و بحر رحمته از سماء مشیت نازل و
ایمذت ارسال نشد و بتأخیر افتاد تا این ایام
ارسال گشت شاید بعنايات الهیه متذکر شوند و
بما ینبغی و یجبه الله قیام نمایند خدمت هر نفسی
در ساحت اقدس مذکور و منظور ولو بمقدار سم
ایره

- 168 The exalted Dhabih, upon him be the Glory of God, attained the honor of acceptance and faith in the early days. He has ever been and continues to be mentioned in the Most Holy Court. After hearing the Call, he tarried not for less than that moment - He Who possesses the Clear Book bears witness to this. Therefore consideration has been shown to them in all conditions and, God willing, will continue to be shown. This ephemeral one beseeches from God, exalted be His glory, their confirmation. Their loved ones should protect them with kindness. It is the prime of life, and the winds of youth blow from a different direction.
- 169 Another matter: the honored Khadijih Bigam, upon her be the Glory of God, has sent several letters to this servant, and this servant, due to the upheavals and conflicts in various regions, had not sent a reply until now when she forwarded a letter written several months ago to be delivered to that beloved one.
- 170 Similarly, this evanescent one wrote and sent a reply to the letter which his honor Aqa Muhammad Karim (upon him be the Glory of God) had sent to Hadrat-i-Ism-i-Jud (upon him be the Most Glorious Glory of God). God willing, may they drink from the chalices of success at all times and act in accordance with what befits the Days of God. News has arrived from various quarters that his honor has acted according to what God has revealed in the Book and has specifically appointed a deputy for teaching. Blessed is he and joy be unto him! Whosoever acts according to what God has willed will surely bear fruit in this world and the next, will manifest influence, and will prove beneficial in both worlds.
- 171 Convey repeated greetings and salutations to the other friends in that land. Give glad tidings to his honor 'Ali Pasha Khan, upon him be the Glory of God, for his carpet arrived and was spread out one day, and the Ancient Beauty proceeded to the garden, and it was honored and blessed by the footsteps of His Holiness the Desired One (may my spirit be a sacrifice for His advent). They summoned his honor Haji Ghulam-'Ali Musafir (upon him be the Glory of God) and said: "If thou shouldst see his honor Pasha, upon him be my Glory, give him the glad tidings of the acceptance of what he has sent. Joy be unto him and congratulations be unto him!" God willing, may they be so enkindled that their radiance may be manifest and evident. This evanescent one beseeches God, exalted be His Glory, to assist His chosen ones and loved ones to recognize what has been ordained for them, for if they become aware, the floods of the world would not be able to extinguish the fire of their love, and darkness would not overcome its light.
- مرفوع ذبیح علیہ بہاء اللہ در اوّل ایّام بشرافت اقبال و ایمان فائز شدند لازال در ساحت اقدس مذکور بوده و هستند بعد از استماع ندا اقلّ من آن توقّف نمودند بشہد بذلک من عنده کتاب مبین لذا مراعات ایشان در هر حال شدہ و انشاء اللہ میشود و اینفانی از حقّ جلّ جلالہ تأیید ایشان را طلب مینماید آنچوبہم باید بمہربانی ایشانرا حفظ نمایند اوّل عمر است اریاح شبارا مہی دیگر است
- عرض دیگر مخدّره خدیجہ بیگم علیہا بہاء اللہ چند کرّہ باین عبد مکتوب ارسال داشته و این عبد نظر بانقلابات و محاربه اطراف جواب ارسال نداشت تا در این کرّہ مکتوبیکہ چند شہر قبل نوشته شدہ بود ارسال داشت کہ آنچوب برسانند
- و همچنین جواب مکتوبیکہ جناب آقا محمد کریم ع ط علیہ بہاء اللہ بحضور اسم جود علیہ بہاء اللہ الّہی ارسال داشتند اینفانی نوشته ارسال داشت انشاء اللہ از اقداح فلاح در جمیع احیان پیاشامند و بما ینبغی لایّام اللہ عامل باشند از اطراف خبر رسید کہ جناب ایشان بما انزلہ اللہ فی الکتاب عامل شدند و مخصوص تبلیغ ویکل اخذ نمودند طوبیّ لہ و نعیماً لہ ہر نفسی بما ارادہ اللہ عمل نماید البتہ در دنیا و آخرت ثمر بخشد و اثر پدیدار نماید و در ہر دو جہان بکار آید
- دیگر دوستان آن ارض را مکرّر تکبیر و سلام عرض نمودہ بجناب علی پاشا خان علیہ بہاء اللہ بشارت دہید چہ کہ فرش ایشان رسید و یومی از ایّام گسترده شد و جمال قدم تشریف بردند در بستان و بقدم حضرت مقصود روح من فی اللّٰہوت لقدمومہ الفداء مشرف گشت و فائز شد و جناب حاجی غلامعلی مسافر علیہ بہاء اللہ را احضار فرمودند و فرمودند اگر جناب پاشا علیہ بہائی را دیدی او را بشارت دہ بقبول آنچه ارسال داشته نعیماً لہ و ہنیئاً لہ انشاء اللہ مشتعل باشند بشأنیکہ روشنیشان ظاہر و ہویدا باشد این فانی از حقّ جلّ جلالہ میطلبد اولیا و اصغیا را مؤید فرماید بر عرفان ما قدر لہم چہ اگر مطلع شوند سیل عالم قادر بر اطفاء نار محبتشان نباشد و روشنی آنرا تاریکی اخذ نماید

172 Among the new bounties is that special Tablets, wondrous and exalted, have been revealed for the mentioned names, both in this evanescent one's handwriting as recorded in the letter, and in the blessed handwriting of His Holiness the Most Great Branch (may my spirit, my being, and my essence be a sacrifice for the dust of His footsteps). In truth, the recipients of the Tablets have become possessors of two stations, two Tablets, and two mentions. We must say with all our limbs and members: "Praise be unto Thee, O Ancient Bestower, and glory be unto Thee, O Desired One of the worlds!" Light and glory from the horizon of our Lord's grace, the King of Names, be upon you all and upon those with you and upon God's chosen ones and loved ones.

173 The servant 13th of Safar 1300

BSW#04.28x, COC#0768x, COC#2040x, ADJ.023x, ADJ.079x2x

172 از جمله عنایات جدیده آنکه مخصوص اسامی مذکوره الواح بدیعہ منیعہ نازل هم بخط این فانی که در مکتوب ثبت شده و هم بخط مبارک حضرت غصن الله الأكبر روحی و ذاتی و کینونتی لتراب قدومه الفداء فی الحقیقه صاحبان الواح ذو المقامین و ذو اللوحین و ذو الذکرین شده اند ینبغی ان نقول بکل جوارحنا و ارکاننا لک الحمد یا فضال القديم و لک العنایة یا مقصود العالمین النور و البهاء من افق عنایة ربنا مالک الأسماء علی حضرتکم و علی من معکم و علی اولیاء الله و احبائه

173 خادام فی ۱۳ شهر صفر ۱۳۰۰

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Ziyarat-Namiy-i-Khadijih Bagum

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)

Date: 1300-02-14 [1882-Dec-25]

- 1 In the Name of our Lord, the Most Ancient, the Comforter, the Consoler, the Compassionate, the Most High, the Most Exalted!
- 2 Verily the Pen lamenteth and the Tablet weepeth by reason of the sighs of the faithful that have ascended and the tears of the Most Exalted Paradise that have descended. It is as though joy hath barred its door, and gladness hath been shaken to its foundations, and the heaven hath withheld its rain, and the sun of delight its radiance, and the stars their light, and the breezes have grown still, and Paradise hath been cut off from its gentle winds, and the houses of love have had their lamps extinguished, and the blessed earth hath ceased in its growth, and the seas have become motionless in their movements and waves, and the birds in their cooing and warbling,

1 بسم ربنا الأقدم المعزی المسلی المشفق العلیّ الأعلى

2 انّ القلم ینوح و اللوح یبکی بما صعدت زفرات اهل الوفاء و نزلت عبرات الفردوس الأعلى كأنّ الفرح سدّ بابه و البهجة تزعزت ارکانها و السّماء منعت عن انزالها و شمس السّرور عن اشراقها و الأنجم من انوارها و [الواحة] [رکدت] اریاحها و الجنّة انقطعت نسیمها و بیوت الودّ طفئت مصابیحها و الأرض المبارکة توقفت فی انباتها و البحور سکنّت من حرکاتها و امواجها و الطیور من هديرها و تغرّاداتها و الأنهار

and the rivers in their murmuring and flowing, and the heaven of exposition from its manifestation and utterance.

- 3 While I was in this mighty state, recording mention of the calamity that had appeared in the Kingdom of Creation, it was as though I heard a call from all directions: O servant in attendance! What hath grieved thee and taken the reins of choice from thy hands? Hath the world been swallowed with its people? Have the trees been uprooted? Have the foundations been shaken and the buildings quaked? Have the mountains been scattered and the banners lowered? Have the standards been broken and the leaves fallen? Have the branches grieved and the armies been defeated? Have the ships been sunk and hath the mirror of knowledge been prevented from reflecting? Hath the Hand of Grace forsaken those in creation? Hath the Pen been prevented from flowing and the tongue been stripped of the ornament of utterance? Hath the outpouring been cut off? Hath the Builder regretted? Hath the Table retreated? Why do I see thee in the ocean of sorrows? At times thy sighs ascend and at others thy tears descend. Where is the pavilion of glory and the canopy of joy? Where is the tabernacle of gladness and the tents of delight? Where is thy smiling countenance and the ornament of thy name 'the servant'? Where is thy resolve and determination and thy strength in setting down that which the All-Merciful hath revealed to all who are in the realm of possibility?

- 4 Methinks I behold thy countenance grown pallid, thy frame grown weak, and thy strength and power melted away. I adjure thee by Him Who hath aided thee and made thee known, Who hath adorned thee with the vesture of acceptance and brought thee before His Face, Who hath enabled thee to hear His melodies and songs at all times, and hath manifested through thee that whereupon the breezes of life have passed among mankind – that thou shouldest unveil the countenance of the Cause.

- 5 Thou hast said: Hast thou not heard what hath befallen the servant here present through the decree of God, the Lord of lords? I had been adorned with the vesture of joy at the songs of Him Who conversed upon Sinai. Methought I walked upon the carpet of gladness and soared in the atmosphere of rapture. In such a state did I seek the station of God, the Sovereign of Oneness. When I turned and entered and attained unto the Most Exalted Horizon and the Loftiest Summit, I beheld the traces of grief upon the countenance of our Lord, the Most Glorious. Then did the Face of the Creator of heaven turn towards me, and He said, exalted be His glory: Hast thou not heard, O servant of God, what hath appeared through the

من خريها و جريانها و سماء التبيان من اظهارها و بيانها

3 فلما كنت في تلك الحالة العظمى و محرراً ذكر المصيبة التي ظهرت في ملكوت الانشاء كأني سمعت نداء من جهاتي يا عبد الحاضر ما احزنك و اخذ زمام الاختيار عن كفك هل العالم [خسف] بأهله و هل الأشجار انقعدت بأصلها هل الأصول تزعزعت و هل البنيان تزلزلت هل الجبال نسفت و هل الأعلام نكست هل الرايات نقضت و هل الأوراق سقطت هل الأفنان حزنت و هل الجنود انكسرت و هل السفن غرقت و هل مرآة العلم منعت عن الانطباع و هل يد الفضل تركت من في الابداع و هل القلم منع عن الجريان و هل اللسان عرى من طراز البيان هل الفيض انقطع هل الباني ندم هل المائدة تقهقرت ما لي اراك في بحر الأحزان مرة تصعد زفرائك و اخرى تنزل عبراتك اين خباء المجد و سرادق السرور و اين فسطاط البهجة و خيام الابتهاج و اين ثغر الباسم و طراز اسمك الخادم اين عزمك و جزمك و قوتك في تحرير ما انزله الرحمن لمن في الامكان

4 كأني ارى اصفر وجهك و ضنى جسمك و ذاب قوتك و قدرتك اسلك بمن ايديك و عرفك و زينك بطراز القبول و احضرك تلقاء وجهه و اسمعك نغماته و ترنماته في الليالي و الايام و اظهر منك ما مرت به نسمات الحياة على الأنام بأن تكشف عن وجه الأمر

5 قلت اما سمعت ما ورد على العبد الحاضر من قضاء الله رب الأرباب قد كنت مزيناً بطراز السرور بما يتغنى مكلّم الطور كأني امشي على بساط الفرح و اطير في هواء الابتهاج و في مثل تلك الحالة اردت مقام الله مالک الأحديّة فلما توجهت و دخلت و حضرت الأفق الأعلى و الذروة العليا رأيت آثار الحزن في وجه ربنا الأبهى اذاً توجه الى وجه فاطر السماء و قال عز شأنه اما سمعت يا عبد الله ما ظهر من مبرم القضاء قد سقطت من السدرة الثمرة العليا و

irreversible decree? The Most Exalted Fruit hath fallen from the Divine Lote-Tree, and she was the remnant of the Beloved of the world in the Kingdom of Creation. By the life of My Purpose and the purpose of whosoever is in the world!

- 6 When I beheld the sorrow of the Possessor of Eternity, my spirit wellnigh departed from me, and were it not for His protection and providence, I would have returned to nothingness. Then did the Face of God turn towards me and said: O servant of God! The affliction of the people of Baha hath been renewed by what hath befallen them through the decree established by the Supreme Pen upon the Most Exalted Leaf. By My life! She was indeed a fruit from whom, whenever her name was mentioned before the Face, there was wafted the fragrance of the robe of her Beloved, by Whose name the heavens were raised and adorned with the sun and its splendors and lights and manifestations. Verily, her name, in its reality and its outward and inward aspects, doth remind the people of the days of her Beloved and the Beloved of all else besides her. She was indeed a leaf who clung fast to the Sadratu'l-Muntaha and attained the presence of the Lord of all humanity, and in this she surpassed all who dwell in the kingdom of creation, save whom God, the Lord of the Throne on high and of the dust beneath, hath willed. When I saw and heard, grief so seized Me that My heart melted, My skin quivered, My limbs trembled, and My sighing and lamenting were raised up. I returned to My station and My dwelling place and found it to be the house of sorrows, and I occupied Myself and My spirit with writing what the All-Merciful had revealed. When a few minutes had passed, she appeared before the Face by His irrevocable command over all created things. Then did the Qiblih of all who are in existence, both seen and unseen, turn toward Me and spoke, exalted be His majesty and His words: "Bring forth pen and ink that I may make mention of that remnant of the Point who sacrificed herself with love and devotion, that My loved ones and My handmaidens in the cities and lands may visit her through that which hath been sent down from My Most Exalted Pen."

- 7 His blessed and exalted Word:

- 8 He is the Consoler of the Sorrowful

- 9 O Pen! Upon thee hath descended a grievous calamity and a mighty affliction, whereat have lamented the denizens of the Most Exalted Paradise and the Supreme Heaven. Through it sorrows have mounted until they reached the hem of the robe of the All-Merciful. Blessed is he who sought to serve her in her lifetime and visited her after her ascension and passing,

أنها بقية محبوب العالم في ملكوت الانشاء لعمر مقصودي ومقصود من في العالم

6 لما رأيت حزن مالك القدم كاد ان يفارق الروح مني ولولا حفظه وعنايته رجعت الى العدم ثم توجه الى وجه الله وقال يا عبد الله قد جدت مصيبة اهل البهاء بما ورد عليهم من القضاء المثبت من القلم الأعلى في الورقة العليا لعمرى انها ثمرة كلما ذكر اسمها تلقاء الوجه تضوع منها عرف قيص محبوبها الذي باسمه ارتفعت السماء وتزينت بالشمس واشراقها وانوارها وظهوراتها ان اسمها بحقيقته وظاهره وباطنه يذكر الناس بأيام مقصودها ومقصود ما سواها انها لورقة تمسكت بسدره المنتهى وفازت بقاء مولى الورى وسبقت في ذلك من في ملكوت الانشاء الا من شاء الله مالك العرش والثرى فلما رأيت وسمعت اخذني الحزن على شأن ذاب قلبي واقشعر جلدي وتزلزلت اركانى وارتفع حنيني وانبنى ورجعت الى مقامى ومحلى وجدته بيت الأحران وشغلت نفسى وروحى بتحرير ما انزله الرحمن فلما مضت دقائق معدودات حضرت تلقاء الوجه بأمره المبرم على الممككات اذا اقبل الى قبلة من في الوجود من الغيب والشهود وقال جلّت عظمتة وعلت كلماته فأت بقلم ومداد لأذكر بقية النقطة التي فدت نفسها بالحبّة والوداد ليزورها بما نزل من قلبى الأعلى احبائى وامائى فى المدن والبلاد

- 7 قوله تبارك وتعالى

- 8 هو المعزى المحزون

- 9 ان يا قلم قد استك مصيبة كبرى ورزية عظمى التي ناحت بها اهل الفردوس الأعلى والجنة العليا بها صعدت الأحران الى ان بلغت اذيال رداء الرحمن طوبى لقاصد قصد خدمتها في حيوتها وزارها بعد صعودها وعروجها ولأمة قصدت مقامها وتقربت الى الله بها

and blessed the handmaiden who sought her resting-place and drew nigh unto God through her.

- 10 The splendor shining from the horizon of My glorious brow and the light manifest and gleaming from the heaven of My Most Glorious Name be upon thee, O fruit of the Lote-Tree beyond which there is no passing, O blessed and luminous leaf, O companion of Him through Whose manifestation the Kingdom of immortality and the realm of creation have beamed in joy. We testify that thou wert the first leaf to attain the cup of reunion in captivity and the last fruit to surrender its spirit in separation. Thou art she whose heart melted and burned away and whose very being was set aflame in thy remoteness from His presence in the spot which God made the dawning-place of His verses, the dayspring of His evidences, the manifestation of His names, the source of His laws, and the seat of His throne.
- 10 البهاء المشرق من افق غرّتي الغراء والنور الظاهر
اللائح من سماء اسمي الأبهى عليك يا ثمرة سدرة
المنتهى والورقة المباركة النوراء وانيسة من ابتم
بظهوره ملكوت البقاء وناسوت الانشاء نشهد
أنك أول ورقة فازت بكأس الوصال في الوثاق و
آخر ثمرة اسلمت روحها في الفراق انت التي ذاب
كبدك واحترق فؤادك واشتعلت اركانك في
بعدك عن الحضور في مقام جعله الله مشرق آياته
ومطلع بيناته ومظهر اسمائه ومصدر احكامه و
مقرّ عرشه
- 11 O My leaf and fragrance of My paradise of good-pleasure! Thou art in the Supreme Companion while the Wronged One remembereth thee in the prison of 'Akka. Thou art she who discovered the fragrance of the shirt of the All-Merciful ere the creation of contingent beings, who wast honored by His presence and didst attain His reunion and drink the choice wine of nearness from the hand of His bounty. We testify that in thee were joined two signs - the sign of union gave thee life at first, and the sign of separation caused thy death at last. How many a night in which thy sighs ascended in thy love for God and thy tears flowed at the mention of His Most Glorious Name. Verily He was with thee and beheld thy burning ardor, thy attraction, thy longing and thy yearning, and heard the moaning of thy heart and the lamenting of thy soul.
- 11 يا ورقتي و عرف جنة رضائي انت في الرفيق
الأعلى و المظلوم يذكرك في سجن عكاء انت
التي وجدت عرف قصص الرحمن قبل خلق
الامكان و تشرفت بلفائه و فزت بوصاله و
شربت رحيق القرب من يد عطائه نشهد ان
فيك اجتمعت الايتان قد احتيتك آية الوصال
في الأولى و اماتت آية الفراق في الأخرى كم
من ليل صعدت فيه زفرائك في حب الله و
جرت عبراتك عند ذكر اسمه الأبهى انه كان
معك و يرى اشتعالك و انجذابك و شوقك و
اشتيافك و يسمع حنين قلبك و انين فؤادك
- 12 O fruit of My Lote-Tree! Through thy calamity the ocean of sorrows surged and the winds of forgiveness blew. I testify that on the night wherein thou didst ascend to the Most Glorious Horizon and the Supreme Companion, and on its day, God forgave every male and female servant who had ascended, as a token of His grace and favor toward thee, save those who denied the right of God and that which was manifested from His presence openly. Thus did God distinguish thee, O My leaf, with this most great bounty and this most ancient and foremost station.
- 12 يا ثمرة سدرتي في مصيبتك ماج بحر الأحزان
و هاجت ارياح الغفران اشهد ان في الليلة التي
صعدت الى الأفق الأبهى والرفيق الأعلى و يومها
قد غفر الله كل عبد صعد و كل امة صعدت
كرامة لك و فضلاً عليك الا الذين انكروا حق
الله و ما ظهر من عنده جهرة كذلك اختصك
الله يا ورقتي بهذا الفضل الأعظم و المقام الأسبق
الأقدم
- 13 Blessed art thou, and blessed are they who visit thee, who dwell near thee, who circle round thee, and who have sought and seek intercession through thee with God. Thou art she at whose calamity wailed the Maids of Heaven and were saddened the leaves of the Tree of Revelation. Thou art she who, when hearing the call raised from the tongue of the Lord of the
- 13 طوبى لك و لزائريك و لمجاوريك و لطائفيك
و لمن توسل و يتوسل بك الى الله انت التي
بمصيبتك ناحت الحور و تكدرت اوراق سدرة
الظهور انت التي اذا سمعت النداء الذي ارتفع
من لسان مالک ملکوت الاسماء قد اقبلت اليه

Kingdom of Names, didst turn to Him and wert so attracted that authority well-nigh departed from thy hand.

واجتذبتك على شأن كاد ان يخرج الاختيار من كفك

- 14 O My leaf! O thou who soarest in the atmosphere of My love, who turnest toward My face, and who speaketh in My praise! We have sent down for thee a remembrance which the vicissitudes of centuries and the events of ages shall not efface. We have immortalized thy mention by My Most Exalted Pen in the Crimson Scroll which none but God, the Creator of all things, hath beheld, and We have remembered thee in this Tablet with that which shall cause those near unto God to remember thee and cause the sincere ones to turn toward thy resting-place.

14 يا ورقتي يا ايها الطائفة في هواء حبي والمتوجهة الى وجهي والناطقة بثنائى قد انزلنا لك ذكراً لا تحويه شئون القرون ولا ظهورات الأعصار انا خلدنا ذكرك من قلبى الأعلى فى الصحيفة الحمراء التى ما اطلع بها الا الله موجد الأشياء و ذكرناك فى هذا اللوح بما يذكرك به المقربون ويتوجه الى رسمك الموحدون

- 15 Blessed art thou, and felicity be unto thee and unto him who presenteth himself before thy grave and reciteth that which the All-Bountiful hath revealed concerning the final end. End.

15 طوبى لك و نعيماً لك و لمن يحضر تلقاء قبرك و يتلو ما انزله الوهاب فى المآب انتهى

- 16 From the heaven of the will of the Goal of all the worlds hath been sent down that from which can be inhaled the fragrance of loving-kindness and compassion unto the endless end. Were it not for His grace, how could these wounds be healed? His loving-kindness hath ever been and shall ever be the balm for these afflictions. Without His protection, how could man be capable of bearing tribulations and sorrows that have had and shall have no likeness or parallel? His is the praise in all conditions.

16 از سماء مشيت مقصود عالميان نازل شد آنچه كه عرف عنايت و شفقت الى آخر الذى لا آخر له از او استشمام ميشود اگر فضلش نباشد كجا اين زحمها التيام پذيرد عنايتش مرهم جراحتها بوده و هست بغير حفظش چگونه انسان قادر است بر حمل بلايا و احزانيكه شبه و مثل نداشته و ندارد له الحمد فى كل الأحوال عرض ديگر آنكه مناجات آنحضرت تلقاء عرش عرض شد هذا ما نطق به لسان المقصود فيمقامه المحمود قوله جلّت عظمته

- 17 O Afnan! Upon thee be My glory and loving-kindness! We have heard thy call and thy yearning for God, thy Creator and Protector, and have answered thee with a Tablet wherefrom hath shone forth the luminary of My tender mercy. By My life! I behold thee and hear what thy tongue doth utter. Verily, He is the All-Hearing, the All-Seeing. Thou hast turned unto God, heard His call, responded to it, and acknowledged that which His tongue hath spoken. This, verily, is the Purpose in the days of thy Lord, the All-Knowing. Praise be to God that thou hast attained unto such lofty stations. In view of the precedence of mercy and the manifestation of grace and the advent of the Day which hath been especially designated in former Books and attributed unto it, His grace and favors are even as the rains, flowing and descending. Ere long shall My tender mercies, My loving-kindness and My mercy be made manifest unto My Afnan. Rejoice thou in this manifest grace. Under all conditions thou art beneath the glance of His favor. God willing, the sorrows that have come to pass will be stilled through steadfast patience, and God willing the loved ones will hold fast unto that which hath been revealed from the Supreme Pen concerning this great calamity. O Afnan! By My

17 يا افنانى عليك بهائى و عنايتى انا سمعنا ندائك و حينئذ فى الله موجدك و حافظك و اجبناك بلوح لاح منه نير عنايتى لعمري نراك و نسمع ما ينطق به لسانك انه هو السامع البصير قد اقبلت الى الله و سمعت ندائه و اجبت و اعترفت ما نطق به لسانه هذا هو المقصود فى ايام ربك العليم الحمد لله بانقمامات عالية فائز شديد نظر بسبقت رحمت و ظهور عنايت و بروز يوم كه در كتب قبل مخصوص گشته و باو نسبت داده شده فضل و الطافش بمثابة امطار جارى و نازل سوف يظهر لأفنانى ظهورات الطافى و شفقتى و رحمتى ان افرح بهذا الفضل المبين در هر حال تحت لحاظ عنايتد انشاء الله احزان وارده بتمسك بصبر جميل ساكن و انشاء الله دوستان بانچه از قلم اعلی در اينخصيت كبرى نازل شده تمسك نمايند يا افنانى لعمري انها رأت و سمعت ما نزل من قلبى لها و ترى و تسمع فى هذا الحين ما ينزل من قلبى المبين قد نزل لها ما ينادى بفضلى و عنايتى لها فيكل عالم من عوالم ربها

life! She hath seen and heard what was revealed from My Pen for her, and she now seeth and heareth what is being revealed from My manifest Pen. There hath been revealed for her that which proclaimeth My grace and loving-kindness toward her in every world of the worlds of her Lord.

- 18 A Tablet hath also been specifically revealed for thy mother - upon her be My glory, My mercy and My grace. After the waves of the ocean of the mercy of the All-Merciful and the effulgences of the sun of grace, whatever this servant may say would not be befitting or worthy. God is my witness that in hardship and ease, in affliction and sorrow, this servant hath been and is a partner - nay, the greater portion and the most exalted cup is his. Though at one time the Tongue of Grace of the Lord of Verses uttered this most exalted word - glorified be His majesty: "O thou who art present! When the Supreme Pen expresseth grief in calamities, the purpose is to manifest mercy and loving-kindness. Otherwise, whosoever hath attained unto the love of God and ascended unto Him hath attained unto the most great joy. I swear by the Divine Lote-Tree which in all times speaketh and beareth witness: were the people of the earth to become aware of the joy of one steadfast and exalted soul, they would turn toward God - how much more for those who are related and those concerning whom the Supreme Pen hath revealed mention and testified to His being well-pleased with them." Exalted be His generosity and sublime be His grace! This is the day of patience and resignation. These hosts will dispel the hosts of sorrows and raise the banners of contentment and submission upon the hills of existence. Verily our Lord, the All-Merciful, is the One Who hath power over whatsoever He willeth, and He, verily, hath power over all things.

- 19 And as to the request submitted that something be graciously revealed to be inscribed upon the blessed gravestone, this matter has been accepted and, God willing, will be sent later. That exalted fruit and most high leaf are the recipients of complete favor from God. Nevertheless, this is a great calamity and profound sorrow, for outwardly in that land they were a sign from the Exalted Truth and the Sovereign of existence, exalted be His remembrance and mighty His glory. And in her transfer from one place to another is a grief for which blood should flow from my eyes and the eyes of those who have clung to the Blessed, Lofty, Manifest and Speaking Tree. With both outer and inner tongue, this servant beseeches and implores the Exalted Truth to grant patience to that blessed being and other relatives - upon them be all the Most Glorious Glory - and adorn them with the ornament of steadfastness. The Afnan's place of sorrows - their Consoler and Comforter is God, their

18 و یک لوح هم مخصوص امّ آنجناب علیها بهائی و رحمتی و فضلی نازل انتہی بعد از امواج بحر عنایت رحمن و اشراقات شمس فضل این خادم هر چه عرض نماید لایق و قابل نبوده و نیست و حق شاهد و گواہست که در شدّت و رخا و مصیبت و احزان اینعبد شریک بوده و هست بلکه قسمت کلی و قدح اعلی از برای اوست اگرچه وقتی از اوقات لسان عنایت مالک آیات باینکلمه علیا ناطق قال جلّت عظمتہ یا عبد حاضر اینکه در مصیبات از قلم اعلی اظهار حزن میشود مقصود از آن اظهار رحمت و شفقت است والا هر نفسی بحجۃ اللہ فائز شد و صعود نمود او بفرح اکبر فائز قسم بسدره منتهی که در کلّ احیان ناطق و شاهد است اگر از فرح یک نفس مستقیمه مرفوعه اهل ارض آگاه شوند بشرط اللہ توجّه نمایند تا چه رسد بمقام منتسبین و نفوسیکه ذکرشان از قلم اعلی جاری و شهادت داده در باره ایشان برضای خود از ایشان انتہی جلّ کرمه و تعالی فضله امروز روز صبر و اصطبار است این جنود جنود احزان را از میان بردارد و رأیات رضا و تسلیم را بر اتلال وجود برافرازد انّ ربنا الرحمن لھو المقتدر علی ما یشاء و انه علی کلّشیء قدیر

19 و اینکه مرقوم فرموده بودند که در ساحت اقدس معروض گردد کلماتی عنایت شود که بر حجر مبارک نقش نمایند اینفقره بشرف قبول فائز انشاء اللہ از بعد ارسال میشود آن ثمره علیا و ورقه قصوی بکمال عنایت فائزند من عند اللہ مع ذلک مصیبتی است بزرگ و حزینست کبیر چه که بر حسب ظاهر در آن بلد آیتی بودند از حقّ منبع و سلطان وجود جلّ ذکره و عزّ اعزازه و فی نقلها من مقام الی مقام آخر لحزن یبغی ان یجری الدّم من عیونی و عیون من تمسک بالسدرۃ المبارکۃ الباسقۃ الظّاہرۃ الناطقۃ از حقّ منبع بلسان ظاهر و باطن اینفانی سائل و آمل است کہ آنوجود مبارک و سایر منتسبین علیهم من کلّ بہاء ابہاء را صبر عنایت

Merciful Lord. This blessed word was heard from the tongue of the King of Oneness: "In truth it is fitting that this word be the seal of remembrances, for it is a mirror that fully reflects the Temple of Grace. My spirit be a sacrifice for His grace, for His favor, for His mercy and His kindness."

فرماید و بطراز اصطبار مزین دارد محلّ احزان
افنان و المعزی و المسلی هو الله ربهم الرحمن
اینکلمه مبارکه از لسان مالک احدیه استماع
شد فی الحقیقه سزاوار است اینکلمه ختم اذکار
واقع شود چه که مرآتیبست که از هیکل فضل
بتمامه حکایت مینماید روحی لفضله الفداء و
لعنایته الفداء و لرحمته و لشفقته الفداء

- 20 Another bounty regarding the blessed leaf - God, our Lord and the Lord of all in the heavens and earth, has said: "O servant in attendance! The exalted fruit has truly melted from the fire of separation, therefore she is mentioned among the martyrs in God's presence. The recompense for this deed is the mention revealed by the Supreme Pen in her visitation prayer. On that night and day, every soul that ascended attained the robes of forgiveness, except those souls who openly denied God's right and His Manifestation and verses. And this grace is specific to her." End quote.

20 عنایت دیگر در حقّ ورقه مبارکه قال الله ربنا
و ربّ من فی السموات و الأرض یا عبد حاضر
ثمره علیا فی الحقیقه ذابت من نار الفراق لذا
از شهدا لدی الله مذکور و مکافات این عمل
ذکرست که در زیارتش از قلم اعلی نازل در آن
لیل و یوم آن هر نفسی صعود نمود بخلع غفران
فائز مگر نفوسیکه انکار حقّ الله و ظهور آیات
او را جهراً نموده اند و این فضل مخصوص است
باو انتهی

- 21 As for the questions that were asked, one matter has been referenced by the Supreme Pen and all are clear and evident in that passage.

21 و سوالاتیکه فرموده بودند یکفقره از قلم اعلی بآن
اشاره شده و جمیع در همان فقره معلوم و واضح
است

- 22 Another submission of this servant is that greetings should be conveyed on behalf of this evanescent servant to the honored Jinab-i-Khalil and the teacher - upon him be all the Most Glorious Glory and all supreme grace. His blessed letter was received and this servant was honored by it. God willing, it is hoped that a reply will be submitted later. Likewise, greetings and salutations are offered to the honored Afnan Aqa Aqa Siyyid M. - upon him be all the Most Glorious Glory. This evanescent servant beseeches the Truth, exalted be His glory, to assist him in all hours and moments to serve Him and to enable him to remember and praise Him. Praise be to God that he stands firm in this station, has attained this supreme honor, and is mentioned and recorded in God's Book. Similarly, I beseech and implore the Goal of the world to grant patience to his honor and those afflicted with this calamity, as well as His friends and handmaidens. Verily, He heareth and answereth, and He is the Ordainer, the All-Wise.

22 عرض دیگر اینفانی آنکه خدمت آقای معظم
حضرت خلیل و مبلغ علیه من کلّ بهاء ابهه و
من کلّ فضل اعلاه از قبل این خادم فانی تکبیر
ابلاغ دارید دستخط مبارکشان رسید اینفانی
بآن فائز انشاء الله امید هست که از بعد جواب
آن عرض شود و همچنین خدمت آقای معظم
حضرت افنان آقا آقا سید م علیه منکلّ بهاء ابهه
تکبیر و سلام عرض میشود و از حقّ جلّ جلاله
این خادم فانی میطلبد که ایشانرا در جمیع ساعات
و دقائق بر خدمتش مؤید فرماید و بذکر و ثنائش
موفق و الحمد لله بر اینمقام قائم و باین شرافت
کبری فائز و در کتاب الهی مذکور و مسطور و
همچنین از مقصود عالم سائل و آمل که بحضرت
ایشان و صاحبان مصیبت و همچنین دوستان و
کنیزان خود صبر عنایت فرماید انه یسمع و یجیب
و هو المقضی الحکیم

- 23 And another submission: His Holiness Afnan, the honored Aqa Aqa Siyyid Muhammad, may the most glorious of all glory rest upon him, wrote a letter to the honored Haji Siyyid Javad, upon him be the glory of God, expressing grief. In truth, this is a time for grief - were it not for God's grace, His bounty,

23 و عرض دیگر دستخطی آقای حضرت افنان
جناب آقا آقا سید ۹۲ [محمد] علیه منکلّ بهاء
ابهه بجناب حاجی سید جواد علیه بهاء الله
مرقوم داشتند و اظهار حزن فرموده بودند
فی الحقیقه مقام مقام حزن است لولا عنایه الله

His Manifestation and His days, this servant and every faithful and trustworthy lover would have perished. May they be blessed through God's infinite bounties and remain steadfast in patience. I convey my greetings to him, and likewise to the honored Afnans, upon them be the most glorious of all glory, whose presence graces that land. May all abide under the shade of the Tree of Purpose, He Who is in the heavens and earth.

و فضله و ظهوره و ایامه لهلك الخادم و كلّ
محبّ صادق امين انشاء الله بعنايات لانهياه الهی
فائز باشند و بصبر متمسک و متشبث خدمت
ایشان تکبیر و سلام معروض میدارم و همچنین
خدمت آقایان عظام حضرات افنان علیهم من
کلّ بهاء اباه که آن ارض بوجودشان فائز
است تکبیر و سلام عرض میشود انشاء الله
کلّ در ظلّ سدره مقصود من فی السموات و
الأرض ساکن و مستريح باشند

- 24 Regarding what was mentioned about the related items, His exalted Word states: "These ordinances refer to the Most Holy Book, and this matter is entrusted to him. Let him act as he deems appropriate and send such items that bear testimony to it to the Most Holy Court, that it may serve as a remembrance before God, its Creator." End quote.

24 و اینکه در باره اشیاى منسوبه ذکر فرمودند قوله تعالى این احکام بکتاب اقدس راجع و این امر بآنجناب محوّل آنچه مصلحت داند عمل نمایند و شیء از آن اشیا که مدلّ و حاکی از اوست بساحت اقدس ارسال دارند لیکن ذکرًا لها عند الله بارئها انتهى

- 25 Another submission: When His Holiness the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps - was present, they were blessed with His presence and wrote a leaf which was sent. God willing, they will be blessed with it. His Holiness the Most Mighty Branch - may my spirit, my being, and my essence be sacrificed for the dust of His most mighty footsteps - was in the city, which resulted in the absence of His blessed effect. It is hoped that henceforth He will bestow His grace and it will be sent.

25 عرض دیگر چون حضرت غصن الله الأكبر روحی و ذاتی و کینونتی لتراب قدومه الفداء تشریف داشتند و بحضور فائز بآننجیوب ورقهائی مرقوم داشتند ارسال شد انشاء الله بان فائز شوند و حضرت غصن الله الأعظم روحی و ذاتی و کینونتی لتراب قدومه الآخر فداء در شهر تشریف داشتند و این سبب عدم اثر مبارکشان شد امید هست که از بعد عنایت فرمایند و ارسال شود

- 26 Furthermore, the sorrows, griefs and sadness of the people of the pavilion of greatness and infallibility are manifest to such a degree that this servant is incapable and inadequate to mention them. They said we share with the Afnan in this great calamity, and they send greetings to Her Holiness the Greatest Holy Leaf, the Mother of His Holiness, upon her be the most glorious of all glory. Indeed, this grief is like an artery that has moved all bodies, creating movement in every vein. May the Ancient Lord grant patience. Were it not for His grace, bodies would melt, minds would vanish, and the hearts of the knowing ones would be thunderstruck. The command belongs to God, the Lord of the worlds. And the glory shining, manifest, and evident from the horizon of our Lord's grace be upon you all and upon those with you and upon every steadfast soul who has turned towards Him.

26 و دیگر هموم و غموم و احزان اهل سرادق عظمت و عصمت بشأنی ظاهر که اینعبد از ذکرش عاجز و قاصر است فرمودند ما شریکیم با افنان در اینخصیت کبری و بعلیا حضرت مخدّره کبری ام آنحضرت علیها منکّل بهاء اباه تکبیر و سلام میرسانند فی الحقیقه این حزن بمثابه رگ شریانست جمیع ابدانرا حرکت داد در هر رگی حرکتی از او احداث شده حقّ قدیر صبر عنایت فرماید لولا الفضل من عنده لتذوب الأبدان و تذهب العقول و تنصع افئدة العارفين الأمر لله ربّ العالمين و البهاء المشرق الظاهر اللائع من افق عنایة ربنا علی حضرتکم و علی من معکم و علی کلّ مقبل مستقیم

- 27 The servant 14th of Safar 1300

27 خادام فی ۱۴ شهر صفر ۱۳۰۰

- 28 Another submission: Three Most Holy and Most Exalted Tablets were sent, two for Nayriz which Your Honor should

28 عرض دیگر سه لوح اقدس ارسال شد دو مال نیریز آنحضرت برسانند و یکی مال شیراز در

deliver, and one for Shiraz in response to the petition of the honored Yusuf Khan. His petition reached the Most Holy Court several times and this time was blessed with a response. Blessed is he. The Blessed Tablet should reach the honored Aqa Mirza Husayn, upon him be the glory of God, in the land of Sh[iraz] and they should deliver it.

BRL_ATBH#16x, EBTB.379, LTDT.055x, LTDT.057x, BLO_PT#151, GEN.099-102

جواب عریضه جناب یوسف خان نازل چند
کره عریضه ایشان بساحت اقدس رسید و این
کره بجواب فائز شدند هنیئاً له لوح مبارک در
ارض ش بجناب آقا میرزا حسین علیه ۹ ۶۶
[بهاء الله] برسد و ایشان برسانند

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AKHT1.364x, OOL.B179a, MATA.154-
155x

BH02050

To: Mirza Abdullah Qadi, in Jadhba

Date: 1300-02-15 [1882-Dec-26]

- 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 speaketh with truth is indeed the One concealed in His Books, mentioned by His tongue, and recorded by His Most Exalted Pen, through Whose movement the Kingdom of Names was manifested. Blessed is he who hath hearkened and turned unto Him, and woe betide him who hath denied His supreme bounty. They who have turned to God in His days are among those who are nigh unto Him in a perspicuous Book. All things give them glad tidings and the Concourse on High pray for them, and behind them is He Who speaketh the truth from this noble station.
- 3 O 'Abdu'llah! The servant who is present hath presented thy letter and read it before the Wronged One, Who is imprisoned in the path of God, the Lord of all worlds. We have heard that wherewith thou didst commune with God and We answer thee with that which diffuseth the fragrance of eternity through the duration of My most excellent Names. Be thou grateful and say: "Praise be unto Thee, O Thou the Goal of the worlds!" We have found from thy words the fragrance of My love. We have turned toward thee from this station and revealed unto thee this wondrous Tablet. We give thee the glad tidings of

1 هو الشاهد السامع العليم الحكيم

2 شهد الله أنه لا اله الا هو والذي ينطق بالحق انه
لهو المكنون في كتبه والمذكور بلسانه والمسطور
من قلبه الأعلى الذي بحركته ظهر ملكوت
الاسماء طوبى لمن اسمع و اقبل و ويل لمن انكر
فضله العظيم ان الذين اقبلوا الى الله في ايامه انهم
من المقرين في كتاب مبين يبشرهم كل الاشياء
و يصلين عليهم الملاء الأعلى و عن ورائهم من
ينطق بالحق في هذا المقام الكريم

3 يا عبدالله قد حضر العبد الحاضر بكتابك و قرأه
لدى المظلوم الذي سجن في سبيل الله رب العالمين
قد سمعنا ما ناجيت به الله واجبتاك بما يتضوع
به عرف البقاء بدوام اسمائى الحسنى ان اشكر
و قل لك الحمد يا مقصود العالمين قد وجدنا من
كلماتك عرف حبي اقبلنا اليك من هذا المقام و
انزلنا لك هذا اللوح البديع انا نبشرك بفضل الله
ورحمته ونوصيك بما يرتفع به امر ربك المقدر
القدير قم بالحكمة والبيان و قل يا ملاء الامكان

God's favor and His mercy, and counsel thee with that whereby the Cause of thy Lord, the Almighty, the All-Powerful, may be exalted. Arise with wisdom and utterance and say: "O people of the world! By God, the All-Merciful hath come, and on His right hand is the river of life, and on His left the stream of knowledge and understanding. Fear ye God and be not of the heedless. He hath come through Whose name the standard of guidance hath been raised amidst all creation and through Whose remembrance the banner of 'There is none other God but Him, the All-Knowing, the All-Informed' hath been hoisted. Do ye deny Him through Whom the eye of faith hath been solaced? Fear ye God and follow not every heedless doubter."

تالله قد اتى الرحمن وعن يمينه بحر الحيوان وعن يساره فرات العلم والعرفان اتقوا الله ولا تكونوا من الغافلين قد اتى من نصب باسمه علم الهداية بين البرية وبذكره ارتفعت راية انه لا اله الا هو العليم الخبير ا تكفرون بالذى به قرت عين الايمان خافوا الله ولا تتبعوا كل غافل مريب

- 4 O 'Abdu'llah! Counsel those around thee with what God hath sent down and convey to them the Cause of thy Lord, the Kind, the Generous. Say: Beware lest the allusions of the people prevent you from Him Who hath come with manifest sovereignty. O people of the earth! There is no escape today for anyone except for him who hath cast away vain imaginings and turned toward the Countenance with an illumined heart. Grieve thou not over anything. Rather give thanks unto God for having aided thee and enabled thee to recognize the Dawning-Place of Revelation and for having sent down for thee that which bringeth tranquility to the hearts of them that are endued with understanding. Hold fast unto the cord of thy Lord's loving-kindness and stand firm with supreme steadfastness in service to His wondrous Cause. He will verily exalt thee through the truth and ordain for thee what He hath ordained for His chosen ones. He is in truth the Single, the One, the Forgiving, the Merciful.

4 يا عبد الله وص من فى حولك بما انزله الله و بلغهم امر ربك المشفق الكريم قل اياكم ان تمنعكم اشارات القوم عن الذى اتى بالحق بسطان مبين يا ملائ الأرض لا مفر اليوم لأحد الا لمن نبذ الأوهام وتوجه الى الوجه بقلب منير انت لا تحزن من شئ ان اشكر الله بما ايدىك ووفقتك على عرفان مشرق الوحي وانزل لك ما تطمئن به قلوب العارفين تمسك بحبل عناية ربك وقم بالاستقامة الكبرى على خدمة امره البديع انه يرفعك بالحق ويكتب لك ما كتبه لأصفياه انه هو الفرد الواحد الغفور الرحيم

- 5 We make mention of him whom thou didst mention in thy letter, who is named Abu'l-Qasim, and give him the glad tidings of this mighty remembrance. We beseech God to strengthen him in all conditions to make mention of Him and praise Him. He is the Protector of them that turn unto Him. And We make mention of his brother Muhammad-Quli with a remembrance through which they that are nigh unto God shall perceive the fragrance of their Lord's loving-kindness, the Mighty, the All-Knowing.

5 انا نذكر من ذكرته فى كتابك الذى سمي بأبي القاسم ونبشره بهذا الذكر العظيم نسل الله بأن يؤيده فى كل الأحوال على ذكره وثنائه انه ولى المقبلين و نذكر اخاه محمداً قبل على بذكر يجد منه المقربون عرف عناية ربهم العزيز العليم

- 6 And We make mention of those with him who have turned toward the Supreme Horizon and have drunk the choice wine of the Most Glorious through His name, the Mighty, the Praiseworthy. Thus hath the ocean of My loving-kindness surged and the fragrance of My mercy, which hath encompassed all who are in the heavens and on earth, been wafted. Hold fast in all conditions unto the cord of wisdom, lest the clamor of

6 و نذكر من معه من الذين اقبلوا الى الأفق الأعلى و شربوا رحيق الأبهى باسمه العزيز الحميد كذلك ماج بحر عنايتي و هاج عرف راحتي التى سبقت من فى السموات والأرضين تمسك فيكل الأحوال بحبل الحكمة لئلا يرتفع ضوضاء الجاهلين البهلاء الظاهر اللأثم من افق عناية ربك

the ignorant be raised. The glory that hath dawned and shone forth from the horizon of thy Lord's loving-kindness be upon thee and upon them that have cast away vain imaginings and turned toward the Dayspring of certitude. Praise be to God, the Lord of the worlds.

عليك و على الذين نبذوا الأوهام و اقبلوا الى
مشرق اليقين الحمد لله رب العالمين

BLIB_Or15713.056, BLIB_Or15715.317b

BH05398

To: Mashhadi Muhammad Rafi', in Shahr-i-Babak

Date: 1300-02-15 [1882-Dec-26]

He is the One Manifest from the Horizon of Eternity

Glorified be He Who hath sent down the names and ordained for them whatsoever He desired. He, verily, is the Omnipotent over what He willeth, and by His word "Be" and it is, hath He manifested the favor and sent down the table as a grace from His presence. He is the Compassionate, the Mighty, the Loving. We have arrived at the Most Great Prison and summoned kings and subjects alike unto God, the Sovereign Lord, the Self-Subsisting. Among them are those who turned away, those who denied, and those who pronounced judgment against the Wronged One. Thy Lord, verily, is the Truth, the Knower of things unseen. Nothing can frustrate Him, nor can the might of those on earth weaken Him. To this testifieth He with Whom is the knowledge of all things in a preserved Tablet. Blessed is he who hath cast away vain imaginings and hastened to drink from the ocean of certitude in the days of God, the Lord of the seen and unseen. Give thanks unto God for this most great favor and say: I beseech Thee, O my God, by Thy Name through which the mountains were scattered, the earth discoursed, the dove cooed upon the branches, the breeze of divine knowledge wafted, and the ocean of certitude surged, to strengthen me in steadfastness in Thy Cause and to ordain for me from Thy Most Exalted Pen that which will profit me in Thy worlds. Thou art, verily, the Omnipotent over what Thou willest. There is none other God but Thee, the Mighty, the Beloved.

