



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 72:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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II. Travels to Egypt and the West

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

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 72

This third volume from 1882-1883 is dominated not by a single literary mode but by a cluster of late-Akka concerns characteristic of Baha'u'llah's ministry in the early 1880s: consolidation after long contestation, renewed insistence on direct recognition of the Manifestation, pastoral encouragement to scattered believers, and the translation of theological claims into practical norms of communal life. The centerpiece is unmistakably BH00008, a long and unusually argumentative tablet that rises far above the mostly brief epistolary pieces surrounding it. It is framed as a sustained rebuttal of Azali/Babi objections, especially those associated with Kirman, and uses that controversy to restate several major late themes: the futility of taqlid, the inadequacy of inherited names and titles as criteria of truth, the Bab's insistence that the Promised One must be recognized through Himself alone, and the claim that scriptural prophecies—Islamic, Babi, and biblical alike—find their fulfillment in Baha'u'llah's manifestation in Akka and Carmel. Particularly striking is the way BH00008 re-reads recent history as proof: it revisits the Lawh-i-Ra'is, the fate of Napoleon III, and the martyrdom of Badi' as fulfilled testimony to the divine foreknowledge and irresistible authority of the Cause. In effect, the tablet functions as a retrospective apologetic for the Baha'i dispensation, and gives this volume its intellectual center of gravity.

Around that centerpiece, the volume preserves a large body of shorter tablets whose individual contents are often conventional, yet collectively illuminate the texture of the later 'Akka community. Many are words of reassurance, commendation, and exhortation sent to named believers; they stress steadfastness, detachment, trustworthiness, and perseverance under pressure. A few, however, stand out for their broader historical or doctrinal value. BH11256 is notable for its severe language of divine retribution against persecutors and for its treatment of martyrdom as the supreme transmutation of worldly loss into spiritual victory; in doing so it also links contemporary suffering, including the Isfahan persecutions, to the same providential logic of vindication that structures BH00008. BH10163 deserves notice because it contains, in compressed form, an expansive social vision: reconciliation among the peoples of the world, the supersession of the present order, and the unfolding of a new one. BH10106, meanwhile, is important for a different reason, since it explicitly dignifies craft and profession as worship, giving clear expression to the ethic of productive labor that became one of the recognizable social teachings of the late Baha'i revelation.

Taken as a whole, then, the volume is best read as a document of consolidation. If BH00008 offers a full-scale defense of Baha'u'llah's claim against rival Babi interpretations, the remaining tablets show what that claim meant in lived terms: not only theological exclusivity, but the formation of a disciplined community marked by steadfastness, ethical conduct, useful work, and confidence in the eventual triumph of the Cause despite persecution and apparent marginality. The volume therefore occupies an important place within the later 'Akka corpus: it combines polemical self-definition, scriptural fulfillment, and practical guidance in a way that makes visible both the contested legacy of Babism and the increasingly self-conscious social and spiritual identity of the Baha'i community.

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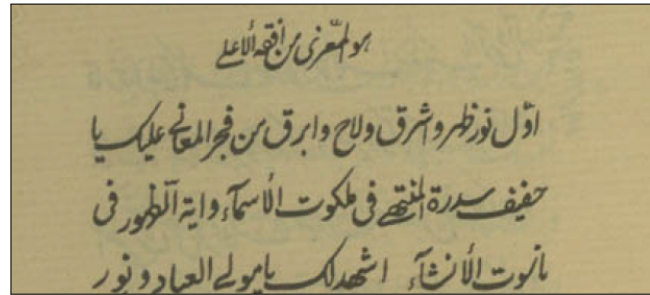
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BH00008

To: Zaynul-Muqarrabin et al.

Date: 1300 ? [1882-1883]



Majlis210461

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَهْي

2 Praise be to God Who hath fulfilled His promise, sent down Him Who was promised from the heaven of His Will, and revealed that which was inscribed by His Most Exalted Pen in His Books, His Scriptures, His Psalms and His Tablets. The Resurrection hath come to pass, the Hour hath struck, the Path hath appeared, the Breath of God hath wafted, and the fragrance of His garment hath been diffused, despite the company of the Bayan who broke God's Covenant and His Testament, and sought to build the edifices of idle fancies and vain imaginings with the hands of tyranny and oppression, even as they had built them aforetime. Perdition befall them! Destruction befall them! May they be cast far away! O company of vain imaginings! The Most Sublime Horizon hath been illumined, and that which the veils of your souls and your idle fancies had concealed hath appeared. He hath indeed appeared with a sovereignty from His presence and hath rent asunder the veils and coverings with the fingers of power, in such wise that the Concourse on High heard the sound of their being rent. Fear God, O heedless ones! Bar not the people from the Path, nor hold them back from the Evidence. This is a Day wherein the ocean of knowledge hath surged and the fragrance of God, the Help in Peril, the Self-Subsisting, hath been wafted. Fear ye God, and invalidate not the truth with your words and deeds. The servant counseleth you for the sake of God, whereunto every fair-minded and perceiving one doth testify.

2 الحمد لله الذي وفى بالوعد وانزل الموعود من سماء مشيئته و اظهر ما كان مسطوراً من قلبه الأعلى في كتبه و صحفه و زبره و الواحه قد قام القيام و ات الساعه و ظهر الصراط و سرت نسمة الله و فاح عرف قيصه رغماً لمأ البيان الذين نقضوا ميثاق الله و وعده و ارادوا ان تعمروا بيوت الظنون و الأوهام بأيادي الظلم و الاعتساف كما عمروها من قبل تباً لهم و سخفاً لهم و بعداً لهم يا ملاء الأوهام قد انار الأفق الأعلى و ظهر ما تستره حجابات انفسكم و لا اوهامكم انه قد ظهر بسلطان من عنده و خرق السجحات و المحجبات بأصابع القدرة على شأن سميع الملاء الأعلى صوت خرقها اتقوا الله يا معشر الغافلين لا تصدوا الناس عن السبيل و لا تمنعوه عن الدليل هذا يوم فيه ماج بحر العلم و هاج عرف الله المهيمن القيوم خافوا الله و لا تدحضوا الحق بأقوالكم و افعالكم ان الخادم ينصحكم لوجه الله يشهد بذلك كل منصف بصير

3 And prayers, peace, glory and splendor rest upon those who have quaffed the wine of steadfastness, who have arisen to serve the Cause with wisdom and utterance, and who have testified to that whereunto the Tongue of Grandeur testified before the creation of all things. These are servants whom God hath described in the Furqan and in the Bayan. Blessed is the ear that heareth and the eye that seeth, and woe unto every deceiving impostor who hath taken idle fancy as his lord instead of God

3 و الصلوة و السلام و التكبير و البهاء على الذين شربوا رحيق الاستقامة و قاموا على خدمة الأمر بالحكمة و البيان و شهدوا بما شهد به لسان العظمة قبل خلق الأشياء اولئك عباد و صفهم الله في الفرقان و في البيان طوبى لذي اذن سميع و لذي بصر رأى و ويل لكل خادع مكار الذي اتخذ

and who preventeth people from the river of the mercy of their Lord, the All-Forgiving, the Most Generous.

الوهم لنفسه ربّا من دون الله و يمنع الناس عن
فرات رحمة ربهم الغفور الكريم

- 4 It is submitted that the letter of that honored one reached this evanescent servant. After reading and becoming acquainted with its contents, he sought the presence of the Lord of Creation, attained unto the presence of His countenance, and after receiving permission, that which was in the letter was honored to be heard, and these sublime words descended from the heaven of the grace of the Revealer of verses, He, exalted be His glory, saith:

4 عرض میشود نامه آنجناب باین خادم فانی رسید
بعد از قرائت و اطلاع قصد مقام مالک ابداع
نموده تلقاء وجه حاضر و بعد از اذن آنچه در نامه
بود بشرف اصفا فائز گشت و اینکلمات عالیات
از سماء عنایت منزل آیات نازل قوله جلّ جلاله

- 5 We are the Wronged One, the Stranger

5 انا المظلوم الغریب

- 6 O thou who gazest upon the Countenance! Thy letter came before the Wronged One, and the servant in attendance read it in its entirety. Praise be to God that thou hast quaffed the wine of recognition and turned thy face toward the horizon of the All-Merciful. In days when hearts and souls were agitated by the oppression of the idolators and the pillars of the House were shaken by the tyranny of the divines, they turned away at the outset of every Manifestation from the Divine Manifestation and the Dawning-Place of Divine revelation, pronouncing their verdict for the shedding of the blood of those holy souls.

6 یا ایها الناظر الى الوجه نامهات نزد مظلوم حاضر
و عبد حاضر تمام آنرا عرض نمود لله الحمد رحيق
عرفان را نوشیدی و بافق رحمن توجه نمودی در
ایامیکه افتده و قلوب از ظلم مشرکین مضطرب
و ارکان بیت از اعتساف علما متزلزل در اوّل هر
ظهور از مظهر الهی و مشرق وحی ربّانی اعراض
نمودند و فتوی بر سفک دماء آن نفوس مقدّسه
دادند

- 7 What was the cause and reason for the migration of the Seal of the Prophets - may the spirit of all else but Him be His sacrifice - from Mecca, and the ascension of Christ to the fourth heaven at whose hand matters became so difficult for that Holy Being that the hand of power caused Him to ascend and took Him to the fourth heaven? With utmost tyranny and oppression they bound the Truth with turban and cloak, and opened for themselves the door of glory and wealth in His name. If assured souls were to ponder the events of the past, by the life of God, they would lament and wail over the Wronged One of the world like those who have lost their dear ones.

7 هجرت خاتم انبیا روح ما سواه فداه از مکه سبب
که بود و علتّ چه و صعود حضرت روح بفلک
چهارم از دست که بقسمی بر آنحضرت سخت
شد که ید قدرت او را صعود داد و بفلک
چهارم مش برد به عمامه و ردایات حق را بکمال
ظلم و اعتساف بستند و باب عزّت و ثروت
باسم آنحضرت از برای خود گشودند اگر نفوس
مطمئنّه در امورات قبل تفکّر کنند لعمرالله بمثابه
فاقدین بر مظلوم عالم نوحه و ندبه نمایند

- 8 At the time of Our departure from Baghdad, We informed all of the raising of a clamor throughout all regions. All, out of fear and trepidation, remained behind the veil while the Truth alone arose to establish His Cause. And when the effulgences of the Sun of Divine Unity cast their rays and the world became somewhat illumined and radiant, they emerged from behind the veil and first objected to the Truth Himself, arising with the swords of rejection to shed His pure blood. Such is the way of the people, should ye take heed, O men of understanding! O thou who art enkindled with the fire of the love of God! Praise the Beloved of the world that thou hast attained unto the eternal, everlasting blessing, and that is the mention which hath

8 هنگام حرکت از زوراء کلّ را اخبار نمودیم
بارتفاع نفاق در آفاق جمیع از خوف و اضطراب
خلف حجاب ساکن و حقّ وحده بر امر قیام نمود
و چون اشراقات انوار آفتاب توحید پرتو افکند
و عالم فی الجمله روشن و منیر گشت از خلف
حجاب بیرون آمده اوّل بر نفس حقّ اعتراض
نمودند و بسیوف اعراض بر سفک دم مطهرش
قیام کردند اینست شأن ناس ان اعتباروا یا اولی
الالباب یا ایها المشتعل بنار محبّة الله حمد کن
محبوب عالم را که بنعمت باقیه دائمه فائز شدی
و آن ذکر است که از قلم اعلی در باره تو جاری

flowed concerning thee from the Most Exalted Pen. Whatever is visible shall assuredly be seized by extinction, save a word which God - glorified be His majesty - doth speak. Beseech God to aid thee in that which beseemeth His Day. The treasures of earth and what lies buried therein cannot equal His word. Be grateful and say: "Praise be unto Thee, O Thou Who hast mentioned me, and glorification be unto Thee, O Thou in Whose grasp are the reins of the kingdom of the heavens and earth."

- 9 What else can this servant say? God is witness and aware that his very foundations tremble and his heart is troubled, for he has observed that in all ages and centuries certain ignorant souls who fancy themselves learned have objected to the Daysprings of Divine Unity and, with utmost obstinacy, striven to extinguish God's light. Then, when the Cause became exalted, they would grasp it with both hands and, through ascetic pretensions, gain control over the reins of the people - as you have seen and heard. And they have their likes and counterparts in these days: souls who never had any knowledge of this Cause have now arisen in tyranny and oppression, claiming complete understanding while preventing weak souls from approaching the Divine Fountain and urging them toward stagnant waters instead. May God protect His servants and preserve them from the whisperings of such souls - that is, from the hypocrites among the people of the Bayan. God protect us and you, O concourse of the believers, from the evil of these people.

- 10 This evanescent servant beseeches God, exalted be His glory, to assist His loved ones that they may drink from the ocean of the divine meanings hidden within God's words and become so enkindled by the fire burning therein that the promptings of devils shall not keep them back from the Lord of the Day of Judgment. In Kaf and Ra the cawing has been raised, and the source of doubt and hypocrisy, with utmost deceit and guile and through fabricated words, has prevented weak souls from the King of Oneness and summoned them to the realm of falsehood - despite having had and still having no knowledge whatsoever of this Cause. Out of mere passion has he objected to the Lord of Names, wandering in the wilderness of idle fancies. I beseech God to guide him and not deprive him of the choice wine of inner meanings and the pure water of truthfulness, and to grant him a portion from the ocean of awareness. He is indeed powerful and mighty over all things.

شد آنچه دیده میشود البتّه او را فنا اخذ نماید مگر کلهائی که حق جلّ جلاله بآن تکلم فرماید از حق بطلب ترا مؤید نماید بر آنچه که سزاوار یوم اوست معادله نمینماید بکلمه او خزائن ارض و دفائن آن ان اشکر و قل لک الحمد یا من ذکر تئی و لک الثناء یا من یدک زمام ملکوت ملک السموات و الارضین انتهى

9 دیگر خادم چه عرض نماید حق شاهد و گوا هست که ارکانش متزلزل و قلبش مضطرب چه که دیده میشود بعضی از عباد جاهل که خود را عالم فرض گرفته اند در جمیع قرون و اعصار بر مطالع نور احدیه اعتراض نموده اند و بکمال عناد در اطفاء نور الهی ساعی و جاهد بوده اند و بعد که امر مرتفع میشد بدو دست اخذ مینمودند و باسباب زهد زمام عباد را بتصرف میآوردند چنانچه دیده و شنیده اید و لهم الاشباه و الامثال فی هذه الايام نفوسیکه ابدأ اطلاع از این امر نداشته حال به ظلم و اعتساف قیام کرده اند و دعوی اطلاع کامل نموده اند و نفوس ضعیفه را از شریعه ربّانیّه منع مینمایند و بغیر منته ترغیب و تحریض میکنند حق عباد را حفظ فرماید و از وساوس آن نفوس محفوظ دارد یعنی منافقین از اهل بیان اعاذنا الله و ایاکم یا معشر الموحّدين من شر هؤلاء

10 این خادم فانی از حق جلّ جلاله سائل و آمل که اولیای خود را مؤید فرماید تا از بحر معانی کلمات الهی بیاشامند و از نار مشتعله در آن بشأنی مشتعل گردند که همزات شیاطین ایشانرا از مالک یوم الدین منع ننماید در کاف و را نعیق مرتفع و مطلع ظنون و نفاق بکمال مکر و حيله و کلمات جعلیه نفوس ضعیفه را از مالک احدیه منع نموده و بناحیه کذب دعوت مینماید مع آنکه ابدأ از این امر اطلاع نداشته و ندارد محض هوی از مالک اسماء اعتراض جسته و در تیه او هام سرگردان از حق میطلبم او را هدایت نماید و از ریحیق معانی و سلسبیل راستی محروم نسازد و از دریای آگاهی قسمت عطا فرماید اوست بر هر شیء قادر و توانا

- 11 In the Most Holy Book, which was revealed from God's holy kingdom in the early days of imprisonment, mention was made by the Supreme Pen of the land of Kaf and Ra and what would occur therein, and until now it remained concealed. But this year the cawer of that land has uttered words at which the heavens were well-nigh cleft asunder, the earth split open, and the mountains crashed down.
- 12 May God grant the sense of justice and bestow righteousness and truth. For twelve hundred years and more, such souls invited people to Jabulqa and Jabulsa, and whenever an enlightened soul rejected this claim and informed the people that the Qa'im was yet unborn and in the loins, they issued the decree for his death and shed his blood. I swear by the Sun of the horizon of the All-Merciful's Revelation that among such souls is this wailer of the land of Kaf and Ra, for he walks in the footsteps of those souls. How many pure souls drank the cup of martyrdom through the decree of those heedless, ignorant ones! All the chosen ones and friends of God bear witness to the truth of what has been mentioned. They imagined they were championing the Cause of Truth and guiding people to the straight path, while that path was the path of hell, not the straight path.
- 13 What intoxication has seized the people that they have not yet discovered the deception and craftiness of the company of hypocrites? Inform the friends of God to guard themselves, in the name of God, exalted be His glory, from the manifestations of deceit and hypocrisy and the dawning-places of trickery and deception, and not to trust such people. For it is observed that when they despair of someone - that is, when they see their vain imaginings have not influenced or affected him - they don the garment of friendship and outwardly associate with utmost love and affection, their purpose being to find an opportunity to implant what is hidden in their hearts. In all cases, avoidance is necessary. Through the means of friendship they strengthen the foundation of enmity. Their acceptance is rejection, their kindness is animosity, their silence is deception, and their speech is deceit.
- 14 Say: O foolish ones! Today the knights in the arena of detachment should see naught but the Truth, know naught but the Truth, and speak naught but the Truth, for this is the Day of God wherein none is mentioned but Him. Today, if anyone speaks of aught but the Truth and fixes his gaze on imaginary
- در کتاب اقدس که از ملکوت مقدس الهی در
اول ایام سخن نازل ذکر ارض کاف و را و ما
یحدث فیها از قلم اعلی جاری و ثبت شد و تا حال
مستور ولکن ناعق آن ارض در این سنه بکلماتی
تکلم نموده که کادت السموات ان تنفطرن و
تنشق الارض و تخرب الجبال مدّا
- حق انصاف عنایت فرماید و عدل و راستی بخشد
امثال آن نفوس هزار و دویست سنه بل ازید
ناس را به جابلقا و جابلسا دعوت نمودند و هر
نفس آگاهی که اینکله را رد نمود و مردم را
اخبار کرد که حضرت قائم در اصلاّب است
و باید متولد شود فتوی بر قتلش دادند و خونش
ریختند قسم باقتاب افق بیان الرحمن که از جمله
آن نفوس همین ناعق ارض کاف و را است
چه که بر قدم آن نفوس مشی مینماید باری چه
مقدار از نفوس مقدسه بفتوای آن نفوس غافله
جاهله کأس شهادت نوشیدند آنچه ذکر شد جمیع
اولیا و دوستان الهی گواهی میدهند بر صدق آن
بگمان خود نصرت امر حق مینمودند و ناس را
بسبیل مستقیم هدایت میکردند و حال آنکه آن
سبیل سبیل بحیم بود نه صراط مستقیم
- آیا ناس را چه سکری اخذ نموده که تا حین
بر حیل و مکر گروه منافقین اطلاع نیافته‌اند
آنحضرت دوستان الهی را آگاه فرمائید که خود
را از مظاهر حیل و نفاق و مطالع خدعه و
فریب باسم حق جلّ جلاله حفظ نمایند و از
آنقوم مطمئن مشوند چه که مشاهده میشود
چون از نفسی مأیوس شوند یعنی مشاهده نمایند
اوهاماتشان در او تصرف ننمود و تأثیر نکرد
بلباس دوستی درآیند و بکمال محبت و مودت در
ظاهر معاشرت نمایند و مقصودشان آنکه فرصت
یابند و القا کنند آنچه را که در قلوبشان مستور
است در هر حال اجتناب لازم باسباب دوستی
اساس دشمنی را محکم نمایند اقبالشان اعراض و
شفقتشان عداوت و صمتشان خدعه و نطقشان
فریب
- بگوئید نای یخردان فوارس مضمار انقطاع الیوم
جز حق نبینند و جز حق نشناسند و جز حق
نگویند چه که یوم یوم الله است لایذکر فیہ الا
هو الیوم اگر نفسی بغیر حق نطق نماید و ناظر
باسماء موهومه شود او لایق ایستقام و این ذکر و

names, he was not and is not worthy of this station, this mention, and this Cause. Say: O heedless ones! Fear God and cast not the helpless people into your snares. Let them soar with the wings of detachment in this atmosphere and enter this court with utmost joy. Would that the people knew and understood! Some time ago, in one of the Tablets, this exalted Word was revealed from the tongue of the Lord of all being. His word, blessed and exalted is He:

- 15 O servant in attendance! Do these people not reflect upon the greatness of this Day? This is a Day whose magnitude hath been recorded and inscribed by the Most Exalted Pen in all the divine Books. Though the days of the Manifestations of Divine Unity and the Dawning-places of Divine Light are referred to in one sense as the "Days of God," yet these days have been specifically designated and distinguished in all the Books. By God, exalted be His glory! Even as He saith to the Seal of the Prophets: "The Day when mankind shall stand before the Lord of the worlds," and likewise, "The Kingdom on that Day shall be God's," and "Thy Lord shall come with angels rank on rank," and the like thereof. And to Moses He saith: "Lead thy people from darkness into light and remind them of the Days of God." He giveth glad tidings of this blessed Day to all the Messengers. Nevertheless, at times they speak of the Mirror, at times of the Vicegerent, and at times of the Fruit. They cling to these names and perceive not. They speak but understand not; they say but comprehend not. Say: Die in your wrath! This is the Day of God, did ye but know it, and this is the Cause of God, would ye but judge with fairness. He Who was hidden in God's knowledge and recorded in His Books hath appeared, and through Him every sealed matter hath been revealed and every hidden secret uncovered.

- 16 Now, in their baseness, the gnats raise objections against the Lord of Lords. The crow hath no portion in the realm of inner meanings, and the fly hath no share in divine melodies. This field requireth the knights of recognition, that they may spur on their steeds in the name of God, exalted be His glory! Glory be to God! Some souls speak purely out of desire, for they have drunk of the wine of idle fancies and taken gods other than God. They walk in the winds of conjecture and lead others astray by their vain imaginings. Were this servant to recount all that he hath heard concerning such matters, the pages of discourse would surely not suffice. We make mention of verses that were revealed at the beginning of imprisonment in the Most Holy Book, that perchance the heedless may become aware, the sleeping may be awakened, and they that sit

این امر نبوده و نیست بگوئید ای غافلان از خدا بترسید و ناس بیچاره را بدام میندازید بگذارید بقوادم انقطاع در این هوا طیران نمایند و بکمال انبساط در این بساط وارد شوند یا لیت القوم یعرفون و یعلمون چندی قبل در یکی از الواح اینکلمه علیا از لسان مالک وری جاری و نازل قوله تبارک و تعالی

- 15 ای عبد حاضر آیا این خلق تفکر نمینمایند در عظمت این یوم امروز روزیست که بزرگی آن در جمیع کتب الهی از قلم اعلی مذکور و مسطور است اگرچه آیام ظهور مظاهر احدیه و مطالع نور الهیه در مقامی بایام الله مذکور و لکن این آیام در جمیع کتب تخصیص یافته و مخصوص است بحق جلّ جلاله چنانچه بخاتم انبیا میفرماید یوم یقوم الناس لرب العالمین و همچنین الملک یومئذ لله و جئ ربک و الملک صفاً صفاً و امثال آن و به کلم میفرماید ان اخرج القوم من الظلمات الى النور و ذکرهم بایام الله جمیع رسل را باین یوم مبارک بشارت میفرماید مع ذلک گاهی مرآت هنگامی وصی و وقتی ثمره میگویند باین اسماء عاکفند و شاعر نیستند یتکلمون و لا یسعون یقولون و لا یفقهون قل موتوا بغيظکم هذا یوم الله لو انتم تعرفون و هذا امر الله لو انتم تصفون قد ظهر من کان مکنوناً فی علم الله و مسطوراً فی کتبه و به ظهر کل امر محتوم و کل سر مخزون انتی

- 16 حال از پستی نفوس ذباب بر ربّ الأرباب اعتراض نموده غراب را از عالم معانی قسمتی نه و ذباب را از ترمّات الهی نصیبی نه این میدان را فوارس عرفان باید تا باسم حق جلّ جلاله مرکب همت رانند سبحان الله بعضی از نفوس محض هوی تکلم نموده و مینمایند چه که از خمر اوهام نوشیده اند و غیر الله را ربّ اخذ کرده اند در بادهای ظنون مشی نمایند و باوهامات خود ناس را گمراه کنند اگر خادم در این مقامات آنچه شنیده عرض نماید البته اوراق سخن کفایت ننماید آیاتیکه در اوّل ورود سخن در کتاب اقدس نازل ذکر میشود که شاید غافلین بشعور آیند و

still may arise. His word, exalted be His utterance and glorified His station:

- 17 "O Land of Kaf and Ra! We, verily, behold thee in a state displeasing unto God, and We see proceeding from thee that which none knoweth except God, the All-Knowing, the All-Informed. We find also thy inner secrets, for with Us is the knowledge of all things recorded in a lucid Tablet. Sorrow not on account of that which hath befallen thee. Erelong will God raise up within thee men possessed of mighty valor, who will magnify My Name with such constancy that neither will they be deterred by the learned men, nor will they be kept back by the doubts of the perverse. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are firm."

- 18 When these verses were revealed, there was no mention of the clamorer of that land, and the Most Holy Book had been revealed ten years prior, as all are aware. Ever have ignorant souls adorned themselves with cloaks and turbans, and in the guise of knowledge blocked His path. Which of their traditions, hadiths and reports have proven true and accurate? Poor souls have for centuries wandered in the wilderness of idle fancies and vain imaginings due to the ignorance of those heedless ones. For the sake of God it is said: perchance they may not rebuild the edifice of fancy nor lay the foundation of vain imaginings upon the earth.

- 19 Today they must, with the power of the Friend of all worlds, break the chains of imitation and shatter the idols of fancy. They must purify their ears from what they have heard, move beyond idle talk, and turn from words to deeds. Say: O heedless ones! Who is he that hath arisen to promote the Cause, and who is he that hath summoned all to the Supreme Horizon in days wherein the hearts of the wise were sorely shaken? Glory be to God! How have they understood this Day and what have they comprehended of this Most Great Revelation?

- 20 This is the Day wherein none is mentioned save Him, and it behooveth no one to cling to similitudes, likenesses and names. This is the Day which the Books of God have extolled and to which the Prophets and Messengers have borne witness. One is bewildered what to mention. The Shi'ih sect, who counted themselves the greatest, most learned and most pious of all the sects of the world, were exposed by the dawning rays of the Sun of Revelation as the basest of all sects, for by the decree of those souls they martyred the Beloved of the worlds in that land. The curse of God be upon the wrongdoing people! Not content with this, they issued decrees for the killing of all holy

نائمن متنبه شوند و قاعدين قيام نمايند قوله عز
بيانه و جل مقامه

- 17 ان يا ارض الكاف و الرءاء انا نراك على ما
لا يحبه الله و نرى منك ما لا اطلع به الا الله
العليم الخبير و نجد ما تمرر منك في سر السر
عندنا علم كل شيء في لوح مبين لا تحزن بذلك
سوف يظهر الله فيك اولى بأس شديد يذكرونني
باستقامة لا تمنعهم اشارات العلماء و لا تحجبهم
شبهات المريين اولئك ينظرون الله بأعينهم و
ينصرون بأنفسهم الا انه من الراسخين انتهى

- 18 وقتی این آیات نازل که ذکر ناعق آن ارض
نبوده و کتاب اقدس ده سنه قبل آن نازل و
کل مطلعند لازال نفوس جاهله خود را برداء
و عمامه میاراستند و در لباس علم باب آترا سد
مینمودند آیا کدام یک از روایات و احادیث
و اخبارشان صدق و مطابق بوده عباد بیچاره از
جهل آن نفوس غافله قرنبا در تیه اوهام و ظنون
سائر باری لوجه الله گفته میشود که شاید بنیان
وهم را تجدید ننمایند و اساس ظنون را بر ارض
نگذارند

- 19 امروز باید بقوت خلیل آفاق سلاسل تقلید را
بشکنند و اصنام اوهام را از هم بیزند گوش را
باید از آنچه شنیده اند مقدس نمایند از گفتگوها
بگذرند و از اقوال بافعال توجه نمایند بفرماید ای
غافلان من قام علی الأمر و من الذی دعا الکل
الی الأفق الأعلى فی ایام فیها اضطربت افئدة اولی
النبی سبحان الله امروز را چه دانسته اند و از این
ظهور اعظم چه ادراک نموده اند

- 20 هذا يوم لا يذكر فيه الا هو و لا ينبغي لأحد
ان يتسك بالأمثال و الأشباه و الأسماء هذا
يوم نطقت بثنائه كتب الله و شهد له النبيون و
المرسلون انسان متحير است چه ذکر نماید حزب
شيعه که خود را اعظم و اعلم و اتقى از جميع
احزاب عالم میشمردند نزد اشراقات انوار آفتاب
ظهور واضح و مبرهن شد که پستترین احزابند چه
که بفتوی آن نفوس محبوب عالمیان را در ارض
تا شهید نمودند الا لعنة الله على القوم الظالمين باینهم
قناعت نمودند فتوی بر قتل جميع نفوس مقدسه

souls. How many children and women were martyred through the tyranny of those souls, and how many were left without shelter, refuge or guardian!

دادند چه مقدار از اطفال و نساء که از ظلم آن نفوس شهید شدند و چه مقدار که بی محل و مأوی و بی مربی ماندند

- 21 Now again a group of the world's prevaricators have gathered and are endeavoring to establish the former foundation. The clamorer of the land of Kaf and Ra and other clamorers seek to veil the rays of the Sun of Truth behind new clouds of fancy, and to occupy themselves for another two or three thousand years with acceptance and rejection, objection and protest, cursing and reviling one another from pulpits and gatherings. By the Sun of the horizon of sanctity, this servant is ashamed and abashed at such mentions. All the divines of the age, each of whom was a leader in Iran and occupied pulpit and prayer-niche, failed to perceive even an atom's weight of truth. For had they perceived it, this unprecedented tyranny would not have occurred in the world. Out of desire and leadership they spoke that which caused the martyrdom of the Desired One of the world, the Primal Point - may the spirit of all else be sacrificed for Him. For were it not for those fabricated utterances, the Truth and His loved ones would not have been martyred. All the divines in the first year declared that all divines before and after had maintained that He must appear from Jabulqa and Jabulsa. Yet now this sect says He was born in Shiraz, and thus they all decreed His unbelief and the shedding of His pure blood.

21 حال تازه جمعی از کذابهای عالم جمع شده‌اند و در صدد ترتیب اساس قبل بوده و هستند ناعق ارض کاف و را و ناعقین آخری بر آنند که انوار آفتاب راستی را بغمام ظنون جدید ستر نمایند و دو سه هزار سنه دیگر به رد و قبول و اعراض و اعتراض و سب و لعن یکدیگر بر منابر و مجالس مشغول شوند قسم بافتاب افق تقدیس این عبد از این اذکار نجل و منفعل است جمیع علمای عصر که هر یک در ایران پیشوا بودند و صاحب منبر و محراب عرف حقیقت را علی قدر سم ابره نیافتند چه اگر یافته بودند این ظلم جدید لا مثل له در عالم واقع نمیشد محض هوی و ریاست تکلم نمودند بآنچه که سبب و علت شهادت مقصود عالم نقطه اولی روح ما سواه فداه گشت چه اگر آن اذکار مجعوله نبود حق و اولیائش شهید نمیشدند جمیع علما در سنه اول ذکر نمودند که جمیع علما از قبل و بعد بر این بوده‌اند که آنحضرت باید از جابلقا و جابلسا ظاهر شود و حال این حزب میگویند در شیراز متولد شد لذا جمیع حکم بر کفر و سفک دم مطهر نمودند

- 22 O beloved of my heart, some reflection is needed so that you may become aware of the oppression of this group and enlighten some others. Most of the people cling to imitation and are afflicted with their desires. The flood of their suspicions and fancies has destroyed the foundation of faith. Woe upon them and upon those who follow them! Heedlessness has reached such a degree that they have arranged conditions for the Manifestation through their own imaginings and have limited Him through their own intimations and perceptions. And when they found Him contrary to their suspicions, they raised an uproar.

22 یا حبیب فؤادی قدری تفکر لازم است تا بر ظلم این فتنه مطلع شوید و بعضی را آگاه نمائید اکثری از عباد بتقلید متمسکند و بهوی مبتلا سیل ظنون و اوهامشان بنیان ایمان را ویران نمود اف لهم و للذین اتبعوهم غفلت بمقامی رسیده که باوهامات خود شرایط از برای ظهور ترتیب داده‌اند و به اشارات و ادراکات خود او را محدود نموده‌اند و چون مخالف ظنون خود یافته‌اند ضوضاء مرتفع بگویند

- 23 Say: This Great Announcement has never needed, nor does it need, anyone's testimony to prove His Cause. Consider what the Point of the Bayan - may the spirit of all existence be sacrificed for Him - has uttered. His blessed and exalted Word states: "I have written the essence concerning His mention: He shall not be known through My allusion, nor by what is mentioned in the Bayan..." unto His mighty and glorious Word: "For verily He is more glorious and exalted than to be known through any but Himself or to be described by the description

23 این نبأ عظیم در اثبات امرش محتاج بتصدیق احدی نبوده و نیست فانظروا ما نطق به نقطه البیان روح من فی الامکان فداه قوله تبارک و تعالی و قد کتبت جوهره فی ذکره و هو انه لا یستشار باشارتی و لا بما ذکر فی البیان الی قوله جل و عز فانه اجل و اعلی من ان یکون معروفا بدون او مستشیراً باشارة خلقه و اننی انا اول عبد قد امنت به و یاایاته و اخذت من ابکار حدائق

of His creatures. Verily, I am the first to believe in Him and in His verses, and I have received from the virgin gardens of the paradise of His knowledge the gardens of His words. Yea, by His glory! He is the Truth, there is no God but Him. All are upheld by His command."

جَنَّةِ عرفانه حدائق کلماته بلی وعزته هو الحق لا اله الا هو کل بأمره قائمون انتهى

- 24 Where are the attentive ears and where are the keen eyes that they might behold the effulgent lights of the Sun of Utterance and hear the call of the True One, glorified be His majesty? If all who are in the Bayan would observe and reflect upon even this one passage with fairness and justice, all would turn to the Most Holy Court and, becoming heedless of what is with the people, would hold fast to what is with God. But what benefit is there when ears are stuffed with the cotton of selfish desires, preventing them from hearing, and eyes are veiled by the veils of suspicion and fancy, keeping them from seeing?

24 أين الآذان الواعيه و أين الأبصار الحديده تا اشراقات انوار آفتاب بيانرا مشاهده نمايند و ندای حق جل جلاله را استماع کنند اگر جميع من في البيان در همين يكفقره از روی انصاف و عدل ملاحظه و تفكر نمايند كل بشر اقدس توجه کنند و از ما عند الناس غافل و بما عند الله متمسك گردند ولكن چه فائده كه آذان را قطن اغراض از اصغا منع نموده و ابصار را حجابهای ظنون و اوهام از مشاهده باز داشته

- 25 At one time this exalted word was revealed from the Dayspring of Revelation, the Lord of Names. His blessed and exalted Word states: "O servant in attendance! Consider how the eyelid, thin as it appears, if it becomes a veil, prevents the eye from beholding the heavens and the earth and all that is therein - the trees, the rivers, the seas, the mountains, the fruits, the colors and whatsoever exists. Now if the thick veil of suspicion falls upon the heart, what will it do? O servant in attendance! Beseech God that He may purify all from the preventing veils, that perchance they may discover the purpose of the creation of beings, attain to the recognition of the hidden and sealed treasure, and drink of this sealed wine."

25 وقتی از اوقات اينكلمهء عليا از مشرق وحی مالک اسماء ظاهر و نازل قوله تبارك و تعالى ای عبد حاضر ملاحظه کن پلک باین رقیقی که مشاهده میشود اگر حجاب گردد چشم از مشاهده آسمان و زمین و آنچه در اوست از اشجار و انهار و بحار و جبال و اثمار و الوان و ما عندهم محروم و ممنوع ماند حال اگر حجاب غلیظ ظنون بر قلب وارد شود چه خواهد نمود ای عبد حاضر از حق بطلب کل را از حجاب مانعه مقدس فرماید که شاید بمقصود از خلقت خلق پی برند و بعرفان کثر مکنون مختوم فائز شوند و از این رحيق مختوم بياشامند انتهى

- 26 The essence of what has been revealed, by the testimony of the Beloved of all worlds, is that the Dawning-Place of verses and the Day-Spring of evidences is not dependent upon the indication of that Sovereign of existence nor upon what was revealed in the Bayan. All are commanded to recognize Him through His own Self. In this connection certain mysteries were heard from the Tongue of the Source of Names, which this servant dareth not disclose without leave. Would that the people knew and understood! Blessed is the one who, with his own eyes, turneth toward the Most Exalted Horizon and perceiveth the lights of His countenance without the veils of allusions.

26 باری جوهر بیان بتصدیق محبوب عالمیان آنکه مشرق آیات و مطلع بینات باشاره آسلسطان وجود و بما نزل فی البیان منوط نه و کل مأمورند او را بنفس او بشناسند در ایتمقام بعضی از اسرار از لسان مطلع اسماء شنیده شد که اینعبد من غیر اذن جسارت بر عرض آن ندارد یا لیت القوم یعلمون و یعرفون طوبی از برای نفسیکه ببصر خود بافی اعلی توجه نماید و انوار وجه را من غیر سبحات و اشارات ادراک کند

- 27 The intoxication of vain imaginings and heedlessness hath veiled most people. Concerning that Ancient Beauty, whom the Point of the Bayan - may the life of all else be sacrificed for His sake - hath described as "Verily, I am the first to believe in Him and in His verses," they have uttered that which hath caused the heavens to be cloven asunder and the Kingdom

27 سکر باده غرور و غفلت اکثری را محبوب نموده سازج قدمی را که نقطه بیان روح ما سواه فداء میفرماید اتنی انا اول عبد قد آمنت به و بآياته در باره اش گفته اند آنچه را که آسمان از او منفط و ملکوت اسماء از آن مضطرب فی الحقیقه

of Names to be sorely troubled. In truth, were anyone to meditate upon these blessed words which have shone forth from the Dayspring of the Bayan of God - exalted be His glory - and become informed of the pearls of utterance, he would find himself independent of all things. He would soar in the atmosphere of divine sanctity on the wings of certitude and drink from the waters of steadfastness. Today, should anyone hesitate in the least, he would be accounted among the people of the Fire. In His presence all mention is nullified, and before His utterance all utterance boweth down in submission.

- 28 On one occasion He said: "O servant in attendance! Today the Kingdom of the Bayan boweth down in submission before the All-Merciful. All books and tablets are suspended upon His Will, and all who are in the Bayan are commanded to recognize this Most Great Remembrance, this momentous Announcement." Blessed is the one who hath broken the chains of idle fancies and vain imaginings through the Name of the Self-Subsisting, who hath forsaken that which is possessed by the people and held fast unto that which is with God.

- 29 Such objecting souls have ever existed. Were anyone to reflect upon the events that transpired after the ascension of His Holiness al-'Askari - peace be upon Him - and the machinations of the heretical divines, he would testify that all the corruption in the world hath proceeded and proceedeth from such souls. By the life of our Lord! Were it not for the lies of the leaders, the Lord Most High would not have been martyred by the tyranny of His enemies. They appointed an imaginary person to an imaginary throne, and through imaginary traditions established that which caused the blood of the Lord of the world and the essences of all peoples to be shed. At times they would produce forged documents and attribute them to the Source of existence. The curse of God be upon the people who lie! Inwardly their purpose was to exalt their own station and prestige, while outwardly they would point to ruins - sometimes to Jabulqa, sometimes to Jabulsa, and at times to the false region which they called holy. The eternal Sovereign, concerning Whom the Point of the Bayan - may the life of all else be sacrificed for His sake - hath said, exalted be His remembrance: "Verily, He is too glorious and exalted to be known through aught else or to seek the counsel of His creatures."

- 30 Now the heedless souls have risen in opposition and clung to the words of this one and that. Today the Tongue of Grandeur proclaims, exalted be His glory: "O Pen! Dost thou see anyone besides Me on this day? Where are all created things and their manifestations? Where are all names and their kingdoms? Where are all hidden things and their mysteries? Where are

اگر نفسی در اینکلمات مبارکه که از مشرق بیان حق جل جلاله اشراق نموده تفکر نماید و بر لای بیان مطلع گردد خود را غنی و مستغنی از کل مشاهده کند پیرهای اطمینان در هواء قدس رحمن طیران نماید و از کوثر استقامت بیاشامد امروز اگر نفسی اقل من آن توقف کند از اهل نار محسوب عند ذکرش جمیع اذکار مفقود و عند بیانش جمیع بیان خاضع

- 28 وقتی از اوقات فرمودند یا عبد حاضر امروز ملکوت بیان لدی الرحمن خاضع و خاشع جمیع کتب والواح باراده معلّق و منوط و جمیع من فی البیان باین ذکر اعظم و نبأ عظیم و عرفانش مأمور طوبی از برای نفسیکه سلاسل اوهام و ظنون را باسم حضرت قیوم شکست از ما عندالخلق گذشت و بما عندالحق تمسک جست انتهی

- 29 امثال آن نفوس معرضه لازال بوده اند اگر نفسی بعد از ارتقا حضرت عسکری علیه سلام الله در امورات واقعه و دسائیس علای زنادقه تفکر نماید شهادت میدهد بر اینکه جمیع فساد عالم از آن نفوس پوده و هست عمر ربنا اگر کذب رؤسا نبود رب اعلی بظلم اعدا شهید نمیشد حضرت موهومی بر سریر موهومی معین نمودند و بروایات موهومه ثابت کردند آنچه را که سبب سفک دم سید عالم و جواهر امم شد و گاهی توابع جعلیه ظاهر مینمودند و نسبتش را بمبدء وجود میدادند الا لعنة الله علی القوم الکاذبین در باطن مقصود اعلاء علو و سمو خودشان بود ولكن در ظاهر بخرائر اشاره مینمودند گاهی جابلیقا و هنگامی جابلسا و وقتی ناحیه کذب که بمقدسه مینامیدند سلطان لایزالی را که نقطه بیان روح ما سواه فداه در ذکرش میفرماید قوله عز ذکره انه اجل و اعلی من ان یكون معروفاً بدونه او مستشیراً باشارة خلقه

- 30 حال نفوس غافله بر اعراض قیام نموده اند و بقول این و آن تمسک جسته اند امروز لسان عظمت میفرماید قوله عز اجله ان یا قلم هل ترى اليوم غیرى این الأشياء و ظهوراتها و این الأسماء و ملکوتها و البواطن و اسرارها و الظواهر و آثارها

all outward things and their traces? Annihilation hath seized all who dwell in creation, and this is My face, the ever-abiding, the luminous, the resplendent.”

قد اخذ الفناء من في الانشاء وهذا وجهي الباقي
المشرق المنير انتهى

- 31 Now observe to what they cling and what ropes they grasp. They desire to erect new illusory causes for the helpless people, like the delusions of old. Again I submit: “O God protect us, O concourse of the believers, from the evil of these people!” Today, verily, no book among books, no tablet among tablets, and no scripture among scriptures suffices. Glory be to God above what the oppressors say!

31 حال ملاحظه نمائید بجه متشبثند و بجه حبال
متمسک اراده دارند یک اسباب موهومه
جدیدهئی مثل اوهامات قبل از برای ناس بیچاره
برپا نمایند مکرر عرض مینمایم اعاذنا الله یا معشر
الموحدين من شر هؤلاء

- 32 Behold, on this day neither any book among books, nor any Tablet among Tablets, nor any page among pages can suffice. Glory be to God above what the unjust do say! On this Day all must fix their gaze upon the horizon of His Manifestation and upon whatsoever proceedeth from Him. Should a man occupy himself with vain imaginings, conjectures, and traditions, the end of such a course shall assuredly be destruction—even as hath been witnessed.

32 باری اليوم هیچ کتابی از کتب و هیچ لوحی از
الواح و هیچ صحیفهئی از صحف کفایت نمینماید
سبحان الله عما یقولون الظالمون اليوم کلّ باید بافق
ظهور و ما یظهر من عنده ناظر باشند اگر به
اوهامات و ظنونات و روایات انسان مشغول
شود البتّه عاقبت آن بر هلاکت است چنانچه
دیده شد

- 33 Glorified art Thou, O God of land and sea! Thou beholdest me standing before Thee, with the hands of my hope upraised to the heaven of Thy bounty and grace. I beseech Thee, by Thy sovereignty that dominates all things and by Thy Name whereby Thou hast subdued all creation, to assist Thy servants to act with justice and equity, and enable them to turn to Thee with Thy vision and to gaze toward Thy direction with Thy light. Thou art He through Whose Name the oceans of grace and bounty surged, and by Whose Will the heaven of Thy generosity was adorned, O Possessor of Names! There is no God but Thee, the Omnipotent, the Unconstrained.

33 سبحانک یا اله البرّ و البحر ترانی قائماً بین
یدیک و ابدی رجای مرتفعه الی سماء جودک
و فضلک استلک بسلطانک المهیمن علی
الکائنات و اسمک الذی به سخرت الممکات بأن
تؤیّد عبادک علی العدل و الانصاف و وفقهم
علی التوجّه الیک ببصرک و النظر الی شطرك
بنورک انت الذی باسمک ماجت بحور الفضل
و العطاء و بمشیتک تزینت سماء کرمک یا
مالک الاسماء لا اله الا انت المقتدر المختار

- 34 If today anyone gazes upon anything other than the Truth and the utterance of Truth, he will surely stray from the path and make his abode in the fire. He says that all the Bayan is but a leaf among the leaves of Paradise. If it achieves acceptance, glory be to God! How lofty is the Cause and in what clay are the worms! This evanescent servant is bewildered, by God, the Guardian, the Self-Subsisting. From the beginning of the Cause until now, I have had and have no desire save the good-pleasure of God. Now I have grown old and my strength has weakened, yet despite this and despite great occupation, I have engaged in this writing purely for the sake of God. God is my witness and is aware that I have sought and seek naught but His good-pleasure. For His sake I have spoken and for His sake I speak. “Whoso wisheth, let him accept it; and whoso wisheth, let him reject it.” Verily our Lord, the All-Merciful, is the Self-Sufficient, the All-Praised.

34 اگر اليوم نفسی به غیر حقّ و بیان حقّ ناظر باشد
البتّه از صراط منحرف شود و البتّه بسقر مقرّر
گیرد میفرماید جمیع بیان ورقی است از اوراق
جنت او اگر بقبول فائز شود سبحان الله امر در
چه مقام و خراطین در چه طین این خادم فانی
متحیر و الله المهیمن القیوم از اول امر تا حین
خیالی جز رضای حقّ نداشته و ندارم حال پیر
شده ام و قوی ضعیف گشته معذک و مع
شغل عظیم خالصاً لوجه الله بلین نوشته مشغول
شده ام حق گواه و آگاه که جز رضایش را
طالب نبوده و نیستم لوجه گفته و لوجه میگویم
من شاء فلیقبل و من شاء فلیعرض انّ ربنا
الرحمن لهو الغنی الحمید

- 35 Likewise, reflect upon this most exalted Word revealed from the Dayspring of utterance, the Lord of Names, namely the Primal Point (may the spirit of all else be sacrificed for Him). In truth, this Word is considered the essence of the Bayan. His exalted Word states: "In the year Nine ye shall attain unto all good, and in the year Nine ye shall attain unto the presence of God." And addressing His Holiness the Great One (upon Him be all the most glorious glory and the most exalted exaltation), He says - His exalted Word:
- 35 و همچنین در اینکلمه علیا که از مطلع بیان مالک اسماء یعنی نقطه اولی روح ما سواه فداه نازل شده تفکر فرمائید و فی الحقیقه اینکلمه از جوهر بیان محسوبست قوله تعالی و فی سنة التسع انتم کلّ خیر تدرکون و فی سنة التسع انتم بقاء الله ترزقون و مخاطباً لحضرة العظیم علیه من کلّ بهاء ابهه و من کلّ علاء اعلاه میفرماید قوله تعالی
- 36 This is what We promised thee aforetime when We answered thee. Wait until nine passeth beyond the Bayan, then say: Blessed be God, the Most Excellent of Creators. Now judge fairly: in the year nine when this Call was raised, where were the ears and where were the eyes? Verily there hath been and is no escape for anyone except he repent and return unto God, the All-Compelling, the Self-Subsisting. Unless one turneth away from the Heaven of testimony, the Sun of certitude, the Most Great Ocean, and the Mighty Announcement, the divine verses and heavenly evidences have yielded and yield no fruit for such a soul. Every fair-minded one testifieth that the Cause of God hath been made manifest through this Most Great Revelation in days when all were occupied with preserving their lives and were concealed and veiled in corners. God, exalted be His glory, arose by His own Self and spoke, such that the droplets of the ocean of His utterance seized the world and His traces encompassed all horizons. Blessed are the fair-minded ones and they that hear.
- 36 هذا ما قد وعدناک قبل حین الذی اجبناک اصبر حتّی یقضی عن البیان تسعة فاذا قل فتبارک الله احسن المبدعين حال انصاف دهید در سنه تسع که ظاهر شد این الآذان و این الأبصار باری مفری از برای احدی نبوده و نیست الا ان یتوب و یرجع الی الله المهیمن القیوم مگر از سماء برهان و شمس ایقان و بحر اعظم و نبأ عظیم چشم پوشد از برای چنین نفسی آیات الهی و بینات ربّانی ثمری نداشته و ندارد هر صاحب انصافی شهادت میدهد که امر الله باین ظهور اعظم ظاهر در ایامیکه جمیع بحفظ جان مشغول و در زاویها مستور و محجوب حقّ جلّ جلاله بنفسه قائم و ناطق چنانچه رشحات بحر بیانش عالم را اخذ نموده و آقارش آفاق را احاطه فرموده طوبی از برای منصفین و سامعین
- 37 Likewise the Primal Point - may the spirit of all else be sacrificed for His sake - saith: "Say: This is the News of which none hath knowledge save God, but on that day ye shall not know." Yet these unjust people have said what they have said. This is that Mighty News mentioned and recorded in all the Books, of whose time of appearance none save God Himself is aware. This is that Hour of which Christ spoke when He said: "But of that day and hour knoweth no man, no, not the angels of heaven, but the Father only."
- 37 و همچنین نقطه اولی روح ما سواه فداه میفرماید قل هو نبأ لم یحیط بعلمه احد الا الله ولكن انتم یومئذ لا تعلمون مع ذلک این قوم بی انصاف گفته اند آنچه گفته اند این آن نبأ عظیمی است که در جمیع کتب مذکور و مسطور است و احدی جز نفس حقّ بر حین ظهور مطلع نه و آگاه نه اینست آن ساعتیکه حضرت روح میفرماید و از او اخبار نموده و اما ذلک الیوم و تلك الساعة فلا یعلم بهما احداً و لا الملائكة الذین فی السماء و لا الابن الا الأب انتہی
- 38 This is that Day of which Joel in his Book saith: "For the day of the Lord is great and very terrible; and who can abide it?" Likewise Jeremiah saith: "Alas! for that day is great, so that none is like it." All that hath appeared was mentioned in the Books of the Messengers, even unto the mention of the Fortress which is now the seat of the Throne and is known as
- 38 و اینست آن یومیکه حضرت یوئیل در کتاب خود میفرماید لأنّ یوم الربّ عظیم و مخوف جداً فمن یطيقه و همچنین حضرت ارمیا میفرماید آه لأنّ ذلک الیوم عظیم و لیس مثله جمیع آنچه ظاهر شده در کتب مرسلین مذکور حتّی ذکر

the Most Great Prison, as David saith: "Who will lead me into the strong city?" The strong city is Akka, whose fortress is well-known. This is that Fortress upon which He saith the lights of the Sun of Truth would shine and from whose horizon they would dawn. They also gave each other and the people of this earth glad tidings that God would appear in these lands in the latter days and would manifest Himself.

حصن که حال مقرّ عرش است و به سخن اعظم موسوم چنانچه داود میفرماید من یقودنی الی المدينة الحصنه و مدینهء حصنه عکاست و حصنش معروف و مشهور اینست آن حصنیکه میفرماید انوار آفتاب حقیقت بر او تجلی فرموده و از افقش اشراق کرده و همچنین بشارت داده‌اند یکدیگر و عباد این ارض را که حق در آخر ایام در این اراضی ظاهر میشود و تجلی میفرماید

- 39 Isaiah saith: "Get thee up into the high mountain, O Zion, that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him." Zion and Jerusalem are in these lands, and He saith it shall be called by a new name, as in the land of Mystery it was named the Valley of the Noble One. This is that valley wherein the cry of all the Prophets was raised, speaking "Here am I, O my Lord, here am I." Abraham, Moses, Jesus and the Seal of the Prophets - may the spirit of all existence be sacrificed for them - appeared in these lands, for these lands are connected to the land of Batha and Hijaz. Thus He saith: "Blessed is he who hath migrated to Akka." I swear by the Sun of the horizon of utterance that this evanescent one's purpose hath not been and is not to display knowledge, learning and awareness, but rather it is offered for the sake of God that heedless souls may not become the cause of people's veiling as they have done before. These indeed are the holy lands mentioned in the Qur'an and previous Books.

39 حضرت اشعیا میفرماید علی جبل عال اصعدی یا مبشرة صهیون ارفعی صوتک بقوة یا مبشرة اورشلیم ارفعی لا تخافی قولی لمدن یهوذا هو ذا الهک هو ذا السید الرب بقوة یأتی و ذراعة تحکم له صهیون و اورشلیم در این اراضی است و میفرماید باسم جدید نامیده میشود چنانچه در ارض سراز لسان عظمت بواد التیبل موسوم گشته و اینست آن وادی که نداء جمیع انبیا در او مرتفع و به لبیک اللهم لبیک ناطق حضرت خلیل و کلیم و روح و خاتم انبیا روح من فی الوجود فداهم در این اراضی ظاهر چه که این ارض بارض بطحا و حجاز متصل میشود اینست که میفرماید طوبی لمن هاجر الی عکا قسم بآفتاب افق بیان که مقصود اینفانی اظهار علم و فضل و اطلاع نبوده و نیست بلکه لوجه الله عرض میشود که نفوس غافله سبب احتجاب خلق نشوند چنانچه از قبل شده‌اند باری اینست اراضی مقدسه که در فرقان و کتب قبل مذکور و در کتاب عاموس نبی (ع) میفرماید

- 40 The Lord shall roar from Zion and utter His voice from Jerusalem, and the shepherds' pastures shall mourn, and the top of Carmel shall wither. And this Carmel lieth opposite to 'Akka and in former Books was known as God's Vineyard, and mention thereof hath flowed from the Most Exalted Pen. Verily some have attained unto it, and it is among those assured matters whereon the Tabernacle of Glory must needs be raised - and praise be to God, it hath been raised - and from Zion the Euphrates of inner meanings hath flowed, despite those who cast justice aside and took up oppression.

40 انّ الربّ یزجر من صهیون و یعطی صوته من اورشلیم فتنوح مراعی الرعاة و یبلیس رأس الکرم و این کرمل مقابل عکا واقع و در کتب قبل بگویم الله موسوم و ذکر آن از قلم اعلی جاری البتّه بعضی بآن فائز شده‌اند و از جمله امور محتومه‌ای که باید خباء مجد بر او مرتفع شود و لله الحمد مرتفع شد و از صهیون فرات معانی جاری رغماً لمن نبذ الانصاف و اخذ الاعتساف

- 41 The greatness of this Revelation is such that David, in speaking of it, declares: "Exalt ye the Lord our God, and worship at His footstool, for He is holy. Moses and Aaron among His priests, and Samuel among them that call upon His name."

41 عظمت ظهور بمقامیست که حضرت داود در ذکرش میفرماید علّوا الربّ الهنا و اسجدوا عند موطیء قدمیه قدوس هو موسی و هرون بین کهنته و صموئیل بین الذین یدعون باسمه حال باید

Now this blessed verse must needs be deeply pondered. Today all trees are enraptured, and rocks and stones are stirred and moved, and the mountains are in greatest joy at His passing, for the promised Hour is come and the hidden Secret is unveiled. Were this exalted Word to be removed from the Holy Books, no other utterance would remain, and no mention would be found. But this utterance is for those possessed of insight and understanding, not for every vain person who follows delusions and idle fancies.

42 Today the Sun of certitude has dawned. A new day it is, and new are these times that can in no wise be compared with aught else. Yet eyes are diseased and dimmed, and ears are stopped up. I beseech God to grant joy and not deprive creation of this greatest gladness. And likewise He says: "Our God shall come, and shall not keep silence."

43 Were this servant to cite all the verses from previous Books and the utterances revealed therein, the readers would surely grow weary from the length of discourse. Therefore have I firmly resolved to be most brief, and I implore those souls that are assured, content and well-pleasing to make mention of me, that perchance through their prayers and remembrance I may fulfill that which I am commanded and not fail in serving the friends of God.

44 Alas! Alas! Though this Cause is of such magnitude, and though its manifest power and overwhelming might have encompassed the world, yet the people remain veiled from beholding it and heedless of its recognition. He is the Almighty One of Whom the prophet Amos spoke, saying: "Prepare to meet thy God, O Israel. For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is His name." By the life of our Beloved and your Beloved, our Goal and your Goal! In this mighty verse are hidden mighty mysteries, for it gives tidings of the year eighty and likewise of the false dawn which He, the God of hosts, will darken, and of His treading upon the high places of the earth - an allusion to the journey to the great City and these parts.

45 This servant is astonished at what the people were content with before, and what they are content with now. If they seek verses, these have filled the horizons, and if they desire proofs, it is for the servant to establish and demonstrate them. I swear by the Self of God - may the spirit of all who dwell in the kingdoms of Command and Creation be sacrificed for His sake - that mighty and wondrous things have appeared in this Revelation, and

در این آیه مبارکه بسیار تفکر نمود امروز جمیع اشجار منجذب و صخور و اجار مهتر و متحرک و جبال از فرح اکبر در مرور چه که ساعه موعود آمده و مکنون مخزون ظاهر گشته اگر این کلمه علیا از کتب برداشته شود دیگر بیانی باقی نه و ذکر مشهود نه لکن این بیان از برای متبصرین و عارفین است نه از برای هر همج رعای که قائد اوهام و ظنون است

42 امروز آفتاب یقین اشراق نموده روز دیگر است و ایام دیگر لا تقاس بغیرها و لکن ابصار مریض و مرمود و آذان مسدود از حق میطلبم فرح عطا فرماید و خلق را از این فرح اعظم محروم نسازد و همچنین میفرماید یأتی الیها و لا یصمت

43 اگر اینبعد بخواهد از کتب قبل و بیانات منزله در آن را ذکر نماید قارئین شاید از طول کلام افسرده شوند لذا بمنتهای قوه در اختصار عزم جزم شده و از نفوس مطمئنه راضیه مرضیه طلب ذکر مینمایم شاید به دعای ایشان و ذکر ایشان از عهده آنچه بان مأمورم برآیم و از خدمت اولیای حق باز نمانم

44 فاه آه امر باین بزرگی و این قدرت ظاهره و قوت باهره که عالم را احاطه نموده خلق از مشاهده اش محبوب و از معرفتش غافل اوست مقتدریکه حضرت عاموس نبی در باره اش میفرماید فاستعد للقاء الهک یا اسرائیل ۱۳ فانه هو الذی صنع الجبال و خلق الریح و اخبر الانسان ما هو فکره الذی یجعل الفجر ظلاماً و یمشی علی مشارف الأرض یهوه اله الجنود اسمه لعمر محبوبنا و محبوبکم و مقصودنا و مقصودکم در این آیه عظیمه اسرار عظیمه مکنون چه که اخبار مینماید از ظهور ثمانین و همچنین صبح کاذب را که میفرماید او را اله الجنود تاریک مینماید و بر بلندیهای ارض میخرامد که اشاره بسفر مدینه کبیره و همچنین این اطراف است

45 اینبعد متحیر که ناس از قبل بچه قانع شده اند و حال بچه قانع میشوند اگر آیات میطلبند آنها ملئت الآفاق و اگر بیانات میخوانند علی العبد اثباتها و اظهارها قسم بنفس حق روح من فی ملکوت الأمر و الخلق فداه که امورات عظیمه عجیه در اینظهور ظاهر و آنچه در سنین متوالیه از بعد

whatsoever was to occur in successive years thereafter has been revealed and sent down from the Most Exalted Pen beforehand, without any hint or allusion but rather with utmost clarity. Every fair-minded person can detect the fragrance of truth from these submissions, for whatsoever has been and is being stated is supported by clear proof and evidence.

- 46 Were this servant to recount them all, the discourse would needs be drawn out to undue length; yet will I, for the sake of God, set down a portion thereof in brief—though it hath been mentioned in divers epistles. And since some part of it, as hath been reported, hath fallen into the hands of the enemies, while some hath remained concealed, therefore doth this servant make repeated mention of it; and its recompense resteth with Him Who created him and fashioned him, and sustained him, and magnified him, and taught him, and guided him, and led him unto His straight path.

- 47 When the Sun of Truth dawned from the horizon of the land of Mystery, on a certain day, of a sudden they encompassed the House. To relate the details of that state is neither necessary nor expedient; in brief it may be said: for a time they prevented the people from coming and going. Thereafter, however, diverse parties—who were ascribed to other governments—entered and attained the presence. And at every moment the Tongue of Grandeur uttered words whereof the tongues of the world are powerless to tell. The consuls of the governments, outwardly and in appearance, arose to render assistance and stood before Him; yet God forbade the disclosure of that which they intended.

- 48 Afterwards did Hadrat Dhabih—upon him be Baha'u'llah's Most Glorious splendour—arrive; and the Supreme Pen began the blessed Surih of Ra'is, which was completed while on the way. And at the sea-port it was read aloud, by His command, unto the appointed officer. This servant will cite a few verses thereof, that perchance the heedless may be awakened, the slumberers aroused, and the dead attain unto a new life. The matter is in the hands of our Well-Beloved and your Well-Beloved, our Purpose and the Purpose of all that are in the heavens and on the earth. These are His words—exalted be His station, glorified His utterance, and magnified His might:

- 49 “In His Name, the All-Glorious!

- 50 “Hearken, O Chief, to the voice of God, the Sovereign, the Help in Peril, the Self-Subsisting. He, verily, calleth aloud between heaven and earth, summoning all mankind unto the scene of transcendent glory. Neither thy grunting, nor the barking of those around thee, nor the opposition of the hosts

واقع از قبل از قلم اعلی جاری و نازل من غیر رمز و اشاره بل بکمال تصریح هر منصفی عرف راستی از این عرایض استشمام مینماید چه که آنچه عرض شده و میشود با بینه و برهانست

- 46 و اینعبد اگر بخواهد جمیع را ذکر نماید البته بیان بطول انجامد ولكن بعضی از آنرا مختصر ذکر مینمایم لوجه الله اگرچه در رسائل متعدده ذکر شده و چون بعضی از آن از قرار مسموع دست اعدا افتاده و بعضی از آن مستور مانده لذا این خادم مکرر ذکر مینماید و اجره علی الذی خلقه و فطره و رزقه و کبره و علمه و ارشده و هداه الی صراطه المستقیم

- 47 هنگامیکه آفتاب حقیقت از افق ارض سر مشرق یومی از ایام بغتۀ بیت را احاطه نمودند و ذکر تفصیل آن حال لازم نه مختصر عرض میشود مدتی ناس را از خروج و دخول منع نمودند ولكن بعد احزاب مختلفه که بدول اخری منسوب بودند وارد و تلقاء وجه حاضر و فیکلّ حين نطق لسان العظمة بما عجز عن ذکره السن العالم قناسل دول بر حسب ظاهر باعانت قیام نمودند و بین یدی حاضر ولكن ابی الله عن اظهار ما ارادوا

- 48 و بعد حضرت ذبیح علیه بهاء الله الأبهی وارد و قلم اعلی بسوره مبارکه رئیس ابتدا فرموده و در عرض راه تمام شد و در اسکله بحر بر شخص مأمور قرائت فرمود اینعبد چند آیه آن را ذکر مینماید که شاید غافلان آگاه شوند و ناآتمین بیدار گردند و مردگان بحیات جدید فائز شوند الأمر بید محبوبنا و محبوبکم و مقصودنا و مقصود من فی السموات و الأرضین قوله جلّ مقامه و عزّ بیانه و کبر شأنه

- 49 بسمه الأبهی

- 50 ان یا رئیس اسمع نداء الله الملك المهيمن القيوم انه ينادي بين الأرض والسماء ويدع الكل الى المنظر الأبهی و لا يمنع قباعك و لا نباح من في حولك و لا جنود العالمين قد اشتعل العالم

of the world can withhold the Almighty from achieving His purpose. The whole world hath been set ablaze by the Word of thy Lord, the All-Glorious, a Word softer than the morning breeze. It hath been manifested in the form of the human temple, and through it God hath quickened the souls of the sincere among His servants. In its inner essence, this Word is the living water by which God hath purified the hearts of such as have turned unto Him and forgotten every other mention, and through which He draweth them nigh unto the seat of His mighty Name....

من كلمة ربك الأبهى وأنها أرق من نسيم الصبا
قد ظهرت على هيئة الانسان وبها احى الله عباد
المقبولين وفي باطنها ماء قد طهر الله به افئدة الذين
اقبلوا اليه وغفلوا عن ذكر ما سواه وقربهم الى
منظر اسمه العظيم الى ان قال عز شأنه

- 51 “Thou hast, O Chief, committed that which hath caused Muhammad, the Apostle of God, to lament in the most sublime Paradise. The world hath made thee proud, so much so that thou hast turned away from the Face through whose brightness the Concourse on high hath been illumined. Soon thou shalt find thyself in manifest loss! Thou didst conspire with the Persian Ambassador to harm Me, though I had come unto you from the source of majesty and grandeur with a Revelation that hath solaced the eyes of the favoured ones of God...” until He saith: “Hast thou imagined thyself capable of extinguishing the fire which God hath kindled in the heart of creation? Nay, by Him Who is the Eternal Truth, couldst thou but know it. Rather, on account of what thy hands have wrought, it blazed higher and burned more fiercely. Erelong will it encompass the earth and all that dwell therein. Thus hath it been decreed by God, and the powers of earth and heaven are unable to thwart His purpose. The day is approaching when the Land of Mystery [Adrianople] and what is beside it shall be changed, and shall pass out of the hands of the King, and commotions shall appear, and the voice of lamentation shall be raised, and the evidences of mischief shall be revealed on all sides, and confusion shall spread by reason of that which hath befallen these captives at the hands of the hosts of oppression. The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress.” End.

51 ان يا رئيس قد ارتكبت ما ينوح به محمد رسول الله
في الجنة العليا وغرتك الدنيا على شأن اعرضت
عن الوجه الذى بنوره استضاء الملاء الأعلى فسوف
تجد نفسك فى خسران مبین والتحدت مع رئيس
العجم فى ضرى بعد اذ جئتم من مطلع العظمة
والكبرياء بامر به قرت عيون المقربين الى ان
قال جلّ ثنائه هل ظننت انك تقدر ان تطفىء
النار التى اوقدها الله فى الآفاق لا ونفسه الحق لو
انت من العارفين بل بما فعلت زاد لهيبها واشتعالها
فسوف تحيط الأرض ومن عليها كذلك قضى
الأمر ولا يقوم معه حكم من فى السموات و
الأرضين فسوف تبدل ارض السر وما دونها
وتخرج من يد الملك ويظهر الزلازل ويرتفع
العويل ويظهر الفساد فى الأقطار وتختلف الأمور
بما ورد على هؤلاء الأسراء من جنود الظالمين و
يتغير الحكم ويشد الأمر على شأن ينوح الكتيب
فى الهضاب وتبكي الأشجار فى الجبال وتجري
الدم من كل الأشياء وترى الناس فى اضطراب
عظيم انتهى

- 52 O World! Dost thou possess the power of hearing, that thou mayest hear? Dost thou possess sight, that thou mayest see? In most wondrous and clear utterance hath the Beloved of all creation spoken. The meaning of the Land of Mystery (Ard-i-Sirr) is Adrianople, which before the Most Great Prison was the seat of the Throne of that land, and its numerical value corresponds to that of 'Mystery.' He saith: The Land of Mystery shall be changed, and what surroundeth it. It shall pass out

52 اى عالم آيا سمع در تويافت ميشود كه بشنود آيا
بصر يافت ميشود كه ببيند به ابداع و اصرح بيان
محیوب امكان نطق فرموده و مقصود از ارض
سر ادرنه است كه قبل از سجن اعظم مقرر عرش
آن ارض بود و عدد آن با عدد سر مطابق است
ميفرمايد ارض سر تبديل و همچنين ما حول آن
وازيد ملك بيرون ميرود و ظاهر ميشود زلازل

of the hands of kings, earthquakes shall appear, and lamentations and wailing shall be raised. Corruption shall be manifest in all regions and affairs shall be disordered. All these calamities are due to the tribulations inflicted upon these captives by the hosts of the oppressors. All these things were manifestly witnessed, and no fair-minded, truthful, or just person hath denied or will deny them. He further saith: And the government shall change - meaning the first ruler shall depart and another ruler shall be seated in his place, as was witnessed. He further saith: The matter shall become severe - so severe that the sand in the hills and mountains and the trees in the mountains shall weep, and blood shall flow from all things, for that which was inflicted upon the Truth such as hath never been inflicted upon any other. Then He saith: Thou shalt see the people in great agitation.

- 53 By God's life! Agitation had encompassed all. The Muslim forces would descend upon Christian villages, depriving men and women, young and old, of life, and then burn their homes and possessions. The Christians would do exactly the same to the Muslims. Terror had seized all and agitation had encompassed everyone. One traveler wrote that passing through a certain place, he observed three hundred corpses piled up within twenty paces. The horror of that sight shall never fade from memory. In brief, all have heard of that upheaval and know of it, and nothing like it had ever been witnessed in any age. The newspapers reported things that the mind refuses to accept. Now the people of Bayan must reflect and know with absolute certainty that whatsoever came to pass had been revealed word for word beforehand by the Supreme Pen. Glory be to Him Who giveth life to the bones when they are rotted away! And glory be to Him Who informed all beforehand, and He is the All-Knowing!

- 54 But O Beloved of my heart and He Who is mentioned in my soul! All that hath been mentioned is a great glad-tiding for the friends, the chosen ones, the firm ones, and the fair-minded ones. However, it increaseth naught but loss for the oppressors, for the deaf are deprived of the cooing of the Dove of the Cause, and the blind are forbidden from the lights of the Supreme Horizon.

- 55 Likewise, exalted be His mention, universal be His grace, and magnificent be His favor, He saith in the Surih of the Temple, addressing the King of Paris, glorified be His majesty:

- 56 "Say: O King of Paris! Tell the priest not to ring the bells. By God, the True One! The Most Mighty Bell hath appeared

و مرتفع شود فریاد و ناله و ظاهر میگردد فساد در اقطار و مختلف میشود امور جمیع این بلاها بسبب این مصائبی است که بر این اسرا وارد شده از جنود ظالمین و جمیع این امور در ظاهر ظاهر دیده شد و هیچ منصف و صادق و عادل انکار ننموده و نینماید و همچنین میفرماید و بتغییر الحکم یعنی رئیس اول میروند و رئیس دیگر بر مقامش جالس چنانچه مشاهده شد و همچنین میفرماید یشد الأمر شدید میشود امر بشأنیکه رمل در تپها و کوهها و اشجار در جبال میگیرند و از جمیع اشیا دم جاری و ساری چه که بر نفس حق وارد شد آنچه که بر احدی وارد نه و بعد میفرماید تری الناس فی اضطراب عظیم

- 53 لعمرالله اضطراب کل را احاطه نموده بود جنود اسلام بر قراء نصاری وارد میشدند زن و مرد صغیر و کبیر جمیع را از حیات محروم مینمودند و بعد خانهها و اموال را آتش میزدند و همین معامله را عیناً اسلام با نصاری میکردند وحشت کل را اخذ کرده بود و اضطراب جمیع را احاطه یکی از سیاحان نوشته بود از محلی عبور نمودم مشاهده شد در بیست قدم او سی سیصد نعش بر هم ریخته بود هرگز رعب آنمظر از نظر نمیروود باری آنفته را کل شنیده و میدانید و در هیچ قرنی مثل آن دیده نشده ارباب جرائد نوشته اند آنچه را که عقل از قبول آن ابا مینماید حال باید اهل بیان تفکر نمایند و یقین مبین بدانند که آنچه از بعد وارد شده حرف بحرف از قبل از قلم اعلی نازل سبحان من تحیی العظام و هی رمیم و سبحان من اخبر الكل من قبل و هو علیم

- 54 ولكن يا محبوب فؤادی و المذكور فی قلبی آنچه ذکر شد از برای اولیا و اصفیا و راستین و منصفین بشارتیبست بزرگ ولكن لا یزید الظالمین الا خساراً چه که کر از هدیر حمامه امر محروم و کور از انوار افق اعلی ممنوع

- 55 و همچنین عزّ ذکره و عمّ فضله و عظم احسانه در سوره هیکل میفرماید مخاطباً لملک باریس قوله جلّ جلاله

in the form of Him Who is the Most Great Name, and the fingers of the Will of Thy Lord, the Most Exalted, the Most High, ring it out in the heaven of immortality in His Name, the All-Glorious. Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as thy Lord, the All-Wise, the All-Knowing, was pleased to spare...”

56 قل يا ملك باريس نبّئ القسيس ان لا يدقّ
النواقيس تالله الحق قد ظهر الناقوس الأنغم على
هيكل الاسم الأعظم و تدقّه اصابع مشيّة ربّك
العلّي الأعلى في جبروت البقاء باسمه الأبهى
كذلك نزلت آيات ربّك الكبرى بآرة اخرى
لتقوم على ذكر الله فاطر الأرض و السماء في
هذه الأيام الّتي فيها ناحت قبائل الأرض كلّها و
تنزلت اركان البلاد و غشت العباد غيرة الاحاد
الا من شاء ربك العزيز الحكيم

57 Until He speaketh, glorified be His majesty: “O King! Harken unto the Call from this Fire which burneth in this verdant Tree, on this elevated Mount, upon this blessed white Spot beyond the Sea of Eternity: ‘Verily, there is none other God but Me, the Ever-Forgiving, the All-Merciful...’”

57 الى ان قال جلت عظمته ان يا ملك ان استمع
النداء من هذه النار المشتعلة من هذه الشجرة
الخضراء في هذا الطور المرتفع على البقعة المقدسة
البيضاء خلف قلزم البقاء انه لا اله الا انا الغفور
الرحيم

58 Until He speaketh, exalted be His utterance: “Lo! The Tree of the Mount speaketh in the heart of the world and the Holy Spirit proclaimeth among the nations: ‘The Desired One hath come with manifest sovereignty...’”

58 الى ان قال عزّ بيانه ان شجرة الطور تنطق في
صدر العالم و روح القدس ينادى بين الأمم قد
اتى المقصود بسلطان مبين الى

59 Until He speaketh, exalted be His glory: “O King! We have heard from thee a word which thou didst speak when the King of Russia asked thee concerning the decree of war. Verily, thy Lord is the All-Knowing, the All-Informed. Thou didst say: ‘I was asleep upon my couch when the cry of the oppressed, who were drowned in the Black Sea, wakened me.’ This We heard and thy Lord beareth witness to what I say. We testify that that which wakened thee was not their cry but thine own passions, for We tested thee and found thee to be wanting. Be discerning in thy words and be thou among the perceptive. We desire not that any word untoward should return unto thee, out of respect for the station We have given thee in this mortal life. We have chosen courtesy and made it the true mark of such as are nigh unto Us. It is a raiment that befitteth all souls, both the lowly and the exalted. Well is it with him who adorneth his temple therewith, and woe unto him who is deprived of this great bounty.

59 ان قال عزّ شأنه ان يا ملك انا سمعنا منك كلمة
تكلّمت بها اذ سئلك ملك الروس عما قضى من
حكم الغزا ان ربّك هو العليم الخبير قلت كنت
راقداً في المهاد ايقظني نداء العباد الذين ظلموا الى
ان غرقوا في البحر الأسود كذلك سمعنا وربّك
على ما اقول شهيد يشهد بانك ما ايقظك النداء
بل الهوى لاننا تلوناك وجدناك في معزل ان
اعرف لحن القول و كن من المتفكرين انا لا
نحب ان يرجع اليك كلمة سوء حفظاً للمقام الذي
اعطيناك في الحياة الظاهرة انا اخترنا الأدب و
جعلناه سبيّة المقربين انه ثوب توافق النفوس من
كل صغير و كبير طوبى لمن جعله طراز هيكله
ويل لمن جعل محروماً من هذا الفضل العظيم

60 “Hadst thou been sincere in thy words, thou wouldst not have cast behind thy back the Book of God, when it was sent unto thee by Him Who is the Almighty, the All-Wise. We have proved thee through it and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Erelong the world and all that thou possessest will perish, and the kingdom will remain unto God, thy Lord and the Lord of thy fathers of old. It behooveth thee not to

60 لو كنت صاحب الكلمة ما نبذت كتاب الله
وراء ظهرك اذ ارسل اليك من لدن عزيز
حكيم انا يلوناك به ما وجدناك على ما ادّعت
قم و تدارك ما فات عنك سوف تفتي الدنيا
و ما عندك و يبقى الملك لله ربّك و ربّ
آبائك الأوّلين لا ينبغي لك ان تقتصر الأمور
على ما تهوى به هوىك اتق زفريات المظلوم

conduct thine affairs according to the dictates of thy desires. Fear thou the sighs of this Wronged One and shield Him from the darts of them that act unjustly. For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought. Then wilt thou know how thou hast plainly erred. Commotions shall seize all the people in that land, unless thou arisest to help this Cause and followest Him Who is the Spirit in this straight Path. Hath thy pomp made thee proud? By My Life! It shall not endure; nay, it shall soon pass away, unless thou holdest fast by this firm Cord. We see abasement hastening after thee, whilst thou art of them that sleep. It behooveth thee when thou hearest His Voice calling from the seat of glory to cast away all that thou possessest, and cry out: 'Here am I, O Lord of all that is in heaven and on earth!'

61 "O King! We were in 'Iraq, until the time when the leave of departure came. They brought Us unto the seat of Islam by command. But when We came unto them, there proceeded from certain among the malicious such tribulation as the scrolls cannot recount. Thereat wept the inmates of Paradise, and the dwellers of the holy precincts, but the people are wrapped in a thick veil! Say: Do ye cavil at Him Who hath come unto you with clear proofs and divine testimony, with His evidences and His signs? These are not of his own accord, but from the One Who hath sent Him and commissioned Him with the truth and made Him to be a lamp unto all mankind. More severe became Our plight from day to day, nay, from hour to hour, until they took Us forth from prison and made Us, with manifest injustice, enter the Most Great Prison. And if anyone asked them for what crime were they imprisoned, they would answer and say: 'Lo, they seek to renew religion!' If the ancient Faith be that which ye choose, wherefore then have ye forsaken that which was set down in the Torah and the Gospel? Be ye clear about this, O people! By My life! There is no place for you to flee this day. If this be My crime, then Muhammad, the Apostle of God, committed it before Me, and before Him, the Spirit, and before Him, the Interlocutor. And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners! Such a sin I will not barter for the kingdoms of earth and heaven."

62 Here follows details of this blessed Tablet: In the Land of Mystery (Constantinople) a Most Holy, Most Exalted Tablet was revealed and sent specifically to the King of Paris. The cause of its revelation was that the King had spoken certain words in a public gathering, saying that "We are not only concerned with managing our own affairs, but rather if any oppressed

ان احفظه من سهام الظالمين بما فعلن تختلف الامور في مملكتك وتخرج الملك من كفاك جزاء عملك اذا تجد نفسك في خسران مبين وتأخذ الزلازل كل القبائل هناك الا بان تقوم على نصره هذا الامر وتبع الروح في هذا السبيل المستقيم عزرك لعمري انه لا يدوم سوف يزول الا بان تتمسك بهذا الحبل المتين قد نرى الذلة تسعى عن ورائك وانت من الراقدن ينبغي لك اذا سمعت النداء من شطر الكبرياء تدع ما عندك وتقول لييك يا اله من في السموات والأرضين

61 ان يا ملك قد كنا بأم العراق الى ان حمّ الفراق توجّهنا الى ملك الاسلام بأمره فلما اتيناه ورد علينا من اولى التفاق ما لا يتم بالأوراق بذلك نأح سكان الفردوس واهل حظائر القدس ولكنّ القوم في حجاب غليظ قل أتعترضون على الذي جائكم ببيّنات الله وبرهانه ثم حجته وآياته ان هي من تلقاء نفسه بل من لدن من بعثه وارسله بالحق وجعله سراجاً للعالمين قد اشتدّ علينا الأمر في كلّ يوم بل في كلّ ساعة الى ان اخرجونا من السجن وادخلونا في السجن الأعظم بظلم مبين اذا قيل بأيّ جرم حبسوا قالوا انهم ارادوا ان يجددوا الدين لو كان القديم هو المختار عندهم لم تركتم ما شرع في التوراة والانجيل تبينوا يا قوم لعمري ليس لكم اليوم من محيص ان كان هذا جرمي قد سبقني في ذلك محمد رسول الله ومن قبله الروح ومن قبله الكليم وان كان ذنبي اعلاء كلمة الله و اظهار امره فانّا اول المذنبين لا ابدل هذا الذنب بملكوت ملك السموات والأرضين انتهى

62 تفصيل این لوح مبارک آنکه در ارض سريک لوح امنع اقدس مخصوص ملک پاریس نازل و ارسال شد و سبب تنزیل آنکه ملک در مجلس عامّ کلمه ای گفته و آن اینکه ما از برای تمشیت امور متعلقه بخود نیستیم بلکه اگر مظلومی در عالم

one in the world should cry out, we will answer and take his right from the oppressors.” This was the essence of the words he uttered. And another statement he made in response to the Russian King, when asked “We and you are both of one religion - what caused you to support Islam and unite with it in war?” He replied, “I did not assist Islam, rather the cry of the oppressed ones whose ships you destroyed and sunk in the Black Sea awakened me from sleep, and I arose to remove this oppression.”

یافت شود و ندا نماید جواب میگوئیم و حق او را از ظالمین اخذ مینمائیم اینضمون کلمه‌ای بود که از او ظاهر شد و کلمه‌ای دیگر در جواب ملک روس گفته هنگامیکه از او سؤال نموده که ما و تو هر دو مله‌ی واحده هستیم چه ترا بر آن داشت که حمایت اسلام نمودی و با او در محاربه متحد شدی جواب گفته من اعانت اسلام ننمودم بلکه ندای مظلومانی که در بحر اسود کشتیهای آنها را شکستی و غرق نمودی مرا از خواب بیدار نمود و بر رفع ظلم قیام نمودم

63 After hearing these two statements, the Divine Tablet was revealed wherein He says: “We heard two statements from you on two occasions, from which the fragrance of justice and fairness was diffused. If His Majesty the King considers himself the helper of the world’s oppressed ones, why has he not arisen to help these oppressed ones the like of whom the eye of the world has not seen? This despite their cry being raised from every land for successive years, during which time they have been under the lash of oppression and wrath, such that every person of insight has wept and every person of heart has lamented. How many lands have been dyed with their blood, and in how many cities has their sighing, wailing and weeping been raised!” In this Tablet, most of the calamities that had befallen were revealed and sent down from the Supreme Pen.

63 بعد از اصغاء این دو فقره لوح الهی نازل و در آن میفرماید دو کلمه در دو مقام از تو استماع نمودیم که عرف عدل و انصاف از او متضوع اگر حضرت ملک خود را ناصر مظلومان عالم میدانند چرا بنصرت اینمظلومان که چشم عالم شبه آنرا ندیده قیام ننمودند مع آنکه در سنین متوالیه ندای ایشان از هر ارضی مرتفعست و در ایندست تحت سیاط ظلم و غضب بوده‌اند بقسمیکه هر صاحب بصری گریست و هر صاحب قلبی نوحه نمود کم من ارض صبغت من دماهم و کم من بلد ارتفع فیه حنینهم و ضجیجهم و بکائهم در این لوح اکثر از مصائب وارده از قلم اعلی جاری و نازل

64 After it was sent, for some time no response came. Finally his minister submitted a petition saying: “I took your letter with the Foreign Minister to the Emperor’s presence and mentioned the details. He took the letter and placed it beside him, but until now no response has appeared from him regarding this matter.” Therefore a second Tablet was revealed from the heaven of Divine Will, and one of the clergy who had attained to recognition offered to translate it into French and send it. God knows best.

64 و بعد از ارسال مدتی جواب نیامد بالأخره وزیرش عریضه عرض نمود باینضمون من نامه شما را با وزیر خارجه بحضور امپراطور بردیم و تفصیل را ذکر نمودیم نامه را اخذ نمود و پهلوی خود گذاشت و تا حال جوابی در اینفقره از او ظاهر نه لذا لوح ثانی از سماء مشیت الهی نازل و شخصی از ملا این که باقبال فائز بود عرض نمود بلسان فرانسوی ترجمه نموده ارسال داشتیم العلم عندالله

65 This is what He says: “O King! We heard a word that you spoke when the Russian King questioned you about what occurred in the matter of war. You answered: ‘I was sleeping in the cradle when I was awakened by the cry of the oppressed servants who were drowned in the Black Sea.’ We testify that it was not the cry that awakened you, but rather the desire of self, for We tested and found you to be far removed from the Word.” Until He says, exalted be His utterance: “If you had

65 اینست که میفرماید ای ملک ما شنیدیم از تو کلمه‌ای را که تکلم کردی بآن هنگامیکه سؤال نمود ترا ملک روس از آنچه واقع شد از حکم حرب جواب گفتی در مهد خوابیده بودم بیدار کرد مرا ندای عباد مظلومیکه غرق شدند در بحر اسود شهادت میدهم ندا ترا بیدار نمود بلکه هوای نفس چه که امتحان کردیم یافتیم ترا فی معزل یعنی در کتاری از کلمه الی ان قال عزّ بیانه

been true to your word, you would not have cast the Book of God behind your back."

- 66 Then He says: "By what you have done, affairs in your kingdom will be thrown into confusion, and sovereignty will pass from your hands. Then you will find yourself in manifest loss. Earthquakes will seize all the tribes there, and from these things there is no escape except that thou arise to assist the Cause and follow the Spirit in this straight path. And likewise He saith: "Hath thy glory made thee vainglorious? By My life! This glory shall not endure, except thou holdest fast to the firm cord of Truth, exalted be His glory." Then He saith: "We behold humiliation hastening after thee, whilst thou art of the heedless" - meaning thou art asleep and unaware.

- 67 Now observe how these matters were clearly foretold, though most deemed their occurrence impossible and counted them as unattainable. Thus did someone once ask this servant whether the Emperor of Paris would be deposed, how his sovereignty would be taken from him, and how his glory would vanish, given that he was the foremost among the world's monarchs. This servant replied that he knew not and was unaware, but this much he knew: that whatsoever was revealed from the tongue of Grandeur would all be manifestly realized. Ye see and hear it.

- 68 In any case, the servant's purpose in mentioning these things is that every group might become aware of the verses and clear proofs of Truth, and know with absolute certainty that whatsoever appeared later had been revealed beforehand by the Supreme Pen. As the Tablets to the Kings revealed in the Surih of the Temple, and likewise the Tablet of Ra'is, were in the possession of most several years before their occurrence, mention is made of them. Otherwise, were this servant to recount the manifest verses and clear evidences, numerous volumes would be required, and perchance some might hesitate to accept them.

- 69 In any case, I beseech all to behold the Truth with the eye of Truth, for all are commanded thus, and this is unique to this Revelation. The Point of the Bayan, may the spirit of all else but Him be sacrificed for His sake, saith: "Behold Him with His own eye. If ye regard Him with the eye of another, ye shall never attain to knowing and recognizing Him."

اگر بودی تو صاحب کلمه ما نبذت کتاب الله وراء ظهرک

66 بعد میفرماید بما فعلت بآنچه عمل نمودی مختلف میشود امور در مملکت تو و بیرون میرود سلطنت از کف تو جزای عمل تو در آنوقت میبای نفس خود را در زبانی آشکار و اخذ مینماید زلازل جمیع قبائل را در آنجا و از این امور مفری نیست مگر آنکه بر نصرت امر قیام نمائی و حضرت روح را متابعت کنی در این سبیل مستقیم و همچنین میفرماید آیا عزت تو ترا مغرور نمود لعمری این عزت پاینده نیست زود است که زایل شود مگر آنکه متمسک شوی بحبل محکم حق جل جلاله بعد میفرماید میبینم ما ذلت را که بتعجیل از وراى تو حرکت مینماید و تو از نائمین هستی یعنی در خوابی و مطلع نیستی

67 حال ملاحظه نمائید این امورات را بکمال تصریح از قبل اخبار فرموده‌اند و اکثری ظهور این وقایع را ممتنع میدانستند و محال میشمردند چنانچه وقتی شخصی از اینعبد سؤال نمود که یعنی امپراطور پاریس عزل میشود چگونه سلطنت از او خارج میگردد و عزت او چگونه زایل میشود و حال آنکه رأس ملوک عالم است این بنده عرض نمود که اینعبد آگاه نیست و مطلع نه و لکن اینقدر میدانم که آنچه از لسان عظمت نازل جمیع در ظاهر ظاهر واقع میشود میبینید و میشنوید

68 باری مقصود خادم از این اذکار آنکه هر حزبی بر آیات و بینات حق مطلع و آگاه شود و بعلم الیقین بداند که آنچه از بعد ظاهر از قبل از قلم اعلی نازل و چون الواح ملوک که در سوره هیکل نازل و همچنین لوح رئیس نزد اکثری چند سده قبل از وقوع موجود لذا ذکر شد و الا اگر اینعبد بخواهد از آیات ظاهره و بینات باهره ذکر نماید دفاتر عدیده لازم و شاید بعضی در قبول آن توقف نمایند

69 باری از کل استدعا مینمایم بصر حق در حق نظر نمایند چه که کل باینفقره مأمورند و این مخصوص بانظهور است نقطه بیان روح ما سواه فداه میفرماید بچشم او او را ببینید اگر بچشم غیر ملاحظه کنید هرگز بشناسائی و آگاهی فائز نشوید

- 70 the ungodly have appeared with such schemes and deceits as have never been seen before, and all these things were foretold. Blessed is he who regardeth the clamor and insinuations and doubts of the people of the world as the buzzing of flies. This great Revelation and mighty Cause - I beseech God to aid His servants in that which beseemeth them.
- 70 مشرکین به حیل و مکاری ظاهر شده‌اند که شبه آن دیده نشده و جمیع این امورات را از قبل اخبار فرموده‌اند طوبی از برای مستقیمیکه ضوضاء و اشارات و شباهت اهل عالم را بمثابه طنین ذباب داند ظهور عظیم و امر عظیم از حق میطلب عباد را بر آنچه سزاوار است مؤید فرماید
- 71 Today the Furqan proclaimeth in most eloquent utterance: "O heedless ones! The Mother Book speaketh, the horizon of certitude is illumined, the proof hath dawned and the evidence is clear. Let not vain imaginings deprive you from the Dayspring of assurance, nor idle fancies withhold you from the Lord of all names." Such utterances have repeatedly been heard from the Source of verses, and likewise these words were heard from the Tongue of Grandeur - blessed and exalted be His utterance:
- 71 امروز فرقان بافصح بیان میفرماید ای غافلان ام الکتاب ناطق و افق ایقان منور برهان مشرق و دلیل واضح بظنون از مطلع نور یقین محروم نمانید و باوهام از مالک انام ممنوع نشوید امثال این بیانات از منزل آیات بکرات استماع شده و همچنین اینکلمات از لسان عظمت استماع گشت قوله تبارک و تعالی
- 72 "Today the Bayan calleth out with utmost loving-kindness and bounty, saying: 'O My people and My companions! Today the Lord of the seen and unseen is established upon the throne of manifestation, and the Mother of the Bayan is revealed. Let not your vain imaginings withhold you from the sealed wine, nor deprive you from the Kawthar of certitude.'"
- 72 امروز بیان بکمال شفقت و عنایت ندا مینماید و میفرماید ای اهل من و اصحاب من امروز مالک غیب و شهود بر عرش ظهور مستوی و ام الیابان ظاهر بظنون خود را از ریح حق محتوم منع ننمائید و از کوثر یقین محروم مسازید
- 73 And at one time the Tongue of Grandeur uttered this blessed word: "If the eye be fixed upon the greatness of heaven and desire to turn for less than can be reckoned to another direction, it is not worthy to enter this court."
- 73 و وقتی از اوقات لسان عظمت باینکلمه مبارکه ناطق اگر بصر بزرگی آسمان باشد و بخواهد اقل عمّا یحصی بشر دیگر توجه نماید قابل ورود این بساط نه
- 74 Glorified art Thou, O Thou in Whose grasp are the reins of meaning and utterance! I beseech Thee by Thy Name through which the Sun of eternity shone forth from the horizon of the world, to protect Thy chosen ones and Thy loved ones from the scheming of those who have denied Thee and Thy signs, and have turned away from what Thou didst command them in Thy Books, Thy Scrolls, Thy Scriptures and Thy Tablets. O Lord! Thou seest Thy ignorant servants who have made deceit their weapon and falsehood their refuge and shelter, who utter calumnies against Thee by night and day, whereat the dwellers of the pavilion of Thy glory and majesty have lamented. O Lord! I beseech Thee by the lights of Thy countenance and the mysteries of Thy Cause to send down upon them that which will acquaint them with Thee and teach them Thy way and what lieth with Thee. Verily, Thou art the All-Powerful, the All-Sufficient, the All-Protecting, the Ever-Abiding, the All-Knowing, the All-Wise.
- 74 سبحانک یا من فی قبضتک زمام المعانی و البیان اسئلک باسمک الذی به اشرقت شمس القدم من افق العالم بأن تحفظ اصفیائک و احبائک من مکر الذین کفروا بک و بآیاتک و اعرضوا عمّا امرتهم به فی کتیبک و صحفک و زبرک و الواحک ای ربّ تری عبادک الجهلاء الذین جعلوا الخدعه سلاحهم و الکذب معاذهم و ملاذهم یفترون علیک فی اللیالی و الاّیام بما ناح به سگان خیاء مجدک و عظمتک ای ربّ اسئلک بأنوار وجهک و اسرار امرک بأن تنزل علیهم ما یعرفهم و یعلّمهم سبیلک و ما عندک انک انت المقتدر الکافی و المهیمن الباقی العلیم الحکیم
- 75 O friends of God! Strive that perverse souls may not, as before, afflict helpless people by casting them into the pit of vain
- 75 یا اولیاء الله همت نمائید که مجد نفوس موهومه ناس بیچاره را بمثابه قبل در بر ظنون مبتلا ننمائید

imaginings. These are the souls of whom it is said, "They have changed God's favor into blasphemy and caused their people to dwell in the abode of perdition." These are they who have ever transformed the divine bounty and turned people away from the straight path. In the Dispensation of the Furqan, a few souls, following their selfish desires, strove mightily to lead people astray. In every age such souls have existed and will continue to exist.

76 In these days certain papers have arrived which, upon examination, clearly show that they have sprung from the essence of rancor and hatred. They have perverted certain divine utterances which constitute the true bounty. The serpent has appeared in new colors, claiming friendship while seeking to hold back the servants from the supreme horizon, deprive them of the ocean of certitude, and summon them to the pool of idle fancy.

77 Say: O unjust one! Abandon oppression and hold fast to the cord of justice. Where were you when the darkness of tyranny encompassed the world and all were hidden through the dominion of the oppressors?

78 In the words he has written lies concealed a deadly poison. For instance, at the beginning of his letter he mentions the Most Great Name, writing "In the Name of God, the Most Glorious, the Most Glorious, there is no God but He, say: all shall return unto Him." Glory be to God! He has made God's Name a snare for himself and spread a net, seeking thereby to render the assured ones, the unified ones, and the sincere ones tranquil, and then to make them taste the deadly venom hidden in the fangs of his words. One is amazed at the guile and deceit of such souls.

79 He who acknowledges these words is freed from mention of the world, the clamor of nations, the sayings of people, and the differences of the peoples, for this is the Day of God wherein nothing else should be mentioned. This is the Day of which He says: "All things shall perish except His face." The people of Baha are today mounted upon crimson ships, and these ships sail on sea and land. Blessed is he who holds fast to them, detached from the world, its mention, and whatsoever is therein.

80 In any case, after mentioning the Name of God, exalted be His glory - which he imagined to be a trap - the person in question has made certain mentions unworthy of notice, writing of his own ascent to the heights of knowledge in grammar, syntax, rhetoric, exposition, logic, substances and accidents,

این نفوسند که در حَقِّشان میفرماید قوله تعالی بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا وَاحْلُوا قَوْمَهُمْ دار البوار این نفوسند که لازال نعمت الهی را تبدیل نمودند و خلق را از صراط مستقیم منحرف ساختند معدودی از قبل در کور فرقان بهوای نفسانیّه در اضلال نفوس جهدها نمودند در جمیع اعصار اینگونه نفوس بوده و خواهند بود

76 در این ایام اوراقی وارد بعد از ملاحظه و مشاهده واضح و مبرهن شد که از جوهر غل و بغضا ظاهر گشته بیانات الهی که نعمت حقیقی است بعضی را تبدیل نموده ثعبان بالوان جدید ظاهر و بکمال دوستی خواسته عباد را از افق اعلی منع نماید و از بحر یقین محروم سازد و بغیر وهم دعوت کند

77 بگوئید ای بی انصاف اعتساف را بگذار و بجای عدل تمسک جو تو کجا بودی وقتیکه ظلمت ظلم عالم را احاطه نموده بود و از سطوت ظالمین کلّ مستور

78 در کلماتیکه ذکر نموده سمّ مهلک مکنون مثلاً در اوّل نامه اش ذکر اسم اعظم را نموده نوشته بسم الله الأبهی الأبهی لا اله الا هو قل کلّ الیه یرجعون سبحان الله اسم حقّ را از برای خود شَرکی قرار داده و دامی گسترده باینکله خواسته موقنین و موحدین و مخلصین را ساکن نماید و بعد سمّ نافع را که در انیاب کلماتش مستور است پخشاند انسان متحیر است از حیلّه و مکر امثال آن نفوس

79 معترف باینکله فارغ است از ذکر عالم و ضوضاء امم و اقوال ناس و اختلافات قوم چه که الیوم یوم الله است لا ینبغی فیه ذکر شیء اینست یومیکه میفرماید کَلِّشْء هَالِکٌ اِلَّا وَجْهٌ اَهْلٌ بها امروز بر سفائن حمرا راکب و این سفن بر بحر و بر جاری و ساری طوبی لمن تمسک بها منقطعاً عن الدنیا و ذکرها و ما فیها

80 باری شخص مذکور بعد از ذکر اسم حقّ جلّ جلاله که بگمان خود دام قرار داده بعض ذکرها که لایق ذکر نیست نموده چه که ذکر عروج خود را بمعارج علوم نوشته از نحو و صرف و

jurisprudence, principles, peripatetic philosophy, illuminative philosophy, the philosophy of the late Shaykh, and his attendance upon Haji Karim Khan. Through these mentions he has sought to display his excellence, though outwardly he has written that he understood nothing of these sciences. Would that he had spent as much time contemplating His verses with divine insight and pondering the mysteries of divine knowledge and wisdom as he spent writing these words.

معانی و بیان و منطق و جواهر و اعراض و فقه و اصول و حکمت مشاء و اشراق و حکمت مرحوم شیخ و خدمت حاجی کریم خان) و از این اذکار خواسته اظهار فضیلت نماید اگرچه در ظاهر نوشته از این علوم چیزی نفهمیدم ایکاش بقدریکه خود را مشغول تحریر اینکلمات نموده بصر الهی در آیاتش ملاحظه مینمود و در اسرار علم و حکمت ربانی تفکر میکرد

81 The divines of the Dispensation of the Furqan wrote such expressions for twelve hundred years, refuting and proving against each other. What these souls have reaped from the harvest of their words, these souls too shall reap.

81 علمای فرقان هزار و دویست سنه از این عبارات نوشتند و در ردّ و اثبات یکدیگر آنچه آن نفوس از زرع الفاظ حصاد نمودند و ثمر حاصل کردند این نفوس هم خواهند نمود

82 In any case, he lies in wait for the friends and loved ones of God, and through means of love and kindness and words that neither nourish nor satisfy, he busies himself with leading help-less people astray, until he professed belief in the Tree of the Bayan and wrote: "Whatever I beheld of the words of the Point of the Bayan added perplexity unto my perplexity and opened not the door of recognition unto me."

82 باری در کیمین اولیا و دوستان الهی نشسته و باسباب محبت و مهربانی و کلمات لایسمنه لایغنیه در اضلال خلق بیچاره مشغول تا آنکه اظهار تصدیق بشجره بیان نموده و نوشته آنچه از کلمات نقطه بیان دیدم حیرت بر حیرتم افزود و باب معرفتی برایم نگشود

83 Not that, God forbid, these words contain no lofty meanings, but rather because, as declared by the Author of the Bayan Himself, this Cause is now in the stage of a seed, and many desire to comprehend manifestly, clearly, evidently and openly from this seed the laws of all things, or to attain unto the conditions pertaining thereunto, save him whom God hath taught the knowledge of all things.

83 نه اینکه العیاذ بالله آنها محتوی بر مطالب عالیّه نباشد بلکه من باب آنستکه چونکه این امر از قرار بیان خود صاحب بیان کنون در مقام نطفه است خیلی کس میخواهد که احکام کلّی را ظاهراً باهراً مشهوراً از نطفه بفهمد یا آنکه بحالات وارده بر آن برسد الا من علمه الله علم کلّی این کلمات آنشخص غافل این خادم فانی عرض مینماید

84 O Concourse of the Bayan and O people of the Furqan! The rays of the Sun of Manifestation have encompassed the world, and its effulgences and revelations are manifest and resplendent. The Point of the Bayan - may the spirit of all else be sacrificed for Him - hath declared that a one-year-old seed of the Day of His Manifestation is mightier than the entirety of the Bayan. This is the Day to which all books, scriptures and psalms have truthfully referred, and of which they have all given glad tidings. All must turn with sanctified vision and ears purified from all mention toward the Supreme Horizon, and hearken to the Call raised from the right hand of the Most Great Throne.

84 یا ملأ البیان و یا ملأ الفرقان انوار شمس ظهور عالم را احاطه نموده و اشراقات و تجلیاتش ظاهر و باهر نقطه بیان روح ما سواه فداه میفرماید نطفه یکساله یوم ظهور او اقوی است از کلّ بیان روز روزیست که جمیع کتب و صحف و زیر او را بحق نسبت داده اند و کلّ را بآن بشارت فرموده اند باید کلّ بابصار حدیده و آذان مقدسه از کلّ اذکار بافق اعلی توجه نمایند و ندائیکه از یمین عرش اعظم مرتفع است اصغا کنند

85 Today, whosoever cleaveth to the Bayan and riseth in opposition is not counted among the people of truth, according to the testimony of the Point of the Bayan, for all matters are contingent upon His approval. The essence of the Bayan is this: "He

85 امروز هر نفسی به بیان تمسک نماید و بر اعتراض قیام کند بشهادت نقطه بیان از اهل حق محسوب نه چه که جمیع امور معلق بتصدیق

shall not be indicated by any indication, nor by what is mentioned in the Bayan." After this blessed word, no fair-minded, informed and discerning person knowledgeable of the Bayan would raise objections against the Truth. Have they not heard Him say that the entire Bayan is but a leaf among the leaves of His Paradise?

میفرماید جوهر بیان آنکه آنه لا یستشار باشارتی و لا بما ذکر فی البیان بعد از اینکلمه مبارکه منصف خبیر و بصیر علیم به بیان بر حق اعتراض نمینماید آیا نشنیده که میفرماید جمیع بیان ورقی است از اوراق جنت

86 It is not known what that heedless ignorant one intended by what he mentioned. If his meaning is that the Bayan is still in the stage of a seed and has not been perfected, the Primal Point - may the spirit of all else be sacrificed for Him - hath said: "From the beginning of this Cause until before the completion of nine existences, creation hath not appeared, and all that thou hast seen from the seed until We clothed it with flesh - then wait until thou beholdest another creation. Say: Blessed be God, the Best of Creators."

86 او معلوم نیست آنشخص غافل جاهل از آنچه ذکر نموده مقصودش چیست اگر مقصودش اینست که حال بیان در مقام نطفه است و تکمیل نشده نقطه اولی روح ما سواه فداه میفرماید قوله جلّ و عزّ من اولّ ذلك الأمر الى قبل ان یکمل تسعة کینونات الخلق لم تظهر وان کلّ ما قد رأیت من النطفه الى ما کسونه لهما ثم اصبر حتی تشهد خلق الآخر قل فتبارک الله احسن الخالقین انتهى

87 Tell that unjust one to observe and reflect upon what hath flowed from the Pen of the Point of the Bayan - may the spirit of all in the kingdom of Command and Creation be sacrificed for Him. This is the day of the new creation. This is the Day whereon the tongue of all things uttereth the blessed words "Blessed be God, the Best of Creators." He declareth that the Bayan shall be perfected, and explicitly stateth that before the completion of nine existences creation hath not appeared, and all that hath been seen is from the stage of the seed until it is clothed with flesh - wait until thou beholdest the new creation. Say: Blessed be God, the Best of Creators. This is the station referred to in "and breathed into him of another spirit."

87 بگوئید این بی انصاف ملاحظه نما و در آنچه از قلم نقطه بیان روح من فی ملکوت الأمر و الخلق فداه جاری شده تفکر کن امروز است روز خلق آخر امروز است که لسان کلّ اشیاء بکلمه مبارکه فتبارک الله احسن الخالقین ناطق بظهور او میفرماید بیان تکمیل میشود و بکمال تصریح میفرماید قبل اكمال تسع کینونات خلق ظاهر نشده و کلّ آنچه دیده از مقام نطفه است الى اکتساء لحم صبر کن تا خلق آخر را مشاهده نمائی قل فتبارک الله احسن الخالقین اینست مقام و نفخ فيه اخرى الى آخر قوله تعالى

88 So great is this Revelation that the Primal Point hath declared: "It is permitted that He before Whom none on earth is more exalted should be rejected, for all creation is in His grasp and all are submissive unto Him." None hath comprehended the greatness of this Revelation save whom God willeth. This celestial sphere requireth another Navigator, and this ocean another Diver.