هو الظاهر من افق البقاء

سبحان من انزل الأسماء و قدّر لها ما اراد انه هو
المقتدر على ما يشاء و بقوله كن فيكون قد اظهر
النعمة و انزل المائدة فضلاً من عنده و هو المشفق
العزیز الودود

انا ورددنا في السجن الأعظم و دعونا الملوك و
الملوك الى الله المهيمن القيوم منهم من اعرض
و منهم من انكر و منهم من افق على المظلوم ان
ربك هو الحق علام الغيوب لا يعجزه شيء و
لا تضعفه سطوة من على الأرض يشهد بذلك
من عنده علم كل شيء في لوح محفوظ طوبى
لمن نبذ الأوهام و سرع الى ان شرب من بحر
الايقان في أيام الله مالک الغيب و الشهود ان
احمد الله بهذا الفضل الأعظم و قل استلک يا
الهي باسمک الذي به نسفت الجبال و حدثت
الأرض و هدرت الحمامة على الأعضاء و سرت
نسمة العرفان و ماج بحر الايقان بأن تؤيدنى على
الاستقامة على امرک و تكتب لى من قلمک
الأعلى ما ينفعنى فى عوالمک انک انت المقتدر
على ما تشاء لا اله الا انت العزيز المحبوب

BLIB_Or15713.219, BLIB_Or15715.336b

BH05994*To: Mirza Muhammad, in Tabas**Date: 1300-02-15 [1882-Dec-26]*

In the Name of God, the One, the Single

O Muhammad! The Lord of the Worlds remembers thee from the Most Great Prison and counsels thee with that whereby the Cause of God, the Help in Peril, the Self-Subsisting, may be exalted. Cast away what is with the people and take what thou hast been given from God, the Lord of existence. Vain imaginings have seized all the servants except those whom God, the Lord of the seen and unseen, has willed. Blessed is he whose tongue hath spoken that which the Supreme Pen hath spoken and testified to that which the Tongue of Grandeur hath testified in the kingdom of creation, and blessed is he whose eyes have beheld My Most Great Signs, and blessed is he who hath arisen to serve the Cause through My Name, the Help in Peril over what was and what shall be. When thou findest the fragrance of My garment from My verses, give thanks unto God and say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Thou through Whom the Path was made manifest and the Balance was established and every heedless one [rejected] lamented." Beware lest what is with the divines veil thee. By the life of God! They have been heedless of that which [We have mentioned] at all times. To this testifieth He with Whom is the Preserved Tablet. Thus have the waters of mercy flowed from the words - drink thou therefrom in My Name through which the Most Exalted Horizon was illumined and every seeker hastened unto the Desired One.

بسم الله الواحد الوحيد

يا محمد مولى العالم يذكر في السجن الأعظم و
يوصيك بما يرتفع به امر الله المهيمن القيوم ضع ما
عند الناس وخذ ما اوتيت من لدى الله مالك
الوجود قد اخذت الأوهام كل العباد الا من
شاء الله مالك الغيب والشهود

طوبى لذي لسان نطق بما نطق به القلم الأعلى و
شهد بما شهد به لسان العظمة فيملكوت الانشاء و
لذي بصر رأى آياتي الكبرى ولذي استقامة قام
على الأمر باسمي المهيمن على ما كان و ما يكون
انك اذا وجدت عرف قيصي من آياتي ان اشكر
الله و قل لك الثناء يا مولى الأسماء و لك
البهاء يا من بك ظهر الصراط و نصب الميزان
و ناح كل غافل [مردود] اياك ان تحجبك
ما عند العلماء لعمر الله قد غفلوا عما [ذكرنا]
في الليالي و الأيام يشهد بذلك من عنده لوح
محفوظ كذلك جرت من الكلمات فرات الرحمة
ان اشرب منه باسمي الذي به انار الأفق الأعلى و
سرع كل قاصد الى المقصود

BLIB_Or15713.297b

BH06387*To: Mirza Mihdi Baghbanbashi**Date: 1300-02-15 [1882-Dec-26]*

¹ He dawneth upon the most exalted horizon

¹ هو المشرق من الأفق الأعلى

² O Mihdi! Verily We have manifested Our Self when the promise came to pass which was foretold in the Books of God, the All-Protecting, the Self-Subsisting. We called all to

² يا مهدي انا اظهرنا نفسنا اذ اتى الوعد الذي
اخبرت به كتب الله المهيمن القيوم و دعونا

the Path - among the people were those who clung to vain imaginings, turning away from God, the Lord of all mankind, and among them were those who broke the chains of blind imitation and hastened unto Him with clear certitude.

- 3 Blessed is he who was not weakened by the doubts of men and remained steadfast despite the uncertainties of the heedless ones. This is a Day in which the breezes of Revelation have wafted and the fragrance of God, the Mighty, the Praised, has been diffused. Cast aside that which keeps thee from the Truth and take hold, in His Name, of that which draws thee to the Most Exalted Horizon, this noble station. We counsel the loved ones of God with that which will elevate their station, and I am verily the All-Compassionate, the Forgiving, the Merciful. There remained no king except We summoned him to the straight path of God, and no subject except We acquainted him with what hath been revealed from the presence of the All-Knowing, the All-Informed. Thus hath My tongue spoken and My Pen moved that thou mayest rejoice and be of those who are thankful. Strive thou that there may appear from thee that from which the sincere ones may inhale the fragrance of the love of God, the Goal of all who have recognized Him.

الكلّ الى الصراط من الناس من تمسك بالأوهام
معرضاً عن الله مالک الأنام و منهم من كسر
سلاسل التقليد و سرع اليه يقيّن مبين

3 طوبى لقوى ما اضعفته ظنون العباد ويستقيم بما
زلته شبهات الغافلين هذا يوم فيه مرّت نسمات
الظهور و تضيّع عرف الله العزيز الحميد ضع ما
تمنعك عن الحقّ و خذ باسمه ما تجذبك الى
الأفق الأعلى هذا المقام الكريم انا نوصي احبّاء
الله بما يرتفع به مقامهم وانا المشفق الغفور الرحيم
ما بقى من ملك الا دعواناه الى صراط الله
المستقيم و ما من مملوك الا و قد عرفناه ما ظهر
من لدن علم خبير كذلك نطق لسانى و تحرك
قلبى لتفرح و تكون من الشّاكرين ان اجهد ليظهر
منك ما يبيد منه المخلصين عرف محبة الله مقصود
العارفين

BLIB_Or15713.298

BH06874

To: Aqa Hasan, in Tabas

Date: 1300-02-15 [1882-Dec-26]

- 1 I am the Witness and the Witnessed One.
- 2 O peoples of the earth! By God, God hath come with His glory, and the banners of guidance have been raised upon every lofty and exalted mountain. The pavilion of grandeur hath been erected, and within it the Temple of the Ancient of Days hath been established upon the throne of His Great Name. He hath turned towards the world until He beheld thee and mentioned thee in this perspicuous Tablet. Cast aside what the people possess and take what will profit thee in every world of the worlds of thy Lord. He is, verily, the Counselor, the Compassionate, the All-Bountiful. Soon shall every soul return to its resting-place, and the people of Baha shall be with their Lord, riding upon the Crimson Ark. Thus hath the matter been

1 انا الشّاهد و المشهود

2 يا ملاء الأرض تالله قد اتى الله بمجده و ارتفع
اعلام الهداية على كلّ جبل باذخ رفيع و نصب
خباء العظمة و استقرّ فيه هيكل القدم على عرش
اسمه العظيم و توجه الى العالم الى ان رأى و
ذكرى بهذا اللّوح المبين ضع ما عند القوم و خذ
ما ينفعك فى كلّ عالم من عوالم ربك انه لهو
النّاصح المشفق الكريم سوف يرجع كلّ نفس الى
مقرّه و اهل البهاء برّبهم راجعاً على الفلك الحمراء
كذلك قضى الأمر فى قیوم الأسماء من لدن من

decreed in the Qayyumu'l-Asma by Him Who hath appeared and given the world the glad-tidings of this Most Great and Most Wondrous Revelation. Verily, those who have turned away from the Cause are in a thick veil. Soon shall ye behold them in the fire. He Who came with the truth beareth witness to this with a manifest sovereignty. The Glory shining from the horizon of eternity be upon those who have laid hold on the Most Great Handle and have testified to that which I have testified: "There is none other God but Me, the Single One, the All-Informed."

ظهر و بشر العالم بهذا الظهور الأعظم الأبدع أنّ
الذين اعرضوا عن الأمر أو لثك في حجاب غليظ
سوف ترون انفسهم في النار يشهد بذلك من اتى
بالحقّ بسلطان مبين البهاء المشرق من افق البقاء
على الذين تمسكوا بالعروة الوثقى و شهدوا بما شهد
به لا اله الا انا الفرد الخبير

BLIB_Or15713.272a

BH06728

To: Muhammad Sadiq Khan

Date: 1300-02-15 [1882-Dec-26]

1 He overshadoweth the horizons!

1 هو المهيمن على الآفاق

2 This is a Book sent down in truth when the Ancient Beauty was seated in the pavilion of grandeur upon one of the mountain peaks. This is a land where the Call of God has been raised over its land and sea, its mountains and hills. Thus have the breezes of grace wafted, yet the people remain behind a manifest veil. Rejoice in that the Wronged One hath remembered thee, as a bounty from God, the Lord of the worlds.

2 كتاب نزل بالحقّ اذ كان جمال القدم جالسا في
خباء العظمة على رأس من رؤوس الجبال هذه
ارض ارتفع نداء الله في برّها و بحرّها و جبالها و
أكافها كذلك هبت ارياح الفضل ولكنّ القوم
في حجاب مبين ان افرح بما ذكرك المظلوم فضلا
من لدى الله رب العالمين

3 Be thou steadfast in service to the Cause and speaking forth its mighty and praiseworthy praise. This is a Day wherein the lamps of idle fancies have been extinguished and the Supreme Horizon hath been illumined with the light of certitude. Blessed is he whom the might of the world hath not caused to slip, and blessed is he whom the turning away of the deniers hath not deterred. When thou receivest My letter, place it upon thy head and say: "Praise be unto Thee, O God of Names, for having remembered me with that which neither the treasures of the earth nor all that the kings and rulers possess can equal. I beseech Thee to assist me in serving Thee, that there may appear from me that which will endure as long as Thy most beautiful names endure. Thou art, verily, the Almighty, the Powerful."

3 كن قائما على خدمة الأمر و ناطقا بثناءه العزيز
الحميد هذا يوم فيه خبت مصابيح الظنون و انار
الأفق الأعلى بنور اليقين طوبى لقائم ما زلته سطوة
العالم و لمقبل ما منعه اعراض المعرضين اياك
اذا فزت بكلامي ضعه على رأسك قل لك الحمد يا
اله الأسماء بما ذكرتني بما لا تعادله كنوز الأرض
ولا ما عند الملوك و السلاطين استلكن بأن
تؤيدني على خدمتك ليظهر مني ما يبقى ذكره
بدوام اسمائك الحسنى انك انت المقتدر القدير

BLIB_Or15713.295b, LHKM1.085

BH07026*To: Karim, in Shahr-i-Babak**Date: 1300-02-15 [1882-Dec-26]*

1 He is the Witness, the All-Hearing!

1 هو الشاهد السميع

2 The entire world had awaited these days, for mention thereof was made in the divine Books of both former and latter times. Yet when the Sun of Truth dawned from the horizon of the Promised Day, all arose in opposition save whom God willed. The primary cause preventing the servants in the beginning were and are the divines, although this most exalted Word hath been manifested through the Manifestations of His Most Beautiful Names, and most have heard it yet remain veiled therefrom. He saith: The divines of that time shall be the most wicked divines beneath the shadow of heaven.

2 جميع عالم منتظر این ایام بوده اند چه که ذکرش در کتب الهی از قبل و بعد بوده و چون آفتاب حقیقت از افق یوم موعود تجلی نمود کل بر اعراض قیام نمودند الا من شاء الله و سبب منع عباد در رتبه اولیه صاحبان عمام بوده و هستند مع آنکه اینکلهء علیا از مظاهر اسماء حسنی ظاهر و اکثری هم اصغا نموده اند از آن محبوب میفرماید فقهاء ذلک الزمان اشر فقهاء تحت ظل السماء

3 Blessed is the soul that hath broken the chains of vain imaginings and imitation through the Most Powerful, the Ancient Name, and hath turned toward the supreme horizon. Rejoice thou in what hath been mentioned before the Wronged One, and in what hath been sent down for thee in this perspicuous Tablet. We counsel thee to observe wisdom and that whereby the Cause of God, the Lord of all worlds, may be exalted. The Glory be upon thee and upon those who have held fast to the Sure Handle.

3 طوبی از برای نفسیکه سلاسل او هام و تقلید را باسم قوی قدیر شکست و بافق اعلی توجه نمود ان افرح بما ذکرک لدی المظلوم و نزل لک هذا اللوح المبین انا نوصیک بالحکمة و بما یرتفع به امر الله رب العالمین البهاء علیک و علی الذین تمسکوا بالجل المتین

BLIB_Or15715.336a

BH07354*To: Mulla Ja'far, in Shahr-i-Babak**Date: 1300-02-15 [1882-Dec-26]*

1 In the Name of the One Who is the All-Remembering, the All-Knowing

1 بسمه الذاکر العلیم

2 O thou who rememberest! Verily, He Who is remembered remembereth thee and giveth thee glad tidings of the river of thy Lord's mercy, the Forgiving, the Bountiful. Remember thou the Wronged One and what befell Him in the path of God through that which the hands of the oppressors have wrought.

2 یا ایها الذاکر ان المذکور بذکرک و یشرک بفرات رحمة ربک الغفور الکریم ان اذکر المظلوم و ما ورد علیه فی سبیل الله بما اکتسبت ایدی الظالمین قل یا معشر العلماء تالله قد اتی مالک

Say: O concourse of divines! By God, the Lord of Names hath come, He Who was mentioned in the Books of the Messengers. Cast away vain imaginings - the horizon of certitude hath appeared through the Luminary of the Name of your Lord, the Almighty, the Powerful. O Ja'far! These are they who would curse those who oppressed the friends and chosen ones of God, yet when He appeared in truth they arose to perpetrate such oppression as caused those who had oppressed in every age and epoch to seek refuge from them. To this testifieth every fair-minded and perceiving one. Leave them and what they possess behind thee, then turn with thy heart to the Supreme Horizon and say:

- 3 Praise be to Thee, O Lord of Names and Creator of Heaven, for having enabled me to recognize the Dawning-Place of Thy Revelation and for having given me to drink of the cup of Thy mercy. I beseech Thee not to withhold from me that which is with Thee. Verily Thou art the Almighty, the Most Exalted, the Powerful, the All-Conquering, the All-Knowing, the All-Wise.

الْأَسْمَاءَ الَّذِي كَانَ مَذْكُورًا فِي كِتَابِ الْمُرْسَلِينَ
دَعَا الْأَوْهَامَ قَدْ لَاحَ أَفَقَ الْيَقِينِ بَنِيَّ اسْمِ رَبِّكُمْ
الْمُقْتَدِرَ الْقَدِيرَ يَا جَعْفَرَ هُمُ الَّذِينَ كَانُوا أَنْ يَلْعَنُوا
مَنْ ظَلَمَ أَوْلِيَاءَ اللَّهِ وَاصْفِيَاءَهُ فَلَبَّأَ ظَهَرَ بِالْحَقِّ
قَامُوا بِظُلْمِ اسْتِعَاذَ مِنْهُمْ الَّذِينَ ظَلَمُوا فِي كُلِّ عَهْدٍ
وَعَصْرٍ يَشْهَدُ بِذَلِكَ كُلُّ مَنْصَفٍ بِصِيرٍ دَعَاهُمْ وَ
مَا عَنْدهُمْ عَنْ وَرَائِكَ ثُمَّ أَقْبَلَ بِقَلْبِكَ إِلَى الْأَفَقِ
الْأَعْلَى وَقُلْ

3 لَكَ الْحَمْدُ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ بِمَا
أَيَّدْتَنِي عَلَى عِرْفَانِ مَشْرِقِ وَحْيِكَ وَسَقَيْتَنِي
كَأْسَ رَحْمَتِكَ اسْتَغْنَى بِأَنْ لَا تُخَيِّبَنِي عَمَّا
عِنْدَكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْقَوِيُّ الْغَالِبُ
الْعَلِيمُ الْحَكِيمُ

BLIB_Or15713.299b, BLIB_Or15715.337b

BH07398

To: Ali Akbar, in Shahr-i-Babak

Date: 1300-02-15 [1882-Dec-26]

He is the Compassionate, the All-Bountiful

O 'Ali-Qabl-i-Akbar! The Wronged One makes mention of thee from the precincts of His Most Pure Horizon, and summons thee unto God, the Lord of Destiny, Who hath manifested through His sovereignty what He hath willed - the sovereignty that prevails over all who are in the heavens and on earth. Take hold of the Book of God with might and leave behind what the people possess. Thus doth command thee He in Whose possession is a perspicuous Book. Say: O people! By God, the appointed time hath passed, the Promise hath been fulfilled, and the Promised One calleth aloud and summoneth you unto the Truth. Respond ye, and be not of them that remain silent. This is He Who was mentioned in former ages and inscribed in the Books of God, the Lord of Names. Turn ye with radiant faces and be not of them that turn aside. Take ye the Kawthar of divine knowledge from the hand of the bounty of your Lord,

هُوَ الْمَشْفِقُ الْكَرِيمُ

يَا عَلِيَّ قَبْلَ اكْبَرٍ يَذْكُرُ الْمَظْلُومَ مِنْ شَطَرِ
مِنْظَرِهِ الْأَطْهَرِ وَيَدْعُوكَ إِلَى اللَّهِ مَالِكِ الْقَدَرِ
الَّذِي أَظْهَرَ مَا ارَادَ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ خَذَ كِتَابَ اللَّهِ بِقُوَّةٍ وَدَعَا
مَا عِنْدَ النَّاسِ كَذَلِكَ يَأْمُرُكَ مِنْ عِنْدِهِ كِتَابٌ
مُبِينٌ

قُلْ يَا قَوْمَ تَالَلَّهِ قَدْ قَضَى الْمِيقَاتُ وَأَتَى الْوَعْدُ وَ
الْمَوْعُودُ يَنَادِي وَيَدْعُوكُمْ إِلَى الْحَقِّ اجْبُوا وَلَا
تَكُونُوا مِنَ الصَّامِتِينَ هَذَا هُوَ الَّذِي كَانَ مَذْكُورًا
فِي الْقُرُونِ الْأُولَى وَمَسْطُورًا فِي كِتَابِ اللَّهِ مَالِكِ
الْأَسْمَاءِ أَنْ أَقْبَلُوا بِوَجْهِهِ نَوْرًا وَلَا تَكُونُوا مِنَ
الْمُعْرِضِينَ خَذُوا كَوْثَرَ الْعِرْفَانِ مِنْ يَدِ عَطَاءِ رَبِّكُمْ

the All-Merciful, and follow not every ignorant remote one. They who have held themselves back from this Cause are accounted among the most lost in the Book of God, the Most High, the Most Great. Glorified be the people of Baha who have not broken God's Covenant and Testament and who have followed that which they were bidden in His Wise Book.

الرَّحْمَنُ وَلَا تَتَّبِعُوا كُلَّ جَاهِلٍ بَعِيدٍ أَنَّ الَّذِينَ مَنَعُوا
عَنْ هَذَا الْأَمْرِ أَوْلَئِكَ مِنَ الْأَخْسَرِينَ فِي كِتَابِ
اللَّهِ الْعَلِيِّ الْعَظِيمِ الْبَهَاءِ عَلَى أَهْلِ الْبَهَاءِ الَّذِينَ مَا
نَقَضُوا مِيثَاقَ اللَّهِ وَعَهْدَهُ وَاتَّبَعُوا مَا أَمَرُوا بِهِ فِي
كِتَابِهِ الْحَكِيمِ

BLIB_Or15713.299a, BLIB_Or15715.336c

BH08984

To: Faraj, in Shahr-i-Babak

Date: 1300-02-15 [1882-Dec-26]

1 In His Name Who shineth forth upon all who are in the heavens and on earth!

1 بِسْمِهِ الْمَجَلِّي عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

2 This is a Book sent down by the All-Merciful unto him who hath believed in Him on His wondrous and glorious Day. Say: O people! By God, this is the Day of God, were ye of them that know, and this is the Book of God which had been inscribed from all eternity, were ye of them that are assured. And this is the Mystery of God which had been treasured up in His knowledge, the Mighty, the Impregnable. Fear ye God, O people! Answer Him Who speaketh the truth, and follow not every learned one that doubteth, at Whose advent the limbs of all names have quaked, and through whose tyranny the Concourse on High hath lamented. Cast him behind your backs, turning unto the One, the All-Informed. Thus have We adorned the Tablet with perspicuous verses. Blessed is he who taketh hold of it in His name, and woe betide every sinful forsaker thereof.

2 كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ آمَنَ بِهِ فِي يَوْمِهِ الْعَزِيزِ الْبَدِيعِ
قُلْ يَا قَوْمِ تَاللَّهِ هَذَا يَوْمُ اللَّهِ لَوْ أَنْتُمْ مِنَ الْعَارِفِينَ وَ
هَذَا كِتَابُ اللَّهِ الَّذِي كَانَ مَسْطُورًا فِي أَرْزُلِ الْأَزَالِ
إِنْ أَنْتُمْ مِنَ الْمُوقِنِينَ وَهَذَا سِرُّ اللَّهِ قَدْ كَانَ مَكْنُونًا
فِي عِلْمِهِ الْعَزِيزِ الْمُنِيعِ اتَّقُوا اللَّهَ يَا قَوْمِ اجْبِئُوا مِنْ
يَنْطِقُ بِالْحَقِّ وَلَا تَتَّبِعُوا كُلَّ عَالَمٍ مَرِيبٍ الَّذِي بِهِ
ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَبْظَلَمِهِ نَاحَ الْمَلَأِ الْأَعْلَى
دَعَا عَنْ وَرَائِكُمْ مُقْبِلِينَ إِلَى الْفَرْدِ الْخَبِيرِ كَذَلِكَ
زَيْنَا اللَّوْحِ بَيِّنَاتٌ مُحْكَمَاتٌ طُوبَى لِمَنْ أَخَذَهُ بِاسْمِهِ
وَوَيْلٌ لِكُلِّ تَارِكٍ أَثِيمٍ

BLIB_Or15715.337a, BLIB_Or15734.1.106c

BH01462

To: *Haji Husayn from Ya, in Yazd*

Date: 1300-02-19 [1882-Dec-30]

- 1 O Haji Husayn, upon him be the Glory of God, from Him Who is God, exalted be His glory, majesty and power!

1 جناب حاجی حسین علیہ بہاء اللہ من یاء ہو اللہ تعالیٰ شأنہ العظمتہ والاعتدار
- 2 The essence of praise and its very heart belong exclusively to the court of the One, the Single, the Unique, Who through the goodly deeds and pleasing conduct of His loved ones has caused the banners of guidance to be raised in His realm. He is the Powerful, the Almighty, Who with a single word can conquer the citadels of the hearts of all the peoples of the world. The unseen hosts, in the first degree and station, have been and are the commanding Word of God, and in the second station, the deeds and character of His chosen ones. Hanzalah was but one of His servants, adorned and illumined by the lights of the Manifestation of Christ. Through one goodly deed that appeared from him, an entire kingdom—from its king and ministers and princes and others—became illumined with the lights of faith. Now consider what power, might and influence a single deed hath wrought and manifested. This is reckoned among the hosts of Truth, not the wielders of swords and spears. Exalted be His power and sublime be His grandeur!

2 جوہر حمد و ساذج آن مخصوص بارگاہ حضرت فرد واحد احد بودہ کہ باعمال طیبہ و اخلاق مرضیہ دوستانش اعلام ہدایت در مملکتش مرتفع اوست قادر و مقتدریکہ بیک کلمہ مدائن قلوب اہل عالم را مسخر فرماید جنود لم تروہا در رتبہ اولیہ و مقام اول کلمہ اللہ المطاعہ بودہ و ہست و در مقام ثانی اعمال و اخلاق اولیائش حفظہ یکی از عباد بود و بانوار ظہور حضرت مسیح اللہ مزین و منیر بیک عمل طیب کہ از او ظاہر شد یک مملکت از ملک و وزرا و امرا و سائرین بانوار ایمان منور گشتند حال ملاحظہ فرمائید قدرت و قوت و نفوذ یک عمل چہ کردہ و چہ اظہار نمودہ این از جند حق محسوسست نہ صاحبان سیوف و سنان جلّت قدرتہ و علت عظمتہ
- 3 Blessings and peace be upon the King of the Messengers, through Whom the sun of unity shone forth from the horizon of the heaven of knowledge, and the nightingale sang upon the branches of the tree of oneness—verily there is no God but Him, the All-Knowing, the All-Wise—and upon His family and companions, through whom God aided His Faith and manifested His Cause, despite every distant misbeliever and every stubborn infidel. O what servants were they, whom neither the circumstances of tyrants nor the might of pharaohs deterred! They arose to serve the Cause and strove with utmost striving until they conquered lands in the name of their Creator, the Lord of creation. Through them God's commandments were spread among His servants and His laws among His creation, and through them the Faith appeared, though the ungodly were averse.

3 و الصلوٰۃ و السلام علی سلطان الرّسل الذی بہ اشرفت شمس التّوحید من افق سماء العلم و نطق الغدلیب علی اغصان دوحۃ التّفرید انہ لا الہ الاّ ہو العلیم الحکیم و علی آلہ و اصحابہ الذّین بہم نصر اللہ دینہ و اظہر امرہ رغماً لکّل مشرک بعید و کّل کافر عنید یا لها من عباد ما منعہم شئونات الجبابرة و سطوة الفراعنة قاموا علی خدمة الامر و جاهدوا حقّ الجہاد الی ان فتحو البلاد باسم بارئہم مالک الایجاد بہم انتشرت اوامر اللہ بین عبادہ و احکامہ بین خلقہ و بہم ظہر الدّین ولو کرہ المشرکون
- 4 Furthermore: the second letter of that spiritual friend arrived, bestowing that which spring bestows upon the world, for the pen of love and the ink of certitude were speaking and discoursing in praise of the Beloved of the worlds. That which was mentioned therein was of truthfulness and reality. After presentation, they stated: "With God are treasures for thee

4 و بعد نامہ ثانی آنخیب روحانی رسید عطا نمود آنچہ کہ ربیع بر عالم عطا نمود چہ کہ قلم محبت و مداد ایقان در ذکر محبوب عالمیان ناطق و مکلم آنچہ در آن مذکور از روی راستی و حقیقت بود بعد از عرض فرمودند لک عند اللہ کنوز ما

which none save He hath known. O Husayn, upon thee be My peace and My glory! Praise be to God that thou hast attained to that which causeth the exaltation of the Word. Ere long thy mention shall be raised throughout the regions of the world. Verily, He wasteth not the reward of the doers of good." God willing, thou shalt be confirmed and assisted in all conditions. Know thou with certainty that the hand of God's grace hath been and is with thee. He shall confirm thee outwardly and inwardly. I beseech Him, exalted be He, to ordain for thee the reward of what thou hast wrought in His path. Verily, He is the Guardian of His sincere servants.

- 5 Praise be to God that thou art adorned with the ornament of grace and art known among the friends for thy goodliness. Thou shouldst render thanks for this station with a hundred thousand tongues, for they singled thee out for this bounty in the first days of imprisonment. Well is it with thee and pleasant it is unto thee! Thy trustworthiness, religiosity, deeds and actions have been and are remembered. Each of these attributes is counted among the highest ornaments. Praise and gratitude be unto God that He granted such success to that spiritual friend that he attained unto the word of contentment. God willing, may he ever dwell and find rest beneath the canopies of divine grace, and be engaged in His remembrance.

- 6 If thou shouldst meet any of the friends and honored ones who have quaffed from the wine of love and are gazing toward the horizon of grace, convey greetings and glorification from this lowly poor one. I beseech God to make each one of these honored ones appear as a banner upon the highest heights. This is a garment most great, most mighty, holy and sanctified above the fabrics of the world. A hundred thousand ornaments and garments of silk and brocade cannot equal a single one of the goodly attributes of man, for through one divine attribute and one heavenly characteristic he becometh manifest and renowned throughout all the world. The warp of this garment is trustworthiness and its weft is religiosity. How excellent is this ornament, sanctified, blessed, beloved! This evanescent servant beseecheth the eternal Truth to adorn all His loved ones with this wondrous, exalted, blessed garment. Verily, He hath power over all things and is worthy to answer prayers. Peace be upon you, and the mercy of God, and His blessings.

اطَّلَعَ بِهَا إِلَّا نَفْسَهُ يَا حُسَيْنَ عَلَيْكَ سَلَامِي وَبَهَائِي
الْحَمْدُ لِلَّهِ فَائِزٍ شَدِيدٍ بِأَنْجَحِهِ كَمَا سَبَبَ اعْلَاءَ كَلِمِهِ
بُودِ عِنَقَرِيبِ ذِكْرَتِ دُرِّ اقْطَارِ عَالَمِ مَرْتَفَعِ شُودِ أَنَّهُ
لَا يَضِيعُ أَجْرُ الْمُحْسِنِينَ انْشَاءً اللَّهُ دَرِ جَمِيعِ أَحْوَالِ
مَوْثِقٍ بَاشِيٍّ وَمَوْفِقٍ بَيِّقِينَ بَدَانِ دَسْتِ عَنَانِيتِ حَقِّ
بَا تُو بُوْدِهِ وَهَسْتِ ظَاهِرًا وَبَاطِنًا تَأْيِيدِ فَرَمَائِدِ
اِسْتَلْهُ تَعَالَى بِأَنْ يَقْدَرِ لَكَ أَجْرُ مَا عَمَلْتَهُ فِي سَبِيلِهِ
أَنَّهُ وَلِيُّ عِبَادِهِ الْمُخْلِصِينَ اَنْتَهَى

5 الحمد لله بطراز عنایت [مزینید] و مابین دوستان
بمعروف معروف باید بصد هزار لسان این مقام را
شکر [نمائید] چه که شما را در اول ایام سخن
باین فضل مخصوص فرمودند هنیئاً لک و مرثیاً
لک امانت و دیانت و اعمال و افعال مذکور
بوده و هست هر یک از این صفات از طراز اول
محسوب لله الحمد و له الشکر و المنّة چه که آنحیث
روحانی را توفیق عنایت فرمود بپشائیکه بکلمه رضا
فائز شد انشاء الله لازال در ظلّ قباب فضل الهی
ساکن و مسترّج [باشند] و بذکرش ذا کر

6 اگر از دوستان و آقایان که از صهبای محبت
آشامیده‌اند و باقی عنایت ناظرند ملاقات
[فرمودید] از جانب این حقیر فقیر سلام و
تکبیر [برسانید] از حقّ میطلبم هر یک از آقایان
را بمثابه علم بر اعلیٰ الأعلام ظاهر فرماید این
جامه ایست بسیار بزرگ و بسیار عزیز و مقدّس
و منزّه از اقصای عالم صد هزار زینت و جامه‌های
حریر و استبرق معادله نمینماید بیک صفت از
صفات طیبیه انسان که بیک صفت از صفات
الهی و یک خلق از اخلاق ربّانی مزین شود
در جمیع عالم ظاهر و مشهود گردد این جامه را
تار از امانت است و بود از دیانت حبّداً هذا
الطراز المزیّن المقدّس المبارک المحبوب این خادم
فانی از حقّ باقی میطلبد جمیع دوستانش را باین
جامه بدیعۀ منیعۀ مبارکه مزین فرماید آنّه علی
کَلَشَىءِ قَدِيرٍ وَ بِالْاِجَابَةِ جَدِيرٍ السَّلَامُ عَلَیْکُمْ وَ
رَحْمَةُ اللَّهِ وَ بَرَکَاتُهُ

BLIB_Or15704.427

BH00086

To: Siyyid Mihdi Dahaji et al.

Date: 1300-03-15 [1883-Jan-24]

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

2 God beareth witness that there is none other God but Him, and He Who hath manifested the Cause amidst all peoples is verily our Lord and the Lord of all worlds, the Ancient Lord Who hath appeared with the Most Great Name - He at Whose appearance every edifice hath been shaken and every person thrown into confusion, save whom God hath willed, our Lord and the Lord of all who are in earth and heaven, and Lord of the throne on high and of the dust beneath. There is none other God but Him, the One, the Single, the Powerful, the All-Knowing, the All-Wise.

3 The fragrance wafting from the Supreme Paradise and the Most Exalted Heaven be upon the chosen ones of God and His loved ones, through whom the light of divine unity hath shone forth from the horizon of every city and every land, and through whom the Day-Star of utterance hath dawned among the people of understanding, and that which the All-Merciful revealed in the Qur'an hath been made manifest. They strive in God's path and fear not the blame of any blamer. The servant testifieth that they are such souls as have been mentioned and praised in God's Books, and their sovereignty, grandeur, steadfastness and constancy have been acknowledged, and none among the chosen ones hath suffered in God's path the tribulations they have endured. Indeed, 'Ali-i-Murtada in the Kingdom of Names hath declared: "Blessed are we and blessed are they, and their blessedness exceedeth our blessedness," unto the end of his words. Through them the veils have been rent asunder, the signs have appeared, and the standards have been raised aloft - they whom the conditions of creation have not withheld from the Truth and whom the veils of the learned have not kept back from the Lord of Names. When they heard the Call between earth and heaven, they turned to the Supreme Horizon and said: "Here am I, O Creator of the heavens, Who hath appeared through Thy Most Great, Most Wondrous, Most Glorious Name!" Then with radiant faces they turned to the cities and villages and spoke to them of that which had been manifested from God, the Lord of the Throne on high and of the dust beneath. Upon them be the

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي ظَهَرَ الْأَمْرَ بَيْنَ الْأُمَمِ أَنَّهُ هُوَ مَوْلَانَا وَ مَوْلَى الْعَالَمِ وَ مَالِكِ الْقَدَمِ الظَّاهِرِ بِالْأَسْمِ الْأَعْظَمِ الَّذِي إِذَا ظَهَرَ تَزَعَزَعَ كُلُّ بَنِيانٍ وَاضْطَرَبَ كُلُّ إِنْسَانٍ إِلَّا مَنْ شَاءَ اللَّهُ رَبَّنَا وَ رَبِّ مَنْ فِي الْأَرْضِ وَ السَّمَاءِ وَ رَبِّ الْعَرْشِ وَ الثَّرَى لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْفَرْدُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

3 وَ الْعَرْفَ الْمُتَضَوِّعَ مِنَ الْجَنَّةِ الْعَالِيَا وَ الْفَرْدُوسِ الْأَعْلَى عَلَى أَصْفِيَاءِ اللَّهِ وَ أَوْلِيَائِهِ الَّذِينَ بِهِمْ اشْرَقَ نَوْرُ التَّوْحِيدِ مِنْ أَفْقِ كُلِّ مَدِينَةٍ وَ كُلِّ أَرْضٍ وَ بِهِمْ لَاحَ نَوْرِ الْبَيَانِ بَيْنَ أَهْلِ الْعِرْقَانِ وَ ظَهَرَ مَا أَنْزَلَ الرَّحْمَنُ فِي الْفِرْقَانِ يَجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةً لَأَنَّهُمْ يَشْهَدُونَ بِأَنَّهُمْ عِبَادُ اللَّهِ نَطَقَتْ كُتُبُ اللَّهِ بِذِكْرِهِمْ وَ ثَنَائِهِمْ وَ اعْتَرَفَتْ بِسُلْطَانِهِمْ وَ عَظَمَتِهِمْ وَ قِيَامِهِمْ وَ اسْتَقَامَتِهِمْ وَ مَا يَرِدُ عَلَيْهِمْ فِي اللَّهِ مِنَ الْبَلَايَا أَحَدٌ مِنَ الْأَوْلِيَاءِ أَنَّهُ لَعَلَّى الْمُرْتَضَى فِي مَلَكُوتِ الْأَسْمَاءِ بِقَوْلِهِ طُوبَى لَنَا وَ طُوبَى لَهُمْ وَ طُوبَاهُمْ أَفْضَلُ مِنْ طُوبَانَا إِلَى آخِرِ قَوْلِهِ بِهِمْ خَرَقَتْ الْأَجَابِ وَ ظَهَرَتْ الْعَلَامَاتُ وَ نَصَبَتْ الرَايَاتِ الَّذِينَ مَا مَنَعَتْهُمْ شَيْئًا أَنْ يَخْلُقَ عَنْ الْحَقِّ وَ مَا حَجَبَتْهُمْ حِجَابَاتُ الْعُلَمَاءِ عَنْ مَالِكِ الْأَسْمَاءِ إِذَا سَمِعُوا النَّدَاءَ بَيْنَ الْأَرْضِ وَ السَّمَاءِ أَقْبَلُوا إِلَى الْأَفْقِ الْأَعْلَى وَ قَالُوا لَبَّيْكَ يَا فَاطِرَ السَّمَاءِ وَ الظَّاهِرِ بِأَسْمِكَ الْأَعْظَمِ الْأَبَدِ الْعَلِيِّ ثُمَّ تَوَجَّهُوا بِوُجُوهِهِمْ بِيضَاءَ إِلَى الْمَدَائِنِ وَ الْقُرَى وَ حَدَّثُوهُمْ بِمَا ظَهَرَ مِنْ لَدَى اللَّهِ رَبِّ الْعَرْشِ وَ الثَّرَى عَلَيْهِمْ صَلَوةُ اللَّهِ وَ رَحْمَتُهُ وَ بَهَاءُ اللَّهِ وَ نُورُهُ وَ عِزُّ اللَّهِ وَ فَضْلُهُ وَ كَرَمُ اللَّهِ وَ جُودُهُ

prayers of God, His mercy, His glory, His light, His might, His grace, His generosity and His bounty.

- 4 The servant beseecheth his Lord to aid them in all conditions and to protect them from those who have disbelieved and turned away from Him through Whom their stations were exalted and their ranks elevated. By God's life! The servant's heart hath melted, or nearly melted, at seeing how the people have turned away from Him Whom they claim to follow every morn and eve, night and day, rushing to His house to perform what they were commanded, their sighs ascending during their devotions and their lamentations rising up in humility and supplication. Yet when the Day-Star of Trial shone forth and the decree was revealed from the All-Merciful, they fled like frightened asses. Would that they had been content with flight and denial! Nay, they arose in opposition and protest and committed that which caused the dwellers of the realms above and the inmates of the pavilions of the Kingdom to lament, and beyond them arose the dust of sorrows until it darkened the garment of the All-Merciful.
- 5 The servant doth beseech his Lord in this hour – he who hath clung fast to the cord of His bounty and hath taken firm hold of the hem of His mercy – that He may adorn His servants with the ornament of equity and guide them, through His grace and providence, unto the straight path. The spirit of this servant is a sacrifice for your love, a ransom for your service, and an offering for your exile and tribulations.
- 6 I had been pondering the affairs and events of the world, gazing upon all things as one bewildered, distracted, and confounded, when suddenly the shrill voice of your pen reached mine ears. This drew me unto you and inclined me toward your court. When I heard the murmuring of utterance and the cooing of the dove of yearning and longing, I directed my steps toward the Dawning-Place of Illumination and presented that which was contained in your epistle before God, the Sovereign of all horizons.
- 7 When this was accomplished and completed, lo! there arose the rustling of the Divine Lote-Tree from the Most Exalted Station. Thus speaketh He – exalted be His majesty and magnified His grandeur:
- 8 In My name, the All-Mentioning, the All-Knowing
- 9 O My Name! Through My power, utterance hath been revealed and made manifest from the Kingdom of knowledge, whereupon the essence of remembrance, utterance, proof, evidence, faith and certitude were struck with bewilderment and
- 4 يسئل الخادم ربّه بأن يؤيّدهم في كلّ الأحوال و يحفظهم عن الذين كفروا و اعرضوا عن الذي به رفعت مقاماتهم و علت مراتبهم لعمرالله قد ذاب كبد الخادم او كاد ان يذوب بما يرى العباد معرضين عن الذي يدعونه في كلّ صباح و مساء و في الليالي و الايام و يركضون الى بيته ليعملوا بما امروا به و يصعد زفرائهم حين الأعمال و اسفاتهم بالخضوع و الابتال فلما اشرق نير الامتحان و ظهر حكم القضاء من لدى الرحمن فروا كحمر مستنفره ياليت يكتفون بالفرار و عدم الاقرار بل قاموا على الاعراض و الاعتراض و عملوا ما ناح به سگان الجبروت و اهل سرادق الملكوت و عن ورائها صعد غبار الأحزان الى ان تغبّر به رداء الرحمن
- 5 يسئل الخادم ربّه في هذا الحين الذي كان متمسكاً بحبل فضله و متشبّهاً بذيل كرمه بأن يزيّن العباد بطراز الانصاف و يهديهم بجوده و عنايته الى سواء الصراط روح الخادم لمحبّتهم الفداء و لخدمتهم الفداء و لغريبتكم و كربتكم الفداء
- 6 قد كنت متفكّراً في شئون العالم و حوادثه و ناظراً الى الأشياء كالمتحير المولّه الباهت اذاً اسمعني صرير قلبكم ما اجتذبنى اليكم و امالني الى شطركم فلما سمعت زمزمة البيان و هدير حمامة الشوق و الاشتياق قصدت مطلع الاشراق و عرضت ما في كتابكم لدى الله ملك الآفاق
- 7 فلما تمّ و انتهى اذاً ارتفع حفيف سدره المنتهى من المقام الأعلى قال جلّت عظمتة و كبر كبريائه
- 8 بسمي الذّاكر العليم
- 9 يا اسمي بشأني بيان از ملكوت عرفان نازل و ظاهر كه كينونت ذكر و بيان و حجت و برهان و ايمان و ايقان منصعق و مدهوش مشاهده شد الا من شاء الله يا اسمي چه شده كه ناس از

amazement, save whom God willeth. O My Name! What hath come to pass that the people remain deprived of the breezes of the springtime of mercy and the fragrances of the divine days? Knowledge, understanding, yearning, longing, attraction and enchantment - all were created for this Day. Nevertheless, the mirrors of existence remain bereft of the effulgences of the Sun of Revelation. If any soul heareth not this call, verily he hath no ears to hear, and if he faileth to behold the lights of Revelation, he possesseth not, nor shall he ever possess, the power of sight. To what do they turn, and from what do they turn away? Glory be unto Him Who hath unveiled unto you what He hath concealed from them, through that which their hands have wrought.

نسایم ربیع رحمت و نفحات ایام الهی محروم مانده اند علم و ادراک و شوق و اشتیاق و جذب و انجذاب جمیع از برای این یوم خلق شده مع ذلک مرایای وجود از تجلیات شمس ظهور بی نصیب اگر نفسی این ندا را نشنود البته صاحب سمع نبوده و اگر بمشاهده انوار ظهور فائز نگردد دارای بصر نبوده و نخواهد بود بجه مقبلند و از چه معرض سبحان من کشف کم و ستر عنهم بما اکتسبت ایدیهیم

- 10 There can be no doubt that the primary cause for the veiling and turning away of heedless souls hath been the leaders in outward affairs - those who count themselves among the learned and consider themselves the heads of religion. All things bear witness and lament the tyranny of those heedless and wayward souls. They say "We believe in God," then they invent lies about Him and perceive it not. They rise up and pray, yet they understand not. They have been and are honored by the name of Truth, yet for Him they have desired and continue to desire the most great abasement. Were they to become sincere for but a moment, they would surely hearken unto the cooing of the Dove of the Cause and turn from the north to the right hand.

10 شکی نبوده که سبب و علت اولیه در احتجاب و اعراض نفوس غافله اولیای امور ظاهره بوده اند یعنی نفوسیکه خود را از اهل علم می شمردند و رؤسای دین میدانند جمیع اشیاء بر ظلم آن نفوس غافله معرضه شهادت میدهند و نوحه مینمایند یقولون انا آمنّا بالله ثم یفتون علیه و لا یشعرون یقومون و یصلّون و لا یفقهون باسم حقّ معرّز بوده و هستند و از برای او ذلت کبری خواسته و میخوانند اگر در یک آن خالص شوند البته تغرّذات حمامه امر را اصغاً نمایند و از شمال بپیین توجه کنند

- 11 Blessed is the learned one whom vain desire hath not hindered from the Lord of all beings. When he heareth, he turneth unto God and respondeth to His call, and ariseth to serve the Cause in such wise that he seeth the Truth before his eyes and all creation behind him. Thus hath My Most Exalted Pen spoken before the creation of earth and heaven, and in this hour every hearing ear hath heard from it what the ear of Moses heard on the Sinai of utterance and what the Beloved heard when He turned toward God, the All-Knowing, the All-Wise. By God! The proof of God hath been perfected, and in its completeness it circlet round the Throne, yet the people are in evident doubt. They behold the signs yet deny them, they hear the call yet turn away from it. Verily they are in grievous loss.

11 طوبی لعالم ما منعه الهوی عن مولی الوری اذا سمع اقبل و اجاب و قام علی خدمة الامر علی شأن یری الحق امام عینیة و الخلق عن ورائه کذلک نطق قلبی الاعلی قبل خلق الارض و السماء و فی هذا الحین قد سمع منه کلّ ذی اذن ما سمعت اذن الکلم فی طور البیان و اذن الحیب اذ توجه الی الله العلیم الحکیم تالله قد تمت حجة الله و انها بتمام تطوف حول العرش و القوم فی ریب مبین یرون الآیات و ینکرونها و یسمعون النداء و یعرضون عنه الا انهم فی خسران عظیم

- 12 Grieve thou not over anything. Under all conditions remain steadfast in My service, speaking My praise, acting according to what hath been sent down from the Kingdom of My Cause, and bidding what We have revealed in My mighty Book. The servant in attendance hath appeared and read thy letter before the Wronged One. We have answered thee with truth and sent unto thee that whereby the eyes of those who have not violated

12 انک لا تحزن من شیء کن فیکلّ الأحوال قائماً علی خدمتی و ناطقاً بثنائی و عاملاً بما نزل من ملکوت امری و آمراً بما انزلناه فی کتابی العزیز قد حضر العبد الحاضر و قرء کتابک لدی المظلوم اجبتاک بالحق و ارسلنا الیک ما تقرّ به عیون الدّین ما نقضوا میثاق الله و عهده و تشبّثوا بأذیال

God's Covenant and His Testament, and who have clung to the hem of their Lord's pardoning robe, are consoled. Convey My greetings to the faces of My loved ones and give them the glad-tidings of My mercy which hath preceded and My grace which hath encompassed all who are in the heavens and on earth. Say: O concourse of chosen ones! It behooveth you to observe wisdom and that whereby this firm, this mighty Cause may be exalted. And We remember My handmaidens who have heard and turned unto God, the Peerless, the All-Informed.

- 13 O Mihdi! Distinction hath vanished from between, for it is observed that certain appointed heedless souls have not comprehended the station of the trace, let alone that of Him Who is the Influencer. They recite the divine verses yet remain unaware of their station and deprived of their fragrances. Likewise, they behold His evidences yet remain veiled from their recognition.

- 14 Glory be to God! Eyes have been so afflicted with weakness and infection that they cannot distinguish light from darkness. I beseech God to grant them success and aid them, to purify them from self and desire, and to adorn them with that which He loves and is pleased with. Verily He is the Lord of all beings and the Lord of the hereafter and the first.

- 15 O thou who art beloved of My essence and being! In every moment there appears from the Kingdom of the All-Merciful's utterance that from which every receptive soul inhales the fragrance of the most exalted Paradise. And if I say that rock and clay have become the essence of awareness and have inclined their ears to hear the call of God, exalted be His glory - this is truth and there is no doubt in it. For today the entire world is adorned with the novel ornament of existence, and God's hidden and manifest bounty has descended upon all. Favor is witnessed to this degree and measure, and proof is observed to this extent. Nevertheless, all are heedless and turned away, save whom God, the Lord of lords, wills.