88 عظمت ظهور بمقامیست که نقطه اولی میفرماید قوله جلّ و عزّ حلّ ان یردّ من لم یکن فوق الأرض اعلی منه اذ ذلک خلق فی قبضته و کلّ له قانتون احدى بر عظمت اینظهور عارف نه الا من شاء الله این فلک را ملاحی دیگر باید و این بحر را غواصی دیگر

89 Although all the days of the Manifestations of God and Dawning-places of revelation are, in one sense, referred to as the Day of God, yet these days are adorned with the ornament of distinction, as hath been detailed. All the utterances of the former idolaters have been heard and continue to be heard from the new idolaters in this Revelation; nay rather, they have said that which no idolater had ever said.

89 اگرچه جمیع ایام مظاهر حقّ و مهابط وحی در مقامی بیوم الله مذکور ولکن این ایام برداء تخصیص مزین چنانچه تفصیل ذکر شده جمیع اقوال مشرکین قبل در اینظهور از مشرکین جدید استماع شده و میشود بلکه گفته اند آنچه را که هیچ مشرکی نگفته

90 O people of the Bayan! Fear God! Object not to God through your idle fancies. He calleth you to the light while you call Him to the fire. Why do ye not understand a single word from

90 یا ملاء البیان اتقوا الله لا تعترضوا علی الله بأوهامکم انه یدعوکم الى النور و تدعونہ الى النار مالکم لا

God, the All-Knowing, the All-Wise? No one's knowledge hath encompassed this Revelation. All the knowledge of the world is but as a drop, nay, God forgive this limitation, before the ocean of His knowledge.

تفقهون حديثاً من الله العليم الحكيم علم احدى باين
ظهور احاطه نموده جميع علوم عالم نزد بحر علمش
بمثابه قطره بل استغفر الله عن هذا التحديد

- 91 The Interpreter of the Bayan - may the spirit of all existence be sacrificed for Him - hath declared, exalted and mighty be His Word:

91 مبین بیان روح من فی الوجود فداء میفرماید قوله
جلّ و عَزّ

- 92 "Verily for you after a time there shall be a Cause which ye shall come to know, and that Day shall be like unto a time, but ye perceive not. That Tree of Sinai shall speak unto you, if ye but hear. Say: This is a Announcement which none can encompass through knowledge, but on that Day ye shall not know." Thus did He end.

92 فان لكم بعد حين امر ستعلون و آن یومئذ مثل
حين ولكن انتم لا تبصرون تلك شجرة الطور
لتنطقنک ان انتم تسمعون قل هو نبأ لن يحيط
بعلمه احد ولكن انتم یومئذ لا تعلمون انتهى

- 93 By the testimony of the Bayan and all divine Books, no one hath possessed or possesseth knowledge of this Revelation. Ponder upon the mention of "after a time", that perchance ye may inhale the fragrance of the All-Merciful's utterance, and the wayward may seek the straight path and the mighty Announcement, and may purify themselves from their calumnies through the water of return. Verily our Lord, the All-Merciful, is the Ever-Forgiving, the Most Merciful.

93 بشهادات بیان و جميع کتب الهی علم اینظهور
نزد احدى نبوده و نیست در ذکر بعد حين تفکر
نمائید شاید عرف بیان رحمن استشمام شود و
گمراهان قصد صراط مستقیم و نبأ عظیم نمایند و
از مفتریات خود را بآب رجوع مطهر سازند آن
ربنا الرحمن هو التواب الرحيم

- 94 O beloved of my heart! What can the servant submit, what proof can he grasp, what evidence can he manifest? By the life of my Beloved, the very essence of proof is feeble in mentioning this path. Glory be to God from what they have said and continue to say! Throughout ages and centuries these base people have clung to vain imaginings and risen in dispute. At times mention of the Qa'im was cause for contention, at times mention of the guardian, successor, chief and the like. And on the day of His manifestation, the fruit of their discussions, beliefs and deeds was that which they witnessed. What are these images to which they cleave? Would that they had clung to but one word and had uttered it with truth and sincerity. Woe betide them and that which their hands have wrought!

94 يا حبيب قوادی خادم چه عرض نماید و بچه
دلیل تمسک جوید و چه برهان اظهار دارد لعمر
مقصودی کینونه دلیل کلیل است از ذکر این
سبیل سبحان الله از آنچه گفته و میگویند در
قرون و اعصار این هیچ رعاع بوهی تمسک جسته
بجدال قیام نمودند گاهی ذکر قائم اسباب جدال
بود و گاهی ذکر ولی و وصی و نقیب و امثال آن
و در یوم ظهور ثمر گفتگوها و عقاید و اعمال
آن بود که دیدند ما هذه التماثيل التي هم عليها
عاکفون کاش بیک کلمه تمسک میجستند و از
روی صدق و حقیقت اظهار میداشتند افّ لهم
و بما اکتسبت اباديهم

- 95 Today no art among arts, no knowledge among knowledges, no name among names, no station among stations, and no book among books can suffice or benefit man except through that which the Tongue of Grandeur hath spoken. Exalted be His glory: "This is the Day wherein the Mother Book speaketh and the Mother of the Bayan calleth out, yet the people know not and perceive not. The Prophet is he who hath believed in My Announcement, the Messenger is he who hath delivered

95 امروز هیچ فنّی از فنون و هیچ علمی از علوم
و هیچ اسمی از اسماء و هیچ شأنی از شئون و
هیچ کتابی از کتب انسازا غنی نمینماید و کفایت
نمیکند الا بما نطق به لسان العظمه قوله جلّ جلاله
هذا يوم فيه امّ الکتاب ينطق و امّ البیان ینادی
و القوم لا یعرفون و لا یسعون انّ النبیّ من
آمن بنبیّ و الرسول من بلغ رسالاتی و الوصیّ
من وصیّ الناس بما نزل من ملکوتی من بدایع

My Messages, the Successor is he who hath counseled people regarding that which hath been sent down from My Kingdom of My wondrous commandments and ordinances, and the Guardian is he who hath bidden people to love Me and called them to My straight path." Thus did He end.

اوامری و احکامی و الولیّ من امر الناس بحیّ و دعاهم الی صراطی المستقیم انتهى

- 96 Blessed are they whom the doubts and intimations of the people have not barred from the abode of verses and the Manifestation of clear proofs. All names are created through His Word. The Primal Point - may the spirit of all else but Him be sacrificed for Him - sayeth, exalted and mighty be His Word:

96 طوبی از برای نفوسیکه شبهات و اشارات قوم ایشانرا از منزل آیات و مظهر بینات منع ننماید و محروم نسازد جمیع اسمای بقولش خلق میشود نقطه اولی روح ما سواه فداه میفرماید قوله جل و عزّ

- 97 "He createth through His Word whatsoever He willeth, whether a Prophet, Guardian, Saint or Pure One, for all that hath been created are proofs from His presence and envoys from His court... Beware, beware lest in His days thou be veiled by the Vahid of the Bayan, for that Vahid is but created before Him. And beware, beware lest thou be veiled by the words revealed in the Bayan... Look not upon Him save through His eyes, for whoso looketh upon Him through His eyes shall attain unto Him, else shall he be veiled. If thou desirest God and His presence, then desire Him and look upon Him."

97 یخلق فی قول ما یشاء من نبیّ او ولیّ او صدیق او نفیّ اذ کلّ ما قد خلق کلّ ادلاء من عنده و سفرآء من لدنه الی قوله عزّ و جلّ ایاک ایاک ایاک ایاک ظهوره ان تحتجب بالواحد البیانیه فانّ ذلک الواحد خلق عنده و ایاک ایاک ان تحتجب بکلمات ما نزلت فی البیان الی قوله تعالی و لا تنظر الیه الا بعینه فانّ من ینظر الیه بعینه یدرکه والا یمتجب ان اردت الله و لقاءه فارده و انظر الیه انتهى

- 98 O possessors of ears! With justice speak ye, though it be in measure less than that testified to by the Point of the Bayan - may the spirit of all within the realms of Command and Creation be a sacrifice unto Him! Today, should anyone seek to adduce proof from the Bayan or cling unto it, the Bayan itself and whatsoever hath been revealed from the Supreme Pen would disown him. As was mentioned before, He saith: "No reference shall be made unto My signs nor unto that which was mentioned in the Bayan." Today the Bayan is dependent upon acceptance. Blessed are they who reflect even briefly and observe the fruits of the deeds of the people of the Furqan, that they may free and detach themselves from all such sayings, proofs and objections, and soar in this atmosphere with sanctified and delicate wings. Have they not tired of the calumnies of the Manifestations of self and desire, that they now wish anew to raise disputations, mention traditions, and create acceptance and rejection? Say: With the arm of certitude rend asunder the veils that have hindered.

98 ای صاحبان آذان اقلّ من آن بانصاف نطق نمائید بشهادت نقطه بیان روح من فی عوالم الامر و الخلق فداه امروز اگر نفسی به بیان استدلال نماید و یا باو تمسک جوید نفس بیان و ما نزلّ فیهِ من القلم الاعلیّ او او تبری میجوید از قبل ذکر شد میفرماید انه لا یستشار باشارتی و لا بما ذکر فی البیان امروز بیان معلّق بقبول است طوبی از برای نفوسیکه فی الجمله تفکر نمایند و در ثمرات اعمال اهل فرقان نظر کنند تا از جمیع آنگفتها و استدلالها و اعتراضها فارغ و آزاد شوند و با قوادم لطیف مقدّس در این هوا طیران نمایند آیا از مفتریات مطالع نفس و هوی سیر نشده اند که تازه مجدّد میخواهند گفتگوئی برپا نمایند و احادیثی ذکر کنند و ردّ و قبولی احداث نمایند بگوئید بعضد یقین حجابات مانعه را شقّ نمائید

- 99 By the life of our Lord! Today the Speaker of Sinai is manifest and speaking, and the hidden mystery and treasured secret is resplendent. For some time certain followers of the Bayan objected regarding the mention of Divinity, asking why the True One - glorified be His majesty - speaketh with these words, when in all the Holy Books it is said that His Holiness the Self-Subsisting shall in that Day speak the words "Verily I am God."

99 لعمر ربنا امروز مکلمّ طور ظاهر و ناطق و سرّ مکنون و غیب مخزون باهر چندی بعضی از اهل بیان بذکر الوهیت اعتراض نمودند که چرا حقّ جلّ جلاله باینکلمه ناطق است مع آنکه در جمیع کتب میفرماید حضرت قیوم در آن یوم بکلمه انّی انا الله ناطق انظروا ثم اذکروا ما انزله الرحمن

Behold then recall what the All-Merciful hath revealed in the Qur'an - blessed and exalted be His words: "The Day when thy Lord cometh, or certain of the signs of thy Lord," and "The Day when mankind shall stand before the Lord of the Worlds," and "Thy Lord shall come with angels rank on rank," and similar verses. The Seal of the Prophets - may the spirit of all else be sacrificed for His sake - hath said: "Ye shall see your Lord as ye see the full moon on the fourteenth night."

فی الفرقان قوله تبارک و تعالیٰ یوم یأتی ربّک
او بعض آیات ربّک و یوم یقوم الناس لربّ
العالمین و جئ ربّک و الملک صفّاً صفّاً و امثال
آن خاتم انبیاء روح ما سواه فداه میفرماید سترون
ربکم کما ترون البدر فی لیلة اربعة عشر

- 100 The Prophet Isaiah says "The Lord alone shall be exalted in that day." Concerning the greatness of that Day, He says: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." And in another place: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

100 اشعیاء نبی میفرماید یسمو الربّ وحده فی ذلك
الیوم در عظمت یوم میفرماید ادخل الی الصخره
واختبئ فی التراب من امام هیبة الربّ و من بهاء
عظمته و در مقام دیگر تفرح البریة و الأرض
الیاسة و یتبهج القفر و یزهر کالترجس یزهر ازهاراً
و یتبهج ابتهاجاً یدفع الیه مجد لبنان بهاء کرم و
شارون هم یرون مجد الربّ بهاء هنا

- 101 Today, those endowed with vision behold all the atoms of creation in joy and gladness, for that which was promised from time immemorial hath been made manifest. By the life of our Beloved and our Goal! If in any heart there existed love for God even to the extent of a needle's eye, or were it to be illumined with the light of fairness through this utterance—an illumination that would endow the world with the warmth of the love of God—

101 امروز صاحبان ابصار جمیع ذرات کائنات را
با فرح و سرور مشاهده مینمایند چه که بآنچه
از اوّل لا اوّل بشارت داده اند ظاهر شده لعمر
محبوبنا و مقصودنا اگر در قلبی اقل از سم ابره
محبة الله باشد و یا نور انصاف بلین بیان مشتعل
شود اشتعالیکه عالم را بحرارت محبة الله فائز نماید

- 102 O people of Baha! Leave these weak ones of the world to themselves, and with enkindled souls, strong hands and feet, penetrating vision, attentive ears, pure hearts and eloquent tongues, speak ye, see ye, and hear ye—despite those who claim to believe in the Bayan yet deny its Revealer, its Manifestor and its Sender. This wilderness mentioned in the blessed verse is the wilderness of Fayha, and this is the Holy Land mentioned in previous Books and the Qur'an. He says the wilderness and the dry lands and the desert waste shall be made glad. And whence comes this joy and gladness and delight? By the life of our Lord! From the advent of the Lord, exalted be His glory. Carmel, previously known in the Holy Books as the Mountain of God, lies before 'Akka, and on the other side is Lebanon, and likewise Sharon. Indeed, all divine promises mentioned in the Holy Books of the past and present pertained to these lands.

102 ای اهل بها این سست عنصرهای عالم را بگذارید
بجال خودشان و با انفس مشتعل و ارجل و
ایادی قویه و ابصار حدیده و آذان واعیه و قلوب
زکیه و السن طلقه بگوئید و ببینید و بشنوید
رغمّاً للذین یدعون الایمان بالبیان و یکفرون بمنزله
و مظهره و مرسله این بریه که در آیه مبارکه
فرموده بریه فیحاست و اینست ارض مقدسه
که در کتب قبلی و فرقان مذکور است میفرماید
مسرور میشود بریه و اراضی یابسه و بیداء قفر و
این سرور و فرح و بهجت از چه جهت ظاهر
لعمر ربنا از قدوم ربّ جلّ جلاله کرم از قبل
ذکر شد که در کتب مقدسه بگوم الله معروف
و امام وجه عکا واقع و از جهت دیگر لبنان و
همچنین شارون باری جمیع وعدهای الهی که در
کتب منزله از قبل و بعد مذکور است در این
اراضی بوده

- 103 The Prophet Isaiah further says: "Strengthen ye the weak hands, and confirm the feeble knees." He says to make firm the

weakened hands and to make steady and straight the trembling knees. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God."

103 و همچنين اشياء نبی میفرماید شدّوا الایادی المسترخیه و الرّکب المرتعشة ثبّتوها میفرماید ایادی مسترخیه را محکم نمائید و رکب مرتعشه را ثابت و مستقیم کنید قولوا لخائفی القلوب تشدّدوا لا تخافوا هو ذا الهکم

104 The essence of his utterance is this: In the Day of Manifestation, suffer not yourselves to be veiled from the blessed Word, "Verily, I am God." Be not shaken; with mighty hands lay hold upon the Book, and with feet firm and steadfast arise to serve the Cause. O friends! Deprive not yourselves, by reason of that which is with the people, or that which is with you, of that which is with God. This is the day of turning toward Him, of acknowledgment and assent, of crying "Yea" and "Here am I." He—exalted be His majesty—saith: "This is not the day of questioning. It behoveth every soul, when he heareth the Call from the Most Exalted Horizon, to say: 'Here am I, O King of Names! Here am I, O Desire of all who are in the heavens and on the earths!'" Thus endeth His utterance.

104 جوهر این بیان آنکه در یوم ظهور از کلمه مبارکه انّی انا الله محبوب نمائید و سست نشوید بایادی قویه کتاب را اخذ نمائید و بارجل ثابته مستقیمه بر خدمت امر قیام کنید ای دوستان خود را بما عند الناس و بما عندکم از ما عند الله محبوب مسازید امروز روز اقبال و تصدیق و بی و لیبیک است میفرماید قوله جل جلاله لیس هذا یوم السّؤال ینبغی لكل نفس اذا سمع النداء من الافق الاعلی یقول لیبیک یا مالک الاسماء و لیبیک یا مقصود من فی السموات و الارضین " انتهى

105 This servant knoweth not what he should set forth, nor where-with he should occupy himself. He is ashamed before such remembrances. The reason for the delay of these pages is that one day, in His presence, it was submitted before His countenance; whereupon He moved His blessed finger and said: "Verily, thy Lord standeth in need of no proof, no evidence, no demonstration, other than His own Self, O servant in attendance. Whosoever, in the least measure, even as the eye of a needle, hath inhaled the fragrance of the garment, beholdeth all things as proof, evidence, and demonstration. Blessed is the soul that hath cleansed and sanctified itself, with the waters of divine love, from the words and deeds, the intimations and doubts, of them that have turned aside, and hath fixed its gaze upon the Most Exalted Horizon alone. Such a one is of the people of Baha; and whosoever is withheld therefrom, he, verily, is in manifest error." Thus endeth His utterance.

105 این خادم نمیداند چه عرض نماید و بجه مشغول شود حیا مینماید از این اذکار و سبب تأخیر این اوراق آنکه یومی تلقاء وجه عرض شد اصبع مبارک را حرکت دادند و فرمودند ان ربک لا یحتاج بدلیل و لا بحجة و لا ببرهان دون نفسه یا عبد حاضر هر نفسی اقل از سم ابره عرف قیص را یافته جمیع اشیاء را دلیل و حجت و برهان مشاهده مینماید طوبی از برای نفسی که باب محبت الهی خود را از اقوال و افعال و اشارات و شبهات معرضین پاک و مقدس نمود و بافق اعلی وحده متوجه شد اوست از اهل بها و الذی منع انه فی ضلال مبین انتهى.

106 And on another occasion this most exalted Word was heard from the King of Names. He said: "O servant in attendance! The Pen of the Most High proclaimeth with the loudest voice: O people of the Qur'an, O people of the Bayan, and O followers of all religions! This day is the Day of God. The True One Himself hath appeared, and in the establishment of His Cause He hath never stood, nor doth He now stand, in need of any beside Him. If they regard verses as proof, then the equivalent of all the divine Books of the past and of the future—nay, more than these—hath been sent down from the heaven of His Will. And if they seek clear testimonies, let them ponder the

106 و در مقامی این کلمه علیا از مالک اسماء استماع شد فرمودند یا عبد حاضر قلم اعلی باعلی النداء میفرماید یا ملأ الفرقان و ملأ البیان و یا اهل الادیان امروز یوم الله است و حق بنفسه ظاهر و در اثبات امرش بغیر محتاج نبوده و نیست اگر آیات را حجت میدانند معادل جمیع کتب الهی از قبل و بعد بل ازید از سماء مشیتش نازل و اگر بینات میجویند در سور منزله ملاحظه نمائید تا آگاه شوند و از بحر علم الهی بیاشامند یا عبد حاضر امروز تا از خلیج اسماء عبور نمایند بحر

revealed Surihs, that they may become aware and may drink from the ocean of divine knowledge. O servant in attendance! This day, until they pass beyond the gulf of names, they shall neither enter nor attain unto the Most Great Ocean. This, verily, is the truth, whereof there is no doubt." Thus endeth His utterance.

اعظم وارد نشوند و فائز نگردند هذا حق لاریب
فیه " انتهى .

- 107 This evanescent servant addresseth himself to all, saying: Spend not your days in unseemly objections, unworthy words, and deeds displeasing unto God. The Cause is exceedingly precious, and in the sight of God is higher and dearer than all things. How great the pity that so priceless a thing should be expended upon selfish desires and idle imaginings that neither nourish nor avail! Glory be to God! The man of Kirman mentioned those sciences only for the sake of vainglory, heedless that, from each one of the things he hath written, the heart must be purified for years ere it can turn unto the True One.

107 این خادم فانی خدمت کل عرض مینماید ایام را با اعتراضات ناشایسته و اقوال نالایقه و اعمال غیر مرضیه صرف ننماید امر بسیار عزیز و عند الله از کلشی اعلی و اغلی بسیار حیف است چنین شیئی ثمنی بمشتهیات نفسانیه و اوهامات لا یسمنه لا یغنیه صرف شود سبحان الله شخص کرمانی علومیکه ذکر نموده محض افتخار بوده غافل از آنکه از هر یک از آنچه نوشته باید سالها قلب را از آن طاهر نماید و بحق رجوع کند

- 108 O learned one! If there be in thee an ear, then hear. The Point of the Bayan—may the spirit of all else but Him be His sacrifice—saith: "Shouldst thou recite one verse of the verses of Him Whom God shall make manifest, it would be more precious in the sight of God than that thou shouldst transcribe the whole Bayan; for on that Day that one verse shall save thee, while the whole Bayan shall not save thee."

108 ای عالم اگر در تو گوشى هست بشنو نقطه بیان روح ما سواه فداه میفرماید اگر یک آیه از آیات من یظهره الله تلاوت کنی عزیزتر خواهد بود عند الله از آنکه کل بیان را ثبت کنی زیرا که در آن روز آن یک آیه تو را نجات میدهد ولی کل بیان نمیدهد

- 109 And if, again, an ear be found in thee, hearken unto this word of the Point—may the spirit of all else but Him be His sacrifice. His saying—mighty and glorious is He—is this: "Verily, I am a believer in Him, and in His religion, and in His Book, and in His proofs, and in His ways, and in whatsoever shall appear from Him; in all this do I glory in my relation unto Him, and am ennobled by my faith in Him."

109 و اگر باز در تو گوشى یافت میشود این کلمه نقطه روح ما سواه فداه را اصغاء نما قوله عز و جل ائی مؤمن به و بدینه و بکتابه و بادلائه و بمنهج و بما یظهر من عنده فی کل ذلک مفتخرا بنسبتی الیه و متعززا بایمانی به

- 110 And yet again, if an ear be found in thee, hear, for God's sake; hear in truth; hear with fairness; hear with an attentive ear. His saying—mighty and glorious is He—is this: "O all things in the Bayan! Ye shall surely know the limit of your own selves; for the very Point of the Bayan believeth in Him Whom God shall make manifest before all things, and verily in this do I glory over all who are in the kingdom of the heavens and the earth." And His saying—mighty and glorious is He—is this: "Suffer not yourselves to be veiled from God after His manifestation; for whatsoever hath exalted the Bayan is but as a ring upon My hand, and I Myself am but a ring upon the hand of Him Whom God shall make manifest." And His saying—exalted be His remembrance—is this: "Verily thou, and the numbers of the first Unity, and all that God—glorified be His majesty—reckoneth, God hath made only as a ring upon

110 و باز اگر در تو گوشى یافت میشود الله بشنو و بحقیقت بشنو و بانصاف بشنو و باذن و اعیه بشنو قوله عز و جل ان یا کلشی فی البیان فلتعرفن حد انفسکم فان مثل نقطة البیان یومن بمن یظهره الله قبل کل شیء و ائنی انا بذلک افتخرن علی من فی ملکوت السموات و الارض و قوله عز و جل لا تحتجبن عن الله بعد ظهوره فان کل ما رفع البیان تکاثم فی یدی و ائنی انا خاتم فی یدی من یظهره الله و قوله جل ذکره انک انت و اعداد واحد الاول و کل ما یحصی الله جل جلاله ما جعل الله الا تکاثم فی یدی من یظهره الله جل ذکره یقلب کیف یشاء انه لهو المهیمن المتعال و قوله جل شأنه فانه یجعل ما علی الارض نبیا لیکونن انبیاء عند الله و قوله تبارک و تعالی و

the hand of Him Whom God shall make manifest—exalted be His remembrance. He turneth it as He willeth; verily He is the Help in Peril, the Most High.” And His saying—exalted be His station—is this: “He maketh whatsoever is upon the earth to be prophets, that they may indeed be prophets in the sight of God.” And His saying—blessed and exalted is He—is this: “When the Day of the Manifestation of Him Whom God shall make manifest arriveth, all who are upon the earth shall be equal before Him. Whomsoever He maketh a prophet, he hath been a prophet from the beginning that hath no beginning unto the end that hath no end, for this is that which God hath ordained. And whomsoever He maketh a saint, such a one hath been a saint in all the worlds, for this is that which God hath ordained.”

اذا يوم ظهور من يظهره الله كل من على الارض عنده سواء فمن يجعله نبيا كان نبيا من اول الذي لا اول له الى آخر الذي لا آخر له لان ذلك مما قد جعله الله و من يجعله وليا فذلك ما كان وليا في كل العوالم فان ذلك مما قد جعله

- 111 Glory be to God, in view of the counsels of the true Ordainer, and of the heedlessness of us servants! No counsel is there but He hath mentioned it; no providential measure is there but He hath revealed it. He hath uttered such words that every possessor of sight and every possessor of heart must lament and weep; for from His words there appeareth world upon world of sorrow, and from His utterance world upon world of grief and anguish. His saying—glorified be His majesty—is this: “His likeness—exalted be His remembrance—is as the sun. Were mirrors without end to face it, all would reflect the radiance of the sun according to their measure; and though none should face it, the sun would still rise and set, the veil belonging only to the mirrors. Verily, I have not fallen short in My counsel to this creation, nor in My providence for their turning unto God upon the earth. Then would My inmost being rejoice, should all attain unto the summit of their existence, and reach the countenance of their Beloved, and apprehend all that can possibly be apprehended, within the realm of possibility, of the effulgence of their Desired One. Otherwise My heart is saddened, for I have nurtured all things for this very end; how, then, should any one be veiled therefrom? For this have I called upon God, and for this shall I call upon Him; verily He is nigh, the Answerer.”

111 سبحان الله از تدبیرات مدبر حقیقی و از غفلت ما عباد ما من نصح الا و قد ذكره و ما من تدبیر الا و قد انزله بیانی فرموده اند که هر صاحب بصر و هر صاحب فوادی ناله مینماید و نوحه میکند چه که از کلماتش عالم عالم حزن رو مینماید و از بیانش عالم عالم هم و غم قوله جل جلاله فان مثله جل ذكره کمثل الشمس لو یقابله الى ما لا نهاییه مرایاء کلهن لیستعکسن عن تجلی الشمس فی حدهم و ان لم یقابلهما من احد فیطلع الشمس و یغرب الحجاب للمرایا و انی ما قصرت عن نصیحتی ذلک الخلق و تدبیری لاقبالهم الى الله علی الارض فاذا یسر کینونتی حیث کل قد بلغوا الى ذروة وجودهم و وصلوا الى طلعة محبوبهم و ادركوا ما یمكن فی الامکان من تجلی مقصودهم و الا یحزن فوادی بانی قد ربیت کثیری لذلک فکیف تحتجب احد علی هذا قد دعوت الله و لادعونه انه قریب محیب

- 112 Notwithstanding the providential measures of that true Ordainer, and utterances which would cleave the heart of the mountain, this people remain fixed and established in their ancient error—save whomsoever thy Lord willeth.
- 113 O ye gentlemen, and O friends of God! Hear with the ear of the soul the lamentations of His Holiness the Point, and likewise the mysteries of His Book; and ponder the manifestations of His providence, His tests, and His trials. My spirit be a sacrifice to His loving-kindness, to His remembrance, to His providence,

112 مع تدبیرات حضرت مدبر حقیقی و بیاناتی که دل کوه را میشکافت این خلق بضلالت قدیم خود باقی و برقرارند الا من شاء ربک.

113 ای آقایان و ای دوستان الهی ناله های حضرت نقطه را بگوش جان بشنوید و همچنین اسرار کتابش را و در ظهورات تدبیر و امتحان و افشانش تفکر نمائید روحی لعنایتیه الفداء و لذكره الفداء و لتدبیره الفداء و لنصحیه الفداء

to His counsel, and to His testing! He saith that the Bayan and whatsoever hath been revealed therein should not be made the standard for recognizing that Sun of Truth. He saith: "He is not known by My intimations"; that is, He is not known by an allusion from Me, nor by what hath been revealed in the Bayan. And in another place, in words of warning, He admonisheth, saying: "Beware, beware, lest thou be veiled by the Letters of the Bayan." And the Letters of the Bayan are in the station of the Imams of old, even as His Holiness Himself saith in the Persian Bayan; nay, He saith that the bodies of these Letters are in the station of the spirits of the former Imams. Yet, notwithstanding this, He saith: Be not veiled by these Letters from that Sun of Reality. And again and again, with words of warning, He saith: Be not veiled from Him by the verses revealed in the Bayan.

و لامتحانہ الفداء میفرماید بیان و آنچه در او نازل شده او را میزان معرفت آن شمس حقیقی قرار مدهید و میفرماید انه لا یستشار باشارتی باشاره من معروف نمیشود و نه آنچه در بیان نازل شده و در مقام دیگر بکلمات تحذیر نصح فرموده میفرماید ایّاک ایّاک ان تحتجب بالواحد البیانیه و واحد بیانیه بمنزلہ ائمہ قبلند چنانچه خود حضرت در بیان فارسی میفرماید بلکه میفرماید جسد این حروف بمقام روح ائمہ قبلند مع ذلک میفرماید باین حروف از آن شمس حقیقت محتجب نمانید و مکرر بکلمه تحذیر میفرماید بآیات منزلہ در بیان از او محجوب نمانید

- 114 By the Sun of the horizon of inner meanings! In divers stations these utterances flowed from His blessed Pen, even as some of them have been mentioned; and they shall come before the gaze of the friends of the True One, and they shall attain unto them. Yet, notwithstanding all these testaments, remembrances, and utterances, He tested all by the mention of one word: Mustaghath. The word Mustaghath is of the Bayan; and He saith that by the whole Bayan they should not be veiled from Him. By this slight test He beheld all brought to a standstill. At this moment it was as though the Herald of Grandeur, from the horizon of the kingdom of the Bayan of the All-Merciful, proclaimed with the loudest voice and said: "Now hath the truth been made manifest, and the falsehood of them that claim belief in the Bayan, yet disbelieve in Him Who revealed and sent it down, hath appeared."

114 قسم بآفتاب افق معانی در مقامات شتی این بیانات از قلم مبارکش جاری چنانچه بعضی از آن ذکر شد و بنظر اولیای حق میرسد و بآن فائز میشوند مع جمیع این وصیّتها و ذکرها و بیانها بذکر یک کلمه مستغاث کل را امتحان فرمود و کلمه مستغاث بیان است و میفرماید بجمیع بیان از او محتجب نشوید باین امتحان جزئی کل را متوقف مشاهده فرمود در این حین گویا منادی عظمت از افق ملکوت بیان رحمن باعلی النداء ندا فرمود و فرمود الان قد حصّص الحق و ظهر کذب الذین یدعون الایمان بالبیان و یکفرون بالذی انزلہ و ارسلہ

- 115 Would that they had contented themselves with hesitation! Some, with the shafts of opposition; some, with the spears of denial; and some, with unsheathed swords, have striven—and still strive—to cut down the blessed Tree. Even as the Revealer of the Bayan hath announced with the utmost explicitness, saying that they would not consent even to the name "believer" being applied to that Tree which is neither of the East nor of the West; for, were they to consent thereto, they would not bring sorrow upon Him. In sum, since the mention of these matters is the dawning-place of grief, this evanescent one doth not venture to disclose more than this.

115 یکاش بتوقف اکتفاء مینمودند بعضی بسهام اعراض و بعضی باسنه انکار و برخی باسیاف آخته بر قطع سدره مبارکه کوشیده و میکوشند چنانچه منزل بیان بکمال تصریح اخبار فرموده میفرماید بقدراسم مؤمن هم در حق آن شجره لاشرقیه و لاغربیه راضی نمیشوند چه اگر راضی شوند حزن بر او وارد نمیاورند باری ذکر این مقامات چون مطلع حزن است این فانی باظهارش بیش از این جسارت نینماید

- 116 Glory be to God! All have become deluded, bewildered, and tested by a single word, Mustaghath, though this matter too He hath mentioned, and attachment to it also He hath forbidden. His saying—exalted is He—is this: "None knoweth the time of the Manifestation save God. Whenever He shall

116 سبحان الله کل بیک کلمه مستغاث مغرور و متحیر و ممتحن مع آنکه این فقره هم ذکر فرموده اند و تمسک بآن را هم نهی فرموده اند قوله تعالی چه که کسی عالم بظهور نیست

appear, all must acknowledge the Point of Truth and render thanks unto God." This is the truth, whereof there is no doubt.

غیر الله هر وقت شود باید کل تصدیق بنقطه حقیقت نمایند و شکر الهی بجای آورند هذا حق لاریب فیه

- 117 This day the books of the world do not become a veil, nor do they hinder; and all are dependent upon, and attached unto, the Word of the True One—glorified be His majesty. O possessors of ears! Harken unto the Call of the Desire of the worlds, Who from the beginning of the Cause until this moment hath proclaimed, and still proclaimeth, before the faces of all mankind. In one of the Tablets this most exalted Word hath appeared from the Cleaver of the Morn—His bounty encompasseth all. His saying is this: "Today is the day of sight, for the Most Exalted Horizon is resplendent; and it is the day of hearing, for the Call of God is raised at every moment." Thus endeth His utterance.

117 امروز کتب عالم حجاب نمیشود و منع نمینماید وکل بکله حق جل جلاله معلق و منوط ای صاحبان آذان بشنود ندای مقصود عالمیان را که امام وجوه عالم از اول امر تا حین ندا فرموده و میفرماید در یکی از الواح این کله علیا از فالق الاصباح ظاهر قوله عم نواله امروز روز بصر است چه که افق اعلی مشرق و یوم سمع است چه که نداء الله در کل حین مرتفع انتهی

- 118 O friends! What, think ye, have the heedless souls imagined? If they remain deprived of the kingdom of the verses of God and of the heaven of the Lordly Manifestation, with what matter do they console themselves, and by what do they account themselves believers? This day, by the explicit testimony of all the Books, whosoever turneth his gaze toward aught save the True One, alone and incomparable, hath been, and shall be, numbered with the people of error. To this bear witness the Books of God, the Help in Peril, the Self-Subsisting.

118 ای دوستان آیا نفوس غافله چه گمان نموده اند اگر از ملکوت آیات الهی و سماء ظهور ربانی محروم مانند خود را بچه امری تسلی میدهند و مؤمن میدانند امروز بنص جمیع کتب هر نفسی بغیر حق وحده ناظر باشد او از اهل ضلال بوده و خواهد بود یشهد بذلک کتب الله المهیمن القیوم

- 119 They have clung to calumnies at which man standeth amazed. Among these is that they have attributed to His Holiness the Name of God, Jinab-i-Haji Siyyid Javad-i-Karbila'i—upon him be the Most Glorious Baha—hesitation in this Cause, or, God forbid, denial thereof. The petitions and letters which he wrote in his own hand and dispatched to the Most Holy Court are extant—some from the direction of the land of Ta, and some from the quarter of Ya and Kha—and a number are aware of them. In one letter he made detailed mention of the deluded ones, from the chief among them and others. God is witness and testifieth that this is set forth in truthfulness. The True One neither hath been, nor is, in need of such mention. Were we to turn our attention to these matters, and to such kinds of references, numerous volumes would come into being, and in each a whole world would be unfolded.

119 بمقتریاتی تمسک جستنه اند که انسان متحیر است از جمله حضرت اسم الله جناب حاج سید جواد کربلائی علیه بهاء الله الاهی را نسبت بتوقف در این امر و یا نعوذ بالله انکار داده اند عرایض و مکتوباتی که بخط خود نوشته اند و بساحت اقدس ارسال نموده اند موجود است بعضی از سمت ارض طا و بعضی از شطریا و خا و جمعی مطلعند در یک مکتوب ذکر متوهمین را بتفصیل نموده اند از رئیس و غیره حق شاهد و گواه که از روی راستی عرض میشود حق محتاج باین اذکار نبوده و نیست اگر باین عوالم توجه نمائیم و باین قسم از اذکار دفاتر عدیده موجود شود و در هر یک عالمی مبسوط

- 120 At one time these words were sent down from the Manifestation of clear tokens—His majesty be glorified and His station magnified. His saying is this: "O servant in attendance! One sacrifice was found in the world, and from that day until this hour the tongues of created things and the books that exist have spoken of his remembrance and have borne witness to the loftiness of his station. And We, in every place, sent forth

120 وقتی از اوقات این کلمات از مظهر بینات نازل قوله جل جلاله و عظم شأنه یا عبد حاضر یک ذبیح در عالم یافت شد و از آن یوم تا حین السن خلاق و کتب موجوده بذکرش ناطق و بر علو مقامش شاهد و ما در هر مقامی ذبیحی فرستادیم و کل از قربانگاه دوست زنده بر نگشتند هر یک

a sacrifice; and none of them returned alive from the altar of the Friend. Each, with utmost longing and ardor, freely offered the crown of life at the feet of the Beloved of the world of existence." Thus endeth His utterance.

- 121 Among them was the beloved of the martyrs, Jinab-i-Aqa Siyyid Isma'il of Zavarih—upon him be the Most Glorious Baha—who, with his own hand, sacrificed himself while turning toward the House. Though this deed outwardly appeareth disapproved, yet the love of God so seized him that from every vein of his veins there shone forth and blazed the flame of fire. Likewise His Holiness Aba-Basir and Aqa Siyyid Ashraf—upon them be the Baha and loving-kindness of God—arose from the horizon of the House in the name of the True One, glorified be His majesty, and, without veil or concealment, made mention of the Beloved of all horizons. The polytheists seized them both and first cast them into prison. They summoned the mother of Ashraf, that she might counsel her son and perchance change his devotion, or else induce him to conceal his matter. But that steadfast, firm, and upright handmaid, after entering the prison, said: "O my son! Be steadfast in the Cause of God. Beware lest thou fear, or be dismayed by the ascendancy of the polytheists." In sum, he and Aba-Basir both expended their souls, with the utmost joy and fragrance, in the path of the Friend.

- 122 Consider also Jinab-i-Najaf-'Ali—upon him be the Baha of God. When they were leading him to the altar of the Friend, he was reciting this verse: "We have found Baha and the price of blood." Again and again he recited this verse until he attained unto martyrdom.

- 123 O gentlemen! Harken unto the story of Badi'. In truth, from every one of his movements the tokens of divine power and the majesty of the Eternal shone forth and were made manifest. He arrived in the earliest days of the Most Great Prison, at the time when the seat of the Throne was in the military barracks. For two days they summoned him to the special chamber. The door was closed, and no one was present before His face save him; nor was anyone aware what the purpose might be, until it was said: "The True One hath willed a new creation," while Badi' himself was unaware. In one place this Most Exalted Word was revealed by the Pen of the Most High in one of the Tablets—exalted be His utterance: "We began the creation of Badi'; and when his creation was completed and his character made pleasing, We sent him forth as a ball of fire," and so forth to the end of His saying—exalted is He.

- 124 Afterwards he was dismissed. Jinab-i-Amin—upon him be the Baha of God—had, in obedience to the command, set out for

اکلیل حیات را رایگان بکمال شوق و اشتیاق نثار
قدوم محبوب امکان نمودند. انتی

121 از جمله محبوب شهدا جناب آقا سید اسمعیل
زواره علیه بهاء الله الابهی که بدست خود
خود را مقبلا الی البیت فدا نمود اگر چه این
عمل در ظاهر منکر و لکن محبت الهی چنان
اخذش نمود که از هر عرقی از عروقش شعله
نار ظاهر و باهر و همچنین حضرت ابا بصیر و آقا
سید اشرف علیهما بهاء الله و عنایتی از افق بیت
باسم حق جل جلاله طالع شدند و من غیر ستر
و حجاب بذکر محبوب آفاق ناطق مشرکین هر دو
را اخذ نموده اول بسجن فرستادند ام اشرف
را طلب نموده که این خود را نصیحت کند
که شاید اقبالش را تبدیل نماید و یا امرش را
مستور دارد و لکن آن امة ثابته راستی مستقیمه
بعد از ورود در سجن فرمود ای پسر در امر الله
مستقیم باش مباد خوف نمائی و یا از سطوت
مشرکین مضطرب شوی باری او و ابا بصیر هر
دو روح را بکمال روح و ریحان در ره دوست
انفاق نمودند

122 و در جناب نجفعلی علیه بهاء الله تفکر نمائید
هنگامیکه او را بقربانگاه دوست میبردند باین فرد
ناطق "ما بها و خون بها را یافتیم" مکرر باین فرد
ناطق تاآنکه بشهادت فائز گشت

123 ای آقایان قصه بدیع را بشنوید فی الحقیقه از هر
حرکتی از حرکات آثار قدرت الهی و شوکت
صمدانی ظاهر و باهر در اول ایام سجن اعظم وارد
شد هنگامی که مقرر عرش قشله عسکریه واقع
دویم او را در بیت مخصوص طلب فرمودند
باب مسدود و احدی تلقاء وجه غیر او موجود
نه و احدی هم مطلع نبود که مقصود چیست
تا آنکه فرمودند حق اراده خلق جدید نموده و
خود بدیع هم آگاه نه در مقامی این کلمه علیا از
قلم اعلی در لوحی از الواح نازل قوله عزّ بیانیه انا
شرعنا فی خلق البدیع فلما تم خلقه و طاب خلقه
ارسلناه ککرة النار الی آخر قوله تعالی

124 و بعد مرخص شد جناب امین علیه بهاء الله با
لوح حضرت سلطان حسب الامر بوطن توجه

his homeland with the Tablet to His Majesty the Sultan. At the seaport, His Holiness Badi' learned of the Tablet and entreated that he might be its bearer. Thereafter all heard what came to pass. A single person, without weapon and without implements, wearing nothing but a shirt of coarse cotton, through the power and might of God, raised the Tablet before the Sultan and said: "I have come unto thee from the Most Great Sheba with a mighty Book"—or words to that effect. I ask for fairness: this one soul stood before the whole world. In sum, it is no wonder for the power of God that He should raise up the world of power within a man. He is the Almighty over whatsoever He willeth, and He is the Ordainer over whatsoever He desireth.

- 125 Say: O ye unjust ones! Ye held the martyrdom of the Prince of Martyrs to be a proof and evidence of the supreme truth of the chosen Messenger—may the spirit of all else but Him be His sacrifice—and likewise ye reckoned the sacrifice of Ishmael as a sign of the loftiness of his station and of that of the Friend of God. Now reflect upon these souls who offered themselves. By the life of my Beloved, Who is the Beloved of the world, and of my Desired One, Who is the Desired of the nations! Jinab-i-Badi' appeared with such power and assurance that trembling and agitation entered the pillars of the outward world. Assuredly all have heard this, and the just do not deny it. After a few days, that holy temple was subjected to the utmost torment and torture, yet with perfect steadfastness continued to remember and speak of the Friend. This matter became the cause of the bewilderment of all, to such a degree that, while he was afflicted between the hands of the executioners, in chains and fetters, they took his photograph; and one copy of it some sent to the Most Holy Court, and it existeth now.

- 126 In sum, reflect upon these matters, which have neither likeness nor peer. This evanescent one knoweth not which sacrifice he should mention. The father of Jinab-i-Badi'—upon him be the Baha of God—was seized in the land of Kha. Whatsoever His Highness the prince and the other people desired, that he should conceal his faith so that they might protect him from the tumult of the divines, he accepted not, and said: "These are the last days of my life, and martyrdom is sweeter and more delectable than every honey." And he attained thereunto.

- 127 Likewise the sacrifice of the land of N. R. in the land of Ta—he who was named Mirza Mustafa, upon him be the Most Glorious Baha—and the souls who were with him, with the utmost steadfastness and the highest degree of resignation, turned toward the scene of sacrifice and offered the crown of life at the

در اسکله بحر حضرت بدیع از لوح اطلاع یافته استدعا نمود او حامل شود و بعد کل استماع نمودند که چه واقع شد شخصی من غیر سلاح و من دون آلات جز قیصی از کرباس در بر نداشت بقدرت و قوت الهی در مقابل سلطان لوح را بلند نمود و قال قد جئتک من السبا الاعظم بکتاب عظیم یا کلمه آخری انصاف میطلبم این یکنفس مقابل عالم ایستاد باری از قدرت الهی عجیب نه که عالم قدرت را در آدمی مبعوث فرماید هو المقتدر علی ما یشاء و هو المهیمن علی ما یرید

125 بگوئید ای بی انصافان شما شهادت سید الشهداء را حجت و دلیل بر اعظم حقیقت رسول مختار روح ما سواه فداء میدانستید و همچنین ذبح اسمعیل را از علو مقام آنحضرت و خلیل میشمردید حال در این فدائیا تفکر نمائید لعمر محبوبی و محبوب العالم و مقصودی و مقصود الامم جناب بدیع بقدرت و اطمینانی ظاهر که تزلزل و اضطراب در ارکان ظاهر شد البته کل شنیده‌اند و منصفین انکار نمینمایند و بعد چند یوم بکال عذاب و شکنجه آن هیکل مقدس معذب و بکال استقامت بذکر دوست ذاکر و ناطق و این فقره سبب حیرت کل شد یثانی در حینی که بین ایادی میرغضبها با سلاسل و اغلال مبتلا عکس او را اخذ نمودند و یکی از انرا بعضی بساحت اقدس ارسال داشتند و حال موجود است

126 باری در این امورات که شبه و مثل نداشته تفکر نمائید این فانی نمیداند کدام ذبیح را ذکر نماید اب جناب بدیع علیه بهاء الله رادر ارض خا اخذ نمودند آنچه نواب شاهزاده و سایر ناس خواستند ستر نماید تا او را از ضوضاء علماء حفظ کنند قبول نفرمودند و فرمودند آخر ایام من است و شهادت از هر شهدی خوشتر و شیرین تر و بآن فائز شد

127 و همچنین ذبیح ارض ن در ارض تا الذی سمی بمیرزا مصطفی علیه بهاء الله الاهی و نفوسیکه با او بودند بکال استقامت و منتهای رضا بمشهد فداء متوجه و اکلیل حیات را نثار قدوم مالک اسماء و صفات نمود و این نفوس نفوسی هستند

feet of the Lord of Names and Attributes. These are souls who freely offered up their lives. Take heed, O possessors of insight!

- 128 Now it is better that we turn to the land of Sad, and reflect upon His Holiness the King of Martyrs and the Beloved of Martyrs, and upon the severance of those two sanctified souls from all else but God, and judge with fairness. Whatever they desired of them, that they should conceal themselves or utter a word of recantation, they accepted not. With the utmost longing and ardor they set their faces toward the Supreme Homeland. Thereafter the Tablet of Burhan was sent down from the heaven of the command of the All-Merciful, and concerning those two souls—that is, the Wolf and the She-Serpent—there was revealed that from which every just soul may perceive the fragrance of the power and knowledge of God. His saying—blessed and exalted is He—is this: “He is the Almighty, the All-Knowing, the All-Wise. The winds of hatred have encompassed the Ark of Batha...” and so forth.

- 129 O possessors of sight! Ponder a little, that haply ye may taste the sweetness of the utterance of the All-Merciful and deliver yourselves from the wilderness of ignorance and folly. The purpose of mentioning proofs, demonstrations, verses, and clear tokens is that perchance closed doors may be opened and broken covenants be renewed. That which hath flowed from the Pen of the Most High concerning the She-Serpent and the Wolf came to pass, and all beheld it. This servant is bewildered: hath understanding utterly ceased, or hath fairness become as the phoenix? What hath happened, that the intoxication of heedlessness hath encompassed all? What hath hindered the taste, and what hath befallen the sense of smell? These things are naught but the recompense of deeds. I beseech God that He may graciously confer His aid.

- 130 O Lord! O Bountiful One! O Merciful One! What ingratitude hath appeared from Thy servants, that they have remained deprived of the waves of the ocean of mercy, and have been debarred from the splendors of the lights of the Sun of Manifestation! O my God! Conceal, by Thy name the Concealer, the deeds of the ignorant. Thou art that Bountiful One Whose forgiveness the sins of sinners have not hindered, and Whose door of grace their transgressions have not shut. One letter from the book of Thy generosity became the cause of existence, and one drop from the ocean of Thy mercy became the capital of the seen and the unseen. In the utmost helplessness, ignorance, poverty, and weakness, we beseech the wonders of Thy grace; to its cord do we cling, and to its hem do we cleave. O Thou Who coverest faults! Cover our trespasses and adorn us with the robe of Thy most great pardon. Thou art that

که رایگان جان را فدا نمودند ان اعتباروا یا اولی الابصار

- 128 حال بهتر آنکه بارض صاد رویم و در حضرت سلطان الشهداء و محبوب الشهداء و انقطاع آن دو نفس مقدس از ما سوی الله تفکر نمائیم و انصاف دهیم آنچه خواستند ایشان ستر نمائید و یا کلمه بگویند قبول نفرمودند بکمال شوق و اشتیاق قصد وطن اعلی نمودند و بعد لوح برهان از سماء امر رحمن نازل و درباره آن دو نفس یعنی ذنب و رقصاء نازل شد آنچه هر منصفی عرف قدرت و علم الهی را از آن ادراک مینماید قوله تبارک و تعالی هو المقتدر العليم الحكيم قد احاطت ارياح البغضاء سفينة البطحاء..... " الخ.

- 129 ای صاحبان بصر قدری تفکر نمائید شاید حلاوت بیان رحمن را بیابید و خود را از هیما جهل و نادانی نجات دهید از ذکر حجج و براهین و آیات و بینات مقصود آنکه شاید ابوابهای بسته بگشاید و عهدهای شکسته بسته شود آنچه از قلم اعلی درباره رقصا و ذنب نازل واقع و کل مشاهده نمودند این عبد متحیر آیا شعور بالمره تمام شده یا انصاف عنقا گشته چه شده که سکر غفلت کل را احاطه نموده آیا ذائقه را چه منع نموده و شامه را چه حادث شده نیست اینها مگر از جزای اعمال از خدا میطلبم تأیید عنایت فرماید

- 130 بار الها کریم رحیم چه کفران از عباد ظاهر شده که از امواج بحر رحمت محروم مانده اند و از اشراقات انوار آفتاب ظهور ممنوع گشته اند الهی اعمال جهال را باسم ستارت ستر فرما توئی کریمی که ذنوب مذنبن بخششت را منع ننمود و باب فیضت را سد نکرد یک حرف از کتاب جودت علت وجود شد و یک قطره از دریای رحمت سرمایه غیب و شهود با کمال عجز و نادانی و فقر و ناتوانی بدایع فضل را میطلبیم بجلش متمسکیم و بذیلش متشبث ای خطا پوش خطاها را بیوش و بطراز عفو اکبر مزین دار توئی آن توانائیکه بیک اراده ناتوانان را مطلع اقتدار و ضعیفان را مصدر اختیار نمائی لا اله الا انت العليم الخبیر و

Almighty One Who, through a single act of will, maketh the powerless to be dawning-places of might and the weak to be sources of authority. There is none other God but Thee, the All-Knowing, the All-Informed; and Thou art the Mighty, the Wise; and Thou art the Forgiving, the Merciful, the Munificent, the Bountiful.

انت العزيز الحكيم وانت الغفور الرحيم والفضل
الکریم.

- 131 Reflect upon another sacrifice of the land of Sad, His Holiness Kazim: that sacrifice whose self-offering illumined all horizons, and whose enkindlement imparted heat to the whole creation. He offered up his life in the path of the Friend in such wise that the Concourse on high was amazed at his steadfastness, severance, and self-sacrifice. Passing beyond him, the new sacrifice bewildered the world, and the atoms of created things bore witness to his devotion, submission, resignation, fidelity, and steadfastness.

131 در ذبیح دیگر ارض صاد حضرت کاظم تفکر
نمائید آن ذبیحی که انفاقش آفاق را منور نمود
و اشتعالش ابداع را حرارت بخشود جان را
در سبیل دوست نثار نمود بشأنی که ملأ اعلی از
استقامت و انقطاع و انفاقش متحیر از او گذشته
ذبیح جدید عالم را متحیر نمود و ذرات کائنات بر
اقبال و تسلیم و رضا و وفا و استقامتش شهادت
داده

- 132 That revered one, who dwelt in the land of Mim and was known as Mulla 'Ali-Jan, upraised the banner of divine unity in that land and was so enkindled with the heat of the love of God that he set others aflame, until the people of schism and hypocrisy broke the Covenant of God and plotted against that wronged one. Whatever he possessed was plundered; thereafter that sanctified being, together with a number of his relatives, was brought in chains and fetters to the land of Ta and sent before 'Ali Kandi. By a thousand devices and wiles they sought to break the Covenant of God and efface His Testament. But that horseman of the arena of truth and proof had closed his eyes to all else save God; he had no helper, no object, no remembrance save the mention of the Friend, the meeting with the Friend, and nearness unto the Friend. In sum, the opposers and the polytheists attained not their desire; that is, no word of denial was heard from that mine of affirmation, until he attained unto his own desire.

132 آن حضرت که در ارض میم مسکن داشت
و بملا علیجان موسوم علم توحید در آن ارض
بر افراخت و بحرارت محبة الله مشتعل بشأنی که
جمعی را مشتعل نمود تا آنکه اهل شقاق و نفاق
میثاق الهی شکستند و قصد آغماظ نمودند آنچه را
مالک بود بتاراج رفت و بعد آن وجود مقدس
را با جمعی از منتسبین با سلاسل و قیود بارض طا
آوردند و نزد علی کندیش فرستادند و بهزار حیل
و مکر اراده نمودند عهد الهی را بشکنند و میثاقش
را محو نمایند و لکن آن فارس مضمار حقیقت
و برهان از ما سوی الله چشم پوشیده جز ذکر
دوست و وصال دوست و قرب دوست یاری و
مطلبی و ذکر نداشت باری معرضین و مشرکین
بمراد نرسیدند یعنی کلمه انکار از آن معدن اقرار
اصغا نشد تا آنکه بمراد خود فائز گشت و

- 133 After the ascension of that purified spirit and the soaring of that essence of humanity, two visitations were sent down for him from the heaven of bounties and loving-kindness by the Pen of the Most High—may the spirit of all who are in the kingdom of command and creation be His sacrifice. One of the two is here mentioned, that haply the fragrance of justice and fairness may be diffused, and that men may not move, as in former centuries and ages, according to vain imaginings, nor cleave to idle suppositions. He doeth what He pleaseth and ordaineth what He willeth; He, verily, is the Mighty, the Praised.

133 بعد از صعود آن روح مطهر و عروج آن جوهر
بشر از قلم اعلی روح من فی ملکوت الامر و
الخلق فداه دو زیارت از برای او از سماء مواهب
و الطاف نازل یکی از آن دو ذکر میشود که
شاید عرف عدل و انصاف متضوع گردد و مثل
قرون و اعصار قبل باو هام حرکت ننمایند و بظنون
تمسک نجویند انه يفعل ما یشا و یحکم ما یرید و
هو العزيز الحمید.

- 134 He is the Consoler from His Most Exalted Horizon.

134 هو المعزی من افقه الاعلی

- 135 The first light that appeared, shone forth, gleamed, and flashed from the morn of inner meanings be upon thee, O rustling of the Sidrat al-Muntaha in the kingdom of names, and O sign of the Manifestation in the world of creation. I bear witness, O master of the servants and light of the lands, that thou wast the dawning-place of concord in the horizons, and that through thy steadfastness the limbs of the people of hypocrisy trembled—those who broke the Covenant and disbelieved in God, the Lord of the Meeting.
- 136 Through thee was the banner of truth planted among the people; through thee His verses appeared, His ordinances were spread abroad, and His clear proofs were made manifest. Blessed is he who turneth toward thee, findeth companionship with thee, visiteth thy grave, inhaleth from thee the fragrance of the garment of thy Lord, circumambulateth about thee, attaineth unto thy presence, and uttereth thy remembrance.
- 137 Through thee the standard of divine unity was raised above the banner in the world, and the light of the Ancient of Days shone forth among the nations. Through thy humility necks were humbled, and through thy turning faces were directed toward the Face of God, the Lord of lords. Thou art he who wast the interpreter of the Tablet of God, the expounder of His verses, the bearer of His trusts, the dawning-place of His mysteries, the treasury of the pearls of His knowledge, the dayspring of the manifestation of His lights, the fountainhead of the Euphrates of His mercy, the source of His traces, and the throne whereon the temple of His commandments was established.
- 138 I bear witness that through thy arising the sincere arose, through thy call the slumberers awakened, through thy turning the near ones turned, and through thee they who confessed the unity of God hastened. Through thee the Book appeared and the decisive Word was distinguished; and thou art the herald proclaiming the name of thy Lord in the place of return. I bear witness that in thy days the gate of meeting was opened unto all who are in earth and heaven, and from the clouds of bounty the rains of grace and bestowal poured down.
- 139 Blessed art thou, O joy of the chosen ones and heart's blood of the friends! Thou art he through whose blood God adorned the outward face of the earth, and through whose body He adorned its inward reality. Blessed art thou, O pillar of faith and dawning-place of recognition! Thou art he before whose remembrance all remembrances were humbled, and before the manifestation of whose name all names were abased.
- 135 اول نور ظهر و اشرق و لاح و برق من فجر المعاني عليك يا حفيف سدره المنتهى في ملكوت الاسماء و آية الظهور في ناسوت الانشاء اشهد يا مولى العباد و نور البلاد بانك كنت مطلع الاتفاق في الافاق و باستقامتك ارتعدت فرائض اهل النفاق الذين نقضوا الميثاق و كفروا بالله مالک التلاق
- 136 بك نصبت راية الحق بين الخلق و ظهرت آياته و انتشرت احكامه و برزت بيناته طوبى لمن اقبل اليك و آس بك و زار قبرك و وجد منك عرف قيص ربك و طاف حولك و فاز بلقائك و نطق بذكرك
- 137 بك ارتفع علم التوحيد على العلم في العالم و اشرق نور القدم بين الامم بخضوعك خضعت الاعناق و بتوجهك توجهت الوجوه الى وجه الله رب الارباب انت الذي كنت مترجما لوحى الله و مبينا لآياته و حاملا اماناته و مبهطا لاسراره و مخزنا للثالى علمه و مشرقا لظهور انواره و منبعا لفرات رحمته و مطالعا لآثاره و عرشا لاستواء هيكل احكامه
- 138 اشهد ان بقيامك قام المخلصون و بندائك انتبه الراقدون و باقبالك اقبل المقربون و سرع الموحدون بك ظهر الكتاب و فصل الخطاب و انت المنادى باسم ربك في المآب اشهد في ايامك فتح باب اللقاء على من في الارض و السماء و هطلت من سحاب الكرم امطار الفضل و العطاء
- 139 طوبى لك يا بهجة الاصفياء و مهجة الاولياء انت الذى زين الله ظاهر الارض بدمك و باطنها بهيكل طوبى لك يا ركن الايمان و مطلع العرفان انت الذى خضعت الذاكر عند ذكرك و الاسماء عند ظهور اسمك

- 140 Ah, ah! O Most Distant Goal, and O Name of God, Lord of the Throne and of the dust! What befell thee at the hands of the princes and the divines! By God! Through thy calamity the very essence of joy wailed before the Face of the Manifestation, and the dove of sorrows cooed upon the branches. Through that which befell thee, the sighs of them that are nigh unto God ascended, and the tears of them who confess His unity descended.
- 141 Thou seest and knowest, O God of the unseen and Sovereign of the seen, that the earth is stained with the blood of Thy chosen ones and Thy friends, and that there was for them no mother to bewail them, nor any companion to console their children and their wives. There befell them in the land of Ta that whereat the Concourse on high lamented.
- 142 Thou hast seen, O my God, Thy servant 'Ali cast upon the dust—he who was drawn by the breaths of Thy revelation, moved by Thy will, and enkindled with the fire of Thy love in such wise that every possessor of hearing heard, from every vein of his veins, the verses of Thy love and the mysteries of Thy guardianship. He strove in Thy path as beseemeth the struggle, and arose to serve Thee as beseemeth the arising, until he was reddened with blood before the face of the world and offered up his spirit out of longing for Thy meeting and Thy presence, O Lord of eternity.
- 143 Thereupon the Maid of Baha lamented in the Supreme Paradise, and so too the inmates of the Most Exalted Garden and the pavilion of glory in the kingdom of names. And there was none, O my God, to bear him to his resting-place, the station which Thou hadst ordained for him by Thy Most Exalted Pen in the Crimson Scroll. Two of Thy handmaids bore him—those who tasted the sweetness of Thy service in Thy days and recognized that whereof most of Thy men and Thy servants were heedless.
- 144 O Lord! Bless them both in Thy Kingdom of might; then ordain for them that whereby the sincere may inhale the fragrance of Thy grace and Thy loving-kindness. O my God, and God of the names, my Creator and Creator of the heavens! I beseech Thee by his noble blood, by his arising for Thy Cause, by his steadfastness in Thy service, and by his offering up his spirit in Thy path, to forgive me, my parents, and whosoever hath believed in Thee and turned unto Thee. Then I beseech Thee to make me firm in Thy Cause, steadfast in Thy love, known by Thy name, and rich through Thy riches. There is none other God but Thee, the Help in Peril, the Ruler over all that hath been and all that shall be.
- 140 فَأَهْ آه يَا مَقْصِدَ الْآخِرَى وَاسْمَ اللَّهِ مَالِكِ الْعَرْشِ
وَالثَّرَى بِمَا وَرَدَ عَلَيْكَ مِنَ الْأَمْرَاءِ وَالْعُلَمَاءِ تَاللَّهِ
بِمَصِيبَتِكَ نَاحَتْ كَيْنُونَةُ السُّرُورِ أَمَامَ وَجْهِ الظُّهُورِ
وَهَدَرَتْ حَمَامَةُ الْأَحْزَانِ عَلَى الْأَغْصَانِ وَبِمَا وَرَدَ
عَلَيْكَ صَعِدَتْ زَفَرَاتُ الْمُقَرَّبِينَ وَنَزَلَتْ عِبْرَاتُ
الْمُوحِدِينَ
- 141 تَرَى وَتَعْلَمُ يَا إِلَهَ الْغَيْبِ وَسُلْطَانَ الشُّهُودِ أَنْ
الْأَرْضَ مِنْ دِمَاءِ أَصْفِيَائِكَ وَأَوْلِيَائِكَ وَلَمْ تَكُنْ
لَهُمْ مِنْ أُمٍّ لَتَنُوحَ عَلَيْهِمْ وَلَا مِنْ مَوْنَسٍ لِيَعْزَى
أَبْنَائُهُمْ وَنِسَائُهُمْ قَدْ وَرَدَ عَلَيْهِمْ فِي أَرْضِ الطَّاءِ مَا
نَاحَ بِهِ الْمَلَأُ الْأَعْلَى
- 142 قَدْ رَأَيْتَ يَا إِلَهِي عَبْدَكَ عَلِيًّا مَطْرُوحًا عَلَى التُّرَابِ
الَّذِي كَانَ مُنْجَذِبًا بِنَفْحَاتِ وَحْيِكَ وَمُتَحَرِّكًا
بَارَادَتِكَ وَمُسْتَعْلًا بِنَارِ حُبِّكَ عَلَى شَأْنِ سَمْعِ
كُلِّ ذِي سَمْعٍ مِنْ كُلِّ عَرَقٍ مِنْ عُرُوقِهِ آيَاتِ
مُحِبَّتِكَ وَأَسْرَارِ وَلَايَتِكَ قَدْ جَاهَدَ فِي سَبِيلِكَ
حَقَّ الْجِهَادِ وَقَامَ عَلَى خِدْمَتِكَ حَقَّ الْقِيَامِ إِلَى
أَنْ صَارَ مَحْمَرًا بِالْدَمِ أَمَامَ وَجْهِهِ الْعَالَمِ وَانْفَقَ رُوحَهُ
شَوْقًا لِلْقَائِكَ وَوَصَالِكَ يَا مَالِكَ الْقَدَمِ
- 143 بِذَلِكَ نَاحَتْ حَوْرِيَةُ الْبَهَاءِ فِي الْفَرْدُوسِ الْأَعْلَى وَ
أَهْلُ الْجَنَّةِ الْعَالِيَا وَخَبَاءُ الْمَجْدِ فِي مَلَكُوتِ الْأَسْمَاءِ
وَلَمْ يَكُنْ يَا إِلَهِي مِنْ يَحْمِلُهُ إِلَى مَقَرِّهِ الْمَقَامِ الَّذِي
قَدَّرْتَ لَهُ مِنْ قَلْبِكَ الْأَعْلَى فِي الصَّحِيفَةِ الْحَمْرَاءِ
وَحَمْلَانَا أَمْتَانِ مِنْ أَمَائِكَ اللَّاتِي وَجَدْنِ حِلَاوَةَ
خِدْمَتِكَ فِي أَيَّامِكَ وَعَرَفْنِ مَا غَفَلَ عَنْهُ أَكْثَرُ
رَجَالِكَ وَعِبَادِكَ
- 144 أَيْ رَبِّ صَلِّ عَلَيْهِمَا فِي جَبْرُوتِكَ ثُمَّ اكْتُبْ لَهُمَا
مَا يَجِدُ مِنْهُ الْمُخْلِصُونَ عَرَفَ فَضْلِكَ وَعِنَايَتِكَ
يَا إِلَهِي وَإِلَهَ الْأَسْمَاءِ وَفَاطِرِي وَفَاطِرَ السَّمَاءِ
أَسْأَلُكَ بِدَمِهِ الشَّرِيفِ وَقِيَامِهِ عَلَى أَمْرِكَ وَ
اسْتِقَامَتِهِ عَلَى خِدْمَتِكَ وَاتِّفَاقِ رُوحِهِ فِي سَبِيلِكَ
بِأَنْ تَغْفِرَ لِي وَلِوَالِدِي وَلِمَنْ آمَنَ بِكَ وَأَقْبَلَ إِلَيْكَ
ثُمَّ أَسْأَلُكَ بِأَنْ تَجْعَلَني ثَابِتًا عَلَى أَمْرِكَ وَمُسْتَقِيمًا
عَلَى حُبِّكَ وَمَعْرُوفًا بِاسْمِكَ وَغَنِيًا بِغَنَائِكَ لَا
إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ عَلَى مَا كَانَ وَمَا يَكُونُ

- 145 O gentlemen! For the sake of God, speak ye; and for the sake of God, hearken ye. In former times they would mention the martyrdom of His Holiness the Prince of Martyrs—upon him be the peace of God—as the mightiest proof and the greatest testimony for the Cause of His Holiness the Seal of the Prophets—may the spirit of all else but Him be His sacrifice—even as hath already been set forth. Yet now these enkindled, assured, well-pleased, and pleasing souls, who on the wings of severance soared unto the seat of sacrifice and freely offered up their lives in the path of the Beloved of the world of existence, have not come within the sight of the heedless and the polytheists. Their vain desires have veiled them, and their idle imaginings have covered them over. By the life of God! The martyrdom of each one of the aforementioned souls is a most great proof and a demonstration most perfect and complete. Yet the True One—glorified be His majesty—hath spoken, in establishing His blessed Cause, of naught save that which hath been sent down from Him and hath appeared from His presence.
- 146 O possessors of understanding! Ponder that which, in the eighth chapter of the sixth Vahid, flowed from the Pen of the Primal Point—may the spirit of all else but Him be His sacrifice. His saying—exalted is He—is this: “It hath been commanded that once in every nineteen days they should gaze upon this chapter, that perchance, in the Manifestation of Him Whom God shall make manifest, they may not be veiled by matters below the station of verses, which have been, and are, the greatest proofs and demonstrations.”
- 147 In this chapter He saith—blessed and exalted is He: “After the setting of the Sun of Truth, it is impossible that a verse should appear from any other than Him, according to the mode of innate nature and power, without learning and without such means as are conceived among the people of knowledge. Notwithstanding this impossibility, that none save Him Whom God shall make manifest can claim this Cause, it hath been ordained in the Bayan that, should a soul make a claim and verses appear from him, none should oppose him, lest haply sorrow be brought upon that Sun of Truth.”
- 148 And He continueth—mighty and glorious is His utterance: “If ye hear of such a matter and do not become assured, engage not in any action that would become a cause of sorrow unto Him, even should he in reality be other than He; though this is a conception impossible. Yet the very fact that he hath mentioned His Name rendereth it remote from the lovers of Him that they should sadden him, out of reverence for His Name. For the matter cannot pass beyond two alternatives:
- ای آقایان لله بگوئید و لله بشنوید از قبل شهادت حضرت سید الشهداء علیه سلام الله را حجت عظمی و یننه کبری از برای امر حضرت خاتم روح ما سواه فداه ذکر مینمودند چنانچه عرض شد حال این نفوس مشتعلہ مطمئنہ راضیہ مرضیہ کہ باجنحه انقطاع بمقر فدا طیران نمودند و جان رایگان در سبیل محبوب امکان انفاق کردند بنظر غافلین و مشرکین نیامده قد حجتہم اہوائہم و غشتہم اوہامہم لعمر الله شہادت ہر یک از نفوس مذکورہ دلیلی است اعظم و برہانی است اکمل و اتم ولکن حق جل جلالہ جز بما نزل من عنده و ظہر من لدنہ در اثبات امر مبارکش بامری نطق نفرمودہ
- یا اولی النہی در آنچه در باب ثامن از واحد سادس از قلم نقطہ اولی روح ما سواہ فداہ جاری شدہ تفکر نمائید قولہ تعالی و امر شدہ کہ در ہر نوزدہ روز یک دفعہ در این باب نظر کنند لعل در ظہور من یظہرہ الله محتجب نشوند بشئونی دون شأن آیات کہ اعظم حجت و براہین بودہ و ہست
- در این باب میفرماید قولہ تبارک و تعالی بعد از غروب شمس حقیقت امتناع دارد کہ از غیر او آیہ ظاہر شود بر نہج فطرت و قدرت بدون تعلم و شئونیکہ نزد اہل علم متصور است با وجود این امتناع کہ غیر از من یظہرہ الله کسی نتواند مدعی شد این امر را فرض شدہ در بیان کہ اگر نفسی ادعا کند و آیتی از او ظاہر گردد احدی متعرض نگردد او را لعل بر آن شمس حقیقت حزنی وارد نیاید الی قولہ عز و جل
- اگر شنوید چنین امری و یقین نکنید تکسب امری نمودہ کہ سبب حزن او باشد اگر چہ در واقع غیر او باشد اگر چہ این تصور نیست محال ولی ہمینقدر کہ ذکر اسم او کرد بر صاحبان حب او بعید است کہ او را محزون کنند احتراماً لاسمہ زیرا کہ امر از دو شق بیرون نیست یا اوست و حال آنکہ غیر او ممکن نیست کہ آیات بر نہج

either it is He—and yet it is not possible that any other than He should reveal verses according to the mode of innate nature—wherefore should any soul deny the Truth, while night and day he hath wrought in expectation of Him? Or, supposing the impossible, should someone attribute himself thereto, leave his judgment unto God. It is not for the creatures to pass sentence upon him, in honor of the Name of their Beloved; though there is no such soul as could claim such a station. If such a soul appeared in the Qur'anic dispensation, he will appear also in this dispensation.

149 “His verses are, in themselves, the proof of the radiance of the Sun of His existence; and the impotence of all is the proof of their poverty and need before Him. The purpose of this command is that, perchance, in the Day of the Manifestation of the True One, their feet may not slip upon the Sirat, nor, by reason of a phantom existing in their hearts, may they pronounce, on account of one verse, a judgment upon the Fashioner of their existence, whereby in a single instant their entire being and all their deeds would be rendered void, while they themselves would remain unaware.

150 “If all obey this one command, it is incumbent upon God to make the Truth manifest unto them, and to cast proof and evidence into their hearts through the outward proofs that shine forth from Him, so that they may be able to express certainty concerning Him, while concerning any other than Him they may express suspension of judgment; for suspension of judgment is fitting concerning any other than the Truth. Sufficient for all the people of the Bayan, if they act according to this command, is their salvation in the Day of Resurrection. For that is the Day wherein all who are upon the illumined earth shall say, in their hearts, concerning the Sun of Truth: ‘Verily we are acting for God.’ But the sincere are those servants who look unto the Fashioner of the verses through God, mighty and glorious is He—that Sun of Truth Whose verses, which are His radiance, separate all things one from another. This is the proof of God, which hath been perfected for you. O servants of God, fear ye Me.”

151 O possessors of insight! Gaze upon this utterance of the All-Merciful, whose fragrance hath encompassed the world, and whose purpose is manifest, resplendent, and plain. In very truth, this chapter is a firm buckler and a strong coat of mail for the protection of the Desire of all the worlds. O people of the Bayan! Be ashamed, and ponder awhile. His verses have encompassed the world; all the atoms of created things have borne, and do still bear, witness to His greatness. Fear

فطرت نازل فرماید که چرا نفسی تکذیب حق کرده باشد و حال آنکه شب و روز در انتظار او عمل کرده باشد و اگر بر فرض امتناع کسی خود را نسبت داد و گذارند حکم او را با خدا بر خلق نیست که حکم او نمایند اجلالا لاسم محبوبهم و حال آنکه چنین نفسی نیست که تواند چنین مقامی را ادعا کند اگر در کور قرآن بهمرسید در این کور هم خواهد رسید

149 آیات او بنفسه دلیل است بر ضیاء شمس وجود او و عجز کل دلیل است بر فقر و احتیاج بسوی اوسبب این امر اینست لعل در یوم ظهور حق قدمای ایشان بر صراط نلغزد و یا به شبیحی که در افتاده ایشان است بر مکنون وجود خود بآن آیه حکمی نکنند که یک دفعه کل کینونیت و اعمال آنها باطل گردد و خود خبر نشوند

150 اگر کل بر این یک امر اطاعت کنند بر خداوند است که حق را بر ایشان ظاهر فرماید و القای حجت و دلیل در قلوب ایشان فرماید باده ظاهره که از قبل او مشرق میگردد تا اینکه توانند در حق او اظهار یقین نمود و دون آنها توانند اظهار وقوف نمود که وقوف در حق دون حق است و کافی است کل اهل بیان را اگر در این حکم عمل نمایند در نجات ایشان در یوم قیامت زیرا که آن یومی است که کل ماعلی الارض مشرقه در افتاده ایشان از شمس حقیقت انا لله عاملون گویند ولی صادقین عبادی هستند که نظر بمکنون آیات بالله عز و جل نموده که آن شمس حقیقت باشد که آیات او که ضیاء اوست فاصل است ما بین کل شیء تلک حجة الله قد تمت علیکم ان یا عباد الله فاتقون.

151 ای صاحبان ابصار در این بیان رحمن که عرفش عالم را احاطه نموده و مقصود از او ظاهر و باهر و آشکار نظر نمائید فی الحقیقه این باب سپریست محکم و درعی است متین از برای حفظ مقصود عالمیان ای اهل بیان حیا کنید و قدری تفکر نمائید آیاتش عالم را احاطه نموده جمیع ذرات کائنات بر عظمتش شهادت داده و میدهند از حق جل جلاله بترسید و تدبیرات

ye God—glorified be His majesty—and make not, through self-ish designs, the provisions and utterances of the Herald to be forsaken and cast aside.

و بیانات حضرت مبشر را باغراض نفسانیه
مهجور نممائید

- 152 His Holiness the Desired One—may the spirit of all who are in the kingdom of command and creation be His sacrifice—hath dispensed with your aid, your acknowledgment, and your faith. This, in truth, do I mention, for it hath been heard from the blessed Tongue: Turn, if ye will, toward whatsoever gate ye desire; drink, if ye wish, from whatsoever cup ye choose; and go whithersoever and in whatever direction ye are inclined. But leave this Wronged One, with these shining verses and these clear proofs, and with His arising before His enemies, to Himself. Abandon craft, deceit, guile, and fraud.

152 حضرت مقصود روح من فی ملکوت الامر و
الخلق فداء از اعانت و تصدیق و ایمان شما گذشت
این را فی الحقیقه ذکر مینمایم چه که از لسان
مبارک استماع شده بهر بابی اراده نمودید توجه
کنید و از هر کاسی میخواهید بیاشامید و بهر
جهت و هر سو میل کنید بروید و لکن این
مظلوم را با این آیات باهرات و بینات واضحات و
قیامش مقابل اعداء بخود او واگذارید از حیل
و مکر و خدعه و فریب بگذرید

- 153 This evanescent one saith: Engage, with perfect assurance, in whatsoever purposes ye have willed; He will in no wise oppose you, "though ye should take unto yourselves at every moment a lord beside God." But commit not a deed whereby the liver of the Primal Point should be consumed, and the eyes of Grandeur should weep. Let them read one Surih from among the revealed Surihs together with the Bayan and all the Books of God, that there may be made manifest unto you that whereof ye have been heedless. Know, with manifest certitude, and bear witness unto that whereunto the Point of the Bayan—may the spirit of all in the realm of possibility be His sacrifice—hath borne witness. He saith that the whole Bayan cannot equal a single verse from Him. This is the truth, whereof there is no doubt.

153 این فانی عرض مینماید در اراده‌های خود بکمال
اطمینان مشغول شوید ابدًا تعرض نمیفرمایند لو
تتخذوا لانفسکم فی کل حین رباً من دون الله
و لکن مرتکب نشوید امری را که کبد نقطه
اولی از او محترق شود و عیون عظمت بگرید
یک سوره از سور منزله را با بیان و جمیع کتب
الهی قرائت نمایند لیظهر لکم ما غفلتم عنه و یقین
مبین بدانید و شهادت دهید بر آنچه نقطه بیان
روح من فی الامکان فداء شهادت داده میفرماید
جمیع بیان معادله بیک آیه او نمینماید هذا حق
لاریب فیه

- 154 As for the person to whom ye have clung, by the life of my Desired One, Who is the Desire of all who are in earth and heaven, ye have not known, nor do ye now know, the reality of his affair. This servant, moreover, is forbidden to mention him—perchance its time may come. Would that the sun of permission might shine forth from the Most Exalted Horizon, that this servant could set forth what he knoweth! The Pen is bewildered, the ink is bewildered, the world is bewildered. What hath happened, that they busy themselves with the buzzing of a fly and turn away from the Lord of lords? They have broken the Covenant of God and withdrawn their gaze from His Testament.

154 حال شخصی را که باو تمسک جستاید لعمر
مقصودی و مقصود من فی الارض و السماء
بر امر او آگاه نبوده و نیستید و این عبد هم
ممنوع است از ذکرش عسی ان یأتی حینه ایکاش
شمس اذن از افق اعلی اشراق مینمود و این عبد
عرض مینمود آنچه را که بآن آگاه است قلم
متحیر مداد متحیر عالم متحیر آیا چه شد بطنین
ذباب مشغولند و از رب الارباب معرض عهد
الله را شکستند و از میثاقش چشم برداشتند

- 155 Were a soul to ponder the lowliness and humility of the Point of the Bayan before the manifestation of this Name, he would bear witness to that which hath flowed from the Pen of the Most High. By the Sun of Truth! So submissive and humble was He that the Pen of the Most High is powerless to recount it.

155 اگر نفسی تفکر نماید در خضوع و خشوع نقطه
بیان عند ظهور این اسم شهادت میدهد بر آنچه از
قلم اعلی جاری شد قسم بآفتاب حقیقت بشائی
خاضع و خاشع بودند که قلم اعلی از ذکرش عاجز
است

- 156 How fitting it is to mention in this connection a matter which at this moment hath occurred to this evanescent one. In the days when His Holiness the son of Zacharias appeared, occupied himself with the baptismal washing, journeyed in the wilderness, and announced the glad-tidings, saying, "Repent ye, for the kingdom of heaven is at hand," he declared: Repent and turn ye unto God, for the Kingdom of God hath drawn nigh. "I baptize you with water unto repentance; but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear." He gave the people the glad-tidings of the manifestation of His Holiness the Spirit, and said: He is mightier, and I am not worthy to carry His shoes.
- 157 Yet His Holiness the Spirit and he were living in one and the same day. But since the Cause of His Holiness the Spirit was, in that day, concealed, he saith, "He that cometh after me," that is, He Who shall manifest Himself after me. And thereafter it is said: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answered and said unto him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness."
- 158 Jesus is His Holiness Christ, and John is the son of Zacharias. In the Books he is called John the Baptist, for the baptismal washing was among his ordinances; and at present this rite is current and recognized among the Christians, and they act according to it. In brief, the fragrance of these days was diffused in those days, even as His Holiness the Point—may the spirit of all else but Him be His sacrifice—completed the whole Bayan with the glad-tidings of this Manifestation. By the life of God! Were a soul, with justice and fairness, to inhale one by one the words of the Bayan, he would find from them naught but the fragrance of love for this Manifestation. To this beareth witness every fair-minded and just soul; yet most of the people are of them that deny.
- 159 O people of the Bayan! Harken unto the words of this servant, and, with perfect assurance, putting your trust in God, enter upon the Path. Caution in this day is accounted among the greatest of sins, and hath been, and shall be, in the Fire. To this the Pen of the Primal Point hath borne witness. His saying—blessed and exalted is He—is this: "Having recognized Him by His verses, beware lest ye exercise caution in knowing Him; for to the degree that ye do so, ye shall be veiled in the Fire." Thus endeth His utterance.
- 160 Break ye the idols; rend asunder the veils of vain imaginings; gaze upon the Most Exalted Horizon alone, that haply, in the Day of God, ye may attain unto true unity. By the Sun of the
- 156 چه نیکوست ذکر این فقره در این مقام که در این حین بخاطر فانی آمد ایامیکه حضرت ابن زکریا ظاهر و بغسل تعمید مشغول در بریه سائر و بشارت ناطق قائلان توبوا لانه قد اقتراب ملکوت السموات میفرماید توبه و انابه نمائید چه که ملکوت الهی نزدیک شده انی اعمدکم بماء للتوبه ولكن الذی یأتی بعدی هو اقوی منی الذی لست اهلا ان احمل حذائه بشارت میداد ناس را بظهور حضرت روح و میفرمود او اقوی است و من قابل آنکه کفش او را حمل نمایم نیستم
- 157 مع آنکه حضرت روح و او در یک یوم بودند و لکن چون امر حضرت روح در آن یوم مستور بود میفرماید و الذی یأتی بعدی یعنی یظهر نفسه بعدی و بعد میفرماید جاء یسوع من الجلیل الی الاردن الی یوحنا لیعتمد منه ولكن یوحنا منعه قائلان انا محتاج ان اعتمد منک و انت تأتی الی فاجاب یسوع و قال له اسمع الان لان هکذا یلیق بنا ان نکمل کل برء
- 158 یسوع حضرت مسیح است و یوحنا ابن زکریا و او را در کتب یوحنا المعمدان میگویند چه که غسل تعمید از احکام اوست و حال ما بین مسیحین مجری و ممضی است و بآن عاملند فی الجملة نفعه این ایام در آن ایام متضوع بوده چنانچه حضرت نقطه روح ما سواه فداه جمیع بیان را ببشارت این ظهور تمام فرموده لعمر الله اگر نفسی بعدل و انصاف کلمات بیان را یک یک استشمام نماید جز عرف محبت این ظهور از او نیابد یشهد بذلک کل منصف و کل عادل ولكن القوم اکثرهم من المنکرین.
- 159 ای اهل بیان عرض این خادم را بشنوید و بکمال اطمینان متوکلا علی الله بر صراط وارد شوید احتیاط امروز از اعظم سیئات محسوب و در نار بوده و خواهد بود قد شهد بذلک قلم نقطه الاولی قوله تبارک و تعالی او را شناخته بآیات و احتیاط در عرفان او نکرده که بقدر همان در نار محتجب خواهید بود" انتهى
- 160 اصنام را بشکنید حجابات ظنون را خرق نمائید بافق اعلی وحده ناظر باشید که شاید در یوم

horizon of the heaven of grace! Whatsoever hath appeared in this Most Great Manifestation, each one thereof is as the sun at the meridian: none denieth it save every heedless doubter. Hear this word for the sake of God, and act upon it. The proof and demonstration by which ye acknowledged the Point of the Bayan and the Messengers of old—behold now that the same existeth in a mightier and more perfect form. Observe, then, and speak with justice and fairness.

الهی بتوحید حقیقی فائز گردید قسم بآفتاب افق
سما فضل آنچه در این ظهور اعظم ظاهر هر یک
بمثابه شمس است در وسط زوال لا ینکرها الا
کل غافل مراتب این کلمه را لوجه الله بشنوید و
عمل نمائید حجت و برهانی که بان تصدیق نقطه
بیان و رسل قبل را نموده اید حال اعظم و اکمل
آن موجود ملاحظه نمائید و بعدل و انصاف تکلم
کنید

- 161 I beg forgiveness of God for my mention, my exposition, and my speech. The world is not empty of men of fairness, justice, and knowledge. Assuredly the possessors of knowledge will consider that which hath been sent down from the Pen of the Most High in this Manifestation, whether in Arabic or in Persian, and likewise that which was aforetime revealed unto the Prophets and Messengers; and they will speak with equity and utter their words with justice.

161 استغفر الله من ذکرى و بیانی و نطقی عالم از اهل
انصاف و عدل و دانش خالی نه البته ارباب
دانش در آنچه از قلم اعلی در این ظهور از عربی
و فارسی نازل شده ملاحظه نمایند و همچنین آنچه
از قبل بر انبیاء و مرسلین نازل و بانصاف تکلم
کنند و بعدل سخن گویند

- 162 I implore Thy forgiveness, O God of existence, for any mention from which they who are nigh unto Thee might inhale the scent of comparison and limitation. O Lord! Purify the eyes of Thy creatures from whatsoever hindereth them from looking toward Thee and from placing their trust in Thee. O Lord! Adorn them with the ornament of justice and fairness, and illumine their hearts with the lights of Thy recognition. Thou, verily, art powerful over all things.

162 استغفرک یا اله الوجود من ذکر یجد منه المقربین
عرف التشبیه و الحدود ای رب طهر ابصار
خلقک عن کل ما یمنعها عن النظر الیک و
التوکل علیک ای رب زینهم بطراز العدل و
الانصاف و نور قلوبهم بانوار معرفتک انک انت
علی کلشی قدیر

- 163 At one time the Dayspring of verses and Manifestation of clear tokens said: "O servant in attendance! Know with manifest certitude that the True One—glorified be His majesty—hath established His truth, His Cause is manifest, and His light is resplendent. All the objections of the people of the Bayan He rendereth nonexistent, lost, and void by a single word which He had aforetime uttered. His saying—exalted is His utterance—is this: 'He doeth what He willeth and ordaineth what He pleaseth.'"

163 وقتی از اوقات مشرق آیات و مظهر بینات
فرمودند یا عبد حاضر بیقین مبین بدان حق جل
جلاله حقتش ثابت و امرش ظاهر و نورش باهر
جمع اعتراضات اهل بیان را بیک کلمه که از
قبل بان نطق فرموده معدوم و مفقود و باطل
مینماید قوله عز بیانه یفعل ما یشاء و یحکم ما
یرید

- 164 If a soul were, in truth, to cleave to this most exalted Word and be assured thereof, he would turn toward none save Him, behold none but Him, and accept from none other than Him; and with both his outward and inward tongue he would say:

164 اگر نفسی فی الحقیقه باین کلمه علیا متمسک و
موقن باشد جز باو توجه ننماید و غیر او را نبیند و
از غیر او نپذیرد و بلسان ظاهر و باطن میگوید

- 165 "O my God and my Desired One! Praise be unto Thee for that Thou hast manifested Thy Self, revealed Thy verses, disclosed Thy clear tokens, and sent down that whereby every possessor of scent hath inhaled the fragrance of Thy garment, the breaths of Thy days, and the sweet savors of Thy Manifestation.

165 یا الهی و مقصودی لک الحمد بما اظهرت نفسک
و انزلت آیاتک و ابرزت بیناتک و ارسلت ما
وجد منه کل ذی شم عرف قیصک و نفحات
ایامک و فوحات ظهورک

- 166 "O Lord! Strengthen my heart, lest the intimations of them that have turned aside from among Thy creatures, and of the

166 ای رب قوّ قلبي لئلا تمنعه اشارات المعرضین
من خلقتک و الملحدین من عبادک عن الاقبال

ungodly among Thy servants, hinder it from turning toward Thy horizon. Strengthen, O my God, my hand to take hold of Thy Book with such certitude that the hearts of the polytheists among Thy creatures may tremble thereby. Illumine my face with the lights of Thy countenance, and adorn my temple with the robe of steadfastness in Thy love.

الى افقك قويا الهى يدى لاخذ كتابك بيقين
تضطرب به افئدة المشركين من بريتک و نور
وجهى بانوار وجهک و زين هيکلى بطراز
الاستقامة فى حبک

- 167 "O Lord! This is Thy Day. I bear witness that therein, through Thy Manifestation, the mysteries have been disclosed, the trees have yielded their fruits, the decree of divine unity hath been established, the conditions of limitation have been effaced, the standard of the Bayan hath been planted upon the loftiest summit of the realm of possibility, and Thy call hath been raised at all times.

167 اى ربّ هذا يومک اشهد فيه بظهورک ظهرت
الاسرار و اثمرت الاشجار و ثبت حکم التوحيد و
محت شئون التحدید و نصب علم البيان على اعلی
بقعة الامکان و ارتفع ندائك فى کل الاحیان

- 168 "O Lord! I beseech Thee by Thy name, the Bountiful, and by Thy name, the Preserver, and by Thy name, the Helper, not to abandon me to mine own self. Deliver me by the arms of Thy power; then guard me from the people of the Bayan who have broken Thy Covenant, shattered Thy Testament, cast behind their backs Thy commandments, disputed with Thy verses, and disbelieved in Thy proof when Thou camest unto them from the heaven of certitude with the banners of wisdom and utterance. Thou, verily, art the Almighty over whatsoever Thou wilt, and in Thy grasp are the reins of all things. There is none other God but Thee, the Strong, the Powerful." Thus endeth His utterance.

168 اى ربّ اسئلك باسمک الکریم و باسمک
الحافظ و باسمک المعین ان لا تدعنى بنفسى و
انقذنى بذراعى قدرتك ثم احفظنى من اهل
البيان الذين نقضوا عهدک و کسروا ميثاقک
و نذوا احکامک و جادلوا بآياتک و کفروا
ببرهانک اذ جئتهم من سماء الايقان برايات
الحکمة و البيان انک انت المقتدر على ما تشاء و
فى قبضتک ازمة الاشياء لا اله الا انت القوى
القدير " انتهى

- 169 Glory be to God! What hath come to pass, that men have withheld and deprived themselves from the manifest, resplendent, and visible Truth, and have clung to, and busied themselves with, the sayings of this one and that? The appearance of such things hath neither been, nor is, new. In ages and centuries past they clung to the cords of vain imaginings; and even after the Sun of Truth had appeared and calumnies had been unveiled, they were not awakened, but returned to their former footing and remained unaware. It is as though they deserved once more to be afflicted with the sermons of preachers and the idolatry of the ignorant.

169 سبحان الله چه واقع شده که ناس از حق ظاهر
باهر مشهود خود را ممنوع و محروم ساخته اند و
بگفته این و آن متمسک و مشغولند ظهور این
امور تازگی نداشته و ندارد در قرون و اعصار
بجبال اوهام متمسک و بعد از ظهور آفتاب
حقیقت و کشف مفتریات متنبه نشده بر قدم
اول راجع گشته و شاعر نیستند گویا مستوجب
باشند مجدد بوعظ واعظها و شرک جهال مبتلا
شوند.

- 170 O gentlemen! Ponder the events of former times, and their fruits and consequences, that ye may be preserved from the like of those rebellious and overweening souls. In very truth, the fruits of the deeds of such souls are a mighty admonition, a great counsel, and an exalted lesson.

170 اى آقایان در امورات قبل و ثمرات و نتایج آن
تفکر نمائید تا از امثال آن نفوس طاغیه یاغیه
محفوظ مانید فى الحقیقه ثمرات اعمال آن نفوس
پندی است بزرگ و نصیحتی است عظیم و عبرتی
است عالى

- 171 But what shall this servant say? By the life of our Beloved, and of the Beloved of all who are in earth and heaven, such vain imaginings are seen among certain of the people of the

171 بارى خادم چه عرض نماید لعمر محبوبنا و محبوب
من فى الارض و السماء اوهاماتی در بعضی از
اهل بیان مشاهده میشود که تا حین شبه آن ظاهر
نشده شخص عارفی از حزب الله در یکی از مدن

Bayan as have never, until now, had their like appear. A certain knowing person from among the people of God, in one of the cities, conversed with one of the deluded ones, recited the revealed verses of the Bayan, and adduced them as witness to his purpose. The deluded one denied it, saying: "That which thou sayest is not in the Bayan." Then he brought forth the Bayan and showed him the very passage of His Holiness. That person said: "This Bayan is not authentic." He was told: "Go, then, and bring the Bayan that is in your possession." He replied: "That too is not authentic." He was asked: "Where, then, is the authentic Bayan?" He answered: "It is with His Holiness."

با یکی متوهمین گفتگو نموده و آیات منزله بیان را قرائت کرده و شاهد بر مطلب خود آورده شخص متوهم انکار نمود که آنچه میگوئی در بیان نیست بعد بیان را آورد و عبارت حضرت را نشان داد آن شخص ذکر نمود این بیان صحیح نیست گفت بیانی که در نزد شما هست بروید بیاورید گفت آنهم صحیح نیست گفت پس بیان صحیح کجاست گفت نزد حضرت

- 172 From the foul odor of this word there wafted the stench of the words uttered aforetime, even as they used to say that ten portions of the Qur'an had been stolen, and that the complete Qur'an was with the Qa'im, and that he would bring it forth. For God's sake! For God's sake! "They have made the Qur'an into portions"—that is, they divided it, they rent it into pieces: some, they claimed, had been stolen, and some had been altered.

172 از رائحه منتنه این کلمه رایحه کلمات قبل مرور نموده چنانچه میگفتند ده جزوه قرآن را سرقت نموده اند و قرآن تمام نزد قائم است و او میآورد فیالله فیالله انهم جعلوا القرآن عضین یعنی قسمت نمودند یعنی پارچه پارچه نمودند بعضی را دزد برد و بعضی را بدل نمودند

- 173 This evanescent servant beareth witness that the Qur'an is complete, and the Bayan also is complete. The Qur'an is that very Book which hath been in the hands of all, and the Bayan is this very Book which is now extant. But that liar's purpose is to bar the ways, close the paths, make whatever may appear from the quarter of conjecture into an authority, and cast the people into trial, even as they have done aforetime.

173 این خادم فانی شهادت میدهد که قرآن تمام بوده و بیان هم تمام است و قرآن همان است که در دست کل بوده و بیان هم همین است که حال موجود است ولیکن آن کذاب مقصودش آنکه طرق را مسدود نماید و سبیل را ممنوع و آنچه از ناحیه ظنون ظاهر شود سند نماید و ناس را مبتلا کند چنانچه از قبل کرده اند

- 174 In sum, the hope is that the hand of power may forbid these new veils and awaken the helpless people. That shameless company—the word of that heedless one hath become the cause of the appearance of vain imaginings. Glory be to God! What hath befallen the people of the Bayan, that they deem the truthful one a liar and the liar truthful, like the perished sect who accounted themselves the saved one? For twelve hundred years and more they called Ja'far a liar, and still do so, although that wronged one spoke but a single word in truth, uprightness, and sincerity.

174 باری امید چنان است ید قدرت حجابات جدیده را منع نماید و ناس بیچاره را آگاهی بخشد آن قوم بی شرمند حرف آن غافل سبب ظهور اوهامانست سبحان الله چه شده اهل بیان را که صادق را کاذب میدانند و کاذب را صادق مثل فرقه هالکه که خود را ناجیه میشمردند هزار و دویست سنه بل ازید جعفر را کذاب گفته و میگویند مع آنکه آن مظلوم یک کلمه از روی حقیقت و راستی و صدق بیان نمود

- 175 Now there are many heedless, wayward, and deluded souls. Among them is Mirza Hadi Dawlat-Abadi, who accounteth himself the guide and leader of the people. By the Self of the True One! Night and day he was occupied in transcribing the revealed verses before His face, in such wise that a concealed person in His presence was unable to speak. These poor ones know not. They have heard through passion, clung to passion, and cleaved to passion; and in the end the fruits of their deeds

175 حال نفوس غافله معرضه متوهمه بسیارند از جمله میرزا هادی دولت آبادی خود را هادی و قائد قوم میشمرد قسم بنفس حق که در لیالی و ایام بتحریر آیات منزله تلقاء وجهش مشغول که شخص مستور تلقاء وجه قادر بر تکلم نبود این بیچاره ها نمیدانند بهوی شنیده اند و بهوی متمسکند و بهوی

and words have been, and shall be, even as those of the people of the Qur'an: mere scattered dust.

- 176 I beseech the True One to bestow fairness, and to remove former rancor and hatred from among His creatures. Yet this is most difficult; for souls who, through ages and centuries, have been nurtured upon conjectures and vain imaginings—how can they be worthy to behold the lights of the Sun of certitude?

- 177 This servant is forbidden to disclose and mention certain matters; otherwise, that would be said whereof the servants have until now remained heedless and unaware. His saying—glorified be His majesty and all-embracing His bounty—is this: “O servant in attendance! We speak according to measure, and not according to what beseemeth the kingdom of My utterance and the dominion of My knowledge—unless We behold the House empty of all save Me.” Thus endeth His utterance.

- 178 By God! This servant hath spoken, and will speak, for the sake of God. He hath had, and hath, no design of his own. Verily, my Lord, the All-Merciful, is independent of the faith of the people of the Bayan—those who have broken His Covenant and warred against His very Self.

- 179 The Point of the Bayan—may the spirit of all else but Him be His sacrifice—saith: “On that Day that Sun of Truth will address the people of the Bayan and will recite this Surih of the Qur'an. His saying—exalted is He—is this: ‘Say: O ye unbelievers! I worship not that which ye worship; nor do ye worship that which I worship. Neither shall I worship that which ye have worshipped; nor will ye worship that which I worship. Unto you your religion, and unto Me My religion.’”

- 180 In these days this blessed Surih hath repeatedly been heard from the Tongue of the Ancient of Days. Blessed are the fair-minded; blessed are the discerning; blessed are they that ponder. It behoveth every soul this day, through the power and might of the True One—glorified be His majesty—to preserve the horizon of the Sun of certitude from the clouds of conjectures and vain imaginings, though He, in His own Self, hath ever been, and remaineth, the Preserver of all. Whatsoever is mentioned in these stations hath this purpose: that His servants may attain unto service in His Cause. One hour or two hours of this world hath never been, nor is, worthy of mention. The hope is that He will not shut the door of grace, nor deprive His loved ones of His fragrance.

متشبه و عاقبت ثمرات اعمال و اقوالشان بمثابه اهل فرقان هبا بوده و خواهد بود

- 176 از حق میطلبم انصاف عطا فرماید و ضغینه و بغضای قبل را از میان خلق بردارد و لکن بسیار مشکل است چه که نفوسی که در قرون و اعصار بظنون و اوهام تربیت شده اند کجا لایق مشاهده انوار آفتاب یقینند

- 177 این عبد از اظهار و ذکر بعضی از امور ممنوع است و الا گفته میشد آنچه را که تا حین عباد از او غافل و بیخبرند قوله جل جلاله و عم نواله یا عبد حاضر سخن باندازه میگوئیم لا بما ینبغی للملکوت بیانی و جبروت علی الا ان نری البیت خالیاً من دونی انتهی.

- 178 ایم الله این خادم لوجه الله گفته و خواهد گفت خیالی نداشته و ندارد ان ربی الرحمن هو الغنی عن ایمان اهل البیان الذین نقضوا میثاقه و حاربوا بنفسه

- 179 نقطه بیان روح ما سواه فداه میفرماید در آن روز آن آفتاب حقیقت اهل بیان را خطاب مینماید و این سوره فرقان را تلاوت میفرماید قوله تعالی قل یا ایها الکافرون لا اعبد ما تعبدون و لا انتم عابدون ما اعبد و لا انا عابد ما عبدتم و لا انتم عابدون ما اعبد لکم دینکم ولی دینی.

- 180 این ایام مکرر از لسان قدم این سوره مبارکه شنیده شد طوبی للمنصفین و طوبی للمفسرین و طوبی للمفکرین بر هر نفسی الیوم لازم که بقدرت و قوت حق جل جلاله افق آفتاب یقین را از سحاب ظنون و اوهام حفظ نماید اگر چه او بنفسه حافظ کل بوده و هست و آنچه در این مقامات ذکر میشود مقصود آنکه عبادش بخدمت امرش فائز شوند یک ساعت دو ساعت دنیا قابل ذکر نبوده و نیست امید آنکه باب فضل را مسدود نفرماید و اولیاء خود را از عرفش محروم نسازد.

- 181 ای آقایان مخصوص یک باب از بیان در ذکر این بیان است میفرماید شجره اثبات باعراضش

- 181 O gentlemen! A specific chapter of the Bayan is devoted to the mention of this utterance. He saith that the Tree of Affirmation, by turning away from Him, is accounted as belonging to negation; and the Tree of Negation, by turning toward Him, is accounted as belonging to affirmation. In sum, say unto the deluded ones: This day is a mighty Day, illumined with the light of divine unity. There hath been, and there is, no room for delimiting partners unto God, as they were occupied with doing for years. The Most Great Infallibility hath been, and is, peculiar to the sanctified Essence; none hath any share therein. And He proclaimeth from the pole of creation: There is none other God but Him, the Help in Peril, the Self-Subsisting.
- 182 O people of the Bayan! Harken unto the words of this evanescent servant, and arise not in tyranny as did the people of the Qur'an. All the divines of that community committed the utmost oppression, while accounting themselves the wronged ones. Fear ye God, O people, and be not of the oppressors. In a station wherein He saith that, if a soul should advance a claim and bring forth no proof, ye should not assail him nor bring sorrow upon him—now, notwithstanding proofs and demonstrations that have encompassed the world, and whose light hath illumined both horizons and souls, they have uttered what no oppressor, whether of old or of later times, hath ever uttered.
- 183 For God's sake, ponder! Perchance ye may discover, from the ocean of meanings, the pearls of utterance. All the utterances of that Holiness were a mercy unto the servants. Make them not a vengeance upon yourselves and upon those who shall come after you. Fold up the carpets of "before" and "after," and with perfect joy and gladness enter upon this spread-out Carpet. I beseech the True One—glorified be His majesty—to aid the opposers and deniers to return, repent, and turn unto Him. How great the pity that ye should make yourselves deserving of the scourges and everlasting wrath!
- 184 Can this exalted and blessed Tree, whose branch is raised above a hundred thousand heavens, be denied? Is there any room left for hesitation or dispute? No, by His very Self, the Truth—unless the wrath of God, as the recompense of deeds, should seize them. Glory be to God! Heedless souls have purposed to veil the Sun of Truth. This verse is fitting in this station:
- 185 "These clods of earth intend, through envy's art, To hide Thy sun from every seeing heart."
- 186 Such afflictions befell the blessed Tree that, were man to ponder them even in some measure, he would destroy himself.
- از او از نفی محسوب و شجره نفی باقبالش باو از اثبات محسوب باری بمتوهمین بگوئید امروز روزیست عظیم و بنور توحید منور مجال تحدید شرکاً نبوده و نیست چنانچه سالها بآن مشغول بودند عصمت کبری مخصوص ذات مقدس بوده وهست احدی را از آن نصیبی نه وهو بنطق فی قطب الابداع لا اله الا هو المهیمن القیوم
- ای اهل بیان بشنویید عرض این خادم فانی را وبمثل اهل فرقان بظلم قیام نمائید جمیع علمای آن فرقه کمال ظلم را مینمودند و خود را مظلوم میشمردند اتقوا الله یا قوم ولا تكونوا من الظالمین مقامی را که میفرماید اگر نفسی ادعا نماید و اتیان به حجتی ننماید تعرض نمائید و حزن وارد نیاورید حال مع حجج و براهینی که عالم را احاطه نموده و نورش آفاق و انفس را منور کرده گفتهاند آنچه را که هیچ ظالمی از قبل و بعد نگفته
- لله تفکر نمائید شاید از بحر معانی لثالی بیان را بیاید جمیع بیانات آن حضرت رحمتی بود از برای عباد لا تجعلوها نعمة لكم و لمن بعدکم برچینید بساطهای قبل وبعد را وبکمال فرح و انبساط در این بساط مبسوط وارد شوید از حق جل جلاله میطلب معرضین و منکرین را تائید فرماید بر رجوع و توبه و انابه بسیار حیف است خود را مستحق سیاط و غضب دائمی نمائید
- آیا میتوان این سدره مبارکه مرافعه که فرعش از صد هزار سماء مرتفع تر است انکار نمود؟ آیا مجال توقف و گفتگوباقی؟ لا و نفسه الحق مگر قهر الهی بسبب جزای اعمال اخذ نماید سبحان الله نفوس غافله اراده نموده اند آفتاب حقیقت را سترنمایند این فرد در این مقام مناسب است:
- "قصد آن دارند این گل پاره ها کز حسد پوشند خورشید ترا"
- بلائی بر سدره مبارکه وارد که اگر فی الجمله انسان در او تفکر نماید خود را هلاک کند چون

Since this matter hath been forbidden, therefore this servant and the like of this servant have remained alive. By the Sun of the horizon of truthfulness! The pens of the world are powerless to recount it, and the hearts of the Concourse on high are consumed with burning.

این فقره منع شده لذا این عبد و امثال این عبد
باقی مانده قسم بآفتاب افق راستی اقلام عالم از
ذکرش عاجز و قلوب ملأ اعلی در احتراق

- 187 Among these things was this: in this land, after the arrival in the Most Great Prison, two heedless and veiled souls associated with everyone, and in every gathering, with every person, raised some discourse. God knoweth what befell Him at their hands in the lands of exile and the countries of estrangement. They combined certain Surihs with their own fabrications and gave a sheet to everyone—by God, besides Whom there is none other God, even to the sweeper of the town—until the matter reached such a pass that the fire of sedition was kindled and the flame of hatred blazed forth from hearts and souls. At length a decree was issued by the Lord of all necks to close the door. For several months He met with no one, whether from within or without. The door was shut, and seekers were forbidden and veiled.