- 16 As to what was written concerning the non-receipt of petitions and correspondence: thus far, for every letter from your honor that has arrived, a detailed reply has been written and sent. I beseech God, exalted be His glory, and hope that all that was sent may arrive. All were adorned with manifest verses and sublime words, both those specifically for your honor and those for the mentioned souls. O my God! Cause what Thou hast revealed to reach Thy Name, then grant him the bounty of Thy utterance and the feast of Thy heaven. Verily, Thou art powerful over all things. Thus far this servant has sent four, and despite the multitude of occupations and extensive

رداء ربهم الغفور الكريم كبر من قبلي على وجوه
احبابي وبشرهم برحمتي التي سبقت وفضلي الذي
احاط من في السموات والارضين قل يا معشر
الاولياء عليكم بالحكمة وبما يرتفع به هذا الامر
المبرم المتين ونذكر امامي اللائي سمعن واقبلن الى
الله الفرد الخبير

- 13 يا مهدی امتیاز از مابین برخاست چه که مشاهده
میشود بعضی از نفوس غافلهء مجعوله ادراک
مقام اثر را نموده اند تا چه رسد بمؤثر آیات الهی را
قرائت مینمایند و از مقامش غافلند و از نفحاتش
بی نصیب و همچنین بیناتش را مشاهده مینمایند
و از عرفانش محجوب

- 14 سبحان الله ابصار را بشأنی غشاوه و رمد اخذ
نموده که نور را از ظلمت فرق نمیگذارند فاسئل
الله بأن یوفقهم ویؤیدهم ویطهرهم عن النفس
والهوی ویزینهم بما یحب ویرضی انه مولی الوری
و رب الآخرة و الأولى انتهى

- 15 یا محبوب ذاتی و کینونتی در هر آن از ملکوت
بیان رحمن ظاهر میشود آنچه که هر ذی اقبالی
عرف فردوس اعلی از او استشمام مینماید و
اگر عرض کنم حجر و مدر جوهر هوش شده و
گوش فرا داشته از برای شنیدن ندای حق جلّ
جلاله حق است و شکی در او نبوده و نیست
چه که امروز جمیع عالم بطراز هستی بدیع مزین و
نعمت مکنونهء ظاهرهء الهی بر کلّ نازل عنایت
باینقام و مقدار مشاهده میشود و حجت باین شأن
ملاحظه میگردد مع ذلک کلّ غافل و معرض
الا من شاء الله ربّ الارباب

- 16 اینکه در بارهء عدم وصول عرایض و مراسلات
مرقوم فرمودند تا حال آنچه دستخط آنحضرت
عزّ و ورود یافت جواب بتفصیل عرض و ارسال
شد و از حق جلّ جلاله سائل و آمل که جمیع
آنچه ارسال شد برسد و جمیع مزین بآیات باهرات
و کلمات عالیات بوده چه مخصوص آنحضرت و
چه مخصوص نفوس مذکوره اللهم یا الهی بلغ
ما انزلته الی اسمک ثم ارزقه نعمة بیانک و مائدة
سمائک انک علی کلّ شیء قدیر تا حال عدد چهار

writing, there has been no negligence or delay in responding to your honor's letters.

این عبد ارسال داشته مع کثرت اشغال و کثرت
تحریر در جواب دستخطهای آنحضرت بهیچوجه
اهمال نشده و تأخیر نرفته

- 17 Regarding what you wrote about visiting the land of Ishtihard and the maidservants and servants of God in that place - upon them be the glory of God - it was presented at the Most Holy, Most Exalted Court. This is what was revealed for them from the heaven of our Lord's will, the Most High, the Most Great. He says, exalted be His utterance, mighty be His sovereignty, and glorious be His grandeur:

اینکه در توجه بارض اشتیارد و احبای آنخل از
اماء و عباد علین و علیهم بهاء الله مرقوم داشتید
در ساحت امنع اقدس اعلی عرض شد هذا ما
نزل لهم من سماء مشیة ربنا العلی العظیم قوله عزّ
بیانه و عظم سلطانه و جل کبریاؤه

- 18 In My Name, the Compassionate, the Generous

18 بسمی المشفق الکریم

- 19 The Supreme Pen makes mention of the people of Alif and Shin, and counsels them according to what befits their relationship to the Most Great Name. The numbered days and limited, perishable ornaments of this world are not and never were worthy of attention or mention. Hold fast unto truth and cling to the hem of His grace. Know ye your rank and station. Praise be to God that ye have attained unto that which most of the peoples of the earth remain heedless and veiled from, as well as the divines and mystics who regarded themselves as leaders of the flock and guides of the people, except for those learned ones who, in the name of the Self-Subsisting, partook of the sealed wine and shattered the idols of fancy and conjecture with the arm of certitude. Know ye the value and station of divine favors and occupy yourselves with His mention and praise. His bounties have been and shall ever be beyond reckoning, and His grace all-encompassing. As is evident, in the Most Great Prison, through the agencies of remembrance and the instruments of utterance, He hath built and continueth to build for each one a lofty palace. These palaces shall never perish, nor shall the passage of time bring them to ruin, for they have been raised by the hand of power and erected through His pure bounty. Know ye this and then give thanks unto your Lord, the All-Forgiving, the All-Bountiful.

19 قلم اعلی اهل الف و شین را ذکر مینماید و بما
ینبغی لنسبتهم الی الاسم الأعظم وصیت میفرماید
ایام معدوده و زخارف محدودهء فانیه قابل ذکر
و توجه نبوده و نیست بحق تمسک نمائید و بذیل
عنایتش تثبّت قدر و مقام خود را بدانید الحمد لله
فائز شدید بآنچه که اکثر اهل ارض از آن غافل
و محجوبند و همچنین علما و عرفا که خود را
قائد اغنام و پیشوای انام میدانستند مگر علمائیکه
باسم حضرت قیوم از حقیق مخموم آشامیدند و
اصنام اوهام و ظنون را بعرض یقین شکستند قدر
و مقام عنایات الهیه را بدانید و بذکر و ثنائش
مشغول باشید عنایتش لاتخصی بوده و خواهد
بود و فضلش محیط چنانچه مشاهده میشود در
سین اعظم بایادی ذکر و اسباب بیان از برای هر
یک قصر عالی بنا فرموده و میفرماید و این قصور
را فنا از پی درنیاید و طول زمان او را خراب
نماید چه که بید قدرت تعمیر شده و بعنایت
محضه مرتفع گشته اعرفا و ثم اشکروا ربکم الغفور
الکریم

- 20 The clamor of the divines, the croaking of the ignorant, and the oppression and might of princes have not endured and shall not endure. All shall soon return to nothingness. That which hath been and shall ever be lasting is the favor of God. Hold fast unto goodly deeds and manifest divine attributes, that all may inhale from you holy and sacred fragrances and turn towards the Friend. Beseech ye the exalted Lord that He may illumine all the peoples of the earth with the light of justice and transform oppression and transgression into equity. He is the Powerful, the Mighty, and He is the All-Knowing, the All-Seeing. The Glory be upon you and upon those whom

20 ضوضای علما و نفاق جهلا و ظلم و سطوت امرا
باقی نبوده و نیست عنقریب کل بفنا راجع آنچه
باقی و دائم است عنایت حق بوده و خواهد بود
باعمال طیبیه تمسک نمائید و باخلاق الهی ظاهر
شوید تا کل از شما نفحات طیبیه مقدسه بیابند
و بشطر دوست توجه نمایند از حق منبع مسئلت
نمائید تا جمیع اهل ارض را بنور انصاف منور
فرماید و ظلم و تعدی را بعدل مبدل نماید اوست
قادر و توانا و اوست عالم و بینا البهاء علیکم و

neither self nor passion hath prevented from God, the Lord of all beings and the Lord of the last and the first. This is what hath been sent down for the handmaidens of God, upon them be the Glory of God. In My Name, the All-Knowing, the All-Informed.

- 21 O handmaidens of God in Alif and Shin! Rejoice in that the Wronged One remembers you from the prison with a remembrance that shall endure throughout the dominion of earth and heaven and shall be read by honored servants. Blessed is the handmaiden who heard, responded, and attained the remembrance of God, the All-Compelling, the Self-Subsisting. Woe to the servant who turned away from God when He came with the truth through a sovereignty that encompassed what was and what shall be. How many a learned one was barred from the ocean of knowledge in the days of God, and how many a handmaiden drew near until she attained and drank therefrom in the name of her Lord, the Possessor of existence.

- 22 O handmaidens of God! The Wronged One of the world has turned toward you from the Most Great Prison and makes mention of you. Were you to discover the greatness of this station, you would attain unto the most great joy - a joy that the sorrows of the world could not alter, nor the clamor of nations prevent. Blessed have you been and shall ever be, for you have turned to the highest horizon and are occupied with the praise and glorification of God, exalted be His glory. The whole world was created for the knowledge of God; nevertheless, all remain veiled while you, through His wondrous grace, have been blessed therewith. Speak in His Name, drink in His remembrance, and be gladdened by His mention. You are accounted as leaves of Paradise in the sight of God, speaking His praise and enkindled with His love. You have attained to that which most of the world's learned ones have remained heedless of, and God, exalted be His glory, has confirmed you in such wise that you hear His utterance and hearken unto His call. One manifestation of the manifestations of His light shone forth upon the Mount, causing it to crumble, while He has manifested Himself continuously in these days unto His loved ones and continues to do so. The recipients of the manifestations of this Revelation have been and are the realities of human beings. Reflect, that you may discover this station and taste the sweetness of the divine utterance. Blessed are they that drink, and joy be to them that know. The glory of God rest upon you from God, the Revealer of clear tokens and the Sender down of verses.

- 23 The Sun of divine favor has shone upon all, and the river of merciful bounty flows particularly for each of the near ones and

على الذين ما منعهم النفس والهوى عن الله مولى
الورى و رب الآخرة و الأولى و هذا ما نزل
لاماء الله عليهن بهاء الله بسمى العليم الخبير

21 يا اماء الله فى الألف و الشين ان افرحن بما
يذكركن المظلوم فى السجن بذكر يبقى بدوام الملك
و الملكوت و يقرأه عباد مكرمون طوبى لأمة
سمعت و اجابت و فازت بذكر الله المهيمن القيوم
و ويل لعبد اعرض عن الله اذ اتى بالحق بسلطان
احاط ما كان و ما يكون كم من عالم منع عن
بحر العلم فى ايام الله و كم من امة تقربت الى ان
فازت و شربت منه باسم ربها مالك الوجود

22 اى كنيزان الهى مظلوم عالم از سخن اعظم بشما
توجه نموده و شما را ذكر مينمايد اگر بر عظمت
اين مقام اطلاع يابيد بفرح اكبر فائز شويد فرحيكه
احزان عالم او را تغيير ندهد و وضعاى امم او
را منع ننمايد طوبى از براى شما بوده و هست چه
كه باقى اعلى توجه نموده ايد و بذكر و ثنائى حق
جل جلاله مشغوليد جميع عالم از براى معرفت
حق خلق شده اند مع ذلك كل محجوب و شما
از بدايع فضلش بان مرزوق باشمش بگوئيد
و بذكرش بنوشيد و بيادش مسرور باشيد شما
از ورقات فردوس لدى الله مذكوريد بذكرش
ناطقيد و بحبش مشتعل شما فائزيد بامريكه اكثر
علمائى ارض از او غافل و بشائى حق جل
جلاله شما را مؤيد نموده كه بيانش را ميشنويد
و ندائش را اصغا مينمائيد يك تجلى از تجليات
نورى از انوارش بر طور اشراق نمود مندرگ شد
و بر دوستان خود در اين ايام من غير انقطاع
تجلى فرموده و ميفرمايد و محل تجليات اين ظهور
حقائق انساني بوده و هست تفكر نمائيد تا اين مقام
را پيديد و از كوثر بيان الهى لذت بريد طوبى
للساربات و نعيماً للعارفات البهاء عليكن من
لدى الله مظهر البينات و منزل الآيات انتهى

23 آفتاب عنايت الهى بر جميع تابيده و فرات رحمت
رحمانى مخصوص هر يك از مقررین و مخلصين

the sincere ones. Take and drink, for He is verily the Generous Giver. In these days God, exalted be His glory, bestowed a leaf upon the holy, blessed Leaf - may my spirit, my being, and my essence be offered up for her sake. Some who were present became troubled, and signs of vexation appeared from most of them. Therefore, a Tablet was sent down from the heaven of will and bounty. This servant mentions its contents so that all on earth may become aware of the establishment of the Temple of Justice upon the throne of utterance and may be enlightened. This is what was sent down from God, the Lord of the worlds. His word, exalted and mighty is He:

24 He is God, exalted be His station, to Him belong greatness and power

25 O My Leaf! Bear thou witness that there is none other God but Him, the One, the Single, the All-Compelling, the Self-Subsisting. Furthermore, let all know and be illumined in this matter by the lights of the Sun of certitude: male and female have been and always will be equal in the sight of God. The Dawning-Place of the Light of the All-Merciful has, with a single effulgence, shed His radiance upon all. He created the females for the males and the males for the females. The most beloved of people before God are the most steadfast and the foremost in the love of God, exalted be His glory. Rejoice thou and give thanks for what God has given thee, whom We named Sarah in the Kingdom of Names. He is verily the Protector of every handmaiden and the Lord of every steadfast and upright servant. The glory of God be upon you all from the Wronged One, the Exile.

26 From this blessed Tablet it is evident and manifest that all stand at one and the same level before God. "Verily, the most honored among you in the sight of God is the most righteous of you." They are distinguished from one another in the degrees of love, piety, obedience, good deeds and their opposites. In this regard, this exalted Word was repeatedly heard from the tongue of the Lord of Names - blessed and exalted be His utterance: "The friends of God must be adorned with the ornament of justice, equity, kindness and love. As they do not allow the infliction of tyranny and oppression upon themselves, they must not allow it upon the handmaidens of God. Verily, He speaketh the truth and commandeth that which profiteth His servants and handmaidens. He is the Protector of all in this world and the next."

27 As for your mention of Aqa Asadu'llah from the land of A. and Sh. and his mother, after this was presented, this exalted Word appeared from the Mother Book - blessed and exalted be His utterance: "O Asad! We have mentioned thee before, and

ساری و جاری هی بگیریید و ینوشید آنه لھو المعطی الکریم در این ایام حق جل جلاله بورقه مقدسه مبارکه روحی و ذاتی و کینوتی لها الفداء ورقه عنایت فرمود بعضیکه در آنجل حاضر مکدر شدند و آثار کدورت از اکثری ظاهر لذا لوحی از سماء مشیت نازل و عنایت شد صورت آترا این خادم ذکر مینماید تا جمیع من علی الأرض بر استوای هیکل عدل بر عرش بیان آگاهی یابند و متنبه شوند هذه صورت ما نزل من لدی الله رب العالمین قوله جل و عز

24 هو الله تعالى شأنه العظمة والاقتدار

25 یا ورقتی ان اشهدی انه لا اله الا هو الواحد الفرد المهیمن القیوم و بعد جمیع بدانند و در اینفقره بانوار آفتاب یقین فائز و منور باشند انانث و ذکور عندالله واحد بوده و هست و مطلع نور رحمن بیک تجلی بر کل مجلی قد خلقهن لهم و خلقهم لمن احب الخلق عندالحق ارستهم و اسبقهم فی حب الله جل جلاله ان افرحی ثم اشکری فیما اعطاک الله الّتی سمیناها فی ملکوت الأسماء بساره انه ولی کل امة و مولی کل عبد ثابت مستقیم الباء علیکن جمیعاً من لدی المظلوم الغریب انتهى

26 از این لوح مبارک ظاهر و مبرهن که جمیع لدی الله در صقع واحد بوده و هستند ان اکرمکم عندالله اتقیکم در مراتب محبت و تقوی و فرمانبرداری و معروف و دون آن از هم ممتاز میشوند در ایخقام مکرر اینکلمه علیا از لسان مالک اسماء شنیده شد قوله تبارک و تعالی باید دوستان حق بطراز عدل و انصاف و مهر و محبت مزین باشند چنانچه بر خود ظلم و تعدی روا نمیدارند بر اماء الهی هم روا ندارند انه یطق بالحق و یأمر بما ینتفع به عباده و امائه انه ولی کلّ فی الدنیا و الآخرة انتهى

27 اینکه ذکر جناب آقا اسدالله از ارض الف و شین و والدهاش نمودید بعد از عرض اینکلمه علیا از ام الکتاب ظاهر قوله تبارک و تعالی یا

We have mentioned the servants who have believed, so rejoice thou in God, the Lord of the worlds. And We have mentioned thy mother who hath ascended unto her Creator and We have heard her cry. Verily thy Lord is the All-Hearing, the All-Seeing. God hath forgiven her as a bounty from His presence and hath adorned her with the ornament of His beautiful remembrance. Blessed is she and blessed is every handmaiden who hath turned unto Him and hath testified to that whereunto God Himself hath testified: that there is none other God but Him, the Single, the All-Informed."

- 28 Concerning what was written about the Huquq, whatever that honorable one doeth is acceptable before the Throne. This matter was presented in the Most Holy and Most Exalted Court, and this is what the Tongue of Utterance spoke forth in the Kingdom of Knowledge - glorious and exalted be His majesty: "O My Name! Upon thee be My Glory! Permission hath been granted unto you to receive the Huquq and to dispense to the friends of God whatever you deem advisable. Though for some time, due to the world's and the nations' lack of capacity, the friends of God may be observed to be poor and in need, God beareth witness to their loftiness, elevation, wealth and independence, for these matters are counted as mere accidents while the essence remaineth unharmed. God willing, may the wealthy ones of the earth be enabled to fulfill that which hath been revealed from the Supreme Pen in the Book of God. May Muhammad-Qabli-'Ali Khan be confirmed in the mention of God and in His service. Convey My greetings unto him and give him the glad-tidings of My remembrance of him. Verily, all the treasures of the earth cannot equal it."

- 29 You wrote that the funds for Muhammad-Qabel-'Ali were given to Aqa Muhammad Khan, which is acceptable. Regarding arrival in the Land of Ta, what was written about the association, love and capacity of the friends of God - all these matters were presented before His Countenance. He said: "O My Name! Strive that the point of divine love may attract all and establish them upon the throne of unity. This matter takes precedence over all matters, and it is the remedy for the chronic ailments of the peoples of the world. We make mention of them and glorify them from this Most Exalted Station, and We give them glad tidings of what God, the Protector, the Self-Subsisting, has ordained for them. We bid them to act with righteousness and with that which befits My Name, the Most Mighty, the Most Holy, the Most Pure, the Mighty, the Beloved."

اسد انا ذکرناک من قبل و ذکرنا العباد الذين آمنوا فيهنالك بالله رب العالمين و ذکرنا امك التي صعدت الى بارئها و سمعنا ندائها ان ربك هو السامع البصير قد غفرها الله فضلاً من عنده و زينها بطراز ذكره الجميل طوبى لها ولكل امة اقبلت و شهدت بما شهد الله انه لا اله الا هو الفرد الخبير انتهى

28 اينکه در باره حقوق مرقوم فرمودند آنچه آنحضرت عمل فرمايد لدى العرش مقبول است اينفقره در ساحت امنع اقدس عرض شد هذا ما نطق به لسان البيان فيملكوت العرفان قوله عزّ اجلاله يا اسمي عليك بهائي بشما اذن عنايت شد که اخذ حقوق ثنائيد و آنچه را مصلحت دانيد بدوستان حق برسانيد اگر چند صباحي نظر بعدم استعداد عالم و امم دوستان حق فقير و محتاج مشاهده شوند حق شهادت و گواهي ميدهد بر علو و سمو و غنا و استغناي ایشان چه که اين امور از اعراض محسوب جوهر را زياني نداشته و ندارد انشاءالله اغنياي ارض موفق شوند بر آنچه از قلم اعلى در کتاب الهى نازل شده جناب محمد قبل على خ ان انشاءالله بذكر حق و خدمتش مؤيد شوند کبر من قبلي عليه و بشره بذكرى اياه انه لا تعادله كنوز الأرض انتهى

29 و اينکه مرقوم داشتيد وجه جناب محمد قبل على را بجناب آقا محمد خان داده اند بطراز قبول فائز در باره ورود ارض ط آنچه مرقوم شد از مراوده و محبت و استعداد دوستان الهى اختراتب جميع تلقاء وجه عرض شد فرمودند يا اسمي جهد نما تا نقطه محبت الهى کل را جذب نمايد و بر سرير اتحاد مقرر معين فرمايد اين امر مقدم است بر جميع امور و اوست درياق امراض مزمنه اهل عالم انا نذكرهم و نكبر عليهم من هذا المقام الأعلى و نبشرهم بما قدر لهم من لدى الله المهيمن القيوم و نأمرهم بالمعروف و بما ينهى لاسمى الأعزّ الأقدس الأطهر العزيز المحبوب

30 جميع عالم در صدد آندند باسبابيکه سبب و علت ظهور و اعلاء ذکر است تشبث نمايند و در طلب

30 All the world endeavors to grasp at means that cause the appearance and exaltation of mention, and they strive and struggle in pursuit of it to such an extent that it bewilders the rational mind, while their objective is in truth seen to be like a mirage. Praise be to God that the loved ones of this age hold fast to a Cause the like of which has never been seen in the world. Therefore, all must arise to do that which is the cause and means of exalting the Word of God. No helper in this station has been or is more mighty and powerful than goodly deeds and praiseworthy character. God willing, may all render victory to God, exalted be His glory, through these pure, brilliant and mighty hosts. The actions of the predators of the age have not been and are not acceptable. All have come for union, not separation, and have been brought into being for harmony and unity, not discord and division. If they would act according to what God has commanded even for a short while, soon they would find themselves upon the carpet of rest, glory and bounty. A hundred thousand blessings upon those who act.

31 This evanescent servant beseeches God, exalted be His glory, to make all aware of the traces and fruits of the Tree of Utterance. By the life of the Desired One! Whoever becomes aware will hold fast to the divine commandments with the utmost eagerness and yearning. And regarding what they wrote about 'A, it was presented before the Throne. This is what the Tongue of the Desired One has spoken.

32 O My Name! If one of the Afnan could settle in that land and oversee this matter in all respects, that is, safeguard it [the sacred remains of the Bab] in that same house, this would be nearer, more beloved and better than other arrangements. In their association and fellowship with the loved ones, they must not let go of wisdom. Let their entire endeavor be to arise in service to this Cause from the presence of the Truth. Let them acquire a modest house, and its means shall be provided from the True One, exalted be His glory. How excellent is this most exalted, most brilliant station! They should not seek for the house to be grand, for this is not the time for outward means. We have ordained for it that which the mindful cannot comprehend. Let them acquire just a modest place for now. At present the purpose is preservation, nothing more. Thereafter the matter is in His hands; He will manifest it as He wishes. If He deems it advisable, He will ordain its transfer, and this depends on the requirements of divine wisdom. If this matter cannot be achieved with spirit and fragrance, then a place must be designated urgently, either in that land or outside it, and none should be informed save his honor 'Ali-Qabli-Akbar,

آن بشا نی جید و جهد مبذول دارند که انسان عاقل را متحیر مینماید و مقصودشان فی الحقیقه بمثابه سراب مشاهده میشود الحمد لله اولیای این عصر بامری متمسکند که شبه آن در عالم دیده نشده لذا باید کل قیام نمایند بر آنچه که سبب و علت اعلائی کلمه الهیه است و ناصری در ایستقامت اعز و اقوی از اعمال طیبیه و اخلاق مرضیه نبوده و نیست انشاء الله جمیع باین جنود طاهره باهره قویه حق جل جلاله را نصرت نمایند و افعال درنده های روزگار مقبول نبوده و نیست جمیع از برای وصل آمده اند نه فصل و از برای التیام و اتفاق موجود شده اند نه اختلاف و نفاق اگر چندی بآنچه حق فرموده عمل نمایند عنقریب خود را بر بساط راحت و عزت و نعمت مشاهده کنند صد هزار طوبی از برای عاملین

31 این خادم فانی از حق تعالی شأنه سائل و آمل که جمیع را بر آثار و اثار سدره بیان آگاه فرماید لعمرالمقصود هر نفسی آگاه شود بکمال شوق و اشتیاق باحکام الهی تمسک نماید و اینکه در باب عاش مرقوم فرمودند تلقاء عرش عرض شد هذا ما نطق به لسان المقصود

32 یا اسمی اگر بشود یکی از افنان خود در آن ارض ساکن شود و از همه جهت مراقب این امر باشد یعنی در همان بیت محفوظ دارد این اقرب و احب و احسنست از سایر جهات و باید در مراوده و معاشرت با احباب حکمت را از دست ندهند همشان جمیع بر قیام بر این خدمت من لدی الحق باشد بیت مختصری اخذ نمایند و وجه آن از جانب حق جل جلاله میرسد حیذا هذا المقام الأسمی الأسنی و در صدد آن نباشند که بیت عالی باشد چه که حال هنگام اسباب ظاهره نبوده و نیست قد قدرنا له ما یعجز عن ادراکه المذکون همین قدر محل مختصری اخذ نمایند حال مقصود حفظ است و بس و بعد الأمر بیده يظهر کیف یشاء اگر مصلحت دانست نقل میفرماید و این معلق بمقتضیات حکمت الهیه است و اگر این فقره بروح و ریحان تحقق نیافت باید در آن ارض یا خارج آن ارض علی العجله محلی معین شود و جز جناب علی قبل اکبر علیه بهاء الله و

upon him be the glory of God, and one other person. This matter is a divine trust with him and that other person. Should they intimate or hint at it to anyone, they would be deprived of this luminous garment and merciful ornament which is the preservation of trust. If the means which the servant has intended become available, transfer would be preferable. This matter too must remain concealed.

- 33 To his honor the Afnan, Aqa Siyyid A., upon him be all glory most glorious, it is being written by command that whatever that honored one indicates should be carried out. And regarding matters other than this, by command whatever is necessary for expenses and other things should be obtained from his honor the Afnan A. and H., upon him be all glory most glorious.

- 34 Mention was made of the ascension of the illumined leaf, the honored consort, upon her be all glory most glorious. News arrived and there was revealed concerning that exalted leaf and fruit of the Divine Lote-Tree that which nothing can equal. Truly the sorrow of separation from her dissolved one's being. One passage revealed by the Supreme Pen concerning her is this exalted word - His word, exalted be His majesty: "The sign of union gave thee life in the former time, and the sign of separation caused thy death in the latter time." And likewise He says - His word, exalted be His grandeur: "The exalted fruit truly melted in separation, therefore she is mentioned before God among the martyrs." The reward for this deed is a prayer of visitation revealed by the Supreme Pen. On that night and day, whoever ascended was attired in the robe of forgiveness, and this bounty was specific to her, except for those souls who openly denied the rights of God and His verses.

- 35 Indeed there was revealed and shone forth from the heaven of merciful grace and the horizon of divine favor that from which the fragrance of eternity is inhaled and the sweet-scented breaths of life are diffused. Glorified be the Speaker, glorified be the Expositor, and glorified be the Giver, exalted be His grandeur and exalted be His dominion, there is no God but Him. Likewise mention was previously made of the ascension of his honor Aqa Siyyid Abu-Talib and his honor Haji Mirza Kamalu'd-Din, upon them be the glory of God and His mercy and His favor, and specifically for each one, time after time, there was revealed from the heaven of grace that which truly had no equal. Blessed are they both! Would that I had been with them and had attained to that which the Tongue of Grandeur spoke concerning them.

نفس دیگر احدی مطلع نباشد و این فقره امانت الهی است نزد او و نفس دیگر اگر باحدی بتلویح یا دون آن اشعار ثنائید از این قیص نورانی و طراز رحمانی که حفظ امانت است بی بهره میماند اگر اسبابیکه خادم اراده نموده فراهم بیاید نقل اولی این فقره هم باید مستور باشد انتهی

- 33 و بحضرت افنان جناب آقا سید اح علیه منکّل ۹ [بهاء] ابهاه حسب الأمر نوشته میشود که آنچه آنحضرت اشاره فرمایند مجری دارند و از غیر این فقره هم حسب الأمر آنچه لازم شود از بابت مصروف و غیره از حضرت افنان الف و حال علیه منکّل بهاء ابهاه اخذ فرمایند

- 34 ذکر صعود ورقه نورا حضرت حرم علیها منکّل ۹ [بهاء] ابهاه فرمودند خبر رسید و در باره آنورقه علیا و ثمره سدره متنبی نازل شد آنچه که معادله نماید بآن ما زین بطراز الوجود فی الحقیقه حزن فراق او را آب نمود یک فقره که از قلم اعلی در باره ایشان نازل شده اینکلمه علیاست قوله جلّ اجلاله قد احییتک آیه الوصال فی الأولى و امانتک آیه الفراق فی الأخری و همچنین میفرماید قوله عزّ کبریائه ثمره علیا فی الحقیقه ذابت فی الفراق لذا از شهدا لدی الله مذکور و مکافات اینعمل ذکرست که در زیارتش از قلم اعلی نازل در آن لیل و یوم آن هر نفسی صعود نمود بخلع غفران فائز و این فضل مخصوص است باو مگر نفوسیکه انکار حق الله و آیات او را جهره نموده اند انتهی

- 35 فی الحقیقه از سماء رحمت رحمانی و افق عنایت ربّانی نازل و اشراق نمود آنچه که عرف بقا از او استشمام میشود و نفحات حیات از او متضوّع سبحان التّاطق و سبحان المبین و سبحان المعطی جلّت عظمته و جلّ سلطانه لا اله غیره و همچنین ذکر صعود جناب آقا سید ابوطالب و جناب حاجی میرزا کمال الدین علیهما بهاء الله و رحمته و عنایتی از قبل رسید و مخصوص هر یک مرّة بعد مرّة از سماء فضل نازل آنچه که فی الحقیقه لا نظیر له بوده طوی لهما یا لیت کنت معهما و فزت بما نطق لسان العظمة فی حقّهما

- 36 Mention hath been made of his honor Aqa Mirza Haydar-'Ali, upon him be the Glory of God, the Most Glorious. News concerning him hath arrived from all directions. From the Land of Kha numerous souls have addressed and dispatched letters directly to the Most Holy Court mentioning him and that which transpired in that land. Likewise, mention of him hath appeared in certain divine Tablets and letters of this servant that were sent to various regions. At one time this exalted Word was revealed from the tongue of the Lord of Names and Creator of heaven: "The Truth, the Strong, the Powerful, gave refuge to Mirza in that which came to pass and became the cause of the exaltation of the Word." Smiling, He said: "Had it been otherwise, it would have been considered contrary to wisdom and deserving of punishment."
- 36 ذکر جناب آقا میرزا حیدر علی علیه بهاء الله الأبهی فرموده بودند اخبار ایشان از جمیع جهات رسیده از ارض خا نفوس متعدده نامه مستقیمه ذکر ایشان را و آنچه در آن ارض واقع شد بساحت اقدس عرض و ارسال نموده اند و همچنین در بعضی از الواح الهیه و مراسلات ایبعد که باطراف رفته ذکر ایشان بوده وقتی اینکلمه علیا از لسان مالک اسما و فاطر سماء ظاهر فرمودند حق قوی قادر میرزا را ملجأ نمود بر آنچه که ظاهر شد و سبب اعلاء کلمه گشت متبسماً فرمودند اگر غیر این بود از خلاف حکمت محسوب و مستحق حد انتهی
- 37 Although this too was to his advantage, for since execution must needs be carried out in person, therefore prior to its execution the command of attainment unto His presence was established, and afterwards grace and bounty were also present, that perchance He might grant pardon. Moreover, his honor hath witnessed the waves of the ocean of mercy and the outpourings of the sun of grace. He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Exalted, the All-Praised.
- 37 اگرچه اینهم صرفه ایشانست چه که در حین حضور باید اجرا شود لذا قبل از اجرا حکم لقا ثابت و بعد هم فضل و کرم موجود شاید عفو فرمایند دیگر آنحضرت امواج بحر رحمت و ظهورات آفتاب فضل را مشاهده فرموده اند یفعل کیف یشاء و یحکم کیف یرید و هو المقتدر العزیز الحمید
- 38 As to what ye wrote concerning Ibn-i-Abhar, upon him be the Glory of God, in truth the matter is as ye have written. He is excellent in teaching the Cause, for some time ago a word was heard from the Ancient Tongue indicative of this most exalted station. Excellent is he in all conditions. After your aforementioned words were presented in the Most Holy and Most Exalted Court, the Tongue of Grandeur spoke this exalted Word - glorified and exalted be His utterance:
- 38 و اینکه در باره جناب ابن ابهر علیه بهاء الله مرقوم داشتید فی الحقیقه امر از قرار است که آنحضرت مرقوم داشته اند بجهت تبلیغ امر بسیار خوبند چه که چندی قبل از لسان قدم کلمه ئی استماع شد که مدلل بر این مقام اعلی بود لله دره فیکل الأحوال بعد از عرض کلمات مذکوره آنحضرت در ساحت امنع اقدس لسان عظمت باینکلمه علیا ناطق قوله جل و عزّ
- 39 "O My Name! Praise be to God that Ibn-i-Abhar, upon him be My Glory, hath arisen to serve and is adorned with the ornament of teaching. He hath been and shall ever be assisted in all conditions. That which your honor hath deemed advisable regarding his affairs hath been accepted before the Wronged One, for this matter hath verily added and continueth to add to his station. In truth his property, that is his possession, is accounted as being in the path of God. Exalted is this lofty station! Through its sale, freedom was attained, and through freedom that which God desired was made manifest. Blessed is he! O My Name! Blessed be his father who drank the wine of steadfastness from the hand of his Lord's bounty and was among those endowed with certitude in a perspicuous Book. His station with God is most great. Blessed be they that are
- 39 یا اسمی الحمد لله ابن ابهر علیه بهائی بر خدمت قیام نموده اند و بطراز تبلیغ مزینند در جمیع احوال مؤید بوده و خواهند بود آنچه آنجناب در باره امور مصلحت دیدند لدی المظلوم بشرف قبول فائز چه که اینفقره لعمری بر مقامش افزوده و میافزاید فی الحقیقه مالش یعنی ملکش فی سبیل الله محسوب تعالی هذا المقام الرقیع از بیع فراغت حاصل و از فراغت ما اراده الله ظاهر طوبی له یا اسمی طوبی لأیه الذی شرب ریحق الاستقامه من ید عطاء ربّه و کان من الموقنین فی کتاب مبین مقامش عندالله بسیار عظیمست طوبی للعارفین و طوبی

endowed with understanding, and blessed be they that visit his shrine. He is among those whose mention We have veiled due to the weakness of the servants. Convey My glad-tidings unto his son and My greetings from the Wronged One, that he may give thanks unto his Lord, the Generous. Divine favors will assuredly be directed towards him and will reach the detached ones. He is, verily, the Almighty, the Powerful. Not an atom of good deeds hath been or ever shall be lost in the sight of God. Whoso pondereth upon former ages will witness that which the Tongue of the Wronged One hath witnessed in this noble station."

- 40 This evanescent one hath also been assisted in these days, through the grace and favor of God, exalted be His glory, to send a reply to his honor, adorned with the mention of God, our Lord and your Lord and the Lord of the mighty Throne. God willing, may they attain unto the divine verses and drink from the oceans of their meanings. Verily His grace hath encompassed all who are in the heavens and on earth. That which reached the late and elevated his honor Haji Siyyid 'Ali-Akbar, upon him be the Glory of God and His mercy - at this moment He said that all rights incumbent upon him, both past and present, have been discharged and adorned with the ornament of acceptance. Praise be to God in all conditions. He bestoweth upon whomsoever He willeth whatsoever He pleaseth and giveth as He desireth. He is the Almighty, the Powerful.

- 41 Regarding Jinab-i-Mulla Asadu'llah, upon him be the Glory of God, what was written was presented before the Most Holy and Exalted Presence. These sublime words and manifest verses have descended from the heaven of bounty of the Lord of Names and Attributes, and are being sent written in the hand of the Branch of God - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps. His exalted Word states:

- 42 He is the All-Seeing, the All-Hearing, the All-Knowing

- 43 We have desired to make mention of him who has turned to the Supreme Horizon when the learned and mystics turned away, save whom God, the Lord of Lords, willed. This is the Day wherein the rustling of the Lote-Tree of the Utmost Boundary is raised, and the river of inner meanings and utterance flows. Blessed is he who has drunk and attained, and woe unto the misguided ones who have cast the Book of God behind their backs and followed the manifestations of fancy and vain imaginings. Arise in the name of thy Lord Who remembereth thee in the Most Great Prison, then rend asunder the veils of the peoples. Say: By God, this is the Day of Reckoning wherein the

لِّزَائِرِينَ أَنَّهُ مَن سَتَرْنَا ذِكْرَهُ لضعف العباد بَشْرَانِهِ
من قَبْلِي وَ كَبُرَ عَلَيْهِ مِنْ لَدَى الْمُظْلُومِ لِيَشْكُرَ رَبَّهُ
الْكَرِيمِ عَنَائِيَاتِ الْهَيْبَةِ الْبَتَّةَ تَوَجَّهَ نَمَائِدٍ وَ مُنْقَطِعِينَ
رَأَى دَرِيَابِدَ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ ذَرَّهَتْهُ أَزْ أَعْمَالٍ
طَبِيبُهُ عِنْدَ اللَّهِ ضَايِعٌ نَشَدَهُ وَ نَحْوَاهُ شَدَّ مِنْ يَتَفَكَّرُ
فِي الْقُرُونِ الْأُولَى يَشْهَدُ بِمَا شَهِدَ بِهِ لِسَانُ الْمُظْلُومِ
فِي هَذَا الْمَقَامِ الْكَرِيمِ انْتَهَى

40 اینفانیهم از فضل و عنایت حقّ جلّ جلاله این
ایام مؤید شد بر ارسال جواب جناب ایشان آن
مزین بذكر الله ربنا و ربکم و ربّ العرش العظيم
انشاء الله بآیات الهی فائز شوند و از بحور معانی
آن بیاشامند آنّ فضلہ احاط من فی السموات
و الأرضین آنچه بجناب مرحوم مرفوع مبرور
جناب حاجی سید علی اکبر علیه ۹۶۶ [بهاء
الله] و رحمتہ رسیدہ و در این حین
فرمودند آنچه از حقوق بر ذمّہ ایشان از قبل و
بعد بودہ ادا شد و بزینت قبول مزین لله الحمد
فی کلّ الأحوال یهب لمن یشاء ما یشاء و یعطی
کیف یرید و هو المقتدر القدير

41 و اینکه در باره جناب ملا اسدالله علیه بهاء
الله مرقوم داشتند بعد از عرض در ساحت
امنع اقدس اینکلمات عالیات و آیات باهرات
از سماء عنایت مالک اسماء و صفات نازل و
بخط حضرت غصن الله روحی و ذاتی و کینونتی
لتراب قدومه الفداء ارسال میشود

42 قوله تعالى هو الشاهد السميع الخبير

43 اَنَا اردنا ان نذكر من اقبل الى الأفق الأعلى اذ
اعرض عنه العلماء و العرفاء الا من شاء الله
ربّ الأرباب هذا يوم فيه ارتفع حفيف سدرة
المنتبى و جرى فرات المعاني و البيان طوبى لمن
شرب و فاز و ويل لأهل الضلال الذين نبذوا
كتاب الله عن ورائهم و اتبعوا مظاهر الظنون و
الأوهام قم باسم ربك الذى يذكر فى السجن
الأعظم ثم اخرق حجاب الأمم قل تالله هذا يوم
المعاد و ينادى فيه أم الكتاب قل يا ملاء الأرض
اتقوا الله و لا تنكروا الذى اذ ظهر ظهر ما كان

Mother Book doth call aloud. Say: O concourse of the earth! Fear God and deny not Him at Whose appearance appeared that which was hidden in God's knowledge and recorded in the Scriptures and Tablets. Beware lest the books of the world hold you back from the Lord of Eternity, or the affairs of the world veil you from turning to the Supreme Horizon, or the clamor of the learned sadden you.

مستوراً في علم الله و مسطوراً في الزبر و الألواح
أيّاكم ان تمنعكم كتب العالم عن مالک القدم
او تحجبكم شئون الدنيا عن التوجه الى الأفق
الأعلى او تحزنكم ضوضاء العلماء

- 44 Arise with joy and radiance in the name of God, the Lord of Religions, and say: We have turned unto Thee, O Thou the Desire of the world, and have set our faces toward Thy countenance, O Thou the Sovereign of verses. Thus have We illumined the horizon of the Tablet with the lights of utterance. Blessed is he who hath taken hold and woe unto him who hath violated God's covenant on the Day of Separation. Arise to serve the Cause, then speak forth by this Name whereby skins have quivered and pillars have quaked. We have heard thy mention, have made mention of thee, and have sent down for thee that from which the sincere ones shall inhale the fragrance of eternity throughout ages and centuries. When thou attainest unto My Tablet and findest from it the fragrance of My utterance, arise and say: I testify to that whereunto the Tongue of Thy power hath testified before the creation of Thy heaven and earth, that there is none other God but Thee, the Almighty, the All-Bountiful. Thou art the Stranger Who hath made known to the servants their Supreme Home and revealed to them that which draweth them nigh unto God in all conditions. And Thou art the Wronged One, the Prisoner, at Whose tribulations the denizens of the highest Paradise and the Kingdom of Names have lamented at eventide and at dawn.

44 قوموا بالروح و الریحان باسم الله مالک الأديان
و قولوا قد اقبلنا اليك يا مقصود العالم و توجهنا
الى وجهك يا سلطان الآيات كذلك نورنا افق
الروح بأنوار البيان طوبى لمن اخذ و ويل لمن نقض
عهد الله في يوم الطلاق قم على خدمة الأمر
ثم انطق بهذا الاسم الذى به اقشعرت الجلود و
تزعزعت الأركان قد سمعنا ذكرک ذکرناک و
انزلنا لک ما تجد منه المخلصون عرف الخلود في
القرون و الأعصار اذا فزت بلوحى و وجدت
منه عرف بيانى قم و قل اشهد بما شهد به لسان
قدرتک قبل خلق سمائك و ارضک انه لا اله
الا انت العزيز الوهاب انت الغريب الذى عرفت
العباد وطنهم الأعلى و اظهرت لهم ما يقرهم
الى الله فيکل الأحوال و انت المظلوم المسجون
الذى ناح بما ورد عليك اهل الفردوس الأعلى
و ملکوت الأسماء في العشي و الاشرار انتهى

- 45 This servant conveyeth greetings and salutations unto him, and beseecheth the exalted True One to strengthen him to serve His Cause and enable him to voice His praise in such wise that the coldness of the world shall not affect him and the heat of divine verses shall ever increase the warmth of his love, that he may be remembered by the name of God and be known and renowned for the love of God. Verily, He strengtheneth whosoever turneth unto Him and uttereth His praise.

45 اينعبد تكبير و سلام خدمت ایشان ميرساند و از
حق منبع سائل و أمل که ایشانرا مؤيد فرمايد
بر خدمت امرش و ناطق فرمايد بثنائش بشأنیکه
برودت عالم اثر ننمايد و حرارت آیات الهی در
کلّ حين بر حرارت محبتشان بيفزايد تا باسم الله
مذکور باشند و بحجة الله معروف و مشهور انه
مؤيد من اقبل اليه و نطق بثنائه

- 46 And regarding the mention you made of Jinab-i-Aqa Muhammad Karim, upon him be the Glory of God, and his brothers and relatives, upon them be 96 [Baha'u'llah], and likewise his presence's visit to that house at their request - these matters were presented before the Ancient Countenance. This is what the Tongue of Power and Might uttered in His Kingdom. His exalted Word:

46 و اینکه ذکر جناب آقا محمد کریم علیه بهاء الله و
اخوان و منتسبین ایشان عليهم ٩٦ [بهاء الله]
فرموده بودید و همچنین نزول آنحضرت بخواهش
ایشان در آن بیت اینتراتب تلقاء وجه قدم عرض
شد هذا ما نطق به لسان القدرة و القوة فيملكوته
قوله جل و عزّ

- 47 The honored Karim and his kinsmen have been and are remembered in the Most Holy Court. The grace of God - exalted

be His glory - hath encompassed them, for they hearkened unto the Call and were adorned with the lights of certitude. Whatsoever they accomplished in the path of God hath been mentioned before the Divine Countenance and recorded in the Book by the Supreme Pen. Blessed are they who have honored thy resting-place and seized the opportunity of attaining thy presence in the love of God, the Lord of the worlds. Convey My greetings unto the honored Rahim and his brothers. Say: O Rahim! Behold thy ardor and the fragrance of thy acceptance. We have verily strengthened thee and raised thee to a station wherein thou didst witness the Most Great Sign and didst hearken unto the call of thy Most Glorious Lord. Forget not this lofty station and be not heedless thereof. I swear by the Most Great Luminary! Whoso in this Day remaineth even slightly heedless of the remembrance and service of God shall ere long be seized with remorse and regret. Praise be to the Goal of all creation Who enabled thee to attain that which hath been revealed and recorded by the Supreme Pen in the books of the past and present. God willing, mayest thou ever remain mindful of this station and preserve it through the Name of God, exalted be His glory. The glory of God rest upon them from God, the All-Knowing, the All-Wise.

47 جناب کریم و منتسبین او در ساحت اقدس مذکور بوده و هستند عنایت حق تعالی شأنه شامل حالشان بوده باصغاء ندا فائز گشتند و بانوار یقین مطرز آنچه در سبیل الهی عمل نمودند تلقاء وجه مذکور و در کتاب از قلم اعلی مسطور طوبی للذین اکرما مثواک و اغتنموا لقائک فی حب الله رب العالمین جناب رحیم و اخوی را تکبیر برسان قل یا رحیم این اشتعالک و عرف اقبالک انا عززناک و رفعناک الی مقام رأیت الآیه الکبری و سمعت نداء ربک الأبهی این مقام بلند را فراموش مکن و از او غافل مشوقسم بنیر اعظم هر نفسی الیوم فی الجمله از ذکر و خدمت حق غافل شود حسرت و ندامت عنقریب او را اخذ نماید حمد کن مقصود عالمیازا که ترا مؤید فرمود بشأنیکه فائز شدی بآنچه که در کتب قبل و بعد از قلم اعلی جاری و ثبت گشته انشاء الله لازال بایتمقام ناظر باشی و باسم حق جلّ جلاله حفظش ثماید البهاء علیهم من لدی الله العلیم الحکیم انتهى

48 Some time ago this servant sent a response to the letter of Muhammad-Qabil-i-Karim which he had written to him who beareth the Name of Jud, upon him be the Glory of God, the Most Glorious. That letter contained divine verses wherein the ocean of His grace and bounty was surging. God willing, may they attain unto it and be assisted in that which God desireth.

48 اینبعد چندی قبل جواب مراسله جناب محمد قبل کریم که بجناب اسم جود علیه بهاء الله الأبهی نوشته بودند ارسال داشته و آنمراسله حاوی آیات الهی بوده بحر فضل و کرمش در آن آیات مواج انشاء الله بآن فائز گردند و بما اراده الله موفق شوند

49 As to their intention to undertake the journey, if it can be accomplished with joy and fragrance - that is, if the means for it can be easily arranged - there is no objection. Otherwise, nay. In the previous year, two of the friends of God in that land, namely the land of T, were blessed with special favors, though outwardly prevented from turning to the Most Holy Court. Nevertheless, their deed and visitation were accepted at the threshold of the Divine Throne, and repeatedly were words of acceptance concerning them heard from the Tongue of Grandeur, and they attained that which causeth this servant to utter "Would that I had attained unto that which they attained!" Unto God belongeth the command, in the past and in the future, and He is the Commander, the Just, the Wise.

49 اینکه اراده توجه نموده اند اگر بروح و ریحان واقع شود یعنی بآسانی اسباب آن فراهم آید بآسی نبوده و نیست و الا فلا در سنه قبل دو نفس از دوستان الهی در آن ارض یعنی ارض طبعنایت مخصوصه فائز گشتند مع آنکه در ظاهر از توجه بشطر اقدس ممنوع و لکن عملشان و زیارتشان در ساحت عرش مقبول و مکرر کلمه قبول در باره ایشان از لسان عظمت استماع شد و فائز شدند بآنچه که اینبعد بکلمه یا لیتنی فزت بما فاذا متکلم لله الأمر من قبل و من بعد و هو الأمر العادل الحکیم

50 And as to the mention they made of Aqa Mirza Muhammad-'Ali K D, upon him be the Glory of God, and likewise the mention of Aqa Akbar, upon him be the Glory of God - praise

50 و اینکه ذکر جناب آقا میرزا محمد علی ک د علیه بهاء الله فرمودند و همچنین ذکر آقا اکبر علیه بهاء الله الحمد لله جناب ایشان بعنایت حق فائز

be to God, they have been and are blessed with divine favors, as are their kinsmen. God willing, may they be occupied at all times with the service of the Cause and exert mighty efforts to exalt the Word. Thereby shall their stations, ranks and conditions be made manifest among the people. Verily our Lord, the Most Merciful, is the Bestower, the Forgiving, the Generous.