187 از جمله در این ارض بعد از ورود در سجن
اعظم دو نفس غافل محتجب با هر کسی مراوده
مینمودند و در هر مجلسی با هر شخصی فصلی
مذکور میداشتند الله يعلم ما ورد منها علیه فی دیار
الغربه و بلاد الغربه بعضی از سور را با مجعولات
خود ترکیب نموده و بهر کسی ورقی دادند و الله
الذی لا اله الا هو حتی بکاس بلده تا آنکه امر
بمقامی رسید که آتش فتنه مشتعل و لهیب نار
بغضا از قلوب و نفوس ظاهر بالاخره از مالک
رقاب بسد باب حکم صادر چند شهر با احدی از
داخل و خارج ملاقات نفرمودند باب مسدود
و طالبین ممنوع و محبوب

- 188 Until, on one of the nights, this evanescent one was occupied before His face in transcribing the verses. Suddenly the blessed tone changed, and these mighty, powerful, predominant, and subduing verses were sent down in such wise that the limbs of this servant trembled. The True One is witness and testifieth that in no wise did assurance or composure remain within his soul. His saying—glorified be His majesty, all-embracing His bounty, and mighty His utterance—is this: “The ocean of affliction hath surged, and the waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting.” Upon hearing this blessed verse, no spirit remained in this servant. Thereafter this verse was revealed: “Verily thou, O mariner, be not perturbed by the winds, for the Cleaver of the Morn is with us in this darkness which hath encompassed the worlds.” From this verse a measure of tranquillity was obtained; yet it became clear and evident that a dark and grievous sedition lay behind.

188 تا آنکه شبی از شبها این فانی تلقاء وجه بتحریر آیات
مشغول بغتة لحن مبارک تغییر نمود این آیات
منیعه قویه غالبه قاهره نازل بشأنیکه فرائض این
عبد متزلزل بود حق شاهد و گواه که بهیچوجه
اطمینان و سکون در نفس باقی نماند قوله جل
جلاله و عم نواله و عظم بیانه قد ماج بحرابلاء
و احاطت الامواج فلک الله المهیمن القیوم از
اصغاء این آیه مبارکه روح از برای این عبد باقی نه
بعد این آیه نازل آنک انت یا ملاح لا تضطرب
من الاریاح لان فائق الاصباح معنا فی هذه
الظلمة التي احاطت العالمین از این آیه فی الجمله
سکون حاصل ولکن واضح و مبرهن شد که
فتنه دهماء از عقب است

- 189 In sum, whatsoever afterwards came to pass was revealed, letter for letter, in that blessed Tablet. Among other things He saith that at times We render aid through the hands of princes, ambassadors, and friends, and at times through the hands of enemies. The next day, toward evening, this servant was occupied before His face in transcribing the verses when an uproar arose. All the people of the city and the soldiery, with drawn swords, assembled before the House. The vile deeds of those souls became embodied, and there appeared what appeared. For some time this servant was disquieted and shaken, lest sorrow should befall the Beauty of the Ancient of Days. By the

189 باری آنچه از بعد واقع حرف بحرف در آن لوح
مبارک نازل از جمله میفرماید وقتی بایادی امرا
و سفرا و احبا نصرت مینمائیم و گاهی بایادی
اعدایوم بعد هنگام عصر این عبد تلقاء وجه بتحریر
آیات مشغول که غوغا بلند شد جمیع اهل بلد و
عسکریه با اسیاف شاهره امام بیت حاضر اعمال
شنیعه آن نفوس مجسم شد و ظاهر شد آنچه
شد مدتی این عبد مضطرب و متزلزل که مبدا
بر جمال قدم حزنی وارد آید لعمر ربنا اگر بحق

life of our Lord! Had the matter been left to the True One, He Himself would have sufficed, even as He sufficed against the Wolf, the She-Serpent, and the like of those souls.

واگذار شده بود خود کفایت میفرمود چنانچه
ذنب و رقشاء و امثال آن نفوس را کفایت نمود

- 190 Afterwards the sister of Rida-Quli took a bundle of the revealed Surihs and Tablets and delivered them into the hand of the pasha of the city—among them the Suriy-i-Ra'is—in the belief that the aforementioned pasha would arise in hostility. But the decree of the revealed verse appeared. The pasha studied them for a little while; the next morning he arose and attained the presence of His Holiness the Most Great Branch—may my spirit and my very being be a sacrifice for His footsteps—and brought all the Surihs and delivered them up. He stated: “Last night I considered these Tablets. The greatness of the Cause seized me. I knew with certitude that this Cause is true; for, were we to deny it, we would have to deny all the Messengers and all the Scriptures.” He then requested the honor of meeting and attaining the Presence.

190 بعد اخت رضا قلی یک بسته سور و الواح منزله را
برد و بدست پاشای بلد داد از جمله سوره رئیس
بگمان اینکه پاشای مزبور بعناد قیام نماید و لکن
حکم آیه منزله ظاهر پاشا قدری مطالعه نمود صبح
برخواست و خدمت حضرت غصن الله الاعظم
روحی و ذاتی لقدومه الفداء رسید و جمیع سور را
آورد و تسلیم نمود مذکور داشت شب گذشته در
این الواح ملاحظه کردم عظمت امر مرا اخذ
نمود بیقین دانستم این امر حق است چه که اگر
او را انکار نمائیم جمیع رسل و صحف را باید انکار
نمود و استدعای لقا و حضور نمود

- 191 At length, one day, a man named 'Abbud, the owner of the house, came before Him and entreated that His Excellency the pasha might be permitted to attain the Presence. Permission was granted; and after entering His presence, he attained faith and certitude before His face, and whatsoever he was commanded, he performed. For the general body of prisoners who were in this city, a mighty deliverance was thereby obtained.

191 تا آنکه یومی عبود نام که صاحب بیت بود بین
یدی حاضر و استدعا نمود که حضرت پاشا
بمحضور فائز شود قبول فرمودند و بعد از حضور
تلقاء وجه بایمان و ایقان فائز و آنچه باو امر شد
جمیع را عمل نمود. از برای عامه محبوسین که در
این شهر بودند فرج عظیم حاصل

- 192 The purpose is that those heedless souls carried out whatsoever lay within their power. They so beguiled all the people of this land that whenever they saw any one of these prisoners, they would utter unseemly words. In sum, they became the cause whereby, for several months, the door of mercy was shut before the face of all. God knoweth what befell Him at the hands of His enemies. Whosoever hath attained even an atom of justice and fairness will bear witness that no Manifestation higher, more glorious, and more evident than this hath appeared in the world.

192 مقصود آنکه آنچه از قوه نفوس غافله بر میآید
مجری نمودند جمیع خلق این ارض را بشأنی اغوی
نمودند که هر یک از این اسرا را میدیدند کلمات
نا پسندیده میگفتند. باری سبب شدند چند شهر
باب رحمت بر روی کل مسدود الله یعلم ما ورد
علیه من اعدائه هر نفسی بذره از عدل و انصاف
فائز باشد شهادت میدهد که اعلی و ابهی و اظهر
از این ظهور در عالم نیامده

- 193 Have the opposers not heard the account of the mutual imprecation that occurred in the land of the Mystery? By the life of our Desired One! There appeared that which bewildered the people of the city. Since it is possible that some have not heard it, it shall therefore be briefly set forth, that the fair-minded may become aware, and perchance the opposers also may find the way.

193 آیا معرضین حکایت مباحله واقع شده در ارض
سر را نشنیده اند لعمر مقصود نا ظاهر شد آنچه که
اهل مدینه را متحیر نمود چون احتمال میورد
بعضی نشنیده باشند لذا مختصر عرض میشود تا
منصفین آگاه شوند و شاید معرضین هم راه یابند

- 194 After the arrival in the land of the Mystery, one day Siyyid Muhammad-i-Isfahani presented himself before His face and submitted a request. It was not accepted. A few days earlier also, the Tongue of Grandeur, addressing him, had spoken

194 بعد از ورود ارض سر یومی از ایام سید محمد
اصفهانای تلقاء وجه حاضر عرض مطلبی نمود
قبول نشد و چند یوم قبل هم لسان عظمت مخاطبا

these words: "O Muhammad! Thou art not informed of the way of the Prophets, nor art thou aware of the character of the chosen ones." Thus endeth His utterance.

ایاه باینکلمات ناطق یا محمد تواز مشی انبیاء و نبییه
اصفیاء اطلاع نداری و آگاه نیستی انتہی. xx

- 195 From this blessed utterance it became clear that he had repeated before certain persons some of the sayings of the old mystics. Likewise, a few days later he sought permission to enter His presence. After his arrival, he submitted this request: that Mirza Yahya be commanded not to write anything, for Aqa Muhammad-'Ali of Isfahan had asked him concerning a Persian verse and he had not understood its meaning. The Beauty of the Ancient of Days said: "Siyyid, what hast thou to do with such meddling?" until at last He dismissed him.

195 از این کلمه مبارکه همیشه معلوم شد بعضی از
حرفهای عرفای کهنه را نزد بعضی گفته و
همچنین چند یوم بعد هم اذن خواست بعد
از حضور عرض نمود استدعا آنکه بمیرزا یحیی
امر فرمائید چیزی ننویسد چه که آقا محمد علی
اصفہانی یک شعر فارسی سؤال نموده معنی آنرا
ملتفت نشده جمال قدم فرمودند سید تو را چه
باین فضولی‌ها تا آنکه بالاخره طردش فرمودند

- 196 Afterwards he went and beguiled Mirza Yahya, and outwardly, before certain persons, professed faith in him; whereas, by the Self of the True One—may my spirit be a sacrifice for Him Who is in the kingdom of command and creation—repeatedly, on the road, discussions occurred between them concerning certain matters, until at length the affair ended in opposition. Both appeared before His face and began to complain of one another. This evanescent servant loveth not to set forth the details concerning those souls.

196 بعد رفته میرزا یحیی را اغوی نموده و در ظاهر
نزد بعضی اظهار ایمان باو میکرد مع آنکه و نفس
الحق روح من فی ملکوت الامر و الخلق فداہ
مکرر در سبیل ماینشان در بعضی امور گفتگو
شد بالاخره بمعارضه انجامید و تلقاء وجه هر دو
حاضر و از یکدیگر شکایت آغاز نمودند این خادم
فانی دوست ندارد تفصیل آن نفوس را عرض
نماید.

- 197 O brethren! By God, besides Whom there is none other God, I speak in truth: I have no purpose save that renewed thick veils of delusion and lying clouds may not hinder and deprive the helpless servants. The aforementioned person, with seventy others, associated night and day on this Path, and yet wrote to various quarters: "I associated with no one." And the deluded ones accepted it. Such is the condition of men. I beseech the True One to aid His loved ones, that the gates of falsehood may not be opened as before, nor imaginary cities be built up.

197 ای برادران و الله الذی لا اله الا هو بصدق
میگویم مقصودی ندارم جز آنکه مجدد حیات
غلیظه موهومه و سبحات کذبہ عباد بیچاره را
منع نماید و محروم نسازد شخص مذکور با هفتاد
نفر در این سبیل لیل و نهارا معاشر معذک
باطراف نوشته من با احدی معاشر نمودم و
متوهمین قبول نمودند این است شأن ناس از
حق میطلبم اولیای خود را تأیید فرماید تا بمثابه
قبل ابواب کذب مفتوح نشود و مدن و دیار
موهومه تعمیر نیابد

- 198 After the Most Great Separation, the aforementioned Siyyid arose through the instigation of several Persians from abroad who were in that city, and day and night associated with those souls, until, in their presence, he stated that an agreement had been made for mutual imprecation. He mentioned this matter because he felt assured that the Beauty of the Ancient of Days would pay no regard to such souls, and would certainly not gather with them in one assembly. For this reason, with complete confidence, he busied himself among the Persians with these fanciful words.

198 بعد از فصل اکبر سید مذکور باغوی چند نفر
از انجاء خارج که در آن مدینه بودند قیام نمود و
لیلا و نهارا با آن نفوس معاشر تا آنکه در حضور
آن نفوس ذکر نمود که قرار بر مباہله گذاشته‌ایم
و ذکر این فقره نظر باطمینانی بود که داشت که
جمال قدم بامثال آن نفوس اعتنا نمیفرماید و البته
با آن نفوس در یک مجلس جمع نمیشوند بلینجه
با کمال یقین نزد انجاء باین کلمات وهمیه مشغول
شد

- 199 Meanwhile, a man named Mir Muhammad, who in the land of Shin had attained the presence of the Primal Point—may the

199 در آن بین میر محمد نام که در ارض شین خدمت
نقطه اولی روح ما سواه فداہ فائز شده و در
سفر مدینه کبیره هم ملتزم رکاب بود رسید بر

spirit of all else but Him be His sacrifice—and who, in the journey to the great city, had also accompanied the retinue, arrived and became informed of the Siyyid's conversations among the Persians. He said: "Appoint the time. I will go and submit the matter in the Most Holy Court, that He may come, so that truth and falsehood may become clear and manifest." It was arranged that this matter should take place in the Mosque of Sultan Salim.

گفتگوهای سید بین انجام مطلع شد گفت وقت را معین کنید من میروم و در ساحت اقدس عرض مینمایم تشریف بیاورند تا حق از باطل واضح و مبرهن گردد قرار شد در مسجد سلطان سلیم این امر واقع شود

200 The aforementioned Mir entered and related the details to some of the friends, until the matter was submitted at the threshold of His presence. This evanescent one was not present at that moment. As soon as the Beauty of the Ancient of Days heard it, He arose from His seat and, alone and unattended, directed His steps toward the appointed place. Along the way, the Euphrates of the verses of God flowed and was revealed in such wise that no one is able to describe it.

200 میر مذکور وارد و تفصیل را نزد بعضی از دوستان ذکر نمود تا آنکه در پیشگاه حضور عرض شد این فانی آن حین حاضر نبود بجزرد اصفا جمال قدم از مقر بر خاستند و فردا واحدا متوجها علی مقر المعلوم توجه فرمودند و در عرض راه بشأنی فرات آیات الهی جاری و نازل که احدی قادر بر وصف آن نه

201 At that time this servant was in the marketplace, attending to certain affairs of the House. Upon hearing of it, I hastened with all speed. On the way it was seen that a number of the people of the city were standing bewildered on both sides of the road.

201 و این عبد در آن حین در سوق بوده بجهت تمشیت بعض امور بیت بعد از استماع بسرعت تمام توجه نمودم در اثنا راه ملاحظه شد جمعی اهل بلد از طرفین معبر متحیر ایستاده اند

202 When they saw this servant, they gestured with their hands, meaning: "He hath gone in this direction." Thus this servant entered the congregational mosque and beheld the ocean of verses surging. By the life of my Desired One, Who is the Desire of all in the heavens and on the earth! Verses were being revealed in such wise that all were bewildered, wondering what had come to pass. One of the Persians was seen trembling and weeping. In His presence, among the companions, none was present save Mir Muhammad and this servant, who arrived afterwards; for all had been forbidden to enter His presence.

202 این عبد را که دیدند با دست اشاره نمودند یعنی از این سمت تشریف بردند تا اینکه این عبد وارد جامع شد مشاهده نمود بحر آیات مواج لعمر مقصودی و مقصود من فی السموات و الارض بشأنی آیات نازل که کل متحیر که آیا چه واقع شده یکی از انجام مشاهده شد که میلرزید و میگریست و در حضور از اصحاب جز میر محمد و این عبد که از بعد رسید احدی حاضر نه چه که کل را از حضور نهی فرمودند

203 Thereafter the blessed Countenance turned toward Mir Muhammad and said: "O Muhammad! Go unto them and say: 'Come ye with your cords and your rods.'" The Mir went with all haste. Upon his return he submitted that those gentlemen had repented of what they had said and had excused themselves, saying that it was not possible that day. He said: "Tell them: for three days there is respite. On whatsoever day ye come, We are present." Afterwards, for a time, He occupied Himself in the mosque with prayer—that is, with the Badi' prayer. After returning, immediately upon entering the House, a Tablet was revealed in His blessed hand and sealed with His blessed seal, saying that for three days, on whatsoever day ye come, We are present. That Tablet He sent to the companions, that all might be informed; and

203 بعد وجه مبارک بمیر محمد متوجه قال یا محمد اذهب الیهم و قل تعالوا بجالکم و عصیکم میر بسرعت تمام رفت بعد از مراجعت عرض نمود حضرات از گفته نادم شدند و عذر آوردند که امروز ممکن نیست فرمودند بگو تا سه یوم مهلت هر یوم حاضر شوید ما حاضریم بعد ساعتی در جامع بصلوة مشغول یعنی صلاة بدیعی و بعد از مراجعت بجزرد ورود در بیت یک لوح بخط مبارک نازل و بمهر مبارک مختوم که تا سه یوم هر یوم بیائید ما حاضریم و آن لوح رانزد اصحاب فرستادند تا کل مطلع باشند و جناب میر هم رفت و تفصیل لوح را اخبار نمود ولکن از آن نفوس اثری ظاهر نشد

Jinab-i-Mir also went and reported the details of the Tablet. Yet from those souls no trace appeared.

- 204 O gentlemen! Ponder how the Cause hath appeared, and how heedless are the people. Apart from the people of that city, nearly one hundred of the emigrants and travelers were gathered, and all are witnesses and testify to this matter. That blessed Tablet is extant; and the Surih of Mutual Imprecation was revealed in detail concerning that Day, and, according to command, was sent to one of the loved ones, that he might read it to the friends and loved ones of God. Assuredly most have attained the hearing of it. Some of it is recorded in this place, that the realm of possibility may be illumined with the verses of the All-Merciful, and the hearts of the world adorned with the ornament of justice and fairness. The command is in the hand of God. This is that which hath been sent down from the kingdom of the Will of our Lord, the Mighty, the All-Knowing. His saying—glorified be His majesty—is this:
- 205 “O Pen of the Most High! Make mention unto Thy Name of the tidings of this city, that he may be of them that are informed. When Muhammad came unto Thee from the polytheists and said that they desired to gather with Thee in another place, then, when We heard it, We went forth from the House with manifest sovereignty.
- 206 “And We said: ‘O Muhammad! The Spirit hath gone forth from His seat, and with Him have gone forth the spirits of the chosen ones, and thereafter the realities of the Messengers. Look, that thou mayest behold the Concourse on high above My head, and in My grasp the proofs of the Prophets. Open thine eye. This is ‘Ali; then Muhammad, the Messenger of God, hath risen from the horizon of the House with manifest sovereignty. Say: He hath come with the banners of the verses from God, the Almighty, the Powerful.’
- 207 “Say: Were all who are upon the earth—of the learned, the mystics, and thereafter the kings and sultans—to assemble together, I would appear before their faces, uttering the verses of God, the King, the Mighty, the Wise. I am He Who feareth no one, though all who are in the heavens and on the earth should unite to harm Me. The verses have humbled themselves before My face, and voices have been subdued before My mighty, wondrous call.
- 208 “Say: This is My hand; God hath made it white for them that behold. And this is My rod; were We to cast it down, it would assuredly swallow the earth and all that are upon it. I, verily, am the All-Knowing, the All-Informed.
- ای آقایان تفکر نمائید امر بچه شأن ظاهر و ناس بچه شأن غافل غیر اهل آن مدینه قریب صد نفر از مهاجرین و مسافرین جمع بودند و کل بر این مطلب شاهد و گواه و آن لوح مبارک موجود و سوره مباحله در تفصیل آن یوم نازل و حسب الامر نزد یکی از اولیا ارسال شد که بر احبا و اولیای الهی قرائت نماید و البته اکثری باصغاء آن فائز شده اند و بعضی از آن در این مقام ثبت میشود تا امکان از آیات رحمن منور گردد و افتاده عالم بطراز عدل و انصاف مزین شود الامر بید الله هذا ما نزل من جبروت مشیة ربنا العزیز العلام قوله جل جلاله ان
- یا قلم الاعلی اذکر لاسمک نبا هذه المدينة لیکون من المطلعين اذ جائک محمد من لدی المشرکین و قال انهم ارادوا ان یجتمعوا معک فی مقر آخر فلما سمعنا خرجنا عن البيت بسطان مبین
- و قلنا یا محمد خرج الروح من مقره و خرجت معه ارواح الاصفياء ثم حقایق المرسلین انظر لتری الملاء الاعلی فوق رأسی و فی قبضتی حجج النبیین افتح عینک هذا علی ثم محمد رسول الله قد طلع من افق البيت بسطان مبین قل انه اتی برایات الایات من لدی الله المقتدر القدير
- قل لو اجتمع من علی الارض من العلماء و العرفاء ثم الملوك و السلاطین اتی احضر امام وجوههم ناطقا آیات الله الملك العزیز الحکیم انا الذی لا اخاف من احد لو یجتمع علی ضری من فی السموات و الارضین قد خضعت الایات لوجهی و خشعت الاصوات لندائی العزیز البديع
- قل هذه یدی قد جعلها الله بیضاء للناظرین و هی عصای لو تلقیها لتبلع الارض و من علیها و انا العليم الخبير

- 209 “O Muhammad! Go unto the polytheists with the messages of God, the Lord of the worlds. Say: The Youth hath come unto you, and with Him are the hosts of revelation and inspiration. Before Him marcheth the Kingdom, and behind Him the tribes of the Concourse on high, the dwellers of the cities of names, and then the angels brought nigh.
- 210 “Say: Fear God, and oppose not Him by Whose command every wise decree hath been ordained. Say: Come ye with your cords and your rods, and with whatsoever is with you, if ye be of them that are able. We shall go to the House of God which one of the kings built and named after Salim, and We shall tarry there until the sun setteth in its west, that the proof of God and His testimony may be made complete unto them, and that they may be of those who repent.
- 211 “Say: This day the relation of every possessor of relation hath been severed, save him who hath entered beneath the shadow of this luminous, resplendent Cause. Whoso cleaveth to one of the names, turning away from its Creator, he is not of Me, and God is clear of him. We created the names even as We created all things, were ye of them that know.
- 212 “Say: Verily, I have manifested Myself for God, gone forth for God, and speak before all who are upon the earth even as I speak before Thy face. Behold, I fear no one. To this beareth witness My deed, wert thou of them that know.
- 213 “Say: The traces of the True One are manifest as the brightness of the sun and its rays. By God! They are still more manifest before every possessor of keen sight. Dost thou suppose that one other than Him is able to arise with Him? No, by His exalted, mighty Self! Verily, they who have withdrawn themselves unto the names are worshippers of idols, wert thou of them that bear witness.
- 214 “Verily, the Prophet is he who informed the people of this most upright, most ancient, and everlasting Announcement; and the Messenger is he who delivered My messages and guided them that had strayed from the path; and the Imam is he who stood before My face with manifest humility; and the Wali is he who sought protection within the strong and impregnable fortress of My guardianship; and the Wasi is he who enjoined upon the people that which had come unto him in a preserved Tablet.
- 215 “Verily, he whom the polytheists have taken as a lord unto themselves, and through whom they have turned away from God, the Almighty, the Mighty, the Beauteous—he was but one of the servants, and used to appear before the Face every morn and eve. From the direction of his own self the winds
- يا محمد اذهب الى المشركين برسالات الله رب العالمين قل قد جاءكم الغلام و معه جنود الوحي والالهام يمشی امامه الملكوت وعن ورائه قبائل الملائ الا على و اهل مدائن الاسماء ثم ملائكة المقربون
- قل خافوا الله و لا تعترضوا على الذي بامرہ قدر كل امر حكيم قل تعالوا بحالكم و عصيكم و ما عندكم لو انتم من القادرين انا نذهب الى بيت الله الذي بناه احد من الملوك وسمى بالسليم و اتوقف هناك الى ان تغرب الشمس في مغربها ليم عليهم حجة الله و برهانه و يكون من التائبين
- قل قد انقطعت اليوم نسبة كل ذى نسبة الا من دخل في ظل هذا الامر المشرق المنير من تمسك باسم من الاسماء معرضا عن موجدھا انه ليس مني و كان الله بريئا منه انا خلقنا الاسماء تخلق كل شئ ان انتم من العارفين
- قل اني قد اظهرت نفسي لله و خرجت لله و اتكلم امام من على الارض كما اتكلم امام وجهك الا اخاف من احد يشهد بذلك عملي لو انت من العارفين
- قل ان آثار الحق ظاهرة كضياء الشمس و انوارھا تالله انها اظهر عند كل ذى بصر حديد هل تظن دونه يقدر ان يقوم معه لا و نفسه العلى العظيم ان الذى اعتكفوا على الاسماء اولئك من عبدة الاصنام لو انت من الشاهدين
- ان النبي من اخبر الناس بهذا النبأ الاقوم الاقدم القديم و الرسول من بلغ رسالاتي و هدى الذين ضلوا السبيل و الامام من قام امام وجهي بخضوع مبين و الولى من استحصى في حصن ولايتي المحكم المتين و الوصى من وصى الناس بما اتاه في لوح حفيظ
- ان الذى اتخذہ المشركون ربا لانفسهم و اعرضوا به على الله المقتدر العزيز الجليل انه كان كاحد من العباد و كان ان يحضر تلقاء الوجه في كل بكور و اصيل هبت عليه من شطر نفسه ارياح الهوى بما اغواه احد من الشياطين انا شهرنا اسمه بين العباد

of passion blew upon him, through that whereby one of the devils had beguiled him. We made his name renowned among the servants as a wisdom from Our presence. Verily, thy Lord ordaineth whatsoever He willeth." Thus endeth His utterance.

حکمة من لدنا ان ربک هو الحاکم علی ما یرید " انتهى.

- 216 O friends! For him who is possessed of sight and heart, one true remembrance sufficeth. At this moment I attained the Presence, and the Tongue of Grandeur uttered this word—exalted be His utterance: "O servant in attendance! Say: O ye unjust ones! Have ye not beheld the waves of the ocean of utterance, nor seen the splendors of the lights of the Sun of Manifestation? Fear ye God. Turn ye from the pool unto the sea, and from fancy unto certitude. This day all his books are dependent upon, and suspended by, His 'Yea' and 'Nay.' This is the Originator of the heavens and the earth, did ye but know. The Wondrous One, from every direction, hath been and is this Manifestation. Blessed are they that know.

216 ای دوستان صاحب بصر و فؤاد را یک ذکر از روی حقیقت کفایت مینماید در این حین بحضور فائز لسان عظمت باین کلمه ناطق قوله عز بیانه یا عبد حاضر بگو ای بی انصافها آیا امواج بحر بیان را مشاهده ننموده اید و یا اشراقات انوار آفتاب ظهور را ندیده اید اتقوا الله از غدیر بحر و از وهم یقین توجه نمائید امروز جمیع کتب او بلا و نعم معلق و منوط هذا بدیع السموات و الارض لو انتم تعرفون بدیع من کل جهات این ظهور بوده و هست طوبی للعارفین

- 217 "Say: Would that my thoughts were your thoughts; yet I walk not in your paths. I have made plain My way, manifested My proof, revealed My verses, and summoned the servants unto My horizon. Of them there are some who have turned toward Me, and some who have turned away. He who hath turned toward Me is, verily, of them that have attained, in a perspicuous Book." Thus endeth His utterance.

217 قل لیت افکاری افکارکم و لا امشی فی طرقکم قد اوضح سبیلی و اظهرت دلیلی و انزلت آیاتی و دعوت العباد الی افقی منهم من اقبل و منهم من اعرض ان الذی اقبل انه من الفائزین فی کتاب مبین " انتهى.

- 218 Would that the opposers had looked with the eye of justice upon but one page of the Book of Iqan and judged with fairness. Nothing revealed aforetime in such wise can equal it. This day all are seen in one same plane. Whosoever hath clung to the firm Cord and laid hold upon the luminous Hem is, in the Crimson Scroll, inscribed by the Pen of the Most High among the people of Baha. This day all the atoms bear witness and testify to the greatness of the Cause, while the opposers are heedless and astray.

218 ایکاش معرضین یک ورق از کتاب ایقان را ببصر عدل نظر مینمودند و بانصاف حکم میکردند معادله نمینماید بآن آنچه باین شأن از قبل نازل شده امروز کل در صقع واحد مشاهده میشوند هر نفسی بحبل متین تمسک نمود و بذیل منبر تثبیت جست او از اهل بها در صحیفه حمراء از قلم اعلی مسطور امروز جمیع ذرات بر عظمت امر شاهد و گواهند و معرضین غافل و گمراه

- 219 His Holiness the Exalted One—may the spirit of all else but Him be His sacrifice—at the end of the commentaries adduced, in proof of His truth, the testimony of two learned men: Mulla 'Abdu'l-Khaliq and Haji Mulla Muhammad-'Ali Baraghani of Qazvin. He saith—glorified and exalted is He: "Sufficient is their testimony concerning Me, in this Cause, as a witness." Thus endeth His utterance.

219 حضرت اعلی روح ما سواه فداه بر اثبات حقیقتشان در آخر تفسیرها بشهادت دو عالم استدلال فرموده اند ملا عبد الخالق و حاج ملا محمد علی برقانی قزوینی میفرمایند قوله جل و عزّ و کفی بشادتہما فی حقّی علی ذلک الامر شہیدا انتهى.

- 220 Yet, after he had perused the blessed Tablet wherein He saith, "Verily, I am the Qa'im, Whose manifestation ye have been promised," the first of these souls turned away with a grievous rejection; and the second soul, thereafter, did not turn toward Him, nor draw near to anyone, for these two petitions had been submitted in the earliest days of the Cause. Consider now how

220 مع آنکہ بعد از ملاحظہ لوح مبارک کہ میفرماید انّی انا القائم الذی انتم بظہورہ توعدون نفس اول اعراض نمود اعراض شدید و نفس ثانی ہم من بعد اقبال نمود و با احدی تقرب نجست چه کہ این دو عریضہ در اول امر عرض نمودند حال ملاحظہ نمائید چه مقدار از علما و عرفا و فقہا

many of the learned, the mystics, and the jurists were seen humble and submissive before the dawning splendors of the Sun of this Most Great Manifestation. Were their names to be mentioned, outwardly there would be danger of harm to them.

- 221 Every fair-minded soul beareth witness that a world of knowledge is bewildered by the deeds of the opposers and the words of the deniers. At one time they mention the Mirror, and at another the Successor. In these days, from Kirman, they have contrived divinity for the one to whom they turn; and another soul, from the people of Kazimayn dwelling in Kirmanshah, hath spoken after the manner of "the Greek and the Chinese." By God! They and whatsoever is with them are as houses of the spider—nay, weaker still, were they but fair.

- 222 Say: O hapless ones! Where have ye been? Hath anyone appeared save the Self of the True One? Hath any power been witnessed apart from Him? Strange indeed is it that souls who have had no knowledge of the Primal Cause should pronounce judgment.

- 223 O Muhammad! By the life of God, thou art heedless and knowest not. This servant hath not seen thee; yet, for the sake of God, he saith: Fear God and return unto the Truth. Deprive not thyself while the door is open. Those souls who prompted thee were themselves unaware and had received no portion from the ocean of knowledge. The soul whom one hath taken as a lord beside God—his writings are present before thee; thou hast seen and read them. Now read one page of the verses of the True One, and judge for thine own self with fairness.

- 224 The Primal Point—may the spirit of all else but Him be His sacrifice—saith, glorified and exalted is He: "Were all the people of the Bayan to become, in the essence of knowledge, like unto him, it would bear no fruit save through acknowledgment of Him. Take heed, then, O possessors of knowledge; and then fear ye Him." Thus endeth His utterance.

- 225 O my brother! If a soul denieth this Cause and remaineth heedless of this Most Great Manifestation, he hath never been, nor is he now, able to establish the truth of any cause. Sorrow hath encompassed this evanescent one from every side in such wise that he is powerless to express it; for he mentioneth proofs for the Sun of Truth after its appearance and radiance, and this is a grievous error. With the loudest voice He proclaimeth: "Verily, I am sanctified above all that hath been mentioned and inscribed. My proof is that which hath appeared from Me, and My testimony is Mine own Self, were ye of them that know." Thus endeth His utterance.

نزد اشراق انوار آفتاب اینظهور اعظم خاضع و خاشع مشاهده گشتند اگر اسامی ذکر شود بر حسب ظاهر بیم ضرر است از برای ایشان

- 221 هر منصفی گواهی میدهد عالم دانائی از اعمال معرضین و اقوال منکرین متحیر گاهی ذکر مرآت مینماید و هنگامی ذکر وصی این ایام از کرمان الوهیت از برای مرجع خود ترتیب داده اند و نفس دیگر از اهل کاظمین ساکن کرمانشاه مثل رومی و چینی گفته تالله انهم و ما عندهم کبیوت العنکبوت بل او هن لوهم یصفون

- 222 بگوئید ای بیچاره ها شما کجا بوده اید آیا غیر نفس حق کسی ظاهر بوده آیا از دون او قدرتی مشاهده شده عجب است از نفوسی که از امر اول آگاهی نداشته اند و فتوی میدهند

- 223 یا محمد لعمر الله غافل خبر نداری این عبد شمارا ندیده و لکن لوجه الله میگوید اتق الله بحق راجع شو تا باب مفتوح خود را محروم منما آن نفوسی که تو را القا نموده اند خود آگاه نبوده اند و از بحر دانش نصیب برنداشته اند نفسی که من غیر الله او را رب اخذ نموده آثارش نزدت موجود دیده و خوانده حال یک صفحه آیات حق را قرائت نما و خود انصاف ده

- 224 نقطه اولی روح ما سواه فداه میفرماید قوله جل و عزّ اگر کل اهل بیان در جوهر علم مثل او گردند که ثمر نمی بخشد الا بتصدق او فلتعتبرن ان یا اولی العلم ثم ایاه تتقون انتهى.

- 225 ای برادر من اگر نفسی این امر را انکار نماید و از این ظهور اعظم غافل شود قادر بر اثبات هیچ امری نبوده و نیست این فانی را حزن از کل جهات بشأنی احاطه نموده که از اظهارش عاجز است چه که از برای شمس حقیقت بعد از ظهور و اشراق دلیل ذکر مینماید و این خطائی است کبیر باعلی النداء میفرماید اتی اکون مقدسا عن کل ما ذکر و سطران دلیلی ما ظهر من عندی و حتی نفسی لو انتم من العارفين انتهى.

- 226 Yet this servant, beholding certain souls to be weak, hath clung to the cord of reasoning, that perchance they may drink of the everlasting Kawthar from the fountain of the words of God and attain unto eternal life. Otherwise, verily, proof is ashamed to be ascribed unto Him, and demonstration blusheth to prostrate itself before His presence. Well hath it been said:
- ولکن این عبد چون بعضی را ضعیف مشاهده نموده بحیل استدلال تمسک بسته که شاید از معین کلمات الهی کوثر باقی بیاشامند و بزندگی دائمی فائز گردند و الا ان الدلیل یستحیی ان ینسب الیه و البرهان ینحجل ان یسجد بین یدیه نعم ما قیل :
- 227 “Even as the noontide sun hath the True One brightly shined, but alas that He hath come to the city of the blind!”
- حق عیان چون مهر رخشان آمده حیف کاندر شهر کوران آمده
- 228 It behoveth man to be adorned with the ornament of justice and fairness. How can one pause at this station, or, God forbid, utter an unworthy word, when the Lord of existence hath Himself arisen before the face of the world, hath opened, in His name the Self-Subsisting, the sealed wine, and from His blessed Pen there hath flowed and been revealed the equivalent of all that was sent down aforetime and all that shall be sent down hereafter? The Primal Point pressed the Bayan with the hand of power, and the pure water thereof is this blessed word: “He is not to be known by My intimations.”
- سزاوار انسان آنکه بطراز عدل و انصاف مزین باشد مالک وجودی که بنفسه امام عالم قیام فرموده و باسم قیومش رحیق مختوم را گشوده و معادل ما نزل من قبل و من بعد از قلم مبارکش جاری و نازل چگونه میتواند انسان در این مقام توقف نماید و یا نعوذ بالله کلمهء نا لایق ادا کند بیان را نقطه اولی بید قدرت بیفشرد زلال آن این کلمه مبارکه است انه لا یستشار باشارتی
- 229 One day the Desire of all worlds uttered this most exalted Word—glorified be His majesty: “O servant in attendance! This day, were the very person of the Point to pause in this Cause, he would remain deprived of the word of acceptance. The people are in the sleep of heedlessness, while the eye of God gazeth and beareth witness from the Most Exalted Horizon.” Thus endeth His utterance.
- یومی از ایام مقصود عالمیان باین کلمه علیا ناطق قوله جل جلاله یا عبد حاضر امروز اگر نفس نقطه در این امر توقف نماید از کلمهء رضا محروم ماند ناس در نوم غفلت و بصر الله از افق اعلی ناظر و شاهد انتهی.
- 230 Every possessor of scent perceiveth the fragrance of the utterance of the All-Merciful. The True One hath appeared and become manifest like unto His very existence. He hath rent the veils asunder and cleft the clouds of darkness. Be ye not again the cause thereof, nor cast the helpless people, as before, into the wilderness of vain imaginings. Fear God, O concourse of the Bayan, and be not of the wrongdoers.
- هر صاحب شمی عرف بیان رحمن را ادراک مینماید حق بمثل وجودش ظاهر و هویدا حجاب ترا خرق فرمود سبحات را شق نمود مجدد سبب نشوید و ناس بیچاره را بمثل قبل در تیه اوهام مبتلا مینماید اتقوا الله یا معشر البیان و لا تکنونوا من الظالمین
- 231 The Primal Point—may the spirit of all else but Him be His sacrifice—from the beginning of His Manifestation unto its end, was occupied with the mention of this blessed Name. In no wise did He pause in exhorting the people of the Bayan. Every blessed expression and every sanctified and pure word revealed in the Bayan He ascribed unto the True One—glorified be His majesty.
- نقطه اولی روح ما سواه فداه از اول ظهور الی آخر بذکر این اسم مبارک مشغول بهیچوجه در تشویق اهل بیان توقف نفرمودند هر لفظ مبارکی و هر کلمه مقدسهء طیبهء که در بیان نازل شده بحق جل جلاله نسبت داده اند
- 232 Glory be to God! Ignorance and folly have reached such a station, and malice and hatred such a degree, that they have withheld the ears from hearing. By the Sun of the horizon of inner meanings! Were certain of the verses revealed in mention
- سبحان الله جهالت و نادانی بمقامی است و غل و بغضاء بشأنی است که اذان را از اصغاء منع نموده قسم بآفتاب افق معانی اگر بعضی از آیات

of this Most Great Manifestation to be cast upon a stone, rivers would assuredly gush forth therefrom.

233 At one time this most exalted Word was heard from the Tongue of the Lord of all mankind: "O servant in attendance! The utterances which have appeared from the kingdom of divine knowledge in this Manifestation bestow hearing and confer understanding. Be not grieved by the sayings of this one and that. If but one soul should taste the sweetness of the utterance of the All-Merciful, he would, in the sight of God, be more ancient, more excellent, more manifest, more learned, and more exalted than all who are upon the earth." Thus endeth His utterance.

234 The Primal Point—may the spirit of all else but Him be His sacrifice—saith: "If, in the Day of His Manifestation, there be but one believing soul, the resurrection of all the Prophets will be realized in that soul." This servant, when he gazeth upon the power, greatness, and sovereignty of the True One—glorified be His majesty—findeth the doors of hope opened; wherefore he beseecheth Him not to deprive all who are upon the earth of the breaths of His days. Yet when the heedlessness of the people of the Bayan, and the malice and hatred of those souls, are observed, utter despair ensueth.

235 Although this servant, according to his own supposition, hath desired by these writings the awakening and awareness of souls, yet it is seen that the Primal Point—may the spirit of all else but Him be His sacrifice—hath spoken concerning this Most Great Manifestation in such wise that nothing beyond it can be conceived. Nevertheless, He saith that they would not consent even to the name "believer" being applied unto Him; for, were they to consent thereto, they would not bring sorrow upon Him.

236 In truth, this utterance of the Point of the Bayan—may the spirit of all in the realm of possibility be His sacrifice—is a book of admonition, a volume of counsel, and a scroll of awakening. Yet it increaseth the wrongdoers in naught save loss, the heedless in naught save denial, and the transgressors in naught save flight.

237 This evanescent one declareth before the faces of all, while his heart is free from conjectures, vain imaginings, malice, and hatred toward any soul: If the Point of the Bayan—that is, He Who revealed it—should say, "O concourse of the Bayan! By what proof and demonstration have ye remained veiled from this Most Great Manifestation?" to what answer would ye cling, and upon what would ye lay hold?

منزله در ذکر این ظهور اعظم بر حجر القاء شود
لینفجر منه الانهار

233 وقتی از اوقات این کلمه علیا از لسان مولی الوری
استماع شد یا عبد حاضر بیاناتی که از ملکوت
علم الهی در این ظهور ظاهر شده گوش بخشد و
القا نماید محزون مباش از گفته‌های این و آن یک
نفس اگر حلاوت بیان رحمن را بیابد او عند الله
از من علی الارض اقدم و افضل و اظهر و اعلم
و اعلی بوده انتهی.

234 نقطه اولی روح ما سواه فداه میفرماید اگر در یوم
ظهور او یک نفس مؤمن باشد بعث کل نبیین
در نفس او میشود این عبد گاهی که در قدرت
و عظمت و سلطنت حق جل جلاله نظر مینماید
ابواب رجا مفتوح میشود لذا استدعا مینماید که
جمع من علی الارض را از نفعات آیامش محروم
نفرماید و چون در غفلت اهل بیان و ضغینه
و بغضای آن نفوس ملاحظه میشود یأس کلی
حاصل

235 اگر چه این عبد بگان خود از این تحریرات انتباه
و آگاهی نفوس را خواسته و لکن مشاهده میشود
نقطه اولی روح ما سواه فداه بشأنی در این ظهور
اعظم ذکر فرموده‌اند که ما فوق آن متصور نه
مع ذلک میفرمایند بقدر اسم مؤمن هم در حق
او راضی نمیشوند چه که اگر راضی شوند حزن
بر او وارد نمیاورند

236 فی الحقیقه این بیان نقطه بیان روح من فی
الامکان فداه کتاب و عظم است و دفتر نصیح و
صحیفه انتباه و لکن لا یزید الظالمین الا خسارا
و لا یزید الغافلین الا انکارا و لا یزید الفاسقین
الا فرارا

237 این فانی امام وجوه کل عرض مینماید در
حالتیکه قلبش فارغ است از ظنون و اوهام و
ضغینه و بغضای نفسی از نفوس آبا اگر نقطه
بیان یعنی منزل آن بفرماید یا معشر البیان بچه
حجت و برهان از این ظهور اعظم محتجب
مانده‌اید بچه جواب متمسک و متشبث میشوید

- 238 If ye say, "We have been veiled by Thee," all the atoms of created things bear witness and testify that I took His Covenant before I took Mine own. "Glorified art Thou, O my God! Bear Thou witness that, through that Book, I have taken the Covenant of the guardianship of Him Whom Thou shalt manifest from all things before the Covenant of Mine own guardianship. Sufficient art Thou, and whosoever believeth in Thy verses, as witnesses. Thou, verily, art sufficient unto Me; upon Thee have I placed My trust, and Thou hast ever been the Reckoner over all things."
- 239 And with an utterance more manifest than the sun in the midmost heaven have I enjoined all: Be not, through Me, veiled from that Desire of all the worlds. The Book itself beareth witness and testifieth. And if ye have remained deprived of the Sovereign of the days through the Bayan, every line and every page thereof beareth witness and testifieth that I proclaimed with the loudest voice: Be not deprived, by the whole Bayan, nor by its Revealer, its Manifestation, and its Sovereign.
- 240 If ye gaze upon an attribute and have thereby been debarred from the Lord of attributes, I have explicitly and fully declared that all mention of good revealed in the Bayan had for its purpose that Sun of Manifestation. And if by the word "Mirror" ye have been veiled from the Sun of inner meanings, it hath been revealed in the Book: "O suns of the mirrors! Look ye unto the Sun of Truth, for your subsistence dependeth upon Him, could ye but perceive. Ye are all like fishes moving in the water within the sea, yet ye are veiled from the water and ask concerning that whereby ye subsist," unto the end of My saying: "I will complain unto Thee, O Mirror of My bounty, concerning all the mirrors; all, according to their colors, look toward Me."
- 241 And if ye have remained veiled by mention of the Fruit, this is My Covenant and My Testament with My Lord, aforesaid and hereafter: "O God! Make this whole Tree to be for Him, that there may appear from it the fruits of whatsoever God hath created therein for Him through Whom God hath willed to manifest whatsoever He willeth. For, by Thy might, I have desired that there be upon that Tree no branch, nor leaf, nor fruit that will not prostrate itself before Him on the Day of His Manifestation, nor glorify Thee through Him as beseemeth the loftiness of the loftiness of His manifestation and the sublimity of the sublimity of His concealment. And shouldst Thou behold, O my God, any branch, leaf, or fruit that doth not prostrate itself before Him on the Day of His Manifestation, then cut it off, O my God, from that Tree; for it is not of Me and returneth not unto Me."
- 238 اگر میگوئید بمن محتجب شده‌اید جمیع ذرات کائنات شاهد و گواه که من اخذ عهد او را قبل از اخذ عهد خود نموده‌ام سبحانک اللهم فاشهد بانى بذلك الكتاب قد اخذت عهد ولاية من تظهره عن كل شئ قبل عهد ولايتى و كفى بك و بمن آمن باياتك على شهداء و انك انت حسبي عليك توكلت و انت كنت على كل شئ حسيبا
- 239 و به بیانی که اظهر از شمس است در وسط سماء كل را وصیت نموده‌ام که بمن از آن مقصود عالمیان محجوب نمایند نفس کتاب شاهد و گواه و اگر به بیان از آن سلطان ایام محروم مانده‌اید هر سطرى و هر ورقى از آن شاهد و گواه که من باعلى النداء گفته‌ام بجمیع بیان و منزل و مظهر و سلطان آن محروم نمائید
- 240 اگر بوصفى ناظرید و از مالک اوصاف ممنوع گشته‌اید بتصریح تمام گفته‌ام که کل آنچه ذکر خیر در بیان نازل شده مقصود آن شمس ظهور بوده و اگر بلفظ مرآت از شمس معانى محتجب شده‌اید قد نزلت فى الكتاب ان یا شمس المرایا انتم الی شمس الحقیقه تنظرون فان قیامکم بها لو انتم تتبصرون کلکم کحیتان بالماء فى البحر تتحركون و تحتجبون عن الماء و تسئلون عما انتم به قائمون الی آخر قولی لاشکون الیک ان یا مرآت جودى عن کل المرایا کل بالوانهم الی لينظرون
- 241 و اگر بذکر ثمره محتجب مانده‌اید هذا عهدى و میثاقى مع ربى من قبل و من بعد و اجعل اللهم تلك الشجرة كلها له لیظهن منها ثمرات ما خلق الله فيها لمن قد اراد الله ان یظهر به ما اراد فاننى انا و عزتك ما اردت ان یکون على تلك الشجرة من غصن و لا ورق و لا ثمر لن یسجد له يوم ظهوره و لا یسبحک به بما ینبغى لعلو علو ظهوره و سمو سمو بطونه و ان شهدت یا الهى على من غصن او ورق او ثمر لم یسجد له يوم ظهوره فاقطعه اللهم عن تلك الشجرة فانه لم یکن منى و لا یرجع الی

- 242 And if ye have remained veiled by mention of Mustaghath, this call hath been raised throughout the whole Bayan: Were He to appear at this very moment, I would be the first of worshippers and the first of them that prostrate themselves. And if ye cling to certain words, I have stated with the utmost emphasis that the entire Bayan is not equal to a single verse of His.
- 243 Now, O people! Is that soul whom ye have taken beside Him, and whose words ye have deemed verses, higher and more beloved in your sight than Me and than My Bayan? Fie upon you, and upon your paucity of understanding and your lack of fidelity! The greatest of your vain imaginings and conjectures is that ye have supposed My Manifestation to be like the former Manifestation, and have appointed a successor and vicegerent. Ye are wholly veiled from the Day of God and its station, and deprived and unaware of the splendors of the Sun of true divine unity.
- 244 O wrongdoers! The fragrance of My most pure blood is still wafting from My garment. Have the swords of those ungodly ones, sharpened for twelve hundred years with the whetstone of malice and hatred, and watered with venom, not sufficed, that ye should once more wander bewildered in the wilderness of these vain imaginings? Be content with that which ye wrought for twelve hundred years. Hath it not been revealed in the Bayan that ye should not be veiled from the Lord of the names by the names, even by the name of the Prophet? For that name itself is created by His word.
- 245 Glory be to God! Notwithstanding the waves of the ocean of the utterance of the All-Merciful, the radiances of the Sun of counsel, and the manifestations of the luminary of providence and instruction from the right hand of the blessed heart of the Point—may the spirit of all else but Him be His sacrifice—the winds of despair are blowing in such wise that grief hath encompassed the world and become the cause of despair to sanctified and illumined hearts. This evanescent one in particular hath been so seized thereby that he hath accounted the appearance of anything else among impossibilities.
- 246 In the seventh chapter of the second Vahid He saith—glorified and exalted is He: “O people of the Bayan! Do not what the people of the Qur'an did, lest ye render void the fruits of your night. If, at the time of the manifestation of His verses, ye say, while believing in the Bayan, ‘God is our Lord, and we associate none with Him,’ or ‘This is that which God promised us from the Manifestation of His own Self; we will call upon none beside Him,’ and if ye obey Him in that whereon ye stand, then have ye made manifest the fruit of the Bayan. Otherwise, ye are not worthy of mention before God. Have compassion
- اگر بذكر مستغاث محتجب مانده اید این ندا از
جمع بیان مرتفع اگر در این حین ظاهر شود من
اول عابدین و اول ساجدینم اگر بکلماتی متمسکید
بتأکید تمام ذکر نموده ام که جمع بیان معادله
بیک آیه او نمیکند
- حال ای قوم آیا آن نفسی که من دون او اخذ
نموده اید و کلمات او را آیات فرض گرفته اید از
من و بیان من اعلی و احب است نزد شما اف
لکم و لقلة شعورکم و عدم وفائکم اعظم اوهمات
و ظنون شما آنکه ظهورم را مثل ظهور قبل فرض
نموده اید خلیفه و وصی تعیین مینمائید بالمره از یوم
الله و شأن او محجوبید و از اشراقات انوار آفتاب
توحید حقیقی محروم و بی خبر
- ای ظالمان هنوز از قیصم عرف دم اطهرم
متضوع سیف های آن ملحدین که در هزار و
دویست سنه بصیقل غل و بغضا میا نمودند و
از سموم آبش دادند آیا کفایت ننوده که مجدد
در تیه این اوهمات هائید بآنچه در طول هزار
و دویست سنه عامل شدید قناعت نمائید آیا در
بیان نازل نشده باسما از مالک آن محتجب
نمائید حتی اسم النبی فان ذلک الاسم یخلق
بقوله
- سبحان الله با امواج بحر بیان حضرت رحمن و
اشراقات انوار آفتاب نصح و ظهورات نیر تدبیر
و تعلیم از یمن قلب مبارک نقطه روح ما سواه
فداه اریاح یاسیه در هیوب بشأنیکه حزن عالم را
احاطه نموده و سبب یأس افتده مقدسه منوره
شده مخصوص این فانی را بشانی اخذ نموده که
ظهور غیر آن را از محالات شمرده
- در باب سابع از واحد ثانی میفرماید قوله جل و
عزّ ای اهل بیان نکرده آنچه اهل قرآن کردند که
ثمرات لیل خود را باطل کنید اگر آنچه که مؤمن
به بیان هستید در حین ظهور آیات او گفتید الله
ربنا و لا نشرك به احد او ان هذا ما وعدنا
الله من مظهر نفسه لن ندعو معه شیئا و بر آنچه
بر او هستید اطاعت او کردید ثمره بیان را ظاهر
کرده اید و الا لایق ذکر نیستید نزد خداوند ترحم
بر خود کرده اگر نصرت نمیکند مظهر ربوبیت

upon yourselves: if ye assist not the Manifestation of Lordship, at least bring Him no sorrow," until His saying—exalted be His station: "If ye attain not unto the meeting with God, at least bring no sorrow upon the Sign of God. He passeth over the profit of those who profess the Bayan, provided ye forgo inflicting harm upon Him—though I know ye will not do so." Thus endeth His utterance.

- 247 Glory be to God! Behold that blessed Countenance: how great a despair had seized Him, that, notwithstanding His countless counsels, His firmly established covenants, His well-grounded testaments, and His manifest provisions, the greatest despair is apparent and evident from His blessed utterances. Blessed are they that weep.

- 248 And in the station of supreme compassion and perfect awareness He saith—mighty and glorious is He: "How many a light there is which He calleth fire." Likewise He saith—exalted be His remembrance: "Though I behold His Manifestation like this sun in the midst of heaven, and the setting of all else like the stars of night in the daytime." Every possessor of hearing and sight beareth witness that that Holiness—may the spirit of all else but Him be His sacrifice—was, at all times, occupied with the mention of the Beloved of the world of existence, and, through every provision of His Pen, His utterance, and His remembrance, foretold that which hath appeared, and will appear, from the people of the Bayan.

- 249 By the life of my Desired One, Who is the Desire of all who are in earth and heaven! His grief is grievous, His sorrow is great, and His despair of those who are in the Bayan is greater than every great thing. O concourse of the heedless! Hearken unto the words of this evanescent servant, and, through selfish passions and unworthy calumnies, stain not that most pure and most holy Hem. If ye turn not toward Him, be silent. He saith—exalted be His remembrance—that in the Bayan there is no mention save the mention of Him, that perchance, at the time of His Manifestation, He may behold no sorrow from them that believe in Him. Likewise He hath spoken this blessed Word, which is as a light amidst the world. His saying—glorified and exalted is He—is this: "The Bayan, from beginning to end, is the repository of all His attributes, and the treasury of His fire and His light."

- 250 It is hoped that the heedless among men may, through that which hath been mentioned, ascend unto the heaven of awareness. Thus He saith—exalted be His remembrance: "Were all to be nurtured through the training of the Point of the Bayan, and were they to look unto the Source, the proof, and the evidence, they would not remain veiled at the time of the

را محزون نکرده الی قوله جل شأنه اگر بقاء الله فائز نمیگردید آیه الله را هم محزون نکرده باشید از نفع مدینین به بیان میگردد هر گاه شما از ضرر باو بگذارید اگر چه میدانم نخواهید کرد انتهى.

- 247 سبحان الله مشاهده نمائید آن طلعت مبارک را چه مقدار یأس اخذ نموده که مع وصایای لا تخصی و عهدهای محکم و میثاقهای متقنه و تدبیرهای معلنه یأس اکبر از بیانات مبارک ظاهر و مشهود طوبی للبائکین

- 248 و در مقام شفقت کبری و عالم آگاهی میفرماید قوله عزّ و جل چه بسا نوری را که نار میفرماید باو و همچنین میفرماید قوله عزّ ذکره اگر چه می بینم ظهور او را مثل این شمس در وسط السماء و غروب کل را بمثل نجوم لیل در نهار هر صاحب سمع و بصری شهادت میدهد بر اینکه آنحضرت روح ما سواه فداه در جمیع احیان بذکر محبوب امکان مشغول بوده اند و بجمیع تدبیرات قلبیه و بیانیه و ذکریه اخبار فرموده اند بآنچه از اهل بیان ظاهر شده و میشود

- 249 لعمر مقصودی و مقصود من فی الارض و السماء ان اسفه عظیم و حزنه کبیر و یأسه عن فی البیان اعظم من کل عظیم ای معشر غافلین بشنود عرض این خادم فانی را و بهواهای نفسانیه و مقتریات نالایقه ذیل اطهر اقدس را میلانید اگر اقبال غنیمائید ساکت باشید میفرماید عزّ ذکره در بیان هیچ ذکر نیست مگر ذکر اول لعل در وقت ظهور مشاهده حزن نفرماید از مؤمنین بخود و همچنین باین کلمه مبارکه که بمثابة نور است ما بین عالم نطق فرموده قوله جل و عزّ بیان از اول تا آخر مکمن جمیع صفات اوست و خزانه نار و نور او

- 250 امید هست که ناس غافل از آنچه ذکر شد بسماء آگاهی عروج نمایند چنانچه میفرماید قوله عز ذکره اگر کل بتربیت نقطه بیان مربی شوند و ناظر بمبدء و حجت و دلیل باشند در حین ظهور محتجب غیمانند در این مقام میفرماید قوله تعالی

Manifestation.” In this station He saith—exalted is He: “It is as though it is seen that all these companions have been illumined with the honor of faith in that Sun of Truth.” Consider the allusions and the explicit statements. He saith that it is hoped that these companions—that is, the companions then existing—may attain the honor of faith, even as they did attain it.

گویا دیده میشود که کل این اصحاب بشرف ایمان بآن شمس حقیقت مستضی گشته در تلویحات و تصریحات ملاحظه نمائید میفرمایند امید هست که این اصحاب یعنی اصحاب موجوده بشرف ایمان فائز شوند چنانچه شدند

251 The one God is witness, and the all-knowing True One testifieth, that this evanescent one hath, sincerely for His sake, and for the sake of His loved ones and His friends, mentioned that which would profit the fair-minded and deliver them. From the utterances of the Primal Point—may the spirit of all else but Him be His sacrifice—whether Arabic or Persian, some of that which was in view hath been mentioned. Yet today the Mother of Utterance saith that the whole Bayan is a remembrance of Him, and its rejection and acceptance are dependent upon Him and suspended by His will.

251 خدای واحد شاهد و حق آگاه گواه که این فانی خالصانه لوجه و لاولیائه و لاحیائه ذکر نمود آنچه که منصفین را نفع بخشد و نجات دهد از بیانات نقطه اولی روح ما سواه فداه چه عربی و چه فارسی آنچه در نظر بود بعضی از آن ذکر شد اگر چه الیوم ام البیان میفرماید جمیع بیان ذکر است از او و برد و قبول او معلق و منوط

252 If, by the grace of the True One—glorified be His majesty—the horizon of justice and fairness be sanctified from the clouds of conjectures and vain imaginings, all would bear witness to that which this servant hath mentioned; for all know that no soul hath been, or is, informed of this Cause to the degree that this servant hath been. Nevertheless, souls who were unaware of the truth have uttered that which certain ignorant ones of the world have seized upon, and have brought upon the Countenance of the Ancient of Days that whereat the rock cried out... Thus endeth His utterance.

252 اگر از فضل حق جل جلاله افق عدل و انصاف از سحاب ظنون و اوهام مقدس شود جمیع شهادت دهند بر آنچه این خادم ذکر نمود چه که کل میداند نفسی بقدر این عبد از این امر مطلع نبوده و نیست مع ذلک نفوسی که از حقیقت آگاه نبوده اند گفته اند آنچه را که بعضی از بی خبرهای عالم اخذ نموده و بر طلعت قدم وارد آورده اند آنچه را که صخره صبیحه زد..... انتهی.

253 And in the Tablet to Mulla 'Ali of Bujistan it was revealed—exalted is He:

253 و در لوح ملا علی بجهستانی نازل قوله تعالی :

254 That which hath been sent down from the Pen of the Most High shall assuredly appear. Recite ye the Suriy-i-Ra'is, and likewise the Tablet to the King of Paris, which is among the portions of the blessed Surih of the Temple; and likewise the Tablet of Fu'ad, which was revealed specifically for one of the loved ones. This Tablet was revealed at the time when the Pasha, who had been the foreign minister of Rum, had returned to his own seat, and he had been the cause of the last sedition and of the migration from the land of the Mystery to 'Akka.

254 آنچه از قلم اعلی نازل شد البته ظاهر خواهد گشت سوره رئیس را تلاوت فرمائید و همچنین لوح ملک پاریس را که از اجزای سوره مبارکه هیکل است و همچنین لوح فؤاد که مخصوص یکی از احباب نازل شده و این لوح در وقتی نازل شد که پاشا که وزیر خارجه روم بود بمقر خود راجع شده بود و سبب فتنه اخیر و مهاجرت از ارض سر بکا او شده بود

255 There were two persons who, after the Sultan, were chiefs over all: one was Fu'ad Pasha, and the other 'Ali Pasha. At times this one was grand vizier and the other first minister of foreign affairs, and at times the reverse. In that Tablet He saith—exalted be His glory: “Erelong shall We dismiss him who was like unto him, and shall seize their prince who ruleth over the lands; and I, verily, am the Mighty, the All-Compelling.”

255 دو نفر بودند که بعد از سلطان رئیس کل بودند یکی فؤاد پاشا و یکی عالی پاشا گاهی این صدر اعظم بود و آن وزیر اول خارجه و گاهی بالعکس در آن لوح میفرماید قوله عز کبریائه " سوف نغزل الذی کان مثله و نأخذ امیرهم الذی یحکم علی البلاد و انا العزیز الجبار

256 Likewise, in the Kitab-i-Aqdas, consider the Point situated between the two seas; the intent of that Point is Istanbul, for on one side of it is the White Sea, and on the other side the Black Sea. In sum, whatsoever hath flowed from the Pen of the Most High hath all appeared; and the other prophecies which are in the Tablets shall all likewise appear. We bear witness that He is the All-Knowing, the Almighty, the Hearing, the Seeing, the All-Informed....

256 و همچنین در کتاب اقدس در نقطه واقعه بین البحرین ملاحظه نمائید که مقصود از آن نقطه اسلامبول است چه که از یک جهتش بحر ابیض است و جهة دیگر بحر اسود باری آنچه از قلم اعلی جاری کل ظاهر شده و اخبارهای دیگر هم که در الواح هست کل ظاهر خواهد شد نشهد انه هو العالم المقتدر السامع البصیر الخیر....

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To: Aqa Muhammad Husayn, in Tihiran

Date: 1300 ? [1882-1883]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise be to God, Who hath adorned the preamble of the Book of Revelation with the letter Ha' following the letter Ba', through which the Trumpet was blown and all who are in the heavens and earth were thunderstruck, and through which the path of grace was raised up and the balance of justice established, and through which the limbs of all names trembled and the foundations of those who denied God, Creator of heaven, were shaken, and through which the tribes lamented and the widows cried out, and through which the banner "Verily He is God" was raised throughout all regions of existence and the standards "Truth hath come, the Knower of the unseen" were unfurled. Glorified be He Who hath appeared and made manifest through the Most Exalted Word that which all in the kingdom of creation are powerless to describe.
- 3 The glory shining forth from the horizon of our Lord, the All-Merciful's will, be upon those who have cast away vain imaginings, shattered the idols, and hastened with their hearts to the horizon whence the Sun of certitude hath dawned forth and

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الَّذِي طَرَزَ دِيبَاجَ كِتَابِ الظُّهُورِ بِالْهَاءِ
بَعْدَ الْبَاءِ وَبِهِ نَفَخَ فِي الصُّورِ وَانْصَعَقَ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَبِهِ نَصَبَ صِرَاطَ الْفَضْلِ وَ
وَضَعَ مِيزَانَ الْعَدْلِ وَبِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ
وَتَزَلْزَلَتْ أَرْكَانُ الَّذِينَ كَفَرُوا بِاللَّهِ فَاطَرَ السَّمَاءِ وَ
بِهِ نَاحَتْ الْقِبَائِلُ وَصَاحَتْ الْأَرَامِلُ وَبِهِ نَصَبَتْ
رَايَةً أَنَّهُ هُوَ اللَّهُ عَلَى بَقَاعِ الْوُجُودِ وَنَشَرَتْ أَعْلَامَ
قَدِ اتَى الْحَقُّ عِلَامَ الْغُيُوبِ سَبْحَانَ مَنْ ظَهَرَ وَظَهَرَ
مَنْ الْكَلِمَةُ الْعَلِيَّا مَا عَجَزَ عَنْ ذِكْرِهِ مَنْ فَيَمْلِكُوتِ
الْأَنْشَاءَ

3 الْبَهَاءُ اللَّائِحُ مِنْ أَفْقِ ارَادَةِ رَبِّنا الرَّحْمَنِ عَلَى
الَّذِينَ نَبَذُوا الْأَوْهَامَ وَكَسَرُوا الْأَصْنَامَ وَسَرَعُوا
بِالْقُلُوبِ إِلَى أَفْقٍ مِنْهُ اشْرَقَ نِيرُ الْإِيقَانِ وَظَهَرَ

the Kingdom of utterance appeared and the Nightingale warbled upon the branches. The Kingdom belongeth unto God, the One, the Single, the Mighty, the Bestower.

ملكوت البيان و هدر العنديل على الأغصان
الملك لله الواحد الفرد العزيز المتأن

- 4 Glorified art Thou, O Light of hearts and Fire of souls! I beseech Thee by Thy Beloved Name, through which the blood of lovers was shed in separation and livers were melted by the fire of longing, to assist Thy chosen ones to stand firm in Thy Cause in such wise that love of life shall not prevent them from drawing nigh unto Thee, O Lord of attributes and Revealer of verses. Then send down upon them, O my God, from the heaven of Thy grace that which befiteth Thy generosity and bounty, that they may abandon all they possess and arise to that which beseemeth their station. O Lord! Thou art the All-Seeing, the All-Knowing, the All-Hearing, the All-Perceiving. Thou dost witness, see and know what hath befallen Thy trusted servants at the hands of Thy wicked enemies. O Lord! This evanescent servant hath mentioned one of Thy loved ones out of love for Thy Beauty and longing for Thy Cause. I beseech Thee to assist him in Thy remembrance and praise, then inscribe him with the Most Exalted Pen in the Crimson Tablet, and ordain for him that which shall profit him in this world and the next. O Lord! I beseech Thee by Thy clear signs, Thy Revelation and Thy power to aid him to stand firm in Thy love. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise.

4 سبحانك يا نور الصدور و نار القلوب اسئلك باسمك المحبوب الذي به سفكت دماء العشاق في الفراق و ذابت الأجساد من نار الاشتياق بأن تؤيد اصفيائك على الاستقامة على امرك على شأن لا تمنعهم حب الحياة عن التقرب اليك يا مالك الصفات و منزل الآيات ثم انزل عليهم يا الهى من سماء فضلك ما ينبغي لجودك و كرمك ليدعوا ما عندهم و يقوموا على ما يليق لشأنهم اى رب انت الشاهد الخبير و السامع البصير تشهد و ترى و تعلم ما ورد على عبادك الأمناء من اعدائك الأشرقياء اى رب قد ذكر الخدام الفاني احد من احبائك حباً لجمالك و شوقاً لأمرك اسئلك بأن تؤيده على ذكرك و ثنائك ثم اكتبه من القلم الأعلى في الصحيفة الحمراء و قدر له ما ينفعه في الآخرة و الأولى اى رب اسئلك ببينائك و ظهورك و اقتدارك بأن توقفه على الاستقامة على حبك انتك انت المقتدر على ما تشاء لا اله الا انت العزيز الحكيم

- 5 Thereafter, thy letter reached Me and the breezes of thy love wafted over Me. When I read and found its purpose, I ascended to the Most Exalted Summit until I attained the presence of the Lord of all beings, and I stood before the Throne, still and silent, observing. Then the Tongue of Grandeur spoke and said: "What is this in thy right hand?" I opened it and presented what was therein. When it was completed and ended, He, exalted be His glory, said: "He is the All-Seeing, the All-Hearing, the All-Knowing."

5 و بعد قد بلغني كتابكم و مرّت على نسائم و دكم فلما قرأت و وجدت قصدت الذروة العليا الى ان حضرت تلقاء وجه مالك الورى و كنت واقفاً امام العرش ساكناً ساكناً ناظراً اذا نطق لسان العظمة و قال ما هذا ببينك فتحت و عرضت ما فيه فلما تم و انتهى قال جل كبريائه هو الشاهد السامع الخبير

- 6 This is Our mention unto one whose book hath attained unto the hearing of the Lord of Names in this station which hath been named the Luminous Spot, and at other times the Heaven of this Heaven, and by the Most Beautiful Names of God. Verily thy Lord is the All-Compassionate, the All-Bountiful. We have heard thy call and have answered thee that thou mayest render thanks and arise to serve the Cause on this Day whereon the clamor hath been raised from all sides and the Tongue of the Chosen One hath spoken: The Kingdom is God's, the One, the All-Knowing, the All-Wise. Soar upon the wings of certitude in the atmosphere of the love of thy Lord, the All-Merciful, that thou mayest hear the warbling of the Bird of Utterance.

6 ذكر من لدنا لمن فاز كتابه باصغاء مالك الأسماء فهذا المقام الذى سمي بالبقعة النوراء و اخرى بسماء هذه السماء و بأسماء الله الحسنى ان ربك هو المشفق الكريم سمعنا ندائك اجبتك لتشكر و تقوم على خدمة الأمر فهذا اليوم الذى فيه ارتفع النعاق من الأشطار و نطق لسان المختار الملك لله الفرد العليم الحكيم كن طائراً بأجنحة الايقان فى هواء محبة ربك الرحمن لتسمع صفير طير البيان لعمر الله انه يجذبك الى مقام لا تقوم بثنائه اقلام العالم و تعجز عن ذكره السن الذاكرين

By the life of God! It will attract thee to a station which the pens of the world are powerless to praise and the tongues of them that remember are incapable of describing. Blessed is the soul that hath not been hindered from the Truth by the conditions of creation and hath rent asunder the veils through His Name, the Powerful, the Mighty. This is a Day wherein the gate of heaven hath been opened and the Lord of Names hath spoken: Come ye and draw nigh, O people of creation! By God! The Hidden One hath appeared and that which was treasured up and promised in the Books of God, the Lord of all worlds, hath been revealed.

- 7 We counsel the chosen ones of God and His loved ones with that whereby His Cause may be exalted and His virtues manifested among His servants. Verily thy Lord is the Counselor, the All-Seeing. Convey My greetings unto the faces of those whom the conditions of the world have not prevented from the Creator of heaven and who have spoken what they heard from the Truth and acted upon that which they were bidden in His perspicuous Book. How many a servant hath turned to the Most Exalted Horizon and testified to that whereunto God testified before the creation of the heavens and earth, and how many a servant hath turned away by following the dawning-places of idle fancies who cast the Book of God behind their backs and held fast unto that which they possessed. He, verily, is the All-Knowing, the All-Wise. And how many a servant hath turned toward and then away, and how many a servant hath stood with such steadfastness as caused the mountains to be scattered and every mighty idol to fall. Thus have We mentioned thee and sent down for thee the verses that thou mayest arise to serve the Cause and be of them that are thankful.

- 8 Today the Essence of bounty calleth aloud unto all beings with the most exalted call and guideth creation unto the Truth. In such wise, a hundred thousand such as this evanescent one are powerless and incapable of mentioning, expressing, and manifesting the bounty of God, exalted be His glory. What can a drop perceive of the waves of the Most Great Sea, and what can it express? By the Sun of Truth, all who are in earth and heaven have been and are powerless. The Seal of the Prophets and Messengers - may the spirit of all else be sacrificed for His sake - hath confessed His bewilderment. What then can this servant say and what can he manifest? I seek His forgiveness, I seek His forgiveness, I repent and I repent. Verily He is the Ever-Forgiving, the Bountiful, the All-Pardoning, the All-Merciful.

- 9 Regarding what you wrote about Jinab-i-Aqa Muhammad Rida, nephew of the late and exalted Haji Dhabih, upon both

طوبى لنفس ما منعت شئون الخلق عن الحق و
خرق الأجاب باسمه القوى القدير هذا يوم فيه فتح
باب السماء ونطق مالك السماء هلبوا وتعالوا
يا ملائكة الانشاء تالله قد اتى المكنون وظهر المخزون
الذى كان موعوداً فى كتب الله رب العالمين

7 انا نوصي اصفياء الله و احبائه بما يرتفع به امره
ويظهر اخلاقه بين عباد الله ان ربك هو الناصح
البصير كبر من قبلى على وجوه الذين ما منعهم
شئون الدنيا عن فاطر السماء ونطقوا بما سمعوا
من لدى الحق وعملوا بما امروا به فى كتابه المبين
كم من عبد اقبل الى الأفق الأعلى و شهد بما
شهد الله قبل خلق السموات والأرض و كم من
عبد اعرض بما اتبع مطالع الظنون الذين نبذوا
كتاب الله عن ورائهم و تمسكوا بما عندهم انه
هو العليم الحكيم و كم من عبد اقبل ثم اعرض
و كم من عبد قام باستقامة نسفت بها الجبال و
سقط كل صنم كبير كذلك ذكرناك و انزلنا
لك الآيات لتقوم على خدمة الأمر و تكون من
الشاكرين انتهى

8 امروز كينونت عنايت بنفسها بأعلى النداء ندا
ميكند و خلق را بحق هدايت مينمايد در
اينصورت صدهزار مثل اينفانى از ذكر و بيان
و اظهار عنايت حق جل جلاله عاجز و قاصر
است آيا قطره از امواج بحر اعظم چه ادراك
نمايد و چه عرض كند قسم بافتاب حقيقت
كه من فى الأرض و السماء عاجز بوده و
هستند خاتم انبيا و مرسلين روح ما سواه فداه
اعتراف بر حيرت فرموده ديگر اينبعد چه عرض
نمايد و چه اظهار كند استغفره استغفره اتوب و
اتوب انه هو التواب الكريم و الغفور الرحيم

9 اينكه در باره جناب آقا محمد رضا ابن اخ جناب
مرحوم مرفوع حاجى ذبيح عليها بهاء الله مرقوم

of them be the Glory of God, that his circumstances had not yet been presented at the Most Holy Court - this servant, about a year ago, was present one day at the Most Holy Court when mention of him was made in a letter from one of the friends. He showed favor and established his relationship to one who believed not in Him Who believed and was martyred in His path. He said that God willing, he would be confirmed in preserving this station. Likewise, in a letter which this servant submitted to the beloved Varqa, upon him be the Glory of God and His favor, a Tablet was specifically revealed from the heaven of grace for the aforementioned one, and mention of him whom God had related to Him was detailed from the Supreme Pen. God willing, they will be assisted in preserving the favors of God, exalted be His glory. Today it is incumbent upon everyone to hold fast to that which causes the steadfastness and exaltation of God's Cause. Whatever they have done in the path of God is remembered before God and they have surely attained and will attain its recompense. Today is such a day that if someone takes a single step for God's sake, its effects will be reflected in the mirror of knowledge which exists within all creation. How then could pure deeds, goodly words and praiseworthy conduct manifested by someone in God's path remain without effect? Glory be unto Him, glory be unto Him, above what they describe and exalt above what they mention!

- 10 And regarding what you wrote about being in service to the exalted Dhabih, upon him be the Glory of God, hoping to attain His presence - this matter was presented at the Most Holy Court. This is what the All-Giving revealed in response, blessed and exalted be His words:
- 11 Today the sun of grace is shining and the ocean of favor is surging. The Truth, exalted be His glory, openly and manifestly hearkens to the call of His loved ones and bestows His response. Verily He is the All-Bountiful, the Generous. The whole world was created for the meeting with God, and all divine Books bear witness to this truth. Nevertheless, in the days of His manifestation all were heedless and turned away, save whom God willed. Today, those who have drunk from the wine of utterance and are gazing toward the horizon of the All-Merciful are mentioned before God as the gems of existence. They must know the value of this most great bounty and supreme gift, and cling to those means which cause and promote the exaltation of the Cause, that perchance the people of the world may not remain deprived of the Most Great Ocean and may attain their ultimate goal. Their names have been inscribed by the Supreme Pen in the Crimson Book, and

[داشتید] که احوالات ایشان تا حال در ساحت اقدس عرض نشده این عبد قریب یکسره میشود یومی از ایام در ساحت اقدس حضور داشت در مکتوب یکی از دوستان ذکر ایشان بود اظهار عنایت فرمودند و نسبتشان را از من لا یؤمن بمن آمن و استشهد فی سبیلہ مقرر داشتند و فرمودند که انشاء الله مؤید شود بر حفظ ایستقامت و همچنین در مکتوبیکه اینعبد خدمت جناب محبوبی ورقا علیه بهاء الله و عنایتہ عرض نموده لوحی مخصوص جناب مذکور از سماء فضل نازل و ذکر من نسبه الله الیه بتفصیل از قلم اعلی جاری انشاء الله موقت شوند بحفظ عنایات حقّ جلّ جلاله امروز بر هر نفسی لازم که بآنچه سبب استقامت و ارتفاع امر الله است تمسک نماید و آنچه را فی سبیل الله عمل نموده اند لدی الله مذکور و البته بمکافات آن فائز شده و میشوند امروز روزیست اگر نفسی یک خطوه لله بردارد ظهور آن در مرآت علم که در نفس امکانست منطبع گردد دیگر چگونه میشود اعمال طیبه و کلمه طیبه و اخلاق مرضیه از نفسی فی سبیل الله ظاهر شود و بی اثر ماند سبحانه سبحانه عما یصفون و تعالی عما یدکرون

10 و اینکه مرقوم [داشتید] در خدمت جناب مرفوع ذبیح علیه ۶۶ ۹ [بهاء الله] بوده اند که شاید بقاء فائز شوند اینفرقه در ساحت اقدس عرض شد هذا ما انزله الوهاب فی الجواب قوله تبارک و تعالی

11 امروز آفتاب فضل مشرق و بحر عنایت مواج حقّ جلّ جلاله ظاهراً باهراً ندای اولیا را اصغا میفرماید و جواب عطا مینماید انه هو الفضال الکريم جميع عالم از برای لقای حق خلق شده و جميع کتب الهی بر اینمطلب شاهد و گواه معذلک در ایام ظهور کل غافل و معرض الا من شاء الله اليوم نفوسیکه از صهای بیان نوشیده اند و باقی رحمن ناظرند از جواهر وجود لدی الله مذکور باید قدر این نعمت عظمی و عطیة کبری را بدانند و باسبابیکه سبب و علت ارتفاع امر است تشبث نمایند که شاید اهل عالم از بحر اعظم محروم نمانند و به ما هو المقصود فائز شوند قد رقم اسمائهم من القلم الأعلی فی

He shall write for whomever desired the reward of meeting Him. Verily He is the One with power over whatsoever He willeth. He counsels all to be steadfast and faithful to this Cause whereby the limbs of all names have trembled. Thus has the decree been sent down from the heaven of the Divine Will in this mighty Prison. Prayers, peace and glory be upon those whom vain imaginings have not kept back from God, the Lord of all worlds. And praise be to God, the Mighty, the Wise.

الصَّحِيفَةُ الْحُمْرَاءُ وَيَكْتُبُ لِمَنْ ارَادَ اَجْرَ لِقَائِهِ اَنَّهُ
لَهُو الْمُقْتَدِرُ عَلَى مَا يَشَاءُ وَيُوصِي الْكُلَّ بِالْاِسْتِقَامَةِ
وَالْوَفَاءِ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ
الْأَسْمَاءِ كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ سَمَاءِ الْمَشِيَّةِ فِي
هَذَا السَّجْنِ الْمَتِينِ الصَّلَوةُ وَالسَّلَامُ وَالْبَهَاءُ عَلَى
الَّذِينَ مَا مَنَعْتَهُمُ الْأَوْهَامُ عَنْ اللَّهِ رَبِّ الْعَالَمِينَ وَ
الْحَمْدُ لِلَّهِ الْعَزِيزِ الْحَكِيمِ انْتَهَى

- 12 O friend! By God, the Guardian, the Self-Subsisting! The people are heedless and deprived of awareness. Night and day, without cessation, there hath been sent down from the heaven of the All-Merciful's Will that which the world of creation is powerless to comprehend or reckon. Nevertheless, the opposers have uttered what they have uttered, even though, by His very Self, the Truth, none other than this servant hath been or is aware. In any case, with a hundred thousand lamentations, entreaties and supplications, I beseech the friends of God that they all strive to reform the world, that perchance the vain imaginings of the past may not hereafter emerge and deprive the people of the Dayspring of certitude. Let them arise for God's sake and speak for God's sake. Verily, He is the Protector of those who do good and the Lord of those who act.

12 ای دوست و الله المهيمن القيوم ناس غافلون از
آگاهی محرومند در لایالی و ایام من غیر تعطیل از
سماء مشیت رحمن نازل شده و میشود آنچه که
عالم خلق از عرفان و احصای آن عاجز است
مع ذلک معرضین بیان گفته‌اند آنچه گفته‌اند
مع آنکه و نفسه الحق جز این‌بند احدی نبوده و
مطلع نه باری بصدهزار حنین و ندبه و ابتهال
خدمت دوستان الهی عرض مینمایم که جمیع
همت بکارند بر اصلاح عالم که شاید از بعد حجاب
موهومی قبل بمیان نیاید و ناس را از مشرق یقین
محروم نسازد الله قیام نمایند و الله تکلم کنند آنه
ولی المحسنین و مولی العالمین

- 13 And now, they had written that his honor Aqa Muhammad-Rida, upon him be 95 [Baha'u'llah], is engaged in a trade in the Land of Ta. This matter is adorned with the ornament of divine acceptance, for all are commanded in this day to pursue a craft, profession or trade, and the work of craftsmen is accounted as worship in God's Book. Well is it with them and pleasant it is unto them. And God willing, may his honor Mirza Jahangir be assisted in the mention of Truth and the service of Truth. Mention was made of them before the Most Holy Court, and this servant's hope is that from the friends of God in this springtime of Revelation there may appear such a matter as shall endure throughout the eternity of His Most Beautiful Names. This is not difficult for God. I convey greetings and salutations to those two honored friends and commit them to God, exalted be His glory. May the Glory that is manifest, resplendent, dawning and evident be upon you and upon those who have turned unto His straight Path.

13 و اینک نوشته بودند که جناب آقا محمد رضا
علیه ۹۶ [بهاء الله] در ارض طاء بصنعت
مشغولند این‌فقره لدی الله بطراز قبول مزین است
چه که کل الیوم بکسب و اقتراف و صنعت
مأمورند و اعمال صانعین از عبادت در کتاب
الهی محسوبست هنیئاً لهم و مرثیاً لهم و انشاء الله
جناب میرزا جهانگیر مؤید باشند بر ذکر حق و
خدمت حق ذکر ایشان از قبل در ساحت اقدس
بوده و این خادم امیدش آنست که از دوستان
الهی در این ربیع ظهور امری ظاهر شود که
بدوام اسماء حسنی باقی ماند لیس هذا علی الله
بعزیز خدمت آن دو دوست مکرم تکبیر و سلام
میرسانم و بحق جلّ جلاله میسپارم البهاء الظاهر
اللائع المشرق المبین علی جنابک و علی الذین اقبلوا
الی صراطه المستقیم

BLIB_Or15704.315

BH00878

To: Jalil, in Khunsar

Date: 1300 ? [1882-1883]

- 1 He is the Speaker in the Kingdom of Utterance! 1 هو الناطق في ملكوت البيان
- 2 A mention from Us to him who turned to the Most Sublime Horizon and attained the Living Waters in the days of his Lord, the Most Merciful, and spoke that which the Dove of the Cause cooed upon the branches. Verily, there is no God but Him, the All-Compelling, the Self-Subsisting. God testifieth that there is no God but Him, and He Who hath appeared with the truth is indeed the Hidden Secret and the Treasured Mystery, and He is the One promised in God's Books of old. Blessed be the people who understand. 2 ذكر من لدنا لمن اقبل الى الافق الأعلى و فاز بكوثر الحيوان في أيام ربّه الرحمن و نطق بما هدرت حمامة الأمر على الأغصان أنّه لا اله الا هو المهيمن القيم شهد الله أنّه لا اله الا هو الذي ظهر بالحق أنّه هو السرّ المكنون و الكنز المخزون و هو الموعد الذي بشر به كتب الله من قبل طوبى لقوم يفقهون
- 3 We have appeared and made manifest the Cause. Among the people are those who denied, those who turned away, those who disbelieved, those who pronounced judgment against the Lord of the seen and unseen, and those who shattered the idols of vain imaginings in the name of the Lord of all mankind in days wherein the Ancient Beauty was established upon the Most Great Throne and the tongue of grandeur proclaimed: "There is no God but Me, the Truth, the Knower of the unseen." They who have attained the recognition of God are indeed the denizens of the most exalted Paradise in the Preserved Tablet. We bear witness that thou hast turned, recognized, and spoken that which the Tongue hath spoken in the Kingdom of Utterance, and hast answered thy Lord when the Call was raised between earth and heaven. Verily, nothing whatsoever escapeth thy Lord's knowledge. He witnesseth and seeth, and He is the Mighty, the Loving. Take thou the chalice of eternity in the name of the Lord of Names, then drink therefrom in spite of them that deny the signs of God. 3 انا ظهورنا و اظهرنا الأمر من الناس من انكر و منهم من اعرض و منهم من كفر و منهم من افق على مالک الغيب و الشهود و منهم من كسر اصنام الأوهام باسم مالک الأنام في أيام فيها استوى جمال القدم على العرش الأعظم و نطق لسان العظمة أنّه لا اله الا انا الحق علام الغيوب انّ الذين فازوا بعرفان الله انهم من اهل الفردوس الأعلى في لوح محفوظ نشهد انك اقبلت و عرفت و نطقت بما نطق به اللسان في ملكوت البيان و اجبت مولاك اذ ارتفع النداء بين الأرض و السماء انّ ربك لا يعزب عن علمه من شيء يشهد ويرى و هو العزيز الودود خذ كأس البقاء باسم مالک الأسماء ثم اشرب منها رغماً للذينهم كانوا بآيات الله هم يحدون
- 4 O Jalil! The Desired One of the world remembereth thee from the Most Great Prison and giveth thee glad tidings of that which hath been ordained for thee by God, the Lord of what was and what shall be. Blessed is the one with vision who hath beheld the Most Great Sign, and the one with hearing who hath heard when the Call was raised in the Kingdom of Creation, and the one with a heart who hath turned to the Praiseworthy Station. Remember My loved ones on My behalf and give them the glad tidings of My mercy and My favor which have preceded existence. Rejoice thou in that We have remembered thee before, and now once again, as a token of grace from Us. Verily thy Lord is the Omnipotent over whatsoever He willeth. 4 يا جليل يذكرک مقصود العالم في السّجن الأعظم و يبشّرك بما قدّر لك من لدى الله ربّ ما كان و ما يكون طوبى ليصير رأى الآيّة الكبرى و لسميع سمع اذ ارتفع النداء في ملكوت الانشاء و لدى قلب اقبل الى المقام المحمود ذكر احبائي من قبلى و بشّره برحمتي و عنايتي التي سبقت الوجود ان افرح بما ذكرناك من قبل و هذه مرّة اخرى فضلاً من لدنا انّ ربك هو المقتدر على ما يشاء لا اله الا هو العزيز المحبوب قد حضر كتابك و عرضه العبد الحاضر اجبتك بهذا اللوح المسطور

There is no God but Him, the Mighty, the Beloved. Thy letter was presented and the servant in attendance hath laid it before Us. We have answered thee with this inscribed Tablet, which, when it descended from the heaven of the Cause, the other Tablets prostrated themselves before it. Thus did My Pen speak when the Wronged One was in this forbidden place. We send Our greetings upon thee and upon those who have taken hold of the Book of God with strength from Him and have drunk the sealed wine in His Name, the Self-Subsisting.

الَّذِي إِذَا نَزَلَ مِنْ سَمَاءِ الْأَمْرِ سَجَدَتْ لَهُ الْأَلْوَابُ
كَذَلِكَ نَطَقَ قَلْبِي إِذْ كَانَ الْمَظْلُومُ فِي هَذَا الْمَقَامِ
الْمَمْنُوعِ أَنَا نَكْبَرُ عَلَيْكَ وَعَلَى الَّذِينَ أَخَذُوا كِتَابَ
اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ وَشَرَبُوا الرَّحِيقَ الْمُخْتَوِمَ بِاسْمِهِ
الْقَيُّومِ

- 5 O Jalil! God willing, thou shalt attain to the most great steadfastness and service to the Cause of the Lord of creation. These are the days that have been mentioned and recorded in all books, scriptures and tablets. The whole world hath been created for this Day, yet all are veiled from it save whom thy Lord willeth. Today, any good deed that appeareth from anyone, purely for the sake of God, shall endure for as long as the kingdom and the heavenly dominion shall endure. Convey My greetings to the friends in that land and gladden them all with the bounty of God, exalted be His glory. Thy letter was presented and the fragrance of steadfastness was wafted from it. This station is most great - preserve it in the name of God.

5 يَا جَلِيلَ انْشَاءَ اللَّهُ فَائِزٌ شَوِي بِاسْتِقَامَتِ كِبَرِي وَ
خِدْمَتِ أَمْرِ مَالِكٍ وَرَى أَيَّامِ أَيَّامِي أَسْتَ كِه
دَر جَمِيعِ كُتُبٍ وَ زَبَرٍ وَ صَحْفٍ مَذْكُورٍ وَ مَسْطُورِ
أَسْتَ جَمِيعِ عَالَمٍ أَزْ بَرَى إِنْ يَوْمِ خَلْقٍ شَدِيدٍ
وَلَكِنْ كُلِّ أَزْ أَوْ مَحْجُوبِ إِلَّا مِنْ شَاءَ رَبِّكَ
أَمْرُوزَ أَزْ هَرِ نَفْسِي خَالِصاً لُوجِهَ اللَّهِ عَمَلِ خَيْرِي
ظَاهِرٍ شُودِ بَدَوَامِ مُلْكٍ وَ مُلْكُوتِ بَاقِي وَ پَايِنْدِه
خَوَاهِدِ بُوْدِ دُوسْتَانِ آنِ اَرْضِ رَا اَزْ قَبْلِ مَظْلُومِ
تَكْبِيرِ بَرَسَانِ وَ كُلِّ رَا بَعْنَايَتِ حَقِّ جَلِّ جَلَالِه
مَسْرُورِ دَارِ نَامَهَاتِ حَاضِرِ وَ عَرَفِ اسْتِقَامَتِ
أَزْ أَوْ مَتَضَوِّعِ اِيْتِقَامِ بَسِيَارِ عَظِيمَسْتِ بِاسْمِ اَلْهِ
حَفْظُشْ ثَمَا

- 6 When thou didst inquire about divination (jafr), in truth this is not and hath never been the day for questions, even as the Primal Point, Who gave the people glad tidings of the Lord of the Beginning and the End, forbade all from asking questions in this Most Great Revelation. Some time ago this Most Great Verse was revealed from the Supreme Pen: "This is not the Day of questions. It behooveth every soul, when he heareth the Call from the Kingdom of Creation, to arise and say: 'Here am I, here am I, O God of Names! Here am I, here am I, O Creator of Heaven!'" For these fleeting days were not and are not worthy of such things. The souls that are serene, content and well-pleasing should regard time as precious and act in accordance with that which is befitting this Day. That which is visible shall ere long be rolled up like a scroll. Most grievous would it be should man occupy himself with aught else but Him on the Day of God. We have ordained for thee that which will dilate the breasts, gladden the hearts and bring delight to the eyes.

6 اینکِه اَزْ جَفَرِ سَوَالِ نَمُودِ الْيَوْمِ فِي الْحَقِيقَةِ يَوْمِ
سَوَالِ نَبُودِه وَ نَيْسَتْ چنانچِه نَقْطَهْ اَوَّلِي الَّذِي
بَشَّرَ النَّاسَ بِمَالِكِ الْآخِرَةِ وَ الْأَوَّلِي جَمِيعِ رَا اَزْ
سَوَالِ دَر اِنْ ظَهَرَ اعْظَمِ مَنَعِ نَمُودِه چندی
قَبْلِ اِنْ اَبَهْ كِبَرِي اَزْ قَلَمِ اَعْلَى نَازِلِ لَيْسَ الْيَوْمِ
يَوْمِ السَّوَالِ يَنْبَغِي لِكُلِّ نَفْسٍ اِذَا سَمِعَ الدَّاءَ فِي
مُلْكُوتِ الْاِنْشَاءِ يَقُومُ وَ يَقُولُ لِيَبْكُ لِيَبْكُ يَا
اَلِهَ الْأَسْمَاءِ لِيَبْكُ لِيَبْكُ يَا فَاطِرَ السَّمَاءِ چِه
كِه اِنْ اَيَّامِ قَلِيلِه قَابِلِ وَ لَايَقِ نَبُودِه وَ نَيْسَتْ
نَفُوسِ مُطْمَئِنَّهْ رَاضِيهْ مَرْضِيهْ بَايْدِ وَقْتِ رَا
غَيْمَتِ شِمَارَنْدِ وَ بَآنْجِهِ الْيَوْمِ لَايَقِ اَسْتَ عَامِلِ
گَرْدَنْدِ آنْجِهِ مَشْهُودِ اَسْتَ عَنَقَرِيْبِ كَطِي السَّجَلِ
مَشَاهِدِه شُودِ بَسِيَارِ حَيْفِ اَسْتَ كِه اِنْسَانِ دَر
يَوْمِ اَللَّهِ بَغِيْرِ اَوْ مَشْغُولِ گَرْدَدِ اَنَا قَدَرْنَا لَكَ مَا
تَنْشُرِ بِهَ الصَّدُورِ وَ تَفْرَحُ بِهَ الْقُلُوبِ وَ تَقَرُّ بِهَ
الْعِيُونِ

- 7 Previously, whatsoever was asked from the Dayspring of Divine Knowledge received detailed answers which were revealed and dispatched. In these days We desire to speak on every matter even as the Divine Lote-Tree hath spoken. Beseech ye the True

7 اَزْ قَبْلِ آنْجِهِ اَزْ مَطْلَعِ عِلْمِ اَلْهِ سَوَالِ شُدِ جَوَابْهَائِي
مَفْصَلَهْ نَازِلِ وَ اَرْسَالِ گِشْتِ وَ فِي هَذِهِ الْأَيَّامِ
نَحْبُ اِنْ نَطَقَ فَيَكُلُّ شَأْنِ بَمَا نَطَقَ بِهَ سِدْرَةِ الْمُنْتَبِي

One, exalted be His glory, to aid you in that which beseemeth the Day of God.

از حقّ جلّ جلاله بطلبید تا شما را مؤید فرماید
بر آنچه که سزاوار یوم الله است

- 8 Were the friends of God to recognize their station in this Day, they would perish from joy and gladness. Give thanks to the Desired One of all worlds that He hath mentioned thee in the Most Great Prison. One word from Him is more exalted than all things. Were people to become aware of its station, they would assuredly sacrifice their lives to attain it. At all times, with the utmost joy and radiance, strive ye to offer the Living Waters to those who thirst in the valley of mystic knowledge in the name of the True One. This service hath no peer or likeness.

8 اگر دوستان الهی الیوم بر مقامات خود عارف
شوند از فرح و سرور هلاک گردند شکر کن
مقصود عالمیان را که در سجن اعظم ترا ذکر
نموده یک کلمه از نزدش اعلی است از کلمات
اگر ناس بر مقام او مطلع شوند هرآینه جان ایثار
نمایند تا بان فائز گردند در جمیع احیان بکمال روح
و ریحان در صدد آن باشید که تشنگان وادی
عرفان را کوثر حیوان باسم حق عطا نمائید این
خدمت را شبه و ند نبوده و نیست

- 9 Today the comprehensive book of divination is that Most Exalted Word which hath flowed and will continue to flow from the Supreme Pen. From it can be derived all that lieth concealed within the tabernacle of God's knowledge. Should anyone reflect upon the verses and that which hath been sent down from the heaven of God's Will, he would testify to that which My Pen hath testified at this moment. The divine worlds have been and shall forever be without end. The deeds of the Prophets and Messengers bear witness to this clear pronouncement. Reflect, that thou mayest know that thy Lord is verily the All-Knowing, the All-Informed.

9 الیوم جفر جامع کلمهء علیا که از قلم اعلی جاری
شده بوده و خواهد بود از او استخراج میشود
آنچه که در سراق علم الهی مکنون و مخزون
است اگر نفسی در آیات و آنچه از سماء مشیت
الهی نازل شده تفکر نماید یشهد بما شهد به قلبی فی
هذا الحین عوالم الهی لانهایه بوده و خواهد بود
اعمال نبیین و مرسلین بر این بیان مبین شاهد و
گواهیست تفکر لتعرف ان ربک هو العلیم الخبیر

- 10 Today no matter among matters and no thing among things can compare with a single mention proceeding from a sincere rememberer. Today man is able to deposit precious pearls in the treasures of the Trustworthy, the All-Wise. Today is the day of planting, today is the day of fruit, and today is the day of grace and bounty. Beseech ye the True One, exalted be His glory, that He deprive not all from the ocean of inner meanings. Verily He is the Bestower, the Forgiving, the Merciful.

10 امروز هیچ امری از امور و هیچ شیء از اشیاء
مقابلہ نمینماید بیک ذکریکه از ذاکر صادق
ظاهر شود امروز انسان قادر است که لائی
ثمینه در مخازن امین حکیم ودیعه گذارد امروز
روز غرس است و امروز روز ثمر است و امروز
روز فضل و عنایت است از حقّ جلّ جلاله
بطلبید تا کلّ را از بحر معانی محروم نفرماید آنه
هو المعطی الغفور الرحیم

- 11 Glorified art Thou, O Thou Who hast, through the light of Thy countenance, illumined all regions and before the manifestations of Whose power all created things have bowed down in submission. I beseech Thee by the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens, Who calleth out with the most exalted call in the Most Great Prison and summoneth the nations unto Thee, that Thou mayest ordain through Thy Most Exalted Pen for Thy chosen ones, Thy loved ones, and Thy friends that which shall shield them from the evil of Thine enemies and draw them nigh unto Thee. Verily, Thou art He Who doeth what He willeth and ordaineth what He pleaseth. O my Lord! Aid Thy servants to stand firm in Thy Cause, to

11 سبحانک یا من بنور وجهک انارت الآفاق
و عند ظهورات قدرتک خضعت الکائنات
اسئلك بمطلع الآيات و مشرق البينات الذی
ینادی بأعلى النداء فی السجن الأعظم و یدعو
الیک الأمم بأن تكتب من قلبک الأعلی
لأصفیائک و أحبائک و اولیائک ما یحفظهم
من شرّ اعدائک و یقرّبهم الیک انک انت
الذی تفعل ما تشاء و تحکم ما ترید ای ربّ
أبد عبادک علی الاستقامة علی امرک و القیام
علی خدمتک و التوکل علیک فی کلّ الأحوال

arise to serve Thee, and to place their trust in Thee under all conditions. I beseech Thee by Thy glory and the lights of Thy throne to assist Thy loved ones in Thy lands and Thy chosen ones in Thy realms. Thou art He Whom nothing can frustrate and no affair can hinder. There is no God but Thou, the Everlasting, the All-Sufficient, the All-Powerful, the Mighty, the All-Wise.

اسئلك بمجديك و انوار عرشك بأن تنصر
اجبتك في بلادك واصفياك في ديارك انت
الذي لا يعجزك شيء ولا يمنعك امر لا اله
[الا] انت الباقي الكافي المقتدر العزيز الحكيم

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Date: 1300 ? [1882-1883]

1 He is God - exalted be His station of grandeur and power!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God Who hath adorned the world with the lights of His firm Command and hath manifested what He desired for the advancement of the peoples, and hath bidden them to bow down in humility before those who were drawn to the Manifestations of eternity, through whom was raised the standard that there is none other God but Him. Exalted, exalted be His station, and exalted, exalted be His might and grandeur! He is the One Who hath embellished the brocade of existence with the mention of the Seal, through Whom was revealed that which was hidden in His knowledge and inscribed in His Book and remembered in the hearts of those near unto God and the minds of the sincere ones. Prayers and peace be upon Him and His family and His companions whom God made the stars of the heaven of His grace and the ships of bounty, and through them He revealed what He desired, though the idolaters detest it.

2 الحمد لله الذي زين العالم بأنوار امره المحكم و
اظهر ما اراد لارتقاء الأمم و امرهم بالخصوع
والخشوع لمن انجذب به مظاهر القدم الذين بهم
ارتفع علم انه لا اله الا هو تعالى تعالى شأنه و
تعالى تعالى عزه و كبريائه انه هو الذي طرز
ديباج الوجود بذكر الخاتم الذي به ظهر ما كان
مستوراً في علمه و مسطوراً في كتابه و مذكوراً في
قلوب المقربين وافئدة المخلصين الصلوة والسلام
عليه و على آله و صحبه الذين جعلهم الله انجم
سماء فضله و سفائن جود و بهم اظهر ما اراد و
لو كره المشركون

3 O beloved of my heart! Your letter hath brought me joy and your words have stirred me for they wafted the fragrance of the love of our Beloved and your Beloved, our Goal and your Goal. The servant beseecheth his Lord in all conditions to strengthen you and assist you to mention and praise Him in the Kingdom of Creation. O thou who art remembered in the heart of this servant! The station of Islam hath declined, religion hath weakened, and the banners have been reversed. We must supplicate God at all times, at eventide and dawn, that He may assist His loved ones and servants and raise up one who shall arise to redress what hath been lost. Your honor hath heard what the strong hath wrought upon the weak, and

3 يا محبوب فؤادي قد سرنى كتابكم و هزنى خطابكم
بما تتر منه عرف محبة محبوبنا و محبوبكم و مقصودنا
و مقصودكم يستل الخدام ربه في كل الأحوال
بأن يؤيدكم و يوفقكم على الذكر و الثناء في ملكوت
الانشاء يا ايها المذكور في قلب الخادم قد انحط
شأن الاسلام و ضعف الدين و نكست الأعلام
لنا ان ندعو الله في الليالي و الأيام و في الآصال و
الأحجار بأن يؤيد اوليائه و عباداه و يظهر من يقوم
لتدارك ما فات قد سمع حضرتكم ما فعل القوى

what hath befallen God's cities and lands from cannons and rifles. We beseech God to adorn the world with the ornament of justice that perchance the fire of hatred may be stilled. Verily, He is the Ruler over what He willeth. There is none other God but Him, the Hearer, the Answerer.

- 4 Thereafter His writing was presented before His face. They said: God willing, may they be occupied at all times with the mention of God, exalted be His glory. Praise be to God, the fragrance of love emanateth from them. They have spent successive years in service until the light of gray hair hath appeared upon their countenance. God willing, may they be safe and protected and gladden the friends with greetings and salutations on our behalf.

- 5 As to what was written concerning the House and his honor Mirza regarding [Baha'u'llah]: their best course is to say what they had said at first and acknowledge that all these properties belong there. If from the beginning, during the upheavals in that land, they had spoken truthfully and stated that these properties were not theirs, none of these matters would have occurred and they would have found themselves at ease in every way. For His Holiness and they themselves know that in this place nothing even as fine as a hair has emerged or will emerge that deviates from justice and fairness, and their interests would certainly have been protected in any case. A hundred thousand regrets that one should be heedless of what benefits them and be unaware of their own harm and benefit. All their properties revert to this place according to valid deeds, but when the decree of imprisonment, trials and emigration came to pass, they did not release even one house.

- 6 Although in truth this matter arose from their fear, yet one of their station should not be so weakened by the clamor of the heedless that a house which was the dwelling place of the Desired One should come to such a pass that one of the friends must repeatedly purchase it to uphold the Cause. God is witness that I do not consider this fitting for his honor Mirza, for this shame and disgrace will endure until the Day of Resurrection. We hope that God willing, they themselves will arise to make amends for what has passed. A petition from them reached the Most Holy Court. God willing a reply will be sent later. Regarding them, from before, that is from the beginning of the upheavals in that land, the friends were written to

بالضعيف و ما ورد على مدن الله و دياره من المدافع و البنادق نسل الله بأن يزين العالم بطراز الانصاف لعل تسكن نار البغضاء انه هو الحاكم على ما يشاء لا اله الا هو السامع المجيب

- 4 و بعد دستخط آنحضرت تلقاء وجه عرض شد فرمودند انشاء الله در جميع احوال بذكر حق جل جلاله مشغول باشند الحمد لله عرف محبت از ایشان متضوع است سنين متواليه را صرف خدمت نموده اند تا آنکه نور شيب در وجه ظاهر انشاء الله سالم و محفوظ باشند و دوستان را از قبل ما بتكبير و سلام مسرور دارند انتهى

- 5 اينکه در باره بيت و جناب ميرزا عليه ۹۶ [بهاء الله] مرقوم داشتند مصلحت ایشان اينست که بگویند آنچه را که اول گفته بودند و اعتراف نمایند بر اینکه این املاک کل متعلق است بآنجا اگر از اول در انقلابات امور آن ارض بصدق تکلم مینمودند و میفرمودند این املاک از من نیست ابداً این امور واقع نمیشد و حال خود را از جميع جهات راحت مشاهده مینمودند چه که آنحضرت و ایشان میدانند که در اینحل امریکه اقل از شعر خارج از عدل و انصاف باشد ظاهر نشده و نمیشود و البته طرف ایشان در هر حال منظور میشود صد هزار افسوس که انسان از مصلحت خود غافل شود و بضرر و نفع خود ملتفت نشود جميع املاکشان باینجا راجع موافق سندهای معتبره و لکن چون حکم حبس و ابتلا و مهاجرت بمیان آمد ایشان یک بیت را هم خارج نکردند

- 6 اگر چه فی الحقیقه اینفقره از خوف ایشان واقع شده و لکن مثل ایشان را نباید ضوضای غافلین باین شأن ضعیف نماید که یک بیتیکه مقرر حضرت مقصود بود امرش باین مقام منجر شود که یکی از دوستان مکرر لاعزاز امر خریداری نماید حق شاهد و گواهیست که اینفقره را لایق جناب میرزا نمیدانم چه که این نجلت و انفعال تا قیامت باقی و دائم است امیدواریم که انشاء الله خود ایشان بتدارک مافات قیام نمایند عریضه ای از ایشان بساحت اقدس رسید انشاء الله جواب از بعد ارسال میشود در باره ایشان از قبل یعنی از اول ظهور انقلابات آن

not interfere in any way and to remain silent and say nothing discourteous. Convey my greetings to them.

- 7 As for what you wrote about purchasing the House, in light of what was previously submitted, they said how can we buy our own property again? For now we are content with imprisonment. But all bear witness that all those properties belong to this place, unless they wish to transgress justice and fairness and speak falsely. But afterwards some friends came to this servant [saying the House] should be saved from the hands of the heedless. Therefore as per the previous telegram this was expressed to that beloved one. And truly this servant pondered that if he takes action it is not permissible since it is clear and evident that the properties have no connection to his honor Mirza, and if no action is taken it is observed that House is afflicted and tormented by the heedless ones themselves. And it is a pity that that House from which the mention of God, exalted be His glory, was raised night and day should now fall into ignorant hands. And this servant had no funds ready to send and did not wish to burden anyone. Therefore this servant wrote to his honor Afnan to purchase it in his own name at the price that beloved one had written. Later God willing when funds arrive this servant will deliver them to his honor Afnan. The Command is in God's hands, the Lord of all worlds. We place our trust in Him in all matters. We beseech from His wondrous bounty that He protect us from errors and mistakes and assist us in what He has commanded in His wise Book. Praise be to God, the Most High, the Most Great.