بوده و هستند و همچنین منتسبین ایشان انشاء الله در جميع احوال بخدمت امر مشغول باشند و در اعلاء کلمه جهد بلیغ مبذول دارند بها تظهر مقاماتهم و مراتبهم و شئونهم بین الخلق ان ربنا الرحمن لهو الباذل الغفور الکریم

51 After presentation in the Most Holy Court, this most mighty Tablet was revealed from the heaven of grace of the Lord of creation specifically for Akbar. His blessed and exalted Word:

51 و بعد از عرض در ساحت اقدس این لوح امانع از سماء فضل مالک ایجاد مخصوص جناب اکبر نازل قوله تبارک و تعالی

52 In My Name, the All-Encompassing over all names

52 بسمی المهیمن علی الأسماء

53 A Book revealed by the Wronged One, wherein is that which draweth mankind nigh unto God, the All-Knowing, the All-Informed. Blessed is he who hath beheld the Most Sublime Horizon, and blessed is he who hath heard the Call when it was raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Almighty, the All-Powerful." We have remembered those who have turned towards the Countenance and have revealed for them that wherefrom the sincere ones perceive the fragrance of God's loving-kindness, the Lord of all worlds. O Akbar! The Wronged One remembereth thee from the precincts of His Most Luminous Spot with verses that cannot be equaled by the treasures of the earth. To this testifieth every discerning knower. This is a Day wherein the Ark of the Bayan hath sailed upon land and sea, and the tongue of the All-Merciful hath spoken in the kingdom of utterance that which hath enraptured the hearts of them that are nigh. Blessed is he who hath forsaken the world out of love for God, the Lord of the ancient days, and hath acted according to that which was commanded in His perspicuous Book. This is a Day wherein the proof hath been perfected, the bounty completed, and the heavenly table sent down, yet the people remain behind a thick veil. Blessed is he who hath arisen to serve the Cause with spirit and fragrance and hath rent asunder the veils of them that are in the contingent world, in the name of his Lord, the Mighty, the Powerful. Thus have We illumined the hearts of the sincere ones with the lights of utterance, and We are verily the Bestower, the Bountiful, the Generous.

53 کتاب انزله المظلوم و فيه ما یقرّب الناس الى الله العلیم الخبیر طوبی لذي بصر رأ الأفق الأعلى و لذي سمع سمع النداء اذ ارتفع من مطلع الکبریاء انه لا اله الا انا المقتدر القدير انا ذکرنا الذین اقبلوا الى الوجه و انزلنا لهم ما یجد منه المخلصون عرف عناية الله رب العالمین یا اکبر یذکرک المظلوم من شطر منظره الأنور بآیات لا تعادلها خزائن الأرض یشهد بذلك کلّ عارف بصیر هذا يوم فيه سرت سفينة البیان علی البر و البحر و نطق لسان الرحمن فیملکوت البیان بما انجذبت به افئدة المقرّبین طوبی لمن نبذ العالم حباً لله مالک القدم و عمل بما امر به فی کتابه المبین هذا يوم فيه تمت الحجة و کملت النعمة و نزلت المائدة و القوم فی حجاب غلیظ طوبی لمن قام علی خدمة الأمر بالروح و الریحان و خرق حجابات من فی الامکان باسم ربّه القوی القدير کذلک نورنا قلوب المخلصین بأنوار البیان و انا المعطى الباذل الکریم انتهى

54 God willing, may they be illumined by the lights of the Sun of Utterance of the All-Merciful and engage in the remembrance of the Beloved of all creation with utmost joy and delight. The servant sendeth greetings upon him and upon those who have believed in God in His Great Day. That which your honor had written regarding the Land of M and likewise concerning the delivery of items and trusts - all is beloved and accepted

54 انشاء الله از انوار آفتاب بیان حضرت رحمن منور شوند و بکمال روح و ریحان بذکر محبوب امکان مشغول گردند ان الخادم یکبر علیه و علیه و علی الذین آمنوا بالله فی یومه العظیم و آنچه آنحضرت مرقوم فرموده بودند در توجه بارض م و همچنین در رسانیدن اشیاء و امانات جميع

in the Most Holy Court. Everything from the gracious one is gracious. God willing, the previous correspondences will reach your honor, for they were bearers of wondrous and exalted verses from the presence of Truth. Furthermore, this evanescent one, who is as nothing, conveyeth greetings and salutations to all the gentlemen, friends, chosen ones and pure ones of God, and beseecheth from God, exalted be His glory, that He may enable all to attain unto that which beseemeth His days. And this is not difficult for Him.

- 55 May the glory that shineth and beameth forth from the horizon of the heaven of the grace of our Lord, our Goal and your Goal, be upon your honor and upon those who have been just in the Cause of God and have attained unto the recognition of His wondrous Day. Praise be to God, the Almighty, the Exalted, the Mighty, the Inaccessible.

BRL_ATBH#09x, BRL_FAM#03x, BRL_WOMEN#054x, BRL_SWO#031x, BSW#07.12x, COC#2145x

محبوب و در ساحت اقدس مقبول کلتی
من الملیح ملیح انشاء الله مراسلات قبل بنظر
آنحضرت برسد چه که حامل آیات بدیع
منیع بوده من لدی الحق دیگر اینفانی لاشی
خدمت جمیع آقایان و دوستان و اولیا و اصفیای
حق تکبیر و سلام معروض میدارد و از حق
جلّ اجلاله میطلبد کلّ را فائز فرماید بآنچه که
سزاوار ایام اوست لیس هذا علیه بعزیز

55 و البهاء اللّائخ المشرق من افق سماء فضل ربنا
و مقصودنا و مقصودکم علی حضرتکم و علی الدّین
انصفوا فی امر الله و فازوا بعرفان یومه البدیع الحمد
لله المقتدر المتعالی العزیز المنیع

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BRL_SWOP#031x, UAB.038bx,
YIA.196x

BH00393

To: *Ismu'llah*

Date: 1300-1301 ? [1883-1884]

- 1 He is God, exalted be His station!

1 هو الله تعالى شأنه

- 2 May my spirit and my being be sacrificed for Thee! The letter adorned with the ink of love, which is in truth the cause and reason for, and manifestation of, the unity of the servants in the Cause of the Lord of creation, became the source of joy and gladness and the cause of delight and felicity. Although in these days, due to the abundance of tribulations and the accumulation of afflictions, this servant has not been and is not capable of properly conveying his condition, yet in all circumstances we are thankful for the favors of that Beloved One and are occupied with His mention and praise. We hope that we shall never be deprived of the fragrance of His favor and that we shall ever be blessed by the wafting of the breezes of that Beloved's grace. Verily, He is the Answerer of the prayers of those who call upon Him.

2 روحی و ذاتی لک الفداء دستخط مطرزة بمداد
وداد که فی الحقیقه علت و سبب و ظهور اتحاد
عباد در امر مالک ایجادست سرمایه فرح و
انبساط و علت ظهور سرور و نشاط گشت
اگرچه این ایام از کثرت بلایا و تفاقم رزایا این
عبد قادر بر عرض احوال علی ما ینبغی نبوده
و نیست و لکن در کلّ حال بعنایت آنحبيب
شاکریم و بذکر و ثنای آنحضرت مشغول امید
آنکه لازال از عرف عنایت محروم نمانیم و از
هبوب نفحات الطاف آنحبيب محظوظ باشیم انّه
لجیب دعوة الدّاعین

- 3 The conditions in this land remain as previously reported, continuing in the same manner until God decrees what He willeth. In recent times, that accursed Khawwaq has been consorting openly, day and night, with Rida and his sister. After previous incidents, he has written many calumnies and sent them to Beirut where they have been published in one of the newspapers. The curse of God be upon him who hath wronged and fabricated lies. God will soon cause his schemes to rebound upon himself. Verily, He is the Mighty, the Powerful.
- 3 احوال این ارض از قرار است که سابق عرض شده حال بهمان منوال باقیست تا بعد خدا چه خواهد خواق ملعون در این اواخر لیلاً و نهراً با رضا و اختش من غیر حجاب محشور بعد از مقدمات وارده مفتریات زیادی نوشته و به بیروت فرستاده در یکی از جریده‌ها طبع نموده اند لعن الله من ظلم و اقتری سوف یرجع الله کیده الی نفسه انه لهُو المقتدر القدير
- 4 And concerning that earlier packet—the one which contained the documents and never arrived—O Beloved One, may I be sacrificed for Thee: the utmost inquiry hath here been made. According to what they relate—and to all outward seeming it must indeed have been thus—whatever befell occurred there, in the Austrian post office. Today Janab-i-Ha wrote me an account of this matter, and afterward he himself went and an interview was held. The purport of what he wrote, and likewise stated orally, was this: “I inquired of the steamer agent at Haifa, asking whether, on such-and-such a date, among the mail dispatched to Haifa which failed to reach the steamer, my letter had remained behind in Haifa. He replied: ‘There was no separate letter that remained in Haifa. Whatever letters there were arrived enclosed within the sealed post-bag, and in that same condition they were forwarded onward. If any fault occurred, it must have taken place in Alexandria.’” And this servant likewise, so far as he can perceive, deemeth that it must have been thus, for the reason that Janab-i-Ha would bring the letter at the very time when the mail-bag was being sealed, and would stand there until the bag had been closed.
- 4 و آنچه در باره پاکت قبل قبل که حامل سندات بوده و نرسیده محبوباً فدایت شوم در اینجا کمال تفحص شده از قراریکه ذکر میکنند و علی الظاهر هم باید همین قسم باشد هر چه شده در آنجا در پوسته خانه نمسه شده شرحی در این باب جناب ها امروز ببنده نوشته و بعد هم خود رفته و ملاقات شده آنچه نوشته و لساناً گفته آنکه از شخص واپورچی حیفای سؤال کردم که بتاریخ فلان پوسته‌ئی که ارسال حیفای شد و بوپور نرسید مکتوب من در حیفای مانده جواب داد که مکتوبی علیحده نبود که در حیفای بماند مکاتیب آنچه بود در جوف پوسته مهمور رسید و بهمان قسم ارسال شد اگر عیب نموده در اسکندریه واقع شده و این عبد هم آنچه ملاحظه میکنم باید همین قسم باشد بعلم آنکه جناب ها مکتوب را وقت بستن پوسته میبردند و میایستند تا پوسته بسته شود
- 5 Moreover, it is in no wise to be supposed that this vapurchi (steamship agent) would have acted improperly. This hath become evident for several reasons. The packet in question was entrusted together with the purse; but afterward, when the steamer came not to this landing-place, he refused to accept the purse, declaring that, since it had to be sent on to Haifa, and the sea was rough, it was not reliable to consign it to the boatman. The substance of the matter is this: on that day the steamer came not to this pier, but went instead to Haifa. The covered company sent the people's letters, in one sealed bundle according to the established practice, to Haifa, that they might be delivered there to their own steamer. The aforesaid post, however, reached not the steamer. The Austrian company took it up and itself dispatched it by steamer to Alexandria. His blessed Person had not been apprised of this circumstance, nor were these servants aware of it; indeed, the covered company itself knew not that it would fail to reach the steamer.
- 5 و از آن گذشته بهیچوجه گمان نمیروود که این واپورچی خلاف نماید بجبهات چند معلوم شده و آن پاکت با صره داده شد بعد که واپور باسکله نیامد صره را قبول نمود مذکور داشت که چون باید به حیفای فرستاده شود و بحر متلاطم اعتبار نیست که بقایق چی داده شود اصل این مقدمه آنکه در آن یوم واپور باین اسکله نیامد و به حیفای رفت قپانی مسقف مکاتیب ناس را یک بسته مهموراً بقاعده‌ئی که هست فرستاد بحیفای که بوپور خودشان داده شود پوسته مذکور بوپور نرسید قپانی نمسه اخذ نموده بوپور خود ارسال اسکندریه نمود آنحضرت از این مقدمه مطلع نبوده اند و این عباد هم مطلع نه و خود قپانی مسقف هم مطلع نبود که بوپور نمی‌رسد

- 6 Be that as it may, the covered steamer arrived, and His blessed Person, in accordance with the former custom, proceeded thither, yet no letter was there. As hath been heard, there had been an advance or delay of some three or four days in the sailing of the two steamers. The strong likelihood is that it remained in the Austrian post office, and that that Beloved One, too, knew not that He should go there. One of the Persians went, and, seeing the packet bearing a Persian seal and hand, took it up. Of this there is no doubt: from here it departed in safety, and, to all appearance, the details there must likewise have transpired in this wise. Beyond this, knowledge resteth with God.
- 7 And as to what had been written, that copies of those lost documents should be sent: they were retrieved and were in existence. God willing, if it please Him, they will be forwarded next week. At present the occasion did not permit. There also remain certain documents from Janab-i-14 [Javad] from former days; these too shall be sent.
- 8 Regarding the petitions of the honored S, it was submitted. They said return to this land is absolutely not permitted. Let them proceed, relying upon God. He is the protector of whoever befriends Him and the helper of those who have no helper. Indeed He is the master of the sincere ones. He teaches whomever He wishes whatever He wishes. Whoever turns to Him, from his heart flows the Salsabil of utterance according to what has been ordained for him in a clear Book.
- 9 Please convey this servant's expressions of devotion and greetings, and likewise to each of the great gentlemen, the honored Sh and the honored Anis, and each of the friends and servants. I request from that beloved one that in whatever manner is appropriate, you mention on behalf of this servant and convey the greetings of this ephemeral servant.
- 10 Regarding the Sacred House, a letter arrived last week from Aqa Muhammad-Rida, and he sent four Ottoman liras through this servant, meaning they were given to his honor to send, and confirmation of receipt was received. As to what was written concerning some being informed or uninformed of certain matters, it is clear and evident to your honor that most matters do not occur without his knowledge, as most write to him with details of affairs. For example, Aqa Muhammad-Rida did not write anything to this servant but had written the details of their affairs to him, and he conveyed it to this servant in whatever way possible, as in these days no one is able to correspond directly. Otherwise, it has been and is known that to the extent possible, your beloved's instructions are carried out. We
- 6 بهر حال واپور مسقف وارد شده آنحضرت بقانون قبل تشریف برده‌اند و مکتوبی نبوده و از قراریکه شنیده شد سه چهار روز تأخیر و تقدیم این دو واپور بوده احتمال کلی آنکه در پوسته خانه غمسه بوده و آنجناب هم مطلع نبوده‌اند که تشریف ببرند یکی از انجام رفته و پاکت را بمهر و خط عجمی دیده اخذ نموده در این شبهه نیست که از اینجا سلامت رفته و تفصیل آنجا هم باید علی‌الظاهر این قسم شده باشد دیگر العلم عند الله
- 7 و اینکه مرقوم فرموده بودند که صورت آن سندهای مفقوده ارسال شود اخذ شده و موجود بود انشاءالله اگر خدا بخواهد هفته بعد ارسال میشود حال اقتضا نفوذ سندی هم از جناب ۱۴ [جواد] از قبل مانده آنهم ارسال میشود
- 8 در باره عرایض جناب اس معروض شد فرمودند رجوع باین ارض ایداً جایز نه متوکلاً علی الله حرکت نمایند آنه ولی من والا و معین من لا معین له و آنه مولی المخلصین آنه یعلم من یشاء ما یشاء من اقبل الیه یجری من قلبه سلسبیل البیان علی قدر الذی قدر له فی کتاب مبین انتهی
- 9 عرض خلوص و سلام این عبد را ابلاغ فرمایند و همچنین خدمت هریک از آقایان عظام جناب آقا ش و جناب انیس و هریک از دوستان و مخادیم مستدعی از آنجناب آنکه بهر لسان که شایسته است از قبل این عبد مذکور دارید و سلام این عبد فانی را برسانید
- 10 و در باب حرم هفته قبل مکتوبی از آقا محمد رضا رسید و چهار لیره عثمانی این عبد فرستاد یعنی بجناب ها داده شد که بفرستد و جواب وصول هم آمد و اینکه در اطلاع و عدم اطلاع بعضی بر بعضی امور مرقوم فرموده بودند این فقره بر آنحضرت واضح و مشهودست که اکثر امور بی اطلاع او واقع نمیشود چه که اکثری تفصیل امور را از اطراف باو مینویسند مثلاً آقا محمد رضا باین عبد چیزی نوشته تفصیل امور خودشان را باو نوشته بودند و او بهر نحو بود ببنده رساند چه که این ایام احدی قادر بر مراد او نیست والا این

beseech God to assist me in all that your noble heart loves and your gracious soul desires, verily He has power over what He wills. At present they are in Beirut and their ill health continues. It is hoped that, God willing, there will be no shortcoming in their affairs. Your honor should be assured about these matters. No one has been or will be approached about this, nor will it even be mentioned.

- 11 Furthermore, the Holy Branches and the people of the Sacred Household all remember your honor with wondrous and sublime remembrances, and this servant offers greetings, submission, and utter nothingness on behalf of all the friends. And the Glory be upon you.

- 12 Dated the 14th of Dhi'l-Hajjih. The servant.

- 13 May I be sacrificed for you. As previously mentioned, four tablets in Persian were revealed specifically for four Zoroastrians, and since sending the original tablets by post would damage them, copies are being sent. They are now being sent for dispatch to the Holy Land. One of the four individuals has submitted a petition to the Most Holy Court. According to what has been heard, two individuals have drunk from the Kawthar of faith and the other two are close. In any case, someone must, through divine confirmation, present these tablets to them in a fitting manner. Therefore, it is necessary that the presenter first recite them repeatedly so as to be able to read them properly. We beseech God to assist all in what He loves and desires.

- 14 According to the command, his honor Ismu'llah, upon him be the Glory of God, should proceed as follows: Regarding the matter of sending the leaf and the person who should accompany her, if possible they should consult with her mother, upon her be the Glory of God. Whatever consultation decides, they should act accordingly. In any case, if it is accomplished with the utmost joy and fragrance, it is acceptable before His Countenance. The expenses thereof should be paid by his honor Abu'l-Hasan, upon him be the Glory of God. And if in that land and its surroundings any Huququ'llah is received and is spent for this cause, there has been and is no objection. His honor Ismu'llah, glory be upon him, is authorized to do so. And if his honor Abu'l-Hasan himself accompanies the leaf, it would be most beloved.

معلوم بوده و هست که بقدر مقدور بفرمایش آنجبوب عمل میشود نسأل الله بأن يوفقني على جميع ما يحب قلبك الشريف و يرضى فؤادك اللطيف أنه على ما يشاء قدیر حال در بیروت میباشند و تکسر مزاجشان باقیست امیدست که انشاء الله در اموراتشان کوتاهی نشود آنحضرت از این جهات مطمئن باشند بأحدی هم رجوع نشده و نمیشود بلکه ذکر نمیشود

- 11 دیگر اغصان مطهره و اهل حریم قدس کل باذکار بدیعه منیعه آنحضرت را ذاکرند و این عبد از قبل جمیع دوستان سلام و عرض و فنا و نیستی معروض میدارد و البهاء علیکم

- 12 مورخه ۱۴ ذی حجه خادم

- 13 فدایت شوم از قبل عرض شده که چهار لوح بلسان پارسی مخصوص چهار نفس از زردشتیان نازل و چون فرستادن اصل الواح در پوسته شکسته میشود لذا سواد ارسال میشود حال ارسال شد که بارضی ها ارسال دارند یکی از نفوس اربعه عریضه بساحت اقدس معروض داشته از قرار مسموع دو نفس از کوثر ایمان نوشیده اند و دو نفس دیگر نزدیکند باری باید نفسی بتأید الهی این الواح را برایشان بقسمیکه شایسته است القا نماید لذا لازم آنکه اول خود القاکننده مکرر تلاوت نماید تا از عهدۀ قرائت آن بقسمیکه شایسته است برآید نسأل الله بأن یوفق الكل علی ما یحب و یرضی

- 14 حسب الأمر جناب اسم الله علیه بهاء الله از این قرار عمل نمایند در فقره فرستادن ورقه و نفسیکه باید با او بیاید اگر ممکن شود با ام او علیا بهاء الله مشاوره نمایند هر قسم شوری حکم نمود عمل کنند در هر حال اگر بروج و ریحان واقع شود لدی الوجه مقبولست و مصروف آن را باید جناب ابوالحسن علیه بهاء الله بدهند و اگر در آن ارض و اطراف از حقوق الهی چیزی برسد و آن را صرف این امر نمایند بأسی نبوده و نیست جناب اسم الله علیه بهائی بآن مأذون و اگر خود جناب مذکور یعنی ابوالحسن با ورقه توجه نمایند محبوبست

- 15 Regarding the aforementioned matter, a small place should be acquired, and its cost should be paid by his honor A.H., glory be upon him, either in their name or his own name or in whatever name they deem advisable to record in the deed. Regarding this matter and the first matter, they should consult with his honor Mulla Ali-Akbar and Mirza Asadu'llah, upon them be the Glory of God and His mercy. Whatever emerges from consultation is the command of God, but they must make a mighty effort to keep it [the sacred remains of the Bab?] concealed. At present the purpose is protection, lest there befall him what befell in the land of Ta from the hands of the wicked ones. Later, great means shall appear for the station according to what God has willed. Verily, He is the All-Knowing, the All-Informed.
- 16 And regarding the teachers, they should be paid from the funds of the Huququ'llah, exalted be His Glory. Previously, his honor Asad, glory be upon him, was commanded to receive from Huququ'llah and distribute. Now Jinab-i-Amin, glory be upon him, has written that his honor A.H., My glory and mercy be upon him, has agreed to pay the teachers' expenses. In this case, if it is referred to them, it is most beloved. And in these days the number of teachers should not exceed three or four, as it would cause notoriety, and notoriety is extremely harmful to this Cause.
- 17 O My Name! O thou who gazest upon the Sun of My Revelation! We made no mention of the people of Mim and Alif in the Tablet, and therefore We make mention of them at this time, that it may be a treasure and an honor unto them with God, the Protector, the Self-Subsisting. Verily, We have found from that land the fragrance of the All-Merciful. Blessed is he who hath rent asunder the veils and turned unto God, the Lord of all worlds. We have made mention of him who is named 'Ali in that place, and after him certain numbered souls, and after these servants who have turned and said: "We believe in God, the Lord of the worlds." If thou turnest and beholdest those who have attained unto the mention of God, give them glad tidings from Me and proclaim unto them greetings from the Wronged One, the Stranger. We have made mention of My loved ones in the Crimson Book by My Most Exalted Pen. These are servants from whom We have found the fragrance of steadfastness in this Cause whereby the heaven hath been cleft asunder, the earth hath been rent, the stars have fallen, and the foundations of every firm edifice have been shaken. Soon shall wondrous and lofty fruits be witnessed from the trees of those lands. This is God's decree, both before and after. Well is it with them that understand.
- 15 فقره امر معهود محلّ مختصری باید اخذ شود و وجه آن را جناب اف اح علیه بهائی بدهند یا باسم ایشان و یا باسم خود و یا بهر اسم مصلحت دانند در سند ذکر نمایند در این فقره و فقره اول با جناب ملا علی اکبر و میرزا اسدالله علیهما بهاء الله و رحمته مشورت نمایند ما خرج من السوری هو امر الله لکن باید در ستر آن سعی بلیغ مبذول دارند حال مقصود حفظست لئلا یرد علیه ما ورد فی ارض التّاء من الأشقیاء از بعد اسباب عظیمه از برای مقام علی ما اراد الله ظاهر گردد آنه لھو العلم الخبیر
- 16 و در باره مبلغین باید از مال حقّ جلّ جلاله مصروف داده شود از قبل بجناب اسد علیه بهائی امر شد که از حقوق الهی اخذ نمایند و بدهند حال جناب امین علیه بهائی نوشته اند جناب اف اح علیه بهائی و رحمتی قبول نموده اند وجه مبلغین را بدهند در اینصورت اگر بایشان راجع شود احبست و باید مبلغ در این ایام از سه و چهار تجاوز نماید چه سبب شهرت میشود و شهرت از برای این امر بغایت مضر
- 17 یا اسمی یا ایها الناظر الی شمس ظهوری اهل میم و الف را در لوح ذکر نمودیم لذا در این مقام ذکر مینمائیم لیكون ذخرًا و شرفاً لهم عند الله المیمن القیوم انا وجدنا من تلك الأرض رائحة الرحمن طوبی لمن خرق الأجباب و اقبل الی الله رب العالمین انا ذکرنا من سمی بعلی فی هناک و عن ورائه انفس معدودات و عن ورائهم عباد الذین اقبلوا و قالوا آمنا بالله رب العالمین انک ان توجّهت و رأیت الذین فازوا بذكر الله بشرهم من قبلی و کبر علیهم من لدی المظلوم الغریب انا ذکرنا اولیائی فی الصحیفه الحمراء من قلبی الاعلی اولئک عباد وجدنا منهم رائحة الاستقامة علی هذا الأمر الذی به انفطرت السماء و انشقت الأرض و سقطت الکواکب و تزعزعت بنیان کل اساس قویم زودست از اشجار آن اراضی اثمار بدیعه منیعہ مشاهده گردد هذا حکم الله من قبل و من بعد طوبی للعارفين

18 O people of the land of Mim! This Wronged One, at this hour - being the sixth hour of the first day of the blessed month of Ramadan - while imprisoned in this Most Great Prison with its gates closed fast, maketh mention of you with the most excellent of remembrances. The whole world cannot be compared to a single word from the words of the Lord of Eternity. Hearken, know, and arise with all earnestness to serve the Cause. Today the hosts of Truth are goodly character and praiseworthy deeds. Blessed is the soul that gaineth victory through these hosts. Those lands are blessed, for this Wronged One journeyed from the direction of Shahrud to that region, arriving at Gaz and observing its surroundings, and from there to Ashraf and before that the district of Hazar-Jarib, village by village and city by city, until We arrived in the land of Nur. Praise be to God that in those days all those regions were illumined and blessed by the lights of the Sun of Truth, and the effects thereof shall surely become manifest. That which was planted by the divine hand shall soon yield its fruits in the world's assemblies. The call of the Beloved is raised from those mountains, for those lands have been blessed by the footsteps of the True One. God willing, may all be enabled to do that which beseemeth the Days of God.

19 O loved ones of the All-Merciful! While time remaineth, strive to make good what hath passed. Verily, He is with you and will aid you in that which befitteth this blessed and wondrous Day. God willing, may all the divine friends drink from the immortal chalice and act according to that which hath been revealed in the Book.

20 Say: O my God! I beseech Thee by the blood that hath been shed in Thy path, and by the hearts that have melted in their love for Thee, to assist Thy loved ones to be steadfast in Thy Cause and to arise to serve Thee. Thou art, verily, powerful over whatsoever Thou wilt, and within Thy grasp are the reins of all things. O my Lord! Thou seest them among Thy heedless servants who have cast behind their backs Thy Covenant, violated Thy Testament, and disputed Thy manifest signs. I beseech Thee to send down upon them from the heaven of Thy bounty and the clouds of Thy mercy that which will draw them nigh unto Thee in all conditions. O my Lord! Draw them by Thy most sweet call in such wise that they may behold the world behind them and the deniers beneath their feet. How wonderful is this attraction whereby light hath shone

18 ای اهل دیار میم این مظلوم در این حین که ساعت ششم روز اول ماه مبارک رمضانست شما را در این سجن اعظم در حینیکه ابواب مسدودست بهترین اذکار ذکر مینماید جمیع عالم بکلمهئی از کلمات مالک قدم معادله ننماید بشنوید و بدانید و بتام همت بر خدمت امر قیام نمائید امروز جنود حق اخلاق و اعمال طیبه پسندیده است طوبی از برای نفسیکه باین جنود نصرت نماید آن اراضی مبارکست چه که این مظلوم از سمت شاهرود بانشطرتوجه نموده تا بگز وارد شده و اطراف آن را مشاهده نموده و از آنجا به اشرف و قبل آن محال هزار جریب قریه بقریه و شهر بشهر سیر نمودیم تا بأرض نور وارد شدیم الحمد لله از انوار آفتاب حقیقت جمیع آنجهات در آن ایام منور و فائز شد و آثار آن البتّه ظاهر خواهد گشت آنچه پید الهی غرس شد عنقریب اثمار آن در انجمن عالم ظاهر و هویدا شود ندای محبوب از آن جبال مرتفعست چه که آن اراضی بقدم حق مبارک گشته انشاء الله کلّ موفق شوند بآنچه که سزاوار ایام اللهست

19 یا احبّاء الرحمن تا فرصت باقی در تدارک مافات بکشید آنّه معکم و یؤیدکم علی ما ینبغی لهذا الیوم المبارک البدیع انشاء الله جمیع دوستان الهی از کوثر باقی بیاشامند و بما نزل فی الکتاب عامل گردند

20 قل یا الهی اسألك بالدماء الّتی سفکت فی سبیلک و بالأبجاء الّتی ذابت فی حبک بأن تؤیّد احبّائك علی الاستقامة علی امرک و القیام علی خدمتک أنّک انت المقتدر علی ما تشاء و فی قبضتک زمام العالمین ای رب تراهم بین عبادک الغافلین الذین نبدوا عهدک و نقضوا میثاقک و جادلوا بآیاتک الکبری اسألك بأن تنزل علیهم من سماء جودک و سخاب رحمتک ما یقرّبهم الیک فی کلّ الأحوال ای ربّ فاجذبهم بندائک الّحلی علی شأن یرون العالم عن ورائهم و المعرضین تحت اقدامهم یا حبّذا هذا الجذب

forth and that which the Book proclaimed hath appeared: "Everything shall perish save the face of thy Lord, the Mighty, the All-Bountiful."

الَّذِي بِهِ سَطَعَ النُّورُ وَظَهَرَ مَا نَطَقَ بِهِ الْكِتَابُ
كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَ رَبِّكَ الْعَزِيزِ الرَّحِيمِ

BLIB_Or15736.104

BH11589

To: *Haji Akhund*

Date: 1301 [1884]

To be typed.

BH02625

To: *Mirza Ahmad min Ya, in Shahrud*

Date: 1300-03-15 [1883-Jan-24]

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

This is a Book which the All-Merciful hath sent down in this Prison, which hath been designated by the most excellent names in the Crimson Scroll from My Most Exalted Pen. Blessed is he who hath taken hold of it with the power of God, the Almighty, the All-Conquering, the All-Powerful. God testifieth that there is none other God but Him, and He Who speaketh with truth is verily the Hidden Secret and the Treasured Name. All the Books, Scriptures and Tablets have testified to His Revelation, and every trusted Messenger hath given glad tidings of Him. This is the Day wherein the Self-Subsisting walketh before all faces and guideth them to His Straight Path.

Thy letter hath been presented and the servant who standeth before the Wronged One hath laid it before Him, and We answer thee with this Tablet from whose horizon shineth the sun of thy Lord's tender mercy, the Gracious, the Bountiful. We testify that thy letter hath attained unto the hearing of the Lord of Names, and He hath revealed for thee that

هُوَ الشَّاهِدُ السَّمِيعُ الْعَلِيمُ

كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ فِي هَذَا السِّجْنِ الَّذِي سَمِيَ
بِالْأَسْمَاءِ الْحُسْنَى فِي الصَّحِيفَةِ الْحُمْرَاءِ مِنْ قَلْبِي
الْأَعْلَى طُوبَى لِمَنْ أَخَذَهُ بِقُوَّةٍ مِنْ لَدَى اللَّهِ الْقَوِيِّ
الْغَالِبِ الْقَدِيرِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي
يَنْطِقُ بِالْحَقِّ أَنَّهُ هُوَ السِّرُّ الْمَكْنُونُ وَالْإِسْمُ الْمَخْزُونُ
قَدْ شَهِدَ بِظُهُورِهِ الْكِتَابُ وَالصَّحْفُ وَالزَّيْرُ وَ
بَشَّرَ بِهِ كُلَّ رَسُولٍ آمِنٍ هَذَا يَوْمٌ فِيهِ يَمْشِي الْقَيُّومُ
إِمَامُ الْوَجُوهِ وَيَهْدِيهِمْ إِلَى سَبِيلِهِ الْمُسْتَقِيمِ

قَدْ حَضَرَ تَكَابُكَ وَعَرْضَهُ الْعَبْدُ الْحَاضِرُ لَدَى
الْمُظْلُومِ وَاجْتِنَاكَ بِهَذَا اللَّوْحِ الَّذِي لَاحَ مِنْ أَفْقِهِ
شَمْسُ عَنَايَةِ رَبِّكَ الْمَشْفُوقِ الْكَرِيمِ نَشْهَدُ أَنَّ تَكَابُكَ
فَازَ بِاصْغَاءِ مَالِكِ الْأَسْمَاءِ وَأَنْزَلَ لَكَ مَا يَطِيرُ
بِهِ كُلُّ عَالَمٍ بِصِيرِ أَنْكَ إِذَا فَرَزْتَ بِهِ وَوَجَدْتَ
عَرَفَ بَيَانِي إِنْ أَشْكُرُ اللَّهَ بِهَذَا الْفَضْلِ الْعَظِيمِ

which causeth every discerning scholar to soar. When thou attainest unto it and findest the fragrance of My utterance, render thanks unto God for this great bounty.

Beware lest the affairs of the world withhold thee from the Lord of all mankind. Hold fast unto Him and place thy trust in Him, for He is verily the Helper, the Succourer. On the day We entered the Most Great Prison, We summoned the peoples unto God, the Peerless, the All-Informed. Among them were those who turned away, those who disbelieved, and those who pronounced sentence against My life without any proof from God, the Lord of all worlds. We desired their life while they desired to shed My blood. Thus was the matter decreed, but the people are behind a manifest veil. And among them were those who rent asunder the veils and turned with illumined hearts toward the Supreme Horizon. Blessed is he who hath hastened unto the Goal, and blessed is the scholar who hath cast aside vain imaginings and turned toward the Dayspring of certitude. Woe unto every scholar who hath denied God's right and His Revelation, and hath prevented the people from the river of God's mercy, the Lord of this wondrous Day.

Thus have We sent down the verses unto thee and caused thee to hear the rustling of this Tree which hath been raised up in truth in this glorious and lofty Station. Blessed art thou for having turned toward Him Whom the ignorant ones of the earth have denied - they who have broken God's Covenant and His Testament, and followed their own desires. They are indeed among the most lost in the perspicuous Book.

O thou who art mentioned before the Wronged One! Rejoice in what We have revealed, for unto every name that was in thy letter We have sent down a Tablet which beareth witness unto it from every world of the worlds of thy Lord, were one to be firmly established therein. Convey My glorification unto their faces, and give them the glad tidings of My loving-kindness, My mercy and My remembrance, which nothing that hath been created in the heavens and earth can equal. Praise be to God, the Lord of all worlds.

يَا كَ ان تمنعك شئون الدنيا عن مالك
الورى تمسك به و توكل عليه انه هو الناصر
المعين انا في اليوم الذي دخلنا السجن الأعظم
دعونا الأمم الى الله الفرد الخبير منهم من
اعرض و منهم من كفر و منهم من افا على
قتلى من دون بينة من لدى الله رب العالمين انا
اردنا حياتهم و هم ارادوا سفك دمي كذلك
قضى الأمر ولكن القوم في حجاب مبين و منهم
من خرق الأجاب و اقبل الى الأفق الأعلى
بقلب منير طوبى لأئى سرع الى المقصود و لعالم
نبد الموهوم و اقبل الى مشرق اليقين و ويل لكل
عالم انكر حق الله و ظهوره و منع الناس عن
فراة رحمة الله مالك هذا اليوم البديع

كذلك انزلنا لك الآيات و اسمعناك حفيف
هذه السدرة التي ارتفعت بالحق في هذا المقام
العزیز المنيع طوبى لك بما اقبلت الى من انكره
جهلاء الأرض الذين نقضوا ميثاق الله و عهده
و اتبعوا هواهم الا انهم من الأخسرین في كتاب
مبين

يا أيها المذكور لدى المظلوم ان افرح بما انزلنا لكل
اسم كان في كتابك لوحاً يشهد له من كل عالم من
عوالم ربك لو يكون من الراسخين كبر من قبلى
على وجوههم و بشرهم بعنايتى و رحمتى و ذكرى
الذى لا يعادله ما خلق في السموات و الأرضين

الحمد لله رب العالمين

BLIB_Or15713.067

BH04483*To: Mulla 'Ali, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

1 In His Name, the Mighty, the All-Bountiful!

1 بِسْمِ الْعَزِيزِ الْوَهَّابِ

2 We have sent down the verses and revealed that which was hidden in the Books of God, the Lord of creation. How many a servant has risen in opposition, disputing the verses of God and His proof, and turning away from Him by Whom the Path was established and the Balance set up. They have forsaken their God and followed their desires. They are accounted among the idolaters in the Scriptures and Tablets.

2 قَدْ أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا مَا كَانَ مَكْنُونًا فِي كُتُبِ اللَّهِ مَالِكِ الْإِبْجَادِ كَمْ مِنْ عَبْدٍ قَامَ عَلَى الْأَعْرَاضِ عَلَى شَأْنٍ جَادَلَ بِآيَاتِ اللَّهِ وَبِرَهَانِهِ وَأَعْرَضَ عَنِ الَّذِي بِهِ نَصَبَ الصِّرَاطَ وَوَضَعَ الْمِيزَانَ قَدْ نَبَذُوا إِلَهُهُمْ وَاتَّبَعُوا هَوَاهُئِهِمْ إِلَّا أَنَّهُمْ مِنَ الْمُشْرِكِينَ فِي الزَّبْرِ وَالْأَلْوَابِ

3 O 'Ali! Thy name hath been mentioned before the Wronged One, and this Tablet hath been revealed for thee. Give thanks unto God for having enabled thee to turn towards Him on a Day whereon feet have slipped. Beware lest the affairs of men prevent thee from the Lord of the Beginning and the End. Leave them to themselves and hold fast unto the cord of the loving-kindness of thy Lord, the All-Possessing, the Most Exalted. Thus have We sent down the verses and dispatched them unto thee, that thou mayest thank thy Lord, the Lord of the final end.

3 يَا عَلِيٌّ قَدْ حَضَرَ اسْمُكَ لَدَى الْمَظْلُومِ وَنَزَلَ لَكَ هَذَا الْكِتَابُ إِنْ أَشْكُرَ اللَّهُ بِمَا آيَدَكَ عَلَى الْإِقْبَالِ إِلَيْهِ فِي يَوْمٍ فِيهِ زَلَّتِ الْأَقْدَامُ آيَاكَ إِنْ تَمْنَعَكَ شُؤْنَاتُ الْوَرَى عَنِ مَالِكِ الْآخِرَةِ وَالْأُولَى دَعَهُمْ بِأَنْفُسِهِمْ وَتَمَسَّكَ بِحَبْلِ عُنَايَةِ رَبِّكَ الْغَنِيِّ الْمُتَعَالِ كَذَلِكَ نَزَّلْنَا الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لِتَشْكُرَ رَبَّكَ مَالِكِ الْمَأْبِ

4 Blessed is the learned one who hath recognized the Known One, and the mystic who hath turned unto the One Renowned, and the seeker who hath sought the Desired One, whilst most of the people have turned away from Him. O 'Ali! Give glad-tidings unto the people of thy land of My mercy, My loving-kindness, My bounty and My grace that have encompassed the horizons. Say: By God! He is with you and seeth what hath befallen you in His path. Nothing whatsoever escapeth His knowledge. To this testifieth every man of certainty and insight. Be not grieved by what hath befallen you. There hath befallen Us that which hath caused the Spirit of Holiness to lament and the clouds to cry out. The wrongdoers shall soon behold the recompense of their deeds. Verily thy Lord lieth in wait. The glory of God be upon thee and upon them and upon those who have arisen and said: "God is our Lord and the Lord of all the worlds."

4 طُوبَى لِعَالَمٍ عَرَفَ الْمَعْلُومَ وَلِعَارَفٍ أَقْبَلَ إِلَى الْمَعْرُوفِ وَلِقَاصِدٍ قَصِدَ الْمَقْصُودِ إِذَا عَرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ يَا عَلِيٌّ بِشِّرْ أَهْلَ بِلَادِكَ بِرَحْمَتِي وَشَفَقَتِي وَعُنَايَتِي وَفَضْلِي الَّذِي أَحَاطَ الْآفَاقُ قُلْ تَاللَّهِ أَنَّهُ مَعَكُمْ وَرَأَى مَا وَرَدَ عَلَيْكُمْ فِي سَبِيلِهِ أَنَّهُ لَا يَعْزِيبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يُشْهَدُ بِذَلِكَ كُلُّ مُوقِنٍ بَصِيرٍ لَا تَحْزَنُوا بِمَا وَرَدَ عَلَيْكُمْ قَدْ وَرَدَ عَلَيْنَا مَا نَاحُ بِهِ رُوحُ الْقُدُسِ وَصَاحِبُ السَّحَابِ سَوْفَ يَرَوْنَ الظَّالِمُونَ جَزَاءَ مَا عَمِلُوا إِنَّ رَبَّكَ لَبَالِغُ الرِّصَادِ الْبَهَاءِ عَلَيْكَ وَعَلَيْهِمْ وَعَلَى الَّذِينَ قَامُوا وَقَالُوا اللَّهُ رَبُّنَا وَرَبُّ الْأَرْضِينَ وَالسَّمَوَاتِ

BLIB_Or15713.190b, LHKM1.096

BH04593*To: Muhammad Kazim, in Hadra'**Date: 1300-03-15 [1883-Jan-24]*

1 He is the One Who remembers with truth from this luminous horizon

1 هو الذّاكر بالحقّ من هذا الأفق المنير

2 O Muhammad-Qabli-Kazim! Verily My Most Exalted Pen loves to remember thee. Blessed art thou for having attained unto My days, drunk the choice wine of My revelation, turned toward My horizon, and heard My call when it was raised in truth, and for having arisen to serve this Great Announcement, which was attested to in God's Books of old and in that which We revealed unto Muhammad, the Apostle of God, through Whom every wise command was made manifest. We have remembered thee in various Tablets and have mentioned that which thou didst accomplish on this Straight Path. Thou art he to whom God's Book hath borne witness, both before and after. Wert thou to become aware of that which hath been ordained for thee, thou wouldst cry out: "Praise be unto Thee, O Most Generous of the generous ones!" We have revealed for thee and for those with thee that through which the fragrance of My mercy, which hath preceded the heavens and the earth, hath been diffused. Remind My loved ones on My behalf and give them the joyful tidings of My loving care and glorious remembrance. Glorify thy Lord with praise and say:

2 يا محمد قبل كاظم أنّ قلبي الأعلى يحبّ أن يذكرَكَ طوبى لك بما فزت بأيامي وشربت رحيق وحيي واقبلت الى افقي وسمعت ندائي اذ ارتفع بالحقّ وقت على خدمة هذا النّبأ العظيم الذي شهد له كتب الله من قبل وما انزلنا على محمد رسول الله الذي به ظهر كلّ امر حكيم انا ذكرناك في الواح شتّى وذكرنا ما عملته في هذا السبيل المستقيم انت الذي شهد لك كتاب الله من قبل و من بعد لو تطلع بما قدر لك لتنادي لك الحمد يا اكرم الأكرمين انا انزلنا لك ولمن معك ما تضيّع به عرف رحمتي التي سبقت السّموات والأرضين ذكر من قبلي احبائي وبشرهم بعائتي و ذكرى الجليل سبح بحمد ربك و قل

3 O Thou through Whose Name the entire creation hath been subdued! I beseech Thee by Thyself and by Thy mighty signs to assist me and Thy loved ones to be steadfast in Thy Cause in such wise that the tablets of fire shall not prevent them from beholding the lights of Thy countenance. O Lord! Thou art the Generous One, the Lord of great bounty. Thou seest me turning unto Thee, placing my trust in Thee, gazing toward the heaven of Thy mercy, and directing my face toward the sun of Thy loving-kindness and the ocean of Thy grace. I beseech Thee not to disappoint me and Thy loved ones of that which lieth with Thee. Verily Thou art powerful over whatsoever Thou pleasest. There is no God but Thee, the All-Forgiving, the All-Merciful.

3 يا من باسمك سخرت الكائنات اسئلك بك وبآياتك الكبرى بأن تؤيّدني و اوليائك على الاستقامة على امرك على شأن لا تمنعهم الواح النار عن انوار وجهك اي ربّ انت الكريم ذو الفضل العظيم تراني مقبلاً اليك و متوكلاً عليك و ناظراً الى سماء رحمتك و متوجّهاً الى شمس عنايتك و بحر فضلك اسئلك بأن لا تخيبنني و احبائك عمّا عندك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

BLIB_Or15713.179a, LHKM1.097

BH05579*To: Mirza Nasrullah, in Shahrud**Date: 1300-03-15 [1883-Jan-24]*

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

1 هو الناظر العليم

2 O friends of the All-Merciful in all lands! The Supreme Pen remembers you from the Most Exalted Station and the Highest Summit. Rejoice in this bounty which cannot be equaled by all the treasures of the earth and whatsoever issueth therefrom. To this beareth witness He with Whom is the Preserved Tablet.

2 يا اولياء الرحمن في البلدان يذكركم القلم الأعلى في المقام الأعلى والذروة العليا ان افرحوا بهذا الفضل الذي لا يعادله ما كنز في الأرض وما يخرج منها يشهد بذلك من عنده لوح محفوظ

3 O Nasru'llah! Bear thou witness unto that which God did bear witness before the creation of earth and heaven - that there is none other God but Him, the Protector, the Self-Subsisting. Verily He hath appeared with the truth and hath manifested whatsoever He desired through His command "Be, and it is." The horizon of Revelation hath been illumined by His Name, and the Ship of Divine Knowledge hath sailed upon the sea of utterance by His blessed and all-compelling command over all witnesses and all that is witnessed. Take thou My Book in My Name - verily it shall profit thee in all the worlds of thy Lord. To this beareth witness He with Whom is the Sealed Book. Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O God of the seen and unseen! Thou art He through Whose Name the mountains were moved and the limbs of those who followed vain imaginings without any proof from God, the Lord of existence, did tremble. Blessed is the servant who hath turned toward the Supreme Horizon, and blessed is the maidservant who hath believed in God, the Lord of Names, Who hath come with the truth with a sovereignty before which armies cannot stand. Glory be upon thee and upon thy family and upon those who have turned with illumined hearts unto My praiseworthy station.

3 يا نصرالله ان اشهد بما شهد الله قبل خلق الأرض والسماء انه لا اله الا هو المهيمن القيوم انه ظهر بالحق واطهر ما اراد بقوله كن فيكون قد انار افق الظهور باسمه وسرت سفينة العرفان على بحر البيان بأمره المبارك المهيمن على كل شاهد ومشهود خذ باسمي كتابي انه ينفك في كل عالم من عوالم ربك يشهد بذلك من عنده كتاب محتوم ان افرح بهذا الذكر الأعظم و قل لك الحمد يا اله الغيب والشهود انت الذي باسمك مرت الجبال وارتعدت فرائص الرجال الذين اتبعوا الأوهام من دون بينة من لدى الله مالک الوجود طوبى لعبد اقبل الى الأفق الأعلى و لأمة آمنت بالله مالک الأسماء الذي اتى بالحق بسلطان لا يقوم معه الجنود البهلاء عليك وعلى اهلك وعلى الذين اقبلوا [بالقلوب] نوراً الى مقامى المحمود

BLIB_Or15713.263, LHKM1.092

BH05765*To: Ghulam-Rida, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

He is the Powerful over whatsoever He willeth

Glorified be He Who hath sent down the verses and hath spoken that which was a sword to the wicked and a mercy to the righteous who have acknowledged what the Tongue of Grandeur hath spoken - that there is none other God but Him, the Protector, the Self-Subsisting. This is the Day wherein the Path proclaimeth: "By God! The Lord of Creation hath come with evident sovereignty." And the Balance proclaimeth: "The All-Merciful hath come! Fear God, O concourse of the earth! Cast away what ye possess and take what ye have been given from the presence of the Truth, the Knower of things unseen." The trees have yielded their fruit, the mysteries have been revealed, and that which was hidden in God's knowledge, the Lord of existence, hath appeared. By God! This is the Day of remembrance and utterance, did ye but know, and this is the Day of deeds, would ye but perceive. Blessed is he who hath attained unto the hearing of the Call, and woe unto every ignorant one who turneth away. O people of the Bayan! Fear God and follow not those who have denied the Witness and the Witnessed. O youth! Before Rida! Stand firm in the Cause when the clamor ariseth from those who have denied the right of God and His sovereignty. Verily they perceive not. Thus have We commanded thee and those who have believed in God, the Mighty, the Loving. Blessed is every slumberer who hath been awakened by the Call and every one seated who hath arisen through My Name, the Self-Subsisting.