- 8 I convey greetings and nothingness to all the friends in that land. May all be confirmed in that which God loves. Peace be upon you all, and the mercy of God and His blessings. Again I submit that if the friends in that land can acquire the House according to the wish of that Beloved One, it would be most excellent. In truth, it is mentioned and described as the King of deeds and the Sovereign of what is known. And according to that Beloved One's words, to sacrifice this unworthy sum for the House is, outwardly, the highest of all deeds that has been or ever shall be, for its remembrance is enduring and everlasting, adorned with the ornament of immortality, and the sum will eventually reach them. So either the first option or this one, whichever is feasible, would be good - whether they acquire it from that land or the House. May all the friends of

ارض بدوستان نوشته شد که هیچوجه تعرض ننمایند و ساکت باشند و خلاف ادب سخنی نگویند از جانب اینفانی بایشان تکبیر برسانید

7 و اما در فقره خریدن بیت مرقوم فرمودید نظر بآنچه از قبل عرض شد فرمودند چگونه میشود ملک خود را مجدد بخیریم حال نظر بسجن ساکنیم ولكن کلّ شهادت میدهند بر اینکه جمیع آن املاک متعلق بانجاست مگر بخواهند از عدل و انصاف تجاوز نمایند و بکذب سخن گویند ولكن بعد بعضی دوستان نزد اینعبد آمدند از دست غافلین نجات یابد لذا بموجب تلغراف قبل بآنخوب اظهار رفت و فی الحقیقه اینعبد متفکر شد اگر اقدام نماید جایز نه چه که مشخص و معلوم است که املاک دخلی بجناب میزرا ندارد و اگر اقدام ننماید مشاهده میشود آن بیت بنفس غافلین مبتلا و معذبست و حیف است آن بیتیکه در لیلای و ایام ذکر حق جلّ جلاله از او مرتفع بود حال در دست جاهلین افتد و وجهی هم نزد اینفانی حاضر نه که ارسال دارد و نخواست که بنفسی زحمت داده باشد لذا بحضرت افنان این خادم نوشت که باسم از برای خود مشتری شوند و بخزند بقیمتیکه آنخوب مرقوم فرموده بودند دیگر از بعد انشاءالله وجهی برسد اینفانی بحضرت افنان میرساند الامر بید الله رب العالمین توکلنا علیه فی کلّ الامور نستل من بدایع فضله بأن یحفظنا من الخطایا و الزلل و یؤیدنا علی ما امرنا به فی کتابه الحکیم الحمد لله العلیّ العظیم

8 خدمت دوستان آن ارض طراً عرض سلام و نیستی معروض میدارم انشاءالله کلّ بما یحبّه الله مؤید باشند السلام علی حضرتکم و علیهم و رحمةالله و یرکاته مجدد عرض میشود که اولیای آن ارض اگر بتوانند بفرمایش آنخوب بیت را اخذ نمایند بسیار خوشت فی الحقیقه از سلطان اعمال و ملیک معروف مذکور و موصوف و بقول آنخوب که این وجه ناقابل را فدای بیت نمایند بر حسب ظاهر هیچ عملی اعلی از این عمل نبوده و نیست چه که ذکرش باقی و دائم است و بطراز خلود مزین و وجه هم از بعد بایشان میرسد دیگر یا فقره اول یا این هر کدام بشود

that land be assisted to achieve that from which the fragrance of sanctity, holiness and what is known wafts forth. Peace be upon you, and the mercy of God and His blessings.

خوبست چه از ارض یا بیت را اخذ نمایند و
چه دوستان آن ارض انشاء الله کلّ موفق شوند
بآنچه که عرف تقدیس و تنزیه و معروف از او
متضوع است السلام علیکم ورحمة الله وبرکاته

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BH01418

To: Baha'is of Khayrul Qura, in Zirak

Date: 1300 ? [1882-1883]

1 In the name of the peerless Lord!

1 بنام خداوند بیمانند

2 O people of Zirak! The glances of the favor of the Lord of Names have been directed towards you from the Mountain of Akka, and He maketh mention of you through verses whose fragrance hath perfumed the world. Blessed are they who today have inhaled this sweet fragrance and have turned towards the supreme horizon. The whole world hath been created for the Day of God, that all may partake of the outpourings of the True Bestower and receive their portion. Yet they are seen to be deprived, for their past disobedience hath debarred them from the most great bounty and the most luminous prospect. Among the people are those who have committed that which hath caused the denizens of the most exalted Paradise to lament, and among them are those who have hastened unto the Countenance and stood before the Door and testified to that which God had testified before the creation of the heavens: "Verily there is no God but Me, the All-Knowing, the All-Wise."

2 یا اهل زیرک لحاظ عنایت مالک اسماء از
جبل عکا بشما توجه نموده و شما را ذکر مینماید
بآیاتیکه عرفش عالم را معطر ساخته طوبی
از برای نفوسیکه الیوم این عرف لطیف را
استشمام نمودند و بافق اعلی توجه کردند جمیع
عالم از برای یوم الله خلق شده اند تا کل از
فیوضات فیاض حقیقی قسمت برند و نصیب
بردارند ولکن محروم مشاهده میشوند چه که
نافرمانیهای قبل ایشانرا از فیض اکبر و منظر
انور محروم ساخته من الناس من عمل ما ناح
به اهل الفردوس الأعلی و منهم من سرع الی
الوجه و قام لدی الباب و شهد بما شهد الله قبل
خلق السموات انه لا اله الا انا العليم الحکیم

3 The divines of the earth, who are accounted as ignorant in the sight of God, are the greatest veil for mankind. Blessed is the one whom this veil hath not withheld, who through the power and ascendancy of the Most Great Name hath rent it asunder and turned towards the horizon of God's Cause.

3 علمای ارض که لدی الله از جهلا محسوبند
حجاب اکبرند از برای بشر مبارک نفسیکه این
حجاب او را منع نمود و بقوت و غلبه اسم اعظم
آنها خرق نمود و بافق امر الهی متوجه شد

4 O friends! Know ye your station and recognize your worth. I swear by the Sun of proof which hath shone forth from the heaven of utterance that all things are turned towards you and are engaged in your remembrance. Soon shall every ear hear that which the Tongue of Grandeur hath spoken. Verily your Lord, the All-Knowing, is the Explicator, the All-Informed.

4 ای دوستان مقام خود را بدانید و قدر خود را
بشناسید قسم بافتاب برهان که از افق سماء بیان
اشراق فرموده جمیع اشیاء بشما متوجهند و بذکر
شما مشغول سوف یسمع کلّ ذی اذن ما نطق
به لسان العظمة ان ربکم العليم لهو المبین الخبیر

- 5 Be not grieved at what hath befallen you in the path of the Desired One of the world. Death shall overtake all, and its agony shall encompass all. Blessed is the state of one who hath harmed no one and who endureth harm from these base people in God's path, and who holdeth fast to the cord of patience and resignation.
- 5 از آنچه بر شما در سبیل مقصود عالم وارد شده محزون مباشید موت کل را اخذ نماید و سكرات آن جمیع را احاطه كند نيكوست حال نفسیكه [ضرش باحدى نرسد و در سبیل الهی ضر این همیج رعاع را تحمل نماید] و بجبل صبر و اصطبار متمسك شود
- 6 O My loved ones! We left the mansion and with Us were certain souls, among them the Most Great Branch, and behind him the two Branches, and My brother, and My other nephew, and behind them Muhammad-Quli, and Abdul-Baha who attained the presence of God, the Almighty, the Self-Subsisting, and he who was named Hasan, then Mustafa whose father was martyred in the land of Ta, he being among those who showed forth great steadfastness in the Cause of God, the Lord of creation. And among those present was Abdul-Ghani, who had migrated from Hadba after the Sun of Permission had risen from the horizon of his Lord's command, the Most Glorious. We entrusted to him the matter of food during this luminous journey. And Ja'far would carry God's bounty from the city to the land, and from the land to the mansion, and thence to the mountain.
- 6 یا احبائی انا خرجنا من القصر و كان معنا انفس معدودات و منهم الغصن الأكبر و عن ورائه الغصنان و اخي و ابن اخي الآخر و عن ورائهم محمد قبل علی من اهل الصّاد و عبدالبهاء الذی فاز بقاء الله المهيمن القيوم و الذی سمی بالحسن ثم مصطفی الذی استشهد ابوه فی ارض التاء انه ممن فاز بالاستقامة الكبرى فی امر الله مالک الوری و من الحاضرين المهاجرين عبدالغنی الذی هاجر [من] حدياء بعد اشراق شمس الاذن [من] افق امر ربه الابهی و فوضنا اليه امر الأكل فی هذه الرحلة النوراء و كان الجعفر يحمل نعمة الله من الشّهر الى البر و من البر الى القصر و منه الى الجبل
- 7 When We arrived and entered the tent of glory pitched upon the mountain, the servant who was present brought a letter from one of My loved ones who was named Hussein, and presented its contents before the Face. When it was completed, the ocean of the mercy of the All-Merciful surged, and there was revealed for him and for every name that was in his letter that which caused the river of life to flow upon all possibility. Exalted is He Who hath appeared through His Most Great Name and hath spoken among the nations that which was hidden in God's knowledge and inscribed in His Books and Scriptures. He is verily the Explicator, the Almighty, the All-Knowing, the All-Wise.
- 7 فلما بلغنا و دخلنا خيآء المجد المضروب علی الجبل حضر العبد الحاضر بكّاب احد احبائی الذی سمی بالحسين و عرض ما فيه تلقاء الوجه فلما تم ما ج عثمان عناية الرحمن و نزل له و لكل اسم كان فی كتابه ما فاض به بحر الحيوان علی الامكان تعالی الذی ظهر باسمه الأعظم و نطق بین الأمم بما كان مكنوناً فی علم الله و مسطوراً فی كتبه و زبره انه هو المبينّ المقتدر العليم الحكيم
- 8 Thus have We recounted unto you what appeared on this mountain as a bounty from Us, and I am verily the All-Bountiful, the Most Generous. Give thanks unto God for this supreme favor. He is with you under all conditions. He heareth and seeth, and He is the All-Hearing, the All-Seeing.
- 8 كذلك قصصنا لكم ما [ظهر] فی هذا الجبل فضلاً من عندنا و انا الفضل الكريم ان اشكروا الله بهذه العناية الكبرى انه معكم فی كل الأحوال یسمع و یرى و هو السميع البصير
- 9 O friends! All that hath appeared in these days hath flowed from the Most Exalted Pen that all may attain unto the sweetness of divine utterance and hold fast unto that which is the cause of the exaltation of the Cause. Strive that ye may attain unto that from which the fragrance of eternity can be inhaled. Let not what hath befallen you cause you grief. The whole world shall return to extinction, and that which hath endured
- 9 ای دوستان آنچه در این ایام ظاهر شد از قلم اعلى جاری تا کلی بحلاوت بیان الهی فائز شوند و بآنچه سبب و علت ارتفاع امر است متمسك گردند جهد نمایند تا فائز شوید بامریكه عرف [بقا] از او استشمام شود آنچه وارد شده شما را محزون نماید [جمیع عالم بفنا راجع و آنچه باقی

and shall endure is a word that proceedeth from the Tongue of Grandeur concerning a soul. Verily it shall endure as long as the kingdom and the realm endure, and it shall be a brilliant lamp unto him in every world of the worlds of his Lord. Thus hath the Most Exalted Pen spoken as a command from Us, and I am verily the Forgiving, the Merciful.

- 10 The Glory be upon you and upon those who love you and upon those who have attained unto this wondrous Cause. And praise be to God, the Mighty, the Inaccessible.

بوده و هست] کلمه ایست که از لسان عظمت
در باره نفسی جاری می شود آنها بتقی بدوام
[الملک و الملکوت و یکنون] سراجاً و هاجاً له فی
کلّ عالم من عوالم ربّه کذلک نطق القلم الأعلى
امراً [من] عندنا و انا الغفور الرحیم

- 10 البهاء علیکم و علی [من] یحبکم و علی الذین فازوا
بهذا الأمر البدیع [و] الحمد لله العزیز المنیع

LHKM1.121, AY12.393x

BH01439

Date: 1300 ? [1882-1883]

- 1 God beareth witness that there is none other God but Him. From everlasting He hath been the Deliverer of His servants and the Guide of His creatures, the Proclaimer of His Cause and the Revealer of His bounty. He is He Who hath appeared and made manifest whatsoever He willed, in such wise that neither the veils of the mighty nor the signs of princes have hindered Him. He hath sent forth the Messengers and revealed unto them that whereby the horizons have been illumined; through His remembrance the hearts of the sincere have been quickened, and the faces of them that know have been made radiant. By His Name hath every decree appeared, every lofty gate been opened, and every barren womb brought forth.

1 شہد الله انه لا اله الا هو لم یزل کان منتقذ عباده
وهادی ارقائه وناش امره و مظهر فضله انه هو
الذی ظهر و اظهر ما ارد علی شان ما منعه حجاب
الاقویاء ولا اشارات الامراء قد ارسل الرسل
وانزل لهم ما تنور به الافاق بذکره استنارت افئدة
المخلصین و ابيضت وجوه العارفين و باسمه ظهر کل
امر حکم وفتح کل باب منیف و ولد کل امرئة
عقیم

- 2 Glorified art Thou, O Lord of creation, Revealer of verses, and Manifestor of proofs! I beseech Thee by the mysteries of Thy supreme wisdom, by the hands of Thy Cause, and by the kingdom of creation, to send down, from the clouds of Thy bounty and the heaven of Thy generosity, upon Thy loved ones that which shall comfort their eyes and gladden their hearts. Then ordain for them, from the Pen of Thy decree, a blessing from Thy presence and a favour from Thy bounty. Verily, Thou art the Lord of the worlds and the Most Merciful of the merciful.

2 سبحانک یا مالک الایجاد و منزل الایات وظهر
البینات استلک باسرار حکمتک العلیا وایادی
امرک و ملکوت الانشاء بان یزل فی سحاب
فضلک وسماء جودک علی احبتک ما تقرّ به
عیونهم و تفرح به قلوبهم ثم قدر لهم من قلم
تقدیرک برکة من عندک وفضلاً من لدنک انک
انت مولی العالمین و ارحم الراحمین

- 3 And now, O thou addressed! Inasmuch as the sapling of a new love hath been planted in the soil of the heart through meeting and reunion, it is hoped that the True One – glorified be His majesty – will cause it to yield wondrous fruits and mighty clusters. He is indeed powerful over His command. Praise be

3 و بعد باشد المجنّاب که حالی از لقا و وصال بهو
نہال محبت جدید در ارض قلب غمرس نمود امید
است حق جل جلاله اثمار حبه بدیعة و اوبوق
منیعه لصفه انیال فرماید اوست بر امر سر مادرد

- unto God: thy remembrance, in all joy and fragrance, hath not been severed from this servant; it remaineth, and shall remain.
- 4 Erewhile this most exalted word was heard. He said that joy and salvation lie in unity and concord. God willing, the fragrance of this state shall never cease to be diffused. There is no power and no might save in Him; no refuge and no flight save unto Him.
- 5 As to what thou hast written: praised be God, thou hast hastened unto that which is the intended goal. With earnest endeavour thou hast arisen and hast been adorned with the ornament of acceptance; blessed art thou, in that thou hast been drawn nigh.
- 6 A Tablet, wondrous and impregnable, was formerly revealed and sent, and therein mention was made of the blessed and honoured departed one – upon him be the glory of God, His loving care, and His bounty. This servant is incapable of setting forth, in full measure, his station.
- 7 Praise be unto God: in these latter days, by a wondrous and new remembrance, a longing hath arisen – would that the servant were in your company! Praise be to God, ye have been adorned with the ornament of wide-heartedness; act according to the will of God. In truth, poverty before Him is riches, and remembrance of Him is life.
- 8 Moreover, tidings were sent concerning the conditions of Ahmad – upon him be the glory of God – together with a mighty Tablet, each letter whereof testified to love, grace, and mercy. These Tablets are being dispatched unto the beloved throughout the regions of the kingdom. Neglect not these luminous and manifest favours.
- 9 And as to the letter that was sent: the answer shall, God willing, be forwarded thereafter. In all circumstances we beseech the True One to confirm the beloved, to strengthen the inquirers, and to enable all to render service.
- 10 O my God, have mercy!
- 11 With greetings and reverent remembrance I submit: Peace be upon you, and the mercy of God, and His blessings.
- الحمد لله محبوب معطال ذکر انجناب لو بکمال روح وریحان من مر اشلال جمونوند ومیمانید
- 4 صدی قبل اینکله علیا استماع شد فرمودند فرح و رستکار در اتحاد و اتفاق بموند و مسیت انشاء الله لا یزال عرف این بحالی منصوغ باشد لا حول ولا قوة الا به ولا ملجأ ولا مفر الا الیه
- 5 اینکه مرقوم داشید بتعالی انجناب بانجه مقصود اسر عجل شمود الحمد لله انتقائی باعلی جد من مشوید یدشید و بطراز قبول مم فزین منیعا لجذبکم عرض ذکر انکه این ایام مخصوص ثم نفس از اقبل قاس که در رصط سالکه
- 6 سر لوح بدیع منیع عنایت و ارسال شد وود هرمک ذکر مرحوم مبرور علیه بهاء الله و عنایتیه و فضلہ لساطا هرمکه ابعد و امیال او از ذکر مقام ان عاجز
- 7 الحمد لله در اکر ایام ولن بذکر بدیع جدید فایرید یا لیت الخادم کان معشر وانجناب مم الحمد لله بطراز رتخاب ماسرند باتعبد اراده راست فقرالی مذکوره در سر لوح لو ذکر نماید بط حکمت در عهده بعولق ماید
- 8 و عرض دیگر اینکه حدست جناب احوال لها احمد علیه بهاء الله صدر قبل ملکوتی ابعد ارسال اسبب مع لوح منیع که هر حر فی از ان شهادی میداد محبت و عنی و رحمت لهرل بمحبوب باق اطراف ملکوت ارسال میدارند ذکر عنایات مشرقه ظاهرة لو اطهار نمائید
- 9 وجو مکتوب مرسله رمم رشید البهاء الله از بعد جواب ارسال ملشود در جمیع احوال از حق جل جلاله لوفیق المحبوب لو سایل و اهل لمود و منیم خدمتی خرسان
- 10 الهی الهی ارحم
- 11 سلام و ملکه عرض منمایم السلام علیکم ورحمة الله وبرکاته

BH01627

To: Ali et al.

Date: 1300 ? [1882-1883]

1 In His Name, the Answerer

2 O 'Ali, upon thee be My glory! The letter which his honor Samandar, upon him be My glory, wrote to you was presented before the Face. Praise be to God that he is engaged in service to the Cause and adorned with the ornament of steadfastness. Blessed is he and those who have drunk the Kawthar of steadfastness from the hand of the bounty of their Lord, the Strong, the Mighty. His sighs in divine love were witnessed and his words of longing and yearning were heard. His is to praise God throughout the dominion of earth and heaven. From the phrase "He is the Helper in all conditions" a most sweet fragrance was diffused, and this word from the realms that have no beginning supported him according to its meaning, until it manifestly appeared in this season which is the spring of all seasons and in this century which is the beginning of centuries, flowing from his tongue and pen and heart. Its beginning was from the confirmation of the Truth, glorified be His majesty - there is no doubt that its end too shall return to the Truth. This opening to his letters is blessed and auspicious, and assuredly its effect has appeared and will appear. That which he wrote that "until now I have not consented to its change" - the Truth too does not consent.

3 Say: Be steadfast in the Cause, detached from all beings and all names. We make mention of Muhammad-i-Qabli-Sadiq, upon him be the glory of God, and give him glad tidings of My remembrance of him and My turning toward him from this mighty, exalted station. And We send greetings from this station upon him and upon those whom God has related to His servant - verily He is the Compassionate, the Generous. And We make mention of him who was named 'Abdu'l-Husayn and 'Ali-Qabli-Akbar and he who was named Javad, that they may rejoice in God's favor and mercy and remember God in His mighty, wondrous Day.

4 O friends! Arise with utmost steadfastness in the Cause of the Beloved of the worlds, in such wise that the entire world may testify to this most great station. The degrees of steadfastness, detachment, firmness and constancy become apparent only at the time when the clamor of the barking ones, the ungodly and the atheists is raised. God willing, drink at all times from the pure water of the Kawthar of the utterance of the Beloved of all

1 بسمی المجیب

2 یا علی علیک بهائی مکتوب جناب سمندر علیه بهائی که بشما نوشته عبد حاضر لدی الوجه عرض نمود الحمد لله بخدمت امر قائمند و بطراز استقامت مزین هنیئاً له و للذین شریوا کوثر الاستقامه من ید عطاء ربهم القوی القدير زفرانش در محبت الهی مشاهده شد و کلماتش در شوق و اشتیاق باصفا فائز له ان یحمد الله بدوام الملك و الملكوت از فقره هو المستعان فیکل حال عرف بسیار خوشی ساطع و اینکله از عوالم لا اول لها او را بر حسب معنی تأیید نمود تا ظاهراً باهراً در این فصل که ربیع فصول عالم و در این قرن که مبدء قرونست از لسان و قلم و قلبش جاری و ظاهر مبدء آن از تأیید حق جلّ جلاله بوده شکی نیست که منتهای آنهم بحق راجع این عنوان مراسلات او مبارک و میمونست و البته اثرش ظاهر شده و میشود اینکه نوشته تا حال بتبدیلش راضی نشده ام حق هم راضی نیست

3 قل ان استقم على الأمر منقطعاً عن کلّ ذی وجود و کلّ ذی اسم و نذكر محمد قبل صادق علیه بهاء الله و نبشّره بذكری له و اقبالی الیه من هذا المقام العزیز المنیع و نکبر من هذا المقام علیه و علی الذین نسبهم الله الی عبده انه هو المشفق الکریم و نذكر من سمي بعبدالحسین و علی قبل اکبر و الذی سمي بجواد لیفرحوا بعناية الله و رحمته و یذكروا الله فی یومه العزیز البدیع

4 ای دوستان بکمال استقامت بر امر محبوب عالمیان قیام نمائید بشأیکه جمیع عالم بر این مقام اعظم گواهی دهند و مراتب استقامت و انقطاع و ثبوت و رسوخ ظاهر نه مگر حین ارتفاع ضوضای ناعقین و مشرکین و ملحدین انشاء الله از زلال کوثر بیان محبوب امکان

creation. Its intoxication is the cause of awareness and its taste is the taste of everlasting life. The Most Exalted Cup is before the faces of the people of creation. Blessed is he who drinks, and woe to the heedless! This is a Day when the denizens of heaven have turned toward the people of earth, for the earth has become the seat of the Most Great Throne. Blessed is he who has recognized this station and held fast to the favor of his Lord and clung to His luminous, flowing robe.

- 5 And concerning what was mentioned about the khans - God willing, may they be occupied with the remembrance of the Truth, glorified be His majesty, and hold fast to His favor in such wise that neither might and grandeur nor worldly means may prevent them from the Most Exalted Horizon. May they be confirmed in that which causes the fragrance of eternity to be inhaled. In truth, if anyone in this place of tribulation occupies himself with the mention of transient things and worthless ornaments and their accumulation, every person of insight would testify to his loss. If human aspiration is confined to these numbered days, such a one was not and is not worthy of mention. Beseech the True One to confirm His loved ones in that which is lasting and eternal. Verily He has power over whatsoever He willeth, and He is the Forgiving, the Generous.

- 6 And concerning what was written about the leaf who was the wife of him who ascended to God - We heard. Divine favor was and is with her. God willing, may she attain to what is befitting and be adorned with the ornament of steadfastness. We have made mention and continue to make mention of all those related to you and to his honor Samandar, upon him be My glory, both female and male, young and old. All are beneath the gaze of favor and the pavilions of grandeur. Beseech the Truth to assist all to preserve their stations. Verily He is the Guardian of the Cause in this world and the next, and the Powerful over whatsoever He willeth through His sovereignty that encompasses all who are in the heavens and the earth. The glory from Us be upon you and upon them and upon My loved ones and chosen ones who have aided My wondrous Cause.

در کلّ حین بیاشامید سکرش سبب شعور و طعمش طعم حیات لازال قدح اعلیٰ امام وجوه اهل انشا طوبی لمن شرب و ویل للغافلین امروز روزیست که اهل آسمان باهل زمین توجّه نموده چه که ارض مقرر عرش اعظم واقع طوبی لمن عرف هذا المقام و تمسک بعنایه ربّه و تشبّث بذیله الطویل المنیر

- 5 و اینکه ذکر خوانین را نموده اند انشاء الله بذكر حقّ جلّ جلاله مشغول باشند و بعنایتش متمسک بشأنی که شوکت و حشمت و اسباب دنیا ایشانرا از افق اعلیٰ منع ننماید و مؤید شوند بر امری که عرف بقا از او استشمام گردد فی الحقیقه اگر نفسی در این محنتکه خود را بذكر اشیاء فانیه و زخارف لایغنیه و جمع آن مشغول نماید هر صاحب بصری بر خسراش شهادت میدهد اگر هم انسان منحصر باین ایام معدوده باشد او قابل ذکر نبوده و نیست از حقّ بطبیید اولیائش را مؤید فرماید بر آنچه باقی و دائمست آنه هو المقتدر علی ما یشاء و هو الغفور الکریم

- 6 و اینکه در باره ورقه ضلع من صعد الی الله نوشته بودند شنیدیم عنایت الهی در باره او بوده و هست انشاء الله بما ینبغی فائز شود و بطراز ثبوت مزین جمیع منتسبین آنجناب و جناب سمندر علیه بهائی را از اناث و ذکور و صغیر و کبیر ذکر نموده و مینمائیم کلّ تحت لحاظ عنایت و قباب عظیمند از حقّ بطبیید کلّ را بر حفظ مقامات موفق دارد آنه ولی الامر فی الدنیا و الآخرة و المقتدر علی ما یشاء بسلطانة المهیمن علی من فی السموات و الأرض البهاء من لدنا علیک و علیهم و علی اولیائی و اصفیائی الدین نصرُوا امری البدیع

MJAN.153, AYBY.251

BH01687

To: *Mirza Maqsud*

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, the Greatness and Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be sanctified above the realms of meaning and utterance unto the Beloved of all creation, Who is worthy and deserving, for by His blessed name the banner of "He doeth whatsoever He willeth" hath been raised and planted in the kingdom of creation. Exalted be His greatness and glorified be His majesty! There is none other God but Him, the Powerful, the Mighty.
حمد مقدّس از عوالم معانی و بیان محبوب امکان را لایق و سزااست که باسم مبارکش علم یفعل ما یشاء در ملکوت انشاء مرتفع و منصوب تعالت عظمته و جلّ کبريائه لا اله الا هو المقتدر القدیر
- 3 Thereafter, thy letter reached this Wronged One of the world in the Most Great Prison, and as it indicated thy well-being, it brought joy. God willing, in all conditions - coming and going, turning and advancing - may it be for God, in God, and unto God. O Maqsud! I swear by the Sun of Justice which is concealed behind the clouds of oppression that there hath been and is no purpose save the attainment of the servants to their highest stations. Nevertheless, there hath befallen this Wronged One that which no one hath seen or heard. I call them unto the light while they call Me unto the fire. We beseech God, exalted be He, to judge between us with truth. Verily He is the Commander, the Just, the Wise.
و بعد مکتوب آنجناب باین مظلوم عالم در سجن اعظم رسید و چون مشعر بر سلامتی بود فرح آورد انشاء الله در جمیع احوال ذهاب و ایاب و توجّه و اقبال لله و فی الله و الی الله باشد یا مقصود قسم بافتاب عدل که خلف غمام ظلم مستور است مقصودی جز بلوغ عباد بأعلى مقاماتهم نبوده و نیست مع ذلک بر این مظلوم وارد شد آنچه احدی ندیده و نشنیده اتی ادعوهام الی النور و هم یدعوننی الی النار نسل الله تعالی بأن یحکم بیننا بالحقّ انه هو الامر العادل الحکیم
- 4 Both before and after, mention of thee hath been made in this Prison. We beseech God, glorified be His majesty, to aid thee in that which He loveth and pleaseth, and to protect thee from the oppressors and transgressors of the earth. Thou hadst mentioned bewilderment. In one station bewilderment is highly praiseworthy. The Seal of the Prophets hath said: "Lord, increase my bewilderment in Thee." However, regarding outward matters, keep thy gaze fixed upon this blessed word which, like the Most Great Luminary, hath dawned from the horizon of the heaven of wisdom. He saith: "The heaven of divine wisdom is illumined with two luminaries: consultation and compassion." In every matter consult with souls who are assured, tranquil, content and pleasing to God, and act upon that which is found preferable. Verily He speaketh the truth and guideth the way. There is none other God but Him, the Mighty, the Beautiful.
از قبل و بعد ذکر آنجناب در این سجن بوده از حقّ جلّ جلاله میطلبیم که آنجناب را به ما یحبّ و یرضی مؤید فرماید و از طغاة و بغاة ارض محفوظ دارد ذکر تحمیر نموده بودید در یک مقام حیرت بسیار محبوبست خاتم انبیاء زدن فی یک تحمیراً فرموده و اما در امورات ظاهره باین کلمه مبارکه که بمنابّه نیر اعظم از افق سماء حکمت لائخ و مشرقست ناظر باشید میفرماید آسمان حکمت الهی یدو نیر روشن و منیر است مشورت و شفقت آنجناب در هر امری با نفوس موقنه مطمئنه راضیه مرضیه مشورت نمایند و بآنچه رجحان یافت عمل کنند انه یقول الحق و یدهی السبیل لا اله الا هو العزیز الجمیل
- 5 This Wronged One remembereth thee in the midst of sorrows, and were We to mention that which hath befallen and continueth to befall, it would surely cause grief to overtake the friends. Therefore silence is preferable. In these days adverse winds are blowing in this land. We conclude Our words at this
این مظلوم در بحبوحه احزان شما را ذکر مینماید و اگر از آنچه وارد شده و میشود ذکر نمایم البتّه دوستانرا هموم و غوم اخذ نماید لذا الصمت اولی این ایام اریاح مکدره در این ارض در مرور

point with: There is none other God but Him, and he who holdeth fast unto patience and forbearance is among the triumphant ones in the perspicuous Book. Praise be to God, the Lord of the worlds.

- 6 Thy second letter which thou hadst sent from the Holy Land arrived and what was mentioned and written therein was observed and presented before His presence. He said: Write:

- 7 "O Maqsd! We have heard thy call and hearkened unto thy lamentation and sighing in thy longing and eagerness. Praise be to God that the fragrance of love was wafting from every word. God willing, may this station endure. The servant in attendance hath repeatedly recited what thou hadst composed. Thou hast been mentioned before the Wronged One and the glances of grace and kindness have been directed towards thee. Man is great; his aspiration too must be great in reforming the world and bringing comfort to nations. We beseech God to assist thee in that which befitteth the station of man. In all conditions, keep thy gaze fixed upon wisdom, for certain among the possessors of ulterior motives have been and are attempting - Glory be to God! - to attribute to this holy station, which hath desired naught save love, fellowship, the development and betterment of the world and humankind, that which causeth the tongue and pen to be ashamed to mention. We have remembered and do remember thee, and We beseech Him, exalted be He, to protect thee through the hands of power and might, and to acquaint thee with that which shall profit thee in the Hereafter and in this world. Verily He is the Lord of the Throne on high and of earth below, and the Master of all humanity. There is none other God but Him, the Powerful, the Mighty."

- 8 God willing, this Wronged One is among the faithful and hath not forgotten nor will forget thee.

است نختم القول في هذا المقام بأنه لا اله الا هو
والذي تمسك بالصبر والاصطبار انه من الفائزين
في كتاب مبين والحمد لله رب العالمين

6 دستخط ثانی آنجناب که از قدس شریف
ارسال داشته بودند رسید و آنچه در او مذکور
و مسطور مشاهده شد و تلقاء وجه معروض
گشت فرمودند بنویس

7 یا مقصود ندایت را شنیدیم ناله و حنیت را در
شوق و اشتیاق اصغا نمودیم الحمد لله که عرف
محبت از هر کلمه‌ای ساطع و متضوع بود انشاء الله
این مقام پاینده بماند قد انشد العبد الحاضر ما انشأته
مکرر ذکر ت نزد مظلوم مذکور و لحاظ عنایت و
شفقت بتو متوجه انسان بزرگست همتش هم باید
بزرگ باشد در اصلاح عالم و آسایش امم از حق
میطلبیم شما را مؤید فرماید بر آنچه سزاوار مقام
انسانست در جمیع احوال بحکمت ناظر باشید چه
که بعضی از ارباب غرض در صدد بوده و
هستند سبحان الله مقام مقدسی را که جز محبت
و مودت و عمار و اصلاح از برای عالم و آدم
نخواسته باو نسبت داده‌اند آنچه را که لسان و
قلم از ذکر آن نجل است انا ذکرناک و نذکرک و
نسئله تعالی بأن یحفظک بأیادی القدرة والقوة و
یعرفک ما ینفعک فی الآخرة والأولی انه مالک
العرش والثری و مولی الوری لا اله الا هو المقتدر
القدير

- 8 انشاء الله اینظلوم از اهل وفاست شما را فرمواش
نموده و تمینماید انتهی

BLIB_Or15715.010a

BH01742

To: Aqa Shaykh Abbas

Date: 1300 ? [1882-1883]

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

1 هو الشاهد السامع العليم

2 O Abbas! The Wronged One makes mention of thee with a remembrance by which those near unto God, the All-Subduing, the Self-Subsisting, are moved. The Hour has come, the Call has been raised, the Cry has appeared, the mountains have passed away, yet the people are heedless. The world has been overturned, the Throne established, and upon it sits the Lord of the Manifestation and the Speaker on Sinai, yet most people do not understand. The Mother Book has appeared and calls out between earth and heaven, summoning all to the Praiseworthy Station. Among the people are those who deny, those who turn away, those who dispute the signs of God, Lord of what was and what shall be, and those who break God's Covenant and His pledge with such tyranny that the dwellers of the cities of names and the inhabitants of the Kingdom lament. When We observed carefully, We discovered that Our enemies are, for the most part, 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.

2 يا عباس يذكر المظلوم بذكر تجذب به المقربون الى الله المهيمن القيوم قد اتت الساعة وارتفع النداء وظهرت الصيحة ومرت الجبال والقوم هم لا يشعرون قد انقلب العالم واستقر العرش واستوى عليه مالک الظهور ومكلم الطور والناس اكثرهم لا يفقهون قد ظهرت ام الكتاب وتنادى بين الارض والسماء وتدع الكل الى المقام المحمود من الناس من انكر ومنهم من اعرض ومنهم من جادل بآيات الله رب ما كان وما يكون ومنهم من نقض ميثاق الله وعهده بظلم ناح به اهل مدائن الاسماء وسكان الملكوت فلما تفرسنا وجدنا اكثر اعدائنا العلماء كذلك يقص لك لسان الأبهى من الأفق الأعلى انه هو الحق علام الغيوب

3 We manifested knowledge for the recognition of the Known One. Yet when the horizon of Manifestation shone forth and the Known One came, the divines denied Him at first, save whom God, the Lord of existence, willed. Say: O concourse of divines! Cast aside what ye possess. By God! The Most Exalted Pen has been raised and announces to all the appearance of the Known One, to Whom ye turned morning and evening. Say: Why do I see you, O heedless ones, approaching the House while turning away from Him Who raised it by His command? Fear God and follow not your desires. Follow Him Who has come to you with a manifest Book, before which, were ye to be fair, all the books of the world would bow down. Be not of those who denied the Witness and the Witnessed. This is the Day promised to you in God's scrolls and books, and this is a Cause whose pledge was taken by Him Who knows what was and what shall be.

3 انا اظهرنا العلم لعرفان المعلوم فلما لاح افق الظهور واتى المعلوم انكره العلماء في اول الامر الا من شاء الله مالک الوجود قل يا معشر العلماء ضعوا ما عندكم تالله قد ارتفع صرير القلم الأعلى وبيشر الكل بظهور المعلوم الذى توجهتم اليه فى كل اصيل وبكور قل ما لى اراكم يا معشر الغافلين تقصدون البيت وتعرضون عن الذى رفعه بأمر من عنده اتقوا الله ولا تتبعوا هواكم ان اتبعوا من اتاكم بكتاب مشهود الذى اذا ظهر خضعت له كتب العالم كلها ان انصفوا يا قوم ولا تكونوا من الذين كفروا بالشاهد والمشهود هذا يوم وعدتم به فى صحف الله وكتبه وهذا امر اخذ عهده من عنده علم ما كان وما يكون

4 Say: O company of oppressors! Ye have wrought that which has caused the Concourse on High to wail, the denizens of Paradise to lament, and the sighs of the Supreme Paradise and the tears of the angels and the Spirit to descend. Say: If ye possess anything greater than what has come from the heaven

4 قل يا ملائكة الظالمين قد علمتم ما صاح به الملائكة الأعلى وناح اهل الفردوس وصعدت زفرات الجنة العليا ونزلت عبرات الملائكة والروح قل ان كان عندكم اعظم عما اتى من جبروت الارادة فأتوا به

of divine Will, then produce it. Follow not every ignorant rejected one. Say: Come, that I may show you what ye have neglected on this Day which has been attributed to God, the Mighty, the Loving. This is a Day wherein the fragrance of the All-Merciful has wafted, the breezes of Revelation have blown, and the Nightingale of the Cause has sung upon the branches: "The Kingdom belongs to God, the Lord of the worlds."

- 5 O Abbas! Arise to serve the Cause in the name of thy Lord, the Lord of eternity. Remind the people of this Most Great Announcement, at whose appearance the limbs of vain imaginings and idle fancies trembled. Beware lest the power of princes and the doubts of divines hold thee back from the Lord of Names. Be as an immovable mountain in this ordained Cause. Say: He has come with the truth and pays no heed to your acceptance or rejection. He has appeared and manifested what He willed, despite you, did ye but know. He it is Who speaks in every condition: "There is no God but Me, the Single, the One, the Mighty, the Beloved."

- 6 Thus have We opened before thy face the door of grace with the key of justice. When thou attainest unto it, say: "Praise be to Thee, O God of the seen and unseen! I testify that Thou hast forsaken rest for the elevation of the nations, accepted abasement for the glory of the world, and chosen exile that servants might reach the Supreme Homeland, the station which God has sanctified beyond the comprehension of minds."

- 7 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 and hearts have been attracted. We have written for thee the reward of attainment in 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 work in God's path. Blessed art thou in that thy deeds have been adorned with the ornament of acceptance.

و لا تتبعوا كل جاهل مردود قل تعالوا لأريك
ما غفلتم عنه في هذا اليوم الذي نسب الى الله
العزیز الودود هذا يوم فيه تضوعت رائحة الرحمن
و فاحت نفحات الوحي و نطق عندليب الأمر
على الأغصان الملك لله مالک الملوك

5 يا عباس قم على خدمة الأمر باسم ربك مالک
القدم و ذکر الناس بهذا النبأ الأعظم الذي اذا
ظهر ارتعدت فرائص الأوهام و الظنون آياک
ان تمنعک عن مالک الأسماء شوكة الأمراء و
شبهات العلماء کن كالجبل الراسخ على هذا الأمر
المختوم قل أنه اتى بالحق و لا يلتفت الى اقبالکم و
اعراضکم ظهر و اظهر ما اراد رغماً لأنفکم لو انتم
تعلمون أنه هو الذي ينطق فيکل شأن أنه لا اله
الا انا الفرد الواحد العزيز المحبوب

6 كذلك فتحننا على وجهک باب الفضل بمفتاح
العدل اذا فزت به قل لک الحمد يا اله الغيب و
الشهود اشهد انک نبذت الراحة لارتقاء الأمم و
قبلت الذلة لعز العالم و اخترت الغربة لبلوغ العباد
الى الوطن الأعلى المقام الذي جعله الله مقدساً
عماً تدركه العقول

7 يا أيها المتوجه الى الوجه خذ الرحيق المختوم باسم
المظلوم ثم اشرب منه بهذا الذكر الذي به انجذبت
الأرواح و القلوب انا كتبنا لک اجر اللقاء من
قلبي الأعلى في الصحيفة الحمراء ان افرح ثم اشکر
رب البيت المعمور انا قبلنا اقبالک و توجهک
و عملک في سبيل الله طوبى لک بما زينت
اعمالک بطراز القبول

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GPB.231x, PDC.136x

BH01795*Date: 1300 ? [1882-1883]*

- 1 The servant beareth witness, at the outset of his words, that there is none other God but Him – He Who hath ever been and shall ever be, even as He was from everlasting; He Who hath taken unto Himself neither partner nor peer, neither minister nor associate, neither equal nor likeness. He hath sent down the Books and commissioned the Messengers, that He may draw mankind nigh unto the Most Great Sea and guide them unto His straight path.
- 2 Blessings and peace be upon His envoys, His chosen ones, and His Messengers; and upon Him through Whom the Furqan was revealed and by Whom the religions were distinguished one from another. Exalted is the All-Merciful, Who manifesteth whatsoever He willeth and accomplisheth whatsoever He pleaseth – He, the One, the Single, the Omnipotent, the Almighty. And blessings be upon His family and His companions, whom God hath made the hands of His Cause among His servants, and through whom He hath caused religion to prevail, though every hater should hate, every hypocrite deny, every repudiator turn away, and every crafty materialist utter falsehood.
- 3 Glorified art Thou, O my God! The dominion prostrateth itself before Thee by Thy names and Thy attributes; and likewise those who have hastened unto the horizon of Thy revelation, and those who have quaffed the cup of testimony through Thy love and in Thy name. I beseech Thee to send down upon those who have been named by the two Most Exalted Names, and upon those who are with them of Thy loved ones and Thy friends, a blessing from Thy presence and a mercy from Thy bounty.
- 4 O Lord! Cause them to drink of Thy goodly qualities, and enable them to fulfil that which Thou hast commanded in Thy Book. Then make them ensigns in Thy realm and standards bearing Thy name throughout Thy dominions. O Lord! Thou seest them holding fast unto the cord of Thy utterance and clinging to the hem of Thy generosity. I ask Thee to open for them, with the keys of Thy bounty, the gates of Thy successive mercies and Thy loving-kindnesses, and to ordain for them that wherewith Thou hast adorned the best of Thy creatures. Verily, Thou art powerful to do whatsoever Thou willest, and in Thy grasp are the reins of all existence.
- 1 يشهد الخادم في اول القول انه لا اله الا هو لم يزل
كان ويكون بمثل ما قد كان الذي ما اتخذ لنفسه
شريكا ولا شبيها ولا وزيرا ولا نظيرا ولا مثيلا
قد انزل الكتب وارسل الرسل ليقرب الناس الى
البحر الاعظم ويهديهم الى صراطه المستقيم
- 2 والصلاة والسلام على سفرائه واصفيائه ورسله
وعلى الذي به نزل الفرقان وبه فرق بين الاديان
تعالى الرحمن مظهر بما ارد و متم ما يريد وهو
الفرد الواحد المقتدر القدير وعلى آله واصحابه الذين
جعلهم الله اى ادى امره بين عباده وبهم اظهر
الدين ولو كره كل كاره وكل منافق واعرض
كل جاحد وخرص كل ملحد مكار
- 3 سبحانك اللهم يا الهى يسجد الملك باسمائك
وصفاتك وبالذين سرعوا الى افق وحيك الى
ال شربوا كاس الشهادة بحبك واسمك بان يزل
على الذين سبوا بالاسمين الاعلى وعلى من معهما
من احبتك واوليائك بركة من عندك ورحمة من
لذنك
- 4 اى رب ما نشرىم اخلاقك وما امر له فى كتابك
ثم اجعلهم اعلاما فى مملكتك وراياتك باسمك
فى ديارك اى رب تريمهم متمسكين بجبل بيانك
ومتشئين بذيل كرمك اسئلك بان تفتح لهم
بمفاتيح جودك لتوالى رحمتك والطافك وقدر لهم
قد زين لخيرة خلقك انك انت المقتدر على ما
تشاء وفى قبضتك زمام الوجود

- 5 And now, this servant – though unworthy to set forth that which is befitting of such mention – hath attained unto the honour of presenting these words. Yet the knowledge thereof resteth with God and His chosen ones. This is testified by Him Who possesseth the knowledge of the unseen and the seen, and He sufficeth as Witness.
- 6 The blessed missives that arrived in former times were presented before the Countenance, and were received with favour. God willing, despair not of the utterance of God, for every letter may become a cause of love to the worlds. This is not hard for God.
- 7 As for the beloved ones – may the spirit be a ransom for them – unto Siyyid Sahar and Mirza Murshid – upon them both be the glory of God – waves of unnumbered greetings are conveyed. We have sought protection for them from the Lord, the Preserver, the Possessor of the Names, and have dispatched it unto that quarter in writing. God willing, it shall reach them, and this blessed word shall be upon their tongues in all conditions: “O Lord! Cause me to alight in a blessed abode.”
- 8 This servant continually beseecheth the True One – glorified be His majesty – to preserve the friends, and to maintain the blessings that have been attained through the Beloved. And should admonition be required, it too shall be given in due measure.
- 9 To Husayn – upon him be the glory of God – a letter hath been sent to the servant; an answer hath been revealed and dispatched, that it may reach him.
- 10 I render service to all, and convey greetings; and I entreat that, in all circumstances, ye may be confirmed in whatsoever God loveth and in that whereby His attributes are made manifest. Though darkness encompass the world, the lamp must not be extinguished. God willing, through the light of His loving care and the guidance of His wisdom, the lamp shall ever remain radiant and shining. Verily, He is powerful over all things.
- 11 The servant prayeth, and God is the Hearing, the Answering.
- 12 Peace be upon you, and upon those who have held fast unto that whereby man is exalted in the realm of being, and upon those who love you for the sake of God, the Lord of all that hath been and all that shall be.
- وبعد این خادم فایز بکمال مجلب عرض منیماید
جه که مد نهاست لعرض نامر موفق ولكن علم
الله واصفياته نايلم امام عمت والذکور وفي قلبی
لیشهد بذلك من عنده علم الغیب والشهادة وكفى
به شهيدا
- 6 اسخط المحبوبات که در کرّه قبل رسید والبعید
موفق رحواب لشد تلقاء وجه عرض وسنوب
تسليم کشت انشاء الله ار کامن بیانی نتوسید که
لکل حرف ان سبب للحب عالم کردد لیس هذا
على الله بعزیز
- 7 حال محبوب روحا لاسید سحر وجناب ممرشد
عليهما بهاء الله بامواج لا لخصر بمنند مد رب
وحفظ مالک اسما سیردیم وارسال الشطر بجوتم
انشاء الله در حال ومستم عن رارد ولکله
مبارکة رب انزلنی منزلاً مبارکاً ناطق
- 8 در جمیع احوال این خادم از حق جل جلاله
حفظ اولست ونعمت از حول المحبوب نال صلب
ببقیه ومیماند ولعلی ست که عتاب میلود جناب
حبت روحانی
- 9 لا علام حسین علیه بهاء الله مکتوبی بلعبد لوشن
جواب ارسال شد بانسان برسانند
- 10 خدمت جمیع حنان وسلام وینکه معروض
میدارم انشاء الله در جمیع احوال بما یحبه الله
وما یظهر له صفاته مؤید باشید عالم لو ظلمت
احاطه بمنعه سراج لازم انشاء الله از نور عنایت
ورهن حکمت سراج مدری لا زال مسروروش
مشاهده لکردد انه على کلشی قدیر
- 11 ان الخادم يدعو والله هو السميع المجیب
- 12 والسلام على حضرتکم وعلى الذین تمسکوا بما هدیته
شان الانسان فی الامکان وعلى الذین یحبونکم لوجه
الله رب ما کان ویكون

BLIB_Or15727b.273

BH01833

To: Muhammad Javad Qazvini

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, the Greatness and the Grandeur
هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to God Who hath caused us to know the unity of His Essence and the sanctification of His Being from creation and whatsoever pertaineth unto it, and hath made us to be among those who acknowledge the Word which His Beloved and Chosen One taught us - that there is none other God but Him, Who was and is and ever shall be, the All-Powerful, the Supreme, the Self-Subsisting.
الحمد لله الذي عرّفنا توحيد ذاته و تقدّس نفسه عن الخلق و ما عندهم و جعلنا من المعترفين بالكلمة التي علّمنا من لسان حبيبه و صفّيه أنّه لا اله الا هو لم يزل كان و يكون و هو المقتدر المهيمن القيوم و بعد
- 3 Your esteemed letter with its spiritual tidings that brought joy and delight hath arrived. Praise be to God, health is attained, the fragrance of love is diffused, bounty is descending, the door is opened, the sun is shining, the star is gleaming, and the tree is flourishing and speaking. We need life that we may engage in circumambulation, yet great would be the loss if God should not assist in this mighty matter. The command is in His hands and He is the All-Informed.
3 دستخطّ عالی با بشارات روحانی که سبب انبساط و ابتهاج بود رسید لله الحمد صحّت حاصل و عرف حب متضوّع و نعمت نازل و باب مفتوح و شمس مشرق و نجم لائخ و سدره باسق و ناطق عمرها باید تا بطواف مشغول شویم و لكن غبن عظیم حاصل اگر حقّ در این امر عظیم یاری بفرماید الأمر بیده و هو الخیر
- 4 Regarding the Tablet of Ustad 'Ali-Akbar-i-Banna, upon him be the Glory of God, which you mentioned - some of it was written by the Blessed Beauty Himself. God willing, the names mentioned will also be recorded therein and sent. Concerning Jinab-i-Fu'ad, Jinab-i-Samandar, upon him be the Most Glorious Glory of God, according to the command, movement is not permitted and patience is preferable. Verily God is with the patient ones. They said if God willeth, in another instance the answer to 'Andalib will be written and sent. Jinab-i-Samandar should repeatedly inquire on behalf of the Wronged One about their condition and that of the prisoners, upon them be the Glory of God, and should also ask Ibn-i-'Attar on behalf of the Wronged One about Ismi, upon him be my Glory and Grace, and Jinab-i-'Ali, upon him be my Glory and Loving-kindness, and the other loved ones. The purpose is to show love. By the life of God, they have not been and are not absent from sight for a moment, and their reward is with God, exalted be His glory. What is now necessary is that they should beseech God to make the bitter draught sweet and grant patience. By My life, from some the fragrance of contentment is wafting. If God willeth, all shall attain to this most exalted station.
4 در باره لوح جناب استاد علی اکبر بنا علیه بهاء الله مرقوم داشتید بعضی از آن را خود جمال مبارک مرقوم داشته اند انشاء الله اسامی مذکوره هم در آن ذکر میشود و ارسال میگردد در باب حضرت فؤاد جناب سمندر علیه بهاء الله الأبهی حسب الأمر حرکت جایز نه و توقّف اولی ان الله مع الصّابرين فرمودند لو شاء الله در کوه آخری جواب عندلیب نوشته ارسال میشود جناب سمندر باید از قبل مظلوم مکرر جویای احوال ایشان و محبوسین علیهم بهاء الله شوند و باین عطار هم از قبل مظلوم سؤال از اسمی علیه بهائی و فضلی و جناب علی علیه بهائی و عنایتی و اولیای دیگر بنمایند مقصود اظهار حب است لعمر الله آتی از نظر غایب نبوده و نیستند و مکافات ایشان با حق جل جلاله است آنچه حال لازم آنکه از حق بطلبند شربت ناگوار را گوارا فرماید و صبر عطا نماید عمری از بعضی نفحه رضا در هبوب لو شاء الله کلّ بانجماع اعلی فائز و مشرف انتهى

- 5 Regarding what was written about permission for the spiritual friend Haji Mirza Husayn, upon him be the Most Glorious Glory of God, and Jinab-i-Aqa Muhammad-'Ali, upon him be the Glory of God - it was submitted. They said to wait a few days and afterwards the answer will appear and be sent. Likewise, especially for Jinab-i-Aqa Muhammad Kazim-i-Isfahani, resident of Khadra, after this a token of loving-kindness will be shown according to what was promised. And likewise, especially for the beloved of the heart Jinab-i-Haji Mirza Haydar-'Ali, upon him be the Most Glorious Glory of God, a wondrous and sublime Tablet hath been revealed and will be sent.
- 6 They said to write to the one named Jud to write two words to Jinab-i-Samandar, upon him be my Glory, and send the Tablet in the handwriting of the servant, but make no mention of Ibn-i-Abhar. Just write that they had asked for him before, and now you should send him. According to the command they should depart by way of H and M, and en route, that is after leaving Mosul, they should completely conceal the Cause until they arrive. The purpose is that they should move with the utmost wisdom. And it was written that from a certain place an amount of thirty tumans would be sent for their expenses. If it has not arrived, Jinab-i-Samandar or others should give it and later when it arrives they can receive it back.
- 7 Peace be upon your honor and upon those with you and upon God's righteous servants. And praise be to God, the Lord of the worlds.
- اینکه در باره اذن حبیب روحانی جناب حاجی میرزا حسین علیه بهاء الله الأبهی و جناب آقا محمد علی علیه ۶۶۹ [بهاء الله] مرقوم داشتند عرض شد فرمودند چند روزی صبر نمایند و بعد جواب ظاهر و ارسال میشود و همچنین مخصوص جناب آقا محمد کاظم اصفهانی ساکن خضرا هم از بعد اظهار عنایتی خواهد شد بمقتضای آنچه وعده داده شده و همچنین مخصوص محبوب فؤاد جناب حاجی میرزا حیدر علی علیه ۶۶۹ [بهاء الله] الأبهی لوح بدیع منیع نازل و ارسال میشود
- فرمودند بجناب اسم جود بنویس دو کلمه بجناب سمندر علیه بهائی بنویسند و لوح خط خادم را ارسال دارند و لکن از ابن ابهر ذکر نمیکنند همین قدر بنویسند از قبل هم ایشانرا خواسته بودند حال شما او را بفرستید حسب الامر از طریق ها و م عازم شوند و در عرض راه یعنی بعد از خروج از موصل بالمره امر را ستر نمایند تا وارد شوند مقصود آنکه بکمال حکمت حرکت نمایند و نوشته شده از محلی وجهی مبلغ سی ۳۰ تومان بجهت مصارف ایشان بفرستند اگر نرسید جناب سمندر و یا نفوس دیگر بدهند و بعد هر هنگام رسید اخذ نمایند
- السلام علی حضرتکم و علی من معکم و علی عباد الله الصالحین و الحمد لله رب العالمین

MJAN.201, AYBY.275x

BH01986

*To: Aqa Ghulam-Ali**Date: 1300 ? [1882-1883]*

- 1 O beloved of my heart and joy of my soul! The gift arrived - praise be to God, praise be to God! And all benefited from it - thanks be to God, thanks be to God! You wrote about its good and bad qualities with detailed criticism. God forgive! God forgive! Then God forgive such extensive criticism!
- هو الله تعالى یا حبیب فؤادی و بهجة قلبي نعمت رسید الحمد لله الحمد لله و کلّ از آن متنعّم الشکر لله الشکر لله مرقوم داشتید از نیک و بد آن بتحقیق اظهار رود استغفرالله استغفرالله ثمّ استغفرالله من هذا الاظهار الجسیم

- 2 Once His Holiness David wished to meet a thankful person. He observed someone who had taken some wheat and barley mixed together and ground it between two stones until it became like flour. Then he kneaded it and made a loaf, and made a fire from some straw. After the flames died down, he placed the loaf on the embers. When it was partially cooked, he took it off and placed it in his lap. Taking the first morsel, he said: "In the name of God and by God! O Lord, my God! How can I thank Thee? I did not plant this wheat, nor did I know of it. I did not tend its cultivation, nor was I aware of its harvesting. Yet Thou bestowed it upon me through Thy special favors and bounties. I eat that for which I have not labored in the least. This is naught but Thy boundless generosity." In such case, how can this evanescent one mention a blessing that appeared before him without any effort on his part and from which he partook? Even favorable mention would cause embarrassment, let alone anything else. I beseech God, exalted be His glory, to count these servants among the thankful ones.

2 وقتی از اوقات حضرت داود علیه السلام خواست شاکری را ملاقات نماید ملاحظه فرمود شخصی قدری گندم و جو در هم اخذ نموده آنرا با سنگ دستی بر سنگ دیگر سائید تا آنکه صورت آردی حاصل نمود بعد عجين کرد و رغيف نمود و از خاشاک قدری آتش کرد بعد از اطفاء لهيب و سکون آن رغيف را بر آتش گذاشت پخته و نچخته برداشت و بر دامن گذارد لقمه اول را اخذ نمود گفت بسم الله و بالله خداوند پروردگار چگونه شکر ترا نمایم این گندم را من نکشتم و از او خبر نداشتم و زراعت آنرا حراست نکردم و از درو کردن آن بی اطلاع بودم و تو از عنایات و بخششهای مخصوصه خود بمن عطا فرمودی میخورم چیزی را که ذرهئی از زحمات آنرا متحمل نشده‌ام این نیست مگر از بخششهای پیکران تو در اینصورت اینفانی چگونه ذکر نماید نعمتی را که من غیر زحمت او امام عینش حاضر گشته و از او خورده ذکر حسنش سبب انفعال است تا چه رسد بدون آن از حق جل جلاله سائل که این عباد را از شاکرین محسوب دارد

- 3 Once this exalted word was heard from the tongue of the Lord of Names. He said that one of the chosen ones asked a mystic: "How are you faring?" He replied: "When we find food we eat, and when we lack it we are patient." He said: "This is the way of our dogs - when they find food they eat, and when they do not they are patient." The mystic asked: "How then do you and your friends fare?" He replied: "When we find something we share it, and when we lack we give thanks."

3 وقتی از اوقات اینکلمه علیا از لسان مالک اسما استماع شد فرمودند ولی از اولیاء از عارفی سؤال نمود چگونه است حال شما عرض نمود ان وجدنا اکلنا و ان فقدنا صبرنا قال هذا شأن کلابنا چه اگر یافتند خوردند و اگر نیافتند صبر نمودند آن عارف عرض نمود حال شما و دوستان چگونه است فرمود ان وجدنا انفقنا و ان فقدنا شکرنا

- 4 In such case, one melts away at the mention of anything that carries the slightest scent of unacceptability, let alone stating it explicitly. This is a station where allusion has no place and investigation falls short. However, for the sake of expressing truth and teaching and learning, the truth must be told, which is that your bread was somewhat blackened on the surface, redolent of the fragrance of the loved ones of the world. And since it was adorned with the ornament of patience, it became somewhat excessive - sourness overcame it, lest it harm those of bilious temperament. Furthermore, like the nobles of Iran it had substance - that is, it was heavy and weighty. In any case, we thank God and we thank you, for He says "If ye thank Me, I will thank you." When God renders thanks, His servants are even more worthy to thank one another.

4 در اینصورت انسان آب میشود از ذکر امری از امور که رایحه عدم قبول از آن استشمام شود تا چه رسد بتصریح ایتمامیست که اشاره راه ندارد و تحقیق قاصر است ولیکن نظر باظهار حقیقت و تعلیم و تعلم باید حق را گفت و آن اینست که نان شما قدری از جهة رخسار بسیاهی میزد حاکی از شامه محبوبان عالم بود و نظر باینکه بطراز صبر مزین شد قدری تجاوز نمود ترشی بر او غلبه کرد تا امزجه صفرا او را زیان نرساند و دیگر آنکه مثل بزرگان ایران صاحب استخوان بود یعنی ثقیل و وزین بود در هر حال شکر الله و نشکرکم چه که میفرماید اشکرونی اشکرکم بعد از آنکه حق شکر میفرماید عباد خود را عباد سزاوارترند بر شکر یکدیگر

- 5 In brief, these were the minor incidents regarding the bread that were mentioned. The detailed account shall await the time of presence. Peace be upon you, and the mercy of God, and His blessings.

5 باری این مختصرات وقایع خبزیه بود که عرض شد مطولات آن بزمان حضور معلّق السلام علیکم ورحمة الله وبرکاته

YMM.123

BH02036

To: Muhammad Ibrahim, in Qum

Date: 1300 ? [1882-1883]

- 1 He is the Manifest, the Speaker, the All-Knowing, the All-Informed.
- 2 God willing, may you be enkindled with the fire of divine love and illumined by the light of His countenance. The whole world was created for the recognition of this blessed Day, yet when the dawn of God's Day shone forth from the horizon of His Will, all were found to be troubled, shaken, heedless and veiled, save those who cast away vain imaginings and turned to the horizon of certitude.
- 3 Consider the past ages and cycles: whenever the Dawning-Places of Revelation and the Daysprings of God's Cause appeared from the horizon of His Will, all arose in opposition and inflicted upon those Manifestations of Divine Unity and Dawning-Places of His Cause that which the Pen is ashamed to recount. Despite witnessing with their outward eyes the transience of the world and its passing away at every moment, they still cling to it while remaining heedless and veiled from that which endures throughout the kingdom of earth and heaven.
- 4 You must, with the utmost joy and fragrance, and in the name of the Beloved of the worlds, revive the withered souls of the heedless through the springtime of the All-Merciful's utterance. Whosoever arises today to serve the Cause in the name of Truth will assuredly be accompanied by divine confirmations. All that is witnessed in the world will soon return to nothingness, but that which proceeds from anyone through love of God and His Name, exalted be His glory, will endure throughout the kingdom of earth and heaven. Well is it with them that act!

1 هو الظاهر الناطق العليم الخبير

2 انشاء الله بنار محبت الهی مشتعل باشی و بنور وجهش منور جمیع عالم از برای عرفان این روز مبارک خلق شده اند و چون فجر یوم الهی از افق مشیت اشراق نمود کل مضطرب و متزلزل و غافل و محجوب مشاهده گشتند الا الذین نبذوا الاوهام و اقبلوا الى افق اليقين

3 در قرون و اعصار قبل مشاهده نمائید هر هنگام مطالع ظهور و مشارق امر الهی از افق اراده ظاهر میشدند کل بر اعراض قیام مینمودند و بر آن مظاهر احدیه و مطالع امر الهیه وارد آوردند آنچه را قلم از ذکرش حیا مینماید مع آنکه کل فنای عالم و زوال آن را در هر حین ببصر ظاهر مشاهده مینمایند مع ذلک بان متمسکند و از آنچه بدوام ملک و ملکوت باقی و برقرار است غافل و محجوب

4 آنجناب باید بکمال روح و ریحان باسم محبوب عالمیان نفوس غافله پرمرده را از ربیع بیان رحمن تازه و خرم نمایند هر نفسی الیوم باسم حق بر خدمت امر قیام نمود البتّه تأییدات الهی با او بوده و هست جمیع آنچه در دنیا مشاهده میشود عنقریب بعدم راجع گردد و لکن آنچه بحجّت حق و اسم حق جلّ جلاله از نفسی صادر میگردد بدوام ملک و ملکوت باقی و پاینده است هنیئاً للعاملین

- 5 Strive to drink from the Living Waters in the name of the All-Merciful - a drink after which no thirst remains. Thus does the Wronged One make mention of you from His Most Great Prison, that you may be among the steadfast. Today Satan calls out in the name of the All-Merciful, and the deniers among the people of the Bayan are busily engaged in leading people astray with the utmost deceit and guile. God willing, may you attain such a station that you regard all else but God as non-existent and null, and engage in serving His Cause with complete strength and power.
- 6 In all conditions, fix your gaze upon the horizon of wisdom, for this mighty Command and firm Decree has been recorded by the Most Exalted Pen in God's Books, Scriptures and Psalms. He commands all to that which benefits them. He is verily the All-Knowing, the All-Informed.
- 7 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which the heaven of knowledge was raised up and adorned with the suns of utterance, to make me detached from all else but Thee, holding fast to the cord of Thy bounty and clinging to the hem of Thy mercy. O Lord! Thou seest me turning toward Thee and placing my trust in Thee. Send down upon me from the heaven of Thy mercy that which will purify me from the mention of any but Thee, and enable me to arise to serve Thy Cause, and make me of those who desired for themselves only what Thou didst desire for them through Thy Most Exalted Pen and didst command them in Thy Books and Tablets. I beseech Thee, O Lord of eternity, by the Most Great Name, not to deprive me of the outpourings of Thy days and the fragrances of the garment of Thy Cause. Thou art He Whom the affairs of the world cannot frustrate, nor can the clamor of the nations prevent. Thou doest what Thou willest and ordainest what Thou pleasest. Thou art, verily, the Almighty, the Most Powerful, the All-Praised.
- 5 جهد نما تا باسم رحمن از کوثر حیوان بیاشامی
آشامیدنیکه عطش او را اخذ نماید کذلک
ذکرک المظلوم من شطر سجنه الأعظم لتكون من
الرائحين امروز شیطان باسم رحمن ندا مینماید
و معرضین اهل بیان بکمال خدعه و حيله در
اضلال ناس مشغولند انشاء الله بمقامی فائز شوی
که ما سوی الله را معدوم و مفقود شمیری و
بکمال قوت و قدرت بخدمت امر مشغول باشی
- 6 در جمیع احوال بافق حکمت ناظر باش چه که
این امر مبرم و حکم محکم در کتب و صحف و
زیر الهی از قلم اعلی ثبت گشته آنه یأمر الک کل بما
ینفعهم آنه هو العليم الخبير
- 7 قل سبحانک یا الهی استلک باسمک الذی به
ارتفعت سماء العرفان و تزینت بشموس البیان
بأن تجعلنی منقطعاً عن دونک و متمسکاً بحبل
عنايتک و متشبثاً بذیل رحمتک ای رب ترانی
مقبلاً الیک و متوکلاً علیک فانزل علی من سماء
رحمتک ما یطهرنی عن ذکر دونک و یقیمنی
علی خدمة امرک و یجعلنی من الذین ما ارادوا
لأنفسهم الا ما اردت لهم من قلبک الأعلی
و امرتهم به فی کتبک و الواحک استلک یا
مالک القدم بالاسم الأعظم بأن لا تخیننی عن
فیوضات ایامک و عن نفحات قمیص امرک
انک انت الذی لا تعجزک شؤونات العالم و لا
تمنعک ضوضاء الأمم تفعل ما تشاء و تحکم ما
ترید و انک انت المقتدر العزیز الحمید

BLIB_Or15715.009b

BH02070

To: Aqa Siyyid Ali

Date: 1300 ? [1882-1883]

1 He is God, exalted be His station in greatness and power

1 هو الله تعالى شأنه العظمة والافتداده

2 O 'Ali, O thou who hast clung to the cord of My loving-kindness, who soarest in the atmosphere of My love, who gazest upon My countenance and drinkest the Kawthar of My utterance! Harken unto that which the Supreme Pen hath testified concerning thee in these days wherein His Name and His loved ones have been imprisoned in the land of Ta through that which the hands of the wicked have wrought - they who have followed their own desires and turned away from what God, the Lord of all worlds, hath desired. He testifieth to thy turning toward the Countenance and thy devotion to the Most Sublime Horizon, and thy rising to serve the Cause. By the life of God! Nothing existeth but that the hand of justice shall seize it and return it to nothingness, save this testimony which the Most Glorious Pen hath uttered before the face of the Lord of Names in this station which God hath made the point round which circle the Concourse on High. Verily thy Lord is He through Whom the ocean of bounty hath surged amongst the nations, and the fragrance of faithfulness hath wafted through the kingdom of creation, and the sun of grace hath shone forth from the horizon of the world.

2 يا علي يا أيها المتمسك بجبل عنايتي و الطائر في هواء محبتي و الناظر الى وجهي و الشارب كوثر بياني ان استمع ما شهد لك القلم الأعلى في أيام فيها تبجن اسمه و اوليائه في ارض الطاء بما اكتسبت ايادي الأشقياء الذين تمسكوا بأهوائهم معرضين عما اراده الله رب العالمين انه شهد بتوجهك الى الوجه و اقبالك الى الأفق الأعلى و قيامك على خدمة الأمر لعمر الله ما من شيء الا تأخذه يد العدل و ترجعه الى الفناء الا هذه الشهادة التي نطق بها القلم الأبهى امام وجهه مالک الأسماء في هذا المقام الذي جعله الله مطاف الملائة الأعلى ان ربك هو الذي به ماج بحر الكرم بين الأمم و هاج عرف الوفاء في ملكوت الانشاء و اشرقت شمس الفضل من افق العالم

3 Give thanks unto God, thy Lord and the Lord of thy forefathers, then praise Him for this great favor. Verily He hath appeared with truth and caused thee to appear, and taught thee and made thee know, and guided thee to a path that all straight paths have circled round. And He hath sent unto thee one of the leaves among the leaves and a handmaiden among the handmaidens - this is of His favor unto thee and unto her. Verily thy Lord is the All-Bountiful, the Generous. The servant beseecheth before the face of his Lord that He unite you both and send down upon you from the heaven of His grace a blessing from His presence and a mercy from His own Self, and draw you nigh unto Him in such wise that your names shall not be known save through His Name, nor your mention save through His mention.

3 ان اشكر الله ربك و رب آبائك ثم احمده بهذا الفضل العظيم انه ظهر بالحق و اظهرك و عليك و عرفك و هداك الى صراط طافه كل صراط مستقيم و ارسل اليك ورقة من الأوراق و امة من الامماء هذا من فضله عليك و عليها ان ربك هو الفضال الكريم و يستل الخادم امام وجهه ربه بأن يؤلف بينكما و ينزل عليكما من سماء فضله بركة من عنده و رحمة من لدنه و يقربكما اليه على شأن لا يعرف اسمكما الا باسمه و لا ذكركما الا بذكره

4 Say: Glory be unto Thee, O Thou in Whose grasp are the reins of all possibilities and the controls of all created things! I beseech Thee by Thy Name through which, when it appeared, the earth quaked and the heaven was cleft asunder and the sun was darkened and the moon was eclipsed and the mountains moved,

4 قل سبحانك يا من في قبضتك زمام الممكنات و ازمة الموجودات استلک باسمک الذي اذا ظهر ترزلت الأرض و انفطرت السماء و كسفت الشمس و خسف القمر و مرت الجبال

to bless us with the garment of reunion through Thy Name, the Holy, the Blessed, the Mighty, the Wondrous. Then ordain for us every good thing which the Supreme Pen hath sent down in the Qayyumu'l-Asma' and whatsoever lieth within Thy knowledge, O Lord of Names and Creator of heaven! The tongue of my inner being and my outer self, and the tongues of my members and parts and features and elements, all testify that Thou art God, there is no God but Thee. Thou art He before the manifestations of Whose face's light every countenance hath prostrated, and before every one associated with Thee every sovereign hath bowed down, and around Whom all have circled. I beseech Thee by Thy Self, through Thy all-compelling and supreme Will, to ordain honor and glory for Thy loved ones, O Lord of the Kingdom of eternity! There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

- 5 Glory be unto Thee, O my God! Send Thy blessings upon Thy loved ones and chosen ones who have been imprisoned for Thy Name and the manifestation of Thy Cause and the exaltation of Thy Word. Then send down upon them at all times the rain of Thy mercy and the outpourings which none hath known save Thy knowledge. O Lord! The Wronged One remembereth Thee through their tongues and on their behalf, and praiseth Thee for what hath befallen them in Thy path and Thy love - what befell Thy chosen ones of old who held fast to Thy Covenant and Thy Testament until they sacrificed their spirits for Thy Name. There is no God but Thee, the All-Hearing, the All-Knowing, the Mighty, the Praiseworthy.

بأن تبارك علينا ثوب الوصال باسمك المقدس
المبارك العزيز البديع ثم قدر لنا كل خير انزله
القلم الأعلى في قيوم الأسماء و ما في علمك يا
مالك الأسماء و فاطر السماء يشهد لسان سرى
و ظاهرى و السن اعضائى و اجزائى و اسارى
و اركانى بأنك انت الله لا اله الا انت انت
الذى سجد كل وجه عند اشراقات انوار وجهك
و خضع كل مالك عند كل من نسب اليك
و طاف حولك استلک بنفسك بأن تقدّر
بارادتك المهيمنة الكبرى شرفاً و عزّاً لأوليائك
يا مالك ملكوت البقاء لا اله الا انت المقتدر
العليم الحكيم

5 سبحانك يا الهى صلّ على اوليائك و اصفياك
الذين سجنوا لاسمك و اظهرا امرک و اعلاء
كلمتك ثم انزل عليهم فى كل الأحيان امطار
رحمتك و فيوضاتك التى ما اطلع بها الا علمك
اى ربّ انّ المظلوم يذكرک بلسانهم و من قبلهم
و يحمّدک بما ورد عليهم فى سبيلک و حبک ما
ورد على اصفياك من قبل الذين تمسكوا بعهدک
و ميثاقک الى ان فدوا ارواحهم لاسمک لا اله
الا انت السامع العالم العزيز الحميد

BLIB_Or15715.328c

BH02160

To: *Shaykh Muhammad Hasan, in Tihiran*

Date: 1300 ? [1882-1883]

- 1 He is the One speaking from the Divine Lote Tree
- 2 The Word of God speaks with truth from this station which God has made the dawning-place of His revelation, the dayspring of His signs, and the manifestation of His Cause that was mentioned in His Books and Scriptures and in His preserved Tablet. The hidden mystery has appeared, yet most of the people perceive it not. The Promised One has come, yet most of the people understand not. They have violated

1 هو الناطق فى سدرۃ الطهور

2 كلمة الله تنطق بالحق فى هذا المقام الذى جعله
الله مشرق وحيه و مطلع آياته و مظهر امره الذى
كان مذكوراً فى كتبه و صفحه و فى لوحه المحفوظ
قد ظهر السر المكنون و القوم اكثرهم لا يشعرون
قد اتى الموعود و الناس اكثرهم لا يفقهون قد

God's Covenant and His testament, and have committed that which has caused the Concurrence on High and the dwellers of the cities of names to lament, yet they perceive it not. This is the Day wherein He Who conversed on Sinai calleth aloud with the most exalted call, yet most of the people hear not. They have cast aside the truth, clinging to the vain imaginings of men. He Who speaketh in every condition beareth witness to this, that there is none other God but Me, the Almighty, the Self-Subsisting.

نقضوا ميثاق الله و عهده و ارتكبوا ما ناح به
ملاً الأعلى و سكّان مدائن الأسماء الا انهم لا
يشعرون هذا يوم فيه ينادى مكلّم الطّور بأعلى
النّداء و القوم اكثرهم لا يسمعون قد نبدوا الحقّ
متمسّكين بأوهام الخلق يشهد بذلك من ينطق
في كلّ شأن أنّه لا اله الا انا المهيمن القيوم

- 3 The servant in attendance was present and read thy letter before the Wronged One, and We found from it the fragrance of thy love and thy humility and lowliness before God, the Lord of what was and what will be. We have answered thee with that which shall diffuse the fragrances of loving-kindness and shall endure as long as the kingdom and the realm endure. Blessed art thou for having hearkened unto the Call and turned to the Supreme Horizon when the learned ones and divines of the earth turned away from it, save those whom God desired, the Mighty, the Loving. Arise to serve the Cause by My command, then guide the people to the Most Great Path of God through this Name whereby that which was hidden in the treasures of might hath been revealed. Thy Lord is, verily, the Commander, the Ancient of Days.

3 قد حضر العبد الحاضر و قرأ كتابك لدى
المظلوم و وجدنا منه عرف حبّك و خضوعك
و خشوعك لله ربّ ما كان و ما يكون و
اجبتك بما تضرّع منه عرف العناية و يكون
باقياً بدوام الملك و الملكوت طوبى لك بما
سمعت النّداء و اقبلت الى الأفق الأعلى اذ
اعرض عنه علماء الأرض و فقهاءها الا من
شاء الله العزيز الودود قم على الأمر بأمرى ثم
اهد الناس الى صراط الله الأعظم بهذا الاسم
الذى به ظهر ما كان مكنوناً في خزائن القدرة
ان ربك هو الأمر القديم

- 4 Say: O people of the earth, fear God and follow not your desires. By God! The Promise hath come, and He Who was promised calleth aloud and summoneth all unto the Truth, the Knower of things unseen. Say: This is the Day in which the breeze of life hath wafted and the fragrance of the All-Merciful hath been diffused. Turn ye with illumined hearts and be not of the heedless ones. Say: O people of the earth, cast aside what ye possess that I may show you what God, the Lord of the invisible and the visible, possesseth. Beware lest ye deny God's favor after its revelation and bestowal. Reflect upon God's Cause and His sovereignty, and be not of those who cling to idle fancies and vain imaginings. Arise to remember and praise in such wise that neither the oppression of rulers nor the opposition of divines shall deter thee. Thus doth the Wronged One command thee from this forbidden spot.

4 قل يا ملاً الأرض خافوا الله و لا تتبعوا اهوائكم
تالله قد اتى الوعد و الموعد ينادى و يدع الكل الى
الحقّ علام الغيوب قل هذا يوم فيه سرت نسمة
الحیوان و هاج عرف الرحمن ان اقبلوا بقلوب
نوراء و لا تكونوا من الغافلين قل يا ملاً الأرض
ضعوا ما عندكم لأريكم ما عند الله مالک الغیب
و الشهود ايّاكم ان تكفروا بنعمة الله بعد ظهورها
و انزالها تفكّروا في امر الله و سلطانه و لا تكونوا
من الذين تمسّكوا بالأوهام و الظنون قم على الذّکر
و الثّناء على شأن لا تمنعك سطوة الأمراء و لا
اعراض العلماء كذلك يأمرک المظلوم من هذا
المقام المنوع

- 5 We desired their life and preservation and a station whose mention transcendeth every pen and tongue, yet they pronounced judgment against Us with such tyranny as hath caused the denizens of the Kingdom to cry out. Blessed is he who is not prevented by the turning away of those who have disbelieved in the Witness and the Witnessed. Thus have We revealed before all faces and eyes the pearls of wisdom and knowledge from this Sea whose waves proclaim that there is none other

5 انا اردنا حياتهم و بقائهم و مقاماً يعجز عن ذكره
كلّ قلم و كلّ لسان و هم افتوا علينا بظلم صاح
به اهل الجبروت طوبى لمقبل ما منعه اعراض
الذين كفروا بالشّاهد و المشهود كذلك اظهرنا
امام الوجوه و العیون لآلئ الحكمة و العرفان من
هذا البحر الذى يسمع من مواجّه أنّه لا اله الا هو
العزيز المحبوب طوبى لمن وجد عرف الرحمن في

God but Him, the Mighty, the Beloved. Blessed is he who hath found the fragrance of the All-Merciful in His days and hath spoken His praise and remembrance and drunk the choice wine of love from the cup of His bounty. He is of the people of Baha and the companions of the Crimson Ark whom We mentioned in the Qayyumu'l-Asma' from God, the Lord of existence. Glory be upon thee and upon those who have attained unto this irrevocable Cause.

ایامه و نطق بذكره و ثنائیه و شرب رحيق الحب
من كأس عطائه انه من اهل البهاء و اصحاب
سفینتی الحمراء الذين ذكرناهم في قیوم الاسماء من
لدى الله مالک الوجود البهاء علیک علی من فاز
بهذا الأمر المحتوم

BLIB_Or15713.058, BLIB_Or15715.004a

BH02140

To: father of Aqa Inayatullah

Date: 1300 ? [1882-1883]

1 He is God, exalted be His glory, the Greatness and Power

1 هو الله تعالى شأنه العظمة والاقطار

2 After offering praise and glorification to the Beloved of the worlds and salutations upon the honored loved ones - upon them be God's peace - it is submitted that for some time there has been no news from that honored brother. Every soul who turns from that direction to this direction makes most complete and perfect inquiries about your circumstances. God willing, you are in perfect health and well-being, occupied with the mention of God, exalted be His glory. In all conditions we servants must be occupied with that which causes the appearance of the stations of love, wisdom, faithfulness and human qualities and conditions. And I beseech God to confirm us - verily He has power over all things and He is the Hearing, the Answering One.

2 بعد از ذکر و ثنای محبوب عالمیان و درود بر
احباب عظام سلام الله عليهم عرض میشود که
مدتهاست از آن برادر مکرم خبری نیست هر
نفسی از آن شطرباین شطرتوجه مینماید استفسار
از احوال آنجناب باکلی و اتم شده و میشود
انشاءالله بکمال صحت و عافیت بذكر حق جلّ
جلاله مشغول باشید در هر حال این عباد باید
بآنچه که سبب ظهور مراتب محبت و حکمت
و وفا و صفات و شئون انسانست مشغول باشیم
و از حق مسئلت نمایم تأیید فرماید انه علی کلّ
شیء قدير و انه هو السامع المجیب

3 Jinab-i-Aqa Ghulam-'Ali and Aqa Lutfu'llah have arrived and praise be to God they are safe and well. This servant requested Jinab-i-Aqa Lutfu'llah to come to the garden for certain reasons, after which Aqa Ghulam-'Ali also arrived, and now by God's grace and bounty both intend to be occupied in this land. In any case, this servant supplicates for good and blessing and bounty for them.

3 جناب آقا غلامعلی و آقا لطف الله تشریف آوردند
الحمد لله صحیح و سالمند جناب آقا لطف الله را این
عبد بجهت بعضی اسباب بستان طلب نمود بعد
آقا غلامعلی هم تشریف آوردند و حال هر دو
عناية الله و فضله اراده نموده اند در این ارض
مشغول شوند در هر حال این عبد از برای ایشان
طلب خیر و برکت و نعمت مینماید

4 The letters sent to you from Iran were read repeatedly. The flame of love appears to emanate from their every limb - their hearts have melted in separation. You should send them a reply, and from here also it is hoped that, God willing, a messenger will be found and a Tablet sent. Convey greetings and

4 مراسلات که از ایران بشما ارسال داشتند
مکرر خوانده شد گویا شعله محبت از هر عضو
از اعضایشان ظاهر است قد ذابت اقتدتهم فی
الفراق آنجناب جواب ایشان را ارسال دارند و

praise on behalf of this evanescent servant to the friends in that land. God willing, may they be eternally mentioned in the Kingdom of Names. Do not consider this statement impossible, for if a person in their life becomes occupied with and achieves good deeds and praiseworthy character, their mention is adorned with the ornament of perpetuity, and as long as mention remains, life remains, as mentioned in previous accounts.

از اینجا هم امید هست انشاءالله قاصدی یافت شود لوح ارسال گردد خدمت دوستان آن ارض از جانب این خادم فانی سلام و تکبیر ابلاغ نمائید انشاءالله بدوام اسماء در ملکوت انشاء مذکور باشند اینکلمه را محال ندانید چه که انسان اگر در حیات خود باعمل خیریه و اخلاقی حسنه مشغول و فائز شد ذکرش بطراز بقا مزین و تا ذکر باقی حیات باقی کما ذکر فی اخبار القبل

- 5 I send greetings to the light of my eyes Aqa 'Inayatu'llah and their sister. I beseech God, exalted be His glory, to preserve them all - verily He has power over all things. Peace and mercy and praise be upon you and your family and upon every steadfast believer. Praise be to God, Lord of the worlds.

5 قرۀ عین آقا عنایةالله و همشیره ایشانرا تکبیر میرسانم از حق جلّ جلاله میطلبم که جمیع را محفوظ دارد آنه علی کلّ شیء قدیر السلام و الرحمة والتکبیر علیکم و علی اهلکم و علی کلّ مقبل مستقیم والحمد لله ربّ العالمین

- 6 The servant, 3 Rabi'u'th-Thani 1300

6 خادم فی ۳ ربیع الآخری سنة ۱۳۰۰

- 7 Four letters were sent - truly it is a burning fire and had a great effect upon this servant. You should write to give them the glad tidings of the Tablet and the appearance of the favors and kindnesses of the Intended One regarding them. Blessed are they, as their remembrances were present and they were mentioned in that which its traces and fruits will endure throughout the kingdom of earth and heaven. This evanescent servant sends greetings with a hundred thousand tongues and expresses pure sincerity in service to them. Glory be upon them.

7 مراسلات اربعه ارسال شد فی الحقیقه ناراست سوزنده بسیار بر این عبد اثر نمود اثر عظیم آنجناب بشارت لوح و ظهور عنایت و الطاف مقصود را در بارۀ ایشان بنویسند طویل لهم بما حضرت اذکارهم و ذکرها بما بقی آثاره و اثماره بدوام الملک و الملکوت این خادم فانی بصد هزار لسان تکبیر میرساند و خلوص محض خدمت ایشان اظهار مینماید البهاء علیهم

- 8 They have requested a receipt for twenty tumans - you should write and send it so that it can be sent.

8 ورقۀ وصول بیست تومان را خواسته اند آنجناب نوشته بفرستید که فرستاده شود

BLIB_Or15736.025

BH02149

To: *Ghulam Husayn*

Date: 1300 ? [1882-1883]

- 1 In My Name, that has power over all who are on earth and in heaven!
- 2 Glorified is He Who has sent down the verses and manifested what He willed. He verily is the One Who speaks at all times

1 بسمی المقتدر علی من فی الأرض و السماء

2 سبحان الذی انزل الآیات و اظهر ما اراد آنه لهو الناطق فی کلّ الأحوال بآنه لا اله الا هو الفرد الواحد العلم الخبیر

that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

- 3 Your letter has come before the Wronged One, and He has sent down for you that which cannot be equaled by all things. To this bears witness the Lord of Names in His mighty prison. The servant in attendance before the Throne has read your letter. We have answered you with this wondrous Tablet. Give thanks unto God that your call has been heard in this spot round which circle the Concourse on High and the dwellers of Paradise, though most of the people are heedless.

- 4 We found your letter purified from vain imaginings. Ask God to keep you steadfast in your condition. He verily is the Almighty, the Powerful. O Ghulam! Rejoice that My Most Exalted Pen has moved to mention you while the Wronged One walks in His noble station. We have aided you to recognize Him Whom the world has failed to know, and guided you to My Straight Path. Hold fast to My Sure Handle, detached from what is with the peoples. Thus does the Ancient of Days command you as a bounty from Him, and He is the All-Bountiful, the Ancient.

- 5 Your letter was seen. Praise be to God, the fragrance of divine love was wafting from it. God willing, may you be illumined by the lights of His countenance and enkindled with the fire of His love to such degree that neither the circumstances of the tyrants nor the sophistries of the Pharaohs who are the divines of the age would prevent you. Whenever the horizon of the world was blessed with the lights of revelation, the divines of that age arose in utmost rejection and protest, and issued the death warrant for His pure blood. This is not the first Cause that has appeared in the contingent world. In all ages and centuries that which caused the denizens of the highest Paradise to lament has appeared from them. All the books before and after have testified to this blessed Day. Nevertheless, that which has occurred is such that pen and tongue are powerless to mention it. Glorified is He Who speaks and continues to speak under all conditions, and manifests through His sovereignty whatsoever He desires in such wise that neither the power of the mighty nor the clamor of the divines can frustrate Him. He does what He wills and ordains what He pleases. He is the All-Knowing, the All-Wise.

- 6 Regarding your desire to attain His presence - blessed are you and your desire. He verily records for whosoever desires it

3 قد حضر کتابک لدى المظلوم و نزل لك ما لا تعادله الأشياء يشهد بذلك مالک الأسماء فى سجنه العظيم قد قرأ کتابک العبد الحاضر لدى العرش اجبتناک بهذا اللوح البديع ان اشكر الله بما فاز ندائک بالاستغاء فى هذا المقام الذى يطوفه الملائ الأعلی و اهل الفردوس ولكن القوم اکثرهم من الغافلين

4 قد وجدنا کتابک مطهراً عن الأوهام فاسئل الله بأن يجعلک مستقيماً على ما انت عليه أنه هو المقتدر القدير يا غلام ان افرح بما تحرك على ذکرک قلبى الأعلی اذ يمشى المظلوم فى مقامه الكريم أنا ايدناک على عرفان من غفل عنه العالم و هديناک الى صراطى المستقيم تمسک بعروقى الوثقى منقطعاً عما عند الأمم كذلك يأمرک مالک القدم فضلاً من عنده و هو الفضال القديم

5 مکتوب مشاهده شد الحمد لله عرف محبت الهی از او متضوع بود انشاء الله بانوار وجه منور باشی و بنار محبتش مشعل بشأنيکه شئون جباره و فنون فراعنه که علمای عصرند ترا منع ننمايد هر هنگام که افق عالم بأنوار ظهور فائز شد علمای عصر بکمال اعراض و اعتراض قيام نمودند و بسفک دم مطهرش فتوى دادند ليس هذا اول امر ظهر فى الامکان در جميع قرون و اعصار ظاهر شد از ایشان آنچه که اهل فردوس اعلی نوحه نمودند جميع کتب قبل و بعد باين يوم مبارک شهادت داده مع ذلک وارد شد آنچه که قلم و لسان از ذکرش عاجز است سبحان الذى نطق و ينطق فيکل الأحوال و يظهر بسلطانه ما اراد على شأن لا تعجزه قوة الأقوياء و لا ضوضاء العلماء يفعل ما يشاء و يحکم ما يريد و هو العليم الحكيم

6 و اينکه ارادهء لقا نمودى طوبى لك و لارادتک أنه يكتب لمن اراد اجر لقائه أنه هو السامع المجيب اين ايام اين ارض فى الجملة در حرکت است و

the reward of attaining His presence. He is the Hearer, the Answerer. In these days this land is somewhat in turmoil and matters that cause grief are present. Therefore permission for visit has been delayed. However what is regarded today as among the most important deeds before the Self-Sufficing, the Most High has been and will be the teaching of the Cause with wisdom and utterance. God willing, you will be enabled through divine confirmation and heavenly favor to achieve this mighty endeavor. Strive that perchance you may quicken those in the graves through the living waters of utterance which have flowed from the Pen of the All-Merciful. Be speaking in My Name, gazing toward My horizon, and holding fast to My mighty cord. Glory be upon you and upon those who have attained to this Most Great, Most Mighty Cause. Praise be to God, the Lord of the worlds.

امورائی که سبب و علت احزانست موجود لذا
در اذن توقف رفت ولكن آنچه اليوم از اهم
اعمال نزد غنى متعال محسوبست تبليغ امر بحکمت
و بيان بوده و خواهد بود انشاء الله آن جناب
بتأييد الهی و عنایت ربانی باین امر عظیم فائز
شوند جهد نما که شاید اهل قبور را از کوثر
بيان که از قلم رحمن جاری شده زنده نمائی کن
ناطقاً باسمی و ناظرراً الى افقى و متمسکاً بجلی
المتین البهاء علیک و علی الذین فازوا بهذا الأمر
الأعظم العظیم الحمد لله رب العالمین

INBA19:450, BLIB_Or15715.252b

BH02253

To: Muhammad Javad Qazvini

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, greatness and power!
- 2 Praise be to God Who has uplifted truth and brought down metaphor, Who has illumined Yathrib and the Hijaz through His Most Praiseworthy Name. He is the Founder of the foundation of religion, the Establisher of its pillars, and the Manifestor of its mysteries. He is the Speaker Who announced to all the promise of the Meeting on the Day of Resurrection. He is the Herald Who summoned all to the Lord of Names and Creator of heaven. And the prayer that has dawned from the horizon of God's will be upon His family and companions who made the Faith victorious despite the opposition of the ungodly, and who drew their swords against the ungodly and hypocrites who broke God's Covenant and His pledge, and followed every impostor, deceiver and idol who denied God's grace and mercy when He appeared with the truth with manifest sovereignty.
- 3 And furthermore, the servant has attained to the presence after becoming aware of your noble writing and presenting it today before the Countenance. Then did the utterance speak forth in the kingdom of proof in such wise that this servant was struck senseless. When he recovered, he beseeched God, the Lord

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذى رفع الحقيقة و انزل المجاز و انار
باسمه الأحمد الیثرب و الحجاز و انه مؤسس اساس
الدین و مشید اركانه و مظهر اسراره و هو الناطق
الذى بشر الكل باللقاء فى يوم القيام و انه هو
المنادى الذى دعا الكل الى مالک الأسماء و فاطر
السماء و الصلوة الظاهرة من افق ارادة الله على
آله و اصحابه الذین اظهروا الدین ولو کره المشركون
و سلوا السيوف على المشركين و المنافقين الذین
نقضوا میثاق الله و عهده و اتبعوا کل دجال و
کل مکار و کل صنم انکر فضل الله و رحمته اذ
ظهر بالحق بسلطان مبين

3 و بعد قد فاز الخادم بالحضور بعد الاطلاع بخطکم
الشريف و عرضه اليوم تلقاء الوجه اذا نطق
البيان فى ملکوت البرهان بما انصعق هذا الخادم
فلما افاق استدعى من الله مالک الميثاق اتحاد

of the Covenant, for the unity of the loved ones throughout all regions. Verily He is the Answerer, the Mighty, the All-Bountiful.

- 4 They said: O Name of Generosity! We have heard your call and witnessed your turning to Us. We beseech God to assist you and grant you the good of the hereafter and this world. In His grasp are the reins of all hopes and in His right hand are the destinies of all souls. At times He speaks that which draws the servants near to Him, and at times He manifests that from which the people of error flee. Exalted is God, the Lord of Names and Sovereign of all things, Who has spoken and caused all things to speak His praise and glorification. There is no God but Him, the Single, the All-Knowing, the All-Wise.

- 5 Be joyful in all conditions and be assured of God's favor. After the cup of reunion, let longing increase and make the most complete preparation for nearness. God willing, the meeting will occur soon and We shall make up for what was missed. Convey greetings to the friends and likewise to your family and those with you. End.

- 6 Praise be to God, you have attained to mention, utterance, promise and nearness, even if on credit. But what is available now in cash is this: As commanded, on Tuesday the 19th of the blessed month of Ramadan, his honor Aqa Muhammad, upon him be the glory of God, should seat the travelers in a carriage - including he who was named before the Countenance as Haji Ahmad and those with him, and the two who are in the guest house, these being four in total - and bring them. Or if they come on horseback, that is also good if they come two at a time separately. This lowly one conveys greetings to each one and gives them the glad tidings of attaining the presence. The servant beseeches the Lord of nations and Goal of the world to write for each one of His loved ones and friends that which befits His grace, generosity and favors. Verily He has power over all things. Peace be upon you and the mercy of God and His blessings.

الأحباب في الآفاق أنه هو المحيى العزيز الفضال

4 فرمودند يا اسم جود قد سمعنا ندائك و رأينا
اقبالك نسل الله بأن يوفقك و يرزقك خير
الآخرة و الأولى في قبضته زمام الآمال و في
يمينه ازمة الآجال ينطق مرة بما يتقرب اليه العباد
و طوراً يظهر ما يفر منه اهل الضلال تعالى الله
رب الأسماء و مالک الأشياء الذى نطق و انطق
الأشياء بحمده و ثنائه لا اله الا هو الفرد العليم
الحكيم

5 در جميع احوال مسرور باشيد و بنایت حق
مطمئن بعد کأس وصال بر اشتیاق بیفزاید و تبه
و تدارک قرب را اکل نماید انشاء الله بزودی
ملاقات میشود تدارک مینماید آنچه را که فوت
شد دوستانرا سلام برسانید و همچنین اهل و من
معکم را انتی

6 لله الحمد بذكر و بیان و وعد و قرب فائز شدید
اگرچه نسیه باشد و لکن آنچه نقد است الآن
اینست که حسب الأمر يوم سه شنبه ۱۹
شهر مبارک رمضان جناب آقا محمد علیه بهاء
الله حضرات مسافری و منهم الذى سعى لى
الوجه بحاجى احمد و من معه و اثنان اللذان
فى المسافرخانه هذه اربعة كامله جناب مذكور
چهار نفر مذكور عليهم بهاء الله و عنايته و فضله
را در كروسة بنشاند و بیاورد و اگر هم سواره
بیایند هر دو نفر بتفریق آنهام خوبست اینفانی
خدمت هریک سلام عرض مینمایم و بشارت
میدهم ایشانرا بحضور یسئل الخادم مولى الأمم و
مقصود العالم بأن یكتب لكل واحد من احبائه و
اولیائه ما ینبغى لفضله و كرمه و الطافه انه على
کلتی قدر السلام علیکم و رحمة الله و بركاته

BLIB_Or15700.234, BLIB_Or15711.202

BH02314

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, the Grandeur and the Power 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God, the Lord of the worlds, and peace and blessings be upon Him Who subdued the world through His Name, the Guardian over all nations, and upon His family and companions who aided the Faith and raised its banners in the name of God, the Mighty, the Wise. 2 الحمد لله رب العالمين والصلوة والسلام على من سخر العالم باسمه المهيمن على الأمم وعلى آله واصحابه الذين نصروا الدين ورفعوا الأعلام باسم الله العزيز الحكيم وبعد
- 3 Your esteemed letter arrived, praise be to God. It was a herald bringing news of sincerity, health and wellbeing. Yet sincerity is for God, the Truth, and health and wellbeing are for all. After offering praise and thanksgiving to the Lord, you proceeded to mention your pilgrimage. Afterwards you wrote that God willing, may you ever be favored with divine grace and steadfast in His service. We beseech God to assist all to do what is befitting and to manifest and bring to completion specific civil matters with perfect sanctity and detachment. 3 دستخط عالی رسید الحمد لله مبشری بود خبر خلوص و صحت و عافیت آورد اما خلوص لله الحق والصحة والعافية لكل بعد از حمد و ثنای حضرت باری قصد مقام نموده بعد از عرض فرمودند انشاء الله لازال بعنایت حق فائز باشند و بر خدمتش قائم از حق میطلبیم کل را بما ینبغی مؤید فرماید و امورات مدنیّه مخصوصه را بکمال تقدیس و تنزیه ظاهر فرماید و بانها رساند انتهى
- 4 Regarding what you wrote about the claims of certain ones - there is no doubt that the creditors are embarrassed while those who should pay show no shame on their faces. This is not new but has always been thus, hence it was said: "A loan is scissors that cut affection." His honor Aqa Mirza Husayn, upon him be the Glory of God, is truly a quiet and silent person who certainly avoids matters that cause aversion and ill-feeling. However, in conducting business one must follow its proper conditions. Therefore they must keep accounts and make claims, as they themselves are in debt and payment of debts is necessary. As He, glorified and exalted be He, has said: "The payment of debts is an urgent obligation." If one does not collect, they certainly cannot make payment, and even if claims are made, no one gives anything. 4 اینکه در باره مطالبات بعضی مرقوم داشتند شکی نیست که ارباب طلب نجات میکشند و نفوسهم که باید بدهند پری بروی خود نمیاورند و این تازگی نداشته و ندارد از قدم بوده لذا فرموده اند القرض مقرض المحبة جناب آقا میرزا حسین علیه ۹ ۶۶ [بهاء الله] فی الحقیقه شخصی هستند ساکن و صامت البتّه از اموراتیکه سبب کراه و کدورت شود اجتناب مینمایند و لکن در کسب انسان باید بشرایط آن عمل نماید لذا باید سیاهه نمایند و مطالبه کنند چه که خود مقروضند و ادای دین لازم قوله عزّ وجلّ انّ اداء الدین واجب فوری اگر اخذ نمایند البتّه بر ادا قادر نیست و یا مطالبه هم بنماید البتّه کسی چیزی نمیدهد
- 5 Until the child cries, how can it drink milk? Until the cloud weeps, how can the meadow smile? 5 تا نگرید طفل کی نوشد لبن تا نگرید ابر کی خندد چمن
- 6 God willing, may the debtors be enabled to pay and the creditors to collect. Another petition: whenever you meet with the friends and loved ones of God, glorified be His majesty, mention this lowly one. This servant has ever mentioned and continues to mention each one in the Most Holy Court, and requests all to beseech God to protect this servant from error, mistake and from all that is unworthy of God. 6 انشاء الله مقروضین بر ادا مؤید شوند و قارضین بر اخذ عرض دیگر خدمت آقایان و اولیای حق جلّ جلاله هریک که ملاقات فرمودند ذکر این مسکین را بنمایند اینعبد لازال ذکر هریک را در ساحت اقدس نموده و مینماید و از کل رجا دارد که از حق بطلبند که اینعبد را از زلل و خطا و از غیر ما ینبغی الله حفظ فرماید

- 7 Remember the beloved one, His honor Aqa Siyyid 'Ali, upon him be the Glory of God. It is hoped that this servant too may come to those parts. God willing, whatever remains of mentions due, I take upon myself so that I may attain the presence of the friends. Peace shining from the horizon of the Abode of Peace be upon you and upon those with you and upon those who took the cup of conjecture and cast it behind them, then took again the cup of certitude and drank therefrom in the name of God, the Mighty, the Wise. And praise be to God, the Most High, the Most Great.

7 جناب محبوبی حضرت آقا سید علی علیه بهاء الله را ذاكر امید هست که این عبد هم با نظر فیهما بیاید دیگر انشاء الله آنچه از ادای ذکر باقی مانده بر ذمه خود گرفته تا خدمت اولیا فائز شوم السلام المشرق من افق دارالسلام علیکم و علی من معکم و علی الذین اخذوا كأس الظنون و وضعوها عن ورائهم ثم اخذوا مرة اخرى كأس یقین و شربوا منها باسم الله العزیز الحکیم والحمد لله العلی العظیم

BLIB_Or15700.238, BLIB_Or15711.229

BH02342

Date: 1300 ? [1882-1883]

- 1 He is the All-Witnessing, the All-Knowing.
- 2 Say: O concourse of earth! Know ye My station this day? By the life of God! This is a Day whereon the ages are in My sight but as a single minute, the oceans but as a drop, and the suns but as one rising. Thus speaketh the Most Great Book concerning this Momentous Tiding.
- 3 O Most Noble One! Remind the people with wisdom and with eloquent exposition, that haply they may be awakened by the Call, arise from the slumber of passion, and turn unto God, the Forgiving, the Merciful.
- 4 Say: The world hath been shaken by the breezes of Revelation, and every soul enkindled with light hath been adorned with the vesture of the grace of his Lord, the All-Bountiful.
- 5 O thou who hast turned toward My Horizon! I was seated upon the Throne, in one of the mansions, when My present servant entered bearing thy letter – that same letter which, when it was read, caused every atom to testify to thy rising up, thy lowliness, thy submissiveness, and thy remembrance and praise of God, the Lord of the mighty Throne. It was read, on thy part, with such purity that from it the fragrance of faithfulness was diffused throughout the Kingdom of creation. Exalted be the Lord of Names, He Who nurtured thee, strengthened thee, and guided thee unto His straight Path.

1 هو الشاهد العليم

2 قل يا ملاء الارض هل تعرفون مقامی اليوم لعمر الله هذا يوم لا يرى فيه القرون الا كدقیقة ولا البحور الا كقطرة ولا الشمس الا كاشراق واحد كذلك ينطق الكتاب الاعظم من هذا النبأ العظیم

3 يا اشرف ذکر الناس بالحكمة والبيان لعل ينتبهون من النداء ويقومون عن رقد الهوى مقبلين الى الله الغفور الرحيم

4 قل قد اهتز العالم من نسيمات الوحي وتزين كل ذی نور بطراز عناية ربه الكريم

5 يا ايها المقبل الى افق قد كنت مستویاً على العرش في قصر من القصور اذا دخل عیدی الحاضر بكتابك الذي اذا قر شد كل الذرات بقيامك وخضوعك وخشوعك وذكرك وثباتك لله رب العرش العظيم وقرئه من قبلك بخلوص تضيوع منه عرف الوفاء ف ملكوت الانشاء تعالى مالك الاسماء الذي ربك وايدك وهذا الى صراطه المستقیم

- 6 And when this was accomplished, We sent down the verses which, were We to cast them upon the inanimate, it would be moved, would speak, and would testify that there is none other God but He, the Speaker, the Beholder, the Hearing, the Seeing.
- 7 The Tongue of Eternity proclaimeth, in the Most Great Prison: "Verily, there is no God but Me, the Protector, the Self-Subsisting." By God! The Hidden Treasure hath been disclosed and the treasured Secret made manifest, and the Tongue of Grandeur crieth out amidst the world: "Verily, there is no God but Me, the True, the Knower of things unseen."
- 8 O concourse of earth! Fear God and follow not your vain desires. Follow Him Who summoneth you unto that which shall draw you nigh unto God, the Mighty, the Loving. The world and whatsoever ye behold this day shall pass away; but honour and dominion shall abide with God, the Lord of whatsoever hath been and shall be.
- 9 Lay aside the books of the world, and take fast hold of the Book of God with a power from Him. Thus doth the Guarded Tablet from His presence command you.
- 10 We have beheld thy turning; We have turned toward thee. We have heard thy call; We have answered thee from this exalted station. When thou dost inhale the fragrance of My utterance and attain unto My Tablet, arise from thy place, turn toward My Horizon, and say:
- 11 "Praise be unto Thee, O Thou Wronged One, for having made mention of me whilst Thou wert imprisoned amidst the oppressors among Thy servants. I bear witness that Thou hast appeared and hast brought to light that which was inscribed in the Books of God, the Lord of being."
- 12 The glory that shineth from the horizon of My mercy rest upon thee and upon such as hold fast unto My outstretched Cord.
- 6 وإذا تمّ انزلنا الآيات التي لو تلقيناها على الجماد يتحرك وينطق ويشهد أنه لا اله الا هو الناطق الناظر السميع البصير
- 7 ينطق لسان القدم في السجن الاعظم أنه لا اله الا انا المهيمن القيوم تالله قد ظهر الكنز المكنون والسرّ المخزون ولسان العظمة ينطق بين العالم أنه لا اله الا انا الحق علام الغيوب
- 8 يا ملاء الارض اتقوا الله ولا تتبعوا اهوائكم ان اتبعوا من يأمركم بما يقربكم الى الله العزيز الودود سوف تنفي الدنيا وما ترونها اليوم وتبقى العزة والاقدار لله مالك ما كان وما يكون
- 9 ضعوا كتب العالم وخذوا كتاب الله بقوة من عنده كذلك يأمركم من عنده لوح محفوظ
- 10 انا راينا اقبالك اقبلنا اليك وسمعنا نداءك اجبنك من هذا المقام المرفوع انك اذا وجدت عرف بياني وفزت بلوحى قم عن مقامك مقبلاً الى افقى وقل
- 11 لك الحمد يا ايها المظلوم بما ذكرتني اذ كنت مسجوناً بين طغاة العباد اشهد انك ظهرت واطهرت ما كان مسطوراً في كتب الله مالك الوجود
- 12 البهاء المشرق من افق رحمتي عليك وعلى الذين تمسكوا بحبل الممدود

BLIB_Or15697.237

BH02371

To: Muhammad Javad Qazvini

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God, Lord of what was and what will be, and peace and blessings be upon the possessor of the praised station and the manifest Cause, who was named Muhammad and Ahmad and Mahmud by God, the Mighty, the Loving, and upon his family and companions, the lamps of guidance and lights of the throne amidst creation and manifestations of oneness through the hidden mystery, through whom the secrets of creation were revealed. 2 الحمد لله رب ما كان و ما يكون و الصلوة و السلام على صاحب المقام المحمود والأمر المشهود الذي سمي بمحمد و احمد و محمود من لدى الله العزيز الودود و على آله و اصحابه سرج الهداية و انوار العرش بين البرية و مظاهر الاحدية بالسر المستورة الذين بهم ظهرت اسرار الحلقة
- 3 And then - may my spirit be a sacrifice for your love - the servant has been honored by your address and ennobled by your letter, and has learned of your favors, your resolve and your attention in service to your Lord. After my reading and learning, despite my immaturity and lack of understanding, I turned to the Most Great Joy and presented it before His face. He said - and His sweetest word is: "The name Jud, upon him be My glory - they sent two gifts, one delighting the spirit in the form of moderation, and the other strengthening the body. Praise be to God, he has always been and remains mindful of matters related to the House. Blessed be the sender and the one sent to, and also the sender and the one sent to. We beseech the Most High to assist him in this and to reveal his reward so the world may see, though He has already manifested it through His grace and favor. Peace and glory and exaltation be upon him and upon those in his household and upon My loved ones there." End quote. 3 و بعد روي لحبكم الفداء قد فاز الخادم بخطابكم و تشرف بكتابكم و اطلع بعناياتكم و همتكم و توجهكم في خدمة موليكم و بعد قرائتي و اطلاعي و عدم بلوغي و ادراكي اقبلت الى الفرح الأكبر و عرضت تلقاء الوجه قال و قوله الأمل اسم جود عليه بهائي دو نعمت فرستادند يكي مفرح روح در صورت اعتدال و اخري مقوي بدن الحمد لله هميشه در فكر امورات متعلقه ببيت بوده و هست طوبى لمرسله و مرسله و مرسله ايضاً و مرسله نسله تعالى بأن يمدّه في ذلك و يظهر مكافاته ليري العالم ولو انه اظهر بفضله و عنايته السلام و البهاء و التكبير عليه و على من في بيته و على احبائي فيناك انتي
- 4 God willing, tea will be prepared for breakfast and your beloved's instructions will be followed. As for the wheat, it was truly observed to be very good and desirable. If similar can be produced in that land, several choice seeds should be obtained and sent to be planted and harvested. The profit is from God. May the friends of God, exalted be His glory, enjoy the most excellent bounties. He is indeed the Beneficent, the Compassionate, the Generous. 4 انشاء الله از برای افطار صباح چای طبخ ميشود و بوسيت آنجوب عمل خواهد شد و اما گندم في الحقيقة بسيار خوب و مرغوب مشاهده شد اگر در آن ارض مثل اين عمل بيايد بايد بذر چند مرغوب تحصيل نمود و ارسال داشت تا بکارند و بردارند الربيع من عند الله دوستان حق جل جلاله بأفضل النعماء متعم شوند انه هو المنعم المشفق الكريم
- 5 Further, this servant knows not what to submit and what to mention - whether to complain about the fast or express satisfaction. If we say we were and are satisfied with it, it is 5 ديگر انبعد نميداند چه عرض نمايد و چه ذکر کند از صوم شكايت نمايد يا اظهار رضا معروض دارد اگر بگوئيم از او راضى بوده و هستيم مشاهده

observed to have become a barrier and cause of prevention, and the reason for separation and remoteness which has ever been detested. And if we mention anything less than good, this would be counted among real transgressions, for it has been and remains among the greatest bounties with God, the Lord of Names. Wisdom lies in being grateful in all conditions, in delegating to Him and relying upon Him. Surely the Just, the Trustworthy has not and will not let slip the interests of His friends. The Command is in God's hand, the Lord of creation and the Protector of the servants and lands. Peace be upon you and upon the people of devotion who enjoin good and forbid evil and act according to what the All-Giving has revealed in the Book.

میشود حائل گشته و سبب منع شده و علت بعد و فراق که لازال مبعوض بوده گشته و اگر دون خیر ذکر نمائیم این از تعدیات حقیقیه محسوب چه که از اعظم نعمای لدی الله مالک اسماء بوده و هست مصلحت آنکه در جمیع احوال شاکر باشیم و باو تفویض نمائیم و بر او توکل کنیم البته عادل امین صرفهء دوستان را از دست نداده و نخواهد داد الأمر بید الله مالک الایجاد و المهیمن علی العباد و البلاد السلام علیکم و علی اهل الولاء الذین یأمرون بالمعروف و ینهون عن المنکر و یعملون بما انزله الوهاب فی الکتاب

BLIB_Or15700.247, BLIB_Or15711.199

BH02473

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi

Date: 1300 ? [1882-1883]

- 1 In His Name Who shineth forth from the horizon of certitude! This is a Book sent down by the All-Merciful to him who hath turned unto Him and attained unto the days of God, the Lord of the Day of Reckoning. Verily he hath attained unto the mention of the Wronged One time and again, and this is yet another time when the gaze of God hath been directed towards him from the Most Exalted Station.

1 بسمه المشرق من افق الايقان کتاب انزله الرحمن لمن اقبل الیه و فاز بایام الله مالک يوم الحساب انه فاز بذكر المظلوم مرة بعد مرة و هذه کرة اخرى قد توجه الیه لحاظ الله من اعلى المقام

- 2 Be thou steadfast in the Cause and speaking forth in the name of thy Lord, and gazing towards the horizon whence the lights have shone forth. Take thou the reins of the Cause by Our command and remind the servants of this News wherewith the Books of God have formerly given glad tidings, and that which was revealed in the Bayan. We have heard thy call and answered thee, and We have seen thy turning and have turned unto thee from this Station which God hath made the Dawning-place of inspiration.

2 کن قائماً علی الأمر و ناطقاً باسم ربک و ناظراً الى افق اشرفت منه الأنوار خذ زمام الأمر بأمر من عندنا و ذکر العباد بهذا النبأ الذى بشرت به کتب الله من قبل و ما نزل فی البیان قد سمعنا ندائک اجیناک و رأینا اقبالک اقبلنا الیک من هذا المقام الذى جعله الله مشرق الالهام

- 3 Remind My loved ones on My behalf and illumine them with the lights that have shone forth and gleamed from the horizon of My Most Exalted Pen, from which the decisive Word hath appeared. Say: Hold fast unto deeds and unto that which We have revealed concerning conduct, then know ye that these are God's hosts on earth. He in Whose possession is the Mother

3 ذکر احبائى من قبلی و نورهم بأنوار اشرفت و لاحت من افق قلبی الأعلى الذى منه ظهر فصل الخطاب قل تمسکوا بالأعمال و ما انزلناه فی الأخلاق ثم اعلوها انها لجند الله فی الأرض یشهد بذلك من عنده أم الکتاب ان انصروا ربکم

Book doth testify to this. Aid ye your Lord through goodly character - through this His Cause is exalted in all regions. Say: Be ye My trustees on earth, that every seeker and every aspirant may find in you the fragrance of trustworthiness and assurance. Thus have We illumined the horizon of the heaven of utterance with the sun of knowledge. Blessed is he who hath seen, and woe unto every heedless doubter.

بالأخلاق الحسنة بها يرتفع امره في كل الجهات
قل كونوا أمنائي في الأرض ليجد منكم كل
قاصد و كل طالب عرف الأمانة و الاطمينان
كذلك نورنا افق سماء البيان بشمس العرفان
طوبى لمن رأى و ويل لكل غافل مرتاب

- 4 Convey My greetings to all the friends of God and be vigilant at all times, for great is this Day and mighty is this Cause. Say: O friends! With the utmost joy and fragrance, occupy yourselves with the remembrance of the Best-Beloved of the worlds, and strive to make up for what hath passed, for this Day hath no likeness or equal. Hold fast unto the hem of righteousness and fix your gaze upon the Most Exalted Horizon. The Dawning-Place of the Cause and the Dayspring of Revelation hath appeared. All the divine Books and the Prophets and Messengers gave the people of the world glad tidings of this blessed Day, yet all remained heedless save whom God willed.

4 جميع دوستان الهی را تکبیر برسان و در کلّ حين
مراقب باش چه که يوم عظيم است و امر عظيم
بگوای دوستان بکمال روح و ریحان بذكر محبوب
عالمیان مشغول باشید و در تدارک مافات جهد
نمائید چه که از برای این يوم شبه و مثلی نبوده و
نیست بذیل تقوی تمسک نمائید و بافق اعلی ناظر
باشید مشرق امر و مطلع ظهور ظاهر جميع کتب
الهی و انبیاء و مرسلین باین يوم مبارک اهل عالم
را بشارت دادند و لکن کلّ غافل الا من شاء
الله

- 5 His honor Ahmad hath sent a petition to the Most Holy Court and hath returned. We, verily, have pardoned him and forgiven him. Thy Lord is indeed the All-Bountiful, the Generous. Ask ye God that He may aid all to that which He loveth and is pleased with, and preserve them from aught else save what He hath revealed in His Book. Verily He is powerful over all things. God willing, that honored one shall, through the heat of divine love, set aflame the frozen servants and draw them to the straight path.

5 جناب احمد عريضه ئی بساحت اقدس فرستاده
و رجوع نموده انا عفوانه و غفرناه ان ربک هو
الفضل الکريم از حق بطلید کلّ را بما یحبّ و
یرضی تأیید فرماید و از غیر ما انزلہ فی الکتاب
حفظ نماید انه علی کلّ شیء قدیر انشاء الله
آنجناب بحرارت محبت الهی عباد افسرده را
مشتعل نمایند و بصرای مستقیم کشانند

- 6 Rejoice thou in that thou hast been mentioned before the Throne, and in that this Book hath been sent down unto thee which shall testify for thee in every world of the worlds of thy Lord, the Forgiving, the Merciful. The glory be upon thee and upon those who have held fast to the Strong Cord of God.

6 ان افرح بما ذكرت لدى العرش و نزل لک هذا
الکتاب الذی یشهد لک فی کلّ عالم من عوالم
ربک الغفور الرحيم البهاء علیک و علی الدین
تمسکوا بحبل الله المتین

NYR#107

BLIB_Or15710.243, BLIB_Or15715.318a,
LMA1.415 (ii + 251)

BH02572

To: *Muqbil et al.*

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His station of grandeur and power
هو الله تعالى شأنه العظمة والاقترار 1
- 2 O thou who hast turned towards Me! The Wronged One turneth unto thee and from this exalted station doth greet thee with praise. And now, the petitions that were submitted in thy name have been presented at the Most Holy Court and an answer hath been revealed.
يا مقبل اقبل اليك المظلوم و يكبر عليك من هذا المقام الرفيع و بعد مراسلاتيكه باسم آنجناب بود در ساحت اقدس عرض شد و جواب نازل 2
- 3 The one named of God, M.H., upon him be My glory, hath made mention of Master Aqajan Salmani. We have mentioned him before and mention him now, that he may rejoice in My mention, the Mighty, the Wondrous. We have remembered every servant who hath turned and every maidservant who hath turned, and I am the All-Seeing, the All-Informed. We greet him from this station, and his wife who hath believed in God, the Lord of all worlds. Blessed art thou, O My handmaiden, for having turned to the Most Sublime Horizon when most of the servants turned away. Give thanks unto thy Lord for this great bounty. Say: Praise be to Thee, O my God, for having taught me and made me know Thee and mentioned me in Thy Great Prison and guided me to Thy straight path and illumined my heart with the light of Thy knowledge and cast upon me Thy Most Exalted Word whereby every wise command was revealed.
جناب اسم الله مه عليه بهائی ذکر استاد آقاجان سلمانی را نموده اند انا ذکرناه من قبل و نذکره فی هذا الحین لیفرح بذکری العزیز البدیع انا ذکرنا کل عبد اقبل و کل امة اقبلت و انا الشاهد الخیر نکبر من هذا المقام علیه و علی ضلعه التي آمنت بالله رب العالمین طوبی لک یا امتی بما اقبلت الی الأفق الأعلى اذ اعرض عنه اکثر العباد ان اشکری ربک بهذا الفضل العظیم قوی لک الحمد یا الهی بما علّمتنی و عرفتنی و ذکرتنی فی سینک العظیم و هدیتنی الی صراطک المستقیم و نور قلبی بنور معرفتک و القیت علی کلمتک العلیا التي بها ظهر کل امر حکیم 3
- 4 The servants and handmaidens who have turned towards God are all blessed with His mention - some have outwardly attained His presence while for others it remaineth preserved and concealed behind the veil of chastity. All must, God willing, act according to what God loveth and fix their gaze upon the horizon of His good-pleasure. The command is in His hand and He is the Commander, the All-Wise.
عباد مقبلین و اماء مقبلات کل بذکر الهی فائز بعضی بر حسب ظاهر بآن رسیده اند و از برای بعضی در حجاب عصمت مستور و مکنون انشاء الله باید کل به ما یحبّه الله عمل نمایند و بافق رضایش ناظر باشند الأمر بیده و هو الامر الحکیم 4
- 5 They have likewise made mention of Mirza Mu'min. Wondrous and sublime Tablets have repeatedly been sent down from the heaven of the Divine Will especially for him. We greet him from this station and give him the glad-tidings of God's grace, the All-Compelling, the Self-Subsisting. He hath attained unto mention; let him preserve what God hath graciously bestowed upon him as a token of His grace and bounty. He is verily the All-Bountiful, the Mighty, the Loving. We make mention of his wife as We mentioned her before. She turned towards God and migrated until she attained His presence in Baghdad
و همچنین ذکر جناب میرزا مؤمن را نموده اند مکرر الواح بدیعه منیعه از سماء مشیت مخصوص او نازل انا نکبر من هذا المقام علیه و نبشّره بفضل الله المهیمن القیوم انه فاز بالذکر له ان یحفظ ما اعطاه الله کراماً من عنده و فضلاً من لدنه انه هو الفضال العزیز الودود و نذکر ضلعه کما ذکرناها من قبل انها اقبلت و هاجرت الی ان فازت فی الزوراء تلقاء من بشّر به کتب الله رب ما کان و ما یكون 5

in the presence of Him Whom the Books of God, the Lord of what was and what shall be, had promised.

- 6 O My handmaiden! He who is named of God, upon him be My glory, hath made mention of thee and presented thy services at the Most Holy Court. Praise be to God that thou hast been enabled to serve the friends of God and this service hath been adorned with the ornament of acceptance. Give thanks unto thy Lord for this most great favor. He is verily the Protector of every maidservant who hath turned towards God and the Helper of every servant who hath attained unto My sealed wine. Likewise have all the souls mentioned been blessed with the mention of God, exalted be His glory. God willing, may all be assisted to do what becometh and beseemeth this divine Day.
- 7 Glory be upon them from the Wronged One, the Stranger, the Unique.

6 یا امتی اسمی علیه بهائی ذکر ت را نموده و خدمات ترا بساحت اقدس معروض داشته الحمد لله بخدمت دوستان الهی موفق شدی و این خدمت بطراز قبول مزین و فائز ان احمدی ربک بهذا الفضل الأعظم انه ولی کل امة اقبلت الى الله و ناصر کل عبد فاز برحیقی المختوم و همچنین جمیع نفوس مذکوره بذکر حق جلّی جلاله فائز شدند انشاء الله کل مؤید شوند بر آنچه لایق و سزاوار یوم الهی است

7 البهاء عليهم من لدى المظلوم الغريب الفريد

INBA27:481

BH02596

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 After praise and glorification of the Goal of the worlds and His chosen ones and friends, it is submitted that your letter was received. Praise be to God, it indicated the wellbeing of that honored brother's blessed being and his relatives, which brought joy and delight. In truth, letters have been and are half of meeting and encounter. In any case, they are the cause of gladness and the source of joy. The remembrance of friends brings happiness to the Friend, especially if that remembrance is for the sake of God. However, after learning what was mentioned, amazement upon amazement arose, for by the truth of Truth, never did such words emerge from this servant. Apart from all this, what has occurred that one would commit an act or speak a word that would cause grief to friends? You yourself know that this servant has always been occupied with conveying words of love and affection. God willing, we hope that the Truth, exalted be His glory, will adorn all with the ornament of trustworthiness, religiosity, truthfulness and sincerity. Verily, He is powerful over all things.

1 هو الله تعالى شأنه العظمة والافتدادر

2 بعد از حمد و ثنای مقصود عالمیان و اصفیا و اولیای او عرض میشود مکتوب آنجناب رسید الحمد لله مشعر بر سلامتی وجود مسعود آن برادر مکرم و بستگان ایشان بود فرح و سرور مبذول داشت فی الحقیقه از برای نامه نصف مواصلت و لقا بوده و هست در هر صورت علت ابتهاج و سبب انبساطست یاد دوستان دوست را مسرور نماید خاصه اگر آن یاد الله واقع شود و لکن بعد از اطلاع بر آنچه ذکر شده بود حیرت اندر حیرت آمد چه که بحق حق ابداً از این عبد چنین ذکرى ظاهر نه از همه گذشته چه واقع شده که انسان عملی را ارتکاب نماید و یا کلمهئى را بگوید که آن سبب حزن دوستان شود خود آنجناب میدانند که این عبد لازال بالقای کلمهء محبت و وداد مشغولست و انشاء الله امیدواریم که حق جلّ جلاله جمیع را بطراز امانت و

دیانت و صدق و صفا مزین نماید آنه علی کل
شیء قدیر

- 3 Today is and has been the day of goodly words, goodly deeds, and good thoughts. God willing, may you be engaged in the remembrance of the Beloved of the worlds with utmost joy and fragrance, and pass your days and nights in perfect ease, wellbeing and health. Convey greetings and praise to Jinab-i-'Inayatu'llah and his mother and sister. God willing, may they dwell and rest in the shadow of the Tree of Grace. Peace and glory be upon you, and the mercy of God and His blessings. The servant

3 امروز روز کلمه طیبه و عمل طیب و حسن ظن بوده و هست انشاء الله بکمال روح و ریحان بذكر محبوب عالمیان مشغول باشید و بکمال راحت و عافیت و صحت ایام و لیالی را بگذرانید جناب عنایة الله و ام و اختشازا سلام و تکبیر میرسانم انشاء الله در ظل سدره فضل ساکن و مستریخ باشند السلام و البهاء علیکم و رحمة الله و برکاته خادم

- 4 The various letters you sent arrived. God willing, after review news will be sent. Convey greetings from this ephemeral one to the honored master Jinab-i-Sabri Effendi, may the Glory of God be upon him. Due to the abundance of occupation, this servant does not have time to trouble the friends, therefore he seeks pardon from all. Peace and glory be upon him, and the mercy of God and His blessings.

4 چند مکتوب متفرقه که ارسال داشتید رسید انشاء الله بعد از ملاحظه اخبار میشود خدمت مخدوم مکرم جناب صبری افندی علیه بهاء الله از قبل این فانی تکبیر برسانید این عبد از کثرت اشتغال فرصت آنکه دوستان را زحمت دهد ندارد لذا از کل عفو میطلبد السلام و البهاء علی جنابه و رحمة الله و برکاته

- 5 Regarding what you mentioned about having sent a letter previously - it did not reach this servant, and this letter also reached this servant after four days since it was outside the city and the messengers had forgotten. In any case, upon review and reading, the reply was submitted.

5 اینکه ذکر نموده بودند مکتوبی از قبل ارسال داشته اند باین عبد نرسیده و این مکتوب هم بعد از چهار یوم باین عبد رسید چه که در خارج بلد بود و مرسلین فراموش نموده بودند باری حین ملاحظه و قرائت جواب عرض شد

BLIB_Or15736.023

BH02580

To: *Hadrat-i-Majd*

Date: 1300 ? [1882-1883]

- 1 In the Name of God, Exalted be His station, the Most Great, the Most Powerful
- 2 Praise be to God Who hath sent down the verses and revealed the clear proofs and created the Messengers and sent them to the servants that they might make known to them the matter of origin and return and guide them to the path of righteousness, until He sealed divine revelation and prophethood with Him by Whose traces the world is illumined and through Whom the decree of unity was established among the nations - He in

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى انزل الآيات و اظهر البينات و خلق الرسل و ارسلهم الى العباد ليعرفهم امر المبدء و المعاد و يهديهم الى سبيل الرشاد الى ان ختم الوحي و النبوة بالذى ينوره آثار العالم و ثبت حكم التوحيد بين الأمم الذى نطق فى كفه الحصاة و شهدت له الأوراق و النواة سلطان

Whose palm the pebble spoke and to Whom the leaves and the date-stone bore witness, the King of the chosen ones and the Goal of the Prophets, may the spirit of all else be sacrificed for His sake. And the prayer that shineth forth from the horizon of God's tender mercy, exalted be His glory, and the peace that appeareth from the kingdom of His will, widespread be His bounties, be upon Him and upon His family and companions through whom God separated truth from falsehood and through whom appeared the decree of the verses and decisive utterance. These are servants whom the hosts of the world prevented not from the Ancient King. They arose and said: "God is our Lord and the Lord of all who are in the heavens and on earth." Through them flowed the Euphrates of divine knowledge and surged the ocean of wisdom and exposition, and the light of oneness shone forth from the horizons of the hearts of all contingent beings. Exalted be His dominion and exalted be His greatness and exalted be His power. I bear witness that there is no God but God, in acknowledgment of His grandeur and in recognition of His oneness.

- 3 And then, may my spirit be sacrificed for thee, thy esteemed letter was the cause of joy and spiritual delight and gladness to this ephemeral one. After perusal it was presented before Him and He said: "God willing, he hath been and is successful. Whatever hath thus far been commanded unto him, he hath immediately arisen to execute. We beseech God to make him distinguished among his peers and companions and to illumine him with the lights of divine unity and in all conditions to aid him to act according to the Book. He is the Powerful, the Mighty, and He is the All-Knowing, the Wise, the All-Subduing, the Omnipotent." End quote.

- 4 Furthermore, he conveyeth greetings to all the gentlemen of that land and I beseech God, exalted be His glory, to make them appear as standards among the people - that is, to appear among the people with truthfulness, sincerity, trustworthiness, religiosity and chastity. Each of these qualities is like a standard, as every fair-minded and informed person will testify. Likewise I beseech God, exalted be His glory, to grant them the good of this world and the next. He is the Hearer and He is the Answerer. And praise be to God in all conditions, and peace be upon you and the mercy of God and His blessings.

الأولیاء و مقصود الأنبياء روح ما سواه فداءه و الصلوة المشرفة من افق عنایة الحق جلّ جلاله و السلام الظاهر من ملكوت ارادته عم نواله عليه و على آله و اصحابه الذين بهم فرق الله بين الحق و الباطل و بهم ظهر حكم الآيات و فصل الخطاب اولئك عباد ما منعهم جنود العالم عن مالک القدم قاموا و قالوا الله ربنا و رب من في السموات و الأرض بهم جرى فرات العرفان و ماج بحر الحكمة و التبيان و اشرق نور الأحديّة من آفاق قلوب من في الامكان تعالى سلطانه و تعالت عظمته و تعالت قدرته اشهد ان لا اله الا الله اقراراً لعظمته و اعترافاً لتوحيده

3 و بعد روحی فداک دستخطّ عالی سبب بهجت و روحانیت و مسرت ایفانی شد و بعد از اطلاع بین یدی حاضر و عرض شد فرمودند انشاء الله موفق بوده و هستند آنچه تا حال باو امر شد فوراً بر اجرای آن قیام نموده از حق میطلبیم او را مابین امثال و اقران معزز دارد و بانوار توحید الهی منور و در جمیع احوال بر عمل بکتاب موفق فرماید اوست قادر و مقتدر و اوست عالم و دانا و مهیمن و توانا انتہی

4 دیگر خدمت جمیع آقایان آن ارض سلام معروض میدارد و از حقّ جلّ جلاله میطلبیم ایشانرا بمثابهء اعلام مابین انام ظاهر فرماید یعنی به صدق و صفا و امانت و دیانت و عفت مابین ناس ظاهر باشند هر یک از این صفات بمثابهء علم است یشهد بذلک کلّ منصف خبیر و همچنین از حقّ جلّ جلاله از برای ایشان خیر دنیا و اخری میطلبیم اوست سامع و اوست مجیب و الحمد له فیکلّ الأحوال و السلام علیکم و رحمة الله و برکاته

BLIB_Or15731.123

BH02719

To: Aqa Muhammad Husayn Lam Ta, in Kashan

Date: 1300 ? [1882-1883]

- 1 He is the One manifest and sovereign over all who are on earth and in heaven. 1 هو الظاهر المهيمن على من في الأرض والسّماء
- 2 O Husayn! Hearken to the call of the Wronged One Who summons thee from the precincts of His Most Great Prison and invites thee to that which will draw thee nigh unto God, the Lord of ancient days. Verily thy Lord is the Hearing, the Responding One. Thy letter hath come before Us and We have heard thy call therefrom. We have answered thee with a Tablet before which all tablets have bowed down, and with a mention that hath gladdened the eyes of them that are nigh. The Wronged One hath heard the cry of thy heart in thy love for God and thy yearning in separation from Him, and hath witnessed thy turning toward this Station which hath been named with the Most Beautiful Names in the Crimson Book and the Most Great Prison in My perspicuous Book. Thou art he who hath turned toward My horizon and attained unto My love and recognition and hast drunk the choice wine of My tender mercy from the hand of My bounty. Verily, He doth not suffer to be lost the reward of the doers of good. 2 يا حسين ان استمع نداء المظلوم الذي يناديك من شطر سجنه الأعظم ويدعوك بما يقربك الى الله مالک القدم ان ربك هو السامع المجيب قد حضر كتابك و سمعنا منه ندائك اجبتك بلوح خضعت له الألواح و بذكر قرّت به عيون المقرّين قد سمع المظلوم ضجيج قلبك في حبّ الله و حنينك في فراقه و رأى اقبالك الى هذا المقام الذي سمي بالأسماء الحسنی في الصحيفة الحمراء و بالسجن الأعظم في كتابي المبين انت الذي اقبلت الى افقي و فزت بجي و عرفاني و شربت رحيق عنايتي من يد عطائي انه لا يضيع اجر العاملين
- 3 The Most Exalted Pen hath loved and continues to love to speak in the most sweet Persian tongue. Thy letter which was sent in the name of the servant was presented before the Countenance. Blessed is the tongue that speaketh of His Name this day and blessed is the eye that gazeth toward His horizon. This blessed Day is truly mighty and great, and is known in the divine Books and Scriptures as the Day of God. 3 قلم اعلى دوست داشته و دارد بذكر پارسی احلى ناطق شود مكتوب كه باسم عبد حاضر بود تلقاء وجه عرض شد طوبی از برای لسانیکه اليوم باسم حق ناطق است و از برای چشمیکه بافتش ناظر این روز مبارک بسیار عظیم و بزرگست و در کتب و صحف الهی بיום الله معروف
- 4 Every soul is able this day to attain unto enduring stations. God willing, thou shalt, through divine grace and heavenly confirmations, preserve thy station and likewise recognize its worth, for thou art recorded and inscribed among the foremost in the Book of 'Illyin and art distinguished by the special favors of God and successful in attaining His peerless Name. Keep this most exalted station hidden from the eyes of the heedless and the veiled ones, for the treacherous have ever lain in wait for the precious gem. God willing, thou must be engaged in mention and praise with a new spirit, a new tongue, and boundless strength and power, and remain firm, steadfast and resolute in service to the Cause. Soon that which is hidden shall appear in the realm of manifestation, and the deniers, unbelievers and heedless ones shall cry out "Alas for us, for what 4 هر نفسی اليوم قادر است بر اینکه کسب مقامات باقیه نماید انشاء الله آنجناب بفضل الهی و تأییدات ربّانی مقام خود را حفظ نمایند و همچنین قدرش را بدانند چه که آنجناب در کتاب علیین از سابقین مذکور و مسطورند و بعنايات مخصوصه حق مفتخر و فائز باسم دوست یگا این مقام اعلى را از انظار مغلّین و محتجبین مستور دارید چه که خائنین در کمین گوهر ثمن بوده و هستند انشاء الله باید بروح تازه و لسان تازه و قوت و قدرت بی اندازه بذكر و ثنا مشغول باشید و بر خدمت امر قائم و ثابت و راسخ زود است آنچه مستور است در عرصه شهود آید و منکرین و

we neglected towards God!" In all circumstances keep thy gaze fixed on wisdom and hold fast unto God, exalted be His glory. Verily He hath raised thee up through His grace and ordained for thee that which gladdeneth the hearts of them that know. The glory be upon thee and upon thy family from God, the Lord of all worlds.

مشرکین و غافلین بکلمهٔ یا ولینا بما فرطنا فی جنب الله ناطق شوند در جمیع احوال بحکمت ناظر باشید و بحقّ جلّ جلاله متمسک و متشبّث آنه رفعت فضلًا من عنده و قدر لک ما تفرح به افئدة العارفين البهاء علیک و علی اهلک من لدی الله ربّ العالمین

BLIB_Or15715.259b

BH02877

To: Tahmasb Quli Bayk, in Ardabil

Date: 1300 ? [1882-1883]

1 In His Name, the One Who ruleth over all names.

1 بِسْمِ الْمَهِيمِنِ عَلَى الْأَسْمَاءِ

2 The servant in attendance read thy letter before the Wronged One, and it was heard. 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 turned toward the horizon of His Cause. O thou who art enkindled with the fire of separation and who hast turned to God, the Lord of the Day of Divorce! Grieve not over anything. In all matters place thy trust in thy Lord. Verily He is the companion of him who hath no companion, and the helper of him who hath no helper, and the succourer of him who hath arisen to make mention of Him and to praise Him, and the strengthener of him who hath turned unto Him, and the answerer of him who calleth upon Him. Blessed is the face that hath turned toward the Face, and the ear that hath attained to His most sweet call when it was raised betwixt earth and heaven. We counsel thee to be steadfast in the Cause, to possess spiritual qualities and praiseworthy deeds, and to speak goodly words. By My life! Whoso acteth in accordance with what hath been enjoined upon him by God is assuredly among those who are nigh unto Him in a manifest Book.

2 عبد حاضر کتابت را نزد مظلوم قرائت نمود و باصفا فائز گشت و از کلمات و عباراتش عرف محبت منتشر انشاء الله لازال از کأس عنایت محبوب بیزوال بیاشامی و بافق امرش ناظر باشی یا ایها المشتعل بنار الفراق والمقبل الى الله مالک يوم الطلاق لا تحزن من شيء توکل فیکلّ الأمور علی ربک آنه مونس 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 بندائه الأهلی اذ ارتفع بین الأرض و السماء انا نوصیک بالاستقامة علی الأمر و بالأخلاق الروحانیة و الأعمال المرضیة و الکلمة الطیبة لعمری من عمل بما امر به من لدی الله آنه من المقرّین فی کتاب مبین

3 Praise be to God that in this blessed day thou hast inhaled the fragrance of His garment and turned toward the straight path of God. This is a great bounty and a mighty favor. By God's life! The precious jewels of the earth and the treasures of kings cannot compare with it. Know thou its station, then give thanks unto thy Lord, the All-Bountiful. The True One,

3 الحمد لله در این يوم مبارک عرف قیص را یافتی و بصراط مستقیم الی توجّه نمودی این فضلیست بزرگ و نعمتی است عظیم لعمری لآلی ثمنیهٔ ارض و خزائن ملوک بآن معادله ننماید ان اعرف مقامه ثم اشکر ربک الکریم حقّ جلّ جلاله با

exalted be His glory, hath been and ever will be with His loved ones. He verily is the Near One, the Watchful.

- 4 O Tahmasb! Give praise to the Lord of eternity Who hath granted thee success and Who in this Most Great Prison hath made mention of thee. That which this Wronged One hath ever desired is the salvation of all, and ever shall be. God willing, thou shalt 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 Pen spoken while the Lord of eternity was in the Most Great Prison, that thou mayest be among those who are firmly established.

- 5 In these days this region is somewhat disturbed; therefore it is not permissible to journey to this place. 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 of the world to come. Verily He is powerful over all things. The glory shining forth from the horizon of My loving-kindness be upon thee and upon those who have laid hold on the hem of thy Lord's mercy, the Forgiving, the Bountiful.

دوستان خود بوده و هست آنه هو القريب الرقيب

4 يا طهماسب حمد كن مالك قدم را كه ترا
موفق فرموده و در اين سجن اعظم بذكر تو
مشغول گشته آنچه لازال اين مظلوم خواسته
نجات كل بوده و خواهد بود انشاءالله با كمال
روح و ربحان بذكر محبوب امكان ناطق باشي و
بارادة الله متمسك كذلك نطق القلم اذ كان
مالك القدم في السجن الأعظم لتكون من
الرائخين

5 اين ايام اين اطراف في الجملة منقلب است لذا
توجه باین شطر جايز نه ان المظلوم يستل الله بأن
يكتب لك اجر اللقاء ويقدر لك خير الآخرة
و الأولى انه على كل شيء قدير البهاء المشرق من
افق عنايتي عليك وعلى الذين تشبثوا بذيل رحمة
ربهم الغفور الكريم

BLIB_Or15710.244, BLIB_Or15738.194-
196.02

BH02917

To: *Ismi*

Date: 1300 ? [1882-1883]

- 1 He is the Witnessing, the All-Hearing
- 2 O My Name! Upon thee be My glory and loving-kindness and My favor which hath preceded existence itself, and My mercy which hath encompassed all that was and shall be. Let not the affairs of the world sadden thee, nor what every ignorant and veiled one may utter. My Most Exalted Pen beareth witness to thy turning unto Me, thy recognition, and thy presence before the Wronged One. Thou art he who heard the Call and responded to thy Lord, the Lord of Names, when the peoples turned away from Him save whom God, the Lord of the worlds, did will. We have heard the yearning of thy heart, the sighing of thy soul, and the lamentation of thy inner being, and such sorrow hath seized Us as none can reckon save the All-Numbering, the All-Knowing. We have ordained the laws

1 هو الشاهد السميع

2 يا اسمي عليك بهائي و عنايتي و فضلي الذي سبق
الوجود و رحمتي التي احاطت ما كان و ما يكون
اياك ان تحزنك شئون العالم و ما يتكلم به
كل جاهل محبوب يشهد قلبي الأعلى باقبالك
و عرفانك و حضورك لدى المظلوم انت الذي
سمعت النداء و اجبت ربك مالك الأسماء اذ
اعرض عنه الوري الا من شاء الله رب العالمين
انا سمعنا حنين قلبك و انين فؤادك و ضجيج
سرك و اخذتنا الحزان على شأن لم يحصيها الا
المحصى العليم انا شرعنا الشرائع للمحبة و الاتحاد
و المودة و الاتفاق و الناس جعلوها علة البغضاء

for love and unity, for kindliness and concord, yet the people have made them the cause of hatred. This is naught but a grievous error. We have manifested Our Self and revealed that which draweth hearts unto the Most Sublime Horizon, the Station wherein the Lote-Tree of the Uttermost End proclaimeth: There is none other God but Me, the All-Knowing, the All-Informed. We have borne the tribulations of earth for the unity of all therein and the revelation of what God hath willed. Yet the people have cast the Command of God behind their backs, following every heedless and remote one. By My life! I have been saddened by thy sadness, and found Myself in such grief as would, were it to be apportioned amongst the peoples of the earth, cause them to wail as do the bereft. We have freed thee and purified thee and caused thee to know and speak forth this wondrous Cause. We guided thee at the beginning and were thy leader unto My Straight Path. This is a bounty that no thing in the kingdom can equal, as doth testify He with Whom is the Clear Book.

- 3 O My Name along with My Name! Nothing shall harm thee. Hold fast unto it and place thy trust in God, the Single, the Mighty, the All-Praiseworthy. Beware lest the affairs of creation veil thee from this Cause at whose appearance all in the heavens and earth were struck with terror, save those who came unto God with a mighty, powerful and illumined heart. Thus hath surged the ocean of meanings, and the breezes of God have wafted, and the white ships have sailed thereon through My Name, the All-Subduing over all who are in the heavens and earths. Guide thou the servants thereby, as a command from My presence. This beseemeth the days of God, the Single, the Peerless. The glory shining from the horizon of the heaven of My loving-kindness and the light gleaming from the direction of My prison be upon thee and upon them that are with thee and upon them that love thee for the sake of God, the Lord of the worlds.

ان هذا الا خطأ كبير انا اظهرنا نفسنا و انزلنا ما تجذب القلوب الى الأفق الأعلى المقام الذي تنطق فيه سدرة المنتهى انه لا اله الا انا العليم الخبير قد حملنا بلايا الأرض لاتحاد من عليها و اظهار ما اراده الله ولكن القوم نبذوا امر الله عن ورائهم بما اتبعوا كل غافل بعيد لعمري قد حزنت بحزنك و وجدت نفسى فى هم لو يقسم على من على الأرض ينوحون كنوح الفاقدين انا خلصناك و طهرناك و عرّفناك و انطقناك بهذا الأمر البديع انا هديناك فى أول الأمر و كما قائدك الى صراطى المستقيم هذا فضل لا يعادله امر فى الملك يشهد بذلك من عنده كتاب مبين

3 يا اسمى مع اسمى لا يضرّك شيء تمسّك به و توكل على الله الفرد العزيز الحميد اياك ان تحجبك شئون الخلق عن هذا الأمر الذى اذا ظهر فزع من فى السموات و الأرض الا من اتى الله بقلب غالب قوى منير كذلك ماج بحر المعانى و سرت نسمة الله و جرت عليه السفائن البيضاء باسمى المهيمن على من فى السموات و الأرضين ان اهد العباد بها امراً من عندى هذا ما ينبغي لأيام الله العزيز الفريد البهاء المشرق من افق سماء عنايتى و النور الأتم من شطر سجنى عليك و على من معك و على من يحبّك فى الله رب العالمين

BLIB_Or15713.098

BH02963*Date: 1300 ? [1882-1883]*

To be typed.

BLIB_Or15727b.209

BH03435*To: Siyyid Muhammad Ali Shirazi, in Alexandretta**Date: 1300 ? [1882-1883]*

- 1 He is the All-Knowing, the All-Informed Speaker! 1 هو الناطق العليم الخبير
- 2 O Muhammad-Qabli-'Ali! Upon thee be the peace of God and His care, and the Glory of God and His mercy! Praise be to God that thou didst arrive in the Most Great Prison and didst attain the presence of the Wronged One in thy comings and goings. And now, by leave and will, thou hast decided to return. Praise the Desired One of the worlds that thou hast attained to that which most are heedless of. 2 یا محمد قبل علی علیک سلام الله و عنایتہ و بہاء الله و رحمۃ الحمد لله در سجن اعظم وارد و در ذہاب و ایاب با مظلوم ملاقات نمودی و حال باذن و ارادہ ارادہ رجوع داری حمد کن مقصود عالمیازا کہ فائز شدی بآنچہ اکثری از آن غافلند
- 3 Convey greetings and salutations to the friends of God, exalted be His glory. Say: The Wronged One of 'Akka counseleth all to fear God and to that which exalteth the station of man. The true Law of God consisteth in such matters and deeds as are the cause and source of the manifestations of human stations. This is the good that hath been enjoined in all the Books of God, exalted be His glory, and whatsoever is contrary to this station is accounted as evil and must needs be shunned. 3 دوستان حق جلّ جلالہ را تکبیر و سلام برسان بگو مظلوم عکا کل را بتقوی الله وصیت مینماید و بما یرتفع بہ مقام الانسان شریعة الله حقیقی امور و اعمالی است کہ سبب و علت ظہورات مقامات انسانست اینست معروفیکہ در جمیع کتب حق جلّ جلالہ بآن امر فرمودہ و آنچہ مخالف این مقام است از منکر محسوب و اجتناب از آن لازم
- 4 If thou attainest the presence of the two Names, namely Jamal and Zayn, stand thou before their faces and convey greetings from the Wronged One unto them. Similarly, give thou glad-tidings to the friends of that land through the remembrance of this Wronged One - all are remembered by Him. We beseech Him, exalted be He, to aid them, draw them nigh and acquaint them with that which beseemeth them. Verily, He is powerful over all things. 4 اگر خدمت اسمین یعنی جمال و زین رسیدی قم تلقاء وجہہما و کبر من لدی المظلوم علیہما و ہمچنین دوستان آن ارض را بشارت دہ بذکر این مظلوم کل مذکورند نسلہ تعالی بآن یوفقہم و یقرّہم و یعرفہم ما ینبغی لهم انہ علی کلشیء قدیر
- 5 Some of the friends who are engaged in serving the Cause and are adorned with goodly deeds and praiseworthy character are 5 و بعضی از دوستان کہ بخدمت امر مشغولند و باعمال طیبہ و اخلاق مرضیہ مزین ایشان

in truth among the pillars and chosen ones of the earth. The outpourings of divine mercy have been and continue to be especially destined for such souls. Convey greetings to the captives of that land, whether young or old, male or female.

- 6 In these days the letter of Jinab-i-Zayn and Jinab-i-Mirza 'Abdu'llah was mentioned by this servant in the presence. God willing, a reply will be sent. We beseech God to grant them that which will draw them near unto Him in all His worlds. Verily, He is powerful over all things.

- 7 Peace and Glory be upon thee and upon them and upon those who have acted according to that which was enjoined upon them by God, the Lord of the worlds.

VUJUDE.192x

فی الحقیقه از افراد و اوتاد ارضند رشتات رحمت الهی مخصوص آن نفوس بوده و هست اسراء آن ارض را از صغیر و کبیر و اناث و ذکور سلام برسان

6 در این ایام مکتوب جناب زین و جناب میرزا عبدالله را عبد حاضر تلقاء وجه ذکر نمود انشاء الله جواب ارسال میشود نسئل الله بأن یرزقهم ما یقرّبهم الیه فی کلّ عالم من عوالمه انه علی کلّ شیء قلدیر

7 السّلام و البهاء علیک و علیهم و علی الذّین عملوا بما امروا به من لدی الله ربّ العالمین

BLIB_Or15715.007e, UAB.045ax, VU-JUD.114x

BH03426

To: Shaykh Abdul-Husayn

Date: 1300 ? [1882-1883]

- 1 He is the One manifest above all things!

- 2 O 'Abd-Qabil-Husayn! This is the Day which hath been mentioned and recorded in the divine Books, Tablets and Scriptures as the Day of God. All those who are nigh unto God, the believers in divine unity, and indeed all the peoples of the world, have awaited this most mighty, most holy Day. Yet when the Sun of Revelation shone forth from the horizon of the Will of God - exalted be His glory - all were found heedless and veiled, save those souls who freed themselves from idle fancies and vain imaginings and turned toward the Most Exalted Horizon. Blessed are they and joy be unto them!

- 3 Today the ocean of grace is surging and the straight path is clear and evident. How blessed is the state of those whom neither the doubts of the divines, nor the intimations of the mystics, nor the might of rulers hath withheld from the Lord of all names. Whosoever hath on this Day attained unto the divine Word hath attained unto all good. Blessed is the soul at whose mention My Most Exalted Pen hath moved, and woe unto the heedless! For the sake of fleeting days they have turned away from the immortal Kingdom of God. By the Sun of the heaven

1 هو الظاهر فوق الأشياء

2 یا عبد قبل حسین امروز روزیست که در کتب و زبر و صحف الهی بیوم الله مذکور و مسطور است جمیع مقربین و موحدین و همچنین خلق عالم منتظر این یوم امّنع اقدس بوده و چون آفتاب ظهور از افق اراده حق جلّ جلاله اشراق نمود کل غافل و محجوب مشاهده شدند مگر نفوسیکه از ظنون و اوهام آزاد گشتند و بافق اعلی توجه نمودند طوبی لهم و نعیماً لهم

3 امروز بحر عنایت موج و صراط مستقیم واضح و هویدا نیکوست حال نفوسیکه شبهات علما و اشارات عرفا و سطوت امرا ایشانرا از مالک اسماء منع ننمود هر نفسی البیوم بکلمه الهی فائز شد او بکلّ خیر فائز است طوبی لنفس تحرک علی ذکرها قلبی الأعلی و ویل للغافلین از برای ایام فانیه از ملکوت باقی الهی چشم پوشیدند قسم بآفتاب سماء معانی عنقریب خود را در خسران عظیم مشاهده نمایند

of inner meanings! Soon shall they find themselves in manifest loss.

- 4 Grieve thou not over anything. Rather, rejoice in this Clear Book, for nothing among all things can equal it - to this doth the Lord of all creation bear witness on this luminous night. We have heard thy call and answered thee, and have observed thy devotion and made mention of thee in such wise as shall never come to an end, enduring as the most beautiful names of God. Verily thy Lord is the All-Merciful, the Bountiful.
- 5 Hold fast to the cord of His grace and be thou of those who are steadfast. At the end of this Book We counsel thee to manifest the utmost steadfastness, for Satan calleth from behind the All-Merciful throughout all creation. This is what We have previously informed the servants of, and in this wondrous Tablet. Strive thou in thy days that there may appear from thee that whereby thy mention shall endure in the Book of thy Lord, the All-Knowing, the All-Informed. Convey unto the people with wisdom and utterance, that they may forsake what they possess and take hold of that which they have been commanded by One Who is the Ordainer, the All-Wise.
- 6 The glory be upon thee and upon those who have quaffed the choice wine of revelation in the name of their Lord, the Forgiving, the Merciful.

4 أنك لا تحزن من شيء ان افرح بهذا الكتاب
المبين انه لا يعادله شيء من الاشياء يشهد
بذلك مولى الورى في هذا الليل المنير انا سمعنا
ندائك اجبتناك و رأينا اقبالك ذكرناك بما لا
يأخذه النفاذ بدوام اسماء الله الحسنى ان ربك
لهو المشفق الكريم

5 تمسك بحبل عنايته و كن من الراسخين انا
نوصيك بالاستقامة الكبرى في آخر الكتاب لان
الشيطان عن وراء الرحمن ينادى في الامكان
هذا ما اخبرنا به العباد من قبل و في هذا اللوح
البديع ان اجهد في ايامك ليظهر منك ما يبقى
به ذكرك في كتاب ربك العليم الخبير بلغ الناس
بالحكمة و البيان لعل يدعنا ما عندهم و يأخذنا
ما امروا به من لدن امر حكيم

6 الهاء عليك و على الذين شربوا رحيق الوحي باسم
ربهم الغفور الرحيم

BLIB_Or15715.008a

BH03446

To: Muhammad Husayn from Kaf, in Kashan

Date: 1300 ? [1882-1883]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be to God! The Fire of Manifestation is kindled and visible from the Blessed Tree, and the Light of Divine Unity is shining from the horizon of the heaven of God's Will. The Speaker of the Mount is established upon the throne of grandeur, yet the people remain deprived and forbidden from His presence and meeting. All tongues speak in praise of this blessed Day, all ears are attentive to hear the Call, all books, scrolls and psalms make mention of this most exalted and most holy Revelation, and all eyes are expectant. Yet when the world was

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله نار ظهور از شجره مباركه مشتعل و ظاهر
و نور احديه از افق سماء اراده الهى لائح و مكلم
طور بر عرش عظمت مستوى ولكن ناس از
مشاهده و لقا ممنوع و محروم جميع السن بثنائى
اين يوم مبارك ناطق و جميع آذان از براى اصغاء
ندا مترصد و جميع كتب و صحف و زبر بذكر
اين ظهور امنع اقدس ذاكر و جميع عيون منتظر

illuminated with the lights of the dawn of Revelation, all peoples were found heedless and veiled, save whom God willed.

ولكن چون عالم بانوار فجر ظهور منور شد جميع
امم غافل و محجوب مشاهده شدند الا من شاء
الله

- 3 O Muhammad-Husayn! Hearken unto the call of this Wronged One, Who summons thee from the precincts of the Most Great Prison and calls thee to the highest horizon. The people of the world who were seekers, yearning and expectant of the divine Day, are all occupied with these fleeting days and heedless of, nay, turned away from God, exalted be His glory. Blessed is the soul that hath today attained the recognition of God and whose mention hath been inscribed by the Most Exalted Pen in the Most Great Book. He shall endure as long as the kingdom of earth and heaven endure. Blessed art thou for having attained unto a Tablet that cannot be equaled by whatsoever existeth on earth. Thy Lord, the All-Knowing, the All-Wise, beareth witness unto this.

3 يا محمد قبل حسين بشنو ندای این مظلوم را که
از شطر سخن اعظم ترا ندا میفرماید و بافق اعلی
میخواند اهل عالم که طالب و آمل و منتظر یوم
الهی بوده اند کل باین ایام فانیه مشغول و از
حق جلّ جلاله غافل بل معرض طوبی از برای
نفسیکه الیوم بمعرفت الهی فائز شد و ذکرش از
قلم اعلی در صحیفه کبری ثابت گشت او بدوام
ملک و ملکوت باقی و پاینده خواهد بود طوبی
لک بما فزت بلوح لا یعادله ما علی الأرض یشهد
بذلک ربک العالم الحکیم

- 4 Say: Praise be to Thee, O my God, for having given me to drink from the Kawthar of Thy knowledge, for having made me recognize the Dawning-Place of Thy verses, for having guided me to Thy path, and for having cast upon me Thy Most Exalted Word. I beseech Thee by the sovereignty of Names to make me steadfast in Thy service, speaking Thy praise, holding fast to the cord of Thy grace, and standing firm in this Cause whereby the limbs of the people of Thy kingdom have trembled. O Lord! Thou art the Answerer and I am the suppliant. I beseech Thee not to deprive me of the fragrances of Thy Robe, nor to disappoint me of what lieth with Thee. Verily Thou art the Almighty, the Exalted, the Forgiving, the Generous.

4 قل لک الحمد یا الهی بما سقیتنی کوثر عرفانک
و عرّفتنی مشرق آیاتک و هدیتنی الی صراطک
و القیتنی کلماتک العلیا اسئلك بسلطان الأسماء
بأن تجعلنی قائماً علی خدمتک و ناطقاً بثنائک و
متمسکاً بجبل فضلک و مستقیماً علی هذا الأمر
الذی به ارتعدت فرائص اهل مملکتک ای رب
انت المجیب و انا السائل اسئلك ان لا تمنعنی عن
نفحات قمیصک و لا تخیبنی عمّا عندک انک
انت المقتدر المتعالی الغفور الکریم

BLIB_Or15715.259a, AQA7#432 p.247,
ADM2#015 p.032x

BH03568

To: *Mirza Mahmud*

Date: 1300 ? [1882-1883]

- 1 He is the All-Seeing, the All-Knowing, the All-Informed.
- 2 O thou who gazest upon the Countenance! Thy letter hath reached Mine ears, bearing witness to thy humility and lowliness, thy rising and sitting, thy movement and stillness, for the sake of God, the Lord of all worlds. Through this the gates of

1 هو الشّاهد العليم الخبير

2 یا ایها الناظر الی الوجه قد اسمعنی کتابک ما دلّ
علی خضوعک و خشوعک و قیامک و قعودک
و حرکتک و سکونک لله ربّ العالمین بذلک

loving-kindness were opened, the heaven of mercy was adorned, and the Euphrates of thy Lord's grace, the Mighty, the Wise, did flow. Thou hast been with Me for successive years, and the glance of My love hath at all times been directed toward thee. He Who speaketh in the Kingdom of Utterance doth testify to this, that there is none other God but Him, the Single, the All-Informed. By My life! We have found the fragrance of My love in every word of thy letter, and We beseech Him, exalted be He, to assist thee and confirm thee, and ordain for thee the good of this world and of the next. He, verily, is the Generous, the Gracious.

- 3 In truth, thou art witness and testimony to steadfastness. Well is it with thee and blessed art thou! More than twenty years have passed during which thou hast been with Us. This service is most great, and this bounty most abundant. By the life of God! Countless benefits lie hidden and concealed therein. We beseech God that He may cause thy kindred to hold fast to this Most Firm Handle in His love. Fix your gaze upon truth, speak the truth, and cling to truth. Convey My greetings to Umm-Tirazullah, upon her be the Glory of God. Say: By Him Who hath raised me up, made me manifest and caused me to speak, God's love for you surpasseth that of all kindred and relatives. God willing, thou shalt attain complete sanctification and turn to God with thy whole heart. The beginning was from God, glorified be His majesty, and unto Him is the return. We beseech Him, exalted be He, that He deny thee not the outpourings of the clouds of His bounty and the ocean of His grace. Verily, He hath power over all things. Glory be upon thee and upon them that love thee for the sake of God, the Lord of the mighty throne. Praise be to God, the All-Knowing, the All-Wise.

فتحت ابواب العناية وتزينت سماء الرحمة و جرى
فراة فضل ربك العزيز الحكيم قد كنت معي
في سنين متواليات و كان طرف حبي متوجهاً
اليك في كل الأحيان يشهد بذلك من ينطق
في ملكوت البيان انه لا اله الا هو الفرد الخبير
لعمري قد وجدنا نفحات محبتى من كل كلمة
من كلمات كتابك و نستله تعالى بأن يوفقك و
يؤيدك و يقدر لك خير الأخرة والأولى انه هو
الجواد الكريم

3 في الحقيقة آنجناب شاهد و گواهست بر استقامت
هنيئاً لك و مريئاً لك زياده از بيست سنه
ميشود كه آنجناب با ما بوده اين خدمت بسيار
عظيمست و اين نعمت بسيار بزرگ لعمري
فوائد لاتحصى در او مكنون و مستور است از
حق ميطلبيم كه منتسين آنجناب را هم باين
عروة وثقى در محبتش محكم نمايد بحق ناظر
باشيد و بحق ناطق و بحق متمسك ام طرازالله
عليه بهاء الله را تكبير برسان بگو فوالذى اقامنى
و اظهرنى و انطقنى كه حق بشما مهربانترست
از جميع منتسين و اقربا انشاء الله فائز شوى
بتقديس كل و بتمام قلب بحق راجع گردى بدء
از حق جل جلاله بوده و رجوع هم باو نستله
تعالى بأن لا يمنعك عن فيوضات سخاب جوده
و بحر فضله انه على كل شىء قدير البهاء عليك
و على من يحبك لوجه الله رب العرش العظيم
الحمد لله العليم الحكيم

BLIB_Or15715.006b

BH03955

To: *Ustad Ali Akbar Najjar, in Mosul*

Date: 1300 ? [1882-1883]

- 1 With the name of God, exalted be His glory. Forgiveness and mercy.

1 هو الله تعالى شأنه العفو و الرحمة

- 2 O 'Ali-Akbar! Repeatedly hast thou been enabled to make mention of the Most Great Name and the Wronged One of the world, and been assisted to offer praise and thanksgiving to the Lord of eternity and the Beloved of all nations. All people, after striving, are deprived, and after seeking, are forbidden, save whom God willeth. All things in the world, with their diverse objects and ornate treasures, cannot and will never equal one word of the sublime Words. God willing, thou shalt be enabled to achieve that which is acceptable at the Divine Threshold. Strive thou to discover the fragrance of the Word and to become detached and free from aught else but God.
- 2 یا علی قبل اکبر مکرر بذكر اسم اعظم و مظلوم عالم فائز شدی و بمدح و ثناء مالک قدم و محبوب امم مؤید گشتی جمیع ناس بعد از عمل محروم و بعد از طلب ممنوعند الا من شاء الله جمیع ما فی العالم از اشیاء مختلفه و زخارف مزینة بکلمه ئی از کلمات علیا معادله نموده و نمینماید انشاء الله موفق شوی بر آنچه لدی العرش مقبول است جهد نما تا عرف کلمه را بیابی و از غیر حق فارغ و آزاد مشاهده شوی
- 3 His honor Aqa Ghulam-'Ali mentioned thee in the Most Holy Presence through this servant who is present, wherefore this Tablet was revealed and sent.
- 3 جناب آقا غلامعلی در ساحت اقدس ذکر ت را معروض داشت بتوسط عبد حاضر لذا این لوح نازل و ارسال شد
- 4 O 'Ali! Strive thou that the dawning-places of love may seek thee out and gather round about thee. It is beloved that thou be called, in the presence of the Countenance, the father of mankind. Know thou that which the tongue of the Wronged One hath spoken, and be of them that act. We beseech God to assist thee in that which shall endure throughout the kingdom of earth and heaven. Make the Word of God, which all must obey, thy highest goal, thy most exalted hope, thy purpose and aim, thy beloved one, thine heir, and thy wealth.
- 4 یا علی جهد نما تا مطالع محبت قصدت نمایند و در حولت مجتمع آیند محبوب آنکه لدی الوجه ابوالبشر نامیده شوی ان اعرف ما نطق به لسان المظلوم و کن من العالمین از حق میطلبیم ترا تأیید فرماید بر آنچه بدوام ملک و ملکوت باقی و پابنده است ان اجعل غایتک القصوى و املک الأعلى و مطلبک و مقصدک و محبک و وارثک و ثروتک کلمه الله المطاعة
- 5 O 'Ali! Strive thou to attain unto this station. Turn thou with thy whole being, then act according to that whereby the near ones perceive the fragrance of thy Lord's good-pleasure, the Forgiving, the Merciful.
- 5 یا علی جهد کن تا باین مقام فائز شوی ان اقبل بکلیک ثم اعمل بما یجد منه المقربون عرف رضا ربک الغفور الرحیم
- 6 Convey My greetings to thy wife and give her the glad-tidings of My loving-kindness and My acceptance of what she hath sent time and again. The glory be upon thee and upon her and upon My male and female servants who have believed in God, the Lord of all worlds.
- 6 کبر من قبلی علی ضلعک و بشرها بعنایتی و قبولی ما ارسلته مرّة بعد مرّة البهاء علیک و علیها و علی عبادی و امائی اللائی آمن بالله رب العالمین

BLIB_Or15697.239b

BH03844

To: Yusuf Khi Alif, in Shiraz

Date: 1300 ? [1882-1883]

1 He is the One manifest from the horizon of the unseen!

1 هو الظاهر من افق الغيب

2 Glorified be He Who hath revealed whatsoever He willeth through His sovereignty. He, verily, is the Truth, the Knower of things unseen. He doeth what He willeth in His dominion in such wise that neither the clash of the swords of the world nor the clamor of the cannons of the nations can hinder Him. He hath arisen to establish His Cause with a power whereby the Resurrection hath come to pass, the Hour hath struck, the Reality hath appeared and the Great Calamity hath occurred. Thus hath the matter been decreed through His command, and He is the One with power over whatsoever He willeth through His word "Be" and it is.

2 سبحان الذى اظهر ما اراد بسلطان من عنده انه
لهو الحق علام الغيوب يفعل فى الملك ما يشاء
على شأن لا يمنعه صليل سيوف العالم ولا دمدمه
مدافع الأمم قد قام على الأمر بقوة بها قامت
القيامة وانت الساعة وظهرت الحاقة وبرزت
القارعة كذلك قضى الأمر أمراً من عنده وهو
المقتدر على ما اراد بقوله كن فيكون

3 O Yusif! Thy letter hath come before the Prisoner, and there hath been revealed for thee that which brighteneth the eyes. Be thou steadfast in the Cause and say: Glory be to Thee, O my God and the God of the hosts, the Nurturer of the seen and the unseen! I beseech Thee by the Crimson Scroll and by the Point through which all things were distinguished, and through which was manifested that which lay hidden in the kingdom of names, to assist me in this Cause whereby the heart of the world hath been shaken and the nations have lamented, save those who have held fast to the cord of Thy grace and clung to the hem of Thy bounty. I implore Thee by the sighs of them that are nigh unto Thee in their separation from Thee, and by the tears of the sincere ones in their remoteness from Thee, to ordain for me from the Supreme Pen that which shall profit me in the hereafter and in this world. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust beneath. There is none other God but Thee, the Almighty, the All-Compelling over what hath been and what shall be.

3 يا يوسف قد حضر كتابك لدى المسجون و نزل
لك ما قوت به العيون ان استقم على الأمر و
قل سبحانك يا الهى و اله الجنود و مررتى الغيب
و الشهود اسئلك بالصّحيفة الحمراء و النقطة التى
فصلت بها الأشياء و اظهرت بها ما كان مكنوناً
فى ملكوت الأسماء بأن تؤيدنى على هذا الأمر
الذى به اضطرب قلب العالم و ناح الأمم الا
من تمسك بجبل فضلك و تشبث بذيل كرمك
اسئلك بزفرات المقربين فى هجرى و عبرات
المخلصين فى فراقك بأن تكتب لى من القلم الأعلى
ما ينفعنى فى الآخرة و الأولى انك انت مولى
الورى و رب العرش و الثرى لا اله الا انت
المقتدر المهيمن على ما كان و ما يكون

4 Praise be unto Thee, O my God, for having taught me Thy path and guided me unto the Dayspring of Thy Revelation and the Dawning-Place of Thy hidden knowledge and the Manifestation of Thy Cause, and for having remembered me through that which nothing that is seen or witnessed can equal. I testify that Thou art He Whose grace hath encompassed all,

4 لك الحمد يا الهى بما علمتنى سبيلك و هديتنى الى
مشرق وحيك و مطلع غيبك و مظهر امرك
و ذكرتنى بما لا يعادله ما يشهد و يرى اشهد انك
انت الذى احاط فضلك و سبقت رحمتك و
تمت حجتك و كملت نعمتك و اشرق برهانك
على شأن لا يتكره الا كل مبغض مردود

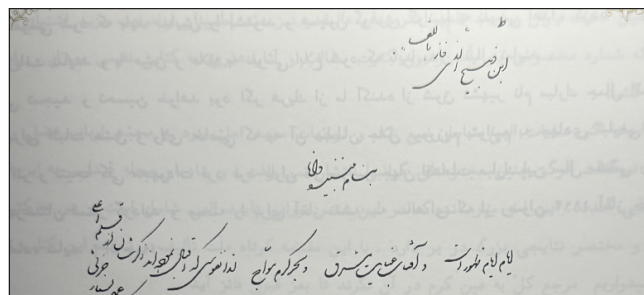
INBA51:208, BLIB_Or15713.143b,
BLIB_Or15730.093d, KB_620:201-202

Whose mercy hath preceded all, Whose proof hath been perfected, Whose bounty hath been completed, and Whose evidence hath shone forth in such wise that none can deny it save every froward reprobate.

BH03999

To: Ghulam-Ali son of Dhabih, in Tihrah

Date: 1300 ? [1882-1883]



MHA

- 1 He is the All-Seeing, the All-Knowing 1 بنام بیننده دانا
- 2 O son of Dhabih, who has attained the presence of God! These are the days of manifestation, and the Sun of loving-kindness is shining, and the ocean of generosity is surging. Therefore, the mention of those souls who have turned towards Him has flowed and continues to flow from the Supreme Pen. 2 ایام ایام ظهور است و آفتاب عنایت مشرق و بحر کرم مواج لذا نفوسیکه اقبال نموده اند ذکرشان از قلم اعلی جاری شده و میشود
- 3 This Day a door is open wider than both heaven and earth. The eye of the mercy of Him Who is the Desire of the worlds is turned towards all men. An act, however infinitesimal, is, when viewed in the mirror of the knowledge of God, mightier than a mountain. Every drop proffered in His path is as the sea in that mirror. For this is the Day which the one true God, glorified be He, hath announced in all His Books, unto His Prophets and His Messengers. Were the greatness of this Day to be revealed in its fullness, most men would swoon away and fall prostrate. Nevertheless, the station of each one is clear and evident. 3 امروز بانی مفتوحست اوسع از سموات و ارض و لحاظ فضل مقصود عالمیان متوجه کل عمل بسیار جزئی در مرآت علم الهی اکبر از جبل مشاهده میشود یک قطره آب اگر در سبیلش داده شود در آن مرآت دریا دیده میشود چه که این یوم یومیست که در جمیع کتب حق جلّ جلاله انبیا و اصفیای خود را بآن بشارت فرموده اگر از عظمت یوم الهی علی ما هو علیه ذکر شود البته اکثر ناس منصعق شوند بلکه صرعی مشاهده کردند مع ذلک مقام هریک معلوم و واضحست
- 4 It is hoped that through these torrential rains now falling, there may spring forth from the soil of men's hearts that which is worthy. Ask ye of God to strengthen His loved ones to preserve that which He hath bestowed, lest vain imaginings and improper deeds and actions change it. Dhabih and his kin have been and continue to be mentioned in the presence of God. Be ye thankful unto God for this mighty favor. 4 امید هست که از این امطار هاطله جاریه در اراضی قلوب انبات نماید آنچه سزاوار است از حق بطلبید احبای خود را تأیید فرماید بر حفظ آنچه عنایت فرموده تا ظنون و اوهام و اعمال و افعال نالایقه او را تغییر ندهد جناب ذبیح علیه بهائی مع منتسبین لدی الحق مذکور بوده و هستند ان اشکروا الله بهذا الفضل العظیم

5 O youth! Hold fast with all thy strength to the hem of the grace of thy Lord in such wise that no earthly power can weaken it. Thus doth God counsel thee from the precincts of His mighty prison. Rejoice thou in My remembrance and My tender care and My loving-kindness, and be thou of the thankful ones. The glory that proceedeth from Us rest upon thee and upon those who are with thee, who have laid fast hold on My strong cord.

BSW#03.05x, ADJ.078x

5 يا غلام تشبّث بذيل عناية ربك بقوة لا يضعفها ما يشهد ويرى كذلك يوصيك الله من شطر سجنه العظيم ان افرح بذكرى وتوجهي و اقبالي و كن من الشاكرين البهّاء من لدنا عليك و على من معك من الذين تمسكوا بحبلى المتين

INBA28:260, BLIB_Or15730.094a,
HDQI.148, MHA.018, ANDA#40 p.03

BH04099

To: *Jinab-i-Afnan*

Date: 1300 ? [1882-1883]

In His Name, the Compassionate, the Commanding, the All-Wise!

O My Afnan! Upon thee be My glory! Set thy face toward the Ultimate Goal and the Most Exalted Summit, that thou mayest visit on behalf of him whom God hath extolled in His Book, and given to drink of the Kawthar of His presence and the Salsabil of His reunion, and caused to speak forth His remembrance and praise, and established to serve His Cause. When thou desirest to turn toward the direction before which all directions have bowed down, say: "O my Lord! I have desired Thy presence and Thy meeting, and to stand before Thy door which hath been opened unto all who are in Thy heaven and on Thine earth. O my Lord! Thou art the Generous, the Possessor of great bounty. Accept, then, what I have done and perform in Thy path out of longing for Thy beauty and passionate love for Thee. I beseech Thee by the ocean of Thy utterance and the sun of Thy generosity to ordain from the Most Exalted Pen, for him on whose behalf I would visit Thee, that which befitteeth Thy loftiness and Thy generosity, and to decree for him that which shall abide with him in every world of Thy worlds." Then arise from thy place and say: "My God, my God! Unto Thee have I turned, and through Thee have I drawn nigh, and in Thee have I placed my trust. Have mercy, then, upon Thy servant who hath wandered through the lands and traversed the regions until he arrived at the place of imprisonment." Then walk with dignity and tranquility, saying "Here am I, here am I" until thou standest before the door. Then say: "In the Name of God and by God! There is no power

بسمه المشفق الأمر الحكيم

يا افنانى عليك بهائى ان اقصد المقصد الأقصى و الذروة العليا لتزور نيابة لمن رفعه الله فى كتابه و سقاه كوثر لقائه و سلسيل وصاله و انطقه بذكره و ثنائه و اقامه على خدمة امره

اذا اردت التوجه الى شطر خضعت له الاشطار قل اى رب اردت حضورك و لقاءك و القيام لدى بابك الذى فتح على من فى سمائك و ارضك اى رب انت الكريم ذو الفضل العظيم فاقبل منى ما عملته و اعمل فى سبيلك شوقاً لجمالک و شغفاً لحبك اسئلك بجز بيا نك و شمس جودك بأن تكتب من القلم الأعلى لمن اراد ان ازورك من قبله ما ينبغى لعلوك و كرمك و تقدر له ما يكون معه فى كل عالم من عوالمک ثم قم عن مقامک و قل الهى الهى اليک توجهت و بك اقبلت و عليك توكلت فارحم عبدک الذى دار البلاد و طاف الأقطار الى ان ورد مقرّ السجن ثم امش بالوقار و السكينة و قل لبيک لبيک الى ان تحضر امام الباب اذا قل بسم الله و بالله لا حول و لا قوة الا بالله ثم ادخل مقرّ المظلوم و قل لك الحمد يا اله العالمين و لك الشكر يا مقصود المخلصين بما هديتني الى صراطک المستقيم و اسمعنى ندائك

nor strength except through God!" Then enter the place of the Wronged One and say: "Praise be to Thee, O God of the worlds, and thanksgiving be unto Thee, O Desire of the sincere ones, for having guided me unto Thy straight path and caused me to hear Thy call and to behold Thy beauty manifest and resplendent. I beseech Thee to preserve me under all conditions beneath the canopies of Thy bounty and the pavilion of Thy glory. Verily Thou art the All-Powerful, the Most Exalted, the All-Forgiving, the All-Bountiful."

و اريتني جمالك ظاهراً باهراً اسئلك بأن
تحفظني في كل الأحوال في ظلّ قباب فضلك
و خبأ مجدك أنك انت المقتدر المتعالى الغفور
الكریم

INBA51:477, BLIB_Or15715.006a

BH04178

To: Darvish in K R, in Egypt

Date: 1300 ? [1882-1883]

He is God, exalted be His glory, to Whom belong grandeur and majesty

This Wronged One hath enjoined upon all people to observe what is praiseworthy and forbidden what is blameworthy. He beseecheth God - glorified be His majesty - to adorn all with the ornament of trustworthiness, godliness, truthfulness and purity. If no trace of humanity is manifested from someone, dried bones are better than they. All are poor before the manifestations of His riches, and weak before the revelations of His power. One must turn with one's whole heart to the Supreme Horizon. In truth, none attaineth unto this most exalted station, this most sublime summit and this ultimate goal except by washing the heart with the water of recognition and burning away all else save God with the fire of His love. A hundred thousand blessings upon those souls who have accepted, remained firm, become assured, walked uprightly, been well-pleased, given pleasure, and acted; and a hundred thousand woes upon those souls who have turned away, denied, remained heedless, and forsaken. God hath ever gazed upon what is praiseworthy and commanded its observance, yet most of the people of the earth have spoken unjustly and concealed the Sun of Justice behind the dark clouds thereof. These deeds have appeared in the form of bullets and cannons, as hath been witnessed. We beseech God to adorn all with the ornament of forgiveness. Verily He is powerful over all things. Your petition was received and read. This imprisoned Wronged One

هو الله تعالى شأنه العظمة والكبرياء
اینظلمو جميع اهل عالم را بمعروف امر نموده و
از منکر نهی و از حقّ جلّ جلاله سائل و آمل
است که کل را بطراز امانت و دیانت و صدق
و صفا مزین فرماید اگر نفسی آثار انسانیت از او
ظاهر نباشد عظم رمیم از او بهتر کل فقرائند نزد
ظهورات غنائش و ضعفائند نزد بروزات قوتش
باید بتمام قلب باقی اعلی اقبال نمود و فی الحقیقه
باین مقام اعلی و ذروه علیا و غایه قصوی احدی فائز
نمی شود مگر آنکه قلب را بماء عرفان غسل دهد
و غیر الله را بنار محبتش بسوزاند صد هزار طوبی
از برای نفوس مقبله ثابته موقنه مستقیمه
راضیه مرضیه عامله و صد هزار ویل از برای
نفوس معرضه منکره غافله تارکه حق لازال
بمعروف ناظر بوده و کل را باصلاح امر فرموده
ولکن اهل ارض اکثری بظلم تکلم نموده اند و
آفتاب عدل را بسحاب تیره آن مستور داشته اند
و این اعمال بهیئت بنادق و مدافع ظاهر چنانچه
دیده شد از حقّ میطلبیم تا جمیع را بطراز غفران
مزین فرماید آنه علی کل شیء قدیر عریضه شما
رسید و مشاهده شد و این مظلوم مسجون از
حقّ میطلبد شما را موقوف دارد بر اعمالیکه آثارش

beseecheth God to assist you to perform such deeds as shall endure as long as His names endure. Verily He is the Forgiving, the Generous. And praise be unto Him Who is the Goal of all the worlds.

بدوام اسماء باقى و پابنده ماند آنه هو الغفور الكريم
و الحمد له اذ هو مقصود العالمين

BLIB_Or15715.325c

BH04237

To: Aqa Siyyid Ali et al., in Isfahan

Date: 1300 ? [1882-1883]

1 He is the Answerer in all circumstances

1 هو المجيب فى كلّ الأحيان

2 God testifieth that there is none other God but Him. He hath ever been One from all eternity and powerful over whatsoever He willeth. The essence of knowledge hath confessed its powerlessness to know His presence. He is the Sanctified, the Mighty, the All-Knowing.

2 شهد الله انه لا اله الا هو قد كان واحداً فى ازل
الآزال و مقتدراً على ما اراد قد اعترفت كينونة
العرفان بالعجز عن عرفان حضرته انه هو المقدس
العزيز العليم

3 O Ali! Thy letter hath come before the Wronged One and the servant in attendance hath read it. We answer thee with this perspicuous Tablet. Thy sins have been forgiven. Verily thy Lord is the All-Forgiving, the All-Bountiful. God hath forgiven His servants who have turned to the Most Sublime Horizon when the company of divines and learned ones turned away from it, save whom God hath willed, the Lord of all worlds. We counsel thee to manifest great steadfastness in the Cause of God, the Lord of Names, and to fear God, the Mighty, the Powerful. Thou art he who hath perceived the fragrance of the Intended One when most of the servants were veiled from it. Preserve this most exalted station through My Name, the Mighty, the Wondrous. We make mention of thy son Muhammad and counsel him with that which will cause the Cause to be exalted among the servants and with what hath been revealed in the Book of God, the All-Knowing, the All-Informed.

3 يا على قد حضر كتابك لدى المظلوم و قرأه
العبد الحاضر اجبتك بهذا اللوح المبين قد غفر
خطاياك ان ربك هو الغفار الكريم قد غفر الله
عباده الذين اقبلوا الى الأفق الأعلى اذ عرض
عنه معشر الفقهاء والعلماء الا من شاء الله رب
العالمين انا نوصيك بالاستقامة الكبرى فى امر
الله مالک الأسماء و يتقوى الله المقتدر القدير
انت الذى وجدت عرف المقصود اذ احتجب
عنه اكثر العباد ان احفظ هذا المقام الأعلى
باسمى العزيز البديع و نذكر ابنك محمداً و نوصيه
بما يرتفع به الأمر بين العباد و بما نزل فى كتاب
الله العليم الخبير

4 O Muhammad! Be steadfast and say: O Beloved of the world Who hath appeared with the Most Great Name! I beseech Thee by the breezes of Thy days and the manifestations of Thy Cause to protect me from the evil of the enemies of Thy Self who have broken Thy covenant and testament and turned away from Thee when Thou didst come from the Dayspring of might with clear sovereignty. O my Lord! Illumine my heart

4 يا محمد ان استقم و قل يا محبوب العالم و الظاهر
بالاسم الأعظم استلک بنفحات أيامك و
ظهورات امرک بأن تحفظنى من شرّ اعدائى
نفسك الذين نقضوا عهدك و ميثاقك و
اعرضوا عنك اذ ايتيت من مشرق الاقتدار
بسلطان مبين اى رب نور قلبى بنور معرفتك

with the light of Thy knowledge and my face with the lights of Thy countenance, and ordain for me through Thy bounty that which will make me independent of all save Thee. Verily Thou art powerful over what Thou wilt. There is none other God but Thee, the All-Bountiful, the Ancient of Days.

و وجهی بآنوار وجهک و قدر لی بحدک ما
یجعلنی غنیاً عن دونک انک انت المقتدر علی ما
نشأ لا اله الا انت الفضال القديم

BLIB_Or15715.344b

BH04314

To: Wife of Deceased

Date: 1300 ? [1882-1883]

1 He is the Comforter, the All-Knowing, the All-Wise

1 هو المعزّی العلیم الحکیم

2 O my handmaiden! Bear thou witness to that whereunto God did Himself bear witness ere the creation of earth and heaven - that there is none other God but Him, the Witness, the All-Seeing, the All-Hearing. The Wronged One doth testify at this moment that whatsoever was sent down aforetime from the heaven of the Divine Will was in truth sent down for My Own Self, yet most of the people remain heedless. Through My Will hath God's Will been manifested, yet the people have denied this mighty Cause.

2 یا امتی ان اشهدی بما شهد الله قبل خلق السموات
والارض انه لا اله الا هو الشاهد الناظر السميع و
يشهد المظلوم فی هذا الحین بأن ما نزل من قبل من
سماء المشیة انه نزل لنفسی ولكن القوم اکثرهم
من الغافلين بمشیتی ظهرت مشیة الله ولكن الناس
انكروا هذا الامر العظيم

3 O handmaiden of God and leaf of the Tree of His love! The exalted one, upon him be My glory, and his kindred have ever been and shall ever remain beneath the sheltering care of God, exalted be His glory. By My life! He hath indeed taken his seat upon the throne of glory in a station where tongues and pens fall short of describing it. This is of the bounty of his Lord unto him - verily He is the All-Bountiful, the Most Generous.

3 ای کنیز حق و ورقه شجره محبت او لازال
حضرت مرفوع علیه بهائی و منتسبین او تحت
لحاظ عنایت حق جلّ جلاله بوده و خواهند بود
لعمری انه استقرّ علی کرسی العزّ فی مقام قصر
الألسن و الأفلام عن ذکره هذا من فضل ربّه
علیه انه هو الفضال الکرم

4 Be thou at all times filled with supreme joy and occupied with the remembrance of God. There hath befallen you in the path of God that which hath caused every seeing eye to weep, every tongue to lament, and every heart to be filled with utmost grief. All that hath befallen you - its recompense lieth treasured within the divine knowledge. Soon shall the people of the earth behold the station of him who was raised up in My straight and manifest path.

4 در جمیع احوال بفرح اکبر فائز باشید و بذکر
حق مشغول وارد شده بر شما در سبیل حق آنچه
که هر صاحب چشمی گریسته و هر صاحب
لسانی نوحه نموده و هر صاحب قلبی بکمال حزن
مشاهده شده جمیع آنچه بر شما وارد مکافات آن
در خزینه علم الهی مکنون و محفوظ سوف یرون
من علی الأرض مقام من ارتفع فی سبیلی الواضح
المستقیم

5 Know thou the worth of this blessed Tablet and inhale from it the fragrance of My loving-kindness. Convey My greetings

5 قدر این لوح مبارک را بدان و از او عرف عنایت
استشمام نما بنت را از لسان مظلوم تکبیر برسان

to thy daughter and say: Thou hast been and art under the shadow of God's tender mercy. Rejoice thou and be of those who render thanks. Glory be upon thee and upon her and upon those handmaidens who have believed in God, the Lord of all worlds.

بگو در ظلّ جناح رحمت ایزدی بوده و هستی
ان افرحی و کونی من الشاکرات البهآء علیک و
علیها و علی اللآئی آمن بالله رب العالمین

BLIB_Or15715.338a

BH04374

To: *Haji Ali, in Kulah Darrih*

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
- 2 Today the horizon of the heaven of manifestation is illumined and radiant through the will of God, glorified be His majesty. At all times God Himself calls out and summons His servants to the supreme horizon. Yet the people are found to be heedless and veiled, nay rather, dead and lost. In this spiritual dawn, whose breeze is like unto the water of paradise, none has become aware or lifted their head from the couch of negligence save whom God has willed. All who are on earth have been created for the recognition of this blessed Day, yet despite this they remain heedless of it. Soon the cry of departure will awaken them, but that awakening will yield no benefit nor bring forth any fruit.
- 3 Grieve not over the world and its conditions. Rather give thanks to thy Lord for having revealed unto thee and caused thee to hear and to know that which was hidden behind the veils of the unseen and inscribed in the Books of God, the Mighty, the Beautiful. Thou and the other friends must exert your utmost endeavor to attain unto the wine of steadfastness. This is the counsel of God unto His loved ones, for there are many traitors, thieves and calumniators who have misled and continue to mislead the people in the name of truth.
- 4 The glory be upon thee and upon those who have attained unto My presence in this mighty prison. We send greetings from this spot upon the faces of My loved ones in that land who have cast aside vain imaginings and acted according to that which

1 هو الله تعالى شأنه العظمة والاقترار

2 امروز افق سماء ظهور از اراده حق جلّ جلاله روشن و منیر است و در جمیع احیان حق بنفسه ندا میفرماید و عباد خود را بافق اعلی دعوت مینماید و لکن خلق غافل و محجوب بل مرده و مفقود مشاهده میشوند در این فجر روحانی که نسیمش بمثابه تسنیم است احدی آگاه نشده و سر از فراش غفلت برنداشته الا من شاء الله جمیع من علی الأرض از برای عرفان این یوم مبارک بوجود آمده اند مع ذلک از او غافلند عنقریب ندای الرحیل ایشانرا آگاه نماید و لکن آن آگاهی نفعی نبخشند و ثمری از او ظاهر نه

3 آنک لا تحزن من الدنیا و شؤناتها ان اشکر ربک بما اظهرک و اسمعک و عرفک ما کان مستوراً فی حجب الغیب و مسطوراً فی کتب الله العزیز الجلیل تو و سایر دوستان باید کمال جهد را مبذول دارند تا برحقیق استقامت فائز شوند اینست وصیت حق دوستان خود را چه که خائنین و سارقین و مفتقرین بسیارند و باسم حق ناس را گمراه نموده و مینمایند

4 البهآء علیک و علی من فاز بلقائ فی هذا السّجن العظیم انا نکبر من هذا المقام علی وجوه احبائی فیهاک الذین نبذوا الأوهام عن ورائهم و عملوا بما امروا به فی کتاب الله العلی العظیم

BLIB_Or15710.238, BLIB_Or15715.097a,

AQA5#146 p.200

they were commanded in the Book of God, the Exalted, the Great.

BH04465

To: Mashhadi Haji Aqa, in Tihran

Date: 1300 ? [1882-1883]

- 1 He is the Hearing, the Answering One! 1 هو السامع المجيب
- 2 God bears witness that there is none other God but Him. He has sent forth the Messengers and made them the lamps of His Cause among His servants and the emblems of His remembrance in His kingdom. Whoso turns unto them hath turned unto God, the Lord of all worlds. He hath commanded all to give glad-tidings unto the people of this hidden Name and treasured Mystery through His word: "Lead forth the people from darkness into light and give them glad-tidings of the days of God, the Mighty, the All-Knowing." Yet when the promise came to pass and the Speaker on Sinai appeared, the servants turned away save those who cast the world behind them, turning to the Supreme Horizon - the Station wherein the Lord of creation did proclaim: "There is none other God but I, the Forgiving, the Merciful." 2 شهد الله أنه لا اله الا هو قد ارسل الرسل و جعلهم مصابيح امره بين عباده و اعلام ذكره في مملكته من اقبل اليهم فقد اقبل الى الله رب العالمين قد امر الكل بأن يبشروا الناس بهذا الاسم المكنون و السر المخزون بقوله ان اخرج القوم من الظلمات الى النور و بشرهم بأيام الله العزيز العليم فلما اتى الوعد و ظهر مكلم الطور اعرض عنه العباد الا من نبذ العالم عن ورائه مقبلاً الى الأفق الأعلى المقام الذى فيه نطق مالک الورى انه لا اله الا انا الغفور الرحيم
- 3 Rejoice thou in the tablet of thy Lord. Verily it is a leaf from the leaves of My Sadratu'l-Muntaha, moving by the movement of the will and purpose of God, and it is an eternal, fresh fruit which neither winds nor tempests can alter. Thy Lord is verily the All-Explaining, the All-Knowing. By God's life! All that is on earth cannot equal it, as attested by Him in Whose grasp lies the kingdom of Command and Creation. Be thou grateful and among the thankful ones. 3 ان افرح بلوح ربك انه ورقة من اوراق سدرتى المنتهى تتحرك بحركة ارادة الله و مشيئته و انها ثمرة باقية جنية لا تغيرها الريح و الأعصار ان ربك هو المبين العليم لعمر الله لا يعادل بها ما على الأرض يشهد بذلك من فى قبضته ملكوت الأمر و الخلق ان احمد و كن من الشاكرين
- 4 We have heard thy call and have answered thee through Our grace. Verily thy Lord is the Forgiving, the Merciful. Be thou steadfast in the Cause and speaking forth this wise Remembrance. Thus hath the ocean cast forth the pearls of knowledge and wisdom - gather them in My Name, the Mighty, the Powerful. God hath forgiven whomsoever sought mercy from His presence. He is verily the Powerful over what He willeth. There is none other God but Him, the Mighty, the All-Knowing. 4 قد سمعنا ندائك و اجبتناك فضلاً من عندنا ان ربك هو الغفور الرحيم كن ثابتاً على الأمر و ناطقاً بهذا الذكر الحكيم كذلك كذف البحر لآلى العلم و الحكمة ان اجمعها باسمى المقتدر القدير قد غفر الله من اراد رحمة من لذنه انه هو المقتدر على ما يشاء لا اله الا هو العزيز العليم

BLIB_Or15713.221, BLIB_Or15715.003c

BH04507*To: Ashraf**Date: 1300 ? [1882-1883]*

He is the Dawning One from the horizon of the heaven of utterance!

This is a Book which the All-Merciful hath sent down unto him who hath turned and attained unto the lights of the Kingdom when the Sovereign of the Realm of Might came with a name whereby all in the heavens and earth were thunderstruck, save whom God willeth, the Lord of the worlds. The land of mystical knowledge hath recounted what it heard from the tongues of the people of Baha who turned toward the Most Exalted Horizon on a day wherein all the tribes of the earth turned away, save whom God, the Almighty, the Powerful, willeth. O Ashraf! That which thou didst compose in praise of thy Lord hath been presented, and the servant who was present before the throne of thy Lord the Most Great did recite it, and thy call and that which proceeded from thy lips attained unto the hearing of Him Who is Wronged and then of those whom the hosts of tyranny did not prevent from turning unto God, the Peerless, the All-Informed. Blessed is the tongue that hath spoken in praise of God, and the face that hath turned toward Him, and the heart that hath turned to His luminous horizon. Give thanks unto God for having aided thee unto this most great bounty and guided thee unto His straight path and sent down for thee that whose fragrance shall never cease throughout the eternity of His most excellent names. To this doth My Most Exalted Pen testify in this wondrous Tablet. Be thou steadfast in the service of My Cause and speaking My praise amongst My servants. Thus doth command thee He with Whom is the knowledge of all things in a clear Book. We, from this station, send Our glorification upon thee and upon My loved ones in that land and upon those whom the affairs of creation have not prevented from this News whereby the idols were shaken and the pillars of false gods were scattered and every lofty mountain was crushed. The glory be upon thee and upon them from God, the All-Knowing, the All-Wise.

هو المشرق من افق سماء البيان

كُتِبَ انزله الرحمن لمن اقبل و فاز بأنوار الملكوت
اذ اتى سلطان الجبروت باسم به انصعق من فى
السموات والأرض ألا من شاء الله رب العالمين

قد حدثت ارض العرفان ما سمعت من السن اهل
البهاء الذين اقبلوا الى الأفق الأعلى فى يوم فيه
اعرضت قبائل الأرض كلها ألا من شاء الله
المقتدر القدير يا اشرف قد حضر ما انشأته فى
ثاء مولاك و انشده العبد الحاضر لدى عرش
ربك العظيم و فاز ندائك و ما خرج من شفتيك
باصغاء المظلوم ثم الذين ما منعتهم جنود الظلم عن
التوجه الى الله الفرد الخبير طوبى للسان نطق بثناء
الله و لوجه توجه اليه و لقلب اقبل الى افقه المنير
ان احمد الله بما ايدك على هذا الفضل الأعظم
و هداك الى صراطه المستقيم و انزل لك ما لا
تقطع نفحاته بدوام اسمائه الحسنى يشهد بذلك
قلبي الأعلى فى هذا اللوح البديع كن قائماً على
خدمة امرى و ناطقاً بثنائى بين عبادى كذلك
يأمرك من عنده علم كل شئ فى كتاب مبين
أنا تكبر من هذا المقام عليك و على احبائى فى
هناك و على الذين ما منعتهم شئون الخلق عن
هذا النبأ الذى به اضطربت الأصنام و تقطعت
اركان الجبوت و نسف كل جبل رفيع البهاء عليك
و عليهم من لدى الله العليم الحكيم

BLIB_Or15713.188

BH04581

*To: Mashhadi Husayn**Date: 1300 ? [1882-1883]*

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

1 هو الشاهد الخبير

2 O Husayn! Thou hast aimed for the ultimate goal and turned thyself to the most exalted summit and highest horizon, attaining thereunto through the infinite favors of God, exalted be His glory. How many were the servants who, both before and after, yearned for the divine presence and heard its glad-tidings in the holy Books, yet when the divine morn dawned and the sea of reunion surged, all were deprived save a few.

2 یا حسین قصد مقصد اقصی نمودی و بذروه علیا وافق اعلی اقبال کردی و از عنایات لایهای حق جلّ جلاله بآن فائز گشتی چه مقدار از عباد که از قبل و بعد مشتاق لقا بودند و بشارت آنرا از کتب الهی شنیدند و لکن چون صبح یوم الهی طالع شد و بحر وصال موج کل محروم مشاهده شدند الا معدودی

3 Some among the people were held back by pride, others by worldly ornaments, some by idle fancies and vain imaginings, and yet others by tyranny and wickedness. The cause and reason for all this were and are the divines of the age. Give thanks unto God for having protected thee, confirmed thee, drawn thee nigh unto Him, and given thee to drink of the choice sealed wine through His Name, the Protecting, the Self-Subsisting. Know thou the value of this bounty, for verily thy Lord is the All-Bountiful, the Most Generous. The assured and tranquil souls of that land have all, through God's grace, attained, and their names have been recorded by the Most Exalted Pen. We beseech God to aid them in such wise that the might of the peoples of the world shall not debar them from the outpourings of these divine days. Soon shall the people and all that they possess perish. To this testifieth every fair-minded and discerning one, every learned and informed one. The glory that hath shone forth from the horizon of the heaven of My mercy be upon thee and upon them and upon those whom the censure of the censurers hath not deterred from this Most Great, Most Pure, Most Shining, Most Mighty, Most Wondrous Cause.

3 بعضی از ناس را غرور منع نموده و برخی را زخارف و حزبی را اوهام و ظنون و گروهی را بغی و فحشا و سبب و علت کلّ علای عصر بوده و هستند ان اشکر الله بما حفظک و ایدک و قربک الیه و سقاک الریحق المختوم باسمه المهیمن القیوم قدر این فضل را بدان ان ربک هو الفضال الکریم نفوس موقنه مطمئنّه از ارض یا کلّ بعنایت حق فائزند و اسمشان از قلم اعلی جاری و نازل از حق میطلبیم ایشانرا تأیید فرماید بشأنیکه سطوت اهل عالم ایشانرا از فیوضات ایام الهی محروم نسازد سوف یفنی القوم و ما عندهم یشهد بذلک کلّ منصف بصیر و کلّ عالم خبیر البهأ المشرق من افق سمأء رحمق علیهم و علیک و علی الذین ما منعهم لومة اللائمین عن هذا الأمر الأعظم الأطهر الأنور العزیز البدیع

BLIB_Or15697.221c, AQA7#454 p.273

BH04595*To: Mirza Mahmud**Date: 1300 ? [1882-1883]*

1 He is the All-Knowing Witness Who speaks.

1 هو الشاهد الناطق العليم

2 O Mahmud! The Adored One has turned toward thee from this praised station and makes mention of thee in such wise as to diffuse the fragrance of thy Lord's loving-kindness, the Mighty, the Bestower. We have turned toward thee time and again and have sent down that which illumines hearts and brings solace to eyes.

2 يا محمود قد توجه اليك المعبود من هذا المقام المحمود ويذكرك بما يتضوع به عرف عناية ربك العزيز الوهاب قد اقبلنا اليك مرة بعد مرة وانزلنا لك ما انارت به القلوب وقرت به الأبصار

3 Take hold of thy Lord's Book with His strength and say: O people of the earth! By God, the Truth has come and the Day of Reckoning has appeared. Come, that I may show you His most exalted horizon and His Balance which has been established in His Name, the One Who holds dominion over all who are in the earth and heaven. Beware, O people, lest ye deprive yourselves of the choice wine of revelation. Leave behind what ye possess and take what has been given you by God, the Cleaver of Dawn.

3 خذ كتاب ربك بقوة من عنده و قل يا ملأ الأرض تالله قد اتى الحق و ظهر يوم الحساب تعالوا لأريكم افقه الأعلى وميزانه الذى وضع باسمه المهيم على من فى الأرضين و السموات اياكم يا قوم ان تمنعوا انفسكم عن رحيق الوحي دعوا ما عندكم و خذوا ما اوتيتم به من لدى الله فالق الأصباح

4 This is the Day that was promised you in the Books of old and in the Furqan which was sent down unto Muhammad, the Messenger of God, from God, the Lord of Lords. Beware lest ye do what the people before you did. Fear God and follow not every doubtful idolator. Leave behind vain imaginings, then hasten with radiant faces to the Most Great Ocean which has appeared in the name of your Lord, the Goal of all desire.

4 هذا يوم وعدتم به فى كتب القبل و فى الفرقان الذى نزل على محمد رسول الله من لدى الله رب الأرباب اياكم ان تعملوا ما عمل قوم قبلكم خافوا الله و لا تتبعوا كل مشرك مراتب دعوا الأوهام ثم اسرعوا بوجوه بيضاء الى البحر الأعظم الذى ظهر باسم ربكم مالک المآب

5 Blessed art thou, O Mahmud, for having uttered the praise of thy Lord when most of the servants turned away from Him. The Glory be upon thee and upon thy wife who has believed in her Lord and turned toward the Dawning-Place of lights. We send Our greetings from this station upon her and upon My loved ones there and upon those women who have believed in God, the Lord of the Day of Judgment.

5 طوبى لك يا محمود بما نطقت بثناء ربك اذ اعرض عنه اكثر العباد البهلاء عليك و على ضلعك التى آمنت بربها و اقبلت الى مشرق الأنوار انا نكبر من هذا المقام عليها و على احبائى فى هناك و على اللأئى آمن بالله مالک يوم المعاد

BLIB_Or15715.009a

BH04364*To: mother of Abdul-Javad Khurasani**Date: 1300 ? [1882-1883]*

- 1 He is the All-Hearing, the All-Knowing! 1 هو السميع العليم
- 2 I bear witness to that which God did testify before the creation of the heavens and the earth, that there is none other God but Him. He hath ever been sanctified from peers and likeness, and will forever continue to be what He hath been. There is none other God but Him, the Self-Sufficient, the Most Exalted. 2 اشهد بما شهد الله قبل خلق السموات والأرض أنه لا اله الا هو لم يزل كان مقدساً عن الأشباه والأمثال ولا يزال يكون بمثل ما قد كان لا اله الا هو الغنى المتعال
- 3 Glorified art Thou, O Thou in Whose grasp is the kingdom of Command and Creation, and in Whose right hand is the empire of knowledge and wisdom! I beseech Thee by the lights of the morn of Thy Manifestation and the stars of the heaven of Thy bounty, to send down from the clouds of Thy grace that which will cause me in all conditions to turn my gaze toward Thee, to be submissive to Thy command, and humble before Thy presence. 3 سبحانه يا من في قبضتك ملكوت الأمر والخلق وفي يمينك جبروت العلم والحكمة اسئلك بأنوار صبح ظهورك و انجم سماء عنايتك بأن تنزل من سحاب فضلك ما يجعلني في كل الأحوال ناظرة اليك وخاضعة لأمرك وخاشعة لجنابك
- 4 O God of the world and Sovereign of nations! I am one of Thy handmaidens and a leaf from the leaves of the Tree of Thy Will. I beseech Thee to protect me from the tempests of Thy trials and the storms of Thy decree. O Lord! Ordain for me through Thy generosity and grace that which will draw me nigh unto Thee in all Thy worlds. My outer and inner tongue bear witness to Thy singleness and oneness, and to Thy power and greatness amidst Thy creation. 4 يا اله العالم و سلطان الأمم اني امة من امائك و ورقة من اوراق سدره ارادتك اسئلك بأن تحفظني من عواصف امتحانك و قواصف قضائك اي رب قدر لي بجودك و فضلك ما يقربني اليك في كل عالم من عوالمك يشهد لسان ظاهري و باطني بفردانيتك و وحدانيتك و اقتدارك و عظمتك بين خلقك
- 5 O Lord! Disappoint not this handmaiden who hath clung to the cord of Thy bounty, and deprive her not from the river of Thy nearness and the ocean of Thy gifts. Thou art He, O my God, to Whose greatness all created things have testified, and to Whose power all contingent beings have witnessed. I beseech Thee by the Point through which Thou didst distinguish Thy Books, Thy Scriptures and Thy Tablets, to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Lord of humanity and the Sovereign of the throne on high and of the dust below. There is none other God but Thee, the Almighty, the Most Exalted, the Ordainer, the All-Knowing, the All-Wise. 5 اي رب لا تخيب هذه الأمة التي تمسكت بحبل عطائك و لا تمنعها عن فرات قربك و بحر مواهبك انت الذي يا الهى شهد بعظمتك الكائنات و بقدرتك الممكنات اسئلك بالنقطة التي بها فصلت كتبك و زبرك و الواحك بأن تؤيدني على ما تحب و ترضي انك انت رب الورى و مالك العرش و الثرى لا اله الا انت المقتدر المتعالى المقدر العليم الحكيم

BLIB_Or15713.203a, BLIB_Or15715.333c

BH04423*Date: 1300 ? [1882-1883]*

In the name of Him Who rules over all names!

By God! The Mother Book hath been sent down, yet the people do not understand. That which was recorded in the Book hath been fulfilled, and the All-Bestowing One hath come with a sovereignty that neither ranks nor hosts could withstand. He hath spoken the truth and summoned the people with the most exalted call to the praiseworthy station. Among them are those who hastened to the supreme horizon, and among them are those who turned away and disbelieved in God, the Protector, the Self-Subsisting. Blessed is he who hath attained to hearing, and woe unto every heedless and veiled one. Say: O concourse of the earth! Do ye not behold the ocean and its waves, and the sun and its radiance? Do ye not hear that which hath been raised from the supreme horizon? Fear God and be not of those who turned away from the Truth when it came with manifest sovereignty. Cast behind you your vain imaginings and your idols beneath your feet, and say: O God of the worlds and Desire of the nations! I beseech Thee by the fragrance of Thy garment, and the station of meeting Thee, and the Kawthar of reunion with Thee, that Thou mayest rend asunder the veils that have come between us and the lights of Thy countenance, and prevented us from that for which we were created in Thy days. O Lord! Thou art the Generous, possessed of great bounty. Withhold not Thy servants from the ocean of Thy knowledge, nor distance them from the shores of Thy nearness. They are Thy servants and Thy creation, possessing for themselves neither benefit nor harm, neither standing nor sitting, neither life nor resurrection. I beseech Thee by the wonders of Thy signs to aid them to turn unto Thee and to hold fast to the cord of Thy grace. Verily Thou art the Almighty, the Exalted, the Forgiving, the Compassionate.

بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

تَاللّٰهِ قَدْ نَزَلَ أَمُّ الْكُتُبِ وَالْقَوْمُ لَا يَفْقَهُونَ قَدْ قَضَىٰ مَا كَانَ مَسْطُورًا فِي الْكِتَابِ وَأَتَى الْوَهَّابِ بِسُلْطَانٍ مَا مَنَعَتْهُ الصُّفُوفُ وَالْجُنُودُ قَدْ نَطَقَ بِالْحَقِّ وَدَعَا النَّاسَ بِأَعْلَى الدِّدَاءِ إِلَى الْمَقَامِ الْمَحْمُودِ مِنْهُمْ مِنْ سَرْعِ إِلَى الْأَفْقِ الْأَعْلَى

وَمِنْهُمْ مَنْ أَعْرَضَ وَكَفَرَ بِاللّٰهِ الْمُهَيْمِنِ الْقَيُّومِ طُوبَى لِمُسْمِعٍ فَازَ بِالْأَصْغَاءِ وَوَيْلٌ لِّكُلِّ غَافِلٍ مَّحْجُوبٍ قَلْبُهُ بِمَا مَلَأَ الْأَرْضُ أَوْ مَا تَرَوْنَ الْبَحْرَ وَمَا وَجْهَهُ وَالشَّمْسُ وَأَشْرَاقُهَا وَأَوْ مَا تَسْمَعُونَ مَا أَرْتَفَعَ مِنَ الْأَفْقِ الْأَعْلَى اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الَّذِينَ أَعْرَضُوا عَنِ الْحَقِّ إِذْ أَتَى بِسُلْطَانٍ مُّشْهُودٍ ضَعُفُوا الْأَوْهَامَ عَنْ وَرَائِكُمْ وَالتَّمَاثِيلَ تَحْتَ أَقْدَامِكُمْ وَقُولُوا يَا إِلَهَ الْعَالَمِ وَمَقْصُودِ الْأُمَمِ اسْأَلْكَ بِعَرَفٍ قَيْصِكَ وَمَقَامٍ لِّقَائِكَ وَكُوْثَرِ وَصَالِكَ بِأَنْ تَخْرُقَ الْحِجَابَاتِ الَّتِي حَالَتْ بَيْنَنَا وَبَيْنَ أَنْوَارِ وَجْهِكَ وَمَنْعَنَا عَمَّا خَلَقْنَا لَهُ فِي أَيَّامِكَ إِي رَبِّ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا تَمْنَعْ عِبَادَكَ عَنْ بَحْرِ عَرَفَانِكَ وَلَا تَبْعِدْهُمْ عَنْ سَاحَةِ قَرْبِكَ هُمْ عِبَادُكَ وَخَلْقُكَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا وَلَا قِيَامًا وَلَا قَعُودًا وَلَا حَيَوَةً وَلَا نَشُورًا اسْأَلْكَ بِدَائِعِ آيَاتِكَ بِأَنْ تُؤَيِّدَهُمْ عَلَى الْإِقْبَالِ إِلَيْكَ وَالتَّمَسُّكِ بِحَبْلِ فَضْلِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْغَفُورُ الْعَطُوفُ

BLIB_Or15715.335d

BH04907*To: Ali Effendi Irani, in Calcutta**Date: 1300 ? [1882-1883]*

1 He is the One Who speaks in the Kingdom of Utterance!

2 O 'Ali! The servant was present with your letter and read it in the presence of the Wronged One. The fragrance of love was inhaled from it. Blessed is he whose sighs ascend and whose tears fall in longing for the presence of the Prisoner Who has summoned all unto God, the Lord of the worlds. The mystery of the divine Books is today manifest and evident, yet the people remain veiled from it. O 'Ali! For thirteen hundred years the divines of the earth, its jurists and all people lamented in separation and sought with their souls the Day of Manifestation. Yet when He Who conversed on Sinai dawned from the horizon of revelation, and the Kingdom of Meeting was adorned, and the ocean of reunion surged, all turned away and denied and remained heedless, save a few of the letters of the face. Such is the condition of the servants. We beseech God to aid thee in that which befitteth this glorious and wondrous Day, and to make thee steadfast in this Cause, for truly mighty it is. Take the cup of recognition from the hand of the bounty of Him Who is the Goal of the worlds and drink therefrom in His blessed Name. He is the Helper and the Succourer, and He is the Witness and the Beholder. There is no God but Him, the Witness, the Perceiver, the All-Knowing, the All-Informed. We beseech God to send down upon thee a blessing from His presence and to make thee steadfast upon this glorious and wondrous Path. Glory be upon thee and upon thy brothers and upon whoso hath attained unto this resplendent station.

1 هو الناطق في ملكوت البيان

2 يا علي عبد حاضر بگایت حاضر و نزد مظلوم قرائت نمود عرف محبت از او استشمام شد طوبی لمن سعدت زفراته و نزلت عبراته شوقاً للقاء المسجون الذي دعا الكل الى الله رب العالمين سر كتب الهى اليوم ظاهر و باهر ولكن خلق از او محجوب يا علي هزار و سيصد سنه علمای ارض و فقهائى آن و ساير ناس در فراق نوحه نمودند و بجان يوم ظهور را طالب و آمل و چون مکلم طور از افق ظهور مشرق و ظاهر و ملکوت لقا مزین و بحر وصال مواج کل معرض و منکر و غافل مشاهده گشتند الا معدودی از احرف وجه اینست شأن عباد از حق میطلبیم ترا مؤید فرماید بر آنچه لایق این يوم عزیز بدیع است و بر این امر مستقیم دارد چه که بسیار عظیم است بگیر کأس عرفان را از ید عطای مقصود عالمیان و بنوش باسم مبارکش اوست معین و ناصر و اوست شاهد و گواه لا اله الا هو الشاهد الناظر العليم الخبير نسل الله بأن ينزل عليك بركة من عنده و يجعلك مستقيماً على هذا الصراط العزيز البدیع البهاء عليك و على اخوانك و على من فاز بهذا المقام المنير

BLIB_Or15715.005a

BH04631

To: *Ustad Muhammad Salmani*

Date: 1300 ? [1882-1883]

1 In the Name of God, the All-Knowing.

1 بنام خداوند دانا

2 The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures. Behold how, notwithstanding such an announcement, mankind hath strayed from its path and shut out itself from its glory.

2 امری که لم‌یزل و لایزال مقصود نبیین و غایه رجای مرسلین بوده بارادهء مطلقه و مشیت نافذه ظاهر شده اوست موعودی که جمیع کتب الهی باو بشارت داده مع‌ذلک اهل ارض از او غافل و محجوب مشاهده میشوند

3 Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived. Render thanks unto God, inasmuch as ye have attained unto your heart's Desire, and been united to Him Who is the Promise of all nations. Guard ye, with the aid of the one true God—exalted be His glory—the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineeth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet.

3 بگو ای اولیای حقّ جهد نمائید شاید بعرفانش فائز گردید و بما ینبغی عامل اینست امری که اگر یک قطره در سبیلش کم شود صدهزار بحر مکافات آن را مشاهده نماید یعنی مالک شود بگو ای دوستان این شأن عظیم را از دست مدهید و از این مقام بلند غافل مشوید عباد عالم بتصور موهوم چه مقدار جانها انفاق نموده و مینمایند و شما الحمد لله بمقصود فائزید و بموعود رسیده‌اید باعانت حق جل جلاله این مقام را حفظ نمائید و بآنچه سبب و علت ارتفاع امر است تمسک جوئید انه یأمرکم بالمعروف و بما یرتفع به مقام الانسان فی الامکان تعالی الرحمن منزل هذا اللوح البدیع

4 Give thanks that thou hast been addressed by the Wronged One from the prison, and that He hath revealed for thee that from which thou dost inhale the fragrance of His loving-kindness that hath pervaded the heavens and the earth. Praise be unto Him, for He is the Beloved of them that know. The glory be upon thee and upon thy son and thy family and upon them that have held fast to this firm and mighty Cause.

4 ان احمد بما توجه الیک المظلوم من شطر السّجن و انزل لک ما تجد منه عرف عنایتہ الّتی تضوّع بین السّموات و الأرضین الحمد له اذ هو محبوب العارفین البهّاء علیک و علی ابنک و اهلك و علی الذّین تمسکوا بهذا الأمر المبرم المتین

BSW#03.09x, GWB#003x, ADJ.078x

BLIB_Or15715.254a, BRL_DA#790,

GWBP#003 p.012ax, OOL.B175

BH05207

To: Aqa Lutfullah

Date: 1300 ? [1882-1883]

¹ In My Name, the Counselor, the Compassionate, the All-Informed

² O thou who hast turned thy face toward the Countenance! The days 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 thereof as an ocean. Should anyone draw but a single breath for the love of God or in His service, it is recorded by the Most Exalted Pen as the most meritorious of deeds.