هو المقتدر على ما اراد

سبحان من انزل الآيات و نطق بما كان سيفاً
للفجار و رحمة للأخيار الذين اعترفوا بما نطق به
لسان العظمة انه لا اله الا هو المهيمن القيوم هذا
يوم فيه ينادى الصراط تالله قد اتى مالک الایجاد
بسلطان مشهود

و ينادى الميزان قد اتى الرحمن اتقوا الله يا ملأ
الأرض ضعوا ما عندكم و خذوا ما اوتيتم من لدى
الحق علام الغيوب قد اثمرت الأشجار و ظهرت
الأسرار و برز ما كان مكنوناً في علم الله مالک
الوجود تالله هذا يوم الذکر و البيان لو انتم تعلمون
و هذا يوم الأعمال لو انتم تشعرون طوبى لمن فاز
باصغاء النداء و ويل لكل جاهل مردود يا اهل
البيان اتقوا الله و لا تتبعوا الذين كفروا بالشاهد
و المشهود يا غلام قبل رضا ان استقم على الأمر
اذ ارتفع نفاق الذين انكروا حق الله و سلطانه الا
انهم لا يشعرون كذلك امرناک و الذين آمنوا
بالله العزيز الودود طوبى لكل نائم انتبه من النداء
و کل قاعد قام باسمی القيوم

BLIB_Or15713.264a, LHKM1.095

BH06041*To: Abdu'l-Karim, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

In the Name of the All-Knowing, the All-Wise

Rejoice in that the All-Bountiful remembers thee from His Most Great Station and summons thee unto God, the Lord of the worlds. We counsel thee and those who have believed to observe wisdom, lest there be raised the clamor of the idolaters who have pronounced judgment against the Dayspring of Revelation and perpetrated that which hath caused the Messengers to lament. Hold thou fast unto the cord of wisdom in all conditions, and grasp the hem of the loving-kindness of thy Lord, the All-Forgiving, the All-Bountiful. He, verily, hath forgiven him who hath turned towards Him, and hath seized every obstinate oppressor. Soon shall the world pass away, and the tyranny of those who have wronged, and that wherein every remote ignorant one taketh pride. Say: We have abandoned vain imaginings unto you, and have taken what We were commanded in the Book of God, the All-Knowing, the All-Informed. Say: We have abandoned the carrion, inasmuch as the heavenly table hath been sent down from the heaven of the bounty of our Lord, the Mighty, the All-Praised. Fear ye God, O concourse of the ignorant ones! Deal fairly in that which hath appeared with truth, and be not of the lost. Return ye, then repent; He will forgive you and absolve you of your evil deeds as a token of His grace, for He is the All-Forgiving, the All-Merciful. Thus have We sent down unto thee that which will solace thine eyes and the eyes of those who have turned towards God in this wondrous Day.

بِسْمِ الْعَلِيمِ الْحَكِيمِ

ان افرح بما يذكرک الکریم من مقامه العظیم
ویدعوک الی الله رب العالمین انا نوصیک و
الذین آمنوا بالحكمة لئلا یرتفع ضوضاء المشرکین
الذین افتوا علی مشرق الوحی و ارتکبوا ما ناح به
المرسلين

تمسک بمجل الحکمة فی کل الأحوال و تثبث
بذیل عنایت ربک الغفور الکریم انه غفر من
اقبل و اخذ کل جبار عنید سوف تنفی الدنیا و
سطوة الذین ظلموا و ما یفتخر به کل جاهل بعید
قل انا ترکا الأوهام لکم و اخذنا ما امرنا به فی
کتاب الله العظیم الخبیر قل انا ترکا الجيفة بما نزلت
المائدة من سماء عنایة ربنا العزیز الحمید اتقوا الله
یا معشر الجهلاء ان انصفوا فی ما ظهر بالحق و
لا تكونوا من الأخسرین ان ارجعوا ثم توبوا انه
یغفرکم و یکفر عنکم سیئاتکم فضلاً من عنده و
هو الغفور الرحیم کذلک انزلنا لک ما تقر به
عینک و عیون الذین اقبلوا الی الله فی هذا الیوم
البدیع

BLIB_Or15713.301, LHKM1.091b

BH06381*To: Muhammad, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

In the Name of the One dawning from the horizon of the world

O Muhammad! The One, the Single, remembers thee from this praiseworthy station and reveals unto thee that which shall draw thee nigh unto Him in all conditions. Verily thy Lord is the Mighty, the Loving. Say: O people of the earth! This is the Day of hearing, for the Call hath been raised from the direction of the Throne, would ye but hear it. And this is the Day of vision, for the lights of the Countenance have shone forth from the horizon of manifestation. Say: Be fair, O concourse of divines! By what proof did ye believe aforetime, and by what evidence do ye now turn away from this hidden Name? Lift up your heads - the Sun of Manifestation hath risen and the Speaker of Sinai proclaimeth. Fear ye God and be not of them that understand not. Turn with radiant faces toward the dawning-place of the verses of your Lord, the Sovereign, the Self-Subsisting. Beware lest the affairs of creation prevent you from the Truth. Cast aside what is with men, placing your trust in God, the Lord of what was and what shall be. Blessed is the servant who hath turned toward the Most Exalted Horizon, and woe unto every denier and rejecter. Thus have We adorned the ocean of knowledge with the ship of utterance, that thou mayest thank thy Lord, the Possessor of existence. Glory be upon thee and upon those who have held fast to this extended cord.

بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْعَالَمِ

يَا مُحَمَّدُ يَذْكُرُكَ الْفَرْدُ الْأَحَدُ مِنْ هَذَا الْمَقَامِ الْمَحْمُودِ
وَأَنْزَلَ لَكَ مَا يَقْرَبُكَ إِلَيْهِ فِي كُلِّ الْأَحْوَالِ إِنَّ
رَبَّكَ لَهُو الْعَزِيزُ الْوَدُودُ قُلْ يَا مَلَأُ الْأَرْضِ هَذَا
يَوْمُ الْأَصْغَاءِ لِأَنَّ النَّدَاءَ ارْتَفَعَ مِنْ جِهَةِ الْعَرْشِ
لَوْ أَنْتُمْ تَسْمَعُونَ وَهَذَا يَوْمُ الْبَصَرِ لِأَنَّ أَنْوَارَ الْوَجْهِ
أَشْرَقَتْ مِنْ أَفْقِ الظُّهُورِ

قُلْ إِنْ أَنْصَفُوا يَا مُعْشَرَ الْعُلَمَاءِ بِأَيِّ حُجَّةٍ آمَنْتُمْ مِنْ
قَبْلِ وَبِأَيِّ بُرْهَانٍ أَعْرَضْتُمْ عَنْ هَذَا الْأَسْمِ الْمَكْنُونِ
إِنْ أَرَفَعُوا رُؤُوسَكُمْ قَدْ أَشْرَقَتْ شَمْسُ الظُّهُورِ وَ
يَنْطِقُ مَكْلَمُ الطُّورِ خَافُوا اللَّهَ وَلَا تَكُونُوا مِنَ الَّذِينَ
هُمْ لَا يَفْقَهُونَ إِنْ أَقْبَلُوا بِوَجْهِهِ نَوْرًا إِلَى مَشْرِقِ
آيَاتِ رَبِّكَ الْمُهَيْمِنِ الْقَيُّومِ أَيَا كَمْ أَنْ تَمْنَعَكُمْ شَتُونَاتِ
الْخَلْقِ عَنِ الْحَقِّ ضَعُفُوا مَا عِنْدَ النَّاسِ مَتَوَكِّلِينَ عَلَى
اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ طُوبَى لِعَبْدٍ أَقْبَلَ إِلَى
الْأَفْقِ الْأَعْلَى وَوَيْلٌ لِكُلِّ مَنْكَرٍ مُرْدُودٍ كَذَلِكَ
زِينَةُ بَحْرِ الْعِلْمِ بِسَفِينَةِ الْبَيَانِ لِتَشْكُرَ رَبَّكَ مَالِكِ
الْوُجُودِ الْبَهَاءِ عَلَيْكَ وَ عَلَى الَّذِينَ تَمَسَّكُوا بِهَذَا
الْحَبْلِ الْمَمْدُودِ

BLIB_Or15713.300b

BH06929*To: Muhammad Baqir, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

He is the All-Powerful, the All-Knowing, the All-Wise!

Hearken unto the Call from the right hand of the white spot from the Divine Lote-Tree: Verily, there is none other God but Me, the Single, the All-Informed. I have created the world

هُوَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

إِنْ أَسْمَعَ النَّدَاءَ عَنْ يَمِينِ الْبَقْعَةِ الْبَيْضَاءِ مِنْ
سِدْرَةِ الْمُنْتَهَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ قَدْ
خَلَقْتُ الْعَالَمَ لظُهُورِي وَارْسَلْتُ الرِّسْلَ وَ

for My manifestation and sent forth the Messengers and revealed the Books that they might give unto mankind the glad-tidings of this mighty Revelation. But when the appointed time was fulfilled and the signs appeared and the verses were sent down, they turned away and denied, save whom God preserved through a power from Him. He, verily, is the Compassionate, the Generous.

We have heard thy call and answered thee, and have beheld thy turning toward Us and turned toward thee from this glorious station. We counsel thee and My loved ones to trustworthiness and truthfulness and purity, and to that whereby the station of man is made manifest among the peoples. Thy Lord, verily, is the Counselor, the All-Knowing. Blessed is the lowly one who hath shown humility in My days, and the servant who advanceth to serve My loved ones who, through utterance, aid the Cause of their Lord, the Merciful, in the cities and lands. They are My loved ones in My earth and My servants among My creatures. The Concourse on High pray for them at morn and eventide.

انزلت الكتب ليبشروا الخلق بهذا الظهور العظيم
فلما قضى الميقات وظهرت العلامات و نزلت
الآيات اعرضوا وكفروا الا من حفظه الله
بقدره من عنده انه هو المشفق الكريم

انا سمعنا ندائك اجبتك و رأينا اقبالك اقبلنا
اليك من هذا المقام الكريم انا نوصيك و اوليائي
بالأمانة و الصدق و الصفاء و بما يظهر به شأن
الانسان بين الأحزاب ان ربك هو الناصح العليم
طوبى لخاضع خضع لآيائى

و لعبد يتقدم فى خدمة اوليائى الذين ينصرون
بالبيان امر ربهم الرحمن فى المدائن و البلدان انهم
احبائى فى ارضى و خدامى بين خلقى يصلين عليهم
الملا الأعلى فى البكور و الأصيل

BLIB_Or15713.302a, LHKM1.094

BH07758

To: Ghulam, in Sh A

Date: 1300-03-15 [1883-Jan-24]

He is the One Who calls between earth and heaven!

The waves of divine knowledge have appeared from the ocean of utterance. Blessed is he who hath witnessed and seen, and woe unto the heedless. The Divine Lote-Tree calleth with the most exalted voice and summoneth all to the supreme horizon, yet most of the people are turning away. They have turned away from the Truth, advancing toward the manifestations of vain imaginings. He Who hath the perspicuous Book beareth witness to this. O youth! The All-Knowing remembereth thee from the prison quarter through that whereby the world speaketh. The Ancient King hath come with a manifest Cause. Blessed is the learned one who hath turned toward My horizon - verily he is among the most exalted of creatures before God, the Lord of all worlds. Hold fast to My cord and cling to the hem of My loving-kindness. I am the One with power over whatsoever I desire. Every fair-minded and perceiving one

هو المنادى بين الأرض و السماء

قد ظهرت من بحر البيان امواج العرفان طوبى
لمن شهد و رأى و وبل للغافلين ان السدرة تنادى
بأعلى النداء و تدع الكل الى الأفق الأعلى ولكن
الناس اكثرهم من المعرضين قد اعرضوا عن الحق
مقبلين الى مظاهر الأوهام يشهد بذلك من عنده
كتاب مبين

يا غلام يذكرك العالم من شطر السجن بما ينطق
به العالم قد اتى مالك القدم بأمر مبين طوبى
لعالم اقبل الى افقى انه من اعلى الخلق لدى الله
رب العالمين تمسكوا بحبلى و تشبثوا بذيل عنابى
انا المقتدر على ما اشاء يشهد بذلك كل منصف
بصير البهاء عليك و على اهلك و على الذين

beareth witness to this. The glory be upon thee and upon thy family and upon those who have taken the most exalted cup in the name of the Lord of all beings and have drunk therefrom in His Name, the Mighty, the Wondrous. Say: This indeed is the Most Great Word wherein is the choice wine of My love. Blessed are they that drink thereof.

أخذوا الكأس العليا باسم مالك الورى و شربوا
منها باسمه العزيز البديع قل أنّها لى الكلمة العليا
التي فيها رحيق حيّ طوبى للشاريين

BLIB_Or15713.278a, LHKM1.093

BH07644

To: Mulla Husayn, in Sh A

Date: 1300-03-15 [1883-Jan-24]

He is the One with power over whatsoever He willeth through His word "Be" and it is!

Glorified be He Who hath appeared and manifested whatsoever He desired when the people were in evident delusion. He hath rolled up, through His power, the carpet of idle fancies when there shone forth from the horizon of the world the Sun of His Hidden Name, whereby every remote world was shaken. We sent not any Messenger but the divines of that age turned away from Him. The Tongue of Grandeur beareth witness to this - verily He is the All-Knowing, the All-Informed. Blessed is the divine who hath shown justice in the Cause of God and His Manifestation. Woe unto every sinful transgressor! They have perpetrated in this Revelation that which hath caused the Concourse on High to lament and the denizens of Paradise to cry out from their glorious station. The true divine is he who hath attained unto My recognition, heard My call, and arisen to serve My mighty Cause. Thy name hath been mentioned before the Wronged One, and this wondrous Tablet hath been revealed for thee. Beware lest the doubts of the turbaned heads prevent thee from this great bounty.

هو المقتدر على ما يشاء بقوله كن فيكون
سبحان الذى ظهر و اظهر ما اراد اذ كان الناس
فى وهم مبين قد طوى بقدرته بساط الظنون اذ
اشرقت من افق العالم شمس اسمه المكنون الذى
به اضطرب كل عالم بعيد ما ارسلنا من رسول
الا اعرض عنه علماء العصر يشهد بذلك لسان
العظمة انه هو العليم الخبير
طوبى لعالم انصف فى امر الله و ظهوره ويل لكل
معتد اثم قد ارتكبوا فى هذا الظهور ما ناح به الملائ
الأعلى و صاح اهل الفردوس على مقام كريم ان
العالم هو من فاز بعرفانى و سمع ندائى و قام على
خدمة امرى العظيم قد ذكر اسمك لدى المظلوم
و نزل لك هذا اللوح البديع اياك ان تمنعك
شبهات العمايم عن هذا الفضل الكبير

BLIB_Or15713.311a

BH07751*To: Abu'l-Qasim, in Shiraz**Date: 1300-03-15 [1883-Jan-24]*

He is the One Who rules over those in the Kingdom of Names

The Tongue of Grandeur hath testified before all things that there is none other God but Him, the Mighty, the Bestower. He hath sent down the verses and revealed the evidences, yet the people remain in a strange sleep. He hath appeared with truth and sent down from the heaven of command that which is encompassed by proof and demonstration. Verily, he who hath heard the call is of the people of this station. Thy mention hath been made before the Wronged One, and there hath been sent down for thee that which hath diffused the fragrance of the love of the All-Merciful throughout all creation. Take hold of the Book of God with the power that proceedeth from Him and say:

Glorified art Thou, O Lord of the world! I beseech Thee by the Most Great Name, through whose light the earth and heaven were illumined, to assist me to remain steadfast in this Cause, whereby all beings were shaken except such as were preserved through Thy grace and bounty. I beseech Thee, O my Lord, not to disappoint me of that which is with Thee. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Compassionate, the Generous.

هو المهيمن على من في ملكوت الأسماء

قد شهد لسان العظمة قبل الأشياء أنه لا إله إلا هو العزيز الوهاب قد انزل الآيات و أظهر البينات ولكن القوم في نوم عجاب قد ظهر بالحق و انزل من سماء الأمر ما طافه الحجة و البرهان ان الذي سمع النداء أنه من اهل هذا المقام قد ذكر ذكرى لدى المظلوم و نزل لك ما تضوع به عرف محبة الرحمن في الامكان خذ كتاب الله بقوة من عنده و قل

سبحانك يا مالک العالم اسئلك بالاسم الأعظم الذي بنوره اشرفت الأرض و السماء بأن تؤيدني على الاستقامة الكبرى في هذا الأمر الذي به اضطرب الوری الا من حفظته بجودك و فضلك ای رب اسئلك بأن لا تخيبنی عما عندك انک انت المقتدر على ما تشاء

لا إله إلا انت المشفق الكريم

BLIB_Or15713.277b

BH09127*To: Mulla Sabir, in Sh A**Date: 1300-03-15 [1883-Jan-24]*

¹ He is the Manifest, the Hidden

² O patient one! Patience is praiseworthy except in My love, the Mighty, the Inaccessible. And silence is acceptable except regarding this Announcement, concerning which the Faithful Spirit gave glad-tidings. Blessed art thou for having heard the call of the Wronged One and turned to Him on a day when

¹ هو الظاهر المستور

² يا صابر ان الصبر محبوب الا في حبي العزيز المتبع و الصمت مقبول الا في هذا التبا الذي به بشر الروح الأمين طوبى لك بما سمعت نداء المظلوم و اقبلت اليه في يوم اعرض عنه كل عالم محبوب قل يا

every veiled learned one turned away. Say: O concourse of the earth! By God, ye were created for this Day. Fear God and be not of the wrongdoers. That which was recorded in the Books of God hath appeared and He hath come with verses before which every lofty mountain hath bowed down. Cast aside vain imaginings - they shall profit you not this Day. To this testifieth He through Whom the horizon of certitude hath been illumined. Thus hath the ocean of utterance surged. Blessed is he who hath witnessed and seen. Woe to the heedless! The glory be upon thee and upon whosoever hath turned with a luminous countenance to the horizon of the Manifestation.

ملاً الأرض تالله قد خلقتم لهذا اليوم اتقوا الله و
لا تكونوا من الظالمين قد ظهر ما كان مسطوراً في
كتب الله واتى بآيات خضع لها كل جبل رفيع
ضعوا الأوهام أنها لا تغنيكم اليوم يشهد بذلك
من اضاء به افق اليقين كذلك ماج بحر البيان
طوبى لمن شهد ورأى ويل للغافلين البهاء عليك
وعلى من اقبل الى افق الظهور بوجه منير

BLIB_Or15734.1.092a

BH01107

To: Muhammad Mustafa Baghdadi et al., in Beirut

Date: 1300-03-26 [1883-Feb-4]

- 1 He is God, exalted be His majesty, greatness and power. 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 O my beloved! The fragrance of your words has caused me to turn toward you, and your remembrance in the love of God, your Creator, has moved me to mention that which will gladden you, from our Beloved and your Beloved. By God's life! Not a day has passed except that you were before my eyes, and the glances of my Lord and Master's favor were directed toward you. I read, understood and presented it, whereupon He said - and His sweetest utterance is this: 2 يا محبوبي قد اقامتنى نفحات بيانكم على التوجه اليكم و انطقنى ذكركم فى حبّ الله بارئكم على ذكر ما يسركم من قبل محبوبنا ومحبوبكم لعمر الله ما مضى من يوم الا وقد كنتم نصب عيني ومتوجّها اليكم لحظات عناية سيّدى ومولاي قد قرأت وعرفت وعرضت اذا قال وقوله الأحلى
- 3 O Mustafa! Upon you be My peace and My glory! Give thanks to God for having honored your countenance, loosened your tongue, and drawn you near to Him. We beseech Him to expand your cause and grant you every good thing sent down in His perspicuous Book. 3 يا مصطفى عليك سلامى وبهائى ان اشكر الله بما كرم وجهك وانطق لسانك وقربك اليه و نسئله بأن يبسط فى امرك ويرزقك كل خير نزل فى كتابه المبين
- 4 We make mention of the physician, upon him be My glory, and give him glad tidings of My remembrance of him. We counsel him to remember God and praise Him, and to do that which will exalt His firm and mighty Cause. We beseech the Most High to assist him in achieving what he desires in love of his Lord. Verily, He is the Almighty, the All-Conquering, the Powerful. 4 ونذكر الطبيب عليه بهائى ونبشّره بذكرى آياه ونوصيه بذكر الله و ثنائه و ما يرتفع به امره المحكم المتين نسئله تعالى بأن يوفقه على ما اراد فى حبّ مولاه انه هو المقتدر الغالب القدير
- 5 We make mention of the imprisoned one, upon him be My glory, that he may rejoice and be among the thankful. We 5 ونذكر المسجون عليه بهائى ليفرح ويكون من الشاكرين نسئل الله بأن يؤيده على خدمة الأمر

beseech God to assist him to serve the Cause with spirit and fragrance, and to ordain for him the reward of what he desires. Verily, He is the Munificent Giver.

بالروح والريحان ويكتب له اجر ما اراد انه هو المعطي الكريم

- 6 We make mention of him who was named Khalaf, who was previously mentioned before the Wronged One, that he may rejoice in My remembrance of him and My attention to him from this far-distant spot. By My life, O Khalaf! My remembrance of you is greater than what you and all people possess. If you were to turn to it, you would find from it the fragrance of eternity - to this testifies every knowledgeable and perceptive one. Grieve not over anything, trust in all matters in God, the All-Knowing, the All-Wise.

6 و نذكر من سمي بخلف الذي ذكر من قبل لدى المظلوم ليفرح بذكرى آياه و اقبالى اليه من هذا الشطر البعيد لعمري يا خلف ذكرى آياك اعظم عما عندك و ما عند الناس انك لو تتوجه اليه تجد منه عرف البقاء يشهد بذلك كل عارف بصير لا تحزن من شيء توكل في كل الأمور على الله العليم الحكيم

- 7 We make mention of him who was named Ibrahim Khaffaf, whose letter was presented before the Wronged One while He was in this mighty prison. O Ibrahim! Give thanks to God for having assisted you and caused you to recognize Him when the earth was in evident smoke. Beware lest the affairs of the world sadden you. Hold fast to the cord of your Lord's mercy, the Mighty, the Praiseworthy. We ask of God for you the good of the hereafter and of this world. Verily, He is the Lord of all beings and the Sovereign of the throne and earth. Verily, He is the Single, the One, the Forgiving, the Merciful.

7 و نذكر من سمي بابراهيم خفاف الذي حضر كتابه لدى المظلوم اذ كان في هذا السجن العظيم يا ابراهيم ان اشكر الله بما ايدك و عرفك اذ كان الارض في دخان مبين آياك ان تحزنك شئون الدنيا تمسك بجبل رحمة ربك العزيز الحميد انا نطلب لك من الله خير الآخرة و الأولى انه لمولى الورى و مالك العرش و الترى انه هو الفرد الواحد الغفور الرحيم

- 8 We make mention of his sister and beseech God the Most High to forgive her through His grace and grant her what He has ordained in Paradise of His bounties and favors. Verily, He is the Generous, the Bestower, the Hearing, the Responding One.

8 و نذكر اخته و نسئل الله تعالى بأن يغفرها فضلاً من عنده و يرزقها ما قدر في الجنان من آلائه و نعمائه انه هو الباذل الواهب السامع المجيب

- 9 We make mention of him who was named Yusuf, that he may praise his Lord for having assisted him to believe in what the All-Merciful has revealed in the Furqan: "Those who believe in the unseen, and establish prayer, and spend of that which We have provided them."

9 و نذكر من سمي بيوسف ليحمد ربه بما ايده على الايمان بما انزله الرحمن في الفرقان الذين يؤمنون بالغيب و يقيمون الصلوة و مما رزقناهم ينفقون

- 10 We make mention of the servants of God in that place and counsel them to perform good deeds and develop spiritual qualities, and to do that which will exalt God's religion among His heedless servants. The nation and government have been weakened by what the hands of the oppressors have wrought. It behooves you to supplicate God at all times that He may aid His Cause on earth through the hosts of the unseen and the visible. Verily, He has power over all things and is worthy to answer.

10 و نذكر عباد الله فيناك و نصيهم بالأعمال الطيبة و الأخلاق الروحانية و بما يرتفع به دين الله بين عباده الغافلين قد ضعفت الملة و الدولة بما اكتسبت ايدى الظالمين لكم ان تدعوا الله في الليالى و الأيام بأن ينصر امره في الأرض بجنود الغيب و الشهادة انه على كل شيء قدير و بالاجابة جدير انتهى

- 11 That which the imprisoned one sent has arrived in the prison and has been honored with acceptance. One of them was especially distinguished and honored, and He commanded me to send one of them to your presence, which I shall soon dispatch by His might and power. I beseech God, blessed and exalted be

11 قد حضر في السجن ما ارسله المسجون و فاز بطراز القبول و تشرف واحد منها و امتاز بالتخصيص و امرنى بارسال واحد منها الى حضرتكم و سوف ابعثه بحوله و قوته ارجو من الله تبارك و تعالى بأن يؤيد من على الأرض

He, to assist all who are on earth to remember Him, praise Him and obey Him, that the religion may be made manifest in its entirety, though the idolaters be averse. The Command belongs to God, the Protector, the Self-Subsisting. And I greet Hussein Effendi, upon him be 966 [Baha'u'llah], and his brothers. May the coolness of eyes, remembrance and glory be upon you and upon the loved ones of God in Zawra and upon your family and those with you, and the mercy of God and His blessings. Then I greet the most dear brother Haji Abbas, upon him be 966 [Baha'u'llah], and Jamshid and Abdul-Karim, upon both of them be 966 [Baha'u'llah]. I beseech God on their behalf for that which befits His all-encompassing generosity. Praise be to God, the Most High, the Most Great.

على ذكره و ثنائه و طاعته ليظهر الدين كله ولو
كره المشركون و الأمر لله المهيمن القيوم و اسلم
على جناب حسين افندى عليه ٩٦٦ [بهاء الله]
و اخواته قرر العيون الذكر و البهاء [البهاء]
على حضرتكم و على احباء الله في الزوراء و على
اهلكم و من عندكم و رحمة الله و بركاته ثم اسلم
على جناب الأخ الأعزّ الحاجّ حاجي عباس عليه
٩٦٦ [بهاء الله] و على جناب جمشيد و جناب
عبدالكريم عليهما ٩٦٦ [بهاء الله] و اسئل من
الله لهم ما ينبغي لكرمه العميم

12 The servant 26 Rabi'u'l-Avval 1300

12 الحمد لله العلي العظيم خ ادم في ٢٦ ربيع الأول سنة
١٣٠٠

13 O beloved of my heart! Another letter from your presence reached the servant, adorned with the mention of God, blessed and exalted be He. After my recognition and reading of it, I presented it before my Lord and Master. He spoke, and His sweetest utterance is: "We have heard what the Physician, upon him be My glory, and the Prisoner, upon him be My loving-kindness, have mentioned, and We have understood what they desired in the path of God, the Lord of the worlds. Whosoever shall free the House from the Amalekites, verily for him shall be a great reward with God, the Mighty, the Praise-worthy. God shall soon free it through a command from His presence, even as He freed the Ark aforetime. Verily, He is powerful over all things.

13 يا محبوب فؤادي قد بلغ الخادم كتاب آخر من
حضرتكم و كان مزيناً بذكر الله تبارك و تعالى
و بعد عرفاني و قرائتي عرضت لدى سيدي
و مولاي قال و قوله الأمل أنا سمعنا ما ذكره
الطبيب عليه بهائي و المسجون عليه عنايتي و عرفنا
ما ارادنا في سبيل الله رب العالمين من يخلص
البيت من العمالة ان له اجراً جزيلاً عند الله
العزیز الحميد سوف يخلصه الله امراً من عنده كما
خلص التابوت من قبل انه على كلشي قدير

14 "And We make mention of Abdullah who desired to serve his Lord. Say: Blessed art thou for what thou hast done and intended. Be thou assured that He is with thee in all conditions. Verily, He does not suffer the reward of the doers of good to be lost. We beseech Him, exalted be He, to assist thee in what is right and to make thee among those who have performed in the path of God that whose fragrance shall never cease to endure through the continuance of His most beautiful names and His most exalted attributes. Verily, He is the Mighty, the All-Knowing. Verily, he whom God has enabled to achieve this must needs give thanks to Him throughout the dominion of earth and heaven. Blessed is he who has attained unto this mighty cause.

14 و نذكر عبدالله الذي اراد خدمة مولاه قل طوبى
لك بما عملت و اردت ان اطمئن انه معك
في كل الأحوال انه لا يضيع اجر المحسنين نسئله
تعالى بأن يؤيدك على المعروف و يجعلك من
الذين عملوا في سبيل الله ما لم ينقطع عرفه بدوام
اسمائيه الحسنی و صفاته العلیا انه هو العزيز العليم
ان الذي وفقه الله على ذلك ينبغي له ان يشكره
بدوام الملك و الملكوت طوبى لمن فاز بهذا الأمر
العظيم

15 "And We send Our greetings to the loved ones of God in those regions and We counsel them to fear God and to that whereby His decisive and wise Cause may be exalted. O Mustafa! Upon thee be My peace and My glory, and upon thy sons, and upon those with thee who have held fast to the Book of God, the

15 و نسلم على احباء الله فيناك و نوصيهم بتقوى
الله و ما يرتفع به امره المبرم الحكيم يا مصطفى
عليك سلامي و بهائي و على ابائك و على من

Lord of the worlds.” And praise be to God, the Lord of the worlds. The End.

معك من الذين تمسكوا بكاتب الله رب العالمين
والحمد لله رب العالمين انتهى

BLIB_Or15727b.271

BH00065

To: Haji Mirza Haydar Ali Isfahani et al., in Tihiran

Date: 1300-03-29 [1883-Feb-7]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 بسم ربنا الأقدس الأعظم العلى الأبهى
- 2 The denizens of the Kingdom bear witness that the Lord of the Celestial Dominion hath come with such sovereignty that before it nothing that is seen or witnessed can stand. He, verily, is the One Who was recorded in the Books of God, our Purpose and the Purpose of all who dwell on earth and in heaven. Yet when He came, all in the realm of creation turned away, save those who hearkened unto the Call and, forsaking all earthly things, turned unto the Most Exalted Horizon. These are they who are of the Ark mentioned by the Tongue of Unity in the Qayyumul-Asma. He it is Who gave glad tidings unto all of It and of those who would sail therein. Blessed are they who hastened after they heard, who responded after they recognized, and who found after they turned unto Him. These are God's chosen ones on earth and His pure ones throughout the lands. All things bear witness unto them even as the Tongue of Grandeur hath borne witness unto them. These are honored servants, these are sincere servants. These are they whom neither the howling of the wolf deterred from God, the Protector, the Self-Subsisting, nor did the hissing serpent that glides frighten them from that which they purposed in the path of God, the Lord of existence. 2 شهد اهل الملكوت قد اتى مالک الجبروت
بسلطان لا يقوم معه ما يشهد ويرى أنه هو الذى
كان مسطوراً فى كتب الله مقصودنا و مقصود
من فى الأرض و السماء و اذا اتى اعرض
عنه من فى ناسوت الانشاء الا من سمع النداء
و ترك ما فى الدنيا مقبلاً الى الأفق الأعلى
أنه من اهل السفينة التى ذكرها لسان الأحديّة
فى قيوم الأسماء أنه هو الذى بشر الكل بها و
بأهلها طوبى للذين سرعوا بعد ما سمعوا و اجابوا
بعد ما عرفوا و وجدوا بعد ما اقبلوا اولئك
اولياء الله فى الأرض و اصفيائه فى البلاد يشهد
لهم الأشياء بما شهد لهم لسان الكبرياء اولئك
عباد مكرمون اولئك عباد مخلصون هم الذين ما
منعهم عوى الذئب عن الله المهيمن القيوم و ما
خوفتهم الرقشاء التى تسرى و تصبى عما ارادوا
فى سبيل الله مالک الوجود
- 3 Glory be unto Thee, O God of the world! Thou seest and knowest that this servant desired to make mention of one of Thy chosen ones who arose to serve Thy Cause and to aid that which Thou didst purpose in Thy dominion, though I know that my mention befitteth him not - how much less Thy sovereignty and majesty! I testify, O my God, that by Thy leave he turned unto all horizons and by Thy will he faced all directions, until there appeared from him that which Thy knowledge had anticipated. O Lord! I beseech Thee by the power which none save Thyself hath comprehended, to aid him in that which he 3 سبحانک يا اله العالم ترى و تعلم بأن الخادم اراد
ان يذكر احداً من اوليائك الذى قام على خدمة
امرک و نصرة ما اردته فى مملکتک بعد على بأن
ذكرى لا يليق له و كيف لسلطانک و عظمتک
اشهد يا الهى أنه اقبل الى الآفاق باذنک و توجه
الى الجهات بارادتک الى ان ظهر منه ما سبق
به علمک اى رب استلک بالقدرة التى ما اطلع
بها الا نفسك بأن تؤيده على ما اراد فى ايامک
لاعلاء کلمتک و انصره بجنود الحکمة و البيان ثم

hath purposed in Thy days for the exaltation of Thy Word. Assist him with the hosts of wisdom and utterance, then protect him from those who have violated Thy Covenant, turned away from Thy Beauty, and denied Thy proof and Thy evidence. Thou art He, O my God, through Whom power and its dominion, might and its sovereignty were manifested. Thou rulest through Thy sovereignty as Thou plearest, and Thou art the Ruler, the Commander, the Powerful, the Mighty.

احفظه عن الذين نقضوا ميثاقك واعرضوا عن
جمالک وکفروا بحجتک و برهانک انت الذي
يا الهى بك ظهرت القدرة و ملكوتها والقوة و
جبروتها تحکم بسلطانک كيف تشاء وانت الحاکم
الامر القوى القدير

- 4 O beloved of my heart and he who is mentioned in my soul! By God's life, the wine of thy remembrance hath intoxicated me, which the chosen ones of the verdant land and those around it caused me to hear. Among that which they say is that thou didst, with thy finger in the land of Qaf and Vav, loose the bonds when a wolf from among the wolves who denied the beginning and the return rose up against thee, when the All-Giving appeared riding upon the clouds. Blessed is he who arose to aid you, assist you, and protect you from the evil of the essence of wickedness. He hath attained unto that which none hath comprehended save God, my Purpose and thy Purpose and the Purpose of all who are in the heavens and earths. However, this servant is ashamed to have exceeded the bounds of moderation. The exalted and all-knowing Truth beareth witness that thou hast ever been in my heart and before my sight. After reading thy numerous letters, on the wings of love, affection, longing and yearning, I turned toward the Most Exalted Horizon, and after gaining permission and attaining the presence before His countenance, this was submitted. This is what the Tongue hath uttered in the Kingdom of Utterance. His word, mighty is His utterance and exalted His sovereignty:

4 يا حبيب قواى و المذكور فى قلبى لعمر الله
قد اسكرنى رحيق ذكرک الذى اسمعني اولياء
الخصراء و من حولها و مما يقولون انه فك
باصبعک فى ارض القاف و الواو اذ قام عليك
ذئب من الذئاب الذى كفر بالمبدء و المآب
اذ اتى الوهاب راجياً على السحاب طوبى للذى
قام على نصرتكم و اعانتكم و حفظكم من شر
جوهر الاشرار انه قد فاز بما لا اطلع به احد
الا الله مقصودى و مقصودک و مقصود من
فى السموات و الارضين ولكن نجلت اينعبد از
حد اعتدال تجاوز نموده حق منبع علم شاهد
و گواهست که لازال در قلب و امام بصر
بوده ايد بعد از قرائت دستخطهاى متعدده
آنحضرت بقوادم محبت و مودت و شوق و
اشتياق قصد افق اعلى نموده و بعد از اذن و
حضور تلقاء وجه عرض شد هذا ما نطق به
اللسان فيملکوت البيان قوله عز بيانه و جل
سلطانه

- 5 In My Name, the Stranger in the world and the Wronged One among the peoples

5 بسمى الغريب فى الدنيا و المظلوم بين الورى

- 6 O Haydar-'Ali! Make wide the skirt of thy search and spread it out, for the Most Great Ocean hath willed to bestow upon thee from the billows of His bounty the pearls of knowledge and wisdom. Gather them together in His Name and present them unto the peoples of the world, that those endued with vision may thereby be distinguished from others. Thus hath the Most Great Announcement informed thee from this hal-lowed, glorious and exalted Station. That which befell thee in the path of God hath attained unto the ears of the Lord of Names, and verily He was with thee, He witnessed and beheld, and He is the All-Seeing, the All-Informed. Blessed is he who aided thee, and happy is he who succored thee, and joy be to him who testified to that which thou didst utter for the sake of God, the Goal of them that know.

6 يا حيدر قبل على دامن طلب را وسيع نما و بگشا
چه که بحر اعظم اراده نموده که از کفهاى
بخشش خود لآلى علم و حکمت بر تو عطا نمايد
باسمش جمع نما و بر اهل عالم عرضه دار تا
صاحبان بصر از دونش ممتاز شوند کذلک
انباک النبأ الأعظم من هذا المقام المقدس
العزیز الرفيع آنچه در سبيل الهى بر تو وارد شد
بشرف اصغاء مالک اسماء فائز و من قبله انه
کان معک شهد و رأى و هو البصير الخبير
طوبى لمن اعانک و هنيئاً لمن نصرک و نعيماً
لمن صدقک فيما نطقت به لله مقصود العارفين

- 7 In every age and cycle there hath befallen the loved ones of God that which caused every seeing eye to weep and every person of fairness to lament. The primary cause and origin of tyranny and oppression hath been the ignorant ones of the earth who counted themselves learned and leaders and guides of the servants. They are honored in the name of God, glory be to Him, while they cling to every means toward His abasement. O Haydar! I desire their life, they desire My death. Their heedlessness hath reached such a state that they remain unaware of and veiled from the presence of Him Whom they have worshipped for years, Whose mention they have uttered, and by Whose Name they have been known. By the life of God! They are in manifest error. Their glory hath been removed. Thus hath My Most Exalted Pen decreed, before and after, and I am, verily, the Ordainer, the All-Wise.
- 7 در جمیع قرون و اعصار وارد شد بر اولیای حق آنچه که هر صاحب چشمی گریست و هر ذی انصافی نوحه نمود و سبب و علت اولیه در احداث ظلم و اعتساف جهلای ارض بوده‌اند که خود را عالم و قائد و مقتدای عباد می‌شمردند باسم حق جل جلاله معززند و در ذلت او بجمیع اسباب متمسک و متشبث یا حیدر ارید حیوتم یزیدون قتلی در غفلت بمقامی رسیده‌اند که حضرت معبود را که سالها بعبادتش مشغول و بذکرش ذاکر و باسمش معروف از او غافل و محبوب لعمر الله انهم فی ضلال مبین عزت آن نفوس برداشته شد کذلک حکم قلبی الاعلی من قبل و من بعد و انا الامر الحکیم
- 8 They have turned aside from the Book of God and have clung to and acted upon the dictates of their desires, even though in every moment a herald from all directions proclaimeth in most eloquent words and announceth of death and evanescence. I swear by the Most Great Ocean that surgeth in this Prison - were they to become aware, even to the extent of a needle's eye, of the recompense of their deeds, they would destroy themselves with their own hands.
- 8 از کتاب الهی معرض و باوامر هوی متمسک و عامل مع آنکه در کلّ حین منادی از جمیع جهات بافصح کلمات ندا مینماید و از موت و فنا اخبار میدهد قسم ببحر اعظم که در سجن موج اگر بر جزای اعمال خود علی قدر سم ابره آگاه شوند خود را بایادی خود هلاک نمایند
- 9 Say: Glory be to Thee, O Thou by Whose Name the near ones and the sincere ones have sacrificed their souls to manifest Thy Cause and exalt Thy Word! I beseech Thee by the ocean of Thy utterance and the pearls of Thy knowledge to ordain from Thy Most Exalted Pen, for him who hath aided Me, that which beseemeth Thy grace and bounty and befitteth Thy generosity and gifts. Thou knowest, O my God, my Goal, my Creator, my Provider, and my Helper, how the oppressors among Thy servants and the rebellious among Thy creatures have risen against me - they who have broken Thy Covenant and Testament, denied Thy Self, and disputed Thy signs. O Lord! Seize them through Thy power, might, strength and sovereignty. Then open before the face of him who aided Thy servant the gate of Thy grace and bounty, and grant him the choice wine of Thy Revelation and the Kawthar of Thy inspiration, that he may be so transported as to see in existence naught save the manifestations of Thy sovereignty and the evidences of Thy grandeur. O Lord! Aid them that have aided Thee, through whom Thou hast raised the standards of Thy unity and elevated the banners of Thy remembrance and praise. Then bring low Thine enemies who have warred against Thy
- 9 قل سبحانک یا من باسمک فدی المقربون و المخلصون ارواحهم لظهار امرک و اعلاء کلمتک استلک ببحر بیانک و لآئی علمک بأن تکتب من قلبک الاعلی لمن نصرنی ما ینبغی لفضلک و عطائک و یلیق لجودک و مواهبک انت تعلم یا الهی و مقصودی و خالقی و رازقی و معینی کیف قام علی طغاة عبادک و بغاة خلقک الذین نقضوا عهدک و میثاقک و کفروا بنفسک و جادلوا بآیاتک ای رب خذهم بقدرتک و سلطانتک و قوتک و اقتدارک ثم افتح علی وجه من نصر عبدک باب فضلک و عطائک ثم ارزقه ریحی و حیک و کوثر الهامک لیجذبه علی شأن لا یری فی الوجود الا ظهورات سلطنتک و شئونات عظمتک ای رب فانصر الذین نصروک الذین بهم نصبت ریایات توحیدک و ارتفعت اعلام ذکرک و ثنائک ثم اخذل اعدائک الذین حاربوا مع اولیائک فی القرون و الأعصار لا اله الا انت المقتدر العزیز المختار انتهی

friends throughout the ages and cycles. There is none other God but Thee, the Almighty, the Glorious, the Unconstrained.

- 10 Praise be to God! Ye are adorned with the lights of the Sun of meanings and are sustained by the fruits of the Tree of grace. I beseech God, glorified be His majesty, that no ungodly hands shall touch that cherished fruit, and that He will protect it from the tempests of the malevolent ones. Verily, He is powerful over all things. There is no God but Him, the Triumphant, the Powerful, the All-Knowing, the All-Wise.
- 10 الحمد لله بانوار آفتاب معانی مزینید و باثمار سدره فضل مرزوق از حق جلّ جلاله سائل و آمل که آن ثمره جنیه را ایادی مشرکه مس ننماید و از عواصف صاحبان ضغینه محفوظ دارد آنه علی کلّشی قدیر لا اله الا هو الغالب القادر العليم الحكيم
- 11 From the day when the letter of that beloved one reached Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Beauty of God, and was presented in the Most Holy, Most Exalted Court, wondrous and sublime Tablets were revealed from the heaven of the favor of the King of Oneness specifically for each of the friends of the land of M, upon them be the Glory of God. However, due to the upheavals, conflicts, and wars that arose in various regions, there was delay in their dispatch. For long periods, the people of these parts were in utmost fear and disturbance, that what was revealed aforetime from God, our Creator and Fashioner, might be made manifest.
- 11 از یومیکه دستخط آنجبوب بحضرت اسم جود علیه بهاء الله الأبهی رسید و در ساحت امنع اقدس اعلى عرض شد مخصوص هر یک از دوستان ارض ميم عليهم ٦٦٩ [بهاء الله] الواح بدیعہ منیعہ از سماء عنایت مالک احدیہ نازل ولكن نظر بانقلابات و اختلافات و محاربات که در اطراف بظهور رسید در ارسال تعویق رفت مدتہا اهل این اطراف در کمال خوف و اضطراب بودند لیظهر ما نزل من قبل من لدی الله موجدنا و خالقنا
- 12 Now for some time the dust of self and passion has settled, and the people of these lands have become tranquil and at rest. Glory be to God! One is astonished to observe that most people cling to that which leads to error and misguidance, while remaining heedless of the Straight Path and the Ark of Salvation, nay, turning away from the Truth, glorified be His majesty. I beseech and implore Him not to deprive His servants of His boundless grace, and to give all to drink from the ocean of awareness. He is the Generous, He is the Merciful, and He is the Powerful.
- 12 حال چندیست که غبارهای نفس و هوی ساکن و اهل دیار آسوده و مسترخ گشته‌اند سبحان الله انسان متحیر است چه که مشاهده مینماید اکثری از خلق بآنچه که سبب ضلالت و گمراهی است متمسک و از صراط مستقیم و سفینه نجات غافل بل معرض از حق جلّ جلاله سائل و آمل که عباد خود را از فضل بیهتایش محروم ننماید و جمیع را از دریای آگاهی بچشانند اوست کریم اوست رحیم و اوست توانا
- 13 Concerning what you wrote about his honor Aqa Siyyid Nasru'llah, upon him be the Glory of God, it was presented in the Most Holy, Most Exalted Court, and these manifest verses were revealed from the heaven of Will specifically for him. His words, exalted be His majesty:
- 13 اینکه در باره جناب آقا سید نصرالله علیه بهاء الله مرقوم [داشتید] در ساحت امنع اقدس عرض شد و این آیات باهرات از سماء مشیت مخصوص ایشان نازل قوله عزّ اجلاله
- 14 In My Name, through which the Tree cried out on the Mount
- 14 بسمی الذی به نطقت السدره فی الطور
- 15 Praised be He Who hath appeared and revealed the Most Great Ocean, and brought forth from it the pearls of knowledge and wisdom before the faces of all who dwell in the realm of possibility. Among the people are those who have recognized and testified, those who have witnessed yet hesitated, and those who have turned away and denied the bounty of God, the Lord of all worlds. This is the Day wherein the divine bounty hath appeared, the heavenly table hath been sent down, the proof
- 15 سبحان الذی ظهر و اظهر البحر الأعظم و اظهر منه لآئی العلم و العرفان امام وجوه من فی الامکان من الناس من عرف و شهد و منهم من شاهد و توقف و منهم من اعرض و کفر بنعمة الله رب العالمین هذا يوم فيه ظهرت النعمة و نزلت المائدة و تمت الحجة و برز ما کان مسطوراً فی کتب الله العليم الخبير لعمر الله انّ

hath been perfected, and that which was recorded in the Books of God, the All-Knowing, the All-Informed, hath come to pass. By God's life! The earth doth speak, the mountains do pass away, the clouds pour down rain, and the Tongue of Grandeur proclaimeth: "There is none other God but Me, the Subduer of Names and the All-Powerful over all things. Within My grasp is the dominion of all who are in the heavens and on the earth."

الأرض تحدّث والجبال تمرّ والسحاب تمطر و
لسان العظمة ينطق أنه لا اله الا انا المهيمن على
الأسماء والمقتدر على الأشياء وفي قبضة قدرتي
زمام من في السموات والأرضين

- 16 O Nasrullah! Rejoice that My Most Exalted Pen hath moved to make mention of thee in this Prison, which God hath made the seat of His mighty throne. We have desired the life of the world and the salvation of all therein, yet they have pronounced judgment against My Self without any proof from God, the Possessor of this wondrous Day. Blessed is the one with vision who hath beheld the lights of My countenance, the one with hearing who hath heard My call, the strong one who hath taken hold of My Book, and the helper who hath arisen to serve My Cause, the Mighty, the Impregnable.

16 يا نصرالله افرح بما تحرّك على ذكرك قلبي الأعلى
في هذا السجن الذي جعله الله مقرّ عرشه العظيم
انا اردنا حياة العالم ونجاة من فيه وهم افتوا
على نفسي من دون بينة من الله مالك هذا اليوم
البديع طوبى لبصير رأى انوار وجهي و لسميع
سمع ندائي و لقوى اخذ كتابي و لناصر قام على
خدمة امرى العزيز المتبع

- 17 We have ordained victory through wisdom and utterance, and through deeds and character from which the near ones perceive the fragrance of My sanctity and My justice, whereby the Path hath been established and the Balance set up. Thus hath the tongue of revelation spoken, yet most of mankind remain heedless. Blessed is he who hath taken the reins of his desires and acknowledged that which his Lord hath testified - he is among those who are brought near in a clear Book.

17 انا قدّرنا النصر في الحكمة والبيان وفي الأعمال و
الأخلاق التي [يجد] منها المقربون عرف تقديسي
و عدلى الذي به نصب الصراط ووضع الميزان
كذلك نطق لسان الوحي والناس اكثرهم من
الغافلين طوبى لمن اخذ اعنة هواه واعترف بما
شهد مولاه أنه من المقربين في كتاب مبين

- 18 When thou findest the fragrance of My utterance and attainest unto My Book, arise and say: "Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Thou Who art wronged and estranged!" Thus have We lit the lamp of prosperity with the fire of wisdom and utterance. Blessed is he who hath attained, and woe unto those who turn away.

18 انك اذا وجدت عرف بياني وفزت بكتابي قم
وقل لك الثناء يا مالك الأسماء ولك البهاء
يا ايها المظلوم الغريب وكذلك اوقدنا مصباح
الفلاح بنار الحكمة والبيان طوبى لمن فاز و ويل
للمعرضين

- 19 Glory be upon thee and upon those who have cast away what the people possess, hoping for that which is with their Lord, the Generous Giver.