³ Were the excellences of this Day to be mentioned, all would fall unconscious save whom thy Lord willeth. Therefore it behooveth thee in this Day to strive to attain the lights of the Sun of divine good-pleasure. One word is better, higher and more enduring than a hundred thousand children. God willing, thou shalt attain to this exalted and most sublime station, that thy mention may endure throughout the kingdom of earth and heaven. Be thou never despondent, but hold fast to the hem of God and place thy trust in Him. Say: O my God! I am he who hath turned toward Thee with my spirit, my being, my soul and all that I possess, and have laid my hope, my trust, my will and my desire before the throne of Thy grandeur. Aid me, through Thy bounty and grace, to achieve what Thou desirest. Thou knowest that I know not what profiteth or harmeth me. Ordain for me that which is best for me. Verily Thou art the Witness, the All-Knowing, the Compassionate, the All-Informed, the All-Wise.

¹ بِسْمِ النَّاصِحِ الْمَشْفُقِ الْخَبِيرِ

² يَا أَيُّهَا الْمَقْبِلُ إِلَى الْوَجْهِ أَيَّامَ أَيَّامِ اللَّهِ اسْتَ يَكْ
آنَ آنَ قُرُونٍ وَاعْصَارٍ مُعَادِلُهُ نَمِينَمَايْد ذَرَّةً اَيْن
يَوْمَ بِمَثَابَةِ خورشيد مشاهده ميگردد و قطره اش
مانند دریا اگر نفسی یک نفس فی حَبِّ اللَّهِ او
نخدمته برآرد او از سید اعمال از قلم اعلیٰ مسطور

³ اگر فضائل این یوم ذکر شود کلّ منصعق مشاهده
شوند الا من شاء ربّک لذا محبوب آنکه در این
یوم در صدد آن باشی که بانوار شمس رضای
حقّ فائز شوی یک کلمه از صد هزار اولاد بهتر
و برتر و پابنده تر است انشاء الله بایستقام بلند اعلیٰ
فائز گردی تا ذکر ت بدوام ملک و ملکوت
پابنده ماند در هیچ حال مأیوس مباش و بذیل
حقّ متشبّث باش و بر او متوکّل قل یا الهی انا
الذی اقبلت الیک بروحی و ذاتی و نفسی و ما
عندی و وضعت املی و رجائی و مشیّتی و ارادتی
امام کرسی عظمتک آیدنی علی ما اردته بحدّ
و فضلک انت تعلم بأنّی لا علم لی بما ینفعنی و
یضرّنی قدّر لی ما هو خیر لی انک انت الشّاهد
العالم المشفق العليم الحکیم

INBA19:452b

BH04965*To: Haji Aqa**Date: 1300 ? [1882-1883]*

- 1 He is the Most Holy, the Most Great, the Most Glorious! هو الأقدس الأعظم الأبهى 1
- 2 Verily the Light calleth aloud and the Fire proclaimeth: Blessed be the ear that hath heard and hath attained unto that which God hath desired in His glorious and wondrous Day. Verily He hath come for the life of the world, yet the peoples sought to slay Him. Woe unto them! Thy Lord is, in truth, the All-Seeing, the All-Informed. 2
 2 أن النور ينادى والنار تنادى طوبى لأذن سمعت وفازت بما اراده الله في يومه العزيز البديع أنه أتى حياة العالم والأمم ارادوا قتله فويل لهم أن ربك هو الشاهد الخبير
- 3 Say: By God! The Sinai circlet round Me, and the Lights have prostrated themselves before this resplendent Light. Among the people are those who speak according to their desires, and those who have risen up to calumny, and those who have clung to them that have violated the Covenant of God and His Testament. Thus hath the matter been decreed, and I am of those who bear witness. 3
 3 قل تالله أن الطور يطوف حولي والأنوار سجدت لهذا النور اللبيع من الناس من نطق بالهوى ومنهم من قام على الافتراء ومنهم من تمسك بالدين نقضوا ميثاق الله وعهده كذلك قضى الأمر وأنا من الشاهدين
- 4 O peoples of the earth! Abandon that which ye possess, in hope of that which is with God. Thus doth He Who speaketh the truth command you. Verily, there is none other God but Him, the Almighty, the All-Powerful. 4
 4 يا ملأ الأرض دعوا ما عندكم رجاء ما عند الله كذلك يأمركم من ينطق بالحق أنه لا اله الا هو المقدر القدير
- 5 Blessed art thou for having mentioned the Wronged One, and there hath been sent down for thee from His presence that which shall suffice thee in all the worlds of thy Lord, if thou art of them that are steadfast. Hold fast unto the Book of God and that which hath been sent down from Him. Thy Lord is, in truth, the Helper, the Forgiving, the Merciful. 5
 5 طوبى لك بما ذكرت لدى المظلوم و نزل لك من عنده ما يغنيك فيكل عالم من عوالم ربك ان انت من الراشخين تمسك بكتاب الله و ما نزل من عنده ان ربك هو المؤيد الغفور الرحيم
- 6 The Books have testified to My Book, and it is this Temple which hath been established upon the Throne, to the despair of every remote adversary. Thus hath My Most Exalted Pen spoken, as a token of My grace. Rejoice thou in 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 the cord of My loving-kindness and clung to the hem of My luminous robe. 6
 6 قد شهدت الكتب لكتابي و هو هذا الهيكل الذي استوى على العرش رغماً لكل عالم بعيد كذلك نطق قلبي الأعلى فضلاً من عندي ان افرح بهذا الفضل العظيم البهاء المشرق من افق ملكوتي على الذين نبذوا سوائى و تمسكوا بجبل عنايتى و تشبثوا بذيل المنير

INBA27:458, BLIB_Or15713.220a

BH05241

To: Zahra Baygum Sister-In-Law of the Bab

Date: 1300 ? [1882-1883]

1 In His Namea€”the Witness, the All-Knowing, the All-Wise.

1 بِسْمِ الشَّاهِدِ الْعَلِيمِ الْحَكِيمِ

2 O My leaf! With the ear of thy soul hearken thou unto the call of the All-Merciful. From the Most Great Prison hath He turned unto thee, and solace thee with His remembrance and with His verses. Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words: “Verily, we are God’s, and to Him shall we return.”

2 یا ورقتی بگوش جان ندای رحمن را بشنو از
سجن اعظم بتو توجه نموده و ترا بذکر و آیاتش
تسلّی میدهد اذن واعیه طاهره مقدسه در جمیع
احیان از کلّ اشطار کلمه مبارکه انا لله و انا
الیه راجعون اصغاً مینماید

3 The mysteries of man’s physical death and of his return have not been divulged, and still remain unread. By the righteousness of God! Were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death, and beseech, with unceasing longing, the one true God -exalted be His glory - to hasten their end. Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life. As to those that have tasted of the fruit of man’s earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.

3 اسرار موت و رجوع مستور بوده و هست لعمر
الله اگر ظاهر شود بعضی از خوف و حزن
هلاک شوند و بعضی بشأنی مسرور گردند
که در هر آتی از حق جلّ جلاله موت را
طلب نمایند موت از برای موقنین بمثابه کأس
حیوانست فرح بخشد و سرور آرد و زندگی پاینده
عطا فرماید مخصوص نفوسی که بثمره خلقت
که عرفان حق جلّ جلاله است فائز شده اند
این مقام را بیانی دیگر و ذکری دیگر است العلم
عند الله ربّ العالمین

4 From the Supreme Pen, in this Most Great calamity, there hath flowed that which shall endure for everlasting in the kingdoms of earth and heaven. Grieve thou not: from Us it came, and unto Us it returneth; and We are, in truth, the Preserver, the Truthful, the Trustworthy. Happy art thou, and blessed is thy lot, in that the glance of the Wronged One hath been turned toward thee from His exalted and impregnable station. The glory be upon thee, and upon My leaves who have clung fast unto the Lote-Tree of My mighty Cause.

4 از قلم اعلی در این مصیبت عظمی جاری شد آنچه
بدوام ملک و ملکوت باقیست محزون مباش از
ما بود و بما راجع و انا الحافظ الصّادق الأمين
طوبی لک و نعیماً لک بما توجه الیک لحاظ
المظلوم من مقامه العزیز المنیع البهاء علیک و علی
اوراقی الائی تمسکن بسدره امری العظیم

INBA51:312, BLIB_Or15715.338b,
BRL_DA#743, GWBP#165 p.222ax,
LHKM3.296

BSW#04.33x, GWB#165x

BH05068

Date: 1300 ? [1882-1883]

- 1 In the Name of Him through Whose manifestation the Path appeared and the mountains were moved! 1 بِسْمِ الَّذِي بِهِ ظَهَرَ الصَّرَاطُ وَمَرَّتِ الْجِبَالُ
- 2 Glorified be He Who appeared and manifested whatsoever He willed through His word "Be, and it is!" We make mention on this day of My loved ones who fulfilled the Covenant of God and His testament, and held fast to His firm and extended cord. Sorrows have encompassed Us from all directions through what hath befallen My friends at the hands of those who have broken My Covenant, denied My right, and cast behind them what was sent down unto them from My forbidden Kingdom. 2 سُبْحَانَ مَنْ ظَهَرَ وَأَظْهَرَ مَا أَرَادَ بِقَوْلِهِ كُنْ فَيَكُونُ أَنَا نَذْكُرُ فِي هَذَا الْيَوْمِ أَحِبَّائِي الَّذِينَ وَفَوْا بِمِيثَاقِ اللَّهِ وَعَهْدِهِ وَتَمَسَّكُوا بِجَبْلِهِ الْحَكْمِ الْمَمْدُودِ قَدْ أَخَذْتَنَا الْأَحْزَانُ مِنْ كُلِّ الْجِهَاتِ بِمَا وَرَدَ عَلَى أَوْلِيَائِي مِنَ الَّذِينَ نَقَضُوا مِيثَاقِي وَانْكُرُوا حَقِّي وَنَبَذُوا مَا نَزَلَ لَهُمْ مِنْ مَلَكُوتِي الْمَنْعُوعِ
- 3 O My loved ones in My realms! Be not grieved at what hath befallen you in My path. Soon shall annihilation overtake all who dwell in the kingdom of creation, and ye shall find yourselves seated in the seat of truth with God, the Lord of the invisible and the visible. By God! I created the world for your sake, and the next world rejoiceth at your presence, did ye but know. 3 يَا أَوْلِيَائِي فِي مَمَالِكِي لَا تَحْزَنُوا عَمَّا وَرَدَ عَلَيْكُمْ فِي سَبِيلِي سَوْفَ يَأْخُذُ الْفَنَاءُ مِنْ فِي مَلَكُوتِ الْإِنشَاءِ وَيُرُونَ أَنْفُسَكُمْ فِي مَقْعَدِ الصِّدْقِ عِنْدَ اللَّهِ مَالِكِ الْغَيْبِ وَالشُّهُودِ تَاللَّهِ قَدْ خَلَقْتُ الدُّنْيَا لَكُمْ وَيَفْرَحُ الْآخِرَةُ بِوُجُودِكُمْ إِنْ أَنْتُمْ تَعْلَمُونَ
- 4 Beware lest ye be frightened by the might of the divines through whose command the rulers have risen against you and perpetrated that which hath caused the Spirit to lament in the luminous Spot and the near ones to cry out. Preserve your stations through patience and tranquility. 4 أَيَاكُمْ إِنْ تَخَوَّفَكُمْ سَطْوَةُ الْعُلَمَاءِ الَّذِينَ بِأَمْرِهِمْ قَامَ عَلَيْكُمْ الْأُمَرَاءُ وَارْتَكَبُوا مَا نَاحَ بِهِ الرُّوحُ فِي الْبَقْعَةِ النُّورَاءِ وَصَاحَ الْمُقَرَّبُونَ إِنْ أَحْفَظُوا مَقَامَاتَكُمْ بِالصَّبْرِ وَالسَّكُونِ
- 5 Thus doth My Most Exalted Pen command you from this praiseworthy station. Blessed is he who hath attained, and woe unto every heedless one who is veiled. Thus have We sent down the verses and expounded them in truth, and verily I am the Powerful over what I will, and I am the Protector, the Self-Subsisting. We have sent them unto thee that thou mayest thank thy Lord, the Lord of existence. 5 كَذَلِكَ يَأْمُرُكُمْ قَلَمِي الْأَعْلَى مِنْ هَذَا الْمَقَامِ الْحَمِيدِ طُوبَى لِمُسْمِعِ فَازٍ وَوَيْلٌ لِكُلِّ غَافِلٍ مُحْجُوبٍ كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَصَرَّفْنَاهَا بِالْحَقِّ وَ أَنَا الْمُقْتَدِرُ عَلَى مَا أَشَاءُ وَ أَنَا الْمُهَيْمِنُ الْقَيُّومُ وَ أَرْسَلْنَاهَا إِلَيْكَ لِتُشْكِرَ رَبَّكَ مَالِكِ الْوُجُودِ
- 6 The glory shining from the horizon of My loving-kindness be upon thee and upon whosoever hath clung to My mantle and shown patience in what hath befallen him for the sake of My Name, the Mighty, the Well-Beloved. 6 الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ عِنَايَتِي عَلَيْكَ وَ عَلَى مَنْ تَشَبَّثَ بِذِيْلِي وَ صَبَرَ فِيمَا وَرَدَ عَلَيْهِ لِاسْمِي الْعَزِيزِ الْمَحْبُوبِ

BLIB_Or15713.222a

BH05267*To: Haji Mirza Hasan, in Tihiran**Date: 1300 ? [1882-1883]*

He is the All-Seeing, the All-Informed

Praise be to God, thou hast attained unto His Most Exalted Word and turned thy face toward the One True Goal and drunk from the ocean of reunion and meeting. My Most Exalted Pen hath previously testified for thee even as the Tongue of Grandeur doth testify at this moment. The entire world cannot be compared to a single word revealed from the presence of God, for from it wafteth the fragrance of immortality and the happenings of the world can never affect it. Your honor must remain watchful at all times to preserve this most exalted station. Soon will the Sun of Justice emerge from behind the clouds and its rays encompass the world. The Command is in His hands - He doeth what He willeth and ordaineth what He pleaseth. God willing, outwardly and inwardly occupy thyself with the triumph of God's Cause. Soon will sovereignty pass away and might and power shall remain with its Master and its Lord. The triumph of God's Cause hath ever been and shall continue to be through goodly deeds and praiseworthy and pleasing character. God willing, may all be enabled to do that which will exalt the Word of God, exalted be His glory. He is with thee under all conditions and He is the Preserver, the Helper, the All-Knowing, the All-Informed. The splendor shining from the horizon of My loving-kindness be upon thee and upon those whom the affairs of creation have not held back from God, the Almighty, the All-Powerful.

هو الشاهد الخبير

الحمد لله بكلمهء عليا فائز شدى وبشطر مقصود يكا
توجه نمودى و از بحر وصال و لقا آشاميدى قد
شهد لك قلبى الأعلی من قبل بما نطق به لسان
العظمة فى هذا الحين جميع عالم معادله تمنيماید
بكلمهئى كه از نزد حق ظاهر شود چه كه عرف
بقا از او متضوع و حوادث دنيا باو راه نيابد

بايد آنجناب در ليالى و ايام بحفظ اين مقام اعظم
ناظر باشند زود است شمس عدل از خلف سحاب
برآيد و انوارش عالمرا احاطه نمايد الأمر بيده
يفعل ما يشاء و يحكم ما يريد انشاء الله در ظاهر
و باطن بنصرت امر الهى مشغول باشيد سوف
يفنى الملك و يبقى العزة و الاقتدار للملكه و
سلطانته نصرت امر الهى اعمال طيبه و اخلاق
راضيهء مرضيه بوده و خواهد بود انشاء الله كل
موفق شوند بر آنچه كه سبب اعلاء كلمهء حق
جل جلاله است انه معك في كل الأحوال و هو
الحافظ الناصر العليم الخبير البهاء المشرق من افق
عنايتى عليك و على الذين ما منعهم شؤونات
الخلق عن الله المقتدر القدير

BLIB_Or15715.004b, BRL_DA#701

BH05412*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)**Date: 1300 ? [1882-1883]*

¹ He is the Witness from His most exalted horizon.

¹ هو الشاهد من افقه الأعلی

² Glorified art Thou, O Thou by Whose fire of love the world hath been set ablaze and before Whose Most Great Name the nations have bowed down! I beseech Thee by the Word through

² سبحانك يا من بنار حبك اشتعل العالم و
لاسمك الأعظم خضع الأمم اسئلك بالكلمة

which the rustling of the Sadratu'l-Muntaha was raised up, the Kingdom of Names was adorned, and the hearts of the Concourse on high were drawn forth, to send down from the heaven of Thy grace upon him who hath turned unto Thee that which will aid him in all the worlds of Thy worlds and draw him nigh unto Thee in such wise that the people of Thy earth shall not prevent him.

- 3 O my Lord! Thou seest him turning unto Thee, placing his trust in Thee, and hastening unto the ocean of Thy bounty. I beseech Thee by the mysteries of Thy Book and whatsoever lay hidden in Thy knowledge to accept from him that which he hath wrought in Thy path and to ordain for him the best of what Thou hast sent down in Thy Book. O my Lord! Disappoint not him who hath turned his face unto Thy countenance and hastened unto the door of Thy grace. Open, O my God, before his face the door of Thy knowledge, then write down for him that which he hath desired of the wonders of Thy grace and Thy favors.

- 4 Thou art He Whom the tyrannies of the oppressors cannot frustrate and Whom the rejection of the Pharaohs cannot withhold. The atoms have testified to Thy power, Thy might and Thy sovereignty, and all created things to Thy greatness and Thy dominion. There is none other God but Thee, the Almighty, the All-Giving, the All-Bountiful, the All-Forgiving, the All-Generous. Praise be unto Thee! Verily, Thou art God, the Exalted, the Great.

الَّتِي بِهَا ارْتَفَعَ حَفِيفُ سَدْرَةِ الْمُنْتَهَى وَ تَزَيَّنَ
مَلَكُوتُ الْأَسْمَاءِ وَ انْجَذِبَتْ اِفْتِدَاءُ الْمَلَأُ الْأَعْلَى
بَأَنْ تَنْزِلَ مِنْ سَمَاءِ فَضْلِكَ عَلَى مَنْ اقْبَلَ إِلَيْكَ
مَا يُؤَيِّدُهُ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ وَيُقَرِّبُهُ إِلَيْكَ
عَلَى شَأْنٍ لَا يَمْنَعُهُ أَهْلُ أَرْضِكَ

3 ای رَبِّ تَرَاهُ مُقْبِلًا إِلَيْكَ وَ مُتَكَلِّفًا عَلَيْكَ وَ
سَارِعًا إِلَى بَحْرِ جُودِكَ اسْتُلِكَ بِأَسْرَارِ كِتَابِكَ
وَ مَا كَانَ مَكْنُونًا فِي عِلْمِكَ بِأَنْ تَقْبَلَ مِنْهُ مَا عَمِلَ
فِي سَبِيلِكَ وَ تَقْدِّرَ لَهُ خَيْرَ مَا نَزَلَ فِي كِتَابِكَ أَيْ
رَبِّ لَا تَخَيِّبْ مَنْ تَوَجَّهَ إِلَى وَجْهِكَ وَ سَرَعَ إِلَى
بَابِ فَضْلِكَ إِنْ افْتَحَ يَا أَلْهِ عَلَى وَجْهِهِ بَابَ
عِرْفَانِكَ ثُمَّ اكْتُبْ لَهُ مَا أَرَادَ مِنْ بَدَايِعِ فَضْلِكَ
وَ الطَّافِكِ

4 أَنْتَ الَّذِي لَا تَعْجُزُكَ شُؤُنَاتُ الْجَبَابِرَةِ وَ لَا
تَمْنَعُكَ أَعْرَاضُ الْفَرَاغَةِ قَدْ شَهِدَتْ الذَّرَاتُ
بِقُوَّتِكَ وَ قَدْرَتِكَ وَ سُلْطَانِكَ وَ الْكَائِنَاتُ
بِعَظَمَتِكَ وَ اقْتِدَارِكَ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ
الْمُعْطَى الْبَازِلُ الْغَفُورُ الْكَرِيمُ وَ الْحَمْدُ لَكَ أَنْتَ
اللَّهُ الْعَلِيُّ الْعَظِيمُ

BLIB_Or15715.335a

BH05445

To: *Mirza Siyyid Muhammad Afnan (known as Aqa Mirza Aqa Nurud-Din)*

Date: 1300 ? [1882-1883]

- 1 In My Name, the Near, the Watchful
- 2 The day of patience hath come, and the hour of steadfastness and remembrance of God, the Sovereign, the Unconstrained. In truth, this is the day of patience. That honored one must become the dawning-place of patience and steadfastness. There hath befallen you that which hath grieved the heart of the One Who is the Purpose of the world. The cause and reason for what hath befallen is manifest and evident before the Face.

1 بِسْمِ الْقَرِيبِ الرَّقِيبِ

2 قَدْ أَتَى يَوْمَ الصَّبْرِ وَ حِينَ الْأَصْطِبَارِ وَ الذِّكْرِ لِلَّهِ
الْمَلِكِ الْمُخْتَارِ فِي الْحَقِيقَةِ رَوْزِ صَبْرِ اسْتَبَادَ
أَتَجَنَّبُ مُطْلِعَ ظُهُورِ صَبْرِ وَ اصْطِبَارِ وَاقِعِ شُؤْنِ
وَارد شد بر شما آنچه که قلب مقصود عالم از آن
محزون آنچه وارد شد سبب و علت آن تلقاء وجه

And in Our inquiring after you there are signs that thy Lord is, in truth, the All-Powerful, the All-Knowing, the All-Informed.

ظاهر و مشهود و فی استخبارنا عنک لآیات آن
ربک هو المقتدر العليم الخبير

- 3 A Tablet hath been sent down from the heaven of the Divine Will in remembrance of the Most Exalted Leaf. By My life! Nothing on earth can equal it. That which was revealed in her name shall never be exhausted and will never come to an end. That honored one is mentioned before the Face and standeth before the Gate. That which hath been ordained will assuredly come to pass. Be thou assured and be of those who are firmly established. We have revealed that which all atoms testify to God's tender mercy, His compassion, His loving-kindness, His bounty and His favor towards you, O My Afnan! Verily, He is with you - He seeth and heareth, and He is the All-Seeing, the All-Hearing. Convey greetings from the True One to all the kindred, and impart unto them the word of patience. God willing, may all attain unto this holy and blessed adorning, and be content and thankful for that which God hath ordained.

3 لوحی در ذکر ورقهء علیا از سماء مشیت نازل
لعمری لا یعادلہ شیء فی الأرض باسمش نازل
شد آنچه نفاذ از برای او نبوده و نخواهد بود
آنجناب لدی الوجه مذکور و لدی الباب قائم آنچه
مقدّر شد البتہ ظاهر خواهد گشت ان اطمئن
و کن من الرائخین قد انزلنا ما تشهد به کل
الذرات بعناية الله و رحمته و شفقتہ و جوده و
احسانه علیکم یا افنانی انه معکم یری و یسمع و
هو الشاهد السميع جمیع منتسبین را از قبل حق
تکبیر برسان و کلمهء صبر القا نما انشاء الله کل
باین طراز مقدّس محبوب فائز شوند و به ما قدره
الله راضی و شاکر

INBA51:328, BLIB_Or15715.338c

BH05537

Date: 1300 ? [1882-1883]

- 1 In the name of the One Who witnesseth and is witnessed! This is a Book which the All-Merciful hath sent down unto all who are in the contingent world, that He might draw them nigh unto His Kingdom and give them to drink of this choice and forbidden Kawthar.
- 2 O My Most Exalted Pen! Say: O concourse of creation, come ye, come ye, that I may give you to drink of the Water of Life. Then come ye, come ye, that I may show you that which hath delighted the eye of God, the Lord of the unseen and the seen. Beware lest the ornaments of the world withhold you from the Lord of all beings. Leave behind what the people possess, clinging fast to God, the Protector, the Self-Subsisting.
- 3 They who have denied God's Cause and His sovereignty, who have rejected His proof and disputed His signs - these are the people of the nethermost fire. Thus doth the Salsabil of utterance flow from the Pen of your Lord, the All-Merciful. Drink ye thereof, and be not of them who comprehend not.

1 بسمی الشاهد و المشهود هذا کتاب انزله الرحمن
لمن فی الامکان لیقرّیهم الی ملکوته و یسقیهم هذا
الکوثر [الجاری] العزیز الممنوع

2 ان یا قلبی الاعلی قل یا ملأ الانشاء تعالوا تعالوا
لاسقیکم کوثر الحیوان ثم تعالوا تعالوا لاریکم ما
قرّت به عین الله مالک الغیب و الشهود ایاکم ان
تمنعکم زخارف الدنیا عن مالک الوری دعوا ما
عند القوم متمسکین الی الله المهیمن القیوم

3 أنّ الدّین انکروا امر الله و سلطانه و جاحدوا
ببرهانه و جادلوا بآياته اولئک من اهل التّابوت
کذلک جرى سلسبیل البیان من قلم ربکم الرحمن
ان اشربوا و لا تكونوا من الدّین لا یفقهون

- 4 The Wronged One remembereth you by night and by day, and sendeth down for you that whereby your remembrance shall endure as long as God, the Lord of the kingdom and the realm, endureth. When thou hast attained unto My Tablet and found the fragrance of My raiment, render thanks unto thy Lord for this supreme bounty and say: Praise be unto Thee, O Lord of existence!
- 5 Thus have We adorned the heaven of knowledge with the stars of utterance. Blessed is he who hath witnessed, and woe unto every heedless one who is rejected. The light shining from the horizon of the All-Glorious be upon thee and upon them who have believed in the Truth, the All-Knowing, the All-Informed.

4 اِنَّ الْمَظْلُومَ يَذْكُرْكُمْ فِي اللَّيَالِي وَالْأَيَّامِ وَيَنْزِلُ لَكُمْ مَا يَبْقَى بِهِ ذِكْرُكُمْ بِدَوَامِ اللَّهِ رَبِّ الْمُلْكِ وَالْمَلَكُوتِ اَنْتَ اِذَا فَرَزْتَ بِلَوْحِي وَوَجَدْتَ عَرَفَ قِيصِي اِنْ اَشْكُرُ رَبِّيكَ بِهَذَا الْفَضْلِ الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْوُجُودِ

5 كَذَلِكَ زَيْنًا سَمَاءَ الْعَرْفَانِ بِأَنْجُمِ الْبَيَانِ طُوبَى لِمَنْ شَهِدَ وَوَيْلٌ لِكُلِّ غَافِلٍ مُرَدُّودِ النُّورِ الْمَشْرِقِ مِنْ أَفْقِ الْجَمِيلِ عَلَيْكَ وَ عَلَى الَّذِينَ آمَنُوا بِالْحَقِّ عَلَامُ الْغُيُوبِ

BLIB_Or15713.264b

BH05679

To: Muhammad who has attained, in Najafabad

Date: 1300 ? [1882-1883]

- 1 He is God, exalted be His glory. Greatness and power.
- 2 We send greetings from this station upon Ismi Jamal and those with him, and upon Ismi Zayn and those with him. O Muhammad! At the time of departure We promised to send a Tablet especially for you. Verily He hath fulfilled His promise and doth fulfill even as He fulfilled, and He is the All-Faithful, the All-Bountiful.
- 3 We beseech God that He may enable that honored one to preserve the pearls of the ocean of knowledge which he witnessed during his presence, and that He may assist him to take hold of the Book with such power that the weak ones of the world - that is, the souls who are not assured - shall be powerless to prevent it. O Muhammad! Rejoice, for by the life of God, He Who cannot be described by what hath been said or is said doth make mention of thee. Verily He is the All-Informed, the All-Knowing. Say: Glory be unto Thee, O my God! I am he whom Thou didst cause to enter into the depths of the ocean of Thy oneness without my knowledge, nay, at the time of my heedlessness. I beseech Thee by the heaven of Thy generosity and the sea of Thy bounty that Thou wilt make me to be of those whose deeds Thou hast accepted in Thy path and whom

1 هو الله تعالى شأنه العظمة والاقدار

2 اَنَا نَكْبَرُ مِنْ هَذَا الْمَقَامِ عَلَى اسْمِي الْجَمَالِ وَمَنْ مَعَهُ وَعَلَى اسْمِي الزَّيْنِ وَمَنْ مَعَهُ يَا مُحَمَّدُ دُرِّ حِينَ رَفْتِنِ وَعَدَهُ دَادِيمُ كِهْ لَوْحِي مَخْصُوصِ شِمَا اِرْسَالِ دَارِيمِ اَنَّهُ وَفَى بِالْعَهْدِ وَيُوفِّي كَمَا وَفَى وَهُوَ الْمُؤَقِّ الْكَرِيمِ

3 اَزْ حَقِّ مِيطْلِيمِ اَنْجَنَابِ رَا مُسْتَعَدَّ نَمَائِدِ اَزْ بَرَايِ حِفْظِ لَآلِي بَحْرِ عِلْمِ كِهْ دُرِّ حِينَ حُضُورِ مُشَاهَدَةِ نُمُودِنْدِ وَ مُوَقِّقِ فَرَمَائِدِ بَرِ اخْدِ كِتَابِ بِقَدَرْتِيكِهْ ضَعْفَايِ عَالَمِ يَعْنِي نَفُوسِ غَيْرِ مُوَقَّنِهْ قَادِرِ بَرِ مَنَعِ نَبَاشِنْدِ يَا مُحَمَّدُ اِنْ اَفْرَحْ لِعَمْرِ اللَّهِ يَذْكُرْكَ مِنْ لَا يُوَصِّفُ بِمَا قِيلَ وَقَالَ اَوْ يَقُولُ اَنَّهُ هُوَ الْخَبِيرُ الْعَلِيمُ قُلْ سَبِّحَانِكَ يَا اَلْهُي اَنَا الَّذِي ادْخَلْتَنِي فِي لَجَّةِ بَحْرِ اَحْدَيْتِكَ مِنْ دُونِ اِطْلَاعِي بَلْ حِينَ غَفَلْتِي اسْتَلَيْكَ بِسَمَاءِ كَرَمِكَ وَبَحْرِ عَنَائِتِكَ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ قَبِلْتَ اَعْمَالَهُمْ فِي سَبِيلِكَ وَغَفَرْتَ لَهُمْ بِجُودِكَ وَعَطَائِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ

Thou hast forgiven through Thy grace and Thy bestowals. Verily Thou art powerful over whatsoever Thou willest and within Thy grasp are the reins of the kingdom of creation. There is none other God but Thee, the Mighty, the Powerful.

و في قبضتك زمام ملكوت الانشاء لا اله الا
انت القوى القدير

BLIB_Or15715.333d

BH05831

To: Fadlullah, in Shiraz

Date: 1300 ? [1882-1883]

1 He is the Perspicuous, the Manifest Expositor

2 The very rocks have testified to the Lord of all being, yet the people remain behind a mighty veil. There is nothing that hath not borne witness to this Cause, yet the people persist in manifest doubt. They have denied God's favor after its descent and cast behind their backs His wise Book. They have slain him who spoke the truth - for this the Concourse on High and those who circle round His mighty Throne have cursed them. Say: O people, have mercy upon yourselves and oppose not Him Who hath come to you with the proof of the Spirit, the testimony of Muhammad and the evidences of the Messengers. By God! The Mother Book hath testified to My manifestation and circled round Me, yet most of the people remain heedless. They have cast aside what was sent down from the heaven of their Lord's will, the All-Merciful, and taken what their divines possessed of idle fancies and vain imaginings. Verily these people follow their divines who have prevented them from turning to the face of God, the Lord of all worlds. God shall soon seize them with His justice - then shall they find themselves in manifest loss. Thus hath the Supreme Pen spoken in this exalted castle, that thou mayest thank thy Lord, the Mighty, the Powerful. The Glory shining from the horizon of My Kingdom be upon thee and upon those who have laid hold of My luminous hem.

1 هو المبين المبين

2 قد شهد الجماد لرب العباد ولكن الناس في حجاب عظيم ما من شيء الا وقد شهد لهذا الامر ولكن القوم في ريب مبين قد كفروا بنعمة الله بعد انزالها ونبذوا عن ورائهم كتابه الحكيم قد قتلوا من نطق بالحق بذلك لعنهم الملائكة الاعلى والذين طافوا عرشه العظيم قل يا قوم ان ارحموا على انفسكم ولا تعترضوا على الذي جائكم ببرهان الروح وحنة محمد ودلائل المرسلين تالله قد شهد ام الكتاب بظهوري وطاف حولى ولكن القوم اكثرهم من الغافلين قد نبذوا ما نزل من سماء مشية ربهم الرحمن وخذوا ما عند القوم من الظنون والتماثيل ان القوم هم علمائهم الذين منعهم عن التوجه الى وجه الله رب العالمين سوف يأخذهم الله عدلاً من عنده اذا يرون انفسهم في خسران مبين كذلك نطق القلم الاعلى في هذا القصر الرفيع لتشكر ربك المقتدر القدير البهاء اللائح من افق ملكوتي عليك وعلى الذين تمسكوا بذيل المنير

INBA84:151, INBA84:084a, INBA84:024.14,

BLIB_Or15713.265a, BLIB_Or15715.328a

BH05991*To: Haji Abdullah, in Yazd**Date: 1300 ? [1882-1883]*

O He Who is God, exalted be His glory, the Most Great, the All-Powerful!

O Lord of Lords and Merciful One to all who are owned! I beseech Thee by the Treasury that shall never be exhausted and by Thy Name through which Thou hast subdued all servants, and by the ships of Thy power and the heavens of Thy grandeur, to make me steadfast in Thy love and to act according to what Thou hast revealed in Thy Book. O my Lord! I have aimed for the ultimate goal and the highest summit - I beseech Thee not to disappoint me from the oceans of Thy mercy and the suns of Thy favors. Ordain for me through Thy grace what Thou hast ordained for Thy chosen ones. O my Lord! Thou seest me clinging to Thy cord and holding fast to Thy robe - I beseech Thee not to deprive me of any good thing Thou hast sent down in the scrolls of Thy glory and the tablets of Thy Command. Thou art He Whom nothing can frustrate and no affair can defeat. Thou doest what Thou willest and decreest what Thou desirest. Verily Thou art the All-Powerful, the Mighty, the All-Praised. Then send down, O my God, upon Thy servant al-Baqir and upon him who was named Javad, from the heaven of Thy mercy, the rains of Thy favors, and ordain for them that which will bring joy to their eyes. Verily Thou art He from Whose knowledge nothing escapes. Thou hearest and seest. Verily Thou art the All-Hearing, the All-Seeing. There is no God but Thee, the All-Powerful, the All-Knowing, the All-Informed.

هو الله تعالى شأنه العظمة والاقتدار

يا مالک الملوك و راحم المملوك اسألك
بالكنز الذي لا يأخذه النفاذ و باسمك الذي
به سخرت العباد و بسفائن قدرتك و سموات
عظمتك بأن تجعلني مستقيماً على حبك و
عاملاً بما انزلته في كتابك اى رب قد قصدت
المقصد الأقصى و الذروة العليا

اسألك ان لا تخيبنني عن بحور رحمتك و شمس
الطافك قدر لي بفضلك ما قدرته لأصفيائك
اى رب تراني متمسكاً بحبلك و متشبثاً بذيلك
اسألك بأن لا تحرمني عن كل خير انزلته في
صحائف مجديك و الواح امرك انت الذي لا
يمنعك شيء و لا يعجزك امر تفعل ما تشاء
و تحكم ما تريد انك انت المقتدر العزيز الحميد ثم
انزل يا الهى على عبدك الباقر و على من سمي
بجواد من سماء رحمتك امطار الطافك و قدر
لهما ما تقر به عيونهما انك انت الذي لا يعزب
عن علمك من شيء تسمع و ترى انك انت
السميع البصير لا اله الا انت المقتدر العليم الخبير

BLIB_Or15715.334d

BH05748*To: Mirza Zaynu'l-'Abidin, in Zanjan**Date: 1300 ? [1882-1883]*

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

1 بِسْمِ الْعَلِيمِ الْخَبِيرِ

2 In remembrance from Us of him who found the fragrance of the garment and turned to the lights of the Countenance when the horizon of the world was illumined by this Most Great Light, and I am the All-Knowing Witness. O peoples of the earth! The Day of Hearing has come, for the Lord of Names calls out with the most exalted call between earth and heaven, summoning all to that which they were promised by One Who is All-Knowing, All-Wise.

2 ذَكَرَ مَنْ لَدُنَّا مَنْ وَجَدَ عَرَفَ الْقَمِيصَ وَتَوَجَّهَ إِلَى
أَنْوَارِ الْوَجْهِ إِذْ أَنْارَ أَفْقَ الْعَالَمِ بِهَذَا النَّيِّرِ الْأَعْظَمِ
وَإِنَّا الشَّاهِدُ الْخَبِيرُ يَا مَلَأَ الْأَرْضَ قَدْ أَتَى يَوْمَ
الْإِصْغَاءِ لِأَنَّ مَالِكَ الْأَسْمَاءِ يَنَادِي بِأَعْلَى النَّدَاءِ
بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَيَدْعُ الْكُلَّ إِلَى مَا وَعَدُوا
بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ

3 Say: Verily the Promised One is He Who speaks at this time in this Clear Tablet, and this is the Day of witnessing and meeting, for the Most Great Scene has been illumined by the lights of the countenance of the Lord of Destiny, through Whom the verses were sent down and the clear proofs appeared and whatsoever was hidden in His all-encompassing knowledge. We called the servants to the Lord of creation but they turned away in such wise that the dwellers of Paradise and every person of insight lamented. Blessed art thou and those whom the affairs of creation did not prevent from the Truth - they arose and spoke that which the All-Merciful revealed in His Mighty Book. Thus did the Dove of Eternity coo, that thou might thank thy Lord, the Generous Bestower. Glory be upon the people of Baha who have attained unto the days of God and held fast to His firm cord, and praise be to God, the Lord of the worlds.

3 قُلْ إِنَّ الْمَوْعُودَ هُوَ مَنْ يَنْطِقُ فِي هَذَا الْحِينِ فِي
هَذَا اللَّوْحِ الْمُبِينِ وَهَذَا يَوْمُ الْمَشَاهِدَةِ وَاللِّقَاءِ
لِأَنَّ الْمَنْظَرَ الْأَكْبَرَ أَنْارَ بِأَنْوَارِ وَجْهِهِ مَالِكُ الْقَدَرِ
الَّذِي بِهِ نَزَلَتِ الْآيَاتُ وَظَهَرَتِ الْبَيِّنَاتُ وَمَا كَانَ
مَكْنُونًا فِي عِلْمِهِ الْمَحِيطِ أَنَا دَعَوْنَا الْعِبَادَ إِلَى مَالِكِ
الْإِبْدَاعِ وَهُمْ أَعْرَضُوا عَلَى شَأْنٍ نَاحَ بِهِ سَكَّانُ
الْفِرْدَوْسِ وَكُلٌّ عَارِفٌ بِصِيرِ طَوِيلِي لَكَ وَلِلَّذِينَ
مَا مَنَعَتْهُمْ شُؤُونَاتُ الْخَلْقِ عَنِ الْحَقِّ قَامُوا وَقَالُوا مَا
أَنْزَلَهُ الرَّحْمَنُ فِي كِتَابِهِ الْعَزِيزِ كَذَلِكَ هَدَرْتُ حَمَامَةَ
الْبَقَاءِ لِتَشْكُرَ رَبَّكَ الْمَعْطَى الْكَرِيمَ الْبَهَاءَ عَلَى أَهْلِ
الْبَهَاءِ الَّذِينَ فَازُوا بِأَيَّامِ اللَّهِ وَتَمَسَّكُوا بِحَبْلِهِ الْمَتِينِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15715.343a

BH10163

To: Ghulam Husayn

Date: 1300 ? [1882-1883]

- 1 In My Name, the One dawning from the horizon of the world
 2 O Ghulam Husayn! Special divine verses have been revealed for all the names mentioned in the letter. God willing, may all be illumined by the splendors of the Sun of inner meanings and receive their portion from the ocean of the All-Merciful's utterance.
 3 This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behooveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.
 4 Beseech ye the one true God to grant that all men may be graciously assisted to fulfill that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.
 5 We send from this spot Our greetings upon My loved ones there, and upon thee, and upon those maidservants whose call We heard in My days. And We remember with joy and fragrance every male and female servant who has ascended unto God, the Lord of all worlds. Thus moves My Most Exalted Pen, as a grace from God, the Mighty, the Praiseworthy. The glory be upon you, upon My maidservants, and upon all who stand firm and steadfast.
- 1 بسمی المشرق من افق العالم
 2 یا غلام قبل حسین مخصوص جمیع اسمی مذکورہ
 در نامہ آیات بدیعہ منیعہ نازل انشاء اللہ کل از
 اشراقات انوار شمس معانی منور شوند و از بحر
 بیان رحمن قسمت برند
 3 امروز روز فضل اعظم و فیض اکبر است باید
 کل بکمال اتحاد و اتفاق در ظلّ سدرہ عنایت
 الہی ساکن و مستریح باشند و تمسک نمایند بآنچه
 الیوم سبب عزّت و ارتقاء است طوبی لقوم
 تحرّک علی ذکرهم قلبی الأعلیٰ و نعیماً للذین سترنا
 اسمائهم حکمة من عندنا
 4 از حقّ بطلبید تا جمیع را مؤید فرماید بر آنچه لدی
 العرش مقبولست زود است بساط عالم جمع شود
 و بساط دیگر گسترده گردد انّ ربّک لہو الحقّ
 علام الغیوب
 5 انا نکبر من هذا المقام علی احبائی فی ہناک و
 علیک و علی الاماء اللائی سمعنا ندائهنّ فی ایامی
 و نذکر بالروح و الریحان کلّ عبد صعد و کلّ
 امة صعدت الی اللہ ربّ العالمین کذلک تحرّک
 قلبی الأعلیٰ فضلاً من لدی اللہ العزیز الحمید البہاء
 علیکم و علی امائی و علی کلّ قائم مستقیم

BRL_DA#649, GWBP#004 p.012bx

GWB#004x, WOB.161x

BH05993*To: Muhammad**Date: 1300 ? [1882-1883]*

He is the Most Holy, the Most Great, the Forgiving, the Generous

O Muhammad! We have heard the clamor of thy heart, and the cry of thy inner being, and the lamentation of thy limbs, and We have witnessed the burning of thy members and that which hath encompassed thy breast - the love of God, the Protector, the Self-Subsisting. The servant who was present hath read what thou didst send unto him, and hath been blessed by the attention of Him Whom those near unto God have taken as a guardian for themselves, and the sincere ones as a Lord of their beings, and the lovers as the Beloved of their hearts, and those who love as the Dear One of their souls - He Who at times speaketh from the Most Great Scene, and at times from the Most Great Prison, and at other times in an atmosphere wherein naught of all things can be mentioned, and at yet other times in a station which those in earth and heaven are powerless to comprehend. And He hath answered thee with words which, by God, travel and move more swiftly than lightning, and from their movement is generated a heat that outpaceth fire, that it may draw thee to the sanctuary of holiness and nearness and majesty. Verily He is the Almighty, the Most Exalted, the Mighty, the Beloved. We have discovered from thy letter the fragrance of love for the Generous One Who was mentioned at the end of thy letter. Blessed is he in that he hath been faithful to God's Covenant and His Testament, and was honored by attaining His presence, and was favored by dwelling in His vicinity. Verily He is the One with power over whatsoever He willeth. There is none other God but Him, the Mighty, the Kind.

هو الأقدس الأعظم الغفور الكريم

يا محمد قد سمعنا ضجيج قلبك و صرخ فؤادك
و حنين جوارحك و رأينا اشتعال اركانك و
ما احاط صدرك حب الله المهيمن القيوم قد
قرأ العبد الحاضر ما ارسلته اليه و فاز باصغاء من
اخذه المقربون

وليّاً لأنفسهم و المخلصون ربّاً لذواتهم و العشاق
معشوقاً لقلوبهم و المحبّون محبّوا لذواتهم الذي
مرّة تنطق في المنظر الأكبر و مرّة في السّجن
الأعظم و طوراً في هواء الذي لا يذكر فيه شيء
من الأشياء و تارة في مقام عجز عن ادراكه من
في الأرض و السّماء و اجابك بكلمات تالله
أنها يسرى و يتحرّك اسرع من البرق و يحدث
من حركته حرارة تسبق النار لتجذبك الى مقام
القدس و القرب و الجلال انه هو المقتدر المتعالي
العزیز المحبوب قد وجدنا من كتابك عرف محبة
الجواد الذي كان مذكوراً في آخر كتابك طوي له
بما وفي بميثاق الله و وعده و شرفه بلفائه و اكرمه
بالسّكون في جواره انه هو المقتدر على ما يشاء لا
اله الا هو العزيز العطوف

BLIB_Or15715.003a

BH06173

To: wife of Jinab-i-Muhammad Husayn from Kaf, in Kashan
Date: 1300 ? [1882-1883]

- 1 In the Name of the one incomparable God! The True Cup-bearer bestows the eternal Kawthar. I swear by the waves of the ocean of utterance that all the outer and inner seas cannot equal a single drop thereof. How blessed is the one who has attained thereunto on this divine Day.
- 2 All the kings and queens of the world, in centuries past and present, sacrificed their lives yearning for one blessed word to appear from the horizon of the mouth of the Will of the King of Oneness, yet did not attain it. But thou, through His all-encompassing grace and His pre-existent mercy, hast attained unto "O My leaf" and "O My handmaiden." Give thanks for this mighty favor and remember this lonely exile. Know thou the value of this supreme station and most exalted rank, and occupy thyself with the praise and glorification of the Goal of all worlds.
- 3 Were the effect of this bounty and its fruit to appear outwardly, thou wouldst observe the people of the world bewildered, nay thunderstruck. His is the generosity and the bestowal, His are the blessings and the gifts. He ordaineth through His Most Exalted Pen whatsoever He willeth for whomsoever He pleaseth. Verily He is the Ordainer, the Powerful, the All-Knowing, the All-Wise.
- بنام خداوند یگنا ساقی حقیقی کوثر باقی عطا
میفرماید قسم بامواج بحر بیان که معادله نمینماید
بقطرهائی از آن دریاهاى ظاهر و باطن نیکوست
حال نفسیکه در یوم الهی بآن فائز گشت
- 2 جميع ملوک و ملکه‌های عالم در قرون اولی و
اخری بحسرت کلمهء مبارکه که از افق فم
ارادهء مالک احدیه ظاهر شود جان باختند و
بآن فائز نشدند و تو از فضل محیط و رحمت
سابقه‌اش بکلمهء یا ورقتی و یا امتی فائز گشتی
ان اشکری هذا الفضل العظیم ان اذکری هذا
المسجون الغریب قدر این رتبهء علیا و مقام اعلی
را بدان و بحمد و ثنای مقصود عالمیان مشغول
باش
- 3 اگر اثر این عنایت و ثمر آن در ظاهر ظاهر شود
خلق عالم را متحیر بل منصعق مشاهده نمائی له
الجود و العطاء و له النعمة و الآلاء یقدر لمن یشاء
من قلبه الأعلی ما اراد انه هو المقدر المقتدر العليم
الحکیم

BLIB_Or15715.260a,

AY12.337,

AHB_132BE #03-04 p.003

BH06600

To: Haji Siyyid Husayn, in Qamsar
Date: 1300 ? [1882-1883]

- 1 In the Name of Him Who shineth forth from the Most Exalted Horizon
- 2 God testifieth that there is none other God but Him, and that He Who hath appeared is indeed the Mystery that was hidden and treasured from all eternity. Through Him the Most Great Sign hath appeared, and the Most Exalted Summit hath
- 1 بسمی الظاهر فی الأفق الأعلی
- 2 شهد الله انه لا اله الا هو و الذى ظهر انه هو
السر الذى كان مكنوناً مخزوناً فی ازل الآزال به
ظهرت الآیه الكبرى و الذروة العلیا و ارتفعت
الصیحة و وضع المیزان قد اتى من سماء الأمر و

been raised up, and the Call hath been lifted, and the Balance hath been set. He hath come from the heaven of the Divine Command, with the standards of the Bayan on His right hand and the hosts of revelation with the banners of divine knowledge on His left. Blessed is he who hath heard His call and turned unto Him, and woe betide him who hath denied God and turned away from the Path.

- 3 O Siyyid Qabl-Husayn, rejoice that the Wronged One hath turned toward thee and mentioned thee with a mention which, when sent down from the heaven of grace, the Kingdom of Utterance bowed down before it. Hold fast unto the cord of thy Lord's loving-kindness, then thank Him in all conditions. He is with His accepted servants and aideth them as He pleaseth, through a command from His presence. He is indeed the Almighty, the Unconstrained. Make mention of My loved ones on My behalf and give them the glad-tidings of that which hath been sent down for them from God, the Lord of all men. The glory shining forth from My horizon be upon him who hath mentioned thee, and upon thee, and upon those who have believed in God, the Lord of Lords.

عن يمينه رايات البيان و عن يساره جنود الوحي
بأعلام العرفان طوبى لمن سمع ندائه و اقبل اليه و
ويل لمن كفر بالله و اعرض عن الصراط

3 يا سيّد قبل حسين ان افرح بما اقبل اليك المظلوم
و ذكرك بذكر اذا نزل من سماء الفضل خضع له
ملكوت البيان تمسك بجبل عناية ربك ثم اشكره
في كلّ الأحوال انه مع عباده المقبلين ينصرهم
كيف يشاء امراً من عنده و هو المقتدر المختار
ان اذكر احبائي من قبلي و بشرهم بما نزل لهم من
لدى الله مولى الأنام البهاء الظاهر من افق على
من ذكرك و عليك و على الذين آمنوا بالله ربّ
الأرباب

BLIB_Or15713.303b

BH06566

To: Muhammad Taqi son of Muhammad Sadiq, in Qazvin

Date: 1300 ? [1882-1883]

- 1 He is the One with power over whatsoever He willeth.
- 2 Glorified be He Who hath sent down the verses and manifested the signs and called all to His Straight Path. Blessed is he who hath heard and responded, and woe unto the heedless. God beareth witness that there is none other God but Him, and He Who speaketh is indeed He Who spoke before the creation of the heavens and earths, and through Him hath appeared that which was hidden in God's knowledge and inscribed in the Books of the Messengers.
- 3 O Muhammad-Taqi! The Most Great Name remembereth thee from the direction of His mighty prison. Grieve not over worldly affairs. Soon there shall descend upon him who is steadfast that which is ordained for him from the presence of One mighty and powerful. For every hardship ease hath been

1 هو المقتدر على ما يشاء

2 سبحانه من انزل الآيات و اظهر العلامات و دعا
الكل الى صراطه المستقيم طوبى لمن سمع و اجاب
و ويل للبعرضين شهد الله انه لا اله الا هو الذى
ينطق انه هو الذى نطق قبل خلق السموات و
الأرضين و به ظهر ما كان مكنوناً فى علم الله و
مسطوراً فى كتب المرسلين

3 يا محمد قبل تقى يذكرك الاسم الأعظم من شطر
سجنه العظيم لا تحزن من شؤونات الدنيا سوف
ينزل لمن استقام ما قدر له من لدن مقتدر قدير
قد قدر لكل شدة رخاء و لكل عسر يسر فى كتاب

ordained, and for every difficulty facility, in the Book of God, the Mighty, the Praiseworthy. Rejoice in thy Lord's loving-kindness and place thy trust in Him, for verily He loveth them that put their trust in Him.

الله العزيز الحميد ان افرح بعناية ربك وتوكل عليه
انه يحب المتوكلين

- 4 When thou receivest My Tablet and findest the fragrance of My utterance, glorify thy Lord with praise, then read the Tablet with myriads of them that are nigh. The glory shining forth from the horizon of the Prison be upon thee and upon those who have believed in God in this wondrous Revelation.

4 انك اذا فزت بلوحي ووجدت عرف بياني سبح
بمجد ربك ثم اقرء اللوح بربوات المقربين البهاء
المشرق من افق السجن عليك وعلى الذين آمنوا
بالله في هذا الظهور البديع

BLIB_Or15713.304a

BH06559

To: Aqa Mirza Baqir Bassar, in Rasht
Date: 1300 ? [1882-1883]

- 1 In the Name of the All-Knowing

1 بسمي العليم

- 2 Praise be unto Him Who hath sent down the verses and revealed the clear proofs and hath spoken that whereby those that lay in their graves arose on a Day when the earth recounted her tidings and the breath of her Creator and Fashioner wafted over her, and the limbs of them that denied God, the Help in Peril, the Self-Subsisting, were made to tremble. Blessed are they who have heard and responded and have arisen to serve the Cause with spirit and radiance in such wise that neither hosts nor multitudes could deter them.

2 سبحان الذي انزل الآيات و اظهر البينات و
نطق بما قام به اهل القبور في يوم فيه حدثت
الأرض اخبارها و سرت نسمة موجدتها و
خالقها و ارتعدت فرائص الذين كفروا بالله
المهيمن القيوم طوبى للذين سمعوا و اجابوا و قاموا
على خدمة الأمر بالروح و الرجحان على شأن ما
منعتهم الصفوف و الجنود

- 3 O Baqir! Harken unto the call from the precincts of the Prison, then give thanks to thy Lord for having turned unto thee and revealed for thee that which hath illumined existence. My Name, upon Him be My glory, hath made mention of thee, and We have sent down for thee that whereby thy remembrance shall endure throughout the dominion of the kingdom and the realm above. And We make mention in this station of him who was named Andalib, whom We mentioned by My Most Exalted Pen in the Crimson Book. And verily I am the One Who doeth what He willeth through My word "Be" and it is. Blessed is he who heareth from him that which shall guide him unto God, the Mighty, the Loving. Glory be upon thee and upon those who heard the call when it was raised from My praiseworthy station.

3 يا باقر ان استمع النداء من شطر السجن ثم اشكر
ربك بما توجه اليك و انزل لك ما انا به
الوجود قد ذكرك اسمي عليه بهائي و انزلنا لك
ما يتيقن به ذكرك بدوام الملك و الملكوت و
نذكر في هذا المقام من سمي بعندليب الذي ذكرناه
من قلبي الأعلى في الصحيفة الحمراء و انا المقتدر
على ما اشاء بقولي كن فيكون طوبى لمن يسمع
منه ما يهديه الى الله العزيز الودود البهاء عليك و
على الذين سمعوا النداء اذ ارتفع من مقامى المحمود

BLIB_Or15713.305b, BRL_DA#454,
MUH3.021, OOL.B192.3

BH06598*To: Haji Mirza Aqa, in Shiraz**Date: 1300 ? [1882-1883]*

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

1 هو الأقدس الأعظم الأبهى

2 God testifieth that there is none other God but Him, and that He Who hath come is the Lamp of Guidance among creatures, the Most Great Sign unto all peoples, the Dawning-Place of the Cause amidst humanity, and the Manifestation of Bounty to all who are in the heavens and on earth. O servants of the All-Merciful in all lands! Harken unto the Call from the Most Exalted Horizon. He counseleth you with that which draweth you nigh unto God, the Lord of all worlds - with trustworthiness, religious devotion, chastity and fidelity, and with that through which the essence of justice may be made manifest in the contingent world. Exalted is the All-Merciful Who hath sent down this noble Tablet. The Wronged One hath desired naught for Himself on earth - to this every fair-minded and discerning one doth testify. Grieve thou not over anything. Rather, rejoice that the Ocean of Gladness hath mentioned thee from this station, glorious and sublime, which hath been designated as the Most Great Prison in the Book of God, the All-Knowing, the All-Wise. The Glory shining from the horizon of the Most Exalted Pen be upon thee and upon those who have attained unto the choice wine of revelation when the Dove of Paradise warbled upon the branches. Dominion belongeth unto God, the One, the Almighty, the Glorious, the All-Bountiful.

2 شهد الله أنه لا اله الا هو والذي اتى أنه مصباح الهداية بين البرية والآية الكبرى للورى و مطلع الأمر بين البشر و مظهر الجود لمن فى السموات والأرضين يا عباد الرحمن فى البلدان ان استمعوا النداء من الأفق الأعلى انه يوصيكم بما يقربكم الى الله رب العالمين وبالأمانة والديانة والعفة والوفاء وبما يظهر به جوهر الانصاف فى الامكان تعالى الرحمن منزل هذا اللوح الكريم ان المظلوم ما اراد لنفسه شيئاً فى الأرض يشهد بذلك كل منصف بصير أنك لا تحزن من شئ ان افرح بما ذكرك بحر السرور من هذا المقام العزيز المنيع الذى سمي بالسجن الأعظم فى كتاب الله العليم الحكيم البهاء المشرق من افق القلم الأعلى عليك وعلى الذين فازوا برحيق الوحى اذ تغردت حمامة الفردوس على الأغصان الملك لله الواحد المقتردر العزيز المنان

INBA84:192

BH06603*To: Mirza Qasim, in Zanjan**Date: 1300 ? [1882-1883]*

He is the Dawning Place from the Horizon of Power

هو المشرق من افق الاقتدار

God testifieth that there is none other God but Him and that He Who speaketh the truth is indeed He through Whom the Books were sent down and the Scriptures were revealed and

شهد الله أنه لا اله الا هو والذي ينطق بالحق انه هو الذى به نزلت الكتب و ظهرت الصحف و

every wise command made manifest. Blessed is the one whose strength the conditions of creation have not weakened, who hath turned with his whole being unto God, the Single, the All-Informed. This is the Day wherein the Spirit calleth aloud and remindeth mankind of this Momentous Announcement. How many servants have read the Books of God and His Scriptures, yet when their Revealer appeared they denied Him - these are accounted among the most lost in a clear Book. We have heard thy call and witnessed thy turning unto Us. We have turned toward thee and remembered thee with that which shall endure throughout the eternity of My most excellent Names. Thy Lord is verily the All-Explaining, the All-Knowing. We counsel thee and those who have believed to manifest My virtuous character and that whereby the Cause of God, the Lord of all worlds, may be exalted. Thus hath the pen of the Most High traced its course in My mighty and impregnable dominion. Blessed is the soul that hath attained unto the Word of God in His days, and woe unto the heedless ones. The glory shining from the horizon of the heaven of My loving-kindness be upon those who have quaffed the wine of steadfastness from the hands of the bounty of their Lord, the All-Bountiful.

كَلَّ امر حكيم طوبى لقوى ما اضعفته شئوننا
الخالق اقبل بكنه الى الله الفرد الخبير
هذا يوم فيه ينادى الروح ويذكر الناس بهذا النبأ
العظيم كم من عباد قرؤوا كتب الله و صحفه
فلما ظهر منزلها كفروا به الا انهم من الأخسرين
في كتاب مبين انا سمعنا ندائك و رأينا اقبالك
اقبلنا اليك و ذكرناك بما يبقى بدوام اسمائى
الحسنى ان ربك هو المبين العليم انا نوصيك
و الذين آمنوا بأخلاق و ما يرتفع به امر الله
رب العالمين كذلك ارتفع صرير قلبى الأعلى
فى ملكوتى العزيز المنيع طوبى لنفس فازت بكلمة
الله فى أيامه و وبل للغافلين البهائم المشرق من افق
سماء عنايتى على الذين شربوا رحيق الاستقامة من
ايادى عطاء ربهم الكريم

BLIB_Or15713.272b, BLIB_Or15715.343b

BH06731

To: Aqa Mirza Jafar son of Ammih

Date: 1300 ? [1882-1883]

1 In My Name, through which the ocean of life surged!

2 This is a Book sent down in truth from God, the Lord of all worlds. Herein We make mention of him who turned to the Countenance, that it may be an everlasting treasure for him with his Lord, the Preserver, the Trustworthy. O J.G.! The Wronged One makes mention of thee from the prison precincts, summons thee to the Most Exalted Horizon, and guides thee to His straight path.

3 Blessed art thou for having detected the fragrance of My raiment, turned thy face toward My countenance, and heard My wondrous call. Be thou in all conditions firmly attached to the cord of thy Lord's loving-kindness and place thy trust in Him. He, verily, is the All-Hearing, the All-Knowing. Grieve thou

1 بسمى الذى به ماج بحر الحيوان

2 كتاب نزل بالحق من لدى الله رب العالمين و
نذكر فيه من اقبل الى الوجه ليكون له كنزاً باقياً
عند ربه الحافظ الأمين يا جمع يذكر المظلوم
من شطر السجن و يدعوك الى الأفق الأعلى و
يهديك الى صراطه المستقيم

3 طوبى لك بما وجدت عرف قيصى و توجهت
الى وجهى و سمعت ندائى البديع كن فى كل
الأحوال متمسكاً بحبل عناية ربك و متوكلاً عليه
انه هو السميع العليم لا تحزن من شئ قد ظهر
الفرح الأكبر اذ اتى الله بأمره المبين طوبى لمن نبذ

not over anything. The Most Great Joy hath appeared, inasmuch as God hath come with His manifest Command. Blessed is he who hath cast away vain imaginings and taken what came to him from God, the Peerless, the All-Wise. Thus hath the fragrance of the All-Merciful's utterance been wafted throughout creation. Blessed is he who hath found it, and woe betide the heedless. The glory be upon thee, upon thy mother who hath heard the call and turned unto it, and upon every maidservant who hath attained to the recognition of God, the Mighty, the Praiseworthy.

الأوهام واخذ ما اتاه من لدى الله الفرد الحكيم
كذلك تَضَوَّعَ عرف بيان الرحمن في الامكان
طوبى لمن وجد وويل للغافلين البهاء عليك و
علي امك التي سمعت النداء واقبلت اليه و على
كل امة فازت بعرفان الله العزيز الحميد

BLIB_Or15713.311b, LHKM1.104

BH06400

Date: 1300 ? [1882-1883]

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

1 هو الشاهد الخبير

2 I bear witness, O my God, that Thou art God, that there is no God but Thee, alone with no partner. Thou hast ever been one in Thy Essence and one in Thy attributes, sanctified above every wondrous mention and every beauteous praise, and Thou wilt ever continue to be what Thou hast been from time immemorial. There is no God but Thee, the Self-Sufficient, the Most Exalted.

2 اشهد يا الهى انك انت الله لا اله الا انت وحدك
لا شريك لك لم تزل كنت واحداً في ذاتك
و واحداً في صفاتك ومقدساً عن كل ذكر بديع
وعن كل ثناء جميل ولا تزال تكون بمثل ما
كنت في ازل الازال لا اله الا انت الغنى المتعال

3 O Lord! Thou seest me turning toward Thee, facing Thy countenance, and holding fast to Thy cord. I beseech Thee by the mysteries of Thy knowledge and the manifestations of Thy wisdom not to deprive me of what Thou hast ordained for Thy chosen ones in Thy Book, nor to withhold from me the ocean of Thy mercy and the Kawthar of Thy utterance.

3 اى رب ترانى مقبلاً اليك ومتوجّهاً الى
وجهك و متمسكاً بجلك اسئلك بأسرار
علمك وشؤونك حكمتك بأن لا تجعلى محروماً
عما قدرته لأصفيائك في كتابك ولا ممنوعاً عن
بحر رحمتك وكوثر بيانك

4 O Lord! I implore Thee by the stronghold of Thy grandeur and the pavilion of Thine infallibility to protect me from the arrows of those who have denied Thee and Thy signs and have rejected Thy glory and Thy sovereignty. Then grant me to drink from the Kawthar of Thy recognition and the Salsabil of Thy love, and cause me to be steadfast in Thy Cause in such wise that neither the oppressors among Thy creatures nor the rebellious among Thy servants shall keep me back from it. Verily Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

4 اى رب اسئلك بحصن عظمتك و سرادق
عصمتك بأن تحفظنى من رمى الذين كفروا
بك و بآياتك و انكروا مجدك و سلطانك ثم
ارزقنى كوثر عرفانك و سلسيل حبك ثم
اجعلنى مستقيماً على امرى على شأن لا تمنعنى
طغاة خلقك و لا بغاة عبادك انك انت
المقتدر على ما تشاء لا اله الا انت العليم الحكيم

BLIB_Or15713.278b

BH06549*Date: 1300 ? [1882-1883]*

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

Your mention hath reached the Wronged One in the Most Great Prison, and from the Most Sublime Horizon and the Most Exalted Pen these words have been revealed, that they may be unto thee a glory, an honor and a treasure with God, the Lord of all worlds. Blessed is the soul that hath today turned toward the Dawning-Place of divine revelation and faced the Dayspring of His Cause. The conditions of the world and whatsoever is therein are transient. We beseech God that He may aid thee in that which is enduring and everlasting.

Say: Glory be unto Thee, O Thou through Whose Name the lands were subdued and the servants were drawn! I beseech Thee by the sighs of them that are nigh unto Thee in their separation from Thee, and by the tears of the sincere ones in their remoteness from Thee, to illumine my heart with the light of Thy knowledge, and my tongue with Thy remembrance and praise, and my head with the crown of Thy love. O my Lord! I am he who hath sought the heaven of Thy grace and the ocean of Thy good-pleasure. I beseech Thee not to disappoint me of that which Thou hast ordained from Thy Most Exalted Pen for Thy chosen servants. Then write down for me the good of this world and the world to come. Verily Thou art the Lord of all creation and the Sovereign of the throne on high and of the dust beneath. There is none other God but Thee, the Mighty, the All-Conquering, the All-Powerful.

هو الأقدس الأعظم الأعلى

ذکرت در سجن اعظم نزد مظلوم مذکور و از افق ابدی و قلم اعلی اینکلمات نازل لیكون عزة و شرافة و ذخيرة لك عند الله رب العالمين طوبی از برای نفسیکه اليوم بمطلع وحی الهی توجه نمود و بمشرق امر اقبال جست شئونات دنیا و آنچه در اوست فانی از حق میطلبیم ترا مؤید فرماید بر آنچه که باقی و دائمست

قل سبحانک یا من باسمک سخرت البلاد و اجتذبت العباد اسئلک بزفات المقربين في هجرک و عبرات المخلصين في فراقک بأن تنور قلبي بنور عرفانک و لسانی بذكرک و ثنائک و رأسی باکلیل حبک

ای ربّ انا الذي قصدت سماء فضلك و بحر رضائک اسئلک بأن لا تخيبي عما قدرته من قلبک الأعلى لعبادک الأصفیاء ثم اكتب لی خیر الآخرة و الأولى انک انت مولی الوری و مالک العرش و الثری لا اله الا انت القوى الغالب القدير

BLIB_Or15715.002a

BH06596*Date: 1300 ? [1882-1883]*

- 1 He is the Most Great, the Most Ancient, the Most Glorious
- 2 God testifieth that there is none other God but Him. He hath ever been, and will ever be, even as He hath been. He is the Single, the One, the All-Knowing, the All-Wise. O people of the earth! Be fair in your judgment, by God, and transgress not

1 هو الأعظم الأقدم الأبدی

2 شهد الله أنه لا اله الا هو لم يزل كان و يكون بمثل ما قد كان و هو الفرد الواحد العليم الحكيم يا اهل الأرض ان انصفوا بالله و لا تعتدوا على

against Him Who hath come to you from the Dayspring of His Cause with manifest sovereignty. He desireth for you naught save the mercy and bounty of God. Be fair in your judgment and be not of the wrongdoers. Consider ye and call to mind the generations of old. Where are they who pronounced judgment against Muhammad, the Apostle of God? Where are they who clung to idols, turning away from God, the Lord of all men? Where are they who opposed the Spirit? Where are they who pronounced judgment against God's chosen ones and His messengers without clear proof or explicit Book? Thus have We sent down the verses and dispatched them unto thee that thou mayest remind the people of this Cause which lay hidden in God's knowledge and was mentioned in the Books of the Messengers. The manifest remembrance from the Most Great Book be upon thee and upon those who cast away idols, clinging to the hem of their Lord's grace, the Almighty, the All-Powerful.

الَّذِي اتَاكُمْ مِنْ مَشْرِقِ الْأَمْرِ بِسُلْطَانٍ مُبِينٍ وَ مَا
أَرَادَ لَكُمْ إِلَّا رَحْمَةَ اللَّهِ وَ فَضْلَهُ إِنْ أَنْصَفُوا وَ لَا
تَكُونُوا مِنَ الظَّالِمِينَ إِنْ أَنْظَرُوا ثُمَّ أَذْكُرُوا الْقُرُونِ
الْأُولَى إِنْ مِنْ أَفْتَى عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ إِنْ مِنْ
تَمَسَّكَ بِالْأَصْنَامِ مَعْرِضاً عَنْ اللَّهِ مَوْلَى الْأَنْفَامِ وَ
إِنْ مِنْ أَعْتَدَى عَلَى الرُّوحِ وَ إِنْ الَّذِينَ أَفْتَوْا عَلَى
أَصْفِيَاءِ اللَّهِ وَ سَفَرَاتِهِ مِنْ دُونِ بَيِّنَةٍ وَ لَا كِتَابٍ
مُبِينٍ كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَ أَرْسَلْنَاهَا إِلَيْكَ لِتُذَكِّرَ
النَّاسَ بِهَذَا الْأَمْرِ الَّذِي كَانَ مَكْنُوناً فِي عِلْمِ اللَّهِ
وَ مَذْكوراً فِي كِتَابِ الْمُرْسَلِينَ الذِّكْرُ الظَّاهِرُ مِنْ
الْكِتَابِ الْأَعْظَمِ عَلَيْكَ وَ عَلَى الَّذِينَ نَبَذُوا الْأَصْنَامَ
مُتَشَبِّهِينَ بِأَذْيَالِ كَرَمِ رَبِّهِمُ الْمُقْتَدِرِ الْقَدِيرِ

BLIB_Or15715.335c

BH07034

To: Mirza Shukrullah, in Bushihr

Date: 1300 ? [1882-1883]

- 1 He is the All-Glorious, the Most High.
- 2 Praise be to the Goal of the worlds Who enabled thee to turn towards Him in days when the people of error are observed to be in manifest veils. They turned away from the Dawning-Place of divine revelation although at all times they were engaged in lamentation and wailing in His remembrance. They have eyes yet are deprived of beholding, and possess ears yet are forbidden from hearing.
- 3 Say: Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Sovereign of the hereafter and of the former times. I beseech Thee by Thy Name through which every face hath turned towards Thy most exalted horizon and every one who hath turned towards Thy Most Glorious Name hath advanced, to assist me to be steadfast in Thy love and to ordain for me through Thy bounty that which befitteth Thy grace and Thy favors. Verily Thou art God, there is none other God but Thee, the Almighty, the All-Powerful. I praise Thee, O my God, for having heard my call and for having answered me with that

1 هو الغني المتعال

2 حمد كن مقصود عالمنا كه ترا مؤيد فرمود بر
اقبال در اياميكه اهل ضلال در حجاب مبين
مشاهده ميشوند اعراض نمودند از مطلع وحى
الهي مع آنكه در ليالى و ايام بنوحه و ندبه بذكرش
مشغول بودند چشم دارند و از مشاهده محرومند
و صاحب گوشند و از اصغا ممنوع

3 قل لك الثناء يا مالك الأسماء و لك البهاء يا
سلطان الآخرة و الأولى اسئلك باسمك الذى
به توجه كل وجه الى افقك الأعلى و اقبل
كل مقبل الى اسمك الأبهى بأن تؤيدنى على
الاستقامة على حبك و تكتب لى ببجودك ما
ينبغى لفضلك و الطافك أنك انت الله لا اله
إلا انت المقدر القدير احمدك يا الهى بما سمعت

which the kingdom of the dominion of the heavens and earth cannot equal. Praise be unto Thee, O God of the worlds.

ندائی و اجبتنی بما لا يعادله ملکوت ملک
السموات والأرضین الحمد لک یا اله العالمین

BLIB_Or15715.344c, ADM3#041 p.053x

BH06964

To: Allah Murad Khan, in Qazvin

Date: 1300 ? [1882-1883]

- 1 He is the All-Hearing, the All-Answering! 1 بِسْمِهِ السَّامِعُ الْمُجِيبُ
- 2 We have heard thy call and, having accepted thy turning unto Us, have made mention of thee in such wise that the fragrance thereof shall endure throughout the eternity of the Most Beautiful Names of God. Be thou thankful for this and say: "Praise be unto Thee, O Thou the Goal of the worlds!" 2 أَنَا سَمِعْنَا نِدَائَكَ وَأَقْبَلْنَاكَ أَقْبَلْنَا إِلَيْكَ وَذَكَرْنَاكَ
بِمَا لَا يَنْفَدُ عَرْفُهُ بِدَوَامِ أَسْمَاءِ اللَّهِ الْحُسْنَى إِنْ أَشْكُرُهُ
بِذَلِكَ وَقُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِينَ
- 3 I testify that Thou hast summoned all unto God and hast borne in His path that which caused the Faithful Spirit to lament. I beseech Thee by the ocean of Thy bounty and the sun of Thy loving-kindness to aid me to remain steadfast in Thy Cause. Thou, verily, hast power to do what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise. 3 أَشْهَدُ أَنَّكَ دَعَوْتَ الْكُلَّ إِلَى اللَّهِ وَحَمَلْتَ فِي سَبِيلِهِ
مَا نَاحَ بِهِ الرُّوحُ الْأَمِينُ اسْتَثْلَكَ بِحُجْرَةِ جُودِكَ وَ
شَمْسُ عَنَانِكَ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ عَلَى
أَمْرِكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا
أَنْتَ الْعَلِيمُ الْحَكِيمُ
- 4 O Murad! Rejoice thou that the Desire of the world hath made mention of thee. Nothing that thou dost witness or behold can equal this - to this testifieth His perspicuous Book. Blessed art thou for having rent asunder the veils and turned unto the All-Informed One. 4 يَا مُرَادُ إِنْ أَفْرَحَ بِمَا ذَكَرَكَ مُرَادُ الْعَالَمِ أَنَّهُ لَا يَعَادِلُهُ
مَا تَشْهَدُ وَتَرَى يُشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ
طَوْبَى لَكَ بِمَا خَرَقْتَ الْأَحْجَابَ وَأَقْبَلْتَ إِلَى الْفَرْدِ
الْخَبِيرِ
- 5 How many a learned one hath been hindered, how many a mystic hath denied, and how many a servant hath turned towards Him and rent asunder the veil through My Most Great Name! The glory be upon thee and upon every steadfast believer who is assured. 5 كَمْ مِنْ عَالَمٍ مَنَعَ وَكَمْ مِنْ عَارِفٍ انْكَرَ وَكَمْ مِنْ عَبْدٍ
أَقْبَلَ وَخَرَقَ الْحِجَابَ بِأَسْمَى الْكَبِيرِ الْبَهَاءِ عَلَيْكَ وَ
عَلَى كُلِّ مُقْبِلٍ رَاسِخٍ أَمِينٍ

BLIB_Or15713.302b

BH07144*To: Ibrahim Naddaf, in Qazvin**Date: 1300 ? [1882-1883]*

1 He is the Most Ancient, the Most Great!

2 God testifieth that there is none other God but Him, and He Who speaketh with truth is verily the Hidden Secret, and the Treasured Book, and the Most Exalted Pen, and the Ultimate Goal, and the Source of Command among all peoples. Blessed is he who hath drawn nigh and perceived the fragrance of the Garment and testified to that whereunto God did testify before the creation of the heavens and earth that there is none other God but Him, the All-Knowing, the All-Wise.

3 We have heard thy call and have remembered thee in this Tablet which proclaimeth throughout the world that there is none other God but Him, the Mighty, the Praiseworthy. The ocean of utterance hath surged and the light of knowledge hath shone forth. Blessed is he who hath drawn nigh and attained, and woe unto the heedless. Be thou vocal in praise of the Truth amidst all people with wisdom and utterance. Thus hath the All-Merciful revealed in His perspicuous Book. The glory shining from the horizon of thy Lord's loving-kindness be upon thee and upon those who have clung to the hem of the Manifestation and held fast unto the Sure Handle in this blessed, mighty and wondrous Day.

1 هو الأقدم الأعظم

2 شهد الله أنه لا اله الا هو والذي ينطق بالحق أنه هو السرّ المستور والكاتب المكنون والقلم الأعلى والغاية القصوى ومصدر الأمر بين الورى طوبى لمن اقبل ووجد عرف القميص وشهد بما شهد الله قبل خلق السموات والأرض أنه لا اله الا هو العليم الحكيم

3 قد سمعنا ندائك ذكرناك بهذا اللوح الذى ينطق فى العالم أنه لا اله الا هو العزيز الحميد قد ماج بحر البيان ولاح نور العرفان طوبى لمن اقبل و فاز و سحراً للغافلين كن ناطقاً بثناء الحق بين الخلق بالحكمة والبيان هذا ما انزله الرحمن فى كتابه المبين البهاء المشرق من افق عناية ربك عليك وعلى الذين تشبثوا بأذيال الظهور وتمسكوا بالعروة الوثقى فى هذا اليوم المبارك العزيز البديع

BLIB_Or15713.310a, BLIB_Or15730.083d,
AQA7#439 p.256, QUM.096-097

BH07356*To: Aqa Abdus-Samad, in Qazvin**Date: 1300 ? [1882-1883]*

1 He is the Most Ancient, the Most Great, the Most Glorious

2 O thou servant who hast turned towards God! Harken unto what the Wronged One calleth out to thee from the Prison-quarter. He is, verily, none other than God, the Truth, the Knower of things unseen. He hath sent the Messengers and revealed the Books as a token of His grace, yet most of the people render not thanks. They deny the favor of God even

1 هو الأقدم الأعظم الأسمى

2 يا أيها العبد المقبل ان استمع ما يناديك به المظلوم من شطر السجن أنه لا اله الا هو الحق علام الغيوب قد ارسل الرسل وانزل الكتب فضلاً من عنده ولكن الناس اكثرهم لا يشكرون يكفرون بنعمة الله كما كفر بها عباد مشركون بايد در

as the idolatrous servants denied it before. In all conditions thou must hold fast to the cord of divine providence of the Self-Subsisting Lord. God hath been and will ever be watchful over His loved ones. He is the All-Knowing, the All-Seeing, the All-Hearing. Today the gates of grace are opened wide and from the clouds of providence perfect mercy is being showered down. Strive that thou mayest not be deprived and that thou mayest attain unto that which is intended. Thy name was mentioned in the presence of the Wronged One and there flowed from the Most Exalted Pen that which the treasures of the earth cannot equal. Read it with joy and delight, then give thanks unto thy Lord, the All-Merciful, Who revealed the Furqan and the Bayan and guided thee to His straight path. All praise be to God, the All-Knowing, the All-Wise.

جميع احوال بحبل عنایت غنی متعال متمسک
باشی حق ناظر بدوستان خود بوده و خواهد
بود اوست دانا و بینا و شنوا امروز ابواب فضل
باز است و از سیلاب عنایت رحمت کامله نازل
جهد نما تا محروم نشوی و آنچه مقصود است
فائز گردی اسمت لدی المظلوم حاضر و از قلم
اعلی نازل شد آنچه که خزائن ارض باو معادله
نمینماید ان اقرأه بالروح و الریحان ثم اشکر ربک
الرحمن الذی انزل الفرقان و البیان و هداک الی
صراطه المستقیم الحمد لله العلیم الحکیم

BLIB_Or15710.237a, BLIB_Or15715.096c

BH06926

To: Hashim Khan, in Qazvin

Date: 1300 ? [1882-1883]

- 1 He is the One Who speaks in the Kingdom of Utterance.
- 2 Today the Dawning-Place of Revelation and the Source of Divine inspiration hath appeared and shone forth from the horizon of the heaven of God's loving-kindness. Yet the people of the earth remain heedless and veiled from it, save those souls who have burned away the veils of fancy and idle imaginings with the fire of the love of God, exalted be His glory, and have become free and detached from all else but Him. O friends! This is the Day wherein all the mysteries of the divine Books have become manifest and evident. Blessed is he who hath heard His call and partaken of His sealed wine. Whatsoever existeth in the world shall soon perish. Strive thou to attain unto that which shall cause thy mention to be recorded by the Most Exalted Pen in God's Book. Well is it with thee and with him who hath attained unto this mighty station. Know thou the value of this Tablet and preserve it as thou wouldst thine eye. Thus doth He command thee, from Whose presence hath been sent down a perspicuous Book. Praise be to God, the Mighty, the Great.

1 هو الناطق فی ملکوت البیان

2 امروز مشرق ظهور و مطلع وحی از افق سماء
عنایت الهی ظاهر و باهر ولکن اهل ارض از
او غافل و محجوب مگر نفوسیکه بنار محبت حق
جل جلاله حجابات ظنون و اوهام را سوختند و
از ما سوی الله فارغ و آزاد گشتند ای دوستان
امروز روزیست که جمیع اسرار کتب الهی در
آن ظاهر و مشهود است طوبی از برای کسیکه
ندایش را شنید و از ریح حق محتومش آشامید آنچه
در دنیا موجود عنقریب مفقود خواهد شد جهد
نما تا بامری فائز شوی که ذکر آن در کتاب الهی
از قلم اعلی ثبت شود نعیماً لک و لمن فاز بهذا
المقام العظیم قدر این لوح را بدان و بمثابه چشم
حفظش نما کذلک یا امرک من عنده کتاب
مبین الحمد لله العزیز العظیم

BLIB_Or15710.237b, BLIB_Or15715.096b,

AQA5#166 p.224

BH07022*To: Masumih wife of Samandar, in Qazvin**Date: 1300 ? [1882-1883]*

1 In My Name, the Beloved!

1 بِسْمِ الْمَحْبُوبِ

2 A number of the handmaidens of that land submitted their petitions to the Most Holy Court. The answer to each was sent down from the heaven of the Divine Will. However, no mention of you was observed. As a token of grace and favor, this Most Mighty, Most Holy Tablet is revealed especially for you, that you may attain unto it and utter "Thine is the praise, O my Desire!"

2 جمعی از اماء آن ارض عرایضشان بساحت اقدس فائز جواب هر یک از سماء مشیت نازل و ارسال شد اما ذکر تو مشاهده نشد محض فضل و عنایت این لوح اقدس مخصوص تو نازل تا بآن فائز شوی و به لک الحمد یا مقصود ناطق گردی

3 This Wronged One makes mention of all the handmaidens of that land and counsels all regarding that which is befitting. When the smoke appears, you and My servants and handmaidens must hold fast to God, the Almighty, the All-Powerful. O My handmaiden and leaf of My Lote-Tree! Grieve not over anything. Take comfort in My remembrance and praise and in My love, the Mighty, the Wondrous. We have made mention of thee before and after and at this moment. Glory be upon My servants and handmaidens who have fulfilled My Covenant and cast behind them every barking dog, remaining firm in this Cause, the Secure, the Strong.

3 جمیع اماء آن ارض را این مظلوم ذکر مینماید و کل را وصیت میکند بآنچه سزاوار است اذا ظهر الدخان لک و لعبادی و امائی ان يعتصموا بالله القوى القدير يا امتی و ورقة سدرتی لا تحزنی عن شیء آنسی بذکری و ثنائی و بحجی العزیز البدیع انا ذکرناک من قبل و من بعد و فی هذا الحین البهآ علی عبادی و امائی الذین وفوا بميثاقی و نبذوا کل ناعق عن ورائهم راسخين علی هذا الأمر المحکم المتین

BLIB_Or15715.290b

BH07138*To: Ustad Aqa, in Tabriz**Date: 1300 ? [1882-1883]*

He is the All-Witnessing, the All-Hearing

هو الشاهد السميع

God beareth witness that there is none other God but Him, and He Who hath come with the Most Great Name, verily He is the Lord of all worlds. Blessed is he who hath heard His sweetest call, and blessed is the learned one who hath chosen for himself His straight path. We have manifested the Cause and sent down the verses and dispatched the proof, yet most of the people remain asleep. Heedlessness hath so seized them that they have denied Him Who created them and provided

شهد الله انه لا اله الا هو و الذي اتى بالاسم الأعظم انه لمولى العالم طوبى لسميع سمع ندائه الأمل و لعالم اتخذ لنفسه سبيله المستقيم انا اظهرنا الأمر و انزلنا الآيات و ارسلنا البرهان و القوم اكثرهم من النائمین

for them - these are indeed among the most lost ones in His perspicuous Book. Say: O people of the Bayan! Fear ye the All-Merciful, and follow not every sinful liar who hath barred you from the path of God and led you astray from this manifest announcement. Open your eyes and then observe with justice and fairness. Thus doth command you He with Whom is a protecting Book. When thou didst hear My call and perceive My fragrance and behold My horizon, say: Praise be unto Thee, O Thou Who hast remembered me and sent down unto me that which nothing on earth can equal. Verily Thou art the Bestower, the Compassionate, the Bountiful.

قد اخذتهم الغفلة على شأن انكروا من خلقهم و
رزقهم الا انهم من الأخسرين في كتابه المبين قل
يا ملأ البيان اتقوا الرحمن ولا تتبعوا كل كاذب
اثيم الذي منعكم عن صراط الله واغوثكم عن هذا
النبا المبين ان افتحوا ابصاركم ثم انظروا بالعدل و
الانصاف كذلك يأمركم من عنده كتاب حفيظ
انك اذا سمعت ندائي ووجدت عرفي ورايت
افقى قل لك الحمد يا من ذكرتني وانزلت على ما
لا يعادله ما في الأرض انك انت المعطي المشفق
الكريم

INBA41:142b, BLIB_Or15715.330c,
BLIB_Or15734.1.078b, LHKM1.099

BH07411

To: Mirza Muhammad, in Tihiran

Date: 1300 ? [1882-1883]

1 He is the speaker from the most exalted horizon

2 O Muhammad! Behold what the All-Merciful hath revealed in the Qur'an concerning the Day when mankind shall stand before the Lord of the worlds. God gave glad-tidings through the tongue of His Prophets and His Messengers, yet when He appeared the divines denied Him, as did those who followed them without any proof from God, the All-Knowing, the All-Informed. Remember when Muhammad, the Apostle of God, came, the people turned away from Him and those who violated God's Covenant and His Testament opposed Him, following every rebellious satan. Blessed is he who hath attained unto this Day and discovered the fragrance of the garment and was moved by the will of his Lord, the Strong, the Mighty, the Powerful. Thy letter hath arrived and the servant in attendance before the Wronged One hath presented it, and We have answered thee with that from which those near unto God perceive the fragrance of His bounty, the Mighty, the Praiseworthy. Thus hath the tongue of the All-Merciful spoken in the kingdom of utterance. Hearken and say: Praise be unto Thee, O Thou the Goal of the worlds, and glory be unto Thee, O Thou the Beloved of them that have recognized Thee. The

1 هو الناطق من افقه الأعلى

2 يا محمد ان انظر ما انزله الرحمن في الفرقان يوم
يقوم الناس لرب العالمين قد بشر الله بلسان انبيائه و
سفرائه فلما ظهر انكره العلماء ثم الذين اتبعوهم من
دون بيته من الله العليم الخبير ان اذكر اذ اتى محمد
رسول الله اعرض عنه القوم واعترض عليه الذين
نقضوا ميثاق الله وعهده واتبعوا كل شيطان
مريد طوبى لمن فاز بهذا اليوم ووجد عرف
القميمص وتحرك بارادة ربه القوى الغالب القدير
قد حضر كتابك وعرضه العبد الحاضر لدى
المظلوم واجبتاك بما يجد منه المقربون عرف
عناية الله العزيز الحميد كذلك نطق لسان الرحمن
في ملكوت البيان ان استمع وقل لك الحمد يا
مقصود العالمين ولك الثناء يا محبوب العارفين
البهاء عليك وعلى الذي هداك الى صراط الله
المستقيم

BLIB_Or15713.303a, BLIB_Or15715.003d

glory rest upon thee and upon him who hath guided thee to the straight path of God.

BH07238

To: Haji Siyyid Husayn Afnan, in Yazd

Date: 1300 ? [1882-1883]

- 1 In My Name, the One Who has power over what has been.
- 2 This is a Book which the All-Merciful has sent down to him who has found the fragrance of the garment and has turned to the Supreme Horizon on a Day whereon the Kingdom has proclaimed: The dominion belongs to God, the Lord of the worlds! We have heard thy call and We called out to thee from the right side of the Luminous Spot: Verily, there is none other God but Me, the All-Knowing, the All-Informed. Give thanks unto God for having mentioned thee before the Wronged One, and for having sent down for thee this Clear Tablet through which the sincere ones have found the fragrance of the All-Merciful and those near unto God have detected the sweet savors of utterance from this Garden round which circle the denizens of the All-Highest Paradise and the company of the Messengers. Take hold of the Book of God with the power that proceeds from Him and say: O peoples of the earth, come ye, come ye, that I may cause you to hear the call of God and show you His Supreme Horizon. Thus hath the Tongue of Grandeur spoken while seated upon the Throne in this noble station. Woe unto them that have wronged the friends of God and have denied His favor after its revelation. They are indeed among the most lost in the sight of God, the Mighty, the Great.

1 بِسْمِ الْمُقْتَدِرِ عَلَى مَا كَانَ

2 كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ وَجَدَ عَرَفَ الْقَمِيصَ وَ
أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى فِي يَوْمٍ فِيهِ نَادَى الْمَلَكُوتِ
الْمَلِكُ اللَّهُ رَبُّ الْعَالَمِينَ قَدْ سَمِعْنَا نَدَائَكَ وَ
نَادَيْنَاكَ عَنْ يَمِينِ الْبَقْعَةِ الْتَوْرَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
الْعَلِيمُ الْخَبِيرُ إِنَّ شُكْرَ اللَّهِ بِمَا ذَكَرْتَ لَدَى الْمَظْلُومِ
وَ نَزَلَ لَكَ هَذَا اللَّوْحُ الْمُبِينُ الَّذِي بِهِ وَجَدَ
الْمُخْلِصُونَ عَرَفَ الرَّحْمَنُ وَالْمُقَرَّبُونَ رَاحَةَ الْبَيَانِ
مِنْ هَذَا الرُّوضِ الَّذِي طَافَهُ أَهْلُ الْفَرْدُوسِ
الْأَعْلَى وَ مَعْشَرُ الْمُرْسَلِينَ خَذَ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ
عِنْدِهِ وَ قُلْ يَا مَلَأَ الْأَرْضِ تَعَالَوْا تَعَالَوْا لِأَسْمَعَكُمْ
نَدَاءَ اللَّهِ وَ أَرِيكُمْ أَفْقَهُ الْأَعْلَى كَذَلِكَ نَطْقُ لِسَانَ
الْعِظْمَةِ إِذْ كَانَ مُسْتَوِيًّا عَلَى الْعَرْشِ فِي هَذَا الْمَقَامِ
الْكَرِيمِ وَ لِيِلَ الَّذِينَ ظَلَمُوا أَوْلِيَاءَ اللَّهِ وَ كَفَرُوا
بِنِعْمَتِهِ بَعْدَ إِزَالِهَا إِلَّا أَنَّهُمْ مِنَ الْآخَسِرِينَ لَدَى
اللَّهِ الْعَزِيزِ الْعَظِيمِ

BLIB_Or15715.011d

BH07153*Date: 1300 ? [1882-1883]*

- 1 He is the Speaker of Truth! هو الناطق بالحق 1
- 2 Blessed is he who has found himself in My presence, attained to My favor, and drunk from the choice wine of My bounty which has been sealed from time immemorial and concealed from the eyes of My servants and My creation. Thus has My Pen spoken while I was established upon the throne in My prison, uttering My praise and pointing with My finger toward My creation. طوبى لمن اصبح في جوارى وفاز بعنايتي وشرب رحيق عطائي الذي كان محتوماً في ازل الآزال و مستوراً عن انظر عبادى و خلقى كذلك نطق قلبى اذ كنت مستوياً على العرش فى سجنى و ناطقاً بثنائى و مشيراً باصبعى الى خلقى 2
- 3 O My servants! Harken unto My call. By God! The veils have been rent asunder and the All-Bestowing has come upon clouds of light. Beware lest ye deprive yourselves of His manifestation and His grace which has preceded the world, and His mercy which has encompassed all who are in the heavens and on earth. Thus has the Tongue of Grandeur spoken as a favor from Him upon thee, that thou mayest be of the thankful ones. يا عبادى ان استمعوا ندائى تالله قد خرقت الأجاب و اتى الوهاب على ظلل السحاب اياكم ان تمنعوا انفسكم عن ظهوره و فضله الذى سبق العالم و رحمته التى احاطت من فى السموات و الأرضين كذلك نطق لسان العظمة فضلاً من عنده عليك لتكون من الشاكرين 3
- 4 Take My perspicuous Book in thy right hand in the name of the Lord of all beings and say: Praise be unto Thee, O Thou the Goal of the worlds! Thou art He Who hath remembered me and summoned me unto Thee on a day whereon every doubting scholar turned away from Thee. Glory be upon thee and upon those who have drunk the choice wine of utterance in My wondrous Name. خذ كتابى المبين من يدك اليمنى باسم مالك الورى و قل لك الحمد يا مقصود العالمين انت الذى ذكرتنى و دعوتنى اليك فى يوم فيه اعرض عنك كل عالم مريب البهائم عليك و على الدين شربوا كوثر البيان باسمى البديع 4

BLIB_Or15715.335b

BH07299*Date: 1300 ? [1882-1883]*

- 1 In the Name of Him Who hath illumined the horizon of utterance! بسم الذى به انار افق البيان 1
- 2 This is an epistle from the Wronged One unto him who hath believed in God when the Promised One came with manifest sovereignty. Today all divine Books have been and shall be dependent upon the Most Great Book. The Mother Book calleth هذا كتاب من لى المظلوم الى الذى آمن بالله اذ اتى الموعد بسلطان مبين امروز جميع كتب الهى معلق و منوط بكتاب اعظم بوده و خواهد بود ام الكتاب بأعلى النداء ندا ميفرمايد و ناس را بافق اعلى دعوت مينمايد 2

out with the most exalted voice and summoneth the people to the supreme horizon.

- 3 Whosoever hath attained unto acceptance and taken hold of it with the hand of certitude, he verily hath acknowledged and confessed all the divine Books. Without this, even if one were to memorize all Books, it would yield no fruit. Praise thou the Goal of all beings, that thou didst turn toward His direction in days when most of mankind rose up in opposition. In all conditions fix thy gaze upon steadfastness and hold fast unto Him, for verily the evil ones lie in wait at every turn. Thus hath the Most Exalted Pen forewarned in the Scriptures and Tablets. Blessed are they who are firmly established! Woe unto the heedless! Praise be to God, the Lord of the worlds!

3 هر نفسی باقبال فائز شد و بید یقین او را اخذ نمود
او بجمع کتب الهی مقرر و معترفست و من دون آن
اگر حافظ کل کتب باشد ثمر نخواهد بخشید حمد
کن مقصود عالمیان را که بشطرش اقبال نمودی
در ایامیکه اکثر خلق بر اعراض قیام نمودند در
جمع احوال باستقامت ناظر باش و باو متمسک
و متشبث چه که شیاطین بر مرصده منتظر بوده
و هستند هذا ما اخبر به القلم الاعلی فی الزبر و
الألواح طوبی للراغبین ویل للغافلین الحمد لله رب
العالمین

BLIB_Or15715.337d

BH07308

Date: 1300 ? [1882-1883]

In the Name of Him Who is the All-Manifest, the All-Knowing

Do you see anyone on earth who hearkens unto the Call of God with the ear of justice and fairness? And do you see anyone who turns toward the Most Exalted Summit or acts according to that which was commanded by My Most Exalted Pen? Blessed is he who hath heard My Call and found the fragrance of My utterance. By the life of God! He is assuredly recorded among those who have attained in My perspicuous Book. Hold fast unto the Book of God and whatsoever hath been sent down therein from the presence of One Who is All-Knowing, All-Informed. How many learned ones desired to attain My presence in ages past and in this age, yet when I manifested My Self they turned away from Me and pronounced judgment against Me with such injustice as caused the Faithful Spirit to lament. Blessed is he who hath testified to that whereunto God hath testified, and joy be unto him who hath attained unto this wondrous Cause. We have manifested the Cause and summoned all unto the Straight Path of God. Among the people are those who have turned toward it and those who have turned away, and he who hath turned away is assuredly among the companions of the Fire. Thou hast held fast unto the cord

بسمی الظاهر العلیم

هل ترى فى الأرض من يسمع نداء الله بأذن
الانصاف و العدل و هل ترى من يتوجه الى
الدروة العليا او يعمل بما امر به من قلبى الاعلى
طوبى لمن سمع ندائى و وجد عرف بياى لعمر الله
انه من الفائزين فى كتابى المبين

تمسك بكتاب الله و ما نزل فيه من لدن عالم
خبير كم من عالم اراد لقائى فى الأعصار الخالية و
فى هذا العصر فلما اظهرت نفسى اعرضوا عنى و
افتوا على بظلم ناح به الروح الأمين طوبى لمن شهد
بما شهد به الله و نعيماً لمن فاز بهذا الأمر البديع
انا اظهرنا الأمر و دعونا الكل الى صراط الله
المستقيم من الناس من اقبل و منهم من اعرض و
الذى اعرض عنه من اصحاب السعير انك تمسك
بجبل الأمر و تشبث بذيل ربك مالك هذا اليوم
العظيم

INBA41:376, BLIB_Or15713.297a,
BLIB_Or15715.332a, LHKM1.102b

of the Cause and clung to the hem of thy Lord, the Possessor
of this great Day.

BH07961

To: Inayatullah, in Isfahan

Date: 1300 ? [1882-1883]

1 In the Name of the All-Knowing Lord!

1 بنام خداوند دانا

2 O 'Inayat! Although We made mention of thee in a Tablet specifically revealed for the Leaf, yet the Most Recent Bounty hath necessitated that mention of thee be revealed once again from the Supreme Pen in a special Tablet. His grace hath preceded thee and His mercy, which hath preceded existence itself, hath encompassed thee. Under all conditions hold fast to the cord of His grace and fix thy gaze upon the horizon of His bounty. Today the world is adorned with a new garment. Blessed is he who seeth with clear vision, and woe unto every ignorant one who is rejected.

2 یا عنایت اگرچه ذکر ترا در لوحی که مخصوص ورقه نازل شده نمودیم ولیکن فضل آخر اقتضا نموده ذکر ت مرتة اخرى در لوح مخصوص از قلم اعلی نازل گردد قد سبقک فضله و احاطتک رحمته التی سبقت الوجود در جمیع احوال بحبل عنایتش متمسک باش و بافق فضلش ناظر امروز عالم بقمیص تازه مزین است طوبی لبصیر رأى و ویل لكل جاهل مردود

3 Praise be to God that in the prime of youth thou didst attain unto the recognition of God - exalted be His glory - and didst drink that which most of mankind are deprived of and forbidden from. Be thou thankful unto God, thy Lord, for this great bounty and say: "Praise be unto Thee, O Thou in Whose hand is the dominion of the world and in Whose grasp is the kingdom of the heavens and of the earth. And praise be to God, the Lord of the worlds."

3 الحمد لله در اول شباب بعرفان حقّ تعالى شأنه فائز شدی و آشامیدی آنچه را که اکثر خلق از او محروم و ممنوعند ان اشکر الله ربک بهذا الفضل العظيم و قل لک الحمد یا من یدک زمام العالم و فی قبضتک ملک السموات و الارضین و الحمد لله رب العالمین

LHKM1.125a

BH07953*To: Diyaullah Afnan Alai, in Shiraz**Date: 1300 ? [1882-1883]*

1 In My Name, the Truthful, the Trustworthy!

1 بِسْمِ النَّاطِقِ الْأَمِينِ

2 O Diya'! Bear thou witness unto that which the Wronged One hath testified in the Kingdom of Names: that there is none other God except Him, the All-Bountiful, the Ancient of Days. He created creation for the recognition of the Dawning-Place of His Revelation and the Dayspring of His signs. Yet when He appeared and manifested that which He desired, every heedless and willful one turned away from Him. He summoned all unto God, while they pronounced against Him with grievous tyranny. He revealed that which lay hidden in the treasury of knowledge, yet they denied Him in such wise as caused the Faithful Spirit to lament. We loosened for them the choice wine of utterance, yet they held Us back from the Euphrates of God, the Mighty, the All-Wise. They turned away from the Truth, having followed their own desires. By God! Soon shall they find themselves in manifest loss.

2 يَا ضِيَاءَ إِنْ أَشْهَدُ بِمَا شَهِدَ الْمَظْلُومُ فِي مَلَكُوتِ الْأَسْمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَضَّلُ الْقَدِيمُ قَدْ خَلَقَ الْخَلْقَ لِعِرْفَانِ مَشْرِقِ وَحْيِهِ وَمَطْلَعِ آيَاتِهِ فَلَمَّا ظَهَرَ وَظَهَرَ مَا أَرَادَ اعْرَاضَ عَنْهُ كُلُّ غَافِلٍ مَرِيدٍ أَنَّهُ دَعَا الْكُلَّ إِلَى اللَّهِ وَهُمْ افْتَوُوا عَلَيْهِ بِظُلْمٍ عَظِيمٍ أَنَّهُ أَظْهَرَ مَا كَانَ مَكْنُونًا فِي كَنْزِ الْعِلْمِ وَهُمْ أَنْكَرُوهُ عَلَى شَأْنِ نَاحٍ بِهِ الرُّوحُ الْأَمِينُ قَدْ فَكَّكَ لَهُمْ رَحِيقَ الْبَيَانِ وَهُمْ مَنَعُونَا عَنْ فِرَاتِ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَدْ اعْرَضُوا عَنِ الْحَقِّ بِمَا اتَّبَعُوا أَهْوَاءَهُمْ لِعَمْرِ اللَّهِ سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي خَسْرَانٍ عَظِيمٍ

3 Say: Praise be unto Thee, O my God, for having strengthened me, and caused me to know Thee, and called me, and remembered me, while I was in Thy mighty prison.

3 قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَيْدَيْتَنِي وَعَزَّيْتَنِي وَنَادَيْتَنِي وَذَكَّرْتَنِي إِذْ كُنْتُ فِي سِجْنِكَ الْمَتْنِ

INBA51:356b, KHAF.239b

BH07815*To: Haji 'Ali Akbar, in Tabriz**Date: 1300 ? [1882-1883]*

In His Name Who dawns from the horizon of the Kingdom

بِسْمِهِ الْمَشْرِقُ مِنْ أَفْقِ الْمَلَكُوتِ

This is a Book sent down by the Lord of Might to him who has turned to God, the Lord of all worlds, that he may rejoice in what has been revealed from the heaven of God's Will and hold fast to what he has been commanded in His wondrous Day. Say: O peoples of the earth, cast behind you every command and then follow Him Who speaks with truth. Verily, there is no God but Me, the All-Knowing, the All-Wise. This is the Day wherein what was hidden in God's knowledge has been revealed

كُتِّبَ أَنْزَلَهُ مَالِكُ الْجَبَرُوتِ لِمَنْ أَقْبَلَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ لِيَفْرَحَ بِمَا نَزَلَ مِنْ سَمَاءٍ مَشْيَةِ اللَّهِ وَيَتَسَّكَّ بِمَا أَمَرَ بِهِ فِي يَوْمِهِ الْبَدِيعِ قُلْ يَا مَلَأَ الْأَرْضِ ضَعُوا كُلَّ أَمْرٍ عَنِّ وَرَائِكُمْ ثُمَّ اتَّبِعُوا مَنْ يَنْطِقُ بِالْحَقِّ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ

and every mighty command has become manifest. Say: O people, follow not your divines who bar you from the path of God, the Mighty, the Praiseworthy. Leave them and what they possess, holding fast to that which you have been commanded by One All-Knowing, All-Informed. How many a divine from whom Satan seeks refuge with God, the Strong, the Powerful. These have denied God's proof and His evidence, and turned away from Him Who came to them with manifest authority. Blessed art thou for having turned to Him, and woe to every heedless doubter.

هذا يوم فيه ظهر ما كان مكنوناً في علم الله وبرز
كلّ امر عظيم قل يا قوم لا تتبعوا علماءكم الذين
يمنعونكم عن صراط الله العزيز الحميد دعوهم و ما
عندهم متمسكين بما امرتم به من لدن عليم خبير
كم من عالم يستعيز منه الشيطان الى الله القوى
القدير اولئك انكروا برهان الله وحجته و اعرضوا
عن الذي ائتمهم بسلطان مبين طوبى لك بما اقبلت
و ويل لكل غافل مريب

BLIB_Or15715.330a

BH07984

To: *Haji Muhammad Baqir Nabil Qazvini*

Date: 1300 ? [1882-1883]

¹ He is the All-Wise Ordainer

¹ هو الأمر الحكيم

² O Nabil, upon thee be My glory and My loving-kindness and My mercy which hath preceded existence. We have made mention of every name that was in thy book and have sent down for each one that which shall speak at the heart of the world. The All-Merciful hath come with manifest sovereignty. Be thou steadfast in the Cause and speak amongst the servants that which will attract them to My most exalted horizon and draw them nigh unto God, the Lord of what was and what shall be. The servant in attendance hath appeared before Us with letters from My loved ones, and in each one of them are mentioned names. Each one of them hath attained unto a token from My Most Exalted Pen and the choice wine of My beloved remembrance. Glory be upon thee, O thou who hast attained unto My presence and heard My call and drunk the water of immortality of My love and spoken in remembrance of Me amongst My servants. Verily thy Lord doth witness and behold, and He is the Truth, the Knower of the unseen.

² يا نبيل عليك بهائي وعنايتي ورحمتي التي سبقت
الوجود انا ذكرنا كل اسم كان في كتابك و انزلنا
لكل واحد ما ينطق في قطب العالم قد اتى الرحمن
بسلطان مشهود كن مستقيماً على الأمر و ناطقاً
بين العباد بما يجذبهم الى افق الأعلی و يقربهم الى
الله رب ما كان و ما يكون قد حضر بين يدينا
العبد الحاضر و بيده كتب من احبائي و ذكر في
كل واحد منها اسماء قد فاز كل واحد منهم بأثر
قلبي الأعلی و رحيق ذكرى المحبوب البهاء عليك
يا من فزت بلقائي و سمعت ندائي و شربت كوثر
حي و نطقت بذكر بين عبادي ان ربك يشهد و
يرى و هو الحق علام الغيوب

INBA41:222a, BLIB_Or15715.274e,
BLIB_Or15734.1.090b, KNJ.006a

BH07905*To: Khavar (servant of Mahbubu'sh-Shuhada)**Date: 1300 ? [1882-1883]*

1 He is the Mighty, the Great!

1 هو العزيز العظيم

2 O My handmaiden! We have heard thy cry and witnessed thy turning unto Us and recognized thy love. We have turned toward thee from the precincts of the Prison with a countenance through whose light earth and heaven were illumined. To this beareth witness the Lord of Names, Who is imprisoned in this remote spot.