19 البهاء عليك وعلى الذين نذوا ما عند الناس
رجاء ما عند ربهم المعطي الكريم

- 20 And this is what hath been sent down to the handmaiden of God from the heaven of the tender mercy of our Lord, the Possessor of sovereignty and the Kingdom. His utterance, exalted be His majesty and glory, is this:

20 وهذا ما نزل لأمة الله من سماء عنابة ربنا مالك
الملك والملوك قوله جلّ كبريائه وعزّ بيانه

- 21 In the Name of the Peerless Beloved

21 بنام محبوب يكا

- 22 O handmaiden of God! If thou wert to become all ears, by God's life, it would be befitting, for the Speaker of Sinai hath willed to converse with thee. Be attentive and ponder well, for thou hearest from the Lord of Names the call "O My handmaiden!" How many souls in past ages and centuries gave up

22 اى امة الله اگر جميع سمع شوى لعمر الله سزاوار
است چه كه مكلم طور اراده فرموده با تو تكلم
نمايد بهوش آى و درست تفكر نماى چه كه از
مالك اسماء ندائى يا امتى ميشنوى چه مقدار از

their lives hoping for this call, yet attained it not. Have those who today have attained unto the Divine Word recognized the station thereof, or are they heedless of it? Verily thy Lord is the All-Knowing, the All-Informed.

23 That mystery which was hidden in all the divine Books and mentioned in the hearts of the Prophets and holy ones hath become manifest and evident and witnessed. Where are the eyes worthy of this Day, or the ears capable of this call? Ask of God that He may awaken the heedless and the slumbering with this sweet call. He is the Hearer, the Answerer.

24 If thou hast received thy portion from the fragrance of the All-Merciful's utterance, be thou steadfast in His remembrance and act according to that which beseemeth Him. We make mention of thy mother and thy daughter and give them the glad-tidings of God's grace and mercy, that they may rejoice and be among the thankful ones in the Book of God, the Exalted, the Great. Glory be upon thee and upon them from the presence of an ancient Commander. Praise be to God, the Lord of the worlds.

25 God bears witness that His bounty towards that beloved one was manifest to such a degree that had he asked for a hundred or more, these would surely have descended in this blessed night from the heaven of His Will. Exalted be this supreme favor and this bounty which none can reckon save our Lord, the All-Knowing Reckoner. In these days, that beloved one has been mentioned repeatedly and brought to the attention of the Most Holy and Exalted Presence. The Ismu'llah M.H., may the Most Glorious Beauty of God rest upon him, has made mention of that beloved one in several of his writings, and likewise has 'Ali-Qabil-i-Akbar, may the Most Glorious Beauty of God rest upon him, written to this evanescent servant about your service, dedication and what befell you. Similarly from the direction of Kha and the verdant land and elsewhere. God willing, may these loving fragrances ever waft and these breezes of affection continue to blow at all times, delighting the sincere ones. In truth, this is a mention infused with love. We beseech God, exalted be His glory, and hope that He will illumine His loved ones with the light of love and unity, nay rather all the peoples of the world. Verily, He has power over all things.

26 Last week, twenty wondrous and exalted Tablets, specifically revealed for the friends in Shahrud, were sent down from the heaven of bounty and forwarded to Aqa Mirza Ahmad, may the Glory of God rest upon him, as per your indication in the letter

خلق که در قرون و اعصار بامید این ندا جان دادند و بآن فائز نشدند آیا نفوسیکه الیوم بکلمه الهی فائز شده اند قدر ایستقام را دانسته اند و یا از آن غافلند آن ربّک هو العلیم الخیر

23 آن سرّ که در جمیع کتب الهی مستور بود و در قلوب انبیا و اولیا مذکور ظاهر و باهر و مشهود کجاست ابصاریکه لایق این یوم باشد و یا آذانیکه قابل این ندا از حقّ بطلب باین ندای شیرین غافلین و ناآشنین را بیدار نماید اوست سامع و مجیب

24 اگر از عرف بیان رحمن قسمت بردی بذکرش ذاکر باش و به ما ینبغی له عامل انا نذکر امّک و بنتک و نبشّرهما بفضل الله و رحمته لتفرحا و تکونا من الشاکرات فی کتاب الله العلیّ العظیم البهاء علیک و علیهما من لدن آمر قدیم الحمد لله ربّ العالمین انتهی

25 حقّ شاهد و گواه است که عنایتش بآنحبيب بشأنی دیده شد که اگر عدد صد او ازید یا فوق آن طلب مینمودند در این لیلّه مبارکه از سماء مشیتش البته نازل میشد تعالی هذا الفضل الأعظم و هذه العناية التي لا يحصيها الا ربنا المحصى العليم این ایام مکرّر ذکر آنحبيب مذکور و در ساحت اقدس اعلى معروض حضرت اسم الله مه علیه منکّل بهاء اباه در دستخطهای متعدّده خود ذکر آنحبيب را فرموده اند و همچنین جناب علی قبل اکبر علیه بهاء الله الاهی ذکر خدمت و توجه و ما ورد علی حضرتک باین خادم فانی مرقوم داشته اند و همچنین از شطر خا و ارض خضرا و غیرها انشاء الله این نفحات حبیه همیشه متضوع باشد و این اریاح و دادیه در کلّ حین در هبوب و مرور طعام مخلصین فی الحقیقه ذکر است که با محبت امتزاج یافته از حقّ جلّ جلاله راجی و آمل که اولیای خود را بنور محبت و اتفاق منور سازد بل اهل عالم را آنّه علی کلّشی قدیر

26 هفته قبل عدد ۲۰ الواح بدیعه منیعه که مخصوص دوستان شاهرود از سماء عنایت نازل نزد جناب آقا میرزا احمد علیه بهاء الله حسب الاشارة آنجناب که مراسله باینعبد مرقوم

written to this servant. This servant also wrote and sent two letters to him and to Aqa Mirza 'Abdu'llah, may the Glory of God rest upon him. God willing, may they be illumined and gladdened by the lights of these revealed Tablets and be sustained by the Kawthar of bounty.

داشته بودند ارسال شد و دو مکتوب هم این عبد خادم بایشان و جناب آقا میرزا عبدالله علیه ۶۶۹ [بهاء الله] نوشته ارسال داشت انشاء الله از انوار الواح منزله منور و مسرور شوند و از کوثر عنایت مرزوق گردند

- 27 As for what you mentioned regarding wisdom and expressing concern about its absence, praise be to God, whatever has transpired has caused the exaltation of the Cause, and the Tongue of Grandeur has, in several instances, made mention in the sweetest terms of your honor and what was manifested. That beloved one should thank the Purpose of all the worlds with a hundred thousand tongues, for He has confirmed you in serving His Cause in such wise that most have testified to it. Blessed are you, and would that I were with you!

27 آنچه در ذکر حکمت و اظهار اضطراب از ظهور دون آن فرمودند الحمد لله آنچه ظاهر شد سبب اعلاء امر بوده و لسان عظمت در چند مقام بیانات احلی ذکر آنجناب و آنچه ظاهر شد فرموده آنجبوب باید بصد هزار لسان مقصود عالمی را شاکر باشند چه که مؤید فرمود شما را بر خدمت امرش بشأئیکه اکثری شهادت داده اند طوبی لحضرتکم و یا لیتنی کنت معکم

- 28 If the Tablets for the land of Mim arrive and they turn again towards that land, it would be pleasing, or if they could be entrusted to a reliable friend to deliver to Mulla 'Ali-Jan, may the Glory of God rest upon him, who may then distribute them to their owners as he sees fit. These Tablets of bounty have been ready for some time, but their dispatch was delayed due to the upheavals in various regions. The living have their portion and the dead theirs - for the former, joy and gladness and treasure, and for the latter, mercy and bounty and forgiveness from God, the Lord of the worlds.

28 اگر الواح ارض میم برسد و کوهء اخری بآن ارض توجه فرمایند محبوبست و یا بید محب امینی بجناب ملا علیجان علیه بهاء الله برسد و ایشان هر قسم مصلحت دانند بصاحبان آن برسانند مدتهاست که این الواح عنایت شده و نظر بانقلابات اطراف در ارسال آن توقیف رفت للخی منها نصیب و للیت نصیب للاول بهجة و فرح و کز و للثانی رحمة و عنایة و مغفرة من الله رب العالمین

- 29 Once, as the Ancient Beauty was walking, mention was made of Mulla 'Ali-Jan, may Glory rest upon him, and several others from His blessed tongue, and after a few moments He uttered these exalted words - exalted be His grandeur: "O servant in attendance! The fragrance of the love of God is inhaled from those regions. Pray for those souls mentioned and for the friends of those parts, and beseech God, exalted be His glory, for success and confirmation. Blessed are they and theirs is a goodly return."

29 وقتی از اوقات جمال قدم مشی میفرمودند و ذکر جناب ملا علیجان علیه بهاء و چند نفس دیگر از لسان مبارک ظاهر و جاری و بعد از چند دقیقه باینکلهء علیا نطق فرمودند قوله جل کبریا نه یا عبد حاضر عرف محبة الله از آنجهات استشمام میشود در حق نفوس مذکوره و دوستان آنجهات دعا کن و از حق جل جلاله توفیق و تأیید طلب نما طوبی لهم و لهم حسن مآب انتی

- 30 Your attention to the regions you mentioned, especially the land of Kaf and Ra, is pleasing, for certain ignorant ones in that land spoke according to their desires and were unaware. Whichever direction they may turn is pleasing, for praise be to God, they are assisted and confirmed and adorned with the ornament of wisdom.

30 و توجه آنجبوب باطرافیکه مرقوم [داشتند] مخصوص ارض کاف و را محبوبست چه که بعضی از هیچ رعاع در آن ارض بوده و هستند یتکلمون بأهوائهم و لا یشعرون بهر جهت توجه نمایند محبوبست چه که الحمد لله موفق و مؤیدند و بطراز حکمت مزین

- 31 Concerning that beloved one, Muhammad Khan - upon him be the glory of the All-Merciful - thou hast written. He is indeed of those who, as it were, came into the world enkindled. Praise be to God, by the light of his countenance and the warmth of

31 اینکه در بارهء محبوبی سرکار محمد خان علیه بهاء الرحمن مرقوم فرمودید ایشان از نفوسی هستند که گویا مشتعلاً بدنیا آمده اند الحمد لله بنور وجه

his love he shineth forth and is illumined. A tablet specially intended for him was dispatched, according to the number of seven. God willing, he shall attain through the breezes of the divine Bayan unto everlasting life.

32 That which hath been revealed before is this: And from water have We made all things living. The intent of "water," in its primal reality, hath ever been the water of the Bayan of the All-Merciful. Blessed is he who attaineth thereunto, and woe betide the froward! His mention, and what was set forth, was presented before the Most Sacred Presence. This is that which the tongue of majesty hath uttered – exalted be His Word, glorified His glory.

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

34 O Muhammad, upon thee be My Glory! Thy mention hath been made at the Most Exalted Horizon; thou hast not been forgotten, nor shalt thou ever be. Wheresoever thou art, He is with thee. We make mention of thy turning unto Us, thy devotion, thy presence, thy steadfastness, and thy service in this glorious and exalted station. It behooveth thee to make mention of My countenance, My acceptance, My favor, the effulgences of the Sun of My grace, the manifestations of My generosity, and the tokens of My mercy and loving-kindness which have preceded all created things.

35 Ask thou the Self-Sufficing Lord on behalf of the aforementioned person that he may not be deprived of the Water of Life, and that he may not be barred from the outpourings of the True Ever-Flowing Fountain on this wondrous Day. To-day, all things hear with attentive ears this blessed word: "O concourse of men! Seize ye the opportunity in these days of the Dawning-Place of your Lord's command, the All-Merciful. By God! This is a Day the like of which the sun hath never risen upon."

36 By the Life of God! What hath flowed from the Pen of Bounty specifically for him in this leaf is, before God, better and more beloved than all his good works, both past and future. I beseech God, thy Lord and the Lord of all that is seen and unseen, to aid him in that which shall cause his mention to endure throughout the eternity of His Most Beautiful Names. Verily, He is powerful over all things and worthy to answer.

37 It would be most regrettable if these times, a single moment of which excelleth ages and centuries, should pass fruitlessly and slip away. By the Sun of Justice which shineth from the horizon of this prison due to the oppression of the transgressors, should any soul become aware, even slightly, of the station

و حرارت محبت ظاهر و منورند قطعه‌ئی که مخصوص شخص مذکور خواسته بودند علی عدد السبع ارسال شد انشاءالله از نفحات بیان الهی بحیات جاودانی فائز گردند

32 اینکه از قبل نازل و من الماء کلشیء حی مقصود از ماء در حقیقه اولیه ماء بیان رحمن بوده طوبی لمن فاز و ویل للمعرضین ذکر ایشان و مایع در ساحات اقدس امع عرض شد هذا ما نطق لسان العظمة قوله عزّ اجلاله

33 هو الشاهد السميع

34 یا محمد علیک بهائی ذکرت در افق اعلی مذکور فراموش نشده و نخواهی شد اینا تکنون هو معک انا نذکر توجیهک و اقبالک و حضورک و قیامک و خدمتک فیهذا المقام العزیز الرفیع و لک ان تذکر بوجهی و اقبالی و عنایتی و اشراقات انوار شمس فضلی و ظهورات مکرمتی و شئونات مرحمتی و شفقتی و رحمتی الّتی سبقت الوجود

35 در حقّ شخص مذکور از غنیّ متعال مسئلت نما که شاید از بحر حیوان محروم نماند و در این یوم بدیع از فیوضات فیاض حقیقی ممنوع نشود امروز آذان واعیه از جمیع اشیاء اینکلهء مبارکه را استماع مینمایند یا معشر الانسان ان اغتتموا الفرصة فی ایام مطلع امر ربکم الرحمن تالله هذا یوم ما اشرقت الشمس علی مثله و شبهه

36 لعمر لله آنچه در اینورقه از قلم عنایت مخصوص او جاری لدی الله افضل و احبّ از جمیع اعمال خیریهء او بوده و خواهد بود و اسئل الله ربک و رب ما یری و ما لا یری بأن یوفقه علی ما یتیق به ذکره بدوام اسمائه الحسنی انه علی کلشیء قدیر و بالاجابة جدیر

37 بسیار حیف است این اوقات که آنی از آن افضل از اعصار و قرونست بی ثمر و اثر منتهی شود و از دست برود قسم بافتاب عدل که از ظلم معتدین از افق سین مشرقست هر نفسی فی الجمله بر مقام این ایام مطلع و آگاه شود و یا نفحهء قیص

of these days, or catch a fragrance from the garment of this Revelation, he would turn with heart and soul toward the Most Exalted Horizon and act as befiteth. This is a word that hath descended from the heaven of divine loving-kindness. Blessed is he who hath attained, and woe unto every heedless impostor.

ظهور را بیابد بقلب و جان بافق اعلی توجّه نماید
و بما ینبغی عامل شود اینست کلمه‌ئی که از سماء
شفقت ربّانیّه نازل گشته طوبی لمن فاز ویل لکلّ
غافل محتال انتہی

38 It is Our hope that, through the fragrances of the divine bounty, they may attain unto everlasting life. O beloved one! The occupations of this world are a barrier that interposeth, a veil that hindereth from the Truth. We entreat that, by the hand of power, the veils of obstruction may be lifted and rent asunder, that all who dwell upon earth may behold the effulgent rays of the Sun of Manifestation, and may attain unto that which is the ultimate goal.

38 امید هست که از عرف عنایت الهی بحیات
ابدی فائز شوند یا محبوبی اشغال عالم سدیست
حایل و حجابیست مانع از حقّ میطلبیم پید قدرت
حجیات مانعه را بردارد و خرق فرماید تا من فی
الوجود تشعّصات انوار آفتاب ظهور را مشاهده
نمایند و به ما هو المقصود فائز گردند

39 And as to that beloved one's decision that Khan – upon him be the glory of God – should devote three years in the regions to the service of the Cause: this matter hath assuredly been and remaineth most acceptable, for all were created to serve. Blessed is the soul that attaineth unto such a station! From the Lord – exalted be His glory – I entreat that in all circumstances He may aid him.

39 و اینکه آنحیوب قرار فرموده‌اند که سرکار خان
علیه بهاء الله سه ۳ سنه در اطراف بخدمت امر
مشغول شوند اینفقره البتّه محبوب بوده و هست
چه که جمیع خلق شده‌ایم از برای خدمت طوبی
از برای نفسیکه بآن فائز شد از حقّ جلّ اجلاله
میطلبم در جمیع احوال ایشان را اعانت فرماید

40 O Beloved of My heart! If separation from the Beauty of the All-Glorious hath affected him, so too his separation hath affected this servant. Praise be to God, in all conditions the prayer is this: "Lord, pour out upon him patience, and number him among the helpers."

40 یا حبیب فؤادی اگر مفارقت جمال قدم بر ایشان
تأثیر نمود مفارقت ایشانهم بر این عباد مؤثر لله
الحمد فیکلّ الأحوال ربّ افرغ علیه صبراً واجعله
من النّاصرین

41 As to the mention of Jinab-i-Aqa Mirza Hashim – upon him be the glory of God – of the people of S, who hath directed his gaze towards Khan in his service: this was presented before the Most Exalted, the Most Sacred Court. And this wondrous, exalted Tablet hath been sent down from the heaven of the mercy of the All-Merciful concerning him. Exalted is His Word, glorified His glory!

41 اینکه ذکر جناب آقا میرزا هاشم علیه ۶۶۹ [بهاء
الله] از اهل ص که در خدمت سرکار خان
توجه نموده در ساحت اقدس عرض شد و
این لوح بدیع منبع از سماء رحمت رحمن در باره
ایشان نازل قوله عزّ اجلاله و جلّ بیانه

42 In My Name, the All-Compassionate, the All-Bountiful

42 بسمی المشفق الکریم

43 Glory be to Him Who hath appeared and revealed whatsoever He hath willed. He, verily, is the Single, the One, the All-Knowing, the All-Wise. O Hashim! Mention of thee was made in the presence of the Wronged One, and there was sent down for thee that which hath caused the dwellers of the graves to arise in these days of God, the Lord of all worlds. Blessed art thou and blessed are they who have arisen to serve the Cause and have aided the friends of God, the Lord of this wondrous Day. Give thanks unto God for having enabled thee to recognize the Dawning-Place of His Revelation and for having sent down for thee that which rejoiceth the hearts of the sincere

43 سبحان الذی ظهر و اظهر ما اراد انه لهُو الفرد
الواحد العلیم الحکیم یا هاشم قد ذکر ذکرک لدی
المظلوم و نزل لک ما قام به اهل القبور فی ایام
الله ربّ العالمین طوبی لک و للذین قاموا علی
خدمة الأمر و نصرُوا اولیاء الله مالک هذا الیوم
البدیع ان اشکر الله بما ایدک علی عرفان مشرق
وحیه و انزل لک ما تفرّج به افتدة المخلصین
انک ان فزت بکائی و وجدت نفحات آیاتی قل
یا الهی و رجائی استلک بالآئی بحر علمک و اسرار
کتابک بأن تجعلی فیکلّ الأحوال مستقیماً علی

ones. If thou attainest unto My Book and findest the fragrance of Mine verses, say: O my God and my Hope! I beseech Thee by the pearls of the ocean of Thy knowledge and the mysteries of Thy Book, to make me in all conditions steadfast in Thy love, turned toward Thy horizon, and speaking Thy praise. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Conquering, the All-Powerful.

حُبِّكَ وَنَظَرًا إِلَى افْتِكِ وَنَاطِقًا بِثَنَائِكَ أَنْتَ
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ
الْغَالِبُ الْقَدِيرُ أَنْتَ

- 44 Concerning the mention made of Jinab-i-Aqa Siyyid Muhammad Sahhaf – upon him be the glory of God – it is this: Praise be to God, he hath been, and remaineth, through the grace of the Almighty, favored and aided. Oft-repeatedly hath his name flowed from the Pen of the Most High; and on this day, which is Monday, the twentieth of the month of Rabi'u'l-Avval, he hath set his face towards the Most Exalted Summit and the Ultimate Goal. His petition hath been presented before the Sacred Presence. This is that which hath been sent down for him from the Lord, the Cleaver of the dawn, the Sender of the winds – exalted be His Word, glorified His glory, and abounding His grace:

44 اَيْنِكَ ذَكَرَ جَنَابَ آقَا سَيِّدِ مُحَمَّدٍ صَحَّافٍ عَلَيْهِ بَهَاءُ اللَّهِ
رَا [فَرَمُودَنَد] الْحَمْدُ لِلَّهِ إِشَانِ بَعْنَانِيَةِ الْهَيِّ فَائِزٍ بُوْدَه
وَهَسْتَنَد وَذَكَرْشَانِ مَكْرَرِازِ قَلَمِ اَعْلَى جَارِي وَالْيَوْمِ
كِهْ يَوْمِ دُوشَنَبِهْ ۲۰ شَهْرِ رَبِيعِ الْأَوَّلِ اسْتَقْصَدَ
ذُرُوهٔ عَلِيًّا وَغَايَةَ قَصْوِي نَمُودَه عَرْضِ إِشَانِ رَا
دَرِ سَاحَتِ اَقْدَسِ مَعْرُوضِ دَاشْتِ هَذَا مَا نَزَلَ
لَهُ مِنْ لَدَى اللَّهِ فَالِقِ الْأَصْبَاحِ وَمُرْسِلِ الْأَرْيَاحِ
قَوْلُهُ جَلَّ جَلَالُهُ وَعَمَّ نَوَالُهُ

- 45 In My Name, the All-Remembering, the All-Knowing

45 بِسْمِ الذَّاكِرِ الْعَلِيمِ

- 46 Say: Glory be to Thee, O Thou at Whose glances the hearts of them that are nigh unto Thee have melted, through the heat of Whose love the hearts of the sincere ones have been set ablaze, by the lights of Whose countenance the hearts of the yearning ones have been attracted, and at the movement of Whose locks the foundations of the lovers have been shaken! I beseech Thee, O Light of hearts and Fire of breasts, by the Crimson Ark and the Word whereby Thou hast subdued earth and heaven, to strengthen me in that which causeth the dwellers of Sinai to inhale the fragrance of Thy good-pleasure and the believers to sense the sweet savors of Thy garment. O Lord! Thou seest me detached from the world and turning unto Thee, O Lord of eternity. Wouldst Thou disappoint, O my Beloved, one who awaiteth the wonders of Thy bounty and grace? Wouldst Thou withhold, O my Heart's Desire, one who hath clung to the hem of the robe of Thy generosity and favors?

46 قُلْ سُبْحَانَكَ يَا مَنْ مِنْ لَحْظَاتِكَ ذَابَتْ افْتِدَاةُ
الْمُقَرَّبِينَ وَ مِنْ حَرَارَةِ حُبِّكَ اشْتَعَلَتْ قُلُوبُ
الْمُخْلِصِينَ وَ مِنْ اَنْوَارِ وَجْهِكَ اِنْجَذَبَتْ قُلُوبُ
الْمُشْتَاقِينَ وَ مِنْ حَرَكَةِ شِعْرَاتِكَ تَزَلْزَلَتْ اَرْكَانُ
الْعَاشِقِينَ اسْئَلُكَ يَا نُورَ الْقُلُوبِ وَ نَارَ الصُّدُورِ
بِالسَّيْفِيَةِ الْخَمْرَاءِ وَ الْكَلِمَةِ الَّتِي بِهَا سَخَّرْتَ الْأَرْضَ
وَ السَّمَاءَ بِأَنْ تُؤَيِّدَنِي عَلَيَّ مَا يَجِدُ مِنْهُ الطُّورِيُّونَ
عَرَفَ رِضَائِكَ وَ الْمُوَحِّدُونَ نَفْحَاتِ قَبِيصِكَ
أَيُّ رَبِّ تَرَانِي مُنْقَطِعًا عَنِ الْعَالَمِ وَ مُتَوَجِّهًا إِلَيْكَ
يَا مَالِكَ الْقَدَمِ هَلْ تَحْيِيْبُ يَا مَحْبُوبِي مِنْ كَانَ
مُنْتَظَرًا بِدَايِعِ جُودِكَ وَ فَضْلِكَ وَ هَلْ تَمْنَعُ يَا
مُقْصُودِي مِنْ تَشَبُّثٍ بِأَذْيَالِ رِذَاءِ كَرَمِكَ وَ
الطَّافِكِ

- 47 O Lord! I am the weak one who hath sought the stronghold of Thy power, the wronged one who hath hastened to the banner of Thy justice, and the despairing one who hath held fast unto the cord of hope, anticipating the wonders of Thy mercy. O Lord! I am he who was asleep until awakened by the breezes of Thy days, who was seated until raised up by the fragrances of Thy verses, and who was heedless until made aware of the Daysprings of Thy love. I beseech Thee by the Most Great

47 أَيْ رَبِّ اَنَا الضَّعِيفُ الَّذِي قَصَدْتُ حَصْنَ اقْتِدَارِكَ
وَ الْمَظْلُومُ الَّذِي سَرَعْتُ إِلَى رَايَةِ عَدْلِكَ وَ الْمَأْيُوسُ
الَّذِي تَمَسَّكَ بِجَبَلِ الرَّجَاءِ آمَلًا بِدَايِعِ رَحْمَتِكَ
أَيْ رَبِّ اَنَا الَّذِي كُنْتُ نَائِمًا اِبْقَظْتَنِي نَسَمَاتِ
أَيَّامِكَ وَ كُنْتُ قَاعِدًا اِقَامْتَنِي نَفْحَاتِ آيَاتِكَ
وَ كُنْتُ غَافِلًا عَرَفْتَنِي مَطَالِعِ حُبِّكَ اسْئَلُكَ
بِالْأَسْمِ الْأَعْظَمِ الَّذِي بِهِ اَنَارَ الْعَالَمُ بِأَنْ تُشَرِّفَنِي

Name whereby the world was illumined, to honor me with Thy presence or to ordain for me, from Thy Most Exalted Pen, the reward of one who hath soared in Thy atmosphere by Thy leave and hath drunk the choice wine of Thy reunion through the hands of Thy bounty. O Lord! I beseech Thee to make me, in all conditions, submissive to Thy Command, humble before Thy Judgment, turning toward Thy horizon and speaking Thy praise. O my Beloved and Beloved of the world! I wish to be as a leaf moved by the winds of Thy Will as Thou pleasest. O Lord! This is my soul and my spirit and whatsoever Thou hast given me. I have presented them before Thy face and committed them into Thy hands. Do with them as Thou willest. There is none other God but Thee, the Omnipotent, the Exalted, the Mighty, the Unconstrained.

بلقائک او تکتب لی من قلبک الأعلى اجر من
طار فی هوائک باذنک و شرب ریح وصالک
بأیادی عطائک ای رب اسئلك بأن تجعلنی
فیکل الأحوال خاضعاً لأمرک و خاشعاً لحکمک
و مقبلاً الی افئک و ناطقاً بثنائک یا محبوبی
و محبوب العالم احب ان اکون کورقة تحرکتی
اریاح مشیتک کیف تشاء ای رب هذا نفسی
و روحی و ما اعطیتنی قد احضرتها امام وجهک
و اودعتها بیدک فافعل بها کیف تشاء لا اله الا
انت المقتدر المتعالی العزیز المختار انتهی

- 48 The bestowals of grace and stations of bounty are manifest and evident. What more can this helpless writer say or explain? To him who desires to behold the ocean and its waves, say: Behold, it is before thine eyes. In this case, there has never been and is not now any need for an intermediary. His is the command; He doeth what He willeth and ordaineth what He pleaseth.

48 مراتب عنایت و مقامات فضل مشهود و واضح
دیگر این کاتب عاجز چه عرض نماید و چه تفسیر
دهد من اراد ان ينظر البحر و امواجه قل ان انظر
انه امام عينک در اینصورت احتیاج بواسطه
نبوده و نیست الأمر بیده یفعل کیف يشاء و
یحکم کیف یرید

- 49 As to what was written concerning His honor 'Ali-Muhammad, upon him be 966 [Baha'u'llah], it was presented before the Most Holy and Most Exalted Presence. The Tongue of Grandeur spoke these sublime words, His glory be exalted:

49 و اینکه در باره جناب آقا علیمحمد علیه ۹
۶۶ [بهاء الله] مرقوم فرمودند در ساحت امنع
اقدس بشرف اصغافا فائز لسان قدم باینکلمه علیا
ناطق قوله عزّ اجلاله

- 50 In My Name, the All-Hearing, the Answering

50 بسمی السامع المجیب

- 51 O 'Ali-Muhammad! Thou art My servant, and thy Lord calleth thee with the sweetest utterance in the kingdom of divine knowledge. He is verily the All-Bountiful, the Generous. O 'Ali-Muhammad! Thou art My servant, and thy Lord remembereth thee at this hour with a remembrance that hath perfumed all creation. He is verily the Compassionate, the Merciful.

51 یا علی قبل محمد انت عبدی و مولاک ینادیک
بأحلی البیان فی ملکوت العرفان انه هو الفضال
الکریم یا علی قبل محمد انت عبدی و مولاک
یذکرک فیذا الحین بذكر تعطر منه الامکان انه هو
المشفق الرحیم

- 52 O 'Ali-Muhammad! Thou art My servant. The Wronged One hath turned toward thee from the direction of the Prison, that thou mayest become aware of thy Lord's grace, the All-Knowing, the All-Wise. O 'Ali-Muhammad! Thou art My servant. The Lord of Names hath turned toward thee. Rejoice and be thou of the thankful. O 'Ali-Muhammad! Thou art My servant, and the Beloved speaketh before thy face. Thy Lord is verily the All-Hearing, the Answering. O 'Ali-Muhammad! Thou art My servant, and the Lord remembereth thee from the Most Exalted Summit with a remembrance through which every sincere seeker findeth the fragrance

52 یا علی قبل محمد انت عبدی اقبل الیک المظلوم
من شطر السجن لتطلع بفضل ربک العلیم الحکیم
یا علی قبل محمد انت عبدی قد توجه الیک مالک
الأسماء ان افرح و کن من الشاکرین یا علی قبل
محمد انت عبدی و المحبوب ینطق امام وجهک
ان ربک هو السامع المجیب یا علی قبل محمد انت
عبدی و المولی یذکرک من الذروة العلیا بذكر یجد
منه کل ذی طلب صادق عرف قبض رحمة
ربک العزیز الحمید یا علی قبل محمد انت عبدی و
مولی العالم یذکرک فی السجن الأعظم ان احمد

of the garment of thy Lord's mercy, the Mighty, the Praiseworthy. O 'Ali-Muhammad! Thou art My servant, and the Lord of the world remembereth thee in the Most Great Prison. Give thanks and say: Praise be to Thee, O Thou the Goal of the Messengers. O 'Ali-Muhammad! Thou art My servant, and thy Lord remindeth thee of the days when thou didst stand before the Gate and didst hear His mighty and wondrous call. O My servant! We have heard thy call and have answered thee with that which causeth every tongue to speak, every sorrowful one to rejoice, every stranger to seek the supreme homeland, and every person of understanding to thank his Lord, the Almighty, the All-Powerful.

و قل لك الحمد يا مقصود المرسلين يا على قبل
محمد انت عبدى و مولاك يذكرك بأيام كنت
قائماً لدى الباب و سمعت ندائه العزيز البديع يا
عبدى أنا سمعنا ندائك و اجبتاك بما ينطق به
كل كليل ويفرح به كل محزون و يقصد الوطن
الأعلى كل غريب ويشكر كل ذى عرفان ربّه
المقتدر القدير

53 We make mention of Our servant Javad that he may hear what We have caused thee to hear and thank God for this great bounty.

53 أنا نذكر عبدنا الجواد لیسع ما اسمعناک و يشکر
الله بهذا الفضل العظيم

54 O Javad! The Lord of Creation hath turned toward thee from the Prison and remembereth thee with that whereby thy name shall endure in the Book of the world. He Who hath with Him the clear Book beareth witness to this.

54 يا جواد قد اقبل اليك مالک الایجاد من شطر
السجن و يذكرك بما يبقی به اسمک فى کتاب
العالم يشهد بذلك من عنده کتاب مبين

55 O 'Abdu'l-Husayn! Thou art he who attained My remembrance aforetime, and We have sent down for thee that which spoke of My loving-kindness and My mercy that have preceded all who are in the heavens and the earth. Give thanks unto God for this most great bounty, then remember Him with a goodly remembrance. The glory be upon you and upon the sister and upon your family and upon those who have testified to that which God hath testified that there is no God but Him, the Single, the One, the All-Knowing, the All-Informed.

55 يا عبدالحسين انت الذى فزت بذكرى من قبل
و انزلنا لك ما كان ناطقاً بعنايتى و رحمى التى
سبقت من فى السموات والأرضين ان احمد الله
بهذا الفضل الأعظم ثم اذكره بذكر جميل البهاء
عليكم و على الأخت و على اهلكم و على الذين
شهدوا بما شهد الله انه لا اله الا هو الفرد الواحد
العليم الخبير انتهى

56 In truth, O beloved of my heart, mention of the loving-kindness of the Beloved of the worlds is beyond pen and tongue. Man is bewildered at the dawning-places of heedlessness, the rising-points of ignorance, and the manifestations of idle fancy. To what do they cling and from what do they turn away in heedlessness? Would that they might become aware of even less than can be numbered of the outpourings of these bountiful days.

56 فى الحقيقة يا محبوب فؤادى ذكر عنايت محبوب
عالميان از قلم و لسان خارج شده انسان از مطالع
غفلت و مشارق جهل و مظاهر هوى متحیر است
آیا بچه متمسکند و از چه غافل و معرض ای
کاش اقل من ان يحصى بفیوضات ایام فیاض
آگاه میشدند

57 O Lord! Leave them not to themselves. Assist them through Thy generosity and bounty, then guide them to Thy straight path. Thou art verily the Almighty, the All-Knowing, the All-Wise. O my God! Unveil for them as Thou hast unveiled for us. Thou art verily the One with power over whatsoever Thou willest, and Thou art the Ever-Forgiving, the Most Generous.

57 ای رب لا تدعهم بأنفسهم آیدهم بجودک و
احسانک ثم اهدهم الى صراطک المستقیم انک
انت المقتدر العليم الحکیم ان اکشف لهم يا الهى
کما کشفتم لنا انک انت المقتدر على ما تشاء و
انت الغفور الکریم

58 Now may His honor 'Ali-Muhammad, upon him be the glory of God, remain smiling and joyous throughout his life at this most exalted remembrance and greatest bounty.

- 58 حال جناب آقا علیمحمد علیه بهاء الله تا عمر دارند باین ذکر اعلی و عنایت کبری متبسم و مسرور باشند
- 59 اینکه در باره مکالمات و بعضی از فقرات و همچنین ذکر اتحاد و انجذاب و استقامت احبای الهی را فرموده بودند سبب و علت بهجت حقیقی شد انسان اگر تفکر نماید در آنچه واقع شده و ببصر حدید ملاحظه کند از جان [بحمد و شکر] و به هنیئاً لأهل البهاء ناطق گردد چه مقدار از نفوس که بکمال شوق و اشتیاق بمقر فدا توجه نمودند
- 60 وقتی از اوقات اینکلمه علیا از لسان مالک اسماء جاری قال جلّ جلاله ان تعدّوا ذبائح الله لا تحسوها بعضی از کلمه الهی بشأنی مجذوب و مشتعل که بدست خود جان را بنار قدوم محبوب عالمیان نمودند از جمله حضرت ذبیح بغداد علیه من کلّ بهاء اباه و همچنین شخصیکه در ارض سر بدست خود گوی خود را قطع نمود و دیگر جناب ابابصیر و جناب آقا سید اشرف علیهما بهاء الله الأبهی بعد از مشاهده لوح الهی از بیت بیرون آمدند و امر الله را ظاهراً باهراً القا فرمودند تا بشهادت کبری فائز گشتند و جناب نجف قبل علی علیه بهاء الله و رحمته حنیکه او را احاطه نموده بودند بأعلی النداء باینکلمه ناطق بود ما بها و خون بها را یاقیم و در ارض تا جناب مصطفی علیه بهاء الله الأبهی و همچنین نفوس دیگر باستقامتی جان فدا نمودند که جمیع متحیر گشتند و جناب ابابدیع علیه بهاء الله و عزّه که در ارض خا آنچه خواستند انکار نماید و یک کلمه بگوید قبول نفرمود و کأس شهادت کبری را باسم مالک وری اخذ نمود و نوشید هنیئاً له
- 61 امثال این امور در هر ارضی واقع و این نفوس باختیار جان در ره دوست یگا تسلیم کردند اینعبد اگر بخواد اینقام را تمام ذکر نماید باید بتقریر اوراق عیدیه مشغول شود ولیکن فرصت یمثابه عنقا وقت مانند کبریت احمر کمیاب در اول ایام سخن فرمودند باید اشتعال نفوس مقبله را قدری ساکن نمود چه که مشاهده میشود جمیع اراده شهادت دارند و عرایض متعدده هم از نزد دوستان رسیده بود و کلّ از حق جلّ جلاله شهادت طلب نموده بودند
- 59 In the matter of conversations and certain passages, as well as mention of the unity, attraction and steadfastness of the loved ones of God, this brought true joy. If one reflects upon what has transpired and observes with penetrating vision, one's soul will voice praise and thanksgiving, and utter "blessed be the people of Baha!" How many souls, with utmost longing and eagerness, advanced toward the place of sacrifice.
- 60 At one time these exalted words flowed from the tongue of the Lord of Names - glorified be His majesty: "Were ye to count the martyrs of God, ye could not number them." Some were so attracted and enkindled by the Word of God that they sacrificed their lives by their own hands at the threshold of the Beloved of the worlds. Among them was the honored Dhabih of Baghdad - upon him be all the most glorious Glory - and likewise the one who in the Land of Mystery cut his own throat, and further Jinab-i-Aba-Basir and Jinab-i-Aqa Siyyid Ashraf - upon them both be the Most Glorious Glory of God. After beholding the Divine Tablet, they emerged from their homes and openly and clearly proclaimed the Cause of God until they attained the most great martyrdom. And Jinab-i-Najaf-Quli-'Ali - upon him be the Glory of God and His mercy - when they had surrounded him, cried out at the top of his voice saying "We have found the Pearl and the Price of Blood!" And in the land of Ta, Jinab-i-Mustafa - upon him be the Most Glorious Glory of God - and likewise other souls sacrificed their lives with such steadfastness that all were astounded. And Jinab-i-Aba-Badi' - upon him be the Glory of God and His might - who in the land of Kha, when they demanded he deny the Faith and utter but one word, refused and took and drank the cup of supreme martyrdom in the name of the Lord of all beings. Blessed is he!
- 61 Such events occurred in every land, and these souls willingly gave up their lives in the path of the Peerless Beloved. Should this servant wish to fully recount this station, he would need to occupy himself with writing numerous pages. But time is like the phoenix, and opportunity as rare as the philosopher's stone. In the early days of imprisonment, He commanded that the enkindlement of devoted souls should be somewhat tempered, as it was observed that all desired martyrdom, and numerous petitions had arrived from the friends, all seeking martyrdom from God - exalted be His Glory.

- 62 After the appearance of these events and these petitions, the Lord of Names uttered these exalted words - mighty be His Glory: "We command all to wisdom and utterance, and to preserve their lives, a command from Us, and We are the Commanding One, the All-Wise." After the martyrdom of Badi', He strictly forbade all from such acts in the Book, and the decree of wisdom descended from the heaven of will in such measure that all are incapable and fall short of reckoning it. Glorified be He Who has appeared and manifested what He willed! However, this Most Great, Most Exalted Cause has not been and is not dependent upon such matters. By the life of God, it is greater than what they have known and understood, were they to perceive it. Praise be to God, the Lord of what was and what shall be!
- 63 And regarding the mention that was made of Jinab-i-Ibn-i-Isma'u'llah-i-Asdaq - upon them both be the most glorious Glory - news of them has arrived in these days from the land of B-SH. Praise be to God, they were in good health, enkindled with the fire of the love of God and speaking His praise, and from that land they intended to travel to other lands.
- 64 The servant beseeches his Lord to protect him from the oppression of every oppressor and the hatred of every enemy, and to assist him in serving His most mighty, most great, most firm and impregnable Cause.
- 65 In regard to what was written concerning the handmaiden of God, the wife of the late Haji Mirza Hasan, upon them both be the Glory of God, who has sought permission for pilgrimage, this matter was presented before the Divine Presence and was honored with this response, exalted be His grandeur:
- 66 "O Haydar Ali! Upon you be My glory, My mercy and My loving-kindness. Gladden My handmaiden, upon her be My glory, with the mention of the Beloved of the worlds. We have glorified her before and We glorify her at this moment. She heard and responded and turned towards God when all on earth turned away, save whom God wished. Your Lord is the All-Knowing. Give her My glad-tidings and remind her of what hath been sent down from the Kingdom of My Will, that she may rejoice in My great bounty."
- 67 This year some of the friends, both men and women, have, with permission, turned towards the Praised Spot, but have not yet attained the honor of meeting. They are dwelling and traveling in cities and lands and paths. Should God will it, all shall attain to that which the Divine Purpose hath desired. The Command is in His hands. He doeth what He willeth and ordaineth what He desireth.
- 62 بعد از ظهور این امور و این عرایض مالک اسماء باینکلهء علیا ناطق قوله عزّاجلاله انا نأمر الکّ بالحکمة و البیان و بحفظ انفسهم امراً من لدنا و انا الامر الحکیم انتی و بعد از شهادت بدیع کلّ را از امثال این امور نهی فرمودند نهیاً عظیمی فی الکتاب و حکم حکمت بشأنی از سماء مشیت نازل که از احصای آن کلّ عاجز و قاصر سبحان من ظهر و اظهر ما اراد و لکن این امر اعظم اعلی باین امور معلق و منوط نبوده و نیست لعمر الله انه اعظم عما عرفوه و ادركوه لو هم يشعرون الحمد لله مالک ما کان و ما یکون
- 63 و اینکه ذکر جناب ابن اسم الله الأصدق علیهما منکّل بهاء اباه فرموده بودند خبر ایشان از ارض بش در این ایام رسیده الحمد لله با نعمت صحت بنار محبة الله مشتعل و بذکرش ناطق بوده اند و از آن ارض اراده اراضی اخری داشته اند
- 64 انّ الخادم یسئل ربّه بأن یحفظه من ظلم کلّ ظالم و ضغينة کلّ میغض و یوقّقه علی خدمة امره الأعرّ الأعظم المحکم المتین
- 65 و اینکه مرقوم فرمودند امة الله ضلع (مرحوم) جناب حاجی میرزا حسن علیهما بهاء الله اذن زیارت طلب نموده اند این فقره بعد از عرض در ساحت احدیه باینجواب مشرف و فائز قوله عزّ کبریاؤه
- 66 یا حیدر یا علی علیک بهائی و رحمتی و عنایتی امتی علیها بهائی را بذکر محبوب عالمیان مسرور نما انا کبرنا علیها من قبل و نکبر علیها فی هذا الحین انّها سمعت و اجابت و اقبلت اذ اعرض من علی الأرض الا من شاء الله ربک العلیم بشرها من قبلی و ذکرها بما نزل من ملکوت مشیتی لتفرح بفضلی العظیم
- 67 این سنه بعضی از دوستان از ذکرواناث حسب الاذن بمقام محمود توجه نمودند و لکن هنوز بشرف لقا فائز نه در مدن و دیار و سبل ساکن و سالک لو شاء الله کلّ بما اراد المقصود فائز خواهند شد الامر بیده یفعل ما یشاء و یحکم ما یرید

- 68 O Haydar Ali! Upon you be My glory. The path is long and the hardship great. Beseech God that the Supreme Pen may record for that accepted and successful handmaiden the reward of attainment. Verily, He is powerful over all things. The Glory be upon you and upon her and upon those who love you in this straight Path. Convey to all the friends in that land the glorification from God and keep them enkindled with the fire of divine love. This day is and hath ever been the Mother of Days. All must hold fast, with perfect wisdom and utterance, to that which will exalt the Cause of the All-Merciful. Thus hath the All-Wise ordained in the Scriptures and Tablets.
- 68 يا حيدر قبل على عليك بهائي سبيل بعيد است و زحمت بسيار از حق بطلب از قلم اعلی اجر لقا از برای آتقبلهء فائزه مرقوم فرماید انه على كلشيء قدیر البهاء عليك و عليها و على من يحبك في هذا السبيل المستقیم جميع دوستان آن ارض را از قبل حق تکبیر برسان و بنار محبت الهی مشتعل دار امروز ام آیام بوده و هست باید کل بکمال حکمت و بیان به ما یرتفع به امر الرحمن متمسک و متشبث گردند هذا ما حکم به الحکیم فی الزیر و الألواح انتهى
- 69 Regarding the mention made of Jinab-i-Abu'l-Hasan and Jinab-i-Aqa Ali and Aqa Ahmad from Qa'in, upon them be the Glory of God, praise be to God that these mentioned names have attained the honor of being heard by the Lord of Names. Blessed are they and joy be unto them. This is what was revealed for Jinab-i-Abu'l-Hasan, blessed and exalted be His words:
- 69 اینکه ذکر جناب آقا ابوالحسن و جناب آقا علی و آقا احمد از [اهل قائن] علیهم بهاء الله غوده بودند الحمد لله این اسامی مذکوره بشرف اصغاء مالک اسماء فائز شدند هیتاً لهم و مرثیاً لهم هذا ما نزل لجناب ابوالحسن قوله تبارک و تعالی
- 70 In My Name which shineth forth from the horizon of justice
- 70 بسمی المشرق من افق العدل
- 71 O Abu'l-Hasan! The Lord of the hidden and the manifest remembereth thee and commandeth thee to that which will profit thee in all the worlds of thy Lord, the All-Knowing, the All-Wise. Hold fast unto goodly deeds and unto that which will exalt the Cause of God, the Lord of all worlds. Rejoice in My remembrance of thee, then give thanks unto thy Lord, the Rememberer, the Mighty, the Great.
- 71 یا ابالحسن یذکرک مولی السّرّ و العلن و یا امرک بما ینفعک فی کلّ عالم من عوالم ربک العلیم الحکیم تمسک بالمعروف و بما یرتفع به امر الله رب العالمین ان افرح بذکری ایاک ثم اشکر ربک الذاکر العزیز العظیم
- 72 The letter of one who loveth Me came before My face, and therein was thy mention. We have remembered thee with that which causeth the breeze of loving-kindness to waft over all created things. Verily thy Lord, the All-Merciful, is the Bestower, the Generous. We make mention of Our loved ones in Qaf and Alif and give them the glad-tidings of My remembrance of them and My turning towards them from this distant Prison. They have borne in the path of God that which none bore before them. To this doth testify the Pen of God, the Most High, in this perspicuous Tablet. God shall soon reward those who were patient in His days and shall make manifest their stations in such wise that the tongues of the world shall speak forth: "Blessed be God, the Most Generous of the generous ones!"
- 72 قد حضر کتاب من احببني تلقاء وجهی و فيه ذکرک ذکرناک بما سرت به نسمة العناية علی البریة ان ربک الرحمن لهو المعطى الکريم انا نذکر احبائنا فی القاف و الألف و نبشرهم بذکری لهم و اقبالی الیهم من هذا السجن البعيد قد حملوا فی سبیل الله ما لا حملة احد قبلهم یشهد بذلك قلم الله الأعلی فی هذا اللوح المبین سوف یجزی الله الذین صبروا فی آیامه و یظهر مقاماتهم علی شأن تنطق السن العالم تبارک الله اکرم الأکرمین
- 73 We make mention of thy father, who was named Ahmad, and bid him to observe that which hath been revealed in the Book and to manifest beauteous patience. O Ahmad! Harken unto the call of Him Who hath been wronged. He remembereth thee and informeth thee of that which hath come to pass in
- 73 و نذکر اباک الذی سمی بأحمد و نأمره بما نزل فی کتاب و بالصبر الجمیل یا احمد ان استمع نداء المظلوم انه یذکرک و یخبرک بما ورد فی ارض السجن امراً من لدن قوی قدیر قد صعد الی الرفیق

the Prison Land by the command of the Mighty, the Powerful. He who circled round the Throne of the Lord of Names hath ascended unto the Most Exalted Companion. Thus hath appeared the decree of destiny from the One Who ordaineth from ancient times. We have revealed for him that which shall endure throughout the eternity of My Most Beautiful Names. Thus doth the perspicuous Book apprise thee from His presence. O Ahmad! By the life of God, all the treasures of the world cannot equal a single letter of that which hath been revealed for him. To this beareth witness the Ancient of Days from this exalted station. We console thee and those who are related unto him by God's decree, as a mercy from Our presence, for verily I am the Forgiving, the Merciful. The glory of God rest upon him and upon thee and upon thy son, from God, the Mighty, the Most Praised. And this is what was revealed for his honor 'Ali:

الأعلى من طاف عرش مالك الأسماء كذلك
ظهر حكم القضاء من لدن أمر قديم و انزلنا له ما
يبقى بدوام اسمائى الحسنى كذلك ينبئك من
عنده كتاب مبين يا احمد لعمر الله لا يعادل بحرف
عما نزل له كنوز العالم يشهد بذلك مالك القدم
فى هذا المقام الرفيع انا نعزيك والذين نسبهم الله
اليه رحمة من عندنا و انا الغفور الرحيم البهاء عليه
و عليك و على ابنك من لدى الله العزيز الحميد
و هذا ما نزل لجنا ب على

74 In My Name that appeareth from the horizon of the prison

74 بسمى الظاهر من افق السجن

75 O 'Ali! The True One, exalted be His glory, hath ever fixed His gaze of loving-kindness upon His loved ones on earth. For each one hath been sent down from the heaven of the Divine Will that which no treasures, mines, traces or fruits can equal. We beseech the True One to aid all to preserve this most exalted station and supreme gift. Praise be to God! The rain of grace hath poured upon the people of Qaf and Alif. Its effects shall surely become manifest. Blessed are they who have quaffed the sealed wine and are steadfast in the Cause of God. They are My loved ones on earth and My chosen ones in the lands. Upon them be My glory, My loving-kindness and My mercy which hath preceded existence. We console all who have believed in God in thy land, for surely the believers and the sincere in that land have been touched by grief in this new calamity. Now must they, through the grace of God, exalted be His glory, drink from the chalice of joy. I swear by the Sun of the horizon of unity, a station hath been conferred upon him which, were less than a needle's eye thereof to be unveiled, all would be struck unconscious with joy. Exalted is this most great favor, and exalted is that noble station! Praise be to God, the Lord of the worlds.