2 یا امتی سمعنا ضجیجک و رأینا اقبالک و عرفنا حبک اقبلنا الیک من شطر السّجن بوجه بنوره اشرفت الأرض و السّماء یشهد بذلك مالک الأسماء الذی سین فی هذا المقام البعید

3 O handmaiden of God! The True One, exalted be His glory, hath turned toward thee and calleth thee. All kings have been and are the servants of God, yet they remain veiled from Him. The ornaments of the world have become a veil and barrier.

3 ای امة الله حقّ جلّ جلاله بتو توجه نموده و ترا ندا میفرماید جمیع ملوک مملوک حقّ بوده و هستند ولكن از او محجوب زخارف دنیا حجاب گشته و مانع شده و قدرت و سطوت حایل

4 Today, which is the Day of God, is manifest, yet souls who for years lamented and wailed in separation from Him are now seen to be remote and veiled. All such souls are today deprived of mention by the Most Exalted Pen and forbidden from the ocean of grace. But thou hast attained and art provided therefrom.

4 الیوم که یوم الله است ظاهر و نفوسیکه سالها از فراقش نوحه و ندبه مینمودند حال بعید و محتجب مشاهده میگردند جمیع نفوس مذکوره الیوم از ذکر قلم اعلی محرومند و از بحر فضل ممنوع ولكن تو بآن فائز و مرزوقی

5 It behooveth thee to say: Praise be unto Thee, O God of the worlds, and glory be unto Thee, O Glory of the hearts of them that know.

5 لک ان تقولی لک الحمد یا اله العالمین و لک البهاء یا بهاء قلوب العارفين

LHKM1.124

BH07601*To: Shaykh Muhammad Ali (Nabil son of Nabil)**Date: 1300 ? [1882-1883]*

He is God, exalted be His glory, the Most Great, the Most Powerful. At this time, the servant in attendance read before the Wronged One your letter which you had sent in the name of Jud. We beseech the Most High to assist you, to aid you, to strengthen you through His sovereignty, and to ordain for you what is good in all circumstances and deeds. Verily, He is the Self-Sufficient, the Most High. Praise be to God that you are

هو الله تعالى شأنه العظمة و الاقتدار در این حین عبد حاضر نامه آنجناب را که باسم جود ارسال نمودید نزد مظلوم قرائت نمود نسله تعالى بأن یوفقک و یؤیدک و یمدک بسلطانه و یقدر لک الخیر فیکل الأحوال و الأعمال انه هو الغنی المتعال لله الحمد

adorned with the ornament of faith in God and have attained to His recognition. We testify that Jinab-i-Ism-i-Jud previously visited the House of God on your behalf, and this year they also intend to do so. God willing, they shall attain and be adorned with the seal of acceptance. Verily, He is powerful over all things. This is what the Wronged One hath testified and spoken with pure truthfulness. Verily our Lord, the All-Merciful, is the Hearing, the Responding, the Self-Subsisting, the Eternal. Peace and glory be upon you and upon those who have attained and acted according to that which they were commanded by God, the Mighty, the Great.

بطراز ایمان بالله مزینید و بعرفانش فائز شهادت
میدهیم که جناب اسم جود از قبل بنیابت
آنجناب بیت الهی را زیارت نمود و در این سنه
هم اراده دارند انشاءالله فائز خواهند شد و
بخاتم قبول مزین آنه علی کلتی قدر هذا ما
شهد به المظلوم و نطق بالصدق الخالص ان ربنا
الرحمن هو السامع المجیب المهیمن القیوم السلام
و البهاء علیک و علی الذین فازوا و عملوا بما
امروا به من لدی الله العزیز العظیم

MJAN.047, AYBY.077a

BH07977

To: Aqa Muhammad Quli

Date: 1300 ? [1882-1883]

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

O Muhammad-Quli! Every created thing hath had and still hath a fragrance peculiar unto itself, and that fragrance is, in one sense, a messenger, inasmuch as it guideth men unto it. Today, which is the Lord of days, the fragrance of the garment of the Ancient King is wafting throughout the world. By the life of God! This is the Guide. Blessed is the soul that hath attained unto this fragrance and recognized it. While time remaineth, strive that thou mayest attain unto that which is everlasting and enduring - and this is naught but the Word of God in this day. Verily, whoso hath truly attained unto the word of acceptance from the Sovereign Lord of Names hath attained unto all good. He, verily, speaketh the truth and guideth whom He willeth to His straight path. We make mention of Our handmaiden even as We made mention of thee. Give her the glad tidings of this manifest bounty. Praise be to God, the Lord of the worlds.

هو الشاهد السميع

یا محمد قبل قلی هر شیئی از اشیاء از برای او عرفی
بوده و هست و آن عرف در مقامی رسولست
چه که ناس را باو هدایت مینماید امروز که
سید ایام است عرف قیص مالک قدم بین
عالم متضوع لعمر الله اوست هادی طوبی از برای
نفسیکه باین عرف فائز شد و بعرفانش رسید تا
وقت باقی جهد نما که شاید فائز شوی بامریکه
باقی و دائم است و آن الیوم کلمه الهی بوده و
هست هر نفسی فی الحقیقه فائز شد بکلمه رضا از
نزد مالک اسماء او بکلّ خیر فائز است آنه ینطق
بالحق و یهدی من یشاء الی صراطه المستقیم

نذکر امتی کما ذکرناک بشرها بهذا الفضل المبین
الحمد لله رب العالمین

BLIB_Or15710.239b

BH07462*Date: 1300 ? [1882-1883]*

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

Praise be to God Who hath made known unto thee His proof, taught thee His path, shown thee His horizon, and made thee turn unto Him from Whom every heedless one who violated the Covenant of God, the Lord of the worlds, hath turned away. Thou didst turn to the Most Exalted Horizon until thou didst attain the presence of the Throne. Give thanks unto God for this great bounty. Beware lest anything prevent thee from God. Arise in My Name and say: By God! I have attained unto that which was recorded in the Books of God, the All-Knowing, the All-Wise. Blessed is he who hath told thee My story, caused thee to hear My call, guided thee to My path, given thee to drink of the Kawthar of My love, and sent thee to the Dayspring of the Cause in this noble station. We send Our greetings upon thee and upon him and upon those who have believed in God on a Day whereon all who are in earth and heaven were thunderstruck, save whom God pleased, the Lord of the Mighty Throne. The glory shining forth from the horizon of My grace be upon thee and upon every discerning and steadfast servant.

هو الشاهد العليم الخبير

الحمد لله الذي عرفك برهانه و علمك سبيله و اراك افقه و جعلك مقبلاً الى من اعرض عنه كل غافل نقض ميثاق الله رب العالمين قد اقبلت الى الأفق الأعلى الى ان حضرت تلقاء العرش ان اشكر الله بهذا الفضل العظيم

اياك ان يمنعك شيء عن الله قم باسمي و قل لعمر الله قد فزت بما كان مسطوراً في كتب الله العليم الحكيم طوبى لمن حدثك نبأى و اسمعك ندائى و هداك الى سبيلى و سقاك كوثر حبي و ارسلك الى مطلع الأمر فى هذا المقام الكريم انا تكبر عليك و عليه و على الذين آمنوا بالله فى يوم فيه انصعق من فى الأرض و السماء الا من شاء الله رب العرش العظيم البهاء المشرق من افق فضلى عليك و على كل عبد عارف مستقيم

BLIB_Or15697.222, BLIB_Or15734.1.082a

BH07813*Date: 1300 ? [1882-1883]*

He is the Witness from His Most Exalted Horizon

This is a Book sent down by the All-Bountiful to him who hath believed in God, the Help in Peril, the Self-Subsisting. Thy mention hath been made in the presence of the Wronged One, and there hath been revealed for thee that which shall gladden the eyes. Turn with thy heart to the Most Exalted Horizon and glorify the name of thy Lord, the Lord of Names, Who hath aided thee to recognize this Irrevocable Cause, at Whose appearance the hearts of the learned were troubled and the limbs of the mystics trembled, save those whom God, the Lord of the seen and unseen, did please. When thou didst

هو الشاهد من افقه الأعلى

كتاب انزله الوهاب لمن آمن بالله المهيمن القيوم قد ذكر ذكرى لدى المظلوم و نزل لك ما تقر به العيون

ان اقبل بقلبك الى الأفق الأعلى و سبح باسم ربك مالك الأسماء الذى ايدك على عرفان هذا الأمر المحتوم الذى اذا ظهر اضطربت افئدة العلماء و ارتعدت فرائص العرفاء الا من شاء الله مالك الغيب و الشهود انك اذا وجدت عرف

discover the fragrance of the utterance of the All-Merciful and wert seized by the pure wine of revelation, say: Praise be unto Thee, O Sovereign of existence, Who hast appeared through Thy name, the All-Loving! I beseech Thee by the light of Thy countenance and the fire of Thy love to ordain that I may, in all conditions, turn unto Thee and celebrate Thy praise. O Lord! Thou art the Generous and I am the suppliant at Thy gate. Ordain for me through Thy bounty that which befitteth Thy generosity. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Glorious, the Best-Beloved.

بیان الرحمن و اخذک رحيق الوحى قل لک الحمد یا سلطان الوجود و الظاهر باسمک الودود استلک بنور وجهک و نار حبک بأن تجعلی فی کلّ الأحوال مقبلاً الیک و ناطقاً بشائک ای رب انت الکریم و انا السائل لدى بابک قدر لی بفضلک ما ینبغی لکریمک انک انت المقتدر علی ما تشاء لا اله الا انت المقتدر العزیز المحبوب

BLIB_Or15715.254c

BH08010

To: *Ja'far Nayrizi known as Jalal*

Date: 1300 ? [1882-1883]

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

1 هو الشّاهد الخبیر

2 Praise be to God that thou hast been favored with divine grace and hast turned unto the horizon of His Cause. God willing, thou wilt in all conditions hold fast unto that which God hath willed. This is not the Day of idle fancies, for the Sun of Certitude hath dawned and is manifest. Say: O people of Baha! Fix your gaze upon the Most Exalted Horizon and turn unto the Source of His Cause.

2 الحمد لله بعنایت حقّ فائز شدی و بافق امر توجّه نمودی انشاءالله در جمیع احوال بما اراده الله تمسک نمائی امروز روز اوهام نیست چه که شمس ایقان مشرق و لائح بگوای اهل بها بافق اعلی ناظر باشید و بمصدر امر متوجّه

3 Today, goodly words and righteous deeds are the manifestors and revealers of His Cause. Blessed is he who holdeth fast unto them. Woe unto the heedless! In all circumstances keep wisdom in view. Read thou what We have revealed unto him who was named Muhammad-Shafi', that thou mayest be of them that are well-informed. Thy petition was presented before the Most Holy Court, and this answer hath been sent down from the heaven of grace. Be thou thankful unto thy Lord, the All-Bountiful. The Glory be upon thee and upon those who have attained unto His presence, and upon every steadfast and firm believer.

3 امروز کلمه طیبه و اعمال حسنه سبب ظهور و بروز امرند طوبی لمن تمسک بها و یل للغافلین در جمیع احوال بحکمت ناظر باشید ان اقرأ ما انزلناه لمن سمی بمحمد قبل شفیع علیه بهائی لتکون من المطّلعين عریضهات در ساحت اقدس عرض شد و اینجواب از سماء عنایت نازل ان اشکر ربک الکریم البهاء علیک و علی الذین فازوا باللقاء و علی کلّ مقبل ثابت مستقیم

BLIB_Or15715.319a

BH08354*To: Aqa Abdul-Ali, in Tabriz**Date: 1300 ? [1882-1883]*

1 He is the All-Witnessing, the All-Informed

1 هو الشاهد الخبير

2 We were seated upon the mountain when the servant in attendance appeared with the names of My loved ones, and We revealed for each one of them that which God hath made to be the Water of Life for all who dwell in the realm of possibility, and the Lamp of the Cause for the followers of all religions. Blessed is he who hath seen with clear vision, and blessed is the thirsty one who hath drunk in His Name, the Self-Subsisting.

2 قد كنّا جالساً على الجبل حضر العبد الحاضر
بأسماء أحبائي و نزلنا لكل واحد منهم ما جعله
الله كوثر الحيوان لأهل الامكان و سراج الأمر
لأهل الأديان طوبى لبصير رأى و لعطشان
شرب باسمه القيوم

3 O 'Abdu'l-'Ali! The Lord of the world maketh mention of thee upon this most great mountain. Be thou grateful and say: "Praise be unto Thee, O Thou Who art the Lord of the invisible and the visible! I testify that Thou hast appeared and hast manifested that whereby every seated one hath arisen, every blind one hath seen, every tongueless one hath spoken, every prostrate one hath stirred, and every soul that hath turned unto Him hath been drawn forth on this promised Day." Take hold of God's Tablet with a power from Him and cleave unto that which will elevate thy station before God, the Lord of existence. Verily, He heareth and seeth, and He is the Truth, the Knower of the unseen.

3 يا عبدالعلي يذكرک مولی العالم على هذا الجبل
الأعظم ان اشکر و قل لک الحمد يا مالک الغیب
و الشهود اشهد انک ظهرت و اظهرت ما قام به
کلّ قاعد و شاهد کلّ ضریر و نطق کلّ کلیل و
تحرک کلّ سطح و انجذب کلّ من اقبل اليه
فی اليوم الموعود خذ لوح الله بقدره من عنده
و تمسک بما يرتفع به مقامک عند الله مالک
الوجود انه یسمع و یرى و هو الحق علام الغیوب

INBA41:406, BLIB_Or15713.319,
BLIB_Or15715.331b, LHKM1.101

BH08145*Date: 1300 ? [1882-1883]*

...Whatsoever occurreth in the world of being is light for His loved ones and fire for the people of sedition and strife. Even if all the losses of the world were to be sustained by one of the friends of God, he would still profit thereby, whereas true loss would be borne by such as are wayward, ignorant and contemptuous. Although the author of the following saying had intended it otherwise, yet We find it pertinent to the operation of God's immutable Will: "Even or odd, thou shalt win the wager." The friends of God shall win and profit under all conditions, and shall attain true wealth. In fire they remain

...آنچه در عالم واقع شود از برای اولیای حق
نور است و از برای اهل شقاق و نفاق نار اگر
ضررهای عالم بر یکی از اولیا وارد باز ریح با
اوست و خسارت از برای مادونش یعنی از برای
نفوسیکه غافل و جاهل و جاحدند اگرچه گوینده
بخيال دیگر گفته ولكن مطابقست با دستگاه
حق تو گرو بردی اگر جفت و اگر طاق آید در
هر حال ریح و ثروت و منفعت با دوستان الهی
بوده و هست اولیای حق از نار سردند و از آب

cold, and from water they emerge dry. Their affairs are at variance with the affairs of men. Gain is their lot, whatever the deal. To this testifieth every wise one with a discerning eye, and every fair-minded one with a hearing ear...

خشک یعنی امورات ایشان غیر امورات اهل عالم
است در هر تجارتی ریخ با ایشانست یشهد بذلک
کل غافل بصیر و کل منصف سمیع...

MSHR2.351x

BRL_CRISIS#47x, COC#0304x

BH09128

To: Karbalai Samad, in Adhirbayjan

Date: 1300 ? [1882-1883]

1 In the name of the one God

1 بنام خداوند یگا

2 O Samad! Your letter was received before the Wronged One and the gaze of loving-kindness was directed towards you. Praise be to God that you have attained to that which was mentioned and inscribed in the Book of God. For each of the names that was present in the Most Holy Court, sublime and impregnable verses were revealed, that none might be deprived of the ocean of generosity or barred from the horizon of loving-kindness. God willing, may all hold fast to the mighty cord and manifest supreme steadfastness among humanity. Know ye the station of divine verses. I swear by the Kingdom of Utterance that nothing can compare with even a single letter of what hath been revealed and what is witnessed. Be thankful unto thy Lord, the All-Bountiful, and say: Praise be unto Thee, O Thou Who hast aided me in Thy days and guided me to Thy straight path.

2 یا صمد کتابت لدی المظلوم حاضر و طرف عنایت
باو متوجه الحمد لله فائز شدی بآنچه در کتاب الهی
مذکور و مسطور است و مخصوص هر یک از
اسماء که در ساحت اقدس حاضر شد آیات
ممتعه منیعه نازل تا جمیع از بحر جود محروم
نمانند و از افق عنایت ممنوع نگردند انشاءالله کل
بجمل محکم متمسک باشند و باستقامت کبری
بین وری ظاهر مقام آیات الهی را بشناسید قسم
بملکوت بیان که معادله نمینماید بحرفی از آنچه
نازل شده آنچه مشاهده می شود ان اشکر ربک
الکریم و قل لک الحمد یا من ایدتی فی ایامک
و هدیتی الی صراطک المستقیم

BLIB_Or15730.093c

BH08716*To: Farrukh wife of Mulla Ahmad Ali Nayrizi**Date: 1300 ? [1882-1883]*

1 He is the One manifest through His Most Great Name!

1 هو الظاهر باسمه الأعظم

2 O handmaid of God! Your petition was received and the servant in attendance submitted it, and this response has descended from the heaven of the Will of the Lord of Lords that you may be purified from the troubles and conditions of the world and gaze toward the highest horizon and act according to that which God loves. Your mention, all of you, has repeatedly flowed from the Most Exalted Pen. Blessed is your father who attained My good-pleasure and entered the kingdom of My love and acted according to that which was commanded by God, the Lord of the worlds. You mentioned Ahmad-'Ali in your letter. We make mention of him with grace and counsel him to pure deeds and to that whereby the Cause of God, the Exalted, the Great, may be uplifted. We send Our greetings upon you and upon him and upon My handmaidens who have believed in the One, the All-Informed.

2 ای امة الله عریضهات رسید و عبد حاضر عرض نمود و این جواب از سماء مشیت ربّ الأرباب نازل تا از کدورات و شئون عالم طاهر شده بافق اعلی ناظر باشی و بما یحبّه الله عامل ذکر شما جمیعاً از قلم اعلی مکرر جاری شده طوبی لایک الذی فاز برضائی و دخل ملکوت حیّ و عمل بما امر به من لدی الله ربّ العالمین ذکر احمد علی در کتابت مذکور انا نذکره بالفضل و نوصیه بالعمل الخالص و بما یرتفع به امر الله العلیّ العظیم انا نکبر علیک و علیه و علی امائی اللائی آمنّ بالفرد الخبیر

BLIB_Or15715.318b

BH09130*To: Abd Qabl-i-Husayn, in Qazvin**Date: 1300 ? [1882-1883]*

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

1 هو الشاهد الخبیر

2 O 'Abdu'l-Husayn! The beginning of the Cause was belief in God, exalted be His glory, and its end is steadfastness in His Cause. Be thou occupied with remembrance and praise, and arise to serve the Cause, observing wisdom and acting according to that which thou hast been commanded by God, the Lord of the worlds.

2 یا عبدالحسین اول امر ایمان بحقّ جلّ جلاله بوده و آخر آن استقامت بر امرش در جمیع احیان بذکر و ثنا مشغول باش و بر خدمت امر قائم کن ناظرّاً بالحکمة و عاملاً بما امرت به من لدی الله ربّ العالمین

3 Beware lest vain imaginings prevent thee, or idle fancies veil thee from the Sovereign of the known. Take thou the chalice of steadfastness by the leave of the Lord of creation and drink therefrom; then give to drink thereof unto them that have believed in the All-Informed Single One. Soon shall be revealed

3 آیاک ان تمنعک الأوهام او تحجبک الظنون عن سلطان المعلوم خذ قدح الاستقامة باذن مالک البریة و اشرب منه اولاً ثم اسق به من آمنّ بالفرد الخبیر سوف یظهر ما قدر الله لک انه ولیّ من

what God hath ordained for thee. Verily, He is the Protector of whosoever turneth unto Him and the Fulfiller of the hopes of them that yearn. The Glory be upon thee and upon whosoever hath attained unto the Most Exalted Horizon when He Who is the All-Knowing, the All-Wise appeared in truth.

والاه و قاضى حاجات الآملين البهآ عليك و
على من فاز بالأفق الأعلى اذ ظهر بالحق من لدن
عليم حكيم

BLIB_Or15710.239c, AQA5#126 p.164a

BH09132

To: Abdu'l-Husayn son of Zi, in Qazvin

Date: 1300 ? [1882-1883]

¹ He speaks the truth from His most exalted station

¹ هو الناطق بالحق في اعلی المقام

² O Abdu'l-Husayn! The Wronged One remembers thee as He sits in a mansion built as the seat of His Lord's throne, the All-Knowing, the All-Wise. Verily, He transforms Paradise into prison, and prison into the highest Paradise. Thy Lord is, in truth, the Almighty, the Powerful. We have manifested the Cause and raised up the prison to such a station that every lofty place bows before it. Blessed is the servant who hath cast away his desires and held fast unto the Lord of all humanity, Who hath appeared and spoken forth from His most exalted station: "There is none other God but Me, the Single One, the All-Informed."

² يا عبدالحسين يذكرک المظلوم اذ كان جالسا في
قصر بنى لمقر عرش ربك العليم الحكيم انه يبدل
الجنة بالسجن و السجن بالفردوس الأعلى ان
ربك هو المقتدر القدير انا اظهرنا الامر و رفعنا
السجن الى مقام خضع له كل مقام رفيع طوبى
لعبد نبذ الهوى و تمسك بمولى الوری الذي ظهر
و نطق في مقامه الأعلى انه لا اله الا انا الفرد
الخبير

³ We have remembered thee before, and on this night, as a token of grace from the presence of the Mighty, the Great. Take thou the Book, then render thanks unto Him Who hath sent it down and dispatched it unto thee. He, verily, is the Ever-Giving, the Generous. Glory be upon thee and upon those with thee and upon them that have held fast unto the cord of the loving-kindness of their Lord, the Mighty, the Most Praised.

³ انا ذكرناک من قبل و في هذا الليل فضلا من
لدن عزيز عظیم خذ الكتاب ثم اشکر الذي انزله
وارسل اليک انه هو المعطى الكريم البهآ عليك
و على من معک و على الذين تمسکوا بجبل عنایة
رهم العزيز الحمید

INBA27:056, BLIB_Or15715.333a,
BLIB_Or15734.1.091b

BH09158

To: Muhammad Ali Afnan son of Habib Afnan, in Shiraz

Date: 1300 ? [1882-1883]

¹ He is the Witness, the All-Hearing.

¹ هو الشاهد السميع

² O Muhammad! Hearken unto that wherewith the Wronged One makes mention of thee, then give thanks unto thy Lord at eventide and at dawn. He has manifested the Dawning-Place of His signs and caused it to speak forth that which draws all near unto the Most Exalted Horizon. The pebbles and kernels of the earth bear witness to this, and beyond them the Tongue of God, the Lord of lords. We desired the joy of all who are in the kingdom, yet they desired My sorrow. Behold, O ye who are endued with insight! The dwellers of God's Kingdom, the Lord of all mankind, have lamented by reason of what hath befallen the Wronged One. Soon shall the wrongdoer witness his deeds and say: "Woe unto me for what I neglected in regard to God, the Mighty, the All-Bestowing!" Hold fast unto the Sure Handle and cling to the hem of thy Lord's loving-kindness, the Cleaver of the dawn.

² يا محمد قبل عين ان استمع ما يذكر بك به المظلوم
ثم اشكر ربك في العشي والاشراق انه قد اظهر
مطلع آياته و انطقه بما يقرب الكل الى الأفق
الأعلى تشهد بذلك حصاة الأرض و نواتها و
عن ورائها لسان الله رب الأرباب انا اردنا فرح
من في الملك و هم ارادوا حزن ان انظروا يا
اولى الأبصار قد ناح بما ورد على المظلوم سكان
ملكوت الله مالک الأنام سوف يرى الظالم
اعماله و يقول واحسرة على بما فرطت في جنب
الله العزيز الوهاب تمسك بالعروة الوثقى و تشبث
بأذيال عناية ربك فائق الأصباح

INBA51:353b, KHAF.230

BH08894

To: Muhammad Husayn known as Karbalai Haji, in Shiraz

Date: 1300 ? [1882-1883]

¹ He is the Most Holy, the Most Great

¹ هو الأقدس الأعظم

² The world hath been enveloped by the smoke of tyranny, and the fire of malicious souls hath been kindled. God willing, the hand of power shall extinguish it and return it to nothingness. Verily, He hath power over all things. O friends! The time hath come for all to turn with pure, humble hearts, sanctified breasts and lowly eyes unto God, exalted be His glory. He is the Helper and the Succourer. Verily, He is the Almighty, the All-Powerful. Thy letter was received and attained unto hearing, and the answer hath been revealed. It behooveth thee to thank God for this mighty favor and to say: "Praise be unto Thee, O God of all worlds!" The glory shining forth from the

² عالم را دخان ظلم اخذ نموده و نار انفس خبيثه
مشتعل انشاء الله يد قدرت خاموش نمايد و بعدم
راجع فرمايد انه على كل شيء قدير اى دوستان
وقت آمد كه كل بحق جل جلاله توجه نمائيد
بقلوب طاهره خاضعه و صدور مطهره و ابصار
خاشعه اوست معين و ناصر انه هو القوى القدير
ككاتب حاضر و باصفا فائز و جواب نازل لك ان
تشكر الله بهذا الفضل العظيم و تقول لك الحمد يا
اله العالمين البهاء المشرق من افق عنايتي على اولياء

horizon of My loving-kindness be upon the friends of God and His chosen ones, whom neither the tyranny of the Pharaohs nor the oppression of the deniers of the Day of Judgment did frighten.

الله و اصفیائے الدین ما خوفتم شئون الفراعنة و
لا ظلم الدین کفروا بיום الدین

BLIB_Or15715.020a

BH08711

To: Aqa Husayn-Ali, in Sin

Date: 1300 ? [1882-1883]

1 In My Name, the All-Knowing Speaker!

1 بِسْمِ النَّاطِقِ الْعَلِيمِ

2 The lights of the Divine Day have illumined the world and the signs of His Manifestation, through His grace, have become evident from all directions. Nevertheless, the people remain heedless, veiled and deprived. Would that they had been content with this alone! Rather, they soar on the wings of passion and cling to the insistent self. Those souls who for years were mentioned by the name of Truth and dwelt secure and at rest beneath His shade have now appeared with utmost hatred. Say: O friends! Be not heedless of the Truth, but at all times hold fast and cling unto Him, that He may preserve you through the hosts of the seen and the unseen. Great is the Cause, and tests have ever been and shall ever be. Say: Guard yourselves through the name of your Lord and hold fast to His firm cord. Praise be to God, the Lord of all worlds.

2 انوار يوم الهی عالمرا منور نموده و آثار ظهور
بعنايتش از جميع جهات هویدا مع ذلك خلق
غافل محجوب و ممنوع ای کاش بآن اکتفا
مینمودند بلکه باجنحه هوی طائرند و بنفس
آماره متمسک نفوسیکه سالها باسم حق مذکور
و در ظلّش ساکن و مستريح بکمال بغضا ظاهر
بگو ای دوستان از حق غافل نشويد و در کلّ
حين باو متمسک و متشبث گردید تا شما را
بجنود غيب و شهادة حفظ فرماید امر عظیم
است و امتحان لازال بوده و خواهد بود قل ان
احفظوا انفسکم باسم ربکم و تمسکوا بحبله المتين
الحمد لله رب العالمين

INBA51:064a, BLIB_Or15715.334b,
KB_620:057-057, LHKM2.131

BH09160*To: Karbala'i Jabbar, in Tabriz**Date: 1300 ? [1882-1883]*

- 1 In His Name through Whom the horizon of the world hath shone forth!
- 2 O peoples of the world! The Lord of Eternity hath come with His Most Great Name and calleth you unto Him, if ye be of them that hearken. He desireth for you naught save that which draweth you nigh unto the One, the All-Informed. Beware lest the affairs of the world sadden you or its ornaments prevent you from My Straight Path. Fear God and follow not what ye possess, but rather follow that which ye are commanded by One Who is All-Knowing, All-Wise. Soon shall the world and all that ye possess perish, while there shall endure every word that hath been sent down from My Most Exalted Pen, if ye be of them that know. Stand firm in service to My Cause, be vocal in My remembrance, act according to what hath been revealed in My Book, and turn thy face toward Mine all-glorious horizon.

1 بِسْمِ الَّذِي بِهِ لَاحَ افقِ الْعَالَمِ

2 يَا مَعْشَرَ الْأُمَمِ قَدْ أَتَى مَالِكُ الْقَدَمِ بِاسْمِهِ الْأَعْظَمِ
وَيَدْعُوكُمْ إِلَيْهِ إِنْ أَنْتُمْ مِنَ السَّامِعِينَ أَنَّهُ مَا أَرَادَ لَكُمْ
إِلَّا مَا يَقْرِبُكُمْ إِلَى الْفَرْدِ الْخَبِيرِ أَيَّامَكُمْ إِنْ تَحْزَنُكُمْ
شُؤُونَاتُ الدُّنْيَا أَوْ تَمْنَعُكُمْ زَخَارِفُهَا عَنْ صِرَاطِي
الْمُسْتَقِيمِ خَافُوا اللَّهَ وَلَا تَتَّبِعُوا مَا عِنْدَكُمْ إِنْ اتَّبَعُوا
مَا أَمَرْتُمْ بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ سَوْفَ تَفْنَى الدُّنْيَا
وَمَا عِنْدَكُمْ وَيَبْقَى كُلُّ ذِكْرٍ نَزَلَ مِنْ قَلْبِي الْأَعْلَى
إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ كُنْ قَائِمًا عَلَى خِدْمَةِ أَمْرِي
وَنَاطِقًا بِذِكْرِي وَعَامِلًا بِمَا نَزَلَ فِي كِتَابِي وَمُقْبِلًا
إِلَى افقِي الْمُنِيرِ

INBA41:145, BLIB_Or15715.330b,
BLIB_Or15734.1.105b, LHKM1.098

BH09068*To: Mirza Baqir Afnan, in Yazd**Date: 1300 ? [1882-1883]*

- 1 He is the Most Holy, the Most Great
- 2 Do you know who remembers you and do you know who calls out to you from this glorious and wondrous station? Say: Yes, by my Lord! The Beloved of the worlds remembers me and the Goal of all knowers calls out to me.
- 3 O my God and my Master! I beseech Thee by the rustling of the breezes of Thy springtime and the lights of Thy countenance and the fragrances of Thy days and the manifestations of Thy power and the revelations of Thy grandeur to preserve me through Thy bounty and Thy loving-kindness, then grant me what Thou hast sent down in Thy Book.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ

2 هَلْ تَعْرِفُ مَنْ يَذْكُرُكَ وَهَلْ تَعْرِفُ مَنْ يَنَادِيكَ
مِنْ هَذَا الْمَقَامِ الْعَزِيزِ الْبَدِيعِ قُلْ أَيْ وَرَبِّي يَذْكُرُنِي
مَحْبُوبُ الْعَالَمِينَ وَيَنَادِينِي مَقْصُودُ الْعَارِفِينَ

3 يَا إِلَهِي وَسَيِّدِي اسْتَلِكْ بِهِزِيزَ أَرْيَاحِ رِييحِكَ
وَأَنْوَارَ وَجْهِكَ وَنَفْحَاتِ أَيَّامِكَ وَظُهُورَاتِ
قُدْرَتِكَ وَشُؤُونَاتِ عَظَمَتِكَ بِأَنْ تَحْفَظْنِي
بِجُودِكَ وَعَنَانِيَّتِكَ ثُمَّ ارْزُقْنِي مَا أَنْزَلْتَهُ فِي كِتَابِكَ

4 O Lord! I am the one who has fled from myself unto Thee and desired from the heaven of Thy bounty what befits Thy grace and Thy bestowal. Verily Thou art He Whom the affairs of creation cannot frustrate, so send down upon Thy servant from the heaven of Thy grace that which will draw him near unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most Exalted.

4 اى ربّ انا الذى هربت من نفسى اليك و اردت من سماء جودك ما ينبغى لفضلك و عطائك انتك انت الذى لا تعجزك شؤونات الخلق فأنزل على عبدك من سماء فضلک ما يقربه اليك فى كلّ الأحوال انتك انت الغنى المتعال

BLIB_Or15715.014b

BH08876

To: Ghulam-Ali son of Dhabih

Date: 1300 ? [1882-1883]

1 He is the All-Knowing Speaker.

1 هو الناطق العليم

2 God beareth witness that there is none other God but Him, and He Who speaketh is verily the Hidden Mystery and the Treasured Secret. He doeth what He willeth and ordaineth what He pleaseth. He is the Single One, the Mighty, the Praised One. Rejoice thou in My remembrance of thee and say: "Praise be unto Thee, O Thou Who hast remembered me from the Luminous Spot and the White Land - the place which was recorded by Thy Most Exalted Pen in Thy Books and Thy Scriptures and Thy Tablets. O my Lord! I beseech Thee by Thy greatness and Thy power and Thy sovereignty to make me firm, steadfast and upright in Thy love. Verily Thou art He Whom the conditions of creation cannot frustrate, nor can the intimations of those who have turned away from this Great Announcement. Praise be unto Thee, O God of the worlds!"

2 شهد الله انه لا اله الا هو و الذى ينطق انه هو الغيب المكنون و الكنز المخزون يفعل ما يشاء و يحكم ما يريد و هو الفرد العزيز الحميد ان افرح بذكرى اياك و قل لك الحمد يا من ذكرتني فى البقعة النوراء و الأرض البيضاء المقام الذى كان مسطوراً من قلبك الأعلى فى كتبك و زبرك و الواحك اى ربّ اسئلك بعظمتك و قدرتك و سلطانتك بأن تجعلني ثابتاً راسخاً مستقيماً على حبك انتك انت الذى لا تعجزك شؤونات الخلق و لا اشارات الذين اعرضوا عن هذا النبأ العظيم الحمد لك يا اله العالمين

INBA28:270b,

BLIB_Or15730.094b,

BLIB_Or15734.1.107b

BH08878

To: Hasan Aqa

Date: 1300 ? [1882-1883]

1 He is the Compassionate, the All-Bountiful!

2 God beareth witness that there is none other God but Him, and He is the One Who uttereth in every condition "There is none other God but Me, the Mighty, the Glorious, the All-Bestowing!" Thy mention hath been made in the presence of the Wronged One, and We have remembered thee in this Tablet, each letter of which is as a river of living waters flowing for them that thirst after truth and traverse the wilderness of inner meanings. May the fire of the remembrance of the Wronged One, God willing, add to the warmth of thy love and ignite thee in such wise that it shall never be extinguished or grow cold. We beseech God, exalted be His glory, to aid thee to arise to that which beseemeth this most exalted, most holy Day. Glory be upon thee and upon My handmaiden and upon every servant and handmaiden who hath believed in the One, the All-Informed.

1 هو المشفق الكريم

2 شهد الله أنه لا اله الا هو و هو الذي ينطق في كل شأن لا اله الا انا المقتدر العزيز الوهاب ذكرت در ساحت مظلوم مذکور و باین لوح که هر حرفی از آن کوثری است جاری از برای تشنگان حقیقی و سالکان صحرای معانی ترا ذکر نمودیم انشاء الله نار ذکر مظلوم بر حرارت محبت آنجناب بیفزاید و ترا مشتعل نماید بشأنیکه افسردگی و خاموشی نپذیرد از حق جلّ جلاله میطلبیم ترا مؤید فرماید تا بآنچه سزاوار این یوم امع اقدس است قیام ثنائی البهاء علیک و علی امتی و علی کلّ عبد آمن و امة آمنت بالفرد الخبیر

BLIB_Or15715.332d

BH09537

To: Unknown, in Abadih

Date: 1300 ? [1882-1883]

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

2 A Book sent down by the Ancient Sender, by Whose verses every impregnable edifice hath been shaken. Verily He hath come with the truth and speaketh at all times that there is none other God but Him, the Protector, the Self-Subsisting. He hath appeared and made manifest that which was hidden behind the veils of the Unseen. Blessed be God, the Lord of what was and what shall be. Verily He hath come with the banners of the signs through a Cause before which neither the hosts of the heavens nor of the earth can stand, yet most of the people understand not. Thus hath the horizon of the heaven of proof been illumined by the Sun of certitude. Blessed is

1 هو الأقدس الأعظم العلیّ الأبهی

2 کتاب انزل منزل قدیم الذي بآياته تززع كل بنیان مرصوص انه اتی بالحق و ينطق فيكل حين انه لا اله الا هو المهيمن القيوم قد ظهر و اظهر ما كان مستوراً في حجب الغيب تبارک الله رب ما كان و ما يكون انه قد اتی بربايات الآيات بأمر لا يقوم معه جنود السموات و الأرض ولكن القوم اكثرهم لا يفقهون كذلك انار افق سماء البرهان بنیر الايقان طوبی لمن عرف و وبل لكل عالم محجوب البهاء المشرق من افق ارادتی علی

he who hath recognized, and woe unto every learned one who remaineth veiled. The splendor shining forth from the horizon of My will be upon those who have cast away all things, holding fast to the cord of God, the Lord of existence.

الَّذِينَ نَبَذُوا مَا فِي الْعَالَمِ مَتَمَسِّكِينَ بِحَبْلِ اللَّهِ مَالِكِ الْوُجُودِ

BLIB_Or15715.011c, AQA7#396 p.167

BH09551

To: Aqa Muhammad Husayn Bazzaz, in Shiraz

Date: 1300 ? [1882-1883]

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

1 هو الشاهد السميع

2 Your letter was presented before the Wronged One. We heard and saw it, and answer you with this most exalted word: Be of such character that the world and all who dwell therein shall not deter you. Thus does the Mother Book counsel you from His presence. The manifestations of tyranny, hatred and wickedness have ever existed in the world, and in all ages they have striven with utmost effort to extinguish the light. But God has banished them through His power. Be thankful unto your Lord, the Almighty, the All-Powerful. We convey Our greetings to the friends of God and counsel them to patience, forbearance, and such deeds and character as befit these days. Blessed are they that act!

2 نگاشت نزد مظلوم حاضر شنیدیم و دیدیم و باین کلمهء علیا جواب عنایت فرمودیم کن علی شأن لا یمنعک العالم و من فیہ کذلک یوصیک من عنده امّ الکتاب لازال مظاهر ظلم و بغی و فحشا در عالم بوده و در جمیع اعصار در اطفاء نور کمال جهد مبذول داشته اند و لکن اطردهم الله بقدره من عنده ان اشکر ربّک المقتدر القدیر دوستان الهی را تکبیر میرسانیم و بصبر و اصطبار و اعمال و اخلاقیکه لایق این ایام است وصیت مینمائیم طوبی للعاملین

INBA51:410b,

BLIB_Or15715.020b,

LHKM3.354

BH09437

To: Siyyid Aqa Afnan, in Shiraz

Date: 1300 ? [1882-1883]

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

1 اوست شنوا و بینا

2 The world hath been encompassed by the dark dust of oppression, and they have arisen to perpetrate a tyranny that hath had and hath no like or equal. Those who have come for the life of the peoples of the world have been condemned to death by

2 عالما غبار تیرهء ظلم احاطه نموده و بظلمی قیام نموده اند که شبه و مثل نداشته و ندارد نفسی که از برای حیات اهل عالم آمده اند فتوی بر قتلشان

their decree. Soon will the luminary of justice shine forth from the horizon of the heaven of divine providence. Then shall they find themselves in manifest error. The loved ones of God, who have appeared solely for the reformation of the world, have been reckoned among the corrupt. They have prepared for themselves a consuming fire. Grieve thou not. Rather, rejoice in My remembrance of thee and be of the thankful. And say: Praise be to God, the Lord of the worlds.

داده‌اند زود است که نیر عدل از افق سماء
عنایت الهی اشراق فرماید اذاً یجدون انفسهم
فی ضلال مبین اولیای حق که محض اصلاح
ظاهر شده‌اند ایشانرا از اهل فساد دانسته‌اند آتش
گدازنده از برای خود مهیا نموده‌اند آنک لا تحزن
ان افرح بذکری ایّاک و کن من الشاکرین و قل
الحمد لله رب العالمین

INBA51:345, HDQL034

BH09693

To: Haji Muhammad Husayn, in Tabriz

Date: 1300 ? [1882-1883]

¹ He is the All-Powerful, the Self-Subsisting!

¹ بنام قیوم توانا

² O Muhammad-Husayn! That most hidden mystery which lay concealed and treasured in the Preserved Tablet hath been made manifest in human temple, and that secret which the Prophets of God transmitted from breast to breast hath become evident and with loudest voice doth speak. However, numerous veils, namely the divines, have debarred the helpless people from this most great bounty and this supreme grace. Blessed is he who with the finger of trust rent asunder the veil and with the Name of Truth broke down the barrier and turned toward the most sublime horizon. He is among the most exalted of creatures in the sight of God. Blessed art thou, inasmuch as this Most Great Tablet and this Perspicuous Book have been sent down in thy name. Praise be to God, the Lord of the worlds.

² یا محمد قبل حسین آن سرّ مستتریکه در لوح
محفوظ مکنون و مخزون بود در هیكل انسان ظاهر
و آن رمزیکه انبیای الهی سینه بسینه القا مینمودند
مشهود و بأعلی النداء ناطق و لکن حجابهای کثیره
یعنی علما ناس بیچاره را از این فضل اکبر و
فیض اعظم منع نمودند طوبی از برای نفسیکه
باصبع توکل حجاب را شق نمود و سد را باسم
حق شکست و بافق اعلی توجه نمود اوست از
اعلی الخلق عند الحق طوبی لک بما نزل باسمک
هذا اللوح الأعظم و هذا الکتاب المبین الحمد لله
رب العالمین

INBA41:439a,

BLIB_Or15715.330e,

LHKM1.118a

BH09703*To: Ghulam-Husayn, in Tabriz**Date: 1300 ? [1882-1883]*

1 In His Name, He Who testifies and sees!

2 O peoples of the earth! By God, the fragrance of the Garment has been diffused, the horizon of the Manifestation has been illumined, and the Speaker of the Mount has spoken, yet most of the people remain heedless. My Most Exalted Pen calls out to them night and day - to this the Lord of all beings bears witness in this perspicuous Book. They have cast certitude behind their backs, clinging to that which they were commanded by every heedless and remote one. We testify that they have cast aside the Book of God and taken their own books. Lo! They are among the abased ones. Blessed art thou, and blessed is thy name, and blessed is he who has testified to this most great bounty on this resplendent Day. Grieve thou not over anything. Put thy trust in God. Verily, He aids whomsoever He wishes to serve His mighty and exalted Cause.

1 بِسْمِ الَّذِي يَشْهَدُ وَيَرَى

2 يَا مَلَأَ الْأَرْضَ تَالَهُ قَدْ تَضَوَّتْ رَائِحَةُ الْقَمِيصِ
وَأَنَارَ افْتِقَ الظُّهُورِ وَنَطَقَ مَكْلَمُ الطُّورِ وَالنَّاسِ
أَكْثَرُهُمْ مِنَ الْغَافِلِينَ يَنَادِيهِمْ قَلَمِي الْأَعْلَى فِي
الْأَيَّامِ وَالْأَيَّامِ يَشْهَدُ بِذَلِكَ مَالِكُ الْأَنَامِ فِي
هَذَا الْكِتَابِ الْمُبِينِ قَدْ نَبَذُوا الْيَقِينَ عَنْ وَرَائِهِمْ
مَتَمَسِّكِينَ بِمَا أَمَرُوا مِنْ لَدُنْ كُلِّ غَافِلٍ بَعِيدٍ نَشْهَدُ
أَنَّهُمْ نَبَذُوا كِتَابَ اللَّهِ وَآخَذُوا كُتُبَ أَنْفُسِهِمْ إِلَّا
أَنَّهُمْ مِنَ الصَّاغِرِينَ طُوبَى لَكَ وَلَا سَمَكَ وَلِمَنْ
شَهِدَ بِهَذَا الْفَضْلِ الْأَعْظَمِ فِي هَذَا الْيَوْمِ الْمُنِيرِ لَا
تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ أَنَّهُ يُؤَيِّدُ مَنْ أَرَادَ
عَلَى خِدْمَةِ أَمْرِهِ الْعَزِيزِ الْعَظِيمِ

INBA41:159a, BLIB_Or15715.331e,
BLIB_Or15734.1.106b, LHKM1.102a

BH09349*To: Muhammad Qabl-i-Ali, in Tabriz**Date: 1300 ? [1882-1883]*

In His Name through Whom the Table was sent down! A mention from Us to him who has attained unto the lights of faith in the days of his Lord, the Most Merciful, and whose name was present before the Face when the Wronged One was upon a lofty mountain. By the life of God! What he witnesses and beholds cannot be equaled by a single word from the words of God. Thus does thy Lord acquaint thee that thou mayest be thankful and be of them that are firmly rooted. How many a servant hath broken the chains of vain imaginings in his own estimation, but when We tested him We found him turning back upon his heels and breaking God's firm and mighty Covenant. We counsel thee to act in accordance with what We have enjoined upon the servants in the Book. Verily thy Lord is the All-Compassionate, the All-Bountiful. Hold fast unto the Book

بِسْمِ الَّذِي بِهِ نَزَلَتْ الْمَائِدَةُ

ذَكَرَ مِنْ لَدُنَّا مَنْ فَازَ بِأَنْوَارِ الْإِيمَانِ فِي أَيَّامِ رَبِّهِ
الرَّحْمَنِ وَحَضَرَ اسْمُهُ تَلْقَاءَ الْوَجْهِ إِذْ كَانَ الْمَظْلُومُ
عَلَى جَبَلٍ مُنِيعٍ لِعَمْرِ اللَّهِ لَا يَعَادِلُ مَا يَشْهَدُ وَ
يَرَى بِكَلِمَةٍ مِنْ كَلِمَاتِ اللَّهِ أَنَّ رَبَّكَ يَعْرِفُكَ
لِتَشْكُرَ وَتَكُونَ مِنَ الرَّائِضِينَ كَمَنْ عَبْدٌ كَسَرَ
سِلَاسِلَ الْمَوْهُومِ بِزَعْمِهِ فَلَبَّاهُ رَأْيَاهُ نَاكِصاً عَلَى
عَقْبِيهِ وَنَاجِئاً عَهْدَ اللَّهِ الْحَكِيمِ الْمُتَيْنِ أَنَا نُوَصِّيكُ
بِالْعَمَلِ بِمَا أَمَرْنَا الْعِبَادَ فِي الْكِتَابِ أَنَّ رَبَّكَ هُوَ
الْمُشْفِقُ الْكَرِيمُ تَمَسَّكْ بِكِتَابِ اللَّهِ فِي كُلِّ الْأَحْوَالِ

of God in all conditions. Thus doth My Most Exalted Pen counsel thee in this sublime station.

كذلك يوصيك قلبى الأعلى فى هذا المقام الرفيع

INBA41:409, BLIB_Or15715.331a,
BLIB_Or15734.1.106a, LHKM1.100b

BH09345

To: Haji Ali

Date: 1300 ? [1882-1883]

1 In My Name, the Self-Subsisting Over All Names!

1 بِسْمِ الْقَيُّومِ عَلَى الْأَسْمَاءِ

2 A mention from Our presence unto him who hath believed in God, the Single, the All-Informed. Verily We have manifested Our Self and commanded all to that whereby the Cause of God, the Mighty, the Great, may be uplifted. Among the people are those who have turned towards it and those who have turned away after having been created for acceptance in this Day wherein all have arisen before the Lord of the worlds. We counsel thee and those who have believed in that which hath been sent down in the Book of God, the King of this wondrous Day: Shun those who have turned away and consort with My servants who have turned towards Me. Glory be upon the people of Glory who have cast away the world and the nations and turned towards the Lord of Eternity in a Day wherein the feet of every mighty and powerful one have slipped.

2 ذَكَرَ مِنْ لَدُنَّا مَنْ آمَنَ بِاللَّهِ الْفَرْدِ الْخَبِيرِ أَنَا أَظْهَرْنَا
نَفْسَنَا وَآمَرْنَا الْكُلَّ بِمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ الْعَزِيزِ
الْعَظِيمِ مِنَ النَّاسِ مِنْ أَمَلٍ وَمِنْهُمْ مَنْ أَعْرَضَ
بَعْدَ مَا خُلِقَ لِلْإِقْبَالِ فِي هَذَا الْيَوْمِ الَّذِى قَامَ النَّاسُ
لِرَبِّ الْعَالَمِينَ أَنَا نَوْصِيكَ وَالَّذِينَ آمَنُوا بِمَا نَزَّلَ
فِي كِتَابِ اللَّهِ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ تَجَنَّبَ عَنْ
الَّذِينَ أَعْرَضُوا وَأَنَسَ مَعَ عِبَادِي الْمَقْبَلِينَ الْبَهَاءِ
عَلَى أَهْلِ الْبَهَاءِ الَّذِينَ نَبَذُوا الْعَالَمَ وَالْأُمَّمَ وَأَقْبَلُوا
إِلَى مَالِكِ الْقَدَمِ فِي يَوْمٍ فِيهِ زَلَّ قَدَمُ كُلِّ قَوِيٍّ
قَلِيلٍ

BLIB_Or15734.1.108b

BH09421

To: mother of Afnan

Date: 1300 ? [1882-1883]

1 He is the Most Holy, the Most Great.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ

2 God testifieth that there is none other God but Him, and He Who speaketh is verily the Hidden Mystery and the Name through which the Books of God, the Sovereign, the Self-Subsisting, have been adorned. O My leaf! Blessed art

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِى يُنْطِقُ أَنَّهُ هُوَ
السِّرُّ الْمَكْنُونُ وَالْإِسْمُ الَّذِى بِهِ تَزَيَّنَتْ كُتُبُ اللَّهِ
الْمُهَيْمِنِ الْقَيُّومِ يَا وَرَقَتِى طُوبَى لَكَ بِمَا تَوَجَّهْتَ

thou in that thou hast turned and advanced until thou didst attain the presence of the Divine Countenance and didst win the meeting with the Wronged One when every veiled learned one turned away from Him. Hold fast unto the Tree with the power of thy Lord. He hath assuredly aided thee as a favor from His presence and drawn thee nigh unto Him when the people were turning away from God, the Lord of all that was and that shall be. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon My afnan, both female and male.

و اقبلت الى ان حضرت تلقاء الوجه و فزت
بلقاء المظلوم اذ اعرض عنه كل عالم محبوب
تمسكى بالسدره بقوة من ربك انه ايدك فضلاً
من عنده و قربك اليه اذ كان الناس معرضين
عن الله رب ما كان و ما يكون البهاء المشرق
من افق سماء عنايتي عليك و على افنانى من كل
اناث و ذكور

INBA51:566, BLIB_Or15715.007c

BH10133

To: Aqa Husayn Grandson of Dakhil, in Maraghih

Date: 1300 ? [1882-1883]

In the Name of the One God! Blessed is he who gazeth toward the Most Exalted Horizon and acteth according to the command of the Lord of Names, and blessed is he who in these divine days is engaged in a handicraft. This is a bounty from God, for in this Most Great Revelation engagement in that which preventeth man from expectation is acceptable before God. The craft of every craftsman is accounted as worship. This is among the great favors of the Lord for His servants. Be thou grateful unto God for having aided thee and made thee aware and engaged thee in that which was hidden in His perspicuous Book. Praise be to God, the Lord of the worlds.

بنام خداوند یگنا

طوبی از برای نفوسیکه بافق اعلی ناظرند و بامر
مالک اسماء عامل و طوبی از برای نفسیکه در
ایام الهی بصنعت یدی مشغولست هذه موهبة من
الله چه که در این ظهور اعظم اشتغال بامریکه
انسان را از انتظار منع نماید لدی الله مقبولست
صنع هر صناعی از عبادت محسوب شده این از
فضلهای بزرگ پروردگار است از برای عباد ان
اشکر الله بما ایدک و عرفک و اشغلك بما کان
مکنوناً فی کتابه المبين الحمد لله رب العالمين

BRL_SOCIAL#238x, COC#0001x

BRL_DA#214

BH09968*To: Mirza Buzurg Afnan Alai, in Shiraz**Date: 1300 ? [1882-1883]*

1 He is the One dawning from the horizon of utterance.

2 Say: This is the utterance of God and verily it is His sword which the sheath hath never seen from all eternity. By the life of God, the swords of the oppressors shall profit them not, as testifieth he who hath knowledge of the Book. The world hath so deluded them that they have shed the blood of My loved ones without any clear proof or evidence. They have committed that which hath caused the denizens of the pavilions of glory to lament, as this Wronged One beareth witness in this station. Give thanks unto God for having aided thee to turn towards Him and for having given thee to drink of the choice wine of His recognition on this Day wherein the idolaters have arisen in oppression and hypocrisy.

1 هو المشرق من افق البيان

2 قل هذا بيان الله وانه هو سيفه الذي لم يره الغمد في ازل الازال لعمر الله لا ينفع الظالمين سيفهم يشهد بذلك من عنده علم الكتاب قد غرّتهم الدنيا على شأن سفكوا دماء اوليائي من دون بينة و برهان قد ارتكبوا ما ناح به اهل سرادق المجد يشهد بذلك هذا المظلوم في هذا المقام ان اشكر الله بما ايدك على الاقبال وسقاك رحيق عرفانه في هذا اليوم الذي قام المشركون بظلم و نفاق

INBA51:351a

BH09932*To: Mirza Jalal Afnan, in Shiraz**Date: 1300 ? [1882-1883]*

1 He is the All-Knowing Rememberer.

2 The Wronged One bears witness to that which God bore witness before the creation of earth and heaven - that there is none other God but Him, the Protector, the Self-Subsisting. And He bears witness to His own wronged state and to the wrongdoing of those who disbelieved in God when He came in the manifestation of His Cause with evident sovereignty. O servants of the All-Merciful! Harken unto My call, for it draws you to God, the Lord of what was and what shall be. We have turned toward you from this station and have remembered you with this remembrance, when the Prisoner was in a praiseworthy place. Give thanks to God and praise Him throughout the dominion of the earthly and heavenly realms.

1 هو الذاكر العليم

2 قد شهد المظلوم بما شهد الله قبل خلق الأرض و السماء انه لا اله الا هو المهيمن القيوم و يشهد بمظلوميته و ظلم الذين كفروا بالله اذ اتى بمظهر امره بسلطان مشهود يا عباد الرحمن ان استمعوا ندائي انه يجذبكم الى الله رب ما كان و ما يكون قد اقبلنا اليك من هذا المقام و ذكرناك بهذا الذكر اذ كان المسجون في مقام محمود ان احمد الله ثم اشكره بدوام الملك و الملكوت

INBA51:353a, KHA.F.225, MATA.190-191

BH10085*To: Karbalai Sadiq, in Tabriz**Date: 1300 ? [1882-1883]*

1 In the Name of the True One, the Trustworthy

2 O Sadiq! That blessed Word through which the whole world was created is now manifest and summons all who are on earth to the Truth, exalted be His glory. By night and day the Divine Pen is in motion - whether in the house, in the wilderness, in the valleys - and now is seated upon the mountain, commanding all with utmost kindness to that which will profit them. Blessed is the soul that hath heard His call and acted upon that which hath been revealed in God's Book. Beseech the True One that He may cause thee and thy friends to drink of the wine of steadfastness. Verily He is the Almighty, the All-Powerful.

1 بِسْمِ الصَّادِقِ الْأَمِينِ

2 يَا صَادِقَ أَنْكَلَهُءَ مَبَارَكُهُ كَهْ جَمِيعِ عَالَمٍ بَاوْ خَلْقِ
شده حال ظاهر و من على الأرض را بحقّ جلّ
جلاله دعوت میفرماید در لیالی و ایام قلم الهی
در حرکت چه در بیت چه در صحرا چه در او دیه
و حال بر جبل جالس و جمیع را بکمال شفقت بما
ینفعهم امر مینماید طوبی از برای نفسیکه ندایش
را شنید و عمل نمود آنچه را که در کتاب الهی
نازل شده از حقّ بطلب تا تو و دوستان خود را
از رَحِیقِ استقامت بنوشاند آنّه هو المقتدر القدير

INBA41:358,

BLIB_Or15715.331c,

LHKM1.118b

BH10106*To: Ustad Muhammad Sadiq Kafshduz, in Tabriz**Date: 1300 ? [1882-1883]*

In the Name of Him Who speaketh in wisdom! O Muhammad-i-Sadiq! Thy mention hath been made in the presence of the Wronged One, and the Most Exalted Pen hath, from the precincts of 'Akka, turned toward thee, declaring: Blessed is he who is engaged in a craft. Today, whosoever earneth his livelihood through his craft or profession is accounted among those who are nigh unto God, and his deeds are recorded as worship in God's Book. Blessed is he who heareth that which hath been sent down in truth, and joy be unto the craftsman who perfecteth his craft and dealeth equitably with all people. He is indeed of the people of Baha in the Crimson Book. To this beareth witness the Tongue of Revelation from this mighty mountain.

بِسْمِ النَّاطِقِ الْعَلِيمِ

يَا مُحَمَّدَ قَبْلَ صَادِقِ ذِكْرَتِ لَدَى الْمَظْلُومِ مَذْكُورِ وَ
قَلَمِ اَعْلَى اَزْ شَطْرِ عَكَّا بَتُو تَوَجَّهْ نَمُودَه وَ مِيفَرْمَايد
طُوبَى اَزْ بَرَاىِ نَفْسِيكِه بَصْنَعْتِ مَشْغُولِسْتِ اَمْرُوزِ
هَرِ نَفْسِي بَصْنَعْتِ وَ كَسْبِ خُودِ تَعْيِشِ نَمَايدِ اَوْ
اَزْ مَقْرَبِيْنَ مُحْسُوبِ وَ مَذْكُورِ اسْتِ و اَعْمَالِ اَوْ اَزْ
عِبَادَتِ دَرِ كِتَابِ اَلْهِىِ مَسْطُورِ طُوبَى لِسَامِعِ يَسْمَعِ
مَا نَزَلَ بِالْحَقِّ وَ نَعِيماً لِصَانِعِ اَتَقَنَ صِنْعَهُ وَ اَنْصَفِ
بَيْنَ الْعِبَادِ اَنَّهُ مِنْ اَهْلِ الْبَهَاءِ فِى الصَّحِيفَةِ الْحُمْرَاءِ
يَشْهَدُ بِذَلِكَ لِسَانُ الْوَحَى فِىْ هَذَا الْجَبَلِ الْعَظِيمِ

INBA19:176b, INBA32:160b, BLIB_Or15715.331d,

AQA7#503 p.337, LHKM1.119

BH10113*To: Mirza Mahmud, in Tabriz**Date: 1300 ? [1882-1883]*

1 He is the Witness and the Witnessed!

1 هو الشاهد و المشهود

2 O Mahmud! The Lord of existence remembers thee from His praiseworthy station and gives thee glad tidings of the loving-kindness of God, the Mighty, the All-Loving. Blessed is the soul that hath attained unto the Word of God - verily it is among the most exalted of creation in the Preserved Tablet. Beware lest the affairs of creation prevent thee from the Truth. Leave the dead and hold fast unto His Name, the Ever-Living, the All-Compelling, the Self-Subsisting. Thus hath the tongue of the Wronged One spoken in prison that thou mayest thank Him at all times, at eventide and at dawn. When thou findest the fragrance of My utterance and attainest unto My Tablet, say: Praise be unto Thee, O Lord of eternity, and glory be unto Thee, O Sovereign of existence.

2 يا محمود يذكرک مالک الوجود فی مقامه المحمود و يبشرك بعناية الله العزيز الودود طوبى لنفس فازت بكلمة الله انها من اعلی الخلق فی لوح محفوظ اياک ان تمنعک شؤونات الخلق عن الحق دع الموتى و تمسک باسمه المحيى المهيمن القيوم کذلک نطق لسان المظلوم فی السجن لتشكره فی الليالى و الايام و فی الاصيل و البكور انک اذا وجدت عرف بيانى و فزت بلوحى قل لک الحمد يا مالک البقاء و لک الثناء يا سلطان الوجود

INBA41:167, BLIB_Or15715.274d,
BLIB_Or15734.1.114b, LHKM1.082

BH10081*To: Karbalai Zaynal**Date: 1300 ? [1882-1883]*

1 He is the Mighty, the Great!

1 هو العزيز العظيم

2 O Zaynal! The Lord of all causes and the Sovereign of all nations doth make mention of thee from the mountain, as a token of His grace. Verily thy Lord is the All-Knowing, the Manifest One. We have gone forth from the prison and established Ourselves upon the throne on the mountain. Verily thy Lord is the Almighty, the All-Powerful. He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the All-Praised. They that have turned away from the Countenance are assuredly among the people of tyranny in the Book of God, the Lord of all worlds. And they that have turned towards it and have attained unto the lights of the Countenance - these are among those brought nigh in a clear Book. Give thanks unto God for having been mentioned in the presence of

2 يا زينل يذكرک مالک العلل و سلطان الملل على الجبل فضلاً من لدنه ان ربک هو المبین العليم قد خرجنا من السجن و استوينا على العرش فى الجبل ان ربک هو المقتدر القدير يفعل ما يشاء و يحکم ما يريد و هو العزيز الحميد ان الذين اعرضوا عن الوجه انهم من اهل الطاغوت فى کتاب الله رب العالمين و الذين اقبلوا و فازوا بأنوار الوجه اولئك

the Wronged One, Who hath sent down for thee this wondrous Tablet.

من المقرّبين في كُتاب مبین ان اشكر الله بما ذكرت
لدى المظلوم و نزل لك هذا اللوح البديع

INBA19:179a, INBA32:163a, BLIB_Or15715.330d,
BLIB_Or15734.1.105c, LHKM1.100a,
TSAY.196

BH09879

To: Karim

Date: 1300 ? [1882-1883]

1 In the name of the Beloved of the world

1 بنام محبوب عالمیان

2 The Divine Lote Tree calls out in the name of the Beloved of the worlds, and each of its leaves invites all beings, with the most wondrous melodies, to the Goal of all the worlds. Blessed is he who hears and attains! He is recorded and inscribed among the people of the Most Exalted Paradise in the Crimson Tablet by the Most Exalted Pen. God willing, through the favors of the True One, exalted be His glory, may the people of the world not remain deprived of this most great bounty, and may they receive their portion and share from the infinite oceans of divine grace and generosity. Verily He is the All-Bountiful and His Essence is the Guardian over all the worlds.

2 سدرهء منتهی ندا میفرماید و هر ورقهءی از
ورقاتش بابدع الحان من فی الامکانرا بمقصود
عالمیان دعوت مینماید طوبی لمن سمع و فاز او
از اهل جنت علیا در صحیفهء حمرا از قلم اعلی
مذکور و مسطور است انشاءالله از عنایت حق
جل جلاله اهل عالم از این فیض اعظم محروم
نمانند و از دریاهاى فضل و کرم نامتناهی الهی
نصیب بردارند و قسمت برند آنّه هو الکریم
ونفسه المهیمنة علی العالمین

BLIB_Or15710.239a

BH10048

To: Um-i-Varaqih

Date: 1300 ? [1882-1883]

1 He is the All-Knowing, the All-Informed.

1 هو العالم الخبیر

2 O My handmaiden! We have made mention of thee, and this suffices thee, wert thou of those who understand. We have sent down for thee that which will make thee independent of all else beside Me - to this beareth witness the Revealer of verses. We have remembered every servant who hath turned

2 یا امتی انا ذکرناک و آنّه یکفیک لو انت من
العارفات و انزلنا لك ما یغنیك عن دونی
یشهد بذلك منزل الآیات انا ذکرنا کلّ عبد
اقبل و کلّ امة كانت من القانتات لا تحزنی
عن المکاره تمسکی بحبل عناية مالک الممکات

unto Us and every handmaiden who hath been among the devout. Grieve not over hardships. Hold fast unto the cord of the loving-kindness of the Lord of all possibilities. Beware lest the affairs of creation hinder thee. Leave aside all else but Me and hold fast unto God, the Manifestor of clear evidences. Blessed is the handmaiden whom the hardships of the world have not prevented from the Dawning-Place of Manifestations. The Glory rest upon thee and upon those handmaidens who have turned toward the horizon of the Cause and turned away from the deniers.

أَيَّاكَ أَنْ تَمْنَعَكَ شُؤُونَاتِ الْخَلْقِ دَعَى مَا سِوَايَ
وَتَمَسَّكَ بِاللَّهِ مَظْهَرِ الْبَيِّنَاتِ طَوْبَى لَأُمَّةٍ مَا مَنَعَتْهَا
مَكَارِهِ الدُّنْيَا عَنْ مَطْلَعِ الظُّهُورَاتِ الْبَهَاءِ عَلَيْكَ
وَعَلَى اللَّائِي أَقْبَلْنَ إِلَى أَفْقِ الْأَمْرِ وَاعْرَضْنَ عَنِ
الْمَعْرَضَاتِ

INBA28:381b, BLIB_Or15715.333b

BH09770

To: *Yusuf*

Date: 1300 ? [1882-1883]

1 He is the One Who speaks the Truth!

1 هُوَ النَّاطِقُ بِالْحَقِّ

2 We make mention of him whose name was presented before the Face in this Great Prison. There is no servant but We have mentioned him with grace, and no handmaiden but has attained to My beauteous remembrance. O servants of the All-Merciful in the lands! Harken unto the call of Him Who summons between the worlds and calls all to the One, the All-Informed. Deprive not yourselves of the breezes of these days, nor your hearts from turning to His luminous countenance. Thus has cooed the Dove of the Cause upon a lofty branch. When thou hast attained unto God's Tablet and His traces, arise and say: Praise be to Thee, O God of the worlds!

2 أَنَا نَذْكُرُ مِنْ حَضَرَ اسْمِهِ لَدَى الْوَجْهِ فِي هَذَا السِّجْنِ
الْعَظِيمِ مَا مِنْ عَبْدٍ إِلَّا وَقَدْ ذَكَرْنَاهُ بِالْفَضْلِ وَ مَا
مِنْ أُمَّةٍ إِلَّا وَقَدْ فَازَ بِذِكْرِي الْجَمِيلِ يَا عِبَادَ الرَّحْمَنِ
فِي الْبُلْدَانِ إِنْ اسْتَمِعُوا نِدَاءً مَنْ يَنَادِي بَيْنَ الْعَالَمِ وَ
يَدْعُو الْكُلَّ إِلَى الْفَرْدِ الْخَبِيرِ لَا تَمْنَعُوا أَنْفُسَكُمْ عَنْ
نَفْحَاتِ الْأَيَّامِ وَلَا قُلُوبَكُمْ عَنْ الْأَقْبَالِ إِلَى وَجْهِهِ
الْمُنِيرِ كَذَلِكَ هَدَرْتُ حَمَامَةُ الْأَمْرِ عَلَى غَصْنِ
رَفِيعٍ أَنْتَ إِذَا فُزْتَ بِلَوْحِ اللَّهِ وَآثَرِهِ قُمْ وَقُلْ
لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ

BLIB_Or15734.1.119d

BH09944*Date: 1300 ? [1882-1883]*

1 He is the Ever-Abiding

2 The Beloved doth love thee and saith: Say: Glorified art Thou, O my God! Pour forth the blood of him who calleth upon Thee, and our blood in Thy path, for the establishment of Thy Cause and the exaltation of Thy Word. O Thou Beloved of Baha! Deprive not Baha and us and those who have desired Thy presence of this great bounty. Verily, Thou hast power over all things. Convey my greetings to 'Ali on my behalf, and verily he readeth what thou hast read. He is among the assured servants of God. Then remember on our behalf our virtuous handmaidens. Upon you and upon them rest my remembrance and my glory, and upon Husayn from among our virtuous servants. Praise be to God, the Lord of the worlds.

1 هو الباقي

2 قد يحبك المحبوب ويقول قل سبحانك اللهم يا الهى فاسفك دم من يدعوك و دماثنا فى سبيلك لاثبات امرك و اعلاء كلمتك فىا محبوب البهاء لا تجعل البهاء و ايانا ثم الذين ارادوا وجهك محروماً من هذا الفضل العظيم و انك على ما تشاء قدير كبر على وجه على من قبلى و انه يقرء ما قرئت انه من عباد الله الموقنين ثم ذكر من لدنا امائنا المحسنات عليكم و عليهن ذكرى و بهائى ثم الحسين من عبادنا المحسنين و الحمد لله رب العالمين

BLIB_Or15696.195c

BH10285*To: Abdullah Adayni**Date: 1300 ? [1882-1883]*

1 He is God, exalted be His glory, the Most Great, the All-Powerful

2 Glorified art Thou, O God of the Messengers and Guide of all paths! I beseech Thee by the Name through which the sincere ones have soared in the atmosphere of Thy love and the near ones have hastened to the ocean of Thy bounty, to confirm every servant who has turned to Thy most exalted horizon and to protect him, through the hosts of the seen and the unseen, from the oppressors among Thy creatures. Then grant him, O my God, through Thy generosity, the good of this world and the next, and bless whatever he has done in pursuit of Thy good-pleasure. Verily, Thou art the One with power over whatsoever Thou wilt, and within Thy grasp is the kingdom of all who are in the heavens and the earth.

1 هو الله تعالى شأنه العظمة والاقترار

2 سبحانك يا اله الرسل و هادى السبل اسئلك بالاسم الذى به طار المخلصون فى هوا محبتك و سرع المقربون الى بحر عطائك بأن تؤيد كل عبد اقبل الى افقك الأعلى و تحفظه بجنود الغيب و الشهادة من طغاة خلقك ثم ارزقه يا الهى بحدك خير الدنيا و الآخرة و بارك عليه ما عمل فى رضائك انك انت المقتدر على ما تشاء و فى قبضتك ملكوت من فى السموات و الأرضين

BLIB_Or15715.007d

BH10297*To: Ladies from the Afnan Family**Date: 1300 ? [1882-1883]*

1 He is the Most Ancient, the Most Great!

1 هو الأقدم الأعظم

2 Glorified art Thou, O Thou through Whose remembrance the sincere ones have risen to mention and praise, and by Whose name the faithful have been drawn to the Most Glorious Horizon. O my Lord! This is a leaf from among the leaves of Thy Lote-Tree and a handmaiden from among Thy handmaidens, whom Thou hast related unto Thyself as a bounty from Thee. O my Lord! Protect her, then, within the fortress of Thy protection, and grant her that which Thou hast ordained for Thy leaves from Thy Most Exalted Pen. O my Lord! Thou seest her turning toward Thee. I beseech Thee not to disappoint her of that which is with Thee. Verily, Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Generous.

2 سبحانك يا من بذكرك قام المقربون على الذكر
والتناء و باسمك انجذب المخلصون الى الأفق
الأبهى اى رب هذه ورقة من اوراق سدرتك
وامة من امائك التى نسبتها اليك فضلاً من
عندك اى رب فاحفظها فى حصن عصمتك
ثم ارزقها ما قدرته لأوراقك من قلبك الأعلى
اى رب تريها مقبلة اليك اسئلك ان لا تحيها
عما عندك انك انت المقتدر على ما تشاء لا اله
الا انت الغفور الكريم

BLIB_Or15715.114e, BLIB_Or15734.1.115a,

AQMJ2.104

BH10290*To: mother of Ali Afnan**Date: 1300 ? [1882-1883]*

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

1 هو الشاهد السميع

2 Glorified art Thou, O my God! This is a leaf from among Thy leaves who hath clung to the Tree of Thy grace and hath departed from her homeland, turning toward the most exalted homeland - the station from whose horizon shone forth the lights of the countenance of her Most Glorious Lord. She hath entered the gate of Thy mercy and heard Thy call and witnessed that for which most of Thy creatures died in their yearning. I beseech Thee to make her articulate in Thy remembrance and praise, and turning toward Thy horizon and Thy station. Thou art He Whom the affairs of creation cannot frustrate. Thou doest what Thou willest and ordaineth

2 سبحانك يا الهى هذه ورقة من اوراقك قد
تمسكت بسدره فضلك و خرجت من وطنها
مقبلة الى الوطن الأعلى المقام الذى اشرقت من
افقه انوار وجه ربها الأبهى دخلت باب رحمتك
وسمعت ندائك وشهدت ما مات فى حسرته
اكثر خلقك اسئلك بأن تجعلها ناطقة ذاكرة
مقبلة متوجهة بذكرك و ثنائك و الى افقك و
مقامك انت الذى لا تعجزك شئون الخلق
تفعل و تحكم و انك انت المقتدر المتعالى العلى
العظيم

INBA51:567, BLIB_Or15715.007b

what Thou pleasest. Verily, Thou art the Almighty, the Most Exalted, the Most High, the Most Great.

BH10532

To: son of Alif Fi Jinab-i-Ali Aqa, in Shiraz

Date: 1300 ? [1882-1883]

1 He is the Helper

2 Today the True One, glorified be His majesty, is the Helper of creation, yet the people in their ignorance have arisen in rejection, expulsion, turning away and opposition. Verily He desires their life while they desire His death. Soon they shall find themselves in manifest error. We counsel all to patience, steadfastness and tranquility. He is the Commander and the Knowing One, and He is the Powerful and the Mighty. The glory be upon thee from God, the Lord of the worlds.

1 هو المعين

2 امروز حقّ جلّ جلاله معین خلقت و لكن خلق جاهل بر نفی و طرد و اعراض و اعتراض قیام نموده اند آنه اراد حیاتهم و هم ارادوا قتله سوف یرون انفسهم فی ضلال مبین کل را بصیر و اضطبار و سکون وصیت مینمائیم اوست آمر و دانا و اوست قادر و توانا البهاء علیک من لدی الله رب العالمین

INBA84:125c, INBA84:063c, INBA84:006b.08

BH10610

To: Mirza Ali Afnan son of Haji Mirza Aqa Afnan

Date: 1300 ? [1882-1883]

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

2 My Most Exalted Pen beareth witness that thou, O Afnan, Mirza 'Ali, upon whom be all the most glorious and resplendent glory, hast turned unto God, the Lord of all beings, and hast attained the lights of the meeting with Him, and hast drunk from the hand of bounty the Kawthar of reunion. Blessed art thou for having turned and hastened until thou didst enter the Most Great Scene and didst hear the call of God, the Self-Subsisting, the All-Compelling. We send Our glorification

1 بسمی العلیّ الأبهی

2 شهد قلبی الأعلى بأنّک اقبلت الی الله مالک الوری و فزت بأنوار اللّقاء و شربت من ید العطاء کوثر الوصال طوبی لک بما اقبلت و سرعت الی ان دخلت المنظر الأكبر و سمعت نداء الله المهیمن القیوم انا نکبر علی وجهک و علی افنائی الذین اخذوا من ایدای الفضل ریحقی المختوم

INBA51:263, BLIB_Or15715.007a, KB_620:256-256

upon thy face and upon My Afnan who have partaken of My choice sealed wine from the hands of grace.

BH10730

To: Muhammad Mustafa Baghdadi

Date: 1300 ? [1882-1883]

In the Name of God, the Lord of the worlds! O Muhammad! Turn thy face towards God, the Help in Peril, the Self-Subsisting. Lo, the Book crieth out and saith: O Chosen One! Arise by My leave, then turn towards Mine all-highest horizon. Thus have We adorned thy head with the crown of My leave, the Mighty, the Inaccessible, and thine ear with hearkening to My holy, glorious and wondrous call, and thy form with the robe of My loving-kindness, the Mighty, the Beauteous. Upon thee be My glory and upon thy family and upon those who are with thee and upon him who aideth and upon those who have believed in God, the Single, the All-Informed.

بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ
يَا مُحَمَّدُ وَلَّ وَجْهَكَ شَطْرَ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ إِنَّ
الْكِتَابَ ينادي ويقول يا مصطفی قم باذن ثم اقبل
الى افقى الأعلى كذلك زيناً رأسك باكليل
اذنى العزيز المنيع واذنك باصغاء ندائى المقدس
العزيز البديع و هيكلك بطراز عنايتى العزيز الجميل
عليك بهائى و على اهلك و من معك و على
الناصر و على الذين آمنوا بالله الفرد الخبير

BLIB_Or15697.239a

BH10727

To: Muhammad Husayn

Date: 1300 ? [1882-1883]

In the Name of the All-Powerful! O Muhammad-Qablih-Husayn! The Sovereign of Days is manifest, and the Lord of Revelations is seated upon the throne of Sinai, and hath appeared with such verses and evidences as the like of which have never been witnessed in the world. Nevertheless, all remain heedless and veiled, save whom God willeth. Render thanks unto the Goal of all creation, Who hath enabled thee to recognize this Cause, to the greatness of which all divine

بِسْمِ الْمُقْتَدِرِ
يَا مُحَمَّدُ قَبْلَ حُسَيْنِ سُلْطَانِ أَيَّامٍ ظَاهِرٍ وَمَالِكِ
ظُهُورَاتٍ بِرِ عَرْشِ طُورِ مُسْتَوًى وَبِآيَاتٍ وَ
بَيِّنَاتٍ ظَاهِرَةٍ شَدِيدَةٍ كَمَا شَبَّهَ أَنْ دَرِ عَالَمٍ دِيدَةٍ نَشْدَةٍ
مَعَ ذَلِكَ كُلِّ غَافِلٍ وَمُحْجُوبٍ إِلَّا مَنْ شَاءَ اللَّهُ
حَمْدٌ ثَمًا مَقْصُودٍ عَالِمِيَانِ رَا كَمَا تَرَا مُؤَيَّدٍ فَرْمُودٍ
بِرِ عَرْفَانِ إِنْ أَمْرِيكَ جَمِيعِ صَحْفٍ وَكُتُبِ الْهَى

Scriptures and Books have testified. Blessed are they that are assured, and blessed are they that have attained!

بزرگدیش شهادت داده طوبی للموقنین و طوبی للفائزين

BLIB_Or15730.098f

BH10726

To: Muhammad Javad

Date: 1300 ? [1882-1883]

¹ In My Name, the All-Seeing

¹ بسمی البصیر

² O Muhammad-Qabli-Javad! My Most Exalted Pen remembers thee from the prison on a day when the servants are fasting for the sake of God, the Lord of creation. Reflect upon the affairs of men. All divine commandments and prohibitions are established and confirmed by a word, yet they have imprisoned the Author of the Word with manifest injustice while occupying themselves with His former commandments. Blessed art thou for having turned unto Him and believed. The glory of God rest upon thee and thy family, from God, the Revealer of verses.

² یا محمد قبل جواد انّ قلبی الاعلیٰ یذکرک فی السّجن فی يوم فيه صام العباد لوجه الله مالک الایجاد در امور ناس تفکر نما جمیع اوامر و نواهی الهی بکلمه ثابت و محقق است صاحب کلمه را بظلم مبین حبس نموده اند و باوامر قبل او مشغولند طوبی لک بما اقبلت و آمنت و البهاء علیک و علی اهلک من لدی الله منزل الآیات

INBA15:364b, INBA26:368b, BLIB_Or15730.098c, BRL_DA#373, AKHA_116BE #10 p.322

BH10937

To: Abdul-Karim

Date: 1300 ? [1882-1883]

In My Name, the All-Bountiful! O 'Abdu'l-Karim! The Most Exalted Pen hath summoned all to the most sublime summit and at all times doth summon them still. The path is manifest, the Kawthar is flowing, and the choice wine is at hand - take ye and drink in the name of the True Friend. On this day all things are engaged in the remembrance of God and speak thereof, yet the servants remain heedless save those souls who have detached themselves from the world and have cleaved unto its Lord.

بسمی الکریم

یا عبدالکریم قلم اعلیٰ جمیع را بذروه علیا دعوت فرموده و در کلّ حین میفرماید صراط واضح و کوثر جاری و رحیق موجود بگیرید و باسم دوست حقیقی پیاشامید امروز کلّ اشیاء بذکر الله مشغول و ناطقند و لکن عباد غافل

مگر نفوسیکه از عالم گذشته‌اند و بمالک آن
پیوسته‌اند

BLIB_Or15730.098g

BH10946

To: Siyyid Ali Yazdi Husband of Hubbiyyih

Date: 1300 ? [1882-1883]

O 'Ali! We have heard of thy arrival in prison and make mention of thee, that thy heart may rejoice and thou mayest be of them who heard the call and answered their Ancient Lord. Blessed art thou for having turned unto Him, blessed art thou for having attained, and blessed art thou for having migrated. By My life! The Most Exalted Pen hath been moved to make mention of thee in My mighty and impregnable Tablet, and through it tongues shall be opened in thy remembrance. Verily thy Lord is the All-Knowing Speaker.

یا علی قد سمعنا ورودک فی السّجن و ذکرناک
لیفرح فؤادک و تكون من اللّٰذین سمعوا النداء و
اجابوا مولیهم القدیم طوبی لک بما اقبلت و طوبی
لک بما فزت و طوبی لک بما هاجرت لعمری
قد تحرّک علی ذکرک قلبی الاعلی فی لوحی العزیز
المنیع و به یفتح الألسن علی ذکرک ان ربّک هو
الناطق الخبیر

BLIB_Or15715.003b

BH11347

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1300 ? [1882-1883]

¹ In My Name, the All-Informed!

¹ بسمی الخبیر

² O Muhammad-Qabli-Rida! The Lord of Names makes mention of thee from the Most Exalted Horizon. This is a bounty whose fruits shall endure throughout the kingdom of earth and heaven. Know thou its value and preserve it through the name of the Peerless Friend. The Glory be upon thee.

² یا محمد قبل رضا مولی الأسماء از افق اعلی ترا ذکر
مینماید این نعمتی است که ثمرهای آن بدوام
ملک و ملکوت پاینده و باقیست قدرش را
بدان و باسم دوست یگانه حفظش نما البهاء علیک

BLIB_Or15730.098e

BH00996

Date: 1300 or > ? [1882-1883]

- 1 This is what was sent down to the noble one from the land of Mim who was martyred in the land of Ta with a martyrdom at which the Concourse on High was amazed and the dwellers of the Most Exalted Paradise lamented, and to the noble souls who spent what they possessed and their very lives in the path of God, the Lord of earth and heaven.
- 2 In the name of the Most Holy, the Most Ancient, the Most Great, the Most Exalted, the Most Glorious.
- 3 The first fragrance wafting from the garment of the All-Merciful's loving-kindness, the first sweet savors diffused from the gardens of divine knowledge, and the first breeze that stirred from the right hand of the Throne be upon thee, O Mystery of Names and Hidden Secret of the Cause in the Kingdom of Eternity! I testify that thou didst turn to the Supreme Horizon when the people of creation turned away from it, and the call of the Creator of Heaven attracted thee in such wise that thou didst seek the ultimate goal and the highest summit, and didst attain unto that which the All-Merciful revealed in the Qur'an on the Day when mankind shall stand before the Lord of all religions. I testify that thou didst find the fragrance of the Days and didst drink the choice wine of divine knowledge from the hand of bounty of Him in Whose grasp is the dominion of the kingdom of the heavens and earth, and didst attain unto that which was recorded in the Books of God and hidden in His knowledge. Blessed is he who seeketh to attain thy station, turneth toward thy direction, and visiteth thy resting-place. Thou art he who attained the presence of the Day wherein was heard the rustling of the Divine Lote-Tree and the shrill voice of the Supreme Pen, and thou wert among those whom God had formerly given glad tidings through His words: "Lead forth the people from darkness into light and remind them of the days of God."
- 4 I testify that thou didst hear the call of the Trumpet when it was sounded, and didst see the earth when it was illumined by the light of its Lord, and didst hear its call when it told of its tidings. Thou art he whom the signs and portents of the Hour did not frighten; thou didst comprehend them, attain unto their sweet savors, and turn toward them when those on earth turned away from their Manifestation, save whom God, their Creator and their Sovereign, willed. Thou art he who
- 1 هذا ما نزل للعلی من ارض المیم الذی استشهد فی ارض الطاء بشهادة تحیر منها الملاء الأعلى و ناح اهل الجنة العلیا و المحروفات العالیات الذین انفقوا ما لهم و بهم فی سبیل الله مالک الارضین و السموات
- 2 بسمه الاقدس الاقدم الاعظم الارفع الابهی
- 3 اول عرف تضحّج من قیص عناية الرحمن و اول نفحة فاحت من ریاض العرفان و اول نسمة سرت عن یمن العرش علیک یا سرّ الاسماء و مستسر الامر فی ملکوت البقاء اشهد انک اقبلت الی الأفق الأعلى اذ اعرض عنه اهل الانشاء و اجتذبتک نداء فاطر السماء علی شأن قصدت الغایة القصوی و الذروة العلیا و ادركت ما انزله الرحمن فی الفرقان یوم یقوم الناس لمالک الأدیان اشهد انک وجدت عرف الأيام و شربت ریحق العرفان من ید عطاء من یدیه ملکوت ملک السموات و الأرض و فزت بما کان مسطوراً فی کتب الله و مکنوناً فی علمه طوبی لقاصد قصد مقامک و توجه الی شطرك و زار رمسک انت الذی فزت بقاء یوم فیه ارتفع حقیف سدره المنتهی و صریر القلم الأعلى و كنت من الذین بشرهم الله من قبل بقوله ان اخرج القوم من الظلمات الی النور و ذکرهم بأیام الله
- 4 اشهد انک سمعت نداء الصور اذ نفخ فیه و رأیت الأرض اذ اشرفت بنور ربها و سمعت ندائها اذ حدثت بأخبارها انت الذی ما خوفتک ظهورات الساعة و اشراطها قد ادركتها و فزت بنفحاتها و اقبلت الیها اذ اعرض عن مظهرها من علی الأرض الا من شاء الله موجدھا و سلطانھا انت الذی فزت بفرات الرحمة اذ ارتفع خیره و بندا

attained unto the flowing waters of mercy when their murmur was raised, and unto the call of the Lote-Tree when its rustling was heard, and remained steadfast when the limbs of all beings trembled with fear of the Days, and responded when God's call was raised on the Day of Resurrection. Thou art he through whom the lips of utterance smiled in the realm of possibility and the pavilions of grandeur were raised upon the highest standards. Thou art he who attained unto the lights of the Sun of inner meanings when it shone forth from its horizon and unto the Living Waters when they flowed from the Pen of the All-Merciful, and stood firm when the dwellers of the graves arose and witnessed when the decree of resurrection was manifest.

السّدرّة اذ ارتفع حفيفها و كنت مستقيماً اذ
ارتعدت فرائص الأنام من خشية الأيام و كنت
مجيباً اذ ارتفع نداء الله في يوم القيام انت الذي
بك افترّ ثغر البيان في الامكان و نصبت خيام
العظمة على اعلى الأعلام انت الذي فزت بأنوار
شمس المعاني اذ اشرفت من افقها و بكوثر الحيوان
اذ جرى من قلم الرحمن و كنت قائماً اذ قام اهل
القبور و ناظراً اذ ظهر حكم النّشور

- 5 I testify that thy foot did not slip, thy countenance did not change, and thy heart was not troubled when earthquakes seized all the tribes of the earth, save whom God, the Lord of Names, willed. Thou wert successful in attaining the ocean of certitude when the people wandered in the wilderness of idle fancies. Thou art he who found the sweet savors of the Supreme Word and the Most Exalted Paradise before all things, and saw what was veiled, and knew what was hidden, and believed in Him Who was promised in God's Books and recorded in His Scrolls and Scriptures. Through thee and thy like was opened the door of grace unto the face of the world and was raised the standard of justice among the nations, and through your submissiveness did necks bow down on the Day of the Covenant and the horizons became illumined with the light of unity. Through you appeared God's straight path and His firm and mighty Command, and through you surged the ocean of utterance amidst all possibility and the breezes of the All-Merciful wafted over all lands.

5 اشهد انّ قدمك ما زلت و وجهك ما تغيّر
و قلبك ما اضطرب اذ اخذت الزلازل قبائل
الأرض كلّها الا من شاء الله مولى الأسماء
قد كنت فائزاً بجر الايقان اذ تاه القوم في تيه
الأوهام انت الذي وجدت نفحات الكلمة العليا
و الفردوس الأعلى قبل الأشياء و رأيت ما
كان مستوراً و عرفت ما كان مكنوناً و آمنت
بمن كان موعوداً في كتب الله و مسطوراً في
صفحه و زبره بك و بأمثالك فتح باب الفضل
على وجه العالم و نصبت راية العدل بين الأمم
و بخضوعكم خضعت الأعناق في يوم الميثاق و
اشرفت الآفاق بنور الاتفاق بكم ظهر صراط الله
المستقيم و امره المحكم المتين و بكم ماج بحر البيان
بين الامكان و سرت نسمة الرحمن على البلدان

- 6 Ye are the dawning-places of the light of oneness and the treasures of God's conclusive wisdom and the keys to the doors of knowledge and the Law. Ye are God's party and His hosts and God's balance and His justice. Through you did lights shine forth and mysteries were unveiled and the clouds rained down and the decree of the Book was established. Ye are God's Books among His creation and His Scrolls among His servants, and ye are the pearls of the ocean of knowledge and the dawning-places of the Cause amidst all possibility. Through you was adorned the preamble of the Book of munificence and the opening of the gates of munificence upon all in the unseen and visible realms.

6 انتم مطالع نور الأحديّة و مخازن حكمة الله البالغة
و مفاتيح ابواب العلم و الشريعة انتم حزب الله و
جنده و ميزان الله و عدله بكم اشرفت الأنوار و
كشفت الأسرار و امطر السحاب و ثبت حكم
الكتاب انتم كتب الله بين خلقه و صفه بين
عباده و انتم لآلئ بحر العرفان و مشارق الأمر
بين الامكان بكم تزيّن دياج كتاب الوجود و فتح
باب الجود على من في الغيب و الشهود

- 7 Alas, alas, for what hath befallen you at the hands of the most loss-laden on the Day of Judgment! By your tribulation did the Faithful Spirit lament and chosen servants cry out, the leaves

7 فآه آه بما ورد عليكم من الأخسرين في يوم الدين
بمصيبتكم ناح الرّوح الأمين و صاح عباد مقربون

of the Lote-Tree beyond which there is no passing turned yellow, eyes in the Most Exalted Paradise wept, the pillars of the Primal Word were shaken, and the hearts of the dwellers of the pavilion of glory were disturbed upon the luminous spot. Through what befell you were the pillars of the Throne shaken, the companions of the Crimson Ark upon the sea of names were struck with terror, and darkness seized all who dwell on earth and in heaven. In grief for you did the Maids of Paradise leave their chambers and turn toward you, and we lament for you. In sorrow for you wept the eyes of the denizens of the most exalted Paradise and those who dwell in the canopies of grandeur beyond the sea of glory. Through your tribulation did every possessor of a homeland become a stranger, every station was brought low, every tranquil soul was troubled, every patient one cried out, every knower was thunderstruck, and every life was transformed. I testify that through your afflictions was the mountain of generosity swept away from among the world, and the Manifestations of eternity were cut off from life among the nations.

- 8 Glorified art Thou, O God of Names and Creator of heaven! Thou seest the temples of them that love Thee cast upon the dust, with none to comfort them save the breezes of Thy mercy that pass over them at dawn and lament for them in such wise as to melt the very stones. The sweetness of Thy call so transported them that they detached themselves from the world, turning to Thy most exalted horizon. These are servants who remained faithful to Thy Covenant and Testament, who hastened to the station of sacrifice in hope of what lieth with Thee, and in whom Thy most exalted Word had such effect that their hearts were melted thereby, their eyes shed tears, and their necks bowed before Thy grandeur. These are honored servants who strove in Thy path with true striving and aided Thy Cause with true aid. The hosts of earth prevented them not from turning to Thee, nor did the might of kings frighten them from manifesting Thy sovereignty among Thy creatures. They arose and spoke that which made the skin of the oppressors shudder and the pillars of the transgressors quake.

- 9 O Lord! I beseech Thee by them, by their sighs and tears in their longing and yearning, that Thou forgive me and my parents and whosoever hath turned unto Thee, O Lord of the Covenant, on the Day of Separation. O my Lord! I beseech Thee by this most pure sepulcher and this hallowed and purified dust, that Thou ordain for this servant of Thine, by Thy Most Exalted Pen, the good of the hereafter and of this world. Verily, Thou art the Lord of the Throne and of the dust. There

واصفرت اوراق سدرۃ المنتهى و بكت العيون في الجنة العليا و تزلزلت اركان الكلمة الاولى واضطربت افئدة اهل خباء المجد على البقعة النوراء و بما ورد عليكم تزعزعت اركان العرش و فزع اصحاب السفينة الحمراء على بحر الاسماء و اخذت الظلمة من في الارض و السماء بحزنكم تركت حوريات الغرفات مقاعدهن و توجهن اليكم و نحن عليكم و بحزنكم بكت عيون اهل الفردوس الأعلى و سكان قباب العظمة خلف قلزم الكبرياء و بمصيبتكم تغرب كل ذى وطن و تنزل كل ذى مقام و اضطرب كل ذى اطمينان و صاح كل صبار و انصعق كل ذى علم و تبدل كل عيش اشهد ان بمصائبكم نفس جبل الكرم بين العالم و انقطع عن الحيوۃ مظاهر القدم بين الأمم

8 سبحانك يا الله الاسماء و فاطر السماء ترى هياكل عاشقيك مطروحة على التراب و ليس لهم من مؤنس الا نسيمات رحمتك التي تمر عليهم في الأحجار و توح لهم بما تلين به الأحجار قد اخذهم جذب نداءك الأمل على شأن انقطعوا عن الدنيا مقبلين الى افتك الأعلى اولئك عباد وفوا بعهدك و ميثاقك و سرعوا الى مقام الفداء رجاء ما عندك و اثرت كلمتك العليا فيهم على شأن ذابت بها ايجادهم و ذرفت عيونهم و خضعت لعظمتك اعناقهم اولئك عباد مكرمون الذين جاهدوا في سبيلك حق الجهاد و نصرروا امرك حق النصر و ما منعهم جنود الأرض عن التوجه اليك و ما خوفهم سطوة الملوك في اظهار سلطنتك بين يريتك قد قاموا و قالوا ما اقشعرت به جلود الظالمين و تزلزلت اركان المعتدين

9 اى رب اسئلك بهم و بزفرائهم و عبراتهم في الشوق و الاشتياق بأن تغفر لى و لوالدى و لمن اقبل اليك يا مالك الميثاق في يوم الطلاق اى رب اسئلك بهذا الرمس الأطهر و التراب المقدس المطهر بأن تكتب لعبدك هذا من قلبك الأعلى خير الآخرة و الأولى انك رب

is no God but Thee, the Forgiver, the Munificent, the Compassionate, the Generous.

العرش و التّرى لا اله الا انت الغافر الباذل
العطوف الكريم

BLIB_Or15714.085, NLAI_BH1.223,
Majlis210461.111-114, BALM.001,
TSHA3.120, TSHA3.402, MSBH4.530-533

BH01455

To: *Siyyid Qabl-i-Ali et al.*

Date: 1300 or > ? [1882-1883]

- 1 He is God, exalted be His glory, the Lord of grandeur and power!
- 2 Praise be to God Who hath revealed the verses and manifested the proofs, Who hath spoken the supreme Word and caused all things to speak it. Verily, there is no God but Him, the Mighty, the Bestower. And the resplendent and luminous prayers from the heaven of the will of the Lord of Names be upon Him by Whom the vale of Batha was stirred, and through Whom the Dove of Unity warbled upon the branch of eternity, and through Whom the Light shone forth from the supreme horizon, and through Whom the banners of detachment were raised in the kingdom of creation. And upon His family and companions, through whom the ocean of utterance surged and the breezes of the All-Merciful wafted, and through whom was manifested that which the All-Merciful revealed in the Furqan. These are honored servants who speak not until He hath spoken, and who do as He commandeth.
- 3 O Shukru'llah! God willing, mayest thou be blessed in all conditions with the outpourings of the True Bestower and be ever gazing upon the lights of His countenance after the passing of all things. The world hath been encompassed by suppositions and idle fancies, and all have been deprived of the splendors of the Sun of certitude, save whom God, exalted be His glory, hath willed. God hath ever desired the best for His servants, yet most, through excessive ignorance, have not heeded divine counsels and admonitions, remaining lost in the wilderness of confusion and ignorance. We beseech God to awaken all from the slumber of heedlessness and make them aware. This is not difficult for Him.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى انزل الآيات و اظهر البيّنات و
نطق بالكلمة العليا و انطق بها الأشياء انه لا اله
الا هو العزيز الوهاب و الصلوة الظاهرة الالائمة من
افق سماء ارادة مالك السماء على من سالت به
البطحاء و هدرت حمامة التوحيد على غصن البقاء
و سطع النور من الأفق الأعلى و ارتفعت رايات
التجريد فى ناسوت الانشاء و على آله و اصحابه
الذين بهم ماج بحر البيان و هاجت نسائم السبحان
و ظهر ما انزله الرحمن فى الفرقان اولئك عباد
مكرمون لا يسبقونه بالقول و هم بأمره يعملون

3 يا شكرالله انشاءالله در كل احوال بفيوضات
فياض حقيقى فائز باشى و بانوار وجه بعد فناء
اشياء ناظر عالما ظنون و اوهام احاطه نموده
و كل را از اشراقات انوار آفتاب يقين محروم
داشته الا من شاء الله جلّ جلاله حق لازال
خير عباد خود را خواسته ولكن اكثرى از
فرط جهالت نصايح و مواعظ الهى را اصغا
نمودند و در تيه حيرت و نادانى سرگردان ماندند
از حق ميطلبم كل را از نوم غفلت بيدار نمايد
و آگاه فرمايد ليس هذا عليه بعزير

- 4 At all times hath this Wronged One remembered and continueth to remember His loved ones, that the remembrance may draw them to a station wherein the conditions of human limitations shall not prevent them from the Lord of destiny, nor shall the clamor of the ignorant keep them from the Creator of heaven. All that hath befallen the blessed community hath been the fruit of their deeds. We counsel all to observe trustworthiness and godliness, truthfulness and sincerity, mercy and kindness, unity and concord, patience and forbearance. We beseech God to enable all who are on earth to act in accordance with what hath been ordained in His Perspicuous Book. Blessed are they who have attained unto His good-pleasure and are detached from all else.
- 5 The Wronged One remembereth in this place him who was named Ghulam-Husayn, and We beseech for him divine confirmation and assistance from God, the Lord of the worlds. O friends! Every created thing and every earthly blessing shall be seized by extinction and shall soon return to nothingness. Strive ye that perchance ye may achieve such deeds as shall endure as long as the divine names and attributes endure. We make mention of thee and thy brother, and counsel you both to steadfastness and to that which beseemeth man. He, verily, is the Helper, the Gracious.
- 6 We make mention of him who was named Siyyid-'Ali and remind him of that which will draw him nigh unto the supreme horizon, that he may be among those who are firmly established. The Wronged One hath perceived the fragrance of thy love and remembereth thee at this time when sorrows have encompassed Him from all directions through that which the hands of the oppressors have wrought. We make mention of 'Abdu'l-Husayn and counsel him with that which beseemeth him. Blessed is he who acteth in accordance with what hath been revealed in the Book of God, the Most High, the Most Great.
- 7 We beseech God to assist and enable all to that wherein lieth His good-pleasure. O Pen! Make mention of them who have loved thee, that they may rejoice and be among the thankful. Unto him who was named Muhammad-Baqir say: Let not the oppression of those whom the world hath deluded, who have forgotten the Luminary of justice and have risen with manifest tyranny, grieve thee. Hold thou fast unto the Sure Handle and in all conditions cling to the hem of the grace of God, the Lord of all who are in the heavens and on earth.
- 8 O Letter Shin! Thou hast borne hardships and endured adversity and tribulation in His path until thou didst attain the
- 4 در جميع احيان اين مظلوم دوستان خود را ذکر نموده و مينمايد ليحذبرهم الذكر الى مقام لا تمنعهم شئون البشر عن مالک القدر و لا وضوء الجاهلاء عن فاطر السماء جميع آنچه بر ملة مرحومه وارد شده از ثمرات اعمال بوده و هست کل را وصيت مينمايم بامانت و ديانت و صدق و صفا و مرحمت و شفقت و اتحاد و اتفاق و صبر و اضطبار نسل الله بأن يوفق من في العالم على العمل بما امروا به في كتابه المبين طوبى از برای نفوسيكه برضاى حق فائز شدند و از دوش فارغ و آزاد
- 5 ان المظلوم يذكر في هذا المقام من سمي بغلامحسين و نسل له التوفيق والتأييد من الله رب العالمين ايدوستان هر شئي از اشياء و هر نعمتي از نعمتهای ارض را فنا اخذ نمايد و زود است که بعدم راجع شود جهد نمائيد شايد بعملی فائز شويد که بدوام اسماء و صفات الهی باقی و پاينده باشد انا ذکرناک و اخاک و نصيکنا بالاستقامة و بما ينبغي للانسان انه هو المؤيد الکريم
- 6 و نذكر من سمي بسيد قبل علی و نذكره بما يقربه الى الأفق الأعلى ليكون من الراشدين قد وجد المظلوم عرف حبك و ذکرک في هذا الحين الذي احاطته الأحران من كل الجهات بما اكتسبت ايدى الظالمين و نذكر عبدالحسين و نوصيه بما ينبغي له طوبى للمذكور عمل بما نزل في كتاب الله العلي العظيم
- 7 از حق ميطلبم جميعا مؤيد فرمايد و موفق دارد بر آنچه رضای او در اوست ان يا قلم ان اذكر من احبك ليفرح و يكون من الشاكرين الذي سمي بمحمد قبل باقر قل اياک ان يحزنک ظلم الذين غرتهم الدنيا الى ان غفلوا عن نير العدل و قاموا باعتساف مبین تمسک بالعروة الوثقى و تشبث في كل الأحوال بذيل عناية الله رب من في السموات و الأرضين
- 8 يا حرف الشين قد حملت الشدائد و مستک البأساء و الضراء في السبيل الى ان حضرت

presence of the Wronged One. We beseech God to ordain for thee from His Most Exalted Pen the good of the hereafter and of this world, and to grant thee every good thing He hath ordained in His Book. Verily, He is powerful over all things. We make mention of thy son and the leaf who hath turned unto the Self-Sufficing, the Most High, and We beseech God to write down for them both the reward of those who have made pilgrimage in His path and visited His blessed, luminous, mighty, and glorious House.

- 9 Blessed is he who sent thee. Verily, he was with Me in the early days, and the Wronged One hath mentioned him in various Tablets. We beseech God to exalt him to such a station wherein every tongue shall utter his praise and every discerning one shall bear witness unto him. The mention shining forth from the horizon of My heart be upon him and upon thee and upon those who are with thee, and upon those who remember God in the morning and in the evening.

لدى المظلوم نسل الله بأن يقدر لك من قلبه
الأعلى خير الآخرة والأولى ويرزقك كل خير
قدره في كتابه أنه على كل شيء قدير ونذكر
ابنك والورقة التي فازت بالاقبال الى الغنى
المتعال ونسل الله ان يكتب لهما اجر من حج في
سبيله وزار بيته المبارك المنور العزيز العظيم

9 طوبى لمن ارسلك أنه كان معي في أول الأيام
وذكره المظلوم في اوراق شتى نسل الله بأن يرفعه
على شأن ينطق بثنائه كل لسان ويشهد له كل
عارف بصير الذكر الظاهر من افق قلبي عليه و
عليك وعلى من معك وعلى الذين يذكرون الله
في العشي والاشراق

LEID.Or4971-4

BH11714

To: *Mustafa*

Date: 1300 or > ? [1882-1883]

- 1 He is God, exalted be His station in greatness and power!
- 2 The Wronged One beareth witness to that which God did testify before the creation of all things: that there is none other God but Him. He hath ever existed, sanctified from all peers and likenesses, and exalted above all that hath been said or shall be said. He hath been, and is, the One, the Single, the Unique, the Self-Subsisting, the Eternal—He unto Whose oneness and singleness the tongues of all created things have testified, and through Whose remembrance and praise all things have spoken. He Who raised Him up and sent Him forth with the truth is verily the Lamp of Guidance amongst mankind, the Sign of the Ancient of Days amidst the nations, the Dawning-Place of His most beautiful names and the Dayspring of His most exalted attributes—He Who was named Muhammad in the kingdom of creation. God made Him the Source of His Revelation, the Repository of His Knowledge, and the Manifestation of His Laws. Through Him was the Cause of the All-Merciful revealed throughout all possibility, and the Dove

1 هو الله تعالى شأنه العظمة والاقدار

2 شهد المظلوم بما شهد الله قبل خلق الأشياء أنه
لا اله الا هو لم يزل كان مقدساً عن الأشباه
والأمثال ومنزهاً عما قيل ويقال قد كان
واحداً فرداً واحداً صمداً قيوماً الذي شهدت السن
الكائنات بوحدانيته وفردانيته وانطق كل شيء
بذكره وثنائه والذي بعثه وارسله بالحق أنه
لمصباح الهدى بين الورى وآية القدم بين الأمم
و مطلع اسمائه الحسنى ومشرق صفاته العليا
الذى سمي بحمد ص في ملكوت الانشاء قد
جعل الله مصدر وحيه ومهبط علمه ومظهر
احكامه وبه ظهر امر الرحمن بين الامكان و
هدرت حماسة الأمر على الأغصان أنه لا اله الا
هو العليم الخبير

of the Command warbled upon the branches. Verily, there is none other God but Him, the All-Knowing, the All-Informed.

- 3 The Wronged One offereth prayers upon Him and upon His family and companions, through whom the Sun of Knowledge shone forth from the horizon of the world and the Ocean of Bounty surged amongst the peoples. These are honored servants who speak not until He hath spoken, and who act by His command. Through them was made manifest the path of God in all things, and His Word was exalted amongst His servants. Blessed is he who hath clung unto them and attained unto their presence. Upon them be the prayers of God, His mercy, His remembrance and His praise.

- 4 And now, We send Our greetings unto the friends of God who have drunk from the pure Salsabil of love and who are turned toward the Most Exalted Horizon. We counsel all to trustworthiness, religiosity, and chastity. O friends! Whosoever is adorned with these attributes is reckoned among God's servants and his name is mentioned in the Concourse on High. But whosoever is deprived thereof is not counted among the people of truth. Strive ye, that perchance ye may be adorned with such virtues and qualities as shall ensure eternal salvation. Harm not the fruits of the Tree of Trustworthiness with the stones of treachery, nor scatter its branches with the instruments of tyranny and oppression. The ornament of man hath ever been and shall continue to be truthfulness and sincerity. O friends! Let not the ornaments of two fleeting days, which all testify shall perish, deprive you of the everlasting bounty and the heavenly food sent down. Fix your gaze upon God, place your trust in Him, and seek from Him that which is befitting. It behooveth you to commit all affairs unto God, the Lord of the worlds. Reflect upon the generations of old: Where are the proud and the vainglorious, and where are the workers of iniquity? Ponder their treasures, their palaces, their strongholds and their thrones in former ages, and all that befell them, and take ye warning thereby. This Wronged One beseecheth God that He may assist all to achieve that which is pleasing unto Him.