75 يا على حق جلّ جلاله لازال لحاظ عنايتش
باوليای ارض متوجه از برای هر يك از سماء
مشيت نازل شد آنچه كه خزائن و معادن و آثار
و اثمار بآن معادله ننمايد از حق ميطلبم جميع را
مؤيد فرمايد بر حفظ اين مقام اعلى و موهبت عظمى
الحمد لله امطار فضل بر اهل قاف و الف باريده
البته آثار آن ظاهر خواهد شد طوبى از برای
نفوسيكه از رحيق مخنوم آشاميدند و بر امر الله
ثابت و راستند هم اوليائى فى الأرض و اصفياى
فى البلاد عليهم بهائى و عنايتى و رحمتى التى سبقت
الوجود انا نعزى كل من آمن بالله فى ارضك
چه كه مقبلين و موحدين آن ارض [البته] در
مصبيت جديده مس احزان نموده اند حال بايد
بعنايت حق جلّ جلاله از قدح فرح پياشامند
قسم بافتاب افق توحيد مقامى باو عنايت شد كه
اگر اقل از سم ابره كشف شود جميع از سرور
منصعق گردند تعالى هذا الفضل الأعظم و تعالى
ذاك المقام الكريم الحمد لله رب العالمين

76 And this is what was revealed for his honor Ahmad, exalted be His glory:

76 و هذا ما نزل لجنا ب احمد قوله جلّ اجلاله

77 In My Name, the Most Holy, the Most Impregnable, the Most Exalted

77 بسمى الأقدس الأمتع الأعلى

78 A mention from Our presence unto him who hath attained unto the recognition of My days, when the divines and doctors of the earth turned away from Me, save those who quaffed the

78 ذكر من لدنا لمن فاز بعرفان ايامى اذ اعرض عني
علماء الأرض و فقهاءها الا الذين شربوا رحيق

choice wine of the Bayan from the hand of My bounty. And I am the Mighty, the All-Bestowing. O Ahmad! We have heard thy mention and have turned toward thee from this spot which God hath made the Dawning-Place of His mighty signs and the Source of His commandments and ordinances. Rejoice thou in My mention of thee, then give thanks unto thy Lord, the Lord of all return, Who hath graciously aided thee and guided thee unto the straight path. Be thou steadfast in the Cause of thy Lord in such wise that neither the conditions of men shall cause thee to slip nor the veils of idle fancies prevent thee.

- 79 We love to make mention in every Tablet of him who was named Nabil-i-'Ali, who cast away the world in his longing to attain the presence of the Ancient of Days and who clung in all conditions to the hem of the robe of his Lord, the Revealer of verses. He hath ascended in spirit and fragrance, and there hath been revealed for him that whereby the Concourse on High perceived the sweet savors of the garment of mercy of their Lord, the Lord of all mankind. The glory shining from the horizon of the heaven of My grace and the light gleaming from the direction of My mercy be upon him and upon thee and upon every patient believer.

- 80 Verily, all the devoted ones, the believers and the sincere ones throughout all lands should be offered condolences, for a mighty pillar hath vanished from sight. However, such grace hath been vouchsafed unto them that this servant can testify that an atom thereof is sweeter, more pleasing, more excellent and more precious than the life of the world. In truth, this evanescent one hath repeatedly uttered "Would that I had been with him!" beseeching and supplicating God, exalted be His glory, that He may confirm all and deprive none from the ocean of His good-pleasure. Verily our Lord, the All-Merciful, is the Almighty, the All-Knowing, the All-Informed.

- 81 As for the sublime Tablets which were requested for some who dwell in various regions, these shall be sent, God willing. However, had ye given precedence to the people of M, it would have appeared closer to piety, for the newly-planted, wondrous saplings are and have been awaiting water. The attention of the beloved one, His Holiness the Name of God M, may the most glorious of all glory rest upon him, to those regions is most beloved and acceptable before the Throne. God willing, may all who are on earth not be deprived of this all-embracing, pre-existing mercy. From these servants: supplication and humility; and from God, exalted be His glory: acceptance and bestowal. There is no God but He, the Mighty, the Generous.

البیان من ید عطائی و انا العزیز الوهاب یا احمد
سمعنا ذکرك اقبلنا الیک من هذا المقام الذی
جعلہ الله مطلع آیاتہ الکبری و مصدر الأوامر
و الأحکام افرح بذکری ایاک ثم أشکر ربک
مالک المآب الذی یدک فضلاً من عنده و
هداک الی سوء الصراط کن ثابتاً علی امر ربک
علی شأن لا تزک شئون الخلق و لا تمنع
حجبات الأوهام

79 انا نحب ان نذكر فی کل لوح من سنی نبیل
قبل علی الذی نبذ العالم شوقاً للقاء مالک القدم
و تشبث فیکل الأحوال بأذیال رداء ربّه منزل
الآیات انه صعد بالروح و الریحان و نزل له ما
وجد منه الملاء الأعلى عرف قیص رحمة ربهم
مولی الأنام البهاء المشرق من افق سماء فضلی و
النور اللأخ من شطر رحمتی علیه و علیک و علی
کل موقن صبار انتهى

80 فی الحقیقه مقربین و موحدین و مخلصین جمیع بلاد
را باید تعزیت گفت چه که رکن عظیمی از بصر
غایب و لکن فضلی در باره ایشان مشاهده شد
که میتواند این خادم عرض نماید یک ذره آن
از حیات عالم احلی و اطیب و احسن و افضل
است فی الحقیقه اینفانی مکرر به یا لیتنی کنت معه
ناطق از حق جلّ جلاله سائل و آمل که کلّ
را تأیید فرماید و از بحر رضا محروم ننماید ان ربنا
الرحمن هو المقتدر العلیم الخبیر

81 و الواح منیعہ کہ مخصوص بعضی کہ در اطراف
ساکنند خواسته [بودید] انشاء الله ارسال میشود
ولکن اگر اهل میم را مقدم [میداشتید] اقرب
بتقوی بنظر میآید چه کہ نهالهای جدیدہ بدیعہ
کہ تازه غرس شده اند منتظر آب بوده و هستند
توجه محبوبی حضرت اسم الله مہ علیہ منکل بہاء
ابہاء بآنجهات بسیار محبوب و لدی العرش مقبول
انشاء الله جمیع من علی الأرض از این رحمت
واسعہ سابقہ محروم نمائد از این عباد عجز و دعا
و از حق جلّ جلاله اجابت و عطا لا اله الا هو
المقتدر الکرم

- 82 These are days wherein the Most Great Word, like a true magnet, will reveal all that is hidden in the realities of men and concealed in their hearts. How many possessors of asceticism, piety and fear of God who, on the Day of Resurrection, manifested naught but vain desire. This is the Day whereon the secrets are tried and that which is in the hearts is uncovered. Reflect upon His Holiness Sh.J., may the glory of God rest upon him, how the divine Word revealed, like the rays of the sun without veil or covering, the victory that was hidden within him and concealed from him and all eyes. Blessed is He Who attracted whom He willed through His Most Exalted Word.
- 83 Now their station is ordained with God and their mention is recorded with the Truth, to such extent that it hath repeatedly flowed from the Supreme Pen in these pages that their intention was beloved, their deed acceptable, and their triumph welcome. Assuredly the effulgences of the sun of divine favor will become manifest and evident to all the worlds. How many souls who claimed knowledge were accounted among the most ignorant before God. Well is it with him who hath quaffed the sealed wine and aided the Cause of God, the Supreme, the Self-Subsisting.
- 84 Of the sent pieces, one should reach the son of his honor Aqa Mirza Husayn, may the glory of God rest upon him. The Greater Branch, may my spirit, my being, and my essence be sacrificed for the dust of His footsteps, hath specifically bestowed it upon him, and his name is inscribed on the back of that same piece.
- 85 May the glory that shineth from the horizon of the favor of our Beloved and your Beloved, our Goal and your Goal, be upon you and upon those who have turned with radiant faces unto God in this wondrous Day. Praise be to God, the Mighty, the Inaccessible.
- 82 آیام ایّامی است که کلمهء علیا بمثابهء مقناطیس حقیقی جمیع آنچه در حقایق ناس مکنون و در قلوب مستور کلّ را ظاهر نماید بسا از صاحبان زهد و ورع و تقوی که در یوم قیام جز هوی از ایشان چیزی ظاهر نه امروز روز تلی السرائر و روز کشف ما فی القلوب در حضرت ش.ج علیه ۹ ۶۶ [بهاء الله] تفکر فرمائید که کلمهء الهی نصریکه در ایشان مکنون بود و از او و جمیع ابصار مستور بمثابهء انوار آفتاب من غیر ستر و حجاب ظاهر فرمود تبارک الذی اجتذب من اراد بکلمته العلیا
- 83 حال مقام ایشان عندالله مقدر و ذکرشان نزد حق مذکور بشأنیکه در این اوراق مکرر از قلم اعلی جاری شده نیتشان محبوب و عملشان مبرور و نصرشان مقبول و البته اشراقات انوار آفتاب عنایت الهی ظاهر شود و بر عالمیان واضح خواهد گشت چه مقدار از نفوس که مدعی علم بودند و عندالله از اجهل جهلا محسوب باری هنیئاً مرثیاً لمن شرب الرّحیق المختوم و نصر امر الله المهیمن القیوم
- 84 قطعات مرسله یکی از آنها باید باین جناب آقا میرزا حسین علیه بهاء الله برسد حضرت غصن ۶۶ [الله] الاکبر روحی و ذاتی و کینونتی لتراب قدومه الفداء مخصوص ایشان عنایت فرموده اند و اسمشان در ظهر همان قطعه مسطور است
- 85 البهاء المشرق من افق عنایة محبوبنا و محبوبکم و مقصودنا و مقصودکم علی حضرتکم و علی الدّین اقبلوا الی الله بوجه نورآء فی یومه البدیع الحمد لله العزیز المنیع

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BH02213

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1300-03-29 [1883-Feb-7]

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

2 Glorified be He Who hath sent down the Book for the manifestation of love among His servants and hath desired to remove disputation and corruption from among the parties, and hath moved His Most Exalted Pen in such wise as to make manifest the station of love and establish the decree of unity throughout all lands. Glory and radiance be upon those who have arisen to serve Him and to aid His Cause through wisdom and utterance.

3 And now, this servant submitteth that the letter of his honor 'Isma'u'llah M.H., may the Most Glorious of all Glory rest upon him, as well as the letter of the beloved Mirza H.Y., may the Glory of God and His favors be upon him, illumined these eyes and adorned this heart with the ornament of awareness. Mention was made repeatedly of your honor in both. Praise be to God that that beloved one is confirmed in that which is acceptable before God. I beseech Him, exalted be He, to grant your honor such confirmation as no hindrance can arrest and no troubles of the days can sadden.

4 Likewise the letter of the spiritual friend Aqa Khudadad, may the Glory and Grace of God be upon him, which was adorned with your honor's handwriting, was also vouchsafed the honor of arrival. Praise be to God, joy after joy, bounty after bounty, and feast after feast have arrived and continue to arrive. However, this servant is much ashamed before Mirza, as it is absolutely certain that for one year or more nothing has been submitted to his honor. Yet the sublime Truth is witness and testimony that they are present and exist in the heart and before the eyes. Whenever the Ancient Beauty, exalted be His glory, would pass by Tell Fakhkhar, mention of them was and is like salt in the food during excursions and walks and other meals partaken of in the Most Holy Court. Praise be to God they have ever been and are blessed.

5 As for Aqa Khudadad, may the Glory of God be upon him, whose mention hath repeatedly been revealed from the Supreme Pen this year - blessed is he and joy be unto him. I

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سیحان من انزل الكتاب لظهور المحبة بين العباد و اراد ان يرفع الجدل و الفساد عن الأحزاب و تحرک قلبه الأعلى على ما يظهر به شأن الوداد و حکم الاتحاد في البلاد و التكبير و البهاء على الذين قاموا على خدمته و نصرة امره بالحكمة و البيان

3 و بعد عرض این فانی آنکه دستخط آقائی حضرت اسم الله مه عليه منکّل بهاء ابهه و هم چنین نامهء محبوبی جناب میرزا حی علیه بهاء الله و عنایتیه بصر را نور بخشید و قلب را بطراز آگاهی مزین داشت و ذکر آنحضرت مکرر در هر دو مذکور الحمد لله که آنحبيب مؤیدند بر آنچه لدى الله مقبول استله تعالى بأن یوفق حضرتکم توفیقاً لا یأخذہ الوقوف و لا تحزنه کدورات الأيام

4 و هم چنین نامهء حبیب روحانی جناب آقا خداداد علیه بهاء الله و فضله که مزین بود بخط آنحضرت آنهم عز و ورود ارزانی فرمود الحمد لله سرور بعد سرور و نعمت بعد نعمت و مائده بعد مائده رسیده و میرسد و لکن این فانی خدمت جناب میرزا بسیار نخل است چه که بیقین مبین یک سنه و ازیذ میشود که خدمت ایشان چیزی عرض نشده و لکن حق منیع شاهد و گواهیست که در قلب و امام بصر حاضر و موجودند هر هنگام که جمال قدم جلّ اجلاله به تلّ نغار عبور میفرماید ذکر ایشان بمثابة ملح در طعام سیر و تفرّج و سایر مأکولات حاضره در ساحت اقدس بوده و هست الحمد لله همیشه فائز بوده و هستند

5 جناب آقا خداداد علیه بهاء الله که مکرر در این سنه ذکرشان از قلم اعلی نازل هنیئاً له و مرثیاً له از حقّ جلّ جلاله سائل و آمل که این فانی را

beseech the True One, exalted be His glory, to confirm this servant in mentioning, praising and serving His friends.

6 Another submission is that some time ago a detailed petition was sent to your honor's presence, and after sending it was noticed that two Most Holy, Most Exalted Tablets remained and were not sent. They are now being sent. God willing, may the eyes of the recipients of the Tablets be illumined by their light and may they receive their portion from the fragrance of the divine verses.

7 This servant conveyeth glory and salutations to the honored ones and friends of Truth, and beseecheth all that in times of gathering and mention of the Truth, exalted be His glory, they forget him not. Verily our Lord, the All-Merciful, is the Generous Giver. May the Glory that shineth manifest from the horizon of our Lord's loving-kindness be upon your honor and upon those with you and upon every one firm, steadfast and upright. Praise be to God, the Most Exalted, the Most Great.

8 The servant 29 Rabi'u'l-Avval 1300

مؤید فرماید بر ذکر و ثنا و خدمت دوستان خود

6 عرض دیگر آنکه چندی قبل عریضه مفصلی ارسال حضور آنجبوب شد و بعد از ارسال ملاحظه شد دو لوح امنع اقدس باقی مانده و ارسال نشده حال ارسال شد انشاءالله چشم صاحبان لوح بنورش منور شود و از عرف آیات الهی قسمت برند

7 این خادم خدمت آقایان و دوستان حقّ تکبیر و سلام معروض میدارد و از کلّ مسئلت مینماید که در احیان اجتماع و ذکر حقّ جلّ اجلاله او را فراموش نفرمایند انّ ربنا الرحمن لهُ المعطی الکریم البهاء الظاهر الالاع من افق عنایة ربنا علی حضرتکم و علی من معکم و علی کلّ ثابت راسخ مستقیم و الحمد لله العلیّ العظیم

8 خادام فی ۲۹ ربیع الاول سنة ۱۳۰۰

INBA28:045, BLIB_Or15701.204

BH02327

To: Aqa Ali Akbar

Date: 1300-03-29 [1883-Feb-7]

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

2 Praise be to the Sovereign Omnipotent Who has offered His bounty to all peoples on earth from diverse parties, and likewise His Trust. As to the first, all the peoples of the earth accepted it, but as to the second, none bore it except man. Blessed be the All-Merciful Who created him and made him the recipient of His Trust and the manifestations of His power and the expressions of His might. And prayers and peace be upon Him through whom creation began, who was adorned with the ornament of the Seal, and upon His family and companions through whom the veils were rent, the idols were struck down, faces were humbled and eyes were fixed in awe - those servants whom God created for the exaltation of His Cause and the spread of His laws among His creatures.

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد سلطان مقتدری را لایق و سزااست که نعمتش را بر جمیع من علی الأرض از احزاب مختلفه عرضه داشت و همچنین امانت را اما الاول جمیع اهل ارض قبولش نمودند و اما الثاني ما حملها الا الانسان تبارک الرحمن الذی خلقه و جعله محلاً لأمانته و ظهورات قوته و شئوناته قدرته و الصلوة و السلام علی الذی به بدء الخلق الذی تزیّن بطراز الختم و علی آله و اصحابه الذین بهم خرقت الأجباب و انصعقت الأصنام و عنت الوجوه و شاخصت الأبصار اولئک عباد خلقهم الله لاعلاء امره و نشر احکامه بین بریتة و

- 3 Some time ago your letter was received, but this servant did not find the opportunity to offer a reply. Time is like red sulfur, and God, exalted be His glory, bears witness to what has been submitted. Regarding what you wrote about the arrival of the beloved ones, his eminence Aqa Siyyid Yahya and his eminence Mirza, upon them be the glory of God - praise be to God they proceeded by permission to the first destination.
- 4 This much is submitted to your honor: divine favor has been and continues to be with you. He has said: "Be thou assured and be of those who are thankful."
- 5 And what his eminence the beloved Aqa Siyyid 'Ali, upon him be the glory of God and His favor, has stated is correct and complete, for consultation on matters has been delegated to those of highest rank. However, if there is suitable accommodation and means in Port Said, we can send his eminence Aqa Siyyid Taqi, upon him be the glory of God, to you as well so that you may be together. The prohibition regarding Port Said was in consideration of your being alone, lest you become disheartened. Otherwise it is quite clear and evident that you are joyful and act according to whatever is commanded. Now too, as commanded, consult - if it is deemed advisable we will send his eminence Aqa Siyyid Taqi to you to be a companion to your honor and an assistant in your work, or you may proceed to Alexandria. Both options are adorned with the ornament of permission and good-pleasure. Blessed art thou, for thou hast drunk from the cup of contentment and by the testimony of the Beloved they are pleased with you. In these matters too, whatever emerges from consultation is most preferable. Peace be upon thee and mercy be upon thee and upon every steadfast and assured one. And praise be to God, the Most High, the Most Great.
- 6 The servant On the night of 29 Rabi'u'l-Avval 1300
- بعد چندی قبل مکتوب آنجناب رسید و لکن
ایبعد فرصت آنکه جواب عرض نمایم نیافت
وقت بمثابهء کبریت احمر است و حق جلّ جلاله
بر آنچه عرض شده شاهد و گواه اینکه در ذکر
ورود محبوبان جناب آقا سید یحیی و جناب
میرزا علیهما ۶۶ [بهاء الله] نوشته بودید الحمد
لله باذن بمقرّ اول توجه نمودند
- اینقدر خدمت آنجناب عرض میشود که عنایت
الهی در باره شما بوده و هست فرمودند ان
اطمئن و کن من الشاکرین
- ۵ و آنچه جناب محبوبی آقا سید علی علیه ۶۶
[بهاء الله] و عنایت فرموده اند صحیح و تمام است
چه که مشاورات امور باستین اعلیین تفویض
شده و لکن اگر در پرت سعید محل و اسباب
مقتضی باشد میشود جناب آقا سید تقی علیه ۹
۶۶ [بهاء الله] را هم نزد آنجناب ارسال داریم
که شما و ایشان با هم باشید اینکه از پرت سعید
نهی فرموده اند نظر بتهائی آنجناب بوده و هست
که مباد دلتنگ شوند والا این بسی واضح و معلوم
است که بآنچه امر شود مسرور و عاملید حال
هم حسب الامر مشورت نمایند اگر مصلحت
باشد جناب آقا سید تقی را نزد شما ارسال نمائیم
لیکون مؤنساً لجنابک و معیناً لشغلك و یا آنکه به
اسکندریه توجه مینمائید هر دو بطراز اذن و رضا
مزین است طوبی لجنابک چه که از کأس رضا
آشامیدید و بشهادت محبوب از شما راضیند در
این فقرات هم آنچه از مشورت ظاهر شود ارجح
است السلام علیک و الرحمة علیک و علی کلّ
موقن مستقیم و الحمد لله العلیّ العظیم

خادم فی لیلة ۲۹ ربیع الاول سنة ۱۳۰۰

BLIB_Or15727b.277

BH02590

To: Siyyid Hamzih, in Zanjan

Date: 1300-03-29 [1883-Feb-7]

1 He is the One dawning from the horizon of justice!

2 The lights of the Manifestation have encompassed the world, and the Speaker of Sinai calleth aloud, summoning all creation to the Most Exalted Horizon. Yet most of the people of earth remain heedless and veiled, for they have all clung to the sources of fancy and delusion. Consider what befell in former ages the Daysprings of Divine Unity and the Manifestations of God's Cause. The divines of that age were the cause and reason, and by the decree of these vain imaginings there occurred what caused all things to weep and lament. In this day, the world is redolent with the fragrances of the robe of the Revelation of the Ancient King, the heaven of proof surgeth upon the ocean of utterance, the Sun of Revelation shineth forth from the midmost heaven, and the rustle of the Most Exalted Pen is raised at every instant. And yet, they have gathered together, and established themselves upon their seats, and have spoken that which would put an animal to shame, how much more man himself! Were they to become aware of one of their acts, and perceive the mischief it hath wrought, they would, with their own hands, dispatch themselves to their final abode.

3 O people of Baha! The tyranny of this heedless and oppressive band hath prevented the rays of the Sun of Justice from shining forth. The Truth, exalted be His glory, hath come for the salvation and life of all, yet this group hath risen to slay Him, banish Him, and harm Him. However they shall gain nothing. Not an atom's weight of deeds shall remain concealed on God's Day, nor ever shall. Consider what the All-Merciful hath revealed in the Qur'an: "O my son! If there be (aught) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth." Soon shall they receive the recompense of their deeds.

4 Praise be to the Goal of all worlds that thou hast attained unto that which was recorded by the Pen of God in all the Books, and whereof the Concourse of Prophets and Messengers gave glad-tidings. Stand thou firm in thy Lord's Cause, and speak forth His remembrance with the wisdom We have sent down in the Psalms and Tablets. The Glory be upon thee and upon those who have attained unto this most exalted Station and have been given to drink by their Lord from this Kawthar, from

1 هو المشرق من افق العدل

2 انوار ظهور عالم را احاطه نموده و مکلم طور باعلی التّداء خلق را بافق اعلی دعوت میفرماید و لکن اکثر اهل ارض از آن غافل و محتجب چه که جمیع بمطالع ظنون و اوهام تمسک نموده اند و تشبث جسته اند در قرون اولی ملاحظه نمائید آنچه بر مشارق توحید و مظاهر امر الهی وارد شد سبب و علت آن علمای آن عصر بوده اند و بفتوای آن نفوس موهومه بر مشارق یقین واقع شد آنچه که جمیع اشیاء بنوحه و ندبه مشغول امروز عالم بنفحات قیص ظهور مالک قدم معطر و فلک برهان بر بحر بیان جاری آفتاب ظهور در وسط سماء مشرق و لائح و صریر قلم اعلی در کل حین مرتفع مع ذلک در مقاعد خود جمع شده تکلم مینمایند بآنچه که حیوان از او شرم مینماید تا چه رسد بانسان اگر بعملی از اعمال خود آگاه شوند و فساد آنرا بیابند بیادی خود خود را بمقرّ خود راجع نمایند

3 ای اهل بها ظلم این فرقه ظالمه غافله انوار آفتاب عدل را منع نمود حقّ جلّ جلاله از برای نجات و حیات کل آمده و این گروه بر قتل و نفی و ضرّ او قیام نموده اند و لکن ربّی نبرده ذره ئی از اعمال در یوم الهی مستور نمانده و نخواهد ماند ان انظر ما انزله الرحمن فی الفرقان یا بنی آنها ان تک مثقال حبه من خردل فتکن فی صخره او فی السموات او فی الارض یأت بها الله عنقریب بجزای اعمال خود خواهند رسید

4 حمد کن مقصود عالمیان را که فائز شدی بامریکه در جمیع کتب ذکرش و ایامش از قلم حق ثبت شده و معشر انبیا و مرسلین باو بشارت داده کن مستقیماً علی امر ربّک و ناطقاً بذکره بالحکمة الّتی انزلناها فی الزّبر و الألواح البهآء علیک و علی الدّین فازوا بهذا المقام الأعلی

whose flow is heard: "There is no God but He, the Mighty, the All-Bestowing." Moreover, the Glory be upon him who guided thee to the Straight Path, and praise be to God, the Lord of the beginning and the end.

PDC.144x

و سقاہم ربہم من هذا الكوثر الذى يسمع من
خبرہ انہ لا اله الا هو العزيز الوہاب ثم البہاء
على الذى ہدای الى سوا الصراط و الحمد لله
مالک المبداء و المآب

BLIB_Or15715.342a

BH02912

To: Abul-Maali, Zi, in Tihiran

Date: 1300-03-29 [1883-Feb-7]

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

1 هو الشّاهد السّميع

2 O Abu'l-Ma'ali! Spread wide the hem of thy seeking, for the Ocean of Inner Meanings desires to cast upon thee the pearls of knowledge and wisdom, that thou mayest display them before all faces and eyes, that perchance the people of creation may become aware of that which hath shone forth from the Most Exalted Horizon and turn unto God, the Lord of Lords. Say: Beware lest ye deprive yourselves of the Euphrates of your Lord's utterance, the All-Merciful. Abandon all that exists in contingent being, turning unto the Mighty, the All-Bestowing.

2 يا اباالمعالی ان ابسط ذیل طلبک ان بحر المعانی
اراد ان یقذف علیک لآئ العلم والحکمة لتعرضها
امام الوجوه و الأبصار لعل اهل الانشاء یطلعن
بما انار من الأفق الأعلى و یتوجّهن الى الله ربّ
الأرباب قل ایاکم ان تمنعوا انفسکم عن فرات
بیان ربکم الرحمن دعوا ما فی الامکان مقبلین الى
العزيز الوہاب

3 Thy letter was present and the servant who standeth before the Wronged One submitted it while He was walking in the most exalted place. We heard what thy tongue of sincerity uttered and answered thee with verses that illumined the horizons.

3 قد حضر کتابک و عرضه العبد الحاضر لدى
المظلوم اذ کان یمشی فی اعلی المقام سمعنا ما نطق
به لسان خلوصک و اجبتناک بأیات انارت بها
الآفاق

4 We witnessed the turning of those who have turned to the Countenance and heard their yearning in this Cause whereby the idols were struck down - they who adorned their temples with the ornament of knowledge and pronounced judgment against the Dayspring of Revelation with an injustice whereat the clouds cried out. They hasten to the congregational mosques for My remembrance, yet when I manifested My Self they denied it. What aileth these people that they hear not the Word and understand not the Tradition nor the Book? They make mention of God with their tongues while denying Him by Whom the Trump was blown and the mountains were moved. Say: O heedless ones! Whether ye acknowledge or deny, verily He hath appeared with the truth and decreeth what He willeth through His sovereignty, despite you and those who dispute the verses.

4 و رأینا اقبال الذین اقبلوا الى الوجه و سمعنا حنینهم
فی هذا الأمر الذى به انصعقت الأصنام الذین
زینوا هیاکلهم بطراز العلم و افتوا على مشرق
الوحى بظلم صاح به السحاب یسرعون الى الجوامع
و المساجد لذكرى فلما اظهرت نفسى كفروا بها
ما لهؤلاء القوم لا یسمعون القول و لا یفقهون
الحديث و لا کتاب یذكرون الله باللسنهم و ینکرون
الذى به نفخ فی الصور و مرّت الجبال قل یا ملأ
الغافلین ان تقرّوا او تنکروا انہ ظهر بالحقّ و یحکم
ما اراد بسلطانه رغماً لکم و للذین جادلوا بالآیات

- 5 Blessed art thou for having turned, heard, and arisen to serve the Cause on a day wherein feet have slipped. We counsel thee in all circumstances with that whereby the Cause of the All-Merciful may be exalted. Arise with wisdom and utterance lest the clamor be raised of those who have turned away from God and followed vain imaginings and idle fancies. Rejoice in thy Lord's mention.
- 6 We have sent down for thee and for those whose names thou didst mention Tablets that cry out with the most exalted call between earth and heaven. The door of grace hath been opened and God hath come riding upon the clouds. This is a day wherein smoke hath encompassed the inhabitants of earth save those who have cast away desire and turned to the Most Exalted Horizon. They are among the people of Baha in the Scriptures and Tablets.
- 7 Thus hath the ocean of utterance surged and the horizon of knowledge shone with the luminary of thy Lord's mention, the Sovereign of all religions. Glory be upon thee and upon those who have taken the choice wine of understanding and drunk thereof with power and sovereignty.
- طوبى لك بما اقبلت و سمعت وقت على خدمة الأمر في يوم فيه زلت الأقدام أنا نوصيك في كل الأحوال بما يرتفع به امر الرحمن قم بالحكمة و البيان لئلا يرتفع ضوضاء الذين اعرضوا عن الله و اتبعوا الظنون و الأوهام ان افرح بذكر ربك
- 6 أنا انزلنا لك وللذين ذكرت اسمائهم الواحاً تنادى بأعلى النداء بين الأرض و السماء قد فتح باب الفضل و اتى الله راجئاً على السحاب هذا يوم فيه اخذ الدخان سكان الأرض الا من نبذ الهوى و اقبل الى الأفق الأعلى انه من اهل البهاء في الزبر و الألواح
- 7 كذلك ماج بحر البيان و انار افق العلم من نير ذكر ربك مالك الأديان البهاء عليك و على الذين اخذوا رحيق العرفان و شربوا بقدرة و سلطان
- BLIB_Or15713.119, BLIB_Or15715.341

BH03126

To: Mulla 'Ali Khan, in Mim
Date: 1300-03-29 [1883-Feb-7]

- 1 He is the Hearer, the Answerer
- 2 The verses have been sent down and the evidences have appeared and the Lord of Names hath come with the standards of the Cause, yet most of the people understand not. He hath testified of His Own Self by His Own Self and hath spoken with His Own Tongue that there is no God but Me, the All-Protecting, the Self-Subsisting. By the life of God! That which had never appeared in the world hath appeared, and the divine fragrance hath wafted, and the breeze hath blown, and the Ark hath sailed, yet most of the people perceive not. They have become heedless of God's Cause and have broken His Covenant. Thus have their souls enticed them, and they understand not.
- 3 Blessed art thou, O Ali, for having turned unto Him and heard and believed and arisen to serve the Cause in days wherein the
- 1 هو السامع المجيب
- 2 قد نزلت الآيات و ظهرت البيّنات و اتى مالك الأسماء برايات الأمر ولكن القوم اكثرهم لا يفقهون انه شهد لذاته بذاته و نطق بلسانه انه لا اله الا انا المهيمن القيوم لعمر الله قد ظهر ما لا ظهر في العالم و فاحت النفحة و سرت النسيمة و جرت السفينة و الناس اكثرهم لا يشعرون قد غفلوا عن امر الله و نقضوا ميثاقه كذلك سولت لهم انفسهم و هم لا يفقهون

edifice of misbelief was shaken and the hearts of those who stood upon hypocrisy were perturbed and turned away from God, the Mighty, the Loving. We have remembered thee with a remembrance that will not be affected by extinction. The kingdom of earth and heaven bear witness to this for thee.

3 طوبى لك يا على بما اقبلت و سمعت و آمنت و
قتت على خدمة الأمر في أيام فيها تزعزع بنيان
الشرك واضطربت افئدة الذين قاموا على النفاق
و اعرضوا عن الله العزيز الودود قد ذكرناك
بذكر لا تأخذه الفناء يشهد لك بدوام الملك
و الملكوت

- 4 O shepherd of God's flock! Guard them from the wolves of the earth by My Name, the All-Protecting over the seen and unseen. Take hold of the reins of the Cause by My Most Great Name and say: O concourse of divines! Fear God and bar not those who were created by God's binding Word, by which the books of the world were detailed, if ye but knew. Beware lest the conditions of learning withhold you from the Known One. Cast away what ye possess and take what ye are commanded by the Truth, the Knower of the unseen.

4 يا راعى اغنام الله ان احفظها من ذياب الأرض
باسمى المهيمن على الغيب و الشهود خذ زمام الأمر
باسمى الأعظم و قل يا معشر العلماء اتقوا الله و
لا تصدوا الذين خلقوا من كلمة الله المطاعة التى
منها فصلت كتب العالم ان انتم تعرفون اياكم ان
تمنعكم شؤونات العلوم عن المعلوم ضعوا ما عندكم
و خذوا ما امرتم به من لدى الحق عالم الغيوب

- 5 O thou who gazeth toward My horizon and turneth unto My countenance! Give glad tidings to My loved ones who have been intoxicated by the wine of My loving-kindness and attracted by the fragrance of My robe and made to speak by the breath of My utterance and who have recognized through the tongue of My grace My manifest and extended path. We, from this station, glorify their faces and counsel them to fear God, exalted be His glory, and to that whereby this Cause shall be exalted, through which the Most Great Joy hath appeared and all things have proclaimed: The kingdom belongeth to God, the Possessor of existence. Thus hath the river of knowledge flowed from the Pen of thy Lord, the All-Merciful. Drink thereof in My Name and say: Praise be unto Thee, O Thou Who hast remembered me in Thy praised station. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have heard the call of God which was raised from the precincts of His forbidden prison.

5 يا ايها الناظر الى افقى و المتوجه الى وجهى بشر
احبائى الذين اخذهم سكر كوثر عنايتى واجتذبهم
عرف قيصى و انطقهم نفحات بيانى و عرفهم
لسان فضلى سبيلى الواضح الممدود انا نكبر من
هذا المقام على وجوههم و نوصيهم بتقوى الله
جلّ جلاله و ما يرتفع به هذا الأمر الذى به
ظهر الفرح الأكبر و نطقت الأشياء الملك لله
مالك الوجود كذلك جرى فرات العرفان من
قلم ربك الرحمن ان اشرب منه باسمى و قل
لك الحمد يا من ذكرتى فى مقامك المحمود البهاء
المشرق من افق سماء عنايتى عليك و على الذين
سمعوا نداء الله الذى ارتفع من شطر بجنه الممنوع

BLIB_Or15713.095, BLIB_Or15730.084a,
BALM.013, MSBH4.509-510

BH05228*To: Mulla Muhammad Husayn**Date: 1300-03-29 [1883-Feb-7]*

In the Name of Him Who warbles upon the branches!

O Muhammad-Qabli-Husayn! The Wronged One makes mention of thee from the prison precincts and summons thee to God, the Lord of the worlds. He hath appeared with the truth and hath manifested whatsoever He desired, and hath called all to the supreme horizon. Among the people are those who have disbelieved in God, the Lord of all being, and turned away from the Most Great Sign, and among them are those who have turned towards it and hastened and said: "Here am I, O Lord of Names! I testify that Thou wert hidden in God's knowledge and inscribed in His perspicuous Book." Blessed is he who hath sought the ultimate goal and the supreme summit. Woe unto every heedless and remote one! Blessed art thou for having turned towards Him when every learned doubter turned away. Take hold of God's Tablet with the power that is from Him, then read it amidst the myriads of the denizens of the highest Paradise. Thus doth command thee He from Whom is a preserved Tablet. We counsel thee and those who have believed to observe wisdom and that whereby the Cause of God, the All-Knowing, the All-Wise, may be uplifted. From this spot We send Our greetings to My friends and loved ones who have cast aside all else but Me and have arisen to serve My wondrous Cause. Say: O peoples of the earth! By God, the Most Great Book hath appeared and calleth all unto His luminous horizon. Beware lest the things of this world hold you back from the Lord of all being. Cast aside what ye possess and take what is with God, the Almighty, the Powerful. The glory be upon thee and upon those who have cast aside vain imaginings and been illumined with the lights of certitude.

بِسْمِ الْمَغْرَدِ عَلَى الْأَغْصَانِ

يا محمد قبل حسين يذكرك المظلوم من شطر
السّجن ويدعوك الى الله ربّ العالمين انه ظهر
بالحق و اظهر ما اراد و دعا الكل الى الأفق
الأعلى من الناس من كفر بالله مالك الوري و
اعرض عن الآية الكبرى

و منهم من اقبل و سرع و قال ليّك يا مالك
الأسماء اشهد أنّك كنت مكنوناً في علم الله و
مسطوراً في كتابه المبين طوبى لقاصد قصد الغاية
القصوى و الذروة العليا ويل لكل غافل بعيد
طوبى لك بما اقبلت اذ اعرض عنه كلّ عالم
مريب خذ لوح الله بقوة من عنده ثم اقرأه بربوات
اهل الفردوس الأعلى كذلك يأمرك من عنده
لوح حفيظ انا نوصيك و الذين آمنوا بالحكمة و
بما يرتفع به امر الله العليم الحكيم انا نكبّر من هذا
المقام على اوليائى و احبائى الذين نبذوا سوائى و
قاموا على خدمة امرى البديع قل يا ملأ الأرض
تالله قد ظهر الكتاب الأعظم و يدع الكل الى
افقه المنير ايّاكم ان يمنعكم ما فى الدنيا عن مالك
الورى ضعوا ما عندكم و خذوا ما عند الله المقتدر
القدير البهاء عليك و على الذين نبذوا الأوهام و
تنوّروا بأنوار اليقين

BLIB_Or15713.220b, BLIB_Or15715.342b

BH05816*To: Kaka Mulla, in Bar**Date: 1300-03-29 [1883-Feb-7]***In My Name, Who Warbleth upon the Branches**

The heavens have been cleft asunder, the earth hath been rent, and the mountains have crumbled, yet the people remain in heedlessness and schism. All things circle round the Prison, while the Concourse on High circle round the Throne at eventide and at dawn. O People of the Book! This is the Day of Return, and the Truth calleth out with its loudest voice, summoning all to the straight path. O people of the earth! Fear God and follow not the desires of those whom wealth hath prevented from attaining their ultimate goal. Cast away what ye possess and take hold of that which God, the Lord of lords, hath commanded you. Beware lest the veils of the divines shut you out from the Most Exalted Horizon. Leave them behind you, turning unto the horizon from which hath shone forth that which was recorded in the Books of God, the Mighty, the All-Bestowing. Thy name hath attained the honor of being heard by the Wronged One in the Most Great Prison. We have made mention of thee in such wise as no earthly treasures or heavenly riches can equal. Be thou thankful for His having enabled thee to recognize the Ocean of His utterance and the Sun of His bounty, and for having acquainted thee with Him Who was mentioned in the Scriptures and Tablets. Glory and praise be upon the people of the Crimson Ark, mention of which was revealed in the Qayyumu'l-Asma' before God, the One, the Chosen One. And upon thee and upon thy works among those who have laid hold of the Book of God with the strength that proceedeth from God, the Revealer of verses.

بِسْمِ الْمَعْرُودِ عَلَى الْأَغْصَانِ

قَدْ انْفَطَرَتِ السَّمَاءُ وَانْشَقَّتِ الْأَرْضُ وَمَرَّتِ
الْجِبَالُ وَلَكِنَّ النَّاسَ فِي غَفْلَةٍ وَشَقَاقٍ قَدْ طَافَتْ
الْأَشْيَاءُ حَوْلَ السِّجْنِ وَالْمَلَأُ الْأَعْلَى يَطُوفُونَ
الْعَرْشَ فِي الْعَشِيِّ وَالْإِشْرَاقِ يَا أَهْلَ الْكِتَابِ هَذَا
يَوْمُ الْمَآبِ وَالْحَقُّ يَنَادِي بِأَعْلَى الدَّاءِ وَيَدْعُ
الْكُلَّ إِلَى سُوءِ الصِّرَاطِ

يَا مَلَأُ الْأَرْضِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ
مَنْعَتُمُ الْأَمْوَالَ عَنِ الْمَالِ ضَعُوا مَا عِنْدَكُمْ وَخُذُوا
مَا أَمَرْتُمْ بِهِ مِنْ لَدَى اللَّهِ رَبِّ الْأَرْيَابِ أَيَاكُمْ
أَنْ تَحْجِبَكُمْ حِجَابِ الْعِلْمَاءِ عَنِ الْأَفْقِ الْأَعْلَى
دَعْوَهُمْ عَنْ وَرَائِكُمْ مُقْبِلِينَ إِلَى أَفْقٍ اشْرَقَ مِنْهُ مَا
كَانَ مُسْطَوْرًا فِي كِتَابِ اللَّهِ الْعَزِيزِ الْوَهَّابِ قَدْ
فَازَ اسْمُكَ بِاصْغَاءِ الْمَظْلُومِ فِي السِّجْنِ الْأَعْظَمِ
ذَكَرْنَاكَ بِمَا لَا تَعَادِلُهُ كُنُوزُ الْأَرْضِينَ وَالسَّمَوَاتِ
أَنْ اشْكُرَ بِمَا أَيْدَكَ عَلَى عِرْفَانِ بَحْرِ بَيَانِهِ وَشَمْسِ
فَضْلِهِ وَعَرَّفَكَ مَنْ كَانَ مَذْكُورًا فِي الرَّبِّ وَالْأَلْوَابِ
الْبَهَاءِ وَالنَّوَّارِ عَلَى أَهْلِ السَّفِينَةِ الْحُمْرَاءِ
الَّتِي نَزَلَ ذِكْرُهَا فِي قِيَوْمِ الْأَسْمَاءِ لَدَى اللَّهِ الْوَاحِدِ
الْمُخْتَارِ وَعَلَيْكَ وَعَلَى أَثَارِكَ مِنَ الَّذِينَ اخَذُوا
كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ لَدَى اللَّهِ مَنْزِلَ الْآيَاتِ

BLIB_Or15713.216b, BLIB_Or15730.083c

BH06162*To: Zaynu'l-'Abidin, in Zanjan**Date: 1300-03-29 [1883-Feb-7]*

In the Name of the All-Knowing, the All-Informed

A remembrance from Us unto him who hath inhaled the fragrance of the Garment and hath turned unto the Countenance when the horizon of the world was illumined by this Most Great Light, and I am the All-Seeing, the All-Informed. O concourse of the earth! The Day of Harkening hath come, for the Lord of Names calleth aloud between earth and heaven and summoneth all unto that which they were promised by One All-Knowing, All-Wise. Say: The Promised One is He Who speaketh at this moment in this perspicuous Tablet, and this is the Day of vision and of meeting, for the Most Great Scene hath been illumined by the lights of the countenance of the Lord of Destiny, through Whom the verses were sent down and the evidences appeared and whatsoever was hidden in My all-encompassing knowledge. We summoned the servants unto the Lord of Creation but they turned away in such wise as caused the dwellers of earth and every discerning person to lament. Blessed art thou and those whom the intimations of men have not held back from the Truth - they arose and uttered that which the All-Merciful revealed in His mighty Book. Thus hath the Dove of Eternity warbled that thou mayest thank thy Lord, the Munificent, the Generous. The glory be upon the people of Baha who have attained unto the days of God and held fast unto His firm cord. Praise be to God, the Lord of the worlds.

بِسْمِ الْعَلِيمِ الْخَبِيرِ

ذَكَرَ مَنْ لَدُنَّا مَنْ وَجَدَ عَرَفَ الْقَمِيصَ وَ تَوَجَّهَ
إِلَى الْوَجْهِ إِذَا انْأَارَ افْتَقَ الْعَالَمُ بِهَذَا النَّيِّرِ الْأَعْظَمِ
وَ أَنَا الشَّاهِدُ الْخَبِيرُ يَا مَلَأَ الْأَرْضَ قَدْ أَتَى يَوْمَ
الْإِصْغَاءِ لِأَنَّ مَالِكَ الْأَسْمَاءِ يَنَادِي بِأَعْلَى النَّدَاءِ
بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَ يَدْعُ الْكُلَّ إِلَى مَا وَعَدُوا
بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ

قُلْ إِنَّ الْمَوْعُودَ هُوَ مَنْ يَنْطِقُ فِي هَذَا الْحِينِ فِي
هَذَا اللَّوْحِ الْمُبِينِ وَ هَذَا يَوْمُ الْمَشَاهِدَةِ وَ الْفَلَقَاءِ
لِأَنَّ الْمَنْظِرَ الْأَكْبَرَ انْأَارَ بِأَنْوَارِ وَجْهِهِ مَالِكِ الْقَدَرِ
الَّذِي بِهِ نَزَلَتِ الْآيَاتُ وَ ظَهَرَتِ الْبَيِّنَاتُ وَ مَا كَانَ
مَكْنُونًا فِي عِلْمِي الْمَحِيطِ أَنَا دَعَوْنَا الْعِبَادَ إِلَى مَالِكِ
الْإِبْجَادِ وَ هُمْ اعْرَضُوا عَلَى شَأْنٍ نَاحَ بِهِ سَكَّانُ
الْأَرْضِ وَ كُلٌّ عَارِفٌ بِصِيرِ طُوبَى لَكَ وَ لِلَّذِينَ
مَا مَنَعَتْهُمُ إِشَارَاتُ الْخَلْقِ عَنْ الْحَقِّ قَامُوا وَ قَالُوا مَا
أَنْزَلَهُ الرَّحْمَنُ فِي كِتَابِهِ الْعَزِيزِ كَذَلِكَ هَدَرْتُ حَمَامَةَ
الْبَقَاءِ لِتَشْكُرَ رَبَّكَ الْمَعْطَى الْكَرِيمَ الْبَهَاءَ عَلَى أَهْلِ
الْبَهَاءِ الَّذِينَ فَازُوا بِأَيَّامِ اللَّهِ وَ تَمَسَّكُوا بِجَبَلِهِ الْمَتِينِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15713.234b

BH06747*To: Isma'il, in Zanjan**Date: 1300-03-29 [1883-Feb-7]*

- ¹ He is the One calling between earth and heaven! By the life of God! Every soul who today has drunk from the sealed wine in the name of the Self-Subsisting, is mentioned before God as among the most exalted of beings.

¹ هُوَ الْمُنَادِي بَيْنَ الْأَرْضِ وَالسَّمَاءِ لِعَمْرِ اللَّهِ هَر
نَفْسِي الْيَوْمَ بِاسْمِ قِيَوْمٍ أَزْ رَحِيقِ مَخْتَوْمِ أَشَامِيدِ أَوْ
لَدَى اللَّهِ أَزْ أَعْلَى الْخَلْقِ مَذْكُورِ

- 2 O friends! The station of the sincere ones, the believers, and those drawn nigh is very great. This is the Day concerning which He says: "The Day when thy Lord shall come, or some of the signs of thy Lord." Blessed is the soul that has turned to the Truth and recognized Him in His new attire. Great is this Day and great is this Cause. Blessed be they who possess understanding!
- 3 Hold fast to the cord of His grace and cling to His blessed hem, and say: I have cast aside all else but Thee and have turned to Thee. Wilt Thou disappoint me from the ocean of Thy mercy and the sun of Thy grace? Or wilt Thou make me one of those through whom Thy signs were spread abroad and Thy evidences appeared, and who drank the choice wine of Thy revelation from the hands of Thy bounty?
- 4 Nay, by Thy might, O Lord of Names and Creator of heaven! Verily this servant was certain of Thy grace and mercy, and knows with the knowledge of certainty that Thou wilt not disappoint him from what Thou hast ordained for Thy chosen ones. There is no God but Thee, the Forgiving, the Generous, the Giving, the Bountiful.