- 5 We convey Our greetings to Shaykh Abul-Qasim. Praise be to God, he has drunk from the chalice of divine knowledge and is gazing toward the most exalted horizon. Under all conditions, hold fast to those matters which lead to the refinement of heedless souls and the liberation of mankind. Verily, Mustafa has arrived and has endured great hardship in transporting the trees. His reward is with God. We convey Our greetings to Akkash and give him glad tidings of Our remembrance of him,

3 اِنَّ الْمَظْلُومَ يَصَلِّيْ عَلَيْهِ وَ عَلٰى آلِهِ وَ اَصْحَابِهِ الَّذِيْنَ
بِهِمْ اَشْرَقَ نَبْرُ الْعَرْفَانِ مِنْ اَفْقِ الْعَالَمِ وَ مَا جَ بَحْرُ
الْكَرَمِ بَيْنَ الْأُمَمِ اَوْلٰئِكَ عِبَادُ مَكْرُمُونَ لَا يَسْبِقُونَهُ
بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ بِهِمْ ظَهَرَ صِرَاطُ اللَّهِ
فِيْمَا سِوَاهُ وَ ارْتَفَعَتْ كَلِمَتُهُ بَيْنَ عِبَادِهِ طَوْبَى لِمَنْ
تَمَسَّكَ بِهِمْ وَ فَازَ بِلِقَائِهِمْ عَلَيْهِمْ صَلَوَاتُ اللَّهِ وَ
رَحْمَتُهُ وَ ذَكَرَ اللَّهُ وَ ثَنَاهُ

4 و بعد اولیای حق را که از صافی سلسبیل محبت
نوشیده‌اند و بافق اعلی ناظرند سلام میرسانیم
و کل را وصیت مینمائیم بامانت و دیانت و
عفت ای دوستان هر نفسی باین صفات مزین
است او از عباد حق محسوب و اسمش در ملا
اعلی مذکور و هر نفسی محروم ماند او از اهل
حق محسوب نه جهد نمائید که شاید باخلاق
و اوصافی مزین شوید که سبب و علت نجات
ابدی گردد اثمار سدره امانت را باجبار خیانت
میزارید و اغصانش را بالآت ظلم و اعتساف
از هم مرزید طراز انسان صدق و صفا بوده
و خواهد بود ای دوستان زخارف دو یوم
که کل شهادت بر فنای آن میدهند شما را از
نعمت باقیه و مائده منزله سمانیه محروم ننماید
بحق ناظر باشید و بر او توکل نمائید و از او
طلب کنید آنچه را که شایسته است لکم ان
تفوضوا الامور الی الله رب العالمین در قرون
اولین تفکر نمائید بکاین اهل کبر و غرور و
بکاین صاحبان شرور این خزائنهم و قصورهم و
معاقلههم و عروشهم در اعصار قبل و آنچه در او
وارد شده تفکر نمائید و پند گیرید این مظلوم از
حق میطلبد که کل را مؤید فرماید بر آنچه که
رضای او در اوست

5 جناب شیخ ابوالقاسم را سلام میرسانیم لله الحمد
از کأس عرفان نوشیده‌اند و بافق اعلی ناظرند
در جمیع احوال متشبث باشید باموریکه سبب
تهذیب نفوس غافله گردد و علت آزادی ناس
شود جناب مصطفی وارد فی الحقیقه در حمل
اشجار بسیار زحمت کشیده‌اند اجره علی الله
جناب عکاش را سلام میرسانیم و نبیره بذکری

for he is forever remembered. Likewise, We have remembered and continue to remember all other friends. Convey greetings from this Wronged One. Verily, He speaks the truth and guides to the path. There is none other God but Him, the Strong, the Mighty, the Powerful, the Beautiful.

- 6 O Mustafa! Upon thee be My peace. Praise the Desired One of all worlds, Who has bestowed upon thee from the treasury of names a name - that is, thy son - whose worthiness is attested and continues to be attested by people of excellence. We beseech God to assist thee and thy family and those with thee, and to ordain for you the good of this world and the next. Verily, He is the Lord of all creation. There is none other God but Him, the Forgiving, the Generous.

آیه چه که لازال مذکورند و همچنین سایر
دوستان کل را ذکر نموده و مینمائیم از جانب
مظلوم سلام برسانید آنه یقول الحق و یهدی
السبیل لا اله الا هو القوی الغالب العزیز الجمیل

6 یا مصطفیٰ علیک سلامی حمد کن مقصود
عالمیان را که عطا فرمود بتو از خزانه اسماء
اسمی یعنی ولدی که باهلیتش اهل فضل
شهادت داده و میدهند نسئل الله بأن یوفقک
و اهلک و من معک و یقدر لکم خیر الآخرة
و الأولى آنه لمولی الوری لا اله الا هو الغفور
الکریم

BRL_DA#216

BH02103

To: Muhammad Husayn, Nun Yi et al., in Shiraz

Date: 1300 or > ? [1882-1883]

- 1 He is the All-Seeing, the All-Informed
- 2 The servant in attendance hath presented thy letter before the Throne, and this wondrous Tablet hath been revealed for thee. We have made mention of those who were martyred in the path of God with a mention that nothing in the kingdom can equal, as My perspicuous Book doth testify. There is nothing that hath not been honored with the ornament of My mention and been immersed in the ocean of My mercy and been established upon the throne of My loving-kindness in My exalted Kingdom. We make mention of them once again in this mighty Prison.
- 3 O Rafi', rejoice thou that the Lord of Eternity hath made mention of thee when thou didst ascend unto the Supreme Companion. Blessed art thou for having hearkened unto the call of God and turned unto Him and offered up thy spirit in longing for His presence and love of His beauty. He, verily, is the All-Hearing, the All-Seeing. Thou art he who testified to that which God did testify, and turned unto Him when a great multitude turned away. Well done, for your turning and your submissiveness and your humility. He verily doth not suffer to be lost the reward of the doers of good.

1 هو الشاهد الخبیر

2 قد حضر العبد الحاضر بکتابک و عرضه تلقاء
العرش و نزل لک هذا اللوح البدیع انا ذکرنا
الذین استشهدوا فی سبیل الله بذکر لا یعادلہ شیء
فی الملک یشهد بذلك کتابی المبین ما من شیء
الا و قد فاز بطراز ذکرى و انغمس فی بحر رحمی
و استقرّ علی کرسی عنایتی فیملکوتی المنیع و
نذکرهم مرّة اخرى فی هذا السّجن المتین

3 یا رفیع ان افرح بما ذکرک مالک القدم اذ
صعدت الی الرقیق الأعلى طوبی لک بما سمعت
نداء الله و اقبلت الیه و انفقت روحک شوقاً
للقاءه و حباً بجماله آنه هو السّامع البصیر انت الذی
شهدت بما شهد الله و اقبلت الیه اذ اعرض عنه
خلق کثیر لله درکم و اقبالکم و خضوعکم و
خشوعکم آنه لا یضیع اجور العالمین

- 4 And We make mention of Mirza Aqa who attained martyrdom in the path of God, the Lord of all worlds. There were revealed for him aforetime clear verses whereby honored servants were attracted. He testified to that which My Most Exalted Pen did testify: that there is none other God but Me, the Protector, the Self-Subsisting. He drank from the ocean of reunion and tasted the sweetness of the heavenly table and found the fragrance of My luminous robe. We testify that he turned unto My horizon and soared in My atmosphere and sought the ultimate goal and the supreme summit. The Tongue of God doth testify to this in this noble station.
- 5 And We make mention of him who was named after the Prophet, that every devoted one may be assured that there is none other God but Him. His is the supreme providence and the mercy that hath preceded creation. He doeth what He willeth by His command, and He is the Kind, the Bountiful, the Merciful. Blessed are they who have visited the martyrs and remembered them with that which the Most Exalted Pen hath spoken. We testify that they are among the triumphant ones. All things shall perish, but there shall remain for My loved ones My beautiful remembrance. Joy be unto him who hath found the fragrance of utterance and recognized what hath been sent down from the heaven of the loving providence of his Lord, the Mighty, the Praiseworthy.
- 6 We have mentioned them and their kindred before and at this time. By My life! Their deeds in God's path have been accepted. Nothing is hidden from His knowledge and He is the All-Knowing, the All-Informed. O My loved ones and My friends! Harken unto My call. Beware lest anything among all things prevent you from the remembrance of God, the Lord of Names. Cast aside what is with the people, placing your trust in God, the Lord of the mighty Throne.
- 7 We have made mention of the prisoners of Nayriz and My loved ones there. We have heard mention of them in this Remembrance and of their turning unto God's bright horizon. Be assured of God's grace and mercy. He verily heareth and seeth, and He is the All-Hearing, the All-Seeing. We send from this spot Our greetings upon the faces of My loved ones and My male and female servants, and I am the All-Knowing Remembrer. We counsel them to trustworthiness and godliness and patience and forbearance, and I am the Patient, the Forbearing.
- 8 The glory be upon you and upon those who testified to that which God testified and who took in the days of attainment the cup of life from the hands of the bounty of their Lord, the
- و نذكر ميرزا آقا الذي فاز بالشهادة في سبيل الله رب العالمين قد نزل له من قبل آيات بينات التي انجذب بها عباد مكرمون انه شهد بما شهد به قلبي الأعلى انه لا اله الا انا المهيمن القيوم انه شرب من بحر الوصال و ذاق حلاوة مائدة السماء و وجد عرف قميصي المنير نشهد انه اقبل الى افق و طار في هوائ و قصد المقصد الأقصى و الذروة العليا يشهد بذلك لسان الله في هذا المقام الكريم
- و نذكر من سمي بنبي ليوقن كل مقبل انه لا اله الا هو له العناية الكبرى و الرحمة التي سبقت الانشاء يفعل ما يشاء بأمره و هو المشفق العطوف الرحيم طوبى للذين زاروا الشهداء و ذكروهم بما نطق به القلم الأعلى نشهد انهم من الفائزين سيفنى كل الأشياء و يبقى لأحبائي ذكرى الجميل نعيماً لمن وجد عرف البيان و عرف ما نزل من جبروت عناية ربه العزيز الحميد
- انا ذكرناهم و اهلهم من قبل و في هذا الحين لعمرى قد قبلت اعمالهم في سبيل الله انه لا يعزب عن علمه من شيء و هو العليم الخبير يا اوليائي و احبائي ان استمعوا ندائي اياكم ان يمنعكم شيء من الأشياء عن ذكر الله مالک الأسماء ضعوا ما عند القوم متوكلين على الله رب العرش العظيم
- انا ذكرنا اسراء النيريز و اوليائي في هناك قد سمعنا ذكرهم في هذا الذكر و اقبالهم الى افق الله المنير ان اطمئنوا بفضل الله و رحمته انه يسمع و يرى و هو السميع البصير انا نكبر من هذا المقام على وجوه احبائي و عبادي و امائي و انا الذّاكر العليم و نوصيهم بالأمانة و الديانة و الصبر و الاصطبار و انا الصّابر الحليم
- البهاء عليكم و على الذين شهدوا بما شهد الله و اخذوا في ايام الوصال كأس الحيوان من ايادي عطاء

Most Merciful, and drank in His Name, the Powerful, the Most High, the Mighty, the Wondrous.

رَبِّهِمُ الرَّحْمَنُ وَ شَرَبُوا بِاسْمِهِ الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ
الْبَدِيعُ

BLIB_Or15730.133b

BH02723

To: Shaykh Kazim Samandar, in Qazvin

Date: 1300 or > ? [1882-1883]

1 In My Name, the Sorrowful, the Wronged One

1 بِسْمِ الْمَحْزُونِ الْمَظْلُومِ

2 O Samandar, upon thee be My glory and My mercy! The servant in attendance here hath presented what thy heart's tongue uttered in its communion with God, thy Lord and the Lord of the Kingdom and the Realm. We have heard and recognized thy submissiveness, thy humility, and thy steadfastness in the Cause of God, thy Lord and the Lord of Might. From thy remembrance We perceived the fragrance of the mention of the Most Exalted Paradise, and We have answered thee with that which hath gladdened the breast of the world and caused hearts to rejoice.

2 يَا سَمَنْدَرُ عَلَيْكَ بِهَائِي وَ رَحْمَتِي قَدْ حَضَرَ الْعَبْدَ
الْحَاضِرُ وَ عَرَضَ مَا نَطْقُ بِهِ لِسَانُ فَوَّادِكَ فِي
مَنَاجَاتِهِ مَعَ اللَّهِ رَبِّكَ وَ رَبِّ الْمَلِكِ وَ الْمَلَكُوتِ
قَدْ سَمِعْنَا وَ عَرَفْنَا خُضُوعَكَ وَ خُشُوعَكَ وَ
اسْتِقَامَتَكَ فِي أَمْرِ اللَّهِ مُوَلِّيكِ وَ مُوَلِّ الْجَبُرُوتِ
وَ وَجَدْنَا مِنْ ذِكْرِكَ عَرَفَ ذِكْرِ الْفَرْدُوسِ الْأَعْلَى
وَ اجْنَبْنَاكَ بِمَا انْبَسَطَ بِهِ صَدْرُ الْعَالَمِ وَ اسْتَفْرَحَتْ
بِهِ الْقُلُوبُ

3 We beheld thee in nearness, not in remoteness - thus hath the Most Exalted Pen spoken while warbling that which drew the Kingdom of Names unto itself. We make mention of the Nightingale and testify unto him with My tongue and My pen that which causeth the sincere ones to find the fragrance of eternity through the perpetuity of My most beautiful names and My most exalted attributes. Blessed is he in his standing and his sitting, his waking and his sleeping, and his remembrance and praise of God, the King of Kings. We beseech Him, exalted be He, to sanctify him from all he hath desired and adorn him with whatsoever He pleaseth, that He may make all his deeds as a single rose and his state in My service everlasting. This is what Muhammad, the Apostle of God, imparted unto Ali aforetime. He beareth witness to this Who speaketh: There is none other God but Me, the Truth, the Knower of the unseen.

3 أَنَا رَأَيْتُكَ فِي مَنْزِلٍ لَا فِي مَعَزَلٍ كَذَلِكَ نَطْقُ
الْقَلَمُ الْأَعْلَى إِذَا كَانَ مَتَرْنَمًا بِمَا انْجَذَبَ بِهِ الْأَهْوَاتُ
وَ نَذَكَرُ الْعَنْدَلِيبَ وَ نَشْهَدُ لَهُ بِلِسَانِي وَ قَلْبِي مَا يَجِدُ
مِنْهُ الْمُخْلِصُونَ عَرَفَ الْبَقَاءَ بِدَوَامِ اسْمَائِي الْحَسَنِي وَ
صَفَائِي الْعُلْيَا طَوْبِي لَهُ وَ لِقِيَامِهِ وَ قَعُودِهِ وَ [يَقْظُهُ]
وَ نَوْمِهِ وَ ذِكْرِهِ وَ ثَنَائِهِ اللَّهُ مَالِكُ الْمُلُوكِ وَ نَسْتُلِهُ
تَعَالَى بِأَنْ يَقْدِسَهُ عَمَّا أَرَادَ وَ يَزِينَهُ بِمَا شَاءَ لِيَجْعَلَ
أَعْمَالَهُ كُلَّهَا وَرَدًا وَاحِدًا وَ حَالَهُ فِي خِدْمَتِي سَرْمَدًا
وَ هَذَا مَا الْقَيُّ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ عَلِيٌّ مِنْ قَبْلِ
يَشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَقُّ عَلَامُ
الْغُيُوبِ

4 O Samandar! Verily My tongue maketh mention of him and of My loved ones in the prison from sunrise to sunset. Grieve thou not over anything. Be assured through God's grace and mercy, then make mention of Him at eventide and at dawn. The glory shining from the horizon of the heaven of My mercy

4 يَا سَمَنْدَرُ إِنَّ لِسَانِي يَذْكُرُهُ وَ يَذْكُرُ أَوْلِيَائِي فِي السَّجْنِ
مِنْ الطَّلُوعِ إِلَى الْأَفُولِ أَنْتَ لَا تَحْزَنُ مِنْ شَيْءٍ إِنْ
أَطْمَئِنَّ بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ ثُمَّ أَذْكُرُهُ فِي الْأَصِيلِ وَ
الْبُكُورِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءٍ رَحْمَتِي عَلَيْكَ وَ

be upon thee, upon thy outward and inward being, upon thy progeny and kindred and those with thee, and upon them that have cast behind them the imaginings of men, holding fast unto the Cause of God, the Help in Peril, the Self-Subsisting.

- 5 O Samandar! We desire to make mention of him from whom We perceived the fragrance of faithfulness in the world of creation, who was named Huda. Blessed is he and blessed is he who hath attained unto the authoritative Word of God through which verses were sent down and every hidden secret and fixed decree was made manifest. We, from this spot, send Our glorification upon him and upon those whom the tempests of idle fancies have not caused to slip from the path of their Lord, the Mighty, the All-Loving.

- 6 We have verily sent thee Tablets one of which cannot be equaled by all the treasures of the earth, yet the people understand not. We beseech Him, exalted be He, that through them may be gladdened the eyes of His loved ones who know no fear nor are they grieved. The glory be upon them from God, the Lord of what was and what shall be.

على ظاهرک و باطنک و ذریّتک و اهلک و من معک و علی الذین نبدوا ظنون الانام متمسکین بأمر الله المهيمن القيوم

5 یا سمندر نجیب ان تذکر من وجدنا منه عرف الوفاء فی ناسوت الانشاء الذی سبّی بهدی طوبی له و لمن القاه کلمه الله المطاعة الّتی بها نزلت الآیات و ظهر کل سرّ مستور و کلّ امر محتوم انا نکبر من هذا المقام علیه و علی الذین ما زلتهم عواصف الأوهام عن صراط ربهم العزیز الودود

6 و لقد ارسلنا الیک الواحاً لا تعادل بواحد منها خزائن الأرض ولكنّ القوم هم لا يفقهون نسئله تعالى بأن تقرّ بها عیون اولیائه الذین لا خوف علیهم و لا هم یحزنون البهاء علیهم من لدی الله ربّ ما کان و ما یکون

MJAN.012, AYBY.061a

BH02925

To: *Mustafa*

Date: 1300 or > ? [1882-1883]

- 1 ...We send Our greetings to the faithful followers of the one true God, who have tasted of the sweet waters of loving-kindness and directed their gaze toward the Realm of Glory. We enjoin upon them all to conduct themselves with trustworthiness and rectitude and to lead chaste and virtuous lives.

- 2 O beloved friends! Whoever adorneth his character with such virtues will be reckoned among the true servants of God, and his name will be commemorated by the Concourse on high; but he who depriveth himself thereof shall not be accounted of their number. Strive diligently to acquire such goodly qualities and traits of character as will be the cause of everlasting salvation. Make not the fruits of the tree of trustworthiness targets for the stones of treachery, nor rend its boughs asunder with the instruments of tyranny and oppression. Truthfulness and

1 ...اولیای حقّ را که از صافی سلسبیل محبّت نوشیده‌اند و بافق اعلی ناظرند سلام میرسانیم و کلّ را وصیّت مینمائیم بامانت و دیانت و عفت

2 ای دوستان هر نفسی باین صفات مزین است او از عباد حقّ محسوب و اسمش در ملاء اعلی مذکور و هر نفسی محروم ماند او از اهل حق محسوب نه جهد نمائید که شاید باخلاق و اوصافی مزین شوید که سبب و علت نجات ابدی گردد اثمار سدره امانت را باجبار خیانت میازارید و اغصانش را بآلات ظلم و اعتساف از هم مرزید طراز انسان صدق و صفا بوده و خواهد بود

sincerity have always been the ornament of a man's character, and so they shall ever be.

- 3 O friends! Let not the deceptive glamour of this fleeting world—to whose impermanence all things attest—cut you off from God's enduring bestowals, nor deprive you from partaking of the spiritual sustenance that He hath sent down from the heaven of His bounty. Keep your gaze centred on Him Who is the Sovereign Word of Truth: Place your whole reliance upon Him, and beg of Him to destine for you what is meet and fitting. Resign your affairs into the hands of God, the Lord of creation. Call ye to mind the people of former ages: Whither are they sped, the prideful and vainglorious, the workers of iniquity and unrighteousness? Where are their hoards of treasure, their palaces, citadels and thrones? Reflect upon those bygone days, and the vicissitudes of which they tell, and be ye admonished thereby. The prayer of this Wronged One is that God may assist all to do what shall meet with His favour and acceptance....

BRL_TRUST#22x, BSW#06.16x, COC#2034x

3 ای دوستان زخارف دویم که کلّ شهادت بر
فنائی آن میدهند شما را از نعمت باقیه و مائده
منزله سمنایه محروم ننماید بحق ناظر باشید و بر
او توکل نمائید و از او طلب کنید آنچه را که
شایسته است لکم ان تفوضوا الامور الى الله ربّ
العالمین در قرون اولین تفکر نمائید بکاینده اهل کبر
و غرور و بکاینده صاحبان شرور این خزانهم و
قصورهم و معاقلهم و عروشهم در اعصار قبل و
آنچه در او وارد شده تفکر نمائید و پند گیرید این
مظلوم از حقّ میطلبد که کلّ را مؤید فرماید بر
آنچه که رضای او در اوست...

COMP_TRUSTP#23x

BH02956

To: Qasim

Date: 1300 or > ? [1882-1883]

- 1 He is God, exalted be His glory, greatness and power!
- 2 All the Prophets and Chosen Ones have been commanded by God, exalted be His glory, to water the trees of human existence from the Euphrates of refinement and wisdom, that there might appear from all that which God has deposited within them. Every tree has its visible fruit, as can be observed. A fruitless tree is fit only for the fire. The purpose of what they have commanded and taught has been the preservation of the stations and ranks of the human world. Blessed is the soul who in this divine Day has held fast to the divine principles and has not deviated from the true law.
- 3 The fruits of the tree of existence are trustworthiness, religion, truthfulness and sincerity, and greatest of all, after the oneness of God, exalted and mighty be He, is due regard for the rights of parents. This matter is mentioned in all the divine Books and

1 هو الله تعالى شأنه العظمة والاقتدار

2 جمیع انبیا و اولیا از نزد حقّ جلّ جلاله مأمور بوده‌اند که اشجار وجود انسانی را از فرات آداب و دانائی سقایه نمایند تا از کلّ ظاهر شود آنچه که در ایشان بنفس ایشان من عند الله ودیعه گذاشته شده هر درختی را ثمری مشهود چنانچه مشاهده میشود شجر بی‌ثمر لایق نار است و مقصود از آنچه فرموده‌اند و تعلیم داده‌اند حفظ مراتب و مقامات عالم انسانی بوده طوبی از برای نفسیکه در یوم الهی باصول الله تمسک جست و از قانون حقیقی انحراف نجست

3 اثمار سدره وجود امانت و دیانت و صدق و صفا و اعظم از کلّ بعد از توحید حضرت باری جلّ و عزّ مراعات حقوق والدین است در جمیع کتب الهی این فقره مذکور و از قلم اعلیٰ مسطور

recorded by the Supreme Pen. Consider what the All-Merciful has revealed in the Qur'an, His words exalted be He: "Worship God and associate naught with Him, and show kindness unto parents." Observe how kindness to parents is joined with the oneness of God. Blessed is every wise mystic who witnesses and sees and reads and knows and acts according to what God has revealed in the Books of old and in this mighty Tablet.

- 4 O Qasim! God willing, may you be assisted in that which is pleasing to the Friend. Your father is among those who in the early days perceived the fragrance of the morn of Revelation. He attained the presence repeatedly. Know his worth and seek his good pleasure that you may attain to the good pleasure of the Beloved of the worlds. When you have been honored with this trace of My Most Exalted Pen, turn your face toward the Prison and say:

- 5 I beseech Thee by Thy Name through which the limbs of all names trembled and the hearts of the learned and the princes were shaken, to assist me in that which Thou hast commanded me in Thy Book. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Generous, the Bountiful. Praise be unto Thee, O Beloved of those who are in the heavens and on earth.

ان انظر ما انزله الرحمن في الفرقان قوله تعالى و
اعبدوا الله ولا تشركوا به شيئاً وبالوالدين احساناً
ملاحظه نمائيد احسان بوالدين را با توحيد مقترن
فرموده طوبى لكل عارف حكيم يشهد ويرى و
يقراً ويعرف ويعمل بما انزله الله في كتب القبل
وفي هذا اللوح العظيم

4 يا قاسم انشاء الله موفق باشي بر آنچه كه رضاي
دوست در او است جناب والد از نفسى است
كه در اول ايام عرف صبح ظهور را ادراك
نمود مكرراً بلقا فائز شد قدرش را بدان و رضاي
او را تحصيل نما تا برضاي محبوب عالميان فايز
شوى اذا فزت بأثر قلمي الأعلى ول وجهك شطر
السجن و قل

5 أسألك باسمك الذى به ارتعدت فرائض
الأسماء واضطربت افئدة العلماء والأمرآء بأن
تؤيدنى على ما امرتنى به فى كتابك أنك انت
المقتدر على ما تشاء لا اله الا انت الجواد الكريم
الحمد لك يا محبوب من فى السموات والأرضين

INBA57:074, BRL_DA#612, AVK3.056.13x,
LHKM2.072, GHA.330x, MAS8.093ax,
PYB#179 p.03, AKHA_129BE #16 p.a

BH03379

To: Aqa Mirza Mihdi, in Tabriz

Date: 1300 or > ? [1882-1883]

- 1 He is the One Who has dawned from the horizon of the Kingdom.
- 2 A Book which the All-Merciful has sent down to all who are in the realm of possibilities, and through it He has called all to the supreme horizon and the most exalted summit - the station wherein the Sadratu'l-Muntaha proclaims: "The Kingdom belongeth to Him Who hath come with manifest sovereignty."
- 3 O Mihdi! We have guided thee to the Path and made known to thee the Proof and cast upon thee My Word through which all things have spoken: "The Kingdom is God's, the All-Knowing,

1 هو المشرق من افق الملكوت

2 كتاب انزله الرحمن لمن فى الامكان وبه دعا الكل
الى الافق الأعلى و الذروة العليا المقام الذى
تنادى سدره المنتهى الملك لمن اتى بسلطان مبين

3 يا مهدى قد هديناك السبيل و عرفناك الدليل
و القيناك كلمتى التى بها نطقت الأشياء الملك
لله العليم الخبير اياك ان تحزنك شؤونات الدنيا

the All-Informed.” Let not the affairs of the world sadden thee, nor what the oppressors have wrought in the kingdom of creation. Arise to serve the Cause in the name of thy Lord, the All-Conquering, the Almighty.

و ما ارتكبه الظالمون في ناسوت الانشاء قم على
خدمة الأمر باسم ربك الغالب القدير

- 4 We have remembered thy father, both before and after, who turned to the Countenance and gave up his spirit in the path of God, the Lord of all worlds. We testify that he has ascended to the Supreme Companion, and from him have the dwellers of the highest Paradise inhaled the fragrance of the love of his Most Glorious Lord. Exalted be this noble and gracious station. Verily, My love is a lamp that accompanieth him in every world of the worlds of his Lord. At times thou seest it in the form and splendor of paradise, and at others in the form of an angel from among the near ones. Blessed is he who attained unto the Word of God before his ascension and after it. He is indeed among the triumphant ones in the Book of God, the Mighty, the Praiseworthy.

4 أنا ذكرنا اباك من قبل و من بعد الذي توجه الى
الوجه و انفق روحه في سبيل الله رب العالمين
نشهد انه صعد الى الرفيق الأعلى و وجدت منه
سكان الفردوس الأعلى عرف محبة ربه الأبى
تعالى هذا المقام العزيز الكريم ان حتى سراج يكون
معه في كل عالم من عوالم ربه تارة تراه على هيكل
الرضوان و رونقه و اخرى على صورة ملك من
الملائكة المقربين طوبى لمن فاز بكلمة الله قبل
صعوده و بعده انه من الفائزين في كتاب الله
الملك العزيز الحميد

- 5 Blessed be thy brother Sulayman. We counsel him with that which will exalt his station among the servants, and We beseech God to draw him nigh unto Him. He, verily, is the Almighty, the Powerful. And We send Our greetings to thy mother who has turned to God and attained, and whose name was mentioned before God's mighty throne. And We make mention of thy sister who was illumined by the lights of her Lord's love and turned to the supreme horizon when every learned one turned away.

5 طوبى لأخيک سليمان أنا نوصيه بما يرتفع به شأنه
بين العباد و نستل الله بأن يقربه اليه انه هو المقتدر
القدير و نكبر على امك التي اقبلت و فازت و ذكر
اسمها تلقاء عرش الله العظيم و نذكر اختك التي
فازت بأنوار محبة ربها و اقبلت الى الأفق الأعلى
اذ اعرض عنه كل عالم جليل

- 6 Convey My loving greetings and mercy to those who are with thee. We have remembered you with that which nothing can equal, as testified by the truthful and trustworthy Tongue of God. The Glory be upon you from the presence of One mighty and beautiful. The Trusted One hath mentioned you before the Countenance time and again, and hath desired for you the good of the latter and the former worlds through the grace of his Lord, the Compassionate, the Generous.

6 كبر من معك بعنايتي و رحمتي أنا ذكرناكم بما
لا يعادله شيء يشهد بذلك لسان الله الصادق
الأمين البهاء عليكم من لدن عزيز جميل قد ذكركم
الأمين تلقاء الوجه مرة بعد مرة و اراد لكم خير
الآخرة و الأولى من عناية ربه المشفق الكريم

INBA41:318

BH03847

Date: 1300 or > ? [1882-1883]

- 1 In the name of the one God! 1 بنام خداوند یگانه
- 2 Glorified be God! The people of the world are observed today to be deprived of both testimony and awareness. The call of the Manifestation of the Cause and Dawning-Place of Divine Revelation has been raised with the most exalted voice, such that through its sweetness even stones and date pits have become vocal in praise and glorification, yet the servants remain deprived of it. All things have testified to the appearance and exaltation of the Most Great Word, while humanity remains veiled and prevented, save whom God willeth. 2 سبحان الله اهل عالم امروز از گواهی و آگاهی هر دو محروم مشاهده میشوند ندای مظهر امر و مشرق وحی الهی بأعلى النداء مرتفع بشأنیکه از حلاوتش حصاة و نواة بتسبیح و تقدیس ناطق گشته‌اند ولکن عباد از آن محروم اشیاء کلها گواهی داده‌اند بر ظهور و اعلاء کلمه علیا و ناس محبوب و ممنوع الا من شاء الله
- 3 Do they not reflect upon former ages - what was the cause of the martyrdom of the Prophets and saints, and what was the reason for the ascension of Jesus son of Mary to the fourth heaven, and why did they deny the Seal of the Prophets (may the spirit of all else be sacrificed for Him) and issue the verdict for the shedding of His pure blood? Why did they martyr Husayn son of Ali despite all testifying to his lineage? In brief, the divines of every age have arisen in opposition, and weak souls following those persons have closed their eyes to proof and evidence and turned toward the path of fire. 3 آیا در قرون اولی تفکر نمینمایند که سبب شهادت انبیا و اولیا چه بوده و علت صعود عیسی بن مریم بفلک چهارم چه گشته و خاتم انبیا روح ما سواه فدا را چرا انکار نمودند و بر سفک دم مطهرش فتوی دادند حسین بن علی را مع آنکه کل شهادت میدادند بنسبتش چرا شهید نمودند باری علمای هر عصر بر اعراض قیام نمودند و نفوس ضعیفه بمتابعت آن نفوس از دلیل و برهان چشم پوشیدند و بسبیل نیران توجه کردند
- 4 In truth the entire life of the world is not worth mentioning, let alone these temples whose lives are like a breeze that enters through one door and exits through another. Nevertheless they have clung to it and deprived themselves of the eternal dominion and everlasting bounty. 4 همه عمر عالم فی الحقیقه قابل ذکر نیست تا چه رسد باینها کل که زندگانی ایشان بمثابه نسیمی است که از بابی داخل شود و از بابی خارج معذلک بآن تمسک جسته‌اند و از دولت یزوال و نعمت باقیه خود را محروم نموده‌اند
- 5 Blessed is the soul who today observes and reflects with penetrating vision upon the divine Cause and all that hath appeared, that there may be revealed unto him what was hidden from minds and eyes. It behooveth thee to thank God thy Lord and to arise concerning what thou hast missed. Verily He is the Forgiving, the Kind, the Generous. 5 طوبی از برای نفسیکه الیوم ببصر حدید در امر الهی و آنچه ظاهر شده مشاهده و تفکر نماید لیظهر له ما کان مستوراً عن العقول و الأبصار لک ان تشکر الله ربک و تقوم علی ما فات عنک انه هو الغفار العطوف الکریم

HDQI.039, ANDA#11 p.03

BH04104

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

Date: 1300 or > ? [1882-1883]

- 1 He is the Most Holy, the Most Great, the Most Glorious! هو الأقدس الأعظم الأبهى 1
- 2 O loved ones of God in Jasb! There hath befallen Us in the path of God that which befell certain of My loved ones in that place. He, in Whose possession is the Mother Book, beareth witness to this. The dwellers of Paradise have lamented at what hath befallen you at the hands of those who have changed God's blessing into ingratitude and caused their people to dwell in the abode of perdition. يا اولياء الله في الجاسب قد ورد علينا في سبيل الله ما ورد على بعض اوليائى في هناك يشهد بذلك من عنده ام الكتاب قد ناح اهل الفردوس بما ورد عليكم من الذين بدلوا نعمة الله كفراً واحلوا قومهم دار البوار 2
- 3 Say: Beware lest the oppression of the enemies or the might of the divines prevent you. Behold, then remember what befell the friends of God aforetime who arose to serve the Cause throughout ages and centuries. The heedless have imprisoned My Name in the land of Ta, and My chosen ones elsewhere. Nay, they are in doubt and schism. By God's life! The fire of hatred hath been kindled in the breasts of the divines - they are the repositories of tyranny and the daysprings of iniquity. Through them have the eyes of the Concourse on High shed tears, and the Eye of Grandeur in the most exalted station. قل ايّاكم ان يمنعكم ظلم الأعداء او سطوة العلّاء ان انظروا ثم [اذكروا] ما ورد على اولياء الله من قبل الذين قاموا على خدمة الأمر في القرون و الأعصار قد حبس الغافلون اسمى في ارض الطّاء واصفيائى الأخرى الا انهم في مرية وشقاق لعمر الله قد اشتعلت نار البغضاء في صدور العلّاء و هم معادن الظلم و مطالع النفاق و بهم ذرفت عيون المأ الأعلى و عين العظمة في اعلى المقام 3
- 4 O Ghulam-Rida! Hearken unto the call of thy Lord, the Most Glorious. He maketh mention of thee and lamenteth for what hath befallen thee from the manifestations of Satan. Thou wert beneath the glance of thy Lord in days wherein the Herald proclaimed: The Kingdom is God's, the Lord of creation. We make mention of thy brother and give him the glad-tidings of My remembrance and My favor which have preceded the righteous. And We remember My loved ones there who have not been deterred by the censure of the censurers nor the clamor of the heedless from God, the Lord of lords. يا غلام قبل رضا ان استمع نداء ربك الأبهى انه ذكرى و ناح لك بما ورد عليك من مظاهر الشيطان قد كنت تحت لحاظ ربك في ايام فيها ناد المناد الملك لله مالک الإيجاد و نذكر اخاك و نبشّره بذكرى و عنايتى التى سبقت الأخيار و نذكر احبائى في هناك الذين ما منعهم لومة اللّائمين و وضوء الغافلين عن الله ربّ الأرباب 4
- 5 Say: Fear ye God, and reject not Him Who hath come to you with the proofs of the Prophets and with that whereof the eye of creation hath seen no likeness. Thus hath warbled the Dove of the Cause upon the branch of eternity. Blessed is he who hath heard and responded to the Light that hath shone forth from the luminous Hand. Upon thee, and upon him, and upon those who have held fast to the cord of God, the Lord of all names. قل خافوا الله و لا تدحضوا من اتاكم بحجج الأنبياء و بما لا رأت شبه عين الابداع كذلك غرّدت حمامة الأمر على غصن البقاء طوبى لمن سمع و اجاب النور اللّائخ من يدي البيضاء عليك و عليه و على الذين تمسكوا بحبل الله مالک الرقاب 5

INBA15:321, INBA26:324, BRL_DA#425

BH04901

*To: Sadiq**Date: 1300 or > ? [1882-1883]*

1 In His Name, the Remembering, the All-Knowing!

1 بِسْمِ الذَّكَرِ الْعَلِيمِ

2 O Sadiq! Today, whosoever hath turned unto the most exalted horizon and attained unto the recognition of God, exalted be His glory, he verily was and is truthful. And should one fail to attain unto this station, though from time immemorial unto time everlasting he speak with truthfulness, yet in the sight of God he shall not be reckoned among the truthful ones. Give thanks unto the Purpose of all worlds and be thou engaged in His praise, inasmuch as the rays of the Sun of Truth have shone upon thee and guided thee unto the straight path.

2 یا صادق امروز هر نفسی بافق اعلی اقبال نمود و بعرفان حق جلّ جلاله فائز گشت او صادق بوده و هست و اگر باین مقام فائز نشود و من اوّل لا اوّل له الی آخر لا آخر له بصدق تکلم نماید لدی الله از اهل صدق محسوب نه شکر کن مقصود عالمینا و بمحمدش ناطق باش چه که انوار شمس صدق بر تو تجلی نمود و ترا بصراط مستقیم هدایت فرمود

3 Throughout all ages and centuries, the enemies have striven to extinguish the divine light and quench the fire of the Tree, and have exerted their efforts thereunto. But God hath banished them through His command and hath manifested that which He desired through His mighty and wondrous Word. Were the heedless souls to ponder upon that which hath come to pass in the past, they would comprehend the station of this blessed Day and would attain unto that which is intended. But the love of the world and its concerns hath so seized them all that no awareness remaineth for anyone, save whom God willeth.

3 در جمیع قرون و اعصار اعدا در اطفاء نور الهی و انحاء نار سدره جهد نموده اند و سعیها مبذول داشته اند و لکنّ الله اطردهم امراً من عنده و اظهار ما اراد بقوله العزیز البدیع اگر نفوس غافله در آنچه از قبل وارد شده تفکر نمایند مقام این یوم مبارک را ادراک میکنند و بآنچه مقصود است فائز میگردند و لکن حبّ دنیا و شئونانش کلّ را اخذ نموده بشأنی که شعور از برای کسی باقی نه الا من شاء الله

4 Blessed are those servants whom neither the learning of the divines nor the might of the enemies hath kept back from the divine path nor deprived of the everlasting Kawthar. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. And He is the Single, the One, the Mighty, the Praiseworthy.

4 طوبی از برای عبادیکه علم علما و سطوت اعدا ایشانرا از سبیل الهی منع ننمود و از کوثر باقی محروم نساخت الامر بید الله یفعل ما یشاء و یحکم ما یرید و هو الفرد الواحد العزیز الحمید

INBA41:298

BH05085

To: *Fatimih wife of Jinab-i-Varqa*

Date: 1300 or > ? [1882-1883]

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

1 هو الأقدس الأعظم الأبهى

2 God testifieth that there is none other God but Him, and the Wronged One is in such grief as the eye of creation hath never beheld its like. To this beareth witness My Most Great Book, which hath been inscribed by the Pen of God, the All-Knowing, the All-Wise.

2 شهد الله أنه لا اله الا هو و المظلوم فى حزن ما رأت عين الابداع شبهه يشهد بذلك كتابى الأعظم الذى رقم من قلم الله العليم الحكيم

3 O My leaf! O My handmaiden! Although sorrows have encompassed Us, yet the grief of the world hath not, and will not, prevent the Lord of ancient days from His Cause. Tribulation in His path hath been and still is beloved. May that leaf, God willing, be engaged with utmost joy and fragrance in the remembrance of the Best-Beloved of the worlds. Time and again thou hast been blessed with the mention of God, glorified be His majesty. Verily thy Lord is the Hearer, the Answerer. Blessed art thou, and thy mother, and whosoever is with you both among the loved ones of God, the Lord of the worlds.

3 يا ورقتى يا امتى اگرچه احزان احاطه نموده ولكن حزن عالم مالک قدم را از امرش منع نموده و نخواهد نمود بلا در سبيلش محبوب بوده و هست انشاءالله آن ورقه با کمال روح و ريحان بذكر محبوب عالميان مشغول باشند مرّة بعد مرّة بذكر حق جلّ جلاله فائز شدى ان ربك لهو السامع المحيى طوبى لك ولأمك ولمن معكما من احباء الله رب العالمين

4 His honor Varqa, upon him be My glory and loving-kindness, hath been and is beneath the pavilions of grandeur. He is among those who have aided the Cause of their Lord and remembered Him in the night season and in the days. To this testifieth He Who speaketh in every state that there is none other God but Me, the Single, the All-Informed. The glory shining forth from the horizon of eternity from God, the Almighty, the All-Knowing, the All-Wise, be upon thy father and upon you all. And the peace and blessing manifesting from the horizon of the Abode of Peace be upon those who spoke before all faces until they were imprisoned in this Straight Path. Praise be to God, the All-Knowing, the All-Wise.

4 جناب ورقا عليه بهائى و عنايتى در ظلّ قباب عظمت بوده و هستند انه ممن نصر امر ربه و ذكره فى اللّيالى و الايام يشهد بذلك من ينطق فى كلّ شأن انه لا اله الا انا الفرد الخبير البهاء المشرق من افق البقاء على ابيك و عليكم من لدى الله المقتدر العليم الحكيم و الصلوة و السلام الظاهر من افق دار السلام على الذين نطقوا امام الوجوه الى ان حبسوا فى هذا السبيل المستقيم الحمد لله العليم الحكيم

INBA19:109b, INBA32:101a

BH05011

To: *Haji Malik Husayn son of Mulla Abdul-Ghafur*

Date: 1300 or > ? [1882-1883]

- 1 He is watching from His most exalted horizon.
- 2 Hearken unto the call of the Wronged One and arise to perform that which beseemeth the Day of God. The Most Exalted Pen hath counseled all to be trustworthy and truthful and to manifest whatsoever befitteth the station of man. Yet some are so heedless and veiled that they seem not to have heard the call of the Wronged One. Some among the people are so overcome with heedlessness that they appear deprived of hearing, sight and understanding. The call of Truth is raised high, the Sun of Revelation is shining forth, and hidden mysteries are unveiled, yet all remain bereft thereof. We beseech God, exalted be His glory, not to deprive any from the lights of the Sun of Truth. He is verily powerful and mighty over all things.
- 3 We have mentioned thee before and do so again on this blessed and wondrous Day. Be not grieved by the cawing of the ravens or the oppression of the oppressors. The hand of God is above their hands and His Word transcendeth their souls. He is verily powerful over all things. The glory be upon thee and upon those who have turned unto Him, hearkened, and answered their Lord, the Forgiving, the Generous.
- 4 We make mention of thy son 'Abdu'l-Husayn and give him the glad-tidings of God's loving-kindness and mercy, that he may be of the thankful ones. Say: Act according to that which hath been revealed in the Book of God. Verily it shall profit thee in all the worlds of His worlds. He Who possesseth the perspicuous Book doth testify to this.
- هو الناظر من افقه الأعلى
 بشنو ندای مظلومرا و بآنچه سزاوار يوم الله است
 قيام نما قلم اعلى كل را وصيت فرمود بامانت و
 صداقت و به كلما يظهر به شأن الانسان ولكن
 بعضى بشأنى غافل و محجوب كه گویا ندای
 مظلومرا نشنیده اند بعضى از ناس را بشأنى غفلت
 فرا گرفته كه از سمع و بصر و فؤاد محروم مشاهده
 میشوند ندای حق مرتفع و آفتاب ظهور مشرق
 و اسرار مكنونه ظاهر ولكن كل از آن بی نصیب
 از حق جل جلاله میطلبیم كل را از انوار آفتاب
 حقیقت محروم نفرماید اوست بر هر شیء قادر و
 توانا
 انا ذكرناك من قبل و فى هذا اليوم المبارك
 البدیع از نعیق ناعقین و ظلم ظالمین محزون مباشید
 يد الله فوق ايديهم و كلمته فوق انفسهم انه على
 كل شیء قدير البهاء عليك و على الذين اقبلوا و
 سمعوا و اجابوا ربهم الغفور الكريم
 و نذكر ابنك عبدالحسين و نبشّره بعناية الله و
 رحمته ليكون من الشاكرين قل ان اعمل ما نزل
 فى كتاب الله انه ينفعك فيكلّ عالم من عوالمه
 يشهد بذلك من عنده كتاب مبين

ABDA.124

BH05598

To: *Izziyyih (Fatimih), in Qazvin*

Date: 1300 or > ? [1882-1883]

- 1 O Aziyyih, may the glory of God be upon her! O Lord, pour forth patience upon Thy loved ones and aid them against the wrongdoing people. In My Name, the Hearing, the Responding One! O Aziyyih! God willing, thou shalt ever hold fast unto that which God hath willed and cling to His most holy hem. Fix thy gaze upon this exalted Word, which is a brilliant lamp unto the light of utterance: "Whoso is for God, God is for him." Blessed art thou and blessed are they who have cast away what they possessed, holding fast unto that which is with God, the Lord of all worlds.

- 2 Thy letters arrived repeatedly, but at times, due to wisdom, it was not expedient to send a reply until in these days when the Most Exalted Pen turned toward those regions and this Most Holy, Most Sublime Tablet was revealed and sent. God willing, thou shalt be gladdened by its fragrance—a gladness that shall neither alter nor change. That which was mentioned in Our presence shall not, God willing, be forgotten, nor will it ever be forgotten. Preserve it in the name of thy Lord, then act upon it, as bidden by the Wise Commander. Convey to the handmaidens of that household the greetings of the Wronged One, and We counsel all to be steadfast, whereby the back of the world was broken, save for those whom God wished. Blessed are those souls who have attained unto this most great station and have regarded all else save God as non-existent and null. Glory be upon thee and upon those handmaidens who have turned unto and believed in God, the Single, the All-Informed.

1 ورقه عزّیه علیها بهاء الله ربّ افراغ علی احبائک
صبراً و انصرهم علی القوم الظالمین بسمی السامع
المجیب یا عزّیه انشاء الله لازال به ما اراده الله
متمسک باشی و بذیل اقدسش متشبث باینکلمه
علیا که از برای مصباح بیان سراجی است و حاج
ناظر باش من کان لله کان الله له طوبی لک
و للآئی نبذن ما عندهن متمسکات بما عند الله
رب العالمین

2 نامهات مکرر رسید و لکن اوقات نظر بحکمت
مقتضی ارسال جواب نه تا در این ایام که قلم
اعلی بآن اطراف توجه نمود این لوح امنع اقدس
نازل و ارسال شد انشاء الله از عرش مسرور
شوی سروریکه تغییر نیابد و تبدیل نشود آنچه تلقاء
وجه ذکر شد انشاء الله از نظر زفته و نخواهد رفت
ان احفظیه باسم ربک ثم اعملی به امرأ من لدن
امر حکیم اماء آن بیت را از قبل مظلوم تکبیر
برسان و کل را وصیت مینمائیم باستقامت بها
انکسر ظهر العالم الا من شاء الله طوبی از برای
نفوسیکه بانتمقام اعظم فائز شدند و غیر الله را
معدوم و مفقود شمردند البهاء علیک و علی الآئی
اقبلن و آمن بالله الفرد الخبیر

BLIB_Or15715.115a

BH05731

To: Farrukh wife of Jinab-i-Muhammad Daribaghi, in Qazvin
Date: 1300 or > ? [1882-1883]

- 1 He is the One dawning from the horizon of utterance. 1 هو المشرق من افق البيان
- 2 The Promised One has rent asunder the veils and the Hidden Mystery has shone forth from the horizon of manifestation. He is the One intended in all divine books, mentioned and recorded therein, the One Whose presence all servants longed for and Whose advent they sought. Nevertheless, when the gate of reunion was opened and the breeze of attainment wafted, all remained heedless and unconscious in the wilderness of negligence, save whom God willed. Those who counted themselves among the foremost and considered themselves pre-eminent in knowledge and insight were deprived of His presence and veiled from the purpose and cause of creation. O handmaiden of God! Praise the Lord of Names, Who enabled thee to recognize a Cause from which men have remained deprived. By the life of God! This is a bounty that no other bounty in creation can equal. Know thou this and be among the thankful ones. 2 حضرت موعود کشف حجاب فرمود و غیب مکنون از افق ظهور اشراق نمود اوست مقصودیکه در جمیع کتب الهی مذکور و مسطور و جمیع عباد لقایش را آمل و حضورش را طالب معذلک چون باب لقا مفتوح و نسیم وصال مرور نمود کلّ در هیماء غفلت غافل و بیہوش الا من شاء الله نفوسیکه خود را از طبقہ اولی میشمردند و در دانش و بینش خود را مقدّم میدانستند از لقا محروم و از علت خلقت و سبب آن محجوب ای کنیز خدا حمد کن مالک اسماء را کہ ترا مؤید فرمود بر عرفان امریکه رجال از او محروم لعمر الله هذا من فضل لا یعادله فضل فی الابداع ان اعرفی و کونی من الشاکرات
- 3 Now beseech God, exalted be His glory, to preserve thee and the women of that land from the smoke and to keep them steadfast in His Cause. Glory be upon thee and upon every maid-servant who hath turned unto Him, attained, and remained firm in the love of her Lord, the All-Bountiful, the Ancient of Days. 3 حال از حقّ جلّ جلاله بخواه تا تو و نساء آن ارض را از دخان حفظ فرماید و بر امرش مستقیم دارد البہاء علیک و علی کلّ امة اقبلت و فازت و استقامت علی حبّ ربّها الفیاض القدیم

AQ45#155 p.211b

BH05841

To: Ali
Date: 1300 or > ? [1882-1883]

- 1 In My Name, the Wronged One, the Stranger 1 بسمی المظلوم الغریب
- 2 The denizens of My heaven have lamented at what hath befallen My loved ones who remember God at morn and eventide and who desire naught but the betterment of the nations of the world. To this doth the Lord of Eternity bear witness from a station wherein the Sun of Grace hath shone forth and 2 قد ناح اهل جبروتی بما ورد علی اولیائی الذین یذکرون الله فی الغداة و العشیّ و ما ارادوا الاّ اصلاح الأمم فی العالم یشہد بذلک مالک القدم

wherein the atoms themselves testify that there is none other God beside Him, the Protector, the Self-Subsisting.

- 3 Blessed art thou for having turned unto the Countenance when the ignorant ones of the earth turned away from it. They, verily, comprehend not. The horizon of the heaven of My Hidden Name hath been illumined, yet the people perceive it not. They have violated their Covenant and cast behind them their Pledge, until they disbelieved in Him in Whom they had believed throughout ages and centuries. Say: O people of the earth! He Who was promised in the Books of God hath appeared. Fear ye the All-Merciful and follow not every heedless and veiled one. Give thanks unto God for having aided thee and caused thee to know Him and enabled thee to stand at a gate that hath been opened unto all who are in earth and heaven. Thy Lord, verily, is the All-Merciful, the Kind. Cast aside the vain imaginings of men and take fast hold of the hem of certitude. Thus doth He command thee Who testifieth at all times that there is none other God but Him, the Mighty, the Loving. Be thou steadfast in the Cause and make mention of thy Lord at eventide and at dawn.

في مقام فيه اشرفت شمس الفضل و شهدت
الذرات انه لا اله الا هو المهيمن القيوم

3 طوبى لك بما اقبلت الى الوجه اذ اعرض عنه
جهلاء الأرض الا انهم لا يفقهون قد انار افق
سماء اسنى المكنون ولكن القوم هم لا يشعرون
قد نقضوا ميثاقهم و نبذوا عهدهم الى ان كفروا
بالذى آمنوا به في الأعصار و القرون قل يا ملأ
الأرض قد ظهر من كان موعوداً في كتب الله
اتقوا الرحمن و لا تتبعوا كل غافل محبوب ان
اشكر الله بما ايدك و عرّفك و اقامك لدى
باب فتح على من في الأرض و السماء ان ربك
لهو المشفق العطوف ضع اوهام الناس و تمسك
بأذيال اليقين كذلك يأمرك من يشهد فيكل
الأحيان انه لا اله الا هو العزيز الودود ان اثبت
على الأمر و اذكر ربك في الأصل و البكور

INBA41:371

BH06159

To: *Haji Muhammad Rida, in Shiraz*

Date: 1300 or > ? [1882-1883]

- 1 He is the All-Knowing, the All-Informed
- 2 A mention from Our presence unto Haji Muhammad-Rida, who hath attained unto My days, heard My call, and testified to that which the Tongue of Grandeur did testify: that there is none other God but Me, the Help in Peril, the Self-Subsisting. We have sent forth the Messengers, revealed the Books, and announced unto the world this Most Great Revelation. The Books of God, the Lord of all worlds, bear witness unto this.
- 3 O peoples of the earth! Fear ye the All-Merciful, free yourselves from the veils of idle fancies and vain imaginings. Come ye, that I may show you the lights of God from this luminous horizon. That which lay concealed in the treasuries of knowledge hath been made manifest, and He Who was promised throughout the ages and centuries hath come. Every fair-minded one

1 هو العليم الخبير

2 ذكر من لدنا لمن فاز بأيامى و سمع ندائى و شهد
بما شهد به لسان عظمى انه لا اله الا انا المهيمن
القيوم قد ارسلنا الرسل و انزلنا الكتب و اخبرنا
العالم بهذا الظهور الأعظم يشهد بذلك كتب الله
رب العالمين

3 يا ملأ الأرض اتقوا الرحمن خلصوا انفسكم من
حجبات الظنون و الأوهام تعالوا لأريكم انوار الله
من هذا الأفق المنير قد ظهر ما كان مستوراً في
خزائن العلم و اتى من كان موعوداً في القرون و

possessed of knowledge beareth witness unto this. O peoples of the earth! Cast away what ye possess and take hold of that which ye have been bidden by One mighty, powerful and ancient. Blessed is he who hath turned and attained unto the Word of God, and woe betide the most lost ones who cling to what they have, turning away from that which is with God, the Sovereign of this wondrous Day. Blessed art thou, inasmuch as thou didst turn and hearken and respond to Him from Whom the divines of the earth have turned aside, save those who drank the choice wine of steadfastness from the hands of the bounty of their Lord, the Almighty.

الأعصار يشهد بذلك كلّ منصف عليم يا ملأ
الأرض ضعوا ما عندكم وخذوا ما امرتم به من
لذن قوى غالب قدیر طوبی لكلّ مقبل فاز بكلمة
الله وویل للأخسرین الذین تمسکوا بما عندهم
معرضین عمّا عند الله مالک هذا اليوم البدیع
طوبی لك بما اقبلت و سمعت و اجبت من
اعرض عنه علماء الأرض الا من شرب رحيق
الاستقامة من ایدى عطاء ربّه القدیر

INBA84:162, INBA84:092b, INBA84:032b

BH06699

To: Aqa Mirza Muhammad Ali Fathabadi, in Jushiqan

Date: 1300 or > ? [1882-1883]

...The dwellers of the Most Exalted Paradise have raised their lamentations by reason of what hath befallen the loved ones of God in the Land of Ta and other lands, as attesteth He with Whom is the perspicuous Book. We have seized the Dayspring of tyranny in that place and another soul who denied God's right, the Lord of all worlds, and We give tidings to the third of a grievous punishment. We shall soon seize him with a devastating might from Us. Thy Lord, verily, is the Almighty, the Powerful. Even as We seized those who preceded them - verily thy Lord is the All-Compelling, the Severe....

...قد ارتفعت زفرات اهل الفردوس الأعلى بما
ورد على اولیاء الله فی ارض الطّاء و فی بلاد
اخری يشهد بذلك من عنده کتاب مبین قد اخذنا
مطلع الظلم فی هناك و نفس اخری الذی انکر
حقّ الله ربّ العالمین و نبشّر الثالث بعذاب الیم
سوف نأخذه بقهر من عندنا انّ ربک هو المقتدر
القدیر کما اخذنا الذین کانوا من قبلهم انّ ربک
هو القهار الشدید...

BLIB_Or15738.044bx

BH06896*To: Faydullah, in Qazvin**Date: 1300 or > ? [1882-1883]*

- 1 O Lord, pour forth patience upon Thy loved ones and aid them against the unbelieving people. He is the All-Commanding, the All-Wise. The Wronged One counsels His loved ones to patience and forbearance, to calmness and dignity. Verily We have committed all affairs unto God and have placed Our trust in Him. He is the best Helper and Protector. O Fayd'u'llah! The Wronged One makes mention of thee on this blessed day and commands all to patience and tranquility. Blessed art thou, for thou hast attained unto that which most of those on earth remain heedless and veiled from.

1 رَبِّ افْرِغْ عَلَى احِبَّائِكَ صَبْرًا وَاَنْصُرْهُمْ عَلَى الْقَوْمِ الْكَافِرِينَ هُوَ الْاَمْرُ الْحَكِيمُ يُوْصِي الْمَظْلُومَ احِبَّائِهِ بِالصَّبْرِ وَالْاَصْطِبَارِ وَالسَّكُونِ وَالْوَقَارِ اَنَا فَوْضُنَا الْاُمُورَ اِلَى اللّٰهِ وَتَوَكَّلْنَا عَلَيْهِ اِنَّهُ خَيْرُ نَاصِرٍ وَمَعِينٌ يَا فَيْضُ اللّٰهِ مَظْلُومٌ دَرِ اَيْنَ يَوْمٍ مُّبَارَكٍ تَرَاهُ ذَكَرَ مِنْمَائِدٍ وَجَمِيعٍ رَا بَصِيرًا وَسَكُونًا اَمْرٌ مِيفْرَمَائِدٍ طَوْبِي لَكَ چِهْ كِهْ فَائِزِ شَدِي بِاَمْرِيكِهْ اَكْثَرُ مِنْ عَلَيِ الْاَرْضِ اَزْ اَنَ غَافِلٍ وَمُحْجُوبِنَدِ

- 2 The honored Samandar, upon him be My Glory, sent a letter to this Servant, and at the time it was presented he made mention of thee. Therefore this Tablet hath been sent down from the heaven of loving-kindness especially for thee. He is the Bestower, He is the Kind. Are the oppressors able to find for themselves a friend other than Him, or discover one in any land or region? Nay, by His very Self, the True One! They are witnessed to be in manifest heedlessness. Soon shall they behold themselves in manifest loss. The Glory be upon thee and upon My loved ones in that place.

2 مَكْتُوبِيْ جَنَابِ سَمَنْدَرِ عَلَيْهِ بَهَائِيْ بَعْدَ حَاضِرِ اَرْسَالِ دَاشْتِ وَدَرِ حَيْنِ عَرْضِ بَذَكْرَتِ نَاطِقِ لَذا اَيْنَ لَوْحِ اَزْ سَمَاءِ عَنَايَتِ مَخْصُوصَتِ نَازِلِ اَوْسْتِ بَخْشَنَدِهْ وَاَوْسْتِ مَهْرَبَانِ اَيَا ظَالِمِيْنَ قَادَرِنَدِ بَرِ اَيْنَكِهْ بَغِيْرِ اَوْ دُوسْتِيْ اَزْ بَرَايِ خُودِ تَحْصِيْلِ نَمَائِنَدِ وَاِيا دَرِ اَقْطَارِ وَدِيَارِ بِيَاْبِنَدِ لَا وَنَفْسِهْ الْحَقِ دَرِ غَفْلَتِ مَبِيْنِ مَشَاهِدِهْ مِيْشُوْنَدِ زُوْدِ اَسْتِ كِهْ خُودِ رَا دَرِ خُسْرَانِ عَظِيْمِ مَشَاهِدِهْ نَمَائِنَدِ الْبَهَاءِ عَلِيْكَ وَ عَلَيِ اَوْلِيَائِيْ فِيْ هِنَاكَ

BLIB_Or15715.115b

BH06723*Date: 1300 or > ? [1882-1883]*

- 1 He is the Most Holy, the Most Glorious!
- 2 This is an inscribed Book which the Self-Subsisting, the All-Compelling doth testify unto. Verily it hath been traced by the Finger of Power in this praiseworthy station. None denieth it save every rejected misbeliever. Whoso denieth it hath denied his Lord from all eternity. Unto this doth the King of Kings bear witness, Who hath spoken: "There is none other God but Me, the All-Compelling over what was and what shall be."

1 هُوَ الْاَقْدَسُ الْاَبْهَى

2 كِتَابِ مَسْطُوْرٍ يَشْهَدُ لَهُ الْمُهِيْمَنُ الْقَيُّوْمُ وَ اَنَّهُ رَقْمٌ مِنْ اَصْبَعِ الْقُدْرَةِ فِيْ هَذَا الْمَقَامِ الْمَحْمُودِ لَا يَنْكُرُهُ اِلَّا كُلُّ مُشْرِكٍ مُّرْدُوْدٍ مِنْ اَنْكُرِهْ اَنَّهُ اَنْكُرِيَّهْ فِيْ اَزْلِ الْاَزَالِ يَشْهَدُ بِذَلِكَ مَالِكُ الْمُلُوْكَ الَّذِيْ نَطَقَ اَنَّهُ لَا اِلٰهَ اِلَّا اَنَا الْمُهِيْمَنُ عَلٰى مَا كَانَ وَ مَا يَكُوْنُ

- 3 Verily he who hath acknowledged that which hath come down from the heaven of grace is of the people of Baha. Unto this doth the Dayspring of Revelation bear witness. And whoso denieth it is of them that tarry or of those who have disbelieved in God, the Mighty, the All-Loving. By My life! That which hath been inscribed in the Tablet shall bring solace to thine eyes when thou attainest unto it. Therefore praise thy Lord, the All-Merciful. In His hand lieth the kingdom of utterance. He sendeth down whatsoever He willeth. He, verily, is the Single One, the All-Forgiving. From this station We send Our greetings unto thy face and unto the faces of those whom vain desires have not kept back from God, the Lord of existence. Remind the people of that which hath appeared and shone forth, that haply they may inhale the fragrance of God in His days and may find for themselves a path unto His visible horizon.

3 اَنَّ الَّذِي اعْتَرَفَ بِمَا اَتَى مِنْ سَمَاءِ الْفَضْلِ اَنَّهُ مِنْ اَهْلِ الْبَهَاءِ يَشْهَدُ بِذَلِكَ مَشْرِقُ الظُّهُورِ وَ الَّذِي اَنْكَرَ اَنَّهُ مِنْ اَهْلِ الْوُقُوفِ اَوْ مِنْ الَّذِينَ كَفَرُوا بِاللّٰهِ الْعَزِيزِ الْوَدُودِ لِعَمْرِي قَدْ رَقِمَ فِي الْوَلَحِّ مَا يَقْرَبُهُ بَصْرَكَ اِذَا فَزَتْ بِهِ اِنْ اَحْمَدَ رَبِّكَ الْعَطُوفَ بِيَدِهِ مَلِكُوتِ الْبَيَانِ يَنْزِلُ مَا يَشَاءُ اَنَّهُ هُوَ الْفَرْدُ الْغَفُورُ نَكَبَرُ مِنْ هَذَا الْمَقَامِ عَلَى وَجْهِكَ وَ عَلَى وَجْهِهِ الَّذِينَ مَا جَعَلَهُمُ الْهَوَىٰ مُحْرَمِينَ عَنِ اللّٰهِ مَالِكِ الْوُجُودِ ذَكَرَ النَّاسُ بِمَا ظَهَرَ وَ لَاحَ لَعَلَّ يَجِدُونَ عَرَفَ اللّٰهِ فِي اَيَّامِهِ وَيَتَّخِذُونَ لْأَنْفُسِهِمْ سَبِيلًا اِلَىٰ اَفْقِهِ الْمَشْهُودِ

BLIB_Or15696.067a

BH07061

To: *Hakim Rahim (father of Yaqub)*

Date: 1300 or > ? [1882-1883]

- 1 He is the Most Ancient, the Most Great.
- 2 A mention from Us unto him who hath turned towards the Tree which hath been raised upon the Mount of Divine knowledge when this Revelation appeared, whereby the Kingdom of Utterance was stirred and there was heard from it the call of its Lord, the All-Merciful: "Verily, there is none other God but Me, the Forgiving, the Generous."
- 3 The Mount flew with longing for this Revelation and Sinai awakened after being thunderstruck when the Trump was blown by command of God, the All-Knowing, the All-Wise. Blessed art thou and those whom the affairs of creation have not withheld from the Truth. They cast away what the people possessed and took hold of that which they were commanded by the Mighty, the Powerful, the Omnipotent. We counsel the servants of God to righteousness and the fear of God and to that whereby the station of man is exalted in the contingent world. Glorified be the All-Merciful, the Object of desire of all who are in the heavens and on earth. Hold fast unto the cord of wisdom and associate with the loved ones in a spirit

1 هُوَ الْأَقْدَمُ الْأَعْظَمُ

2 ذَكَرَ مِنْ لَدُنَّا مَنْ اَقْبَلَ اِلَى السَّدْرَةِ الَّتِي اَرْتَفَعَتْ عَلَى طُورِ الْعِرْفَانِ اِذْ ظَهَرَ هَذَا الظُّهُورُ الَّذِي بِهِ اِهْتَزَّتْ مَلَكُوتُ الْبَيَانِ وَ سَمِعَ مِنْهَا نِدَاءَ رَبِّهَا الرَّحْمَنِ اَنَّهُ لَا اِلَهَ اِلَّا اَنَا الْغَفُورُ الْكَرِيمُ

3 قَدْ طَارَ الطُّورُ شَوْقًا لِهَذَا الظُّهُورِ وَ اَفَاقَ السَّيْنَاءِ بَعْدَمَا اَنْصَعَقَ اِذْ نَفَخَ فِي الصُّورِ اَمْرًا مِنْ لَدَى اللّٰهِ الْعَلِيمِ الْحَكِيمِ طُوبَى لَكَ وَ لِلَّذِينَ مَا مَنَعْتَهُمْ شُغُورَاتِ الْخَلْقِ عَنِ الْحَقِّ نَبَذُوا مَا عِنْدَ الْقَوْمِ وَ اخَذُوا مَا اَمَرُوا بِهِ مِنْ لَدَى الْقُوَى الْغَالِبِ الْقَدِيرِ اَنَا نَوْصَىٰ عِبَادِ اللّٰهِ بِالْبَرِّ وَ التَّقْوَىٰ وَ بِمَا يَرْتَفِعُ بِهِ مَقَامُ الْاِنْسَانِ فِي الْاَمْكَانِ تَعَالَى الرَّحْمَنُ مَقْصُودُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ تَمْسُكُ بِحَبْلِ الْحِكْمَةِ وَ عَاثِرُ مَعَ الْأَحْبَابِ بِالرُّوحِ وَ الرِّيحَانِ كَذَلِكَ

of joy and fragrance. Thus doth the Wronged One command thee from the precincts of His mighty prison. And We make mention of thy son who hath been named Ya'qub and give him the glad-tidings of God's loving-kindness, the Mighty, the Praiseworthy.

يأمرك المظلوم من شطر سجنه العظيم ونذكر ابنك الذي سمي يعقوب ونبشّره بعناية الله العزيز الحميد

TAH.201b

BH06936

To: *Masumih*

Date: 1300 or > ? [1882-1883]

1 In His Name, the Remembering, the All-Seeing!

1 بِسْمِ الذَّاكِرِ البصير

2 Verily the Book is established upon the throne and hath sent down the Book as a command from His presence, and He is the Book. Verily the Tablet proclaimeth with the most exalted call, saying: O concourse of creation! By God, the Lord of Names hath come with a sovereignty that the circumstances of creation cannot prevent nor can intimations veil. Blessed is the soul that hath stirred and arisen and hastened to the Dawning-Place of remembrance, and woe unto them who have clung to vain imaginings, turning away from God, the Lord of all men. O My handmaiden! Hearken thou unto My call, then bear witness to that whereunto God did bear witness before the creation of earth and heaven, that there is none other God but Him, the Mighty, the Bestower. He hath come for the life of the world, yet the peoples have pronounced against Him with an injustice at which the clouds have wept. Fie upon them and upon those who were debarred from the ocean of knowledge and denied God, the Lord of lords. Be thou thankful for this Most Great Remembrance and say: Praise be unto Thee, O Thou Who hast remembered me from Thy most exalted horizon and called me when I was among the people of the veil.

2 إنّ الكتاب استوى على العرش و انزل الكتاب امرأ من عنده وهو الكتاب أنّ اللوح ينطق بأعلى النداء ويقول يا ملأ الانشاء تالله قد اتى مالك الاسماء بسلطان لا تمنعه شئون الخلق ولا تحجبه الاشارات طوبى لنفس تحركت وقامت وسرعت الى مشرق الأذكار وويل للذين تمسكوا بالأوهام معرضين عن الله مالك الأنام يا امتى ان استمعى ندائى ثم اشهدى بما شهد الله قبل خلق الأرض والسماء انه لا اله الا هو العزيز الوهاب انه اتى لحيوة العالم و الأمم افتوا عليه بظلم ناح به الغمام اف لهم وللذين منعوا عن بحر العلم و كفروا بالله ربّ الأرباب ان اشكرى بهذا الذكر الأعظم وقولى لك الحمد يا من ذكرتنى فى افكك الأعلى و ناديتنى اذ كنت بين اهل الحجاب

INBA51:106, KB_620:099-100

BH07379*To: Rida**Date: 1300 or > ? [1882-1883]*

1 In My Name, the Most Great, the Most Glorious!

1 بِسْمِ الْأَعْظَمِ الْأَبْهَى

2 O Rida! The Wronged One maketh mention of thee from the precincts of the Prison, and answereth that which thou didst beseech of Him. Verily thy Lord is the Just, the All-Wise. Blessed is the mention that hath come before the Most Great Remembrance, and blessed the petition that hath attained unto the hearing of God, the Lord of all worlds. We have heard thy call - rejoice thou and be of them that render thanks.

2 يَا رِضَا يَذْكُرُ الْمَظْلُومَ مِنْ شَطْرِ السَّجْنِ وَيُجِيبُكَ
فِيمَا دَعَوْتَهُ أَنَّ رَبَّكَ لَهُوَ الْعَادِلُ الْحَكِيمُ طُوبَى لَكَ
حُضْرَ لَدَى الذِّكْرِ الْأَعْظَمِ وَلِعَرِيضَةِ فَازَتْ بِاصْغَاءِ
اللَّهِ رَبِّ الْعَالَمِينَ قَدْ سَمِعْنَا نِدَائَكَ أَنْ أَفْرَحْ وَ كُنْ
مِنَ الشَّاكِرِينَ

3 Beware lest the affairs of the world grieve thee or prevent thee from Him Who is the Creator of heaven. Abandon every matter and hold fast unto the Cause of God, the Mighty, the Praiseworthy. And concerning what thou didst ask about the return- read thou the Kitab-i-Iqan which the All-Merciful revealed when the Light was shining from the horizon of Iraq. Thus doth the Lord of all horizons command thee from His exalted station. When thou hast attained unto My Tablet and the breezes of My Revelation have wafted over thee, arise and say: Thine be the praise, O Thou Who art wronged, and Thine be the glory, O Thou Who art the Goal of them that have recognized Thee. I beseech Thee to ordain for me through Thy Most Exalted Pen the good of this world and the world to come. Verily Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all names. There is none other God but Thee, the Almighty, the All-Powerful.

3 أَيَاكَ أَنْ تَحْزَنَكَ شُؤْنَاتُ الدُّنْيَا أَوْ تَمْنَعَكَ عَنْ
فَاطِرِ السَّمَاءِ دَعِ كُلَّ أَمْرٍ وَ تَمَسَّكَ بِأَمْرِ اللَّهِ
الْعَزِيزِ الْحَمِيدِ وَ مَا سَأَلْتَ فِي الْعُودِ أَنْ أَقْرَأَ كِتَابَ
الْإِيقَانِ الَّذِي أَنْزَلَهُ الرَّحْمَنُ إِذْ كَانَ النُّورُ مُشْرِقاً
مِنْ أَفْقِ الْعِرَاقِ كَذَلِكَ يَأْمُرُكَ مَوْلَى الْأَفَاقِ مِنْ
مَقَامِهِ الرَّفِيعِ أَنَّكَ إِذَا فَزْتَ بِلُوحِي وَ مَرَّتْ عَلَيْكَ
نَسَمَاتٌ وَحْيِي قُمْ وَ قُلْ لَكَ الثَّنَاءُ يَا أَيُّهَا الْمَظْلُومُ
وَ لَكَ الْبَهَاءُ يَا مَقْصُودَ الْعَارِفِينَ اسْتَثْلِكْ بِأَنْ
تَكْتُبَ لِي مِنْ قَلْبِكَ الْأَعْلَى خَيْرَ الْآخِرَةِ وَ الْأُولَى
أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ فِي قَبْضَتِكَ زَمَامُ
الْأَسْمَاءِ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15715.011a

BH07941*To: Aqa Muhammad Husayn, in Qazvin**Date: 1300 or > ? [1882-1883]*

1 He warbleth upon the branches

2 O Husayn! The Wronged One hath made mention of thee when sorrows surrounded Him on account of what was wreaked upon Him by those who disbelieved in God and His signs, and turned away from Him after He came with manifest sovereignty. Blessed is the face that hath turned towards Him and the heart that hath accepted Him, and woe unto every heedless and remote one. Give thanks unto God for having made thee victorious in His days and guided thee to His straight path. Cast aside what is with the people, taking hold of what hath been sent down from My Most Exalted Pen in My Perspicuous Book. Thou hast been mentioned in the presence of the Wronged One, and this wondrous Tablet hath been revealed for thee. When thou attainest unto it, give thanks unto God, thy Lord and the Lord of all who are in the heavens and the earth. Preserve this Tablet as thou wouldst preserve thine eyes. Verily thy Lord is the Confirmer, the Mighty, the Powerful. Glory be upon thee and upon whosoever hath heard My call and drunk the choice wine of revelation from the hands of My bounty, and upon every steadfast and upright one.

1 هو المغرّد على الأغصان

2 يا حسين قد ذكرک المظلوم اذ احاطته الأحران بما ورد عليه من الذین کفروا بالله وآياته و اعرضوا عنه بعد اذ اتى بسلطان عظیم طوبى لوجه توجه و لقلب اقبل و ویل لكل غافل بعید اشکر الله بما جعلک فائزاً فی ایامه و هداک الى صراطه المستقیم ضع ما عند القوم آخذاً ما نزل من قلبی الأعلی فی کتابی المبین قد ذكرت لدى المظلوم و نزل لک هذا اللوح البدیع انک اذا فزت به اشکر الله ربک و رب من فی السموات و الأرضین احفظ اللوح کما تحفظ عینک ان ربک هو المؤید القوى القدير البهاء علیک و علی من سمع ندائی و شرب رحيق الوحی من ایدى عطائی و علی کل ثابت مستقیم

AQA5#160 p.218b

BH07889*To: Ahmad, nephew of one who attained**Date: 1300 or > ? [1882-1883]*

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

2 O Ahmad! The rabble of the world have arisen to extinguish the light of the Ancient King, and with utmost striving have endeavored and continue to endeavor to destroy the Cause of God. However, God has manifested the Cause and will manifest that which He has willed, despite every heedless and remote one. The armies of the world and the ranks of nations have not prevented and will not prevent Him from that which

1 هو الشّاهد العليم

2 يا احمد هيّج رعا عالم بر اطفاء نور مالک قدم قيام نموده اند و بکمال جدّ و جهد در تضییع امر الهی کوشیده و میکوشند ولكن الله اظهر الامر و يظهر ما اراد رغمّاً لأنف کل غافل بعید جنود عالم و صفوف امم او را از آنچه اراده فرموده منع نموده و ننماید طوبى از برای نفوسیکه

He has willed. Blessed are those souls whom the clamor of the heedless did not prevent from the Lord of the Day of Judgment. They arose with complete steadfastness among the people and uttered the blessed words "God is our Lord and the Lord of all who are in earth and heaven."

ضوضاء غافلين ايشانرا از مالک يوم الدين منع
نمود باستقامت تمام بين انام قيام نمودند و بکلمه
مبارکه الله ربنا ورب من في الارض والسماء
ناطق شدند

- 3 We beseech God to make thee successful even as He has assisted thee, and to establish thee firm and steadfast on His path. He is the Powerful, the Mighty. The Glory be upon thee and upon those who have attained to this mighty Cause.

3 از حقّ ميطليم ترا موفق فرمايد چنانچه مؤيد نمود
و بر صراطش مستقيم و ثابت نمايد اوست قادر
و توانا البهاء عليك و على الذين فازوا بهذا الامر
العظيم

AADA.128

BH08323

To: *Haji Ali, in Abadih*

Date: 1300 or > ? [1882-1883]

- 1 He is the Everlasting One in His Name, the Self-Subsisting!
- 2 We have manifested the Cause and sent down the verses, but the people, except those whom God, the Lord of what was and what shall be, has willed, denied them after their revelation. The world hath been honored by the appearance of the Most Great Name, yet the people remain veiled in manifest delusion. The Light walketh before the face, and the Spirit proclaimeth: The Day is come, and this is the Beloved of the worlds. How many a servant hath heard and turned away, and how many a servant hath hastened, turning toward the All-Informed One. We have commanded all to act with wisdom and with that which profiteth the servants in the days of God, the Mighty, the Praiseworthy. When thou hearest My call and attainest unto My Tablet and My traces, render thanks unto God for having adorned thee with the ornament of His novel remembrance and honored thee with His days, and for having sent down for thee that which the treasures of the heavens and earth cannot equal.

1 هو الباقي باسمه القيوم

2 قد اظهرنا الامر و انزلنا الآيات ولكن الناس
كفروا بها بعد انزالها الا من شاء الله رب ما كان
و ما يكون قد تشرف العالم بظهور الاسم الأعظم
ولكن القوم في حجاب مبين ان النور يمشي قدّام
الوجه والروح ينادي قد اتى اليوم وهذا محبوب
العالمين كم من عبد سمع و اعرض و كم من
عبد سرع متوجّهاً الى الفرد الخبير انا امرنا الكلّ
بالمعروف و بما ينتفع به العباد في ايام الله العزيز
الحميد انك اذا سمعت ندائي و فزت بلوحي و
اثرى ان احمد الله بما زينك بطراز ذكره البديع
و شرفك بأيامه و انزل لك ما لا تعادله كنوز
السموات والارضين

BLIB_Or15696.147b

BH08505*To: Shirin**Date: 1300 or > ? [1882-1883]*

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

1 هو الشاهد السميع

2 O My handmaiden! We have remembered thee with a remembrance whose fragrance shall endure throughout the duration of the Kingdom and the heavenly Realm. Bear thou witness to that which God Himself hath testified - that there is none other God but Him, the Protector, the Self-Subsisting. He hath sent forth the Messengers and revealed the Books and made manifest that which was hidden in the treasures of infallibility and concealed from eyes.

2 يا امتي انا ذكرناك بذكر لا ينقطع عرفه بدوام الملك و الملكوت ان اشهدى بما شهد الله انه لا اله الا هو المهيمن القيوم قد ارسل الرسل وانزل الكتب و اظهر ما كان مكنوناً في كائز العصمة و مستوراً عن العيون

3 Seize thou the cup of salvation in the name of thy Lord, the Cleaver of the Dawn, then drink in remembrance of Me, the Mighty, the Beloved. Know thou that the cup is My Word, and the Water of Life is that which lieth concealed within it of the meanings which none hath understood save God, the Lord of existence.

3 خذى كؤوس الفلاح باسم ربك فائق الاصباح ثم اشربى بذكرى العزيز المحبوب فاعلمى ان الكأس هى كلمتى و كوثر الحيوان هو ما كان مكنوناً فيها من المعانى التى ما اطلع به الا الله مالک الوجود

4 Glorify the name of thy Lord, then remember Him at eventide and at dawn. Thus hath the murmur of the Water of Life been raised from the Book of the All-Merciful. Blessed is he who hath heard and hath said: "Praise be unto Thee, O Thou Who art the Goal of all desire!"

4 سبحى باسم ربك ثم اذكره فى الاصيل و البكور كذلك ارتفع خرير كوثر الحيوان من كتاب الرحمن طوبى لمن سمع و قال لك الحمد يا ايها المقصود

INBA51:107, KB_620:100-101

BH08080*Date: 1300 or > ? [1882-1883]*

1 The Most Great, the Most Glorious! We have adorned the heaven of souls with the sun of trustworthiness and the moon of truthfulness and the stars of virtuous character, yet most of the people are heedless. Blessed is the soul who acts according to what was commanded by God, the Lord of the worlds. Say: Virtues are the stars of this heaven, and steadfastness is its sun and its sovereign, were you of those who know.

1 الأعظم الأبهى انا زيناً سماء النفوس بشمس الأمانة و قمر الصدق و انجم الأخلاق ولكن الناس اكثرهم من الغافلين طوبى لنفس عمل ما امر به من لدى الله رب العالمين قل الأخلاق هى انجم هذه السماء و الاستقامة هى شمسها و سلطانها لو انتم من العارفين

- 2 O you who speak in praise of your Lord, hearken unto My call and My cry and My lamentation at what the hands of the oppressors have wrought. Verily, He Who created the world by a sign from His Pen - they say concerning Him what none of the ancients ever said. We commanded all to the Most Great Steadfastness, but when the croak of the croaker was raised, the feet of every heedless and remote one slipped.
- 3 Be thou thankful to God for having caused thee to recognize the Manifestation of His Cause and guided thee to the straight path. Thus hath My Most Exalted Pen spoken when the Beloved was in evident sorrow.

2 يَا أَيُّهَا النَّاطِقُ بِنَاءَ مَوْلِكَ إِنْ اسْتَمَعَ نِدَائِي وَ صَرِيحِي وَ ضَجِيجِي بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ أَنَّ الَّذِي خَلَقَ الْعَالَمَ بِإِشَارَةٍ مِنْ قَلْبِهِ يَقُولُونَ فِيهِ مَا لَا قَالَهُ أَحَدٌ مِنَ الْأَوَّلِينَ أَنَا أَمَرْنَا الْكُلَّ بِالْإِسْتِقَامَةِ الْكُبْرَى فَلَمَّا ارْتَفَعَ نَعِيقُ نَاعِقٍ زَلَّتْ أَقْدَامُ كُلِّ غَافِلٍ بَعِيدٍ

3 أَنْكَ فَاشْكُرِ اللَّهَ بِمَا عَرَّفَكَ مَظْهَرَ أَمْرِهِ وَ هَدَاكَ سَوَاءَ السَّبِيلِ كَذَلِكَ نَطَقَ قَلْبِي الْأَعْلَى إِذْ كَانَ الْمَحْبُوبُ فِي حَزْنٍ مَبِينٍ

BLIB_Or15696.148d

BH08928

To: Muhammad Hasan Bi Zi, in Shiraz

Date: 1300 or > ? [1882-1883]

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

The Wronged One, Who hath called all to God, the Protector, the Self-Subsisting, hath heard thy call. Say: O peoples of the earth, fear ye God and follow not the desires of those who have disbelieved in God, the Lord of all worlds. Make your deeds for God, and your call in His Name, and your orientation toward His horizon, holding fast to the cord of patience. Verily He seizeth every oppressor who oppresseth His chosen servants, and He hath power over all things. We have read thy letter and answered thee from this mighty prison. Say: O my God! I beseech Thee by Thy Self to make for me a lamp from the light of Thy Cause that it may go before my face, lest the clamor of those who have denied Thy truth and disputed Thy signs and risen to extinguish Thy manifest, resplendent, evident, shining and luminous light cause me to become heedless.

هُوَ اللَّهُ الْعَلِيمُ الْخَبِيرُ

قَدْ سَمِعَ نِدَائِكَ الْمَظْلُومِ الَّذِي دَعَا الْكُلَّ إِلَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ يَا مَلَأَ الْأَرْضِ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَالَمِينَ إِنْ أَجْعَلُوا عَمَلَكُمْ لِلَّهِ وَ نِدَائِكُمْ بِاسْمِهِ وَ تَوَجُّهَكُمْ إِلَى أَفْقِهِ مَتَمَسِّكِينَ بِحَبْلِ الْإِصْطِبَارِ أَنَّهُ يَأْخُذُ كُلَّ ظَالِمٍ ظَلَمَ عِبَادَهُ الْأَصْفِيَاءَ وَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ قَدْ قَرَأْنَا كِتَابَكَ وَ اجْنَبْنَاكَ فِي هَذَا السِّجْنِ الْعَظِيمِ قُلْ

يَا إِلَهِي اسْتَطَلِكْ بِنَفْسِكَ أَنْ تَجْعَلَ لِي سِرَاجاً مِنْ نُورِ أَمْرِكَ لِيُشِئَ أَمَامَ وَجْهِهِ لئَلَّا يَغْفُلَنِي ضَوْضَاءُ الَّذِينَ انْكُرُوا حَقَّكَ وَ جَادَلُوا بِآيَاتِكَ وَ قَامُوا عَلَى أَطْفَاءِ نُورِكَ الظَّاهِرِ الْبَاهِرِ الْأَلْعَاقِ الْمَشْرِقِ الْمُنِيرِ

INBA51:576a, BLIB_Or15715.020c

BH08987

Date: 1300 or > ? [1882-1883]

1 He hath power over whatsoever He pleaseth.

2 This is a Book sent down by the Wronged One when sorrows encompassed Him from every side. Verily He summoned the people unto God, yet they arose to harm Him in such wise as caused the dwellers of earth and heaven to lament. This is a day wherein the denizens of the highest Paradise weep by reason of what hath befallen the friends of God, the Lord of Names. He Who possesseth the Mother Book beareth witness unto this. They seized Us and imprisoned Us and prevented Us from that which was created for Us. Thus was the matter decreed in days wherein all things proclaimed: The kingdom belongeth unto God, the Lord of Lords. O people of Baha! We counsel you to be patient and forbearing. Place your trust in all circumstances in God, the Lord of the Day of Mutual Calling. Beware lest anything prevent you from God. Leave what the people possess, holding fast unto that which is with God, the Cleaver of the Dawn.

1 هو المقتدر على ما يشاء

2 کتاب انزلہ المظلوم اذ احاطته الأحزان من كل الأقطار انه دعا القوم الى الله و هم قاموا على ضره على شأن ناح به سكان الأرض والسموات هذا يوم فيه ينوح اهل الفردوس الأعلى بما ورد على اولياء الله مالک الأسماء يشهد بذلك من عنده أم الكتاب قد اخذونا و حبسوننا و منعونا عما خلق لنا كذلك قضى الأمر في أيام فيها نادى الأشياء الملك لله رب الأرباب يا اهل البهاء أنا نوصيكم بالصبر والاصطبار توكلوا في كل الأحوال على الله مالک يوم التناد اياكم ان يمنحكم شيء عن الله دعوا ما عند القوم متمسكين بما عند الله فالتق الأصباح

INBA84:205b

BH11256

Date: 1300 [1882-1883]

...Thy letter which thou hadst received from the beloved personage of Andalib, upon him be Baha'u'llah's Most Glorious Glory, which he penned from the prison, arrived and was perused. In truth, the fragrance of steadfastness, contentment, and praise of the Lord of all beings wafted from it. May my spirit be a sacrifice unto his imprisonment, unto his tribulations, and unto those who were with him....

...دستخط حضرت محبوبی جناب عندلیب علیه بهاء الله الأبهی که از سخن مرقوم فرموده بودند رسید زیارت شد فی الحقیقه عرف استقامت و رضا و ثناء مالک وری از او در مرور بود روحی لسجنه الفداء و لبلائه الفداء و فدی للذین کانوا معه...

ASAT4.397x

BH09622*To: Shin Aqa Ghulam-Husayn**Date: 1300 [1882-1883]*

- 1 In the Name of our Lord, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O my God and my Purpose! Thou seest Thy chosen ones in tribulations beyond compare. The servants have risen against them without any proof or Book. They have seized them and imprisoned them and committed that which hath caused the earth to tremble and the clouds to wail. O Lord! I beseech Thee by the ocean of Thy bounty and the heaven of Thy power to protect Thy chosen ones from the oppression of those who have cast Thy Book behind their backs and have acted according to their own desires in Thy lands and Thy realm. Thou art He to Whose power and sovereignty all created things have testified, and to Whose grandeur and might all possible things have borne witness. There is none other God but Thee, the Almighty, the Powerful, the All-Compelling, the All-Knowing, the All-Wise.

1 بِسْمِ رَبِّنا الْأَعْظَمِ الْأَقْدَمِ الْعَلِيِّ الْأَبْنَى

2 سُبْحَانَكَ يَا هُوَ وَمَقْصُودِي تَرَى أَصْفِيائَكَ فِي شِدَّةٍ لَا يُقَاسُ بِهَا دُونُهَا قَدْ قَامَ الْعِبَادُ عَلَيْهِمْ مِنْ دُونِ يَنِّهِ وَلَا كِتَابٌ قَدْ أَخَذُوهُمْ وَحَبَسُوهُمْ وَارْتَكَبُوا مَا تَزَلَزَتْ بِهِ الْأَرْضُ وَنَاحَ بِهِ الْغَمَامُ أَيْ رَبِّ اسْتَطَلَّ بِحُجُودِكَ وَسَمَاءُ قُدْرَتِكَ بِأَنْ تَحْفَظَ أَصْفِيائَكَ مِنْ ظَلَمِ الَّذِينَ نَبَذُوا عَنْ وِرَائِهِمْ كِتَابَكَ وَعَمَلُوا بِمَا أَمَرُوا مِنْ أَهْوَائِهِمْ فِي دِيَارِكَ وَمَمْلَكَتِكَ أَنْتَ الَّذِي شَهِدَتْ الْكَائِنَاتُ بِقُدْرَتِكَ وَسُلْطَانِكَ وَالْمَمَكَاتُ بِعَظَمَتِكَ وَاقْتِدَارِكَ لَا إِلَهَ إِلَّا أَنْتَ الْغَالِبُ الْقَادِرُ الْمُهَيْمِنُ الْعَلِيمُ الْحَكِيمُ

INBA51:223, KB_620:216-218

BH09878*To: Haji Abdul-Muhammad Zarqani**Date: 1300 [1882-1883]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted Lord!
- 2 Glorified art Thou, O Thou Who hast fulfilled Thy Covenant and Thy Testament and Thy Promise, and hast manifested that which lay hidden in the treasury of Thy power and concealed within Thy knowledge! I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree to ordain for him who hath turned unto Thee every good thing that was inscribed in Thy Book. O Lord! Aid Thou Thy loved ones, and them that aid them. O Lord! Thou seest that they have no refuge save Thee and no shelter except in Thee. Do Thou, therefore, O my God, deliver them from the hands of the enemies, and preserve them through Thy power, O Thou in Whose

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَعْلَى

2 سُبْحَانَكَ يَا مَنْ وَفَيْتَ بِمِيثَاقِكَ وَعَهْدِكَ وَاعْظَمْتَ مَا كَانَ مَكْنُونًا فِي خَزَائِنَةِ قُدْرَتِكَ وَخُزُونًا فِي عِلْبِكَ اسْتَطَلَّ بِنُورِ وَجْهِكَ وَنَارِ سُدْرَتِكَ بِأَنْ تَقْدِرَ لِمَنْ أَقْبَلَ إِلَيْكَ كُلِّ خَيْرٍ كَانَ مَسْطُورًا فِي كِتَابِكَ أَيْ رَبِّ فَاَنْصُرْ أَحِبَّتَكَ ثُمَّ الَّذِي نَصَرَهُمْ أَيْ رَبِّ تَرَى لَا مُلْجَأَ لَهُمْ إِلَّا أَنْتَ وَلَا مَهْرَبَ إِلَّا إِلَيْكَ فَانْقِذْهُمْ يَا هُوَ مِنْ أَيْدِي الْأَعْدَاءِ ثُمَّ احْفَظْهُمْ بِقُدْرَتِكَ

grasp lie the dominions of might and power! There is no God يا من في قبضتك ملكوت القدرة و الاقتدار لا
but Thee, the Strong, the All-Conquering, the All-Powerful. اله الا انت القوى الغالب القدير

INBA51:016a, KB_620:009-009

Study guide to this volume

The third volume of 1300 A.H. is anchored by one of the most argumentative texts in the later ‘Akka writings: BH00008, a sustained response to the Azali critics of Kirman, which uses that controversy to restate the fundamental logic of recognition, defend against imitation, and offer a compressed reading of sacred history as fulfilled prophecy. Around this polemical centerpiece, the volume gathers a remarkable range of shorter texts—among them the clearest statement in all of Baha’u’llah’s writings that honest labor is worship (BH10106), a compressed vision of world civilization being restructured (BH10163), and prayers for those suffering the Isfahan persecutions (BH09622). The volume’s intellectual character is that of consolidation and self-definition: the Baha’i community, beset from without by persecution and from within by the legacy of Azali contestation, is being asked to understand what it is, why it is, and how it must live.

Breaking the Chains of Imitation: Direct Recognition

Key Passages

O thou who gazest upon the Countenance! Thy letter came before the Wronged One, and the servant in attendance read it in its entirety. Praise be to God that thou hast quaffed the wine of recognition and turned thy face toward the horizon of the All-Merciful...What was the cause and reason for the migration of the Seal of the Prophets from Mecca, and the ascension of Christ to the fourth heaven at whose hand matters became so difficult for that Holy Being that the hand of power caused Him to ascend and took Him to the fourth heaven? With utmost tyranny and oppression they bound the Truth with turban and cloak, and opened for themselves the door of glory and wealth in His name. — BH00008

Today they must, with the power of the Friend of all worlds, break the chains of imitation and shatter the idols of fancy. They must purify their ears from what they have heard, move beyond idle talk, and turn from words to deeds...O heedless ones! Today the knights in the arena of detachment should see naught but the Truth, know naught but the Truth, and speak naught but the Truth, for this is the Day of God wherein none is mentioned but Him. — BH00008

In their baseness, the gnats raise objections against the Lord of Lords. The crow hath no portion in the realm of inner meanings, and the fly hath no share in divine melodies. This field requireth the knights of recognition, that they may spur on their steeds in the name of God. — BH00008

Context for Study

BH00008 opens with a retrospective reading of history: the same pattern by which the 'ulema of Muhammad's time drove him from Mecca, and the religious establishment of Palestine made Christ's position untenable, has repeated itself in the treatment of the Manifestation in 'Akka. The parallel is not decorative; it is a structural claim about the invariant pattern of prophetic rejection and its invariant perpetrators—those who clothe themselves in the symbols of the previous dispensation while opposing the living one. The concept of *taglid* (imitation, the uncritical following of established authorities) is here the primary target: Baha'u'llah charges the Azali critics with repeating, in the Babi context, the same error that Shi'i clerics had made in the Islamic context. The injunction to “break the chains of imitation” is therefore both polemical and epistemological: it calls for the same kind of direct, unmediated encounter with truth that the volume identifies as the mark of “the knights in the arena of detachment.” The imagery is deliberately martial—knights, steeds, arena—applied to a purely intellectual and spiritual act. This is consistent with the argument in volume 69 (BH01751) that the armies of God fight with goodly deeds and sincere words. Here the weapon is *direct recognition*: seeing, knowing, and speaking nothing but the Truth. Compare with Socrates' repeated insistence in the dialogues that the examined life requires breaking free from the opinions received from one's culture; with Luther's *sola scriptura* as an assertion of direct encounter with the text against the mediation of church tradition; with the Qur'anic instruction to use one's own judgment (*ijtihad*) rather than blind following.

Questions for Reflection

1. What does it mean to “break the chains of imitation” in the context of a living religious tradition? How does Baha'u'llah distinguish between legitimate inheritance of tradition and the kind of imitation that blinds one to a new manifestation?
2. The passage reads the opposition to Muhammad and Christ through the same structural lens as the opposition to Baha'u'llah. Is this a compelling historical argument? What would a critic need to deny in order to resist it?
3. Baha'u'llah describes the Azali objectors as “gnats” and “crows” in the realm of inner meanings. What is the rhetorical function of these images? Compare with the prophetic tradition of denouncing false teachers (Ezekiel 34, Matthew 23).
4. “Break the chains of imitation” was a radical demand in a society where religious authority was transmitted through chains of masters and disciples. How does the demand for direct recognition relate to the Baha'i principle that each person must independently investigate truth?
5. How does the injunction to “turn from words to deeds” connect to the teaching in volume 70 about the community as leaven of the world?

Labor as Worship: The Sanctity of Craft

Key Passages

O Muhammad-i-Sadiq! Thy mention hath been made in the presence of the Wronged One, and the Most Exalted Pen hath, from the precincts of 'Akka, turned toward thee, declaring: Blessed is he who is engaged in a craft. Today, whosoever earneth his livelihood through his craft or profession is accounted among those who are nigh unto God, and his deeds are recorded as worship in God's Book. Blessed is he who heareth that which hath been sent down in truth, and joy be unto the craftsman who perfecteth his craft and dealeth equitably with all people. — BH10106

This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness...Soon will the present-day order be rolled up, and a new one spread out in its stead. — BH10163

Context for Study

BH10106 is perhaps the most succinct expression in Baha'u'llah's writings of a teaching that has profound implications for the organization of religious life: honest labor, done with excellence and equity, is a form of worship. The statement is made in the briefest possible compass and addressed to a craftsman, but its reach is wide. In the context of Islamic religious law, a distinction had been maintained between the 'ulema and the *ahl al-suq* (people of the marketplace): religious merit accumulated through prayer, scholarship, and pilgrimage, while commercial and artisanal activity, though necessary, was not itself a form of nearness to God. BH10106 collapses this distinction: the craftsman who works with perfection and deals equitably with others is "nigh unto God" and his deeds are "recorded as worship." This is not a lowering of the standard of worship but an elevation of the standard of work: craft must be perfect, dealings must be equitable. The two criteria—quality and justice—are inseparable from the claim that work is worship. The companion passage from BH10163, which declares that "the present-day order will be rolled up, and a new one spread out," places this teaching in a civilizational frame: the new order toward which history is moving is one in which the artificial separation between the sacred and the secular has been overcome, not by the secularization of everything but by the sacralization of productive human life. Compare with Luther's theology of the calling (*Beruf*) as a divine vocation in secular life, with the Protestant work ethic as analyzed by Max Weber, with the Jewish concept of *tikkun olam* (repairing the world) through ordinary acts, and with Gandhi's spiritualization of the craft of weaving.

Questions for Reflection

1. What does it mean for honest labor to be "recorded as worship in God's Book"? Does this change the moral or spiritual character of the labor, or merely its status in a divine ledger?

2. Baha'u'llah insists that the craftsman who “perfecteth his craft and dealeth equitably” is near to God. What do these two criteria—excellence of craft and equity in dealing—add to the teaching? Could labor be worship without both?
3. Compare Baha'u'llah's elevation of labor with Max Weber's account of the Protestant work ethic in *The Protestant Ethic and the Spirit of Capitalism*. What is similar in their accounts of labor as vocation, and where does Baha'u'llah's teaching differ?
4. If “the present-day order will be rolled up, and a new one spread out,” what kind of transition does this imply? Is it gradual or cataclysmic? Compare with the eschatological language of Revelation 21 and with the Marxist theory of historical transformation.
5. How does the teaching on labor as worship relate to the social teaching on the oneness of humanity? If every person's honest work is worship, what follows about the dignity of all forms of productive human labor?

The Apologetic of Sacred History

Key Passages

Praise be to God Who hath fulfilled His promise, sent down Him Who was promised from the heaven of His Will, and revealed that which was inscribed by His Most Exalted Pen in His Books, His Scriptures, His Psalms and His Tablets. The Resurrection hath come to pass, the Hour hath struck, the Path hath appeared, the Breath of God hath wafted, and the fragrance of His garment hath been diffused. — BH00008

O Land of Kaf and Ra! We, verily, behold thee in a state displeasing unto God...Erelong will God raise up within thee men possessed of mighty valor, who will magnify My Name with such constancy that neither will they be deterred by the learned men, nor will they be kept back by the doubts of the perverse. With their own eyes will they behold God, and with their own lives will they render Him victorious. — BH00008

All tongues speak in praise of this blessed Day, all ears are attentive to hear the Call, all books, scrolls and psalms make mention of this most exalted and most holy Revelation, and all eyes are expectant. — BH03446

Context for Study

The apologetic argument of BH00008 operates on several levels simultaneously. First, it offers a fulfilled-prophecy argument: the Books of God (Islamic, Babi, Christian, Jewish) have predicted this Day, and the events now unfolding are those predictions being realized. Second, it offers a pattern-of-history argument: the way in which the Manifestation has been treated—persecution, imprisonment, migration—replicates exactly the treatment of prior prophets, a replication that constitutes evidence of authenticity rather than refutation. Third, it offers a forward-looking prophecy: Kirman (“the land of Kaf and Ra”) will produce believers of “mighty valor” who will bear witness with their own lives—a prediction verifiable in subsequent history. The rhetorical strategy is one

familiar from both Jewish and Christian apologetics: Justin Martyr's *Dialogue with Trypho* follows the same fulfilled-prophecy argument; so does the Qur'anic reading of the People of the Book's scriptures as pointing toward Muhammad. What distinguishes Baha'u'llah's use of the strategy is its scope: Islamic, Babi, Christian, and Jewish scriptures are all recruited, and the events cited as fulfilled prophecy include recent ones (Napoleon III, the fate of the Lawh-i-Ra'is's recipients) that are historically verifiable. The passage from BH03446 restates the universality of the claim with characteristic compression: all texts, all tongues, all ears, all eyes are oriented toward this Day, whether their bearers know it or not.

Questions for Reflection

1. How does the fulfilled-prophecy argument work as a form of evidence? What must one already believe for it to be persuasive, and where can it be challenged?
2. The pattern-of-history argument—that persecution is a sign of authenticity—is potentially available to any movement that is persecuted. How does Baha'u'llah guard against its misuse? What distinguishes genuine prophetic persecution from ordinary political opposition?
3. Baha'u'llah quotes a prophecy from the Kitab-i-Aqdas about Kirman and then observes that it was made ten years before the current crisis there. What is the theological significance of this temporal gap between prophecy and fulfillment?
4. The claim that “all books, scrolls and psalms” speak of this Day implies a hermeneutic of universal fulfillment. What does it mean to read texts from multiple religious traditions as pointing toward the same event? What are the limits and possibilities of this approach?
5. Compare Baha'u'llah's use of the persecution-as-authentication argument with similar arguments in early Christian apologetics (Tertullian's “the blood of the martyrs is the seed of the Church”) and in Shi'i theology of the suffering of Imam Husayn. What is shared, and what is distinctive in each?

Martyrdom, Persecution, and the Grammar of Vindication

Key Passages

Glorified art Thou, O Thou Who hast fulfilled Thy Covenant and Thy Testament and Thy Promise, and hast manifested that which lay hidden in the treasury of Thy power and concealed within Thy knowledge! I beseech Thee by the light of Thy countenance and the fire of Thy Sacred Tree to ordain for him who hath turned unto Thee every good thing that was inscribed in Thy Book. — BH09878

Glorified art Thou, O my God and my Purpose! Thou seest Thy chosen ones in tribulations beyond compare. The servants have risen against them without any proof or Book. They have seized them and imprisoned them and committed that which hath caused the earth to tremble and the clouds to wail. O Lord! I beseech Thee by the ocean of Thy bounty and the heaven of Thy power to protect Thy chosen ones from the oppression of those who have cast Thy Book behind their backs. — BH09622

O Lord, pour forth patience upon Thy loved ones and aid them against the unbelieving people. He is the All-Commanding, the All-Wise. The Wronged One counsels His loved ones to patience and forbearance, to calmness and dignity. — BH06896

Context for Study

The Isfahan persecutions of 1879–1882, in which the wealthy Baha'i merchants known as the King of Martyrs and the Beloved of Martyrs were executed, cast a long shadow over the 'Akka writings of this period. Volume 72 contains several prayers written in the aftermath of those events and in response to continuing persecution throughout Iran. The grammar of these prayers is distinctive: they do not call for revenge or political retribution but for divine protection, patience, and the ultimate vindication that is inscribed in the divine covenant. The intercession is cosmic in scale (“the earth to tremble and the clouds to wail”) while the counsel is intensely personal (“calmness and dignity”). This pairing—cosmic indignation and personal serenity—is characteristic of the prophetic literature from the Psalms of lament through the Epistles of Paul to the literature of modern civil rights movements. The difference from some of these traditions is that the Baha'i teaching explicitly forbids retribution and actively counsels engagement with civic society in good faith. The prayer BH09622 does not call down wrath on the persecutors but prays that they may not be able to prevent God's work—a shift from curse to petition that itself embodies the teaching on non-confrontation and trust in divine sovereignty. Compare with Lamentations' theology of communal suffering, with Gandhi's satyagraha as patient assertion of truth against violence, and with Martin Luther King's theology of redemptive suffering in the civil rights movement.

Questions for Reflection

1. How does the prayer BH09622 model a response to persecution that is neither passive acceptance nor violent resistance? What does it mean to pray for protection while counseling “calmness and dignity”?
2. The Isfahan martyrdoms were of wealthy, well-connected merchants—people who had much to lose. What does their willingness to face death rather than recant say about the nature of religious conviction? Compare with the early Christian martyrs and with Shi'i devotion to Imam Husayn.
3. The persecutors are described as acting “without any proof or Book.” How does this phrase function as a theological and legal argument? What standard of justice is being invoked?
4. The prayer calls on God to protect the loved ones from “those who have cast Thy Book behind their backs.” How does the rejection of the sacred text become a criterion of injustice in Baha'u'llah's theological framework?
5. How might the teaching on patience, calmness, and dignity in the face of persecution be translated into a contemporary ethics of nonviolent resistance? What does it require that is absent from purely strategic nonviolence?

A Guiding Question for the Whole Volume

Volume 72 confronts one of the hardest questions facing any religious community: how does a community understand itself when it is simultaneously being persecuted from outside (the Isfahan martyrdoms, the continuing hostility of Iranian religious authorities) and contested from inside (the Azali critics of Kirman)? Baha'u'llah's response in this volume is to insist that both challenges call for the same response: direct recognition rather than imitation, honest labor as worship, cosmic confidence that the present order will be transformed, and personal serenity in the face of immediate suffering.

A guiding question for the whole volume might therefore be: **If “the present-day order will be rolled up, and a new one spread out in its stead”—and if the new order requires breaking the chains of imitation, treating honest labor as worship, and maintaining calmness and dignity under persecution—what does this volume reveal about the kind of person and the kind of community that a new world order demands, and how do those demands sit in relation to the specific historical pressures of persecution and internal contestation that the volume everywhere describes?**