2 ای دوستان مقام مخلصین و موحدین و مقربین بسیار عظیم است امروز روزیست که میفرماید یوم یأتی ربک او بعض آیات ربک طوبی از برای نفسی که بحق توجه نمود و او را در قیص جدید شناخت یوم عظیم و امر عظیم طوبی للعارفین

3 بحبل عنایتش تمسک نما و بذیل مبارکش تشبث و قل قد نبذت دونک و اقبلت الیک هل تخیننی عن بحر رحمتک و شمس عنایتک او تجعلنی من الدین بهم انتشرت آیاتک و ظهرت بیناتک و شربوا ریحی و حیک من ایادی عطائک

4 لا وعزّتک یا مولی الأسماء و فاطر السمّاء انّ عبدک هذا کان موقفاً بفضلک و رحمتک و یعلم بعلم الیقین بأنّک لا تخیبه عمّا قدرته لأولیائک لا اله الا انت الغفور الباذل المعطى الکریم

BLIB_Or15715.343d

BH06805

To: Anbar Khanum, mother of Ashraf the martyr, in Zanjan

Date: 1300-03-29 [1883-Feb-7]

In the Name of the Hearer, the Answerer!

O My handmaiden! The entire world cannot equal one drop of blood that is shed in the path of God, exalted be His glory. Blessed art thou and blessed is thy son and Abu Basir, for they were both martyred in the path of God, the Lord of all worlds. Through this supreme bounty the eyes of the friends have been illumined while the eyes of the enemies of God remain sightless. True vision has belonged and will belong to the people of the Most Great Scene; all others, even if possessing a hundred thousand eyes, shall be raised up blind and so recorded in God's Book. Another affliction hath befallen thee in My days. We console and comfort thee with this mighty remembrance. By the life of God! She ascended and soared unto the Supreme Companion, attaining that which tongues

بسمه السّامع المجیب

یا امتی جمیع عالم معادله نمینماید بیک قطره خونیکه در سبیل حقّ جلّ جلاله ریخته شود طوبی لابنک و لأباصیر انهما استشهدا فی سبیل الله ربّ العالمین از این نعمت عظمی چشم دوستان روشن و چشم اعدای الهی بنور نور بصر از برای اهل منظر اکبر بوده و خواهد بود دون ایشان اگر صاحب صدهزار بصر باشند نابینا محشور و در کتاب الهی مذکور و مسطور قد وردت علیک مصیبة اخرى فی ایامی انّا نعزیک و نسلیک بهذا الذکر العظیم لعمر الله انها صعدت و طارت الى الرفیق الأعلى و فازت بما

and pens are powerless to describe. In all conditions fix thy gaze upon God and place thy trust in Him. Verily He will be with thee in all circumstances, and He is the Mighty, the Bestower. Glory be upon thee and upon the handmaidens who are with thee, who have believed in God, the One, the Mighty, the Self-Subsisting.

عجز عن ذكره الألسن والأقلام في جميع الأحوال
بحق ناظر باش وبر او متوكل انه يكون معك
في كل الأحوال وهو العزيز الوهاب البهاء عليك
وعلى من معك من الاماء اللاتي آمن بالله
الواحد العزيز المختار

BLIB_Or15697.209b

BH06661

To: *Mirza Muhammad Quli*

Date: 1300-03-29 [1883-Feb-7]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 The atoms have borne witness to Him Who hath come with the banners of verses, while the people remain in heedlessness and hypocrisy, save those whom God hath protected as a token of His grace - and He is the Mighty, the All-Bountiful.
- 3 Glory be unto Thee, O Light of hearts and Manifest One through Thy beloved Name! I beseech Thee by Thy Most Great Book, which none among the nations hath comprehended, to illumine the hearts of Thy loved ones with the light of Thy knowledge. Then send down upon them that which will enable them to achieve that whereby their remembrance shall endure through the perpetuity of Thy names and attributes. O Lord! Thou seest him who hath turned unto Thee, who hath voiced Thy praise and clung to the hem of Thy grace. I beseech Thee to ordain for him the good of all Thy worlds and to immortalize his mention in Thy Book. Verily, Thou art the Almighty, the Exalted, the All-Compelling, the Self-Subsisting. There is no God but Thee, the Mighty, the Beloved.

1 بِسْمِ رَبِّنا الْاقدسِ الْاعظمِ الْعَلِيِّ الْاَبهى

2 قد شهد الذرات لمن اتى برايات الآيات والناس
في غفلة و نفاق الا من عصمه الله فضلاً من
عنده وهو العزيز الفضال

3 سبحانك يا نور القلوب والظاهر باسمك
المحسوب استلك بكاتبك الاعظم الذي ماطلع
به احد من الامم بان تنور قلوب احبائك بنور
معرفتكم ثم انزل عليهم ما يوفقهم على ما يبقى
به ذكرهم بدوام اسمائك وصفاتك اى رب
ترى من اقبل اليك ونطق بشنائك وتشبث
بذيل فضلك استلك بان تكتب له خير كل
عالم من عوالمك وتجعل ذكره مخلداً في كتابك
انك انت المقتدر المتعالى المهيمن القيوم لا اله
الا انت العزيز المحبوب

ADM3#102 p.122

BH07079*To: Ayn, in Bar**Date: 1300-03-29 [1883-Feb-7]*

¹ He is the Manifest, the Speaking One, the All-Knowing

² A mention from the Wronged One to him who has drunk the Kawthar of utterance from the hands of his Lord's bounty, the All-Merciful, and was among the successful ones. He heard the Call and answered his Lord, and attained to the Day wherein every heedless and remote one turned away. Blessed is he who has turned to the Countenance and advanced toward the Most Exalted Horizon when he heard the Call of his Lord, the Most Glorious, at whose raising all things proclaimed: "The Promised One has come, and that which was recorded in the Books of God, the Lord of the worlds, has appeared." Say: By God! The appointed time has come, and the Revealer of verses walks in the Most Great Prison and speaks that whereby the limbs of the world have quaked, except for those who cast away idle fancies and took hold of the Book of Certitude from the presence of One knowing and wise. Thus did the Tongue of Grandeur speak when He was in this mighty stronghold. Arise to serve the Cause in such wise that neither the might of the world nor the doubts of the nations shall dismay thee. Thus does My Most Exalted Pen speak as a bounty from His presence. Verily thy Lord is the All-Bountiful, the Generous.

¹ ع هو الظاهر الناطق العليم

² ذكر من لدى المظلوم لمن شرب كوثر البيان من ابدى عطاء ربّه الرحمن و كان من الفائزين سمع النداء و اجاب موليه و فاز بيوم اعرض فيه كل غافل بعيد طوبى لمن توجه الى الوجه و اقبل الى الأفق الأعلى اذ سمع نداء ربّه الأبهى الذى اذ ارتفع نطقت الأشياء قد اتى الموعود و ظهر ما كان مسطوراً فى كتب الله ربّ العالمين قلّ تالله قد اتى الميقات و منزل الآيات يمشى فى السجن الأعظم و ينطق بما ارتعدت به فرائص العالم الآلّذين نذبوا الأوهام و اخذوا كتاب اليقين من لدن عليم حكيم كذلك نطق لسان القدم اذ كان فى هذا الحصن المتين قم على الأمر على شأن لا تخوفك سطوة العالم و لا شباهات الأمم كذلك ينطق قلبى الأعلى فضلاً من عنده انّ ربك هو الفضل الكريم

INBA18:506,

BLIB_Or15713.270b,

BLIB_Or15730.083a

BH07198*To: Jinab-i-Mashhadi Aqa Muhammad, in Bar**Date: 1300-03-29 [1883-Feb-7]*

¹ In His Name, Who is the All-Seeing, the All-Hearing

² The Most Great Vision hath appeared, and the Lord of Destiny speaketh therein that there is none other God but Him, the All-Compelling, the Self-Subsisting. All things have perceived the fragrance of the utterance of the Lord of Names, yet most of the people comprehend not. They have cast the Book of God behind their backs, having followed the book of their own selves

¹ هو الشاهد السميع

² قد ظهر المنظر الأكبر و مالک القدر ينطق فيه أنّه لا اله الا هو المهيمن القيوم قد وجدت الأشياء عرف بيان مالک الأسماء و الناس اكثرهم لا يفقهون قد نذبوا كتاب الله عن ورائهم بما اتبعوا كتاب انفسهم الا انهم لا يشعرون قد اتى ما وعد

- nay, they perceive it not. That which was promised unto the servants hath come to pass. Well is it with the one possessed of such strength that he hath turned toward the Most Sublime Horizon in such wise that the hosts could not weaken him. Say: By God! This is a Book from which the followers of true knowledge, who have borne witness to that which God hath testified - that there is none other God but Him, the Mighty, the Loving - perceive the fragrance of the All-Merciful. Thus have We sent down the verses from the heaven of utterance and dispatched them unto thee, that thou mayest thank the Truth, the Knower of things unseen. From this station do We send Our greetings upon the faces of My loved ones who have fulfilled My Covenant and My Testament, and who have clung to the hem of My sacred and beloved robe. Grieve not for what hath befallen thee in My path. He will surely reward thee through His grace, for He is the All-Bountiful, the Mighty, the All-Forgiving.

به العباد طوبى لقوى اقبل الى الأفق الأعلى على شأن ما اضعفه الجنود قل تالله هذا كتاب يجد منه عرف الرحمن ملأ العرفان الذين شهدوا بما شهد الله انه لا اله الا هو العزيز الودود كذلك انزلنا الآيات من سماء البيان وارسلناها اليك لتشكر الحق علام الغيوب انا نكبر من هذا المقام على وجوه احياء الذين وفوا بعهدي وميثاق وتثبتوا بذيلي المقدس المحبوب لا تحزن عما ورد عليك في سبيلي انه يجزيك فضلاً من عنده وهو الفضل العزيز الغفور

BLIB_Or15713.293, BLIB_Or15715.115c

BH07227

To: Aqa Ali, in Barfurush

Date: 1300-03-29 [1883-Feb-7]

1 He is the One dawning, manifest, shining forth from the horizon of grace. The Supreme Pen makes mention of the friends of God and gives them glad tidings of the ocean of mercy and the sun of bounty. Blessed is the soul that heard and turned with utmost joy and fragrance to the lights of His countenance.

1 هو الطالع الظاهر المشرق من افق الفضل قلم اعلى دوستان الهى را ذكر مينمايد و بدرىاي رحمت و آفتاب بخشش او بشارت ميدهد طوبى از براى نفسيكه شنيد و بكمال روح و ريحان بانوار وجه توجه نمود

2 All were waiting, yet when the Sun of Revelation shone forth from the horizon of the world, they arose in opposition. Whenever the Daysprings of the Cause and the Manifestations of the Divine Self appeared in the earth, the divines of that age became the greatest veil and prevented the people from turning and drawing near, except for the learned one who took and drank the most pure wine in the name of the Lord of Power.

2 كل منتظر بوده اند و چون آفتاب ظهور از افق عالم اشراق نمود بر اعراض قيام نمودند هر هنگام كه مشارق امر و مظاهر نفس الهى در ارض ظاهر گشتند علماى آن عصر حجاب اكبر واقع شدند و ناس را از اقبال و توجه منع نمودند مگر عالميكه رحيق اطهر را باسم مالك قدر گرفت و آشاميد

3 He is as the vision for the world. Blessed are the souls who obeyed him and became mindful through his remembrance.

3 او بمنزله بصر است از براى عالم طوبى از براى نفوسيكه اطاعتش نمودند و بذكرش متذكر گشتند

- 4 O friends! Beseech ye God that He not deprive all from the rain-showers of the clouds of His heaven of bounty. Verily He is the Powerful, the Hearer, the Answerer.

ای دوستان از حقّ بطلبید تا کل را از امطار
سحاب سماء عنایتش محروم نفرماید آنّه هوالمقتدر
السّامع المجیب

BLIB_Or15715.115d

BH07310

To: Darvish Abutalib, in Barfurush

Date: 1300-03-29 [1883-Feb-7]

- 1 In the name of the one true God
- 2 O Abu-Talib! Fix thy gaze upon this blessed word which is as a crown for the head of mystical understanding: "Set aside what thou desirest and take what thy Lord desireth." Blessed is the soul that hath attained unto this most exalted word. Today the friends of God who have quaffed from the Kawthar of inner meanings must fix their gaze upon the Will of God and cling to His Purpose. This is the station of true evanescence and spiritual oneness.
- 3 Today the ocean of bounty surgeth before the faces of all peoples. How excellent is the state of those souls whom neither the intimations of the divines nor the doubts of the theologians have prevented.
- 4 O friends! Hearken unto the call of the All-Merciful and arise to serve His Cause. Be not grieved by worldly conditions. Soon all that is visible shall return to nothingness, while that which hath flowed from the Most Exalted Pen shall endure and remain established. Thus hath the Tongue of Grandeur spoken in His Most Great Prison.
- 5 Praise be to God, the All-Knowing, the All-Wise. Glory be upon every steadfast one who hath arisen to serve the Cause, and upon thy son, and upon every one who hath turned and is firm.

1 بنام خداوند یگنا

2 یا اباطالب باینکلمه مبارکه که بمثابة اکیل
است از برای رأس عرفان ناظر باش وضع ما
اردته و خذ ما اراد مولاک مبارک نفسیکه
باینکلمه علیا فائز شد امروز باید دوستان الهی
که از کوثر معانی آشامیده اند باراده الله ناظر
باشند و بمشیتش متشبث اینست مقام فنای
حقیقی و توحید معنوی

3 امروز بحر کرم امام وجوه امم ظاهر و مواجست
نیکوست حال نفسیکه اشارات علیا و شبهات
فقها ایشانرا منع ننمود

4 ای دوستان ندای رحمن را بشنوید و بر خدمتش
قیام نمائید از شئون دنیا محزون مشوید عنقریب
آنچه مشاهده میشود بفنا راجع و آنچه از قلم اعلی
جاری باقی و ثابت کذلک نطق لسان العظمة
فی سجنه العظیم

5 الحمد لله العلیم الحکیم البهاء علی کل قائم قام علی
خدمة الامر و علی ابنک و علی کل مقبل مستقیم

BLIB_Or15730.084c

BH07324*To: Ustad Asadullah, in Zanjan**Date: 1300-03-29 [1883-Feb-7]*

1 In the Name of Him Who is the Guardian over all names!

2 O Asadu'llah! Praise be to the Goal of all worlds Who aided thee to recognize Him in days when most of the divines and mystics of the earth are heedless and veiled. Know thou the value of this station and preserve it in the Name of the True One, exalted be His glory. All created things have been created for this Day and throughout ages and centuries were hopeful and expectant to attain the Divine Day. When the gate of heaven was opened and the Countenance of the Promised One appeared, all turned away. Such is the condition of the servants. God willing, may the friends of God who have drunk from the cup of recognition and have turned to the supreme horizon occupy themselves with utmost wisdom and utterance in mentioning the Beloved of the worlds. Verily He is with them, hearing and seeing, and He is the All-Knowing, the All-Informed.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 يَا اسدالله حمد كن مقصود عالميانا كه ترا مؤيد فرمود بر عرفانش در اياميكه [اكثرا] علما و [عرفاي] ارض از آن غافل و محجوبند قدر اين مقام را بدان و باسم حق جل جلاله حفظ نما جميع خلق [از براي] اين يوم خلق شده اند و در قرون و اعصار [آمل و منتظر] كه صبح يوم الهى را ادراك نمايند چون باب آسمان گشوده شد و طلعت موعود نازل كل معروض اينست شأن عباد انشاء الله اولياى حق كه از [كأس عرفان] آشاميده اند و بافق اعلى توجه نموده اند [بكمال حكمت و بيان] [بذكر محبوب] عالميان [مشغول باشند] انه معهم يسمع و [يرى] و هو العليم [الخبير]

BLIB_Or15715.343c, HDQL031b

BH07755*To: Muhammad Sadiq Hakimul-Hukama, in Bar**Date: 1300-03-29 [1883-Feb-7]*

1 He is the All-Knowing Witness.

2 The Cause has appeared and the verses have been sent down, and the Desired One has ascended the throne of His name, the All-Wise. The Day has come and He Who was promised speaks in the Most Great Prison while the peoples remain in evident veils. We have sent down the verses and manifested the signs.

3 Blessed is the eye that has seen and the ear that has heard the call of God, the All-Knowing, the All-Informed. We have perceived from you the fragrance of turning to God, and We have mentioned you in this wondrous Tablet. Give thanks to God that you have been mentioned before the Wronged One, and there has been sent down for you that which has

1 هو الشاهد العليم

2 قد ظهر الأمر و نزلت الآيات و المقصود استوى على عرش اسمه الحكيم قد اتى اليوم و الموعود ينطق فى السجن الأعظم و الأمم فى حجاب مبين أنا نزلنا الآيات و اظهرنا العلامات

3 طوبى لعين رأت و لأذن سمعت نداء الله العليم الخبير قد وجدنا منك عرف الاقبال ذكرناك بهذا اللوح البديع ان احمد الله بما ذكرت لدى المظلوم و نزل لك ما فاح به عرف الرحمن فى الامكان ان ربك هو العطوف الكريم اياك ان

diffused the fragrance of the All-Merciful throughout creation. Verily your Lord is the All-Kind, the All-Generous. Beware lest human conditions prevent you from the Most Great Scene. Leave the people behind you, then turn with your heart to the Supreme Horizon, the place where the Tree calls out that there is no God but Him, the Mighty, the Praised. Glory be upon the people of Baha who have heard and responded to God, the Lord of the worlds.

تَمْنَعُ شُؤْنَاتِ الْبَشَرِ عَنِ الْمَنْظَرِ الْأَكْبَرِ دَعِ الْقَوْمَ
عَنْ وَرَائِكَ ثُمَّ اقْبَلْ بِقَلْبِكَ إِلَى الْأَفْقِ الْأَعْلَى
الْمَقَامِ الَّذِي تَنْطَقُ السَّدْرَةُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَمِيدُ الْبَهَاءُ عَلَى أَهْلِ الْبَهَاءِ الَّذِينَ سَمِعُوا وَاجَابُوا
اللَّهُ رَبَّ الْعَالَمِينَ

BLIB_Or15730.082a, BLIB_Or15734.1.074b

BH07573

To: Isma'il, in Bar

Date: 1300-03-29 [1883-Feb-7]

- 1 He is the Witnessing, the Witnessed One! By God! The Promised One hath come, Who was recorded in the Books of God, the All-Compelling, the Self-Subsisting. He hath come with a Cause before which all the hosts of the earth combined cannot stand, yet most people comprehend not.
- 2 We have made manifest the Path and guided all unto it. Among the people are those who have turned towards it and those who have turned away. Thus hath the matter been decreed from before God, the Lord of existence.
- 3 The letter of one of My loved ones hath arrived wherein thy name was mentioned. We have remembered thee with this beautiful remembrance. Blessed art thou for having heard the Call and turned towards the Supreme Horizon. Verily thy Lord is the All-Hearing, the All-Seeing.
- 4 We counsel thee to remain steadfast in this great Cause, through which the feet of all humanity have slipped save those whom thy Lord, the Almighty, the All-Powerful, hath preserved. Give thanks unto God that the Countenance of the Ancient One hath turned toward thee from His Most Great Prison and spoken that which hath enraptured the hearts of those near unto God. Blessed is the ear that hath heard, and the eye that hath seen, and the hand that hath taken hold of the Book of God, the Mighty, the Great.

1 هُوَ الشَّاهِدُ وَالْمَشْهُودُ تَاللَّهِ قَدْ أَتَى الْمَوْعُودَ الَّذِي
كَانَ مَسْطُورًا فِي كُتُبِ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ أَنَّهُ أَتَى
بِأَمْرٍ لَا يَقُومُ مَعَهُ جُنُودُ الْأَرْضِ كُلِّهَا وَالنَّاسُ
أَكْثَرُهُمْ لَا يَفْقَهُونَ

2 أَنَا أَظْهَرْنَا الصِّرَاطَ وَهَدَيْنَا الْكُلَّ إِلَيْهِ مِنَ النَّاسِ
مَنْ [اقْبَلْ] وَمِنْهُمْ مَنْ أَعْرَضَ كَذَلِكَ قَضَى
الْأَمْرُ مِنْ لَدَى اللَّهِ مَالِكِ الْوُجُودِ

3 قَدْ حَضَرَ كِتَابُ أَحَدِ أَحِبَّائِي وَفِيهِ ذِكْرُكَ ذِكْرُنَا
بِهَذَا الذِّكْرِ الْجَمِيلِ طَوْبِي لَكَ بِمَا سَمِعْتَ النِّدَاءَ وَ
اقْبَلْتَ إِلَى الْأَفْقِ الْأَعْلَى أَنَّ رَبَّكَ هُوَ السَّامِعُ
الْبَصِيرُ

4 أَنَا نُوَصِّيكُ بِالِاسْتِقَامَةِ الْكُبْرَى عَلَى هَذَا الْأَمْرِ
الَّذِي بِهِ زَلَّتْ أَقْدَامُ الْوَرَى إِلَّا مَنْ حَفِظَهُ رَبُّهُ
الْمُقْتَدِرُ الْقَدِيرُ إِنْ أَحْمَدُ اللَّهَ بِمَا تَوَجَّهَ إِلَيْكَ وَجْهَ
الْقَدَمِ مِنْ شَطْرِ سِجْنِهِ الْأَعْظَمِ وَنَطَقَ بِمَا انْجَذَبَتْ
بِهِ أَفئِدَةُ الْمُقَرَّبِينَ طَوْبِي لِسَامِعٍ سَمِعَ وَلِبَصِيرٍ رَأَى
و [لَيْدِ اخْذَتْ] كِتَابَ اللَّهِ الْعَزِيزِ الْعَظِيمِ

BLIB_Or15730.082b, BLIB_Or15734.1.075a

BH08027

To: Muhammad Khan Sarhang Ardalbashi Nuri, in Bar
Date: 1300-03-29 [1883-Feb-7]

1 In the Name of the peerless Lord!

1 بنام خداوند بیماند

2 Great indeed is this Day, for the Mighty Announcement hath been manifested therein, and whatsoever was mentioned and promised in the divine Books of the past and present hath become clear and evident. All the peoples of the world, throughout the nights and days, beseeched to attain the presence of the Day of God; yet when the Sun of Revelation shone forth and the rustling of the Divine Lote-Tree was raised up, all arose in opposition save whom God, the Lord of the worlds, did will. While time remaineth and opportunity existeth, strive that perchance thou mayest attain to that which beseemeth the days of God. This is the counsel of the Wronged One unto the friends of God. Blessed is he who heareth and acteth, and woe unto the heedless. We counsel thee and thy brother to manifest the most great steadfastness in this mighty and exalted Cause.

2 امروز روزیست عظیم چه که نبأ عظیم در او ظاهر شده و آنچه در کتب الهی از قبل و بعد مذکور و موعود بود واضح و مشهود جمیع اهل عالم در لیالی و ایام لقای یوم الله را مسئلت مینمودند و چون آفتاب ظهور اشراق نمود و حقیف سدره منتهی مرتفع شد کل بر اعراض قیام نمودند الا من شاء الله رب العالمین تا وقت باقی و فرصت باقی جهد نما شاید فائز شوی بآنچه که سزاوار ایام الله است اینست وصیت مظلوم دوستان الهی را طوبی لمن سمع و عمل و ویل للغافلین انا نوصیک و اخاک بالاستقامه الکبری علی هذا الامر العزیز العظیم

BLIB_Or15730.084b

BH08482

To: Husayn-'Ali, in Bar
Date: 1300-03-29 [1883-Feb-7]

In His Name Who shineth from the horizon of utterance!

بسمه المشرق من افق البیان

Hath the Book appeared in truth? Say: Yea, by the Lord of the worlds! Hath the Call been raised through grace? Say: Yea, if thou be of them that know! Say: The appointed time hath passed and the Promise hath come, and the Promised One calleth from His glorious station. Yet the people remain in manifest remoteness. They behold the Kingdom and turn away from it, they hear the verses yet remain heedless thereof. Thus hath the Pen raised its shrill voice and the Tongue of Eternity spoken. Blessed is he who, having cast the world behind him, hath heard, and blessed is he who, having seen, hath turned toward the horizon of his Lord's gracious favor. The glory shining from the horizon of eternity be upon them

هل الكتاب ظهر بالحق قل أى ورب العالمین هل النداء ارتفع بالفضل قل أى ان انت من العارفين قل قد قضی المیقات واتی الوعد والموعود ینادی فی مقامه المحمود ولكن الناس فی بعد مبین یرون الملکوت و یعرضون عنه و یسمعون الآیات و هم عنها من الغافلین
 كذلك ارتفع صریر القلم و نطق لسان القدم طوبی لسمیع نبذ العالم عن ورائه و لبصیر توجه الى افق عنایة ربه الکرم البهاء المشرق من افق البقاء علی الذین اقبلوا الى سدره المنتهی و فازوا

who have turned to the Lote-Tree beyond which there is no passing and have attained unto that which was promised them in the Book of God, the Mighty, the Wise. We have heard thy call and witnessed thy turning to Us. We make mention of thee as a bounty from Us, that thou mayest be of the thankful ones. Praise be to God, the Lord of the worlds!

بما وعدوا به في كتاب الله العزيز الحكيم أنا سمعنا
ندائك و رأينا اقبالك ذكرناك فضلاً من عندنا
لتكون من الشاكرين الحمد لله رب العالمين

BLIB_Or15713.294a, BLIB_Or15730.083b

BH08525

To: Haji Iman Zanjani

Date: 1300-03-29 [1883-Feb-7]

¹ He is the Most Holy, the Most Great

¹ هو الأقدس الأعظم

² O Iman! We have mentioned thee before and sent unto thee that from which the sincere ones perceived the fragrance of the loving-kindness of their Lord, the Self-Subsisting. Praise be to God that thou hast attained unto the Day of God and turned unto the Most Exalted Horizon. The reward of this deed is now concealed. By the lights of the Divine Countenance! Soon will all the world pine for the station of one of the friends of God. Most of the people of the world are seen to be unconscious, in the stupor of heedlessness and pride. All the divine Books testify to this Revelation, yet the sightless ones of the world strive with utmost hatred and rancor to extinguish the light. Blessed is the strong one who hath cast the world behind him, turning unto God, the Lord of eternity, Who speaketh in the Most Great Prison: "Verily, there is none other God but Me, the Single, the One, the Mighty, the Wise."

² يا ايمان قد ذكرناك من قبل و ارسلنا اليك ما
وجد منه المخلصون عرف عناية ربهم المهيمن
القيوم الحمد لله بيوم الله فائز شدى و بافق اعلى
توجه نمودى جزاى اين عمل اليوم مستور است
قسم بانوار وجه الهى زود است كه جميع عالم
حسرت برند بمقام يكي از اولياى حق اكثر اهل
عالم از سكر غفلت و غرور بيشعور مشاهده
ميشوند جميع كتب الهى بر اين ظهور شاهد و
گواه ولكن بى بصران عالم بكال ضعيفه و بغضا
در اطفاء نور جاهد و ساعى طوبى لقوى نبذ
العالم عن ورائه مقبلاً الى الله مالک القدم الذى
ينطق فى السجن الأعظم انه لا اله الا انا الفرد
الواحد العزيز الحكيم

BLIB_Or15715.344a

BH11104*To: Rasul, in Zanjan**Date: 1300-03-29 [1883-Feb-7]*

God the Most Glorious! The ocean of divine knowledge has surged when the fragrance of the All-Merciful was diffused. Enter, O people of Baha, into the Crimson Ark, then board it in My Name, the Most Exalted, the Most High. Blessed art thou for having attained unto the Kawthar of My utterance in My days and for having acknowledged that which My Tongue hath acknowledged in the kingdom of My wondrous expression.

الله ابيه
قد ماج بحر العرفان اذ هاج عرف الرحمن ان
اقبلوا يا اهل البهاء الى السفينة الحمراء ثم ادخلوا
فيها باسمي العلي الاعلى طوبى لك بما فزت بكوثر
بياني في ايامي واعترفت بما اعترف به لسانی في
ملكوت بياني البديع

BLIB_Or15715.280cx, BLIB_Or15734.1.124cx

BH01973*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Istanbul**Date: 1300-03-30 [1883-Feb-8]*

- 1 He is God, exalted be His station in greatness and power!
- 2 By God! The essence of utterance confesses its powerlessness to mention our Chosen Lord. Neither hearts nor eyes can comprehend Him. We bear witness that there is no God but Him, acknowledging and confessing that which the Tongue of Eternity spoke before the creation of the world - that there is no God but Him, the Single, the One, the All-Knowing, the All-Wise. And peace, manifest from the Abode of Peace, and light, shining from the horizon of the heaven of the favor of the Lord of all beings, be upon His Prophets and His chosen ones, through whom were opened the gates of knowledge and understanding in the contingent world, and every heedless one turned toward the ocean of certitude; and upon Him by whom the Frequented Temple was adorned and the horizon of manifestation was illumined; and upon His family and companions, through whom every seated one arose, every foundation was strengthened, every mystery appeared, and every wise command was revealed.
- 3 The servant beseeches his Lord to assist all to achieve what He loves and is pleased with in this Day wherein the unity of religion has been scattered and the pillar of certitude has been

1 هو الله تعالى شأنه العظمة والاقترار
2 لعمر الله كينونت گفتار اعترف بعجزه عن ذكر
ربنا المختار انه لا تدركه القلوب ولا الابصار
نشهد ان لا اله الا هو اقراراً باعترافاً بما نطق به
لسان القدم قبل خلق العالم انه لا اله الا هو
الفرد الواحد العليم الحكيم والسلام الظاهر من
دار السلام والنور المشرق من افق سماء عناية
مالك الانام على انبيائه واصفيائه الذين بهم
فتحت ابواب العلوم والعرفان في الامكان وتوجه
كل غافل الى بحر الايقان وعلى الذي به تزين
البيت المعمور وانا رافق الظهور وعلى آله وصحبه
الذين بهم استقام كل قاعد واستحكم كل بنیان
و ظهر كل سر وبرز كل امر حكيم

3 يسئل الخادم ربه بأن يوفق الكل على ما يحب و
يرضى في هذا اليوم الذي فيه تشتت شمل الدين و

shaken, inasmuch as the servants have violated God's Covenant and His Testament, denied God's favor and His Cause, and disputed His signs and His authority.

- 4 Glory be to Thee, O Thou at separation from Whom the eyes of them that are nigh unto Thee have wept and the hearts of the sincere ones have yearned! I beseech Thee by the ocean of Thy bounty and the sun of Thy grace not to look upon them and what they have wrought in Thy land, but rather to the heaven of Thy generosity and the sun of Thy bestowal. O Lord! Aid Thy servants to act in accordance with what Thou hast revealed in Thy Book and with what will profit them in every world of Thy worlds. Verily, Thou art powerful over what Thou willest. Verily, Thou art the All-Bountiful, the Munificent, the Bestower, the All-Generous.

- 5 Thereafter, your letter has been received time after time. Until now, whatever has been seen has been answered despite lack of opportunity. Praise be to God, you have attained to His bounty and are occupied with His mention and praise. God willing, you shall remain steadfast in service under all conditions, in such wise that earthly concerns and their vicissitudes shall not prevent you nor hold you back from good deeds. Be thou in all circumstances turned toward the Most Sublime Horizon and placing thy trust in God, the Lord of all mankind. This evanescent servant beseeches the True One, exalted be His glory, to cause you to attain that from which the fragrance of eternity may be inhaled. Verily our Lord, the All-Merciful, is the Powerful, the Almighty. He heareth the call of His servants, and He is the Hearing, the Answering.

- 6 One day they said that Abu'l-Hasan, upon him be His glory, should observe the good-pleasure of the Afnan. This is what We previously commanded him. End. Praise be to God, all that hath proceeded from you thus far hath been acceptable in the presence of the Countenance. All the parties of the world are seen today to be heedless, save whom God willeth. Blessed art thou, for thou hast drunk from the cup of bounty and attained unto the Goal. Well is it with thee and with everyone who hath attained that which is mentioned in His Mighty Book.

- 7 Convey greetings and felicitations to the honored gentlemen. God willing, may it be accepted. Convey greetings on behalf of this evanescent one to the loved ones of that land. God willing, may all act as befitteth and be occupied with and gladdened by the mention of the True One, exalted be His glory. Peace be upon you, and the mercy of God, and His blessings.

تزعزع ركن اليقين بما نقض العباد ميثاق الله و عهده و انكروا نعمة الله و امره و جادلوا بآياته و سلطانه

4 سبحانك يا من في فراقك ذرفت عيون المقرين و حنت افئدة المخلصين اسئلك بحر عطائك و شمس فضلك بأن لا تنظر اليهم و ما عملوا في ارضك بل الى سماء جودك و شمس عطائك اى رب ايد عبادك على العمل بما انزلته في كتابك و على ما ينفعهم فيكل عالم من عوالمك انك انت المقتدر على ما تشاء انك انت الفضل البازل المعطى الكريم

5 و بعد دستخط آنجناب مرّة بعد مرّه رسيد تا حال آنچه ديده شد مع عدم فرصت جواب ارسال گشت الحمد لله بعنايت حق فائزید و بذکر و ثنائيش مشغول انشاء الله در جميع احوال بر خدمت قائم باشيد بشأنيکه شئون ارض و حوادث آن شما را منع ننمايد و از عمل بمعروف باز ندارد کن فيکل الأحوال متوجهاً الى الأفق الأعلى و متوكلاً على الله مولی الوری این خادم فانی از حق جلّ جلاله ميطلب آنجناب را فائز فرمايد بآنچه که عرف خلود از آن استشمام گردد ان ربنا الرحمن هو المقتدر القدير يسمع نداء عباده و هو السامع المجيب

6 يومی از ايام فرمودند ابوالحسن عليه بهائی بايد رضاي افنان را ملاحظه نمايد هذا ما امرناه به من قبل انتهى الحمد لله آنچه از آنجناب تا حال ظاهر شده لدى الوجه مقبول جميع احزاب عالم اليوم غافل مشاهده ميشوند الا من شاء الله طوبى از برای آنجناب چه که از کأس عنایت نوشيدند و بمقصود فائز گشتند هنيئاً لجنابک و لكل فائز رزقه الله ما هو المذكور في كتابه العظيم

7 خدمت حضرت آقايان سلام و تهنيّت عرض ميشود انشاء الله بقبول فائز گردد احبابي آن ارض را از جانب اينفاني تكيير برسانيد انشاء الله كل بما ينبغى عامل و مشغول باشند و بذکر حق جلّ جلاله ذاكر و مسرور السلام عليكم و رحمة الله و بركاته

8 The servant, end of Rabi'u'l-Avval [1300]

8 خادِمٌ فِي سَلْخِ رَبِيعِ الْأَوَّلِ [سَنَةِ ١٣٠٠]

INBA28:486

Study guide to this volume

The opening volume of 1300 A.H. is marked by a sustained meditation on the gap between the fullness of the spiritual springtime and the dimness of human perception. Baha'u'llah returns again and again to a single observation that carries both pastoral sorrow and eschatological wonder: the flowers of divine knowledge are in full bloom, yet the capacity to smell them seems to have vanished from the world. The volume's richest texts work from within this gap—BH00010 addresses the community's ethical responsibility to embody the Word, so that those who cannot yet perceive the revelation might at least perceive its fruits in those who carry it; BH00202 turns to the practical stewardship of sacred texts, with its careful guidance on printing the *Kitab-i-Iqan*; BH01713 brings the theology of patience directly into the grief of the Holy Family. Throughout, the category of deeds—not merely as moral achievements but as the primary medium through which revelation becomes socially legible—holds the volume together.

The Leaven of the World: Deeds as the Medium of the Word

Key Passages

Once this exalted word was heard from the tongue of the Lord of Names. He said: "O servant present! For everything there has been and is a beginning. The saying of common folk that 'without leaven the bread is unleavened' is a complete statement and the word of a wise and knowing one. Today the companions of God are the leaven of the world's peoples. All must acquire from their trustworthiness, truthfulness, steadfastness, deeds and character." — BH00010

The friends of God must appear in such wise that if they should arise to counsel and exhort the people in any gathering, speaking with utmost eloquence, neither they themselves should feel any inner shame, nor should anyone on earth be able to raise objections...All deeds, actions and character must be seen as a single point—that is, their source must be well-known, that they may indicate and reflect the True One who is known. — BH00010

O Akbar! Convey My greetings to the friends and on behalf of this Wronged One declare: Ye must be distinguished from all others in the world and ever fix your gaze upon the horizon of distinction. Know your own worth and recognize the station of God's chosen ones who have arisen to serve from the beginning of the Cause. — BH00010

Context for Study

The image of the believer as the world's leaven is one of the most homely and precise in the late 'Akka writings. Baha'u'llah attributes the saying first to "common folk"—immediately elevating popular wisdom to the status of a complete theological statement. Yeast is a transforming agent that works from within and invisibly; a small quantity changes the character of the whole mass not by force or proclamation but by proximity and nature. The claim is that the moral and spiritual character of those who have recognized the Manifestation constitutes, quite literally, the mechanism by which the world is transformed. This is not merely an analogy: Baha'u'llah insists that deeds must be a "single point" whose source is recognizable, meaning that the consistency between inner life and outer conduct is the very form the Word takes in the social world. The companion passage about speaking without inner shame is a remarkable psychological criterion: the standard of integrity is not external approval but the absence of self-reproach in one's own breast. Compare this with Aristotle's account of the *kalos k'agathos* (the noble and good person), whose actions are governed by a character so formed that they produce no internal conflict; with Paul's "our conscience testifies that we have behaved in the world with integrity" (2 Corinthians 1:12); and with Confucius's description of the *junzi* (exemplary person) whose conduct is transparent and whose word is bond. The passage about being "distinguished from all others in the world" adds a public dimension: the transformation of the world depends on visible difference, not competitive superiority but distinctive quality. The earlier polemical contrast with the Babi community (BH00010 also contains Baha'u'llah's observation that the moral reformation of Baha'i communities was acknowledged even by outsiders) gives this teaching sharp historical ground.

Questions for Reflection

1. What does it mean for human character to be the primary medium through which revelation becomes effective in the world? How does this claim differ from the idea that explicit proclamation or argumentation is the main vehicle of religious influence?
2. Baha'u'llah sets as the standard of integrity the absence of inner shame rather than external approbation. What tradition of moral philosophy does this invoke, and how does it differ from both rule-following ethics and consequentialist ethics?
3. Compare the image of the community as leaven with Jesus' parables of the Kingdom in Matthew 13 (the leaven, the mustard seed). What do the two uses of the image share, and where does Baha'u'llah's application differ?
4. The passage requires that deeds and character have a single, recognizable "source." What does this demand in terms of the integration of a person's inner and outer life?
5. How might the observation that the moral reformation of Baha'i communities was noticed even by outsiders function as a theological argument? What kind of evidence does conduct constitute?

The Word as Key, Sun, and Ocean

Key Passages

The utterance of the All-Merciful is a mighty key that openeth, a sun that shineth forth and beameth, and an all-encompassing ocean. It openeth, bestoweth light, and granteth life. Blessed is he whose vision neither doubt nor uncertainty, vain imaginings nor conjectures, nor the might and wrath of the peoples of the world, could debar from the Most Exalted Summit. — BH00010

The springtime of divine knowledge and fragrant flowers and colorful blossoms are present, yet the power of smell and perception is absent. It seemeth as though the means of knowledge, perception, reason and thought have wholly disappeared and become non-existent. Yet again, perchance the grace of God, exalted be His glory, may encompass all and, through His bounty, bring to life the dead of the earth.— BH00252

He hath come with what is with God, His testimony and His proof. Fear God and be not of the heedless. Nevertheless, they have forsaken the ocean and occupy themselves with a drop. Would that even this drop were pure! — BH00010

Context for Study

The triple image of the divine Word as key, sun, and ocean is formally elegant: three universal and elementary realities—the instrument of opening, the source of light, and the medium of life—each pointing to a different dimension of what revelation does. A key opens what is closed; a sun illumines without consuming; an ocean contains within itself what no container of human making can hold. The image of the key has deep Shi'i resonances (the *miftah* or key is a standard image for the Imam's intercession), while the sun and ocean are pervasive throughout Baha'u'llah's writings. The companion passage from BH00252 is tonally different and equally important: its mood is one of sorrow at the gap between what is available and what is received. The "springtime" image places all the bounty of God on one side; the failure of "the power of smell and perception" places the human condition on the other. This is one of the volume's characteristic moves—moving from the grandeur of what has been disclosed to the pathos of what is not perceived. The final phrase, "Would that even this drop were pure!"—commenting on those who abandon the ocean of revelation to cling to a lesser thing, and then fail even at that—is perhaps the sharpest irony in the volume. Compare the Sufi tradition's use of drop-and-ocean imagery (Rumi's *man kujam, man kujam*: "Where am I? Where am I?" as the drop calls before dissolution into the sea) with the Johannine Gospel's image of Jesus as the source of "living water" flowing to eternal life (John 4:14), and with Wordsworth's "spots of time" in which perception opens or closes the natural world to transcendent meaning.

Questions for Reflection

1. Why does Baha'u'llah need three images—key, sun, ocean—to describe the Word? What dimension of revelation does each capture that the others cannot?

2. The passage describing the springtime says the flowers are present but the capacity to smell them is absent. Is this a criticism of the human condition in general, or of a specific spiritual failure? What might account for the loss of perceptual capacity?
3. Compare the image of forsaking the ocean to cling to a drop with the Sufi tradition of the drop dissolving into the sea. What is the difference between clinging to a smaller thing instead of the ocean, and dissolving into the ocean itself?
4. Baha'u'llah asks for hope even in the face of universal heedlessness: “perchance the grace of God may encompass all and bring to life the dead of the earth.” What theological claim about divine mercy does this hope rest on?
5. How does the metaphor of the key relate to the Shi'i doctrine of the Imam as the *bab* (gate) to God? What is preserved and what is transformed in Baha'u'llah's use of the image?

The Stewardship of Sacred Texts

Key Passages

O Zayn! Praise be to God, you have attained unto countless bounties and have been enabled to recognize the Treasury that had forever been hidden from minds and eyes. In these days a letter arrived from the Overseer, expressing the desire to visit the Land of Ha and also the intention to print the *Kitab-i-Iqan*...Great care must be taken in the correction. If a book of verses is published, it is beloved before God, provided it does not cause mischief and commotion. — BH00202

I beseech Thee, O God of Names and Creator of Heaven, to send down upon Thy Afnans that which will preserve them from all else but Thee. Then pour forth upon them patience from Thy presence and assist them in all that befitteth Thy days...Although all limbs and members are consumed by this most great calamity, yet as these are the days of manifestation, we must in all conditions hold fast to the cord of patience. — BH01713

Regarding the matter of Mirza Abu'l-Fadl—upon him be the Glory of God—whatever they have written, these matters depend upon consultation. Whatever emerges from consultation, act accordingly. — BH00202

Context for Study

The guidance in BH00202 on the printing of the *Kitab-i-Iqan*—Baha'u'llah's most extensive pre-declaration work of theological argument, composed in 1861—reveals the careful intelligence with which the dissemination of sacred texts was managed. Two criteria govern the decision: textual accuracy (“great care must be taken in the correction”) and public order (the publication is beloved “provided it does not cause mischief and commotion”). Neither criterion is trivial. The first reflects a view of the sacred text as something whose integrity must be safeguarded from scribal error; the second reflects the political reality that a Baha'i publication could trigger persecution. The concurrent instruction that decisions on related matters “depend upon consultation” gives institutional

form to what might otherwise seem purely prudential: the community's collective discernment, not individual initiative, is the appropriate mechanism for decisions of communal consequence. The juxtaposition with BH01713—a letter written in the register of intimate grief, where even “limbs and members” are consumed by calamity, yet the counsel is patience because “these are the days of manifestation”—is instructive. Text-stewardship and grief are not separate domains; both are forms of faithfulness. The history of manuscript transmission in Islamic scholarship (*isnad*, careful chains of transmission), the medieval Christian scriptoria's theological understanding of copying as sacred labor, and the Jewish tradition of the *sofer* (scribe) who is forbidden to write even a single letter without intention and concentration—all provide comparative contexts for understanding why Baha'u'llah treats the correct printing of a book as a matter deserving explicit divine guidance.

Questions for Reflection

1. Why does Baha'u'llah make textual accuracy a criterion alongside public order when discussing the printing of the *Kitab-i-Iqan*? What view of the sacred text does this imply?
2. The condition “provided it does not cause mischief and commotion” introduces prudential judgment into what might seem a purely spiritual decision. How does this interact with the teaching on truthfulness and the public proclamation of the Cause?
3. Baha'u'llah directs that contested matters “depend upon consultation.” What does it mean to make consultation the epistemic standard for communal decision-making, rather than individual authority or hierarchical command?
4. How does BH01713's counsel of patience in the face of consuming grief—offered specifically because “these are the days of manifestation”—connect grief to a theology of time? Compare with Lamentations' theology of mourning and Psalms of lament.
5. The *Kitab-i-Iqan* was addressed to the Bab's uncle to explain the fulfillment of Islamic prophecies. What does its printing, in 1882–1883, for a Persian and Indian Baha'i audience, suggest about the community's self-understanding and its relationship to its own textual heritage?

Grief, Patience, and the Pedagogy of Calamity

Key Passages

By the life of the Desired One, I found myself in an ocean of grief that had neither beginning nor end. The pillars of the earth trembled from the force of this calamity, by which sorrows seized all who turned to God, the Protector, the Self-Subsisting. I testify that my tongue is powerless to mention it and my pen is unable to express it. —
BH01713

O Abu-Talib! Blessed art thou and joy be unto thee for having fulfilled thy covenant and pledge. I testify that thou didst achieve the greatest steadfastness in the Cause of thy Lord...Thou art he who witnessed hardships and calamities and accepted abasement for the glory of God's Cause, thy Lord, and wast content with what befell thee for the exaltation of His Cause and the elevation of His Word. — BH00202

O My Name! By one word the world is agitated, and by another word it is calmed and assured. By one deed it is set ablaze, and by another deed it findeth peace and tranquility.
— BH00010

Context for Study

Volume 70 contains several passages in which Baha'u'llah writes in a register of explicit grief—grief at bereavement within the Afnan family (BH01713), grief at the passing of specific believers (the eulogy for Abu-Talib in BH00202, the mention of Darvish Sidq-'Ali in BH00252), grief at the community's heedlessness (BH00010). These passages are theologically significant because they refuse to aestheticize or dissolve suffering. The ocean of grief in BH01713 has “neither beginning nor end”; the tongue is “powerless” and the pen “unable.” Yet in every case the counsel is not to escape grief but to deepen patience, and the theological rationale is specific: these are “the days of manifestation,” meaning that the character of the time itself changes what patience means and what it asks. The eulogy for Abu-Talib is particularly striking in its vocabulary of covenant-keeping and testimony: the deceased believer is remembered not primarily for his piety or his doctrinal correctness but for the fact that he “accepted abasement for the glory of God's Cause.” Suffering accepted in alignment with divine purpose becomes a form of testimony—a *martyria* in the etymological sense, a witnessing. This connects to the Sufi theology of *fana'* (annihilation of the self in God) and to Christian mystical theology's account of the *via negativa* as a path through suffering into union. The aphorism from BH00010—that one word agitates the world and another calms it, one deed sets it ablaze and another brings peace—grounds all of this in a practical ethics of speech and action: what one says and does in grief and adversity is not merely personal; it is cosmically consequential.

Questions for Reflection

1. How does the description of grief as an ocean with “neither beginning nor end” function theologically? Is this hyperbole, or a claim about the structure of suffering in the life of a Manifestation?
2. The counsel “hold fast to the cord of patience” is given specifically because “these are the days of manifestation.” How does the theological context of a Day of God change the meaning and practice of patience?
3. The eulogy for Abu-Talib foregrounds his acceptance of “abasement” for the Cause's glory. How does this connect to the Sufi concept of *fana'* and to the Christian theology of kenosis (self-emptying)?
4. The aphorism about words agitating and calming the world implies that individual speech acts have cosmic effects. What responsibility does this place on believers in their ordinary conversation and conduct?
5. How does the practice of publicly remembering the deceased—by name, with specific testimony to their deeds—function within a community under persecution? Compare with the Jewish tradition of *yizkor* (memorial prayer) and the Islamic practice of reciting blessings on those who have died in the path of God.

A Guiding Question for the Whole Volume

Volume 70 poses with unusual sharpness the question of the relationship between inward recognition and outward embodiment. The springtime of divine knowledge is present; the flowers are blooming; the heaven is available. The question the volume relentlessly asks is whether the community of those who have recognized the Manifestation are themselves becoming the form the Word takes in the world—whether their deeds, character, and speech are genuinely the “single point” whose source is recognizable as the Revelation itself.

A guiding question for the whole volume might therefore be: **If the companions of God are the leaven of the world—and if the effectiveness of revelation in transforming human civilization depends on the integrity with which those who carry it embody it in their deeds, speech, and character—what does this volume reveal about the gap between recognition of the Manifestation and the embodiment of what has been recognized, and what practices does it commend for closing that gap?**